

Panium — Inani Elishumi Elinanye Elinanye

Ishumi elinanye, ishumi elinanye: Ubungqina bobuprofeti bukaDaniyeli neSityhilelo

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Kube yinqubo ende kum ukufikelela kweli nqanaba kufundo lwePanium, yaye isihloko esithi “Ishumi elinanye, Ishumi elinanye” senzelve ukugxininisa ukuba iNgonyama yesizwe sakwaYuda yaququzelela zombini incwadi kaDaniyeli nencwadi yeSityhilelo ukuze zibeke phambili imigca yangaphakathi neyangaphandle yembali yokutywinwa kwabantu bakaThixo kwisahluko seshumi elinanye nakwivesi yeshumi elinanye. Kanye phambi kokuba ixesha lovavanyo luvalwe kwakho umyalelo wokuvula isiprofeto esiseSityhilelweni esasisitywiniwe kwada kwafika ixesha apho iimbali zesiprofeto zangaphakathi nezingaphandle ezimelwe yimigca emibini yeshumi elinanye—ishumi elinanye, ezifumaneka kwiincwadi zikaDaniyeli neSityhilelo—zaba yinyaniso yangoku.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungolilungisa, makabe ngongolilungisa kusesekho; nalowo ongolileyo, makabe ngongolileyo kusesekho; nalowo ulilungisa, makabe ngolilungisa kusesekho; nalowo ungwele, makabe ngongwele kusesekho. ISityhilelo 22:10, 11.

“ixesha lisondele” kanye nje ngaphambi kokuvalwa kwexesha lobabalo, kwaye “ixesha lisondele” xa “ISityhilelo sikaYesu Kristu” sityhilwa.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo, ukuze abonakalise kubakhonzi bakhe izinto ezimele ukwenzeka kwakamsinyane; wasithumela ngesithunywa sakhe, wasazisa kumkhonzi wakhe uYohane: owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. Unoyolo lowo ulufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:1–3.

Xa iNgonyama yesizwe sakwaYuda ityhila i“SiTyhilelo sikaYesu Kristu” njengoko ibisenza ukususela ekufikeni komyalezo weSikhalo Sasezinzulwini Zobusuku ngoJulayi ka-2023, oko kutyhilwa kuquka isityhilelo sokuba Yena ungu“Palmoni,” uMbali-manani Omangalisayo, okanye uMbali-manani Weemfihlelo. Ukusilela ukwamkela le nyaniso kukusilela kwinqubo yokuvavanywa etywina ikhulu elinamashumi amane anesine amawaka.

Mna ke ndinibhaptiza ngamanzi ukuze niguquke; kodwa lowo uzayo emva kwam unamandla kunam, endingafanele nokuzithwala izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgwele nangomlilo; ifolokhwe yakhe yokwela isesandleni sakhe, yaye uya kuwucokisa ngokupheleleyo umgangatho wakhe wokubhula, aqokelele ingqolowa yakhe esibayeni; kodwa wona umququ uya kuwutshisa ngomlilo ongacimekiyo. Mateyu 3:11, 12.

“Andinakutsho ukuba le nkqubo yokusulungekisa iya kuqalisa kunini na, kodwa ayiyi kulityaziswa ixesha elide. Lowo ifotsholo yakhe yokwela isesandleni saKhe uya

kuyihlambulula itempile yaKhe ekungcolisweni kwayo ngokokuziphatha. Uya kuwucoca ngokupheleleyo umgangatho waKhe.” Testimonies to Ministers, 372, 373.

Imigca yesiprofeto echaza ixesha lokutywinwa njengenkqubo yokuvavanywa yesiprofeto ingaphezulu kokwaneleyo. Kucacile ukuba inkqubo yokuvavanywa isekelwe kubuchule bomfundi nakwisakhono sakhe sokusebenzisa indlela echanekileyo okanye engachanekanga yokufunda iLizwi likaThixo lesiprofeto. Le nyaniso nayo ibekwe ngokutyebileyo ngaphakathi kwengxelo ephefumlelweyo.

Ke zona zine, uThixo wazinikela ulwazi nobuchule kuzo zonke izifundo nobulumko; yaye uDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Ke kaloku ekupheleni kwemihla awathi ukumkani mabaziswe ngayo kuye, inkosana yamathenwa yazizisa phambi koNebhukadenetsare. Waza ukumkani wathetha nazo; yaye phakathi kwazo zonke akufunyanwanga nanye injengoDaniyeli, noHananiya, noMishaeli, noAzariya; ngenxa yoko bema phambi kokumkani. Yaye kuzo zonke izinto zobulumko nokuqonda, awazibuza ngazo ukumkani, wabafumana bengcono ngokuphindwe kalishumi kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababelapho kubo bonke ubukumkani bakhe. Daniyeli 1:17–20.

Umgaqo oyintloko wokutolika isiprofeto kukuba inyaniso imiselwa phezu kobungqina bababini, yaye abo basilelayo ukuba nentembelo kulo mgaqo bazibekela ukusilela. Inxalenye yenkqubo yokuvavanywa ngexesha lokutywinwa ibandakanya ukuqondwa konxulumano lweembali zangaphakathi nezangaphandle ezimelwe kwisahluko seshumi elinanye nendima yeshumi elinanye nguDaniyeli noYohane.

“ISityhilelo yincwadi etywiniweyo, kodwa ikwangencwadi evuliweyo. Irekhoda iziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, azisiso ezimfihlakalo nezingaqondakaliyo. Kuyo kuthatyathwa kwa loo mgca mnaye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba makunikwe ukubaluleka kuzo. INkosi ayiphindi izinto ezingenanto ibalulekileyo kakhulu.” Manuscript Releases, volume 9, 8.

Iincwadi zikaDaniyeli neSityhilelo zibonisa amangqina amabini, yaye ikhulu elinamashumi amane anesine amawaka limelwe njengamangqina amabini kwiSityhilelo isahluko seshumi elinanye. Kwivesi yeshumi elinanye yeso sahluko amangqina amabini, amelwe nguEliya noMoses, ayavuswa njengoko efuziselwe nguYohane kwioyile ebilayo nangoDaniyeli emhadini weengonyama. Ikhulu elinamashumi amane anesine amawaka limelwe nguDaniyeli noYohane, kwanangoEliya noMoses. Ukuze aphumelele kwinkqubo yokuvavanywa evelisa ikhulu elinamashumi amane anesine amawaka, umfundi kufuneka aqonde ukuba inyaniso imiselwa phezu kwamangqina amabini, nokuba iincwadi zikaDaniyeli neSityhilelo zimele amangqina amabini, kwanokuba ikhulu elinamashumi amane anesine amawaka lifuziselwe njengoEliya noMoses kwanomDaniyeli noYohane.

Ezi nyaniso zibalwa nje kuphela kwiinyaniso zesiprofeto ezinxulumene nembali yangaphakathi nangaphandle emelwe “ishumi elinanye, ishumi elinanye” kuzo zombini uDaniyeli neSityhilelo. NjengoPalmoni, uKristu wakhokela ekuhambisaneni kwezi ndawo zimbini, kwanokuba ishumi

elinanye, kunye neshumi elinanye zilingana namashumi amabini anesibini, wona ke wona alishumi okanye isishumi samakhulu amabini anamashumi amabini, nto leyo engumfuziselo wokudityaniswa kobuThixo nobuntu. UPalmoni wamisela phezu kwamangqina angaphezu kwesibini ukuba “amakhulu amabini anamashumi amabini” amele ukudityaniswa kobuThixo nobuntu, nto leyo ekwangumchazo wokwenziwa inyama kukaKristu xa Wathabatha phezu kwaKhe inyama ewileyo. Ngokwenjalo Wamisela phambi koluntu umzekelo wokuba ukuba bazimisele ukuhlangabezana neemfuno zevangeli, uKristu ukulungele ukudibanisa ubuThixo baKhe nobuntu bethu. UbuThixo nobuntu ngoko ke bangamangqina amabini.

“ISityhilelo sikaYesu Kristu” esatyhilwa kanye ngaphambi kokuba kuvalwe ixesha lovavanyo siquka ukuba uYesu ‘uliLizwi’ likaThixo.

Ekuqaleni wayekho uLizwi, noLizwi wayekuThixo, kwaye uLizwi wayenguThixo. Lowo wayekho ekuqaleni ekuThixo. Izinto zonke zenziwa nguye; yaye ngaphandle kwakhe akubangakho nanye into eyenziwayo eyenziweyo. Kuye kwakukho ubomi; yaye obo bomi babulukhanyiso lwabantu. Kwaye ukhanyiso lukhanya ebumnyameni; bube ubumnyama abuzange bubuqonde. Yohane 1:1–5.

IBhayibhile “liLizwi” likaThixo, elithi, kanye njengoko uKristu emele umanyano lobuthixo nobuntu. IBhayibhile imele amangqina amabini eTestamente eNdala neLutsha, akwanguMoses noEliya kwincwadi yesiTyhilelo isahluko seshumi elinanye.

“Ngokuphathelele la mangqina mabini umprofeti uqhubeka athi: ‘Ngawo la imithi emibini yomnquma, neziphatho zezibane ezibini ezimi phambi koThixo womhlaba.’ ‘Ilizwi lakho,’ watsho umhobe, ‘sisibane seenyawo zam, nokukhanya endleleni yam.’ ISityhilelo 11:4; INdumiso 119:105. La mangqina mabini amela iziBhalo zeTestamente eNdala nezeTestamente eNtsha.” Imbambano Enkulu, 267.

Amangqina amabini yimithi yemiNquma emibini, iziphatho zezibane ezibini, neTestamente eNdala neNtsha, emelwe kulo mhlathi ngokuthi “ilizwi lakho.” “ISityhilelo sikaYesu Kristu” esityhilwayo yiNgonyama yesizwe sakwaYuda kanye ngaphambi kokovalwa kwexesha lokuvavanywa, “luloyilo lokugqibela lolwazi” oluvavanya abo bangabagqatswa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka. “Ukwanda kokugqibela kolwazi” ikwanguwo nomyalezo weSikhalo saphakathi kobusuku emzekelisweni weentombi ezilishumi.

“Ndaza ndaphendula ndathi kuye, Yintoni le mithi yomnquma mibini esekunene kwesiphatho sezibane nakwasekhohlo kwaso? Ndaza ndaphinda ndaphendula ndathi kuye, Yintoni na la masebe mabini omnquma athi ngemibhobho emibini yegolide akhuphe ioli yegolide ephuma kuwo? Waza wandiphendula wathi, Awuyazi na into eziyiyo? Ndaza ndathi, Hayi, nkosi yam. Wandula ke wathi, Aba ngabathanjiswa ababini, abemi phambi kweNkosi yomhlaba wonke. Zekariya 4:11–14. Ezi ziyazithulula ezingqayini zegolide, ezimela iintliziyo zabathunywa bakaThixo abaphilayo, abathwala iLizwi leNkosi balise ebantwini ngezilumkiso nangokubongoza. ILizwi ngokwalo limele libe njengoko limelwe, liyoli yegolide, ethululwa iphuma kwimithi emibini yomnquma emi phambi kweNkosi yomhlaba wonke. Olu lubhaptizo loMoya oyiNgcwele ngomlilo. Oku kuya kuwuvula umphefumlo wabangakhulwayo ekweyisekeni. Iintswelo zomphefumlo zinokuhlangatyezwa kuphela ngumsebenzi woMoya

oyiNgcwele kaThixo. Umntu ngokwakhe akanakwenza nto ukwanelisa iminqweno nokuhlangabezana nemilangazelelo yentliziyo.” The Seventh-day Adventist Bible Commentary, volume 4, 1180.

ILizwi likaThixo libandakanya zombini iBhayibhile noKristu, yaye iBhayibhile noKristu bamele amangqina amabini, njengoko benjalo nabangamakhulu alikhulu anamashumi amane anesine amawaka. La mangqina mabini ke amele ukudityaniswa kobuThixo nobuntu. Kwakhona amele iimbali zangaphakathi nezangaphandle zesiprofeto. Njengamangqina, anikela ubungqina bokuba ubuThixo obudityaniswe nobuntu aboni. Kwakhona amele unxibelelwano oluphakathi kobuThixo nobuntu. Nokuba ileli, umjelo, imibhobho, iingelosi, okanye nayiphi na eminye imiqondiso yonxibelelwano phakathi koThixo nomntu, umyalezo odluliselwa emntwini usoloko ungowobomi okanye wokufa.

“Abathanjisiweyo abemi ngaseNkosini yomhlaba wonke, banesikhundla esasakha sanikwa uSathana njengokerubhi osigqumayo. Ngezidalwa ezingcwele ezingqonge itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zinikwa, ukuze zingaqhwanyazi zize zicime. Ukuba bekungekho ukuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyahlaziswa xa singazamkeli izigidimi asithumela zona. Ngolo hlobo siyala ioli yegolide anqwenela ukuyithululela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa ubizo luya kufika, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangakhange balixabise ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi eziziziyatha, ukuba abalungelanga ukudibana neNkosi yabo. Abanawo, ngaphakathi kubo, amandla okufumana ioli, yaye ubomi babo buyatshabalala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba sibongoza, njengoko wenzayo uMoses, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululelwa ngokubanzi ezintliziyweni zethu. Ngemibhobho yegolide, ioli yegolide iya kudluliselwa kuthi. ‘Asikokobugorha, asikokwamandla, koko kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bayakhanya njengezikhanyiso ehlabathini.” Review and Herald, Julayi 20, 1897.

Ukuthululwa koMoya oyiNgcwele kwenzeka ngexesha leembali zangaphakathi nezangaphandle eziphawulwe nguDaniyeli nesiTyhilelo 11:11. Kukho “ubuncinane” abalinganiswa abane besiprofeto abamelwe kwiindima zeshumi elinanye neshumi elinesibini zesahluko seshumi elinanye sikaDaniyeli ekufuneka bachongiwe. Kukwakho nabane ekufuneka bachongiwe kwiindima zeshumi elinesithathu ukuya kweyeshumi elinesihlanu, kwanabane kwindima yeshumi elinesithandathu. Ngoku siphila kanye kuloo mbali, ngoko kusifanele thina, njengabafundi besiprofeto, ukuba sicacise ukuba ngoobani abalinganiswa abangumfuziselo beendima zeshumi elinanye ukuya kweyeshumi elinesithandathu, kuba bamele umgca wesiprofeto ogubungela imbali efihlakeleyo yendima yamashumi amane yeso sahluko sinye.

Kukwabonakala kufanelekile nokuchonga abantu abamelweyo kwimbali yendinyana yamashumi amane ebisoloko ityhilwa ukususela ngo-1989.

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avaliwe aza atywinwa kwade kwafika ixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ngokungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Ivesi yamashumi amane iqala ngexesha lokuphela ngo-1798, xa uNapoleon waseFransi wathabatha upopu wasiwa ekuthinjweni. Isizathu sikaNapoleon sasisekelwe kuMnqophiso waseTolentino owaphulwayo ngo-1797. Idabi likaNapoleon nopopu lalisele limelwe kwangaphambili kwimbali eyazalisekisa iivesi zesithandathu nezesixhenxe zikaDaniyeli isahluko seshumi elinanye. Umnqophiso womtshato owaphulwayo kunye nokoyiswa kokumkani wasentla ngukumkani wasemzantsi ekuzalisekiseni kweevesi zesithandathu nezesixhenxe kwaphindwa kwimbali ka-1798, yaye ngokwenjenjalo kumela kokubini isiprofeto seLizwi likaThixo kwiivesi zesithandathu nezesixhenxe, nokuzaliseka kwezo vesi ekuqaleni kwemfazwe phakathi kukaPtolemy Philadelphus, owesibini nokumkani waseYiputa, noAntiochus Theos, ukumkani wesithathu waseSiriya. UPtolemy wayemela ukumkani wasemzantsi, yaye uAntiochus wayemela ukumkani wasentla.

Isiprofeto sale miqolo, xa sihlanganiswe nokuzaliseka kwaso kwimbali kaPtolemy noAntiochus—leyo yona eyaba ngumfuziselo kwaye imbali kaNapoleon nopopu ngowe-1798 inika imigca emithathu efuzisela imbali kaPutin noZelenskyy kwimiqolo yeshumi elinanye neyeshumi elinesibini. Ngaloo ndlela, ukuqonda ukuba ixesha lesiphelo ngowe-1798 limela imbali kaNapoleon nopopu akuphelelanga xa kuphelela apho. Simele siqonde oko imiqolo yesithandathu neyesixhenxe ikuprofetayo ngoNapoleon nopopu, kwakunye noko imbali kaPtolemy noAntiochus ikufundisayo ngaloo xesha linye. Xa siyayiqonda loo migca yenyano, sinako ke ukuqonda ukuba ezo zaliseko zembali zangaphambili zichonga imbali yokuqala yomqolo wamashumi amane, yaye ngokwenjenjalo zikwayichonga nokuphela komqolo wamashumi amane xa uPutin, oye wafuziselwa nguNapoleon noPtolemy—uPutin oye waxelwa kwangaphambili kwimiqolo yesithandathu neyesixhenxe, ezalisekisa imiqolo yeshumi elinanye neyeshumi elinesibini.

Ukuqwalasela okubalulekileyo ngokuphathelele ubudlelwane besiprofeto phakathi kwenyoka nenkomo njengoko uYohane wayeza kuzichaza, okanye njengoko uDaniyeli wayeza kuzimela ngazo “umbingelelo wemihla ngemihla nento elisikizi elenza incithakalo,” kukuba ziyafana kakhulu ngokwesiprofeto. UYohane ukusitsho ngolu hlobo.

Baza baqubuda inamba eyalinika irhamncwa amandla; baza baliqubuda irhamncwa, besithi, Ngubani na ofana nerhamncwa? Ngubani na onako ukulwa nalo? ISityhilelo 13:4.

Ukunqula inamba kukunqula irhamncwa, kuba zombini zimele inkolo yobugqili. NjengoYohane, uDaniyeli usebenzisa “uphondo oluncinane” lukaDaniyeli isahluko sesibhozo iindinyana zesithoba ukuya kweshumi elinesibini ukumela zombini iRoma yobugqili neRoma yobupopu, nangona ezahlula ngokucacileyo ezi zimbini ngokubonakalisa uphondo oluncinane lweRoma yobugqili ngendlela yesini sobudoda, aze uphondo oluncinane lweRoma yobupopu alubonakalise ngendlela yesini sobufazi. Kwisahluko sesixhenxe uDaniyeli uchaza iRoma yobugqili njengaleyo “yahlukileyo” kwizikumkani ezayandulelayo, yaye uDaniyeli uqhubeka achaze ukuba neRoma

yobupopu nayo “yayahlukile.” IRoma, nokuba yeyobugqili okanye yeyobupopu, yahlukile. Umfuziselo wobudoda weRoma omele iRoma yobugqili uxhaswa nguAhabhi noHerode. Bobabini babetshate nemifuziselo yobupopu. Umfazi bubuchule becawa, yaye indoda bubuchule borhulumente, ngoko ke kwinqanaba lesiprofeto xa iLizwi likaThixo lithetha ngendoda nomfazi besiba nyama-nye, liqinisekisa inyaniso yokuba iRoma yobugqili neRoma yobupopu ziyafana kakhulu ngokwengqiqo yesiprofeto, kuba ziyinyama-nye.

Ubudlelane beFransi nopopu ngowe-1798 bubonakalisa ubudlelane beUnited States nopopu xa ookumkani abalishumi beyitshisa iRoma ngomlilo baze badle inyama yayo.

Yaye iimpondo ezilishumi owazibonayo phezu kwerhamncwa ziya kulithiya ihenyukazi, zilishiye libhungcile lize, ziyidle inyama yalo, zilitshise ngomlilo. ISityhilelo 17:16.

Ubudlelwane baseFransi nopopu, xa iFransi yabeka upopu emandleni ngowama-538, bubonakalisa umsebenzi we-United States ekuphiliseni inxeba lokufa lopopu kumthetho weCawa oza kusetyenziswa kungekudala.

Ndabona elinye irhamncwa linyuka livela emhlabeni; lalinamaphondo amabini anjengewegusha, lathetha njengenamba. Lasebenza onke amandla erhabncwa lokuqala phambi kwalo, labangela ukuba umhlaba nabo bahlala kuwo balinqule irhamncwa lokuqala, elalisiphilisiwe inxeba lalo lokufa. Lenza imiqondiso emikhulu, ngokokude lenze umlilo wehle ezulwini uze emhlabeni phambi kwabantu, likhohlise abo bahlala emhlabeni ngezo zimanga elalinikwe amandla okuzenza phambi kwerhamncwa; lisithi kwabo bahlala emhlabeni mabenzele umfanekiselo irhamncwa elo lalinonxeba lwekrele, laza laphila. ISityhilelo 13:11–14.

“Ixesha lesiphelo” ngo-1798, ekuzalisekeni kwendima yamashumi amane, lichaza ukumkani wasemntla ongokomoya esuswa ngukumkani wasemazantsi ongokomoya. Leyo mbali yesiprofeto yimbali yokuphela kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu, yaye ngenxa yoko iimpawu zesiprofeto zokuqala kwaloo mbali yesiprofeto zimelwa ekupheleni kwayo. Ngo-538 ubukumkani besine besiprofeto seBhayibhile banikela indawo kubukumkani besihlanu besiprofeto seBhayibhile, yaye ngo-1798 ubukumkani besihlanu besiprofeto seBhayibhile banikela indawo kubukumkani besithandathu besiprofeto seBhayibhile.

U-538 ukwangumqondiso ophakathi wesiqaqalekiso “samaxesha asixhenxe” sikaLevitikus amashumi amabini anesithandathu nxamnye nobukumkani basentla bakwaSirayeli esaqala ngo-723 BC, xa iAsiriya yathimba uEfrayim. Ngoko ke u-1798 akanazo kuphela iimpawu zesiprofeto zika-538, kodwa kwanazo zika-723 BC. Ngo-723 BC izizwe ezilishumi zakwaSirayeli zazibhukuqwa yiAsiriya, yaye kwiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu kamva, ngo-538, iRoma yobuhedeni yayibhukuqwa yiRoma yobupopu, eyathi yona kamva yabhukuqwa yiFransi ngo-1798 ekupheleni “kwamaxesha asixhenxe.”

Ngo-1798 iFransi, ukumkani wasemazantsi, walususa upopu etroneni. Ngo-538 iFransi, uphawu oluphambili lokuqhekeka kweRoma yobuhedeni ibe zizikumkani ezilishumi, lwabeka upopu etroneni. Ngexesha lomthetho weCawa iUnited States iphinda indima yeFransi ngo-538, yaye xa ookumkani abalishumi bemtshisa upopu ngomlilo baze badle inyama yakhe, iUnited States iphinda

indima yeFransi ngo-1798.

Umgwebo “wezihlandlo ezisixhenxe” nxamnye nezikumkani ezisemantla nezisemazantsi zakwaSirayeli wazalisekiswa zizikumkani ezaphuma emantla.

USirayeli yigusha elichithakeleyo; iingonyama zimxoshele kude; kuqala ukumkani waseAsiriya umdlile; yaye ekugqibeleni lo Nebhukadenetsare, ukumkani waseBhabheli, uwaphule amathambo akhe. Yeremiya 50:17.

I-Asiriya yavela emantla yaza yawoyisa izizwe ezilishumi ngowama-723 BC, yaye iBhabhiloni yathimba uYuda ngowama-677 BC. Nangona uSirayeli wayebubukumkani basemantla ngokunxulumene noYuda, sekunjalo omabini la mabukumkani oyiswa ziintshaba ezivela emantla, ngaloo ndlela kusenziwa ukuba bobabini uSirayeli noYuda babe ngamabukumkani asemzantsi ngokunxulumene notshaba olwabathabathayo lwabasa ekuthinjweni. U-723 BC umele ukumkani wasemantla owoyisa ubukumkani basemzantsi obuphindwe kalishumi. U-538 umele inguquko ukusuka kubuhedeni ukuya kubupopu, kananjalo ubukumkani basemantla oboyisa ubukumkani obuphindwe kalishumi. U-1798 umele ukumkani wasemantla oyiswayo ngukumkani wasemzantsi omele ubukumkani obuphindwe kalishumi.

Ke kaloku kwangelo lixa kwabakho inyikima enkulu; kwaza kwawa inxalenye yeshumi yesixeko, kwaza kwabulawa abantu abangamawaka asixhenxe yiyo loo nyikima; baza abaseleyo boyika, baza banika uzuko kuThixo wezulu. ISityhilelo 11:13.

Ixesha lotshintsho elinxulunyaniswa no-538, xa iRoma yatshintsha isuka kubuhedeni yaya kubupopu, likwangulo utshintsho olukuDaniyeli isahluko sesibhozo olusuka kwisidoda lusiya kwisini sobufazi, nto leyo ethi ngokomfuziselo isuke kubugcisa bolawulo lombuso iye kubugcisa bolawulo lwebandla. Isiprofeto “samaxesha asixhenxe” sithwele uphawu “lwenyaniso,” kuba unobumba wokuqala (723 BC) ubonakalisa unobumba wamashumi amabini anesibini nowokugqibela wealfabhethe yesiHebhere (1798), logama ke unobumba weshumi elinesithathu, nowaphakathi, umele imvukelo (538). UDaniyeli uchaza ukuba “ukrefo” olufuziselwayo yintetho ethi “ukrefo lwentshabalalo” yayikukudityaniswa kwebandla norhulumente, ibandla lilawula olo lwalamano. Olo “krefo” lumele u-538, oluphakathi yaye ngokomfuziselo lungunobumba weshumi elinesithathu kwiimpawu zendlela ezintathu eziphambili kwixesha lamaxesha asixhenxe nxamnye nezizwe ezilishumi ezisemantla zakwaSirayeli.

Ngowe-1798, “ngexesha lokuphela” njengoko kuchaziwe kwivesi yamashumi amane yesahluko seshumi elinanye sikaDaniyeli, iFransi engakholelwayo kuThixo, ukumkani wasemazantsi, yanikela inxeba elibulalayo kubupopu, ukumkani wasemantla. Ngowe-1989 ubupopu baphinde baziphindezela kukumkani wasemazantsi ongakholelwayo kuThixo, owayesele enguMbutho weSoviet. Oko kuziphindezela kwakubandakanya umnqophiso ofihlakeleyo phakathi kweUnited States neVatican. Ukukhukuliswa koMbutho weSoviet ngowe-1989 kuphelisa umyalezo wesiprofeto obhaliweyo wevesi yamashumi amane, ize ivesi elandelayo, ivesi yamashumi amane ananye, imele umthetho weCawa eUnited States. Ngako oko, ukususela ekuweni koMbutho weSoviet ngowe-1989 kude kube ngumthetho weCawa okwivesi elandelayo, besiphila kwimbali efihlakeleyo yevesi yamashumi amane.

Ivesi yamashumi amane iqala ngokuchonga ukumkani wasezantsi nowasemantla ngowe-1798, ize ke ngowe-1989 kubekho ukumkani wasezantsi nowasemantla, kwanegunya lesithathu elimelwe ziinqwelo zokulwa, ziinqanawa, namahashe nabakhweli bawo.

Kwaye ngexesha lokuphela ukumkani wasezantsi uya kumtyhala; aze ukumkani wasemantla eze nxamnye naye njengoqhwithela, eneenqwelo zokulwa, nabasehashe, neenqanawa ezininzi; aze angene emazweni, aphuphume, adlule. Daniyeli 11:40.

Ngexesha “lokuphela” ngowe-1798 injengele yokwenene kaNapoleon yangena eVatican yaza yamthabatha ngokwenene upopu yaza yamvalela entolongweni. Ngowe-1989 kwenzeka impindezelo ngenxa yowe-1798. Kwakukho iinguqu zobufundisi besiprofeto ezenzeka kwimbali ephakathi kowe-1798 nowe-1989 ezibalulekileyo ukuba ziqatshelwe. IFransi engakholelwayo kubukho bukaThixo, ukumkani wasemzantsi kwixesha lowe-1798, yayiyeyokuqala ukumkani wasemzantsi ongokomoya, yaye iRashiya kaPutin imiselwe ukuba ibe yeyokugqibela. IFransi ichongiwe kwiSityhilelo seshumi elinanye, apho ichongwe ngokuthe ngqo nguDade White njengeFransi engakholelwayo kubukho bukaThixo. Omnye wemiqondiso emibini echonga iFransi kwisahluko seshumi elinanye yiYiputa, leyo uDade White ayichonga njengomfuziselo wokungakholelwa kubukho bukaThixo. Kweso sahluko irhamncwa elinyuka liphuma enzonzobileni yayikukungakholelwa kubukho bukaThixo okwangena embalini ngelo xesha.

Ukungakholelwa kubukho bukaThixo kungena embalini kuqalela eFransi kwixesha lika-1798, yaye ngowe-1989 ukumkani womoya wokungakholelwa kubukho bukaThixo sele enguManyano lwaseSoviet. Ukutshayelwa kude koManyano lwaseSoviet ngowe-1989, ekuzalisekiswa komfelandawonye oyimfihlo phakathi koPopu John Paul II noRonald Reagan, kwakusele kufanekisiwe kwindima yeshumi kaDaniel isahluko seshumi elinanye; yaye ubungqina besibini bendima yeshumi bufumaneka kwisiqendu sikaIsaya esithetha ngeziqalekiso ezibini zeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini nxamnye nezikumkani zakwaSirayeli zasemantla nezasezantsi, njengoko kubekiwe kwizahluko zesixhenxe ukuya kweshumi elinanye.

Ngoko ke u-1989 uba yindawo ekubhekiselwa kuyo ekusonjululeni amaqhina esiprofeto emihla yokugqibela. Kwakungelo xesha apho ivesi yamashumi amane yatyhilwayo. Ngoku kungaqondwa ukuba ivesi yamashumi amane iqala ngo-1798 ize iphele ngomthetho weCawa wevesi yamashumi amane ananye.

Ngomthetho weCawa, i-United States iya kuthetha njengenamba ize iphelise ulawulo lwayo njengobukumkani besithandathu besiprofeto seBhayibhile. Yaqalisa ixesha layo lokulawula ngowe-1798, xa ubukumkani besihlanu bamkela inxeba elibulalayo. Ngowe-1798 i-United States yaphumeza iMithetho yeAlien neSedition, ngaloo ndlela ibonakalisa kwasekuqaleni kwayo kanye ukuphela kobukumkani besithandathu. Ngoko ke ivesi yamashumi amane yimbali ye-United States njengobukumkani besithandathu besiprofeto seBhayibhile.

U-1798 ngumlinganiswa wokuqala woonobumba besiHebhere, umthetho weCawa ungumlinganiswa wamashumi amabini anesibini nowokugqibela woonobumba besiHebhere, yaye u-1989 uluphawu olusembindini olumele uvukelo olufuziselwe linani elishumi elinesithathu

nangumlinganiswa weshumi elinesithathu woonobumba besiHebhere. U-1989 umele uvukelo lomanyano oluyimfihlo lukaReagan nomchasi-Kristu wesiprofeto seBhayibhile. U-1989 wazisa owokuqala koomongameli abasibhozo bokugqibela abalawulayo ngexesha lokwanda kovukelo oluchasene noMgaqo-siseko. U-1989 waqalisa inkqubo yokuvavanywa phakathi kwamaSeventh-day Adventists eyilelwe ukuvelisa iindidi ezimbini zabanquli. Abathembekileyo ngabambalwa; abangathembekanga baninzi. U-1989 umele uphawu olusembindini lwendinyana yamashumi amane, yaye umele uvukelo olufuziselwe ngumlinganiswa weshumi elinesithathu. Indinyana yamashumi amane ithwala uphawu “lwenyaniso.”

Ivesi yamashumi mane inookumkani basemantla nabasezantsi abahlukileyo kwimbali ekupheleni kwevesi. Ikwanelo neUnited States, ethi ngokukaYohane ibe ngumprofeti wobuxoki osebenza kunye nenamba nerhamncwa ukuze ikhokelele ihlabathi eArmagedon. Ukumkani wasezantsi kwivesi yamashumi mane yinenamba, ukumkani wasemantla lirhamncwa; iinqwelo zokulwa, iinqanawa nabakhweli bamahashe ngumprofeti wobuxoki. Ukuzaliseka kwevesi yamashumi mane ngowe-1989 kuba luphawu olubalulekileyo lwesiprofeto ekuqondeni iivesi zeshumi elinanye ukuya kweshumi elinesihlanu. Ukuba awuchananga ngo-1989, akunakwenzeka ngokwengqiqo ukuba uchaneke ngembali esikuyo namhlanje.

Ukususela ngowe-1989 kude kube ngumthetho weCawa, iimfazwe ezintathu ezimele omnye egameni labanye ngenxa yobupopu zimelwe kwiindinyana zeshumi kude kube zezilishumi elinesihlanu. Ezi ndinyana zimele ukuqondwa njengembali enye eqhubekayo, kuba kwaloo “Antiochus Magnus” mnye kufumaneka kwiimfazwe ezintathu ezimelwe ekuzalisekeni kwembali kweendinyana zeshumi kude kube zezilishumi elinesihlanu.

Zontathu zontathu iimfazwe zintathu zingumgca omnye wesiprofeto, kuba uAntiochus Magnus wayekhona kuzo zontathu ezo mfazwe. Ivesi yeshumi, kunye noIsaya 8:8, zinika amangqina amabini okuzaliseka kwevesi yamashumi amane ngowe-1989. Ivesi yamashumi amane yeyona ndawo kubhekiswa kuyo kwivesi yeshumi nakuIsaya 8:8. “Inqwelo, iinqanawa namahashe nabakhweli bawo” zimela iimpondo ezimbini zerhamncwa lomhlaba kwisahluko seshumi elinesithathu seSityhilelo. Ekupheleni, xa iUnited States “ithetha njengenamba,” ezo mpondo zimbini azisayi kuba yiRiphabhlikhi nobuProtestanti. Ngelo xesha abo babizwa ngokuba ngamaProtestanti baya kudibana nobuKatolika, yaye iRiphabhlikhi yoMgaqo-siseko iya kuguqulwa ibe lulawulo lobuzwilakhe. Ngelo xesha ezo mpondo zimbini zerhamncwa lomhlaba ziya kuba ngamandla ezoqoqosho nangamandla omkhosi. Kwisahluko seshumi elinesithathu seSityhilelo iUnited States inyanzela ihlabathi ukuba lamkele uphawu lwerhamncwa ukuze likwazi ukuthenga nokuthengisa, kwanaphantsi kwesoyikiso sokufa. Ezo mpondo zimbini zii“nqanawa” zikaDaniyeli ezimele amandla ezoqoqosho, kwakunye “namahashe nabakhweli bawo neenqwelo” zakhe ezimele amandla omkhosi.

U-1989 umisela ukuba, xa kusetyenziswa ukuzaliseka kwembali kweemfazwe zaseRafiya nasePaniyam kwiindinyana zeshumi elinanye ukuya kweleshumi elinesihlanu, kufuneka kusetyenziswe kanye loo ndlela inye yesiprofeto eyasetyenziswa ukuqonda u-1989 nokuwa kweSoviet Union; kuba uAntiochus Magnus wayemelwe kuzo zontathu ezo mfazwe zimelwe kwiindinyana zeshumi ukuya kweleshumi elinesihlanu. UAntiochus umele amandla eenqwelo

zokulwa, eenqanawa, nabakhweli bamahashe, lowo ngo-1989 wayengu Ronald Reagan, owokuqala kubongameli abasibhozo, ekuthi kubo owokugqibela abe ngowesithandathu kananjalo ngoku abe ngowesibhozo ophuma kwabasixhenxe.

Ngokuka-Isaya wamashumi amabini anesithathu, igunya lobupapa, (ihenyukazi elikrexeza nookumkani bomhlaba) laliya kufihlwa ngexesha lolawulo lwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile. Ngowe-1989 i-United States, eyayimelwe ngokomfuziselo ngu-Antiochus Magnus, yayiligunya elisebenza egameni lobupapa emfazweni yalo nxaanye nerhamncwa lokungakholelwa kubukho bukaThixo elalinike inxeba elibulalayo ngowe-1798.

Limfazwe ezintathu zeevesi yeshumi ukuya kweyeshumi elinesihlanu zimele imfazwe phakathi kokumkani wasentla, othi, njengehenyukazi elifihlakeleyo laseTire, asebenzise amagunya angabameli njengoko esiya ekubuyiselweni kwamandla akhe nasekoyisweni kokumkani wokungakholelwa kuThixo—ukumkani wasemzantsi. Ukuzaliseka kwembali kweemfazwe ezintathu zeevesi zeshumi ukuya kweyeshumi elinesihlanu kusifundisa ukuba kwimfazwe yokuqala neyokugqibela uAntiochus Magnus waphumelela, kodwa kweyaphakathi woyiswa. Impawu zesiprofeto zeminyaka ka-1989 kaRonald Reagan kunye noPopu John Paul II kunye nokuwa kweSoviet Union ziya kuba nento ehambelanayo kweyokugqibela kwezi mfazwe zintathu, kuba ezi vesi zizizo ezityhilelwa emva kokuvulwa nje ngaphambi kokuba kuvalwe ithuba lovavanyo. Njengoko ivesi yamashumi amane yatyhilelwa ngo-1798 yaza yaphinda yatyhilelwa ngo-1989, loo vesi yatyhilelwa ekupheleni, ukuqala ngoJulayi 2023.

ISityihilelo sikaYesu Kristu sivulwa kanye nje phambi kokuba ithuba lovavanyo livale, yaye siquka inyaniso ephambili yokuba uYesu ngowokuqala nowokugqibela, yaye ngenxa yoko usoloko ebonakalisa isiphelo ngesiqalo. Ithuba lovavanyo livala kwi-Adventism kumthetho weCawa, yaye kanye nje phambi kokuvalwa kwethuba lovavanyo iSityihilelo sikaYesu Kristu siyavulwa. Isigidimi esiphela emnyango ovaliweyo womthetho weCawa sisigidimi sokuKhala kwasezinzulwini zobusuku, esakhokelela emnyango ovaliweyo kaOktobha 22, 1844 kwembali yamaMillerite. Ukuvulwa kwango-1798 ekuqaleni kwevesi yamashumi amane, ekwangokuqala kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile, kwaba ngumfuziselo wokuvulwa kwango-1989 embindini wevesi yamashumi amane nokuqala kokuphela okuqhubekayo kwe-United States. Ukuvulwa kwango-1798, okwakungumfuziselo ka-1989, kumele amangqina amabini okuvulwa kwesigidimi sokuKhala kwasezinzulwini zobusuku ngo-2023. Umgca, oneempawu zawo ezintathu zendlela, ezingu-1798, 1989 no-2023, uchaza umsebenzi wangaphakathi wokuhlanjululwa kweentombi ezilishumi nomgca wangaphandle wobukumkani besithandathu besiprofeto seBhayibhile.

Idabi elichazwe kwivesi yeshumi elinanye, elazalisekiswa kwiDabi laseRaphia xa uAntiochus woyiswa nguPtolemy, limela ukoyiswa kwamandla ommeli wobupopu, athi kule dabi yangoku abe ngamaNazi aseUkraine amanyene neentlanga zaseNtshona Yurophu ezikhokelwa ngabaglobalisti ezenza i-EU, i-NATO, kwaye ahamba ngesinyathelo esinye nabaglobalisti bezopolitiko nabezoqoqosho beZizwe eziManyeneyo. Ukuba uAntiochus Magnus wayekhona kuzo zontathu iidabi yaye emele amandla ommeli wobupopu ngokuchasene nokumkani wasezantsi,

kunokwenzeka njani ukuba abe yiUnited States ngowe-1989, aze emva koko abe ngamaUkraine njengoko kuchazwe ngohlobo lweDabi laseRaphia, aze aphinde abe yiUnited States kwakhona kwiDabi lasePanium? Ivesi yeshumi sisitshixo seevesi zeshumi elinanye ukuya kweleshumi elinesihlanu, kuba ukuzaliseka kwalo ngowe-1989 kunika umzekeliso weempawu zobuprofeti zemfazwe yokuqala kwezi zintathu zemfazwe zabameli. Sisiphi na isizathu sobuprofeti sokuchonga uAntiochus njengamandla ommeli wobupopu, ngoxa kungasetyenziswa iUnited States kuzo zontathu ezo dabi?

Kwimbali yemfazwe yaseUkraine, ethe yafanekiswa lidabi laseRafiya, iUnited States yasebenzisa amaNazi aseUkraine njengamandla ayo abameli kweyona mbali kanye apho bakha umfanekiselo wobupopu, loo mandla ahlala esebenzisa, aze asebenzise kuphela, amagunya abameli ukwenza umsebenzi wakhe omdaka.

Ukuphendula umbuzo wamandla asebenzela egameni labanye kwiindinyana zeshumi ukuya kweshumi elinesihlanu kufuna uphando lwesiprofeto ngeempawu zika-Antiyokusi njengomfuziselo. Imfazwe zamaDiadochi zazinguthotho lweembambano ukusuka ku-323–281 BC phakathi kwamaDiadochi (igama lesiGrike elithetha “abalandelayo”), iinjengele nabalandeli baka-Alesandire Omkhulu, abalwa ukuze balawule ubukumkani bakhe obukhulu emva kokufa kwakhe ngo-323 BC. UAntiyokusi wokuqala wayenguAntiyokusi I Soter, unyana kaSeleukosi I Nicator, omnye wamaDiadochi ka-Alesandire (abalandelayo), owaseka uBukhosi bamaSeleukosi.

Igama elithi Antiochus linokuqondwa njengelithetha lowo umi esikhundleni somnye, ukuze axhase. UAntiochus ungumqondiso weRoma, yaye iRoma yobupopu ingumchasi-Kristu, onophawu olufanayo nolo lukaAntiochus. UAntiochus, njengegama, wayemele unyana womseki woBukhosi bamaSeleucid, yaye ngaloo ngqiqo uAntiochus wayemi esikhundleni sikayise, wayemi njengommeli wakhe. USister White uchaza bobabini uSathana nopopu njengomchasi-Kristu, yaye uthi upopu ngummeli kaSathana emhlabeni. Laba ligama eliphambili lobukhosi kwisizukulwana soBukhosi bamaSeleucid, ngokuyinxenye ngenxa yonxulumano lwalo noAntiochus I Soter nesixeko saseAntioch, esabizwa ngegama likayise okanye lonyana kaSeleucus I. Upopu ngummeli kaSathana, yaye ngokomqondiso igama elithi Antiochus limela ummeli kayise, umsunguli wobukumkani basentla owabeka ikomkhulu labo eBhabheli.

Emva kokufa kuka-Alesandire Omkhulu ngowama-323 BC, ubukhosi bakhe baqhekeka phakathi kwabaDiadochi (abalandelayo). KuKwabiwo lwaseBhabhiloni (323 BC), uSeleucus ekuqaleni wamiselwa njengomphathi womkhosi wamashe amaQabane (isikhundla somkhosi esidumileyo nesihlonelwayo) phantsi kukaPerdiccas, owayengumlawuli obambeleyo wobukhosi buka-Alesandire. Ngowama-321 BC, uSeleucus wamiselwa njengosatrapi (irhuluneli) waseBhabhiloniya ngexesha loKwabiwo lwaseTriparadisus, emva kokufa kukaPerdiccas nangenxa yeengxoxo ezingakumbi phakathi kwabaDiadochi. Ngowama-316 BC, uAntigonus I Monophthalmus, omnye wabaDiadochi, wamnyanzela uSeleucus ukuba asabe eBhabhiloni ngenxa yamandla ka-Antigonus ayesanda ukwanda. USeleucus wafuna ikhusi kuPtolemy I Soter eYiputa. Ngowama-312 BC, uSeleucus wabuyela eBhabhiloni enomkhosi omncinane awawunikwa nguPtolemy. Wayoyisa imikhosi ka-Antigonus waza walithabatha kwakhona iBhabhiloni, nto leyo eyaphawula ukumiselwa kwesiseko samandla akhe. Esi siganeko sihlala sithathwa njengokusekwa

koBukhosi lwamaSeleucid, yaye owama-312 BC uthathwa njengesiqalo seXesha lamaSeleucid ekubalweni kwembali.

Igama elithi Seluecus lisuselwa kwisiGrike, livela kwingcambu ethi selas (σέλας), ethetha “ukukhanya,” “ubukhazikhazi,” okanye “ilangatye.” Eli gama libonisa ukuqaqamba okanye ukukhanyiselwa, nto leyo efanelekileyo kumntu obalulekileyo njengoSeleucus I Nicator, umseki woBukhosi bamaSeleucid, nowumfuzisayo uyise owayengumphathi wokukhanya ezulwini.

“Ukuze kuqinisekiswa iinzuzo neembeko zehlabathi, ibandla lakhokelwa ekubeni lifune ubabalo nenkxaso yamadoda amakhulu omhlaba; yaye ngokwenjenjalo, lakuba limlahlile uKristu, laqhutyelwa ekubeni linikele ukuthobela kummeli kaSathana—ubhishophu waseRoma.” The Great Controversy, 50.

UAntiyokwe Omkhulu umele isekela lamandla obupapa, njengoko upopu emele isekela likaSathana. Umfuziselo ka-Antiyokwe uvumela amagunya ahlukeneyo asebenza njengesekela, kanye njengoko kuye kwakho oopopu abaninzi. UReagan wayelisesekela lonyaka ka-1989, iUkraine yaba lisekela le-United States ngo-2014, yaye uTrump ulisesekela eDabini lasePanium. UReagan wayengowokuqala, uTrump ngowokugqibela, yaye uZelenskyy nguvukelo oluphakathi.