

Incwadi kaDaniyeli - Inombolo Yamashumi Amathathu Nambili

*Kusukela Ezingonyameni Kuya Enkohlisweni: Ukuhlolisisa Okujulile
kukaDaniyeli 6 kanye Nesiprofetho Sesikhathi Sokugcina*

Jeff Pippenger
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Isahluko sesithupha sikaDaniyeli siyilayini yesithathu ezahlukweni eziyisithupha zokuqala zikaDaniyeli, esethula ngokuqondile umfanekiso wenhlekelele yomthetho weSonto. Esahlukweni sesithathu, isithombe segolide sikaNebukadinesari, kanye nalabo abathathu abafaneleyo, bamele ifulegi eliphakanyiswayo, futhi umhlaba wonke uyalibona.

Khona-ke inkosi uNebukhadinezari yathuma ukuba kubuthwe ndawonye izikhulu, ababusi, nezinduna, abahluleli, abagcini bezimali, abeluleki, oSherifu, nabo bonke ababusi bezifundazwe, ukuba beze ekunikezelweni kwesithombe inkosi uNebukhadinezari eyayisimisile. Daniyeli 3:2.

Esahlukweni sesithathu, la madoda amathathu afaneleyo enqaba ukukhothama, futhi isenzo sawo sawaletha phezu kwawo ukushushiswa kwesithando somlilo; kanti uDaniyeli esahlukweni sesithupha ukhothama kathathu ngosuku, futhi isenzo sakhe samlethela ukushushiswa komhume wezingonyama. Umugqa phezu komugqa, bamele ukushushiswa komthetho weSonto njengesinqumo sokukhonza, okuyinto, kuzo zombili lezi zimo, esesinqunyiwe kakade ngabathembekileyo. Labo abamelwe yinhlanguanisela yabathathu noyedwa efanekisela abayizinkulungwane eziyikhulu namashumi amane nane sebemi baqina eqinisweni ngaphambi kokuba ukufika kokushushiswa okufana nokuzamazama kufike.

“Ingelosi lathi, ‘Zincisheni nina; kumelwe nisheshe nithathe izinyathelo.’ Abanye bethu babe nesikhathi sokwamukela iqiniso nokuthuthuka isinyathelo ngesinyathelo, futhi zonke izinyathelo esazithatha zasinika amandla okuthatha esilandelayo. Kodwa manje isikhathi sesicishe saphela, futhi lokho thina esakufunda eminyakeni eminingi, bona kuyodingeka bakufunde ezinyangeni ezimbalwa. Kuyodingeka futhi ukuthi bayekele okuningi ababekufundile futhi bafunde okuningi kabusha. Labo abangayikwamukela uphawu lwesilo nomfanekiso waso lapho isimemezelo siphuma, kumelwe babe nesinqumo manje sokuthi, Qha, asiyikuyihlonipha inhlanguano yesilo.” Early Writings, 68.

Esahlukweni sesihlanu, umthetho weSonto ubhekisa ekupheleni kwesilo somhlaba, nasekwahlulelweni okulethwe yizitha ezangena ngodonga.

Ngalobo busuku uBelshazari inkosi yamaKalediya wabulawa. UDariyusi umMede wamukela umbuso, eneminyaka engaba ngamashumi ayisithupha nambili ubudala. Daniyeli 5:30, 31.

Esahlukweni sesithupha, kubonakala ukumakwa uphawu kwabantu bakaNkulunkulu, okuboniswa ngokubekwa kophawu lwenkosi emgodini wezingonyama.

Kwase kulethwa itshe, labekwa phezu komlomo womgod; inkosi yalivala ngophawu lwayo uqobo, nangophawu lwezikhulu zayo, ukuze inhloso ingaguqulwa ngoDanyeli. Danyeli 6:17.

Yonke imigqa emithathu inegalelo ezimpawini zesibhengezo esiphakanyiswe efwini, ngesikhathi sehora lokuzamazama komhlaba okukhulu encwadini yeSambulo isahluko seshumi nanye.

Base bezwa izwi elikhulu livela ezulwini lithi kubo: “Yenyukelani lapha.” Base benyukela ezulwini ngefu; izitha zabo zababona. Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, kwawa ingxenye yeshumi yomuzi, kwathi ekuzamazameni komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba kakhulu, badumisa uNkulunkulu wezulu. IsAmbulo 11:12, 13.

Isahluko sesithupha sikaDanyeli sibonisa ukubekwa uphawu kwabantu bakaNkulunkulu, kodwa ngokukhethekile sibhekisa esijeziweni senhlangano yalabo “abongameli, nababusi, nezikhulu, nabeluleki, nezinduna,” abakhohlisa inkosi ukuba ibulale uDanyeli. Ukukhohliswa kwenkosi (uphawu lombuso), kuyisifundo esibalulekile sesiprofetho, siqukethe ofakazi abaningana besiprofetho. Ngokungafani noNebukadinesari esahlukweni sesithathu, noma uBelishasari esahlukweni sesihlanu, ababengamniki bobabili uDanyeli kanye nofakazi abathathu kwaze kwaba emva kokufika kwenhlekelele, “ukukhetha” kukaDaryu uDanyeli ngaphambi kwenhlekelele kubonisa isimo esihlukile senhlekelele yomthetho weSonto.

UDanyeli “wakhethwa kakhulu” kunabanye omongameli ababili, kanti laba bongameli abathathu babephezu kwezikhulu eziyikhulu namashumi amabili. UDanyeli uqhathaniswa ngokuyinhloko nabongameli nezikhulu, futhi uthandwa ngaphezu kwalabo ababili abakha umfelandawonye wenkohliso omelwa yisihlanu (izintombi ezinhlanu eziyiziwula).

Kwaba kuDaryu ukumisa phezu kombuso izikhulu eziyikhulu namashumi amabili, ezaziyokuba phezu kombuso wonke; naphezu kwazo omongameli abathathu, uDanyeli engowokuqala kubo; ukuze izikhulu zinikeze kubo imibiko, inkosi ingalahlekelwa lutho. Khona-ke lo Danyeli waphakanyiswa ngaphezu komongameli nezikhulu, ngoba kwakukhona kuye umoya omuhle kakhulu; inkosi yacabanga ukummisa phezu kombuso wonke. Khona-ke omongameli nezikhulu bafuna ukuthola icala ngoDanyeli maqondana nombuso; kodwa abakwazanga ukuthola cala nasono; ngokuba wayethembekile, futhi akufunyanwanga kuye phutha nasono. Khona-ke la madoda athi, Asiyikuthola cala ngalo lo Danyeli, ngaphandle kokuba silithole ngaye maqondana nomthetho kaNkulunkulu wakhe. Danyeli 6:1–5.

UDaryu usetshenziswa ukubonisa inkohliso eyenziwa ngokumelene nenkosi, emele amakhosi ayishumi (i-United Nations), ekupheleni kwezwe. Leyo nkohliso inegalelo enzondweni amakhosi ayishumi (i-United Nations), ayiveza ngokumelene nesifebe (ubupapa), ebangela ukuba “asishiye siyincithakalo futhi sinqunu,” futhi “adle inyama yaso, asishise ngomlilo.”

Futhi izimpondo eziyishumi owazibonayo esilwaneni, lezi ziyakuzonda isifebe, zisenze incithakalo futhi sibe nqunu, zidle inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ubeke ezinhliziyweni zazo ukuba zifeze intando yakhe, futhi zivumelane, zinike isilwane umbuso wazo, kuze kugcwaliseke amazwi kaNkulunkulu. Futhi owesifazane owambonayo ungumuzi omkhulu, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:16–18.

IZizwe Ezihlangene (umbuso wesikhombisa), ziyakubhubhisa ubupapa, nakuba zisanda nje ukumnika umbuso wazo, ngokuba zibusa “isikhathi esifushane.”

Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, kanti elilodwa likhona, kanti elinye alikafiki; futhi lapho selifika, limelwe ukuhlala isikhashana esifushane. IsAmbulo 17:10.

Emthethweni yeSonto, umbuso wesithupha wesiprofetho seBhayibheli, isilo somhlaba sesAmbulo 13 (i-United States), usanda kuqeda ukubusa kwawo kweminyaka engamashumi ayisikhombisa engokomfanekiso, lapho umbuso wesihlanu wesiprofetho seBhayibheli, isilo solwandle sesAmbulo 13 (upapa), ubukhohlakele kuleyo minyaka engamashumi ayisikhombisa engokomfanekiso ka-Isaya isahluko 23.

Kuyakuthi ngalolo suku iThire liyokhohlakala iminyaka engamashumi ayisikhombisa, ngokwezinsuku zenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iThire liyohlabelela njengowesifebe. Thatha ihabhu, uzungeze umuzi, wena sifebe esakhohlakeleyo; yenza umculo omnandi, hlabelela izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova ayovakashela iThire, lona libuyele emholweni walo, liphinge nayo yonke imibuso yezwe ebusweni bomhlaba. Isaya 23:15–17.

Emthethweni yangeSonto umbuso wesikhombisa wesiprofetho seBhayibheli, amakhosi ayishumi (i-United Nations), aqala ukubusa, kodwa okwesikhashana nje, ngoba inkosi eyinhloko yala makhosi ayishumi bese iqala umsebenzi wayo wokuphoqa umhlaba wonke ukuba uvumelane ngaphansi kwesakhiwo sesilo, okuyinhlanganisela yebandla nombuso, futhi okufanekiswa njengomfanekiso wesilo.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinezimpondo ezimbili ezifana nezewundlu, sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza umhlaba nalabo abahlala kuwo bakhuleke esilweni sokuqala, esaphulukiswa inxeba laso elibulalayo. Senza nezimangaliso ezinkulu, size sehlise nomlilo uvela ezulwini wehlele emhlabeni phambi kwabantu, sikhohlisa nabahlala emhlabeni ngezibonakaliso esasinawo amandla okuzenza phambi kwesilo; sitshela abahlala emhlabeni ukuba benzele lesilo umfanekiso, esasinxeba lenkemba, kodwa saphila. IsAmbulo 13:11–14.

Ingxenye eyinhloko yophawu lwesilo sasemhlabeni (i-United States), esiqala njengewundlu kodwa sigcine sikhuluma njengodrako, yileyo yokukhuluma kwaso. Ukukhuluma, ngokwesiprofetho, kukhomba isenzo seziphathimandla zomthetho nezezahhlulelo.

“Ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 443.

Lapho i-United States iqala ukukhuluma njengewundlu, yakhipha uMthethosisekelo wase-United States, ngaleyo ndlela yasungula izwe lokuphephela labo ababebaleka ukushushiswa kobupapa namakhosi aseYurophu.

Umhlaba wamsiza owesifazane, nomhlaba wavula umlomo wawo, wamunca isikhukhula esaphonswa udrako ngomlomo wakhe. IsAmbulo 12:16.

Ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso, isilo sasemhlabeni saphinde sakhuluma, kodwa-ke ngaleso sikhathi njengodrako, njengoba siphokelela ukukhulekelwa kweSonto, okuyisibonakaliso segunya lobupapa. Lapho isibonakaliso segunya lobupapa siphokelelwa, ubupapa buyakhunjulwa, futhi buyakhunjulwa, lapho uMyalo okwakungafanele neze ukhohlakale wenziwa ungekho emthethweni ukuwugcina.

Khumbula usuku lwesabatha, ulungwelise. Izinsuku eziyisithupha uyakusebenza, wenze wonke umsebenzi wakho; kepha usuku lwesikhombisa luyisabatha likaJehova uNkulunkulu wakho; ngalo awuyikwenza msebenzi, wena, nendodana yakho, nendodakazi yakho, nenceku yakho yesilisa, nenceku yakho yesifazane, nezinkomo zakho, nomfokazi wakho ongaphakathi kwamasango akho; ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho, waphumula ngosuku lwesikhombisa; ngalokho uJehova walubusisa usuku lwesabatha, walungwelisa. Eksodusi 20:8–11.

Ukuhlubuka kwesizwe ekukholweni kulandelwa-ke ukubhujiswa kwesizwe, futhi imibuso emithathu eholela izwe e-Armagedoni ihlangana ngezandla.

“Ngesimemezelo esiqinisa ukusungulwa kobuPapa siphula umthetho kaNkulunkulu, isizwe sakithi siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelulela isandla sazo ngaphesheya kwalelo gebe ukuze bubambe isandla samandla aseRoma, lapho buyokwelulela ngalé kwalowo mgodi ongenasiphelo ukuze buxhawulane noMoya, lapho, ngaphansi kwethonya lalokhu kuhlanguka okuphindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani nowoburiphabhulikhi, futhi lenze amalungiselelo okusakazwa kwamanga nobuqili bobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekuseduze.” Testimonies, volume 5, 451.

Lapho “ubuProthestani” (i-United States), “amandla obuRoma” (iVatican) kanye “noMoya” (i-United Nations) kuhlanguka izandla emthethweni weSonto, ziqala ukuholela izwe e-Armagedoni, okumelelwa njengokuthi kuqala kuphokelelwe izwe ukuba lamukele igunya likahulumeni womhlaba owodwa, ohlanganisa ibandla nombuso, ibandla yilona elilawula lobo budlelwano. Amandla ezimangaliso ezisetshenziswa yisilo somhlaba awagcini nje ngokuletha ubufebe besifebe saseThire namakhosi omhlaba, kodwa aphokelela “ukukhuluma” komfanekiso wesilo womhlaba wonke. Ngokuchazwa kwesiprofetho lokhu kusho ukuthi uhulumeni womhlaba owodwa kumelwe ube nomzimba womthetho (oseNew York), kanye nomzimba wokwahlulela (oseThe Hague).

Iyabadukisa abahlezi emhlabeni ngezibonakaliso aphiwa amandla okuzenza phambi kwesilo; ithi kwabahlala emhlabeni mabasenzele isilo umfanekiso, sona esasinenxeba lenkamba, kodwa saphila. Yaba namandla okunika umfanekiso wesilo umoya, ukuze umfanekiso wesilo ukhulume futhi wenze ukuba bonke abangawukhonzi umfanekiso wesilo babulawe. Yenza bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; ukuze kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso. Nansi inhlakanipho. Onokuqonda makabalé inani lesilo, ngokuba liyinani

lomuntu; inani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:14–18.

Isilo sasemhlabeni (i-United States) siyokhohlisa umhlaba wonke ukuba wamukele umfanekiso wesilo womhlaba wonke, lowo kanye umfanekiso i-United States eyayiwumisile ngesikhathi iholela ekumisweni komthetho weSonto, yagcina iwuphoqelela. Siyobe sesinika uhulumeni womhlaba owodwa amandla okuphoqelela imithetho yawo, ngaphansi kwesijeziso sokufa, kanye/noma kwezinhlawulo zomnotho. Ukukhohliswa kukaDariyu inkosi, kuwuphawu lokukhohliswa kwamakhosi okuhlonzwa ngokuphindaphindiwe esiprofethweni; ngokuba njengoba isilo sasemhlabeni siqala ukuphoqelela umhlaba ukuba wamukele uhulumeni womhlaba owodwa, impikiswano esetshenziswayo ukuphoqelela umhlaba ukuba wamukele lolu hlelo, ithi amandla athukuthelise izizwe (ubuSulumane), kumelwe aphikiswe ngempi yomhlaba wonke.

I-United States iphoqelela uphawu lwegunya lobupapa, ngokuba izahlulelo zikaNkulunkulu zazilethe isimo esinjalo senhlekelele e-United States esaholela emthethweni weSonto, kangangokuba kwanikezwa isixazululo sokuthi ngokubuyela kunkulunkulu wobuKatolika, ubunzima bezomnotho obabubukhula babuyophela. Nokho emthethweni weSonto, isitha esasinyenyeze sangena ngaphansi kodonga oluphansi siletha isahlulelo sencithakalo yesizwe.

“Khona-ke umkhohlisi omkhulu uyokhohlisa abantu ukuthi labo abakhonza uNkulunkulu yibo ababangele lobu bubi. Isigaba sabantu esivuse ukungathokozi kweZulu siyobeka zonke izinhlopho zaso phezu kwalabo ukulalela kwabo imiyalo kaNkulunkulu okuyisiluleko esiqhubekayo kubaphuli bomthetho. Kuyomenyezela ukuthi abantu bayamcasula uNkulunkulu ngokwephula isabatha leSonto; ukuthi lesi sono silethe izinhlekelele ezingeke ziyeke kuze kube yilapho ukugcinwa kweSonto kuphoqelelwa ngokuqinile; nokuthi labo abaveza izimangalo zomthetho wesine, ngaleyo ndlela bechitha inhlonipho yeSonto, bayiziphazamisi zabantu, bevimbela ukubuyiselwa kwabo emseni kaNkulunkulu nasekuchumeni kwezinto zesikhashana. Kanjalo ukusolwa okwenziwa kudala encekwini kaNkulunkulu kuyophindwa, phezu kwezizathu ezibekwe kahle ngokufanayo: ‘Kwathi u-Ahabi embona u-Eliya, u-Ahabi wathi kuye: Nguwe yini okhathaza u-Israyeli na? Wayesephendula wathi: Angikhathazanga u-Israyeli; kodwa wena nendlu kayihlo, ngokuba nilahlile imiyalo kaJehova, wena walandela oBhali.’ 1 AmaKhosi 18:17, 18. Njengoba ulaka lwabantu luyovuswa ngamacala amanga, bayothatha indlela ebhekiswe ezithunyeneni zikaNkulunkulu efana kakhulu naleyo u-Israyeli ohlubukileyo ayithatha ku-Eliya.” The Great Controversy, 590.

“Ngehora” “lokuzamazama komhlaba okukhulu” kwesAmbulo isahluko seshumi nanye, “uMaye” wesithathu wobuSulumane, okuyilo futhi iCilongo lesiKhombisa, uyobe usukhala; futhi lokho kuyothukuthelisa izizwe. Leyo ntukuthelo yezizwe ngokumelene nobuSulumane iyosetshenziswa ukukhohlisa izwe ukuba lamukele sona leso sithembiso esiyize esasisesanda kwehluleka esilwaneni sasemhlabeni. Leso sithembiso esiyize yilesi: ukuthi ngokuzithoba ngaphansi kwegunya lobuKatolika, njengoba limelwe uphawu lwegunya likapapa, izahlulelo zikaNkulunkulu ezandayo ziyoyeka. Leso sithembiso, esase sifakazelwe kakade njengengasebenzi e-United States, siyobe sesisetshenziswa njengesithembiso ezweni elithuswe ukwethuka.

Kuyogqugquzelwa ukuthi, uma izizwe zomhlaba zingavumelana nje kuphela futhi zivumele ukuba kusungulwe umbuso womhlaba wonke ngenhloso yokubhekana nempi elethwa ubuSulumane, khona-ke ukuzinza kungabuya. UbuSulumane bungamandla abonwa emiBhalweni aletha wonke umuntu ndawonye ukuba amelane nobuSulumane, kodwa lokho kuhlanguana ndawonye kuwukukhohlisa kokugcina kwamakhosi.

Ingelosi leNkosi yathi kuye: Bheka, ukhulelwe, futhi uzakuzala indodana, uyibize ngegama lokuthi u-Ishmayeli; ngokuba iNkosi ikuzwile ukuhlupheka kwakho. Yena uyakuba ngumuntu wasendle; isandla sakhe siyakuba phezu kwabo bonke abantu, nezandla zabo bonke abantu zibe phezu kwakhe; futhi uyakuhlala phambi kwabo bonke abafowabo. Genesis 16:11, 12.

U-Ishmayeli ungubaba ongokomoya wenkolo yobuSulumane. Kuyiqiniso ukuthi uMohammed, uyise wobuSulumane, akaveli emlandweni kwaze kwaba sekhulwini lesikhombisa, kodwa abantu basendulo abangokoqobo yibo uNkulunkulu abasebenzisayo ukumela abantu abangokomoya ezinsukwini zokugcina.

Isho kanje iNkosi, iNkosi ka-Israyeli, noMhlengi wayo, uJehova wamabandla: Mina ngingowokuqala, futhi mina ngingowokugcina; ngaphandle kwami akukho Nkulunkulu. Futhi ngubani, onjengami, oyakubiza, akumemezele, akuhlele phambi kwami, selokhu ngamisa abantu basendulo na? Nezinto ezizayo, nezizakavela, mabazibonise kubo. U-Isaya 44:6, 7.

Ngaphambi kokuba u-Ishmayeli azalwe, waqanjwa igama lakhe futhi indima yakhe yesiprofetho yakhonjwa. Izandla zenzalo yakhe yomoya ziyokuba “phezu kwawo wonke umuntu, nezandla zabo bonke abantu” ziyokuba “phezu kwakhe.” Futhi ngokungafani nemfundiso yobuwula yenkululeko eqhubekela phambili, iBhayibheli lifundisa ukuthi u-Ishmayeli “uyakuhlala phambi kwabafowabo bonke.” Abangahlangani namasiko ababazungezile, kodwa kunalokho abaningi bayawasola, baphikisane nawo futhi bawahlasele. Umoya ka-Ishmayeli ngukuthi “yena” “uyakuba ngumuntu wasendle.” Umbono wokuthi kukhona isigaba esinokuthula senkolo yobuSulumane awusekelwa eZwini likaNkulunkulu, futhi awusekelwa naseKoran.

Inkohliso yabapresidente ababili nezikhulu eziyikhulu namashumi amabili encwadini kaDaniyele isahluko sesithupha, ikhomba inkohliso elethwa phezu kwamakhosi ayishumi lapho eholelwa ekukholweni ukuthi injongo nokuphuthuma kokumiswa kombuso womhlaba owodwa, ongaphansi kokulawulwa yiRoma, kuwukubhekana nenhlekelele ekhulayo yempi yamaSulumane eyiyo “uMaye wesithathu”. Lapho umfanekiso wesilo usumisiwe futhi unikwe amandla okuba “ukhulume,” izwe liyokwazi, sekwephuze kakhulu, ukuthi izinhloso zobupapa ukuhlasela labo abagcina iSabatha losuku lwesikhombisa (Daniyele), hhayi isitha esangena ngokunyanya ngodonga oluseningizimu olwalungagadiwe.

“Izwi likaNkulunkulu linikeze isixwayiso ngengozi esondelayo; makuthi lokhu kunganakwa, khona-ke izwe lamaProthetani liyofunda ukuthi izinhloso zeRoma ziyini ngempela, kuphela lapho sekwephuze kakhulu ukuphunyuka ogibeni. Yena ukhula buthule emandleni. Izimfundiso zakhe zisebenzisa ithonya lazo emahholo omthetho, emasontweni, nasezinhliziyweni zabantu. Uqoqa izakhiwo zakhe eziphakeme nezinkulu kakhulu, ezifihlakalweni zazo eziyimfihlo lapho kuyophindwa khona ukushushisa kwakhe

kwangaphambili. Ngokunyanya nangokungasoleki uqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe lapho isikhathi sokuba ahlasele sesifikile. Konke akufisayo yindawo yokuzuzisa, futhi lokhu usevele uyinikiwe. Ngokushesha siyobona futhi siyozwa ukuthi iyini inhloso yesakhi seRoma. Noma ubani oyokholwa futhi alalele izwi likaNkulunkulu ngalokho uyothola isihlamba nokushushiswa.” The Great Controversy, 581.

Ukukhohliswa kweZizwe Ezihlangene okwenziwa ubupapa, okuveza impindiselo yezinhliziyi zabo, kuvame ukuboniswa emiBhalweni, futhi indaba kaDariyu iyisibonelo esiyinhloko saleli qiniso. Kungukukhohliswa okufezwa kuqala e-United States bese kuphindwa emhlabeni. Leli qiniso liyabonakala endabeni ka-Eliya noJezebeli, bese futhi endabeni kaJohane uMbhapathizi noHerodiya, kanye nasekubethelweni kukaKristu. Ukuthukuthelisa kwe-Islam izizwe kuyicebo elisetshenziswa amandla obupapa elimnika indawo yokuhlasela abagcina iSabatha emhlabeni wonke.

Ukukhulunywa kokuqala kwe-Islam kungukungeniswa kuka-Ishmayeli emiBhalweni, futhi indima ye-Islam ehlonzwa ekupheleni komhlaba—leyo yokufaka umhlaba ekwesabeni okujwayelekile kwembulunga yonke ukuze bamukele noma yisiphi isiphakamiso njengesixazululo—yiyo eyenza ukuba inkohliso ifezeke. Leyo nkohliso iyona eshukumisa i-United Nations (amakhosi ayishumi), ukuba igcwalise intando kaNkulunkulu, futhi ivume ukunikela umbuso wayo (umbuso wesikhombisa) kupapa (isilo).

Inkohliso eboniswe nguDariyu, kanye neminye imigqa yesiprofetho, ihlanganisa indima yobuSulumane ekucasukiseni izizwe, isizathu esiyinhloko esenza ubupapa bubhujiswe yiZizwe Ezihlangene, futhi, ngokubaluleke ngokufanayo, ikhomba izimo ezizungeze imfihlakalo yombuso wesishiyagalombili, okuwukuthi lowo ongowabayisikhombisa obekwa njengenkosi yaseBhabhiloni lanamuhla.

UDaniyeli emphandwini lamabhubesi uyisifanekiselo sesiprofetho esiyinkimbinkimbi kakhulu, kodwa ukuqonda kutholakala kuphela lapho kusetshenziswa indlela ethi “umugqa phezu komugqa.”

Sizoqhubeka noDaniyeli isahluko sesithupha esihlokweni esilandelayo.

“Lapho thina njengabantu siqonda ukuthi le newadi isho ukuthini kithi, kuyakubonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.