

# **Incwadi kaDaniyeli — Inombolo Ikhulu Namashumi Amabili Nane**

*Ukuvezwa kukaDaniyeli 11:40 – Ukuhlolwa Kwesiprofetho  
Kwezingqamaniso Zomlando Nezehlakalo Ezizayo*

Jeff Pippenger  
2024-03-08

Sithatha isikhathi sokubeka obala isakhiwo sikaDaniyeli isahluko seshumi nanye, njengoba sibhekana nevesi lamashumi amane. Ivesi lamashumi amane liyafana nevesi leshumi nane likaDaniyeli isahluko sesishiyagalombili, ngomqondo wesiprofetho wokuthi ukukhanya, uKristu, njengeNgonyama yesizwe sakwaJuda, akuvula ngo-1798, kwakusekelwe kuDaniyeli isahluko sesishiyagalombili ivesi leshumi nane; kanjalo futhi, ukukhanya akuvula ngo-1989 kwakusekelwe evesini lamashumi amane.

Njengoba sesibonisile, kodwa singakakucubunguli ngempela esihlokweni esedlule, lapho kusetshenziswa indlela yemvula yokugcina ethi “umugqa phezu komugqa,” ivesi lamashumi amane libeka imigqa emibili ehlukeni, ngokuba liqukethe isikhathi sokuphela kokubili komnyakazo wengelosi yokuqala nokomnyakazo wengelosi yesithathu.

Lapho sihlanganisa isikhathi sokuphela sevesi lamashumi amane ngo-1798, nesikhathi saso sokuphela ngo-1989, sithola ukuthi uDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, sihambisana noDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, ngoba kokubili kumele ulwazi oluvulwa uphawu emlandweni wesiprofetho wezingelosi ezintathu zesAmbulo isahluko seshumi nane. Futhi kuhlobene ngeqiniso lokuthi ivesi leshumi nane lingumbono we-“mareh” wokuthi uKristu “abonakale” ngokuzumayo ethempelini, kanti ivesi lamashumi amane lingumbono we-“chazon” weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yomlando wesiprofetho. Okunye kuyiphuzu lesikhathi, okunye kuyisikhathi eseluliwe.

Okunye kumela ukubuyiselwa nokuhlazwa kwethempeli, kanti okunye kumela ukubhujiswa nokunyathelwa phansi kwethempeli. Okunye kumela iminyaka eyizinkulungwane ezimbili namakhulu amathathu, kanti okunye kumela iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Okunye kumelwe ngumfula i-Ulai, kanti okunye kumelwe ngumfula i-Hiddekel. Okunye kumela ubuntu, kanti okunye kumela ubuNkulunkulu. Uma kuqondwa ngokufanele, ivesi lamashumi amane lihlalengene nevesi leshumi nane lijule ngokumangalisayo. U-1798 umelela umsebenzi wobuNkulunkulu, kanti u-1989 umelela ukuhlubuka kobuntu.

Esihlokweni esedlule saphawula ukuthi incazelo yokunqotshwa kwezithiyo ezintathu yinkosi yasenyakatho ivezwe ngendlela elandelayo, kodwa ukuthi ukusetshenziswa kwangempela kwezehlakalo ezivezwayo kudinga ukusetshenziswa ngokucophelela, ngokuba amavesi amashumi amane nambili kuya kwelamashumi amane nane kuhlanganisa nalelo vesi, empeleni ahambisana

nevesi lamashumi amane nanye, okuwumthetho weSonto osuzofika maduze e-United States. Kulapho inyunyana emithathu ifezeka khona, futhi kulapho umyalezo wokukhala okukhulu wase “mpumalanga” nowase “nyakatho” uqala khona.

KuDaniyeli isahluko 11, sekuyiminyaka abafundi bama-Adventist beqaphela ukuthi uDaniyeli usebenzisa indlela ethile emifanekisweni yakhe ngeRoma. U-Uriah Smith uyakuqaphela lokhu encwadini ethi Daniel and Revelation. UDaniyeli uqala ngokuchaza indlela iRoma ethatha ngayo ukulawula umhlaba, bese emavesini alandelayo ebuyela emuva ekuqaleni kwalowo mlando, echaza ukunqoba kwezombusazwe, futhi echaza indlela iRoma esebenzisana ngayo nabantu bakaNkulunkulu phakathi kwalowo mlando ofanayo. Bese ekugcineni echaza indlela iRoma efika ngayo ekupheleni kwayo. Umgomo uDaniyeli awusebenzisayo ubizwa ngokuthi, “phinda futhi wandise.”

Leli qhinga lezinyathelo ezintathu lichazwa emavesini angamashumi amane kuya kwamashumi amane nanhlanu. Amavesi angamashumi amane kuya kwamashumi amane nantathu, achaza inqubo yezinyathelo ezintathu yeRoma Yesimanje yokuthumba umhlaba wonke, bese kuthi evesini lamashumi amane nane, uDaniyeli abuyele emuva evesini lamashumi amane nanye, lapho “izindaba” ezimenyezelwa khona yisibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane, nalapho upapa esehamba khona ngokufutheka okukhulu ukuba abhubhise futhi aqothule abaningi ngokuphelele. Khona-ke evesini lamashumi amane nanhlanu, nasesahlukweni seshumi nambili, ivesi lokuqala, upapa ufika ekupheleni kwakhe kungabikho omsizayo, phakathi kwezilwandle nentaba engeweke ekhazimulayo, ngesikhathi kuvalwa umusa wokuhlolwa kwabantu.

Evesini lamashumi amathathu kuDaniyeli ishumi nanye, sithola ukuqala komlando uDadewethu White awucaphuna izwi nezwi kuze kube ivesi lamashumi amathathu nesithupha, bese ebhala ukuthi, “izigameko ezifana nalezo ezichazwe kula mavesi ziyokwenzeka.” Ivesi lamashumi amathathu nelamashumi amathathu nanye likhomba uguquko lomlando olusuka eRoma lobuqaba luye eRoma lobupapa njengebukhosi besine nobesihlanu besiprofetho seBhayibheli, ngokulandelana. Ivesi lamashumi amathathu nanye lichaza umlando omele indlela iRoma lobupapa eyabekwa ngayo esihlalweni sobukhosi bomhlaba ngonyaka ka-538.

Evesini lamashumi amathathu nanye, into yokuqala eboniswayo yilesi sikhathi lapho uClovis, inkosi yamaFranks (iFrance yanamuhla), esekela upapa ngonyaka ka-496. UClovis wabe eseguquka ekukhonzeni izithixo obala waya ekukhonzeni izithixo okufihlekile kobuKatolika (inkolo yomkakhe uClotilda). Wabe esenikela isihlalo sakhe sobukhosi ekuphakamiseni upapa esihlalweni sobukhosi somhlaba. UClovis wayemelwe “izingalo,” kulelo vesi, ngoba wanikela ngengalo yakhe yamandla ezempi nangengalo yakhe yamandla ezimali emsebenzini ayeseuwathathile.

Umsebenzi kaClovis wokuqala wawumele umsebenzi wawo wonke amakhosi aseYurophu eyayike yaba yobuhedeni ngaphambili, ayehlelelwe ukunikeza izinhlobo ezahlukene zokusekela isifebe saseRoma njengoba umlando wawuqhubeka ukwambulala. UClovis, bese kuthi kamuva iFrance, wagcotshwa ibandla lamaKatolika ngesiqu sesibulo sebandla lamaKatolika, futhi nangokuthi

indodakazi endala kunazo zonke yebandla lamaKatolika. Wayeyisibonakaliso sowokuqala kwamakhosi amaningi ukuba afebe nesifebe saseThire.

Ngalo mqondo wesiprofetho uClovis wayemelwe ngu-Ahabi, naye futhi owayenze ubufebe noJezebeli (uphawu lweSonto lamaKatolika encwadini yeSambulo), futhi naye futhi owayeyinkosi eyinhloko yezizwe eziyishumi, njengoba uClovis aba uphawu oluyinhloko lwezimpondo eziyishumi (bheka uDaniyeli isahluko sesikhombisa) lweRoma yobuqaba. Lawo makhosi aseYurophu ayeyogcina emise isifebe saseBabiloni esihlalweni sobukhosi bomhlaba. Ngalo mqondo u-Ahabi noClovis bobabili bamele i-United States, eyenza ubufebe nopapa ezinsukwini zokugcina.

URonald Reagan waqala ubufebe, futhi kuyoba ngumongameli wokugcina ophoqelela amanye amakhosi ayisishiyagalolunye eZizwe Ezihlangene ukuba nawo enze lesenzo esifanayo. UReagan wayengumongameli ngesikhathi sokuphela ngo-1989, ngakho-ke ngokwesiprofetho kumelwe amele umongameli wokugcina emlandweni lapho amanye amakhosi ayisishiyagalolunye efeza sona lesenzo, ngoba uJesu uhlale ebonisa ukuphela kwento ngokuqala kwento. UReagan wayeyindoda ecebe kakhulu, eyaziwa kakhulu emithonjeni yezindaba, ehlonishwa kakhulu ngenxa yendlela yakhe yokukhuluma eyayingejwayelekile kuye uqobo, owaqala eseqenjini leDemocratic, owagcina eseshintshele eqenjini leRepublican.

Evesini lamashumi amathathu nanye, izingalo ezazimele upapa zazingcolisa indlu engcwele yamandla. Ngokwesiprofetho, indlu engcwele yamandla kokubili kuRoma yobuqaba nakuRoma kapapa kwakuyiDolobha laseRoma. Lokhu kusekelwe eqinisweni lokuthi womabili la maRoma abusa isikhathi esithile esiqondile esuka eDolobheni laseRoma, futhi lapho ebusa esuka eDolobheni laseRoma, ayengahlulwa ngokuyisisekelo.

IRoma yobuqaba yaqala ukubusa kwayo kweminyaka engamakhulu amathathu namashumi ayisithupha eMpini yase-Actium, ngonyaka ka-31 BC. UDaniyeli isahluko seshumi nanye, ivesi lamashumi amabili nane, ukhomba ukuthi babeyokwakha amacebo abo besuka enqabeni yabo, eyayiyiDolobha laseRoma, “isikhathi.” “Isikhathi” esingokwesiprofetho siyiminyaka engamakhulu amathathu namashumi ayisithupha, futhi eminyakeni engamakhulu amathathu namashumi ayisithupha emva kweMpi yase-Actium, lapho u-Antony noCleopatra benqotshwa khona, uConstantine wasuka eDolobheni laseRoma waya eDolobheni laseConstantinople, futhi isikhathi sokunganqotshwa kweRoma yobuqaba sase siphelile.

Lapho isithiyosi sesithathu sendawo esasivimbela iRoma yobupapa (amaGoth), sixoshwa eDolobheni laseRoma ngonyaka ka-538, kwaqala ukubusa ngobukhosi obuphakeme kweRoma yobupapa kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kwaqhubeka kwaze kwaba ngu-1798, lapho upapa esuswa eDolobheni laseRoma, ngaleyo ndlela kufezwa inxeba elibulalayo lesiprofetho esilwaneni sobupapa; kwathi ngonyaka olandelayo, u-1799, lowo papa (owesifazane owayegibele isilo) wafa esekuthunjweni.

Izingalo (uClovis) eyayimele upapa yayizongcolisa indawo engcwele yamandla, futhi uConstantine waqala lowo msebenzi ngokukhomba ngokwefilosofi lo muzi njengomuzi omncane kuneConstantinople; kusukela ngaleso sikhathi kuya phambili, impi yalowo mlando

eyayiqhutshwa yizitha zaseRoma yayihlale igxile ekuhlaseleni uMuzi waseRoma, futhi ngonyaka ka-476 akuzange kuphinde kube khona ozalo lwangempela lwaseRoma olwalubusa kulowo muzi, kwaze kwaba ngonyaka ka-538, lapho umuzi waba yindawo engcwele yamandla yeRoma yobupapa.

U-Ahabi, uClovis, neFrance kufanekisela i-United States, futhi ithempeli lamandla le-United States linguMthethosisekelo we-United States. Lowo mbhalo ungumbhalo wobuNkulunkulu, futhi uyisibonakaliso sendlela emlandweni wesiprofetho. Kusukela ngesikhathi uRonald Reagan esekela upapa emlandweni oholela ku-1989, uMthethosisekelo ubulokhu uhlaselwa njalo ngokwanda, njengoba kwaba njalo ngethempeli lamandla ekubhujisweni nasekuweni kweRoma lobuqaba. Lapho umthetho weSonto ozayo maduze e-United States usuqaliswa, uMthethosisekelo uyakuketulwa ngokuphelele. Kusukela esikhathini sikaReagan kuze kube yilo mthetho weSonto, umlando wokusukela onyakeni ka-330 kuya ku-538 uyaphindwa. Ngonyaka ka-538, upapa wabekwa esihlalweni sobukhosi, ngaleyo ndlela kufanekiselwa ukuphulukiswa kwesilonda sawo esibulalayo ngalowo mthetho weSonto.

Isikhathi esisukela kuRonald Reagan kuya emthethweni weSonto siyisikhathi sesiprofetho esichazwe ngokukhethekile yiZwi likaNkulunkulu lesiprofetho. “Izingalo,” ezimelwe nguClovis, nazo kwakumelwe zisuse “okwemihla ngemihla,” embusweni woMbuso wamaRoma owawukade ungowobuqaba. Inkolo yalowo mbuso yayiyobuqaba kwasekuqaleni impela, futhi uClovis waqala umsebenzi wokushintsha inkolo yobuqaba obusobala ayifakele inkolo yobuKatolika, okuyinto eyobuqaba nje embethe ingubo.

I-United States ilususa ngokuphelele inkolo yobuProthestani lapho iphoqelela uphawu lwegunya lobupapa emthethweni weSonto ozayo maduze, ngokuba incazelo eyodwa kuphela yegama elithi “Prothestani” iwukuphikisa iRoma. Uma wamukela uphawu lwegunya leRoma, awuyiphikisi iRoma. Ku-Amose isahluko sesithathu, ivesi lesithathu, u-Amose ubuza umbuzo wokukhuluma nje: “Bangahamba ndawonye yini ababili, uma bengavumelananga?”

“Emikhankasweni eqhubekayo manje e-United States yokuzusa ukwesekwa kombuso kwezikhungo nemikhuba yebandla, amaProthestani alandela ezinyathelweni zamaPaphisti. Ngaphezu kwalokho, avulela ubuPapa umnyango wokuba buphinde buthole eMelika yamaProthestani ubukhosi obukhulu obabulahlakelwe yibo eZweni Elidala.” *The Great Controversy*, 573.

Lapho inkolo yobuqaba isuswa njengenkolo esemthethweni yombuso ngonyaka ka-508, yafanekisa ukuthi isivimbelo, esimelelwa nguPawulu kweyesibili kwabaseThesalonika isahluko sesibili, sasisusiwe kusengaphambili ngaphambi kokwambulwa komuntu wesono emthethweni weSonto osuzofika maduze e-United States. Ukuthotshiswa kwenkolo yobuqaba eyayivele obala, okwadlulela enkolweni yobuqaba efihlekile yobuKatolika, akuzange kwenzeka ngokuphazima kweso, futhi emlandweni kuphawulwa njengokuqale ngokuguqela kukaClovis ebuKatolikeni ngonyaka ka-496, kwase kuqedwa ngokuphelele ngonyaka ka-508.

Ngakho-ke, kusukela eminyakeni kaReagan, kuqala ngo-1989, kuze kube ngumthetho weSonto ozayo maduze, ubuProthestani bangempela buyakube bubanjwe ngokuphelele e-United States.

Ngaleso sikhathi uMthethosisekelo, “indawo engcwele yamandla” ye-United States, uyakugumbuqelwa, futhi umsebenzi wesine “wezingalo” zevesi lamashumi amathathu nanye uyakube usufezekele, njengoba “izingalo” ngaleso sikhathi zibeka upapa esihlalweni sobukhosi somhlaba, njengoba kwaba njalo ngonyaka ka-538.

Lapho ubupapa sebuthathe isihlalo sobukhosi ngonyaka ka-538, ukulandisa kuDaniyeli kushintsha ekuchazeni indlela ubupapa obanqoba ngayo umhlaba, kuye esihlokweni sokuthi ubupapa bababushushisa kanjani abantu bakaNkulunkulu kulowo mlando. Evesini leshumi nane, esahlukweni seshumi sikaDaniyeli, uGabriyeli wayesemazisile uDaniyeli ukuthi injongo yombono ayesezowethula kwakuwukubonisa “okuyakwehlela abantu bakaNkulunkulu ezinsukwini zokugcina.”

Manje sengize ukukwazisa lokho okuyokwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono usengowezinsuku eziningi. Danieli 10:14.

Amavesi amashumi amathathu nambili kuya evesini lamashumi amathathu nesithupha yilawo mavesi uSister White awasho ngokuqondile ukuthi ayophindwa, futhi lawo mavesi achaza ukuhlushwa okwaba khona phakathi nokubusa kobupapa kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kusukela ngesikhathi bubekwa esihlalweni sobukhosi ngonyaka ka-538, kwaze kwaba yilapho buthola ukulimala kwabo okubulalayo ngo-1798.

Labo abenza okubi ngokumelene nesivumelwano uyakubonakalisa ngokubakhohlisa ngamazwi athophayo; kodwa abantu abamazi uNkulunkulu wabo bayakuqina, benze imisebenzi yobuqhawe. Nalabo abanokuqonda phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkemba, nangomlilo, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Kepha lapho bewa, bayakusizwa ngosizo oluncane; kodwa abaningi bayakunamathela kubo ngamazwi athophayo. Futhi abanye balabo abanokuqonda bayakuwa, ukuze bavivinywe, bahlanzwe, benziwe mhlophe, kuze kube yisikhathi sokuphela; ngokuba kusekhona isikhathi esimisiweyo. Inkosi iyakwenza ngokwentando yayo; izoziphakamisa, izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngokumelene noNkulunkulu wonkulunkulu; futhi iyakuphumelela kuze kuphele intukuthelo; ngokuba lokho okumisiweyo kuyakwenziwa. Daniyeli 11:32–36.

La mavesi achaza ukuhlushwa kweNkathi Yobumnyama, bese ivesi lamashumi amathathu nesithupha likhomba ukuthi ubupapa buyochuma kuze kugcwaliseke ukuthukuthela kokuqala kukaNkulunkulu ngokumelene nombuso wasenyakatho wakwa-Israyeli ngonyaka ka-1798. UDaniyeli waqala ngokukhomba ukuthi ubupapa babekwa kanjani esihlalweni sobukhosi somhlaba, wabe esekhombisa ukuthi ubupapa basebenzisana kanjani nabantu bakaNkulunkulu, kwase kulandela ukuwa kokugcina kobupapa. Ivesi lamashumi amane kuya kwelamashumi amane nantathu kuDaniyeli ishumi nanye likhomba ukuthi ubupapa bulawula kanjani umhlaba, bese ivesi lamashumi amane nane likhomba ukuthi buyabahlupha kanjani abantu bakaNkulunkulu bezinsuku zokugcina, kwathi ivesi lamashumi amane nanhlano likhomba ukuthi bufika kanjani ekugcineni kwabo kokugcina, kungekho noyedwa wokubusiza.

Igama lesiHebheru elisho “iqiniso” ladalwa yiSazi Sezilimi Esimangalisayo ngokuhlanganisa uhlamvu lokuqala, olweshumi nantathu nolokugcina lohlamvu lwamagama lwesiHebheru ukuze kwakhiwe igama elithi “iqiniso.” Ishumi nantathu liwuphawu lokuvukela, kanti elokuqala limelela elokugcina.

Ivesi lamashumi amathathu nanye lichaza ukuphela kweRoma yobuqaba njengombuso wesine wesiprofetho seBhayibheli, kanti ivesi lamashumi amathathu nesithupha lakhomba ukuphela kweRoma yobupapa njengombuso wesihlanu wesiprofetho seBhayibheli. Phakathi kwencazelo yokuqala yokuwa kweRoma nencazelo yokugcina yokuwa kweRoma kukhona ukuhlubuka, okumelwe ubupapa obabulala izigidi zabantu bakaNkulunkulu emlandweni ophakathi kokuqala nokuphela. Ukusetshenziswa kwala mavesi kuthwala uphawu lweqiniso.

Ivesi yamashumi amane kuya kwengamashumi amane nanhlanu, echazwa amavesi amashumi amathathu kuya kwangamashumi amathathu nesithupha, iqala ngokuwa kobupapa, futhi iphetha ngokuwa kobupapa. Maphakathi nomlando oqala ngo-1798 kuze kube sekupheleni komusa wokuvivinywa kukhona ukuvukela kweRoma yesiManje, ephinda ibulala abantu bakaNkulunkulu. Ukusetshenziswa kwala mavesi nakho kuthwala uphawu “lweqiniso,” futhi kuyavumelana omunye nomunye ukuze kunikezwe ofakazi ababili abamisa “iqiniso,” futhi yomibili imigqa ichaza iRoma, okuyisibonakaliso esiyo “kumisa umbono”.

Futhi ngalezo zikhathi abaningi bayakusukuma bemelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinisekise umbono; kodwa bayakuwa. Daniyeli 11:14.

Isigameko sesiprofetho esisetshenziswa nguDaniyeli esahlukweni seshumi nanye, asisetshenziswa kuphela emavesini amashumi amathathu kuya kwamashumi amathathu nesithupha, bese futhi emavesini angamashumi amane kuya kwamashumi amane nanhlanu. Amavesi eshumi nane kuya kweleshumi nesishiyagalolunye aveza indlela iRoma yobuqaba eyathatha ngayo umbuso womhlaba, khona-ke amavesi angamashumi amabili kuya kwamashumi amabili nane aveza indlela iRoma yobuqaba eyabaphatha ngayo abantu bakaNkulunkulu, kuthi kusukela evesini lamashumi amabili nane kuya evesini lamashumi amathathu kubekwe ukuwa kweRoma yobuqaba.

Ivesi yeshumi nane liwukuqala kweRoma yobuqaba, kanti ivesi lamashumi amathathu liwukuphela kweRoma yobuqaba. Emlandweni omelwe phakathi nendawo, iRoma yobuqaba ikhonjiswa njengaleyo eyabethela uKristu esiphambanweni; ngaleyo ndlela, ukuvukela kwaphakathi nendawo kuveza la mavesi ngokuthi “iqiniso.” U-Alfa no-Omega ubeke uphawu lwaKhe kuyo yonke indawo esahlukweni seshumi nanye sencwadi kaDaniyeli.

Ivesi lamashumi amane liqukethe umlando oqala eminyakeni kaRonald Reagan, futhi ohlonza umfelandawonye owenziwa phakathi kukaMongameli wase-United States nomuntu wesono. Iphawula inkathi ethile ephetha ngokubekwa kobupapa esihlalweni sobukhosi somhlaba, njengoba kwakunjalo ngonyaka ka-538. Akusikho ukuqondana nje ukuthi uClovis, inkosi yamaFranks, okuyiFrance yanamuhla, uyisifanekiselo se-United States. UClovis wayeyisibonelo sikaReagan. UReagan wayeyisifanekiselo sobuProthetani, njengoba noClovis wayeyisifanekiselo sobuqaba.

Impi uClovis, iNkosi yamaFranks, aguqukela kuyo ubuKhatholika kuyo yayiyiMpi yaseTolbiac (eyaziwa nangokuthi iMpi yaseZülpich noma iMpi yaseCologne). Le mpi yenzeka ngonyaka ka-496. Ngaleso sikhathi uClovis wayengumhedeni, kodwa phakathi nempi, lapho kwakubonakala sengathi amabutho akhe ayesengozini yokunqotshwa, wakhuleka kuNkulunkulu wobuKristu wonkosikazi wakhe ongumKhatholika ecela usizo, futhi wenza isifungo sokuthi uma ephuma enqobile, wayeyoguqukela ebuKristwini. UClovis wayinqoba impi, futhi ngenxa yalokho yena kanye nengxenyane enkulu yamaqhawe akhe angamaFranks baguqukela ebuKhatholikeni, kwaphawula umcimbi obalulekile ekwenziweni kwamaFranks amaKristu.

URonald Reagan, owathi ungumProthetani, wakuveza ukuthi isisusa sakhe sokwakha umfelandawonye oyimfihlo nopapa waseRoma kwakuwukuthi wayeqinisekile enhliziyweni yakhe ukuthi iSoviet Union yayiyumphikukristu wesiprofetho seBhayibheli. Empini kaReagan yokulwa neSoviet Union yangaphambili, engakuqapheli ukudideka kwakhe mayelana nokuthi ungubani umphikukristu, wazihlanganisa nomphikukristu.

“Labo abadidekayo ekuqondeni kwabo izwi, abehluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ngasohlangothini lomphikukristu.” Kress Collection, 105.

I-United States iyisibonakaliso sesiprofetho esinezingxenyane ezimbili, njengoba simelelwe yizimpondo ezimbili zesilo esivela emhlabeni. NeFrance nayo iyisibonakaliso sesiprofetho esinezingxenyane ezimbili, njengoba imelelwe yiSodoma neGibhithe kuSambulo isahluko seshumi nanye. IFrance iyingane yezibulo yobupapa, futhi uReagan, omele i-United States, wayengowokuqala emakhosini ayishumi eSambulo isahluko seshumi nesikhombisa ezinsukwini zokugcina ukuphinga nesifebe saseThire, esasikhohliwe kusukela ngo-1798. Sasikhohliwe ngesikhathi sokuphela ngo-1798, kodwa siqala ukukhunjulwa ngesikhathi sokuphela ngo-1989.

UClovis, umholi waseFrance, waphawula ukuqala kwesikhathi esaholela ekubekweni kobupapa esihlalweni sobukhosi ngo-538, lapho-ke ubupapa baphasisa umthetho weSonto eMkhandlwini wase-Orleans. UReagan, umholi wase-United States, waphawula ukuqala kwesikhathi esiholela ekutheni ubupapa buphinde futhi bubekwe esihlalweni sobukhosi somhlaba ngomthetho weSonto osuzofika maduze.

IFrance ingamandla aphindwe kabili abeka ubupapa esihlalweni sobukhosi ngo-538, futhi iFrance, ngoJenene kaNapoleon uBerthier, yasusa ubupapa esihlalweni sobukhosi ngo-1798. I-United States ibeka ubupapa esihlalweni sobukhosi ezinsukwini zokugcina, futhi njengenkosi ehamba phambili phakathi kwamakhosi ayishumi, i-United States ekugcineni “iyomenza incithakalo futhi abe yize, futhi iyakudla inyama yakhe, imshise ngomlilo.”

Ivesi lamashumi amane liqukethe umlando wevesi lamashumi amathathu nanye, futhi lichaza ukuthi umsebenzi wokubuyisela ubupapa esihlalweni sobukhosi somhlaba umelwe yisikhathi esiqala ngoRonald Reagan, siphela ngomongameli wokugcina wase-United States. Lowo mongameli wokugcina uyobe efanekiswe nguReagan, ngokuba uJesu uhlale ebonisa ukuphela ngesiqalo.

Evesini zokuqala kuDaniyeli isahluko 11, lowo mlando wokuprofetha uvezwa khona (ivesi 2), sithola umlando owandulela umlando wombuso waseGrisi. IGrisi iyisifanekiselo seZizwe Ezihlangene, kanye nohulumeni womhlaba oyedwa wamakhosi ayishumi esAmbulo 17. Ivesi 3 kuDaniyeli 11 lingenisa u-Alexander Omkhulu, kanti ivesi 2 limelela umlando owandulela uhulumeni womhlaba oyedwa ezinsukwini zokugcina.

Evesini lokuqala, uGabriyeli uvele nje abonise ukuthi wayemqinise uDariyu ekuqaleni kombuso wamaMede namaPheresiya, kodwa uGabriyeli wayefike kuDaniyeli esahlukweni seshumi, lapho uKoresi umPheresiya, hhayi uDariyu umMede, ayebusa ngaleso sikhathi. Ngemva kokuhlanganisa ngokucacile lowo mbuso njengombuso wesiprofetho onezingxenywe ezimbili wamaMede namaPheresiya (njengoba kunjalo ngeFrance ne-United States), uGabriyeli use ethula umlando owandulela umbuso womhlaba wonke ka-Alexander Omkhulu.

Manje ngizokukhombisa iqiniso. Bheka, kuyakusukela kusavela amakhosi amathathu ePheresiya; kuthi owesine abe nokuceba okukhulu kakhulu kunabo bonke; futhi ngamandla akhe ngenxa yengcebo yakhe uyakuvusa bonke ukuba bamelane nombuso waseGrisi. Daniyeli 11:2.

U-Alfa no-Omega ngaso sonke isikhathi kubonisa ukuphela kwento kanye nokuqala kwento, futhi ivesi lesibili likhuluma ngomlando owandulela ukuphoqelelwa kombuso womhlaba owodwa, njengoba umelelwa umbuso ka-Alexander Omkhulu waseGrisi. Ivesi lesibili liyingxenywe yesiprofetho ephathelene ne-United States, yona, njengamandla anezimpondo ezimbili ezinsukwini zokugcina njengoba ifanekiselwa amandla aphindwe kabili amaMede namaPheresiya, nangaseFrance. Leli vesi likhomba amakhosi ayeyofuzisela omongameli base-United States ezinsukwini zokugcina, ababeyokuvuka ngaphambi kombuso womhlaba owodwa ophindwe kathathu kadrako, wesilo nowomprofethi wamanga. UClovis wayehambisana noReagan njengomongameli wokuqala ekuqaleni komlando oholela ekubuyiseleni umphikukristu esihlalweni sobukhosi.

Kusukela esikhathini sikaKoresi, kuDaniyeli ishumi nanye, kwakuyovela amakhosi amathathu, kulandele elesine, elalicebe kakhulu kunawo wonke. UDariyu wayeyinkosi yokuqala yoMbuso wamaMede namaPheresiya, futhi uKoresi, owayebusa ngesikhathi uDaniyeli ethola umlando kuGabriyeli, wayeyinkosi yesibili. Kwakuyolandela uKoresi amakhosi amane, ngakho inkosi yesine kulawo ayelandelayo yayiyoba yinkosi yesithupha.

Inkosi yesithupha yayiyoba yinkosi ecebe kakhulu, futhi umongameli ocebile (inkosi) wayeyovusa bonke bamelane nombuso waseGrisi. Omongameli kusukela kuReagan babenguBush wokuqala, uClinton, uBush wesibili, u-Obama; ngakho-ke inkosi yesithupha, futhi ecebe kakhulu, yayiyoba nguTrump. Leyo nkosi (umongameli) yayiyovusa “umbuso waseGrisi” (abamhlaba wonke). Incazelo yegama lesiHeberu elihunyushwe ngokuthi “vusa,” ifundisa kakhulu.

Igama lesiHeberu elihunyushwe ngokuthi “vusa,” kulelo vesi, liyimpande yasendulo elisho “ukuvusa”, noma “ukuphaphamisa”. Emlandweni ofanekiswe ngumbusi wesine emva kukaKoresi, kwakuyovuswa umongameli ocebe kakhulu kunabo bonke abanye omongameli, futhi ngamandla akhe nangokubusa kwakhe kwakuyolethwa “ukuvuka” okumelene neGrisi. IGrisi, njengoba

iyisifanekiselo sobumbumbulu bomhlaba wonke, ubuqhubekelaphambili, kanye “ne-woke-ism,” yayiyobekwa obala emlandweni womongameli wesithupha, ocebe kakhulu. Wayeyovusa wonke umbuso womhlaba ukuze uqaphele impikiswano ye-“woke-ism” yobuqhubekelaphambili kanye nokubusa komhlaba wonke.

Ukuvuka ekuqaphelisweni kokunyakaza okuqhubekela phambili kwe-“woke-ism,” okulethwa ngesikhathi sobumongameli bukamongameli ocebe kunabo bonke, kwenzeka ngophondo lwamaRiphabhulikhi, ngaso leso sikhathi lapho ukuvuka kwezintombi eziyishumi kwenzeka ophondweni lwamaProthestani.

Sizoqhubeka nesifundo sethu sikaDaniyeli isahluko 11 ivesi 40 esihlokweni esilandelayo.

“Nakuba kukho ukuhlehla okusabalele ekukholweni nasekuzinikeleni kokwesaba uNkulunkulu, bakhona abalandeli bakaKristu beqiniso kulawa mabandla. Ngaphambi kokuvakasha kokugcina kwezahlulelo zikaNkulunkulu phezu komhlaba, kuyakuba khona phakathi kwabantu beNkosi ukuvuselelwa kokumesaba uNkulunkulu kwasekuqaleni okungakaze kubonwe kusukela ezikhathini zabaphostoli. UMoya namandla kaNkulunkulu kuyakuthululwa phezu kwabantwana baKhe. Ngaleso sikhathi abaningi bayakuzihlukanisa kulawo mabandla lapho ukuthanda leli zwe sekuthathe indawo yokuthanda uNkulunkulu nezwi laKhe. Abaningi, kokubili kubafundisi nakubantu, bayakwamukela ngenjabulo lawo maqiniso amakhulu uNkulunkulu abangele ukuba amenyazelwe ngalesi sikhathi ukuze kulungiselelwe abantu ukuza kwesibili kweNkosi. Isitha semiphefumulo sifisa ukuvimbela lo msebenzi; futhi ngaphambi kokuba kufike isikhathi salolu nyakazo, siyakuzama ukuwuvimba ngokwethula umgunyathi. Kulawo mabandla esingawafaka ngaphansi kwamandla aso okukhohlisa siyakwenza kubonakale sengathi isibusiso esikhethekile sikaNkulunkulu siyathululwa; kuyakubonakala lokho okucatshangwa njengentshisekelo enkulu kwezenkolo. Izixuku ziyakujabula ngokwedlulele zithi uNkulunkulu ubasebenzela ngokumangalisayo, kanti umsebenzi ungowomunye umoya. Ngaphansi kwesimo sobuzenkolo, uSathane uyakufuna ukwandisa ithonya lakhe phezu kwezwe lobuKristu.” The Great Controversy, 464.