

Panium — Inani Lesixhenxe

Daniyeli 11 Utyhiliwe: Imigca Yesiprofeto ukusuka ku-1989 ukuya kuMthetho weCawa

Jeff Pippenger
2025-03-15

Sisebenza ekudibaniseni yonke imigca kaDaniyeli ishumi elinanye ngokunxulumene nembali efihlakeleyo yevesi yamashumi amane emele u-1989 kude kuse kumthetho weCawa eUnited States. Ubizo lwethu njengabafundi besiprofeto kukwahlula ngokuchanekileyo ilizwi lenyaniso.

Zimiseleni ukuze uzibonakalise uvunyiwe phambi koThixo, ungumsebenzi ongenasizathu sakuba neentloni, elahlula ngokuchanekileyo ilizwi lenyaniso. 2 Timoti 2:15.

Isahluko seshumi elinanye sikaDaniyeli sinokwahlulwa sibe yimigca elishumi yesiprofeto. Iindinyana zokuqala ukuya kwesine zimele umgca omnye wesiprofeto. Iindinyana zesihlanu ukuya kwesithoba zimele umgca wesibini. Indinyana yeshumi imele umgca wesithathu. Iindinyana zeshumi elinanye neshumi elinesibini zimele umgca wesine. Umgca wesihlanu ziindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu. Umgca wesithandathu ziindinyana zeshumi elinesithandathu ukuya kwamashumi amabini anesibini. Umgca wesixhenxe ziindinyana zamashumi amabini anesithathu namashumi amabini anesine. Iindinyana zamashumi amabini anesine ukuya kweyamashumi amathathu ananye zingumgca wesibhozo. Iindinyana zamashumi amathathu ananye ukuya kwamashumi amane zingumgca wesithoba, yaye umgca weshumi nowokugqibela ziindinyana zamashumi amane ukuya kwamashumi amane anesihlanu. Le migca ilishumi imele ukuhlanganiswa, umgca phezu komgca.

Ngubani na aya kumfundisa ulwazi? yaye ngubani na aya kumenza aqonde imfundiso? ngabo balunyulwe ebisini, abarhutyulweyo emabeleni.

Ngokuba umthetho umele ube phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane:

Kuba uya kuthetha kwesi sizwe ngemilebe ethintithayo nangolunye ulwimi. Abo wathi kubo, Le yindawo yokuphumla eninokuthi ngayo nibaphumze abadiniweyo; kwaye oku kukuhlaziyeka: kanti ke abazanga beve.

Kodwa ilizwi leNkosi laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha intwana, nalapha intwana; ukuze bahambe, bawe ngasemva, baphuke, babanjiswe emgibeni, bathinjwe. Isaya 28:9–13.

Ngamnye kwale migca ilishumi yesiprofeto, kambe ke, inxulumene neminye, kodwa ngaphakathi komgca ngamnye kunokubonwa umxholo othile. Nangona umgca ngamnye unomxholo ophambili, le migca inobungqina obungaphezulu kobunye kuphela. Ndizimisele ukuchonga umxholo ngamnye kule migca ilishumi.

Umgca Wokuqala

Mna ke, ngomnyaka wokuqala kaDariyo umMedi, nam ndema ukuze ndimqinise ndimmiselele. Ke kaloku ndiya kukubonisa inyaniso. Yabona, kuseza kuvela ookumkani abathathu ePersi; nowesine uya kuba sisityebi kakhulu kunabo bonke; aze ngamandla akhe, ngobutyebi bakhe, avuse bonke ukuba bamelane nobukumkani bamaGrike. Kwaye kuya kuvela ukumkani onamandla, oya kulawula ngobukhosi obukhulu, enze ngokuthanda kwakhe. Ke xa ethe wavela, ubukumkani bakhe buya kwaphulwa, buhlulwe busingise kwimimoya yomine yezulu; kungabi kwinzala yakhe, kungabi ngokobukhosi bakhe awabulawulayo; kuba ubukumkani bakhe buya kuncothulwa, bunikwe abanye ngaphandle kwabo. Daniyeli 11:1-4.

Unyaka wokuqala kaDariyo uphawula ukuphela kweminyaka engamashumi asixhenxe, ngaloo ndlela uchaza ixesha lesiprofeto lokuphela. Ngevesi yesithathu uAleksandire Omkhulu useka ubukumkani bakhe behlabathi lonke, yaye ngevesi yesine ubukumkani bakhe babuza kuhluthwa buze bohlulwa bube ngamacala amane omoya. Ukusebenzisa uDariyo njengexesha lokuphela ngo-1989 kusivumela ukuba sibale ookumkani abamelwe kwivesi yesibini. Xa uGabriyeli esithi kwivesi yokuqala, “Kanjalo ngonyaka wokuqala kaDariyo,” ulandelela oko wakwazisa uDaniyeli ekuqaleni kombono, owaqala kwisahluko seshumi.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheletesatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda ke loo nto, waza wayiqonda nombono. Daniyeli 10:1.

Uphawu olumele “ixesha lesiphelo” luqulethe imiqondiso emibini. “Ixesha lesiphelo” kumgca wesiprofeto kaMoses lwalusisizalo sika-Aron, kwaza kwalandela emva kweminyaka emithathu ukuzalwa kukaMoses. UAron noMoses bangumqondiso onezahlulo ezimbini “wexesha lesiphelo” kwimbali yabo, yaye bafanekisela ukuzalwa kukaYohane umBhaptizi noYesu emva kweenyanga ezintandathu. “Ixesha lesiphelo” ngo-1798 laphawulwa ngokubanjwa kukapopu waseRoma, owathi emva koko wasweleka esekuthinjweni ngo-1799. Ukusuka “kumnyaka wokuqala kaDariyo umMede” kuse “kumnyaka wesithathu kaKoreshi ukumkani wasePersi”; uDariyo noKoreshi bamele “ixesha lesiphelo” ngo-1989, kuba bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababephila kuyo.

Ke zonke ezi zinto zabelela bona ukuba zibe yimizekelo; zaza zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zehlabathi. 1 Korinte 10:11.

UDariyo noKoreshi bamele uRonald Reagan noGeorge Bush omdala ngowe-1989. Bobabini babengomongameli ngaloo nyaka. Ivesi yokuqala yesahluko seshumi elinanye ibeka umbono kunyaka wesithathu kaKoreshi, nto leyo eyayiza kumela uGeorge Bush omdala olandela uReagan njengoko uKoreshi walandela uDariyo. Ivesi yesibini ithi ookumkani abathathu baya kusamisa, owesine ke esisityebi ngakumbi kunabo bonke. Ixesha lokugqibela “lasesiphelweni” kwisahluko seshumi elinanye liqala ngowe-1989 yaye lichaza ukuba emva kukaGeorge Bush omdala ookumkani abathathu babesaza kumisa, ngaloo ndlela lichonga oomongameli abathathu abalandela uBush omdala. Abo kumkani bathathu yayinguBill Clinton, uGeorge Bush omncinane, uBarak Obama, yaza ke oyena mongameli usisityebi, uDonald Trump, “ngamandla akhe” yaye

“ngobutyebi bakhe uya kuvusa bonke ukuba bamelane nobukumkani baseGrisi”.

Ngoko ke ivesi yesithathu yazisa ngoAleksandire Omkhulu, yaye ngenxa yoko imela ngokomfuziselo umkhokeli wokugqibela weZizwe eziManyeneyo odibana nobupopu ngemihla yokugqibela, kodwa othi, njengobupopu, afike esiphelweni sakhe. IZizwe eziManyeneyo bubukumkani besixhenxe obumelwe njengookumkani abalishumi kwiSityhilelo seshumi elinesixhenxe, yaye umanyano lwabo kumkani balishumi luyavuma ukunikela ubukumkani babo besixhenxe kulo rhulumente wesilo sobupopu kangangeyure enye engokomfuziselo.

Yaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekamkeli bukumkani; kodwa bamkela amandla njengookumkani iyure enye kunye nerhamncwa. Aba banengqondo-nye, yaye baya kunikela amandla nobugorha babo kurhamncwa. Aba baya kulwa neMvana, yaye iMvana iya kuboyisa; kuba iyiNkosi yeenkosi, noKumkani wookumkani: nabo bakunye nayo babiziwe, banyuliwe, bathembekile. ISityhilelo 17:12–14.

Abo kumkani balishumi bamelwe ziindima zesithathu nezesine, kwananjalo nembali yokunyuka nokuwa kuka-Aleksandire Omkhulu owazalisekisa ezo ndima ngenkulungwane yesine. IGrisi bubukumkani besithathu besiprofeto seBhayibhile yaye iluphawu lwenamba, isahlulo sesithathu somanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki. Emnqamlezweni umyalezo othi “Kumkani wamaYuda” wabhalwa ngesiHebhere, ngesiLatini nangesiGrike; umele amaYuda, amaRoma, nentsalela yezihlwele ezivela kwezinye iintlanga ezaziza kuba seYerusalem ngePasika. AmaGrike amele inamba, amaRoma amele irhamncwa, yaye amaYuda ayengumprofeti wobuxoki.

Ivesi ezine zokuqala zesahluko seshumi elinanye zichaza ukuphela kwamandla enyoka asemhlabeni awenza uhenyuzo namandla kapopu xa ixesha lovavanyo lobabalo loluntu livalwa. Ivesi zesithathu nezesine zichaza ukuvuka kokugqibela nokuwa kokugqibela kwembonakalo yokugqibela yamandla enyoka asemhlabeni. Ezi vesi zigubungela iivesi ezintandathu zokugqibela ezichaza ukuphela kwerhamncwa elenza uhenyuzo nookumkani bomhlaba. Ukuqala nokuphela kwesahluko seshumi elinanye kuchaza imbali apho iintshaba zikaThixo zifika esiphelweni sazo kungekho namnye wokuzinceda. Ivesi ezine zokuqala, zihambelaniswe nezi vesi zintandathu zokugqibela, yaye ngokwenjalo zithwala umfuziselo weMithetho eliShumi, zinilitye lemiyalelo emine yokuqala nelitye elinemiya lelo emithandathu yokugqibela, lo gama zikwasimbolisa novavanyo ngenani ishumi.

Ivesi ezine zokuqala zimele isiqalo esibonakalisa isiphelo, ngoxa zisekela umyalezo njengoqala “ngexesha lesiphelo” ngo-1989. Ezo vesi zimele ixesha elisusela ku-1989 kude kube kukuvalwa kwethuba lovavanyo loluntu, ngaloo ndlela zishwankathela umyalezo weevesi ezintandathu zokugqibela, ezilulwandiso lolwazi olwatyhilwayo ngo-1989, oluchaza iziganeko ezinxulumene nokuvalwa kwethuba lovavanyo.

Ezi ndinyana zinika isiseko sobuprofeti sokuqonda ukuba, ukuqala ngowe-1989, kwakuya kubakho oomongameli abasibhozo bebonke, lowo wesibhozo abe ephuma kwabasixhenxe ababengaphambi kwakhe; ngaloo ndlela zidityanisa esi sicutshulwa nentsonkothi yalowo wesibhozo ongowabasixhenxe, nto leyo eluphawu lobuprofeti oluyinyaniso yangoku kwimihla yokugqibela.

Umxholo onokuqondwa kwezi ndinyana yintshabalalo yokugqibela yamandla egongqongqo enza uhenyuzo nehenyukazi laseTire. Ihenyukazi lenza uhenyuzo nookumkani bonke behlabathi, kodwa kanye njengokuba iFransi yamandulo yaba lizibulo lebandla lamaKatolika xa uClovis wanikela itrone yakhe kubupopu ngowama-496, ngokunjalo nerhamncwa lomhlaba laseUnited States nalo liya kuba lelokuqala kookumkani ukwenza uhenyuzo nehenyukazi ngexesha lomthetho weCawa. Kanye njengokuba kwizindinyana ezintandathu zokugqibela izindinyana ezine zokuqala zichonga zize zigxininise onke la mandla mathathu akhokelela ihlabathi eArmagedon, kodwa umxholo kwizindinyana ezine zokuqala ngamandla egongqongqo amelwe yiGrisi noAlexander Omkhulu.

URagan waqalisa inkqubo yoomongameli abasibhozo ekhokelele ngoku kowokugqibela kwabo basibhozo. Umongameli wesibhozo uya kumisa umfanekiselo werhamncwa aze anyanzelise umthetho weCawa eUnited States, lo gama ekwangumququzeleli wesivumelwano esimenza intloko yeZizwe eziManyeneyo, eziya kuthi kanye ngelo xesha zingene kubudlelwane behlabathi lonke phakathi kwecawa norhulumente phantsi kwesingxengxezo sokusombulula imfazwe eyandayo yobuSilamsi obugqithisileyo.

Utshintsho lwe-United States, olusisilwanyana somhlaba seSityhilelo isahluko seshumi elinesithathu, ukusuka ekubeni bubukumkani besithandathu besiprofeto seBhayibhile ukuya ekubeni yintloko yobukumkani besixhenxe besiprofeto seBhayibhile, ngoxa bugqibezela ubudlelwane obungekho mthethweni nobukumkani besibhozo besiprofeto seBhayibhile, lubonakaliswa ukusuka kwindinyana yokuqala echaza u-1989, ludlule koomongameli abakhokelela kumthetho weCawa eUnited States, luze ngoko nangoko luchaze ukumkani onamandla emi. Loo kumkani onamandla nguTrump ethatha ulawulo phezu kweZizwe eziManyeneyo, nto leyo asele ngoku ekwinkqubo yokuyichitha kwangaphambili phambi kweemfuno zakhe.

Umgca Wesibini

Ivesi yesihlanu ukuya kweyesithoba imele ukukhankanywa kokuqala kunye nomzekeliso wenqaku ngalinye wemfazwe phakathi kookumkani basentla nabasemazantsi, esetyenziswa sisahluko sonke njengemvelaphi ephambili yesiprofeto. Ivesi yesihlanu ibeka umxholo wale ndima.

Yaye ukumkani wasemazantsi uya kuba namandla, kube njalo nomnye kubathetheli bakhe; yena ke uya kuba namandla ngaphezu kwakhe, abe nobukhosi; ubukhosi bakhe buya kuba bubukhulu obukhulu. Daniyeli 11:5.

UPtolemy I Soter noSeleucus I Nicator bamelwe kule ndinyana. Bobabini babengabane kwesine sama-“Diadochi” (okuthetha umlandeli) bobukumkani buka-Aleksandire. USeleucus ngowokuqala “ukumkani wasemntla” kwisahluko seshumi elinanye, yaye ngokuvumelana neRoma yobuhedeni, iRoma yobupapa neRoma yanamhlanje—uSeleucus wamiswa kuphela njengokumkani wasemntla ngokwesiprofeto emva koloyiso oluthathu oluphambili okanye iziganeko ezibalulekileyo: ukubuyiselwa kwakhe kweBhabheli ngowama-312 BC, iDabi laseIpsus ngowama-301 BC, neDabi laseCorupedium ngowama-281 BC. Ezi ntshukumo zaboyisa abakhuphisana naye abakhulu, zandisa ubukumkani bakhe, zaza zaqinisa ulawulo lwakhe kummandla lowo.

Umgca wesibini uqala ngokuchonga ookumkani basentla nabasemzantsi ngokwahlukileyo kwabanye abalandela emva kwabo (iiDiadochi) bobukumkani buka-Aleksandire obahlulahlulwayo. Uqala ngokuchonga ukuba ukumkani wasentla uxhotyiswa ngegunya kuphela emva kokoyisa kathathu. Emva koko, kwimbali yomzabalazo wobukhosi owatyhilekayo emva kokufa kuka-Aleksandire kwiivesi zesithandathu kuse kwesesithoba, kuchongwa ixesha eliphetha ngokuwiswa kokumkani wasentla ngumkani wasemzantsi. Esi sisihlandlo sokuqala kwezithathu kwisahluko seshumi elinanye apho ukumkani wasemzantsi oyisa ukumkani wasentla. Ezi zisinika amangqina amathathu angaphakathi kweso sahluko amisa ngokucacileyo iimpawu zendlela yembali ekhokelela ekubeni ukumkani wasemzantsi oyise ukumkani wasentla.

Ke ukumkani wasezantsi uya kuba namandla, kunye nomnye wabathetheli bakhe; naye uya kuba namandla ngaphezu kwakhe, abe nolawulo; ulawulo lwakhe lube lulawulo olukhulu. Ke ekupheleni kweminyaka baya kudibana; kuba intombi yokumkani wasezantsi iya kuza kukumkani wasentla ukwenza isivumelwano; kodwa ayiyi kugcina amandla engalo; naye akayi kuma, kwanengalo yakhe: kodwa iya kunikelwa, kwanabo bayizisileyo, nalowo wayizalayo, nalowo wayeyomelezile ngaloo maxesha. Kodwa kuya kuvela ihlumelo eliphuma ezingcanjini zayo, limi endaweni yakhe, lona eliya kuza nomkhosi, lingene enqabeni yokumkani wasentla, lenze ngokuchasene nabo, lize loyise: Kwaye liya kuthimba libase eYiputa oothixo babo, kunye neenkosana zabo, kunye nezitya zabo ezinqwenelekayo zesilivere nezegolide; yaye liya kuhlala iminyaka emininzi ngaphezu kokumkani wasentla. Ngoko ukumkani wasezantsi uya kungena ebukumkanini bakhe, aze abuyele ezweni lakhe. Daniyeli 11:5–9.

Ukuzaliseka kwembali kwezi ndinyana kubonelela ngomfuziselo wokuzaliseka kwesiprofeto seminyaka eliwaka elinamakhulu mabini anamashumi amathandathu yolawulo lobupapa oluchongwe kwiindinyana zamashumi amathathu ananye ukuya kumashumi amane, kwanomfuziselo wesiprofeto wokuzaliseka kwendinyana yeshumi elinanye, eyathi yazaliseka kuqala ngowama-217 BC kwiMfazwe yaseRaphia. Abo bangqina bathathu bachonga iimpawu zeMfazwe yaseUkraine apho uPutin, ukumkani wokugqibela wasemzantsi, aya koyisa umkhosi wesithethi sokumela ukumkani wasemantla ongupopu.

Umxholo womgca wesibini wembali yesiprofeto ngowokuba inxeba elibulalayo linikwa ubupopu ngowe-1798, njengoko limelwe ziindima zesihlanu ukuya kwesesithoba nemfazwe yaseRaphia kwindima yeshumi elinanye. Ukumkani wasezantsi, onguYiputa, ligunya lenamba.

Nyana womntu, bhekisa ubuso bakho ngakuFaro ukumkani waseYiputa, uprofete ngokuchasene naye, nangokuchasene neYiputa yonke; thetha, uthi, Itsho iNkosi uYehova ukuthi; Yabona, ndichasene nawe, Faro kumkani waseYiputa, inamba enkulu elele phakathi kwemilambo yayo, ethe, Umlambo wam ngowam, ndazenzela wona ngokwam. Hezekile 29:2, 3.

Imizekeliso emithathu yokumkani wasemazantsi owoyisa ukumkani wasemantla kwisahluko seshumi elinanye iyadityaniswa ukuze ichonge ukuwa kokugqibela kokumkani wasemantla kwiindinyana yamashumi amane anesihlanu.

Yaye uya kuzimisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engcwele yobuqaqawuli; kanti ke uya kufika esiphelweni sakhe, kungekho namnye oya kumnceda. Daniyeli 11:45.

Kukho imigca emithathu kwisahluko seshumi elinanye ebonakalisa ukumkani wasezantsi esoyisa ukumkani wasemntla, kodwa xa ukumkani wasemntla efikelela esiphelweni sakhe kungekho bani umncedayo, oko akubonakali ngokucacileyo ngolo hlobo. Kodwa incwadi yeSityhilelo iyachaza ukuba ngamandla enamba amwisayo ngokutya inyama yakhe nokumtshisa ngomlilo. Xa amandla enamba sele eqondwe encwadini yeSityhilelo, sinako ukubona ookumkani, abangabo kananjalo inamba, kwaye bangukumkani wasezantsi nabo, abaya kumwisa ukumkani wasemntla kwindima yamashumi amane anesihlanu. Amangqina amathathu athe ngqo kwesi sahluko, onke enika ubungqina bokuzaliseka kwawo okugqibeleleyo njengoko emelwe ngonxulumano lweencwadi zikaDaniyeli neSityhilelo.

Ukumkani wangoku wobupopu wasentla ufikelela esiphelweni sakhe kungekho namnye wokumnceda kwivesi yamashumi amane anesihlanu, yaye incwadi yeSityhilelo ichaza indlela amandla obupopu afikelela ngayo esiphelweni sawo ezandleni zamandla enamba.

Yaye iimpondo ezilishumi owazibonayo phezu kwerhamncwa, ziya kulithiya ihenyukazi, zilenze ibe yinkangala kwaye ihlube, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ubeke ezintliziyweni zazo ukuba zizalise ukuthanda kwakhe, zibe ntliziyonye, zinike ubukumkani bazo kwerhamncwa, ade amazwi kaThixo azaliseke. ISityhilelo 17:16, 17.

Ookumkani abalishumi bayamtshisa ngomlilo ukumkani wasemntla wobupopu, badle inyama yakhe. Ookumkani bemihla yokugqibela ngamandla enamba.

“Ookumkani nabalawuli neengqonyela bazibeke phezu kwabo uphawu lomchasi-kristu, yaye bamelwe yinamba eya kulwa nabangcwele—abo bagcina imithetho kaThixo nabanoKholo lukaYesu. Ebuthiyeni babo ngakubantu bakaThixo, nabo bazibonakalisa benetyala lokukhetha uBharabhas endaweni kaKristu.” Testimonies to Ministers, 38.

Ookumkani abalishumi ngamandla enamba, akwamelweyo kananjalo bubukumkani baseGrisi noAlesandire. Abo kumkani ngookumkani basemazantsi, kuba bamelwe nguFaro ukumkani waseYiputa. Baya kudla inyama yakhe, kuba kananjalo bazi “izinja” zesiprofeto athi umdumisi ngazo “libandla labangendawo.”

Ngokuba izinja zindirhawulezile; ibandla labanobubi lindingqingile; bagqobhozile izandla zam neenyawo zam. Ndingawabala onke amathambo am; bona bayandijonga, bandijamele. Bahlulelana ngezambatho zam, benza amaqashiso ngesinxibo sam. IiNdumiso 22:16–18.

Ubupapa bungukumkani basentla kwindinyana yamashumi amane anesihlanu, yaye ubupapa bumelwe nguYezebhele ebandleni laseTiyatira.

Noko ke ndinazo izinto ezimbalwa nxamnye nawe, ngokuba uyamvumela loo mfazi uYezebhele, ozibiza ngokuba ngumprofetikazi, ukuba afundise aze alahlekise abakhonzi bam ukuze benze uhenyuzo, badle nezinto ezibingelelwe kwizithixo. Ndaza ndamnika ixesha lokuba aguquke kuhenyuzo lwakhe; akaguqukanga ke. Yabona, ndiya kumphosa embhedeni,

nabo bakrexeza naye ndibaphose embandezelweni enkulu, ngaphandle kokuba baguquke kwizenzo zabo. ISityhilelo 2:20–22.

Umgwebo kaYezebheli uyafezekiswa xa edliwa zizinja.

UNdikhoyo wathetha kananjalo ngoIzebehele, esithi, Izinja ziya kumudla uIzebehele ngaseludongeni lwaseYizereli. 1 Kumkani 21:23.

Izinja ziyiRoma lobuhedeni, amandla enamba, kuba yayingamaRoma obuhedeni awabethelela uKristu emnqamlezweni.

“Ekubandzelekeni kukaKristu emnqamlezweni kwazaliseka isiprofeto. Kwiminyaka emininzi ngaphambi kokubethelelwa emnqamlezweni, uMsindisi wayesele exele kwangaphambili indlela awayeza kuphathwa ngayo. Wathi, ‘Izinja zindirhawule: indibano yabangendawo indingqingile: bagqobhoza izandla zam neenyawo zam. Ndingawabala onke amathambo am: bayandijonga, bandigqala. Babelana ngeengubo zam phakathi kwabo, benza amaqashiso ngengubo yam.’ INdumiso 22:16–18. Isiprofeto esingengubo zaKhe sazaliseka kungekho cebo okanye kungenelela kwabahlobo okanye kweentshaba zoLowo wayebethelelwe emnqamlezweni. Iingubo zaKhe zanikelwa kumajoni awambeka emnqamlezweni. UKristu wakukuva ukuphikisana kwaloo madoda xa babesabelana ngeengubo phakathi kwabo. Ingubo yaKhe yangaphantsi yayilukwe yaphela ingenamthungo, baza bathi, ‘Masingayikrazuli, koko masenze amaqashiso ngayo, sibone ukuba iya kuba yeyakabani.’” Ulangazelelo Lwamaphakade, 746.

Ookumkani abalishumi, abangamanja, abayindibano yabangendawo, abangamaGrike neYiputa, nabo baya kulitshisa ihenyukazi ngomlilo.

Ke lona intombi yombingeleli, ukuba izihlambela ngokukrexeza, ihlambela uyise; yotshiswa ngomlilo. Levitikus 21:9.

Ookumkani abalishumi bayalitshisa ngomlilo ihenyukazi, kuba lizibiza lingumbingelelikazi kanti lilihenyukazi.

Kuya kuthi ke ngaloo mini iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla yokumkani omnye; ekupheleni kweminyaka emashumi asixhenxe iTire iya kucula njengonongogo. Thabatha uhadi, ujikeleze isixeko, wena nonongogo ulityelweyo; dlala kamnandi, uhlabele iingoma ezininzi, ukuze ukhunjulwe. Kuya kuthi ke emva kokuphela kweminyaka emashumi asixhenxe, uYehova aya kuyityelela iTire, yaye yona iya kubuyela emvuzweni wayo, ihenyuze nezikumkani zonke zehlabathi phezu kobuso bomhlaba. Isaya 23:15–17.

Kwizibhalo zesihlanu ukuya kwezithoba, nakwizibhalo ezingamashumi amathathu ananye ukuya kwamashumi amane, sifumana ubungqina bokuba ubupopu buza kufikelela esiphelweni saso ngezandla zamandla egongqongqo. Lo mgaqo ukwazaliseka ngoku kwiMfazwe yaseUkrainian. La mangqina mathathu asazisa ukuba xa ukumkani wasentla efikelela esiphelweni sakhe kungekho bani wokumnceda kwivesi yamashumi amane anesihlanu, igongqongqo liya kuyidla inyama yalo lize liyitshise ngomlilo. Ngamangqina amathathu, inkuthazo yesenzo segongqongqo iya kuquka

umnqophiso owaphuliweyo.

Kwizibhalo zesihlanu ukuya kwesithoba, iMfazwe yesiBini yamaSiriya yaphela ngomnqophiso ngowama-253 BC. Imfazwe yayiqale ngowama-260 BC, yaye emva kweminyaka esixhenxe kwiMfazwe yesiBini yamaSiriya kwafezekiswa umnqophiso woxolo ngokuba ukumkani wasezantsi wanikela intombi kukumkani wasemantla ukuze ayende intombi yokumkani wasezantsi aze ngaloo manyano lomtshato kuziswe uxolo. Emva kweminyaka esixhenxe yomtshato, ngowama-246 BC, ukumkani wasemantla wamshiya umtshakazi wasemzantsi waza wabuyisela umfazi wakhe wokuqala awayemshiyile xa wayetshata inkosazana yaseYiputa. Isizathu sokuba ukumkani wasezantsi ahlasele ubukumkani basemantla aze abambe ukumkani wasemantla sasingumnqophiso owaphulwayo.

Umnqophiso owaphulwayo wawumfuzisela uMnqophiso waseTolentino owaphulwayo ngowe-1797, owawunika uNapoleon inkuthazo yokuthimba upopu ngowe-1798, njengoko uPtolemy wayemenzile kuSeleucus ngowe-246 BC. Xa uPtolemy III wabuyela eYiputa evela ekoyiseni kwakhe ubukumkani bamaSeleucid basemantla bukaSeleucus II, wazisa eYiputa ubutyebi obuninzi kangangokuba amaYiputa amnika uPtolemy III isibongo esithi “Euergetes” (esithetha uMboneleli) ngenxa yokubuyisela “oothixo babo ababethinjiwe” emva kweminyaka emininzi.

Kodwa esikhundleni sakhe kuya kusuka ihlumela eliphuma ezimpandeni zakhe, eliyakuma endaweni yakhe, liyakuza nebutho, lingene enqabeni yenkosi yasenyakatho, lenze ngokuchasene nabo, loye loyise: Kanjalo liya kuthimba lisiya eYiputa oothixo babo, kunye neenkosana zabo, neempahla zabo ezinqwenelekayo zesilivere neze golide; yaye liya kuhlala iminyaka emininzi ngaphezu kwenkosi yasenyakatho. Daniyeli 11:7, 8.

Xa uNapoleon wathimba upopu ngo-1798, waphanga ubuncwane baseVatican waza wabubuyisela eFransi, njengoko kwabonakaliswa nguPtolemy III, owathabatha ubuncwane kwanaye uSeleucus II wabuyela naye eYiputa, apho uSeleucus II wafa ekuweni ehasheni. Oku kwabonakalisa uNapoleon esusa ubupopu kulo rhabaxa ngo-1798, kwakunye nokufa kukapopu ngo-1799. Ubupopu kwiSityhilelo seshumi elinesixhenxe ngumfazi okhwela phezu kwerhamncwa, yaye ukoyiswa kukaSeleucus, ukuthinjwa kwakhe, nokufa kwakhe okwalandelayo ekuweni ehasheni, kubonakalisa uNapoleon esusa igunya laseburhulumenteni lobupopu (olumelwe njengerhamncwa kwiSityhilelo seshumi elinesixhenxe).

Ngoko wandithabatha ngoMoya wandisa entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu ngokubomvu, lizele ngamagama okunyelisa, lineentloko ezisixhenxe neempondo ezilishumi. ... Yaza ingelosi yathi kum, Yini na ukuba umangaliswe? Ndiya kukuxelela imfihlelo yomfazi, neyeyerhamncwa elimthweleyo, elineentloko ezisixhenxe neempondo ezilishumi. ... Kanjalo umfazi lowo umbonileyo nguloo mzi mkhulu, ulawulayo phezu kookumkani behlabathi. ISityhilelo 17:3, 7, 18.

Indima yesihlanu ukuya kweyesithoba yazisa imfazwe phakathi kokumkani wasentla nokomzantsi kwisahluko seshumi elinanye. Indima yesihlanu ibonelela ngesibophelelo esisiqalo esiya eRoma njengokumkani wasentla, kuba ibonisa ukuba ukumkani wasentla wayeza koyisa iindawo ezintathu

zejografi phambi kokuba alawule ngobukhosi obupheleleyo. Ezi ndima zibonelela ngesakhiwo sesiprofeto esibeka phambili ixesha apho ukumkani wasentla alawula khona kodwa afike esiphelweni sakhe. Le yeyona ngxelo isisiseko nesithembiso sesahluko seshumi elinanye. Umxholo waloo mgca linxeba elibulalayo lokumkani wobupapa wasentla, okanye njengoko indima yamashumi amane anesihlanu isitsho, “ufika esiphelweni sakhe, kungekho namnye wokumnceda.” Le nyaniso yinyaniso yangoku ngemihla yokugqibela.

Siza kuqhubeka kwinqaku elilandelayo.