

# **Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Amabini Anesine**

*Ukutyhila kukaDaniyeli 11:40 – Uhlalutyo Lobuprofeti Lweemfano Zembali  
Neziganeko Ezizayo*

Jeff Pippenger  
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Sithabatha ixesha ukuchaza ulwakhiwo lukaDaniyeli isahluko seshumi elinanye, njengoko sijongene nendinyana yamashumi amane. Indinyana yamashumi amane yile inxulunyaniswa nendinyana yeshumi elinesine kaDaniyeli isahluko sesibhozo, ngengqiqo yesiprofeto yokuba ukukhanya, awathi uKristu, njengeNgonyama yesizwe sakwaYuda, wakutyhila ngo-1798, kwakusekelwe kuDaniyeli isahluko sesibhozo indinyana yeshumi elinesine; ngokunjalo, ukukhanya awathi wakutyhila ngo-1989 kwakusekelwe kwindinyana yamashumi amane.

Njengoko siye saphawula, kodwa singazange siyicombulule ngokwenene kwinqaku elingaphambili, xa kusetyenziswa indlela yemvula yasekupheleni ethi “umgca phezu komgca,” ivesi yamashumi amane ibeka phambili imigca emibini eyahlukileyo, kuba iqulethe ixesha lesiphelo kokubini kwentshukumo yengelosi yokuqala nakwentshukumo yengelosi yesithathu.

Xa sidibanisa ixesha lesiphelo lonyaka ka-1798 elikwindima yamashumi amane, kunye nexesha lalo lesiphelo lonyaka ka-1989, sifumanisa ukuba uDaniyeli isahluko sesibhozo, indima yeshumi elinesine, uyahambelana noDaniyeli isahluko seshumi elinanye, indima yamashumi amane, kuba zombini zimele ulwazi olutyhiliweyo kwimbali yesiprofeto yeengelosi ezintathu zeSityhilelo seshumi elinesine. Zikwanxulunyaniswa yinyaniso yokuba indima yeshumi elinesine ingumbono we-“mareh” wokuthi “ukuvela” kukaKristu ngesiqophe etempileni, yaye indima yamashumi amane ingumbono we-“chazon” weminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini embali yesiprofeto. Enye yingongoma yexesha, enye lixesha elithabatha ixesha elide.

Enye imele ukubuyiselwa nokuhlanjululwa kwetempile, kanti enye imele ukutshatyalaliswa nokunyathelwa phantsi kwetempile. Enye imele iminyaka engamawaka amabini anamakhulu amathathu, kanti enye imele iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Enye imelwe ngumlambo iUlai, enye imelwe ngumlambo iHiddekel. Enye imele ubuntu, enye imele ubuthixo. Xa ivesi yamashumi amane iqondwa ngokuchanekileyo inxulumene nevesi yeshumi elinesine, inzulu ngokumangalisayo. U-1798 umele umsebenzi wobuthixo, yaye u-1989 umele imvukelo yobuntu.

Saqaphela kwinqaku elidlulileyo ukuba inkcazo yokoyiswa kwezithintelo ezintathu ngukumkani wasentla ibonakaliswa ngendlela elandelelanayo, kodwa ukuba ukusetyenziswa kweziganeko ezivezwayo kufuna ukusetyenziswa ngononophelo, kuba iindinyana zamashumi amane anesibini kude kuse kwindinyana yamashumi amane anesine, eneneni zihambelana nendinyana yamashumi amane ananye, engumthetho weCawa osondelayo eUnited States. Kulapho umanyano oluphindwe

kathathu luphunyezwa khona, yaye kulapho umyalezo wesikhalo esikhulu we-“mpuma” nowe-“mantla” uqala khona.

KuDaniyeli ishumi elinanye, abafundi bama-Adventist baye baqaphela ukutyhubela iminyaka ukuba uDaniyeli usebenzisa ubuchule obuthile kwimifanekiso yakhe yeRoma. U-Uriah Smith uyakuqaphela oko encwadini ethi Daniel and Revelation. UDaniyeli uqala ngokuchaza indlela iRoma elawula ngayo ihlabathi, aze ke kwiindinyana ezilandelayo abuyele ekuqaleni kwembali, echaza uloyiso lwezopolitiko, aze achaze nendlela iRoma enxulumana ngayo nabantu bakaThixo kwangelo xesha lembali linye. Emva koko, ekugqibeleni, uchaza indlela iRoma efikelela ngayo esiphelweni sayo. Umgaqo asetyenziswayo nguDaniyeli ubizwa ngokuba, “phinda uze wandise.”

Le ndlela enamanyathelo amathathu ichongiwe kwiindima amashumi amane ukuya kwamashumi amane anesihlanu. Iindima amashumi amane ukuya kwamashumi amane anesithathu zichonga inkqubo enamanyathelo amathathu apho iRoma yale mihla ithimba umhlaba wonke, ize ke kwindima yamashumi amane anesine, uDaniyeli abuyele emva kwindima yamashumi amane ananye, xa “iindaba” ezithi ngelo xesha zivakaliswe ngumqondiso wabaliwaka elinamakhulu amane anamashumi amane anesine, naxa ubupopu buphuma ngoko ngomsindo omkhulu ukuze butshabalalise, buphelise nya abaninzi. Emva koko, kwindima yamashumi amane anesihlanu, nakwisahluko seshumi elinesibini, indima yokuqala, ubupopu bufika esiphelweni sabo kungekho namnye wokubanceda, phakathi kweelwandle nentaba engcwele ezukileyo, njengoko ixesha lovavanyo loluntu livalwa.

Kwivesi yamashumi amathathu, kaDaniyeli ishumi elinanye, sifumana ukuqala kwembali uDade White ayicaphula igama ngelizwi de kuse kwivesi yamashumi amathathu anesithandathu, aze emva koko abhale athi, “iziganeko ezifanayo nezo zichazwe kwezi vesi ziya kwenzeka.” Ivesi yamashumi amathathu neyamaashumi amathathu ananye zichaza uguquko lwembali olusuka kwiRoma yobuhedeni lusiya kwiRoma yobupopu njengezikumkani zesine nesesihlanu zesiprofeto seBhayibhile, ngokulandelelana kwazo. Ivesi yamashumi amathathu ananye ichaza imbali emele indlela iRoma yobupopu eyabekwa ngayo etroneni yomhlaba ngonyaka wama-538.

Kwivesi yamashumi amathathu ananye, into yokuqala echongiweyo kukuba ngowuphi na ixesha uClovis, ukumkani wamaFranks (iFransi yanamhlanje), wema exhasa upopu ngonyaka wama-496. Emva koko uClovis waguquka ekubeni ngumhedeni ocacileyo waya kubuhedeni obufihlakeleyo bobuKatolika (inkolo yomfazi wakhe uClotilda). Wandula ke wanikela itrone yakhe ekuphakamiseni upopu esihlalweni sobukhosi sehlabathi. UClovis wayemelwe “ziingalo,” kwelo vesi, kuba wanikela ingalo yakhe yamandla omkhosi nengalo yakhe yamandla emali emsebenzini awawuqala ngelo xesha.

Umsebenzi wokuqala kaClovis wawumela umsebenzi wazo zonke iinkosi zaseYurophu ezazisakuba ziihedeni, ezazimisilwe ukunika iintlobo ngeentlobo zenkxaso kuhenyukazi laseRoma njengoko imbali yayiqhubeka ityhila. UClovis, yaye emva koko iFransi, wathanjiswa yibandla lamaKatolika ngesihloko sokuba lizibulo lebandla lamaKatolika, kwanokuba liyintombi enkulu yebandla lamaKatolika. Wayengumqondiso wokuba ngowokuqala kwiinkosi ezininzi ukrexeza nohenyukazi waseTire.

Ngale ngqiqo yobuprofeti uClovis wayemelwe nguAhabhi, lowo naye wenza uhenyuzo noIzebhele (umfuziselo webandla lamaKatolika encwadini yeSityhilelo), nowayesengukumkani oyintloko wezizwe ezilishumi; njengoko uClovis waba ngumfuziselo oyintloko weempondo ezilishumi (bona uDaniyeli isahluko sesixhenxe) zeRoma yobuhedeni. Abo kumkani baseYurophu ekugqibeleni babeza kumisela ihenyukazi laseBhabheli etroneni yehlabathi. Ngale ngqiqo uAhabhi noClovis bobabini bamele iUnited States, eyenza uhenyuzo nobupopu ngemihla yokugqibela.

URonald Reagan waqalisa ubuhenyu; yaye iya kuba ngumongameli wokugqibela oya kunyanzela nabanye ookumkani abalithoba beZizwe eziManyeneyo ukuba nabo benze kwaeso senzo sinye. UReagan wayengumongameli ngexesha lesiphelo ngo-1989, yaye ke ngoko ngokwesiprofeto umele amele umongameli wokugqibela embalini apho abo kumkani balithoba bafezekisa kwaeso senzo sinye, kuba uYesu usoloko ebonisa isiphelo sento ngesiqalo sento. UReagan wayesisityebi, engumntu owaziwayo kakhulu kumajelo eendaba, eqondwa kakhulu ngenxa yesimbo sakhe esikhethekileyo sokuthetha, nowaye ekuqaleni ekwiQela lamaDemokhrasi, owathi ekugqibeleni watshintshela kwiQela lamaRiphabhlikhi.

Kwivesi wamashumi amathathu ananye, iingalo ezazimele ubupopu zazingcolisa ingcwele yamandla. Ngokwesiprofeto, ingcwele yamandla yamaRoma obuhedeni kunye namaRoma obupopu yayisiSixeko saseRoma. Oku kusekelwe kwinto yokuba omabini la maRoma alawula ithuba elithile elithile esuka kwiSixeko saseRoma, yaye xa ayelawula esuka kwiSixeko saseRoma, ngokusisiseko ayengenakoyiswa.

IRoma yobuhedeni yaqalisa ulawulo lwayo lweminyaka engamakhulu amathathu anamashumi amathandathu kwiDabi laseActium, ngonyaka wama-31 BC. UDaniyeli isahluko seshumi elinanye, ivesi yamashumi amabini anesine uchaza ukuba babeya kuceba amacebo abo besuka kwinqaba yabo, eyayisiSixeko saseRoma, kangangexesha “lexesha.” “Ixesha” lesiprofeto yiminyaka engamakhulu amathathu anamashumi amathandathu, yaye kwiminyaka engamakhulu amathathu anamashumi amathandathu emva kweDabi laseActium, apho uAntony noCleopatra boyiswayo, uConstantine wasuka kwiSixeko saseRoma waya kwiSixeko saseConstantinople, yaye ixesha lokungoyiseki kweRoma yobuhedeni laphela.

Xa umqobo wesithathu wejografi kuRoma wobupopu (amaGoth), wagxothwayo kwisiXeko saseRoma ngonyaka wama-538, kwaqalisa ulawulo lobungangamsha lweRoma yobupopu lweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, lwaza lwaqhubeka de kwangowe-1798, xa upopu wasuswayo kwisiXeko saseRoma, ngaloo ndlela kwanikelwa inxeba elibulalayo lesiprofeto kwirhamncwa lobupopu; yaye kunyaka olandelayo, wama-1799, loo popu (umfazi owayekhwele irhamncwa) wafa esekuthinjweni.

Iingalo (uClovis) ezazimela upopu zaziza kungcolisa ingcwele yamandla, yaye uConstantine waqalisa loo msebenzi ngokuchonga eso sixeko ngokwefilosofi njengesixeko esisezantsi kuneConstantinople, yaye ukususela ngelo xesha ukuya phambili, imfazwe yaloo mbali eyayiqhutywa ziintshaba zaseRoma yayisoloko ijolise ekuhlaseleni isiXeko saseRoma, yaye ngonyaka ka-476, akuzange kuphinde kubekho inzala yokwenene yamaRoma elawula esixekweni, kwada kwangunyaka ka-538, xa eso sixeko saba yingcwele yamandla yeRoma yopopu.

UAhabhi, uClovis, neFransi zimela iUnited States, yaye ingcwele yamandla yeUnited States nguMgaqo-siseko weUnited States. Loo xwebhu luxwebhu olungcwele, yaye luyimphawu yembali yesiprofeto. Ukusukela oko uRonald Reagan wema exhasa upopu kwimbali ekhokelela ku-1989, uMgaqo-siseko ebephantsi kohlaselo oluqhubekayo nolwandayo, njengoko kwakunjalo ngengcwele yamandla ekuphelisweni nasekuweni kweRoma yobuhedeni. Xa umthetho weCawa oza kufika kungekudala eUnited States unyanzeliswa, uMgaqo-siseko uya kubhukuqwa ngokupheleleyo. Ukususela kwixesha likaReagan kude kube kuloo mthetho weCawa, imbali ukusuka kunyaka wama-330 ukuya kowama-538 iyaphindwa. Ngonyaka wama-538, upopu wabekwa etroneni, ngaloo ndlela emela ukuphiliswa kwenxeba lawo elibulalayo kuloo mthetho weCawa.

Ixesha elisusela kuRonald Reagan lisiya emthethweni weCawa lixesha lesiprofeto elichongwe ngokukhethekileyo liLizwi lesiprofeto likaThixo. “Ingalo,” ezimelwe nguClovis, zazinokuwususa kanjalo “umnikelo wemihla ngemihla,” ebukumkanini boBukhosi baseRoma obabukade bubuhedeni. Inkolo yobukumkani yayibubuhedeni kwasekuqaleni kwabo, yaye uClovis waqalisa umsebenzi wokutshintsha inkolo yobuhedeni obuvulekileyo ayibeke endaweni yayo inkolo yobuKatolika, obulubuhedeni nje obugqunyiweyo.

I-United States iyayisusa ngokupheleleyo inkolo yobuProtestanti xa inyanzelisa uphawu lwegunya lobupapa kumthetho weCawa oza kusungulwa kungekudala, kuba ekuphela kwentsingiselo yegama elithi “umProtestanti,” kukuchasa iRoma. Ukuba uyayamkela uphawu lwegunya leRoma, awuyichasi iRoma. KuAmos isahluko sesithathu, ivesi yesithathu, uAmos ubuza umbuzo ongadingi mpendulo: “Bangahamba na ababini kunye, bengavani na?”

“Kwiintshukumo eziqhubekayo ngoku eUnited States zokufuna ukuba amaziko nezithethe zebandla zixhaswe ngurhulumente, amaProtestanti alandela emkhondweni wabalandeli bobupapa. Ngaphezu koko, avulela ubuPopu umnyango wokuba buphinde bufumane eMelika yamaProtestanti ubukhosi obuphezulu obabulahlekelwe yiwo kwiLizwe eliDala.” *The Great Controversy*, 573.

Xa unqulo lobuhedeni lwasuswayo njengonqulo olusemthethweni lobukumkani ngonyaka ka-508, lwaba ngumfuziselo wokuba eso sithintelo, esimelwe nguPawulos kweyesiBini kwabaseTesalonika isahluko sesibini, sasuswa kwangaphambili phambi kokutyhilwa komntu wesono kumthetho weCawa osondelayo eUnited States. Ukuthotyelwa konqulo olwalububuheni ngokuvulekileyo, lusuka luguqukela kunqulo lobuhedeni olufihlakeleyo lobuKatolika, akwenzekanga ngoko nangoko, yaye kwaphawulwa embalini njengokuqalisa ngokuguqukela kukaClovis kubuKatolika ngonyaka ka-496, kwaza kwagqitywa ngokupheleleyo ngonyaka ka-508.

Ngoko ke, ukususela kwiminyaka kaReagan, kuqalwa ngo-1989, kude kube ngumthetho weCawa oza kufika kungekudala, ubuProtestanti bokwenyaniso buya kuthintelwa ngokupheleleyo eUnited States. Ngelo xesha uMgaqo-siseko, “ingcwele yamandla” yeUnited States, uya kubhangiswa, yaye umsebenzi wesine “weengalo” wevesi yamashumi amathathu ananye uya kuzalisekiswa, njengoko “iingalo” ngoko ziya kubeka upopu etroneni yomhlaba, njengoko kwakunjalo ngonyaka wama-538.

Nje ukuba ubupopu buthathe itrone ngonyaka wama-538, ibali elikuDaniyeli liyatshintsha lisuke ekuchazeni indlela ubupopu obawuthimba ngayo umhlaba, liye kumbandela wendlela ubupopu obabatshutshisa ngayo abantu bakaThixo kuloo mbali. Kwivesi yeshumi elinesine yesahluko seshumi sikaDaniyeli, uGabriyeli wayemxelele uDaniyeli ukuba injongo yombono awayesele eza kuwunikezela yayikukubonisa “oko kuya kubahlela abantu bakaThixo ngemihla yokugqibela.”

Ngoku ndize kukwenza uqonde okuya kuhlehlela abantu bakowenu ekupheleni kwemihla; kuba umbono usezizayo iintsuku ezininzi. Daniyeli 10:14.

Ivesi zamashumi amathathu anesibini ukuya kwelamashumi amathathu anesithandathu zezona ndinyana uDade White athe ngqo ziya kuphindwa, yaye ezo ndinyana zichaza intshutshiso yolawulo lobupapa lweminyaka eliwaka namakhulu amabini anamashumi amathandathu, ukususela kwixesha olwabekwa ngalo etroneni ngonyaka wama-538, kwada kwaba xa lwafumana inxeba lalo elibulalayo ngo-1798.

Ke abo abenza ngokungendawo nxamnye nomnqophiso uya kubonakalisa ngobuqhophololo obunokukholisa; kodwa abantu abamaziyo uThixo wabo baya kuba namandla, benze izinto ezinkulu. Ke abo banokuqonda phakathi kwabantu baya kufundisa abaninzi; kanti ke baya kuwa ngekrele, nangomlilo, nangokuthinjwa, nangokuphangwa, iintsuku ezininzi. Ke kaloku xa besiwa, baya kuncedwa ngoncedo oluncinane; kodwa abaninzi baya kunamathela kubo ngobuqhophololo obunokukholisa. Ke abathile kubo abanokuqonda baya kuwa, ukuze bavavanywe, bacocwe, benziwe mhlophe, kuse kwixesha lesiphelo; ngokuba kusengokwexesha elimisiweyo. Ke ukumkani uya kwenza ngokwentando yakhe; aya kuzikhulisa, azenze mkhulu ngaphezu koothixo bonke, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aphumelele kude kube kufezekile ukucaphuka; ngokuba oko kumisiweyo kuya kwenziwa. Daniyeli 11:32–36.

Ezi ndinyana zichaza intshutshiso yamaXesha Obumnyama, yaye indinyana yamashumi amathathu anesithandathu ize ichaze ukuba ubupopu babuya kuphumelela de ingqumbo yokuqala kaThixo nxamnye nobukumkani basemantla bakwaSirayeli izaliseke ngowe-1798. UDaniyeli waqala ngokuchaza indlela ubupopu obabekwa ngayo etroneni yomhlaba, emva koko indlela ubupopu obabusebenzisana ngayo nabantu bakaThixo, kwaze emva koko ukuwa kokugqibela kobupopu. Indinyana yamashumi amane ukuya kweyamashumi amane anesithathu kaDaniyeli ishumi elinanye ichaza indlela ubupopu obuthabatha ngayo ulawulo lwehlabathi, ize indinyana yamashumi amane anesine ichaze indlela abantshutshisa ngayo abantu bakaThixo bemihla yokugqibela, kwaze indinyana yamashumi amane anesihlanu ichaze indlela afikelela ngayo ekupheleni kwakhe kokugqibela, kungekho namnye wokumnceda.

Igama lesiHebhere elithi “inyaniso” ladalwa nguMchazi-Magama oMangalisayo ngokudibanisa unobumba wokuqala, oweshumi elinesithathu, nowokugqibela bealfabhethi yesiHebhere ukuze kwakhiwe igama elithi “inyaniso.” Ishumi elinesithathu lingumfuziselo wemvukelo, yaye owokuqala umele owokugqibela.

Ivesi yamashumi amathathu ananye ichaza isiphelo seRoma yobuhedeni njengobukumkani besine besiprofeto seBhayibhile, yaye ivesi yamashumi amathathu anesithandathu yachaza isiphelo

seRoma yobupopu njengobukumkani besihlanu besiprofeto seBhayibhile. Phakathi kwenkcazo yokuqala yokuwa kweRoma nenkcazo yokugqibela yokuwa kweRoma kukho imvukelo, emelwe bubupopu obabulala izigidi ngezigidi zabantu bakaThixo kwimbali ephakathi kwesiqalo nesiphelo. Ukusetyenziswa kwezi vesi kuthwele umqondiso “wenyaniso.”

Ivesi zamashumi amane ukuya kumashumi amane anesihlanu, ezicaciswa ziivesi zamashumi amathathu ukuya kumashumi amathathu anesithandathu, ziqala ngokuwa kobupopu, zize ziphele ngokuwa kobupopu. Embindini wale mbali iqala ngowe-1798, ide ifike ekuvalweni kwexesha lovavanyo, kukho imvukelo yeRoma yangoku, ephinda kwakhona ibulale abantu bakaThixo. Ukusetyenziswa kwezi vesi nako kuthwala uphawu “lwenyaniso,” yaye ziyangqinelana ukuze zinike amangqina amabini amisela “inyaniso,” yaye yomibini le migca ichaza iRoma, engumfuziselo oya “kumisela umbono”.

Kwaye ngaloo maxesha abaninzi baya kusukuma bachasane nokumkani wasemzantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze bamise umbono; kodwa baya kuwa. Daniyeli 11:14.

Isiganeko sobuprofeti esisetyenziswa nguDaniyeli kwisahluko seshumi elinanye, asisetyenziswa kuphela kwiindinyana zamashumi amathathu ukuya kumashumi amathathu anesithandathu, size ke kwakhona kumashumi amane ukuya kumashumi amane anesihlanu. Iindinyana zeshumi elinesine ukuya kweshumi elinesithoba zichaza indlela iRoma yobuhedeni eyalawula ngayo ihlabathi, emva koko iindinyana zamashumi amabini ukuya kumashumi amabini anesine zichaza indlela iRoma yobuhedeni eyasebenzelana ngayo nabantu bakaThixo, yaye ukusuka kwindinyana yamashumi amabini anesine ukuya kwindinyana yamashumi amathathu kubekwe ukuwa kweRoma yobuhedeni.

Ivesi yeshumi elinesine sisiqalo seRoma yobuhedeni, yaye ivesi yamashumi amathathu sisiphelo seRoma yobuhedeni. Kwimbali emelwe embindini, iRoma yobuhedeni ichongiwe njengaleyo yabethelela uKristu emnqamlezweni; ngaloo ndlela uvukelo olusembindini luchonga ezi vesi njenge “nyaniso.” UAlfa no-Omega ubeke utyikityo lwaKhe kuyo yonke isahluko seshumi elinanye sencwadi kaDaniyeli.

Ivesi yamashumi mane iqulethe imbali eqala ngeminyaka kaRonald Reagan, yaye echonga umanyano olwenziwa phakathi koMongameli waseUnited States nomntu wesono. Iphawula ixesha elithile eligqitywa kukubekwa kobupopu etroneni yomhlaba, njengoko kwakunjalo ngonyaka ka-538. Asikokungqamana nje ukuba uClovis, ukumkani wamaFranks, abangamaFransi bale mihla, engumqondiso weUnited States. UClovis wayengumfuziselo kaReagan. UReagan wayengumqondiso wobuProtestanti, njengoko noClovis wayengumqondiso wobuhedeni.

Imfazwe apho uClovis, uKumkani wamaFranks, waguqukela kubuKatolika, yayiyiMfazwe yaseTolbiac (ekwabizwa ngokuba yiMfazwe yaseZülpich okanye yiMfazwe yaseCologne). Le mfazwe yenzeka ngonyaka wama-496. UClovis wayengumhedeni ngelo xesha, kodwa ke ngexesha lemfazwe, xa kwakubonakala ukuba imikhosi yakhe isengozini yokoyiswa, wathandaza kuThixo wamaKristu wonkosikazi wakhe ongumKatolika ecela uncedo, waza wenza isibhambathiso sokuba, ukuba wayeza kuphuma enoloyiso, wayeza kuguqukela ebuKristwini. UClovis

wayiphumelela ngenene loo mfazwe, yaye ngenxa yoko yena nenzaleny ebalulekileyo yamajoni akhe angamaFranks baguqukela kubuKatolika, nto leyo eyaphawula isiganeko esibalulekileyo ekuguqukeni kwamaFranks kubuKristu.

URonald Reagan, owayezibiza ngokuba ngumProtestanti, waqonda ukuba intshukumisa yakhe yokuseka umanyano oluyimfihlo nopopu waseRoma yayikukuba wayeqinisekile ukuba iSoviet Union yayinguantikristu wesiprofeto seBhayibhile. Kumzabalazo kaReagan nxamnye neSoviet Union yangaphambili, engalugondanga udideko lwakhe malunga nokuba ngubani na uantikristu, wazimanya noantikristu.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangakwaziyo ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu.” Kress Collection, 105.

IUnited States ngumqondiso wesiprofeto oneenkalo ezimbini, njengoko umelwe ziimpondo ezimbini zerhamncwa lomhlaba. IFransi nayo ingumqondiso wesiprofeto oneenkalo ezimbini, njengoko imelwe yiSodom neYiputa kwiSityhilelo isahluko seshumi elinanye. IFransi ngumntwana wamazibulo wobupopu, yaye uReagan, emele iUnited States, wayengowokuqala kookumkani abalishumi beSityhilelo isahluko seshumi elinesixhenxe ngemihla yokugqibela ukwenza uhenyuzo nehenyukazi laseTire, elalilityelwe ukususela ngowe-1798. Lalilityelwe ngexesha lokuphela ngowe-1798, kodwa liqala ukukhunjulwa ngexesha lokuphela ngowe-1989.

UClovis, inkokeli yaseFransi, waphawula ukuqala kwexesha elakhokelela ekubeni upopu abekwe etroneni ngowama-538, apho ke upopu waza wamisela umthetho weCawa ngeCawa kwiBhunga lase-Orléans. UReagan, inkokeli yaseUnited States, waphawula ukuqala kwexesha elikhokelela ekubeni upopu aphinde abekwe kwakhona etroneni yomhlaba ngomthetho weCawa ngeCawa ozayo kungekudala.

IFransi ligunya elinamacala mabini elabeka upopu esihlalweni sobukhosi ngo-538, yaye iFransi, ngoJenerali kaNapoleon uBerthier, yamkhupha upopu esihlalweni sobukhosi ngo-1798. I-United States ibeka upopu esihlalweni sobukhosi ngemihla yokugqibela, yaye njengokumkani oyintloko kookumkani abalishumi, i-United States ekugqibeleni iya “kumshiya eyinkangala ehamba ze, idle inyama yakhe, imtshise ngomlilo.”

Ivesi yamashumi mane iqulethe imbali yevesi yamashumi amathathu ananye, yaye ibonakalisa ukuba umsebenzi wokubuyisela ubupopu etroneni yomhlaba umelwe lixesha eliqala ngoRonald Reagan, lize liphele ngomongameli wokugqibela wase-United States. Loo mongameli wokugqibela uya kube eboniswe kwangaphambili nguReagan, kuba uYesu usoloko ebonakalisa isiphelo ngesiqalo.

Kwiindinyana zokuqala kuDaniyeli ishumi elinanye, loo mbali yesiprofeto ibekwe phambili (indinyana yesibini), sifumana imbali eyandulela imbali yobukumkani bamaGrike. IGrisi luphawu lweZizwe eziManyeneyo, norhulumente wehlabathi omnye weekumkani ezilishumi zeSityhilelo ishumi elinesixhenxe. Indinyana yesithathu kuDaniyeli ishumi elinanye yazisa uAleksandire Omkhulu, yaye indinyana yesibini imele imbali eyandulela urhulumente wehlabathi omnye

wemihla yokugqibela.

Kwivesi yokuqala, uGabriyeli ubonisa nje ukuba wayemqinisile uDariyo ekuqaleni kobukumkani bamaMede namaPersi, kodwa uGabriyeli wayeze kuDaniyeli kwisahluko seshumi, ngexesha uKoreshi umPersi, hayi uDariyo umMede, wayelawula ngelo xesha. Emva kokudibanisa ngokucacileyo obo bukumkani njengobukumkani obuphindwe kabini bokuprofeta bamaMede namaPersi (njengokuba kunjalo ngeFransi neUnited States), uGabriyeli ke wazisa imbali eyandulela ubukumkani behlabathi liphela buka-Aleksandire Omkhulu.

Ke kaloku ndiya kukubonisa inyaniso. Yabona, kuseza kuphakama ookumkani abathathu ePersi; ize owesine abe sisityebi kakhulu kunabo bonke; yaye ngamandla akhe, ngobutyebi bakhe, uya kuvusa bonke bachase ubukumkani baseGrisi. Daniyeli 11:2.

U-Alfa no-Omega usoloko ubonakalisa isiphelo sento, kunye nesiqalo sento, yaye indima yesibini ithetha ngembali eyandulela ukumiselwa korhulumente wehlabathi olunye, njengoko umelwe bubukumkani baseGrisi buka-Alesandire Omkhulu. Indima yesibini ngumgca wesiprofeto ongokwe-United States, ethi, njengamandla eempondo ezimbini emihleni yokugqibela njengoko efuziselwe ngamandla amabini amaMedi namaPersi, kwanangeFransi. Le ndima ichaza ookumkani ababeya kuba luhlobo olufuziselayo lwabongameli base-United States emihleni yokugqibela, ababeza kuvela ngaphambi korhulumente wehlabathi olunye onamacala amathathu wenamba, werhamncwa nowomprofeti wobuxoki. UClovis wayelingana noReagan njengomongameli wokuqala ekuqaleni kwembali ekhokelela ekubuyiseleni umchasi-Kristu etroneni.

Ukususela kwixesha likaKoreshi, kuDaniyeli ishumi elinanye, kwakuya kubakho abalawuli abathathu belandelwa ngowesine, owayesisityebi kakhulu kunabo bonke. UDariyo wayengukumkani wokuqala woBukhosi bamaMede namaPersi, yaye uKoreshi, owayelawula ngexesha uDaniyeli awafumana ngalo loo mbali kuGabriyeli, wayengukumkani wesibini. Kwakuya kulandela uKoreshi ookumkani abane, ngoko ukumkani wesine kwabo balandelayo wayeya kuba ngukumkani wesithandathu.

Ukumkani wesithandathu wayeya kuba ngukumkani osisityebi kunabo bonke, yaye umongameli osisityebi (ukumkani) wayeya kuvusa bonke ukuba balwe nobukumkani baseGrisi. Oomongameli ukususela kuReagan baba nguBush wokuqala, uClinton, uBush wesibini, uObama; ngoko ke ukumkani wesithandathu, noyena usisityebi, wayeya kuba nguTrump. Loo kumkani (umongameli) wayeya “kuvusa” ubukumkani baseGrisi (ii-globalists). Ingcaciso yebinzana lesiHebhere elithi “kuvusa,” iyacacisa kakhulu.

Igama lesiHebhere eliguqulelwe ngokuthi “vuselela,” kule ndinyana, liyingcambu yantlandlolo ethetha “ukuvusa”, okanye “ukuphaphamisa”. Kwimbali efuziselwe ngumlawuli wesine emva koKoreshi, umongameli osisityebi kakhulu kunabo bonke abanye oomongameli wayeya kuvuswa, yaye ngobugorha namandla akhe kwakuyakuziswa “ukuvuka” nxamnye neGrisi. IGrisi, njengomfuziselo wehlabathi-bonke, wenkqubela-phambili, ne-“woke-ism,” yayiya kuziswa embindini wokuqwalaselwa kwembali yomongameli wesithandathu, osisityebi kakhulu. Wayeya kuvusa wonke ummandla womhlaba uphela kwingxwabangxwaba ye-“woke-ism” yenkqubela-phambili nolawulo lwehlabathi lonke.

Ukuvuka kwentshukumo ye “woke-ism” eqhubela phambili, eziswa bubongameli bomongameli osisityebi kunabo bonke, kwenzeka ngophondo lwamaRiphabhlikhi, kanye ngelo xesha lokuba kuvuke iintombi ezilishumi eluphondweni lwamaProtestanti.

Siza kuqhubeka nesifundo sethu sikaDaniyeli ishumi elinanye ivesi lamashumi amane kwinqaku elilandelayo.

“Nangona kukho ukwehla okubanzi kokholo nobungwele, bakho abalandeli bokwenyaniso bakaKristu kula mabandla. Phambi kotyelelo lokugqibela lwezigwebo zikaThixo phezu kwehlabathi kuya kubakho phakathi kwabantu beNkosi imvuselelo enjalo yobuthixo bokuqala engazange ibonwe ukususela kumaxesha abapostile. UMoya namandla kaThixo aya kuthululwa phezu kwabantwana baKhe. Ngelo xesha abaninzi baya kuzahlula kula mabandla apho uthando lweli hlabathi luthabathele indawo yothando lukaThixo nelweLizwi laKhe. Abaninzi, bobabini abalungiseleli nabantu, baya kwamkela ngovuyo ezo nyaniso zinkulu uThixo abangele ukuba zivakaliswe ngeli xesha ukuze alungiselele abantu ukuza kwesibini kweNkosi. Utshaba lwemiphefumlo lunqwenela ukuthintela lo msebenzi; yaye phambi kokuba kufike ixesha lentshukumo enjalo, luya kuzama ukuyithintela ngokungenisa into eyenkohliso. Kula mabandla anokuwafaka phantsi kwamandla alo enkohliso, luya kwenza kubonakale ngathi intsikelelo ekhethekileyo kaThixo ithululwe; kuya kubonakala oko kucingwa njengomdla omkhulu kwezonzulo. Izihlwele ziya kugcoba zisithi uThixo usebenza ngokumangalisayo ngenxa yazo, kanti umsebenzi lowo ngowomnye umoya. Phantsi kwesigqubuthelo senkolo, uSathana uya kufuna ukwandisa impembelelo yakhe phezu kwehlabathi lobuKristu.” Imbambano Enkulu, 464.