

Incwadi kaDaniyeli - Inani Lamashumi Amahlanu anesithandathu

*Ukuvula Imfihlelo yeSityhilelo 17: Isiprofeto Sokugqibela Sehenyukazi
Elikhulu neRhamncwa*

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Umfanekiso wokugqibela wezikumkani zesiprofeto seBhayibhile ufunyanwa kwiSityhilelo isahluko seshumi elinesixhenxe. Kuso eso sahluko, kwindinyana yesithathu, uYohane usiwa “entlango”, ukuze isithunywa sibonise uYohane umgwebo we “henyukazi enkulu” yesiprofeto, ehleli phezu “kwamanzi amaninzi” yaza yenza “umbulo” kunye “nookumkani bomhlaba.”

Kweza omnye kwizithunywa ezisixhenxe ezazineengqayi ezisixhenxe, wathetha nam, esithi kum, Yiza apha; ndiya kukubonisa umgwebo wehenyukazi enkulu ehleli phezu kwamanzi amaninzi; ezikrexeze nayo ookumkani behlabathi, nabemi behlabathi banxiliswa yiwayini yokukrexeza kwayo. Yandithabatha emoyeni yandisa entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu, lizele ngamagama onyeliso, lineentloko ezisixhenxe neempondo ezilishumi. IsiTyhilelo 17:1–3.

Ngamazwi kaYohane ngokwakhe, “intlango” imela iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu ukususela kunyaka wama-538, kuse kwafika ixesha lesiphelo ngowe-1798.

Ke kaloku umfazi wasabela entlango, apho anendawo ayilungiselweyo nguThixo, ukuze bondliwe khona iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. ... Wanikwa ke umfazi amaphiko amabini okhozi olukhulu, ukuze abhabhele entlango, aye endaweni yakhe, apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, kude nobuso benyoka. ISityhilelo 12:6, 14.

Emoyeni, uYohane wasuswa wasiwa kwiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu. Loo minyaka yayifanekiselwe yiminyaka emithathu enesiqingatha yembalela ngexesha lembali kaIzebehele, uAhabhi noEliya. Loo minyaka yayimele iqhubeka de ubupopu bufumane inxeba labo lokufa ngowe-1798, kuba oko kwakube “kumiselwe” ukuba kwenzeke ekupheleni komsindo wokuqala, owawusisiphelo semfazwe eyaziswa phezu kwengcwele nomkhosi ngamagunya amabini atshabalalisayo obuhedeni nobupopu. Zonke ezi nyaniso zibekiwe kumanqaku akutshanje.

“Ihenyukazi enkulu” yihenyu yaseTire kaIsaya, eyayimele ilityalwe kangangeminyaka engamashumi asixhenxe engumfuziselo, eyayizi “iintsuku zokumkani omnye.” Imbali yeUnited States yimbali yeminyaka engamashumi asixhenxe engumfuziselo, eyayifuziselwe kwangaphambili yiminyaka engamashumi asixhenxe yobuthinjwa ngexesha lolawulo lweBhabhiloni, ubukumkani bokuqala besiprofeto seBhayibhile. Ngelo xesha lembali, ihenyukazi enkulu yaseTire yayimele ilityalwe. Ekupheleni kwalo mbali yayimele ikhunjulwe ize iphinde

iphume iye kucula iingoma zayo, ngaloo ndlela ikrexeze nookumkani behlabathi. UYohane wathwalwa ngomoya wasiwa kwimbali yolawulo lobupopu ukuze abone isigwebo samandla obupopu. Isigwebo sentombi yompristi eyayikrexezile sasikukuba mayitshiswe ngomlilo.

Kwaye intombi yakhe nawuphi na umbingeleli, ukuba izingcolisa ngokuhenyuza, iyamngcolisa uyise wayo; mayitshiswe ngomlilo. Levitikus 21:9.

Embonweni womgwebo wehenyukazi enkulu, awawunikwa uYohane ngomnye weengelosi ezathulula esinye sezibetho ezisixhenxe zokugqibela, kwaboniswa ukuba yatshiswa ngomlilo.

Zaye iimpondo ezilishumi ozibonileyo phezu kwerhamncwa, zona ziya kulithiya ihenyukazi, zilenze libe yinkangala, lize, ziyidle inyama yalo, zilitshise ngomlilo. IsiTyhilelo 17:16.

Amanzi ahleli phezu kwawo ihenyukazi elikhulu ngabantu behlabathi, abaya kuziswa phantsi kwegunya lalo xa iUnited States ilahlekisa ihlabathi liphela ukuba linqule irhamncwa, elikwanguloo henyukazi enkulu. IUnited States ngoko iba ngukumkani oyintloko wookumkani abalishumi abamelwe kwisiprofeto seSityhilelo seshumi elinesixhenxe, yaye kulo mzekeliso iUnited States imele ukumkani wokuqala ukuba enze uhenyuzo nehenyukazi, nangona iya kulwenza olo senzo nabo bonke ookumkani emva koko.

Ukumkani wokuqala kookumkani abaninzi umelwe nguAhabhi, owayetshate nehenyukazi elikhulu, elimelwe njengoIzebhele ebandleni laseTiyatira. Umgwebo kaIzebhele (ihenyukazi elikhulu) uphunyezwa ngookumkani abalishumi, abaya kunyanzeliswa ukuba bangene kumanyano lwecawe norhulumente ngamandla eUnited States. Abo kumkani baya kuvuma ukuvumela upopu ukuba alawule ihlabathi (ahlale phezu kwamanzi), nangona beyithiyile ihenyukazi elo.

Yaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekafumani bucumkani; kodwa bamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba bacinga nto-nye, baya kunikela amandla nobugorha babo kulo irhamncwa. Aba baya kulwa neMvana, kodwa iMvana iya kuboyisa; kuba iyiNkosi yookumkani, noKumkani wookumkani; nabo bakunye nayo bangababizweyo, nabanyuliweyo, nabathembekileyo. Waza wathi kum, Amanzi owabonileyo, apho ihenyukazi lihleli khona, ngabantu, nezihlwele, neentlanga, neelwimi. Zaye iimpondo ezilishumi ozibonileyo phezu kwerhamncwa, zona ziya kulithiya ihenyukazi, zilishiye lisenkangala lize, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ubeke ezintliziyweni zazo ukuba zizalisekise ukuthanda kwakhe, zibe ncam-nye, zibunikele ubukumkani bazo kulo irhamncwa, ade azaliseke amazwi kaThixo. Ke umfazi owambonayo sisixeko esikhulu, esilawula phezu kookumkani bomhlaba. ISityhilelo 17:12–18.

“Ookumkani abalishumi” (iZizwe eziManyeneyo), enyanisweni bayabuthiya ubupopu, kodwa banyanzelwa ziimeko ukuba banikele ubukumkani babo obuhlala umzuzwana nje kumandla obupopu ngethemba elilize lokusindisa ihlabathi kwiintlekele zalo ezandayo. Xa beqonda inkohliso yakhe, baba sisixhobo sokumtshisa ngomlilo ekuzalisekiseni komthetho okuLevitikus.

“Ookumkani abalishumi” “balwa neMvana” ngentshutshiso abayizisela abantu bakaThixo bemihla yokugqibela.

Kungani na iintlanga zixokozela, nabantu becinga into engento? Ookumkani bomhlaba bayazimisa, nabalawuli babhunga kunye, bemelene noYehova, bemelene noMthanjiswa wakhe, besithi, Masiziqhawule iimbophelelo zabo, sizilahle kuthi iintambo zabo. Lowo uhleli emazulwini uya kuhleka; iNkosi iya kubadela. Wosuka athethe kubo ngomsindo wakhe, abaxhalabise ngengqumbo yakhe enkulu. IiNdumiso 2:1–5.

Intshutshiso eyenzelwa upopu ngookumkani bomhlaba, nayo yenziwa nxamnye noKristu emnqamlezweni.

owathi ngomlomo womkhonzi wakho uDavide ukuthi, Zizathubelani iintlanga, nabantu bacinge izinto ezingento? Ookumkani bomhlaba basuka bema, nabalawuli bahlanganisana ndawonye nxamnye neNkosi, nxamnye noKristu wayo. Kuba ngenene bahlanganisana nxamnye noYesu umntwana wakho oyingwele, lowo wamthambisayo, uHerode noPontiyo Pilato kwakunye neentlanga nabantu bakwaSirayeli, ukuze benze konke oko isandla sakho nengqondo yakho yakumisa ngenxa engaphambili ukuba kwenziwe. IZenzo 4:25–28.

“Ookumkani bomhlaba” abema nxamnye noKristu ekubethelelweni kwakhe bamele “ookumkani abalishumi” beSityhilelo seshumi elinesixhenxe abaphinda benze imfazwe neMvana ngokutshutshisa abantu bayo. Emnqamlezweni, abo kumkani babeyiyo “indibano yabangendawo” eyathi “yamrhangqa” uKristu, yaye benza kwa oko kwakhona kubantu bakhe bemihla yokugqibela.

Ngokuba izinja zindingqongile; ibandla labangendawo lindirhawulezile; bagqobhoza izandla zam neenyawo zam. Ndingawabalela onke amathambo am; bona bayandijonga, bandigqolozele. Babelana ngeengubo zam phakathi kwabo, baza benza amaqashiso ngesambatho sam. IiNdumiso 22:16–18.

Ookumkani abalishumi, abazisa umgwebo phezu kwaloo mhenyukazi mkhulu, bayamtshisa ngomlilo, kuba engumhenyukazi ozenza intombi yompristi. Loo kumkani bakwamelwe kwakhona njenge “zinja,” yaye ookumkani abalishumi abayi kutshisa kuphela loo mhenyukazi mkhulu ngomlilo, kodwa baya “kudla inyama yakhe.” Ukufa kukaYezebhele kwazaliseka xa wayephoswa eludongeni, wachaphazeleka emhlabeni, zaza izinja zeza zayidla inyama yakhe.

Kwathi ke ukufika kukaYehu eYizereli, uIzebhele weva ngako; wazithambisa amehlo akhe, walungisa intloko yakhe, wakhangele ngefestyle. Ke kaloku, akungena uYehu ngesango, wathi yena, Ngaba uZimri unoxolo na, lowo wambulalayo inkosi yakhe? Waza yena waphakamisa ubuso bakhe ngasefestileni, wathi, Ngubani okwelam icala? ngubani? Baza bakhangele kuye amakhwenkwe angamathenwa amabini, mhlawumbi mathathu. Wathi yena, Mphoseni ezantsi. Baza bamphosa ezantsi; kwaza kwachaphazeleka eludongeni negazi lakhe, nasemahasheni; waza wamnyathela phantsi. Ke kaloku akungena, wadla wasela, wathi, Khanikhangele ngoku lo mfazi uqalekisiweyo, nimngcwabe; kuba eyintombi yokumkani. Baya ke ukumngcwaba; kodwa abafumananga nto iseleyo kuye ngaphandle kokakayi, neenyawo, neentende zezandla zakhe. Ngoko babuya, bamxelela. Wathi yena, Lilo eli ilizwi likaYehova awalithethayo ngomkhonzi wakhe uEliya waseTishbhi, esithi, Esabelweni saseYizereli izinja ziya kuyidla inyama kaIzebhele; kwaye isidumbu sikaIzebhele siya kuba njengomgquba phezu komhlaba entsimini esabelweni saseYizereli; ukuze bangabi nakuthi, NguIzebhele lo. 2 Kumkani

9:30–37.

Ookumkani abalishumi, abangamazwe aManyeneyo, abanokumkani oyintloko onguUnited States, baya kuzisa isigwebo phezu kobupopu ngokumtshisa ngomlilo nangokutya inyama yakhe. Eso sigwebo seso ingelosi eyafika ukusibonisa kuYohane, yaye ukuze yenze oko yamthwala uYohane yamsa kwimbali yasentlango, kodwa hayi nje kwindawo ethile engacwangciswanga kwimbali yasentlango, koko kanye ekupheleni kweso sithuba. Kuyabonakala ukuba uYohane wabekwa ekupheleni kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, kuba xa ebona umfazi wayesele enxilile ngegazi lentshutshiso yaye sele echongiwe njengonina wamahenyukazi.

Wandisa ke ngoko ngoMoya entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu krwe, lizele ngamagama onyeliso, lineentloko ezisixhenxe neempondo ezilishumi. Kanjalo lo mfazi wayembethe ezimfusa nezibomvu krwe, ehonjiswe ngegolide namatye axabisekileyo neeperile, ephethe esandleni sakhe indebe yegolide izele zizinto ezinezotho nobungcolisa bohendo lwakhe. Kwaye ebunzini lakhe kwakubhaliwe igama, IMFIHLAKALO, IBHABHILONI ENKULU, UNINA WAMAHENYUKAZI NOWEZINTO EZINEZOTHE ZOMHLABA. Ndabona ke umfazi enxiliswe ligazi labangcwele, nangegazi lamangqina kaYesu; ndathi ndakumbona, ndamangaliswa kukumangala okukhulu. ISityhilelo 17:3–6.

Ihenyukazi yaseTire, ekwangulo “henyukazi enkulu” emelwe kwisiTyhilelo seshumi elinesixhenxe, yayiza kulityalwa kude kube lixesha aya kuthi kwakhona acule iingoma zayo aze ahenyuze nookumkani behlabathi.

Nasiphi na isichazi-magama esithembekileyo esapapashwa ngaphambi kowe-1950 sibonisa ukuba umfazi owambethe ezibomvu-bubomvu kwiSityhilelo seshumi elinesixhenxe ungumfuziselo weCawa yamaRoma Katolika, kodwa namhlanje ihlabathi licinga ukuba iCawa yamaKatolika yicawa yamaKristu. Ihlabathi selilibele ukuba ngokwenene ungubani na.

Xa uYohane wayelibona, intshutshiso yeXesha Lobumnyama yayisele isondela esiphelweni sayo, kuba wayesele enxilile ligazi labangcwele. Okwendalo kubonakalisa okomoya, yaye umntu unxila emva kokuba esele, kungekhona ngaphambi koko.

AmaProtestanti awahlukana nobuKatolika kwiinkulungwane ezininzi ngaphambi ko-1798, ayesele eqalile uhambo lwawo lokubuyela kubudlelane bamaKatolika ngowe-1798, kuba wayechongiwe njengo “UNINA WAMAHENYUKAZI.” Xa uYohane wambonayo waza wamangaliswa, amabandla awayekhe ngaphambili azahlula kubudlelane naye ayesele ebuyile. Ngaloo ndlela uYohane wasiwa ku-1798, xa ihenyukazi elikhulu lalisele libulele izigidi ngezigidi zamaKristu, nelalisele lilukuhlile amabandla awayesakuba ngamaProtestanti ukuba amkele ibango lalo lokuzidla lokuba laliyintloko yamabandla, njengoko uJustinian wayelichazile ngonyaka ka-533.

Ukusuka kumbono wobuprofeti wonyaka ka-1798, isithunywa sezulu sandula ukubonisa uYohane umfanekiso wokugqibela wezikumkani zobuprofeti beBhayibhile.

Yathi ke ingelosi kum, Yini na ukuba umangaliswe? Ndiya kukuxelela imfihlakalo yomfazi, neyesilo esimthweleyo, esineentloko ezisixhenxe neempondo ezilishumi. Isilo osibonileyo sasikho, yaye asikho; yaye siya kunyuka siphume enzonzobileni, size siye entshabalalweni;

nabo bahleli phezu komhlaba baya kumangaliswa, abo amagama abo angabhalwanga encwadini yobomi kwasekusekweni kwehlabathi, xa besibona isilo esasikho, singasekho, ukanti sikhona. Nantsi ke ingqiqo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli kuzo umfazi. Kanjalo kukho ookumkani abasixhenxe: abahlanu bawile, omnye ukho, omnye akakafiki; yaye xa efika, umele ukuhlala ixesha elifutshane. Naso isilo esasikho, singasekho, kwaso sisisesibhozo, singesesixhenxe, yaye siya entshabalalweni. Neempondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekabamkeli ubukumkani; kodwa bamkela igunya njengookumkani, ilixa linye kunye nesilo. IsiTyhilelo 17:7–12.

Irhamncwa bubukumkani kwisiprofeto seBhayibhile, njengoko kuchongwa ngokulula kwizahluko zesixhenxe nesezibhozo zikaDaniyeli; yaye imfihlelo ethi ingelosi iyityhile kuYohane yimfihlelo yerhamncwa nomfazi okhwele phezu kwerhamncwa. Umfazi okhwele phezu kwerhamncwa ulilo ihenyukazi elikhulu elikrexeza nookumkani behlabathi. NguYezebehe, yaye indoda yakhe nguAhabhi.

Ngenxa yoko ke indoda iya kumshiya uyise nonina, ihlangane nomkayo; baze babe nyama-nye. Genesis 2:24.

Indoda yindoda, nomfazi ngumfazi, kodwa kunye banye baba yinyama enye. Imfihlakalo yerhamncwa yeyokuba liyindibaniselwano yebandla norhulumente, indibaniselwano yomfazi (ibandla) nerhamncwa (ookumkani) abangubukumkani obunye, obunezahlulo ezibini. Ubugcisa borhulumente nobugcisa bebandla budityanisiwe, umfazi engulowo ulawula olo lwalamano, “ngumfanekiso werhamncwa.” UYohane uboniswa umfazi ethwelwe lirhamncwa, kuba nguyena ulawula olo lwalamano.

Ke lona elo mfazi umbonileyo, sisixeko esikhulu eso, silawula phezu kookumkani bomhlaba. ISityhilelo 17:18.

Ndawonye irhamncwa nalo mfazi bamele ubukumkani obunye (inyama enye), kodwa isithunywa sigxininisa ubudlelane behenyukazi enkulu nookumkani bomhlaba. “Irhamncwa elo” “lalikho, alisekho”, neliza “kunyuka liphume enzonzobileni, liye entshabalalweni,” nalelo “baya kumangaliswa” ngalo “abemi behlabathi” luphapha xa inxeba lokufa lehunyukazi enkulu liphilisiwe. “Lalililo” ubukumkani besihlanu besiprofeto seBhayibhile, kodwa “kwagqitywa” ukuba liya kwamkela inxeba lokufa ngowe-1798.

Xa uYohane wayethuthwa ngomoya wasiwa ku-1798, waye “engelo” irhamncwa; kanti “ke” xa inxeba lalo elibulalayo liphiliswa ekupheleni kweminyaka engamashumi asixhenxe yokomfuziselo egqitywa ngumthetho weCawa ozayo kungekudala, “liyilo” kwakhona liphila, licula iingoma zalo, likrexeza, lize libulale amaKristu.

Isahluko seshumi elinesixhenxe sisingeniso sokugqibela sezikumkani zesiprofeto seBhayibhile, yaye ngenxa yoko simele sivumelane nokukhankanywa kokuqala kwezikumkani zesiprofeto seBhayibhile. Ukukhankanywa kokuqala kwezo zikumkani kufumaneka kuDaniyeli isahluko sesibini, esiboniswe kuzo zombini iitshathi ezazizalisekisa umyalelo kaHabakuki wokuba “bhala umbono, uwucacise emacwecweni.”

AmaMillerites ayenyanisile ekuqondeni kwawo ubukumkani bukaDaniyeli besiprofeto seBhayibhile njengoko bubonakalisiwe kwizahluko zesibini, zesixhenxe nezeyesibhozo, kodwa ukuqonda kwawo kwakungaphelelanga. Iigugu zikaMiller zesahluko sesibini sikaDaniyeli zikhanya ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela, kuba kuye kwaqondwa ukuba zichonga isalathiso sokuqala, kungekuphela nje sobukumkani besiprofeto seBhayibhile, kodwa kwanasesalathisweni sokuqala sesityhilelo sokuba elesibhozo livela kwasixhenxe. UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye uYohane, kwiSityhilelo seshumi elinesixhenxe, uchonga ubukumkani bokugqibela basemhlabeni xa esazisa “irhamncwa elo” “laliyikho, alikho; liza kunyuka liphuma enzonzobileni, liye entshabalalweni.” Irhamncwa linyuka liphuma “enzonzobileni,” nto leyo eluphawu “lokubonakaliswa okutsha kwamandla kaSathana.”

“‘Xa be sele bewugqibile [begqibezela] ubungqina bazo.’ Ixesha apho amangqina amabini ayemelwe kukuprofeta enxibe amarhonya laphela ngowe-1798. Xa ayesondela ekupheleni komsebenzi wawo ekusithekeni, kwakufuneka kwenziwe imfazwe nxamnye nawo nguloo mandla amelwe ‘lirhamncwa elinyuka liphuma enzonzobileni.’ Kumazwe amaninzi aseYurophu amagunya awayelawula eBandleni nakuRhulumente aye kangangeenkulungwane elawulwa nguSathana, esebenzisa upopu njengesixhobo. Kodwa apha kuboniswa imbonakalo entsha yamandla kaSathana.” The Great Controversy, 268.

Abanye babefundisi bezakwalizwi baya kuthi, ngenxa yokuba “irhamncwa elinyuka liphuma enzonzobileni” kwiSityhilelo seshumi elinanye lichongiwe kweso siqendu njengokungakholelwa kubukho bukaThixo koVukelo lwaseFransi, ngoko ke intetho ethi “enzonzobileni” iluphawu lokungakholelwa kubukho bukaThixo. Kodwa ubuSilamsi banyuka buphuma “enzonzobileni” kwiSityhilelo sesithoba, kanti ubuSilamsi asikokungakholelwa kubukho bukaThixo. Inzonzobila imele ukubonakaliswa kobusathana.

“Ndambikela ukuba iNkosi ibindibonisile embonweni ukuba i-mesmerism ivela kuMtyholi, emhadini ongenasiphelo, nokuba kungekudala iya kubuyela khona, kunye nabo baqhubeka ukuyisebenzisa.” Review and Herald, Julayi 21, 1851.

Into evela “kuMtyholi,” yinto evela “emhadini ongenasiphelo.” KwiSityhilelo seshumi elinesixhenxe irhamncwa elinyuka liphuma emhadini ongenasiphelo ligunya eliya entshabalalweni, yaye abo amagama abo angabhalwanga encwadini baya kulilandela bemangalisiwe. “Intshabalalo” ithetha ukugwetywa ngonaphakade, yaye imelwe kwiSityhilelo njenge “chibi lomlilo,” apho irhamncwa liphoselwa khona.

Ke elo rhamncwa irhamncwa, kwanaye nomprofeti wobuxoki, owenza imimangaliso phambi kwalo, awabakhohlisa ngayo abo babelwamkele uphawu lwerhamncwa nabo babenqula umfanekiso walo. Bobabini baphoswa bephila echibini lomlilo ovutha ngesalfure. ISityhilelo 19:20.

Kwisahluko seshumi elinesithathu kuchongwa irhamncwa lokuqala eliphuma elwandle, uDade White alichaza ngokungqalileyo njengobupopu. Kule ndinyana ihlabathi limangaliswa lilandela irhamncwa lobupopu.

Ndabona enye yeentloko zayo ngathi inenxeba lokufa; ke lona inxeba layo elibulalayo laphiliswa; laza lonke ihlabathi lamangaliswa lalandela irhamncwa. ISityhilelo 13:13.

Irhamncwa yesiTyhilelo seshumi elinesixhenxe abaya “kumangaliswa ngabo abahleli emhlabeni” ngenxa yalo, sisibonakaliso sokugqibela samandla kaSathana esenzeka xa inxeba elibulalayo lobupopu liphiliswa ngumthetho weCawa oza kufika kungekudala. Zonke iimpawu zesiprofeto zomfazi nerhamncwa alikhweleyo kwisahluko seshumi elinesixhenxe, ziwachonga amabandla aseRoma, kanye njengoko kwakuchongiwe zizichazi-magama ezapapashwa phambi kowe-1950.

Irhamncwa yeSityhilelo ishumi elinesixhenxe, luphawu lomanyano lwebandla norhulumente, olungumfanekiso werhamncwa. Irhamncwa elineentloko ezisixhenxe neempondo ezilishumi bubukumkani obakhiwe ngookumkani abalishumi (iZizwe eziManyeneyo), elo umfazi alikhweleyo aze alawule phezu kwalo. Umfazi lowo bubupopu, ochongwa njengoBhabhiloni omkhulu, unina wamahenyukazi. Emva kokuba iimpawu zichongiwe sinokubuyela ku-1798; indawo embalini awathwalelwa kuyo uYohane ukuze amkele umbonakaliso wokugqibela wobukumkani beziprofeto zeBhayibhile.

Siya kujongana nezo zikumkani, nendlela ezimelwe ngayo kuDaniyeli isahluko sesibini, kwinqaku elilandelayo.

“Isizwe ngasinye esithe sangena eqongeni lezenzo sivunyelwe ukuba sithabathe indawo yaso emhlabeni, ukuze kubonakale ukuba siya kuwuzalisekisa na umnqophiso ‘woMlindi nangoNgcwele.’ Isiprofeto silandele ukunyuka nokuwa kwezikumkani ezikhulu zehlabathi—iBhabheli, amaMedi namaPersi, iGrisi, neRoma. Kwisizwe ngasinye kwezi, njengakwizizwe ezinamandla amancinane, imbali yaziphinda. Ngasinye saba nexesha laso lokuvavanywa, ngasinye sasilela, uzuko lwaso lwaphela, amandla aso amka, yaye indawo yaso yathatyathwa sesinye.”

“Ngelixa izizwe zaziwala imigaqo kaThixo, zaza koku kwala kwazo zazenzela intshabalalo yazo, kwakusabonakala ngokucacileyo ukuba injongo yobuthixo, elawula phezu kwako konke, yayisebenza ngazo zonke iintshukumo zazo.” Education, 177.