

Iminyaka Engamashumi Ayisikhombisa Eyekhohliwe YaseTire

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Iminyaka Engamashumi Ayisikhombisa Ekholakele YaseThire

Bonke abaprofethi bachaza ukuphela kwezwe.

“Umprofethi ngamunye wasendulo akazange akhulume kangako ngesikhathi sakhe siqu njengangesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezo zinto zabelehla bona ukuba yizibonelo; zalotshwa ukuze kuxwayiswe thina, eshlelwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Abakwaziswanga bona ngokwabo, kodwa thina, ukuthi babekhonza ngalezo zinto, manje esenitshelwe zona yilabo abashumayele ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizona izinto izingelosi ezifisa ukuzibhekisisa.’ 1 Petru 1:12....”

“IBhayibheli iqongelele futhi yahlanganisa ndawonye amagugu ayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nazo zonke izigameko ezinesizotha zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi ziyaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Zonke izincwadi zeBhayibheli ziphetha encwadini yeSambulo.

“Encwadini yeSambulo zonke izincwadi zeBhayibheli ziyahlangana futhi ziphetha khona.” Acts of the Apostles, 585.

Umlayezo wokugcina wesixwayiso kubahlali beplanethi yomhlaba uchazwe kuSambulo isahluko seshumi nesishiyagalombili.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo. Yakhala ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBhabhiloni elikhulu, laba yindawo yokuhlala yamadimoni, nesiboshwa sawo wonke umoya ongcolileyo, nekheji layo yonke inyani engcolileyo nenenzondo. Ngokuba zonke izizwe ziphuzile iwayini lolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebile ngobuningi bokunethezeka kwalo. IsAmbulo 18:1–3.

Inkulumo ethi “iBabiloni elikhulu” imelela iSonto lamaRoma Katolika, futhi ku-Isaya isahluko samashumi amabili nantathu “iBabiloni elikhulu” limelelwe njengeTire.

Umthwalo weTire. Khalani, nina mikhumbi yaseTharishishi; ngokuba ichithiwe, kangankokuba akusekho ndlu, akusekho ukungena kuyo; bakwambulwa lokhu bevela ezweni laseKhithimi. Thulani, nina bakhileyo esiqhingini; wena ogcwaliswe ngabathengisi baseSidoni, abawela ulwandle. Futhi ngasemanzini amakhulu inzalo kaSihori, isivuno somfula, iyinzuzo yayo; futhi ibe yindawo yokuhweba yezizwe. Yiba namahloni, wena Sidoni; ngokuba ulwandle lukhulumile, lona uqobo lwamandla olwandle, luthi: Angizange ngibe nemihelo

yokubeletha, angizalanga bantwana, angondlanga izinsizwa, angikhulisanga nezintombi. Njengombiko waseGibithe, bayakuziswa ubuhlungu obukhulu nangombiko weTire. Welani niye eTharishishi; khalani, nina bakhileyo esiqhingini. Ngabe lo ngumuzi wenu wenjabulo, omandulo wawo uvela ezinsukwini zasendulo na? Izinyawo zawo uqobo ziyowuthwala ziwuyise kude ukuba uye kuhlala njengowezizwe. Ngubani ohlose lokhu ngokumelene neTire, umuzi othwesa imiqhele, abathengisi bawo abayizikhulu, nabahwebi bawo bengabahloniphekileyo bomhlaba na? INkosi yamabandla ikuhlosile lokhu, ukuba ingcolise ukuzigqaja kwayo yonke inkazimulo, futhi ilethe ekwedelweni bonke abahloniphekileyo bomhlaba. Dlula ezweni lakho njengomfula, wena ndodakazi yaseTharishishi: akusekho mandla. Yelule isandla sayo phezu kolwandle, yanyakazisa imibuso: iNkosi ikhiphe umyalo ngokumelene nomuzi wabathengisi, ukuba ibhubhise izinqaba zawo. Yathi: Awusayikuthokoza futhi, wena ntombi ecindezelweyo, ndodakazi yaseSidoni; sukuma, wela uye eKhithimi; nalapho futhi awuyikuba nokuphumula. Bheka izwe lamaKhaledi; lesi sizwe sasingekho, kwaze kwaba yilapho umAsiriya elisungulela khona abahlala ehlane; bamisa imibhoshongo yalo, bavusa izigodlo zalo; walenza incithakalo. Khalani, nina mikhumbi yaseTharishishi; ngokuba amandla enu achithiwe. Kuyakuthi ngalolo suku iTire ikhohlakale iminyaka engamashumi ayisikhombisa, ngokwezinsuku zenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iTire iyakuhlabelela njengowesifazane oyisifebe. Thatha ihabhu, uzungeze umuzi, wena sifebe esakhohlakeleyo; shaya kamnandi, hlabelela izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, iNkosi iyakuvakashela iTire, yona ibuyele enkokhelweni yayo, iphinge nayo yonke imibuso yezwe ebusweni bomhlaba. Futhi ukuthengiselana kwayo nenkokhelo yayo kuyakuba ngeweke eNkosini: akuyikugcinwa njengengebo noma kubekelwe eceleni; ngokuba ukuthengiselana kwayo kuyakuba ngokwabo abahlala phambi kweNkosi, ukuze badle basuthe, futhi babe nezingubo ezihlala njalo. U-Isaya 23:1–18.

USister White uyabhala: “Zonke izehlakalo ezinkulu nezenzo ezinesizotha zomlando weTestamente Elidala ziye zaphindeka, futhi ziyaziphinda, ebandleni kulezi zinsuku zokugcina.”

U-Isaya amashumi amabili nantathu ukhuluma ngobudlelwane besiprofetho beZizwe Ezihlangene, uBupapa, i-United States kanye neSlamu. Ukuze la maqiniso abonakale, izimpawu ezithile kulesi sahluko kufanele zichazwe nguMphefumulelo. Uma izimpawu sezichaziwe, ukulandelana kwezehlakalo kuba sobala impela. Izimpawu ezikulesi sahluko ezidinga ukuchazwa yilezi:

Umthwalo, iTire, Isifebe, UmAsiriya, izwe lamaKaledi, Imibhoshongo nezigodlo, iTharishishi, Inzalo yaseSihori, Izwe laseKhithimi, iSidoni, Umuzi wabathengisi, umbiko waseGibithe nombiko waseTire, Ukukhala, Indodakazi, Iminyaka engamashumi ayisikhombisa, Izinsuku zenkosi eyodwa, Ukukhohlwa, kanye Nokukhumbula

Igama elithi “umthwalo” evesini lokuqala lichaza isiprofetho semibhiso esimelene nombuso waseTire.

Umthwalo: H4853—Uvela ku-H5375; umthwalo; ikakhulukazi intela, noma (ngokungaqondakali) ukuthwala umthwalo; ngokomfanekiso inkulumo, ikakhulukazi isahlulelo, ngokukhethekile ukucula; ngokwengqondo, isifiso: – umthwalo, ukuthwala ususe, isiprofetho, X bayabeka, ingoma,

intela.

Umthwalo waseTire ungomunye wemibhalo eminingi eBhayibhelini lapho kwaziswa khona ukwahlulelwa kokugcina kwesonto lamaRoma Katolika. “Umthwalo,” ngokusetshenziswa nangencazelo yawo, uyisiprofetho, futhi ngokuyinhloko uyisiprofetho senhlekelele. Kukhona “imithwalo” eyishumi nanye ku-Isaya, futhi izikhathi eziyisishiyagalombili leli gama lisetshenziswa ukuchaza umthwalo othwalwa emahlombe. Lezo zikhathi eziyishumi nanye lapho igama elithi “umthwalo” limelelwa khona njengesiprofetho senhlekelele ziku-Isaya 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 30:6 kanye-ke nasesahlukweni samashumi amabili nantathu lapho sithola khona umthwalo waseTire. Kuyafaneleka ukubeka ndawonye zonke iziprofetho zika-Isaya zenhlekelele ukuze kuhlolwe ukuthi yimaphi amandla amelwe ezinsukwini zokugcina. Iziprofetho zenhlekelele eziyishumi nanye kunzima ukuzihlanganisa ngesikhathi esisodwa, ngakho ngizonikeza incazelo emfushane yesiprofetho ngasinye senhlekelele ukuze kumiswe umongo wesahluko samashumi amabili nantathu.

Esahlukweni seshumi nantathu isiprofetho senhlekelele esimelene neBabiloni siyiyo iBabiloni yanamuhla ekupheleni kwezwe, enguyena isifebe saseRoma esiphinde sifanekiswe esahlukweni seshumi nesikhombisa sencwadi yesAmbulo.

Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi kimi: Woza lapha; ngizakukhombisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba afebe naso, nabakhileyo emhlabeni badakiswe yiwayini lobufebe baso. Ngakho sangithwala ngoMoya sangiyisa ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu kle, sigcwele amagama okuhlambalaza, sinezinhloko eziyisikhombisa nezimpondo eziyishumi. Owesifazane wayembethe okububende nokubomvu kle, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe esandleni sakhe indebe yegolide egcwele izinengiso nokungcola kobufebe bakhe; ebunzini lakhe kwakulotshiwe igama elithi, IMFIHLAKALO, IBHABHILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA. IsAmbulo 17:1–5.

Ngidinga ukuphambuka kancane. Injongo yokutadisha isiprofetho saseTire, ekugcineni, ukuvumelanisa umlando wesiprofetho wase-United States nowebandla lama-Seventh-day Adventist. Sizobonisa ukuthi uhulumeni wase-United States uyimpondo eyodwa esilwaneni esinjengewundlu sesAmbulo isahluko seshumi nantathu nokuthi ubuProthestani obaphuma eNkathini Yobumnyama babuyimpondo enye. Impondo yobuProthestani yaba ubu-Adventist bukaMiller ngesikhathi amaProthestani ase-United States enqaba umlayezo wengelosi yokuqala. Lapho sesikubekile lokho endaweni yako, sizobonisa ukuthi umlando wempondo yobuProthestani nomlando wempondo yamaRiphabhulikhi kuhambisana komunye nomunye futhi kunezici zesiprofetho ezihambisanayo. Phela zisesilwaneni esisodwa, okubonisa ukuthi zombili lezi zimpondo ziyizikhathi ezifanayo komunye nomunye. Ngizoveza isibonelo esisodwa salokhu kuhambisana kwezimpondo zebandla nombuso e-United States. Zombili “ziyakhohlwa” ngendlela yazo.

U-Isaya amashumi amabili nantathu uphawula iphuzu lesiprofetho lokuthi amandla obupapa ayakhohlakala iminyaka engamashumi ayisikhombisa, futhi kuleyo minyaka engamashumi

ayisikhombisa eyisifanekiselo abantu bayabukhohlwa ubupapa nokuthi kungani iziNkathi Zobumnyama zibizwa ngokuthi iziNkathi Zobumnyama. Isiqu sempondo sobuProthestani, ngesikhathi sehlukana nebandla lamaKatolika, sasinesiqubulo esithi iBhayibheli, neBhayibheli lodwa. Bakhohlwa ukuthi iBhayibheli lisitshela ukuthi ubupapa buyini ngempela. Bakhohlwa umlayezo ogcinwe embhalweni ongcewele ababewuphathisiwe, futhi ababezisho ukuthi bangabavikeli bawo abaqavile.

“Labo abadideka ekuqondeni kwabo izwi, abehluleka ukubona incazelo yomphikukristu, ngokuqinisekileyo bayozibeka ohlangothini lomphikukristu. Manje asisekho isikhathi sokuba sizivumelanise nezwe. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Ziyachazelana. Zinika izwe amaqiniso okufanele wonke umuntu awaqonde. Lezi ziprofetho kufanele zibe ngubufakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza ngokwazo.” Kress Collection, 105.

Ngokunjalo, uphondo lweRiphabhulikhi olumelwa ngalo uhulumeni wase-United States lwalumelwe ukuba lube ngabantu futhi lubele abantu, kodwa izakhamuzi zase-United States nazo sezikhohliwe incwadi engcewele ezaphathiswa yona. Leyo ncwadi engcewele nguMthethosisekelo wase-United States, futhi isimiso esiyinhloko sikahulumeni owayeklanyelwe ukuba ube ngabantu kwakuwukwehlukani noma kwebandla nombuso. Basikhohliwe isigijimi soMthethosisekelo ababephathiswe sona, futhi ababeyizivikeli zaso ngokuvuma kwabo.

“Futhi makukhunjulwe lokhu, kuyisifuba seRoma ukuthi yona ayiguquki neze. Izimiso zikaGregory VII no-Innocent III ziseyizo namanje izimiso zeBandla lamaRoma Katolika. Futhi uma ibinamandla kuphela, ibiyozisebenzisa ngokuqina okukhulu namuhla njengasemakhulwini eminyaka adlule. AmaProthestani awaqondi kahle neze akwenzayo lapho ehlongoza ukwamukela usizo lweRoma emsebenzini wokuphakanyiswa kweSonto. Ngesikhathi wona egxile ekufezeni inhloso yawo, iRoma ihlose ukubuyisela amandla ayo, iphinde ithole ubukhosi bayo obalahleka. Makuthi nje isimiso simiswe e-United States sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; sokuthi imikhosi yenkolo ingaphoqelelwa ngemithetho yezwe; ngamafuphi, sokuthi igunya lebandla nelombuso libuse unembeza—ukunqoba kweRoma kuleli zwe kuyobe sekuqinisekisiwe.

“Izwi likaNkulunkulu linikeze isexwayiso ngengozi esondelayo; makube lokhu kunganakwa, izwe lamaProthestani liyakufunda ukuthi izinjongo zaseRoma ziyini ngempela kuphela lapho sekwephuze kakhulu ukuba liphunyuke ogibeni. Yena ukhula ngamandla buthule. Izimfundiso zakhe zenza ithonya lazo emahholo omthetho, emasontweni, nasezinhliziyweni zabantu. Uqoqela phezulu izakhiwo zakhe eziphakeme neziwubukhulu, ezindaweni zazo ezifihlakele lapho kuyophindwa khona ukushushisa kwakhe kwangaphambili. Ngobuqili nangokungasoleki uqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe uqobo lapho isikhathi sesifikile sokuba ashaye. Konke akufisayo yindawo yokuma enenzuzo, futhi lokhu usevele ekunikezwa. Masinyane sizobona futhi sizozwa ukuthi iyini injongo yengxenye yamaRoma. Noma ubani oyokholwa futhi alalele izwi likaNkulunkulu ngalokho uyoletswa ihlazo nokushushiswa.” The Great Controversy, 581.

Uma ungathola noma isiphi isichazamazwi esashicilelwa ngaphambi kuka-1950, bese ubheka inkulumo ethi “scarlet colored woman” noma olunye uhlobo lwaleyo nkulumo oluvela kuSambulo isahluko seshumi nesikhombisa, zonke lezo zichazamazwi zangaphambi kuka-1950 ziveza ukuthi iSonto lamaRoma Katolika liyisifebe sikaSambulo isahluko seshumi nesikhombisa. I-United States, isilo somhlaba esinezimpondo ezimbili sikaSambulo isahluko seshumi nantathu, siyakhohlwa okwedlule kwaso, kungaba uphondo lobuProthestani noma uphondo lobuRiphahulikhi. Zombili lezi zinhlango zavela ngenxa yokuphikisana nobushiqela benkolo bobupapa kanye nobushiqela bezepolitiki bamakhosi ayemeseka, noma njengoba iBhayibheli lisho, amakhosi “enze ubufebe” naye. Ngaphambi kokuba siphathe u-Isaya amashumi amabili nantathu, sizonikeza kafushane umbono ophelele ngezinye izikhathi eziyishumi lapho u-Isaya ekhomba khona ‘isiprofetho sengozi,’ ngoba yonke leyo “mithwalo” eyishumi nanye iyikho kanye lokho.

U-Isaya ishumi nantathu ungumthwalo weBhabhiloni ezinsukwini zokugcina. IBhabhiloni, nakuba ilawulwa futhi iqondiswa yibandla lamaKatholika ezinsukwini zokugcina, yakhiwe ngamandla amathathu aholela izwe e-Armagedoni esahlukweni seshumi nesithupha seSambulo. Esiprofethweni sesahluko seshumi nantathu sokubhujiswa kweBhabhiloni lanamuhla kunamandla amathathu amelwe khona; iBhabhiloni, uLusifa ne-Asiriya, amele isilo (i-Asiriya), udrako (uLusifa), nomprofethi wamanga (iBhabhiloni). I-Asiriya neBhabhiloni yizona zimbili izikhali zokuchitha uNkulunkulu azisebenzisa ukujezisa u-Israyeli wasendulo, futhi i-Asiriya yafika kuqala, yathumba izizwe eziyishumi zasenyakatho, kwase kuthi ngemva kwalokho iBhabhiloni yathumba izizwe ezimbili zaseningizimu zakwaJuda.

U-Israyeli uyimvu ehlakazekile; izingonyama zimxoshile; kuqala inkosi yase-Asiriya yamudla; ekugcineni lo Nebukhadinezari inkosi yaseBhabhiloni uphule amathambo akhe. Ngakho usho kanje uJehova Sebawoti, uNkulunkulu ka-Israyeli: Bheka, ngiyakujezisa inkosi yaseBhabhiloni nezwe layo, njengokuba ngajezisa inkosi yase-Asiriya. Jeremiya 50:17, 18.

Kuqala i-Asiriya yathumba izizwe eziyishumi zasenyakatho zika-Israyeli zaya ekuthunjweni, kwathi emva kwalokho iBhabhiloni lathumba izizwe ezimbili zaseningizimu zikaJuda zaya ekuthunjweni. Kokubili lokhu kuthunjwa kwakuyikugcwaliseka kwe-“izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Le “zikhathi eziyisikhombisa” zikaLevitikusi kwakuyizo kanye “isiprofetho sesikhathi” sokuqala uWilliam Miller asithola, futhi ziveza ukuthi lapho i-Asiriya ithumba isizwe sasenyakatho kwaba uphawu lokuqala kokuhlakazwa okwaqhubeka iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Leyo nkathi yaqala ekuthunjweni kwabo ngo-723BC futhi yaphela “esikhathini sokuphela” ngo-1798. Izizwe zaseningizimu zathunjwa yiBhabhiloni ngo-677BC, kwaqala “izikhathi eziyisikhombisa” ezamelana noJuda ezaphela endaweni efanayo nesiprofetho seminyaka engu-2300 sikaDaniyeli isahluko sesishiyagalombili ivesi leshumi nane, ngo-Okthoba 22, 1844. I-Asiriya neBhabhiloni zagcwalisa inhloso efanayo yesijeziso ngokumelene nokuhlubuka kwabantu bakaNkulunkulu, kodwa isijeziso saqalwa ukwenziwa yi-Asiriya, sase silandelwa yiBhabhiloni.

Ebudlelwaneni besiprofetho bamandla amathathu esahlukweni seshumi nantathu, iBabiloni lingumfanekiso we-Asiriya, ngokuba lafika kamuva kodwa lenza umsebenzi ofanayo ngokumelene

nabantu bakaNkulunkulu.

Esahlukweni seshumi nanhlano, isiphrofetho somthwalo esibhekiswe kuMowabi sibhekiswe emasontweni amaProthestani.

“Le ncazelo kaMowabi imele amabandla asephenduke afana noMowabi. Awaqinisanga endaweni yawo yomsebenzi njengabalindi abathembekileyo. Awasebenzisananga nezinhlakanipho zasezulwini ngokusebenzisa amandla awo awanikezwe nguNkulunkulu ukuze enze intando kaNkulunkulu, ehlehlisa amandla obumnyama, futhi esebenzisa wonke amandla uNkulunkulu awawanike wona ukuze aqhubekisele phambili iqiniso nokulunga emhlabeni wethu. Anolwazi lweqiniso, kodwa awakwenzi lokho akwazi.” Seventh-day Adventist Bible Commentary, volume 4, 1159.

Ibandla lamaProthestani eliwileyo yilo bandla elaqhubeka lahamba neNkosi lapho bonke abanye bamaProthestani bebaleka emlayezweni wengelosi yesibili. UMoabi ubu-Adventism, uphondo lwamaProthestani oluwileyo.

Isahluko seshumi nesikhombisa sikhuluma ngeDamaseku, futhi sichazwa njengomuzi osuswayo. Umuzi uwuphawu lombuso, futhi umbuso osuswayo “ezinsukwini zokugcina” yi-United States.

Isahluko seshumi nesishiyagalolunye siyisiphrofetho sokubhujiswa okumelene neGibhithe, esimela iZizwe Ezihlangene nomhlaba wonke.

Iziprofetho ezintathu ezilandelayo zenhlekelele esahlukweni samashumi amabili nanye zibhekiswe ezweni elibi lasogwadule lweningizimu, iDuma ne-Arabiya. Lezi ziprofetho ezintathu zenhlekelele zikhomba ubuSulumane, ngokuvumelana namashwa amathathu eSambulo 8:13.

Isiphrofetho yenhlekelele esahlukweni samashumi amabili nambili iveza ukwehlukaniswa kwama-Adventist aseLawodisiya kuma-Adventist aseFiladelfiya ngesikhathi somthetho weSonto.

Bese kuthi esahlukweni samashumi amathathu sithola umthwalo wezilwane zaseningizimu, okuyisibonelo sesibili sokuhlubuka kwama-Adventist aseLawodikeya. Ukuhlanganisa ndawonye yonke imithwalo ka-Isaya cishe kubhekisa kubo bonke ababambiqhaza besiphrofetho “ezinsukwini zokugcina.” Ngikhethe u-Isaya amashumi amabili nantathu ukuze ngibonise ukuthi umlando wase-United States, njengombuso wesithupha wesiphrofetho seBhayibheli, ubusa kusukela ngo-1798 kuze kube ngumthetho weSonto.

Ngoba “ngamunye wabaprofethi basendulo wakhuluma kancane ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithina,” zonke izimemezelo zesiphrofetho zikhuluma ngezehlakalo zokuphela kwezwe. Leli qiniso, lihlanganiswe neqiniso lokuthi “zonke izincwadi zeBhayibheli zihlangana ziphele” encwadini yeSambulo, limisa incwadi yeSambulo njengendawo yokubhekisela ekuvumelaniseni ubufakazi besiphrofetho obuphathelene nezehlakalo zokuphela kwezwe.

Esahlukweni seshumi nesikhombisa sencwadi yeSambulo, sibona isifebe esikhulu esifeba namakhosi omhlaba kanye nokwahlulelwa kwaso kokugcina.

Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi kimi: Woza lapha; ngizakubonisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba afebé naso, nabakhileyo emhlabeni bedakiwe yiwayini lobufebe baso. IsAmbulo 17:1, 2.

Abaprofethi abaze baphikisana omunye nomunye.

Futhi imimoya yabaprofethi iyazithoba kubaprofethi. Ngokuba uNkulunkulu akayena umqalisi wesiyaluyalu, kodwa owokuthula, njengakulo lonke amabandla abangcwele. 1 Korinte 14:32, 33.

Ekupheleni kwezwe “ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi,” isifebe esikhulu “amakhosi omhlaba aphingile naso,” isifebe esikhulu esiphuzise “abakhileyo emhlabeni” “ngewayini lobufebe baso;” kuvezwa ngu-Isaya njengo “isifebe” esikhohliwayo “izinsuku zenkosi eyodwa,” noma iminyaka engamashumi ayisikhombisa yesiprofetho. Lapho iminyaka engamashumi ayisikhombisa isiphela, iTire “liyakuphinga nayo yonke imibuso yezwe.” Isifebe sika-Isaya siyisifebe esikhulu sikaJohane. Isifebe sika-Isaya nesifebe sikaJohane zimelela ibandla lamaRoma Katolika, ngoba owesifazane unguphawu lwebandla eZwini likaNkulunkulu.

Bomfazi, zithobeni kubayeni benu uqobo, njengakuyo iNkosi. Ngokuba indoda iyinhloko yomfazi, njengoba noKristu eyinhloko yebandla; futhi yena ungumsindisi womzimba. Ngakho-ke, njengoba ibandla lithobela uKristu, kanjalo nabafazi mabathobe abayeni babo uqobo ezintweni zonke. Madoda, thandani omkenu, njengoba noKristu walithanda ibandla, wazinikela ngenxa yalo; ukuze alingcwelise, alihlanze ngokugezwa kwamanzi ngezwi, ukuze alimise phambi kwakhe liyibandla elikhazimulayo, lingenabala, noma umbimbi, noma okunjalo; kodwa ukuba libe ngcwele, lingabi nasici. Kanjalo amadoda afanele ukuthanda omkawo njengemizimba yawo uqobo. Othanda umkakhe uzithanda yena. Ngokuba akekho umuntu owake wayizonda inyama yakhe uqobo; kodwa uyayondla, ayinakekele, njengoba neNkosi ilinakekela ibandla; ngokuba siyizitho zomzimba wakhe, zenyama yakhe, nezamathambo akhe. Ngalokho umuntu uyakushiya uyise nonina, anamathele kumkakhe, bese laba bobabili beyakuba yinyama-nye. Lena iyimfihlakalo enkulu; kodwa ngikhuluma ngoKristu nangebandla. Nokho yilowo nalowo kini makamthande umkakhe njengalokhu ezithanda yena; nomfazi makamesabe umyeni wakhe. Efesu 5:22–33.

Umphostoli uPawulu uveza ukuthi ibandla likaKristu limelwe ngokwesiprofetho njengowesifazane. Ngakho-ke, owesifazane esiprofethweni uyibandla, kodwa ibandla likaKristu “lingcwele futhi alinabala.” Ibandla elingengcwele limelwe njengowesifazane ongengcwele; ngalokho u-Isaya ukhomba isifebe, noJohane naye ukhomba isifebe. Zimelela upapa njengowesifebe, kanti ibandla likaNkulunkulu liyintombi nto.

Ngokuba nginohawu ngani ngomhawu ongoNkulunkulu; ngoba nganithembisa endodeni eyodwa, ukuze nginethule kuKristu njengentombi emsulwa. 2 Korinte 11:2.

Ibandla likaNkulunkulu alimelwanga nje kuphela njengentombi nto, kodwa futhi lithembiswe indoda eyodwa kuphela. ITire nesifebe esikhulu sikaJohane ziphinga namakhosi omhlaba. Ibandla lamaKatolika linobudlelwane namadoda amaningi, hhayi noyedwa. UDaniyeli usitshela ukuthi

amakhosi ayimibuso.

Leli yilo iphupho; futhi sizakutshela incazelo yalo phambi kwenkosi. Wena, nkosi, uyinkosi yamakhosi; ngokuba uNkulunkulu wezulu ukunike umbuso, namandla, nokuqina, nenkazimulo. Futhi nomaphi lapho kuhlala khona abantwana babantu, izilwane zasendle nezinyoni zezulu uzinikele esandleni sakho, wakwenza umbusi phezu kwazo zonke. Wena uyilo lelo khanda legolide. Futhi emva kwakho kuyakuvela omunye umbuso ophansi kunawe, kube khona futhi umbuso wesithathu wethusi, oyakubusa phezu komhlaba wonke. Umbuso wesine wona uyakuba namandla njengensimbi; njengoba insimbi ipahlaza ibe yizicucu, yehlule zonke izinto; futhi njengensimbi echoboza zonke lezi zinto, nawo uyakuziphahlaza zibe yizicucu, uzichoboze. Daniyeli 2:36–40.

KuDaniyeli isahluko sesibili, imibuso yesiprofetho seBhayibheli iyabonakaliswa futhi ichazwe. Ngesikhathi uDaniyeli echazela uNebukadinesari iphupho, wazisa uNebukadinesari ukuthi yena uyinhloko yegolide. Inhloko yegolide iyinkosi, kodwa inkosi imelela umbuso. ISonto lamaRoma Katolika liyisifebe esikhulu esiphinga nawo wonke amakhosi omhlaba ekupheleni kweminyaka engamashumi ayisikhombisa yesiprofetho. Amakhosi ayizimpawu zamadoda, kanti iTire ingowesifazane ongolile. Owesifazane uyisonto, isifebe siyisonto elingwele; indoda iyinkosi, futhi inkosi iyisimo sombuso. Owesifazane uyisonto, kanti inkosi iyisizwe. Ubudlelwane obungekho emthethweni balezi zinhloko ezimbili bumele ukuphinga ngokomoya.

Umthethosisekelo wase-United States uyincwadi engcwele evela kuNkulunkulu ebeka ngokusemthethweni isidingo sokugcina lezi zinhloko ezimbili zehlukene. Nakuba singakakaqedi ukukhomba iTire njengebandla lamaRoma Katolika, kubonakala kufanelekile kulesi sikhathi ukuba sibhekane nolunye uphawu ku-Isaya amashumi amabili nantathu oluchaza uphawu lomuntu nowesifazane—ibandla nombuso.

Bhekani izwe lamaKalediya; lesi sizwe sasingekho, kwaze kwaba yilapho um-Asiriya esimisela khona labo abahlala ehlane; bamisa imibhoshongo yalo, bakha izigodlo zalo; walibhubhisa laba yincithakalo. Isaya 23:13.

Kuleli vesi, umAsiriya wasungula izwe lamaKhaledi futhi wamisa kokubili “imibhoshongo” kanye “nezigodlo.” UmAsiriya uyisifanekiselo sikaNimrode, kanti amaKhaledi amele abaholi benkolo bezinkolo eziyimfihlakalo zaseBhabhiloni. “Umbhoshongo” uyisifanekiselo sebandla. Lapho uJesu ebeka umfanekiso wesivini, uDade White uphawula ngalowo mfanekiso kanje:

“Emfanekisweni umninindlu wayemele uNkulunkulu, isivini simela isizwe samaJuda, futhi uthango lwaluyisimiso somthetho wobuNkulunkulu esasiyisivikelo sabo. Umbhoshongo wawuwuphawu lwethempeli.” *Desire of Ages*, 596.

UmAsiriya wasungula izwe lamaKhaledi, wona amisa ibandla (umbhoshongo) kanye “nesigodlo.” “Isigodlo” simelela “inkosi,” yona-ke emele umbuso. Umbuso futhi umelelwa njengomuzi.

Base besithi: Wozani, masizakhele umuzi nombhoshongo, oqongo lwawo lufinyelele ezulwini; futhi masizakhele igama, funa sihlakazekele ebusweni bomhlaba wonke. UGenesisise 11:4.

“Umbhoshongo” kanye “nesigodlo” eyasungulwa ngumAsiriya yikho “umuzi” kanye “nombhoshongo” uNimrode awakha.

Futhi izidumbu zabo ziyakulala emgwaqweni womuzi omkhulu, obizwa ngokomoya ngokuthi yiSodoma neGibhithe, nalapho neNkosi yethu yabethelwa khona. IsAmbulo 11:8.

Ukuphefumulelwa kuyasazisa ukuthi “umuzi omkhulu” esAmbulweni ishumi nanye umelela umbuso waseFrance ngesikhathi seNguquko yaseFrance.

“‘Umuzi omkhulu’ okuthi kuwo emigwaqweni yawo kufelwe khona ofakazi, nalapho izidumbu zabo zilele khona, ‘ngokomoya’ yiGibhithe. Kuzo zonke izizwe ezivezwe emlandweni weBhayibheli, iGibhithe yilo elaphika ngesibindi esikhulu kunazo zonke ubukhona bukaNkulunkulu ophilayo futhi laphikisana nemiyalo yaKhe. Akukho nkosi eyake yazama ukuvukela ngokusobala nangokudelela okungaka igunya laseZulwini njengenkosi yaseGibhithe. Lapho umyalezo ulethwa kuyo nguMose, egameni leNkosi, uFaro waphendula ngokuziqhenya wathi: ‘Ungubani uJehova, ukuba ngilalele izwi laKhe ngiyeke u-Israyeli ahambe na? Angimazi uJehova, futhi futhi angiyikumvumela u-Israyeli ukuba ahambe.’ Eksodusi 5:2, A.R.V. Lokhu kungukungakholelwa ebukhoneni bukaNkulunkulu, futhi isizwe esimelwe yiGibhithe sasiyokhuluma ukuphika okufanayo kwamalungelo kaNkulunkulu ophilayo futhi sibonakalise umoya ofanayo wokungakholelwa nowokumelana. ‘Umuzi omkhulu’ futhi uqhathaniswa, ‘ngokomoya,’ neSodoma. Ukonakala kweSodoma ekwephuleni umthetho kaNkulunkulu kwabonakala ngokukhethekile ebufebeni obungavinjelwe. Futhi lesi sono naso sasiyoba yisici esivelele kakhulu sesizwe esasiyogcwalisa izincazelo zalo mbhalo.”

“Ngakho-ke, ngokwamazwi omprofethi, kancane ngaphambi komnyaka ka-1798, kwakuyovuka amandla athile anemvelaphi nesimilo sikaSathane ukuba alwe neBhayibheli. Futhi ezweni lapho ubufakazi bofakazi bakaNkulunkulu ababili babuyothuliswa kanjalo, kwakuyobonakaliswa ukungakholelwa kuNkulunkulu kukaFaro kanye nokuziphatha okuxekethile kweSodoma.

“Lesi siprofetho sigcwaliseke ngendlela enembile kakhulu nehlabo umxhwele emlandweni waseFrance. Ngesikhathi soGuquko, ngo-1793, ‘umhlaba okokuqala ngqa wezwa umhlangano wabantu, abazalelwa futhi bafundiswa phakathi kwempucuko, futhi bezibeka ilungelo lokubusa esinye sezizwe ezinhle kakhulu zaseYurophu, bephakamisa izwi labo elihlangene ukuze baphike iqiniso elingwele kakhulu elamukelwa ngumphefumulo womuntu, futhi ngazwi linye balahle inkolelo nokukhulekelwa koBukulunkulu.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. ‘IFrance iyona yodwa isizwe emhlabeni mayelana naso okusasele umbhalo oqinisekile, wokuthi njengesizwe saphakamisa isandla saso ekuvukeleni obala uMdali wendawo yonke. Abahlambalazi abaningi, abangakhulwayo abaningi, bebe khona, futhi basaqhubeka bekhona, eNgilandi, eJalimane, eSpain, nakwezinye izindawo; kodwa iFrance imi yodwa emlandweni womhlaba njengombuso owodwa owathi, ngomthetho weSigungu sawo Somthetho, wamemezela ukuthi kwakungekho Nkulunkulu, nokuthi bonke abantu behloko-dolobha, kanye nenqwaba enkulu kwezinye izindawo, abesifazane kanye nabesilisa ngokunjalo, badansa futhi bahlabelela ngenjabulo bemukela lesi simemezelo.’—Blackwood’s Magazine, November, 1870.” *The Great Controversy*, 269.

“Umuzi omkhulu” kusAmbulo ishumi nanye kwakuyisizwe saseFrance esakhipha “isimemezelo seSigungu saso Sezomthetho” simemezela ukuthi akekho uNkulunkulu. Leso simemezelo sasiyinkulumo yokungakholelwa kuNkulunkulu njengoba kumelwe ukuvukela kukaFaro. Umuzi omkhulu ungumbuso, noma “isizwe” noma “umbuso.” KusAmbulo ishumi nanye iFrance iqukethe izimpawu ezimbili—iGibhithe neSodoma.

Siyatshelwa kuthi, “Lobu buyi-ukuphika ubukhona bukaNkulunkulu, futhi isizwe esimelwe yiGibhithe sasiyokhuluma ukuphika okufanayo kwezimangalo zikaNkulunkulu ophilayo futhi sasiyobonakalisa umoya ofanayo wokungakholwa nowokudelela. ‘Idolobha elikhulu’ nalo liqhathaniswa, ‘ngokomoya,’ neSodoma. Ukonakala kweSodoma ekwephuleni umthetho kaNkulunkulu kwabonakaliswa ikakhulukazi ekuziphatheni okuxegayo.”

Idolobha noma isizwe esikhulu saseFrance simelwe ngokomfanekiso yisizwe (iGibhithe) kanye nomuzi (iSodoma). IGibhithe “saliyakukhuluma,” futhi ukukhuluma kwesizwe kumela ezombuso, hhayi ezebandla. IGibhithe laliyisimo sombuso kanti iSodoma laliyibandla; lona ngumfanekiso otholakala esahlukweni seshumi nanye seSambulo.

“‘Ukukhuluma’ kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” *The Great Controversy*, 442.

Encwadini yesAmbulo isahluko seshumi nanye uJohane ubeka izehlakalo zoGuquko lwaseFulansi ngesimboli esingokwesiprofetho. UGuquko lwangempela lwanikeza ubufakazi obuningi bomlando bokuba semthethweni kwezibikezelo zikaJohane kuleso sahluko. UJohane wabikezela; kwase kuthi uGuquko lwaseFulansi lwagcwalisa lesa sibikezelo; bese kuthi futhi—kokubili isibikezelo nokugcwaliseka kwaso emlandweni kukhomba futhi kuhambisane nezehlakalo zokuphela kwezwe, lapho futhi umbuso okhohlakele uhlanganiswa nebandla elikhohlakele. Yebo, ukuchitheka okukhulu kwegazi kulandela lowo mshado ongenabungcwele. Umbuso kaNkulunkulu nawo uyidolobha elikhulu.

Wayesengithatha ngomoya wangiyisa entabeni enkulu nephakemeyo, yangibonisa lowo muzi omkhulu, iJerusalema elingcwele, lehla livela ezulwini kuNkulunkulu. IsAmbulo 21:10.

“Ukuza komyeni, njengoba lapha kuvezwa, kwenzeka ngaphambi komshado. Umshado umelela ukwamukela kukaKristu umbuso waKhe. Umuzi Oyingcwele, iJerusalema Elisha, eliyinhloko-dolobha nommeleli wombuso, ubizwa ngokuthi ‘umlobokazi, umkaWundlu.’ Ingelosi yathi kuJohane: ‘Woza lapha, ngizakubonisa umlobokazi, umkaWundlu.’ ‘Yangithwala emoyeni,’ kusho umprofethi, ‘yangibonisa lowo muzi omkhulu, iJerusalema elingcwele, lehla livela ezulwini kuNkulunkulu.’ IsAmbulo 21:9, 10.” *The Great Controversy*, 426.

Ukuvukela kukaNimrode kumelwe ukwakiwa kwakhe kombhoshongo nomuzi, okuyisifaniso sokuhlanganiswa kwebandla nombuso ekupheleni kwezwe, ngokuba bonke abaprofethi bakhuluma ngokuphela kwezwe. Ukuvukela kukaNimrode kwakungukuqhubekiselwa phambili futhi kokuvukela kukaLusifa, owayefisa ukuthatha ukulawula kokubili ibandla likaNkulunkulu nombuso kaNkulunkulu.

Yeka phansi kanjani ezulwini, wena Lusifa, ndodana yokusa! unqunywe kanjani phansi emhlabathini, wena owawenza buthaka izizwe! Ngokuba uthe enhliziyweni yakho: Ngiyakukhuphukela ezulwini, ngiphakamise isihlalo sami sobukhosi ngaphezu kwezinkanyezi zikaNkulunkulu; ngiyakuhlala futhi entabeni yomhlangano, emikhawulweni yasenyakatho; ngiyakukhuphukela ngaphezu kokuphakama kwamafu; ngiyokuba njengoPhezukonke. Isaya 14:12–14.

Njengoba u-Isaya embula izifiso eziyimfihlo zenzliziyo kaLusifa zokuba “njengoPhezukonke,” uveza ukuthi uLusifa ufuna ukuhlala ezihlalweni ezimbili ezehluka ngokusobala. Ufisa “ukuphakamisa” “isihlalo” sakhe “sobukhosi phezu kwezinkanyezi zikaNkulunkulu” futhi “ahlale futhi entabeni yebandla, emaceleni asenyakatho.”

Isihlalo sobukhosi siwuphawu lwegunya lenkosi—noma lwegunya lombuso—futhi “izinhlangothi zenyakatho” kuyibandla likaNkulunkulu.

Ingoma neHubo elamadodana kaKora. UMENKULUNKULU mkhulu, futhi ufanelwe ukudunyiswa kakhulu emzini kaNkulunkulu wethu, entabeni yobungcwele bakhe. Inhle ngokuma kwayo, iyinjabulo yomhlaba wonke, iNtaba iSiyoni, ezinhlangothini zenyakatho, umuzi weNkosi enkulu. UNkulunkulu uyaziwa ezigidlweni zayo njengendawo yokuphephela. IHubo 48:1–3.

IJerusalema “ingumuzi weNkosi enkulu,” ngaleyo ndlela iphawula isihlalo sobukhosi sikaNkulunkulu sezombusazwe; futhi iJerusalema futhi “iyintaba yobungcwele bakhe,” “ezinhlangothini zasenyakatho,” ngaleyo ndlela iphawula isihlalo sobukhosi sikaNkulunkulu senkolo. Kusukela ekuqaleni ukuvukela kukaSathane nokulwa kwakhe kuvezwa ngaphakathi komongo wesifiso sakhe sokubusa phezu kokubili ibandla likaNkulunkulu nombuso kaNkulunkulu. USathane kamuva wahola ekuvukeleni kukaNimrode, futhi izwe alimisela amaKaledi limelelwa njengezwe lapho uNimrode akha khona kokubili umbhoshongo nomuzi—ibandla nombuso.

Ngakho-ke, lapho isifebe sika-Isaya nesifebe esikhulu sikaJohane sifeba namakhosi omhlaba, isiprofetho siphawula ukuthi ubudlelwane obungcwele bungcwele buyenzeka phakathi kwebandla lamaRoma Katolika namakhosi omhlaba ekupheleni kweminyaka engamashumi ayisikhombisa yesiprofetho.

Umugqa wesiprofetho sika-Isaya uchaza ukwahlulelwa kweTyre, isifebe, esahlukweni samashumi amabili nantathu, kanti uJohane uchaza lokho kwahlulelwa okufanayo ngomfanekiso wowsifazane onombala obomvu klebhu, ovezwa njengo “Babiloni omkhulu.” Ufakazi wesithathu walokho kwahlulelwa okufanayo kwaleso sifebe esifanayo umi kanje:

“Owesifazane (iBabiloni) wesAmbulo 17 uchazwa njengalowo ‘egqoke okububende nokubomvu kle, ehlotshiswe ngegolide namatshe ayigugu namaparele, ephethe esandleni sakhe indebe yegolide egcwele izinengiso nokungcola: ... futhi ebunzini lakhe kwakulotshiwe igama, Imfihlakalo, iBabiloni Elikhulu, unina wezifebe.’ Umprofethi uthi: ‘Ngabona owesifazane edakiwe yigazi labangcwele, nangezazi labafel’ ukholo bakaJesu.’ Kuphinde kushiwo ngeBabiloni ukuthi ‘yilo muzi omkhulu, obusa phezu kwamakhosi omhlaba.’

IsAmbulo 17:4–6, 18. Umbuso lowo okwathi amakhulu amaningi eminyaka wagcina ukubusa kobushiqela phezu kwamakhosi eLobukholwa yiRoma.” The Great Controversy, 382.

iTire liyibandla lamaRoma Katolika ezinsukwini “zokugcina.” Ngaleso sikhathi upapa uyophuma ahambe acule izingoma zakhe zokuyenga emakhosini omhlaba, ngaleyo ndlela eholela amakhosi esenzweni sobufebe, okuyinto ngokwesiprofetho eyinhlanganisela yebandla nombuso.

Kuyakuthi ngalolo suku iTire liyokhohlakala iminyaka engamashumi ayisikhombisa, ngokwezinsuku zenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iTire liyocula njengowesifazane oyisifebe. Isaya 23:15.

Inkosi imele umbuso esiprofethweni seBhayibheli, ngakho iTire liyokhohlakala ngesikhathi lapho umbuso wesiprofetho ubusa iminyaka engamashumi ayisikhombisa.

Kuyakuthi ngalolo suku iTire liyolikhohlakala iminyaka engamashumi ayisikhombisa, njengemihla yenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iTire liyocula njengowesifebe. Thatha ihabhu, uzungeze umuzi, wena sifebe esalikhohlakalayo; yenza umculo omnandi, uhlabele izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova avakashele iTire, lona liphendukele emholweni walo, lifebe nabo bonke imibuso yomhlaba phezu kobuso bomhlaba. U-Isaya 23:15–17.

Ngezinsuku zombuso owodwa obusa iminyaka engamashumi ayisikhombisa yesiprofetho, ibandla lamaRoma Katolika liyokhohlakala. Ekupheleni kwaleyo minyaka engamashumi ayisikhombisa, amandla obupapa “ayakwenza umnandi umculo, ahlabele izingoma eziningi.” Ngokwesiprofetho, “ingoma” imelela “okuhlangenwe nakho.”

“Phezu kolwandle olunjengekristalu phambi kwesihlalo sobukhosi, lolo lwandle lwengilazi olungathi luxutshwe nomlilo,—lukhazimula kangaka ngenkazimulo kaNkulunkulu,—kubuthene ibandla lalabo ‘abeyinqobile isilo, nomfanekiso waso, nomaka waso, nenani legama laso.’ Bekanye neWundlu eNtabeni iSiyoni, ‘benezihadi zikaNkulunkulu,’ bema lapho, labo abayikhulu namashumi amane nane ezinkulungwane abahlengwe phakathi kwabantu; futhi kuzwakala, njengomsindo wamanzi amaningi nanjengomsindo wokuduma okukhulu, ‘izwi labashayi bezihadi beshaya izihadi zabo.’ Futhi bahlabela ‘ingoma entsha’ phambi kwesihlalo sobukhosi, ingoma engenakufundwa muntu ngaphandle kwalabo abayikhulu namashumi amane nane ezinkulungwane. Iyona ingoma kaMose neyeWundlu—ingoma yokukhululwa. Akekho ngaphandle kwalabo abayikhulu namashumi amane nane ezinkulungwane ongafunda leyo ngoma; ngokuba iyingoma yesipiliyoni sabo—isikhathi esinjalo okungekho elinye ibandla elake laba naso. ‘Yibo laba abalandela iWundlu nomaphi lapho liya khona.’ Laba, sebeguqulwe besuswa emhlabeni, phakathi kwabaphilayo, babalwa ‘njengezithelo zokuqala kuNkulunkulu nakuWundlu.’ IsAmbulo 15:2, 3; 14:1-5. ‘Yibo laba abaphuma osizini olukhulu;’ badlule esikhathini sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe; bakhuthazelela usizi lwesikhathi sokuhlupheka kukaJakobe; bema bengenammeli ngesikhathi sokuthululwa kokugcina kwezahluwelo zikaNkulunkulu. Kodwa bakhululiwe, ngokuba ‘bahlanze izingubo zabo, bazenza zaba mhlophe egazini leWundlu.’ ‘Emilonyeni yabo akufunyanwanga nkohliso:

ngokuba abanacala' phambi kukaNkulunkulu. 'Ngakho-ke baphambi kwesihlalo sobukhosi sikaNkulunkulu, bamkhonza imini nobusuku ethempelini lakhe; nalowo ohlezi esihlalweni sobukhosi uyakuhlala phakathi kwabo.' Balibonile izwe lichithwa yindlala nobhubhane, ilanga linamandla okushisa abantu ngokushisa okukhulu, futhi nabo ngokwabo bakhuthazelele ukuhlupheka, indlala, nokoma. Kodwa 'abasayikulamba, abasayikoma; futhi ilanga aliyikubashaya, nakunye ukushisa. Ngokuba iWundlu eliphakathi kwesihlalo sobukhosi liyakubelusa, libaholele emithonjeni yamanzi aphilayo; noNkulunkulu uyakwesula zonke izinyembezi emehlweni abo.' IsAmbulo 7:14-17." The Great Controversy, 648.

“Ethempelini laKhe bonke bakhuluma ngenkazimulo yaKhe' (IHubo 29:9), futhi ingoma abayihlengiwe abayakuyihuba—ingoma yokuhlangenwe nakho kwabo—iyakumemezela inkazimulo kaNkulunkulu: 'Mikhulu futhi iyamangalisa imisebenzi yaKho, O Nkosi Nkulunkulu, Mnimandla onke; zilungile futhi ziqinisile izindlela zaKho, Wena Nkosi yezinkathi. Ngubani ongayikwesaba, O Nkosi, adumise igama laKho na? ngokuba Wena wedwa ungwele.' IsAmbulo 15:3, 4, R.V.” Education, 308.

Ekupheleni kweminyaka engamashumi ayisikhombisa yesiprofetho ubupapa buyo “shaya ihabhu, buhlabelele kamnandi, buhlabelele izingoma eziningi, ukuze” “bukhunjulwe.” Ekupheleni kombuso obusa iminyaka engamashumi ayisikhombisa yesiprofetho, iSonto lamaRoma Katolika liyokhumbuza umhlaba ngolwazi lomlando walo wangaphambili. Kulowo mlendo labusa njengegunya lokuziphatha ebudlelwaneni obuphakathi kwalo namakhosi aseYurophu. Lowo mlendo ubizwa ngokufanele ngokuthi iziKhathi zobumnyama, futhi bonke ubumnyama obungase nganoma iyiphi indlela buhlotshaniswe nomlando lapho ubupapa babusa phezu kwamakhosi aseYurophu bungabekwa esenzweni esiyisisekelo impela esakhqiza bonke ubumnyama obalandela. Leso senzo kwakuyinhlanganisela yesonto nombuso, inhlanganisela yamakhosi aseYurophu neSonto lamaKatolika. Emshadweni waseBhayibheleni indoda kufanele ibuse phezu kowesifazane, kodwa ubufebe obenzeka kulowo mlendo babuphenduke ikhanda ezinyaweni uma kuqhathaniswa nohlelo lweqiniso lobudlelwano bendoda nowesifazane.

Ekupheleni kweminyaka engamashumi ayisikhombisa kuyakuba nenhlekelele enkulu lapho umbuso wesiprofetho seBhayibheli obusa umhlaba phakathi nesikhathi lapho ubuPapa bukhohlakele ngokwesiprofetho bufinyelela esiphethweni. Inhlekelele yomhlaba wonke ekhqiwa ukuwa kwalowo mbuso ivulela isonto lamaKatolika umnyango wokuba liqale ukwazisa umhlaba ukuthi, ukuze kubhekwane nezikhathi zokuhlupheka ezidalwe ukuwa kwalowo mbuso, umhlaba kufanele uzithobe ngaphansi kwegunya lokuziphatha leSonto lamaRoma Katolika, njengoba kuboniswe emlandweni weNkathi Yobumnyama.

Lapho umbuso uphela, nobupapa buhlabelela ingoma yokuhlangenwe nakho kwabo kwangesikhathi esedlule, okuhlangenwe nakho izazi-mlendo ezikubiza ngokuthi ubumnyama; pho-ke lowo mlendo omnyama ungaba kanjani umlayezo ubupapa obungawabelana namakhosi omhlaba ongawenza awaqinisekeke ukuba aphinge nabo? Esikhathini senhlekelele enkulu, kungani ukuhlangenwe nakho kwezikhathi ezedlule, (ingoma yabo) ukuhlangenwe nakho kwabo ngaphambi kokuba bakhohlakale ngokwesiprofetho, kunganikeza umqondo owenza amakhosi omhlaba amukele ukuhlangenwe nakho kobumnyama njengesixazululo senhlekelele yawo enkulu?

“Isigaba esikhulu, ngisho naphakathi kwalabo abangabheki ubuRoma ngeso elihle, siqonda kancane kakhulu ubungozi obusuka emandleni nasekuthonyeni balo. Abanengi bagcizelela ukuthi ubumnyama bengqondo nobokuziphatha obabubusa phakathi neNkathi Ephakathi babuvuna ukusabalala kwezimfundiso zalo, izinkolelo-ze zalo, nokucindezela kwalo, nokuthi ukuhlakanipha okukhulu kwezikhathi zanamuhla, ukusakazeka kolwazi phakathi kwabantu bonke, kanye nokwanda komoya wokukhululeka ezindabeni zenkolo, kuyakwenqabela ukuvuka kabusha kokungabekezeleli nokubusa ngonya. Nomqondo nje wokuthi isimo esinjalo siyoba khona kulesi sikhathi esikhanyiselwe uhlekiswa usulahlwe. Kuyiqiniso ukuthi ukukhanya okukhulu, okwengqondo, okwokuziphatha, nokwenkolo, kukhanya phezu kwalesi sizukulwane. Emakhasini avulekile eZwi eliNgcwele likaNkulunkulu, ukukhanya okuvela ezulwini kuthelwe phezu komhlaba. Kodwa kufanele kukhunjulwe ukuthi lapho ukukhanya okunikeziwe kukhulu khona, bukhulu futhi ubumnyama balabo abakuhlanekezelayo nabakwenqabayo.

“Ukutadisha iBhayibheli ngomkhuleko kwakungabonisa amaProthestani isimilo sangempela sobupapa futhi kuwabangele ukuba bubenyanye futhi bubugweme; kodwa abanengi bahlakaniphe kakhulu ngokuzazisa kwabo kangangokuthi ababoni sidingo sokufuna uNkulunkulu ngokuzithoba ukuze baholelwe eqinisweni. Nakuba bezigabisa ngokukhanyiselwa kwabo, abayazi imiBhalo namandla kaNkulunkulu. Kudingeka babe nendlela ethile yokuthulisa onembeza babo, futhi bafuna lokho okungokomoya kancane kakhulu futhi okuthobisayo kancane kakhulu. Abakufisayo kuyindlela yokukhohlwa uNkulunkulu ezobonakala sengathi iyindlela yokumkhumbula. Ubupapa bukufanele kahle ukuhlangabezana nezidingo zabo bonke laba. Bulungiselelwe izigaba ezimbili zesintu, ezihlanganisa cishe umhlaba wonke—labo abangathanda ukusindiswa ngemisebenzi yabo emihle, nalabo abangathanda ukusindiswa besesonweni sabo. Nansi imfihlo yamandla abo.”

“Usuku lobumnyama obukhulu bengqondo lubonisiwe njengolunomthelela omuhle empumelelweni yobupapa. Kusazoboniswa ukuthi usuku lokukhanya okukhulu kwengqondo nalo ngokufanayo lunomthelela omuhle empumelelweni yabo. Ezikhathini ezedlule, lapho abantu babengenalo izwi likaNkulunkulu futhi bengenalo ulwazi lweqiniso, amehlo abo ayemboziwe, futhi izinkulungwane zabanjwa ogibeni, zingayiboni inetha elaleluliwe ezinyaweni zazo. Kulesi sizukulwane bakhona abanengi amehlo abo aphuphuthekiswa ukukhanya okucwazimulayo kwemicabango yabantu, ‘isayensi ebizwa ngegama elingelona iqiniso;’ ababoni inetha, futhi bangena kulo kalula njengokungathi amehlo abo emboziwe. UNkulunkulu wahlela ukuba amandla engqondo yomuntu agcinwe njengesipho esivela kuMdali wakhe nokuba asetshenziswe enkonzweni yeqiniso nokulunga; kodwa lapho ukuqhosha nesifiso sokuziphakamisa kukhuthazwa, futhi abantu bephakamisa imibono yabo ngaphezu kwezwi likaNkulunkulu, khona-ke ukuhlakanipha kungafeza umonakalo omkhulu kunokungazi. Ngakho-ke isayensi yamanga yalesi sikhathi samanje, edicilela phansi ukukholwa eBhayibhelini, iyobonakala iphumelela ngokufanayo ekulungiseleleni indlela yokwamukelwa kobupapa, kanye nezinhlobo zabo ezithokozisayo, njengoba nje ukuvinjelwa kolwazi kwaphumelela ekuvuleni indlela yokwandiswa kwamandla abo eNkathini Yobumnyama.” *The Great Controversy*, 572.

“AmaRoma Katolika ayavuma ukuthi ukuguqulwa kweSabatha kwenziwa yibandla lawo, futhi acaphuna khona kanye lokho kuguqulwa njengobufakazi begunya eliphakeme kakhulu lebandla. Amemezela ukuthi ngokugcina usuku lokuqala lweviki njengeSabatha, amaProthestani ayavavuma amandla alo okumisa imithetho ezintweni zaphezulu. Ibandla laseRoma alikaze liyeke isimangalo salo sokungaphambuki; futhi lapho izwe namabandla amaProthestani amukela iSabatha yamanga eyasungulwa yilo, kuyilapho enqaba iSabatha kaJehova, empeleni ayavuma lesi simangalo. Angase acaphune igunya lalolu shintsho, kodwa inkohliso yokucabanga kwawo ibonakala kalula. UmKatolika ongumPapa ubukhali ngokwanele ukubona ukuthi amaProthestani ayazikhohlisa, evala amehlo awo ngamabomu emaqinisweni alolu daba. Njengoba umkhuba weSonto uthandwa kakhulu, uyathokoza, ezizwa eqinisekile ukuthi ekugcineni uyoletsa wonke umhlaba wamaProthestani ngaphansi kwesibhengezo saseRoma.”

“Ukuguqulwa kweSabatha kuwuphawu noma isibonakaliso segunya lebandla laseRoma. Labo abathi, beqonda izimangalo zomyalo wesine, bakhethe ukugcina iSabatha elingelona iqiniso esikhundleni saleqiniso, ngalokho bakhokha udumo kulowo mbuso okunguwona wodwa oyala lokho. Uphawu lwesilo luyiSabatha lobupapa, elamukelwe umhlaba esikhundleni sosuku olwamiswa nguNkulunkulu.

“Kodwa isikhathi sokwamukela uphawu lwesilo, njengoba simisiwe esiprofethweni, asikafiki. Isikhathi sokuvivinywa asikafiki. KunamaKristu eqiniso kuwo wonke amabandla, kuhlangukisa nalabo abasenhlanganweni yamaRoma Katolika. Akukho noyedwa olahlwayo bengakatholi ukukhanya futhi bengakawuboni umthwalo womthetho wesine. Kodwa lapho isimemezelo sesiphumile siphokelela iSabatha yomgunyathi, nalapho ukukhala okukhulu kwengelosi yesithathu sekuxwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa uyobe usudwetshwe ngokucacile phakathi kwamanga neqiniso. Khona-ke labo abasaqhubeka ekweqeni umthetho bayokwamukela uphawu lwesilo emabunzini abo noma ezandleni zabo.”

“Ngezinyathelo ezisheshayo sisondelela kulesi sikhathi. Lapho amabandla amaProthestani eyozihlanganisa namandla omhlaba ukuze asekele inkolo yamanga, inkolo okwakuthi ngokuyiphikisa okhokho bawo babekezelele ukushushiswa okunzima kakhulu, khona-ke iSabatha lobupapa liyogcizelelwa ngegunya elihlangene lesonto nombuso. Kuyoba khona ukuhlubuka kwesizwe, okuyophela kuphela ekubhujisweni kwesizwe.” Bible Training School, February 2, 1913.

Manje sesithinte izimpawu ezinhlanu zalezo esifuna ukuzihlonza ngaphambi kokuba sibhekane ngokugcwele nesahluko ngokwaso. Umuzi ungumbuso esiprofethweni seBhayibheli, futhi ku-Isaya amashumi amabili nantathu kukhona imibuso emibili ehlobene kakhulu, kodwa yehlukene ngokucacile. Owokuqala “ungumuzi wokugcotshwa ngemiqhele,” kanti omunye “ungumuzi wabathengisi.” Ezinsukwini zokugcina amandla alawula inyunyana ephindwe kathathu kadrako, yesilo, neyomprofethi wamanga ubupapa. Yiwona mbuso ophethe umqhele.

“Njengoba sisondelela enkingeni yokugcina, kubaluleke kakhulu ukuba kube khona ukuvumelana nobunye phakathi kwezinsiza zikaJehova. Izwe ligcwele isiphapho nempi nokungaboni ngaso linye. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayohlangana baphikisane noNkulunkulu ebuntwini bofakazi baKhe. Lobu bunye buqiniswa

yilowo omkhulu oyisihlubuki. Ngesikhathi efuna ukuhlukanisa amanxusa akhe ekulweni neqiniso, uyosebenza ukuhlukanisa nokusakaza abalimeli balo. Umona, ukusolana okubi, ukukhuluma okubi ngabanye, kugqugquzelwa nguye ukuze kuvele ukungezwani nokuphikisana.” Testimonies, volume 7, 182.

Umbuso onomqhele yiTire, okusho ukuthi, “idwala.” Kulesi sahluko iTire imele upapa osebenza ukuze azilingise uKristu, ngokuba upapa ungumphikukristu. Igama elithi “anti” ku-antichrist lisho ukuthi “esikhundleni sika.” Upapa ufuna ukuzilingisa uKristu kuwo wonke amazanga, futhi igama elithi iTire lisho idwala, ngokuba upapa uyisifaniso esingamanga se- “Dwala Laphakade.”

Ngubani owenze lesi seluleko ngokumelene neTire, umuzi othwesa imiqhele, abathengisi bayo abayizikhulu, nabadayisi bayo abangabahlonishwa bomhlaba na? UJehova wamabandla ukumisile lokhu, ukuba angcolise ukuzidla kwalo lonke udumo, nokuletha ekwedelelweni bonke abahlonishwa bomhlaba. Dlula ezweni lakho njengomfula, wena ndodakazi yaseTharishishi: akusekho mandla. Welulela isandla sakhe phezu kolwandle, wamazamisa imibuso: uJehova uyale ngokumelene nomuzi wabathengisi, ukuba achithe izingqaba zawo. Isaya 23:8–11.

Sihlose ukukhombisa, ngobuningi bofakazi, ukuthi “ukunyakaziswa kwemibuso” kufezwa nguNkulunkulu, esebenzisa ubuSulumane. UbuSulumane bungamandla athukuthelisa izizwe futhi asetshenziswe ukunyakazisa izizwe. Kuleli qophelo sikhomba ukuthi iNkosi inqumile ukuletha ekweyisweni “bonke abahloniphekileyo bomhlaba,” abangibo “abathengisi” kanye “nabahwebi” okumele “izingqaba” zabo zibhujiswe. Umuzi wabathengisi kanye nomuzi othwesa imiqhele “kucasule ukungathokozi kwezulu,” futhi iNkosi ihlosile ukubhubhisa “izingqaba” zabo, futhi lokho kufanekisela umnotho. Ukuwa komnotho kwenzeka ngaphambi komthetho weSonto e-United States, ngoba ngaphambi komthetho weSonto izakhamuzi zase-United States zifuna ukubuyiselwa “emuseni kaNkulunkulu nasekuchumeni kwesikhashana.” Impikiswano yazo ithi izahlulelo zikaNkulunkulu ngeke ziphele kuze kube yilapho iSonto “liqaliswa ngokuqinile.” Ofakazi abaningana beBhayibheli bayavumelana ukuthi simi emngceleni wokuphahlazeka okukhulu komnotho womhlaba. Lokho kuphahlazeka kwenzeka ngaphambi komthetho weSonto, njengoba nje ukuphahlazeka kuka-1837 kwenzeka ngaphambi kuka-October 22, 1844.

“Khona-ke umkhohlisi omkhulu uyokholisa abantu ngokuthi labo abakhonza uNkulunkulu yibo abangela lezi zinhlekelele. Isigaba esivuse ulaka lweZulu siyobeka zonke izinkathazo zaso phezu kwalabo ukulalela kwabo imiyalo kaNkulunkulu okuyisikhuziso esiqhubekayo kwabaphuli bomthetho. Kuyomenyezelwa ukuthi abantu bayamcasula uNkulunkulu ngokwephula isabatha leSonto; ukuthi lesi sono silethe izinhlekelele ezingeke ziphele kuze kube yilapho ukugcinwa kweSonto sekuphoqeelwa ngokuqinile; nokuthi labo abamemezela okufunwa umyalo wesine, ngaleyo ndlela bechitha ukuhlonishwa kweSonto, bangabaphazamisi babantu, bevimbela ukubuyiselwa kwabo emseni waphezulu nasekuchumeni kwesikhashana. Ngaleyo ndlela isimangalo esake saphakanyiswa kudala ngokumelene nenceku kaNkulunkulu siyophindwa, futhi ngezizathu ezisekelwe kahle ngokufanayo: ‘Kwathi u-Ahabi embona u-Eliya, u-Ahabi wathi kuye: Nguwe yini lo okhathazayo u-Israyeli na? Wayesephendula wathi: Angikhathazanga u-Israyeli; kodwa wena nendlu kayihlo, ngokuba nishiyile imiyalo kaJehova, walandela oBali.’ 1 AmaKhosi 18:17, 18.

Njengoba ulaka lwabantu luyovuswa yizinsolo zamanga, bayolandela indlela maqondana nezithunywa zikaNkulunkulu efana kakhulu naleyo u-Israyeli oyisihlubuki ayilandela maqondana no-Eliya.” The Great Controversy, 590.

U-Eliya ebhekene nabaprofethi bakaBhali nabapristi besigcawu eNtabeni iKarmeli umelela umthetho weSonto. Umlayezo ebandleni wawuthi, “khethani namuhla eniyakumkhonza.” Lapho lo mlando uphindaphindwa emthethweni weSonto, umbuzo uba ngothi, “nilukhetha luphi usuku, ngokuba usuku enilukhethayo lukhombisa ukuthi nikhonza bani.” Ngaphambi kweNtaba iKarmeli kwakukhona iminyaka emithathu nengxenye yesomiso esinzima. Ngaphambi komthetho weSonto kukhona uchungechunge lwemithetho yeSonto, kodwa ayikaze “iphoqeletwe ngokuqinile.” Umgomo ohlobene nomthetho weSonto uwukuthi ukhulubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Isibonelo salokho ukuthi uConstantine ngonyaka ka-321 washaya umthetho weSonto, kwase kuthi kungakabiphi amacilongo amane okuqala eSambulo isahluko sesishiyagalombili aqala ukuletha iRoma yaseNtshonalanga ekupheleni kwayo ngonyaka ka-476. Indaba kaConstantine ibalulekile, ngokuba yayihlanganisa ukuphakanyiswa kweSonto ngokuqhubekayo, kanye nokujinjelwa okuqhubekayo kweSabatha losuku lwesikhombisa ngesikhathi esifanayo. Lo mlando oqhubekayo wafinyelela esiphethweni sawo lapho izakhamuzi zaphoqwa ukugcina iSonto noma zihlushwe ngenxa yokugcina iSabatha. Lokho futhi kuyisiphetho sokukhuphuka komthetho weSonto e-United States. Omunye umgomo ohlobene nokuphoqeletwa kokukhonza ngeSonto uthi “ukhulubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.” Lo mgomo usho ukuthi ukukhuphuka kokuphoqeletwa komthetho weSonto kuveza ukukhuphuka kwezahlukelele zikaNkulunkulu, ngaphambi komthetho weSonto wangempela weSambulo ishumi nantathu ivesi lelishumi nanye. Umthetho ngamunye oshaywayo uyoletsa ukubhujiswa okuhambisanayo. Izahlukelele izakhamuzi ezisola abagcini beSabatha ngokuthi baziletha empeleni zidalwa ukukhuphuka kokuphoqeletwa komthetho weSonto. Sifake isiqephu esivela ku-The Great Controversy, engisibize ngokuthi Sunday Progression. Ngingancoma ukuthi nisifunde futhi kanye. Sikhona ngaphansi kwesigaba esinesihloko esithi The Spirit of Prophecy.

“UNkulunkulu wembulile okuyokwenzeka ezinsukwini zokugcina, ukuze abantu baKhe balungiselele ukuma bamelane nesiphetho sokuphikiswa nolaka. Labo abaxwayisiwe ngezinto ezizayo phambi kwabo akumelwe bahlale ngokulindela okuzolile isiphetho esizayo, beziduduzana ngokuthi iNkosi iyakuvikela abathembekileyo baYo ngosuku lokuhlupheka. Simelwe ukuba njengabantu abalindele iNkosi yabo, hhayi ngokulindela okuyize, kodwa ngomsebenzi oqotho, ngokukholwa okungantengantengi. Lesi akusiso isikhathi manje sokuvumela izingqondo zethu zigxile ezintweni ezincane ezingabalulekile. Ngesikhathi abantu belele, uSathane usebenza ngenkuthalo ehlela izinto ukuze abantu beNkosi bangabi nasihawu noma ukwahlulelwa okulungileyo. Umnyakazo weSonto manje uqhubekela phambili ebumnyameni. Abaholi bafihla indaba yangempela, futhi abaningi abahlanganyela kulo mnyakazo nabo ngokwabo abakuboni ukuthi umgudu ofihlekile uqonde ngakuphi. Izimangalo zawo zithambile futhi zibukeka njengezobuKristu, kodwa lapho usukhuluma uyoveza umoya kadrako. Kungumsebenzi wethu ukwenza konke okusemandleni ethu ukuvimbela ingozi esongelwayo. Simelwe ukuzama ukususa ubandlululo ngokuzibeka ngendlela efanele phambi kwabantu. Simelwe ukubabeka phambi kwabo umbuzo wangempela ophikiswana ngawo, ngaleyo ndlela simise ukuphikisa okuphumelela kakhulu ngokumelene nezinyathelo ezinqanda

inkululeko kanembeza. Simelwe ukuhlola imiBhalo futhi sikwazi ukunikeza isizathu sokukholwa kwethu. Kuthi umprofethi: ‘Ababi bayakwenza okubi: futhi akakho noyedwa kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda.’ Testimonies, volume 5, 452.”

Kunzima ukuqaphela ukunyakaza komthetho weSonto, ngoba kuhamba “ebumnyameni” kanti upapa “ngokucasha nangokungasolwa” “uqinisa amabutho alo ukuze luqhubekisele phambili izinhloso zalo.” Kuyiqiniso ukuthi umsebenzi wokuphasisa umthetho weSonto ebumnyameni uyindaba esemqoka enqubweni yokuvivinywa kwabayizinkulungwane eziyikhulu namashumi amane nane. “Akekho noyedwa kwababi oyakuqonda” ngokukaDanyeli nangokukaSister White. “Ababi” kuDanyeli bayibo “izintombi eziyiziwula” zikaMathewu, uSister White azikhomba njengabaseLawodikeya. Abahlakaniphileyo bayakuziqonda izehlakalo ezenzekayo manje, noma umlando osizungezile ungabonakala uphikisana nezwi likaNkulunkulu. Siyalikholwa yini izwi likaNkulunkulu noma lokho okwenzekayo okusizungezile? Nokho sixwayiswe ngaphambili ukuthi ukuphela kuyakuba njengasemihleni kaNowa.

“Izwe, eligcwele izixuku zodlame, eligcwele ukuzijabulisa okungamhloniphi uNkulunkulu, lilele, lilele ekuzethembeleni kwenyama. Abantu bakubekela kude ukufika kweNkosi. Bahleka izixwayiso. Kwenziwa ukuqhosha kokuzidla, ‘Konke kusaqhubeka njengalokhu kwakunjalo kusukela ekuqaleni.’ ‘Kusasa kuyakuba njenganamuhla, futhi kube kuningi kakhulu ngokwengeziwe.’ 2 Peter 3:4; Isaiah 56:12. Siyakuya sijule nakakhulu ekuthandeni injabulo. Kodwa uKristu uthi, ‘Bhekani, ngiza njengesela.’ Revelation 16:15. Ngesona kanye isikhathi lapho izwe libuza ngokukloloda, ‘Sikuphi isithembiso sokufika kwakhe na?’ izibonakaliso ziyagcwaliseka. Lapho besamemeza bethi, ‘Ukuthula nokulondeka,’ ukubhujiswa okuzumayo kuyeza. Lapho umklolodi, umali weqiniso, esebe nesibindi sokuzigabisa; lapho inqubo ejwayelekile yomsebenzi emikhakheni ehlukehlukeni yokuzuzwa imali iqhutshwa ngaphandle kokunaka isimiso; lapho umfundi efuna ngentshiseko ulwazi lwakho konke ngaphandle kweBhayibheli lakhe, uKristu uyeza njengesela.”

“Konke emhlabeni kusenkathazweni. Izibonakaliso zezikhathi ziyethusa. Izehlakalo ezizayo ziphonsa izithunzi zazo kusengaphambili. UMoya kaNkulunkulu uyahoxa emhlabeni, futhi inhlekelele ilandela inhlekelele olwandle nasemhlabeni. Kukhona iziphapho, ukuzamazama komhlaba, imililo, izikhukhula, ukubulalana kwazo zonke izinhlobo. Ngubani ongafunda ikusasa? Kuphi ukuphepha? Akukho ukuqiniseka kunoma yini engokomuntu noma eyasemhlabeni. Ngokushesha abantu bazihlela ngaphansi kwebhanela abalizikhethela lona. Ngokungaphumuli balindile futhi baqaphele ukuhamba kwabaholi babo. Bakhona labo abalindayo futhi baqaphelayo futhi abasebenzayo ngenxa yokubonakala kweNkosi yethu. Elinye iqembu liwela emgqeni ngaphansi kobuholi bomhlubuki wokuqala omkhulu. Bambalwa abakholwa ngenhliziyo nangomphefumulo ukuthi kukhona isihogo okumelwe sisibalekele nezulu okumelwe silizuze.”

“Inhlekelele isisondelela kithi kancane kancane. Ilanga lisakhanya emazulwini, liqhubeka nendlela yalo ejwayelekile, namazulu asamemezela inkazimulo kaNkulunkulu. Abantu basadla baphinde baphuze, batshale futhi bakhe, bashade futhi bendiselwe. Abathengisi basathenga futhi basathengisa. Abantu basaqhuzulana bodwa, belwela indawo ephakeme kunazo zonke. Abathandi bentokozo basagcwala ezinkundleni zemidlalo yaseshashalazini, emijahweni

yamahhashi, nasezindlini zokugembula. Intokozo enkulu kunazo zonke isabusa, nokho ihora lokuhlolwa selivaleka ngokushesha, futhi udaba ngalunye selusondele ukuba lunqunywe kuze kube phakade. USathane uyabona ukuthi isikhathi sakhe sifushane. Ufake zonke izikhungo zakhe emsebenzini ukuze abantu bakhohliswe, badukiswe, bagcinwe bematasa futhi bethathekile, kuze kuphele usuku lokuhlolwa, nomnyango womusa uvalwe kuze kube phakade.

Ngokungathi sina kuza kithi, kwehla kudabula emakhulwini eminyaka, amazwi esixwayiso eNkosi yethu avela eNtabeni Yeminqumo: “Ziqapheliseni, funa izinhliziyu zenu nganoma yisiphi isikhathi zisindiswe ukuhaha kokuzitika, nokudakwa, nezinkathazo zalokhu kuphila, ukuze lolo suku lungefiki phezu kwenu ningalulindele.” “Ngakho-ke lindani, nikhuleke njalo, ukuze kuthiwe nifanelekile ukuphunyuka kuzo zonke lezi zinto ezizakwenzeka, nokuma phambi kweNdodana yomuntu.” Desire of Ages, 635, 636.

Esahlukweni samashumi amabili nantathu sika-Isaya, iZidoni yi-United States futhi iTire ingupapa. ITire neZidoni kwakungamadobha asendulo amaFenike ayekhona ngesikhathi esisodwa, asemngceleni wolwandle iMediterranean. Ayedume ngokuhweba kwawo olwandle, ingcebo, kanye nomthelela wawo ezweni lasendulo. IZidoni kanye “nabathengisi” bayo bagcwalisa kabusha iTharishishi kuleso siqephu. Abathengisi baseZidoni babathengisa “inzalo yaseShihori,” okuyiyo “isivuno somfula,” futhi siyisithelo “somfula,” futhi “yimali yalo engenayo,” ngokuba lona “liyindawo yokuhwebelana yezizwe.” Bonke abaprofethi bakhuluma ngokuphela kwezwe, ngakho-ke ubani oyindawo yokuhwebelana yezizwe ekupheleni kwezwe na? Yi-USA.

ISihori ingumfula waseGibhithe (mhlawumbe i-delta yeNayile) futhi isetshenziswa ukumela ingcebo yezwe, ngokuba iGibhithe liyizwe. “Indodakazi eyintombi” yaseSidoni imele isizukulwane sokugcina sase-USA, futhi iyacindezelwa ngenxa yomthetho wezempi ohambisana nomthetho weSonto kanye nokubhujiswa kwesizwe okulandela ngokushesha. Lezo zintombi zaseSidoni ziyakhuza ngombuzo omayelana neTire othi, “ingabe yilona yini umuzi wenu othokozisayo” (umbuso) i-USA eyawuthokozela? “Ingabe lona ngumbuso “owasendulo kusukela ezinsukwini zasendulo,” lapho ngokwendikimba le ndima yasungulwa nguNimrode, masinyane ngemva kukaZamcolo?

UNKulunkulu umisile futhi “uhlosile” ukuthi “iTire, umuzi othwesa imiqhele,” alizejise. Isijeziso sobupapa sifaka ukuwa kwesakhiwo sezimali zomhlaba, ngokuba “iNkosi inikile” “umyalo omelene” “neZidoni” “umuzi wabathengisi,” (i-United States.) Umyalo waYo “wokubhidliza izinqaba eziqinile,” noma umnotho wase-United States, ngumthetho weSabatha, ngokuba ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.

Isijeziso sobupapa siqala ngokuwa komnotho womhlaba wonke ekuphenduleni ekubhujisweni komnotho wase-United States. IZidoni “inendlu” ehlotshaniswa nomnotho wayo, ngaleyo ndlela imele uhlaka lwezezimali olubhujiswayo, ngoba awusakwazi ukungena kuyo. Azisekho izimali ezitshaliwe noma inzuzo evela kuleyo “ndlu,” ngoba isibhujisiwe. Ukubhujiswa kwenzeka ngesikhathi somthetho weSonto, nakuba ngaphambi komthetho weSonto sekukhona kakade izahlulelo eziya zanda. Lapho ukuwa sekufikile, ubupapa, i-USA nezikhulu zayo zabathengisi nabathengisi bayo abahloniphekileyo kanye nemikhumbi yaseTharishishi bayaku “hewula.”

Indawo ye-“Tarshishi” kulesi siqephu ihlotshaniswa nengcebo ezikhathini zasendulo, futhi imikhumbi yaseTarshishi eBhayibhelini iyisibonakaliso esivelele kakhulu samandla omnotho.

Ngokuba imikhumbi yenkosi yayiya eTharishishi kanye nezinceku zikaHuramu; njalo emva kweminyaka emithathu imikhumbi yaseTharishishi yayifika iletha igolide, nesiliva, namazinyo endlovu, nezinkawu, namaphigogo. Inkosi uSolomoni yadlula wonke amakhosi omhlaba ngengcebo nangokuhlakanipha. 2 IziKronike 9:21, 22.

Imikhumbi imelela amandla ezomnotho, futhi iTharishishi ingumkhumbi ohamba phambili kwezomnotho esiprofethweni seBhayibheli. Isizukulwane sokugcina seTharishishi, esimelwe “yindodakazi” yaseTharishishi, sitshelwa ukuba “sidlule ezweni lakho njengomfula,” futhi lokho esikutholayo kungukuthi izwe laso “alisenawo amandla,” futhi alisakwazi “ukujabula” ngenxa yombuso waseThire. Amandla abewafuna kwakungamandla ezomnotho angaphambili aseSidoni, kodwa ayesenyamalele, ngokuba ulwandle lwalukhulumile “luthi, angihemi, futhi angizali bantwana, futhi angondli izinsizwa, futhi angikhulisi izintombi,” ngaleyo ndlela kuvezwa isizukulwane sokugcina solwandle, esingabantu bomhlaba abakhalela ukubhujiswa komnotho womhlaba, futhi ngaleso sikhathi abantu bomhlaba bavuka babhekane neqiniso lokuthi bayisizukulwane sokugcina emlandweni womhlaba, futhi sekwephuze kakhulu ukulungiselela ukuphila okuphakade.

“Imali izolahlekelwa inani layo ngokushesha kakhulu maduze nje lapho iqiniso lezigigaba zaphakade livuleka emizweni yomuntu.” Evangelism, 62.

Kukhona “imibiko” emibili noma izigijimi ezimbili ezibangela ubuhlungu kuwo wonke umuntu kulesi siqephu. “Umbiko” wokuqala uphathelene neGibhithe, kanti “umbiko” wesibili uyiThire. Umbiko weGibhithe usekuleso sikhathi esedlule, ngoba u-Isaya uthi, “njengasekubikeni ngeGibhithe,” ngaleyo ndlela ekhombisa ukuthi uNkulunkulu wayesenze okuthile ngeGibhithe ngaphambi kokubhujiswa kwaKhe kweSidoni (i-USA.) Lokho uNkulunkulu akwenzayo eGibhithe, nakho kumelela “umbiko” weGibhithe, ukuthi Wabhubhisa iGibhithe maqondana nesikhathi sokuqala lapho uNkulunkulu angena ngaso esivumelwaneni nabantu abakhethiweyo. Le mibiko emibili iyona “mbiko” ofanayo. Umbiko weGibhithe uyisiqalo, kanti umbiko weThire uyisiphetho. U-Alfa no-Omega ufanekise isivumelwano nabayikhulu namashumi amane nane ezinkulungwane ezinsukwini zokugcina ngomlando wokuqala waleyo ndaba. “Umbiko” ophathelene neGibhithe uwukukhululwa oLwandle Olubomvu lapho uFaro nebutho lakhe babhujiswa khona, okufanekisela ukukhululwa kokugcina kwabantu bakaNkulunkulu njengoba kumelwe “ngumbiko” oyi“mthwalo weThire.”

Amandla amelwe eBhayibhelini abhidliza imikhumbi yaseTharshishi yi-Islamu. Indaba ye-Islamu izothathwa kamuva, ngakho sizobhekana nalesi sihloko ngokugcwele kakhulu esikhathini esizayo. Imelwe kulesi siqephu ngokuthi “iKhithimi,” igama lasendulo laseKhupro, futhi lesi siqephu sithi ukubhujiswa kweSidoni neTire kwambulwa kuvela “eKhithimi.” Uphawu lwe-Islamu luqukethe futhi umfanekiso oqondile kakhulu wokubhujiswa kwe-United States esiprofethweni seBhayibheli.

Kubalulekile ukulandelela izinsuku neminyaka okukhulunywa ngayo encwadini ka-Isaya, ngoba ngokuvamile kukhomba isikhathi sesiprofetho sendima elandelayo. U-Isaya amashumi amabili

nantathu ulandela “umthwalo” wesigodi sombono esahlukweni samashumi amabili nambili, esandulelwa yisahluko samashumi amabili nanye esinemithwalo emithathu, futhi yomithathu ikhomba ubuSulumane. Ngaphambi kwaleso sahluko, evesini lokuqala lesahluko samashumi amabili, kubekwa isizinda somlando wesiprofetho lapho iziprofetho ezilandelayo zenhlekelele zikhonjwa khona ezahlukweni ezilandelayo.

Ngonyaka uThathani afika ngawo e-Ashidodi, (lapho uSarigoni inkosi yase-Asiriya emthuma,) walwa ne-Ashidodi, wayithumba. Isaya 20:1.

Igama elithi “Tartan” lingase libe yigama, noma kungenzeka kakhulu ukuthi liyisihloko somholi wempi. UTartan wafika e-Ashidodi, umuzi waseGibhithe, wawuthumba ngaleso sikhathi somlando lapho abase-Asiriya babeqhubeka kancane kancane bethatha ukulawula umhlaba. I-Asiriya yayimelela iBabiloni ngokomfanekiso. Kokubili i-Asiriya neBabiloni kwakuyimibuso eyavela enyakatho, imibuso eyaziwa ngokuthi “amabhubesi” “ahlakaza” izimvu zikaNkulunkulu, futhi yomibili yamukela isijeziso esifanayo. I-Asiriya yaba ngeyokuqala, iBabiloni yaba ngeyokugcina.

U-Israyeli uyimvu ehlaqazekile; izingonyama zimxoshile: kuqala inkosi yase-Asiriya imdlile; kuthi ekugcineni lo Nebukadinesari, inkosi yaseBabiloni, wephule amathambo akhe. Ngakho-ke usho kanje uJehova wamabandla, uNkulunkulu ka-Israyeli: Bheka, ngiyakujezisa inkosi yaseBabiloni nezwe layo, njengalokho ngajezisa inkosi yase-Asiriya. Jeremiya 50:17, 18.

Ngokwesiprofetho bobabili bayilo “i-Asiriya esizidlayo.”

“Lapho uSaneheribi, umAsiriya ozidlayo, ehlambalaza futhi enyundela uNkulunkulu, esabisa u-Israyeli ngokubhujiswa, ‘kwase kuthi ngalobo busuku ingelosi kaJehova yaphuma, yabulala ekamu lama-Asiriya abayizinkulungwane eziyikhulu namashumi ayisishiyagalombili nanhlanu.’ Kwanqunywa ‘wonke amadoda anamandla obuqhawe, nabaholi nabayizinduna,’ ebuthweni likaSaneheribi. ‘Ngakho wabuyela ezweni lakhe enobuso obunamahloni.’ [2 AmaKhosi 19:35; 2 IziKronike 32:21.]” The Great Controversy, 512.

Unyaka lapho “uThathani efika e-Ashidodi” futhi “elithumba,” umele ukunqotshwa komhlaba okuqhubekayo ngamandla obupapa njengoba kuboniswe emavesini ayisithupha okugcina kaDanilyeli ishumi nanye. Umlando wenhlekelele yomthetho weSonto, okuyi “zinsuku zokugcina” zokwahlulela okuphenyayo, futhi oholela ngokuqondile ekwahluleleni kokusebenza, (izinhlupho eziyisikhombisa zokugcina) uyisizinda somlando esimelelwa “ngumnyaka” lapho uThathani efika e-Ashidodi. Njengoba umongo walowo mlando usumiswe, u-Isaya use enikeza iziprofetho ezintathu zenhlekelele eziphathelene ne-Islamu, esisodwa esiphathelene nobu-Adventist baseLawodikeya bese kuba ngumthwalo weTire. Isahluko samashumi amabili nane singesinye sezibonelo zakudala zezinhlupho eziyisikhombisa zokugcina, esilandelwa isahluko samashumi amabili nanhlanu esimelela ukukhululwa kokugcina kwabantu bakaNkulunkulu, lapho sithola khona abantu bakaNkulunkulu bevezwa bekhuluma enye yezinkulumo ezaziwa kakhulu phakathi nesikhathi esikhulu sokuhlupheka.

Kuyakuthiwa ngalolo suku: Bhekani, lo nguNkulunkulu wethu; simlindele, futhi uzosisindisa; lo nguJehova; simlindele; siyakuthokoza, sijabule ngensindiso yakhe. U-Isaya 25:9.

Izinkulungwane eziyikhulu namashumi amane nane ziyizintombi ezihlakaniphileyo ezalinda iNkosi yazo ukuba ize emshadweni, nakuba Yaphuza ngokuvumelana nomfanekiso wezintombi eziyishumi. Azisibo abaseLawodikeya, zingabaseFiladelfiya. Kuze kube kuleli qophelo, lesi sihloko besibeka umongo.

Ngo-1798, uNapoleon wathumba upapa, waletsa ngalokho isilonda esibulalayo sesiprofetho esiphulukiswa ekupheleni kwezwe ngokukaSambulo ishumi nantathu. Ngaleso sikhathi i-United States yathatha indawo yayo njengombuso wesithupha wesiprofetho seBhayibheli ngokukaDaniyeli ababili, abayisikhombisa, abayisishiyagalombili nabayishumi nanye kanye noSambulo ishumi nambili, ishumi nantathu, ishumi nesithupha, ishumi nesikhombisa neshumi nesishiyagalombili. Kusukela kuleso sikhathi kuya phambili, kokubili uphondo lweRiphabhulikhi lwe-United States nophondo lwamaProthestani (ubu-Adventism) sekukhohliwe ukuthi upapa ungubani. U-1798 ungumnyaka wokuqala lapho izizwe zawo wonke umhlaba owawusele zamukela i-United States njengesizwe esizimele, futhi futhi ungumnyaka lapho umlayezo wengelosi yokuqala wafika khona emlandweni.

“Isiqubulo” somProthestani ngaleso sikhathi sasithi, “iBhayibheli, neBhayibheli lodwa.” AmaProthestani azazisa njengabavikeli beBhayibheli lodwa, futhi lapho ubu-Adventism buthatha isambatho sabo ekufikeni kwengelosi yesibili, asemukela lesi “siqubulo,” futhi kamuva abizwa ngokuthi “abantu bencwadi.” Ngenkonzo kaWilliam Miller babenikezwe iqoqo lemithetho elalizovula, uma lisetshenziswa ngokufaneleyo, iBhayibheli ezingqondweni zabo bonke abafisa ukuzwa. Imithetho kaMiller Yokuhumusha Isiprofetho iyilokho ugqozi oluthi kumele sikufunde uma sizonikeza umlayezo wengelosi yesithathu.

UKristu wathi, “Uma umuntu ethanda ukuza emva kwami, makazidele yena, athwale isiphambano sakhe, angilandele.” Wabuye wathi, “Mina ngingukukhanya kwezwe; ongilandelayo akasoze ahambe ebunyamani.” Ukukhanya kweqiniso kuyaqhubeka kuphuma njengelambu elivuthayo, futhi labo abathanda ukukhanya abayikuhamba ebunyamani. Bayohlolisisa imiBhalo, ukuze bazi ngokuqiniseka ukuthi balalele izwi loMalusi weqiniso, hhayi elowezizwe.

“Labo abahlanganyela ekumemezeleni umlayezo wengelosi yesithathu bacwaninga imiBhalo ngokohlelo olufanayo nalolo olwamukelwa nguBaba uMiller. Encwadini encane enesihloko esithi Views of the Prophecies and Prophetic Chronology, uBaba uMiller unikeza le mithetho elandelayo elula, kodwa ehlakaniphile nebalulekile, yokufunda iBhayibheli nokulichaza:

“1. Wonke amazwi kumele abe nokusetshenziswa kwawo okufanele endabeni ezeziwe eBhayibhelini; 2. Yonke imiBhalo iyadingeka, futhi ingaqondwa ngokuzikhandla ekuyisebenziseni nasekuyifundiseni; 3. Akukho lutho olwambulwa emiBhalweni olungafihlwa noma oluyofihlwa kulabo abacela ngokukholwa, bengangabazi; 4. Ukuze uqonde imfundiso, hlanganisa ndawonye yonke imiBhalo ephathelene nendaba ofisa ukuyazi, bese uvumela wonke amazwi abe nomthelela wawo ofanele; futhi uma ungakha umbono wakho ngaphandle kokuphikisana, awunakuba usephutheni; 5. ImiBhalo kumele ibe ngumchazi wayo uqobo, njengoba iyisilinganiso sayo uqobo. Uma ngincika kumfundisi ukuba angichazele, yena abe eseqagela incazelo yayo, noma efisa ukuba kube njalo ngenxa yesivumo sakhe senkolo

yeqembu, noma ukuze kubhekwe yena njengohlakaniphileyo, khona-ke ukuqagela kwakhe, isifiso sakhe, isivumo sakhe senkolo, noma ukuhlakanipha kwakhe kuyisilinganiso sami, hhayi iBhayibheli.”

“Okungenhla kuyingxenye yale mithetho; futhi ekutadisheni kwethu iBhayibheli sonke siyokwenza kahle ukulalela izimiso ezibekiwe.

“Ukukholwa kweqiniso kusekelwe emiBhalweni; kodwa uSathane usebenzisa amaqhinga amaningi kakhulu ukuhlanekezela imiBhalo nokungenisa iphutha, ngakho kudingeka ukuqaphela okukhulu uma umuntu efuna ukwazi lokho ekufundisayo ngempela. Kungolunye lwezinkohliso ezinkulu zalesi sikhathi ukugxila kakhulu emzweni, nokusho ukuthi umuntu uqotho kuyilapho enganaki izisho ezisobala zezwi likaNkulunkulu ngoba lelo zwi alivumelani nomuzwa. Abanengi abanasisekelo sokukholwa kwabo ngaphandle komzwelo. Inkolo yabo iquethe injabulo evusayo; lapho lokho kuphela, ukukholwa kwabo kuyanyamalala. Umuzwa ungaba ngamakhoba, kodwa izwi likaNkulunkulu lingukulweni. Futhi, ‘yini,’ kusho umprofethi, ‘amakhoba kukolweni na?’”

“Akekho oyakulahlwa ngokungalaleli ukukhanya nolwazi angazange abe nakho, futhi ayengenakukuthola. Kodwa abanengi bayenqaba ukulalela iqiniso abalethulelwa lona yizinxusa zikaKristu, ngoba befisa ukuvumelana nesilinganiso sezwe; futhi iqiniso elifinyelele ekuqondeni kwabo, ukukhanya okukhanye emphefumulweni, kuyobalahla ekwaHlulelweni. Kulezi zinsuku zokugcina sinokukhanya okuqoqekile obekukhanya kuzo zonke izinkathi, futhi siyobanjwa sinesibopho esihambelana nalokho. Indlela yobungcwele ayilingani nezwe; iyindlela ephakanyisiwe. Uma sihamba kule ndlela, uma sigijima endleleni yemiyalo yeNkosi, siyothola ukuthi ‘indlela yabalungileyo injengokukhanya okukhazimulayo, okukhanya ngokwengeziwe kuze kube usuku olupheleleyo.” Review and Herald, November 25, 1884.

Ungafunda ngokuningiliziwe kakhulu ngemithetho kaWilliam Miller ku-Athikili enesihloko esithi William Miller ngaphansi kwesigaba esithi Izihluthulelo Zesiprofetho.

Esifundweni sethu seBhayibheli sonke siyakwenza kahle ukulalela izimiso ezibekwe emithethweni ka“Baba uMiller” yokuhumusha isiprofetho. Uphondo lobuProthestani lwanikwa lo mbhalo ongwele esiwubiza ngokuthi iBhayibheli, futhi lwanikwa nomthwalo wokuvikela nokukhuthaza izimiso eziqukethwe kuwo; futhi lolu phondo lobuProthestani lwanikwa futhi neqoqo lemithetho yokwahlukanisa kahle incazelo nenjongo yemibhalo engcwele.

Uphondo lweRiphabhulikhi lwanikwa umqulu ongwele esiwubiza ngokuthi uMthethosisekelo, lwabuye lwanikwa nomthwalo wokuvikela nokukhuthaza izimiso eziqukethwe kuwo. Uphondo lweRiphabhulikhi lwaphinde lwanikwa iqoqo lemithetho yokuhlukanisa ngokufanele incazelo nenhloso yomqulu ongwele. Imithetho eyanikezwa ukuze kuhlukaniswe ngokufanele uMthethosisekelo yiMqulu Wamalungelo, futhi iwugcizelela ngokuwubekela indawo ehloniphekile umgomo obaluleke kakhulu woMthethosisekelo emithethweni yokuqala yeMqulu Wamalungelo. Isichibiyelo Sokuqala esibalwe eMqulwini Wamalungelo siyinkululeko yenkolo, yokuziveza, yokukhuluma, neyabezindaba.

“ICongress ngeke yenze mthetho ophathelene nokusungulwa kwenkolo, noma ovimbela ukuqhutshekwa kwayo ngokukhululeka; noma onciphisa inkululeko yokukhuluma, noma yabezindaba; noma ilungelo labantu lokuhlangana ngokuthula, nokucela kuHulumeni ukulungiswa kwezikhalo.” U.S. Constitution, amend. I

Umthetho weSonto uwukuhlasela okusobala ngokumelene nodaba lokuqala loMthethosisekelo, oluqinisekisa inkululeko yenkolo, okuyinto eqedwa ngoMthetho weSonto, ngaleyo ndlela kuphawulwe ukuphela koMthethosisekelo, ukuphela kwe-United States njengombuso wesithupha wesiprofetho seBhayibheli, kanye nokuqala kokushushiswa kwalabo ababe sebememezela umlayezo wengelosi yesithathu ngokukhala okukhulu. Labo abamemezela ukukhala okukhulu kwengelosi yesithathu futhi abaphikisana nokubhujiswa kweSichibiyelo sokuQala kanye noMthethosisekelo bayashushiswa yilabo okwakufanele babe begcina futhi besebenzisa imithetho engcwele, evikela umbhalo ongcwele ababebekelwe ukuwuvikela. Lokhu kungumfanekiso wokuqonda nokusebenzisa imilando ehambisanayo yezimpondo ezimbili zesilo somhlaba esinjengewundlu. Obaba abasungula uMthethosisekelo bahambisana noBaba uMiller. Igama elithi Baba elisetshenziselwa uMiller lisetshenziselwa ukubonisa umholi, hhayi umprihi wobupapa. IBhayibheli liyanqabela ukubiza abantu ngokuthi obaba uma bezisho ukuthi bangabaholi bomoya. AmaMillerite aqanjwa ngegama likayise, njengoba kuvame ukwenzeka. Ukwehluleka ukuqaphela lo mehluko kuwukwehluleka ukuqonda ingxenye yalokho okushiwo umlayezo ka-Eliya, lapho uphendulela izinhliziyzo zabobaba kubantwana, nezabantwana kubobaba.

I-United States ku-Isaya amashumi amabili nantathu ingumbuso wesithupha wesiprofetho seBhayibheli, futhi ihlala injalo ize ichithe uMthethosisekelo wayo emthethweni weSonto osondela ngokushesha. Umbuso wesithupha ubusa iminyaka engamashumi ayisikhombisa yesiprofetho, okuyizinsuku zenkosi eyodwa. Umbuso (inkosi ingumbuso) owabusa iminyaka engamashumi ayisikhombisa kwakuyiBhabhiloni. Phakathi naleyo minyaka engamashumi ayisikhombisa uphondo lombuso lwalunguhulumeni waseBhabhiloni, kanti uphondo lwebandla lwalungamaKalediya. UDaniyeli, uShadiraki, uMeshaki no-Abedinego bamele abayikhulu namashumi amane nane ezinkulungwane. Zombili izimpondo kanye nabantu bakaNkulunkulu bamelwe ebufakazini bukaDaniyeli. Iminyaka engamashumi ayisikhombisa yokuthunjelwa eBhabhiloni yayiyizinsuku zenkosi eyodwa u-Isaya azisebenzisayo ukukhomba ukuthi umlando wesiprofetho we-United States nomlando we-Adventism uyisikhathi esisukela ku-1798 kuze kube semthethweni weSonto.

Ukuqaphela ukuthi umugqa womlando wesiprofetho wezimpondo zombili zase-United States usivumela ukuba sicabangele ukuphela nokuqala, sisebenzisa ofakazi abayizimpondo ezimbili ukukhomba isimo sophawu lolunye uphondo. Phela zonke izimpondo zazifana. KuDaniyeli kwakukhona izimpondo, ezinye zaphulwa, kwase kuvela izimpondo ezakhula ziphuma ophondweni oluphukile. Ezinye izimpondo kuDaniyeli zazingalingani ngobukhulu phakathi kwazo, zivela kamuva kunesinye. Akunjalokwe ngezimpondo ezimbili zase-United States. Lezo zimpondo ezimbili zihambisana zodwa kuwo lowo mlendo ofanayo futhi zikhiqiza izimpawu zendlela ezifanayo, nakuba zehluka komunye nomunye maqondana nenhloso yazo. Kukhona futhi izimo eziyixwayiso ngaphakathi kwalowo mlendo ezibalulekile ukuba ziqondwe.

Ekuqaleni kobu-Adventist kwaba khona uguquko olusuka emlandweni wesiprofetho omelwe yibandla lasePhiladelphia luye ebandleni laseLaodicea. Ngakho-ke kumelwe kube khona ekugcineni uguquko olusuka emlandweni wesiprofetho waseLaodicea. ISambulo sikaJesu Kristu siqukethe ukukhanya kwalokhu kuqonda, futhi siyingxenye yalokho okuvulwa uphawu ngalesi sikhathi.

Futhi “ekupheleni kweminyaka engamashumi ayisikhombisa” upapa “uyocula,” futhi “isifebe” “esikhohliwe” siyokhunjulwa. “Siyakhunjulwa” emthethweni weSonto, lapho impikiswano imayelana nokukhulekelwa kwelanga, noma ukukhulekelwa kosuku umthetho kaNkulunkulu owafundisa isintu ukuba “silukhumbule.”

Kulesi sihloko sihlonze ukuthi umlando wokubusa kweBabiloni kweminyaka engamashumi ayisikhombisa uwuhlobo lomlando wase-United States kusukela ngowe-1798 kuze kube ngumthetho weSonto. Esihlokweni esandulelayo, futhi kaningi kumaThebula kaHabakuki, sibonisa ukuthi ukuthunjwa eGibhithe kanye nokukhululwa kulo nakho kuwuhlobo lomlando wase-United States nolwabantu bakaNkulunkulu. Leyo migqa yomlando emine—iBabiloni, iGibhithe, ubu-Adventist, kanye ne-United States—akayona yodwa imigqa engalethwa phezu kwale migqa; kodwa lapho sisebenzisa umthetho wokukhulunywa kokuqala kuleyo migqa emine—kuyamangalisa ngokuphelele. Ngizovala lesi sihloko ngomfanekiso owodwa olula nowengxenye walokho engikuqondile, nalokho engihlose ukuqhubeka ngakho lapho sesiphinde sibhekane ngokuningiliziwe nomlando ka-Isaya amashumi amabili nantathu esikhathini esizayo.

Umlando waseBhabhiloni unenkosi eguqukile ekuqaleni kanye nenkosi embi ekugcineni. Akunandaba noma bekunguBiden noma uTrump, ngoba incwadi kaDaniyeli ifundisa ukuthi nguNkulunkulu omisa ababusi futhi abasuse. Okungaqinisekiswa nganoma yimuphi umholi weDemocrat noma weRepublican ngesikhathi somthetho weSonto ukuthi ungumholi omubi. UNebukadinesari wayeyiBhabhiloni, wayengumbusi ononya waseBhabhiloni, ezimisele ukuphonsa amadoda amathathu alungileyo emlilweni. Kodwa ekugcineni waguqukela kuNkulunkulu kaDaniyeli. Akunjalo ngomholi wokugcina, uBhelishasari. Wayeyinkosi embi. I-United States esiprofethweni iqala njengewundlu, uphawu lukaKristu nomhlathshelo waKhe ngenxa yesintu. Ekugcineni i-United States iyokhuluma njengodrako. Ushintsho olusuka kuKristu luye kuSathane kulo mugga womlando lumelwe ngumehluko phakathi kukaNebukadinesari noBhelishasari.

“UBelishasari wayenikwe amathuba amaningi okwazi nokwenza intando kaNkulunkulu. Wayebonile uyisemkhulu wakhe uNebukadinesari exoshwa emphakathini wabantu. Wayebonile ukuhlakanipha inkosi eyayiziqhayisa ngakho kususwa yilowo owayekunike yona. Wayeyibonile inkosi ixoshwa embusweni wayo, yenziwa umngane wezilwane zasendle. Kodwa uthando lukaBelishasari lokuzijabulisa nokuziphakamisa lwasula lezo zifundo ayengafanele neze ukuba azikhohlwe; futhi wenza izono ezifana nalezo ezaletsa izahlulelo ezivelele phezu kukaNebukadinesari. Wachitha amathuba ayewanikwe ngomusa, wangakunaki ukusebenzisa amathuba ayesezuze kwakhe ukuze ajwayelane neqiniso. ‘Kumelwe ngenzeni ukuze ngisindiswe?’ kwakungumbuzo inkosi enkulu kodwa eyisiphukuphuku eyawedlula ngokunganaki.” Bible Echo, April 25, 1898.

Qaphelani ukuthi uBelishasari omubi wayeyinkosi eyisiwula. Wabhekana nesahlulelo esifanayo nesikayise uNebukadinesari, ngokuba zombili lezi zahlulelo zavezwa njenge-“izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. UNebukadinesari wayesemasimini ephila njengesilwane izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, okuyiminyaka eyisikhombisa yeBhayibheli, futhi isahlulelo sendodana yakhe uBelishasari esalotshwa odongeni simelela izinkulungwane ezimbili namakhulu amahlanu namashumi amabili futhi. Umehluko kwakuwukuthi isahlulelo esamelana noNebukadinesari samguqula samenza inkosi ehlakaniphile, kanti isahlulelo sikaBelishasari sasi phezu kwenkosi eyisiwula.

“Umbusi wokugcina waseBhabhiloni, njengasefuzweni kumbusi wayo wokuqala, wayesefikelwe yisinqumo soMlindi wasezulwini: ‘O nkosi, ... kukhulunywa kuwe; umbuso ususukile kuwe.’ Daniyeli 4:31.” Abaprofethi naMakhosi, 533.

Umbhalo osodongeni womongameli wokugcina uyisiChibiyelo sokuQala esikhomba “udonga” lokwehlukani kwebandla nombuso, into inkosi yokugcina eyisiwula engayiqondi. “Izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zimelela “ukuhlakazwa kwabantu” okufeziwe yinkosi yasenyakatho ngomthetho weSonto. Lokho kuhlakazwa kuyincithakalo yesizwe elandela umthetho weSonto. Isizwe sesithupha sazikhohlwa izifundo zaboyise abasungula, ababhala uMthethosisekelo ukuze bavikele hhayi kuphela ebandleni elonakele, kodwa nasezinkosini zaseYurophu ezazingobushiqela, owesifazane owonakele alala nazo. Obaba abasungula bamele labo abenqaba ubupapa nezinkosi zaseYurophu, ngoba babesazi ngokuhlangenwe nakho kwabo siqu, emva kokuphuma ekuhlakazweni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobumnyama bobupapa, ukuthi izivikelo ezimelene nalolo hlobo lobushiqela kwakumelwe zibe yinsika ephakathi yoMthethosisekelo wabo omusha. Babengobaba abahlakaniphileyo, babefana newundlu, kodwa akunjalo ngobaba wokugcina, ngoba uyokhuluma njengodrako. Obaba baphuma ekuhlakazweni, kodwa indodana ibuyela ekuhlakazweni. Umashiqela kuzo zombili lezi zimo ungubupapa bokuqala nobupapa bokugcina.

Uphawu lokwahlulelwa kukaNebukhadinezari, inkosi yokuqala, kanye nenkosi yokugcina uBelishasari, kwakuwukuhlakazeka “kwezikhathi eziyisikhombisa” kweLevitikusi amashumi amabili nesithupha. UNebukhadinezari wakuphila lokho, kanti uBelishasari wakubhalelwa odongeni njengombhalo wakhe wesikhumbuzo sokufa ngobusuku bona kanye afa ngabo. Uphawu lophondo lweRiphabhulikhi ekuqaleni lwaluwukubaleka kwalo ebugqilini benkosi yasenyakatho, kanti uphawu lophondo lweRiphabhulikhi ekugcineni kwalo luwukuthunjwa okulethwa yinkosi yasenyakatho. Umthetho weSonto uyilo “lelo kanye ubusuku” elifa ngalo njengombuso wesithupha wesiprofetho seBhayibheli. Kuzo zonke lezi zifanekiso ezine, uBelishasari, uNebukhadinezari, kanye nokuqala nokuphela kophondo lweRiphabhulikhi, amashumi amabili nanhlano namashumi amabili eLevitikusi amashumi amabili nesithupha, kuwuphawu olumelelwe ekuqaleni nasekupheleni. Lokho kumele isignesha ka-Alfa no-Omega.

Isiprofetho sokuqala “sesikhathi” uWilliam Miller asithola kwakungesama-2520 sikaLevitikusi 26. Sasiwuyitshe lokuqala esisekelweni uJesu asibeka ngomsebenzi kaMiller. Futhi kwakuyiqiniso lokuqala eliyisisekelo elabekwa eceleni ubu-Adventism ngo-1863. Lapho wonke amatshe eqiniso

kaMiller esefakwe esisekelweni, lawo maqiniso amelwa ematafuleni amabili kaHabakuki, angamashadi abaphayona ka-1843 no-1850. Lawo matafula amabili amele ubudlelwane besivumelwano phakathi kukaNkulunkulu nabantu Bakhe ababizwe ngegama, njengoba nje amatafula amabili eMiyalo Eyishumi ayemele isivumelwano no-Israyeli wasendulo.

Ekupheleni kobu-Adventist baseLawodikeya, lapho bukhafullelwa buphume emlonyeni weNkosi ngesikhathi somthetho weSonto, umbhalo osodongeni yilawo mashadi amabili angcwele abaphayona. Amashadi abangakwazi ukuwafunda, ngokuba benqaba ukusizakala ngomyalezo wesixwayiso ekuqaleni komlando wabo....

Inkinga yezimali yango-1837 e-United States yayiyisigameko esiyinkimbinkimbi esavuswa ukuhlanganisana kwezinto zomnotho, izinqubomgomo, kanye nemisebenzi yokuqagela.

Ibhamuza Lokuqagela: Eminyakeni eyandulela u-1837, kwaba nokwanda okukhulu kokuqagela ezindabeni zomhlaba nasekutshalweni kwezimali, okwaqhutshwa ngokwengxenye ukunwetshwa kwezwe liya ngasentshonalanga. Ukuqagela ngomhlaba, ikakhulukazi emngceleni osentshonalanga, kwaholela ekukhuphukeni ngokweqile kwamanani omhlaba nasekubolekeni ngokweqile.

Isikweletu Esilula Nokubolekisa Kokuqagela: Amabhange nezikhungo zezimali zazikhipha izikweletu nezimalimboleko eziningi kakhulu, ngokuvamile ngaphandle kwesibambiso esanele. Lokhu kufinyelela okulula esikweletini kwaba negalelo kulowo mkhuhlane wokuqagela futhi kwandisa ubungozi bokungazinzi kwezezimali.

Ukwanda Ngokweqile Kwamabhange: Amabhange ayesandisa imisebenzi yawo ngokushesha, evame ukukhipha imali eyiphepha (ama-banknote) eminingi kakhulu kunohlobo lwemali oluqinile (igolide nesiliva) ayenalo lokuyisekela. Lo mkhuba, owawaziwa ngokuthi “wildcat banking,” waholela ekubeni kube nokuchichima kwemali ejikelezayo engalawulwa nengethembekile.

Izinqubomgomo Zezomnotho ZikaJackson: Izinqubomgomo zikaMongameli Andrew Jackson zaba nengxenye ekwandiseni ubucayi benhlekelele. Wakhapha i-Specie Circular ngo-1836, eyayifuna ukuthi umhlaba womphakathi uthengwe ngemali eqinile (igolide nesiliva) kunokuba kuthengwe ngemali eyiphepha. Lokhu kwaholela ekugijimeni kokuguqula amanothi asebhange abeyimali eqinile, kwabangela ukucindezeleka kwezezimali kanye nokwehluleka kwamabhange.

Izinto Zamazwe Ngamazwe: Inkinga yase-United States nayo yathonywa yizimo zomnotho zamazwe ngamazwe. Ukuwohloka komnotho waseBrithani, ongomunye wabalingani abakhulu bezohwebo be-United States, kwaholela ekwehleni kwesidingo sezimpahla zaseMelika nokuthunyelwa kwazo kwamanye amazwe. Lokhu-ke, kwase kuthinta amabhizinisi aseMelika futhi kwaba nomthelela ekuhluphekeni komnotho.

Ukwesaba Nokuhlasela Kwamabhange Ngabafaka Imali Bawo: NgoMeyi 1837, uchungechunge lwezidumo zezimali, kuhlanganisa ukwehluleka kwamabhange nokuncipha kwezikweletu, lwaholela ekwesabeni okukhulu phakathi kwabatshalizimali nabafaka imali. Lokhu kwesaba kwabangela igagasi lokuhlasela amabhange ngabafaka imali bawo kanye nokuncipha okukhulu kakhulu kwezikweletu.

Ukuncipha Kokutholakala Kwemali: Njengoba amabhange ehluleka futhi izikweletu ziqina, isamba semali esijikelezayo emnothweni sancipha kakhulu. Lokhu kuncipha kwemali kwandisa ubunzima bomnotho futhi kwajulisa ukuwohloka komnotho. Ukuhlanganana kwalezi zinto kwaholela ekuweni okukhulu komnotho, okwabonakala ngokwehluleka kwamabhange, ukungasebenzi, ukuncipha kokusetshenziswa kwemali ngabathengi, kanye nokucindezeleka komnotho jikelele.

“Asinalutho esingakwesaba ngekusasa, ngaphandle kokuthi sikhohlwe indlela iNkosi esihole ngayo, nemfundiso yayo emlandweni wethu owedlule.” *Life Sketches*, 196.