

# Incwadi kaDaniyeli - Ikhulu Elinamashumi Asixhenxe anesithoba

*Isikhalo Sasezinzulwini Zobumnyama neNdimba Yesiprofeto yaseRoma:  
Ukutyhila Imihla Yokugqibela kwiNcwadi kaDaniyeli*

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Ngoku sikwisiza esingwele, ngokubhekiselele encwadini kaDaniyeli, kuba sifikelele kwiindinyana ezimele isiKhalo saphakathi kobusuku sabalikhulu elinamashumi amane anesine amawaka. Ezi ndinyana zikwachaza nokutywinwa komqondiso wabo baphakanyisiweyo. Ezi zizo iindinyana eziyinxalenye yencwadi kaDaniyeli enxulumene nemihla yokugqibela etyhilwayo, kwaye zimele intetho kaDaniyeli yeSityhilelo sikaYesu Kristu esityhilwayo xa “ixesha lisondele,” kanye phambi kokuba ixesha lovavanyo luvalwe kwindinyana yeshumi elinesithandathu.

YiRoma emisa umbono, njengoko kubonakalisiwe kwivesi yeshumi elinesine yesahluko seshumi elinanye, yaye ngenxa yoko kubalulekile ukuyiqwalasela ngokusondeleyo iRoma njengoko sihamba kwiivesi zeshumi elinanye ukuya kweyeshumi elinesihlanu; kuba apho kungekho “mbono, abantu bayatshabalala,” yaye ukuba aniyi kukholwa kuIsaya isahluko sesixhenxe, iivesi zesibhozo nezesithoba, “aniyi kuqiniseka.”

Uriah Smith ubhekisa kumgaqo wesiprofeto ubuncinane izihlandlo ezine encwadini yakhe ethi, Daniel and the Revelation. Lowo mgaqo uchaza ukuba amandla esiprofeto awachongwa kwisiprofeto ade abe “edityaniswe” nabantu bakaThixo. Isihlandlo sokuqala awusingatha ngaso kuxa enxulumanisa oku nokungeniswa kweBhabheli kubungqina besiprofeto.

“Ngumgaqo ocacileyo wokutolika ukuba sinokulindela ukuba izizwe zikhankanywe esiprofetweni xa sele zinxulumene kangokuba nabantu bakaThixo, de ukukhankanywa kwazo kube yimfuneko ukuze iingxelo zembali engwele ziphelele.” Uriah Smith, Daniel and the Revelation, 46.

Ubuncinane izihlandlo ezithathu ezingakumbi, uSmith ubhekisa kulo mthetho, yaye usalatha “kumanyano” lwamaYuda kuzo zontathu ezo ndawo, kodwa kwesinye isalathiso uchaza loo manyano njengolwazalisekayo ngowama-162 BC, kanti ke kwezinye izalathiso ezimbini uyavumelana nababhali-mbali bale mihla, abachaza ukuzaliseka “komanyano” lwamaYuda neRoma njengokwenzeka ngowama-161 BC.

“Akuyomfuneko ukukhumbuza umfundi ukuba oorhulumente basemhlabeni abangeniswa esiprofetweni de babe ngandlel’ ithile benxulumene nabantu bakaThixo. IRoma yanxulumana namaYuda, abantu bakaThixo ngelo xesha, ngomnqophiso odumileyo wamaYuda, ngowama-161 B.C. 1 Maccabees 8; Antiquities kaJosephus, incwadi 12, isahluko 10, icandelo 6; Prideaux, Umqulu II, iphepha 166. Kodwa kwiminyaka esixhenxe ngaphambi koku, oko kukuthi, ngowama-168 B.C., iRoma yayoyisile iMakedoni, yaza yalenza elo lizwe laba yinxalenye yobukumkani bayo. Ngoko ke iRoma ingeniswa esiprofetweni kanye njengokuba,

iphume kophondo lweMakedoni oloyisiweyo lwenkunzi yebhokhwe, isiya phambili iye kwezinye iintshatsheli zoloyiso kwezinye iicala. Ngenxa yoko yabonakala kumprofeti, okanye kunokuthethwa ngokufanelekileyo ngayo kwesi siprofeto, njengophuma kolunye lweempondo zenkunzi yebhokhwe.” Uriah Smith, Daniel and the Revelation, 175.

Kodwa uSmith ukwathi kwakungo-162 BC.

“Kwaa la mandla laliza kuma naseLizweni eliNgcwele, lize liligqibe. IRoma yadityaniswa nabantu bakaThixo, amaYuda, ngomnqophiso, ngowama-162 phambi kukaKristu, umhla ekuthi kususela kuwo ibe nendawo ebalulekileyo kwikhalenda yesiprofeto. Noko ke, ayizange ifumane ulawulo phezu kwelakwaYuda ngokuloyisa ngokwenene de kwaba ngowama-63 phambi kukaKristu; yaye kwandula ke oko kwenzeka ngolu hlobo lulandelayo.” Uriah Smith, Daniel and the Revelation, 259.

Kwaye ke kwakhona, okwesithathu xa ebhekisa kweso siganeko, uphinda athi 161 BC.

“Emva kokusihla eze neziganeko zobukumkani zehlabathi de kube sekupheleni kweeveki ezingamashumi asixhenxe, umprofeti, kwindinyana 23, usibuyisela emva kwixesha apho amaRoma aqala ukunxulumana ngokuthe ngqo nabantu bakaThixo ngomfelandawonye wamaYuda, ngowama-161 BC; ukusuka apho ke sithotyelwa ezantsi ngomgca othe ngqo weziganeko side sifike ekoyiseni kokugqibela kwebandla, nasekumisweni kobukumkani bukaThixo obungunaphakade. AmaYuda, ecinezulwe kabuhlungu ngokukumkani baseSiriya, athumela abathunywa eRoma, ukuba bacele uncedo lwamaRoma, aze azimanye nawo ‘ngomfelandawonye wobuhlobo nowobudlelane.’ 1 Maccabees 8; Prideaux, II, 234; Josephus’s Antiquities, incwadi 12, isahluko 10, icandelo 6. AmaRoma asiphulaphula isicelo samaYuda, aza awanika ummiselo, obhalwe ngala mazwi:—

“Ummiselo wesigqibo sebhunga ngokubhekisele kumfelandawonye woncedo nobuhlobo nesizwe samaYuda. Akuyi kuvumeleka nakubani na ophantsi kwamaRoma ukuba alwe nesizwe samaYuda, kwanokuba ancede abo benjenjalo, nokuba kungokubathumela ingqolowa, okanye iinqanawa, okanye imali; yaye ukuba kukho naluphi na uhlaselo olwenziwa kumaYuda, amaRoma aya kuwanceda kangangoko anako; kwakhona, ukuba kukho naluphi na uhlaselo olwenziwa kumaRoma, amaYuda aya kuwanceda. Kanti ke ukuba amaYuda anqwenela ukongezelela kulo, okanye asuse okuthile kulo mfelandawonye woncedo, oko kuya kwenziwa ngemvume efanayo yamaRoma. Yaye nakuphi na ukongezelela okuya kwenziwa ngolo hlobo, kuya kuba namandla asemthethweni.’ ‘Esi sigqibo,’ utsho uJosephus, ‘sabhalwa nguEupolemus, unyana kaYohane, nanguJason, unyana kaEleazer, ngelo xesha uYudas wayengumbingeleli omkhulu wesizwe, yaye uSimon, umntakwabo, wayeyinjengele yomkhosi. Kwaye lo yayingumfelandawonye wokuqala amaRoma awawenza namaYuda, yaye waqulunqwa ngolu hlobo.” Uriah Smith, Daniel and the Revelation, 271.

Asingomthwalo wam ukucacisa isizathu sokuba uSmith acaphule u-162 BC, ngaphandle kokucinga kwam ukuba loo nto yayiyimpazamo yokubhala. Ingongoma yam ikukubhekisa kugxininiso alubeka koko akuchaza ngokuthi “ngumgaqo ocacileyo wokutolika wokuba singalindela iintlanga ukuba ziqatshelwe esiprofethweni xa sele zidityaniswe kangangokuba nabantu bakaThixo de ukukhankanywa kwazo kube yimfuneko ukuze iirekhodi zembali engcwele

zipheleliseke.” Xa uSmith egxininisa loo mgaqo, uchaza ukuba iRoma yadityaniswa nabantu bakaThixo “kumnqophiso,” wevesi yamashumi amabini anesithathu ngowe-161 BC, kodwa uSmith uchaza ukuba iRoma iqala ukwaziswa okokuqala kwingxelo yesiprofeto ngowe-200 BC, iminyaka engamashumi amathathu anesithoba ngaphambi kowe-161 BC.

“Ngoku kungeniswa amandla amatsha,—‘abaphangi babantu bakho;’ ngokokoqobo, utsho uBhishophu Newton, ‘abaqhekezi babantu bakho.’ Kude lee emilanjani yeTiber, ubukumkani babuzondla ngeeprojekthi zamabhongo nangezicwangciso ezimnyama. Buncinane bubuthathaka ekuqaleni, bakhula ngokukhawuleza okumangalisayo ngamandla nangobuqhawe, busolula ngobulumko apha naphaya ukuzama ubuchule babo, nokuvavanya ukomelela kwengalo yabo yemfazwe, bada, bakuqonda amandla abo, baphakamisa intloko yabo ngesibindi phakathi kweentlanga zomhlaba, baza babamba ngesandla esingenakoyiswa isikhokelo semicimbi yazo. Ukususela ngoko igama laseRoma limi ephepheni lembali, limiselwe ukuba kangangeminyaka emide lilawule imicimbi yehlabathi, lize lisebenzise impembelelo enkulu phakathi kweentlanga kude kube sekupheleni kwexesha.”

“IRoma yathetha; yaye iSiriya neMakedoni kungekudala zafumanisa ukuba kufika utshintsho phezu kwenkangeleko yephupha lazo. AmaRoma angenelela ngenxa yokumkani oselula waseYiputa, ezimisele ukuba akhuselwe ekutshabalaleni okwakuyilwe nguAntiyokwe noFilipu. Oku kwakungo-200 B.C., yaye kwakungomnye wamangenelelo okuqala abalulekileyo amaRoma kwimicimbi yaseSiriya neYiputa.” Uriah Smith, Daniel and the Revelation, 256.

IRoma iqala ukwaziswa kwingxelo yesiprofeto ngonyaka ka-200 BC, yaye olo lwaziso olukwivesi yeshumi elinesine, lolona lubhekisa eRoma lubaluleke kakhulu kuyo yonke incwadi kaDanyeli, kuba kanye loo vesi ichaza iRoma njengomfuziselo omisela umbono. Isizathu sokuba uSmith akwazi ukugxininisa umthetho onjalo wesiprofeto, aze emva koko acaphule u-161 BC, ngoxa ekwachaza unyaka ka-200 BC njengendawo apho amandla eRoma “aziswa” khona, asiyongxaki endifuna ukuyisombulula. Ukuba ndinombuzo ofuna ukusonjululwa, uya kuba kukuba ingaba loo mthetho njengoko uchazwe nguSmith usemthethweni na okanye akunjalo. Ukuba usemthethweni, ngoko ke ndingaphikisa ngelithi ivesi yeshumi elinesine, imele ukuba inonxulumano namaYuda, olwenzeka ngaphambi komfelandawonye ka-161 BC.

Ndiyaqonda ukuba imbali yeevesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu ichaza imbali yemihla yokugqibela apho iRoma yobupopu izingenelela kwimbali yesiprofeto, yaye ikwenza oko inxulumene neUnited States, abangabantu bakaThixo kuloo mbali. Ngenxa yokuba uYesu ehlala ebonakalisa isiphelo ngesiqalo, unyaka ka-200 BC, xa iRoma yobuhedeni yangena kwimbali, umele ukuba unonxulumano nabantu bakaThixo kuloo mbali. Ngoko ke, ndiyavumelana nomgaqo kaSmith, nokuba akafumananga nxulumano oluthe ngqo phakathi kweRoma namaYuda ngonyaka ka-200 BC.

Lindinyana zeshumi elinanye neshumi elinesibini zichaza uloyiso neziphumo ezalandela iMfazwe yaseRaphia, eyenzeka ngowama-217 BC, phakathi koBukhosi bamaSeleucid, obabukhokelwa nguAntiochus III Magnus, okanye “Omkhulu”, noBukumkani baseYiputa bamaPtolemy, obabukhokelwa nguKumkani uPtolemy IV Philopator. Le mfazwe yenzeka ngexesha lomzabalazo

wolawulo phezu kweCoele-Syria (iSiriya esemazantsi) nePalestina esemazantsi, imimandla eyayiphikiswa phakathi kobukumkani bamaPtolemy nobamaSeleucid. Uloyiso lukaPtolemy IV Philopator eRaphia lwamenza wakwazi ukugcina ulawulo phezu kweCoele-Syria nePalestina esemazantsi okwethutya.

Imfazwe yasePanium, eyenzeka kwiminyaka elishumi elinesixhenxe kamva ngowama-200 BC, ekwabizwa ngokuba yiMfazwe yaseNtaba iPanium okanye iMfazwe yasePanaas, yayiphakathi koBukhosi bamaSeleucid, obabukhokelwa nguKumkani uAntiochus III, noBukumkani baseYiputa bamaPtolemy, obabukhokelwa nguKumkani uPtolemy V.

Kwiminyaka engamashumi amathathu ananye kamva, ngo-167 BC, uVukelo lwamaMaccabee, olwaluluvukelo lwamaYuda ngokuchasene neenzame zoBukhosi bamaSeleucid zokucinezela izenzo zonqulo lwamaYuda nokunyanzelisa inkcubeko yobuHelleni, lwaqala kwidolophu yaseModein, idolophu encinane ekummandla wakwaYuda, kwindawo ngoku eyiSirayeli yanamhla.

Isiganeko ekuthethwa ngaso sasibandakanya umlawuli odume kakubi ongumGrike wamaSeleucid, uAntiochus IV Epiphanes, owayenyanzelise amasiko angqongqo obuHellenistic kubemi bamaYuda, kuquka ukuvalelwa kwemigcobo yonqulo lwamaYuda nokungcoliswa kweTempile eYerusalem. Ngenjongo yokunyanzelisa imimiselo yakhe, uAntiochus wathumela abameli kwiidolophu neelali ezahlukeneyo ukuze banyanzele abemi bamaYuda ukuba bathobele imiyalelo yakhe.

EModein, kwafika omnye wamagosa amaSeleucid ukuze anyanzelise ummiselo wokumkani ngokuyalela abemi abangamaYuda ukuba bathabathe inxaxheba kwizithethe zobuhedeni baze benze amadini koothixo bamaGrike. Umbingeleli ongumYuda osele emdala ogama linguMattathias wala ukuthobela loo myalelo, waza wabulala bobabini umYuda owaphuma ngaphambili ukuze anikele umbingelelo negosa lamaSeleucid. Esi senzo sokungathobeli sikaMattathias nosapho lwakhe saba luphawu lokuqala koVukelo lwamaMaccabee olwaluchasene nolawulo lwamaSeleucid.

UMatatiya noonyana bakhe abahlanu, kuquka uYudas Maccabee, basabela ezintabeni baza baqalisa imfazwe yabanqolobi ngokuchasene nemikhosi yamaSeleucid. Ekugqibeleni imvukelo yakhula ngamandla nangenkxaso, yakhokelela kuthotho loloyiso lomkhosi ngokuchasene namaSeleucid.

Iziganeko zaseModein ngowama-167 BC zaba lixesha elibalulekileyo kakhulu kwimbali yamaYuda, ziphawula ukuqala koVukelo lwamaMaccabee nomzabalazo wenkululeko yonqulo nokuzimela ngokuchasene nolawulo lwabaphambukeli. Ukunikezelwa kwakhona kwetempile yesibini eYerusalem, okuphawula isiganeko sembali esibhiyozelwa ngexesha leHanukkah, kwenzeka ngowama-164 BC, kwiminyaka emithathu ngaphambi “komnqophiso” wevesi yamashumi amabini anesithathu.

Emva kokuyibuyisa iYerusalem neTempile, ooMaccabee bayihlambulula iTempile ekungcolisweni kobuhedeni baza bayibuyisela ekusetyenzisweni kwayo okufanelekileyo konqulo.

Ngokwesithethe, bafumana ingqayi enye kuphela yeoli engcwalisiweyo, eyayanele ukukhanyisa i-menora usuku olunye kuphela. Enyanisweni, abukho ubungqina bembali bamaxesha ayo obukhoyo ngeso siganeko, yaye kwada kwangenkulungwane yesithandathu apho kufunyanwa khona intsomi yamaYuda embhalweni. UDade White uthelekisa ibandla lamaYuda eliwileyo kubuvukeli nebandla lamaKatolika, egxininisa ngokukodwa ukuba omabini la mabandla aseka inkolo phezu kwezithethe namasiko abantu. Njengokuba kunjalo ngemimangaliso emininzi eyayilungisiwe ekwimbali yebandla lobupopu, nentsomi yeoli yosuku olunye eya kuhlala iintsuku ezisibhozo ayinabina bungqina bembali.

Ivesi yeshumi, yesahluko seshumi elinanye sikaDaniyeli, ichaza idabi lokuqala kula madabi mathathu akwivesi yamashumi amane, endandisele ndiwachonge ngaphambili njengamadabi amathathu emfazwe ebandayo, kwananjengemfazwe ezintathu ezenziwa ngabameli. Udade wathandabuza ukuchazwa kwam kweMfazwe yaseUkraine, eyeyesibini kwezi mfazwe zintathu, njengemfazwe ebandayo, kuba njengoko wabonisa ngokuchanekileyo kuye kwabakho ukufa nokutshatyalaliswa okukhulu. Oko bendikuchaza kumanqaku angaphambili njengamadabi amathathu “emfazwe ebandayo”, kwakuchazwe ngaloo ndlela ukuze kuqaqanjiswe umahluko phakathi kwala madabi mathathu neMfazwe zeHlabathi ezintathu ezenzeka ngexesha lembali yerhamncwa lomhlaba lesiTyhilelo seshumi elinesithathu. Ezi mfazwe zintathu ziimfazwe zabameli, yaye nazo ziye zachazwa ngaloo ndlela.

Ndizimisele ukuchonga ezo mfazwe zintathu njenge “mfazwe zintathu zendima yamashumi amane” okanye iimfazwe ezilwelwa ngabameli, ukususela kweli nqanaba ukuya phambili kula manqaku, ukuze kususwe ukungangqinelani kokuchonga imfazwe eshushu njengemfazwe ebandayo. Ngokwenkcazo yam, iimfazwe zintathu zendima yamashumi amane azibandakanyi imfazwe ka-1798, nangona iyinxalenye yendima yamashumi amane, koko zibhekisa kuphela kwiimfazwe zintathu ezisusela kwixesha lesiphelo ngo-1989 kude kuse kumthetho weCawa weCawa wendima yamashumi amane ananye. Ezo mfazwe zintathu zichongwa ngokuchanileyo ngakumbi njengeemfazwe ezilwelwa ngabameli, ezifezekiswa ngaphakathi komxholo wemfazwe phakathi kokumkani wasentla nokumkani wasemzantsi, abathi kwimbali yendima yamashumi amane bamele imfazwe phakathi kobuKatolika (ukumkani wasentla) nobuKomanisi (ukumkani wasemzantsi).

Eyokuqala kwezo mfazwe zintathu ichaza uloyiso lobuKatolika phezu kobuKomanisi ngowe-1989, njengoko ubupopu babudibene nomkhosi wabo omela abanye, omelwa yi-United States, ekutshayeleni kude i-Soviet Union ngowe-1989, nangona iRashiya, intloko (okanye “inqaba”), yahlala imi. Imfazwe yangoku yase-Ukraine kwakhona yidabi eliphakathi kobuKatolika nobuKomanisi, apho ubupopu busebenzisa urhulumente wase-Ukraine njengommeli wabo ngokuchasene neRashiya, kunye nenkxaso yamandla obupopu awayesakuba ngummeli wabo ngaphambili, i-United States, kuquka nayo yonke enye inxalenye yehlabathi laseNtshona elilandela ubuhlalanti behlabathi. Loo mfazwe imelwe kwiindima zeshumi elinanye neleshumi elinesibini, yaye ibonisa ukuba ubuKomanisi (iRashiya) buya koyisa ubuKatolika.

Eyesithathu kwezo mfazwe zintathu zabameli imelwe kwindinyana yeshumi elinesihlanu, njengeMfazwe yasePanium. Imfazwe leyo yayiphakathi kobukumkani bamaPtolemy (ukumkani

wasezantsi) nobukumkani bamaSeleucid (ukumkani wasemantla). Kule mfazwe, umkhosi ongummeli wobuKatolika uphinde waba yi-United States.

Kwimfazwe yokuqala ngowe-1989, umkhosi wommeli wophondo lweRiphabhlikhi lwe-United States wasetyenziswa ngupopu ukuwisela phantsi isakhiwo sezopolitiko se-Soviet Union, ngoxa kwashiywa kunjengoko kusese ngokupheleleyo intloko yaso (iRashiya). Kwimfazwe yesibini, eyimfazwe yaseUkraine, umkhosi wommeli wamaNazi uyoyiswa yiRashiya. Kwimfazwe yesithathu i-United States, umkhosi wommeli wopopu, iphinda yoyise ukumkani wasemazantsi.

Imfazwe ezintathu zithwala uphawu luka-“Nyaniso”, yaye imfazwe yokuqala neyokugqibela ziqhutywa ngumkhosi ongummeli wloyiso waseUnited States. Kwimfazwe yokuqala intloko kakumkani wasezantsi yashiywa ingonakaliswanga, yaye kwimfazwe yesithathu umkhosi ongummeli waseUnited States uba yintloko kakumkani wasezantsi. Umkhosi wesibini ongummeli wawukwangumkhosi ongummeli wobupopu kwiMfazwe Yehlabathi YesiBini. Kuzo zombini ezo meko umkhosi ongummeli wobuNazi wawoyiswa yaye uya koyiswa. Ubupopu buboyisa ngokupheleleyo bonke ubutshaba balo ngaphambi kwendima yeshumi elinesithandathu, xa umanyano oluphindwe kathathu luphunyezwa.

“UPtolemy [Putin] wayengenabo ubulumko bokusebenzisa kakuhle uloyiso lwakhe. Ukuba wayelandelise impumelelo yakhe, ngokuqinisekileyo ngewayebe yinkosi yobukumkani bonke buka-Antiochus; kodwa ekwaneleni kwakhe ukwenza izoyikiso nje ezimbalwa nezigrogriso ezimbalwa, wenza uxolo ukuze akwazi ukuzinikela ekonwabeni okungaphazanyiswayo nokungalawulwayo kweminqweno yakhe yoburhalarhume. Ngaloo ndlela, akuba ezoyisile iintshaba zakhe, woyiswa zizono zakhe, yaye, elibele igama elikhulu awayenokulimisela, wachitha ixesha lakhe ekutyeni nasekuseleni nasebuhenyukazini.

“Intliziyo yakhe yaphakanyiswa yimpumelelo yakhe, kodwa wayekude nokuba omelezwe yiyo; kuba ukusetyenziswa okungekho luzukweni akwenzayo ngayo kwabangel’ ukuba kanye abantu bakhe bamvukele.” Uriah Smith, Daniel and the Revelation, 254.

Ubungqina besibini bokuba uloyiso lukaPutin luphawula isiphelo sakhe, bukho kukumkani wakwaYuda wobukumkani basemzantsi, uUziya, owathi intliziyo yakhe nayo yaphakanyiswa luloyiso lwakhe emfazweni, yaza emva koko, njengangoPtolemy, yafuna ukwenza umsebenzi wababingeleli engcweleni, yaza yabethwa liqhenqa, yaza yasuswa kwangoko emandleni. Uloyiso lukaPutin emfazweni yaseUkraine luphawula ukuqala kwesiphelo sakhe njengokumkani wasemzantsi (ukumkani wokungakholelwa kuThixo). Isiphelo sakhe sabonakaliswa kwangaphambili sisiqalo sokumkani wasemzantsi wesiprofeto sevesi yamashumi amane (iFransi), esachaza uvukelo olwagungqisa ubunkokeli, njengoko kwenzeka ngoPtolemy. Isiphelo sikaPutin saphinda saboniswa ngesiphelo seSoviet Union, apho inkokeli (uGorbachev) yachitha iSoviet Union, yaza kwangoko yamkela umsebenzi kwiZizwe eziManyeneyo, umqondiso wehlabathi lonke wemihla yokugqibela wokungakholelwa kuThixo, ukumkani wasemzantsi. Emva koloyiso lukaPutin eUkraine, ukwabonakaliswa kwangaphambili nguNapoleon eWaterloo, nokuthinjwa okulandela oko; kwanomkumkani uUziya, neqhenqa lakhe, nokugxothwa okulandela oko, kwakunye nesiphelo sikaPtolemy sokunxila kunye nesiphelo seSoviet Union ngo-1989.

Imfazwe yasePanium yenzeka ngowama-200 BC, yaye kwangolo nyaka kanye iRoma yangenelela ngokuvulekileyo kwimbali. Ukungeniswa kwayo kwingxelo yesiprofeto kwandulela ukoyiswa kweYerusalem okuboniswe kwindima yeshumi elinesithandathu, nokwazalisekiswa ngowama-63 BC, ngexesha eyabhengeza ngalo ukuba yayingumkhuseli wokumkani ongumntwana eYiputa. Kwidabi lesithathu lendima yamashumi amane, elibandakanya ookumkani basemntla nabasemzantsi, upopu uya kuphinda azingenise kwimbali, ezenza umkhuseli weRashiya. Kwangelo xesha uSeleucus, kumfuziselo, wamoyisa uPtolemy edabini lasePanium, ngaloo ndlela echaza ukuba iUnited States, umkhosi omele upopu kwiidabi zokuqala nezokugqibela zendima yamashumi amane, iyoyisa “iYiputa” (ukumkani wasemzantsi).

Ngonyaka ka-200 BC, sifumana ngokomfuziselo upopu, njengohenyukazi waseTire eqalisa ukucula iingoma zakhe zohenyuzo ngaphambi komanyano oluphindwe kathathu kumthetho weCawa wevesi yeshumi elinesithandathu. Kwangaxeshanye iUnited States iyoyisa iUnited Nations, ngaloo ndlela iqinisa isikhundla sayo njengokumkani oyintloko wookumkani abalishumi. Zonke iintshukumo zomanyano oluphindwe kathathu ezizalisekiswa kumthetho weCawa, ziqiniswe ngaphambi kwevesi yeshumi elinesithandathu.

Ubume bezopolitiko bamandla enamba, njengoko bumelwe yiZizwe eziManyeneyo, buyavumelana, kwindima yeshumi elinesithandathu, ukunikezela ubume bazo bezopolitiko kwirhamncwa, kodwa ngaphambi kokuba kwenziwe oko ubupopu boyisa inkolo yenamba. Ubuhedeni bumele ukuphinde bususwe. UbuProtestanti basuswa ngexesha leminyaka kaReagan, kwidabi lokuqala lendima yamashumi amane, yaye ngexesha likamongameli wokugqibela weRiphabhlikhi inkolo yenamba nayo iya kubekwa phantsi kwenkolo yobuKatolika, njengoko kwakunjalo ngonyaka ka-508. Inkqubo yokususa naluphi na uxhathiso lwenkolo kubupopu obuzakubekwa etroneni yaqala kwiminyaka kaReagan, yaye iphela kwiminyaka kaTrump. Uxhathiso lobuProtestanti obuwexukileyo nxamnye nobuKatolika lwasuswa kwidabi lokuqala lendima yamashumi amane, yaye uxhathiso lwemimoya luya kususwa kwidabi lokugqibela lendima yamashumi amane.

Kwakwelo dlalwano luyinkimbinkimbi lweziganeko zoluntu, ubuProtestanti obuwileyo emvukweni kufuneka buzimise njengogunya lwenkolo nolwepolitiki phezu kookumkani abalishumi beSityhilelo isahluko seshumi elinesixhenxe. Ngaloo ndlela, iMfazwe yasePanium ibonisa ixesha apho iUnited States yoyisa iUnited Nations, kanye phambi komthetho weCawa wendinyana yeshumi elinesithandathu.

Ngumgaqo omiselweyo wesiprofeto ukuba inamba, irhamncwa, nomprofeti wobuxoki ngamnye unempawu zawo ezikhethekileyo zesiprofeto. Enye yezo mpawu zesiprofeto kukuba irhamncwa (ubuKatolika) lisoloko libekwe ngokwesiprofeto kwisixeko saseRoma. UMprofeti wobuxoki usoloko ebekwe ngokwesiprofeto eUnited States. Kodwa ngenamba, uphawu lwendawo apho inamba ibekwe khona ngokwesiprofeto kukuba isoloko ihamba. Inamba yaqala ezulwini, yaza yeza eMyezweni wase-Eden, yaye ekugqibeleni inamba ibekwe eYiputa.

Thetha, uthi, Itsho iNkosi uYehova ukuthi; Yabona, ndichasene nawe, Faro ukumkani waseYiputa, inamba enkulu elele phakathi kwemilambo yayo, ethi, Umlambo wam ngowam,

yaye ndizenzele wona. Hezekile 29:3.

Indawo yomprofeti yenamba iyashukuma. Ngexesha likaYohane, isihlalo senamba, esimele itrone yayo, sachongwa njengokuba sisePergamo.

Bhala kwisithunywa sebandla lasePergamo uthi; Itsho le nto yena unekrele elibukhali, elintlangothi-mbini; Ndiyayazi imisebenzi yakho, nendawo ohlala kuyo, apho itrone kaSathana ikhona; kodwa ubambebele nkqi egameni lam, akwalikhanyela ukholo lwam, nakuloo mihla uAntipasi wayelingqina lam elithembekileyo, owabulawayo phakathi kwenu, apho ahlala khona uSathana. ISityhilelo 2:12, 13.

Umkhwa waseRoma yobuhedeni wawukukuzisa zonke izithixo zabahedeni ababeza kudibana nazo bazibuyisele kwisixeko saseRoma, baze bazimele eTempileni yePantheon. Kungenxa yoko le nto uDanyeli ebhala esithi “indawo yengcwele yakhe yabhukuqwa.” Indawo yengcwele yaseRoma yobuhedeni yayisisixeko saseRoma, esabhukuqwayo nguConstantine ngonyaka ka-330, kodwa ingcwele eyayikuRoma yayiyiTempile yePantheon, uPan-Theon ethetha ukuthi, “itempile yabo bonke oothixo”. AmaRoma asusa indawo yesihlalo sikaSathana ayisa eTempileni yePantheon esuka ePergamos. USister White usazisa ukuba iRoma yobuhedeni yiyo inamba.

“Ngoko ke, nangona inamba, ngokuyintloko, imele uSathana, ikwangumfuziselo, ngokwesibini, weRoma yobuhedeni.” The Great Controversy, 439.

IRoma yobuhedeni yahlulwa yaba ziintlanga ezilishumi, yaye iFransi yaba ngukumkani wasezantsi xa yazisa ukungakholelwa kuThixo kwaseYiputa ngexesha loQhushululu lwaseFransi. Ngo-1917, inamba yayisele isukile eFransi yaya eRashiya. Ivesi yeshumi imela u-1989, yaye iivesi zeshumi elinanye nezeshumi elinesibini zimele iimfazwe “zomda” (iRafiya neUkraine), yaye imfazwe yasePanium imele inyathelo lesithathu ubupopu abalifezayo njengoko buqinisekisa umanyano oluphindwe kathathu kwivesi yeshumi elinesithandathu. Imele imbali efihlakeleyo yevesi yamashumi amane.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

Ke kaloku uYesu akufika emideni yaseKesareya Filipi [Panium], wababuza abafundi bakhe, esithi, Bathini na abantu ukuba ndinguye, mna Nyana woMntu? Baza bona bathi, Abanye bathi unguYohane umBhaptizi; abanye bathi unguEliya; abanye ke bathi unguYeremiya, okanye omnye wabaprofeti. Wathi kubo, Ke nina nithi ndingubani na? Waphendula uSimon Petros wathi, Wena unguKristu, uNyana kaThixo ophilileyo. UYesu waphendula wathi kuye, Unoyolo wena, Simon Barjona; ngokuba inyama negazi akukutyhilelanga oko, koko nguBawo osemazulwini am. Nam ke ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango elabafuleyo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye oko uthe wakubopha emhlabeni, kuya kubotshwa amazulwini; noko uthe wakukhulula emhlabeni, kuya kukhululwa amazulwini. Wandula ke wabayala abafundi bakhe ukuba mabangaxeleli namnye umntu ukuba unguYesu uKristu. Ukususela ngelo xesha waqalisa uYesu ukubonisa abafundi bakhe ukuba umelwe kukuba aye eYerusalem, eve ubunzima obuninzi kubadala nababingeleli abakhulu nababhali, abulawe, aze avuswe ngomhla wesithathu. Mateyu 16:13–21.

