

Owesibhozo Ungowabasixhenxe - Inani Lokuqala

liRoma Ezimbini zikaMiller

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UWilliam Miller wayesekela umyalezo wakhe wesiprofeto phezu kwesakhelo samagunya amabini atshabalalisayo, awawachonga ngokuchanekileyo njengeRoma yobuhedeni neRoma yobupopu.

“UWilliam Miller, xa wayesebenzisa indlela yakhe yokutolika iZibhalo, waqaphela kwizahluko ezahlukeneyo ze-apocalyptic umxholo ophindaphindayo wempikiswano phakathi kwabantu bakaThixo neentshaba zabo. Ekuhlalutyeni kwakhe amagunya atshutshisa abantu bakaThixo kuwo onke amaxesha, waphuhlisa ingcamango yamasikizi amabini, awachaza njengobuhedeni (isinyeliso sokuqala) obufuzisela amandla atshutshisayo angaphandle kwebandla, kunye nobupopu (isinyeliso sesibini) obumele amandla atshutshisayo ngaphakathi kwebandla. Yayiyile motif yamasikizi amabini eyayiphawula uninzi lotoliko lwakhe olulandelayo lwesiprofeto.” P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, 22.

Izifundiswa ngezakwalizwi ze-Adventism ziyayamkela inyaniso yokuba isakhelo sikaMiller sokusetyenziswa kwesiprofeto sasiquka amagunya amabini atshabalalisayo, ubuhedeni nobupapa, nokuba kunjalo zisibona kuphela njengohlalutyo lwembali yobuMillerite, kungekhona njengenyaniso awayinikwayo nguThixo.

“UThixo wathumela ingelosi yaKhe ukuba ichukumise intliziyo yomlimi owayengakholelwa eBhayibhileni, ukuze amkhokelele ekuphandeni iziprofeto. Iingelosi zikaThixo zambuya zimbuyela ngokuphindaphindiweyo lowo ukhethiweyo, ukuze zikhokele ingqondo yakhe, zize zivulele ekuqondeni kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo. Ukuqalisa kwetyathanga lenyaniso wanikwa kona, waza wakhokelwa ukuba aqhubeke ephanda ikhonkco emva kwekhonkco, wada walijonga iLizwi likaThixo ngokumangaliswa nangokulithanda. Wabona apho ityathanga elipheleleyo lenyaniso. Elo Lizwi awayekhe waligqala njengelingaphefumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle nangenkazimlo yalo. Wabona ukuba inxalenye enye yesiBhalo ichaza enye, yaye xa indima enye yayivaliwe ekuqondeni kwakhe, wafumana kwenye indawo yeLizwi oko kwakuyichaza. Waligqala iLizwi elingcwele likaThixo ngovuyo nangentlonelo enzulu nokoyika.” Early Writings, 230.

“Ingelosi yakhe” ichongwe ngokuthe ngqo njengoGabriyeli nguDade White.

“Amazwi engelosi athi, ‘NdinguGabriyeli, oma phambi kobukho bukaThixo,’ abonisa ukuba ibambe isikhundla sembeko ephakamileyo kwiinkundla zasezulwini. Xa yafika nesigidimi kuDaniyeli, yathi, ‘Akukho namnye omi ngakum kwezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi uthetha kwiSityhilelo,

esithi ‘Wasithumela, wasibonakalisa ngengelosi yakhe kumkhonzi wakhe uYohane.’ ISityihilelo 1:1. Yaza ingelosi yabhengeza kuYohane yathi, ‘Ndingumkhonzi kunye nawe, kwanabazalwana bakho abaprofeti.’ ISityihilelo 22:9, R.V. Ingcinga emangalisayo—ukuba ingelosi emi kufuphi ngokulandelayo ngembeko kuNyana kaThixo yiyo ekhethiweyo ukuvulela abantu abonayo iinjongo zikaThixo.” Ulangazelelo Lwezizukulwana, 99.

“Ingcamango emangalisayo—yokuba ingelosi emi ngokulandelayo ngembeko kuNyana kaThixo yeyona ikhethiweyo ukuvula iinjongo zikaThixo” engqondweni kaWilliam Miller. Yayingenguyeyo uGabriyeli kuphela, kodwa neengelosi ngobuninzi ezakhokela ukuqonda kwakhe iziprofeto “ezazisoloko zimnyama ebantwini bakaThixo.” UGabriyeli nezinye iingelosi bamkhokela uMiller kuyo yonke iBhayibhile ngokulandelelana ukusukela kwiGenesis ukuya phambili. Ngako oko wakhokelwa kwisiprofeto sexesha eside kunazo zonke eBhayibhileni, esingu “maxesha asixhenxe” (iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini) seLevitikus amashumi amabini anesithandathu, kwakude kudala ngaphambi kokuba akhokelelwe kwiintsuku ezingamawaka amabini anamakhulu amathathu zikaDaniyeli isahluko sesibhozo nevesi yeshumi elinesine.

“Ndaza ke ndazinikezela emthandazweni nasekufundweni kwelizwi. Ndazimisela ukubeka ecaleni zonke iingcinga zam zangaphambili, ukuthelekisa iSibhalo neSibhalo ngokucokisekileyo, nokulandela ukufundwa kwaso ngendlela eqhelekileyo necwangcisiweyo. Ndaqala ngeGenesis, ndafunda indinyana ngendinyana, ndingaqhubi ngokukhawuleza ngaphezu kokuba intsingiselo yeendawo ezahlukeneyo ivuleke ngolo hlobo, ukuze ndikhululeke kuko nakuphi na ukudideka ngokuphathelele kuyo nayiphi na imfihlakalo okanye ukungangqinelani. Nanini na ndakufumana into engacacanga, umkhwa wam yayikukuyithelekisa nazo zonke iindawo ezihambelanayo; yaye ngoncedo lweCRUDEN, ndavavanya zonke iindinyana zeSibhalo ekwakufumaneka kuzo nawaphi na amagama abalulekileyo aqulethwe kuyo nayiphi na indawo engacacanga. Emva koko, ngokuvumela igama ngalinye libe nefuthe lalo elifanelekileyo kumxholo wendinyana, ukuba uluvo lwam lwayo lwalungqinelana nayo yonke indawo ehambelanayo eBhayibhileni, lwayeka ukuba yingxaki. Ngale ndlela ndalandela ukufundwa kweBhayibhile, ekuyifundeni kwam kokuqala, malunga neminyaka emibini, yaye ndaneliseka ngokupheleleyo kukuba yona iyazichaza ngokwayo. Ndafumanisa ukuba ngokuthelekisa iSibhalo nembali, zonke iziprofeto, kangangoko ziye zazaliseka, zazaliseka ngokokoqobo; nokuba onke amanani ahlukeneyo, izikweko, imizekeliso, iintsonkothiso zokufanisa, njl. njl. zeBhayibhile, mhlawumbi ayecaciswa kunxibelelwano lwazo olusondeleyo, okanye amagama ezazichazwe ngawo ayecaciswa kwezinye iindawo zelizwi, yaye xa sele ecaciswe ngaloo ndlela, afanele ukuqondwa ngokokoqobo ngokungqinelana nolo caciso. Ndaneliseka ngaloo ndlela kukuba iBhayibhile iyinkqubo yeenyaniso ezityhiliweyo, ezinikwe ngokucacileyo nangokulula kangangokuba “uhamba ngendlela, nokuba usisidenge, akayi kulahleka kuyo.” ...

“Ekufundisiseni okungakumbi kweZibhalo, ndafikelela kwisigqibo sokuba amaxesha asixhenxe obungangamsha beeNtlanga amele ukuqala xa amaYuda ayeka ukuba luhlanga oluzimeleyo ekuthinjweni kukaManase, abathi abona babali-maxesha babalaseleyo bakubeka ku-B. C. 677; ukuba iintsuku ezingama-2300 zaqala kunye neeveki ezingamashumi asixhenxe, ezathi ezona ngcali zibalaseleyo kwezobalo-maxesha zazibeka ku-B. C. 457; nokuba iintsuku

ezili-1335, eziqala ngokususwa kwedini lemhla ngemihla, nokumiselwa kwesikizi esitshabalalisayo, Daniel isahluko sesixhenxe ivesi yeshumi elinanye, zazimele ukubalwa ukusuka ekumiselweni kobungangamsha bobuPapa, emva kokususwa kwezicikizi zobuhedeni, nto leyo, ngokokutsho kwababhali-mbali ababalaseleyo endandinokubacebisa, emele ukubekwa malunga no-A. D. 508. Xa kubalwa onke la maxesha esiprofeto kususela kwimihla eyahlukeneyo eyabekwa ngabona babali-maxesha babalaseleyo ngenxa yeziganeko ekwakucacile ukuba amele ukubalwa kuzo, onke ayeza kuphela kunye, malunga no-A. D. 1843. Ngaloo ndlela ndakhokelwa, ngowe-1818, ekupheleni kweminyaka yam emibini yokufunda iZibhalo, kwisigqibo esinzulu nesindilisekileyo, sokuba kwisithuba esimalunga neminyaka engamashumi amabini anesihlanu ukususela ngelo xesha yonke imicimbi yemo yethu yangoku yayiza kugqitywa..." William Miller's Apology and Defense, 6, 12.

Umgaqo wokukhankanywa kokuqala umisela ukuba into ekhankanywa kuqala yeyona ibaluleke kakhulu, yaye into ekhankanywa kuqala kwiSityhilelo isahluko sokuqala ivesi yokuqala yinkqubo yonxibelelwano asetyenziswa nguYise njengoko enika umyalezo kuYesu, aze ke yena awunike ingelosi yakhe, leyo ke iwunike umprofeti, aze lowo awubhale aze awuthumele ezicaweni. Xa ubu-Adventist bawulahlayo umsebenzi nezinto ezafunyanwayo nguWilliam Miller, abazange balahle nje kuphela iziseko zabo, kodwa balahla kwanale nkqubo yonxibelelwano kanye eyakhokelela uMiller ekuqondeni kwakhe, yaye balahla inkqubo eyiyo kuphela indlela abantu abanokuyiqonda ngayo iSityhilelo sikaYesu Kristu esivulwa kanye phambi kokuba luvalwe ixesha lovavanyo.

UMiller wakhokelwa ukuba aqonde ukuba amaxesha asixhenxe aseLevitikus aqala ngo-677BC. Kwade kwangowe-1856 apho iNkosi yasebenzisa uHiram Edson ukuchonga ukuba ukusasazwa kwamaxesha asixhenxe kwakwenzelwa nezizwe ezilishumi ezisemantla zakwaSirayeli. INkosi yayizama ukuphuhlisa ukuqondwa kwamaxesha asixhenxe ngokuvumelana nesiseko sokufunyanwa kwamaxesha asixhenxe sikaMiller, kodwa ikwadlulela kude ngaphaya kwaso. Kodwa ngowe-1856 ukukhanya okwabonakaliswa nguHiram Edson kwafikelela esiphelweni ngendlela engumangalisano, kuba inqaku lesibhozo kolu ngcelele laphela ngamazwi kaJames White, owayenguMhleli weReview and Herald ngelo xesha, athi, "To be continued." Kwakuza "kuqhutyekwa" nako, kodwa hayi de kube semva kukaSeptemba 11, 2001, xa iNkosi yakhokela abantu bayo kwi "old paths" yaza ekugqibeleni yabasa kolu ngcelele lwamanqaku olwalungagqitywanga, olwabhalwa nguHiram Edson.

Asithethi ngqalelo ngoku kwimvukelo eyaqala kungekudala emva kokudana okukhulu, koko sikhankanya nje ukuba nangona uMiller wakhokelwa "kumaxesha asixhenxe" akuLevitikus amashumi amabini anesithandathu, kuyacaca ukuba iNkosi yayinenjongo yokwandisa ukuqonda kokuqala kwala maxesha asixhenxe ngaphaya kokuqonda okusisiseko kukaMiller ngalo mbandela. Yakhetha uHiram Edson, kwaloo mkhonzi kanye kuloo mbali, lowo yayikade imkhethile ngaphambili ukuba anikwe umbono kaKristu engena eNdaweni eNgcwele Kakhulu ngo-Oktobha 23, 1844.

Kungeso isizathu ndisebenzise amazwi esazi ngezenkolo sama-Adventist ukuvuma ukuba isiseko sazo zonke izicelo zikaMiller zesiprofeto sasixhomekeke ekuqondeni kwakhe amagunya amabini

awenza inkangala, athi encwadini kaDaniyeli amelwe njenge “daily” (ubuhedeni), leyo ihlala inxulunyaniswa nokuba “lityala” okanye “lisikizi,” zombini zimele imiba eyahlukeneyo yamandla enza inkangala obupapa. Ukuqonda okusisiseko kukaMiller ngamandla obuRoma kuye kwanda kakhulu ukususela kwimbali ayimeleyo.

Iingelosi zikaThixo, kuquka uGabriyeli, zakhokelela uMiller ekuqondeni awayekuvakalisa. Ezo ngqondisiso zaziquka iziprofeto awayezivakalisa, imithetho yokutolika iBhayibhile awayeyisebenzisa, kwanenkqubo eyamenza wakwazi ukulungiselela iziprofeto ngokuchanekileyo. UMiller wanikwa inkqubo yokuba amagunya amabini ayinkangala ekuthethwa ngawo kuDaniyeli ayeyiRoma yobuhedeni neRoma yobupopu. IFuture for America yakhokelelwa kwinkqubo yamagunya amathathu ayinkangala: inamba, irhamncwa, nomprofeti wobuxoki.

Ndaza ndabona oomoya abathathu abangcolileyo, befana namasele, bephuma emlonyeni wenamba, bephuma emlonyeni werhamncwa, bephuma emlonyeni womprofeti wobuxoki. Kuba bangoomoya beedemon, abasebenza imimangaliso, abaya kookumkani bomhlaba nababomhlaba wonke, ukuze babaqokelele emfazweni yaloo mini inkulu kaThixo uSomandla. ISityhilelo 16:13, 14.

Ikamva loMmiselo yaseMerika lakhelwe phezu komsebenzi kaMiller, kodwa lidlulela ngaphaya kwalapho umsebenzi wakhe waphelela khona. Ubu-Adventism bayishiya imimiselo yakhe baza babuyela kwimfundiso yobuProtestanti obuwexukileyo neRoma. Kwa loo mgca manye wesiprofeto uthathwa kwincwadi yeSityhilelo, owaqalwa kwincwadi kaDaniyeli.

“ISityhilelo yincwadi etywiniweyo, kodwa ikwayincwadi evuliweyo. Ibalisa ngeziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Imfundiso zale ncwadi zicacile, azingezonto ziyimfihlakalo nezingaqondakaliyo. Kuyo kuthatyathwa umgca ofanayo wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba zimele ukunikwa ukubaluleka. INkosi ayiziphindi izinto ezingenantsingiselo inkulu.” Manuscript Releases, umqulu 9, 8.

UMiller wayengenako ukuwaqonda iziprofeto zencwadi yeSityhilelo, kuba umgca wobuhedeni nobupapa ochongwe ngokungagungqiyo kangaka kuDaniyeli wandiswa encwadini yeSityhilelo ukuze uquke namandla alandelayo atshutshisayo aza kuvela eqongeni lembali yesiprofeto.

“Ngobuhedeni, aze athi ke ngoBupopu, uSathana wasebenzisa amandla akhe kangangeenkulungwane ezininzi zeminyaka, ezama ukucima emhlabeni amangqina anyanisekileyo kaThixo. Abahedeni nabapopu babeqhutywa ngulo moya manye wenamba. Bohluka kuphela ngelithi ubuPope, buzenza ngathi bukhonza uThixo, babulutshaba oluyingozi ngakumbi nolukhohlakele ngakumbi. Ngolawulo lobuRoma, uSathana walibamba ihlabathi walenza ikhoboka. Ibandla likaThixo elizibiza ngelakhe lakhukhulelwa langena kuluhlu lwale nkohliso, yaye ngaphezu kweminyaka eliwaka abantu bakaThixo babandezeleka phantsi kwengqumbo yenamba. Ke kaloku, xa ubuPope, buhluthiwe amandla abo, banyanzeleka ukuba buyeke intshutshiso, uYohane wabona amandla amatsha anyuka ukuze avakalise kwa elo lizwi lenamba, aqhubele phambili kwa loo msebenzi manye ukhohlakeleyo nowokunyelisa. La mandla, angawokugqibela aza kulwa nebandla nomthetho kaThixo, afanekiswa lirhamncwa elineempondo ezinjengezemvana. Amarhamncwa awawandulele ayenyuke elwandle, kodwa

eli laphuma emhlabeni, nto leyo emele ukunyuka ngoxolo kwesizwe esifanekiswayo. 'Impondo ezimbini ezinjengezemvana' zimela kakuhle isimilo soRhulumente waseUnited States, njengoko sibonakaliswa yimigaqo yakhe emibini esisiseko, ubuRiphabliki nobuProtestanti. Le migaqo iyimfihlelo yamandla nempumelelo yethu njengesizwe. Abo baqala ukufumana indawo yokusabela kunxweme lwaseMerika bavuya kuba befikelele kwilizwe elikhululekileyo kumabango azingcayo obupopu nakwingcinezelo yolawulo lweekumkani. Bazimisela ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yezoluntu neyonqulo."

"Kodwa umgca ongqongqo olandelwa yipensile yesiprofeto utyhila utshintsho kulo mbono woxolo. Irhamncwa elineempondo ezifana nezegusha lithetha ngelizwi lenamba, kwaye 'lenza lonke igunya lerhamncwa lokuqala phambi kwalo.' Isiprofeto sivakalisa ukuba liya kuthi kwabo bahlala emhlabeni mabenze umfanekiselo werhamncwa, nokuba 'libangela bonke, abancinane nabakhulu, abazizityebi nabahluphekileyo, abakhululekileyo nabangamakhoboka, ukuba bamkele uphawu esandleni sabo sokunene, okanye emabunzini abo; nokuba kungabikho namnye unokuthenga okanye athengise, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo.' Ngaloo ndlela ubuProtestanti bulandela emanyathelweni obuPapa." Signs of the Times, November 1, 1899.

KuMiller, irhamncwa lolwandle nerhamncwa lomhlaba leSityhilelo seshumi elinesithathu zazimela iRoma yobuhedeni elandelwa yiRoma yobupopu. UMiller wazama kananjalo ukusebenzisa olu luhlu lwakhe lokuqonda kwiSityhilelo seshumi elinesixhenxe, kodwa ukuphiliswa kwenxeba elibulalayo lobupopu, indima yesiprofeto yaseUnited States neyeZizwe eziManyeneyo, kwakungaphandle kolu luhlu lobuthixo awayelunikiwe zizithunywa zezulu. Kuye, irhamncwa elenyuka emhlabeni kwiSityhilelo seshumi elinesithathu lalingubupopu.

UMiller wayengumthunywa owayemiselwe ukusetyenziswa ukususa isambatho sobuProtestanti ezandleni zabo babebanga ukuba bangamaProtestanti ababephume kumaXesha oBumnyama. Ixesha apho iUnited States yayiya kuthetha njengenamba, apho ubuRepublican babuguqkela kwidemokhrasi yaye ubuProtestanti obuwexukileyo babeya kudibana norhulumente owexukileyo buphinde benze umanyano lwebandla norhulumente olungumfanekiso wobupopu, lalisese lixesha elizayo ngemihla yakhe. Ngenxa yeso sizathu, wazama ukubeka incwadi yeSityhilelo kwisakhelo sobuthixo awayesinikiwe ziingelosi.

Wakhethwa ukuba aqonde ukwanda kolwazi olwavela ngowe-1798 xa umbono woMlambo iUlai kaDaniyeli isahluko sesibhozo nesesithoba wawutyhilwa. Ixesha elizayo laseMerika lalimele liqonde umbono woMlambo iHiddekel kaDaniyeli izahluko zeshumi ukuya kweleshumi elinesibini owatyhilwa ngowe-1989, xa, njengoko kuchaziwe kuDaniyeli ishumi elinanye, ivesi yamashumi amane, amazwe amele owayesakuba yiSoviet Union atshayelwa kude ngupopu ne-United States.

Isakhelo esanikelwa ziingelosi kwi-Future for America sasisekelwe ekuchongweni nasekusetyenzisweni kwesiprofeto kwimeko yomanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki.

“Ukukhanya awakwamkelayo uDanyeli kuThixo wakunikwa ngokukodwa le mihla yokugqibela. Imibono awayibonayo ngasemilanjani yase-Ulayi neHidekeli, imilambo emikhulu yaseShinare, ngoku isezinkambisweni zokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kuthi kungekudala zenzeke.” Testimonies to Ministers, 112.

AmaMillerite azisa isigidimi sengelosi yokuqala neyesibini, evakalisa ukuvulwa komgwebo. Future for America inikela isigidimi sengelosi yesithathu.

Mna ndatyala, uApolo wankcenkcesha; ke yena uThixo wanika ukukhula. Ngoko ke lowo utyalayo asinto, nalowo unkcenkceshayo asinto; kodwa uThixo onika ukukhula. Ke lowo utyalayo nalowo unkcenkceshayo bamnye; kodwa elowo nalowo uya kwamkela umvuzo wakhe ngokomsebenzi wakhe. Kuba thina singabasebenzi kunye noThixo; nina ningumhlaba wokulima kaThixo, nisiskroba sokwakha sikaThixo. Ngokobabalo lukaThixo endalunikwayo, njengomakhi osisilumko, ndibekile isiseko, aze omnye akhe phezu kwaso. Kodwa elowo makalumke indlela akha ngayo phezu kwaso. Kuba akukho bani unako ukubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu. 1 Korinte 3:6–11.

Ukuze kuvezwe ngokuchanekileyo isigidimi sengelosi yesithathu, kufuneka kuvezwe kwakhona izigidimi zeengelosi ezimbini zokuqala, kuba sixelelwe ukuba akunakubakho owesithathu ngaphandle kowokuqala nowesibini. Isigidimi sokuqala nesesibini sisiseko, yaye isigidimi sesithathu lilitye lembombo elingasentla, kodwa isigidimi sesithathu asisoze sikhanye okanye siphikisane nesokuqala nangesesibini. Ukuba siyakwenza oko, asisosigidimi sokwenene.

“Imiyalezo yokuqala neyesibini yanikwa ngo-1843 nango-1844, yaye ngoku siphantsi kokuvakaliswa kowesithathu; kodwa yomithathu le miyalezo isamele ivakaliswe. Kuyimfuneko ngoku kanye njengangaphambili ukuba iphinde ivakaliswe kwabo bafuna inyaniso. Ngempensile nangelizwi simele sivakalise esi saziso, sibonise ukulandelelana kwayo, kwanokusetyenziswa kweziprofeto ezisikhokelela kumyalezo wengelosi yesithathu. Akunakubakho owesithathu ngaphandle kowokuqala nowesibini. Le miyalezo simele siyinine ihlabathi ngeempapasho, nangeentetho, sibonisa, kumgca wembali yesiprofeto, izinto ebezikho nezinto eziya kubakho.” Selected Messages, incwadi 2, 104, 105.

Kukho ukuqaphela okuhle kakhulu kwimbali yamaMillerite nembali yethu. AmaMillerite ayesisiqalo, thina sisiphelo. Bawazisa baza baphila imiyalezo yengelosi yokuqala neyesibini. Thina sazisa eyesithathu. Umyalezo wabo ongatywiniweyo (umbono waseUlayi) ufumaneka kwizahluko ezibini zikaDanyeli, kanti owethu (umbono waseHiddekel) ufumaneka kwizahluko ezithathu. Bachonga oweha wokuqala nowesibini, baza baphila phakathi kokuzaliseka kowesibini. Thina sichonga size siphile phakathi kokuzaliseka kowesithathu. Isakhelo sabo sokusetyenziswa kwesiprofeto sasinguRoma wobuhedeni (inamba) noRoma wobupopu (irhamncwa). Isakhelo sethu sokusetyenziswa kwesiprofeto nguRoma wanamhlanje njengorhamncwa olunezintlu-ntathu.

Njengoko siqalisa ukuqwalasela uphawu lweRoma yobupopu kwizahluko seshumi elinesixhenxe seSityhilelo, olusisibhozo esiphuma kwabasixhenxe, kuyafaneleka ukuqwalasela oko amaMillerite akuqondayo ngeRoma ngexesha lembali yesiseko. Ingelosi yesithathu iya kuba nokukhanya okongezelekileyo, kodwa oko kukhanya akusoze kuphikise inyaniso emisiweyo.

UDaniyeli isahluko sesibini, sesixhenxe, sesibhozo, seshumi elinanye neshumi elinesibini zichonga iRoma, phakathi kwamanye amandla. Siqwalasela izigaba ezibini zeRoma phambi ko-1798; ubuhedeni nobupopu, njengomxholo wezicelo zikaMiller zesiprofeto. UMiller nabavulindlela bachonga ukuba “abaphangi babantu bakho” kuDaniyeli isahluko seshumi elinanye nevesi yeshumi elinesine bamele iRoma.

Kananjalo ngaloo maxesha baninzi abaya kusukela ukumelana nokumkani wakumzantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze bamise umbono; kodwa baya kuwa. Daniyeli 11:14.

Kukho ubuncinane iingongoma ezimbini ezibalulekileyo ekufuneka ziqwalaselwe ngaphakathi kwale ndima. Igama elithi “umbono” kule ndima lelinye kumagama amabini esiHebhere encwadini kaDaniyeli aguqulelwa ngokuthi “umbono.” Elinye lamagama esiHebhere aguqulelwa ngokuthi “umbono” ngu *châzôn*, yaye lithetha iphupha, okanye isiprofeto, okanye umbono. Igama elithi *châzôn* lichaza imbali yesiprofeto, okanye ixesha elithile, yaye lifumaneka izihlandlo ezilishumi kuDaniyeli yaye ngalo lonke ixesha liguqulelwa ngokuthi “umbono.”

Elinye igama lesiHebhere elikwaguqulelwa ngokuthi “umbono” ngu *mar-eh*, yaye lithetha inkangeleko. Igama elithi *mar-eh* lichaza umbono omnye, umzuzu othile ngexesha. Igama lesiHebhere elithi *mar-eh* lifumaneka izihlandlo ezilishumi elinesithathu kuDaniyeli, yaye liguqulelwa ngokuthi “umbono” izihlandlo ezithandathu, kane ngokuthi “inkangeleko yobuso,” kabini ngokuthi “inkangeleko,” yaye kanye ngokuthi “umhle.”

Abaphangi babantu bakowenu bamele iRoma, yaye ngenxa yoko ngumxholo wesiprofeto weRoma omisela “umbono” wesiprofeto encwadini kaDaniyeli. Ngenxa yesi sizathu, kubalulekile ukuqonda intsingiselo yeRoma njengomfuziselo wesiprofeto.

Ingqiqo yesiprofeto ifuna ukuba igama elithi “umbono” elimele imbali yesiprofeto libe likwaloo “mbono” kuthethwa ngawo kwincwadi yeSityhilelo, kuba ukuphefumlelwa kuchaza ukuba uDaniyeli neSityhilelo yincwadi enye, ukuba ziyancedisana, ukuba zizisa omnye komnye ekugqibeleleni, kwanokuba kwa olo didi lunye lwesiprofeto olufumaneka kuDaniyeli luphinda luthatyathwe kwiSityhilelo. Ezo ngongoma zibekwe phambili kuMoya weSiprofeto sele ziqukiwe kolu luhlu lwamanqaku, ngoko andiyi kuphinda ndizifake kwakhona. Ndiya kongeza enye ingongoma esele sayiquka kwa kuDade White. Loo ngongoma yeyokuba zonke iincwadi zeBhayibhile zidibana zize ziphelele kwincwadi yeSityhilelo. “Umbono” wembali yesiprofeto (*châzôn*) ofumaneka kuDaniyeli nowamiselwa ngesihloko sesiprofeto saseRoma, umele umbono wembali yesiprofeto kuyo yonke iBhayibhile. Zonke iincwadi zeBhayibhile zidibana zize ziphelele kwiSityhilelo yaye uThixo akaze aziphikise. Akaze! Ukuba ucinga ukuba wenjenjalo, kukho into ongayiqondanga kakuhle. Kwa elo gama linye lesiHebhere (*châzôn*) likwaguqulelwa ngokuthi umbono encwadini yeMizekeliso.

Apho kungekho sityhilelo, abantu bayatshabalala; ke lowo ugcina umthetho, uyolo lwaye. IMizekeliso 29:18.

Leyo yindawo yokuqala emelwe kukuqwalaselwa ngalo mhlathi. Ukuba asiqiqondi kakuhle iRoma, ngoko asinako ukumisela umbono wembali yesiprofeto. Le nyaniso yeyona ichaza ngokusisiseko iinzame zamaJesuit nabanye kuyo yonke imbali abaye bazisa imfundiso yobuxoki ukuze batshabalalise umxholo wesiprofeto ngeRoma. Njengoko siqwalasela ukuqonda okusisiseko ngeRoma, sifanele ukukugcina oku engqondweni.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangaphumeleli ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu. Akukho xesha ngoku lokuba sizimilisele nehlabathi. UDaniyeli umi kwisabelo sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyacaciselana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.” Kress Collection, 105.

Ukuba uyasilela ukubona intsingiselo yomchasi-Kristu (iRoma), uya kujoyina iRoma, yaye esi silumkiso sibekwe ngaphakathi komxholo wokukwazi okanye wokungakwazi ukuqonda iincwadi zikaDaniyeli neseSityhilelo. AmaMillerite akha ukuqonda okusisiseko kwe-Adventism phezu kokuchonga kwawo iRoma. Awaqonda ukuba iRoma yayimelwe ngamandla amabini achithayo, ukuba omabini ayengamanqanaba eRoma, kodwa ayengekafiki kwindawo embalini yokuyibona iRoma njengomanyano oluphindwe kathathu njengoko lumelwe kwincwadi yeSityhilelo. UDaniyeli ke ngoko usisiseko esimelwe ngamaMillerite, yaye iSityhilelo lilitye eliphezulu lembombo elimelwe yiFuture for America. Kukho nenye ingongoma evela kuDaniyeli ishumi elinanye ivesi yeshumi elinesine esinqwenela ukuyichonga.

UMiller noovulindlela baqonda ukuba umfanekiso wephupha likaNebhukadenetsare wawumela izikumkani ezine zaseBhabheli, zamaMedi namaPersi, zamaGrike, nezaseRoma. Babengenakubona ngaphaya kobukumkani besine, kuba babeqonda ukuba iRoma yobupopu yayingumgangatho wesibini nje waseRoma, yaye ngenxa yoko ubukumkani besine babuphele ngowe-1798. Ngokwendawo ababethi bayibona kuyo imbali, umqondiso wesiprofeto owawusele kuphela yayikuBuya kweSibini kukaKristu, apho ilitye elahlutshiwe entabeni laliya kubetha iinyawo zomfanekiso. AmaMillerite aqonda umahluko wesiprofeto phakathi kweRoma yobuhedeni neRoma yobupopu, kodwa ekubeni babenyanzeliswa ukulungelelanisa u-1798 nokubuya kukaKristu, babengenakubona ngaphaya kwezikumkani ezine.

“Sifike kwixesha apho umsebenzi oyingcwele kaThixo umelwe ziinyawo zomfanekiso ekuzo intsimbi yayixutywe nodongwe oluthambileyo. UThixo unabantu, abantu abanyuliweyo, abamele ukuba ukuqonda kwabo kungcwaliswe, abangamele ukuba babe ngabangcwele ngokubeka phezu kwesiseko iinkuni, ifula, neendiza. Wonke umphefumlo othembekileyo emithethweni kaThixo uya kubona ukuba uphawu olwahlulayo lokholo lwethu yiSabatha yosuku lwesixhenxe. Ukuba urhulumente ubeya kuyihlonela iSabatha njengoko uThixo eyalele, ubeya kuma ngamandla kaThixo nasekukhuseleni ukholo olwanikelwa kwabangcwele kwakanye. Kodwa abezopolitiko baya kuyixhasa isabatha yobuxoki, baze baxube ukholo lwabo lwenkolo nokugcinwa kwalo mntwana wobupopu, beyibeka ngaphezu kweSabatha athe uYehova wayingcwalisa wayisikelela, wayahlula ukuze umntu ayigcine ingcwele,

njengomqondiso phakathi kwaKhe nabantu baKhe kwizizukulwana eziliwaka. Ukuxutywa kobuqhinga becawa nobuqhinga borhulumente kumelwe yintsimbi nodongwe. Lo manyano luwenza buthathaka onke amandla ecawa. Oku kunika icawa amandla orhulumente kuya kuzisa iziphumo ezimbi. Abantu baphantse badlula umda wokunyamezela kukaThixo. Batyale amandla abo kwezopolitiko, baza bamanyana nobupopu. Kodwa ixesha liya kufika apho uThixo aya kubohlwaya abo bawenze ilize umthetho waKhe, yaye umsebenzi wabo ombi uya kubuyela phezu kwabo.” Seventh-day Adventist Bible Commentary, volume 4, 1168.

ISityihilelo seshumi elinesixhenxe sisazisi sokugqibela sezikumkani zesiprofeto seBhayibhile, yaye sichaza ukuba izikumkani ezisixhenxe ziwile nokuba ubukumkani besibhozo ngumanyano oluphindwe kathathu lweRoma yanamhlanje. Ukuba isalathiso sokuqala kwizikumkani zesiprofeto seBhayibhile sikwisahluko sesibini sikaDaniyeli, yaye ngokuqinisekileyo kunjalo; ngoko ke isalathiso sokugqibela sifanele ukucaciswa ngesalathiso sokuqala. Zinokuvumelana njani izikumkani ezine zesahluko sesibini sikaDaniyeli nezikumkani ezisibhozo ezikwiSityihilelo seshumi elinesixhenxe?

Khumbulani ke ngoko njengoko siqhubeka, amaMillerite ayengakwazi ukubona iziganeko zesiprofeto ezingaphaya kwembali yawo. Umyalezo awawuqondayo aza awuvakalisa wachaza ukuBuya kweSibini kukaKristu njengophawu lwendlela olulandelayo lwembali yesiprofeto. Kodwa ukuba ukuqonda kwamaMillerite ngoRoma njengomfuziselo omisela umbono wembali yesiprofeto, kwakunye noDaniel isahluko sesibini, zombini ziyinyaniso ezisisiseko zamaMillerite, kunokuthini oku kuvumelane nezikumkani ezisibhozo zesahluko seshumi elinesixhenxe seSityihilelo?

Ukuba ungaqinisekanga ukuba umfanekiso kaDaniyeli isibini usisiseko, konke okufuneka ukwenze kukuqwalasela iitshathi zoovulindlela zango-1843 nezango-1850. Zombini zinomfanekiso kaDaniyeli isibini uboniswe kuzo. Okubaluleke ngokulinganayo kukuba uEllen White ubonisa ukuba zombini ezo tshathi zenziwa ngokokhokelo lukaThixo nangokoyilo lwaKhe.

“Ndibone ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba yayingamelanga iguqulwe; ukuba amanani ayenjalo kanye njengoko Yena wayefuna ngawo; nokuba isandla saKhe sasisemagqabini saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, kwada kwasuswa isandla saKhe.” Early Writings, 74, 75.

Ngomzobo wowe-1850 wathi:

“Ndabona ukuba uThixo wayekwimpapasho yetshathi kaMzalwana uNichols. Ndabona ukuba kwakukho isiprofeto sale tshathi eBhayibhileni, yaye ukuba le tshathi yenzelwe abantu bakaThixo, ukuba yanele komnye yanele nakomnye, yaye ukuba omnye wayefuna itshathi entsha epeyintiweyo ngomlinganiselo omkhulu ngakumbi, bonke bayayidinga ngolo hlobo ngokulinganayo.” Manuscript Releases, volume 13, 359.

Kukho isaga lakudala eliphuma ehlabathini elithi, “Impazamo ineendlela ezininzi, kodwa inyaniso inye kuphela.” Kukho iimpazamo eziliqela ezisetyenzisiweyo ukuthintela abantu ekuboneni ukuba iRoma yanamhlanje ekwiSityihilelo seshumi elinesixhenxe yintloko yesibhozo ephuma kwezisixhenxe. Enye yezo mpazamo, esetyenziswa zizifundiswa zezenkolo zobu-Adventist,

kukugqwethwa kobukumkani bembali. Apha andibhekiseli kubukumkani besiprofeto seBhayibhile, kuba ezo zizichaso ezimbini ezahlukileyo. Ubukumkani besiprofeto seBhayibhile bumiselwa ngokukhankanywa kwabo kokuqala kuDanyeli isahluko sesibini, kodwa kwakukho ubukumkani bembali obandulela iBhabhiloni. UEllen White uchaza ngokucacileyo ukuba babengoobani ubukumkani bembali, kodwa izifundiswa zezenkolo zobu-Adventist ziyabubetha ngoyaba ubungqina obuphefumlelweyo zize zidalé uluhlu lobukumkani bembali olusibekele ukuqonda kokuba iRoma ihlala ivela isesibhozo yaye iphakathi kwezisixhenxe. Sekunjalo, yiRoma emisa umbono.

Izazi zenkolo ze-Adventism kunye neProtestanti ewileyo zicebisa ukuba izikumkani zembali zazinguYiputa, iAsiriya, iBhabhiloni, amaMedi namaPersi, iGrisi, iRoma, njalo njalo. USister White uyasazisa ukuba kukho ubukumkani besithathu bembali, abakhetha ukubushiya ngaphandle. Ngaba bashiya ngaphandle obo buukumkani, okanye bashiya ngaphandle uMoya wesiProfeto? Zombini.

“Imbali yeentlanga ezathi, nganye nganye, zahlala ixesha nendawo ezazabelwe zona, zingaqondanga ukuba zingamangqina enyanisweni leyo zona ngokwazo ezingazange ziyazi intsingiselo yayo, iyathetha kuthi. Kuso sonke isizwe nakumntu ngamnye wanamhlanje uThixo ubekele indawo kwisicwangciso saKhe esikhulu. Namhlanje abantu neentlanga bayalinganiswa ngelotho yokuxwesa esesandleni saLowo ungenzi mpazamo. Bonke, ngokuzikhethela kwabo, bagqiba ikamva labo, yaye uThixo ulawula phezu kwako konke ukuze kuzaliseke iinjongo zaKhe.

“Imbali athe uYE NDIKHO omkhulu wayiphawula eLizwini laKhe, edibanisa ikhonkco emva kwekhonkco kwityathanga lesiprofeto, ukusuka kunaphakade oludlulileyo ukuya kunaphakade oluzayo, isixelela apho sikhoyo namhlanje kulandelelwano lwezizukulwana, kwanoko kunokulindelwa kwixesha elizayo. Konke oko isiprofeto esakuxela kwangaphambili ukuba kuya kwenzeka, kwada kwanguku, kubhaliwe emaphepheni embali, kwaye sinokuqinisekiswa ukuba konke okusaseleyo kuseza kuzalisekiswa ngokulandelelana kwako.”

“Ukubhukuqwa kokugqibela kwazo zonke izilawuli zasemhlabeni kuxelwe ngokucacileyo elizwini lenyaniso. Kwisiprofeto esathethwayo xa isigwebo esivela kuThixo sasibhengezwa phezu kokukumkani wokugqibela wakwaSirayeli, kunikwa lo myalezo: ‘Utsho iNkosi uYehova ukuthi; Susa isigqubuthelo sobukhosi, uze ulususe nesithsaba: ... mphakamise ophantsi, uze umthobe ophakamileyo. Ndiya kusibhukuqa, ndisibhukuqe, ndisibhukuqe; yaye asisayi kuba sakhona, ade afike Lowo linelungelo lakhe; ndize ndimnike sona.’ Hezekile 21:26, 27.

“Isithsaba esasuswayo kwaSirayeli sadluliselwa ngokulandelelana kwizikumkani zaseBhabhiloni, zamaMedi namaPersi, zamaGrike, neRoma. UThixo uthi, ‘Asiyi kuba sabakho kwakhona, ade afike Lowo linelungelo lakhe; yaye ndiya kumnika sona.’”

“Elo xesha lisondele. Namhlanje imiqondiso yamaxesha ibhengeza ukuba simi emnyango weziganeko ezikhulu nezingcwele. Yonke into ehlabathini lethu isesiphithiphithini. Phambi kwamehlo ethu kuzaliseka isiprofeto soMsindisi ngeziganeko eziya kwandulela ukuza kwaKhe: ‘Niya kuva ngeemfazwe namarhe eemfazwe.... Uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani: yaye kuya kubakho iindlala, neendyikitya zokufa,

neenyikima zomhlaba, kwiindawo ngeendawo.’ Mateyu 24:6, 7.”

“Eli xesha langoku lixesha elinomdla omkhulu ngokugqithisileyo kubo bonke abaphilayo. Abalawuli nabapolitiki borhulumente, amadoda ahlala kwizikhundla zentembeko negunya, amadoda nabafazi abacingayo bazo zonke iindidi, banikele ingqalelo yabo kwiziganeko ezenzeka macala onke ethu. Babukele ubudlelwane obuxineneyo, obungazinzanga, obukhoyo phakathi kweentlanga. Baqaphela ubungqongqo obuthatha ulawulo kuwo onke amalungu asemhlabeni, yaye bayaqonda ukuba kukho into enkulu neyigqibayo esele iza kwenzeka—ukuba ihlabathi likumda wentlekele enkulu ngokugqithisileyo.

“Izithunywa zezulu ngoku ziyibambile imimoya yengxabano, ukuze ingavutheli ade umhlaba ulunyukiswe ngentshabalalo yawo ezayo; kodwa kukho isaqhwithi esiqokelelana, silungele ukuqhambuka phezu komhlaba; yaye xa uThixo ethe wayalela izithunywa zaKhe ukuba ziyikhulule imimoya, kuya kubakho umbono onjalo wengxabano ekungekho peni inokuwuzoba.

“IBhayibhile, neBhayibhile kuphela, inika imbono echanileyo ngezi zinto. Apha kutyhilwa imiboniso emikhulu yokugqibela kwimbali yehlabathi lethu, iziganeko esele ziphosa izithunzi zazo phambi kwazo, isandi sokusondela kwazo sibangela umhlaba ukuba ungancangazele neentliziyo zabantu ziphele ngenxa yokoyika.” Education, 178–180.

Le ndima inika ukukhanya okuninzi ngexesha lethu, kodwa into endifuna ukuyiqaqambisa kukuba uDade White uchaza ngokucacileyo ukuba ubukumkani bembali obandulela iBhabheli babunguSirayeli, hayi iAsiriya. Ubukumkani bembali obusetyenziswa ziingcali zezakwalizwi buyamshiya ngaphandle uSirayeli njengobukumkani bembali, nangona amandla nozuko amiselwa ngexesha lolawulo lokumkani uSolomon, kwanangenxa yobungqina obuthe ngqo bempefumlelo ngoHezekile nangoEllen White bokuba isithsaba sikaSirayeli sadluliselwa eBhabheli.

Ukuba sisebenzisa ingcaciso ephefumlelweyo kwizikumkani zembali, sifumanisa ukuba uSirayeli kufuneka abalwe phakathi kwezo zikumkani. USirayeli, iAsiriya, neYiputa zizikumkani zembali ezandulela ubukumkani bokuqala besiprofeto seBhayibhile obabuyiBhabhiloni. Ngoko ke, ubukumkani besine “bembali” babuyiBhabhiloni, obesihlanu bubuMedi namaPersi, obesithandathu bubuGrike, obesixhenxe bubuRoma lobuhedeni, yaye obesibhozo bubuRoma bobupopu, obabungobwabasixhenxe kuba bumela isigaba sesibini soRoma lobuhedeni. Ngokwezikumkani zembali, uRoma wobupopu ungowesibhozo, yaye ungowabosixhenxe.

KuDaniyeli isahluko sesixhenxe sinezikumkani zesiprofeto seBhayibhile ezimelwe zizilo. IBhabheli yingonyama eyalandelwa yibhere yakwaMedi namaPersi. Eyesithathu yayiyiGrisi njengehlosi, kwaza emva koko kwalandela iRoma njengesilo “esoyikekayo nesinoburhalarhume” esasinawo “amazinyo entsimbi.” Esi silo soyikekayo, sivumelana nomfanekiso kaDaniyeli isahluko sesibini, yiRoma, ubukumkani besine besiprofeto seBhayibhile.

AmaMiller ayebuqonda ubukumkani besine njengeRoma, ngoko ke ayeziqonda iimpawu zerhamncwa eloyikekayo ngolo hlobo, aza nje asebenzisa zonke iimpawu zesiprofeto zerhamncwa kubukumkani besine. Ayewubona umahluko phakathi kweRoma yobuhedeni neRoma yobupopu kweso sahluko, kodwa ayengenakubona ubukumkani besihlanu besiprofeto seBhayibhile, kuba

ngokuchanileyo asebenzisa ukukhankanywa kokuqala kobukumkani besiprofeto seBhayibhile njengendawo yawo yokubhekisela kuyo. Kodwa umahluko phakathi kwezi Roma zimbini ukho kweso sahluko, nto leyo esivumela ukuba siqwalasele umahluko phakathi kwezi Roma zimbini njengemele ubukumkani obubini. Kodwa le asiyyo ingongoma esiyaqwalaselayo.

Watsho ke ngoko, Irhamncwa lesine liya kuba bubukumkani besine emhlabeni, obuya kwahluka kubo bonke ubukumkani, yaye liya kuwudla wonke umhlaba, liwunyathele, liwaphule ube ziingceba. Kwaye iimpondo ezilishumi eziphuma kobu bukumkani zingookumkani abalishumi abaya kuvela; kuze kuvele omnye emva kwabo; yena ke uya kwahluka kwabokuqala, aze athobe ookumkani abathathu. Yaye uya kuthetha amazwi amakhulu ngokuchasene naLowo Uphakamileyo, adinise abangcwele baLowo Uphakamileyo, acinge ukutshintsha amaxesha nomthetho; banikelwe esandleni sakhe kude kube lixesha, namaxesha, nesiqingatha sexesha. Kodwa umgwebo uya kuhlala, bumsuse ubukhosi bakhe, ukuze buchithwe buze butshatyalaliswe kude kube sekupheleni. Daniyeli 7:23–26.

Ubukumkani besine kuDaniyeli isibini nguRoma. Iimpondo ezilishumi zimela iintlanga ezilishumi ezimela ubukumkani beRoma yobuhedeni, yaye ngaphambi kokuba iRoma yobupopu ithabathe ulawulo lwehlabathi ngowama-538, zontathu kwezo zikukumkani zaziza kususwa, okanye zincothulwe. Emva koko “uphondo” “oluncinane” lwevesi yesibhozo olunamhlo “anjengamehlo omntu, nomlomo othetha izinto ezinkulu,” lwaluza kuvela. Ukuba sineempondo ezilishumi kubukumkani besine yaye zontathu ziyasuswa ukuze “uphondo oluncinane” luthabathe indawo yezo mpondo zintathu, ngoko xa ezo mpondo zintathu zisusiwe kushiyeke iimpondo ezisixhenxe, yaye uphondo oluncinane lolwesibhozo, kuba iRoma isoloko ivela njengolwesibhozo yaye ingoyesixhenxe. Kukho ukukhanya okukhulu ngokuphathelele iRoma kwizigaba zayo ezibini kwesi sahluko, kodwa apha sibonelela nje ngobungqina besibini bokuba ngokwesiprofeto kwangokunjalo nangokwembali, iRoma ivela njengolwesibhozo yaye ingoyesixhenxe.

Kwisesahluko sesibhozo sifumana ukwandiswa kwesahluko sesixhenxe. Esi sahluko siphinda sichonge izikumkani zesiprofeto seBhayibhile, kodwa sishiya ngaphandle ubukumkani bokuqala baseBhabhiloni, kuba xa uDaniyeli wafumana umbono wesahluko sesibhozo, iBhabhiloni yayisele isondele kakhulu esiphelweni sayo. Kulesi sahluko iMedi nePersi zimelwe yinkunzi yegusha eyayineempondo ezimbini. IGrisi imelwe yibhokhwe enophondo olunye, olwaphulwayo lwaza lwavelisa iimpondo ezine ziphuma kolo phondo laphukileyo. Emva koko kulandela “uphondo oluncinane” emva kweGrisi, yaye kwakhona uphondo oluncinane lumele iRoma. Nangona iRoma yayingengomzukulwana othe ngqo wobukumkani baseGrisi, esi sicatshulwa sibonisa uphondo oluncinane njengoluphuma kwenye yeempondo ezine ezavela ebukumkanini baseGrisi emva kokuba uphondo lokuqala—olwalumela uAlesandire Omkhulu—lwaphulwa. IRoma yayingengomzukulwana wamaGrike, kodwa yaqala ukoyisa kwayo ihlabathi ukusuka kummandla waseGrisi, yaye ngaloo ngqiqo, yaphuma kwenye yezo mpondo zine.

Ngoko ke sifumana kwisahluko sesibhozo ubungqina besibini besahluko sesixhenxe. IMedo-Persia yayineempondo ezimbini, iGrisi yayinophondo olunye yaza emva koko yaba nezinye iimpondo ezine. Oko kwenza iimpondo ezisixhenxe phambi kwezo zaseRoma, njengoko uphondo oluncinane lwaphuma kolunye lweempondo ezine zeGrisi. Zimbini zidibene nenye zidibene nezine zenza

isixhenxe; ke ngoko iRoma, uphondo oluncinane, lolwesibhozo yaye luphuma kwezisixhenxe. Kubalulekile ukuqaphela ukuba kule ndawo ethi ichonge ukuba iRoma iphuma kolunye lweempondo zamaGrike, kukho enye yezona ngxoxo zinkulu zesiprofeto awathi uMiller nabalingane bakhe emsebenzini kwafuneka bajongane nayo kwimbali yabo.

AmaProtestanti baloo mbali banyanzelisa ngelithi uphondo oluncinane lwaseRoma alunako ukuba yiRoma, kuba isiprofeto sichaza ukuba uphondo oluncinane lwaphuma kolunye lweempondo ezine zamaGrike. Ngenxa yoko baphikisa besithi uphondo oluncinane lwalumela uAntiochus Epiphanes, owayengomnye wookumkani bamaSeleucid abaqhubeka kwimbali emva kokwahlulwa okulandela ukufa kuka-Alexander Omkhulu. Impikiswano kwimbali yamaMillerite ngalo mba yaba nkulu kangangokuba kwitshathi ka-1843 kwabekwa impikiswano echasene nemfundiso yamaProtestanti eyayisekelwe kwinto yokuba uDaniyeli wabona uphondo oluncinane luphuma kolunye lweempondo ezine zamaGrike, ngoko ke lwalungenako ukuchaza iRoma, kuba iRoma ayizange ivele kumaGrike. Le mpikiswano yachaphazela zonke iindinyana ezikuDaniyeli apho iRoma ichongwa khona. Isikhundla samaProtestanti sasiquka ukuba “abaphangi babantu bakho” kwivesi yeshumi elinesine kaDaniyeli ishumi elinanye babefanele ukuba nguAntiochus Epiphanes. Ngoko ke amaMillerite afaka kwitshathi leyo uDade White awayichaza njengokuba “yakhokelwa sisandla seNkosi yaye ayifanele kutshintshwa,” isalathiso kuAntiochus Epiphanes esichaza isizathu sokuba wayengenakuba bubukumkani besine. Ngaba iRoma iyasimisa na isityhilelo sembali yesiprofeto, okanye ngaba ukumkani wamaSeleucid owafa ngaphezu kwekhulu leminyaka ngaphambi kokuba uKristu azalwe wayemela amandla awavukela uKristu ekubethelelweni kwakhe emnqamlezweni?

Umbuzo enokuphakanyiswa ngulo, kungani uDaniyeli waboniswa iRoma iphuma kwenye yeempondo zamaGrike, ukuba iRoma yayingeyonzala ethe ngqo yaseGrisi? Impendulo ithi ukuqala kokunyuka kweRoma ukuya emandleni kwaqala kuloo mmandla owawukade ungummandla wamaGrike, kodwa kutheni na isiprofeto saboniswa ngolo hlobo ukuze kuvumeleke loo kudideka?

Ubuncinane impendulo enye, ngaphandle kokubaluleka kokuqaphela apho iRoma yaqalisa ukunyuka khona, kukuba imfihlelo yokuba iRoma isoloko ivela njengowesibhozo ibe ikwangowabasixhenxe iphendulwa kukudityaniswa kweRoma nommandla waseGrisi, ukuze kugcinwe ingongoma yale mfihlelo yokuba iRoma ingowabasixhenxe. Le mfihlelo ibaluleke ngolo hlobo, nangona amaMillerite ayengenakuze akwazi ukuwuqonda loo mbono ngokwembono yawo kwimbali. Inyaniso yokuba zonke iimbekiselo ezikwi-chart ka-1843 kuphela nje kuphela kodwa nakwi-chart ka-1850, ziyimizekeliso yezifundo ezithetha ngqo ngazo iLizwi likaThixo lesiprofeto, ngaphandle kwaloo mbekiselo inye egxininisa ukuba uAntiochus Epiphanes asingawo amandla amelana noKristu, yenza olo longezo kwi-chart lube nolubaluleko olukhulu kakhulu. Kubuhlungu kangakanani na ukuba xa ubu-Adventism bashiya iziseko zabo, bazifumana namhlanje befundisa ukuba amandla endinyana yeshumi elinesine kaDaniyeli ishumi elinanye nguAntiochus Epiphanes, hayi iRoma! Ngoku bafundisa oko amaMillerite ayekuchasa ngamandla amakhulu kangangokuba amela loo mpikiswano kwi-chart ka-1843!

Izikumkani zembali zibonisa ukuba iRoma iyavela njengesesibhozo yaye ingeyesixhenxe. “Uphondo oluncinane” kwisahluko sesixhenxe oluthetha “amazwi amakhulu nxamnye

noPhezukonke” luyavela njengolwesibhozo yaye lungolwesixhenxe. Impondo zesahluko sesibhozo zibonisa ukuba iRoma iyavela njengesesibhozo yaye ingeyesixhenxe.

Kwinqaku elilandelayo siya kuqwalasela indlela iRoma yanamhlanje, njengoko imelwe kwiSityhilelo isahluko seshumi elinesixhenxe, enyuka ibe yeyesibhozo, ibe ingeyasixhenxe. Siya kuthi ke sibuyele kuDaniyeli isahluko sesibini size sichonge ukuba kutheni izikumkani ezine zikaDaniyeli isahluko sesibini, ezikukukhankanywa kokuqala kwezikumkani zesiprofeto seBhayibhile, zivumelana nezikumkani ezisibhozo zeSityhilelo isahluko seshumi elinesixhenxe.