

# Incwadi kaDaniyeli - Inombolo Enye Ikhulu Namashumi Amabini Anesithoba

*Ukutyhilwa Kobukhulu Besiprofeto: Uphondo lweRiphabhlikhi neentshukumo zokugqibela*

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Siyiqwalasela indinyana yamashumi amane kaDaniyeli ishumi elinanye, yaye sijongene nomgca wesiprofeto wendinyana yamashumi amane, onxulunyaniswa nophondo lweRiphabhlikhanizim. Sisekela olu setyenziso kwixesha lesiphelo elafika ngowe-1989. Lo mgca umele imbali esusela kowe-1989 kuse kuthi ga kumthetho weCawa osondeleyo ukuza, yaye ufuziselwa lixesha lesiprofeto elisusela kowe-508 kuse kowe-538, xa upopu waqala ukuxhotyiswa ngegunya waza wanyanzelisa umthetho weCawa kwiBhunga laseOrléans. Ukwafuziselwa nangumgca osusela ekuzalweni kukaKristu kuse kubhaptizo lwaKhe.

Sikwongeza nakuleyo migca umgca wembali yesiprofeto ofumaneka kwivesi yesibini kaDaniyeli ishumi elinanye. Apho sifumanisa ukuba umongameli wesithandathu waseUnited States emva kwexesha lesiphelo ngo-1989 nguDonald Trump, othi ngokwale vesi “axhokonxe” (avuse), bonke ubukumkani bamaGrike (ubuglobalizim), kunyulo luka-2016.

Saqalisa ke ukuqwalasela iimpawu zesiprofeto ezinxulumene namandla amathathu enza umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki, athi kunye, ukususela ngowe-1989, akhokelele ihlabathi ekupheleni kwexesha lovavanyo, emfazweni womhla omkhulu kaThixo enguSomandla, eyiArmagedon. Siqwalasela ezi mpawu zesiprofeto ukuze sichonge iimpawu zezopolitiko zophondo lobuRiphabhlikhi lwerhamncwa lomhlaba lwesiTyhilelo seshumi elinesithathu. Iimpondo ezimbini zobuRiphabhlikhi nobuProtestanti zafuziselwa ngeempondo ezimbini ezaziphezu kwenkunzi yegusha yaseMedi namaPersi, kuDaniyeli isahluko sesibhozo.

Ndaza ndaphakamisa amehlo am, ndabona, yaye, khangela, kwakumi phambi komlambo inkunzi yegusha eneempondo ezimbini; ezo mpondo zombini zaziphakeme; kodwa enye yayiphakeme kunenye, yaye eyayiphakeme ngakumbi yaphuma ekugqibeleni. Daniyeli 8:3.

IMedo-Persia yayingamandla aphindwe kabini, njengokuba kwakunjalo iFransi ngexesha loVukelo lwaseFransi, yaye kunjalo neUnited States. Iimpondo ezimbini zeUnited States ziRepublicanism neProtestantism, kodwa irhamncwa lomhlaba elineempondo ezimbini liyatshintsha lisuke ekubeni lirhamncwa elifana netakane ekuqaleni kwalo, liye ekubeni lirhamncwa elithetha njengenamba ekupheleni kwalo. Imigca emibini yesiprofeto yale mpondo ihamba ngokungqamene omnye nomnye kuDaniyeli isahluko seshumi elinanye ivesi yamashumi amane, yaye xa iqwalaselwa kunye yomibini iqala ngexesha lesiphelo ngowe-1798. Xa iimpondo ziphandwa nganye-nganye, uphondo lweProtestantism lunxulunyaniswa ngokwesiprofeto nexesha lesiphelo ngowe-1798, yaye uphondo lweRepublicanism lunxulunyaniswa nexesha lesiphelo ngowe-1989.

Zombini iimpondo zinemvelo ephindwe kabini, njengoko kwakufuziselwa yiSanhedrin ngexesha likaKristu eyayibunjwe ngabaSadusi nabaFarisi. AbaSadusi babengabakhululekileyo, kanti abaFarisi babengabalondolozisi benkolo; yaye nangona babengabachasi abavakalisiweyo, bahlangana ndawonye ngokuchasene noKristu emnqamlezweni. Kumthetho weCawa oza kuza kungekudala, zombini iimpondo zobuProtestanti obuwexuki nobuRiphabhlikhi obuwexuki ziya kumisa ubudlelane becawa nombuso ngokuchasene nabagcini abanyanisekileyo beSabatha yosuku lwesixhenxe kaKristu; kodwa njengoko ezi mpondo zimbini ziqhubeka kuyo yonke imbali yerhamncwa lomhlaba, nganye kuzo inengxabano yangaphakathi ebonakaliswa yinkululeko yabaSadusi nobulondolozisi benkolo babaFarisi.

Ngoku siqwalasela uphondo lweRiphabhlikhi, yaye ngoku qaphelani ukuba iqela lamaDemokhrasi lilandelela imvelaphi yalo ibuyele kanye ekuqalekeni kwembali yaseUnited States. Lasungulwa ngowe-1828, kodwa imvelaphi yalo yezopolitiko yaqala ngoThomas Jefferson nangoJames Madison. Ngokobungqina beempondo ezimbini zaseMedi namaPersi, iqela leRiphabhlikhi lasungulwa ngowe-1854, limelana nesikhundla esixhasa ubukhoboka seqela lamaDemokhrasi. Ngako oko ke laliyiloo phondo “iphakamileyo” kuDaniyeli isahluko sesibhozo, kuba yayililo uphondo olwavela ekugqibeleni.

Ngokubhekisele kwindalo ephindwe kabini yophondo lweRiphabhlikhi, iqela lamaDemokhrasi lavela kuqala, kwaza iqela lamaRiphabhlikhi lavela kamva. Umba owavelisa iqela lamaRiphabhlikhi yayikukuma kwalo ngokuchasene nobukhoboka, ngokuphikisana nokuma kweqela lamaDemokhrasi okuxhasa ubukhoboka. Umxholo odibene nazo zombini iimpondo ngowobukhoboka, nokuba bobezopolitiko okanye bokomoya. Kungenxa yoko le nto u-1863 waba linqanaba lokuguquka kuzo zombini iimpondo. Ngo-1863 uphondo lweRiphabhlikhi lwabhengeza inkululeko yamakhoboka, yaye ukuchasa kwamaDemokhrasi loo nkululeko akuzange kuvelise kuphela iqela lamaRiphabhlikhi elisemthethweni, kodwa kwavelisa neMfazwe Yombango yase-United States. Ngo-1776 i-United States yathetha, yaza yalukhaba ubukhoboka beenkosi zaseYurophu zombini (Ulawulo loMbuso) nolopopu (Ulawulo lweCawa). Kwandula ke ngo-1789 i-United States yathetha xa uMgaqo-siseko waqalisa ukusebenza. Irhamncwa lomhlaba lalisele ngokwenene “liyiginyile loo mlambo” wentshutshiso yaseYurophu yobupopu neyobukumkani.

Yaza inyoka yaphosa emlonyeni wayo amanzi, ngathi ngumlambo omkhulu, emva komfazi, ukuze imenze athwalwe ngumlambo lowo. Ke lona ihlabathi lamnceda umfazi, laza ihlabathi lavula umlomo walo, lawuginya umlambo eyawuphosa inamba emlonyeni wayo. Yaza inamba yamqumbela umfazi, yaya kulwa nabaseleyo bembewu yakhe, abagcina imithetho kaThixo, abanakho ukungqina kukaYesu Kristu. ISityhilelo 12:15–17.

Ke ekuzalweni kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile ngowe-1798, i-United States yaphinda yathetha, yaza ngokwenjenjalo yabeka embhalweni oko i-United States eya kukuthetha ekupheleni, kuba uYesu usoloko ebonisa isiphelo ngesiqalo. Irhamncwa lomhlaba liya kuthetha njengenamba kumthetho weCawa osondelayo, yaye xa lenjenjalo, liyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile. Oko lakuthethayo ekuqaleni kwalo njengobukumkani besiprofeto seBhayibhile ngowe-1798 kumela oko liya kuphinda likuthethe, xa lithetha njengenamba.

Imithetho yokufudukela kwelinye ilizwe ka-1798 ibizwa ngokuba yiMithetho yabaPhambukeli neyoVukelo, yaye yayiluluhlu lwemithetho emine eyapaswa yiNkongolo yaseUnited States yaza yasayinwa ukuba ibe ngumthetho nguMongameli uJohn Adams ngowe-1798. Le mithetho yayiphatha ikakhulu imiba enxulumene nabaphambukeli (abangabemi bomthonyama) ababehlala eUnited States, yaye yaba nefuthe elibonakalayo ekufudukeni kwabantu ngelo xesha. Le mithetho mine yayimi ngolu hlobo:

UMthetho Wokwenziwa Ngabemi Welizwe ka-1798: Lo mthetho wandisa imfuneko yexesha lokuhlala kubaphambukeli ukuze babe ngabemi base-U.S. ukusuka kwiminyaka emihlanu ukuya kwiminyaka elishumi elinesine. Wenza kwanzima ngakumbi ukuba abaphambukeli babe ngabemi baze bathabathe inxaxheba kwinkqubo yezopolitiko.

UMthetho Wabahlobo Bangaphandle: Lo mthetho wavumela uMongameli ukuba agxothwe nawuphi na ongengommi owayethathwa “njengoyingozi kuxolo nakukhuseleko lwe-United States” ngexesha loxolo. Wamnika uMongameli igunya elibanzi ekugxotheni abantu basemzini.

UMthetho Weentshaba Zabaphambukeli: Lo mthetho wanika uMongameli igunya lokubamba, ukuvalela, nokugxotha nabani na ongummi oyindoda wesizwe esichasayo ngexesha lemfazwe. Wawujolise ikakhulu kubanokuba ziintlola okanye abatshabalalisi abavela kumazwe otshaba.

UMthetho Wokuxhokonxa: Nangona unгахambelani ngqo nemicimbi yokufudukela kwelinye ilizwe, uMthetho Wokuxhokonxa wenza ukuba kube lulwaphulo-mthetho ukupapasha amazwi obuxoki, ahlazisayo, okanye anobubi nxamnye norhulumente waseU.S., iCongress, okanye uMongameli ngenjongo yokubanyelisa okanye yokubazisa ekudunyazweni. Wawusetyenziswa ukucinezela ukungavumelani kwezopolitiko nokugxeka.

Undoqo lweMithetho yabaseZizweni neyoVukela-mbuso ekuqaleni kwe-United States njengobukumkani besithandathu ngowe-1798, lubonakalisa ngokucacileyo injongo kaDonald Trump nabaxhasi bakhe be-MAGA. Lo mthetho wawukukuthiwa kokuqala, yaye xa irhamncwa lasemhlabeni lithetha njengenamba ekugqibeleni kwalo, imithetho iya kufana kakhulu. Inyaniso yokuba imeko yale mbali yangoku ibonakalisa ngokugqibeleleyo ingqiqo yokuba le mithetho iphinde yenziwe, lutyikityo lukaKristu njengoAlfa noOmega. Embindini wokuthetha kwerhamncwa lasemhlabeni ngowe-1863, kwakukho iSibhengezo sokuKhululwa sabaKhoboka somongameli wokuqala weRiphabhlikhi.

ISibhengezo Sokukhululwa samakisha kanye kanye embindini weMfazwe Yombango, yaye ngoko ke inkcazo yegama lesiHebhere elithi “inyaniso” ifumaneka kwiimpawu ezintathu zendlela zokuthetha kwerhamncwa lomhlaba. Unobumba wokuqala woonobumba besiHebhere uyafana nonobumba wokugqibela, yaye unobumba weshumi elinesithathu ngumqondiso wokuvukela.

Kufuneka kuqatshelwe kweli nqanaba ukuba u-1863, novukelo oluchongwe apho, wazalisekiswa kananjalo kwibandla lama-Adventist laseLawodikea elimelwe luphondo lwamaProtestanti ngaxeshanye nalapho uphondo lwamaRiphabhlikhi lwalubonakalisa uvukelo lwezopolitiko. Ubume obuphindwe kabini bophondo lwamaProtestanti bachongwa ngoguquko lwentshukumo yama-Adventist yaseFiladelfiya yaba libandla lama-Adventist laseLawodikea, kwaye ubume

obuphindwe kabini bophondo lwamaRiphabhlikhi bachongwa kwimpikiswano phakathi kwesikhundla esixhasa ubukhoboka seqela lamaDemokhrasi esavelisa iqela lamaRiphabhlikhi elichasene nobukhoboka kunye nomongameli wokuqala wamaRiphabhlikhi.

UMongameli wokuqala waseRiphabhlikhi ubekwe embindini wotyikityo lobuprofeti olunezigaba ezithathu “lwenyaniso.” Ngoko ke ungumsiphelo wexesha lokuqala kwangaxeshanye abe sisiqalo sexesha lesibini, kanye njengokuba umnqamlezo wawungumsiphelo weminyaka emithathu enesiqingatha yenkonzo kaKristu ngokobuqu, kwangaxeshanye waba sisiqalo seminyaka emithathu enesiqingatha yenkonzo yaKhe emntwini wabafundi baKhe. Isiqalo senkonzo yaKhe ngokobuqu saba kusekubhaptizweni kwaKhe, okwakumela ngokomfuziselo ukufa kwaKhe, yaye elo xesha laphela ngokufa kwaKhe. Ukufa kwaKhe kwaqalisa inkonzo yabafundi baKhe eyaphela ngokufa komfundi waKhe, uStefano.

“Ukuthetha” kweMithetho yeAlien and Sedition ngo-1798 kwaba sisiqalo sexesha esaphela “ngokuthetha” kweSibhengezo soKhululo. ISibhengezo soKhululo saphawula ukuqala kwexesha lesibini eliphela xa iUnited States “ithetha” njengenamba. Umongameli “owathetha” ngo-1863 wayengumongameli wokuqala weqela lamaRepublican, ngoko ke nomongameli wokugqibela uya kuba ngowamaRepublican.

Kukho iintshukumo ezimbini eziveliswa ziingelosi ezintathu zesAmbulo isahluko seshumi elinesine. Izigidimi zengelosi yokuqala neyesibini zanikelwa yintshukumo yamaMillerite, eyavukela yaza yaba liBandla elisemthethweni ngowe-1863. UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento. Intshukumo yengelosi yesithathu, ekwanguloo ngelosi inamandla yesAmbulo isahluko seshumi elinesibhozo, yeyokugqibela kwezi ntshukumo zimbini zeengelosi ezintathu. Oko kwaqalayo ngowe-1798 njengentshukumo yophondo lokwenyaniso lobuProtestanti, kwaguqukela ekubeni liBandla kuvukelo lowe-1863, yaye xa imbali yerhamncwa lomhlaba ifikelela esiphelweni sayo kumthetho weCawa ozayo kungekudala, iBandla elavukelayo lowe-1863 liya kubuyela ekubeni yintshukumo engekho semthethweni, kuba oko kwaqalayo njengentshukumo kuphela kuyintshukumo.

Kwiinguqu zophondo lobuProtestanti ekuqaleni nasekupheleni, intshukumo iguquka ibe yiCawa, ize ekugqibeleni ibuye ijike ibe yintshukumo. Kwinqanaba lokuqala lotshintsho, ekuqaleni, iFiladelfiya yaguquka yaba yiLawodike, yaye kwinqanaba lotshintsho ekupheleni, iLawodike ibuyela kwakhona kwiFiladelfiya.

Kwiphondo yeRiphabhlikhi, indawo yotshintsho yaba yimbali ekhokelela kwiMfazwe Yamakhaya, eyavelisa iqela leRiphabhlikhi. Kwiphondo yamaProtestanti, indawo yotshintsho yaba ngu-1856 ukuya ku-1863, eyayiyimbali yotshintsho efanayo kanye naleyo yephondo yeRiphabhlikhi. Yasekwa ngowe-1854, indibano yokuqala yesizwe yeqela leRiphabhlikhi elichasa ubukhoboka yaba ngowe-1856. Kwiphondo yamaProtestanti uphawu lokuvukela lwalululungelelwaniso olusemthethweni lweBandla. Kwiphondo yeRiphabhlikhi, iqela leDemokhrasi elixhasa ubukhoboka liluphawu lokuvukela.

Ingelosi yesithathu yabuyela eKadeshe okwesibini ngomhla we-11 kuSeptemba, 2001, yaye inguquko ukusuka eBandleni ukuya kumbutho yaqalisa kwisakhiwo sesiprofeto somzekeliso

weentombi ezilishumi. Ukuphoxeka kokuqala kwenzeka ngomhla we-18 kuJulayi, 2020, ekuzalisekeni kokugqibela nokugqibeleleyo komzekeliso weentombi ezilishumi, yaye kwangalo nyaka umongameli wesithandathu ukususela kwixesha lesiphelo ngo-1989, umongameli owayemelwe “ukuvuselela” ummandla waseGrisi, wafumana “inxeba elibulalayo” kwezopolitiko, njengoko nomongameli wokuqala weRiphabhlikhi wafumana inxeba elibulalayo lokwenyani.

Ukugalelwa ngokomlinganiselo kwemvula yamva kwaqala ngomhla we-11 Septemba, 2001, yaye kuyaqhubeka kude kufike umthetho weCawa osondelayo, apho ke invula yamva iya kuthi ke ngoko igalelwe ngaphandle komlinganiselo. Invula yamva ngamandla avela phezulu, yaye uDade White ubonakalisa ngokuphindaphindiweyo ukuba ngexesha apho amandla ehla evela phezulu, amandla kaSathana aya kube enyuka evela ngezantsi. Kukho amagunya amathathu kaSathana encwadini yeSityhilelo anyuka emhadini ongenasiphelo kaSathana. UbuSilamsi benyuka emhadini ongenasiphelo ngomhla we-11 Septemba, 2001, ngokuvumelana nomsi owaphuma emhadini ongenasiphelo weShwangusha lokuqala, kwisahluko sesithoba.

Yaza ke ingelosi yesihlanu yavuthela isigodlo, ndabona inkwenkwezi isiwa ivela ezulwini isiya emhlabeni; yaye yanikwa isitshixo somhadi ongenasiphelo. Wawuvula umhadi ongenasiphelo; kwenyuka umsi uphuma emhadini, unjengomsini weziko elikhulu; ilanga nomoya kwenziwa mnyama ngenxa yomsini womhadi. Emva koko kwaphuma emsini iinkumbi zehla phezulu komhlaba; zanikwa amandla, njengoko noonomadudwane bomhlaba benamandla. Zayalelwa ukuba zingonakalisi ingca yomhlaba, nokuba yiyiphi na into eluhlaza, nokuba ngumthi; koko zonakalise kuphela abo bantu bangenatywina likaThixo emabunzini abo. ISityhilelo 9:1–4.

Xa ubuSilamsi beshwangusha lesithathu bafika ngoSeptemba 11, 2001, njengoko babufuziselwe bubhwangusha lokuqala, babengenakubenzakalisa abo babenotywina lukaThixo, ngaloo ndlela kubonakaliswa ukuqala kokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ukugqitywa kokutywinwa kusemthethweni weCawa oza kufika kungekudala eUnited States, apho irhamncwa lolwandle elalifumene inxeba elibulalayo, nelalilityelweyo, linyuka liphuma enonzobileni ukuze libe bubukumkani besibhozo obuphuma kwasixhenxe.

Irhamncwa oyibonileyo ibikho, ayikho; yaye iya kunyuka iphume enonzobileni, iye ekubhujisweni: baye abo bahleli emhlabeni baya kumangaliswa, abanamagama abo angabhalwanga encwadini yobomi, kususela ekusekweni kwehlabathi, bakuyibona irhamncwa ebelikho, lingekhoyo, kanti likho. ISityhilelo 17:8.

Ixesha lesiprofeto lokutywinwa kwekhulu elinamashumi amane anesine amawaka laqala ngamandla anyuka ephuma enonzobileni, yaye liya kuphela ngamandla anyuka ephuma enonzobileni. Embindini waloo mbali irhamncwa lokungakholelwa kuThixo, amandla enamba “woke”, nalo linyuka liphuma enonzobileni ukuze libulale amangqina amabini. UAlfa no-Omega wabeka utyikityo lwaKhe phezulu kwale mbali.

Ke kaloku xa baya kube bewugqibile ubungqina babo, irhamncwa elinyukayo liphuma enonzobileni liya kulwa nabo, liboyise, libabulale. Nezidumbu zabo ziya kulala esitalatweni seso sixeko sikhulu, ekuthiwa ngokomoya yiSodom neYiputa, apho neNkosi yethu

yabethelelwa emnqamlezweni khona. Kwaye abo baphuma ezizweni nasezizalwaneni nasezilwimini naseentlangeni baya kuzibona izidumbu zabo iintsuku ezintathu nesiqingatha, bangazivumeli izidumbu zabo ukuba zibekwe emangwabeni. Ke abo bahleli phezu komhlaba baya kuvuya ngabo, bonwabe, bathumelelane izipho; ngokuba aba baprofeti babini babebathuthumbisa abo bahleli phezu komhlaba. Ke emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; kwaza kwabakho ukoyika okukhulu phezu kwabo babebabona. ISityhilelo 11:7–11.

Ngonyaka ka-2020, iimpondo zoBuRiphabhlikhi nezobuProtestanti bokwenyaniso zabulawa. Enye ngamagunya enamba yezopolitiko yobungakholelwa kubukho bukaThixo, yaye enye ngamagunya enamba yomoya yobungakholelwa kubukho bukaThixo. Emva koko zaba zifile kangangexesha elimelweyo njengeentsuku ezintathu nesiqingatha, emva koko zema ngeenyawo zazo, kwaye uloyiko olukhulu lwehlela abo bamelwe njengamagunya enamba. Uloyiko olukhoyo ngoku olubonakaliswa ngamaDemokhrasi aqhubela phambili ngenxa yokuphinda kuvele amandla ezopolitiko kaDonald Trump luyinzaliseko yesiprofeto. “Uloyiko” olubonakaliswa ngabo balandele ulungiselelo lweFuture for America, lumela uhlobo olwahlukileyo loloyiko.

Abo bafanele boyike umyalezo weFuture for America, ngama-Adventist aseLawodike, awabizelwa onke ukuba abe phakathi kwekhulu elinamashumi amane anesine amawaka. Kodwa njengamaLawodike aqinisekisiweyo, aphila kwisizukulwana sesine, esisizukulwana seenyoka namakrexezi, akanaloyiko. Uloyiko abafanele ukulubamba yivangeli engunaphakade, eyalela abantu ukuba “boyikeni uThixo, nimzukise, kuba lifikile ilixa lomgwebo wakhe.”

Loo yure yiloo yenyikima enkulu, eyenzeka xa amangqina amabini alikhulu elinamashumi amane anesine amawaka ephakanyiselwa phezulu njengomqondiso, ngelo kanye xesha iBandla laseLawodike ligabhelwa liphume emlonyeni weNkosi.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Xa bathe bakuba beyigqibile ubungqina babo, irhamncwa elinyuka liphuma enzonzobileni liya kwenza imfazwe nabo, liboyise, libabulele. Nezidumbu zabo ziya kulala esitratweni somzi omkhulu, othi ngokwasemoyeni ubizwe ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni.’ [ISityhilelo 11:7, 8.]

“Ezi ziganeke zaziza kwenzeka kufuphi nokuphela kwexesha apho amangqina ayengqina enxibe ezirhwexayo. Ngendlela yobupopu, uSathana wayesele elawula ixesha elide amagunya ayelawula eCaweni nakuRhulumente. Iziphumo ezoyikekayo zabonakala ngokukodwa kula mazwe awakukhanyela ukukhanya loHlaziyo. Kwakukho imeko yokuthotywa kwesimilo nokonakala efana nemeko yaseSodom kanye phambi kwentshabalalo yayo, kwanokunqula izithixo nobumnyama bokomoya obabugquqisa eYiputa ngemihla kaMoses.” Spirit of Prophecy, volume 4, 190.