

Incwadi kaDaniyeli - Inombolo yeNkulungwane eNye namashumi amathandathu anesihlanu

Ukutyhila Isaluko Esilukiweyo Sobuprofeti: Ukusuka kuAlexandere Omkhulu ukuya kwiRoma yale Mihla

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Ngoku siza kuqwalasela imbali eyenzeka emva kokufa ngesiquphe kuka-Alesandire Omkhulu, emele unyaka ka-538 kuse kuwo ixesha lokuphela ngo-1798.

Ke kaloku akuba emile, ubukumkani bakhe buya kwaphulwa, buhlulwe buye kwimimoya yomine yezulu; bungeyi kuba ngabenzala bakhe, yaye bungeyi kuba ngokobukhosi bakhe ababulawulayo; kuba ubukumkani bakhe buya kuncothulwa, bunikwe abanye ngaphandle kwabo. Ke ukumkani wasemzantsi uya kuba namandla, naye omnye wabathetheli bakhe; aze abe namandla ngaphezu kwakhe, abe nobukhosi; ubukhosi bakhe buya kuba bubukhosi obukhulu. Ke ekupheleni kweminyaka baya kudibana; kuba intombi yokumkani wasemzantsi iya kuza kukumkani wasemntla ukwenza umnqophiso; kodwa ayiyi kuwagcina amandla engalo; naye akayi kuma, nengalo yakhe; kodwa uya kunikelwa, kwanabo bamzisayo, nalowo wamzalayo, nalowo wamomelezayo ngaloo maxesha. Ke kuya kuvela omnye kwisebe leengcambu zakhe eme endaweni yakhe, oya kuza nomkhosi, angene enqabeni yokumkani wasemntla, abenzele ngokuchasene nabo, aze oyise. Kanjalo uya kuthimba abase ekubathabathela eYiputa oothixo babo, kunye nabathetheli babo, neempahla zabo ezinqabileyo zesilivere nezegolide; yena uya kuhlala iminyaka emininzi ngaphezu kokumkani wasemntla. Waye ukumkani wasemzantsi uya kungena ebukumkanini bakhe, abuyele ezweni lakhe. Daniyeli 11:4–9.

Ekugqibeleni, emva kokuba ubukumkani buka-Aleksandire Omkhulu buqhekeziwe, abo babebanga ulawulo lobukumkani bangaphambili baphela beye baba zizikumkani ezibini eziphambili. Esinye isikumkani salawula ezantsi kobukumkani bangaphambili buka-Aleksandire, esinye salawula emantla. Ukususela apho ukuya phambili kwibali lesiprofeto bachongwa ngokulula nje ngokuba ngukumkani wasemzantsi nokumkani wasemantla. Xa umzabalazo wobukhosi behlabathi ufikelele kwinqanaba apho ubonakaliswa kuphela phakathi kokumkani wasemantla nokwasemzantsi, imifuziselo yezo zikumkani zimbini iqhubeka kuyo yonke loo sahluko.

Kwivesi yesihlanu, ukumkani wasemazantsi uyamiselwa, yaye unamandla; kodwa ke nokumkani wasemantla unamandla, yaye ubukumkani bakhe bukhulu ngakumbi. Emva koko kwivesi yesithandathu, ukumkani wasemazantsi ucebisa umnqophiso wobuhlobo nobukumkani basemantla. Umnqophiso woxolo uqinisekiswa ngokuba ukumkani wasemazantsi enikela intombi yakhe kukumkani wasemantla, ukuze ukumkani wasemantla ayitshate aze aqinise umnqophiso wabo ngesibophelelo sosapho. Ukumkani wasemantla wavuma, waza wabeka ecaleni umfazi wakhe, watshata inkosazana evela emazantsi, waza umnqophiso waqalisa ukusebenza.

Ekugqibeleni inkosazana yasemzantsi izala umntwana oyinkwenkwe, kodwa ekugqibeleni ukumkani wasemntla uyadinwa ngumfazi wakhe omtsha, aze amlahle ecaleni, njengoko wayenzile ngomfazi wakhe wokuqala, aze amthathe abuye umfazi wakhe wokuqala; kodwa kamsinya nje akuba umfazi wokuqala ebuyiselwe, waza wafumana ithuba, uyambulala ukumkani wasemntla, umtshakazi wakhe wasemzantsi, umntwana wakhe, kwanabo bonke abamngqongileyo abangamaYiputa. Isenzo somfazi wokuqala sokubulala inkosazana yasemzantsi nomntwana wayo siyawucaphukisa umsindo usapho lwenkosazana yasemzantsi, yaye omnye wabazalwana bayo uphakamisa umkhosi aze ahlasele ubukumkani basemntla.

Umkhosi wasemazantsi uyamoyisa ukumkani wasemantla, yaye umfazi wokuqala owabulala ukumkani wasemantla, umtshakazi wakhe wasemazantsi nomntwana wakhe, emva koko uyabulawa. Unyana womfazi wokuqala, owayebekwe njengokumkani olawulayo wasemantla ekufeni kukayise, uyabanjwa aze asiwe eYiputa ngukumkani wasemazantsi, kunye nezinto ezithile zakwaYiputa nezithixo ezazithinjiwe bubukumkani basemantla ebukumkanini basemazantsi kwiimfazwe zangaphambili. Akuba eseYiputa, ukumkani wasemantla owayebanjiwe uyawa ehasheni afe. U-Uriah Smith uchaza le mbali ngolu hlobo lulandelayo.

“IVESI 6. Ekupheleni kweminyaka baya kuzimanya; kuba intombi yokumkani wasezantsi iya kuza kukumkani wasemantla ukuze kwenziwe umnqophiso; kodwa ayiyi kugcina amandla engalo; naye akayi kuma, kwanengalo yakhe; kodwa uya kunikelwa, nabo bamziseleyo, nalowo wamzalayo, nalowo wamomelezayo ngala maxesha.”

“Kwakukho iimfazwe ezazisenzeka rhoqo phakathi kookumkani baseYiputa nabaseSiriya. Oku kwakunjalo ngokukodwa ngoPtolemy Philadelphus, ukumkani wesibini waseYiputa, noAntiochus Theos, owesithathu ukumkani waseSiriya. Ekugqibeleni bavumelana ukwenza uxolo phantsi komqathango wokuba uAntiochus Theos amlahle umfazi wakhe wangaphambili, uLaodice, noonyana bakhe ababini, aze atshate noBerenice, intombi kaPtolemy Philadelphus. Ngako oko uPtolemy wazisa intombi yakhe kuAntiochus, eyinika kunye nayo ikhazi elikhulu kakhulu.

“Kodwa akayi kuwagcina amandla engalo;’ oko kukuthi, umdla wakhe namandla akhe kuAntiochus. Kwaye kwaba njalo ke; kuba kwakamsinyane emva koko, ngesiquphe sothando, uAntiochus wabuyisa umfazi wakhe wangaphambili, uLaodice, nabantwana bakhe, ukuba babuyele enkundleni kwakhona. Emva koko isiprofeto sithi, ‘Kananjalo akayi kuma yena [uAntiochus], nengalo yakhe,’ okanye imbewu yakhe. ULaodice, akuba ebuyiselwe elubabalweni nasemandleni, woyika ukuba, ngenxa yokuguquguquka kwesimilo sakhe, uAntiochus angaphinda amhlazise, aze abize uBerenice kwakhona; yaye, ecinga ukuba akukho nto ingaphantsi kokufa kwakhe eya kuba lukhuselo olusebenzayo nxamnye nesiganeko esinjalo, wenza ukuba afakwe ityhefu kungekudala emva koko. Kananjalo imbewu yakhe ngoBerenice ayizange imlandele ebukumkanini; kuba uLaodice wayilawula imicimbi ngendlela yokuba aqinisekisele itrone unyana wakhe wamazibulo, uSeleucus Callinicus.”

“Kodwa ubungendawo obunjalo babungenakuhlala ixesha elide bungohlwaywanga, njengoko isiprofeto siqhubeka sixela kwangaphambili, kwananjengoko imbali elandelayo ikungqinayo.

“INDIMA 7. Kodwa ke, kuphuma kwisebe leengcambu zakhe kuya kusuka omnye eme esikhundleni sakhe, oya kuza nomkhosi, angene enqabeni yokumkani wasemntla, enze ngokuchasene nabo, aze oyise; 8. Kanjalo uya kuthimba, abase eYiputa oothixo babo, kunye neenkosana zabo, neempahla zabo ezixabisekileyo zesilivere nezegolide; yaye yena uya kuhlala iminyaka emininzi ngaphezu kokumkani wasemntla. 9. Ngoko ukumkani wasemzantsi uya kungena ebukumkanini bakhe, abuyele ezweni lakhe.”

“Eli sebe liphuma kwangcambu enye noBerenice yayingumntakwabo, uPtolemy Euergetes. Wathi akuba nje engenile endaweni kayise, uPtolemy Philadelphus, ebukumkanini baseYiputa, wathi, evutha ngumnqweno wokuphindezela ukufa kodade wabo uBerenice, waqokelela umkhosi omkhulu kakhulu, wahlasela ummandla wokumkani wasentla, oko kukuthi, kaSeleucus Callinicus, owayelawula eSiriya kunye nonina uLaodice. Waboyisa ke, wada wafikelela ekuloyiseni iSiriya, neKilikiya, neendawo eziphezulu ngaphaya kwe-Ewufrathe, kwanaphantse yonke iAsiya. Kodwa akuva ukuba eYiputa kuvukwe uvukelo olwalufuna ukuba abuyele ekhaya, wayiphanga ubukumkani bukaSeleucus, wathabatha iitalente zesilivere ezingamashumi amane amawaka, neempahla ezixabisekileyo, kwanemifanekiso yoothixo engamawaka amabini anamakhulu amahlanu. Phakathi kwale mifanekiso kwakukho leyo uCambyses wayekade wayithabatha eYiputa wayisa ePersi. AmaYiputa, enikelwe ngokupheleleyo ekunquleni izithixo, amnika uPtolemy isihloko esithi Euergetes, oko kukuthi, uMenzi-wezinto-ezilungileyo, njengombulelo wokuba wayebuyise ngale ndlela, emva kweminyaka emininzi, oothixo bawo ababebanjwe ekuthinjweni.”

“Oku, ngokukaBhishophu Newton, yingxelo kaJerome, ekhutshelwe kubabhali-mbali bamandulo; kodwa, utsho yena, kusekho nabanye ababhali abasaseleyo abangqina eziliqela kwezo nkukacha zinye. UAppian usazisa ukuba uLaodice, emva kokubulala uAntiochus, waza emva kwakhe wabulala bobabini uBerenice nomntwana wakhe, uPtolemy, unyana kaPhiladelphus, ukuze aziphindezele ezo zibulalo, wahlasela iSiriya, wambulala uLaodice, waza waqhubela phambili wada wafika eBhabhiloni. KuPolybius sifunda ukuba uPtolemy, owayebizwa ngokuba nguEuergetes, ecaphuke kakhulu ngenxa yendlela ekhohlakeleyo udade wabo uBerenice awaphathwa ngayo, wangenela iSiriya nomkhosi, waza wasithimba isixeko saseSeleucia, esathi sagcinwa iminyaka ethile emva koko ngamabutho ookumkani baseYiputa. Ngaloo ndlela wangena enqabeni yokumkani wasentla. UPolyaenus uyavuma ukuba uPtolemy wazenza inkosi yawo wonke umhlaba ukusuka kwiNtaba iTaurus kwada kwasa eIndiya, engenamfazwe nangadabi; kodwa ngempazamo uyibhekisa koyise endaweni yonyana. UJustin uyagxininisa ukuba ukuba uPtolemy wayengabuyiselwanga eYiputa luvukelo lwasekhaya, wayeya kuba nelifa lobukumkani bonke bukaSeleucus. Ngaloo ndlela ukumkani wasemazantsi wangena kulawulo lokumkani wasentla, waza wabuyela kwelakhe ilizwe, njengoko umprofeti wayetshilo kwangaphambili. Kanjalo waqhubeka ephila iminyaka emininzi ngakumbi kunokumkani wasentla; kuba uSeleucus Callinicus wafela ekuthinjweni, ngenxa yokuwa ehasheni lakhe; yaye uPtolemy Euergetes waphila emva kwakhe iminyaka emine okanye emihlanu.” Uriah Smith, Daniel and the Revelation, 250–252.

Uphawu lobuprofeti lweRoma, ngoko ke nowokumkani wasentla, kukuba ukuze limiswe esihlalweni sobukhosi, kufuneka koyiswe imiqobo emithathu yeendawo. Ukumkani wokuqala wasentla emva kokuba ubukumkani buka-Aleksandire buqhawukile wamiswa nguSeleucus

Nicator, owayekhe wakhonza njengomphathi-mkhosi kuPtolemy (ukumkani wasemzantsi) okwethutyana phakathi kowe-316 nowe-312 BC. Indima yesihlanu ibhekisa kule nyaniso xa isithi, “Kwaye ukumkani wasemzantsi uya kuba namandla, kunye nomnye wabaphathi bakhe; naye uya kuba namandla ngaphezu kwakhe.” UPtolemy wayengukumkani wasemzantsi, yaye wayenomphathi-mkhosi (omnye wabaphathi bakhe), owayemiselwe ukuba abe namandla ngakumbi kunoPtolemy, yaye ibinzana lokugqibela lendima yesihlanu lithi, “abe nobukhosi; ubukhosi bakhe buya kuba bubukhosi obukhulu.” Umphathi-mkhosi kaPtolemy, uSeleucus, wayeza kuba ngukumkani wokuqala wasentla. Kodwa ukuze uSeleucus abe ngukumkani wasentla, kwakufuneka ahlukane nokumkani wasemzantsi, aze emva koko oyise iindawo ezintathu zejografi.

Ummandla wokuqala owoyiswayo nguSeleucus yayinguMpuma ngowama-301 BC. Waza emva koko woyisa iNtshona (eyayibanjwe ngendlalifa kaCassander) ngowama-286 BC, waza ke wathabatha ummandla wakhe wesithathu eMantla xa wayoyisa uLysimachus ngowama-281 BC. Ukumkani wasemantla wamiselwa etroneni ngowama-281 BC.

Isivumelwano soxolo esathi kamva saqulunqwa nokumkani wasezantsi senzeka ngowama-252 BC. Kwiminyaka emithandathu kamva, ngowama-246 BC, uBerenice (inkosazana yasemazantsi), unyana wakhe, nabo bonke ababemkhapha babulawa. Emva koko ukumkani wasezantsi wathimba unyana kaLaodice, uSeleucus Callinicus, wamthabatha wabuyela naye eYiputa, apho wafela ekuweni ehashe. Ulawulo lokumkani wokuqala wasentla lwaqala ngowama-281 BC lwaza lwaphela ngowama-246 BC, nto leyo elingana neminyaka engamashumi amathathu anesihlanu.

Ukumkani wokuqala wasemantla kwisahluko seshumi elinanye, woyisa imiqobo emithathu yejografi ukuze amiswe etroneni. IRoma yobuhedeni nayo yoyisa imiqobo emithathu yejografi ukuze imiswe etroneni [Bona uDaniyeli 8:9], yaye iRoma yoBupopu yoyisa imiqobo emithathu yejografi ukuze imiswe etroneni [Bona uDaniyeli 7:20]. IRoma yanamhlanje nayo yoyisa imiqobo emithathu yejografi ukuze imiswe etroneni [Bona uDaniyeli 11:40–43].

Xa sele imiselwe etroneni, ukumkani wokuqala wasemntla walawula iminyaka engamashumi amathathu anesihlanu. Xa sele imiselwe etroneni, iRoma yobuhedeni yalawula “ixesha” (iminyaka engamakhulu amathathu anamashumi amathandathu). Xa sele imiselwe etroneni, iRoma yobupopu yalawula “ixesha, namaxesha, nesiqingatha sexesha” (iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu). Xa sele imiselwe etroneni, iRoma yale mihla iya kulawula iinyanga ezingamashumi amane anesibini ezingumfuziselo (ekwaphawulwa ngokuthi “liyure”).

USista White usazisa ukuba “inxalenye enkulu yembali ebhalwe kuDaniyeli isahluko seshumi elinanye iya kuphindwa.” Emva koko ucaphula iindima ezingamashumi amathathu ananye ukuya kwamashumi amathathu anesithandathu, aze athi, “iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka.” Kwezo ndima iRoma yobupopu (amasikizi enza incithakalo), “ibekwa” etroneni ngowama-538, ize ke intshutshise abantu bakaThixo “iintsuku ezininzi” (iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu), kude kube ukuzaliseka “kwengqumbo” yokuqala ngowama-1798. Imbali yeendima ezingamashumi amathathu ananye ukuya kwamashumi amathathu anesithandathu iphinda kwakhona kwiindima ezintandathu zokugqibela zesahluko seshumi elinanye, kodwa le mbali nayo yayifuzekiswe ngokugqibeleleyo kwiindima zesihlanu

ukuya kwesithoba.

Ukumiselwa kukaSeleucus njengokumkani wasemntla ngo-281 BC kuyahambelana nonyaka ka-538. Zombini zimele ukubekwa etroneni kokumkani wasemntla ekupheleni kokoyiswa kwezithintelo ezintathu zejografi. Ixesha lolawulo lobupopu lichazwa ngeendlela ezininzi; iintsuku eziliwaka namakhulu amabini anamashumi amathandathu, iinyanga ezingamashumi amane anesibini, ixesha, amaxesha nokwahlulwa kwexesha, isithuba, neminyaka emithathu enesiqingatha. Ulawulo lukaSeleucus lwathabatha iminyaka engamashumi amathathu anesihlanu, yaye isishumi, okanye isishumi serhafu, seminyaka engamashumi amathathu anesihlanu, yiminyaka emithathu enesiqingatha. Isishumi seminyaka engamashumi amathathu anesihlanu sikwachazwa ngokuthi “isithathu-nesiqingatha” (3.5) seminyaka. “Imithathu enesiqingatha” ngumfuziselo wexesha lolawulo lobupopu.

Ubupapa bafumana inxeba labo elibulalayo ngo-1798 xa ukumkani wasezantsi, uNapoleon Bonaparte (othetha “unyana onethamsanqa”), wathumela ijenerali yakhe ukuba ayithimbe upopu. Kunyaka olandelayo, ngo-1799, upopu wasweleka eselubhacweni, njengoko wenzayo nokumkani wokuqala wasemantla, naye owayethinjiwe ngukumkani wasezantsi. USeleucus Callinicus wasweleka ngokuwa ehasheni ngoxa wayethinjiwe eYiputa. Upopu nguye owayekhwele phezu kwerhamncwa. Irhamncwa lalimele inkqubo yezopolitiko awayeyisebenzisa upopu ukuzalisekisa imisebenzi yakhe kaSathana. Elo rhamncwa labulawa ngo-1798, yaye upopu owayelikhwele nowayelawula phezu kwalo wasweleka kunyaka olandelayo. USeleucus Callinicus wasweleka esiwa ehasheni (irhamncwa awayelikhwele.) Ukuthinjwa kobupapa ngo-1798 nango-1799, kwafaniswa ngokugqibeleleyo kukuthinjwa kokumkani wokuqala wasemantla.

Into eyazisa ingqumbo yokumkani wasemzantsi phezu kokumkani wasentla yaba sisivumelwano soxolo esaphulwayo, esimelwe kukubekelwa bucala kukaBerenice (umtshakazi wasemzantsi) nokufa kwakhe okwalandelayo ezandleni zikaLaodice. UNapoleon wayengene kwisivumelwano soxolo phakathi kweFransi yoVukelo namazwe kapopu ngowe-1797. Esi sivumelwano sabizwa ngegama ledolophu yaseTolentino eAncona, eItali, apho esi sivumelwano sasityikitywe khona. Saphela ngokusemthethweni ngoFebruwari 1798 xa iFransi yathimba upopu. Isizathu sokuba esi sivumelwano sirhoxiswe yayiyinzame yeFransi yokusasaza uVukelo lwayo.

UGenela Duphot kaNapoleon wayeseRoma ngowe-1797 njengenxalenye yomkhosi wohambo lwaseFransi owawuthunywe yiDirectory, urhulumente olawulayo waseFransi ngelo xesha. Injongo yohambo lwaseFransi oluya eItali, olwalubandakanya ubukho bukaGenela Duphot eRoma, yayikukuxhasa iRiphabliki yaseRoma, ilizwe elalixhomekeke eFransi nelalimi okwethutyana elifutshane, elasekwa yimikhosi yovukelo yaseFransi kwiSingasiqithi saseItali. AmaFransi ayebandakanyeke ngokukhalipha ekuxhaseni iintshukumo zovukelo nasekusasazeni iibono zovukelo kulo lonke elaseYurophu ngeli xesha. EItali, ayefuna ukubhukuqa ookumkani aze amise iiriphabliki ezazimodelwe ngokweRiphabliki yaseFransi.

Ubukho bukaDuphot nezenzo zakhe eRoma zavusa inkcaso kumaqela alondolozayo, kuquka abaxhasi boRhulumente woPapa nezidwangube zalapho. NgoDisemba 1797, ngexesha lokungquzulana phakathi kwemikhosi yamaFrentshi nabaxhasi boRhulumente woPapa, uNjengele

Duphot wabulawa, yaye ngaloo ndlela kwasekwa isizathu esibonakalayo sokuba uNapoleon athumele uNjengele Berthier kunyaka olandelayo ukuba aye kuthimba upopu. Umnqophiso woxolo owaphulwayo phakathi kookumkani basezantsi nabaseentla wanika isizathu, kuzo zombini ezi mbali, sokuba ukumkani wasentla athinjwe ngukumkani wasemzantsi.

Indima yesibhozo ithi, “uya kuthimba aye nawo eYiputa oothixo babo, kunye neenkosana zabo, nezitya zabo ezinqabileyo zesilivere nezegolide.” Xa uPtolemy wabuyela eYiputa ngokuzaliseka kwale ndima, amaYiputa amnika isihloko esithi “Euergetes” (uMxhasi), njengombulelo ngomsebenzi wakhe wokubabuyisela izithixo zabo nezinto zabo zexabiso ezazikade zithathiwe kubo ngukumkani wasentla. Ngowe-1798, kwenzeka ukuphangwa kweRoma ngamaFrentshi. Ngaloo mini inye kuphela, ababhali-mbali baxela ukuba iinqwelo ezingamakhulu amahlanu ezitsalwa ngamahashe, ziphantsi kokhuseleko oluluqilima lomkhosi, zabonwa ziphuma esixekweni.

Umngcelele wawuqulethe inani elikhulu kakhulu lemifanekiso eqingqiweyo yakudala nemizobo yexesha loHlaziyo eyayithatyathwa yiFransi ngokungqinelana nomnqophiso woxolo waseTolentino owaphulwayo. Ezo zinto zobugcisa zaziquka iqela likaLaocoon, uApollo waseBelvedere, iGaul Efa, uCupid noPsyche, uAriadne eNaxos, uVenus waseMedici, nemifanekiso emikhulu kakhulu yeTiber neNile; amalaphu ahonjisiweyo nemizobo kaRaphael, kuquka iTransfiguration, iMadonna di Foligno, iMadonna della Sedia, iSanta Conversazione kaTitian; kwakunye neminye emininzi imisebenzi. Kwada kwasemva kweminyaka eliqela apho ezi zinto zexabiso zibiweyo zaboniswa khona eMusee Napoleonian eLouvre, eyavulwa ngowe-1807. Njengoko uPtolemy wayedunyiswa ngokubuyisa izinto zexabiso zamaYiputa, izinto zexabiso ezathwalwa zisuka eRoma zabekwa kwicandelo lembaliyam elalithiywe ngoNapoleon.

Iindinyana zesihlanu ukuya kwesesithoba zingumfuziselo ofezekileyo ohambelanayo nembali eqala ngonyaka wama-538 ize iphele ngowe-1798 nowe-1799. Zihambelana neendinyana ezingamashumi amathathu ananye ukuya kwamashumi amathathu anesithandathu, ezimelwe kwiindinyana ezintandathu zokugqibela zesahluko, ezichaza ukuxhotyiswa kokugqibela kweRoma yanamhlanje xa yoyisa imiqobo emithathu, yaye ekugqibeleni ifike esiphelweni sayo kungekho namnye wokuyinceda. Ivesi yeshumi ke ijongana nembali yowe-1989.

Ke oonyana bakhe baya kuvuseleleka, bahlanganise intlaninge yemikhosi emikhulu; aze omnye kubo eze ngenene, aphuphume, adlule; aze abuye kwakhona, avuseleleke, ade afike enqabeni yakhe. Daniyeli 11:10.

Ukuzaliseka kwembali kwevesi yeshumi kufanekisa u-1989, xa ubupopu, kumfelandawonye ofihlakeleyo noRonald Reagan, “baphuphuma” baza “badlula” kwiSoviet Union, beshiya kuphela inqaba yayo (iRashiya), njengoko iSoviet Union (USSR) yayichithakala emva kwePerestroika.

Kwaye ngexesha lokuphela ukumkani wasemzantsi uya kumtyhala; aze ukumkani wasemntla eze kuye njengesaqhwithi, eneenqwelo zokulwa, namahashe, neenqanawa ezininzi; angene emazweni, akhukulise, adlule. Daniyeli 11:40.

Imbali yendima yeshumi imele impindezelo ngokuchasene nokoyiswa kukakumkani wasemantla ngukumkani wasemazantsi ngowama-246 BC, yaye ibonakalisa ngokomfuziselo impindezelo ngokuchasene nokoyiswa kukakumkani wasemantla ngukumkani wasemazantsi ngowe-1798. Indima yamashumi amane yaqalisa ngexesha lesiphelo ngowe-1798, xa ukumkani wasemazantsi (iFransi engakholelwayo kuThixo) wawisa inxeba elibulalayo kukumkani wasemantla (igunya lobupopu), yaza yazaliseka ngokuwa kweSoviet Union ngexesha lesiphelo ngowe-1989. Ixesha lesiphelo ngowe-1798 limelwe kwindima yamashumi amane ngala mazwi, “Ke kaloku ngexesha lesiphelo ukumkani wasemazantsi uya kumtyhalela.” “Ikhloni” (:) eyahlula inxalenye yokugqibela yendima, iphawula elilandelayo “ixesha lesiphelo” ngowe-1989. “Ke ukumkani wasemantla uya kuza nxamnye naye njengesaqhwithi, eneenqwelo zokulwa, enamahashe, eneenqanawa ezininzi; uya kungena emazweni, aphuphume, adlule.”

Siya kuqhuba esi sifundo kwinqaku elilandelayo.

“Zonke iintlanga ezithe zangenela iqonga lezenzo ziye zavunyelwa ukuba zihlale kwindawo yazo emhlabeni, ukuze kubonakale ukuba ziya kuyizalisekisa na injongo ‘yoMlindi noyiNgcwele.’ Isiprofeto silandele ukunyuka nokuwa kwezikumkani ezinkulu zehlabathi—iBhabhiloni, amaMedi namaPersi, iGrisi, neRoma. Nganye kwezi, njengakwiintlanga ezinamandla amancinane, imbali yaziphinda. Nganye yayinxesha layo lovavanyo, nganye yasilela, uzuko lwayo lwaphela, amandla ayo amka, yaza indawo yayo yathatyathwa yenye....”

“Ukususela ekuphakameni nasekuweni kweentlanga njengoko kucaciswe kumaphepha eZibhalo eziNgcwele, kufuneka bafunde ukuba aluxabisekanga kangakanani na uzuko olungaphandle nolwehlabathi kuphela. IBhabheli, inawo onke amandla ayo nobuqaqawuli bayo, obungenakuthlekiswa nanto eye yabonwa lihlabathi lethu ukususela ngoko,—amandla nobuqaqawuli obabubonakala kubantu baloo mihla buzinzile yaye buya kuhlala ixesha elide,—ithe yaphela ngokupheleleyo kanjani na! Njenge ‘ntyatyambo yengca’ itshabalele. Ngokunjalo kutshabalala konke okungenaye uThixo njengesiseko sako. Yileyo kuphela ebotshelwe enjongweni Yakhe yaye ibonakalisa isimilo Sakhe enokuhlala ihleli. Imigaqo Yakhe kuphela zizinto eziqinileyo ezaziwayo lihlabathi lethu.” Education, 177, 184.