

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nanhlanu

*Ukwembula Ukwalukwa Kwesiprofetho: Kusukela ku-Aleksandire Omkhulu  
kuya eRoma Yanamuhla*

Jeff Pippenger  
2024-03-29

Manje sesizocabangela umlando owenzeka ngemva kokufa okungazelelwe kuka-Alexander Omkhulu, omelela unyaka ka-538 kuze kube sesikhathini sokuphela ngo-1798.

Futhi lapho esemi, umbuso wakhe uyakwephulwa, uhlukanelwe emimoyeni yomine yezulu; kodwa ungabi ngowenzalo yakhe, futhi ungabi njengokubusa kwakhe ayebuse ngakho; ngokuba umbuso wakhe uyakuhluthulwa, ube ngowabanye ngaphandle kwalabo. Inkosi yaseningizimu iyakuqina, kanye nenye yezikhulu zayo; kodwa yona iyakuba namandla ngaphezu kwayo, ibuse; ukubusa kwayo kuyakuba ngokubusa okukhulu. Ekupheleni kweminyaka ziyakuzihlanganisa; ngokuba indodakazi yenkosi yaseningizimu iyakuza enkosini yasenyakatho ukwenza isivumelwano; kodwa ayiyikugcina amandla engalo; naye akayikuma, nengalo yakhe futhi; kodwa iyakunikelwa, kanye nalabo abayilethayo, nalowo oyizalileyo, nalowo oyinike amandla ngalezo zikhathi. Kodwa kuyakuvela omunye egatsheni lezimpende zayo eme esikhundleni sakhe, oyakuza nebutho, angene enqabeni yenkosi yasenyakatho, enze ngokumelene nabo, anqobe; aphinde athumbe ayise eGibhithe onkulunkulu babo, kanye neziphathamandla zabo, nezitsha zabo eziyigugu zesiliva nezigolide; futhi yena uyakuqhubeka iminyaka eminingi kunenkosi yasenyakatho. Kanjalo inkosi yaseningizimu iyakungena embusweni wayo, ibuyele ezweni layo. Daniyeli 11:4–9.

Ekugcineni, ngemva kokuba umbuso ka-Alexander Omkhulu wephuliwe, labo ababebambana ngamandla okulawula lowo owayengumbuso wakhe bagcina sebewelela emibusweni emibili eyinhloko. Omunye umbuso ulawula iningizimu yombuso ka-Alexander wangaphambili, kanti omunye ulawula inyakatho. Kusukela kuleso sikhathi ekulandisweni kwesiprofetho babizwa nje ngokuthi yinkosi yaseningizimu nenkosi yasenyakatho. Lapho impi yokubusa umhlaba isifinyelele ezingeni lapho isivezwe khona kuphela phakathi kwenkosi yasenyakatho nenkosi yaseningizimu, izimpawu zaleyo mibuso emibili ziyaqhubeka kuso sonke lesa sahluko.

Evesini lesihlanu, inkosi yaseningizimu iyamiselwa, futhi inamandla, kodwa nenkosi yasenyakatho nayo inamandla futhi umbuso wayo mkhulu kakhulu. Khona-ke evesini lesithupha, inkosi yaseningizimu iphakamisa isivumelwano sobumbano nombuso wasenyakatho. Isivumelwano sokuthula siqinisekiswa ngokuthi inkosi yaseningizimu inike inkosi yasenyakatho indodakazi yayo, ukuze inkosi yasenyakatho iyishade, ngaleyo ndlela iqinise ubumbano lwabo ngesibopho somndeni. Inkosi yasenyakatho yavuma, yachitha umkayo, yashada nenkosazana eyayivela eningizimu, futhi ubumbano lwaqala.

Ekugcineni inkosazana yaseningizimu izala umntwana wesilisa; kodwa ekugcineni inkosi yasenyakatho iyamkhathalela kancane umkayo wayo omusha, imlahle, njengoba yayenzile ngomkayo wayo wokuqala, bese ibuyisa umkayo wayo wokuqala. Kodwa masinyane nje lapho lowo mkayo wokuqala esebuyiselwe futhi esethole ithuba, ubulala inkosi yasenyakatho, umakoti wayo waseningizimu, umntwana wayo, kanye nalo lonke ixuku layo laseGibhithe. Leso senzo sokuba lowo mkayo wokuqala abulale inkosazana yaseningizimu nomntwana wayo sithukuthelisa umndeni wenkosazana yaseningizimu, futhi omunye wabafowabo uvusa ibutho ahlasele umbuso wasenyakatho.

Ibutho laseningizimu liyanqoba phezu kwenkosi yasenyakatho, bese kuthi umfazi wokuqala owabulala inkosi yasenyakatho, kanye nomakoti wayo waseningizimu nengane, babulawe. Indodana yomfazi wokuqala, eyayimiswe njengenkosi ebusayo yasenyakatho ekufeni kukayise, iyabanjwa ithathwe ibuyiselwe eGibhithe yinkosi yaseningizimu, kanye nezinye izinto zobuciko baseGibhithe nezithixo ezazithathwe embusweni waseningizimu ngumbuso wasenyakatho ezimpini zangaphambili. Lapho isiseGibhithe, inkosi yasenyakatho ebithunjiwe iyawa ehhashini ife. U-Uriah Smith uchaza lo mlando kanje.

“IVESI 6. Ekupheleni kweminyaka bayakuzihlanganisa; ngokuba indodakazi yenkosi yaseningizimu iyakuza enkosini yasenyakatho ukuze yenze isivumelwano; kepha ayiyikugcina amandla engalo; futhi naye akayikuma, nengalo yakhe; kodwa uyonikelwa, kanye nalabo abamlethe, nalowo owamzala, nalowo owamqinisa ngalezo zikhathi.’

“Kwakhulala kunezimpi ezivamile phakathi kwamakhosi aseGibhithe nawaseSiriya. Ikakhulukazi kwaba njalo ngoPtolemy Philadelphus, inkosi yesibili yaseGibhithe, no-Antiochus Theos, inkosi yesithathu yaseSiriya. Ekugcineni bavumelana ukwenza ukuthula ngaphansi kombandela wokuthi u-Antiochus Theos axoshe umkakhe wokuqala, u-Laodice, kanye namadodana akhe amabili, bese eshada noBerenice, indodakazi kaPtolemy Philadelphus. Ngakho-ke uPtolemy waletha indodakazi yakhe ku-Antiochus, eyinika kanye nayo ilobolo elikhulu kakhulu.

“Kodwa yena akayikugcina amandla engalo;’ okungukuthi, intshisekelo namandla akhe ku-Antiochus. Kwaba njalo impela; ngokuba esikhathini esingaside emva kwalokho, ekushisekeni kothando, u-Antiochus wabuyisela unkosikazi wakhe wokuqala, u-Laodice, kanye nabantwana bakhe, enkantolo futhi. Khona-ke isiprofetho sithi, ‘Futhi yena [u-Antiochus] akayikuma, nengalo yakhe,’ noma inzalo yakhe. U-Laodice, esebuyiselwe emseni nasemandleni, wesaba ukuthi, ngenxa yokuguquguquka kwesimo sakhe, u-Antiochus angaphinde amhlazise, abuyise u-Berenice; futhi ecabanga ukuthi akukho lutho olungaphansi kokufa kwakhe olwalungaba yisivikelo esisebenzayo ngokumelene naleso simo, wenza ukuba afakwe ushevu kungakabiphi emva kwalokho. Nenzalo yakhe ngo-Berenice ayizange imlandele embusweni; ngokuba u-Laodice waqhuba izindaba ngendlela yokuthi aqinisekisele indodana yakhe endala, u-Seleucus Callinicus, isihlalo sobukhosi.”

“Kodwa ububi obunjalo babungeke buhlale isikhathi eside bungajeziswa, njengoba isiprofetho siqhubeka sibikezela, futhi njengoba umlando olandelayo ukufakazela.”

“IVESI 7. Kodwa egatsheni lezimpande zakhe kuyakuvela oyakuma esikhundleni sakhe, oyakuza nebutho, angene enqabeni yenkosi yasenyakatho, enze ngokumelene nabo, anqobe; 8. futhi uyakuthumba ayise eGibhithe onkulunkulu babo, kanye nezikhulu zabo, nezitsha zabo eziyigugu zesiliva nezegolide; futhi uyakuhlala iminyaka eminingi kunenkosi yasenyakatho. 9. Kanjalo inkosi yaseningizimu iyakungena embusweni wayo, ibuyele ezweni layo.”

“Leli gatsha elaphuma empandeni efanayo noBerenice kwakungumfowabo, uPtolemy Euergetes. Kuthe engakasukumi kahle esikhundleni sikayise, uPtolemy Philadelphus, embusweni waseGibhithe, ngokushaqeka okukhulu efisa ukuphindisela ukufa kukadadewabo, uBerenice, waqoqa ibutho elikhulu kakhulu, wahlasela izwe lenkosi yasenyakatho, okungukuthi, elikaSeleucus Callinicus, owayebusa eSiriya kanye nonina, uLaodice. Wabahlula, kwaze kwaba sekunqobeni iSiriya, iKhilikhya, izingxenye ezingaphezulu ngaphesheya kwe-Ewufrathe, kanye cishe nayo yonke i-Asiya. Kodwa-ke, esezwile ukuthi eGibhithe kwakuvukile ukhulubuka okwakufuna ukuba abuyele ekhaya, waphanga umbuso kaSeleucus, wathatha amathalenta esiliva ayizinkulungwane ezingamashumi amane, nezitsha eziyigugu, kanye nezithombe zonkulunkulu eziyizinkulungwane ezimbili namakhulu amahlanu. Phakathi kwalezi kwakukhona izithombe uCambyses ayekade ezithathile eGibhithe waziya ePheresiya. AbaseGibhithe, benikelwe ngokuphelele ekukhonzeni izithombe, bamnika uPtolemy isiqu esithi Euergetes, noma uMhlomuli, njengokumncoma ngokuthi ngaleyo ndlela, emva kweminyaka eminingi, wayesebuyisele onkulunkulu babo ababethunjiwe.”

“Lokhu, ngokukaBhishobhi Newton, kuyindaba kaJerome, ekhishwe kubabhali bomlando basendulo, kodwa kukhona nabanye abalobi abasasekhona, kusho yena, abaqinisekisa izingxenye eziningana zalezizinto ezifanayo. U-Appian usitshela ukuthi uLaodice esebulele u-Antiochus, kwathi emva kwakhe wabulala noBerenice nomntanakhe, uPtolemy, indodana kaPhiladelphus, ukuze aziphindiselele lezo zibulalo, wahlasela iSiriya, wabulala uLaodice, waqhubekela phambili kwaze kwaba seBabiloni. KuPolybius sifunda ukuthi uPtolemy, obizwa ngesidlaliso esithi Euergetes, ethukuthele kakhulu ngenxa yokuphathwa ngesihluku kukadadewabo, uBerenice, wamasha nebutho waya eSiriya, wathumba umuzi waseSeleucia, owagcinwa eminyakeni ethile eyalandela ngamabutho ezinkosi zaseGibhithe. Ngaleyo ndlela wangena enqabeni yenkosi yasenyakatho. UPolyaenus uqinisa ngokuthi uPtolemy wazenza inkosi phezu kwezwe lonke kusukela eNtabeni iTaurus kuze kube seNdiya, ngaphandle kwempi noma ukulwa; kodwa lokho ukubeka ngephutha kuyise esikhundleni sendodana. UJustin uthi ukuba uPtolemy wayengabizwanga ukuba abuyele eGibhithe ngenxa yovukelo lwasekhaya, wayeyakuba nombuso wonke kaSeleucus. Inkosi yaseningizimu ngaleyo ndlela yangena embusweni wenkosi yasenyakatho, yase ibuyela ezweni layo, njengokuba umprofethi ayekubike kusengaphambili. Futhi waqhubeka iminyaka eminingi kunenkosi yasenyakatho; ngoba uSeleucus Callinicus wafela ekudingisweni, ngenxa yokuwa ehhashini lakhe; kanti uPtolemy Euergetes wamphila ngeminyaka emine noma emihlanu.” Uriah Smith, Daniel and the Revelation, 250–252.

Isici esingokwesiprofetho saseRoma, ngakho-ke neseNkosi yasenyakatho, siwukuthi ukuze imiswe esihlalweni sobukhosi, kumele kunqotshwe izithiyi ezintathu zendawo. Inkosi yokuqala yasenyakatho ngemva kombuso ka-Alexander owaqhekeka yamiswa nguSeleucus Nicator,

owayeke wasebenza njengojenene kaPtolemy (inkosi yaseningizimu) isikhashana phakathi kuka-316 no-312 BC. Ivesi lesihlanu likhuluma ngaleli qiniso lapho lithi, “Futhi inkosi yaseningizimu iyakuba namandla, nomunye wezikhulu zayo; futhi iyakuba namandla ngaphezu kwayo.” UPtolemy wayeyinkosi yaseningizimu, futhi wayenojenene (omunye wezikhulu zakhe), owayemiselwe ukuba abe namandla kunoPtolemy, futhi ibinzana lokugcina levesi lesihlanu lithi, “futhi iyakubusa; ukubusa kwayo kuyakuba ngukubusa okukhulu.” USeleucus, ujenene kaPtolemy, wayezoba yinkosi yokuqala yasenyakatho. Kodwa ukuze uSeleucus abe yinkosi yasenyakatho, kwakuzomele ahlukane nenkosi yaseningizimu, bese emva kwalokho enqoba izindawo ezintathu zendawo.

Indawo yokuqala eyanqotshwa nguSeleukosi kwakuyiMpumalanga ngo-301 BC. Wase enqoba iNtshonalanga (eyayiphethwe yilowo owalandela uCassander) ngo-286 BC, wabe esethatha indawo yakhe yesithathu eNyakatho lapho enqoba uLysimachus ngo-281 BC. Inkosi yasenyakatho yamiswa esihlalweni sobukhosi ngo-281 BC.

Isivumelwano sokuthula esabuye sakhiwa nenkosi yaseningizimu senzeka ngo-252 BC. Eminyakeni eyisithupha kamuva, ngo-246 BC, uBerenice (inkosazana yaseningizimu), indodana yakhe, nabo bonke ababehambe naye babulawa. Inkosi yaseningizimu kamuva yathumba indodana kaLaodice, uSeleucus Callinicus, yahamba nayo yabuyela nayo eGibhithe, lapho yafa khona isiwe yihhashi. Ukubusa kwenkosi yokuqala yasenyakatho kwaqala ngo-281 BC kwaze kwaba ngu-246 BC, okulingana neminyaka engamashumi amathathu nanhlanu.

Inkosi yokuqala yasenyakatho esahlukweni seshumi nanye yanqoba izithiyo ezintathu zendawo ukuze iqiniswe esihlalweni sobukhosi. NeRoma lobuhedeni nayo yanqoba izithiyo ezintathu zendawo ukuze iqiniswe esihlalweni sobukhosi [Bheka uDaniyeli 8:9], kanti neRoma yobupapa yanqoba izithiyo ezintathu zendawo ukuze iqiniswe esihlalweni sobukhosi [Bheka uDaniyeli 7:20]. NeRoma yanamuhla nayo inqoba izithiyo ezintathu zendawo ukuze iqiniswe esihlalweni sobukhosi [Bheka uDaniyeli 11:40–43].

Lapho esemi esihlalweni sobukhosi, inkosi yokuqala yasenyakatho yabusa iminyaka engamashumi amathathu nanhlanu. Lapho esemi esihlalweni sobukhosi, iRoma yobuqaba yabusa “isikhathi” (iminyaka engamakhulu amathathu namashumi ayisithupha). Lapho esemi esihlalweni sobukhosi, iRoma yobupapa yabusa “isikhathi, izikhathi, nengxenye yesikhathi” (iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.) Lapho esemi esihlalweni sobukhosi, iRoma yesimanje iyobusa izinyanga ezingamashumi amane nambili ezingokomfanekiso (okuphinde kuqoshwe ngokuthi “ihora”).

USister White uyasazisa ukuthi “umlando omningi obhalwe kuDaniyeli isahluko seshumi nanye uzophindwa.” Ube esecaphuna amavesi amashumi amathathu nanye kuya kwamashumi amathathu nesithupha, bese ethi, “izigameko ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Kulawo mavesi iRoma yobupapa (isinengiso esichithayo), “ibekwa” esihlalweni sobukhosi ngo-538, bese iyashushisa abantu bakaNkulunkulu “izinsuku eziningi” (iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha), kuze kube yilapho “ulaka” lokuqala seluphelelisekile ngo-1798. Umlando wamavesi amashumi amathathu nanye kuya kwamashumi amathathu nesithupha

uyaphindwa emavesini ayisithupha okugcina esahluko seshumi nanye, kodwa lowo mlando waphinde wafanekiswa ngokuphelele emavesini esihlanu kuya kwelesishiyagalolunye.

Ukumiswa kukaSeleucus njengenkosi yasenyakatho ngo-281 BC kuhambisana nonyaka ka-538. Kokubili kumela ukubekwa esihlalweni sobukhosi kwenkosi yasenyakatho ekuphethweni kokunqotshwa kwezithiyo ezintathu zendawo. Isikhathi sokubusa kobupapa sivezwa ngezindlela eziningana; izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, izinyanga ezingamashumi amane nambili, isikhathi, izikhathi nokwahlukaniswa kwesikhathi, isikhawu, kanye neminyaka emithathu nengxenywe. Ukubusa kukaSeleucus kwaba iminyaka engamashumi amathathu nanhlanu, futhi ingxenywe yeshumi, noma okweshumi, kweminyaka engamashumi amathathu nanhlanu iyiminyaka emithathu nengxenywe. Ingxenywe yeshumi yeminyaka engamashumi amathathu nanhlanu iphinde ivezwe ngokuthi “amaphuzu amathathu nengxenywe” (3.5) eminyaka. “Emithathu nengxenywe” luwuphawu lwenkathi yokubusa kobupapa.

Ubupapa bamukela inxeba labo elibulalayo ngo-1798 lapho inkosi yaseningizimu, uNapoleon Bonaparte (okusho ukuthi “indodana enenhlanhla”), ithumela ujenene wayo ukuba ayothumba upapa. Ngonyaka olandelayo, ngo-1799, upapa wafa esekudingisweni, njengoba kwafa nenkosi yokuqala yasenyakatho eyayithunjwe futhi yinkosi yaseningizimu. USeleucus Callinicus wafa ngokuwela ehhashini ngesikhathi esathunjiwe eGibhithe. Upapa nguyena owayegibele phezu kwesilo. Isilo simele uhlelo lwezepolitiki upapa ayelusebenzisa ukuze afeze imisebenzi yakhe kaSathane. Leso silo sabulawa ngo-1798, futhi upapa owayesigibele futhi ebusa phezu kwaso wafa ngonyaka olandelayo. USeleucus Callinicus wafa ewa ehhashini (isilo ayesigibele.) Ukuthunjwa kobupapa ngo-1798 nango-1799 kwafaniswa ngokuphelele ngokomfanekiso ngokuthunjwa kwenkosi yokuqala yasenyakatho.

Okwaletha ulaka lwenkosi yaseningizimu enkosini yasenyakatho kwakuyisivumelwano sokuthula esaphulwa, esimelwe ukuchithwa kukaBerenice (umlobokazi waseningizimu) nokufa kwakhe okwalandela ezandleni zikaLaodice. UNapoleon wayengene esivumelwaneni sokuthula phakathi kweFrance yeNguquko nezifunda zobupapa ngo-1797. Lesi sivumelwano saqanjwa ngegama ledolobha laseTolentino e-Ancona, e-Italy, lapho sasayinwa khona. Saphela ngokusemthethweni ngoFebhuwari, 1798, lapho iFrance ithumba upapa. Isizathu sokuchithwa kwalesi sivumelwano kwakuwumzamo weFrance wokusabalalisa iNguquko yayo.

Ujenene kaNapoleon, uDuphot, wayeseRoma ngo-1797 njengengxenywe yebutho laseFrance elathunyelwa yiDirectory, uhulumeni obusayo waseFrance ngaleso sikhathi. Inhloso yohambo lwaseFrance oluya e-Italy, olwaluhlanganisa nokuba khona kukaJenene Duphot eRoma, kwakuwukweseka iRoman Republic, umbuso omfishane owawusungulwe amabutho ezinguquko aseFrance eNhlonhlweni yase-Italy. AmaFrance ayebambe iqhaza ngokukhuthule ekusekeleni imibhikisho yezinguquko nasekusabalaliseni imibono yezinguquko kulo lonke elaseYurophu ngalesi sikhathi. E-Italy, ayefuna ukuketula imibuso yamakhosi nokusungula iziriphabhulikhi ezazenziwe ngomfanekiso weRiphabhulikhi yaseFrance.

Ubukhona bukaDuphot kanye nezenzo zakhe eRoma kwabangela ukuphikiswa yizinhlangothi ezazigcina amasiko, kuhlanguanise nabesekeli beMibuso kaPapa kanye nezicukuthwane zendawo.

NgoDisemba ka-1797, ngesikhathi sokungqubuzana phakathi kwamabutho aseFulentshi nabesekeli beMibuso kaPapa, uJenerali Duphot wabulawa ngenhloso, futhi ngaleyo ndlela kwase kusungulwa ibhaxa lokuthi uNapoleon athumele uJenerali Berthier ngonyaka olandelayo ukuba athumbe upapa. Isivumelwano sokuthula esaphulwa phakathi kwamakhosi aseningizimu nasenyakatho sanikeza isisusa kuzo zombili lezi zindaba sokuba inkosi yasenyakatho ithunjwe yinkosi yaseningizimu.

Ivesi lesishiyagalombili lithi, “uyakuyisa naseGibhithe izithunjwa onkulunkulu babo, kanye nezikhulu zabo, nezitsha zabo eziyigugu zesiliva nezegolide.” Lapho uPtolemy ebuyela eGibhithe ekugcwalisekeni kwaleli vesi, abaseGibhithe bamnika isiqu esithi “Euergetes” (uMenzeli Omuhle), njengokumdumisa ngomsebenzi wakhe wokubuyisela izithombe zabo nezinsalela zabo ezazikade zithathiwe kubo yinkosi yasenyakatho. Ngo-1798 kwenzeka ukuphangwa kweRoma ngamaFulentshi. Ngosuku olulodwa nje kuphela, izazi-mlando zibhala ukuthi kwabonakala izinqola ezingamakhulu amahlanu ezidonswa amahhashi, zingaphansi kokuqashwa okuqinile kwezempi, ziphuma emzini.

Udwendwe lwalunezinhlobo eziningi kakhulu zemifanekiso yasendulo nemidwebo yeNkathi Yokuvuselelwa Kwamagugu uFrance ayeyithatha ngokuvumelana nesivumelwano sokuthula saseTolentino esase siphuliwe. Leyo misebenzi yobuciko yayihlanganisa iqoqo likaLaocoon, i-Apollo yaseBelvedere, iDying Gaul, uCupid noPsyche, uAriadne eNaxos, iVenus yaseMedici, nezithombe ezinkulu zoMfula iTiber neNayile; izindwangu ezelukiweyo nemidwebo kaRaphael, kuhlenganisa i-Transfiguration, iMadonna di Foligno, iMadonna della Sedia, iSanta Conversazione kaTitian; kanye neminye imisebenzi eminingi. Kwaze kwaba yiminyaka eminingana emva kwalokho lapho le ngebo eyebiwe yavezwa eMusee Napoleonian eLouvre, elavulwa ngo-1807. Njengoba uPtolemy ayedunyiswa ngokubuyisela ingcebo yabaseGibhithe, ingcebo eyathathwa eRoma yabekwa engxenyeni yomnyuziyamu eyayiqanjwe ngoNapoleon.

Amavesi amahlanu kuya kwayisishiyagalolunye ayisifaniso esiphelele nomlando oqala ngonyaka ka-538 uphele ngo-1798 nango-1799. Ahambisana namavesi amashumi amathathu nanye kuya kwamashumi amathathu nesithupha, amelwe emavesini ayisithupha okugcina esahluko, achaza ukunikwa amandla kokugcina kweRoma yesimanje njengoba inqoba izithiyo ezintathu, futhi ekugcineni ifike ekupheleni kwayo ingenamuntu oyisizayo. Ivesi leshumi bese libhekisa emlandweni ka-1989.

Kodwa amadodana akhe ayakuvuswa, abuthanise uquqaba lwamabutho amakhulu; kanti oyedwa uyakufika impela, agcwale njengezikhukhula, adlule; khona-ke uyakubuya, avuswe futhi, aze afike enqabeni yakhe. Daniyeli 11:10.

Ukugcwaliseka komlando kwevesi leshumi kufanekisa u-1989, lapho upapa, ngokubambisana okuyimfihlo noRonald Reagan, “wachichima” futhi “wadabula” iSoviet Union, washiya kuphela inqaba yayo (iRussia), njengoba iSoviet Union (USSR) yahlakazeka ngemva kwe-Perestroika.

Futhi ngesikhathi sokuphela inkosi yaseningizimu iyakumhlasela; inkosi yasenyakatho iyakumhlasela njengesiqhwithi, inezinqola, nabagibeli bamahhashi, nemikhumbi eminingi; iyakungena emazweni, ikhukhule, idlule. Daniyeli 11:40.

Umlando wevesi leshumi umele ukuziphindiselela ngokunqotshwa kwenkosi yasenyakatho yinkosi yaseningizimu ngo-246 BC, futhi ufanekisela ukuziphindiselela ngokunqotshwa kwenkosi yasenyakatho yinkosi yaseningizimu ngo-1798. Ivesi lamashumi amane laqala ngesikhathi sokuphela ngo-1798 lapho inkosi yaseningizimu (iFrance engakholelwa kuNkulunkulu) yaletha inxeba elibulalayo enkosini yasenyakatho (amandla obupapa), futhi lagcwaliseka ngokuwa kweSoviet Union ngesikhathi sokuphela ngo-1989. Isikhathi sokuphela ngo-1798 simelelwe evesini lamashumi amane ngenkulumo ethi, “Futhi ngesikhathi sokuphela inkosi yaseningizimu iyakuyigwaza.” “Ikhloni” (: ) ehlukenisa ingxenye yokucina yevesi, iphawula esilandelayo “isikhathi sokuphela” ngo-1989. “Futhi inkosi yasenyakatho iyakuza kuye njengesivunguvungu, nezinqola, nabamahashi, nangemikhumbi eminingi; futhi iyakungena emazweni, ikhukhule, idlule.”

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Zonke izizwe eziye zavela enkundleni yokusebenza ziye zavunyelwa ukuba zithathe indawo yazo emhlabeni, ukuze kubonakale ukuthi ziyoyigcwalisa yini inhloso ‘yoMlindi noNgcwele.’ Isiprofetho silande ukwenyuka nokuwa kwemibuso emikhulu yomhlaba—iBhabhiloni, amaMede namaPheresiya, iGrisi, neRoma. Ngasinye salezi, njengasezizweni ezinamandla amancane, umlando waziphinda. Ngasinye saba nesikhathi saso sokuvivinywa, ngasinye sahluleka, inkazimulo yaso yaphela, amandla aso asuka, futhi indawo yaso yathathwa ngesinye....”

“Ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca emakhasini omBhalo oNgcwele, kudingeka bafunde ukuthi luyize kangakanani udumo lwangaphandle nolwezwe kuphela. IBhabhiloni, ngamandla alo onke nobukhazikhazi balo, obungakaze bubonwe yizwe lethu futhi kusukela lapho, — amandla nobukhazikhazi obabubonakala kubantu baleyo nkathi buzinzile futhi buhlala njalo, — budlule ngokuphelele kanjani! Njenge ‘mbali yotshani’ libhubhile. Kanjalo kuyabhubha konke okungenaye uNkulunkulu njengesisekelo sakho. Kuphela lokho okuboshelwe enjongweni yaKhe futhi okuveza isimilo saKhe okungahlala njalo. Izimiso zaKhe yizo kuphela izinto eziqinile izwe lethu elizaziyo.” Education, 177, 184.