

# Incwadi kaDaniyeli — Inombolo Ikhulu Namashumi Ayisikhombisa Nesishiyagalolunye

*Ukukhala Kaphakathi Kwamabili kanye Nendima Engokwesiprofetho  
yaseRoma: Ukwembulwa Kwezinsuku Zokugcina Encwadini kaDaniyeli*

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Manje sesisemhlabathini esingwele, maqondana nencwadi kaDaniyeli, ngokuba sesifikile emavesini amelela uKhalelo Lwaphakathi Kwamabili lwabayizinkulungwane eziyikhulu namashumi amane nane. La mavesi futhi abonisa ukubekwa uphawu kwalabo abayisibonakaliso abaphakanyiswayo. Lawa ngamavesi ayingxenyane yencwadi kaDaniyeli ephathelene nezinsuku zokugcina eye yambulwa, futhi amelela inkulumbo kaDaniyeli yeSambulo sikaJesu Kristu esambulwayo lapho “isikhathi sesisondele,” ngaphambi nje kokuba umusa uvalwe evesini leshumi nesithupha.

YiRoma eyamisa umbono, njengoba kumelwe ivesi leshumi nane lesahluko seshumi nanye, ngakho-ke kubalulekile ukubhekisisa iRoma njengoba siqhubeka emavesini eshumi nanye kuya kweleshumi nanhlano, ngoba lapho “kungekho umbono, abantu bayabhubha,” futhi uma ningeke nikholwe u-Isaya isahluko sesikhombisa, amavesi esishiyagalombili nelesishiyagalolunye, “impela aniyikumiswa.”

Uriah Smith ubhekisela emthethweni wesiprofetho okungenani izikhathi ezine encwadini yakhe ethi, Daniel and the Revelation. Lowo mthetho ubonisa ukuthi amandla esiprofetho awakhojwa esiprofethweni aze “axhumane” nabantu bakaNkulunkulu. Ukuqala kokuwubhekisa kwakhe kulokho ukwenzela ekuxhumaneni nokwethulwa kweBhabhiloni ebufakazini besiprofetho.

“Kungumthetho osobala wokuhumusha ukuthi singalindela ukuthi izizwe ziqashelwe esiprofethweni lapho sezixhumene kangokuba nabantu bakaNkulunkulu, kuze kube ukuthi ukuzibalula kuba yisidingo ukuze imibhalo yomlando ongwele igwale.” Uriah Smith, Daniel and the Revelation, 46.

Okungenani kwezinye izikhathi ezintathu, uSmith ukhuluma ngalo mthetho, futhi ubhekisela “esivumelwaneni” samaJuda kokunye nokunye kwalokho kuthathu, kodwa kwenye inkomba usho ukuthi lesi sivumelwano sagcwaliseka ngo-162 BC, kanti ezinye izinkomba ezimbili ziyavumelana nezazi-mlando zesimanje, ezikhomba ukugcwaliseka “kwesivumelwano” samaJuda neRoma njengango-161 BC.

“Akudingekile ukukhumbuza umfundi ukuthi imibuso yasemhlabeni ayingeniswa esiprofethweni kuze kube yilapho ngandlela-thile ihlangana nabantu bakaNkulunkulu. IRoma yahlangana namaJuda, abantu bakaNkulunkulu ngaleso sikhathi, ngesivumelwano esidumile samaJuda, ngo-161 BC. 1 Maccabees 8; Antiquities kaJosephus, incwadi 12, isahluko 10, isigaba 6; Prideaux, Vol. II, ikhasi 166. Kodwa eminyakeni eyisikhombisa ngaphambi kwalokhu, okungukuthi, ngo-168 BC, iRoma yayinqobile iMakedoniya, yenza lelo zwe laba

yingxenywe yombuso wayo. Ngakho-ke iRoma ingeniswa esiprofethweni kanye nje lapho, isuka ophondweni lweMakedoniya lwembuzi olwalunqotshiwe, iphuma iya ekunqobeni okusha kwezinye izindawo. Ngalokho yabonakala kumprofethi, noma ingakhulunywa ngokufaneleyo kulesi siprofetho, njengophuma kolunye lwezimpondo zembuzi.” Uriah Smith, Daniel and the Revelation, 175.

Kodwa uSmith futhi uthi kwakungo-162 BC.

“Lawo mandla afanayo kwakufanele futhi ame eZweni Elingwele, alidle. IRoma yaxhumana nabantu bakaNkulunkulu, amaJuda, ngesivumelwano, ngo-162 BC, kusukela kulolo suku yaba nendawo evelele ekhalendeni lesiprofetho. Nokho, ayizange ithole igunya phezu kweJudiya ngokunqoba kwangempela kwaze kwaba ngu-63 BC; kwase kwenzeka kanje ngendlela elandelayo.” Uriah Smith, Daniel and the Revelation, 259.

Kwathi-ke okwesithathu lapho ebhekisela kuleso sehlakalo, waphinde wathi 161 BC.

“Sesedlulise phakathi kwezehlakalo zomhlaba zombuso kwaze kwaba sekupheleni kwamasono angamashumi ayisikhombisa, umprofethi, evesini 23, usibuyisela emuva esikhathini lapho amaRoma aqala khona ukuxhumana ngokuqondile nabantu bakaNkulunkulu ngesivumelwano samaJuda, ngo-161 BC; kusukela lapho-ke sesiholwe ngomugqa oqondile wezenzakalo kuze kube ukunqoba kokugcina kwebandla, nokumiswa kombuso kaNkulunkulu ongowaphakade. AmaJuda, ecindezelwe kabuhlungu ngamakhosi aseSiriya, athumela izithunywa eRoma ukuba acele usizo lwamaRoma, nokuzihlanganisa nawo ‘ngesivumelwano sobungane nenhlangano yomfelandawonye nawo.’ 1 Maccabees 8; Prideaux, II, 234; Josephus’s Antiquities, incwadi 12, isahluko 10, isigaba 6. AmaRoma asalalela isicelo samaJuda, awanika umyalo, obhalwe ngala mazwi:—

“‘Isimemezelo sesigungu senate mayelana nesivumelwano sosizo nobungane nesizwe samaJuda. Akuyikuba semthethweni kunoma ubani ongaphansi kwamaRoma ukuba alwe nesizwe samaJuda, noma ukusiza labo abenza kanjalo, kungaba ngokubathumela ukudla okusanhlamvu, noma imikhumbi, noma imali; futhi uma kuhlaselwa amaJuda, amaRoma ayobasiza ngangokunokwenzeka; futhi futhi, uma kuhlaselwa amaRoma, amaJuda ayobasiza. Futhi uma amaJuda efisa ukwengeza kulesi sivumelwano sosizo, noma ukususa okuthile kuso, lokho kuyokwenziwa ngemvume efanayo yamaRoma. Futhi noma yikuphi ukwengezwa okuyokwenziwa ngaleyo ndlela, kuyoba namandla asemthethweni.’ ‘Lesi simemezelo,’ kusho uJosephus, ‘sabhalwa ngu-Eupolemus, indodana kaJohane, nangoJason, indodana ka-Eleazer, ngesikhathi uJuda engumphristi omkhulu wesizwe, noSimoni, umfowabo, engumphathi wempi. Futhi lesi kwakuyisivumelwano sokuqala amaRoma asenza namaJuda, futhi salungiswa ngale ndlela.’” Uriah Smith, Daniel and the Revelation, 271.

Akusiwona umthwalo wami ukuchaza ukuthi kungani uSmith ecaphune u-162 BC, ngaphandle kokucabanga kwami ukuthi kwakuyiphutha lokubhala. Iphuzu lami likukubhekisela ekugcizeleleni akubeka kulokho akubiza ngokuthi “umthetho osobala wokuhumusha wokuthi singalindela ukuba izizwe ziqashelwe esiprofethweni lapho sezixhumene kangaka nabantu bakaNkulunkulu kangangokuthi ukukhulunywa ngazo kuba ngesidingo ukuze amarekhodi omlando ongewele aphelele.” Lapho uSmith egcizelela lowo mthetho, ukhomba ukuthi iRoma yaxhumana nabantu

bakaNkulunkulu “esivumelwaneni,” sevesi lamashumi amabili nantathu ngo-161 BC, kodwa uSmith ukhomba ukuthi iRoma yethulwa okokuqala endabeni yesiprofetho ngo-200 BC, eminyakeni engamashumi amathathu nesishiyagalolunye ngaphambi kuka-161 BC.

“Sekwethulwa manje amandla amasha,—‘abaphangi babantu bakho;’ ngokwezwi nezwi, kusho uMbhishobhi Newton, ‘ababhidlizi babantu bakho.’ Kude le emabhange eTiber, umbuso othile wawuzondla ngemiklamo yokufuna ukubusa nangezinjongo ezimnyama. Uqale umncane futhi ubuthakathaka, kodwa wakhula ngesivinini esimangalisayo emandleni nasekuqiniseni, welula ngokucophelela lapha nalaphaya ukuze uzame ubuqhawe bawo, futhi uvivinye amandla engalo yawo yempi, kwaze kwaba yilapho, usuqaphele amandla awo, uphakamisa ikhanda lawo ngesibindi phakathi kwezizwe zomhlaba, futhi wathatha ngesandla esinganqotshwa umhlahlandlela wezindaba zazo. Kusukela lapho igama laseRoma limi ekhasini lomlando, limiselwe ukuba eminyakeni emide lilawule izindaba zomhlaba, futhi libe nethonya elinamandla phakathi kwezizwe kuze kube sekupheleni kwesikhathi.

“IRoma yakhuluma; futhi iSiriya neMakedoniya ngokushesha zathola uguquko luza phezu kwesimo sephupho lazo. AmaRoma angenelela ngenxa yenkosi esencane yaseGibhithe, ezimisele ukuthi ivikelwe ekubhujisweni okwakhlelwe ngu-Antiochus noPhilip. Lokhu kwakungunyaka ka-200 BC, futhi kwakungokunye kokungenela kokuqala okubalulekile kwamaRoma ezindabeni zaseSiriya naseGibhithe.” Uriah Smith, Daniel and the Revelation, 256.

IRoma yaqala ukwethulwa endabeni yesiprofetho ngonyaka ka-200 BC, futhi lokho kwethulwa evesini leshumi nane kuyinkomba ebaluleke kakhulu ngeRoma kuyo yonke incwadi kaDaniyeli, ngoba yilo kanye ivesi elichaza iRoma njengophawu olumisa umbono. Ukuthi kungani uSmith wayengagcizelela umthetho onjalo wesiprofetho, abe esecaphuna u-161 BC, ngesikhathi esifanayo ehlonza unyaka ka-200 BC njengendawo lapho amandla eRoma “ethulwa” khona, akusiyo inkinga engifisa ukuyixazulula. Uma nginombuzo odinga ukuxazululwa, kungaba ngowokuthi ingabe umthetho njengoba uchazwe nguSmith usemthethweni noma cha. Uma usemthethweni, khona-ke ngingaphikisa ngokuthi ivesi leshumi nane kumele libe nokuxhumana namaJuda, okwenzeka ngaphambi kwesivumelwano sango-161 BC.

Nginyaqonda ukuthi umlando wamavesi eshumi nantathu kuya kweleshumi nanhlano uveza umlando wezinsuku zokugcina lapho iRoma yobupapa izingenisa khona emlandweni wesiprofetho, futhi ikwenza lokho ihlobene ne-United States, abangabantu bakaNkulunkulu kulowo mlendo. Ngoba uJesu njalo ufanekisa ukuphela ngesiqalo, unyaka ka-200 BC, lapho iRoma yobuqaba yangena emlandweni, kufanele ube nokuxhumana nabantu bakaNkulunkulu kulowo mlendo. Ngakho-ke, ngiyavumelana nomthetho kaSmith, noma engenzanga ukuthola ukuxhumana okuqondile phakathi kweRoma namaJuda ngonyaka ka-200 BC.

Amavesi eshumi nanye neshumi nambili abonisa ukunqoba nemiphumela eyalandela iMpi yaseRaphia, eyenzeka ngonyaka ka-217 BC, phakathi koMbuso wamaSeleucid, owawuholwa u-Antiochus III Magnus, noma “Omkhulu”, noMbuso waseGibhithe wamaPtolemy, owawuholwa iNkosi uPtolemy IV Philopator. Le mpi yenzeka ngesikhathi somzabalazo wokulawula iCoele-Syria (iSiriya eseningizimu) nePalestina eseningizimu, izindawo ezaziphikiswa phakathi

kwemibuso yamaPtolemy neyamaSeleucid. Ukunqoba kukaPtolemy IV Philopator eRaphia kwamvumela ukuba agcine ukulawula iCoele-Syria nePalestina eseningizimu okwesikhathi esithile.

Impi yasePanium, eyenzeka eminyakeni eyishumi nesikhombisa kamuva, ngonyaka ka-200 BC, eyaziwa futhi ngokuthi Impi yaseNtabeni iPanium noma Impi yasePaneas, yayiphakathi koMbuso wamaSeleucid, oholwa yiNkosi u-Antiochus III, noMbuso wamaPtolemy waseGibhithe, oholwa yiNkosi u-Ptolemy V.

Eminyakeni engamashumi amathathu nanye kamuva, ngo-167 BC, kwaqala Ukuvukela KwamaMakkabi, ukuvukela kwamaJuda okumelene nemizamo yoMbuso wamaSeleukusi yokucindezela imikhuba yenkolo yamaJuda nokuphoqelela isiko lamaHeleni, edolobheni laseModein, idolobhana elincane elisesifundeni saseJudiya, endaweni manje eyaziwa ngokuthi i-Israyeli yanamuhla.

Isenzakalo okukhulunywa ngaso sathinta umbusi wamaSeleukusi waseGrisi owaduma kabi, u-Antiochus IV Epiphanes, owayebeke imikhuba eqinile yobuGreki obuyiHellenistic phezu kwabantu bamaJuda, kuhlanganisa nokwenqatshelwa kwemikhosi yenkolo yamaJuda kanye nokungcoliswa kweThempeli laseJerusalema. Ngomzamo wokuphoqelela izimemezelo zakhe, u-Antiochus wathumela abameleli emadolobheni nasezigodini ezihlukahlukene ukuze baphoqe izakhamuzi zamaJuda ukuba zilalele imiyalo yakhe.

EModeyini, kwafika omunye wezikhulu zamaSeleucid ezothobela umyalo wenkosi ngokuyala izakhamuzi zamaJuda ukuba zihlanganyele emikhosini yobuhedeni futhi zenzele onkulunkulu bamaGreki iminikelo. Umpristi ongumJuda osekhulile ogama lakhe linguMatathiya wenqaba ukulalela lowo myalo, wabulala kokubili umJuda owaphumela obala ukuba anikele ngomhlatshelo kanye nesikhulu samaSeleucid. Lesi senzo sokungadeleli esenziwa uMatathiya nomndeni wakhe saphawula ukuqala koVukelo lwamaMakhabhi ngokumelene nokubusa kwamaSeleucid.

UMathathiya namadodana bakhe abahlanu, kuhlanganisa noJuda Makkabi, babalekela ezintabeni baqala impi yabashokobezi yokulwa namabutho amaSeleukusi. Ukuvukela kwabo kwagcina kukhula ngamandla nangokwesekwa, kwaholela ochungechungeni lokunqoba kwezempi ngokumelene namaSeleukusi.

Izehlakalo zaseModein ngo-167 BC zaba yisikhathi esinqumayo emlandweni wamaJuda, zaphawula ukuqala koVukelo lwamaMaccabee kanye nomzabalazo wenkululeko yenkolo nokuzimela ngokumelene nokubuswa ngabezizwe. Ukungcweliswa kabusha kwethempeli lesibili eJerusalema, okuphawula isigameko somlando esigujwa ngesikhathi seHanukkah, kwenzeka ngo-164 BC, eminyakeni emithathu ngaphambi “kwesivumelwano” sevesi lamashumi amabili nantathu.

Ngemva kokuphinde beyinqoba iJerusalema neThempeli, amaMaccabee alihlanza iThempeli ekungcolisweni kobuqaba futhi alibuyisela ekusetshenzisweni kwalo okufanele ngokwenkolo. Ngokwesiko, bathola imbiza eyodwa kuphela yamafutha angcwelisiwe, eyayanele ukukhanyisa i-menorah usuku olulodwa kuphela. Eqinisweni, akukho bufakazi bomlando besikhathi salowo

mcimbi obukhona, futhi kwaze kwaba ngekhulu lesithupha lapho inganekwane yamaJuda itholakala khona emibhalweni. UDade White uqhathanisa ibandla lamaJuda elahlubukayo nebandla lamaKatolika, egcizelela ngokukhethekile ukuthi womabili la mabandla asekelwa inkolo emasikweni nasezintweni ezamukelwe ngabantu. Njengoba kunjalo ngezimangaliso eziningi ezehlukene eziqanjawe emlandweni webandla lobupapa, nenganekwane yamafutha osuku olulodwa athatha izinsuku eziyisishiyagalombili ayinabo ubufakazi bomlando.

Ivesi yeshumi, kaDaniyeli isahluko seshumi nanye, ikhomba impi yokuqala kweziyimpi ezintathu zevesi yamashumi amane, engike ngayikhomba ngaphambilini njengeziyimpi ezintathu zempi ebandayo, kanjalo futhi njengeziyimpi ezintathu ezilwelwa ngabamele abanye. Udade othile wangibuza ngokuchaza kwami Impi yase-Ukraine, okuyimpi yesibili kulezi zimpi ezintathu, njengeyempi ebandayo, ngoba, njengoba aphawula ngokunembile, kube khona ukufa okuningi nokubhujiswa okukhulu. Lokho engike ngakuchaza ezihlokwani zangaphambilini njengeziyimpi ezintathu “zempi ebandayo”, kwakuchazwe ngaleyo migomo ukuze kudwetshwe umehluko phakathi kwalezi zimpi ezintathu neziMpi Zomhlaba ezintathu ezenzeka phakathi nomlando wesilo somhlaba seSambulo ishumi nantathu. Lezi zimpi ezintathu ziyizimpi ezilwelwa ngabamele abanye, futhi ziye zachazwa nangaleyo ndlela.

Ngihlose ukukhomba lezo zimpi ezintathu ngokuthi “izimpi ezintathu zevesi lamashumi amane” noma izimpi zommeli, kusukela manje kuqhubeke kulezi zihloko, ukuze kususwe ukungahambisani kokubiza impi eshisayo ngokuthi impi ebandayo. Ngokuchaza kwami, izimpi ezintathu zevesi lamashumi amane azifaki impi ka-1798, nakuba iyingxenye yevesi lamashumi amane, kodwa zifaka kuphela izimpi ezintathu kusukela esikhathini sokuphela ngo-1989 kuze kube ngumthetho weSonto wevesi lamashumi amane nanye. Lezo zimpi ezintathu zibonakala kahle ngokwengeziwe njengezimpi zommeli, ezifezwa ngaphakathi komongo wempi phakathi kwenkosi yasenyakatho nenkosi yaseningizimu, okuthi emlandweni wevesi lamashumi amane zimele ukulwa phakathi kobuKatolika (inkosi yasenyakatho) nobuKhomanisi (inkosi yaseningizimu).

Eyokuqala kulezo zimpi ezintathu ikhomba ukunqoba kobuKatolika phezu kobuKhomanisi ngo-1989, njengoba ubupapa bahlangana nebutho labo elimeleleneyo, elimelwe yi-United States, ekususeni ngendluzula i-Soviet Union ngo-1989, nakuba iRussia, inhloko (noma “inqaba”), yasala imi. Impi yamanje yase-Ukraine iphinde futhi ibe yimpi phakathi kobuKatolika nobuKhomanisi, lapho ubupapa busebenzisa uhulumeni wase-Ukraine njengommeleli wabo ngokumelene neRussia, kanye nokwesekwa amandla obumeli obudlule bobupapa, i-United States, kuhlangukise nayo yonke enye ingxenye yomhlaba wasentshonalanga yobuglobalisimu. Leyo mpi imelwe emavesini eshumi nanye neshumi nambili, futhi ikhomba ukuthi ubuKhomanisi (iRussia) buyonqoba phezu kobuKatolika.

Eyesithathu kulezo zimpi ezintathu ezibanjelwe abanye imelwe evesini leshumi nanhlanu, njengeMpi yasePanium. Le mpi yayiphakathi kombuso wamaPtolemy (inkosi yaseningizimu) nombuso wamaSeleucid (inkosi yasenyakatho). Kuleyo mpi, ibutho elimele ubuKatolika liphinde futhi laba yi-United States.

Empini yokuqala ngo-1989, ibutho elimele uphondo lweRiphabhulikhi lwe-United States lasetshenziswa upapa ukuze lidilize isakhiwo sezombusazwe seSoviet Union, kuyilapho kushiywa kungonakalisiwe ikhanda laso (iRussia). Empini yesibili, okuyimpi yase-Ukraine, ibutho elimele lamaNazi liyanqotshwa yiRussia. Empini yesithathu i-United States, ibutho elimele upapa, iphinda inqobe inkosi yaseningizimu.

Lezi zimpi ezintathu ziphethe uphawu luka“Qiniso”, kanti impi yokuqala neyokugcina zilwiwa yibutho elimele elinqobayo lase-United States. Empini yokuqala ikhanda lenkosi yaseningizimu lashiywa liphelele, kanti empini yesithathu ibutho elimele lase-United States liba yikhanda lenkosi yaseningizimu. Ibutho lesibili elimele lalingelalo futhi ibutho elimele lobupapa eMpini Yezwe Yesibili. Kuzo zombili lezi zimo ibutho elimele lobuNazi lanqotshwa futhi liyakunqotshwa. Ubupapa bunqoba ngokuphelele zonke izitha zabo ngaphambi kwevesi leshumi nesithupha, lapho inyunyana ephindwe kathathu isifezekile.

“UPtolemy [uPutin] wayeswele ukuqonda ukuze asebenzise kahle ukunqoba kwakhe. Ukube waqhubekisela phambili impumelelo yakhe, cishe wayeyoba yinkosi yombuso wonke ka-Antiochus; kodwa, enlisekile ngokwenza izinsongo ezimbalwa kuphela namazwi ambalwa okusabisa, wenza ukuthula ukuze azinikele ekuzithokoziseni okungaphazanyiswa nokungalawulwa kwezinkanuko zakhe zobulwane. Ngakho-ke, esenqobile izitha zakhe, wanqotshwa yimikhuba yakhe emibi; futhi, eseyikhohliwe igama elikhulu ayengase alimisile, wachitha isikhathi sakhe edilini nasekuziphatheni okubi.”

“Inhliziyo yakhe yaphakama ngenxa yokuphumelela kwakhe, kodwa wayekude nokuba aqiniswe yikho; ngokuba ukusetshenziswa okuyihlazo akwenza ngakho kwabangela ukuba abantu bakhe uqobo bamvukele.” Uriah Smith, Daniel and the Revelation, 254.

Ubufakazi besibili bokuthi ukunqoba kukaPutin kuphawula ukuphela kwakhe, bubonakala enkosini yombuso waseningizimu wakwaJuda, u-Uziya, inhliziyo yakhe nayo eyaphakanyiswa ukunqoba kwakhe kwezempi, futhi ngemva kwalokho, njengakuPtolemy, wafuna ukwenza umsebenzi wabapristi endlini engewele, wayeseshaywa ngochoko futhi wasuswa embusweni masinyane. Ukunqoba kukaPutin empini yase-Ukraine kuphawula ukuqala kokuphela kwakhe njengenkosi yaseningizimu (inkosi yokungakholelwa kuNkulunkulu). Ukuphela kwakhe kwakufanekiswa ngesiqalo senkosi yesiprofetho yaseningizimu yevesi lamashumi amane (iFrance), eyakhomba uguquko olwagumbuqela ubuholi, njengoba kwenzeka ngoPtolemy. Ukuphela kukaPutin kwaphinde kwamelelwa ngokuphela kweSoviet Union, lapho umholi (uGorbachev) ahlakaza khona iSoviet Union, futhi ngokushesha wathatha umsebenzi neZizwe Ezihlangene, uphawu lokugcina lwezinsuku lokuhlangana komhlaba wonke lokungakholelwa kuNkulunkulu, inkosi yaseningizimu. Emva kokunqoba kukaPutin e-Ukraine, uphinde afanekiswe ngoNapoleon eWaterloo, kanye nokudingiswa okwalandela; futhi nangenkosi u-Uziya, ngochoko lwakhe, kanye nokudingiswa okwalandela, kanye nokuphela kukaPtolemy kokudakwa kanye nokuphela kweSoviet Union ngo-1989.

Impi yasePanium yenzeka ngo-200 BC, futhi kulo kanye lowo nyaka iRoma yangenela ngokusobala emlandweni. Ukungenela kwabo endabeni yesiprofetho kwandulela ukunqotshwa kweJerusalema okumelelwe evesini leshumi nesithupha, futhi okwafezeka ngo-63 BC, ngesikhathi

isimemezela ukuthi singumvikeli wenkosi eseyingane eGibhithe. Empini yesithathu yevesi lamashumi amane, ebandakanya amakhosi asenyakatho naseningizimu, upapa uyophinde azingenise emlandweni, ezenza umvikeli weRussia. Ngaso lesi sikhathi uSeleucus, esifanekisweni, wanqoba uPtolemy empini yasePanium, ngaleyo ndlela ekhomba ukuthi i-United States, ibutho elimele upapa ezimpini zokuqala nezokugcina zevesi lamashumi amane, inqoba “iGibhithe” (inkosi yaseningizimu).

Ngonyaka ka-200 BC, ngokwesimboli sithola ubupapa, njengoba isifebe saseTire siqala ukucula izingoma zaso zobufebe kusengaphambili kwenyunyana ephindwe kathathu emthethweni weSonto wevesi leshumi nesithupha. Ngesikhathi esifanayo i-United States iyahlula phezu kwe-United Nations, ngaleyo ndlela iqinisa isikhundla sayo njengenkosi ephambili kunawo wonke amakhosi ayishumi. Wonke amandla asebenzayo enyunyana ephindwe kathathu agcwaliseka emthethweni weSonto, asevele amiswe ngaphambi kwevesi leshumi nesithupha.

Ukwakheka kwezombusazwe kwamandla kadrako, njengoba kumelwe yiNhlango Yezizwe Ezihlangene, kuyavuma, evesini leshumi nesithupha, ukunikeza isilo ukwakheka kwako kwezombusazwe; kodwa ngaphambi kokuba kwenze kanjalo ubupapa bunqoba inkolo kadrako. Ubuqaba kumele buphinde bususwe. UbuProthestani basuswa eminyakeni kaReagan, empini yokuqala yevesi lamashumi amane, futhi ngesikhathi somongameli wokugcina weRiphabhulikhi inkolo kadrako nayo iyobekwa ngaphansi kwenkolo yobuKatolika, njengoba kwakunjalo ngonyaka ka-508. Inqubo yokususa noma yikuphi ukumelana kwenkolo nobupapa bubekwa esihlalweni sobukhosi yaqala eminyakeni kaReagan, futhi iphela eminyakeni kaTrump. Ukumelana kobuProthestani obuhlubukileyo nebuKatolika kwasuswa empini yokuqala yevesi lamashumi amane, futhi ukumelana kokukhonza imimoya kuyosuswa empini yokugcina yevesi lamashumi amane.

Kulowo kanye ukuxhumana okuyinkimbinkimbi kwezehlakalo zabantu, ubuProthestani obuhlubukile kumelwe buziqinise njengamandla enkolo nawombuso phezu kwamakhosi ayishumi eSambulo isahluko seshumi nesikhombisa. Ngalokho, iMpi yasePanium ikhomba isikhathi lapho i-United States inqoba i-United Nations, ngaphambi nje komthetho weSonto wevesi leshumi nesithupha.

Kungumthetho osunguliwe wesiprofetho ukuthi udrako, isilo, nomprofethi wamanga ngamunye unazo izimpawu zakhe zesiprofetho eziyingqayizivele. Enye yalezo zimpawu zesiprofetho ukuthi isilo (ubuKhatholika), sihlala sibekwe ngokwesiprofetho emzini waseRoma. Umprofethi Wamanga uhlale ebekwe ngokwesiprofetho e-United States. Kodwa-ke ngodrako, isici sendawo udrako abekwa kuyo ngokwesiprofetho siwukuthi uhlala usuka kwenye indawo uye kwenye. Udrako waqala ezulwini, wase eza eNsimini yase-Edene, futhi ekugcineni udrako ubekwa eGibhithe.

Khuluma, uthi: Itsho kanje iNkosi uJehova: Bheka, ngimelene nawe, Faro, nkosi yaseGibhithe, wena drako elikhulu elilele phakathi kwemifula yalo, elite: Umfula wami ungowami uqobo, futhi ngizenzele wona. Hezekeli 29:3.

Indawo engokwesiprofetho yedrako iyashintsha. Esikhathini sikaJohane, isihlalo sedrako, esimelela isihlalo sayo sobukhosi, sachazwa njengesiso ePergamo.

Bhalela ingelosi yebandla lasePergamu uthi: Nanku akushoyo yena ophethe inkemba ebukhali esika nhlangothi zombili: Ngiyayazi imisebenzi yakho, nokuthi uhlala kuphi, khona lapho isihlalo sikaSathane sikhona; nokuthi ubambelele egameni lami waqina, futhi awuyiphikanga inkolo yami, ngisho nangalezo zinsuku lapho u-Antipase ayengufakazi wami othembekileyo, owabulawa phakathi kwenu, lapho uSathane ehlala khona. IsAmbulo 2:12, 13.

Umkhuba weRoma lobuhedeni wawungukuletha bonke onkulunkulu babahedeni ababebenzelana nabo bababuyise emzini waseRoma, bese bebamela ethempelini lasePantheon. Yingakho uDanyeli eloba ukuthi “indawo yendlu yakhe engcwele yadilizwa.” Indawo yendlu engcwele yeRoma lobuhedeni kwakungumuzi waseRoma, owadilizwa nguConstantine ngonyaka ka-330, kodwa indlu engcwele eyayiseRoma” kwakuyithempeli lasePantheon, iPan-Theon lisho ukuthi, “ithempeli labo bonke onkulunkulu”. AmaRoma athutha indawo yesihlalo sikaSathane ayisa ethempelini lasePantheon esuka ePergamo. USister White usazisa ukuthi iRoma lobuhedeni liyidrako.

“Ngakho-ke nakuba udrako, ngokuyinhloko, emele uSathane, ngomqondo wesibili uwuphawu lweRoma lobuqaba.” The Great Controversy, 439.

IRoma yobuqaba yahlukaniswa yaba yizizwe eziyishumi, futhi iFrance yaba yinkosi yaseningizimu lapho ingenisa ukungakholelwa kuNkulunkulu kwaseGibhithe phakathi neNguquko yaseFrance. Ngo-1917, udrako wayesesukile eFrance waya eRussia. Ivesi leshumi limelela u-1989, futhi amavesi ayishumi nanye nayishumi nambili amele izimpi “zomngcele” (iRaphia ne-Ukraine), kanti impi yasePanium imelela isinyathelo sesithathu ubupapa abusifezayo njengoba buqinisa inyunyana ephindwe kathathu evesini leshumi nesithupha. Imele umlando ofihlekile wevesi lamashumi amane.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Kwathi uJesu esefikile emikhawulweni yaseKesariya Filiphi [iPanium], wabuza abafundi bakhe, wathi, Bathi abantu ngingubani mina iNdodana yomuntu na? Base bethi, Abanye bathi unguJohane uMbhapathizi; abanye bathi ungu-Eliya; kanti abanye bathi unguJeremiya, noma omunye wabaprofethi. Wathi kubo, Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi, Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu wamphendula wathi kuye, Ubusisiwe wena, Simoni Bharjona, ngokuba inyama negazi akukwambulanga lokhu kuwe, kodwa uBaba osezulwini. Nami ngithi kuwe, Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awayikunqoba. Futhi ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Khona wayala abafundi bakhe ukuba bangatsheli muntu ukuthi unguJesu uKristu. Kusukela kuleso sikhathi uJesu waqala ukubonisa abafundi bakhe ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi kubadala nakubapristi abakhulu nakubabhali, abulawe, abese evuswa ngosuku lwesithathu. Mathewu 16:13–21.