

Panium - Inombolo Yeshumi Nesishiyagalombili

Kathathu 250

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Manje sizobhekana nezinye zezingqikithi zevesi leshumi nambili likaDaniyeli ishumi nanye, bese kuthi ngemva kwalokho, sifake imigqa emithathu yeminyaka engu-“250” emlandweni wamavesi eshumi nanye kuya kweleshumi nanhlanu, owagcwaliseka empini yasePanium ngo-200 BC. Umugqa weminyaka engu-“250” owaqala ngo-457 BC uphela ngo-207 BC phakathi nenkathi eqala ngempi yaseRaphia futhi iphele ngempi yasePanium. Iminyaka engu-“250” emgqeni kaNero iphela ngomlando wezinyathelo ezintathu zikaConstantine, omelelwa yiminyaka engu-313, 321 no-330. Iminyaka engu-“250” yase-United States iphela ngoJulayi 4, 2026.

Ulayini lukaNero lumelela umlando wesikhathi sokuvivinywa kwesithombe sesilo, kuqala e-United States, bese kuba semhlabeni. Ulayini ka-457 BC ubeka uTrump endaweni emaphakathi ngokwezempi phakathi kwezimpi ezimbili. Isikhathi esiqala ngo-1776 naso siphawula indawo emaphakathi yobumongameli bokugcina bukaTrump. Ukuze sibeke le migqa endaweni yayo efanele, sizoqala sixoxe ngevesi leshumi nambili, kanye nokubhujiswa kweRussia noPutin. Bese kuba imigqa emithathu yeminyaka ethi “250”, bese kuba ulayini wobukhosi bamaHasmonean. Uma leyo migqa isibekiwe, sizobeka uPetru ehambisana nePanium. Uma leyo migqa isisendaweni yayo, kufanele sikwazi ukubona ukuthi umlayezo kaJulayi 18, 2020 kufanele ulungiswe futhi umenyelwe kanjani, nokuthi ungumyalezo wencwadi kaJoweli.

Inkosi u-Uziya yakwaJuda noPtolemy, inkosi yaseGibhithe

Umlando owagcwalisa ivesi leshumi nanye empini yaseRaphia uyahambisana nomlando wenkosi u-Uziya. Lapho u-Isaya ehlanzwa futhi enikwa amandla okumemezela umyalezo wemvula yokugcina, ukubizwa kwakhe kwafika ngonyaka inkosi u-Uziya eyafa ngawo.

Ngonyaka inkosi u-Uziya eyafa ngawo nami ngabona iNkosi ihlezi esihlalweni sobukhosi, iphakeme futhi iphakanyisiwe, nomsila wengubo yayo wagcwala ithempeli. Isaya 6:1.

Ukufa kuka-Uziya kwandulelwa ukuhlubuka akubonakalisa, okwakuhambisana futhi kuvumelana nokuhlubuka kukaPtolemy ngemva nje kokunqoba empini yaseRaphia. U-Uziya noPtolemy bayizimpawu zenkosi yaseningizimu inhliziyoyayo ephakanyisiwe, ehlobukayo ngokufuna ukuhlanganisa amandla ayo ombuso negunya lesonto. Lapho u-Uziya ezama ukuhlanganisa isonto nombuso, uchoko olwalusebunzini bakhe lwaba yisifaniso sophawu lwesilo.

Ingelosi yesithathu yabalandela, ikhuluma ngezwi elikhulu, ithi: Uma umuntu ekhuleka kuso isilo nasesithombeni saso, emukela uphawu lwaso ebunzini bakhe noma esandleni sakhe, naye uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele naphambi kweWundlu. Nomusi wokuhlushwa kwabo uyenyuka kuze kube

phakade naphakade; futhi abanakuphumula imini nobusuku, labo abakhuleka kuso isilo nasesithombeni saso, nalowo nalowo owamukela uphawu lwegama laso. IsAmbulo 14:9–11.

Khona-ke u-Uziya umelela ukufa okuqhubekayo kusukela esikhathini somzamo wakhe wokuvukela wokuhlanganisa ibandla nombuso. Emva kwalokho umelela ukubusa ngokubambisana okungenamandla nendodana yakhe iminyaka eyishumi nanye. U-Uziya waphila iminyaka eyishumi nanye emva kokuvukela kwakhe. Ukuqala kokuvukela kwakhe kufanekisela umthetho weSonto, lapho ibandla nombuso kuhlanganiswa khona futhi kuphoqeelwa uphawu lwesilo. Eminyakeni eyishumi nanye kamuva wafa, emelela ukuphela kokubusa kwakhe njengenkosi yombuso waseningizimu wakwaJuda, owawuyizwe elikhazimulayo, elaliyi-United States.

Ngokobudlelwane besiprofetho noPtolemy, u-Uziya umele uJuda, izwe elikhazimulayo nobuProthestani obuhlubukileyo, kanti uPtolemy umele iGibhithe, elingamandla kadrako, inkolo yalo ingukukhonza imimoya. Lapho la makhosi amabili ebhekwa njengemigqa ehambisanayo, u-Uziya uyayeka ukuba ngumfanekiso wezwe elikhazimulayo, bese kuthi kanye ndawonye babe uphawu lwezizwe ezimbili. IGibhithe noJuda bayizimpawu zezinkolo zokukhonza imimoya nobuProthestani obuhlubukileyo. Bayisibonakaliso sombuso nebandla. Ubugagu bombuso nobugagu bebandla abakumelayo lapho behlelwa ndawonye njengophawu olulodwa buqukethe izizwe ezimbili, njengamaMede namaPheresiya, njengaseGibhithe naseSodoma yakwaFrance, njengasezimpondweni zase-United States zobuRiphabhulikhi nezobuProthestani, njengemibuso yasenyakatho naseningizimu ka-Israyeli noJuda, kanye neRoma yobuhedeni neRoma yobupapa. Njengophawu lwemibuso emibili, baboshwe ndawonye ngokwesiprofetho ngethempeli laseJerusalema lapho kokubili u-Uziya noPtolemy bafuna khona ukuhlabela umhlatshelelo ethempelini laseJerusalema. Izizwe ezimbili ezivukela indlu engcwele efanayo.

Kubalulekile ukuqaphela ukuthi ukuhlubuka kwawo womabili amakhosi kwakuhlobene nethempeli laseJerusalema, eliwuphawu lwethempeli lapho uDanilyeli abona khona uKristu esahlukweni seshumi. Imilando yawo womabili la makhosi ihlangana eMpini yase-Ukraine, futhi ngokwenza kanjalo aqala ubufakazi bawo ngo-2014. Womabili aphakanyiswa ngokunqoba kwezempi okumelelwa yimpi yaseRafiya evesini lelishumi nanye. IRafiya iphawula umngcele wombuso wesithupha wesiprofetho seBhayibheli kanye nenyunyana ephindwe kathathu yomthetho weSonto. Futhi ingumngcele wenguquko yokusuka ebandleni elilwayo ukuya ebandleni elinqobayo.

Ngemva kuka-2014, inkosi ecebe kunazo zonke yamemezela inhloso yayo yokungenela ukhetho lukamongameli ngo-2015. Ngo-2020 inkosi ecebe kunazo zonke, emele uphondo lweRiphabhulikhi, yamukela inxeba lwayo elibulalayo elalizophinde liphiliswe kamuva. Ngo-2022 impi yase-Ukraine yanda ngamandla. UTrump wayesebuya-ke ekugcwalisekeni kwevesi leshumi nantathu, okhethweni luka-2024. NgoJulayi ka-2023, kwakhala izwi ehlane. NgoDisemba 31, 2023, uphondo lwamaProthestani lwavuswa, njengalokhu kwenzeka nophondo lweRiphabhulikhi okhethweni luka-2024, lapho uTrump ebuya; kwathi-ke ngo-2025 ukuvivinywa kwesisekelo kwaphela ngokufika kokuvivinywa kwethempeli.

1989

Amaqiniso avulwayo ngo-1989 ayemacala amabili. Ukufana kweziprofetho kweminyakazo yokuvuselela kanye namavesi ayisithupha okugcina kaDaniyele ishumi nanye kwavulwa ngaso lesi sikhathi. Kukhona imithetho ethile yesiprofetho eyasetshenziswa ukumisa umlayezo wokuqala wevesi lamashumi amane. Amanye awo lawo maqiniso manje ayisihluthulelo somlando ofihlekile walelo kanye lelo vesi lapho kwatholakala khona lawo magugu esiprofetho. Ngizoninika isibonelo.

Ngo-1989, ebu-Adventist kwakungekho ukuqonda okuvumelanayo mayelana nalokho amavesi ayisithupha okugcina kaDaniyele ayemelela khona. Lokho kuntuleka kokuvumelana kwakuphindwe kabili. Kwakungekho ukuvumelana ngencazelo yalawo mavesi. Labo ababebanga ukuthi banokuqonda ngalawo mavesi baveza imibono yabantu exhube nesayensi yenkolo yobuProthestanti obuhlubukileyo nobuKatolika, okuyifa lobuzibulo abalithola koyise bokuhlubuka kwango-1863, lapho bagcwalisa indima yomprofethi ongalaleliyo ekuhlubukeni okuyisisekelo kukaJerobowamu. Leyo mibono yomuntu ngamunye mayelana nalokho lawo mavesi ayeyikho, yayingukuhunyushwa okuyimfihlo, okungcono kakhulu. Imibono yabo ngalawo mavesi yayiphikisana noma nezimiso eziyisisekelo zokusetshenziswa kwesiprofetho, futhi kaningi yayiphambene nesisekelo uqobo lwabo ababesisungule mayelana nalawo mavesi.

Esikubonile kula mavesi kwakuyiqonda okuvumelanayo kwamavesi onke ayisithupha. Kwakuwukuvumelana kwesigijimi esakubonayo okwangikhuthaza ukuba ngiveze ukuqonda kwami, ngisho nalapho ngangazi ukuthi bonke ubu-Adventist babekwenqaba engangukuqonda. Lokho esakuqonda ngalawo mavesi kwashicilelwa okokuqala ngo-1996, futhi ukuqonda okwabekwa lapho kuye kwaqhubeka kuqina kuphela njengoba isikhathi siqhubekile sidlula eminyakeni engamashumi amathathu!

Uma ucabangela isikhombo sokuqala ngempela kumagazini othi *The Time of the End*, uthola ukuthi yi-Testimonies, volume 9, page 11. Eminyakeni emihlanu ngaphambi kuka-9/11, lo magazini uqala ngo-9/11. Enye yalezo ziqondiso ezingikhuthaza kwakusekuqondeni ukuthi “ngesikhathi sokuphela” evesini lamashumi amane, amakhosi asenyakatho naseningizimu ayengamandla angokomoya, hhayi angokoqobo. Ngaleso sikhathi, ngangisengazi kakade ukuthi uDade White wathi izincwadi zikaDaniyele neSambulo ziyincwadi efanayo, nokuthi umugqa ofanayo wesiprofetho okukuDaniyele, ulandwa nguJohane eSambulweni. Ngangitholile ukuthi eSambulweni ishumi nanye, esagcwaliseka emlandweni owawuzungeze isikhathi sokuphela ngo-1798; ukuphawula kukaDade White ngaleso sahluko kufundisa ngokusobala ukuthi iFrance yayiyiGibhithe elingokomoya, futhi wayecace ngokufanayo ukuthi eSambulweni ishumi nesikhombisa, isifebe phezu kwesilo kwakuyiBhabhiloni elingokomoya.

Ukuhlonzwa kukaDade White kwalawo mandla amabili kuseThe Great Controversy, futhi lawo mazwana ahlanganisa ndawonye ubufakazi bukaJohane nobukaDaniyele. Incazelo yenkosi yaseningizimu kuDaniyele isahluko seshumi nanye ingamandla alawula iGibhithe, futhi inkosi yasenyakatho ingamandla alawula iBhabhiloni. Ukuthi iBhayibheli noMoya wesiprofetho basebenza ngokuvumelana ekumiseni iqiniso ngokuhlanganisa uDaniyele neSambulo ukuze kuqinisekise lelo phuzu, kwakuyinto engangingasoze ngayinikela kunoma yimuphi umfundisi

wezenkolo ophambukisiwe, noma umholi ophambukisiwe ozibeke yena ngokwakhe wenkonzo ezimele.

Ukuqonda uPtolemy no-Uziya njengezimpawu zempi yaseRafiya nemiphumela evela ngemva kokuba izinhliziyi zabo ziphakanyisiwe, kungukuvunyelwa ukubuswa yiqiniso lokuthi uPtolemy umelela amandla kadrako anqoba amandla amele iRoma, kodwa kamuva ehlulwa yilawo mandla amele ayenqobe uPtolemy evesini leshumi nango-1989. Umehluko womlando wenziwe ngenhloso futhi ubalulekile.

Uziya wamukela uphawu lwesilo lapho ezama ukuhlanganisa ibandla nombuso, u-Uziya uyilizwe elikhazimulayo, kanti izwe elikhazimulayo laliyimpikiswano enkulu ekuqaleni komlayezo ngo-1989. Ingabe izwe elikhazimulayo yi-United States, noma ngabe yibandla lama-Seventh-day Adventist? Labo ababesebambelele ngaleso sikhathi emcabangweni oyiphutha wokuthi izwe elikhazimulayo yibandla lama-Adventist, kanye nanoma yibaphi abasawubambayo nanamuhla—babengaphikisa ngokuthi intaba engcwele ekhazimulayo yevesi lamashumi amane nanhlano ngokusobala yayiyibandla likaNkulunkulu, ngakho lokho kwakusho kubo ukuthi intaba nezwe kwakuyisifanekiselo esifanayo. Ukucabanga komuntu okujwayelekile, ngicabanga kanjalo.

Uziya uyizwe elikhazimulayo, kanti uPtolemy unguGibhithe. Uziya, njengelizwe elikhazimulayo, unezimpondo ezimbili zobuProthestani nobuRiphabhulikhi. Ukubonakaliswa kwezombusazwe kukaPtolemy ubuKhomanisi nezinhlobo zabo ezehlukene, kanti ukubonakaliswa kwakhe ngokwezenkolo ubuMoya nezinhlobo zabo ezehlukene. Esinye isici samandla kadrako siwukuthi ayinhlangano yamazwe ahangene, kodwa umprofethi wamanga, oyizwe elikhazimulayo, uyisizwe esisodwa esinezimpondo ezimbili.

UDaniyeli isahluko 11 ivesi 40 wamisa ukuthi i-United States yayiwumbuso osebenzela upapa njengommeleli ngenkathi iSoviet Union ikhukhuleka yasuswa ngo-1989. Leli qiniso lihambisana nendima yesilo somhlaba esinezimpondo ezimbili sesAmbulo 13, ngoba lezi zinwadi ezimbili ziyafana.

Ngase ngibona esinye isilo siphuma emhlabeni; sasinezimpondo ezimbili ezinjengezewayini, kepha sakhuluma njengodrako. Sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza ukuba umhlaba nabahlali bawo bakhonze isilo sokuqala, esasilimele ngenxeba elibulalayo kodwa laphulukiswa. IsAmbulo 13:11, 12.

IsAmbulo seshumi nantathu ikhomba i-United States njengamandla asebenzela iPapa njengommeleli wayo, ngoba isilo sasemhlabeni “sisebenzisa onke amandla a” isilo esiphuma olwandle esasifikile “phambi kwaso.” Evesini lesibili udrako wobuRoma bamaqaba wayinika iPapa amandla ayo, isihlalo sayo sobukhosi, negunya elikhulu. Igama elihunyushwe ngokuthi “amandla” lisho amandla, kodwa evesini leshumi nambili kusetshenziswe elinye igama elihunyushwe ngokuthi “amandla,” elisho “igunya elidluliselwe.”

I-United States ingamandla omele i-papacy, yona eyafaniswa neRoma yobuhedeni, eyayinikeza i-papacy ukusekela kwayo kwezempi nokwezomnotho njengoba kubekiwe evesini lesibili. Ngokwenza kanjalo, iRoma yobuhedeni yafanekisa i-United States, nayo eyayizonikela

“ngezinqola zayo, ngemikhumbi nangabagibeli bamahhashi” ukuze yenze umsebenzi ongcolile wamandla obupapa.

Ngenkathi izimpi ezintathu zamavesi eshumi, eleshumi nanye, neleshumi nanhlanu zigcwaliseka emlandweni, u-Antiochus Magnus wayekhona kuyo yonke leyo mpi. Leli qiniso likhomba ukuthi amandla amelwe kulezo zimpi ezintathu angamandla amele isilo, ngokuba kuhlale kungu-Antiochus, futhi u-Antiochus ngo-1989 wayengamandla amele i-United States.

Izimpi ezintathu eziholela emthethweni weSonto wangeSonto wevesi leshumi nesithupha zithwala uphawu luka-Alfa no-Omega, kanye nesakhiwo seqiniso. Kuyi-United States empini yokuqala nasempini yesithathu, okukhomba i-alfa ne-omega empini yokuqala neyokugcina. Izimpi ezintathu eziholela emthethweni weSonto wangeSonto wevesi leshumi nesithupha nazo zithwala uphawu lweqiniso. Umbuso omele omunye, iNazi Ukraine, uyimpi ephakathi emele ukuhlubuka kophawu oluphakathi ohlakeni lwegama lesiHebheru elithi iqiniso. Izimpi ezintathu zimelela u-1989 kuze kube semthethweni weSonto wangeSonto, okusho ukuthi zimelela “umlando ofihlekile” wevesi lamashumi amane.

Ivesi leshumi nanye seSambulo ishumi nanye sichaza u-2023 njengendawo lapho zombili izimpondo zivuswa khona. UDaniel ishumi nanye, ivesi leshumi nanye, lichaza yona kanye leyo nkathi yomlando. Umugqa wangaphakathi wesiprofetho nomugqa wangaphandle wesiprofetho kuyahambelana ngo-2023. Umugqa wangaphakathi uyileyo “nto” uDaniel ayiqonda, kanti umugqa wangaphandle ungulo “mBono” ayewuqonda.

Ukuhlolwa kwethempeli okufanekiswa nguDaniyeli kwaqala ngosuku lwamashumi amabili nambili, futhi eminyakeni engamashumi amabili nambili emva kuka-9/11, okuyisikhathi u-Isaya angena ngaso ethempelini, kukuyisa ku-2023. U-Isaya ukhomba ukufa kuka-Uziya emva kokuphila nesifo sochoko iminyaka eyishumi nanye ngesikhathi sika-9/11. Umsebenzi wokwakha ithempeli uqukethe kuqala ukubeka isisekelo, bese kulandela ukumisa ithempeli nokubeka itshe eliyinhloko, okube sekuletha ekuhlolweni kwesithathu okuyisivivinyo esinqumayo, esimelwe umkhosi wamacilongo ohlwini lukaLevitikusi amashumi amabili nantathu. Umsebenzi wangaphakathi wevangeli laphakade ufezwa phakathi nomlando womugqa ongaphandle. Evesini leshumi nanye uPutin ufuzwe ngoPtolemy, futhi inkosi u-Uziya inikeza ubufakazi besibili emfanekisweni wenkosi yaseningizimu ephakanyiswa ngempumelelo yezempi, eyabe isizama ukuzingenisa emkhakheni wenkolo.

Inkosi yaseningizimu iyakuthukuthela, iphume iyolwa nayo, yebo nenkosi yasenyakatho; yona iyakumisa isixuku esikhulu, kepha leso sixuku siyakunikelwa esandleni sayo. Kuthi lapho isithathile leso sixuku, inhliziyo yayo iyakuziphakamisa; idilize amashumi ezinkulungwane amaningi, kepha ayiyikuqiniswa yilokho. Daniyeli 11:11, 12.

Uriah Smith ukhuluma ngomlando kaPtolemy Philopator kanye nomzamo wakhe wokunikela imihlatshelo ethempelini laseJerusalem.

“UPtolemy wayengenakho ukuqonda okufanele ukuze asebenzise kahle ukunqoba kwakhe. Ukuba wayelandele impumelelo yakhe, mhlawumbe wayeyoba yinkosi yawo wonke umbuso

ka-Antiochus; kodwa eneliseke ngokwenza izinsongo ezimbalwa nokwethusa okumbalwa kuphela, wenza ukuthula ukuze azinikele ekuthokoziseni okungaphazamiseki nokungalawulwa kwezinkanuko zakhe ezinjengesilo. Kanjalo, esenqobile izitha zakhe, wehlulwa yimikhuba yakhe emibi, futhi, esekhohliwe igama elikhulu ayengalimisela, wachitha isikhathi sakhe ekudleni ngokuzitika nasebufebeni.”

“Inhliziyo yakhe yaphakama ngenxa yempumelelo yakhe, kodwa wayekude nokuba aqiniswe yiyo; ngoba ukusetshenziswa kwayo ngendlela engenadumo akwenzayo kwabangela ukuba izikhonzi zakhe uqobo zivukele yena. Kodwa ukuphakama kwenhliziyo yakhe kwabonakaliswa ngokukhethekile kakhulu ekusebenzelaneni kwakhe namaJuda. Efika eJerusalema, wanikela khona imihlatshelo, futhi wayefisa kakhulu ukungena endaweni engcwelengcwele kakhulu yethempeli, ngokuphambene nomthetho nenkolo yaleyo ndawo; kodwa esevinjelwe, nakuba kwakunzima kakhulu, walishiya leyo ndawo evutha intukuthelo ngokumelene nesizwe sonke samaJuda, futhi ngokushesha waqala ukuwashushisa okwesabekayo nokungapheli. E-Alexandria, lapho amaJuda ayehlala khona kusukela ezinsukwini zika-Alexander, futhi ejabulela amalungelo ezakhamuzi ezazithandwa kakhulu, abulawa abayizinkulungwane ezingamashumi amane ngokuka-Eusebius, abayizinkulungwane ezingamashumi ayisithupha ngokukaJerome, kulokhu kushushiswa. Ukuvukela kwabaseGibhithe, nokubulawa kwamaJuda, ngokuqinisekile kwakungeke kumqinise embusweni wakhe, kodwa kunalokho kwakwanele cishe ukuwubhidliza ngokuphelele.” Uriah Smith, Daniel and the Revelation, 254.

Ukunqoba kukaPtolemy Philopator empini eRaphia ngo-217 BC akuzange kumqinise uPtolemy, kodwa kwabangela ukuthi “inhliziyo yakhe iphakame.” Ukunqoba eMpini yase-Ukraine negeke kuqinise uPutin, kodwa kuyakuthi “kuphakamise inhliziyo yakhe,” njengoba impumelelo yempi yenza inkosi u-Uziya yaphakamisa inhliziyo yayo.

U-Uziya walungiselela bona kulo lonke ibutho izihlangu, nemikhonto, nezigqoko zempi, namavesti ensimbi, neminsalo, nezinqindithelu zokuphonsa amatshe. Wenza futhi eJerusalema imishini yempi, eyaqanjwa ngamadoda anobuciko, ukuba ibe semibhoshongweni nasezindongeni eziqinileyo, ukuze kudutshulwe ngayo imicibisholo namatshe amakhulu. Igama lakhe lasakazeka kude kakhulu; ngokuba wasizwa ngokumangalisayo waze waba namandla. Kepha lapho esenamandla, inhliziyo yakhe yaphakama yaba yincithakalo yakhe; ngokuba wona kuJehova uNkulunkulu wakhe, wangena ethempelini likaJehova ukuba ashise impepho phezu kwe-altare lempepho. 2 IziKronike 26:14–16.

Amakhosi amabili aseningizimu, izinhliziyi zawo zaphakanyiswa ngenxa yokunqoba empini, azama ukungena ethempelini elifanayo nokunikela umnikelo, okuyinto eyayivunyelwe umpristi kuphela ukuba ayenze. Kuzo zombili lezi zimo, abapristi bamelana nemizamo yala makhosi aziqhenyayo yokwenza lokho. Elinye inkosi labe seliqalisa ukuphindisela kumaJuda, kanti elinye lashaywa ebunzini ngochoko.

Umpristi u-Azariya wangena emva kwakhe, kanye nabapristi bakaJehova abangamashumi ayisishiyagalombili, ababengamadoda anesibindi. Bamphikisa u-Uziya inkosi, bathi kuye: Akukona okwakho, Uziya, ukushisela uJehova impepho, kodwa kungokwabapristi, amadodana ka-Aroni, abangcweliselwe ukushisa impepho; phuma endlini engcwele, ngoba uphambukile;

futhi lokhu akuyikuba ludumo kuwe oluvela kuJehova uNkulunkulu. Khona-ke u-Uziya wathukuthela, ephethe isitsha sempepho esandleni sakhe ukuba ashise impepho; kwathi esathukuthelile abapristi, ubulephero baqhamuka ebunzini lakhe phambi kwabapristi endlini kaJehova, eceleni kwe-altare lempepho. U-Azariya umpristi omkhulu kanye nabo bonke abapristi bambheka, bheka, wayenobulephero ebunzini lakhe; base bemkhipha masinyane lapho; yebo, naye ngokwakhe washesha ukuphuma, ngoba uJehova wayemshayile. Inkosi u-Uziya yaba ngonebulephero kwaze kwaba usuku lokufa kwayo, yahlala endlini eyahlukanisiwe, ingonebulephero; ngoba wayenqunyiwe endlini kaJehova; uJothamu indodana yakhe wayephethe indlu yenkosi, ahlulele abantu bezwe. Ezinye izenzo zika-Uziya, ezokuqala nezokugcina, zalotshwa ngu-Isaya umprofethi, indodana ka-Amozi. 2 IziKronike 26:17–22.

Ngo-2014, abezobumbano bomhlaba baseYurophu nombuso ka-Obama baqalisa uguquko lombala esizweni sase-Ukraine. Ngo-2022 iRussia yaqala ukuhlasela okuyogcina kuholele ekunqobeni kukaPutin neRussia; okufanekiselwa uPtolemy no-Uziya, amakhosi aseningizimu. Ivesi leshumi nambili lithi emva kokunqoba kukaPutin, “inhliziyoyakhe iyakuphakama; futhi uyakuwisa phansi amashumi ezinkulungwane amaningi; kodwa akayikuqiniswa yilokho.” Umlando usulandisa ngokubhujiswa okuqhubekayo kombuso wakhe.

Ukubhujiswa okuqhubekayo kwaholela ekufeni kwakhe, futhi ngesikhathi u-Antiochus Omkhulu ephindisela ukwehlulwa kwakhe eRaphia, u-Antiochus wayengasasebenzisani noPtolemy Philopator; ngaleso sikhathi u-Antiochus wayesebhekene nomntwana omncane owayengumbusi waseGibhithe ngaleso sikhathi. Umntwana uwuphawu lwesizukulwane sokugcina, ngakho-ke ezingeni elithile inkosi engumntwana u-Antiochus ayinqoba ePanium iyisizukulwane sokugcina sombuso waseningizimu. Ezingeni elisebenzayo, inkosi engumntwana imelela ubuthakathaka uma iqhathaniswa namandla ka-Antiochus.

“Ukuthula okwafinyelelwa phakathi kukaPtolemy Philopater no-Antiochus kwahlala iminyaka eyishumi nane. Phakathi naleso sikhathi uPtolemy wafa ngenxa yokungazithibi nokuzinikela ekuziphatheni okonakele, walandelwa yindodana yakhe, uPtolemy Epiphanes, owayengumntwana oneminyaka emine noma emihlanu ngaleso sikhathi. U-Antiochus, ngaleso sikhathi, esecindezele ukuhlubuka embusweni wakhe, futhi esehlisile futhi esezinzisile izingxenye ezisempumalanga ekulaloleni kwakhe, wayesekhululekile ukwenza noma yiliphi ibhizinisi lapho uEpiphanes osemncane enyukela esihlalweni sobukhosi saseGibhithe; futhi ecabanga ukuthi leli kwakuyithuba elihle kakhulu lokwandisa umbuso wakhe elalingafanele liyekwe lidlule, waqoqa ibutho elikhulu ngokwedlulele “elikhulu kunelokuqala” (ngokuba wayebuthela amabutho amaningi futhi ezuze ingcebo enkulu ohambweni lwakhe lwasempumalanga), wase ehlasela iGibhithe, elindele ukunqoba kalula inkosi eyayisengusana. Ukuthi waphumelela kanjani sizokubona masinyane; ngokuba lapha kungena izinkinga ezintsha ezindabeni zale mibuso, futhi kufakwa abalingiswa abasha enkundleni yomlando.”
Uriah Smith, Daniel and the Revelation, 255.

Inkosi yaseNingizimu

Ukuveza izinyathelo zokugcina zeRussia, kungukwembula izinyathelo zokugcina zenkosi yaseningizimu engokwesiprofetho. Isici esingokwesiprofetho senkosi yaseningizimu engokomoya

eyafika emlandweni wesiprofetho ngesikhathi sokuphela ngo-1798—yindlela efika ngayo ekupheleni kwayo. Lokho futhi kuyisici esingokwesiprofetho senkosi yasenyakatho, kanye nomprofethi wamanga. Ngamunye kulawa mandla amathathu ahola umhlaba e-Armagedoni uneziphetho ezikhonjiswe ngokukhethekile eZwini likaNkulunkulu. Noma yini eyenzekayo kuPutin neRussia iyobe isivele yafanekiselwa emigqeni edlule yenkosi yaseningizimu.

Izibonelo zokushabalala kwenkosi yaseningizimu engokomoya zafanekiswa ngokushabalala kwenkosi yokuqala yaseningizimu engokomoya, eyayiyiFrance engenankolo ngesikhathi seNguquko. Ukushabalala kombuso waseningizimu kuhlenganisa ukushabalala kwenkosi yaseningizimu. Ukushabalala kukaNapoleon kuhambisana nokushabalala kweFrance, futhi kuvumelana nokushabalala kombuso olandelayo waseningizimu, owawuyiRussia. IRussia, njengenkosi yanamuhla yaseningizimu, yaqala ngenguquko, njengalokhu neFrance, njengenkosi yaseningizimu, yaqala ngenguquko.

Ukuvukela umbuso kuyisici sikadrako, onguphawu lwamakhosi aseningizimu. Udrako, uphawu oluyinhloko lwenkosi yaseningizimu, nguSathane; futhi njengoba ezama ukuvukela umbuso ekupheleni kweminyaka eyinkulungwane, umlilo wehla uvela ezulwini umqede nya. Ukuhlubuka kwakhe ezulwini ekuqaleni kwakuyialfa yokuhlubuka kwakhe ekuphethweni kweminyaka eyinkulungwane.

Ngo-1798, iFrance ngokwesiprofetho yathatha isihlalo sobukhosi njengenkosi yomoya yaseningizimu ngesikhathi seNguquko yaseFrance. Leyo nguquko yashanela ezizweni zaseYurophu futhi ekugcineni yafinyelela eNguqukwani yaseRussia, eyalandelwa ngokushesha yiNguquko yamaBolshevik ngawo lowo nyaka.

INguquko yaseRussia ka-1917 yayiqukethe izigaba ezimbili eziyinhloko: iNguquko kaFebhuwari (eyaketula ubukhosi bamaTsar, yaqeda umbuso wobushiqela, futhi yasungula uhulumeni wesikhashana phakathi kwesikhathi sokubusa okuphindwe kabili kanye namaSoviet) kanye neNguquko ka-Okthoba (ebizwa futhi ngokuthi iNguquko yamaBolshevik, lapho amaBolshevik ngaphansi kukaLenin athatha amandla ngokuketula umbuso, okuholela ekusungulweni kombuso wamaSoviet kanye nendlela eya kusoshalizimu/ikhomanisi).

Ezihlaziyweni zomlando nasethiyori yenguquko (ikakhulukazi emibonweni yamaMarxist efana nekaTrotsky, ekaLuxemburg, nabanye abenza izifaniso ezifanayo), iNguquko yaseFrance (1789–1799) ivame ukubhekwa njengemelelayo noma inikeza uhlaka lwenqubo yezigameko zaseRussia. Izigaba ezimbili zeNguquko yaseFrance ezaba yisibonelo salezi zigaba zaseRussia yilezi:

- Isigaba sokuqala esilinganiselayo/somthethosisekelo (cishe 1789–1792), esihambisana neNguquko kaFebhuwari. Lesi sigaba saseFrance saqala ngokuhlaselwa kweBastille, ukubizelwa ndawonye kwama-Estates-General/koMkhandlu Kazwelonke, ukuqedwa kwamalungelo obufeudal, iSimemezelo Samalungelo Omuntu, kanye nokusungulwa kobukhosi bomthethosisekelo ngaphansi kwamaGirondin nabaguquli abalinganiselayo. Sagumbuqela phansi ubukhosi obuphelele, kodwa sagcina izici zokubusa koburzhwa/kwenkululeko kanye nezakhiwo zamandla eziphindwe kabili/neziphikisanayo

(isib., phakathi koMkhandlu kanye nobukhosi obabusasele). Ngokufanayo, uFebhuwari 1917 waqeda ubuTsar, kodwa waholela kuhulumeni wesikhashana woburzhwa nasemandleni aphindwe kabili kanye namaSoviet.

- Isigaba esinamandla/esaMaJacobin (cisha ngo-1792–1794, kuhlanganisa ukusungulwa kweRiphabhulikhi Yokuqala, ukubulawa kukaLouis XVI, kanye noMbuso Wokwesabisa ngaphansi kukaRobespierre namaJacobins/IKomidi Lezokuphepha Komphakathi) sihambisana neNguquko ka-Okthoba (yamaBolshevik). AmaJacobins athatha umbuso kumaGirondins ayenomoya wokulinganisela ngokwengeziwe ngesinyathelo esinamandla, amemezela iriphabhulikhi, acindezela ukulwa nenguquko, futhi aqhubekisela inguquko phambili ekuguqulweni komphakathi okujulile nasekuvikelweni ezinsongweni zangaphakathi nezangaphandle. Lokhu kufanekisa indlela amaBolshevik agumbuqela ngayo uhulumeni wesikhashana, aqinisa ukubusa kwabasebenzi/ubushiqela babasebenzi, futhi aqhubekisela phambili ubusoshiyali benguquko.

Lokhu kufana kugcizelela indlela izinguquko zombuso ezivame ukulandela ngayo iphethini ethile: ukuvukela kokuqala okubanzi okumelene nombuso omdala (okuholwa amaqembu athambekele ekulinganiseni/awobunjinga), kulandelwe ukuthathwa kwamandla okwedlulele kakhulu ngabashisekeli abaqinile ukuze “basindise” futhi bajulise inguquko phakathi kwesikhathi sobunzima. AmaBolshevik ngokwawo adonsa ngamabomu esibonelweni saseFrance, ebheka ukuvukela kwawo kwango-Okthoba njengokufana nokuketulwa kombuso kwamaJacobin—okwakudingeka ukuvimba ukuphikiswa kwenguquko nokugcwalisa amandla ayo engqongquthela.

Lolu hlobo lwesifaniso somlando luyavela emisebenzini efana no-History of the Russian Revolution kaTrotsky (olukuqhathanisa ngokusobala isigaba samandla amabili eRussia nezimo ezifanayo eFrance) kanye nasemibhalweni kaRosa Luxemburg ngezehlakalo zaseRussia, lapho ephawula khona ukuthi isikhathi sokuqala seNguquko yaseRussia (uMashi–u-Okthoba) silandela uhlobo lweNguquko yaseFrance (kanye neyaseNgilandi), kanti ukuthathwa kwamandla ngamaBolshevik kuhambisana nokwenyuka kwamaJacobin.

UJesu njalo ufanekisa ukuphela ngesiqalo, futhi ukuwa kukaNapoleon njengenkosi yokuqala yomoya yaseningizimu kwalandela izimpawu zendlela ezazisekuqaleni kwenguquko, futhi ngokwenza kanjalo kwamelela ukuwa kweSoviet Union.

Ukubhujiswa kukaNapoleon okuqhubekela phambili (isinyathelo ngesinyathelo) kuhambisana kakhulu nokwehla kancane kancane kweSoviet Union kanye nokuwiswa kwayo ngo-1991, ngaphakathi kwalolo hlobo olufanayo lwesifaniso sohlobo, lapho izigaba ezimbili zeNguquko yaseFrance zabikezela kusengaphambili izigaba zeNguquko yaseRussia zangoFebhuwari nango-Okthoba 1917. Lokhu kufana kuqhubekela phambili kuze kufike esigabeni sangemva kokuqiniswa kombuso ngemva kwesigaba esinamandla esikhulu senguquko (iBonapartism) kanye nokuqaqeka kwaso okungenakugwemeka. Lokhu kususelwa kokubili emaphethini omlando ajwayelekile nasekuhlaziyweni kukaMarxist (ikakhulukazi okukaTrotsky encwadini ethi *The Revolution Betrayed* nasemisebenzini ehlobene nayo), okubheka uNapoleon njengesifanekiso esiyisisekelo seBonapartism: umbuso womholi onamandla ovuka ngemva kwesiqongo

esinamandla esikhulu senguquko, olinganisa phakathi kwezigaba zomphakathi, olondoloza izinzuzo ezibalulekile zesakhiwo senguquko (ngenkathi ucindezela umfutho wayo wentando yeningi), wakha umbuso womuntu siqu nowezempi-nowobunxiwankulu bokuphatha, uzelula ngokweqile, bese ekugcineni uhlushwa ukuwa ngezigaba okuholela ekubuyiselweni okuyingxenye kohlelo oludala.

Ukukhuphuka KukaNapoléon KobuBonapartist Kuhambisana Nokuhlanganiswa Kwamandla KukaStalinist

Emva kwesigaba esinamandla samaJacobin kanye nokusabela kwaseThermidor (1794), kwalandela uHulumeni woHlu lwabaQondisi ongazinzile (1795–1799); ukuketulwa kombuso kukaNapoleon kwango-18 Brumaire (1799) kwamisa uHulumeni Wobunxusa, kwase kulandela uMbuso (1804). Wahlela waba ngumthetho futhi wasabalalisa izinzuzo zenguquko yongxiwankulu (uMthetho kaNapoleon, ukuphela kwamalungelo obuFeudal, umbuso oqinile omaphakathi), kodwa wakubeka ngaphansi kombuso wobushiqela, inkazimulo yempi, kanye nesigaba esisha sababusi.

Ngemva kwesigaba esiqinile samaBolshevik/sango-Okthoba kanye nezivivinyo zokuqala zamaSoviet, ukuwohloka kobunxiwankulu bokuphatha kuyaqala ukungena (ikakhulukazi kusukela maphakathi nawo-1920). Ukuqiniswa kombuso kaStalin kwehlula i-Left Opposition, kuphoqelela “usoshiyali ezweni elilodwa,” futhi kwakha ubushiqela bamaphoyisa/bezempi/bezikhulu zokuphatha. Umnotho ohleliwe kanye nempahla eyenziwe eyombuso (okuyizinzuzo eziyisisekelo zango-Okthoba) kugcinwa, kodwa kuphendulwa kube amathuluzi esigaba esinamalungelo akhethekile, kuyilapho ubuzwe bamazwe ngamazwe bushiywa.

Kuzo zombili lezi zimo, amandla enguquko “ayabandiswa” bese eqondiswa kabusha emandleni ombuso nasekwandeni kwawo ngaphansi komuntu oyedwa noma komshini owodwa wokubusa (uTrotsky wakubiza ngokusobala umbuso kaStalin ngokuthi uyisimo se-“Soviet Bonapartism,” oseduze kakhulu noMbuso kaNapoleon kunoMkhandlu Wababonisi).

Ukuwohloka Kancane Kancane, Isinyathelo Ngesinyathelo

Lokhu kuwukuhambisana okuyinhloko—ukwehla akusona isenzakalo esisodwa esenzeka ngokuzumayo, kodwa kuwuchungechunge olulandelayo lokuguguleka oluqhutshwa ukunwebeka ngokweqile, ukuphikisana kwangaphakathi, ukucwila ezimpini ezingaxazululeki, ukulahlekelwa ukulawula emaphethelweni, izinguquko ezahluleka, kanye nokuhlakazeka/ukubuyiselwa kokugcina.

Uhlangothi lukaNapoleon (1812 kuya ku-1815)

- 1812: Ukuhlasela okuyinhlekelele kweRussia—i-Grande Armée (amadoda angu-600,000) lachithwa kakhulu yizinkinga zokuphakelwa, ubusika, nokumelana. Kwaba yinguquko eyinhlekelele enkulu; ukulahlekelwa okukhulu kakhulu yisithunzi namandla abantu.
- 1813: Umfelandawonye wakheka ukumelene naye; wanqotshwa eLeipzig (“Impi Yezizwe”)—ukulahlekelwa abangane bakhe baseJalimane nezindawo zakhe; umbuso waqala ukuncipha.

- 1814: Amandla ahlange ahlasele iFrance uqobo; iParis iyawa; uNapoleon uyadela ubukhosi futhi uthunjelwa e-Elba.
- 1815: Ukubuya okufushane (Izinsuku Ezizikhulu), ukunqotshwa kokugcina e-Waterloo; ukudingiselwa unomphela e-St. Helena; ubukhosi bamaBourbon babuyiselwa (ukuhlehla okuphendulayo kwezinto ezazizuzwe yinguquko, nakuba kungazange kube okuphelele—ezinye izinguquko zomthetho nezokuphatha zaqhubeka zikhona).

Uhlangothi lwaseSoviet (iminyaka yawo-1970 kuya ku-1991)

- Ngasekupheleni kwawo-1970 kuya kwawo-1980: Ukuntengantenga komnotho (“zastoi” ngaphansi kukaBrezhnev), ukusilela okungapheli, ukusalele emuva kwezobuchwepheshe, kanye nomjaho wezikhali oyisicefe nowokukhubaza ne-US/NATO—ukuzelula ngokweqile kwesimiso kuqala ukuchitha umnotho ngaphakathi.
- 1979–1989: Impi yase-Afghanistan—“iVietnam” yaseSoviet; isimo esibhibhayo saqeda izinsiza, isimilo, nesithunzi emhlabeni wonke (qaphela ukufana okuyindida: uNapoleon wachithwa eRussia; i-USSR yophela amandla endaweni enzima, emelene ngokuqinile).
- 1985–1989: Izinguquko zikaGorbachev ze-perestroika/glasnost (umzamo “wokusindisa” uhlelo, njengokunye ukulungiswa okwedlule kwesikhathi sikaNapoleon) kunalokho ziveza futhi zisheshe ziqhubekisele phambili ukuphikisana okwakukhona ngaphakathi; amazwe ayengamasathelayithi e-Eastern Bloc ayavukela futhi azikhulule (uDonga lwaseBerlin luyawa ngo-November 9, 1989, imibuso iyawa kulo lonke elika-1989–1990)—ukulahlekelwa “kombuso wangaphandle,” ngokunembile njengokulahlekelwa kukaNapoleon amazwe ayengabambisene naye.
- 1990–1991: Izinkinga zangaphakathi zobuzwe, ama-republic amemezela ubukhosi bawo; umzamo wokuketula umbuso ka-August 1991 owenziwa abaqinile emgqeni wehluleka ngendlela ehlazisayo; uGorbachev uyeka isikhundla ngo-December 25, 1991; i-USSR iyahlakazeka ibe yizizwe eziyi-15. Kulandela ukubuyiselwa kobungxiwankulu (ukwelashwa okushaqisayo kwenkathi ka-Yeltsin, o-oligarch, ukubanjwa kwempahla ngasese)—okufana nokubuyiselwa kwamaBourbon: izingxenywe zesigaba sangaphambi kwenguquko (noma okulingana nazo) ziyabuya, zihoxisa emuva ngokuphelele ubudlelwane bempahla obabumiswe yinguquko kuyilapho zigcina ezinye izinhlobo zokuphatha.

Kokubili, “umbuso” (uHlelo Lwasezweni LwaseFrance lwe-Continental uma kuqhathaniswa nethonya leSoviet Eastern Bloc/COMECON) uhlakazeka usuka ngaphandle ungene ngaphakathi, ukubola kwangaphakathi kushesha ngokwengeziwe, inhlekelele yokugcina yembula ubuze bawo, bese amabutho omphakathi amadala ephinde aziveza (ubukhosi/ubunxiwankulu). I-Bonapartism ifakazela ukuthi ayinakuma isikhathi eside—“iphiramidi emiswe ngephuzu layo,” njengoba uTrotsky akubeka—ngoba isekelwe ekucindezelweni kwesisekelo sentando yeningi senguquko ngesikhathi ivikela (kodwa ihlanekezela) isisekelo sayo somnotho phakathi kwezingcindezi zangaphandle ezinobutha. Ukuwa kweSoviet kwakungekhona “okungazelelwe” uma kubhekwa umbono wesikhathi eside, kodwa kwakuyisiphetho sokubola kwangaphakathi okuqhubekela phambili, njengoba nje nombuso kaNapoleon ungazange unyamalale ngobusuku obubodwa kodwa waguguleka ngokunqotshwa okulandelanayo kwaze kwaba ukubuyiselwa.

Ukuqala nokuphela kweFrance neSoviet Union kuhambisana nobufakazi benkosi u-Uziya noPtolemy. UPtolemy IV Philopator uthola ukunqoba okunqumayo eMpini yaseRaphia (217 BC) emelene nenkosi yasenyakatho (u-Antiochus III), kodwa “akayikwenziwa abe namandla yikho”—wenza ukuthula esikhundleni sokuqhubekisela phambili inzuzo, ubuyela ekunethezekeni nasekuziphakamiseni, bese-ke (ngokombhalo ogcinwe ku-3 Maccabees 1–2) uPtolemy uvakashela iJerusalema ngemva kokunqoba kwakhe. Inhliziyo yakhe isiphakanyisiwe, uzama ukungena eNgcwelengcwele futhi anikele umhlathshelo yena uqobo—isenzo sokuhlwitha igunya nesokudelela uNkulunkulu weqiniso. Ushaywa ngokwahlulela kwasezulwini (ukukhubazeka), uyahlaziswa, bese ephendukela ekushushiseni abantu bakaNkulunkulu. Umbuso wakhe emva kwalokho uba ngowokwehla okuqhubekayo: ukonakala kokuziphatha, izivukela zangaphakathi, nokulahlekelwa ngamandla kuze kube sekufeni kwakhe. Lokhu kuyisibuko esiqondile seNkosi u-Uziya (2 IziKronike 26:16–21) inhliziyo yayo eyaphakanyiswa ngemva kwempumelelo yempi, eyase ingena ethempelini ukuyoshisa impepho (ihlwitha umsebenzi wabapristi) futhi yashaywa ngochoko ebunzini, okwakuyisahlulelo sasobala, esibonakalayo emphakathini. Kusukela lapho u-Uziya wahlala ekwahlukanisweni, enqanyuliwe endlini kaJehova, kwaze kwaba sekufeni—ukubhujiswa okuhamba kancane, okuqhubekayo, kunokuba kube ukubhujiswa okuphuthumayo.

Bobabili bangamakhosi aseningizimu, okubonakaliswa ukuziqhenya kwawo ngokungena ethempelini eJerusalema, kulandelwe ukuphela okuqhubekela phambili nokudlayo kunokubhidlika okusheshayo. Lona ngumfanekiso oyisibonelo wohlobo lwawo wonke “inkosi yaseningizimu” olandelayo.

1798: IFransi Iba YiNkosi YaseNingizimu Ngokomoya

“Ngesikhathi sokuphela” (1798), iFrance engenankolo kuNkulunkulu (amandla ayesanda kubonakalisa izimfanelo zikamoya zaseGibhithe—ukuphika uNkulunkulu obala, njengakuSambulo 11:8) ihlasela inkosi yasenyakatho (uBupapa) ngokuthumba uPapa. UNapoleon ungukubonakaliswa kwamasona kwalokho kuhlasela. IFrance ithwala umqhele waseningizimu ngo-1798, ngoba iphakamisa lowo moya ofanayo wokungakholelwa kuNkulunkulu owawumelwe yiGibhithe lasendulo.

Kodwa njengoba nje uPtolemy engakwazanga “ukwenza okuningi ngangokunokwenzeka ngokunqoba kwakhe,” nesigaba esibukhali seNguquko YaseFulansi asikwazanga ukugcina noma ukuthumela ngokuphelele phesheya izinuzo zaso. Umqhele waseningizimu uyaqhubekela phambili njengoba ifilosofi yokungakholelwa ebukhoneni bukaNkulunkulu ivuthwa futhi ithola izwi elisha likahulumeni.

Izimpawu Zobuholi Obuqhubekela Phambili: uNapoleon kuya kuLenin kuya kuStalin

Laba abathathu abahleliwe ngokungahleliwe; bayiziphetho eziqhubekayo—ngamunye emele isigaba esiqhubekayo endleleni inkosi yaseningizimu eyihambayo ibheke ekuncibilikeni kwayo uqobo kancane kancane. UNapoleon—isibonakaliso sokuqala esikhulu emva kuka-1798. Enqobile

eGibhithe (eningizimu engokoqobo), weqa umngcele (umkhankaso waseRussia ka-1812 waba yinhlekelele eqala uchungechunge lokulahlekelwa) embusweni wakhe osemaphethelweni isinyathelo ngesinyathelo (1813–1814), wehlelwa ukunqotshwa kokugcina (eWaterloo 1815), futhi wadingiswa kabili. UNapoleon umele ukubhujiswa okuqhubekayo, okwenzeka ngezigaba—ngokunembile njengakuPtolemy naku-Uziya.

ULenin wahlwitha umqhele eNguqukwani ka-Okthoba ka-1917. “Ukududula” kwamaBolshevik kuqhubekisela phambili impi yokulwa nohlelo oludala (kuhlanganisa namandla enkolo). Kodwa isigaba sobudlova obukhulu asikwazi ukuzinza; impilo kaLenin uqobo iyabheda kusenesikhathi, futhi uhlelo luqala ukuba ngaphansi kokubusa kwenhlangano yezisebenzi zikahulumeni.

UStalin, umhlanganisi (i-Bonapartism yaseSoviet), “uqandisela” inguquko ibe umbuso wamasosha nowobuphathimandla, ulondoloza izinzuzo eziyisisekelo (umnotho owenziwe owesizwe, okuyisifaniso esiphikisana nobukhosi bezifeudal neKhodi kaNapoleon), kodwa uphendulela amandla ngaphakathi (ukuhlanza) nangaphandle (ukwanda). Nokho inhliziyo iyaziphakamisa ekungakholweni kuNkulunkulu; uhlelo alunakukwazi ngempela “ukwenza ngcono ukunqoba kwalo.” Ukweluleka ngokweqile (i-Afghanistan efana neRussia kaNapoleon), ukuma nse, izinguquko ezehlulekile (i-perestroika kwakuwumzamo wokugcina wokuphelelwa yithemba), ukulahlekelwa amazwe angaphansi kwethonya (1989–90 = ukulahlekelwa “abangane”), bese kuba ukuhlakazeka kokugcina (1991).

Ukuwa kweSoviet Union akuzange kube ngokuzuma—kwaba yinqubo eqhubekayo, njengoba nje umbuso kaNapoleon waguguleka isinyathelo ngesinyathelo nanjengoba nokubusa kukaPtolemy no-Uziya kwabuna ngemva kwesikhathi sabo sokuziqhenya ngethempeli. Inkosi yaseningizimu “engokomoya” (ukungakholelwa kuNkulunkulu ngesimo sobukhosi bukahulumeni) yamukela esayo isigwebo eselulwa isikhathi eside: yembeswa umgodi ngaphakathi, ingasakwazi ukusekela amanga, yashanelwa yanyamalala ekuhambeni okuphikisayo kwenkosi yasenyakatho (ukuvuka kabusha kobuPapa esikhaleni esashiyeka).

Uguquko lwaseFrance (izigaba ezimbili) luyisifanekiso esijwayelekile soGuquko lwaseRussia (uFebhuwari no-Okthoba/amaBolshevik). UbuBonaparte bukaNapoleon nokubhidlika kwabo okuqhubekayo kuyisifanekiso esijwayelekile sokuqiniswa kobuStalin kanye nokubhidlika okuqhubekayo kweSoviet. Konke lokhu kuwukusebenza kwanamuhla komugqa wenkosi yaseningizimu kaDanyeli 11, kusukela ekuhlulekeni kukaPtolemy eRaphia nasekuziphakamiseni kwakhe ethempelini, kudlule esonweni esifanayo sika-Uziya nasekupheleni kwakhe okuhamba kancane, kuye eFrance ngo-1798 nasezizukulwaneni zayo ezingakholelwa ebukhoneni bukaNkulunkulu (inkathi kaLenin–Stalin) ezazingakwazi ukuziqinisa ngokunqoba kwazo.

ULenin, umsunguli onobudlova noma umthathi wamandla (ohambisana nokwenyuka kwamaJacobin/amaBolshevik; isigaba “sokuphusha” sangemva kuka-1917, sifana noBukhosi Bokuqala bukaNapoleon ngemva kweBrumaire). UStalin wayengumqinisi wobuBonaparte (umakhi wombuso wobuSoviet, ukuhlanzwa kwabaphikisi, ukunqoba kweMpi Yezwe II, ukufinyelela esicongweni kweMpi Yomshoshaphansi; inhliziyo yakhe yaphakama ekungakholweni kuNkulunkulu, kodwa engakwazi “ukuqinisa” ngokugcwele ukunqoba

esikhathini eside—ukuzeqisa ukwanda kwamandla kwaqala).

UKhrushchev wayengumholi “wokuncibilika” wangemva kwesiqongo (1953–1964): ugxeke uStalin (Inkulumo Eyimfihlo ka-1956), udalula inkohlakalo ethile, uzama izinguquko ezilinganiselwe, kodwa uyehluleka ukuxazulula ukuphikisana okuhlelekile kohlelo. Lokhu kuhambisana nesigaba “seThermidorian” noma sesigaba sokuqala sokwehla—kuxegiswa umbuso wokwesabisa kuyilapho isakhiwo esiyisisekelo sokungakholelwa kuNkulunkulu sisekhona, nokho udumo luyafiphala (isib., ukuhlazeka kweCuban Missile Crisis ngo-1962 kufanekisela izithiyo ezincane zikaNapoleon ngaphambi kwezinkulu).

UGorbachev wayengumguquli owayesekuphelelwe yithemba (1985–1991) one-perestroika (ukwakha kabusha) kanye ne-glasnost (ukuvuleleka) njengemizamo yokugcina yokuthi “kusindiswe” uhlelo, kodwa kwashesha ukusheshisa ukuwa—ukulahleka kwe-Eastern Bloc (1989 Berlin Wall), nokuvukela kwangaphakathi. Lona ngumaka ocace kakhulu “wesiphetho esiqhubekela phambili”: ufana nezamaNapoleon zokugcina zokulungisa ngaphambi kokuhlasela kuka-1814, noma ukwehla okuqhubekayo kukaPtolemy/Uziya ngemva kokuzidla kwasethempelini. Isivumelwano/umhlangano kaGorbachev wango-1989 noPapa John Paul II (inkosi yasenyakatho) kufanekisela ukunqotshwa okungokomoya—ukungakholelwa kuNkulunkulu kwenkosi yaseningizimu kunikela ekuvukeni kabusha kobupapa.

UYeltsin wayengumuntu wokugcina wokuhlakazwa (kusukela ngo-1991 kuya phambili) owaholela ekumelaneni nokuketulwa kombuso kuka-Agasti 1991, waba ngumongameli waseRussia, waqondisa ukuhlakazeka kwe-USSR (uDisemba 1991), ukwenziwa ngasese kwezomnotho kwe-shock therapy, nokubuyiselwa kobungxiwankulu. Umele ukuphela okunesiyaluyalu kanye “nokubuyiselwa” okuyingxenye kwezingxenye zangaphambi kwenguquko (ubungxiwankulu bama-oligarch, njengokubuya kukaBourbon emva kukaNapoleon). Isigodlo senkosi yaseningizimu siyakhukhuleka, kugcwaliseka uDaniyeli 11:40 wokunqoba ngesivunguvungu kwasenyakatho (ubuPapa ngobudlelwane bokubambisana ne-US).

Ithayipholoji igcizelela ukwahlulelwa okuhlala isikhathi eside, okuyisinyathelo ngesinyathelo, kunokuba kube ukuwa okusheshayo, njengoba nje ukunqoba kukaPtolemy IV eRaphia kwaholela ekuzidleni, ekungeneni ethempelini, ekushayweni nguNkulunkulu, nasekuwohlokeni kancane kancane; ukuhlukaniswa kuka-Uziya ngenxa yesifo sochoko kwaze kwaba sekufeni; kanye nokulahlekelwa kukaNapoleon okwenzeka ngezigaba (eRussia, eLeipzig, eParis, e-Elba, eWaterloo). Ulayini weSoviet ukhomba amandla esiqongo ngaphansi kukaStalin, ukubhoboka kwangaphakathi okuqhubekayo ngesikhathi sokuncibilika kukaKhrushchev okuveza imifantu esimisweni. Khona-ke ukuma kwangenkathi kaBrezhnev bese izinguquko zikaGorbachev kuba yizinto ezisheshisa inqubo; inkathi kaYeltsin iqedela ukususa konke (i-USSR iyahlakazwa, isimo sokuphatha sokungakholelwa kuNkulunkulu siyaphela). “Inhliziyo yaphakama” ibonakala kuwo wonke lo layini (ukudelela kukaNkulunkulu okungakholelwa kuNkulunkulu), kodwa akekho “owenza ukunqoba kwakhe kube yimpumelelo ephela.”

Ukuphela kwamakhosi aseningizimu kuyinqubekelaphambili; ukubhujiswa kukaSathane kwaqala esiphambanweni, futhi ekugcineni uyathunyelwa ekudingisweni iminyaka eyi-1,000, bese efa.

Ngase ngibona ingelosi yehla ivela ezulwini, iphethe ukhiye womgodi ongaphansi ongenamkhawulo neketanga elikhulu esandleni sayo. Yayibamba udrako, leyo nyoka yasendulo, enguDeveli, noSathane, yamfaka izibopho iminyaka eyinkulungwane, yamphonsa emgodini ongaphansi ongenamkhawulo, yamvalela, yabeka uphawu phezu kwakhe, ukuze angabe esedukisa izizwe, kuze kugcwaliseke iminyaka eyinkulungwane; emva kwalokho kumelwe akhululwe isikhashana esincane.

Ngase ngibona izihlalo zobukhosi, bahlala phezu kwazo, banikwa ukwahlulela; ngase ngibona imiphefumulo yalabo abanqunywa amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu, nalabo abangakhulekanga isilo, nesithombe saso, futhi abangamukelanga uphawu lwaso emabunzini abo noma ezandleni zabo; baphila, babusa kanye noKristu iminyaka eyinkulungwane. Kepha abanye abafileyo kabaphindanga baphila kwaze kwaphela iminyaka eyinkulungwane.

Lokhu kungukuvuka kokuqala. Ubusisiwe futhi ungcwele lowo onesabelo ekuvukeni kokuqala; phezu kwalabo ukufa kwesibili akunamandla, kodwa bayakuba ngabapristi bakaNkulunkulu nabakaKristu, futhi bayakubusa kanye naye iminyaka eyinkulungwane.

Kwathi lapho iminyaka eyinkulungwane isiphelile, uSathane uyakukhululwa aphume etilongweni lakhe, futhi uyakuphuma ayodukisa izizwe ezisemagumbini omane omhlaba, uGogi noMagogi, ukuba azibuthele ndawonye empini; inani lazo linjengesihlabathi solwandle. Zase zenyuka zaya phezu kobubanzi bomhlaba, zazungeza ikamu labangcwele nomuzi othandekayo; kwehla umlilo uvela kuNkulunkulu uphuma ezulwini, wabashisa waqeda. Udeveli owabadukisayo waphonswa echibini lomlilo nesibabule, lapho kukhona khona isilo nomprofethi wamanga; bayakuhlushwa imini nobusuku kuze kube phakade naphakade. IsAmbulo 20:1–10.

Sizoqhubeka nokucabangela kwethu ngenkosi yaseningizimu kuDaniyeli ishumi nanye, amavesi ayishumi nanye kuya kweleshumi nanhlanu, esihlokwani esilandelayo.

Umagazini i-The Time of the End washicilelwa ngo-1996, futhi umele isiprofetho esivela encwadini kaDaniyeli esavulwa uphawu ngo-1989. Muva nje lo magazini ufundwe yi-ChatGPT, eyacelwa ukuba ihlole indima ye-Ukraine emlandweni wevesi lamashumi amane njengoba imelelwe kulo magazini. Okulandelayo kungukuhlukaniswa kwalowo magazini obusesidlangalaleni iminyaka engamashumi amathathu. Isiqephu sokuqala esivela emibhalweni ka-Ellen White kulo magazini sithi Testimonies, umqulu 9, 11.

Ukubuka Konke: I-Ukraine Ohlakeni Lwesiprofetho

Ngaphakathi komdwebo wesiprofetho wephephabhuku kaDaniyeli 11:40–45, i-Ukraine ixoxwa maqondana nokuwa kweSoviet Union kanye nomzabalazo phakathi koBupapa (inkosi yasenyakatho) nobukhomanisi obungakholelwa ebukhoneni bukaNkulunkulu (inkosi yaseningizimu). I-Ukraine yethulwa njengenkundla ebalulekile yempi yenkolo neyezombusazwe zomhlaba phakathi nezikhathi zokugcina zezimpi ezimele, ikakhulukazi maqondana neBandla LamaKatolika lase-Ukraine kanye nokugunyazwa kwalo ngokomthetho emva kwamashumi eminyaka okucindezelwa ngaphansi kokubusa kweSoviet.

Lo magazini iveza i-Ukraine njengengxenywe yokugcwaliseka okubanzi kwesiprofetho sikaDaniyeli 11:40, ichaza ukukhukhuleka kususwe inkosi yaseningizimu ngomfelandawonye weVatican–United States. I-Ukraine ivezwa njengobufakazi bokuncipha kobuNkulunkulu-buphiki beSoviet kanye nokuvuka kabusha kwethonya lamaKatolika eMpumalanga Yurophu.

I-Ukraine Empini Ephakathi Kwenkosi Yasenyakatho neNingizimu

Iphephabhuku lifundisa ukuthi inkosi yaseningizimu iwukungakholelwa ebukhoneni bukaNkulunkulu, okwaqala ukubonakaliswa yiFrance (1798) futhi kamuva yiSoviet Russia. Inkosi yasenyakatho inguBupapa, futhi uDaniyeli 11:40 uchaza impi engokomoya eyaqala ngo-1798 futhi yafinyelela esicongweni ngokuwa kweSoviet Union ngo-1989. I-Ukraine ivele kulo mongo njengengxenywe yebhulokhi yaseSoviet ehanjiswa isuswe ekugcwalisekeni kukaDaniyeli 11:40. Lolu shicilelo lukhombisa ukuwa kweSoviet Union njengesinyathelo sokuqala ekwelashweni kwesilonda esibulalayo soBupapa (IsAmbulo 13).

Ukucindezelwa KweBandla LamaKatolika Lase-Ukraine (Imithombo Ecashuniwe)

Lo magazini ihlanganisa ubufakazi bezwe obuphathelene nokushushiswa kwamaKatolika ngaphansi kombuso wamaSoviet.

Kusukela kuyi-Time Magazine, Disemba 4, 1989:

“Ngemva kweMpi Yezwe II, ushushiso olubi nakuba ngokuvamile lwalungachithi igazi eliningi kangako, lwasakazekela e-Ukraine nasebhulokhini entsha yaseSoviet, lwathinta izigidi zamaRoma Katolika namaProthestani kanye nama-Orthodox.”

I-Ukraine ibonwa njengendawo enkulu lapho ubuKatolika bucindezelwa khona ngaphansi kobukhomanisi.

Ukugunyazwa Ngokusemthethweni kweBandla LamaKatolika lase-Ukraine

Okunye okugxilwe kakhulu engxoxweni nge-Ukraine ukwenziwa kusemthethweni kweBandla lamaKatolika lase-Ukraine elase livinjelwe isikhathi eside.

Okuvela ku-Life Magazine, Disemba 1989:

“Sekuqokwe ababhisobhi abasha abathathu bamaKatolika eCzechoslovakia muva nje. Futhi kule nyanga uGorbachev uhlangana noPapa John Paul II ngesikhathi sokuvakasha e-Italy—umhlango wokuqala wobuso nobuso phakathi kwabaholi baseKremlin nabaseVatican. Lezi zingxoxo zingaholela ekwenzeni iSonto lamaKatolika lase-Ukraine, osekuyisikhathi eside livinjelwe, libe semthethweni e-U.S.S.R.”

Kusuka ku-U.S. News & World Report, Disemba 11, 1989:

“Ukuvuselelwa kwenkululeko yezenkolo kulindeleke ukuba kuhlenganise nokususwa kokuvinjelwa okusemthethweni kweSonto lamaKatolika lase-Ukraine elinamalungu ayizigidi

ezinhlanu, elisinde lisebenza ngasese kusukela ngo-1946, lapho uStalin eyala ukuba lihlanganiswe neSonto Lobu-Orthodox LaseRussia. Ukutholela iSonto lase-Ukraine ukuqashelwa ngokomthetho kube yinjongo eyinhloko kapapa.”

Lo magazini ikwethula lokhu njengobufakazi bokuncipha kokulawula kobungakholelwa kuNkulunkulu nokubuyiselwa kwamandla obuKatolika. Lokhu kuhlonzwa njengomphumela oqondile wengcindezi yezobudlelwano bamazwe yeVatican, futhi kufakwa njengengqophamlando ekugcwalisekeni kukaDaniyeli 11:40, njengoba i-Ukraine ibekwa njengesibonelo esibonakalayo sobuPapa obuphinde buthole ithonya ezindaweni ezake zaba ngaphansi kobukhomanisi.

I-Ukraine njengobufakazi bokwanda kobuPapa

Ukuwa kobukhomanisi, hhayi nje njengogquko lwezepolitiki kodwa njengokwehlulwa ngokomoya kokungakholelwa ebukhoneni bukaNkulunkulu, njengokuqhubekela phambili kwePapacy kwezombusazwe zomhlaba, kanye nokuqala kokubuyela kwePapacy ekubuseni umhlaba. I-Ukraine iba yisifundo esiyisibonelo ekuqedweni kokucindezelwa kwenkolo kweSoviet kanye nokunqoba kwamasu kweRoma eMpumalanga Yurophu. Imelela ukuguquka okubonakalayo kusuka ekungakholelweni ebukhoneni bukaNkulunkulu okuphoqelelwe kuya ekubuyiselweni kwegunya lamaKatolika, futhi ukugunyazwa ngokomthetho kweSonto LamaKatolika Lase-Ukraine kuthathwa njengokuqinisekiswa kwesiprofetho sokuthi inkosi yasenyakatho yayikhukhula isuse inkosi yaseningizimu “njengesivunguvungu.”

I-Ukraine Nokulandelana Okubanzi Kwesiprofetho

1. 1798 – Ubupapa buthola inxeba elibulalayo.
2. 1917 – Ukungakholelwa ebukhoneni bukaNkulunkulu kuthuthela eRussia (Inguquko yamaBolshevik).
3. 1989 – I-Soviet Union iyawa.
4. I-Ukraine – iBandla lamaKatolika selisemthethweni.
5. Ubupapa buphinde buthola ithonya lezepolitiki yomhlaba wonke.
6. I-United States ekugcineni iba ngaphansi kwethonya lobuPapa (Daniyeli 11:41).
7. Umhlaba wonke uyalandela (Daniyeli 11:42–43).

I-Ukraine ifanele izigaba 3–4 njengengxenywe yenguquko ephakathi kokungakholelwa kuNkulunkulu kobuSovieti kanye nokubuyiselwa kwethonya loPapa.

Imithombo Esetshenziwe Engxoxweni Yase-Ukraine

- UJeff Pippenger (uhlaka oluyinhloko lwezinkolelo zenkolo)

UMoya Wokuprofetha

- Impikiswano Enkulu
- Imiyalezo Ekhethiwe
- Ubufakazi Ebandleni

Abezindaba Bomhlaba

- i-Time Magazine
- I-Life Magazine
- I-U.S. News & World Report

I-Ukraine kushiwo maqondana nalokhu:

- Ukushushiswa kwamaKatolika ngemva kweMpi Yezwe II
- Ukusinda ngaphansi komhlaba kweSonto LamaKatolika lase-Ukraine
- Ubuxhakaxhaka bukaGorbachev–Vatican
- Ukubuyiselwa ngokomthetho kobuholi besonto lamaKatolika

Isifinyezo Sendima Ye-Ukraine Encwadini Yezindaba

I-Ukraine yayiyinqaba yobuKatolika obucindezelwe ngaphansi kokungakholelwa ebukhoneni bukaNkulunkulu kweSoviet. Ukwenziwa ngokusemthethweni kweBandla LamaKatolika lase-Ukraine kwabonisa ukubuthaka kwenkosi yaseningizimu. Ithonya leVatican e-Ukraine labonakalisa ukuvuka kabusha koBupapa, futhi ukuguquka kwezenkolo e-Ukraine kwasebenza njengobufakazi obuphathekayo bokuthi uDaniyeli 11:40 wayegcwaliseka. Izehlakalo ezazihambisana ne-Ukraine zakha ingxenye yesinyathelo sokuqala ekuphilisweni kwesilonda esibulalayo soBupapa. Ngakho-ke i-Ukraine ayivezwa njengesigameko sezepolitiki esizimele sodwa, kodwa njengophawu lwesiprofetho ngaphakathi kwezinyathelo zokugcina zikaDaniyeli 11.