

# **Incwadi kaDaniyeli – Inombolo Ikhulu Namashumi Amabili Nesishiyagalolunye**

*Ukwembula Ukubaluleka Kobuprofethi: Uphondo LwamaRiphabhulikhi  
Nezinyakazo Zokugcina*

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Sicubungula ivesi lamashumi amane likaDaniyeli ishumi nanye, futhi sikhuluma ngomugqa wesiprofetho wevesi lamashumi amane, ohlobene nophondo lweRiphabhulikhi. Sisekela ukusetshenziswa kwalokhu esikhathini sokuphela esafika ngo-1989. Lowo mugqa umelela umlando osukela ku-1989 kuze kube ngumthetho weSonto osuzayo maduze, futhi ufanekiswa yisikhathi sesiprofetho esisukela ku-508 kuya ku-538, lapho ubupapa baqala khona ukunikwa amandla futhi baphoqelela umthetho weSonto eMkhandlwini wase-Orleans. Ubuye futhi ufanekiswe ngumugqa osukela ekuzalweni kukaKristu kuze kube ukubhathizwa kwaKhe.

Siphinde sengeza kuleyo migqa umugqa womlando wesiprofetho otholakala evesini lesibili likaDaniyeli ishumi nanye. Lapho sithola ukuthi umongameli wesithupha wase-United States emva kwesikhathi sokuphela ngo-1989 nguDonald Trump, lowo ngokwevesi “ovusa” (ovuselela), wonke umbuso waseGrisiya (ubuglobhalizimu), okhethweni luka-2016.

Sabe sesiqala ukucubungula izimpawu zesiprofetho ezihlobene namandla amathathu akha ubunye obuphindwe kathathu benyoka, besilo, nomprofethi wamanga, okungamandla ahlange, kusukela ngowe-1989, aholo izwe ekupheleni komusa, empini yosuku olukhulu lukaNkulunkulu, eyi-Armagedoni. Sicubungula lezi zimpawu zesiprofetho ukuze sikhombe izimfanelo zezepolitiki zophondo lweRiphabhulikhi lwesilo sasemhlabeni esikuSambulo isahluko 13. Izimpondo ezimbili zobuRiphabhulikhi nobuProthestani zazimelelwe yizimpondo ezimbili enqameni yaseMede namaPheresiya, kuDaniyeli isahluko 8.

Ngase ngiphakamisa amehlo ami, ngabona; bheka, kwakumi phambi komfula inqama eyayinezimpondo ezimbili; futhi lezo zimpondo zombili zaziphakeme; kepha olunye lwaluphakeme kunolunye, futhi oluphakeme lwavela ekugcineni. Daniyeli 8:3.

IMedo-Persia yayingumbuso onobunjalo obubili, njengoba kwakunjalo ngeFrance ngesikhathi seNguquko yaseFrance, futhi kunjalo nange-United States. Izimpondo ezimbili ze-United States yiRepublicanism neProtestantism, kodwa isilo somhlaba esinezimpondo ezimbili siyaguquka sisuke ekubeni yisilo esinjengewundlu ekuqaleni kwaso, siye ekubeni yisilo esikhuluma njengodrako ekugcineni kwaso. Imigqa emibili yesiprofetho yalezo zimpondo ihamba ngokuhambisana komunye nomunye kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane, futhi lapho kubhekwa ndawonye yomibili iqala ngesikhathi sokuphela ngo-1798. Lapho lezo zimpondo zihlolwa ngazinye, uphondo lweProtestantism ngokwesiprofetho luhlotschaniswa nesikhathi sokuphela ngo-1798, kanti uphondo lweRepublicanism luhlotschaniswa nesikhathi sokuphela ngo-1989.

Zombili lezi zinezimpondo zinemvelo ephindwe kabili, njengoba kufanekiswa iSanhedrini ngesikhathi sikaKristu, eyayakhiwe ngabaSadusi nabaFarisi. AbaSadusi babengabekululeko, kanti abafarisi babengabalondolozisi; futhi nakuba babeyizitha ezivumayo obala, bahlangana ndawonye bemelene noKristu esiphambanweni. Emthethweni weSonto osuzayo maduzane, zombili izimpondo zobuProthestanti obuhlubukileyo nezobuRiphabhulikhi obuhlubukileyo ziyokwakha ubudlelwane bebandla nombuso bumelene nabagcini abathembekile beSabatha losuku lwesikhombisa lukaKristu; kodwa njengoba lezi zimpondo ezimbili ziqhubeka emlandweni wesilo somhlaba, ngasinye salezi zimpondo sinempikiswano yangaphakathi evezwa yinkululeko yabaSadusi nokulondolozisa kwabafarisi.

Manje sesicabangela uphondo lweRiphabhulikhazimu, futhi manje qaphelani ukuthi iqembu lamaDemokhrasi lilanda imvelaphi yalo libuyele ekuqaleni kanye komlando we-United States. Lasungulwa ngo-1828, kodwa imvelaphi yalo kwezombusazwe yayikuThomas Jefferson noJames Madison. Ngokobufakazi bezimpondo ezimbili zaseMede nePheresiya, iqembu lamaRiphabhulikhi lasungulwa ngo-1854, liphikisana nesikhundla esasisekela ubugqila seqembu lamaDemokhrasi. Ngakho-ke laliyilolo “phondo eliphakeme” kuDaneyeli isahluko sesishiyagalombili, ngoba yilo phondo elavela kamuva.

Ngokwemvelo ephindwe kabili yophondo lweRiphabhulikhi, iqembu lamaDemocrat laqala ukuvela kuqala, kwase kuba iqembu lamaRepublican elivela ekugcineni. Udaba olwazala iqembu lamaRepublican kwakuyisimo salo sokuphikisa ubugqila, simelana nesimo seqembu lamaDemocrat esasivuna ubugqila. Inqikithi ehlobene nezimpondo zombili ingeyobugqila bezombusazwe noma yobugqila bokomoya. Yingakho u-1863 waba yisikhathi sokuphenduka kuzo zombili izimpondo. Ngo-1863 uphondo lweRiphabhulikhi lwamemezela inkululeko yezigqila, futhi ukuphikisa kweqembu lamaDemocrat leyo nkululeko kwaveza hhayi kuphela iqembu lamaRepublican elisemthethweni, kodwa futhi neMpi Yombango yase-United States. Ngo-1776 i-United States yakhuluma, yasenqaba ubugqila bamakhosi aseYurophu womabili (Statecraft) kanye nopapa (Churchcraft). Kwathi-ke ngo-1789 i-United States yaphinde yakhuluma ngesikhathi uMthethosisekelo uqala ukusebenza. Isilo sasemhlabeni sase “sigwinye isikhukhula” ngokuphumelelayo sokushushisa saseYurophu sobupapa nesobukhosi.

Inyoka yase ikhipha emlonyeni wayo amanzi njengomfula emva kowesifazane, ukuze imenze athathwe ngumfula. Kepha umhlaba wamsiza owesifazane, umhlaba wavula umlomo wawo, wagwinya umfula owawukhishwe ngudrako emlonyeni wakhe. Udrako wase uthukuthelele owesifazane, wahamba wayokulwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, futhi enobufakazi bukaJesu Kristu. IsAmbulo 12:15–17.

Khona-ke ekuzalweni kwe-United States njengombuso wesithupha wesiprofetho seBhayibheli ngo-1798, i-United States yaphinde yakhuluma, futhi ngokwenza kanjalo yafaka embhalweni lokho i-United States eyokukhuluma ekugcineni, ngoba uJesu uhlala ebonisa ukuphela ngesiqalo. Isilo somhlaba siyakukhuluma njengodrako emthethweni weSonto osuzayo maduzane, futhi lapho senza kanjalo, siyayeka ukuba ngumbuso wesithupha wesiprofetho seBhayibheli. Lokho esakukhuluma ekuqaleni kwaso njengombuso wesiprofetho seBhayibheli ngo-1798 kumela lokho esiyokukhuluma futhi, lapho sikhuluma njengodrako.

Imithetho yabokufika ka-1798 ibizwa ngokuthi yi-Alien and Sedition Acts, futhi yayiyiqoqo lemithetho emine eyaphasiswa yi-United States Congress futhi yasayinwa yaba umthetho nguMongameli uJohn Adams ngo-1798. Le mithetho yayibhekene ngokuyinhloko nezindaba ezihlobene nabafokazi (abezizwe) ababehlala e-United States, futhi yaba nomthelela omkhulu ezindabeni zokufika kwabantu ngaleso sikhathi. Le mithetho emine yile:

UMthetho Wokwenza Izakhamuzi Wango-1798: Lo mthetho wandisa isikhathi sokuhlala esasidingeka ukuze abafuduki babe yizakhamuzi zase-United States usisusa eminyakeni emihlanu usiyisa eminyakeni eyishumi nane. Wenza kwaba nzima kakhulu kubafuduki ukuba babe yizakhamuzi nokuba babambe iqhaza enqubweni yezepolitiki.

UMthetho Wezihambi Ezingabangani: Lo mthetho wanikeza uMongameli amandla okuxosha kunoma yimuphi umuntu ongesona isakhamuzi obhekwa “njengoyingozi ekuthuleni nasekuphepheni kwe-United States” ngesikhathi sokuthula. Wanika uMongameli igunya elikhulu lokuzikhethela ekuxosheni abantu bokufika bakwamanye amazwe.

Umthetho Wezitha Zakwamanye Amazwe: Lo mthetho wanika uMongameli igunya lokubopha, ukuvalela, nokuxosha noma yimuphi owesilisa oyisakhamuzi sesizwe esinobutha ngesikhathi semp. Ngokuyinhloko wawuhloselwe labo ababengase babe yizinhlozi noma abachithi bezwe abavela emazweni ezitha.

UMthetho Wokuvukela Umbuso: Nakuba ungangahlobene ngokuqondile nokufuduka kwabantu, uMthetho Wokuvukela Umbuso wenza kwaba yicala ukushicilela izitatimende ezingamanga, eziyihlazo, noma ezinenziso embi ngokumelene nohulumeni wase-U.S., iKhongolose, noma uMongameli, ngenziso yokubadumaza noma yokuba lethelela ukweyiseka emphakathini. Wasetshenziswa ukucindezela ukuphikisa kwezombusazwe nokugxeka.

Inqikithi yeMithetho Yabokufika Neyokuvukela umbuso ekuqaleni kwe-United States njengombuso wesithupha ngo-1798, ikhomba ngokusobala inhloso kaDonald Trump nabasekeli bakhe be-MAGA. Lowo mthetho wawuyikho “ukukhuluma” kokuqala, futhi lapho isilo somhlaba sikhuluma njengodrako “ekugcineni” kwaso, imithetho iyofana kakhulu. Iqiniso lokuthi isimo somlando wamanje sibonakalisa ngokuphelele umqondo wokuba le mithetho iphinde yenziwe, liyisiginesha sikaKristu njengo-Alfa no-Omega. Phakathi nendawo “kokukhuluma” kwesilo somhlaba ngo-1863, kwakukhona i-Emancipation Proclamation kamongameli wokuqala we-Republican.

Isimemezelo Sokukhululwa samaka maphakathi nendawo yempi yombango, ngakho-ke incazelo yegama lesiHebheru elithi “iqiniso” itholakala ezimpawini ezintathu zendlela zokukhuluma kwesilo sasemhlabeni. Uhlamvu lokuqala lwezinhlamvu zesiHebheru luyefana nohlamvu lokugcina, kanti uhlamvu lweshumi nantathu luwuphawu lokuhlubuka.

Kudingeka ukuba kubhekwe kuleli qophelo ukuthi u-1863, kanye nokuvukela okwachazwa lapho, kwagcwaliseka futhi ebandleni lama-Adventist laseLawodikeya elimelelwa uphondo lwamaProthestani ngesikhathi esifanayo lapho uphondo lweRiphabhulikhi lwalubonakalisa ukuvukela kwezombusazwe. Imvelo ephindwe kabili yophondo lwamaProthestani yabonakaliswa

ukuguquka komnyakazo wama-Adventist waseFiladelfiya waba yibandla lama-Adventist laseLawodikeya, futhi imvelo ephindwe kabili yophondo lweRiphabhulikhi yabonakaliswa empikiswaneni phakathi kwesikhundla seqembu lamaDemocrat esasisekela ubugqila esakhiqiza iqembu leRiphabhulikhi elimelene nobugqila kanye nomongameli wokuqala weRiphabhulikhi.

UMongameli wokuqala weRiphabhulikhi ubekwa maphakathi nesiginesha yesiprofetho yezinyathelo ezintathu “yeqiniso.” Ngakho-ke uyisiphetho sesikhathi sokuqala kanye nesiqalo sesikhathi sesibili, njengoba nesiphambano saba yisiphetho seminyaka emithathu nengxenye yenkonzo kaKristu siqu, futhi saba futhi yisiqalo seminyaka emithathu nengxenye yenkonzo Yakhe ngomuntu wabafundi Bakhe. Ukuqala kwenkonzo Yakhe siqu kwaba ekubhaphathizweni Kwakhe, okwakumelwa ngokomfanekiso ukufa Kwakhe, futhi lesi sikhathi saphela ngokufa Kwakhe. Ukufa Kwakhe kwaqala inkonzo yabafundi Bakhe eyaphela ngokufa komfundi Wakhe, uStefanu.

“Ukukhuluma” kweMithetho ye-Alien and Sedition ngo-1798 kwaba ukuqala kwenkathi eyaphela “ngokukhuluma” kwe-Emancipation Proclamation. I-Emancipation Proclamation yaphawula ukuqala kwenkathi yesibili ephela lapho i-United States “ikhuluma” njengodrako. Umongameli “owakhuluma” ngo-1863 wayengumongameli wokuqala we-Republican; ngakho-ke umongameli wokugcina naye uyoba yi-Republican.

Kukhona iminyakazo emibili eveliswa yizingelosi ezintathu zesAmbulo isahluko seshumi nane. Imiyalezo yengelosi yokuqala neyesibili yethulwa umnyakazo wamaMillerite, owahlubuka waba iBandla elisemthethweni ngo-1863. UJesu uhlale ebonisa ukuphela kwento ngesiqalo saleyo nto. Umnyakazo wengelosi yesithathu, okuyiyo futhi ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili, ungowokugcina kule minyakazo emibili yezingelosi ezintathu. Owaqala ngo-1798 njengomnyakazo wophondo lweqiniso lwamaProthestani, waguqukela eBandleni ekuhlubukeni kwango-1863, futhi lapho umlando wesilo somhlaba uphetha emthethweni weSonto ozayo maduze, iBandla elihlubukayo lango-1863 liyoguqukela futhi emuva ekubeni umnyakazo ongahlelekile ngokusemthethweni, ngoba okwaqala kungumnyakazo kuphetha kungumnyakazo.

Ezinguqukweni zophondo lwamaProthestani ekuqaleni nasekupheleni, inhlango iguquka ibe yiBandla, bese ekugcineni ibuyela futhi ekubeni inhlango. Endaweni yokuqala yenguquko, ekuqaleni, iFiladelfiya yaguquka yaba yiLawodisiya; kuthi endaweni yenguquko ekupheleni, iLawodisiya iphinde iguquke ibuyele eFiladelfiya.

Ngophondo lweRiphabhulikhi, iphuzu lenguquko laliyilowo mlendo owaholela eMpini Yombango, owaveza iqembu lamaRiphabhulikhi. Ngophondo lwamaProthestani, iphuzu lenguquko laliyisikhathi sika-1856 kuya ku-1863, okwakuyilowo kanye umlando ofanayo wenguquko njengowophondo lweRiphabhulikhi. Lisungulwe ngo-1854, umhlango wokuqala kazwelonke weqembu lamaRiphabhulikhi elalimelene nobugqila waba ngo-1856. Ngophondo lwamaProthestani, uphawu lokuvukela kwakuyinhlango esemthethweni yeBandla. Ngophondo lweRiphabhulikhi, iqembu lamaDemokhrasi elalivuna ubugqila liyisibonakaliso sokuvukela.

Ingelosi yesithathu yabuyela eKadeshi ngokwesibili ngoSeptemba 11, 2001, futhi ukuguquka kusuka eBandleni kuya enhlanganweni kwaqala esakhiweni esiprofethayo somfanekiso

wezintombi eziyishumi. Ukudumala kokuqala kwenzeka ngoJulayi 18, 2020 ekugwalisekeni kokugcina nokupheleleyo komfanekiso wezintombi eziyishumi, futhi ngawo lowo nyaka umongameli wesithupha kusukela esikhathini sokuphela ngo-1989, umongameli okwakumele “anyakazise” umbuso waseGrecia, wamukeliswa “isilonda esibulalayo” kwezombusazwe, njengoba nomongameli wokuqala weRiphabhulikhi wamukeliswa isilonda esibulalayo sangempela.

Ukuthululwa okulinganiselwe kwemvula yakamuva kwaqala ngoSeptemba 11, 2001, futhi kuyaqhubeka kuze kufike umthetho weSonto osuzofika maduze, lapho imvula yakamuva isibe isithululwa ngaphandle kwesilinganiso. Imvula yakamuva ingamandla avela phezulu, futhi uDade White uveza ngokuphindaphindiwe ukuthi ngesikhathi lapho amandla ehla evela phezulu, amandla kaSathane ayobe enyuka evela phansi. Kunezintathu amandla kaSathane encwadini yesAmbulo akhuphuka emgodini wakwalasha kaSathane. UbuSulumane bakhuphuka buphuma emgodini wakwalasha ngoSeptemba 11, 2001, ngokuvumelana nentuthu eyaphuma emgodini wakwalasha woMaye wokuqala, esahlukweni sesishiyagalolunye.

Ingelosi lesihlanu lakhala, ngase ngibona inkanyezi iwa ezulwini iye emhlabeni; yanikwa isihluthulelo somgodi wakwalasha. Yawuvula umgodi wakwalasha; kwase kukhuphuka intuthu ivela emgodini, njengentuthu yesithando esikhulu; ilanga nomoya kwaba mnyama ngenxa yentuthu yomgodi. Kwase kuphuma entuthwini izinkumbi zehlela emhlabeni; zanikezwa amandla, njengofezela bomhlaba benamandla. Zayalwa ukuba zingoni utshani bomhlaba, nanoma yini eluhlaza, nanoma yimuphi umuthi; kodwa abantu kuphela abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:1–4.

Lapho ubuSulumane bosizi lwesithathu bufika ngoSeptemba 11, 2001, njengoba babufanekiswe usizi lokuqala, babungeke bulimaze labo ababenophawu lukaNkulunkulu, ngaleyo ndlela bukhomba ukuqala kokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Isiphetho sokubekwa uphawu siseMthethweni weSonto ozayo maduze e-United States, okuyilapho isilo sasolwandle esasithole inxeba elibulalayo, futhi sase sesikhohliwe, sikhuphuka siphuma emgodini ongenamkhawulo ukuze sibe ngumbuso wesishiyagalombili ongowabayisikhombisa.

Isilo osibonileyo sasikhona, kepha asisekho; siyakukhuphuka siphume kwalasha ongenasiphelo, siye ekubhujisweni; nalabo abakhileyo emhlabeni bayakumangala, labo amagama abo angalotshwanga encwadini yokuphila selokhu kwasekelwa izwe, lapho bebona isilo esasikhona, kepha esingasekho, kanti nokho sikhona. IsAmbulo 17:8.

Isikhathi sesiprofetho sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane saqala ngamandla enyuka ephuma emgodini ongenasiphelo, futhi siyophela ngamandla anyuka ephuma emgodini ongenasiphelo. Phakathi nendawo yalowo mlando, isilo sokungakholelwa ebukhoneni bukaNkulunkulu, amandla kadrako “woke”, naso siyenyuka siphuma emgodini ongenasiphelo ukuze sibulale ofakazi ababili. U-Alfa no-Omega wabeka isiginesha saKhe phezu kwalo mlando.

Kwathi lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma emgodini ongenasiphelo siyakulwa nabo, sibanoqobe, sibabulale. Futhi izidumbu zabo ziyakulala esitaladini somuzi omkhulu, ngokomoya obizwa ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. Futhi abavela kubantu nasezinhlotsheni nasezilimini nasezizweni bayakuzibona izidumbu zabo izinsuku ezintathu nengxenyane, bangavumi ukuba izidumbu zabo zibekwe emathuneni. Futhi abakhileyo emhlabeni bayakuthokoza ngabo, bajabule, bathumele iziphokomunye nomunye; ngokuba laba baprofethi ababili babebahlupha abakhileyo emhlabeni. Kwathi emva kwezinsuku ezintathu nengxenyane uMoya wokuphila ovela kuNkulunkulu wangena kubo, bema ngezinyawo zabo; kwesuka ukwesaba okukhulu kwehlela labo ababebabona. IsAmbulo 11:7–11.

Ngonyaka ka-2020, izimpondo zeRiphabhulikhi nezobuProthestani beqiniso zabulawa. Enye yabulawa ngamandla kadrako wezepolitiki wobu-ateyizimu, kanti enye yabulawa ngamandla kadrako womoya wobu-ateyizimu. Zase zifa isikhathi esithile esimelelwe njengezinsuku ezintathu nengxenyane, okwathi ngemva kwalokho zema ngezinyawo zazo, kwehlela ukwesaba okukhulu phezu kwalabo abamelelwa njengamandla kadrako. Ukwesaba okukhonjiswa njengamanje amaDemokhrasi aqhubekela phambili ngenxa yokuphinde kuvele amandla ezepolitiki kaDonald Trump kuwukugcwaliseka kwesiprofetho. “Ukwesaba” okukhonjiswa yilabo abalandele inkonzo yeFuture for America kumele uhlobo oluhlukile lokwesaba.

Labo okufanele besabe umlayezo we-Future for America, ngama-Adventist aseLawodikeya, bonke ababebiziwe ukuba babe phakathi kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Kodwa njengamaLawodikeya aqinisekisiwe, aphila esizukulwaneni sesine, okuyizizukulwane zezinyoka nezifebe, awanakho ukwesaba. Ukwesaba okufanele akubambe ngokuqinile kuyivangeli laphakade eliyala abantu ukuba “besabe uNkulunkulu, bamnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.”

Lelo hora liyihora lokuzamazama komhlaba okukhulu, okwenzeka lapho ofakazi ababili besibalo sabayizinkulungwane eziyikhulu namashumi amane nane bephakanyiswa babe yisibonakaliso, ngaso lesi sikhathi iBandla laseLawodikeya lihlanzwa liphume emlonyeni weNkosi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kwathi sebeqedile ubufakazi babo, isilo esikhuphuka siphuma emgodini ongenasiphelo siyakulwa nabo, sibanoqobe, sibabulale. Izidumbu zabo ziyakulele emgwaqweni womuzi omkhulu, obizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona.’ [IsAmbulo 11:7, 8.]

“Lezi zehlakalo kwakufanele zenzeke sekusondele ukuphela kwesikhathi lapho ofakazi babefakaza begqoke amasaka. Ngozindlela zobupapa, uSathane wayesekade elawula amandla ayebusa eBandleni naseMbuso. Imiphumela eyesabekayo yabonakala ngokukhethekile kulawo mazwe enqaba ukukhanya kweNguquko. Kwakukhona isimo sokonakala nokukhohlakala kokuziphatha esifana nesimo saseSodoma ngaphambi nje kokubhujiswa kwaso, kanye nokukhonza izithombe nobumnyama bokomoya obabubusa eGibhithe ezinsukwini zikaMose.” Spirit of Prophecy, volume 4, 190.