

Owesishiyagalombili Ungowabayisikhombisa - Inombolo Yokuqala

AmaRoma Amabili KaMiller

Jeff Pippenger

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UWilliam Miller wasekela umlayezo wakhe wokuprofetha esakhiweni samandla amabili achithayo, awachaza ngokunembile njengobuRoma bobuhedeni kanye nobuRoma bobupapa.

“UWilliam Miller, ngesikhathi esebenzisa indlela yakhe yokuhumusha imibhalo, waqaphela ezindimeni ezihlukahlukene zesambulo isiprofetho indikimba ephindaphindekayo yombango phakathi kwabantu bakaNkulunkulu nezitha zabo. Ekuhlaziyeni kwakhe imibuso ehluphayo abantu bakaNkulunkulu kuyo yonke iminyaka, wathuthukisa umqondo wezinengiso ezimbili, ezachazwa njengobuhedeni (isinengiso sokuqala) obufanekisela amandla okushushisa angaphandle kwebandla, kanye nobupapa (isinengiso sesibili) obumelela amandla okushushisa angaphakathi kwebandla. Kwakuyilesi sifanekiso sezinengiso ezimbili esasiveza isimilo sezincazelo zakhe eziningi ezalandela zesiprofetho.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

Izazi zenkolo ze-Adventism ziyalivuma iqiniso lokuthi uhlaka lukaMiller lokusebenzisa isiprofetho lwaluyile mibuso emibili eyenza incithakalo, okungobuhedeni nobupapa, yize zikubheka kuphela njengokuhlaziywa komlando wamaMillerite, hhayi njengeqiniso aliphiwa nguNkulunkulu.

“UNkulunkulu wathuma ingelosi yaKhe ukuba ithinte inhliziyu yomlimi owayengakaze akholwe iBhayibheli, ukuze imholele ekucwaningeni iziprofetho. Izingelosi zikaNkulunkulu zamvakashela kaningi lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivulele ekuqondeni kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu. Ukuqala kochungechunge lweqiniso wanikwa khona, futhi waholelwa ukuba afune isixhumanisi emva kwesinye, kwaze kwaba yilapho ebuka iZwi likaNkulunkulu ngokumangala nangokulithanda. Wabona lapho uchungechunge oluphelele lweqiniso. Lelo Zwi ayekade elibheka njengelingaphefumulelwe manje lavuleka embonweni wakhe ngobuhle balo nangenkazimulo yalo. Wabona ukuthi ingxenye eyodwa yoMbhala ichaza enye, futhi lapho indinyana eyodwa yayivalekile ekuqondeni kwakhe, wathola kwenye ingxenye yeZwi lokho okwayichaza. Wabheka iZwi elingwele likaNkulunkulu ngenjabulo nangokuhlonipha okujulileyo nokwesaba.” *Early Writings*, 230.

“Ingelosi yakhe” ikhonjwa ngokuqondile njengoGabriyeli nguDade White.

“Amazwi engelosi athi, ‘NginguGabriyeli, omi phambi kobukhona bukaNkulunkulu,’ abonisa ukuthi ubambe isikhundla sodumo oluphakeme ezinkantolo zasezulwini. Ngenkathi efika nomlayezo kuDaniyeli, wathi, ‘Akakho obambisana nami kulezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi ukhuluma

encwadini yesAmbulo, ethi ‘Wasithumela wasibonakalisa ngengelosi yaKhe encekwini yaKhe uJohane.’ IsAmbulo 1:1. Futhi engelosini yamemezela kuJohane yathi, ‘Ngingumkhonzi kanye nawe kanye nabafowenu abaprofethi.’ IsAmbulo 22:9, R.V. Umcabango omangalisayo—ukuthi ingelosi emi elandelayo ngeqholo eNdodaneni kaNkulunkulu iyona ekhethiweyo yokwambulela abantu abayizoni izinhloso zikaNkulunkulu.” The Desire of Ages, 99.

“Umcabango omangalisayo—ukuthi ingelosi emi eduze ngokuhlonishwa eNdodaneni kaNkulunkulu yileyo eyakhethwa ukuvulela ezingqondweni zikaWilliam Miller izinjongo zikaNkulunkulu.” Akusiyena uGabriyeli kuphela, kodwa nezingelosi ngobuningi ezahola ukuqonda kwakhe kweziprofetho “ezazihlale ziyimfihlakalo kubantu bakaNkulunkulu.” UGabriyeli nezinye izingelosi bahola uMiller eBhayibhelini ngokulandelana kusukela kuGenesisise kuya phambili. Ngakho waholelwa esiprofethweni sesikhathi eside kunazo zonke eBhayibhelini, okuyilezo “zikhathi eziyisikhombisa” (iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili) zikaLevitikusi amashumi amabili nesithupha, kudala ngaphambi kokuba aholelwe ezinsukwini eziyizinkulungwane ezimbili namakhulu amathathu zikaDaniyeli isahluko sesishiyagalombili nevesi leshumi nane.

“Ngase ngizinikela emthandazweni nasekufundweni kwezwi. Ngazimisela ukubeka eceleni yonke imibono yami engangivele nginayo, ngiqhathanise imiBhalo ngokuqotho nemiBhalo, futhi ngilandela ukufundwa kwayo ngendlela ehlelekile nenohlelo. Ngaqala ngoGenesisise, futhi ngafunda ivesi ngevesi, ngingasheshi ukudlula kunalokho incazelo yezigaba ezehlukene eyayiyovuleka ngakho, ukuze ngikhululeke kukho konke ukudideka mayelana nanoma iyiphi imfihlakalo noma ukuphikisana. Noma nini lapho ngithola khona into engacacile, umkhuba wami kwakuwukuyiqhathanisa nazo zonke izigaba ezihlobene nayo; futhi ngosizo lukaCRUDEN, ngahlolela yonke imibhalo yoMbhala lapho kwakutholakala khona noma yimaphi amazwi avelele ayekuqukethwe kunoma iyiphi ingxenye engacacile. Khona-ke ngokuvumela ukuba wonke amazwi abe nesisindo sawo esifanele esihlokwani sombhalo, uma umbono wami ngakho uvumelana nazo zonke izigaba ezihlobene kulo lonke iBhayibheli, kwakungabe kusaba yinkinga. Ngale ndlela ngaqhubeka nokufunda iBhayibheli, ekulifundeni kwami kokuqala, cishe iminyaka emibili, futhi nganeliseka ngokuphelele ngokuthi lona ngokwalo lingumhumushi walo. Ngathola ukuthi ngokuqhathanisa imiBhalo nomlando, zonke iziprofetho, ngokwezinga ezase zigcwalisekile ngalo, zazigcwaliseke ngokwezwi nezwi; nokuthi zonke izinhlobo ezehlukene, izingathekiso, imizekeliso, izifaniso, njll. zeBhayibheli, kwakungukuthi zichazwe ekuhlobekeni kwazo okuseduze, noma amagama ezazivezwe ngawo ayecaciswa kwezinye izingxenye zezwi, futhi uma sezichazwe ngaleyo ndlela, kufanele ziqondwe ngokwezwi nezwi ngokuvumelana naleyo ncazelo. Ngaleyo ndlela nganeliseka ukuthi iBhayibheli luyisimiso samaqiniso embuliwe, anikezwe ngokucacile nangokulula okukhulu, kangangokuthi “ohamba endleleni, noma eyisiwula, akadingi ukuphambuka kuyo.” ...”

“Ngokuqhubeka ngifunda imiBhalo, ngafinyelela esiphethweni sokuthi izikhathi eziyisikhombisa zokubusa kweZizwe kufanele ziqale lapho amaJuda eyeka ukuba yisizwe esizimele ngesikhathi sokuthunjwa kukaManase, okuyinto ababhali besikhathi abahle kakhulu abayibeka ku-B. C. 677; nokuthi izinsuku ezingu-2300 zaqala kanye namasonto angamashumi

ayisikhombisa, okuyinto ababhali besikhathi abahle kakhulu abayibeka ku-B. C. 457; nokuthi izinsuku ezingu-1335, eziqala ngokususwa komnikelo wansuku zonke, nangokumiswa kwesinengiso esenza incithakalo, Daniyeli isahluko sesikhombisa ivesi leshumi nanye, kwakumelwe zibhalwe kusukela ekumisweni kokubusa kobuPapa, emva kokususwa kwezinengiso zobuhedeni, futhi okwakufanele, ngokwababhali bomlando abahle kakhulu engangingababuza, kubekwe cishe ku-A. D. 508. Uma zonke lezi zikhathi zesiprofetho zibalwa kusukela ezinsukwini ezahlukeni ezibekwe ababhali besikhathi abahle kakhulu ngezehlakalo okumelwe ngokusobala zibalwe kuzo, zonke zaziyophela ndawonye, cishe ku-A. D. 1843. Ngakho-ke ngaletswa, ngo-1818, ekupheleni kweminyaka yami emibili yokufunda imiBhalo, esiphethweni esinzima nesibucayi sokuthi eminyakeni engaba ngamashumi amabili nanhlano kusukela kuleso sikhathi zonke izindaba zesimo sethu samanje zaziyobe seziphelisiwe...” William Miller’s Apology and Defense, 6, 12.

Umthetho wokukhulunywa kokuqala uqinisekisa ukuthi into yokuqala okukhulunywa ngayo iyona ebaluleke kakhulu, futhi into yokuqala okukhulunywa ngayo kusAmbulo isahluko sokuqala ivesi lokuqala iyingqubo yokuxhumana uYise ayisebenzisayo lapho enika uJesu umlayezo, naye awunike ingelosi yakhe, yona ibe isiwunikeza umprofethi, lowo abese ewubhala phansi awuthumele emabandleni. Ngenkathi ubu-Adventist benqaba umsebenzi nokutholakele kukaWilliam Miller, abazange benqabe kuphela izisekelo zabo, kodwa benqaba futhi yona kanye inqubo yokuxhumana eyahlela uMiller ekuqondeni kwakhe, futhi benqaba leyo nqubo eyiyo kuphela indlela abantu abangaluqonda ngayo iSambulo sikaJesu Kristu esivulwa ngaphambi nje kokuba ukuvalwa komusa kufike.

UMiller waholelwa ekuqondeni ukuthi izikhathi eziyisikhombisa zikaLevitikusi zaqala ngo-677 BC. Kwaze kwaba ngonyaka ka-1856 lapho iNkosi yasebenzisa khona uHiram Edson ukukhomba ukuthi ukusakazwa kwezikhathi eziyisikhombisa kwafezwa futhi ngokumelene nezizwe eziyishumi zasenyakatho zakwa-Israyeli. INkosi yayizama ukuthuthukisa ukuqondwa kwezikhathi eziyisikhombisa ngokuvumelana, kodwa kudlulele kakhulu, ekutholeni okuyisisekelo kukaMiller ngezikhathi eziyisikhombisa. Kodwa ngonyaka ka-1856 ukukhanya okwethulwa nguHiram Edson kwafinyelela ekugcineni ngendlela eyimfihlakalo, ngokuba isihloko sesishiyagalombili kulolu chungechunge saphetha ngamazwi kaJames White, owayengumHleli we-Review and Herald ngaleso sikhathi, athi, “Kuzoqhubeka.” Kwakuzoba “qhubeka,” kodwa hhayi kuze kube ngemva kukaSeptemba 11, 2001, lapho iNkosi ihola abantu bayo ukuba baye “ezindleleni zakudala” futhi ekugcineni ochungechungeni lwezihloko olungaqedwanga olwabhalwa nguHiram Edson.

Asikhulumi okwamanje ngokuvukela okwaqala ngokushesha ngemva kokudumala okukhulu, kodwa simane nje siveze ukuthi, nakuba uMiller waholelwa “ezikhathini eziyisikhombisa” zikaLevitikusi 26, kusobala ukuthi iNkosi yayihlose ukwandisa ukuqonda kokuqala kwalezo zikhathi eziyisikhombisa kudlule ukuqonda okuyisisekelo kukaMiller ngalesi sifundo. Yakhetha uHiram Edson, yona leyo nceku evela kulo mlendo uqobo eyayikade iyikhethile ngaphambili ukuba inikwe umbono kaKristu engena eNgcwelengcwele ngo-Okthoba 23, 1844.

Yingakho ngisebenzise amazwi esazi semfundiso yenkolo sama-Adventist ukuvuma ukuthi uhlaka lwazo zonke izicelo zikaMiller zesiprofetho lwalusekelwe ekuqondeni kwakhe amandla amabili

achithayo okuthi encwadini kaDaniyeli amelwe ngokuthi “okwemihla ngemihla” (ubuqaba), okuhlale kuhlotshaniswa noma “nesiphambeko” noma “nengekiso,” kokubili kumele izici ezechukene zamandla achithayo opapalazi. Ukuqonda okuyisisekelo kukaMiller ngamandla aseRoma kwandiswe kakhulu kusukela emlandweni awumele.

Izingelosi zikaNkulunkulu, kuhlanganise noGabriyeli, zahola uMiller ekuqondeni akumemezela. Lokho kuqonda kwakuhlanganisa iziprofetho azimemezela, imithetho yokuhumusha kweBhayibheli ayeyisebenzisa, kanye nohlaka olwamvumela ukuba ahlele iziprofetho ngendlela efanele. UMiller wanikezwa uhlaka lokuthi la mandla amabili achithayo okukhulunywa ngawo kuDaniyeli ayeyiRoma yobuqaba neRoma yobupapa. I-Future for America yaholelwa ohlakeni lwamandla amathathu achithayo kadrako, esilo, nomprofethi wamanga.

Ngase ngibona imimoya emithathu engcolileyo, efana namaxoxo, iphuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga. Ngokuba iyimimoya yamadimoni, yenza izimangalisano, ephuma iye emakhosini omhlaba nawomhlaba wonke, ukuba iwabuthethe empini yalolo suku olukhulu lukaNkulunkulu uMninimandla onke. IsAmbulo 16:13, 14.

Ikusasa lesakhiwo saseMelika lakhelwe phezu komsebenzi kaMiller, kodwa liqhubekela phambili ngalé kwalapho umsebenzi wakhe wagcina khona. Ubu-Adventist bashiya isakhiwo sakhe babuyela emfundisweni yenkolo yobuProthetani obuhlubukile neRoma. Lowo mugqa ofanayo wesiprofetho uqhutshwe encwadini yeSambulo owaqalwa encwadini kaDaniyeli.

“ISambulo iyincwadi ebekwe uphawu, kodwa futhi iyincwadi evuliwe. Ilandisa ngezehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando waleli zwe. Izimfundiso zale ncwadi zicacile, aziyona imfihlakalo engacacile nengaqondakali. Kuyo kuthathwa wona lowo mugqa wesiprofetho njengoba kunjalo kuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngalokho ebonisa ukuthi kufanele zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingeyona imiphumela emikhulu.” Manuscript Releases, volume 9, 8.

UMiller wayengakwazi ukuqonda iziprofetho zencwadi yeSambulo, ngoba umugqa wobuqaba nobupapa obukhonjiswe ngokuqinile kangaka kuDaniyeli wandisiwe encwadini yeSambulo ukuze uhlukanise namandla alandelayo okushushisa azovela enkundleni yomlando wesiprofetho.

“Ngobuqaba, bese kuthi nangobupapa, uSathane wasebenzisa amandla akhe amakhulu emakhulu eminyaka ezama ukusula emhlabeni ofakazi bakaNkulunkulu abathembekileyo. Abaqaba nabapapisti babeqhutshwa ngumoya ofanayo wodrako. Babehluka kuphela ngokuthi ubupapa, buzenzisa sengathi bukhonza uNkulunkulu, babuyisitha esiyingozi kakhulu nesinonya kakhulu. Ngokusebenzisa ubuRoma, uSathane wathumba izwe. Ibandla likaNkulunkulu elalizibiza ngokuthi lingelakhe lathathwa layiswa ezikhundleni zaleyo nkohliso, futhi iminyaka engaphezu kwenkulungwane abantu bakaNkulunkulu bahlupheka ngaphansi kolaka lodrako. Futhi lapho ubupapa, sebuphucwe amandla abo, buphoqelesa ukuba buyeke ukushushisa, uJohane wabona amandla amasha enyuka ukuze aphinde izwi lodrako, aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lawo mandla, angawokugcina ukuyolwa nebandla nomthetho kaNkulunkulu, afanekiselwa ngesilo esinezimpondo ezinjengezewundlu. Izilo ezandulelayo zaphuma olwandle, kodwa lesi

saphuma emhlabeni, okufanekisela ukuvela ngokuthula kwesizwe esifanekiselwa yileso silwane. ‘Izimpondo ezimbili ezinjengezewundlu’ zimelela kahle isimilo soHulumeni wase-United States, njengoba sivezwe ezimisweni zawo ezimbili eziyisisekelo, ubuRiphabhulikhi nobuProthestani. Lezi zimiso ziyimfihlo yamandla ethu nokuchuma kwethu njengesizwe. Labo abaqala ukuthola isiphephelo ogwini lwaseMelika bathokoza ngokuthi sebefinyelele ezweni elikhululekile ezimangalweni ezizidlayo zobupapa nasekubuseni ngobushiqela kombuso wobukhosi. Banquma ukumisa uhulumeni phezu kwesisekelo esibanzi senkululeko yomphakathi neyenkolo.”

“Kodwa ukulandelela okuqinile kwepensela lesiprofetho kwembula uguquko kulesi simo esinokuthula. Isilo esinezimpondo ezinjengezewundlu sikhuluma ngezwi likadrako, futhi ‘senza wonke amandla esilo sokuqala phambi kwaso.’ Isiprofetho simemezela ukuthi siyakuthi kwabakhileyo emhlabeni mabasenzele isilo umfanekiso, nokuthi ‘sibangela bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bemukele uphawu esandleni sabo sokunene, noma emabunzini abo; nokuthi kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso.’ Kanjalo ubuProthestani bulandela ezinyathelweni zobuPapa.” Signs of the Times, November 1, 1899.

KuMiller, isilo sasolwandle nesilo sasemhlabeni esikuSambulo seshumi nantathu sasimelela iRoma yobuqaba elandelwa iRoma yobupapa. UMiller wabuye wazama ukusebenzisa uhlaka lwakhe eSambulweni seshumi nesikhombisa, kodwa ukuphulukiswa kwenxeba elibulalayo lobupapa, indima yesiprofetho yase-United States neye-United Nations kwakungaphandle kohlaka lobuNkulunkulu ayelunikiwe yizingelosi. Kuye, isilo esasikhuphuka emhlabeni eSambulweni seshumi nantathu kwakungubupapa.

UMiller wayeyisithunywa esasizakusetsheziwa ekususeni isembatho sobuProthestani ezandleni zalabo ababezibiza ngamaProthestani ababephume eziNkathini Zobumnyama. Isikhathi lapho i-United States yayizokhuluma njengodrako, lapho ubuRiphabhulikhi buguquka bube yintando yeningi, nalapho ubuProthestani obuhlubukayo babuyohlangana nombuso ohlubukayo buphinde benze inhlanganisela yebandla nombuso eyisithombe sobupapa, sasisengokwesikhathi esizayo ezinsukwini zakhe. Ngenxa yaleso sizathu, wazama ukubeka incwadi yeSambulo ohlelweni lobuNkulunkulu ayelunikiwe yizingelosi.

Wakhethwa ukuba aqonde ukwanda kolwazi okwavela ngo-1798 lapho umbono womfula i-Ulai kaDaniyeli isahluko sesishiyagalombili nesesishiyagalolunye uvulwa. Ikusasa laseMelika kwakuwukuqonda umbono womfula i-Hiddekel kaDaniyeli izahluko zeshumi kuya kweshumi nambili owavulwa ngo-1989, lapho, njengoba kuchazwe kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, amazwe amele iSoviet Union yangaphambili akhukhulwa ubuPapa ne-United States.

Uhlaka olwanikezwa yiwo izingelosi ku-Future for America lwalusekelwe ekuhlonzweni nasekusetshenzisweni kwesiprofetho esimweni sobunye obuphindwe kathathu buadrako, besilo, nomprofethi wamanga.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu wanikwa ikakhulukazi lezi zinsuku zokugcina. Imibono ayibona ngasemabhange e-Ulai naseHiddekel, imifula emikhulu yaseShinari, manje isisindleleni yokugcwaliseka, futhi zonke izehlakalo ezabikezelwa zizofezeka maduzane.” Testimonies to Ministers, 112.

AmaMillerite amemezela umyalezo wengelosi yokuqala nowesibili, ememezela ukuvulwa kokwahlulela. I-Future for America yethula umyalezo wengelosi yesithathu.

Mina ngatshala, u-Apholo wanisela; kodwa nguNkulunkulu owanikeza ukukhula. Ngakho-ke, ohlwanyelayo akalutho, nalowo oniselayo akalutho; kodwa nguNkulunkulu onikeza ukukhula. Manje-ke, ohlwanyelayo noniselayo bamunye; futhi yilowo nalowo uyakwamukela umvuzo wakhe ngokomsebenzi wakhe siqu. Ngokuba thina siyizisebenzi ezisebenza kanye noNkulunkulu; nina niyinsimu kaNkulunkulu, nina niyisakhiwo sikaNkulunkulu. NgokukaMusa kaNkulunkulu engawuphiweyo, njengomakhi ohlakaniphileyo, ngibekile isisekelo, omunye wakha phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akakho ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, esinguJesu Kristu. 1 Korinte 3:6–11.

Ukuze wethule ngokufaneleyo umlayezo wengilosi yesithathu, kufanele futhi wethule imilayezo yezingelosi ezimbili zokuqala, ngokuba sitsheliwe ukuthi akunakuba khona owesithathu ngaphandle kowokuqala nowesibili. Umlayezo wokuqala nowesibili kuyisisekelo, kanti owesithathu uyitshe lesihluthulelo, kodwa umlayezo wesithathu awusoze waphika noma waphikisane nowokuqala nowesibili. Uma wenza kanjalo, awusiwo umlayezo oqotho.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje siphila ngaphansi kokumenyezelwa kowesithathu; kodwa yonke le miyalezo emithathu isamele imenyezelwe. Kubaluleke ngokufanayo manje njengakuqala ukuthi iphindwe kulabo abafuna iqiniso. Ngepeni nangezwi kufanele sivuse isimemezelo, sibonise ukuhleleka kwayo, kanye nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Akunakuba khona owesithathu ngaphandle kowokuqala nowesibili. Le miyalezo kufanele siyinike izwe ngezincwadi ezishicilelwe, nangezinkulumo, sibonisa ohlwini lomlando wesiprofetho izinto ebezikhona nezinto ezizoba khona.” Selected Messages, book 2, 104, 105.

Kukhona ukuqaphela okuhle kakhulu komlando wamaMillerite nomlando wethu. AmaMillerite ayeyisiqalo, thina siyisiphetho. Bona bethula futhi baphila imiyalezo yengelosi yokuqala neyesibili. Thina sethula eyesithathu. Umlayezo wabo ongakavulwa (umbono wase-Ulai) utholakala ezahlukeni ezimbili zikaDaniyeli, kanti owethu (umbono waseHiddekel) utholakala ezahlukeni ezintathu. Bona bahlonze umaye wokuqala nowesibili, futhi baphila phakathi kokugcwaliseka komaye wesibili. Thina sihlonza futhi siphila phakathi kokugcwaliseka komaye wesithathu. Uhlaka lwabo lokusetshenziswa kwesiprofetho kwakuyiRoma yobuqaba (udrako) neRoma yobupapa (isilo). Uhlaka lwethu lokusetshenziswa kwesiprofetho luyiRoma yanamuhla njengesilo esinezingxenye ezintathu.

Njengoba siqala ukucabangela isici seRoma yobupapa esahlukeni seshumi nesikhombisa seSambulo njengelesishiyagalombili elivela kulawo ayisikhombisa, kufanelekile ukuba sicabangele lokho amaMillerite ayekuqonda ngeRoma ngesikhathi somlando oyisisekelo. Ingelosi

yesithathu iyoba nokukhanya okwengeziwe, kodwa lokho kukhanya akusoze kwaphikisana neqiniso elimisiwe.

Isahluko sesibili, sesikhombisa, sesishiyagalombili, seshumi nanye neseshumi nambili sikaDaniyeli sikhomba iRoma, phakathi kweminye imibuso. Sicubungula izigaba ezimbili zeRoma ngaphambi kuka-1798; obuqaba nobobupapa njengohlaka lwezinhlelo zikaMiller zokusebenzisa isiprofetho. UMiller namaphayona baveza ukuthi “abaphangi babantu bakho” kuDaniyeli isahluko seshumi nanye nevesi leshumi nane bamele iRoma.

Futhi ngalezo zikhathi abaningi bayakusukuma bamelane nenkosi yaseningizimu; nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kepha bayakuwa. Daniyeli 11:14.

Kukhona okungenani amaphuzu amabili abalulekile okufanele acatshangelwe ngaphakathi kwaleli vesi. Igama elithi “umbono” kuleli vesi lingelinye lamagama amabili esiHebheru encwadini kaDaniyeli ahunyushwa ngokuthi “umbono.” Elinye lamagama esiHebheru ahunyushwa ngokuthi “umbono” ngu-châzôn, futhi lisho iphupho, noma isiprofetho, noma umbono. Igama elithi châzôn libhekisela emlandweni wesiprofetho, noma enkathini yesikhathi, futhi litholakala izikhathi eziyishumi kuDaniyeli futhi ngaso sonke isikhathi lihunyushwa ngokuthi “umbono.”

Elinye igama lesiHeberu elibuye lihunyushwe ngokuthi “umbono” ngu mar-eh’, futhi lisho ukubonakala. Igama elithi mar-eh’ likhomba ukubonwa okukodwa, umzuzu othile wesikhathi. Igama lesiHeberu elithi mar-eh’ litholakala izikhathi eziyishumi nantathu encwadini kaDaniyeli, futhi lihunyushwe ngokuthi “umbono” izikhathi eziyisithupha, kane ngokuthi “isimo sobuso,” kabili ngokuthi “ukubonakala,” kanye kanye ngokuthi “omuhle ukubukeka.”

Abaphangi babantu bakho bamele iRoma, ngakho-ke yisihloko sesiprofetho esiphathelene neRoma esimisa “umbono” wesiprofetho encwadini kaDaniyeli. Ngenxa yalesi sizathu, kubalulekile ukuqonda ukubaluleka kweRoma njengophawu lwesiprofetho.

Umqondo wesiprofetho ufuna ukuba igama elithi “umbono” elimelela umlando wesiprofetho libe yilowo nalowo “mbono” okukhulunywa ngawo encwadini yeSambulo, ngokuba ugqozi lukhomba ukuthi uDaniyeli neSambulo kuyincwadi efanayo, ukuthi kuyaphelelisana, ukuthi kulethana ekupheleleni, nokuthi lowo mugqa ofanayo wesiprofetho otholakala kuDaniyeli uphinde uthathwe eSambulweni. Lawo maphuzu abekwe phambili eMoyeni Wesiprofetho asevele afakiwe kulolu chungechunge lwezihloko, ngakho ngeke ngiwafake futhi. Ngizonezela elinye iphuzu esesivele silifakile futhi elivela kuDadewethu uWhite. Lelo phuzu lithi zonke izincwadi zeBhayibheli zihlangana ziphethe encwadini yeSambulo. “Umbono” womlando wesiprofetho (châzôn) otholakala kuDaniyeli futhi omiswe ngesihloko sesiprofetho saseRoma, umelela umbono womlando wesiprofetho kulo lonke iBhayibheli. Zonke izincwadi zeBhayibheli zihlangana ziphethe eSambulweni futhi uNkulunkulu akaze aziphikise. Ngeke neze! Uma ucabanga ukuthi ukwenzile lokho, kukhona into ongayiqondi kahle. Lelo gama lesiHeberu elifanayo ncamashi (châzôn) lihunyushwa futhi ngokuthi umbono encwadini yezAga.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula yena. IzAga 29:18.

Lelo yiphuzu lokuqala okufanele licatshangelwe ngaleli vesi. Uma siyiqonda ngokungafanele iRoma, ngeke sikwazi ukumisa umbono womlando wesiprofetho. Lelo qiniso liyichaza ngokuyisisekelo imizamo yamaJesuit nabanye kuwo wonke umlando abangenise imfundiso-mbumbulu ngenhloso yokuchitha isihloko sesiprofetho seRoma. Njengoba sicabangela ukuqonda okuyisisekelo ngeRoma, kufanele sikukhumbule lokhu.

“Labo abadidekayo ekuqondeni kwabo izwi, abahluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu. Manje asisenaso isikhathi sokuzifanisa nezwe. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kumelwe ziqondwe. Ziyachazelana. Zinika izwe amaqiniso okufanele wonke umuntu awaqonde. Lezi ziprofetho kumelwe zibe ngufakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza ngokwazo.” Kress Collection, 105.

Uma wehluleka ukubona incazelo kamphikukristu (iRoma) uyakujoyina iRoma, futhi lesi sixwayiso sibekwe ngaphakathi komongo wokukwazi noma wokungakwazi ukuqonda izincwadi zikaDaniyeli neSambulo. AmaMillerite akha ukuqonda okuyisisekelo kwe-Adventism phezu kokuhlonza kwawo iRoma. Ayeqonda ukuthi iRoma yayimelelwe amandla amabili okuchitha, ukuthi womabili ayeyizigaba zeRoma, kodwa ayengakafinyeleli endaweni emlandweni yokubona iRoma njengobumbano obuphindwe kathathu njengoba imelelwe encwadini yeSambulo. Ngakho-ke uDaniyeli uyisisekelo esimelwe ngamaMillerite, futhi iSambulo siyitshe lesihloko elimelwe yiFuture for America. Kukhona neline iphuzu elikuDaniyeli ishumi nanye ivesi leshumi nane esifisa ukulihlonza.

UMiller kanye namavulandlela baqonda ukuthi umfanekiso wephupho likaNebukadinesari wawumele imibuso emine yaseBabiloni, amaMede namaPheresiya, iGrisi neRoma. Babengenakubona okungale kombuso wesine, ngokuba babeqonda ukuthi iRoma yobupapa yayimane iyisigaba sesibili seRoma, ngakho-ke umbuso wesine wawusuphelile ngo-1798. Ngokokuma kwabo emlandweni, okuwukuphela kophawu lwendlela lwesiprofetho olwalusasele kwakuwukuBuya Kwesibili kukaKristu, lapho idwala elaqheshulwa entabeni laliyoshaya izinyawo zomfanekiso. AmaMillerite aqaphela umehluko wesiprofetho phakathi kweRoma yobuqaba neRoma yobupapa, kodwa njengoba ayephoqelekile ukuvumelanisa u-1798 nokubuya kukaKristu, ayengaboni ngale kwemibuso emine.

“Sesifinyelele esikhathini lapho umsebenzi ongcwele kaNkulunkulu umelwe yizinyawo zesithombe, lapho insimbi yayixutshwe nobumba oludakayo. UNkulunkulu unabantu, abantu abakhethiweyo, okumele ukuqonda kwabo kwenziwe ngcwele, okungafanele babe ngabangcwele ngokubeka phezu kwesisekelo izinkuni, utshani, nezibi. Wonke umphefumulo othembekile emiyalweni kaNkulunkulu uyobona ukuthi uphawu oluhlukanisayo lokukholwa kwethu yiSabatha losuku lwesikhombisa. Uma uhulumeni ubeyohlonipha iSabatha njengoba uNkulunkulu eyalile, bewuyokuma ngamandla kaNkulunkulu nasekuvikeleni ukukholwa okwake kwanikelwa kwabangcwele. Kodwa izikhulu zombuso ziyosekela isabatha elingelona

iqiniso, futhi ziyohlanganisa ukukholwa kwazo kwezenkolo nokugcinwa kwalomntwana wobupapa, zilibeke ngaphezu kweSabatha iNkosi eyalingcwelisa futhi yayibusisa, ilihlukanisela umuntu ukuba aligcine lingcwele, njengophawu phakathi Kwakhe nabantu Bakhe kuze kube yizizukulwane eziyinkulungwane. Ukuhlanganiswa kobuqili bebandla nobuqili bombuso kumelwe yinsimbi nobumba. Lenyunyana yenza buthaka wonke amandla amabandla. Lokhu ukwembathisa ibandla ngamandla ombuso kuyoletha imiphumela emibi. Abantu sebecishe badlula lapho ukubekezela kukaNkulunkulu kufinyelela khona. Bafake amandla abo kwezombusazwe, futhi bahlangene nobupapa. Kodwa kuyofika isikhathi lapho uNkulunkulu eyobajezisa labo abenze ize umthetho Wakhe, futhi umsebenzi wabo omubi uyobabuyela phezu kwabo.” Seventh-day Adventist Bible Commentary, volume 4, 1168.

ISAmbulo seshumi nesikhombisa siwukuphawula kokugcina kwemibuso yesiprofetho seBhayibheli, futhi sikhomba ukuthi imibuso eyisikhombisa isiwile nokuthi umbuso wesishiyagalombili uyinyunyana ephindwe kathathu yeRoma yanamuhla. Uma ukubhekisela kokuqala emibusweni yesiprofetho seBhayibheli kuyisiHluko sesibili sikaDaniyeli, futhi impela kunjalo; khona-ke ukubhekisela kokugcina kufanele kuboniswe ngokokubhekisela kokuqala. Kungenzeka kanjani ukuthi imibuso emine yesiHluko sesibili sikaDaniyeli ivumelane nemibuso eyisishiyagalombili ekuSambulweni seshumi nesikhombisa?

Ngakho-ke khumbulani, njengoba siqhubeka, ukuthi amaMillerite ayengakwazi ukubona izehlakalo zesiprofetho ezingaphezu komlando wawo. Umlayezo ayewuqonda futhi awamemezela wabonakalisa ukuBuya Kwesibili kukaKristu njengophawu olulandelayo lomlando wesiprofetho. Kodwa uma ukuqonda kwamaMillerite ngeRoma njengophawu olumisayo umbono womlando wesiprofetho, kanye nesahluko sesibili sikaDaniyeli, kokubili kuyiqiniso eliyisisekelo lamaMillerite, lokhu kungavumelana kanjani nemibuso eyisishiyagalombili yesahluko seshumi nesikhombisa seSambulo?

Uma ungaqiniseki ukuthi umfanekiso kaDaniyeli wesibili uyisisekelo, okudingeka ukwenze kuphela ukucabangela amashadi amapayona ka-1843 neka-1850. Womabili anomfanekiso kaDaniyeli wesibili ovezwe kuwo. Okubaluleke ngokufanayo ukuthi u-Ellen White ubonisa ukuthi womabili la mashadi enziwa ngaphansi kokuqondisa kukaNkulunkulu nangokuhlelwa nguYe.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akumelwe liguqulwe; ukuthi izinombolo zazinjengoba Yona yayifuna zibe njalo; nokuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye izinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.” Early Writings, 74, 75.

Mayelana neshadi lika-1850 wathi:

“Ngabona ukuthi uNkulunkulu wayekhona ekushicilelweni kweshadi nguMfoweth’ uNichols. Ngabona ukuthi kwakukhona isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi lihloselwe abantu bakaNkulunkulu, uma lanele komunye lanele nakomunye, futhi uma omunye wayedinga ishadi elisha elidwetshwe ngesikali esikhulu, bonke balidinga ngokufanayo.” Manuscript Releases, ivolumu 13, 359.

Kunesaga isaga esidala sezwe esithi, “Iphutha linezindlela eziningi, kodwa iqiniso linendlela eyodwa kuphela.” Kukhona amaphutha amaningana ahlukahlukene asetshenzisiwe ukuvimbela abantu ukuba baqaphele ukuthi iRoma yanamuhla esAmbulweni seshumi nesikhombisa iyinhloko yesishiyagalombili ephuma kweyisikhombisa. Elinye lalawo maphutha elisetshenziswa izazi zemfundiso yenkolo ze-Adventismukuphambanisa ukumelwa kwemibuso yomlando. Lapha angibhekiseli emibusweni yesiprofetho seBhayibheli; lezi yiziqu ezimbili ezechukene. Imibuso yesiprofetho seBhayibheli isungulwa phezu kokukhulunywa kokuqala kuDaniyeli isahluko sesibili, kodwa kwakukhona imibuso yomlando eyandulela iBhabhiloni. U-Ellen White ukubeka ngokucacile ukuthi yayingobani imibuso yomlando, kodwa izazi zemfundiso yenkolo ze-Adventism ziyabushaya indiva ubufakazi obuphefumulelweyo futhi zakhe ukulandelana kwemibuso yomlando okufiphaza ukuqonda kokuthi iRoma ihlale ivela njengowesishiyagalombili futhi ingeyalevisikhombisa. Nokho yiRoma emisa umbono.

Izazi zenkolo ze-Adventismu nobuProthestani obuhlubukayo ziphakamisa ukuthi imibuso yomlando kwakuyiGibhithe, i-Asiriya, iBhabhiloni, iMede-Pheresiya, iGrisi, iRoma, nokunye. USister White usazisa ukuthi kunombuso wesithathu womlando, wona abakhetha ukuwushiya ngaphandle. Ingabe bashiya ngaphandle lowo mbuso, noma bashiya ngaphandle uMoya Wesiprofetho? Kokubili.

“Umlando wezizwe ezathi, ngokulandelana kwazo, zahlala esikhathini nasendaweni eyabelwa zona, zingaqapheli ukuthi zifakaza ngeqiniso zona ngokwazo ezazingayazi incazelo yalo, ukhuluma kithi. Kuzo zonke izizwe nakubo bonke abantu banamuhla uNkulunkulu ubekele indawo ecebiseni laKhe elikhulu. Namuhla abantu nezizwe bayalinganiswa ngentambo yokuhlola esesandleni saLowo ongenzi iphutha. Bonke, ngokuzikhethela kwabo, banquma isiphetho sabo, futhi uNkulunkulu ubusa phezu kwakho konke ukuze kufezeke izinhloso zaKhe.

“Umlando lowo uNKULUNKULU OMKHULU OTHI NGINGUYE awumakile ezwini laKhe, uhlanganisa isixhumanisi ngesixhumanisi ochungechungeni lwesiprofetho, kusukela ephakadeni elidlule kuze kube ephakadeni elizayo, usitshele ukuthi sikuphi namuhla ekuqhubekeni kwezizukulwane, nokuthi kungalindelwa ini esikhathini esizayo. Konke lokho isiprofetho esakubikezela ukuba kuzokwenzeka, kuze kube manje, sekulandelwe emakhasini omlando, futhi singaqiniseka ukuthi konke okusasele okuzayo kuyogcwaliseka ngokohlelo lwako.

“Ukugumbuqelwa kokugcina kwayo yonke imibuso yasemhlabeni kubikezelwe ngokusobala ezwini leqiniso. Esiprofethweni esakhulunywa ngesikhathi kukhishwa isahlulelo esivela kuNkulunkulu phezu kwenkosi yokugcina yakwa-Israyeli kunikezwa lo mbiko: ‘Isho kanje iNkosi uJehova: Susa isigqoko sobukhosi, ukhumule umqhele; ... phakamisa ophansi, wehlise ophakemeyo. Ngiyakugumbuqela, ngiyakugumbuqela, ngiyakugumbuqela; futhi akusayikuba khona, kuze kufike Yena onelungelo kukho; ngiyakukunika Yena.’ Hezekeli 21:26, 27.”

“Umqhele owasuswa kwa-Israyeli wadlulela ngokulandelana emibusweni yaseBhabhiloni, yamaMede namaPheresiya, yamaGriki, neyaseRoma. UNkulunkulu uthi, ‘Ngeke usaba khona, kuze kufike Lowo ongowakhe ngokwelungelo; futhi ngiyomunika wona.’”

“Leso sikhathi sesisondele. Namuhla izibonakaliso zezikhathi zimemezela ukuthi simi embundwini wezenzakalo ezinkulu nezinesizotha esikhulu. Konke emhlabeni wethu kusenkathazweni enkulu. Phambi kwamehlo ethu kugcwaliseka isiprofetho soMsindisi ngezenzakalo eziyokwandulela ukuza kwaKhe: ‘Niyokuzwa ngezimpi namahemuhemu ezimpi.... Isizwe siyovukela isizwe, nombuso uvukele umbuso; kuyakuba khona indlala, nezifo ezibhubhisayo, nokuzamazama komhlaba ezindaweni ngezindawo.’ Mathewu 24:6, 7.

“Isikhathi samanje siyisikhathi sentshisekelo enkulu neqinile kubo bonke abaphilayo. Ababusi nezikhulu zombuso, amadoda asezikhundleni zokwethembwa nezegunya, amadoda nabesifazane abacabangelayo bazo zonke izigaba, banake kakhulu izigameko ezenzeka nxazonke zethu. Babhekile ubudlelwano obushubile nobungaphumuli obukhona phakathi kwezizwe. Bayabona ukuqina kwamandla osekuthatha zonke izingxenye zomhlaba, futhi bayaqaphela ukuthi kukhona okukhulu nokunqumayo osekuseduze ukwenzeka—ukuthi izwe limi emaphethelweni enhlekelele enkulu kakhulu.”

“Izingelosi manje zibamba imimoya yombango, ukuze ingaphephi kuze kube yilapho izwe selixwayisiwe ngembubhiso yalo ezayo; kodwa isiphepho siyanqwabelana, sesikulungele ukuqubuka phezu komhlaba; futhi lapho uNkulunkulu eseyala izingelosi Zakhe ukuba zikhulule imimoya, kuyakuba khona umbono wombango onje kangangokuthi akukho peni elingawudweba.”

“IBhayibheli, neBhayibheli kuphela, inikeza umbono oqondile ngalezi zinto. Lapha kwembulwa izigcawu ezinkulu zokugcina emlandweni womhlaba wethu, izenzakalo esezivele ziphonsa izithunzi zazo ngaphambili, umsindo wokusondela kwazo ubangela ukuba umhlaba uthuthumele nezinhliziyo zabantu zinciphe ngamandla ngenxa yokwesaba.” Education, 178–180.

Lesi siqephu sinokukhanya okukhulu kwesikhathi sethu, kodwa engifuna ukukugqamisa yilokhu: uDade White ukhomba ngokusobala ukuthi umbuso womlando owandulela iBhabhiloni kwakungu-Israyeli, hhayi i-Asiriya. Imibuso yomlando esetshenziswa izazi zenkolo iyamshiya ngaphandle u-Israyeli njengombuso womlando, naphezu kwamandla nenkazimulo eyamiselwa ngesikhathi sokubusa kwenkosi uSolomoni, futhi naphezu kobufakazi obuqondile bokuphefumulelwa ngoHezekeli nango-Ellen White bokuthi umqhele ka-Israyeli wedluliselwa eBhabhiloni.

Uma sisebenzisa incazelo ephefumulelwe emibusweni yomlando, sithola ukuthi u-Israyeli kudingeka abalwe phakathi kwaleyo mibuso. U-Israyeli, i-Asiriya, neGibhithe kuyimibuso yomlando eyandulela umbuso wokuqala wesiprofetho seBhayibheli, owawuyiBhabhiloni. Ngakho-ke, umbuso wesine “womlando” wawuyiBhabhiloni, owesihlanu wawuyiMedo-Pheresiya, owesithupha wawuyiGrisi, owesikhombisa wawuyiRoma yobuhedeni, kanti owesishiyagalombili wawuyiRoma yobupapa, eyayivela kwabayisikhombisa, ngokuba imelela isigaba sesibili seRoma yobuhedeni. Ngokwemibuso yomlando, iRoma yobupapa ingowesishiyagalombili, futhi ivela kwabayisikhombisa.

KuDaniyeli isahluko sesikhombisa sinemibuso yesiprofetho seBhayibheli emelwe yizilo. IBhabhiloni liyingonyama eyalandelwa yibhere lamaMede namaPheresiya. Okwesithathu

kwakuyiGrisi njengengwe, kwase kuba yiRoma njengesilo “esesabekayo nesiyesabisa” esasina “amazinyo ensimbi.” Isilo esesabekayo, sivumelana nesithombe sikaDaniyeli isahluko sesibili, siyiRoma, umbuso wesine wesiprofetho seBhayibheli.

AmaMillerite ayiqonda umbuso wesine njengowaseRoma, ngakho aqonda kanjalo nezimpawu zesilo esesabekayo, futhi amane asebenzisa zonke izimpawu zesiprofetho zesilo embusweni wesine. Abona umehluko phakathi kweRoma yobuqaba neRoma yobupapa kulesi siqephu, kodwa abakwazanga ukubona umbuso wesihlanu wesiprofetho seBhayibheli, ngoba basebenzisa ngokufanele ukukhulunywa kokuqala kwemibuso yesiprofetho seBhayibheli njengendawo yabo yokubhekisela. Kodwa umehluko phakathi kwamaRoma amabili ukulesi siqephu, okusivumela ukuba sicabangele lowo mehluko phakathi kwamaRoma amabili njengomela imibuso emibili. Kodwa lokhu akusilo iphuzu esilibhekisayo.

Wakhuluma kanje wathi, Isilo sesine siyakuba ngumbuso wesine emhlabeni, oyakuhluka kuyo yonke imibuso, sidle umhlaba wonke, siwunyathele phansi, siwuchoboze ube yizicucu. Izimpondo eziyishumi eziphuma kulo mbuso ziyinkosi eziyishumi eziyakuvela; kuyakuvuka enye emva kwazo, yona ihluke kweyokuqala, yehlise amakhosi amathathu. Iyakhuluma amazwi amakhulu imelene noPhezukonke, ikhathaze abangcwele boPhezukonke, icabange ukuguqula izikhathi nemithetho; bayakunikelwa esandleni sayo kuze kube yisikhathi nezikhathi nokwahlukaniswa kwesikhathi. Kepha ukwahlulela kuyakuhlala, basuse ukubusa kwayo, bakuqede, bakuchithe kuze kube sekupheleni. Daniyeli 7:23–26.

Umbuso wesine kuDaniyeli isahluko sesibili yiRoma. Izimpondo eziyishumi zimelela izizwe eziyishumi ezimelela umbuso weRoma yobuhedeni, futhi ngaphambi kokuba iRoma yobupapa ithathe ukulawula umhlaba ngo-538, emithathu yaleyo mibuso yayizakususwa, noma ihluthwe. Khona-ke “uphondo” “oluncane” lwevesi lesishiyagalombili, olunamhlo “anjengamhlo omuntu, nomlomo okhuluma izinto ezinkulu,” lwaluyakuvela. Uma sinezimpondo eziyishumi embusweni wesine futhi ezintathu zisuswa ukuze “uphondo oluncane” luthathe indawo yalezo zimpondo ezintathu, khona-ke lapho lezo zimpondo ezintathu zisusiwe kusala izimpondo eziyisikhombisa, futhi uphondo oluncane lungolwesishiyagalombili, ngokuba iRoma ihlala ivela njengolwesishiyagalombili futhi ingeyaleyo zikhombisa. Kukhona ukukhanya okuningi mayelana neRoma ezigabeni zayo ezimbili kulesi sahluko, kodwa lapha simane sinikeza ufakazi wesibili wokuthi ngokwesiprofetho kanye nangokomlando, iRoma ivela njengolwesishiyagalombili futhi ingeyaleyo zikhombisa.

Esahlukweni sesishiyagalombili sithola ukunwetshwa kwesahluko sesikhombisa. Lesi sahluko siphinde sikhombe imibuso yesiprofetho seBhayibheli kodwa siyawushiya umbuso wokuqala waseBabiloni, ngokuba ngesikhathi uDaniyeli ethola umbono wesahluko sesishiyagalombili, ukuphela kweBabiloni kwase kusondele kakhulu. Kulesi sahluko iMedo-Pheresiya imelwe inqama eyayinezimpondo ezimbili. IGreki imelwe impongo enophondo olulodwa olwephukayo, bese kulowo phondo olwephukile kuvela izimpondo ezine. Khona-ke kulandela “uphondo oluncane” emva kweGreki, futhi futhi uphondo oluncane lumele iRoma. Nakuba iRoma yayingeyona inzalo eqondile embusweni waseGreki, lesi siqephu siveza uphondo oluncane njengoluphuma kolunye lwezimpondo ezine ezavela embusweni waseGreki emva kokuba uphondo lokuqala—olumele

u-Alexander Omkhulu—lwephukile. IRoma yayingeyona inzalo yamaGriki, kodwa yaqala ukunqoba kwayo umhlaba isuka endaweni yaseGriki, futhi ngalowo mqondo, yaphuma kolunye lwalezo zimpondo ezine.

Ngakho-ke sithola esahlukweni sesishiyagalombili ubufakazi besibili besahluko sesikhombisa. IMedo-Persia yayinezimpondo ezimbili, iGrisi yayinesinye, kwase kuba nezinye izimpondo ezine. Lokho kwenza izimpondo eziyisikhombisa ngaphambi kweRoma, njengoba uphondo oluncane lwaphuma kolunye lwezimpondo ezine zeGrisi. Okubili kuhlanganiswa nokukodwa kanye nokune kwenza isikhombisa; bese iRoma, uphondo oluncane, iba eyesishiyagalombili, futhi ingeyalezo eziyisikhombisa. Kuyafaneleka ukuqaphela ukuthi kule ndima, ekhomba ukuthi iRoma iphuma kolunye lwezimpondo zamaGriki, kukhona enye yezimpikiswano ezinkulu kakhulu zesiprofetho uMiller kanye nababesebenza naye ababefanele babhekane nayo emlandweni wabo.

AmaProthestani balowo mlendo aphikelela ngokuthi uphondo oluncane lwaseRoma lwalungeke lube yiRoma, ngoba isiprofetho sikhomba ukuthi uphondo oluncane lwaphuma kolunye lwezimpondo ezine zamaGriki. Ngakho-ke baphikisa ngokuthi uphondo oluncane lwalumele u-Antiochus Epiphanes, owayengomunye wamakhosi amaSeleucid aqhubeka emlandweni emva kokwehlukani kweRoma ngemva kokufa kuka-Alexander Omkhulu. Impikiswano emlandweni wamaMillerite ngale ndaba yayinkulu kakhulu kangangokuthi eshadini lika-1843 kwabekwa impikiswano emelene nemfundiso yamaProthestani eyayisekelwe eqinisweni lokuthi uDaniyeli wabona uphondo oluncane luphuma kolunye lwezimpondo ezine zamaGriki, ngakho-ke lwalungeke lukhomba iRoma, ngoba iRoma ayizalwanga eGrisi. Le mpikiswano yathinta zonke izindima ezikuDaniyeli lapho kukhonjwa khona iRoma. Isikhundla samaProthestani sasifaka nokuthi “abaphangi babantu bakho” evesini leshumi nane likaDaniyeli ishumi nanye kwakufanele kube ngu-Antiochus Epiphanes. Ngakho-ke amaMillerite afaka eshadini, uDadewethu uWhite alichaza ngokuthi “laqondiswa yisandla seNkosi futhi akufanele liguqulwe,” inkomba ku-Antiochus Epiphanes echaza ukuthi kungani ayengeke abe yilowo mbuso wesine. Ingabe iRoma iyawumisa umbono womlando wesiprofetho, noma ingabe inkosi yamaSeleucid eyafa eminyakeni engaphezu kwekhulu ngaphambi kokuba uKristu azalwe yayingamela umbuso owavukela uKristu ngesikhathi sokubethelwa kwakhe?

Umbuzo engaphakanyiswa uthi, kungani uDaniyeli aboniswa iRoma iphuma kolunye lwezimpondo zamaGriki, uma iRoma yayingeyona inzalo eqondile yaseGrisi? Impendulo ithi ukuqala kokwenyuka kweRoma emandleni kwaqala kuleso sifunda esasikade siyindawo yamaGriki; kodwa kungani isiprofetho savezwa ngendlela enjalo eyavumela lolu dideko?

Okungenani impendulo eyodwa, ngaphandle kokubaluleka kokuphawula lapho iRoma yaqala khona ukuvela, iwukuthi imfihlakalo yokuthi iRoma ihlala iphuma njengowesishiyagalombili futhi ingeyabayisikhombisa iphendulwa ngokuhlotsaniswa kweRoma nensimu yaseGrisi, ukuze kugcinwe iphuzu lemfihlakalo lokuthi iRoma ingeyabayisikhombisa. Leyo mfihlakalo ibaluleke ngaleyo ndlela, nakuba amaMillerite ayengeke neze aqonde lowo mqondo ngokombono wesikhundla sawo emlandweni. Iqiniso lokuthi zonke izinkomba ezisemashadini hhayi kuphela ka-1843, kodwa noka-1850 futhi, ziyizithombe zezifundo ezikhulunywa ngazo ngokuqondile eZwini likaNkulunkulu lesiprofetho, ngaphandle kwenkomba eyodwa egcizelela ukuthi

u-Antiochus Epiphanes akayena umbuso owamelana noKristu, lenza lowo mbongezo eshadini ube nokubaluleka okukhulu kakhulu. Kuyadabukisa kangakanani ukuthi laphe ubu-Adventism bushiya izisekelo zabo, namuhla bazithola sebefundisa ukuthi umbuso wevesi leshumi nane likaDaniyeli ishumi nanye ngu-Antiochus Epiphanes hhayi iRoma! Manje bafundisa lokho amaMillerite ayekuphikisa ngamandla kangangokuthi amelela leyo mpikiswano eshadini lika-1843!

Imibuso yomlando iveza ukuthi iRoma ivela njengeyesishiyagalombili futhi ingeyabayisikhombisa. “Uphondo oluncane” esahlukweni sesikhombisa olukhuluma “amazwi amakhulu ngokumelene noPhezukonke” luvela njengeyesishiyagalombili futhi lungolwabayisikhombisa. Izimpondo zesahluko sesishiyagalombili ziveza ukuthi iRoma ivela njengeyesishiyagalombili futhi ingeyabayisikhombisa.

Esihlokwani esilandelayo sizobheka ukuthi iRoma yanamuhla, njengoba imelwe kusAmbulo isahluko 17, ivela njengeyesishiyagalombili futhi ingeyalezo eziyisikhombisa. Siyobe sesibuyela kuDaniyeli 2 futhi sihlonze ukuthi kungani imibuso emine kaDaniyeli 2, okuyiyo ukukhulunywa kokuqala kwemibuso yesiprofetho seBhayibheli, ivumelana nemibuso eyisishiyagalombili yesAmbulo 17.