

Panium — Inani leShumi elineSibhozo

Kathathu 250

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Ngoku siza kuqwalasela ezinye zeziphumo zendinyana yeshumi elinesibini kaDaniyeli ishumi elinanye, size emva koko sifake imigca emithathu yeminyaka “engama-250” kwimbali yeendinyana zeshumi elinanye ukuya kweleshumi elinesihlanu, eyazalisekiswa kwidabi lasePanium ngowama-200 BC. Umgca weminyaka “engama-250” owaqala ngowama-457 BC uphela ngowama-207 BC embindini wexesha eliqala ngedabi laseRaphia lize liphele ngedabi lasePanium. Iminyaka “engama-250” kungca kaNero iphela ngembali enamanyathelo amathathu kaConstantine, emelwe yiminyaka yowama-313, yowama-321, neyowama-330. Iminyaka “engama-250” yaseUnited States iphela ngoJulayi 4, 2026.

Umgca kaNero umele imbali yexesha lovavanyo lomfanekiselo werhamncwa, kuqala eUnited States, kwandule ke emhlabeni. Umgca ka-457 BC ubeka uTrump kwindawo ephakathi ngokwasemkhosini phakathi kweedabi ezimbini. Ixesha elisuka ku-1776 nalo limakisha indawo ephakathi kubongameli bokugqibela bukaTrump. Ukuze sibeke le migca kwindawo yayo efanelekileyo siya kuqala sixoxe ngendinyana yeshumi elinesibini, nokuwa kweRashiya noPutin. Emva koko imigca emithathu yeminyaka “engama-250”, yaye ke umgca woBukhosi bamaHasmonean. Xa le migca sele imi endaweni yayo, siya kumbeka uPetros ahambelane nePanium. Xa loo migca sele imi endaweni yayo, kufanele sikwazi ukuqonda indlela umyalezo kaJulayi 18, 2020 omele ulungiswe uze uvakaliswe ngayo, nokuba ungumyalezo wencwadi kaYoweli.

UKumkani u-Uziya wakwaYuda noPtolemy, uKumkani waseYiputa

Imbali ezazalisekisa indima yeshumi elinanye edabini laseRafiya iyahambelana nembali kaKumkani u-Uziya. Xa uIsaya ehlanjululwa aze anikwe amandla okuvakalisa umyalezo wemvula yamva, ubizo lwakhe lwafika ngonyaka awafa ngawo u-Uziya.

Ngomnyaka awafa ngawo ukumkani u-Uziya ndambona neNkosi ihleli etroneni, iphakamile yaye iphakanyisiwe, nomsila wengubo yayo wayizalisa itempile. Isaya 6:1.

Ukufa kuka-Uziya kwandulelwa yimvukelo awayibonakalisayo eyayingqamana, yaye ihambelana, nemvukelo kaPtolemy kanye emva koloyiso emfazweni yaseRaphia. Uziya noPtolemy bangumfuziselo wokumkani wasemzantsi ontliziyi yakhe iphakanyisiweyo, ovukelayo ngokufuna ukudibanisa igunya lakhe lombuso negunya lebandla. Xa u-Uziya wazama ukudibanisa ibandla nombuso, iqhenqa ebunzi bakhe laba ngumfuziselo wophawu lwerhamncwa.

Yaza owesithathu wabalandela, esithi ngezwi elikhulu, Ukuba nabani na usinqula irhamncwa nomfanekiso walo, aze alwamkele uphawu lwayo ebunzi lakhe, okanye esandleni sakhe, Lowo uya kusela iwayini yengqumbo kaThixo, egalelwa ingaxutywanga kwindebe yomsindo wakhe;

yaye uya kungcungcuthekiswa ngomlilo nesalfure phambi kweengelosi ezingwele, naphambi kweMvana: Nomsu wokungcungcuthekiswa kwabo unyuka unyuke kuse emaphakadeni asemaphakadeni: yaye abanakuphumla emini nasebusuku abo balinqulayo irhamncwa nomfanekiso walo, kwanabani na owamkelayo uphawu lwegama lalo. ISityhilelo 14:9–11.

Ngoko ke u-Uziya umele ukufa okuqhubekayo ukususela kwixesha lokuzama kwakhe ngovukelo ukudibanisa ibandla norhulumente. Emva koko umele ubukhosi obabelwana ngabo naye nonyana wakhe kangangeminyaka elishumi elinanye, ngoxa amandla akhe ayesehla. U-Uziya waphila iminyaka elishumi elinanye emva kovukelo lwakhe. Ukuqala kovukelo lwakhe kufuzisela umthetho weCawa, apho ibandla norhulumente kudityaniswa khona, kwanophawu lwerhamncwa luphunyezwe. Kwiminyaka elishumi elinanye kamva wafa, emele ukuphela kolawulo lwakhe njengokumkani wobukumkani basemazantsi bakwaYuda, obabuyilizwe elizukileyo, eliyi-United States.

Ngokuphathelele ngokwesiprofeto kuPtolemy, u-Uziya umele uYuda, ilizwe elizukileyo kunye nobuProtestanti obuwexukileyo, kanti ke; uPtolemy umele iYiputa, engamandla enamba, enenkolo eyokomoya. Xa aba kumkani babini bethathelwa ingqalelo njengemigca ehambelanayo, u-Uziya uyeka ukuba ngumzekeliso welizwe elizukileyo, baze kunye babe ngumqondiso wezizwe ezibini. IYiputa noYuda bangumqondiso weenkolo zokomoya nezobuProtestanti obuwexukileyo. Bangumqondiso wombuso nebandla. Ubugcisa bombuso nobobandla ababumelayo xa bemyanisiwe njengomqondiso omnye buqulathe izezwe ezibini, njengokuba kwakunjalo kumaMede namaPersi, njengokuba kwakunjalo ngeYiputa neSodom yaseFransi, njengokuba kunjalo ngeempondo zase-United States zobuRiphabhlikhi nezobuProtestanti, njengokuba kwakunjalo kwizikumkani zasemantla nezasezantsi zakwaSirayeli noYuda, kwanaseRoma yobuhedeni neRoma yobupopu. Njengomqondiso wezikumkani ezibini, zibotshelwe kunye ngokwesiprofeto ngetempile yaseYerusalem apho bobabini u-Uziya noPtolemy bafuna ukunikela umbingelelo etempileni yaseYerusalem. Izizwe ezibini ezivukela kwindawo enye engcwele.

Kubalulekile ukuqaphela ukuba uvukelo lwazo zombini ezi kumkani lwalunxulumene netempile eseYerusalem, engumqondiso wetempile apho uDanyeli wabona uKristu kwisahluko seshumi. Iimbali zazo zombini ezi kumkani zihlangana kwiMfazwe yaseUkraine, yaye ngokwenjenjalo ziqalisa ubungqina bazo ngowama-2014. Zombini zaphakanyiswa ziimpumelelo zomkhosi ezimelwe lidabi laseRafiya kwivesi yeshumi elinanye. IRafiya iphawula umda wobukumkani besithandathu besiprofeto seBhayibhile nomanyano oluphindwe kathathu lomthetho weCawa. Ikwangumda wotshintsho lwebandla elilwayo lisiya kwibandla eloyisayo.

Emva kowama-2014, ukumkani osisityebi kakhulu wabhengeza injongo yakhe yokungenela ubumongameli ngowama-2015. Ngowama-2020 ukumkani osisityebi kakhulu, emele uphondo lweRiphabhlikhi, wafumana inxeba lalo elibulalayo elaliza kuthi kamva liphiliswe. Ngowama-2022 imfazwe yaseUkraine yanda ngamandla. UTrump wabuya ke ngoko ekuzalisekeni kwendinyana yeshumi elinesithathu, kunyulo lowama-2024. NgoJulayi ka-2023, ilizwi entlango lavakaliswa. NgoDisemba 31, 2023 uphondo lwamaProtestanti lwavuswa, kwanjalo kwanophondo lweRiphabhlikhi kunyulo lowama-2024, xa uTrump wabuya, yaye ke ngowama-2025 uvavanyo lwesiseko lwaphela ngokufika kovavanyo lwetempile.

1989

Iinyaniso ezatyhilwayo ngowe-1989 zazimbini. Iingqamaniso zesiprofeto zeentshukumo zohlaziyo kwakunye neendinyana ezintandathu zokugqibela zikaDaniyeleli ishumi elinanye zatyhilwa ngaxeshanye. Kukho imithetho ethile yesiprofeto eyasetyenziswa ukumisela umyalezo wokuqala wendima yamashumi amane. Ezinye kanye zezo nyaniso ngoku zisisitshixo kwimbali efihlakeleyo yaloo ndima inye kanye apho ezo ntsika zexabiso zesiprofeto zafunyanwa khona. Ndiza kuninika umzekelo.

Ngo-1989, kwakungekho kuqonda kumanyeneyo ngaphakathi kubu-Adventist malunga nokuba zimele ntoni iivesi ezintandathu zokugqibela zikaDaniyeleli. Oko kuswela ukumanyana kwakunamacala amabini. Kwakungekho mvumelwano ngentsingiselo yezo vesi. Abo babebanga ukuba banokuqonda kwezo vesi babenikela ngeengcamango zabantu ezixutywe nemfundiso yezakwalizwi yobuProtestanti obuwexukileyo noboKatolika, ilifa lobuzibulo abalifumanayo kooyise babo bemvukelo ka-1863, xa bazalisekisa indima yomprofeti ongathobeliyo kwimvukelo esisiseko kaYarobheham. Ezo ngcamango zobuqu malunga nokuba zithetha ntoni ezo vesi, ubuncinane, zazizintsingiselo zabucala. Iingcamango zabo ngezo vesi zazingahambelani nokusetyenziswa okusisiseko kwesiprofeto, yaye kaninzi zaziphikisana kanye nesiseko ngokwaso ababesichaza bona ngezo vesi.

Esakubona kwezo ndinyana yayikukuqonda okuhambelanayo kwazo zonke ezo ndinyana zintandathu. Yayikukuhambelana komyalezo esakubonayo okwandikhuthazayo ukuba ndiveze ukuqonda kwam, kwanaxa ndandisazi ukuba bonke ubu-Adventist babekukhaba oko ndandiqondayo. Oko sakuqondayo kwezo ndinyana kwapapashwa okokuqala ngowe-1996, yaye ukuqonda okwabekwa apho kuye kwomelela ngakumbi kuphela njengoko ixesha liqhubekele phambili kangangeminyaka engamashumi amathathu!

Xa uqwalasela kanye isalathiso sokuqala kakhulu kwimagazini ethi The Time of the End, ufumana iTestimonies, umqulu 9, iphepha 11. Kwiminyaka emihlanu ngaphambi kwe-9/11, imagazini iqala ngo-9/11. Enye yezo ziqondiso ezandikhuthazayo yaba kukukuqonda ukuba “ngexesha lesiphelo” kwindima yamashumi amane, ookumkani basentla nabasezantsi babengamagunya omoya, kungekhona amagunya angokoqobo. Ngelo xesha, ndandisele ndisazi ukuba uDade White wathi iincwadi zikaDaniyeleli neSityhilelo ziyincwadi enye, nokuba kwaloo mgca mnye wesiprofeto ukwiDaniyeleli, uyathatyathwa nguYohane kwiSityhilelo. Ndandifumanise ukuba kwiSityhilelo 11, eyazalisekiswa kwimbali ejikeleze ixesha lesiphelo ngowe-1798; amagqabantshintshi kaDade White ngalo mhlathi afundisa ngokucacileyo ukuba iFransi yayiyiYiphutha yokomoya, yaye wayecace kwangolo hlobo nokuba kwiSityhilelo 17, ihenyukazi phezu kwerhamncwa yayiyiBhabheli yokomoya.

Ukuchongwa kukaDade White kwaloo magunya mabini kuse *The Great Controversy*, yaye ezo nkcazo zidibanisa kunye ubungqina bukaYohane noDaniyeleli. Inkcazo yokumkani wasezantsi kuDaniyeleli isahluko seshumi elinanye ligunya elilawula iYiputa, yaye ukumkani wasentla ligunya elilawula iBhabhiloni. Xa iBhayibhile noMoya wesiProfeto babesebenza kunye ukumisela inyaniso ngokuzisa uDaniyeleli neSityhilelo ndawonye ukuze kungqinwe loo ngongoma, yayiyinto

endingazange ndinikele kuyo nakowuphi na umfundisi-wezakwalizwi olahlekisiweyo, okanye inkokeli elahlekisiweyo ezinyulele yona ngokwayo yenkonzo ezixhasayo.

Ukuqonda uPtolemy noUziya njengemiqondiso yedabi laseRafiya nokuwa okulandela emva kokuphakanyiswa kweentliziyo zabo, kukulawulwa yinyaniso yokuba uPtolemy umele amandla enamba oyoyisa amandla abameli baseRoma, aze kamva oyiswe ngamandla abameli awayemoyisile uPtolemy kwivesi yeshumi nango-1989. Umahluko wembali uyingongo yaye ubalulekile.

Uziya wamkela uphawu lwerhamncwa xa ezama ukudibanisa icawa norhulumente, uUziya ngumhlaba ozukileyo, yaye umhlaba ozukileyo wawuyingxoxo enkulu ekuqaleni kwesigidimi ngo-1989. Ingaba umhlaba ozukileyo yi-United States, okanye yicawa yamaSeventh-day Adventist? Abo ngelo xesha babebambebele kwingcamango ephosakeleyo yokuba umhlaba ozukileyo yicawa yama-Adventist, kunye nabo nabani na abasabambebele kuyo—babeya kuthi intaba engcwele ezukileyo yevesi yamashumi amane anesihlanu yayicace gca ukuba yicawa kaThixo, ngoko oko kwakuthetha kubo ukuba intaba nomhlaba yayingumfuziselo omnye. Ukuqiqa okuqhelekileyo kwabantu, ndicinga njalo.

Uziya lilizwe elizukileyo, yaye uPtolemy nguYiputa. Uziya, njengelizwe elizukileyo, uneempondo ezimbini zobuProtestanti nobuRiphabhlikhi. Ukubonakaliswa kwezopolitiko kukaPtolemy bubukomanisi neentlobo zalo ezahlukahlukeneyo, yaye ukubonakaliswa kwezenkolo kukaPtolemy bubumoya neentlobo zabo ezahlukahlukeneyo. Uphawu lwamandla enamba kukuba angumfelandawonye, kodwa umprofeti wobuxoki, olilizwe elizukileyo, sisizwe esinye esineempondo ezimbini.

UDaniyeli ishumi elinanye ivesi lamashumi amane lamisela ukuba i-United States yayiligunya elimele upopu xa iSoviet Union yatshayelwa yasuswa ngowe-1989. Le nyaniso iyahambelana nendima yesilo somhlaba esineempondo ezimbini sesiTyhilelo ishumi elinesithathu, kuba ezi ncwadi zimbini ziyafana.

Ndabona elinye irhamncwa linyuka livela emhlabeni; lalinamaphondo amabini afana nawemvana, lathetha njengenamba. Lasebenza ngawo onke amagunya erhambncwa lokuqala phambi kwalo, lawenza umhlaba nabo bonke abahlala kuwo ukuba banqule irhamncwa lokuqala, elo lalinxeba lalo lokufa laphiliswa. ISityhilelo 13:11, 12.

IsiTyhilelo seshumi elinesithathu sichaza iUnited States njengamandla asebenza endaweni yoBupopu, kuba irhamncwa lomhlaba “lisebenzisa onke amandla e”rhamncwa eliphuma elwandle elafika “phambi kwalo.” Kwivesi yesibini inamba yaseRoma yobuqaba yayilinike uBupopu amandla ayo, isihlalo sayo sobukhosi, negunya elikhulu. Igama eliguqulelwe ngokuthi “amandla” lithetha amandla, kodwa kwivesi yeshumi elinesibini kusetyenziswa igama elahlukileyo eliguqulelwe ngokuthi “amandla,” lithetha “igunya elinikelwe ngomnye.”

IUnited States lingamandla amele ubupopu, obuye bafanekiselwa yiRoma yobuhedeni, eyayinika ubupopu inkxaso yalo yomkhosi neyoqoqosho njengoko kuchaziwe kwivesi yesibini. Ngokwenza oko, iRoma yobuhedeni yafanekisa iUnited States, neya kuthi nayo inikele “ngenqwelo zayo

zokulwa, iinqanawa namahashe ayo namadoda akhwele kuwo” ukuze yenze umsebenzi omdaka wamandla obupopu.

Xa amadabi amathathu endinyana yeshumi, yeshumi elinanye neyeshumi elinesihlanu azalisekiswa embalini, uAntiochus Magnus wayekho kwidabi ngalinye. Le nyaniso ichaza ukuba amandla amelwe kula madabi mathathu ngamandla esilo asebenza ngommeli, kuba kusoloko kunguAntiochus, yaye uAntiochus ngowe-1989 wayengamandla ommeli eUnited States.

Iimfazwe ezintathu ezikhokelela kumthetho weCawa wangeCawa wendima yeshumi elinesithandathu zithwele uphawu luka-Alpha no-Omega, kwanokwakheka kwenyaniso. Yi-United States kwimfazwe yokuqala nakwimfazwe yesithathu, nto leyo echaza i-alpha ne-omega kwimfazwe yokuqala neyokugqibela. Iimfazwe ezintathu ezikhokelela kumthetho weCawa wangeCawa wendima yeshumi elinesithandathu zikwanalo uphawu lwenyaniso. Amandla ommeli eNazi Ukraine yimfazwe esebindini emele uvukelo lophawu oluphakathi kwisakhelo segama lesiHebhere elithi inyaniso. Iimfazwe ezintathu zimele u-1989 kuse kumthetho weCawa wangeCawa, okuthetha ukuba zimele “imbali efihlakeleyo” yendima yamashumi amane.

Ivesi yeshumi elinanye yesiTyhilelo 11 ichaza u-2023 njengendawo apho zombini iimpondo zivuswa khona. UDaniyeli 11:11 uchaza kanye elo xesha linye lembali. Umgca wangaphakathi wesiprofeto nomgca wangaphandle wesiprofeto bayangqamana ngo-2023. Umgca wangaphakathi “yinto” awayeyiqonda uDaniyeli, yaye umgca wangaphandle “ngumbono” awawuqondayo.

Uvavanyo lwetempile aluboniswa nguDaniyeli lwaqala ngomhla wamashumi amabini anesibini, yaye iminyaka engamashumi amabini anesibini emva ko-9/11, eyiyo indawo uIsaya angena ngayo etempileni, ikusa ku-2023. UIsaya uchaza ukufa kukaUziya emva kokuphila neqhenqa iminyaka elishumi elinanye ku-9/11. Umsebenzi wokumisa itempile uquka kuqala ukubeka isiseko, yaye emva koko ukwakha itempile nokubeka ilitye eliyintloko, nto leyo ke ekhokelela kuvavanyo lwesithathu lwe-litmus, olumelwa ngumthendeleko wamaxilongo kumgca weLevitikus amashumi amabini anesithathu. Umsebenzi wangaphakathi wevangeli elingunaphakade uzalisekiswa ngexesha lembali yomgca wangaphandle. Kwindima yeshumi elinanye uPutin umelwe ngoPtolemy, yaye ukumkani uUziya unika ubungqina besibini kumzekeliso wokumkani wasemazantsi ophakanyiswayo ngenxa yempumelelo yezomkhosi, othi emva koko azame ukuzingenisa kummandla wonqulo.

Ke ukumkani wasemazantsi uya kuvuselelwa yingqumbo, aphume aye kulwa naye, oko kukuthi, nokumkani wasemantla; yena uya kumisa inkitha enkulu; kodwa loo nkitha iya kunikelwa esandleni sakhe. Kwaye xa eyisusile loo nkitha, intliziyo yakhe iya kuphakama; aze awise amashumi amawaka amaninzi; kodwa akayi kuqiniswa yiyo. Daniel 11:11, 12.

UYuriyah Smith uthetha ngembali kaPtolemy Philopator nangelinge lakhe lokunikela imibingelelo etempileni yaseYerusalem.

“UPtolemy wayeswela ubulumko bokulisebenzisa kakuhle uloyiso lwakhe. Ukuba wayelandelele impumelelo yakhe, ngokuqinisekileyo ngewayebe yinkosi yobukumkani bonke buka-Antiochus; kodwa ekwanelisekeni kwakhe kukwenza izoyikiso ezimbalwa kuphela

nezisongelo ezimbalwa, wenza uxolo ukuze akwazi ukuzinikela ekonwabeleni okungaphazamisekiyo nokungalawulwayo kweenkanuko zakhe ezibuhlungu nezesilwanyana. Ngaloo ndlela, akuba eboyisile iintshaba zakhe, woyiswa zizinto ezimbi zakhe, yaye, elibele igama elikhulu awayenokulimisela, wachitha ixesha lakhe kwizidlo zokuzinkcinkca nasebuhenyukeni.”

“Intliziyo yakhe yaphakanyiswa yimpumelelo yakhe, kodwa wayekude nokomelezwa yiyo; kuba ukusetyenziswa kwayo ngendlela engenazuko awakwenza ngako kwabangel’ ukuba abantu bakhe bamvukele. Kodwa ukuphakanyiswa kwintliziyo yakhe kwabonakaliswa ngokukhethekileyo ngakumbi kwiintsebenzo zakhe namaYuda. Efikile eYerusalem, wanikela khona imibingelelo, yaye wayenqwenela kakhulu ukungena kweyona ndawo ingcewele yetempile, ngokuchasene nomthetho nenkolo yaloo ndawo; kodwa ekubeni, nangona kwakunzima kakhulu, athintelwe, wemka kuloo ndawo evutha ngumsindo nxamnye nesizwe sonke samaYuda, waza kwaoko waqalisa phezu kwawo intshutshiso eyoyikekayo nengenanceba. EAlexandria, apho amaYuda aye ahlala khona ukususela kwimihla ka-Aleksandire, aze anandipha amalungelo abemi abathandwa kakhulu, kwabulawe amashumi amane amawaka ngokukaEusebius, amashumi amathandathu amawaka ngokukaJerome, kule ntshutshiso. Uvukelo lwamaYiputa, nokubulawa kwabantu abaninzi kumaYuda, ngokuqinisekileyo zazingeyizo izinto ezazinokumomeleza ebukumkanini bakhe, kodwa zazanele, kunoko, ukuba phantse buphela bubutshabalalise.” Uriah Smith, Daniel and the Revelation, 254.

Uloyiso lomkhosi lukaPtolemy Philopator eRaphia ngowama-217 BC aluzange lumomeleze uPtolemy, kodwa lwabangela ukuba “intliziyo yakhe iphakamise.” Uloyiso kwiMfazwe yaseUkraine aluyi kumomeleza uPutin, kodwa luya “kuyiphakamisa intliziyo yakhe,” njengoko impumelelo yasemkhosini yabangela ukumkani u-Uziya ukuba ayiphakamisa intliziyo yakhe.

Ke kaloku uUziya wabenzela, kuwo wonke umkhosi, amakhaka, neentonga zemikhonto, nezigcina-ntloko, nezikrweqe, neentolo, nezigadla zokujula amatye. Wenza naseYerusalem izixhobo zemfazwe, eziyilwe ngamadoda anobuchule, ukuba zibe phezu kweenqaba naphezu kweendonga zokukhusela, ukuze kudutyulwe ngazo iintolo namatye amakhulu. Igama lakhe lasasazeka laya kude; ngokuba wancedwa ngokumangalisayo, wada womelela. Ke kaloku, akuba omelele, intliziyo yakhe yaziphakamisa, yaba yintshabalalo yakhe; ngokuba wona kuYehova uThixo wakhe, wangena etempileni kaYehova, ukuba aqhumisele isiqhumiso phezu kwesibingelelo sesiqhumiso. 2 Kronike 26:14–16.

Ookumkani ababini basemzantsi, iintliziyo zabo zaphakanyiswa ngenxa yoloyiso emfazweni, bazama ukungena etempileni enye nokunikela umnikelo, nto leyo eyayivumelekile ukuba yenziwe ngumbingeleli kuphela. Kuzo zombini ezo meko, ababingeleli bazichasa iinzame zookumkani abanekratshi zokwenza oko. Emva koko omnye ukumkani waqalisa impindezelo kumaYuda, waza omnye wabethwa ebunzini ngeqhenqa.

Waza wangena emva kwakhe uAzariya umbingeleli, ekunye naye ababingeleli bakaYehova abangamashumi asibhozo, amadoda anobugorha. Bamelana noUziya ukumkani, bathi kuye, Akukokwenu, Uziya, ukuba utshisele uYehova isiqhumiso, koko kokwababingeleli, oonyana baka-Aron, abangwalisiweyo ukuba batshise isiqhumiso; phuma engcweleni; kuba ukreqile;

yaye akuyi kuba yimbeko kuwe evela kuYehova uThixo. Waza uUziya wanomsindo, enesitshisi-siqhumiso esandleni sakhe ukuba atshise isiqhumiso; kwathi, esenomsindo kubabingeleli, iqhenqa laphuma ebunzi bakhe phambi kwababingeleli endlwini kaYehova, ecaleni kwesibingelelo sesiqhumiso. Wamkhangela uAzariya umbingeleli omkhulu, nabo bonke ababingeleli, yaye yabonakala, wayeneqhenqa ebunzini bakhe; bamgxotha apho; ewe, naye ngokwakhe wakhawuleza ukuphuma, ngokuba uYehova wayembethile. Waba ke uUziya ukumkani eneqhenqa kwada kwaba ngumhla wokufa kwakhe, wahlala endlwini eyodwa, engumqhenqa; kuba wayenqunyulwe endlwini kaYehova; uYotam unyana wakhe wayephethe indlu yokumkani, egweba abantu belizwe. Ke kaloku ezinye izezo zikaUziya, ezokuqala nezokugqibela, wazibhala uIsaya umprofeti, unyana ka-Amozi. 2 Kronike 26:17–22.

Ngo-2014, abalawuli behlabathi baseYurophu nolawulo luka-Obama baqalisa uguquko lombala phezu kwesizwe saseUkraine. Ngo-2022 iRashiya yaqalisa uhlasele oluya kuthi ekugqibeleni lukhokelele eloyisweni lukaPutin neRashiya; abamelwe nguPtolemy no-Uziya, ookumkani basemzantsi. Ivesi yeshumi elinesibini ithi, emva koloyiso lukaPutin, “intliziyo yakhe iya kuphakama; aze awise phantsi amashumi amawaka amaninzi: kodwa akayi komelezwa yilo.” Emva koko imbali ibhala ukutshabalala okuqhubekayo kobukumkani bakhe.

Ukubhujiswa okuya kusanda ngokuthe ngcembe kwakhokelela ekufeni kwakhe, yaye ngexesha uAntiochus Omkhulu ephindisela ngelahleko yakhe eRaphia, uAntiochus wayengasasebenzisani noPtolemy Philopator; ngelo xesha uAntiochus wayesajongene nomntwana omncinane owayengumlawuli waseYiputa ngelo xesha. Umntwana uluphawu lwesizukulwana sokugqibela, ngoko ke kwinqanaba elithile ukumkani ongumntwana owoyiswa nguAntiochus ePanium usisizukulwana sokugqibela sobukumkani basemzantsi. Kwinqanaba elisebenzayo ukumkani ongumntwana umele ubuthathaka ngokunxulumene namandla kaAntiochus.

“Uxolo olwafikelelwa phakathi kukaPtolemy Philopater noAntiochus lwahlala iminyaka elishumi elinesine. Ngelo xesha uPtolemy wasweleka ngenxa yokungazeyisi nokuziphatha okubi, waza walandelwa ngunyana wakhe, uPtolemy Epiphanes, owayengumntwana oneminyaka emine okanye emihlanu ngelo xesha. UAntiochus, kwangelo xesha linye, akuba eyicinezele imvukelo ebukumkanini bakhe, waza wayoyisa waza wayizinzisa iindawo ezisempuma ekumthobeleni, wayesele ekhululekile ukwenza naliphi na ishishini xa uEpiphanes oselula wayenyukela etroneni yaseYiputa; yaye ecinga ukuba eli lithuba elihle kakhulu lokwandisa ubukhosi bakhe ukuba lingaphoswa, waqokelela umkhosi omkhulu gqitha “omkhulu kunowokuqala” (kuba wayehlenganise imikhosi emininzi waza wafumana ubutyebi obukhulu kuhambo lwakhe lwasempuma), waza wemka waya kulwa neYiputa, elindele ukufumana uloyiso olulula phezu kokumkani oselusana. Indlela awaphumelela ngayo siya kuyibona kungekudala; kuba apha kungena iingxaki ezintsha kwimicimbi yezi zikumkani, yaye kungeniswa nabadlali abatsha eqongeni lembali.” Uriah Smith, Daniel and the Revelation, 255.

uKumkani waseMzantsi

Ukuchaza amanyathelo okugqibela eRashiya, kukuchaza amanyathelo okugqibela kakumkani wesiprofeto wasemzantsi. Uphawu lwesiprofeto lokumkani wokomoya wasemzantsi olwafika

kwimbali yesiprofeto ngexesha lesiphelo ngo-1798—yindlela afikelela ngayo esiphelweni sakhe. Kananjalo luphawu lwesiprofeto lokumkani wasemntla, kunye nomprofeti wobuxoki. Ngamnye kula magunya mathathu akhokela ihlabathi eArmagedon unesiphelo esichongwe ngokukodwa eLizwini likaThixo. Nantoni na eyenzekayo kuPutin neRashiya iya kube iboniswe kwangaphambili ngemigca yangaphambili kakumkani wasemzantsi.

Imizekelo yokuphela kokumkani wokomoya wasemzantsi yatyhilwa ngomfuziselo ngokuphela kokumkani wokuqala wokomoya wasemzantsi, owayenguFransi engakholelwa kuThixo ngexesha loHlaziyo. Ukuphela kobukumkani basemzantsi kuquka ukuphela kokumkani wasemzantsi. Ukuphela kukaNapoleon kuhambelana nokuphela kweFransi, yaye kuyavumelana nokuphela kobukumkani obulandelayo basemzantsi, obabuyiRashiya. IRashiya njengokumkani wanamhlanje wasemzantsi yaqalisa ngohlaziyo, kanye njengokuba iFransi, njengokumkani wasemzantsi, yaqala ngohlaziyo.

Uvukelo luphawu lwenamba, engumfuziselo wookumkani basemzantsi. Inamba, engumfuziselo oyintloko wokumkani wasezantsi, nguSathana; yaye njengoko ezama uvukelo ekupheleni kwewaka leminyaka, kuhla umlilo uvela ezulwini uze umgqibe. Uvukelo lwakhe ezulwini ekuqaleni lwaluyi-alfa yovukelo lwakhe ekupheleni kwewaka leminyaka.

Ngo-1798, iFransi ngokweziprofeto yathabatha itrone njengokumkani wokomoya wasezantsi ngexesha loQhushululu lwaseFransi. Olo qhushululu lwagubungela izizwe zaseYurophu lwaza ekugqibeleni lwafikelela kuQhushululu lwaseRashiya olwalandelwa ngokukhawuleza luQhushululu lwamaBolshevik kwakuloo nyaka mnye.

Uvukelo lwaseRashiya lowe-1917 lwalunezigaba ezibini eziphambili: uVukelo lukaFebruwari (olwabhukuqa ubukumkani bukaTsar, lwaphelisa ulawulo lobuzwilakhe, lwaza lwamisela urhulumente wethutyana phakathi kwexesha lolawulo olubini kunye neeSoviet) kunye noVukelo lukaOktobha (olubizwa kananjalo ngokuba luVukelo lwamaBolshevik, apho amaBolshevik phantsi kukaLenin athimba igunya ngokubhukuqa urhulumente, nto leyo eyakhokelela ekumiselweni kolawulo lwamaSoviet nakwindlela eya kubusoshiyali/nakubukomanisi).

Kuhlalutyo lwembali nakwithiyori yovukelo (ingakumbi kwiimbono zobuMarx ezifana nezo zikaTrotsky, Luxemburg, nabanye abenza iintlekelelo ezifanayo), iNguquko yaseFransi (1789–1799) idla ngokubonwa njengemela umzekelo okanye inika isakhelo sekhosi yeziganeko zaseRashiya. Amanyathelo amabini eNguquko yaseFransi awamela ezi zigaba zaseRashiya ngala:

- Isigaba sokuqala esilinganiselweyo/esisemthethweni-siseko (malunga no-1789–1792), esihambelana noQhushululu lwangoFebruwari. Esi sigaba saseFransi saqala ngokuhlaselwa kweBastille, ukubizelwa kwe-Estates-General/National Assembly, ukupheliiswa kwamalungelo obukhosi bezifeudal, iSibhengezo samaLungelo oMntu, nokusekwa kobukumkani obuphantsi komgaqo-siseko phantsi kwamaGirondins nabaguquli abalinganiselweyo. Sabhukuqa ubukumkani obungqongqo obupheleleyo, kodwa sagcina iziqalelo zolawulo loburhwebo/olwenkululeko kwakunye nezakhiwo zamandla amabini/eziphikisanayo (umzekelo, phakathi kweNdibano nobukumkani obabusekhona). Ngokufanayo, uFebruwari 1917 waphelisa uTsarism, kodwa wakhokelela kurhulumente

wethutyana woburhwebo nakumandla amabini kunye neeSoviet.

- Isigaba esingqongqo/saseJacobin (malunga no-1792–1794, kuquka ukumiselwa kweRiphabliki yokuQala, ukubulawa kukaLouis XVI, noLawulo loTyhafiso phantsi kukaRobespierre namaJacobins/iKomiti yoKhuseleko loLuntu) siyahambelana noGuquko luka-Oktobha (lwamaBolshevik). AmaJacobins athabatha igunya kumaGirondins awayengawona athambileyo ngakumbi ngezenzo ezibukhali, avakalisa iriphabliki, acinezela uvukelo oluchasene nenguquko, aza atyhalela inguquko kwinguqu enzulu ngakumbi yentlalo nasekuzikhuseleni kwizisongelo zangaphakathi/nangaphandle. Oku kubonakalisa indlela amaBolshevik awabhukuqa ngayo urhulumente wethutyana, aqinisa ulawulo lwabasebenzi/ubuzwilakhe babasebenzi, aza aqhubela phambili ubusoshiyali benguquko.

Ezi zifaniso zifana-zinjalo zigxininisa indlela iinguquko zorhulumente ezisoloko zilandelela ngayo umkhwa othile: uvukelo lokuqala olubanzi oluchasene nolawulo oludala (olukhokelwa ngamaqela alinganiselayo/owoburhwebo), lulandelwe kukuthathwa kwamandla okungqongqo ngakumbi ngamaqela agqithisileyo ukuze ‘kusindiswe’ kuze kwandiswe inguquko phakathi kwembandezelo. AmaBolshevik ngokwawo ayesebenzisa ngokuqondayo umzekelo waseFransi, ejonga uvukelo lwawo lwango-Oktobha njengolufana nokubhukuqwa kwamaJacobin—oluyimfuneko ukuthintela inguquko echasayo nokuzalisekisa amandla apheleleyo enguquko.

Olu hlobo lokufanisa lubonakala kwimisebenzi enjenge *History of the Russian Revolution* kaTrotsky (ethelekisa ngokucacileyo isigaba samandla amabini eRashiya neentshukumo ezifanayo eFransi) nakwimibhalo kaRosa Luxemburg ngezeziganeko zaseRashiya, apho aqaphela ukuba ixesha lokuqala loVukelo lwaseRashiya (Matshi–Oktobha) lilandela umgaqo-siseko woVukelo lwaseFransi (nolwaseNgilani), ngokuba ukuthatha ulawulo ngamaBolshevik kuhambelana nokunyuka kwamaJacobin.

UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye ukutshabalala kukaNapoleon njengokumkani wokuqala womoya wasezantsi kwalandela iimpawu zendlela ezazikho ekuqaleni kovukelo, yaye ngokwenza oko kwamela ukutshabalala kweSoviet Union.

Ukutshabalala kukaNapoleon okuqhubekayo (inyathelo ngenyathelo) kuhambelana ngokusondeleyo nokwehla kancinci kancinci kweSoviet Union nokudilika kwayo ngo-1991, ngaphakathi kwakwelo cebo linye lotoliko lweentlobo apho izigaba ezibini zoQhushululu lwaseFransi zazingumfuziselo wangaphambili wezigaba zoQhushululu lwaseRashiya zikaFebruwari nango-Oktobha 1917. Lo mfanekiso unqamanayo uyaqhubeka ude ungene kwisigaba sasemva kokuzinziswa kwamandla emva koburhabaxa boradikali (iBonapartism) kwanakwisigaba sokuchithakala kwayo esingenakuphepheka. Oku kutsalwa kuzo zombini iipateni zembali ngokubanzi nakuhlalutywe lweMarxist (ingakumbi olo lukaTrotsky kwiThe Revolution Betrayed nakweminye imisebenzi enxulumene nayo), ezithatha uNapoleon njengomzekelo oyintloko weBonapartism: ulawulo lwendoda enamandla oluvela emva kwencopho yoradikali yoqhwithela lovukelo, olulungelelanisa phakathi kweendidi zeeklasisi, lugcina ezona nzuzo ziphambili zolwakhiwo lovukelo (lo gama lucinezela intshukumisa yalo yedemokhrasi), lwakha ubukhosi bobuqu/obomkhosi-nobobhayirokrasi, lwandise ngokugqithisileyo, luze emva koko lube phantsi kokuwa okunezigaba okukhokelela ekubuyiselweni ngokuyinxenye komyalelo omdala.

Ukunyuka kukaNapoleon kobuBonapartist kuhambelana nokuQiniswa kobuStalinist

Emva kwesigaba esigabadeleyo samaJakobhin nentshukumo yokusabela yaseThermidor (1794), iDirectory eyayingazinzanga (1795–1799), ukubhukuqa kukarhulumente kukaNapoleon ngowe-18 Brumaire (1799) kuseka iConsulate, kwaza emva koko uBukhosi (1804). Uyalungisa abe aphumeze nakwamanye amazwe iinzuzo zogquko loburhwebo lwabemi (iKhowudi kaNapoleon, ukupheliswa kwamalungelo obukomanisi beenkosi, urhulumente onamandla nowembindini oqinileyo), kodwa uzithobela kulawulo lobuzwilakhe, kuzuko lomkhosi, nakudidi olutsha oluphakamileyo.

Emva kwesigaba esingqongqo seBolshevik/Okthobha kunye novavanyo lokuqala lweSoviet, kwaqalisa ukonakala kobuqoqosho bolawulo lwamagosa (ingakumbi ukususela embindini weminyaka yee-1920). Ukuqiniswa kwamandla kukaStalin koyisa iNkcaso yaseKhohlo, kwanyanzelisa “ubusoshiyali kwilizwe elinye,” kwaza kwadala ulawulo lobuzwilakhe lwamapolisa, lomkhosi, nolwamagosa alawulayo. Uqoqosho olucwangcisiweyo kunye nepropathi eyenziwe yaba yeyelizwe lonke (ezona nzuzo ziphambili zika-Okthobha) zagcinwa, kodwa zaguqulwa zaba zizixhobo zodidi olunamalungelo akhethekileyo, logama ubuzwe behlabathi babulahliwe.

Kuzo zombini ezi meko, amandla ohlaziyo “ayakhenkcezwa” aze aqondiswe ngokutsha kumandla karhulumente nakwandiso phantsi komntu omnye okanye isixhobo esinye solawulo (uTrotsky wachaza ngokucacileyo ulawulo lukaStalin njengohlobo lwe-“Bonapartism yaseSoviet,” olusondele ngakumbi kuBukhosi bukaNapoleon kunakuConsulate).

Ukuwa Ngokulandelelana Kwamanyathelo

Le yeyona ngqamaniso isisiseko—ukuhla asisosiganeko sinye esenzeka ngesiquphe, koko lulandelelwano oluqhubekayo lokudodobala okuqhutywa kukwandisa ngokugqithiseleyo, ukungqubana kwangaphakathi, ukuntywila kwiingxaki zemfazwe ezingasombululekiyo, ukulahlekelwa lulawulo lweendawo ezingaphandle, iinguqu ezisilelayo, kwanokupheliswa kokugqibela/ukubuyiselwa.

Icala likaNapoléon (1812 ukuya ku-1815)

- 1812: Uhlasele oluyintlekele eRashiya—iGrande Armée (amadoda angama-600,000) yatshatyalaliswa kakhulu lulungiselelo lonikezelo, bubusika, nangokumelana. Yaba yindawo yokuguquka enentlekele; ilahleko enkulu kakhulu yodumo namandla abantu.
- 1813: Umfelandawonye umiselwe ukumchasa; ukoyiswa eLeipzig (“iMfazwe yeZizwe”)—ukulahlekelwa ngamahlakani aseJamani nemimandla; ubukumkani buqalisa ukuncipha.
- 1814: Amahlakani ahlasela iFransi ngokwayo; iParis iyawa; uNapoleon uyazohlula aze athinjelwe e-Elba.

- 1815: Ukubuya ngokufutshane (iiNtsuku eziLikhulu), uloyiso lokugqibela eWaterloo; ukuthunyelwa ekuthinjweni okusisigxina eSt. Helena; ubukumkani bamaBourbon babuyiselwa (ukubuyiselwa umva okunesimo sokuphendula kweenzuzo zoQhushululu, nangona kungengokupheleleyo—ezinye iinguqu kwezomthetho/kolawulo zasinda).

Icala laseSoviet (ii-1970 ukuya ku-1991)

- Ekupheleni kweminyaka yoo-1970 ukuya kwiminyaka yoo-1980: Ukuma koqoqosho (“zastoi” phantsi kukaBrezhnev), ukunqongophala okungapheliyo, ukusilela ngasemva kwezobugcisa, kunye nokhuphiswano lwezixhobo olukhubazayo ne-US/NATO—ukolulwa ngokugqithisileyo kwenkqubo kuqalisa ukurhintyela uqoqosho ngaphakathi.
- 1979–1989: Imfazwe yase-Afghanistan—“iVietnam” yaseSoviet; umgxobhozo otsala uze uchithe izibonelelo, isidima sokomoya, kunye nokuma kwamazwe ngamazwe (qaphela ukufana okunentsingiselo ehlekisayo: uNapoleon watshatyalaliswa eRashiya; i-USSR yopha kummandla onzima nowawuxhathisa).
- 1985–1989: Uhlaziyo lukaGorbachev lwe-perestroika/glasnost (inzame “yokusindisa” inkqubo, ezifana nezinye iinguqu ezafika emva kwexesha zikaNapoleon) endaweni yoko zatyhila zaza zakhawulezisa ukuphikisana okwakungaphakathi kuyo; amazwe angamahlakani e-Eastern Bloc avukela aza azikhulula (uDonga lwaseBerlin lwawa ngoNovemba 9, 1989, oorhulumente bawa kulo lonke ixesha lika-1989–1990)—ukulahleka “kobukumkani bangaphandle,” kanye njengokulahleka kukaNapoleon kwamazwe angamahlakani.
- 1990–1991: Iingxaki zobuzwe zangaphakathi, iiriphabhlikhi zibhengeza ubungangamsha bazo; uvukelo-mbuso lwango-Agasti 1991 lwabenkqantosi eqatha lusilela ngendlela ebonakalisa ukutyhafiswa okukhulu; uGorbachev uyarhoxa ngomhla wama-25 kuDisemba 1991; i-USSR iyachithakala ibe ngamazwe ali-15. Kubakho ukubuyiselwa kongxowankulu emva koko (unyango lokothusela lwexesha likaYeltsin, oo-oligarch, ukwenziwa kwezinto zabucala)—olufana nokubuyiselwa kwamaBourbon: iziqalelo zodidi lwangaphambi kwenguquko (okanye ezilingana nazo) ziyabuya, zirhoxisa ngokupheleleyo ubudlelwane bepropathi bengquko ngoxa zigcina ezinye iindlela zolawulo.

Kuzo zombini ezi meko, “ubukumkani” (i-French Continental System xa ithelekiswa nempembelelo yeSoviet Eastern Bloc/COMECON) buyaqhekeka bususela ngaphandle bungene ngaphakathi, ukubola kwangaphakathi kuyakhawuleza, ingxaki yokugqibela ibhentsisa ukungabinanto kwako, yaye imikhosi yakudala yezentlalo iphinda iziqinise (ubukhosi/ubungxowankulu). I-Bonapartism izibonakalisa ingenakuhlala—“ipiramidi elungelelaniswe phezu kwentloko yayo ebukhali,” njengoko uTrotsky watshoyo—kuba isekelwe ekucinezeleni kwesiseko sedemokhrasi sovukelo lo gama ikhusela (kodwa igqwetha) isiseko salo soqoqosho phakathi koxinzelelo lwangaphandle olunobutshaba. Ukuwa kweSoviet kwakungelulo “olukhawulezileyo ngesiqophe” xa kujongwa ixesha elide, koko kwakukugqitywa kokubola kwangaphakathi okuqhubela phambili, kanye njengokuba ubukumkani bukaNapoleon bunganyamalalanga ngobusuku obunye kodwa baguguleka ngenxa yolandelelwano lokoyiswa de kwafikelelwa ekubuyiselweni.

Ukuqala nokuphela kweFransi neSoviet Union kuhambelana nobungqina bokumkani u-Uziya noPtolemy. UPtolemy IV Philopator ufumana uloyiso olugqibeleleyo eDabini laseRaphia (217 BC) nxaanye nokumkani wasentla (uAntiochus III), kodwa “akasayi komelezwa ngako”—wenza uxolo endaweni yokuqhubela phambili olo ncedo, abuyele kubunewunewu nasekuziphakamiseni, aze ke (ngokwengxelo eginwe kwi-3 Maccabees 1–2) uPtolemy atyelele iYerusalem emva koloyiso lwakhe. Intliziyo yakhe iphakamile, uzama ukungena eNgcwele yeeNgcwele aze azinikele idini ngokwakhe—isenzo sokuthabatha igunya nokudelela uThixo oyinyaniso. Ubethelwa nguThixo (ukukhubazeka komzimba), athotywe, aze ajike ekutshutshiseni abantu bakaThixo. Ulawulo lwakhe emva koko luba lolokwehla okuqhubekayo: ukonakala kokuziphatha, imivukelo yangaphakathi, nokulahleka kwamandla de kuse ekufeni kwakhe. Lo ngumfanekiso ochanileyo kanye woKumkani u-Uziya (2 Chronicles 26:16–21) owathi intliziyo yakhe yaphakama emva kwempumelelo yasemkhosini, nowathi ke wangena etempileni ukuba atshise isiqhumiso (ethabatha igunya lababingeleli) waza wabethwa ngeqhenqa ebunzi, nto leyo eyaba sisigwebo esasesidlangalaleni nesibonakalayo. Ukususela ngoko u-Uziya waphila ekwahlukaneni, enqunyulwe endlwini kaYehova, kwada kwasekufeni—ukutshabalala okucothayo, okurhuqekayo, kungekhona intshabalalo ekhawulezileyo.

Bobabini bangookumkani basemazantsi, abanekratshi elizibonakalisa ngokungena ngokungafanelekanga etempileni eYerusalem, kulandelwe sisiphelo esiqhubeka ngokuthe ngcembe sisonakalisa, endaweni yokuwa ngokukhawuleza. Lo ngumzekelo wotyikityo olufuziselayo kuwo wonke “ukumkani wasemazantsi” olandelayo.

1798: IFransi Iba nguKumkani woMzantsi ngokwasemoyeni

Ngexesha “lesiphelo” (1798), iFransi engenaThixo (amandla awayesandul’ ukubonakalisa iimpawu zokomoya zaseYiputa—ukukhanyela uThixo ngokuphandle, njengakwiSityhilelo 11:8) iyamtyhalela ukumkani wasentla (uBupopu) ngokuthimba uPopu. UNapoleon uyimbonakalo yomkhosi yaloo kutyhala. IFransi ithwala isithsaba sasemazantsi ngowe-1798, kuba iphakamisa kwaloo moya mnye wokungenaThixo owawumelwe yiYiputa yamandulo.

Kodwa njengokuba uPtolemy wayengenako “ukusebenzisa ngokupheleleyo uloyiso lwakhe,” nesigaba esigqithisileyo soQhushululu lwaseFransi sasingenako ukuzigcina okanye ukuthumela ngokupheleleyo phesheya iingenelo zaso. Isithsaba sasemzantsi sidlulela phambili njengoko ifilosofi yokungakholelwa kuThixo ikhula ibe semngciphekweni wayo opheleleyo ize ifumane ilizwi elitsha lorhulumente.

Iimpawu zoBunkokeli eziKhulayo: uNapoleon ukuya kuLenin ukuya kuStalin

Ezi zintathu azikho nje ngokungacwangciswanga; ziziphelo eziqhubekayo—ngasinye simele inqanaba eliqhubekayo kwindlela yokumkani wasemzantsi esiya ekunyibilikeni kwaso kancinci kancinci. UNapoleon—owokuqala umqondiso omkhulu emva ko-1798. Ephumelele eYiputa (umzantsi ongokoqobo), uyagabadela (umkhankaso waseRashiya ka-1812 waba yintlekele eqalisa uthotho lweelahleko kubukumkani bakhe obusemacaleni inyathelo ngenyathelo [1813–1814]),

ufumana ukoyiswa kokugqibela (eWaterloo 1815), aze athinjelwe ekuthinjweni kabini. UNapoleon umele ukutshabalala okuqhubekayo, okwenzeka ngezigaba—ngokuchanekileyo njengoko kwakunjalo ngoPtolemy nangoUziya.

ULenin wathabatha isithsaba kuVukelo luka-Oktobha lowe-1917. “Ukutyhalela phambili” kwamaBolshevik kuyaqhubekela nemfazwe nxamnye nocwangco oludala (kuquka namandla enkolo). Kodwa isigaba esirhabaxa asinakuzinzisa; impilo kaLenin ngokwayo iyasilela kwangethuba, yaye inkqubo iqalisa ukuguquka ibe yeyolawulo olungqongqo loburhulumente.

UStalin, umdibanisi (iBonapartism yaseSoviet), “uyalifriza” uguquko alwenze ubukhosi bomkhosi-nobubhalane, ugcina iinzuzo ezingundoqo (uqoqosho olwenziwe olwesizwe, oluyinto ehambelanayo echasene nobufeudal neKhowudi kaNapoleon), kodwa ujikela amandla ngaphakathi (iintshutshiso zokucoca) nangaphandle (ukwandisa). Noko ke intliziyo iphakanyiswe kukungakholelwa kuThixo; inkqubo ayinakukwazi ngokwenene “ukwenza elona thuba lipheleleyo loloyiso lwayo.” Ukwanda ngokugqithiseleyo (i-Afghanistan ehambelana neRashiya kaNapoleon), ukuma ngxi, uhlaziyo olungaphumelelanga (iperestroika yayililinge lokugqibela elalisenziwa ngokuphelelwa lithemba), ukuphulukana namazwe axhomekeke kuyo (1989–90 = ukuphulukana “namahlakani”), nokuchithakala kokugqibela (1991).

Ukuwa kweSoviet Union akuzange kube ngesiquphe—kwakuyinkqubo eqhubekayo, kanye njengokuba ubukumkani bukaNapoleon babudilika inyathelo ngenyathelo, kwananjengoko ulawulo lukaPtolemy nolukaUziya lwaphela amandla emva komzuzu walo wokuzidla ngetempile. “Ukumkani” womoya wasemzantsi (ukungakholelwa kubukho bukaThixo ngokwemo yoburhulumente) wafumana owakhe umgwebu olibazisekayo: exhobukile ngaphakathi, engenakukwazi ukuxhasa ubuxoki, watshayelwa kude kukunyakaza okuchaseneyo kokumkani wasemantla (ukuvuka kwakhona kobuPapa kwisithuba esashiywa ngoko).

Uhlaziyo lwaseFransi (amanyathelo amabini) lufanekisa uHlaziyo lwaseRashiya (uFebruwari no-Oktobha/amaBolshevik). UBonapartism kaNapoleon nokutshabalala okuqhubekayo kufanekisa ukuqiniswa kobuStalinist nokuphela okuqhubekayo kweSoviet. Konke oku kukusebenza kwanamhlanje komgca wokumkani wasemazantsi kaDanyeli 11, ukusukela ekusileleni kukaPtolemy eRafiya nasekuzidleni kwakhe etempileni, kudlule kwisono esifanayo sika-Uziya nesiphelo sakhe esacothayo, kuye eFransi ngowe-1798 nendlalifa yayo engakholelwayo kuThixo (ixesha likaLenin–Stalin) eyayingakwazanga ukuziqinisa ngokoyisa kwayo.

ULenin, umsunguli oqatha okanye umhluthi wamandla (ohambelana nokunyuka kwamaJacobin/amaBolshevik; isigaba “sokutyhala” emva ko-1917 sifana neConsulate yokuqala kaNapoleon emva kweBrumaire). UStalin wayengumhlanganisi wobuBonapartist (umakhi wobukumkani baseSoviet, ucociso olukhohlakeleyo, uloyiso lweMfazwe Yehlabathi II, incopho yeMfazwe Yomlomo; intliziyo yakhe yaphakanyiswa kubungakholelwa kuThixo, kodwa engenako ngokupheleleyo “ukuqinisa” olo loyiso ixesha elide—ukuolulwa ngokugqithisileyo kuyaqala).

UKhrushchev wayeyinkokeli yexesha “lokunyibilika” lasemva kwencopho (1953–1964): ugxeke uStalin (iNtetho eyimfihlo ka-1956), ubhenca inxenye yorhwaphilizo, uzama uhlaziyo

olunqongopheleyo, kodwa uyasilela ukusombulula iimpikiswano ezisisiseko zenkqubo. Oku kungqamana nesigaba “seThermidorian” okanye sokuqala sokwehla—kukhululwa ubunqolobi ngoxa isakhiwo esingundoqo sokungakholelwa kuThixo sisahleli, kanti ke isidima siya sidodobala (umzekelo, ihlazo leCuban Missile Crisis lika-1962 lingqamana nokubuyela umva okuncinane kukaNapoleon ngaphambi kwezo zinkulu).

UGorbachev wayengumhlaziyi owayezama ngentlungu enkulu (1985–1991), eneperestroika (ukwakhiwa ngokutsha) kunye neglasnost (ukuvuleleka) njengemizamo yokugqibela yokuzama “ukusindisa” inkqubo, kodwa ezo zinto zakhawulezisa ukuwa kwayo—ukulahleka kwe-Eastern Bloc (uDonga lwaseBerlin ngo-1989), iimvukelo zangaphakathi. Lo ngowona mqondiso ucece gca “wesiphelo esiqhubela phambili”: ufana nemizamo kaNapoleon yamva yokuzivumelanisa neemeko ngaphambi kohlaselo luka-1814, okanye ukuncipha okuqhubekayo kukaPtolemy/Uziya emva kwekratshi lasetempileni. I-concordat/intlanganiso kaGorbachev noPopu John Paul II ngo-1989 (ukumkani wasemntla) ifuzisela ukoyiswa ngokwasemoyeni—ukungakholelwa kuThixo kokumkani wasemzantsi kunikezela ekuvukeni kwakhona kobupopu.

UYeltsin wayengumntu wokugqibela wokuchithakala (ukususela ngo-1991 ukuya phambili) owakhokelela ekuxhathiseni uzama-mbuso luka-Agasti 1991, waba ngumongameli waseRashiya, wongamela ukuqhekeka kwe-USSR (ngoDisemba 1991), ushishino lwabucala lwe-shock therapy, nokubuyiselwa kongxowankulu. Uquka ukuphela okunesiphithiphithi kunye “nokubuyiselwa” ngokuyinxenye kwezinto zangaphambi kovukelo (ungxowankulu wobu-oligarkhi, njengokubuya kwamaBourbon emva kukaNapoleon). Ibhoto lokumkani wasemazantsi litshayelwa limke, kuzalisekiswa uDaniyeli 11:40 wokoyisa ngesaqhwithi okuvela emantla (uBupopu ngomanyano ne-US).

Uhlobo lomfuziselo lugxininisa isigwebo esitsalayo, esinyathelo ngenyathelo, kunokuwa kwangoko, kanye njengoko uloyiso lukaPtolemy IV eRaphia lwakhokelela ekuzidleni, ekungeneni etempileni, ekubethweni nguThixo, nasekuboleni kancinci; ukuvalelwa kuka-Uziya ngenxa yeqhenqa de kwasekufeni; ilahleko zikaNapoleon ezenzeka ngokwezigaba (eRashiya, eLeipzig, eParis, e-Elba, eWaterloo). Umgca weSoviet uchonga incopho yamandla phantsi kukaStalin, ukutshoniswa okuthe chu ngexesha lokunyibilika kukaKhrushchev okuzeza iintanda kwinkqubo. Emva koko ukumisa kwexesha likaBrezhnev, kwaze ke iinguqu zikaGorbachev zaba zizikhawulezisi; ixesha likaYeltsin ligqibezela ukurhuqa konke (i-USSR ichithwa, uhlobo lorhulumente lokungakholelwa kubukho bukaThixo luyaphela). “Intliziyo ephakanyisiweyo” ibonakala kuwo wonke umgca (ukuchasa uThixo okusekelwe ekungakholelweni kubukho bakhe), kodwa akukho namnye “owenza oyena mkhulu uloyiso.”

Ukuphela kookumkani basemazantsi kuyenzeka ngokulandelelana, ukutshatyalaliswa kukaSathana kwaqala emnqamlezweni, yaye ekugqibeleni uthunyelwa ekuthinjweni iminyaka eli-1,000, aze emva koko afe.

Ndabona isithunywa sezulu sisehla sivela ezulwini, sinaso isitshixo somhadi ongenasiphelo, nomxokelelwane omkhulu esandleni saso. Saza sambamba inamba, laa nyoka yakudala, enguMtyholi, noSathana, samkhonkxa iminyaka eliwaka, Samphosa emhadini ongenasiphelo,

samvalela, sabeka itywina phezu kwakhe, ukuze angabi saphinda alahlekise iintlanga, kude kuzaliseke iminyaka eliwaka; emveni koko amelwe kukukhululwa okwethutyana nje.

Ndabona iitrone, baza bahlala phezu kwazo, baza banikwa umgwebo; ndabona nemiphefumlo yabo banqunyulwayo iintloko ngenxa yobungqina bukaYesu nangenxa yelizwi likaThixo, nabo abangalinqulanga irhamncwa nomfanekiso walo, nabangalifumenanga uphawu lwalo emabunzini abo nasezandleni zabo; baza baphila balawula noKristu iminyaka eliwaka. Ke abanye abafileyo abazanga baphile kwakhona, yada yagqitywa iminyaka eliwaka.

Oku kukuvuka kokuqala. Usikelelekile, engcwele, lowo unesabelo ekuvukeni kokuqala; phezu kwabanjalo ukufa kwesibini akunagunya, kodwa baya kuba ngabapristi bakaThixo nokaKristu, balawule kunye naye iminyaka eliwaka.

Kwaye xa iminyaka eliwaka iphelile, uSathana uya kukhululwa aphume entolongweni yakhe, aphume aye kulahlekisa iintlanga ezisezimbombeni zone zomhlaba, uGogi noMagogi, ukuze aziqokelele ndawonye emfazweni; inani lazo linjengesanti yolwandle. Kwaye zanyuka zaya kububanzi bomhlaba, zayingqinga inkampu yabangcwele, nesixeko esithandekayo; kwehla umlilo uvela kuThixo uphuma ezulwini, wabagqiba. Waza uMtyholi owayebalahlekisa waphoswa edikeni lomlilo nesalfure, apho likhoyo irhamncwa nomprofeti wobuxoki, yaye baya kuthuthunjiswa imini nobusuku ngonaphakade kanaphakade. ISityhilelo 20:1–10.

Siya kuqhubekekisa ukuqwalasela kwethu ngokumkani wasemzantsi kuDaniyeli isahluko seshumi elinanye, iindinyana zeshumi elinanye ukuya kweshumi elinesihlanu, kwinqaku elilandelayo.

Imagazini ethi The Time of the End yapapashwa ngowe-1996, yaye imele isiprofeto esivela encwadini kaDaniyeli esatyhilwayo ngowe-1989. Kutshanje le magazini ifundwe yi-ChatGPT yaza yacelwa ukuba ivavanye indima yeUkraine kwimbali yevesi yamashumi amane emelwe kule magazini. Oku kulandelayo kukwahlulwa komxholo wale magazini ebe ikwirekhodi yoluntu iminyaka engamashumi amathathu. Isiqendu sokuqala esivela kwimibhalo kaEllen White kule magazini sithi Testimonies, volume 9, 11.

Isishwankathelo: IUkraine kuLwakhiwo Lwesiprofeto

Ngaphakathi kolu luhlu lwesiprofeto semagazini lweDaniel 11:40–45, iUkraine ixutyushwa inxulumene nokuwa kweSoviet Union kunye nomzabalazo phakathi kobuPapa (ukumkani wasemntla) nobukomanisi obungakholelwayo kuThixo (ukumkani wasemzantsi). IUkraine ibekwe njengendawo ephambili yedabi lezenkolo nelejiyopolitiki ngexesha lamanqanaba okuvala eemfazwe zabameli, ngakumbi ngokunxulumene neBandla lamaKatolika laseUkraine kunye nokwenziwa kwalo ngokusemthethweni emva kwamashumi eminyaka oxinzelelo phantsi kolawulo lweSoviet.

Eli phephancwadi limela iUkraine njengenxalenye yokuzaliseka okubanzi kwesiprofeto sikaDaniyeli 11:40, lichaza ukutshayelwa kude kokumkani wasemzantsi ngomanyano lweVatican neUnited States. IUkraine iboniswa njengobungqina bokudodobala kokungakholelwa kuThixo kweSoviet nokuvuka kwakhona kwempembelelo yamaKatolika eMpuma Yurophu.

I-Ukraine kwiMfazwe ephakathi koKumkani waseMntla noMzantsi

Eli phephancwadi lifundisa ukuba ukumkani wasezantsi kukungakholelwa kubukho bukaThixo, okwabonakaliswa kuqala yiFransi (1798) yaza kamva yabonakaliswa yiRashiya yaseSoviet. Ukumkani wasemantla bubupopu, yaye uDanyeli 11:40 uchaza imfazwe yomoya eqala ngowe-1798 ize ifikelele encotsheni ekuweni kweSoviet Union ngowe-1989. IUkraine ibonakala kule meko njengenxalenye yebhloko yaseSoviet etshayelwayo ekuzalisekeni kukaDanyeli 11:40. Olu papasho lubonisa ukuwa kweSoviet Union njengeniyathelo lokuqala ekuphilisweni kwenxeba elibulalayo lobuPopu (ISityhilelo 13).

Ukucinezelwa kweCawa yamaKatolika yaseUkraine (Imithombo Ecaphuniweyo)

Eli phephancwadi liquka amaxwebhu angengowenkolo abonisa intshutshiso yamaKatolika phantsi kolawulo lwamaSoviet.

Kwiphephancwadi iTime Magazine, 4 Disemba 1989:

“Emva kweMfazwe Yehlabathi II, intshutshiso eyoyikekayo kodwa ngokuqhelekileyo ingenagazi kangako yasasazeka yangena eUkraine nakwibhlokhi entsha yaseSoviet, ichaphazela izigidi zamaKatolika aseRoma namaProtestanti kwakunye namaOthodoki.”

I-Ukraine ichongiwe njengommandla omkhulu apho ubuKatolika bacinezelwayo phantsi kobuKomanisi.

Ukusemthethweni kweCawa yamaKatolika yaseUkraine

Eyona nto iphambili kwingxoxo yaseUkraine kukwenziwa ngokusemthethweni kweCawa yamaKatolika yaseUkraine, ebikade ivaliwe ixesha elide.

Ithatyathwe kwi-Life Magazine, Disemba 1989:

“Oobhishophu abathathu abatsha bamaKatolika basandul’ ukutyunjwa eCzechoslovakia. Kwaye kule nyanga uGorbachev udibana noPopu John Paul II ngexesha lotyelelo eItali—olu luhlangano lokuqala ubuso ngobuso phakathi kweenkokeli zaseKremlin nezeVatican. Ezi ntlanganiso zinokukhokelela ekwenziweni ngokusemthethweni kweCawa yamaKatolika yaseUkraine, ekudala ivaliwe, ngaphakathi kwe-U.S.S.R.”

Kusuka kwi-U.S. News & World Report, Disemba 11, 1989:

“Ukuvuselelwa kwenkululeko yonqulo kulindeleke ukuba kuquke nokususwa kwesithintelo esisemthethweni kwiCawa yamaKatolika yaseUkraine enamalungu azizigidi ezihlanu, eye yasinda phantsi komhlaba ukususela ngowe-1946 xa uStalin wayalela ukuba ifunxwe yiCawa yama-Orthodox yaseRashiya. Ukufumana ukusemthethweni kweCawa yaseUkraine kube yenye yeenjongo eziphambili zopopu.”

Eli phephancwadi likubeka oku njengobungqina bokudodobala kolawulo olungakholelwayo kuThixo, nokubuyiselwa kwamandla obuKatolika. Kuchongwa njengesiqhamo esithe ngqo

soxinzelelo lozakuzo lweVatican, yaye kuboniswa njengomqondiso obalulekileyo ekuzalisekeni kukaDaniyeli 11:40, apho iUkraine ibekwa njengomzekelo obonakalayo wokuba uBukapopu buphinda buzuze impembelelo kummandla owawukade uphantsi kobukomanisi.

I-Ukraine Njengobungqina Bokuqhubela Phambili Kwepapacy

Ukuwa kobuKomanisi, kungekhona nje njengotshintsho lwezopolitiko kodwa njengokoyiswa ngokwasemoyeni kokungakholelwa kuThixo, njengokuqhubela phambili ngokwejografi yezopolitiko koBupapa, nokuba kukuqala kokubuyela koBupapa kulawulo lwehlabathi. IUkraine iba sisifundo esingumzekelo ekuchithweni kwengcinezelo yonqulo yaseSoviet, kwananjengoloyiso lweqhinga lweRoma eMpuma Yurophu. Imele olo tshintsho lubonakalayo ukusuka ekungakholelweni kuThixo okunyanzelisiweyo ukuya kwigunya lamaKatolika elibuyiselweyo, yaye ukwenziwa ngokusemthethweni kweCawa yamaKatolika yaseUkraine kuthathwa njengesiqinisekiso sesiprofeto sokuba ukumkani wasentla wayetshayela ukumkani wasemazantsi “njengesaqhwithi.”

I-Ukraine noLandelelwano oluBanzi loSiprofeto

1. 1798 – Ubupopu bufumana inxeba elibulalayo.
2. 1917 – UbuThixo buyafudukela eRashiya (uHlaziyo lwamaBolshevik).
3. 1989 – I-Union yaseSoviet iyawa.
4. I-Ukraine – iBandla lamaKatolika lisemthethweni.
5. Ubupopu buyaphinda bufumane impembelelo kwezopolitiko zehlabathi.
6. I-United States ekugqibeleni iwela phantsi kwempembelelo yoBupapa (Daniel 11:41).
7. Ihlabathi liphela liyayilandela (Daniyeli 11:42–43).

I-Ukraine ingena kwizigaba 3–4 njengenxalenye yenguqu phakathi kobungakholelwa kuThixo baseSoviet nempembelelo yoPopu ebuyiselweyo.

Imithombo Ekhankanyiweyo Kwingxoxo YaseUkraine

- Jeff Pippenger (isakhelo esiphambili sethiyoloji)

UMoya Wobuprofeti

- Imbambano Enkulu
- Imiyalezo Ekiweyo
- Ubungqina eBandleni

Ushicilelo Lwehlabathi

- Iphephancwadi iTime
- Imagazini Yobomi
- Iindaba zaseU.S. & World Report

I-Ukraine ikhankanywa ngokunxulumene nale nto:

- Intshutshiso yamaKatolika emva kweMfazwe Yehlabathi II
- Ukusinda phantsi komhlaba kweCawa yamaKatolika yaseUkraine
- Ubuxhakaxhaka bukaGorbachev–Vatican
- Ukubuyiselwa ngokusemthethweni kwesigqeba sobuKatolika

Isishwankathelo sendima kaUkraine kwincwadana yeendaba

I-Ukraine yayiyinqaba yobukatolika obabucinezwe phantsi kobungakholelwa kuThixo baseSoviet. Ukwenziwa ngokusemthethweni kweBandla lamaKatolika laseUkraine kwabonakalisa ukuba ukumkani wasezantsi wayebuthathaka. Impembelelo yeVatican eUkraine yabonakalisa ukuvuka kwakhona kobupopu, yaye utshintsho lwezenkolo eUkraine lwasebenza njengobungqina obubonakalayo bokuba uDaniyeli 11:40 wayezaliseka. Iziganeko ezazingqonge iUkraine zaba yinxalenye yenyathelo lokuqala ekuphilisweni kwenxeba elibulalayo lobupopu. Ngoko ke iUkraine ayivezwa njengesiganeko sezopolitiko esizimeleyo, koko njengophawu lwesiprofeto ngaphakathi kweentshukumo zokugqibela zikaDaniyeli 11.