

Panium — Inombolo Yesikhombisa

UDaniyeli 11 Wembuliwe: Imigqa Yesiprofetho kusukela ku-1989 kuya emthethweni weSonto

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Sisebenza ekuhlanganiseni yonke imigqa kaDaniyeli isahluko 11 ndawonye maqondana nomlando ofihlekile wevesi 40 omelela u-1989 kuze kufike emthethweni weSonto e-United States. Ubizo lwethu njengabafundi besiprofetho ukuwahlukanisa kahle izwi leqiniso.

Khuthala ukuba uzibonakalise uvunyiwe kuNkulunkulu, uyisisebenzi esingadingi ukuba namahloni, sihlukanisa kahle izwi leqiniso. 2 Thimothewu 2:15

Isahluko seshumi nanye sikaDaniyeli singahlukaniswa sibe imigqa eyishumi yesiprofetho. Amavesi okuqala kuya kwelesine amele umugqa owodwa wesiprofetho. Ivesi lesihlanu kuya kwelesishiyagalolunye limele umugqa wesibili. Ivesi leshumi limele umugqa wesithathu. Amavesi eshumi nanye neshumi nambili amele umugqa wesine. Umugqa wesihlanu ungamavesi eshumi nantathu kuya kweleshumi nanhlanu. Umugqa wesithupha ungamavesi eshumi nesithupha kuya kwelamashumi amabili nambili. Umugqa wesikhombisa ungamavesi amashumi amabili nantathu namashumi amabili nane. Ivesi lamashumi amabili nane kuya evesini lamashumi amathathu nanye lingumugqa wesishiyagalombili. Ivesi lamashumi amathathu nanye kuya kwelamashumi amane lingumugqa wesishiyagalolunye, kanti umugqa weshumi nowokugcina ungamavesi amashumi amane kuya kwelamashumi amane nanhlanu. Le migqa eyishumi kufanele ihlanganiswe ndawonye, umugqa phezu komugqa.

Uzakufundisa bani ulwazi? Uzakwenza bani aqonde imfundiso? Yilabo abalunyuliwe obisini, nabasusiwe emabeleni.

Ngokuba umyalo kumelwe ube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane:

Ngokuba ngemilomo esindindizayo nangolunye ulimi uyakukhuluma kulesi sizwe. Kuso athi kuso: Lokhu kungukuphumula eningaphumuza ngakho abakhatheleyo; nalokhu kungukuvuselelwa; kepha kabathandanga ukuzwa.

Kepha izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ukuze bahambe, bawe bahlehle, baphulwe, babanjwe ngesicupho, bathunjwe. U-Isaya 28:9–13.

Yiqiniso, ulayini ngamunye kweziyishumi zezokuprofetha uxhumene neminye, kodwa ngaphakathi kolayini ngamunye kungabonakala isihloko esithile. Nakuba ulayini ngamunye unesihloko esiyinhloko, le migqa iqukethe ubufakazi obungaphezu kobubodwa. Ngihlose ukukhomba isihloko ngasinye kule migqa eyishumi.

Umugqa Wokuqala

Mina futhi, ngonyaka wokuqala kaDariyu umMede, ngema ukuze ngimqinisekise nokumqinisa. Futhi manje ngizakukubonisa iqiniso. Bheka, kusezakuvuka amakhosi amathathu ePheresiya; kanti elesine liyakuba nokuqala okukhulu kakhulu kunawo wonke; futhi ngamandla alo ngenxa yengcebo yalo liyakuvusela bonke ukuba bamelane nombuso waseGrisi. Kuyakuvuka inkosi enamandla, eyakubusa ngokubusa okukhulu, yenze ngokwentando yayo. Futhi lapho isivukile, umbuso wayo uyakwephulwa, uhlukaniselwe emimoyeni yomine yezulu; kodwa hhayi enzalweni yayo, futhi hhayi ngokombuso wayo eyawubusa ngawo; ngokuba umbuso wayo uyakususwa, ube ngowabanye ngaphandle kwalabo. Daniyeli 11:1–4.

Unyaka wokuqala kaDariyu uphawula ukuphela kweminyaka engamashumi ayisikhombisa, ngaleyo ndlela ukhomba isikhathi sokuphela esingokwesiprofetho. Ngakho-ke, evesini lesithathu u-Alexander Omkhulu umisa umbuso wakhe womhlaba wonke, futhi evesini lesine umbuso wakhe wawuzohlwithwa, wahlukaniswe emimoyeni emine. Ukusebenzisa uDariyu njengenkathi yokuphela ngo-1989 kusivumela ukuba sibale amakhosi amelwe evesini lesibili. Lapho uGabriyeli ethi evesini lokuqala, “Futhi ngonyaka wokuqala kaDariyu,” ulandelela lokho ayekwazise uDaniyeli ekuqaleni kombono, owaqala esahlukweni seshumi.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulelwa uDaniyeli, owayebizwa ngokuthi uBelitesazari, into ethile; leyo nto yayiyiqiniso, kepha isikhathi esimisiwe saside; wayiqonda leyo nto, futhi wayenokuqonda kombono. Daniyeli 10:1.

Uphawu lomgwaqo olumele “isikhathi sokuphela” luqethe izimpawu ezimbili. “Isikhathi sokuphela” emgqeni wesiprofetho kaMose kwakungukuzalwa kuka-Aroni, okwalandelwa eminyakeni emithathu kamuva ngokuzalwa kukaMose. U-Aroni noMose bayisibonakaliso esiphindwe kabili “sesikhathi sokuphela” emlandweni wabo, futhi bafanekisela ukuzalwa kukaJohane uMbhahhadisi noJesu ezinyangeni eziyisithupha kamuva. “Isikhathi sokuphela” ngo-1798 saphawulwa ngokubanjwa kukapapa waseRoma, owabe esefa ekuthunjweni ngo-1799. Kusukela “onyakeni wokuqala kaDariyu umMede” kuze kube “ngonyaka wesithathu kaKoresi inkosi yasePheresiya”; uDariyu noKoresi bamele “isikhathi sokuphela” ngo-1989, ngokuba bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo.

Manje zonke lezi zinto zabelela bona zibe yizibonelo; futhi zalotshwa ukuze zibe yisixwayiso kithi, esifikelwe yiziphetho zomhlaba. 1 Korinte 10:11.

UDariyu noKoresi bamele uRonald Reagan noGeorge Bush omdala ngonyaka ka-1989. Bobabili babengomongameli ngalowo nyaka. Ivesi lokuqala lesahluko seshumi nanye libeka umbono onyakeni wesithathu kaKoresi, okwakungamela uGeorge Bush omdala owalandela uReagan njengoba uKoresi walandela uDariyu. Ivesi lesibili lithi amakhosi amathathu ayeyovela futhi elesine licebe kakhulu kunawo wonke. “Isikhathi sokuphela” sokugcina esahlukweni seshumi nanye siqala ngonyaka ka-1989 futhi siveza ukuthi emva kukaGeorge Bush omdala amakhosi amathathu ayesazovela, ngaleyo ndlela kukhonjiswe omongameli abathathu abalandela uBush omdala. Lawo makhosi amathathu kwakunguBill Clinton, uGeorge Bush omncane, uBarak

Obama, bese kuthi umongameli ocebe kakhulu, uDonald Trump, “ngamandla akhe” futhi “ngengecebo yakhe uyakuvusa bonke bamelane nombuso waseGrisiya”.

Ivesi lesithathu-ke seliletha u-Alexander Omkhulu, ngaleyo ndlela emfanekisweni limelela umholi wokugcina weZizwe Ezihlangene ohlangana nobupapa ezinsukwini zokugcina, kodwa othi, njengobupapa, afinyelele ekupheleni kwakhe. IZizwe Ezihlangene zingumbuso wesikhombisa omelwe njengamakhosi ayishumi kuSambulo isahluko seshumi nesikhombisa, futhi umfelandawonye wamakhosi ayishumi uyavuma ukunikela umbuso wawo wesikhombisa kuso isilo sobupapa ihora elilodwa elingokomfanekiso.

Nezimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakayamukeli umbuso; kepha ayakwamukela amandla njengamakhosi ihora linye kanye nesilo. Lawa anhliziyonye, futhi azonika isilo amandla awo namandla awo amakhulu. Lawa ayakulwa neWundlu, futhi iWundlu liyobahlula; ngokuba liyiNkosi yamakhosi, noMbusi wababusi; nalabo abakanye nalo babiziwe, bakhethiweyo, bathembekile. IsAmbulo 17:12–14.

Lawo makhosi ayishumi amelwe amavesi esithathu nesine, futhi futhi ngomlando wokuvuka nokuwa kuka-Alexander Omkhulu owagcwalisa lawo mavesi ngekhulu lesine. IGreki ingumbuso wesithathu wesiprofetho seBhayibheli futhi iyisibonakaliso sikadrako, ingxenye yesithathu yobumbano obuphindwe kathathu bukadra, besilo, nomprofethi wamanga. Esiphambanweni umlayezo othi “INkosi yabaJuda” wabhalwa ngesiHebheru, ngesiLatini, nangesiGreki; umele abaJuda, amaRoma, kanye nensali yezixuku ezivela kwezinye izizwe ezaziyoba seJerusalema ngePhasika. AmaGreki amele udrako, amaRoma amele isilo, kanti abaJuda babengumprofethi wamanga.

Amavesi amane okuqala esahluko seshumi nanye akhomba ukuphela kwamandla kadrako wasemhlabeni owenza ubufebe namandla obupapa njengoba isikhathi sokuvivinywa komuntu sivala. Ivesi lesithathu nelesine akhomba ukuvuka kokugcina nokuwa kokugcina kokubonakaliswa kokugcina kwamandla kadrako wasemhlabeni. La mavesi embathana namavesi ayisithupha okugcina, akhomba ukuphela kwesilo esenza ubufebe namakhosi omhlaba. Ukuqala nokuphela kwesahluko seshumi nanye kukhomba umlando lapho izitha zikaNkulunkulu zifika ekupheleni kwazo kungekho ozokusiza. Amavesi amane okuqala aqondaniswa namavesi ayisithupha okugcina, futhi ngokwenza kanjalo athwala uphawu lweMithetho Elishumi, netafula lemiyalo emine yokuqala kanye netafula elinemiyalo eyisithupha yokugcina, kanti futhi afanekisela uvivinyo ngenombolo eyishumi.

Amavesi amane okuqala amele isiqalo esibonisa ukuphela, ngesikhathi esifanayo ebeka umyalezo njengoqala “ngesikhathi sokuphela” ngo-1989. La mavesi amele isikhathi esisukela ku-1989 kuze kube ukuvalwa komusa wesintu, ngaleyo ndlela efinqqa umyalezo wamavesi ayisithupha okugcina, okuyiwona ukwanda kolwazi olwembulwa ngo-1989, olukhomba izehlakalo ezihlobene nokuvalwa komusa.

Lawa mavesi ahlinzeka ngesisekelo sesiprofetho sokuqonda ukuthi, kusukela ngowe-1989, kwakuyoba khona omongameli abayisishiyagalombili sebebonke, kuthi owesishiyagalombili abe ngowabayisikhombisa bangaphambili, ngaleyo ndlela kuhlanganiswe lesi siqephu kanye

nempicabadala yokuthi owesishiyagalombili ungowabayisikhombisa—okuyisici sesiprofetho esiyiqiniso lamanje ezinsukwini zokugcina.

Isihloko esingaqondwa ngala mavesi ngokubhujiswa kokugcina kwamandla kadrako enza ubufebe nesifebe saseThire. Isifebe senza ubufebe nawo wonke amakhosi omhlaba, kodwa njengoba iFrance yasendulo yaba yizibulo lebandla lamaKatolika lapho uClovis enikela isihlalo sakhe sobukhosi ebupapeni ngo-496, kanjalo futhi nesilo somhlaba sase-United States siyakuba ngesokuqala phakathi kwamakhosi ukwenza ubufebe nesifebe ngesikhathi somthetho weSonto. Njengoba emavesini ayisithupha okuphetha amavesi amane okuqala ekhomba futhi egcizelela wonke amandla amathathu aholela izwe e-Armagedoni, kodwa isihloko emavesini amane okuqala singamandla kadrako amelwe yiGrecia no-Alexander Omkhulu.

URagan waqala inqubo yabapresidente abayisishiyagalombili eshole manje kowokugcina kulabo bapresidente abayisishiyagalombili. Umongameli wesishiyagalombili uyomisa umfanekiso wesilo futhi aphoqelele umthetho weSonto e-United States, ngesikhathi esifanayo ephinde abe ngumxhumanisi wesivumelwano esimenza abe yinhloko yeZizwe Ezihlangene, zona ezizongena ngaleso sikhathi kanye lapho ebudlelwani bomhlaba wonke besonto nombuso ngaphansi kwesizathu sokuxazulula izimpi ezandayo zobuSulumane obunobudlova.

Ukuguquka kwe-United States, okuyisilwane somhlaba sesAmbulo isahluko seshumi nantathu, kusuka ekubeni umbuso wesithupha wesiprofetho seBhayibheli kuya ekubeni yinhloko yombuso wesikhombisa wesiprofetho seBhayibheli, ngesikhathi kupheleliswa ubudlelwane obungekho emthethweni nombuso wesishiyagalombili wesiprofetho seBhayibheli, kuboniswa kusukela evesini lokuqala elikhomba u-1989, kudlule kubamongameli abaholela emthethweni weSonto e-United States, bese ngokushesha emva kwalokho kuvezwa inkosi enamandla imi. Leyo nkosi enamandla nguTrump ethatha ukulawula phezu kwe-United Nations, okuyiyo manje esezinhlelweni zokuyibhidliza ngaphambi kwezimfuno zakhe.

Umugqa Wesibili

Amavesi esihlanu kuya kwelesishiyagalolunye amele ukukhulunywa kokuqala kanye nokuchazwa ngokuningiliziwe, iphuzu ngephuzu, kwempi ephakathi kwamakhosi asenyakatho naseningizimu, lesi sahluko sonke esiyisebenzisa njengesizinda esiyinhloko sesiprofetho. Ivesi lesihlanu libeka obala umongo walesi siqephu.

Inkosi yaseningizimu iyakuba namandla, kanye nesinye sezikhulu zayo; yona iyakuba namandla kunayo, ibe nombuso; umbuso wayo uyakuba ngumbuso omkhulu. Daniyeli 11:5.

UPtolemy I Soter noSeleucus I Nicator bamelwe kuleli vesi. Bobabili babeyingxenyane yesine yama-“Diadochi” (okusho olandelanayo) wombuso ka-Alexander. USeleucus uyinkosi yokuqala “yasenyakatho” esahlukweni seshumi nanye, futhi ngokuvumelana neRoma yamaqaba, iRoma yobupapa, neRoma yanamuhla—uSeleucus wamiswa njengenkosi yasenyakatho ngokwesiprofetho kuphela emva kokunqoba okukhulu okuthathu noma izehlakalo ezinqala: ukubuyiswa kwakhe kweBhabhiloni ngo-312 BC, iMpi yase-Ipsus ngo-301 BC, kanye neMpi yase-Corupedium ngo-281 BC. Lezi zinyakazo zanjalo izimbangi zakhe ezinkulu, zandisa umbuso wakhe, futhi

zaqinisa ukubusa kwakhe esifundeni.

Umugqa wesibili uqala ngokuchaza amakhosi asenyakatho naseningizimu ngokuwehlukana kunoma yibaphi abanye abalandela umbuso ka-Alexander ohlukanisiwe (amaDiadochi). Uqala ngokuchaza ukuthi inkosi yasenyakatho inikwa amandla kuphela emva kokunqoba kathathu. Khona-ke emlandweni womzabalazo wokubusa owenzeka emva kokufa kuka-Alexander emavesini esithupha kuya kwelesishiyagalolunye, kubonakaliswa inkathi ephetha ngokuketulwa kwenkosi yasenyakatho yinkosi yaseningizimu. Lokhu kungokokuqala ezikhathini ezintathu esahlukweni seshumi nanye lapho inkosi yaseningizimu inqoba inkosi yasenyakatho. Lokhu kunikeza ofakazi abathathu bangaphakathi kuleso sahluko abasungula ngokucacile izimpawu zendlela zomlando oholela ekutheni inkosi yaseningizimu inqobe inkosi yasenyakatho.

Inkosi yaseningizimu iyakuba namandla, kanye nomunye wezikhulu zayo; naye uyakuba namandla ngaphezu kwayo, abuse; ukubusa kwakhe kuyakuba ngokubusa okukhulu. Ekupheleni kweminyaka ziyakuzihlanganisa; ngokuba indodakazi yenkosi yaseningizimu iyakuza enkosini yasenyakatho ukuba yenze isivumelwano; kodwa ayiyikugcina amandla engalo; futhi nayo ayiyikuma, noma ingalo yayo; kodwa iyakunikelwa, kanye nalabo abayilethayo, nalowo owayizala, nalowo owayeyiqinisa ngalezo zikhathi. Kodwa egatsheni lezimpende zayo kuyakubela oyakuma esikhundleni sayo, oyakuza nebutho, angene enqabeni yenkosi yasenyakatho, enze kubo ngokumelene nabo, anqobe; futhi uyakuyisa eGibithe bethunjiwe onkulunkulu babo, kanye nezikhulu zabo, nezitsha zabo eziyigugu zesiliva nezegolide; futhi uyakuhlala iminyaka eminingi kunenkosi yasenyakatho. Kanjalo inkosi yaseningizimu iyakungena embusweni wayo, ibuyele ezweni layo. Daniyeli 11:5–9.

Ukugcwaliseka komlando kwala mavesi kunikeza iphethini yokugcwaliseka kwesiprofetho seminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa okuchazwe emavesini angamashumi amathathu nanye kuya kwamashumi amane, kanye nephethini yesiprofetho yokugcwaliseka kwevesi leshumi nanye, elaqala ukugcwaliseka ngo-217 BC eMpini yaseRaphia. Labo bofakazi abathathu bahlonza izici zeMpi yase-Ukraine lapho uPutin, inkosi yokugcina yaseningizimu, eyokwehlula ibutho elingummeleli lenkosi yobupapa yasenyakatho.

Inggikithi yomugqa wesibili womlando wesiprofetho yindlela inxeba elibulalayo elethulwa ngayo kubupapa ngo-1798, njengoba limelelwe ngamavesi esihlanu kuya kwelesi-9 kanye nempi yaseRafiya evesini le-11. Inkosi yaseningizimu, enguGibithe, ingamandla kadrako.

Ndodana yomuntu, bhekisa ubuso bakho kuFaro inkosi yaseGibithe, uprofethe ngaye nangalo lonke iGibithe; khuluma uthi: Isho kanje iNkosi uJehova: Bheka, ngimelene nawe, Faro nkosi yaseGibithe, wena drako omkhulu olele phakathi kwemifula yakhe, owathi: Umfula wami ungowami, futhi ngawenzela mina uqobo. Hezekeli 29:2, 3.

Imifanekiso emithathu yenkosi yaseningizimu eyahlula inkosi yasenyakatho esahlukweni seshumi nanye ihlangana ukuze iveze ukuwa kokugcina kwenkosi yasenyakatho evesini lamashumi amane nanhlano.

Uyomisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyofika ekupheleni kwakhe, futhi akuyikuba khona oyomsiza. Daniyeli 11:45.

Kukhona imigqa emithathu esahlukweni seshumi nanye ebonisa inkosi yaseningizimu inqoba inkosi yasenyakatho, kodwa lapho inkosi yasenyakatho ifika ekupheleni kwayo ingenamuntu wokuyisiza, lokhu akubonakali ngokusobala kangako. Kodwa incwadi yeSambulo iyakuveza ukuthi kungamandla kadrako ayehlelisa phansi ngokudla inyama yayo nangokuyishisa ngomlilo. Uma amandla kadrako eseqashelwe encwadini yeSambulo, singakwazi ukubona amakhosi, nawo ayidrako futhi eyinkosi yaseningizimu, azakwehlisa inkosi yasenyakatho evesini lamashumi amane nanhlanu. OFakazi abathathu abaqondile esahlukweni, bonke abafakaza ngokugcwaliseka kwabo okuphelele njengoba kuvezwa ngokuxhumana kwezincwadi zikaDaniyeli neSambulo.

Inkosi yesimanje yobupapa yasenyakatho ifika ekupheleni kwayo kungekho oyisizayo evesini lamashumi amane nanhlanu, futhi incwadi yeSambulo iveza ukuthi amandla obupapa afika kanjani ekupheleni kwawo ezandleni zamandla kadrako.

“Futhi izimpondo eziyishumi owazibonayo phezu kwesilo, zona ziyakulizonda isifebe, zilichithe zilenze incithakalo futhi lihambe lize, zidle inyama yaso, zilishe ngomlilo. Ngokuba uNkulunkulu ufake ezinhliziyweni zazo ukuba zenze intando yakhe, zivumelane, zinike isilo umbuso wazo, kuze kugcwaliseke amazwi kaNkulunkulu.” IsAmbulo 17:16, 17.

Amakhosi ayishumi ashisa ngumlilo inkosi yasenyakatho yobupapa futhi adla inyama yayo. Amakhosi ezinsuku zokucina angamandla kadrako.

“Amakhosi nababusi nabaphathi bazibeke phezu kwabo uphawu lomphikukristu, futhi bamelwe njengodrako oyolwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu. Ebutheni babo ngokumelene nabantu bakaNkulunkulu, baziveza futhi benecala ngokukhetha uBaraba esikhundleni sikaKristu.” Testimonies to Ministers, 38.

Amakhosi ayishumi angamandla kadrako, amelwe futhi ngombuso waseGrisi nango-Aleksanda. Lawo makhosi angamakhosi aseningizimu, ngokuba amelwe uFaro inkosi yaseGibhithe. Ayakudla inyama yakhe, ngokuba futhi ayizi“zinja” ezingokwesiprofetho umHubi azibiza ngokuthi “ibandla lababi.”

Ngokuba izinja zingizungezile; ibandla lababi lingihanqile; bagwaze izandla zami nezinyawo zami. Ngingawabala wonke amathambo ami; bayangibuka, bangiqalaze. Babelana ngezingubo zami phakathi kwabo, benza inkatho ngengubo yami. AmaHubo 22:16–18.

Ubupapa buyinkosi yasenyakatho evesini lamashumi amane nanhlanu, futhi ubupapa bumelwe nguJezebeli ebandleni laseThiyathira.

Kepha nginalokhu okumbalwa okumelene nawe, ngokuba uyamyekela lowo wesifazane uJezebeli, ozibiza ngokuthi ungumprofethikazi, ukuba afundise futhi adukise izinceku zami ukuba ziphinge, nokuba zidle okuhlatschelwe izithombe. Ngamnikeza isikhathi sokuba aphenduke ekuphingeni kwakhe; kodwa akaphendukanga. Bheka, ngiyakumphonsa embhedeni, nalabo abaphinga naye ngibafake osizini olukhulu, ngaphandle kokuba baphenduke ezenzweni zabo. IsAmbulo 2:20–22.

Isahlulelo sikaJezebeli siyafezwa lapho edliwa yizinja.

INkosi yaphinde yakhuluma ngoJezebeli, yathi: Izinja ziyakudla uJezebeli ngasemthangeni waseJizreyeli. 1 AmaKhosi 21:23.

Izinja yileli Roma lobuhedeni, amandla kadrako, ngoba kwaba yiRoma lobuhedeni eyabethela uKristu esiphambanweni.

“Ekuhluphekeni kukaKristu esiphambanweni kwagcwaliseka isiprofetho. Emakhulwini eminyaka ngaphambi kokubethelwa, uMsindisi wayesebikezele indlela ayezophathwa ngayo. Wathi, ‘Izinja zingizungezile: ibandla lababi lingivalele nxazonke: bagwaze izandla zami nezinyawo zami. Ngingawabala onke amathambo ami: bayangibuka, bangigqolozele. Bahlukaniselana izingubo zami, benzele isembatho sami inkatho.’ IHubo 22:16–18. Isiprofetho esimayelana nezingubo zaKhe sagcwaliseka ngaphandle kweseluleko noma kokuphazamisa okuvela kubangane noma ezitheni zoObethelweyo. Izingubo zaKhe zanikezwa amasosha ayembeke esiphambanweni. UKristu wakuzwa ukuphikisana kwalawo madoda ngesikhathi ehlukiselana izingubo zaKhe. Isigqoko saKhe sangaphansi sasilukiwe sonke, singenamthungo, futhi athi, ‘Masingasidabuli, kodwa masenzele sona inkatho, sibone ukuthi siyoba ngesabani.’” The Desire of Ages, 746.

Amakhosi ayishumi, ayizinja, ayibandla lababi, ayiGrisi neGibhithe, nawo ayakumshisa ngomlilo isifebe.

Indodakazi yanoma yimuphi umpri, uma izingcolisa ngokuba yisifebe, iyangcolisa uyise; iyakushiswa ngomlilo. Levitikusi 21:9.

Amakhosi ayishumi ashisa isifebe ngomlilo, ngoba sithi singumpristikazi wesifazane, kanti siyisifebe.

Kuyakuthi ngalolo suku iThire liyakukhohlakala iminyaka engamashumi ayisikhombisa, njengemihla yenkosi eyodwa; ekupheleni kweminyaka engamashumi ayisikhombisa iThire liyakuhlabelela njengowesifebe. Thatha ihabhu, uzulazule umuzi, wena sifebe esesikhohlakele; shaya kamnandi, hlabelela izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova uyakulivakashela iThire, lona libuyele emholweni walo, liphinge nayo yonke imibuso yezwe ebusweni bomhlaba. U-Isaya 23:15–17.

Emavesini amahlanu kuya kwelesishiyagalolunye, nakumavesi angamashumi amathathu nanye kuya kwangamashumi amane, sithola ubufakazi bokuthi upapa uya ekupheleni kwakhe ngezandla zombuso kadrako. Lesi simiso futhi siyagcwaliseka njengamanje eMpini yase-Ukraine. Labo fakazi abathathu bayasazisa ukuthi lapho inkosi yasenyakatho ifika ekupheleni kwayo ingenamuntu wokuyisiza evesini lamashumi amane nanhlanu, udrako uyakudla inyama yayo, ayishise ngomlilo. Ngobufakazi babafakazi abathathu, isisusa sesenzo sikadrako siyakuhlanganisa isivumelwano esiphuliwe.

Emavesini esihlanu kuya kwelesishiyagalolunye, impi yesibili yaseSiriya yaphela ngesivumelwano sokuthula ngo-253 BC. Le mpi yayiqale ngo-260 BC, futhi ngemva kweminyaka eyisikhombisa yale mpi yesibili yaseSiriya kwafezwa isivumelwano sokuthula lapho inkosi yaseningizimu inika inkosi yasenyakatho indodakazi, ukuze iyishade indodakazi yenkosi yaseningizimu, bese iletha

ukuthula ngesivumelwano somshado. Eminyakeni eyisikhombisa ngemva komshado, ngo-246 BC, inkosi yasenyakatho yabeka eceleni umakoti waseningizimu yabuye yabuyisela umkayo wayo wokuqala eyayimbekile eceleni ngesikhathi ishada nenkosazana yaseGibhithe. Isizathu esashukumisela inkosi yaseningizimu ukuba ihlasele umbuso wasenyakatho futhi ibambe inkosi yasenyakatho kwakuwukwephulwa kwesivumelwano.

Isivumelwano esaphuliwe sasiyisifaniso esimele Isivumelwano saseTolentino esaphulwa ngo-1797, esanikeza uNapoleon isisusa sokuthumba upapa ngo-1798, njengoba uPtolemy enza kuSeleucus ngo-246 BC. Lapho uPtolemy III ebuyela eGibhithe evela ekunqobeni kwakhe umbuso waseSeleucid osenyakatho kaSeleucus II, waletha eGibhithe ingcebo eningi kangangokuthi abaseGibhithe banika uPtolemy III isiqu esithi “Euergetes” (okusho uMenzi Wokuhle) ngenxa yokubuyisela “onkulunkulu babo abathunjiwe” emva kweminyaka eminingi.

Kodwa egatsheni lezimpende zakhe kuyakuvela oyakuma esikhundleni sakhe, oyakuza nebutho, angene enqabeni yenkosi yasenyakatho, enze ngokumelene nabo, anqobe; futhi uyakuthumba abayise eGibithe onkulunkulu babo, kanye nezikhulu zabo, kanye nezitsha zabo eziyigugu zesiliva nezegolide; yena-ke uyakuhlala iminyaka eminingi kunenkosi yasenyakatho. Daniyeli 11:7, 8.

Lapho uNapoleon ethumba upapa ngo-1798, waphanga ingcebo yaseVatican wayibuyisela eFrance, njengoba kwakufanekisiwe ngoPtolemy III, owathatha ingcebo futhi wabuyisa noSeleucus II eGibhithe, lapho uSeleucus II afela khona ekuweni ehhashini. Lokhu kwakufanekisa uNapoleon esusa ubupapa esilwaneni ngo-1798, kanye nokufa kukapapa ngo-1799. Ubupapa kuSambulo isahluko seshumi nesikhombisa bungowesifazane ogibele phezu kwesilwane, futhi ukunqotshwa kukaSeleucus, ukuthunjwa kwakhe, kanye nokufa kwakhe okwalandela ekuweni ehhashini, kufanekisa uNapoleon esusa igunya lobukhosi lombuso wobupapa (olumelwe njengesilwane kuSambulo isahluko seshumi nesikhombisa).

Ngakho wangithwala ngomoya wangiyisa ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu ngokububende, sigcwele amagama okuhlambalaza, sinezinhloko eziyisikhombisa nezimpondo eziyishumi. ... Ingelosi yathi kimi, Ubekwa yini ukumangala? Ngizokutshela imfihlakalo yowesifazane, neyesilo esimthweleyo, esinezinhloko eziyisikhombisa nezimpondo eziyishumi. ... Lowo wesifazane ombonileyo ungumuzi omkhulu lowo, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:3, 7, 18.

Ivesi yesihlanu kuya kweyesishiyagalolunye yethula impi ephakathi kwenkosi yasenyakatho nenkosi yaseningizimu esahlukweni seshumi nanye. Ivesi lesihlanu linikeza isisekelo esibophela eRoma njengenkosi yasenyakatho, ngokuba lichaza ukuthi inkosi yasenyakatho yayiyakunqoba izifunda ezintathu zendawo ngaphambi kokuba ibuse ngobukhosi obuphelele. La mavesi anikeza uhlaka lwesiprofetho olubeka obala inkathi lapho inkosi yasenyakatho ibusa khona, kodwa ifinyelele ekupheleni kwayo. Yilona kanye isisekelo nesithembiso sesahluko seshumi nanye. Ingqikithi yalolo hlu iwukulinyazwa okubulalayo kwenkosi yasenyakatho yobupapa, noma njengoba ivesi lamashumi amane nanhlanu lisho, “uyofika ekupheleni kwakhe, kungabikho ozomsiza.” Leli qiniso liyiqiniso lamanje ezinsukwini zokugcina.

Sizoqhubeka esihlokweni esilandelayo.