

# Incwadi kaDaniyeli - Inombolo Engamashumi Amahlanu Nesithupha

*Ukuvulwa Kwemfihlakalo YesAmbulo 17: Isiprofetho Sokugcina Sesifebe Esikhulu Nesilo*

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Ukubonakaliswa kokugcina kwemibuso yesiprofetho seBhayibheli kutholakala encwadini yeSambulo isahluko seshumi nesikhombisa. Kuleso sahluko, evesini lesithathu, uJohane uthathwa ayiswe “ehlane”, ukuze ingelosi ikwazi ukumkhombisa ukwahlulelwa “kwesifebe esikhulu” sesiprofetho, esihlezi phezu “kwamanzi amaningi” nesenze “ubufebe” “namakhosi omhlaba.”

Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi kimi: Woza lapha; ngizakukhombisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba aplingile naso, nabakhileyo emhlabeni badakiwe yiwayini lokuphinga kwaso. Yase ingithwala ngoMoya yangiyisa ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu kle, sigwele amagama okuhlambalaza, sinamakhanda ayisikhombisa nezimpondo eziyishumi. IsAmbulo 17:1–3.

Ngamazwi kaJohane uqobo, “ihlane” limelela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa kusukela ngonyaka ka-538 kuze kube sesikhathini sokuphela ngo-1798.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselelwe nguNkulunkulu, ukuze bondliwe khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. ...  
Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andize aye ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, ekubusweni yinyoka. IsAmbulo 12:6, 14.

Emoyeni, uJohane wayiswa eminyakeni eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa. Leyo minyaka yayimelwe kusengaphambili yiminyaka emithathu nengxenye yesomiso ngesikhathi somlando kaJezebeli, u-Ahabi no-Eliya. Leyo minyaka kwakumelwe iqhubeka kuze kube yilapho ubupapa buthola inxeba labo elibulalayo ngowe-1798, ngokuba kwakuba “kunqunyiwe” ukuba lokhu kwenzeka ekupheleni kwentukuthelo yokuqala, okwakuyisiphetho sempa eyafikiswa phezu kwendlu engcwele nebutho ngamandla amabili achithayo obuqaba nobupapa. Wonke lawa maqiniso ase ebekiwe ezihlokwani zakamuva.

“Isifebe esikhulu” siyisifebe saseThire sika-Isaya, esasizokhohlakala iminyaka engamashumi ayisikhombisa engokomfanekiso, eyayiyizi “zinsuku zenkosi eyodwa.” Umlando we-United States ungumlando weminyaka engamashumi ayisikhombisa engokomfanekiso, eyayifanekiselwa ngaphambili yiminyaka engamashumi ayisikhombisa yokuthunjwa ngesikhathi sokubusa kweBabiloni, umbuso wokuqala wesiprofetho seBhayibheli. Phakathi nalowo mlendo isifebe esikhulu saseThire sasizokhohlakala. Ekupheleni kwalowo mlendo sasizokhunjulwa, siphinde futhi

siphume siyohlabela izingoma zaso, ngaleyo ndlela sifebe namakhosi omhlaba. UJohane wathwalwa ngokomoya wayiswa emlandweni wokubusa kopapa ukuze abone ukwahlulelwa kwamandla opapa. Ukwahlulelwa kwendodakazi yompristi eyafeba kwakungukuthi yayizoshiswa ngomlilo.

Indodakazi yanoma yimuphi umpristi, uma izingcolisa ngokuziphatha njengengwadla, ingcolisa uyise; iyakushiswa ngomlilo. Levitikusi 21:9.

Embonweni yokwahlulelwa kwesifebe esikhulu eyaboniswa uJohane ngomunye wezingelosi ezachitha esinye sezinhlu pho eziyisikhombisa zokugcina kwakungukuthi sasizoshiswa ngomlilo.

Nezimpondo eziyishumi ozibonileyo phezu kwesilo, zona ziyakumzonda isifebe, zisenze incithakalo futhi sibe yize, zidla inyama yaso, zisitshise ngomlilo. IsAmbulo 17:16.

Amanzi lapho isifebe esikhulu sihlezi khona ayizizwe zomhlaba, eziyolethwa ngaphansi kwegunya laso lapho i-United States ikhohlisa umhlaba wonke ukuba ukhuleke kuso isilo, naso esiyiso lesi sifebe esikhulu. I-United States bese iba yinkosi eyinhloko phakathi kwamakhosi ayishumi amelwe esiprofethweni seSambulo seshumi nesikhombisa, futhi kulo mfanekiso i-United States imelela inkosi yokuqala ukwenza ubufebe nalesi sifebe, nakuba iyokwenza lesi senzo nawo wonke amakhosi ngemva kwalokho.

Inkosi yokuqala phakathi kwamakhosi amaningi imelwe ngu-Ahabi, owayeshade nesifebe esikhulu, esimelwe njengoJezebeli ebandleni laseThiyathira. Ukwahlulelwa kukaJezebeli (isifebe esikhulu) kufezwa amakhosi ayishumi, ayophoqeelwa ukuba angene emanyanweni webandla nombuso ngamandla e-United States. Lawo makhosi ayovuma ukuvumela upapa ukuba abuse umhlaba (ahlale phezu kwamanzi), naphezu kwenzondo yawo ngaleso sifebe.

Futhi izimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakamukeli mbuso okwamanje; kodwa amukela amandla njengamakhosi ihora elilodwa kanye nesilo. Lawa anhliziyonye, futhi ayakunikeza isilo amandla awo namandla awo onke. Lawa ayakulwa neWundlu, futhi iWundlu liyawanqoba; ngokuba liyiNkosi yamakhosi, noMbusi wababusi; nalabo abanalo babiziwe, bakhethiweyo, bathembekile. Wasesithi kimi: Amanzi owabonileyo, lapho kuhlezi khona isifebe, angabantu, nezixuku, nezizwe, nezilimi. Nezimpondo eziyishumi ozibonileyo phezu kwesilo, lezi ziyasizonda isifebe, zisishiye siyincithakalo futhi sinqunu, zidle inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ufake ezinhliziyweni zazo ukuba zifeze intando yakhe, zivumelane, zinikeze isilo umbuso wazo, kuze kugcwaliseke amazwi kaNkulunkulu. Owesifazane owabonileyo ungumuzi omkhulu, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:12–18.

“Amakhosi ayishumi” (i-United Nations), empeleni ayabuzonda upapa, kodwa aphoqwa yizimo ukuba anikele umbuso wawo wesikhashana emandleni kapapa ngethemba eliyize lokusindisa umhlaba ezinhlekeleleni zawo ezandayo. Lapho eqaphela inkohliso yakhe, aba yithuluzi lokumshisa ngomlilo ekugcwalisekeni komthetho okuLevitikusi.

“La makhosi ayishumi” “alwa neWundlu” ngokushushisa akwehlisela abantu bakaNkulunkulu bezinsuku zokugcina.

Kungani izizwe zithukuthele, nabantu becabanga okuyize na? Amakhosi omhlaba ayazimisa, nababusi bahlangana becebisana, bemelana noJehova, bemelana noGcotshiwewo wakhe, bethi: Masiqaqe izibopho zabo, silahle kude izintambo zabo kithi. Ohlezi ezulwini uyakuhleka; iNkosi iyakubahleka usulu. Khona iyakukhuluma kubo ngentukuthelo yayo, ibadungaze ngokufutheka kwayo okukhulu. AmaHubo 2:1–5.

Ukushushiswa okufeziwe ngenxa yobupapa ngamakhosi omhlaba, kwenziwa futhi kuKristu esiphambanweni.

owasho ngomlomo wenceku yakho uDavide wathi: Izizwe zathukuthelani, nabantu bacabangani okuyize na? Amakhosi omhlaba asukuma, nababusi babuthana ndawonye bemelana neNkosi, bemelana noKristu wayo. Ngokuba ngeqiniso babuthana bemelana neNgane yakho engcwele uJesu, omgobile, uHerode noPontiyu Pilatu, kanye nabezizwe nabantu bakwa-Israyeli, ukuze benze konke isandla sakho necebo lakho okwamiselwa ngaphambili ukuba kwenzeke. Izenzo 4:25–28.

“Amakhosi omhlaba” avukela uKristu ekubethelweni kwakhe amele “amakhosi ayishumi” esAmbulweni isahluko seshumi nesikhombisa, aphinda alwe neWundlu ngokushushisa abantu balo. Esiphambanweni, lawo makhosi ayeyilo “ibandla lababi” “elamzungeza” uKristu, futhi aphinde enze kanjalo ngabantu bakhe bezinsuku zokugcina.

Ngokuba izinja zingizungezile; ibandla lababi lingihanqile; bangihlabile izandla nezinyawo zami. Ngingawabala wonke amathambo ami; bayangibuka, bangigqolozele. Babelana ngezambatho zami phakathi kwabo, benza inkatho ngesembatho sami. AmaHubo 22:16–18.

Amakhosi ayishumi, aletha ukwahlulela phezu kwesifebe esikhulu, asishisa ngomlilo, ngokuba siyisifebe esizibiza ngokuthi siyindodakazi yompristi. Lawo makhosi nawo amelwe “njengezinja,” futhi amakhosi ayishumi awayikushisa kuphela isifebe esikhulu ngomlilo, kodwa futhi “ayakudla inyama yaso.” Ukufa kukaJezebeli kwafika lapho ephonswa phansi esodongeni, wachaphazeleka emhlabathini, kwase kufika izinja zadla inyama yakhe.

Kwathi lapho uJehu efika eJizreyeli, uJezebeli wakuzwa lokho; wase ezipenda ubuso, walungisa ikhanda lakhe, walunguza ngefasitela. Kwathi uJehu engena ngesango, yena wathi: “Kwaba khona ukuthula yini kuZimri, owabulala inkosi yakhe na?” Yena wase ephakamisa ubuso bakhe ebhekisa efasiteleni, wathi: “Ngubani ongakimi? Ngubani na?” Kwase kulunguza kuye abathenwa ababili noma abathathu. Wathi: “Mphonseni phansi.” Base bemphonsa phansi; kwase kufafazeka elinye igazi lakhe odongeni nasezihashini; yena wase emnyathela ngezinyawo. Kwathi esengene, wadla, waphuza, wayesethi: “Hambani niyobheka manje lo wesifazane oqalekisiweyo, nimngcwabe, ngokuba uyindodakazi yenkosi.” Base behamba ukuyomngcwaba; kodwa abatholanga lutho ngaye ngaphandle kogebezi, nezinyawo, nezintende zezandla zakhe. Ngakho babuya futhi, bamtshelela. Yena wathi: “Yilo izwi likaJehova alikhuluma ngenceku yakhe u-Eliya umTishibi, ethi: Esabelweni saseJizreyeli izinja ziyakudla inyama kaJezebeli; nesidumbu sikaJezebeli siyakuba njengomquba ebusweni bensimu esabelweni saseJizreyeli; ukuze bangasho ukuthi, Lo nguJezebeli.” 2 AmaKhosi 9:30–37.

Amakhosi ayishumi, ayizinhlangano eziManyene, inkosi yawo enkulu eyi-United States, ayolettha ukwahlulela phezu kobupapa ngokumshisa ngomlilo nangokudla inyama yakhe. Lokho kwahlulela yikho ingelosi eyafika ukuzokukhombisa uJohane, futhi ukuze yenze lokho yamthwala uJohane yamyisa emlandweni wehlane, kodwa hhayi nje endaweni ethile engahleliwe emlandweni wehlane, kunalokho yamyisa ekugcineni kwaleso sikhathi uqobo. Kusobala ukuthi uJohane wabekwa ekugcineni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, ngokuba ngesikhathi ebona owesifazane wayesevele edakiwe yigazi lokushushisa futhi esevele ebonisiwe njengonina wezifebe.

Ngakho wangithwala ngoMoya wangiye ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu kle, sigcwele amagama okuhlambalaza, sinamakhandla ayisikhombisa nezimpondo eziyishumi. Lowo wesifazane wayembathiswe okububende nokubomvu kle, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe esandleni sakhe indebe yegolide egcwele izinengiso nokungcola kobufebe bakhe; ebunzini lakhe kwakulotshiwe igama elithi: IMFIHLAKALO, IBHABHILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA. Ngabona lowo wesifazane edakiwe yigazi labangcwele nangegazi labafakazi bakaJesu; kwathi lapho ngimbona, ngamangala ngokumangala okukhulu. IsAmbulo 17:3–6.

Isifebe saseTire, esiyiso futhi “isifebe esikhulu” esimelelwe kusAmbulo isahluko seshumi nesikhombisa, sasiyokhohlakala kuze kube yisikhathi lapho siphinde sicule izingoma zaso futhi siphinge sifebe namakhosi omhlaba.

Noma yisiphi isichazamazwi esihloniphekile esashicilelwa ngaphambi kuka-1950 siyakubonisa ukuthi owesifazane embethe okubomvu kle eSambulweni isahluko 17 uwuphawu lweBandla lamaRoma Katolika, kodwa namuhla izwe licabanga ukuthi iBandla lamaKatolika liyibandla lobuKristu. Izwe selikhohliwe ukuthi yena ungubani ngempela.

Ngesikhathi uJohane embona, ukuhlushwa kweNkathi Yobumnyama kwakusondela ekupheleni kwako, ngoba wayesevele edakiwe yigazi labangcwele. Okwemvelo kufanekisa okokomoya, futhi umuntu udakwa ngemva kokuphuza, hhayi ngaphambi kwalokho.

AmaProthestani aphuma ebuKatolikeni emakhulwini eminyaka ngaphambi kuka-1798, ayeseqalile kakade uhambo lwawo lokubuyela ekuhlanganyeleni neKatolika ngo-1798, ngokuba wayehlonziwe njenga-“NINA LEZIFEBE.” Ngesikhathi uJohane embona futhi emangala, amabandla ayekade ehlukeni ekuhlanganyeleni kwakhe ayesebuyile kakade. Ngakho-ke uJohane wayiswa ku-1798, lapho isifebe esikhulu sase sibulele izigidi ngezigidi zamaKristu kakade, futhi sase sidukisile kakade amabandla ayengamaProthestani ngaphambili ukuba amukele isimangalo saso sokuziphakamisa sokuthi sona siyinhloko yamabandla, njengoba uJustinian wayesihlonzile ngonyaka ka-533.

Kusukela endaweni yokubuka yesiprofetho yango-1798, ingelosi yabe isethulela uJohane umfanekiso wokugcina wemibuso yesiprofetho seBhayibheli.

Ingelosi lathi kimi, Kungani umangele na? Ngizokutshela imfihlakalo yowesifazane, neyesilo esimthweleyo, esinamakhandla ayisikhombisa nezimpondo eziyishumi. Isilo osibonileyo sasikhona, kepha asisekho; siyakwenyuka siphume kwalasha ongenamkhawulo, siye

ekubhujisweni; nabakhileyo emhlabeni bayakumangala, labo amagama abo angalotshwanga encwadini yokuphila kusukela ekusekelweni kwezwe, lapho bebona isilo esasikhona, futhi esingasekho, kepha sisekhona. Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, ahlezi phezu kwazo owesifazane. Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi lapho lifika, limelwe ukuhlala isikhashana. Isilo esasikhona, kodwa esingasekho, sona uqobo singesesiwombili, futhi singesakwabayisikhombisa, siya ekubhujisweni. Nezimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakawamukeli umbuso okwamanje; kepha amukela amandla njengamakhosi ihora linye kanye nesilo. IsAmbulo 17:7–12.

Isilo singumbuso esiprofethweni seBhayibheli, njengoba sibonakala kalula ezahlukeni zesikhombisa nezesishiyagalombili zikaDaniyeli; futhi imfihlakalo ingelosi eyethula kuJohane iyimfihlakalo yesilo nowesifazane ogibele phezu kwesilo. Owesifazane ophezu kwesilo uyisifebe esikhulu esiphinga namakhosi omhlaba. UnguJezebeli, futhi umyeni wakhe ngu-Ahabi.

Ngakho-ke indoda iyakushiya uyise nonina, inamathele kumkayo; futhi bayakuba nyamanye. UGenesisise 2:24.

Indoda iyindoda, nowesifazane ungowesifazane, kodwa ndawonye bayinyama yinye. Imfihlakalo yesilo iwukuthi siyinhlanganisela yebandla nombuso, inhlanganisela yowesifazane (ibandla) nesilo (amakhosi) okuyinto engumbuso munye, oqukethe izingxenye ezimbili. Ubuciko bokubusa nombuciko bebandla kuhlange, owesifazane ephethe ubudlelwane, kuyilo “isithombe sesilo.” UJohane uboniswa owesifazane ethwelwe yisilo, ngoba nguyena ophethe lobo budlelwane.

Owesifazane oyibonileyo ngumuzi omkhulu lowo, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:18.

Ndawonye, isilo nomfazi bamele umbuso munye (inyama eyodwa), kodwa ingelosi igcizelela ubudlelwane besifebe esikhulu namakhosi omhlaba. “Isilo esasikhona” “kepha singasekho”, esiyaku “kwenyuka siphuma kwalasha, siye ekubhujisweni,” nesokuthi “abahlezi emhlabeni bayakumangala” basilandele, ubupapa lapho kupholiswa inxeba lokufa lesifebe esikhulu. “Sasikhona” njengombuso wesihlanu wesiprofetho seBhayibheli, kodwa “kwanqunywa” ukuthi siyakwamukela inxeba lokufa ngo-1798.

Lapho uJohane ethwalwa ngomoya wayiswa ku-1798, “wayengesona” isilo, kanti “nokho” lapho inxeba lakhe elibulalayo seliphulukisiwe ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso ephetha emthethweni weSonto oseluseduze ukufika, “usenguye” futhi ephila, ehlabela izingoma zakhe, ephinga, futhi ebulala amaKristu.

Isahluko seshumi nesikhombisa siyisingeniso sokugcina semibuso yesiprofetho seBhayibheli, ngakho-ke kufanele sivumelane nokukhulunywa kokuqala kwemibuso yesiprofetho seBhayibheli. Ukukhulunywa kokuqala kwaleyo mibuso kutholakala kuDaniyeli isahluko sesibili, emelwe kuwo womabili amashadi ayeyigwalisa umyalo kaHabakuki wokuba kubhalwe umbono futhi wenziwe ucace ematafuleni.

AmaMillerite babenembile ekuqondeni kwabo imibuso kaDaniyeli yesiprofetho seBhayibheli njengoba imelwe ezahlukweni zesibili, zesikhombisa, nezesishiyagalombili, kodwa ukuqonda kwabo kwakungaphelele. Amagugu kaMiller esahluko sesibili sikaDaniyeli akhanya ngokuphindwe kayishumi ezinsukwini zokugcina, ngokuba ayaqashelwa njengakhomba inkomba yokuqala, hhayi kuphela yemibuso yesiprofetho seBhayibheli, kodwa futhi nenkombamba yokuqala yesambulo sokuthi owesishiyagalombili ungowabayisikhombisa. UJesu uhlala ebonisa ukuphela kwento ngokuqala kwento.

Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi uJohane, kusAmbulo isahluko seshumi nesikhombisa, ukhomba umbuso wokugcina wasemhlabeni lapho eveza “isilo esasi khona, manje asisekho; kodwa siyakwenyuka siphuma emgodini ongenasiphelo, siye ekubhujisweni.” Isilo sikhuphuka siphuma “emgodini ongenasiphelo,” okuwuphawu “lokubonakaliswa okusha kwamandla kaSathane.”

“‘Lapho sebeqedile [sebeqedela] ubufakazi babo.’ Inkathi lapho ofakazi ababili kwakufanele baprofethe begqoke indwangu yamasaka yaphela ngo-1798. Njengoba babesondela ekupheleni komsebenzi wabo ekusithekeni, kwakuzokwenziwa impi kubo ngamandla amelwe ngokuthi ‘isilo esikhuphuka siphuma emgodini ongenasiphelo.’ Ezizweni eziningi zaseYurophu amandla ayebusa eBandleni naseMbuso ayelokhu, amakhulu eminyaka, elawulwa nguSathane, ngomgudu wobupapa. Kodwa lapha kuvezwa ukubonakaliswa okusha kwamandla kaSathane.” The Great Controversy, 268.

Abanye bezazi zemfundiso yenkolo bayophikisa ngokuthi, ngenxa yokuthi “isilo esenyukayo siphuma kwalasha” encwadini yeSambulo ishumi nanye, sichazwa kuleso siqephu njengokungakholelwa kuNkulunkulu kweNguquko yaseFulansi, ngakho-ke inkulumbo ethi “kwalasha” iwuphawu lokungakholelwa kuNkulunkulu. Kodwa ubuSulumane benyuka buphuma “kwalasha” encwadini yeSambulo isishiyagalolunye, futhi ubuSulumane abukhona ukungakholelwa kuNkulunkulu. Qualasha umele ukubonakaliswa kukaSathane.

“Ngamtshela ukuthi iNkosi yayingibonisile embonweni ukuthi i-mesmerism ivela kuDeveli, ivela emgodini ongenasiphelo, nokuthi maduzane yayiyoya khona, kanye nalabo ababehubeka ukuyisebenzisa.” Review and Herald, July 21, 1851.

Into ethile “kuDeveli” ivela “emgodini ongenasiphelo.” KuSambulo isahluko seshumi nesikhombisa, isilo esenyuka siphuma emgodini ongenasiphelo singamandla aya ekubhujisweni, nalabo amagama abo angalotshiwe encwadini bayakusilandela ngokumangala. “Ukubhujiswa” kusho ukulahlwa okuphakade, futhi kuvezwa eSambulweni njenge “chibi lomlilo,” okuyilo lapho isilo siphonswa khona.

Sase sibanjwa isilo, kanye naso umprofethi wamanga owayenza izimangaliso phambi kwaso, ngazo adukisa labo abamukele uphawu lwesilo nalabo abakhonza umfanekiso waso. Bobabili laba baphonswa bephila echibini lomlilo ovutha ngesibabule. IsAmbulo 19:20.

Esahlukweni seshumi nantathu kuyaboniswa isilo sokuqala esivela olwandle, uDade uWhite asikhomba ngokuqondile njengobupapa. Kuleyo ndima izwe liyamangala lilandele isilo sobupapa.

Ngase ngibona elinye lamakhanda ayo kungathi lilinyazwe lafa; futhi isilonda sayo esibulalayo saphulukiswa; futhi umhlaba wonke wamangala walandela isilo. IsAmbulo 13:13.

Isilo seSambulo seshumi nesikhombisa “abakhileyo emhlabeni bayakumangala” basilandele, siyisibonakaliso sokugcina samandla kaSathane esenzeka lapho inxeba elibulalayo lobupapa seliphilisiwe emthethweni weSonto oseduze ukufika. Zonke izimpawu zesiprofetho zowesifazane nesilo asigibelayo esahlukweni seshumi nesikhombisa, zikhomba ibandla laseRoma, njengoba nezichazamazwi ezashicilelwa ngaphambi kuka-1950 zazikhomba kanjalo.

Isilo sesAmbulo seshumi nesikhombisa, siyisibonakaliso sokuhlangana kwebandla nombuso, okuyisithombe sesilo. Isilo esinamakhanda ayisikhombisa nezimpondo eziyishumi singumbuso owakhiwe amakhosi ayishumi (iNhlango Yezizwe Ezihlangene), owesifazane agibele phezu kwawo futhi abuse phezu kwawo. Owesifazane uwubupapa, obuchazwa ngokuthi yiBabiloni elikhulu, unina wezifebe. Ngemva kokuba izibonakaliso sezihlonziwe, singabuyela ku-1798; iphuzu emlandweni uJohane ayiswa kulo ukuze amukele ukwambulwa kokugcina kwemibuso yesiprofetho seBhayibheli.

Sizokhuluma ngaleyo mibuso, nokumelwa kwayo kuDaniyeli isahluko sesibili, esihlokweni esilandelayo.

“Sonke isizwe esike savela enkundleni yezenzo sivunyelwe ukuba sihlale endaweni yaso emhlabeni, ukuze kubonakale ukuthi siyoyifeza yini inhloso ‘yoMlindi noNgcwele.’ Isiprofetho silande ukunyuka nokuwa kwemibuso emikhulu yomhlaba—iBhabhiloni, iMedo-Pheresiya, iGrisi, neRoma. Ngasinye salezi, njengangezizwe ezinamandla amancane, umlando waziphinda. Ngasinye saba nesikhathi saso sokuvivinywa, ngasinye sehluleka, inkazimulo yaso yaphaphatheka, amandla aso asuka, futhi indawo yaso yathathwa ngelinye.”

“Nakuba izizwe zazilahla izimiso zikaNkulunkulu, futhi kulokho kuzilahla zazenzela ukubhujiswa kwazo ngokwazo, kwakusabonakala ngokusobala ukuthi inhloso yobuNkulunkulu, ebusayo phezu kwakho konke, yayisebenza kuzo zonke izinyathelo zazo.” Education, 177.