

Incwadi kaDaniyeli — Inombolo Ikhulu elinamashumi asibhozo

*Umdibano Wesiprofeto weRoma, amaMaccabee, namaXesha anamhlanje:
Isifundo kwiMibono kaDaniyeli*

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U-Uriah Smith wabhala wathi, “iRoma yanxulumana nabantu bakaThixo, amaYuda, ngomnqophiso, ngowama-162 BC.” Uninzi lwababhali-mbali bale mihla luphawula lo mhla njengowama-161 BC, yaye uSmith ngokwakhe ubhekisa kabini kowama-161 BC kwakwelo ncwadi inye. Inqikelelo yam yeyokuba esi sibhekiso sowama-162 BC, yimpazamo yokuchwetheza.

“Ngeendinyana 23 no-24 siziswa kweli cala lomnqophiso phakathi kwamaYuda namaRoma, ngowama-161 BC, ukuya kwixesha apho iRoma yayisele ifumene ubukhosi behlabathi lonke.”
Uriah Smith, Daniel and the Revelation, 273.

Iindinyana zeshumi elinanye neshumi elinesibini zichaza uloyiso neziphumo zasemva kweMfazwe yaseRafiya, eyenzeka ngowama-217 BC, phakathi koBukhosi bamaSeleucid, obabukhokelelwa nguAntiochus III Omkhulu, noBukumkani baseYiputa bamaPtolemy, obabukhokelelwa nguKumkani uPtolemy IV Philopator.

Imfazwe yasePanium, eyenzeka kwiminyaka elishumi elinesixhenxe kamva ngowama-200 BC, yaphinda yaba phakathi kobukumkani bamaSeleucid nobukumkani bamaPtolemy.

Uvukelo lwamaMaccabean lwaqala ngowe-167 BC, yaye lwaluluvukelo lwamaYuda ngokuchasene neenzame zoBukhosi bamaSeleucid zokucinezela izenzo zonqulo lwamaYuda nokunyanzelisa inkcubeko yamaGrike.

Ukunikezelwa kwakhona kweTempile Yesibini eYerusalem, okuphawula isiganeko sembali esibhiyozelwa ngexesha leHanukkah, kwenzeka ngonyaka ka-164 BC, kwiminyaka emithathu ngaphambi “komnqophiso” wevesi yamashumi amabini anesithathu. Esi siganeko salandela iphulo lemfazwe elaphumelela lamaMaccabee ngokuchasene nemikhosi yoBukhosi lwamaSeleucid, eyayikhokelwa nguAntiochus IV Epiphanes odume kakubi, owayeyingcolisile iTempile waza wenza izenzo zonqulo zamaYuda zaba zingekho semthethweni. UAntiochus IV Epiphanes wasweleka kungekudala emva koloyiso olukhunjulwa yiHanukkah, yaye oko kuphawula ukuhla kwamandla amaSiriya ukususela kuloo ndawo ukuya phambili kwimbali.

Ngowama-200 BC, (okwakukwangexesha leMfazwe yasePanium), iRoma, okokuqala, yazingenisa kwimbali yesiprofeto kaDaniyeli isahluko seshumi elinanye. Kukho umqondiso omisela umbono. Impembelelo yawo enenjongo kuloo mbali ichaza umsebenzi kaIzebhele, umqondiso webandla elitsala imitya lisemva kwezigcawu. UIzebhele wayekhayeni eSamariya xa umyeni wakhe uAhabhi wayebukele abaprofeti bakhe bebulawa nguEliya. UHerodiya wayengekho

emthendelekweni wokuzalwa kukaHerode, apho intombi yakhe uSalome yahenda uHerode. Kwimbali yaseUnited States, upopu, omelwe lihenyukazi laseTire, uyalityalwa, kude kube sekupheleni kweminyaka engamashumi asixhenxe engumqondiso. Emva koko uqala ukucula iingoma zakhe zenkohliso kookumkani bomhlaba. Unyaka ka-200 BC ungumfuziselo wexesha aqalisa ngalo ukuculela ookumkani ngokuphandle ngemihla yokugqibela, kanye phambi komthetho weCawa ondelayo ukufika, njengoko umelwe kwindima yeshumi elinesithandathu.

Phambi “komfelandawonye” yamaYuda ngo-161 BC ukuya ku-158 BC, amaMaccabee aphinda angwalisa itempile, njengoko kukhunjulwa nguHanukkah ngo-164 BC. Emva koko, kwiminyaka emithathu kamva, esesemzabalazweni oqhubekayo namaSiriya, amaYuda amaMaccabee acela inkxaso eRoma. “Komfelandawonye” neRoma eyathi ke ngoko yasekwa iba luvavanyo lwesiprofeto kubafundi bakaThixo besiprofeto bemihla yokugqibela.

Imbali ichonga u-161 BC njengexesha apho “umnqophiso” wenziwa khona, kodwa oovulindlela bayichonga loo mbali njenge-u-158 BC. Ngaba uMiller wayenyanisile, okanye ngaba ababhali-mbali banamhlanje banenyaniso? UMiller wongeza iminyaka engamakhulu amathandathu anamashumi amathandathu anesithandathu (666) kunyaka ka-158 BC, waza wafikelela kunyaka ka-508, xa “okwemihla ngemihla” kwasuswayo. Nokuba ungaphanda kangakanani na, kuya kuba nzima kakhulu, ukuba akusosona isenzo singenakwenzeka, ukufumana inkxaso yembali ka-158 BC njengomnqophiso phakathi kwamaYuda namaRoma.

Ivesi yeshumi elinesithandathu ngumthetho weCawa, kodwa ngaphambi kwelo bali iRoma iyangena kwimbali ukuze imise umbono ngonyaka ka-200 BC. Uvukelo lwamaMaccabee lwaqala eModein ngo-167 BC, yaye ekugqibeleni baphinda bayanikezela itempile ngo-164 BC. Emva koko, ukusuka ku-161 BC ukuya ku-158 BC, amaYuda angena emnqophisweni namandla aseRoma. U-161 BC ukuya ku-158 BC umele ixesha elalifuneka ukuze kumiswe “umfelandawonye.” Olu luvo luchaza “umfelandawonye” ngokuvumelana nobungqina beembali, kwanakwitshathi eyayikhokelwe sisandla seNkosi yaye engafanele kuguqulwa.

Ababhali-mbali basazisa ukuba inkqubo yokuthethathethana ngeminqophiso phakathi kweentlanga zakudala ezinjengoYuda neRoma ngenkulungwane yesibini phambi kukaKristu, yayahluka ngokuxhomekeka kwiimeko ezithile, imigaqo yobudlelane bezopolitiko, namandla obudlelwane ababandakanyekayo. Ngokwesiqhelo, le nkqubo yayiqala xa elinye iqela livakalisa umnqweno walo wokuseka umnqophiso okanye umanyano nelinye. Kwimeko kaYuda neRoma, uYuda nguye owaqalisa unxibelelwano neRoma ngenjongo yokuphakamisa umanyano olusesikweni.

Iindlela zonzakuzaku zaziya kusetyenziswa ekudluliseleni eso siphakamiso nasekuqaliseni uthethathethwano. Oku kwakumele kubandakanye ukuthunyelwa koonozakuzaku okanye kwabathunywa eRoma ukuze badibane neenkokeli zayo okanye nabameli bayo. Akuba uthethathethwano luqalile, omabini amacala ayeza kuxoxa ngemiqathango yesivumelwano esicitywayo. Oku kwakunokubandakanya uthotho lweentlanganiso, ukutshintshiselana ngemiyalezo yozakuzo, yaye mhlawumbi nokubandakanyeka kwabaphakathi okanye kwabalamlu ukuze baququzelele iingxoxo. Ngexesha lothethathethwano, icala ngalinye laliya kuqwalasela imiqathango ecetyiswe lelinye yaye lisenokunikezela ngeziphakamiso eziphikisayo okanye lifune

izilungiso kwimiqathango ethile. Le nkqubo yayinokubandakanya ukuqwalasela ngononophelo, ukubonisana nabacebisi, nokuhlolwa kweenzuzo ezinokubakho kunye neengxaki ezinokubakho zesivumelwano esicetywayo.

Ukuba omabini amacala afikelele kwisivumelwano ngemimiselo yesivumelwano, kwakuya kulungiswa uxwebhu olusemthethweni oluchaza imimiselo nemiqathango ekuvunyelwene ngayo ngamacala omabini. Emva koko isivumelwano sasinokufuna ukuqinisekiswa ngabasemagunyeni abafanelekileyo besizwe ngasinye. Kwimeko yaseRoma, oku kusenokuba kwakubandakanya ukuvunywa yiNdlu yeeNgwevu okanye ngamanye amabhunga olawulo. Ngokufanayo, kwaYuda, kusenokwenzeka ukuba isivumelwano sasifuna ukuvunywa bubunkokeli bayo okanye libhunga layo lolawulo. Sakuba siqinisekisiwe, isivumelwano sasiya kuphunyezwa, yaye omabini amacala ayelindeleke ukuba abambebele kwimimiselo yaso. Oku kusenokuba kwakubandakanya iintlobo ngeentlobo zentsebenziswano, izivumelwano zokukhuselana, ubudlelwane borhwebo, okanye ezinye iindlela zonxibelelwano lozakuzo ezichazwe kwisivumelwano.

Kwinkulungwane yesibini phambi kukaKristu, ukuhamba ukusuka kwaYuda (okukummandla osepuma woLwandle lweMeditera) usiya eRoma (eseMbindi weItali) bekuya kuba lilinge elinzima nelitya ixesha elide, ngakumbi xa kuqwalaselwa imida yeendlela zokuhamba zamandulo. Umgama ophakathi kwaYuda neRoma umi malunga neekhilomitha ezili-1 500 ukuya kwezi-2 000 (iimayile ezingama-930 ukuya kwezi-1 240), kuxhomekeka kwindlela ethile ethathiweyo. Ukuhamba ngolwandle kwakusoloko kukhawuleza ngakumbi kwaye kusebenza ngempumelelo kunokuhamba ngomhlaba kumaxesha amandulo, kodwa ukuhamba ngolwandle kwakuxhomekeke kwimimoya eyayikho ngelo xesha. Ukuhamba ngenqanawa ukusuka kwizibuko lakwaYuda ukuya kwizibuko laseItali (njenge-Ostia, izibuko laseRoma) kwakunokuthatha iiveki ezininzi, kuxhomekeka kwizinto ezinjengemeko yomoya, imisinga yolwandle, nohlobo lwenqanawa esetyenzisiweyo.

Ukuhamba ngomhlaba ukusuka kwaYuda ukuya eRoma kwakunokuba kucithe ngakumbi kwaye kube nzima ngakumbi. Abahambi babeya kufuneka banqumle kwiindidi ngeendidi zemimandla, kuquka iintaba, iintili, nemilambo, baze bajamelane nemiqobo enjengabaphangi nemimandla enobutshaba. Kuqikelelwa ukuba ukuhamba ngeenyawo okanye ngenqwelo etsalwa ngamahashe kwakunokuthabatha iinyanga ezininzi. Ixesha lohambo lalinokuthi lichatshazelwe nangeminye imiba, efana nemeko yeendlela, ukufumaneka kweendawo zokuhlala nezokuphumla, kwakunye nesidingo sokuphumla nokuzixhobisa kwakhona endleleni.

Xa amaYuda akwaMaccabean ayefuna umnqophiso neRoma, ngewayefanele ukuthumela oonozakuzaku eRoma. Zakuba ezo zithunywa zamkelwe ngabasemagunyeni baseRoma, ngekwakuba nexesha lothethathethwano. Ngokwengcamango yembali, kuba kungekho ngxelo ichanileyo ikhoyo, xa umnqophiso wawusele uqinisekisiwe ngokusesikweni, ngekwakufuneka ubuyiselwe kwaYuda ukuze uqinisekisiwe, yaye kusenokwenzeka ukuba emva koko ngekwafuneka ubuyiselwe eRoma ukuze kuqinisekisiwe ukwamkelwa kwawo ngamaYuda. Kunzima phantse akunakwenzeka ukukholelwa ukuba inkqubo yokusekwa komanyano ngelo xesha ngeyenziwe kwisithuba sonyaka omnye, ngoko ke ukuqonda ukuba “umnqophiso” umele inkqubo esusela ku-161 BC ukuya ku-158 BC kuhambelana neminye imiqolo yesiprofeto echaza imbali ekhokelela

kumthetho weCawa wevesi yeshumi elinesithandathu.

“Umnqophiso” bonke ababhali bembali abavumelana ngawo ukuba waqalwa ngamaYuda amaMaccabean, waqala kwaYuda ngowama-161 BC. Injongo yayikukuba amaYuda afuna inkxaso ngokuchasene namaSiriya awayesilwa nawo ukususela oko kwaqalayo uvukelo lwawo ngowama-167 BC. Olu vukelo lwavuselelwa yimizamo kaMattathias, umbingeleli ongumYuda, noonyana bakhe abahlanu, ngakumbi uJudas Maccabee, yokuchasa imigaqo-nkqubo yokwenza amaGrike eyayinyanzeliswa ngumlawuli wamaSeleucid uAntiochus IV Epiphanes. Le migaqo-nkqubo yayiquka iinzame zokucinezela izenzo zonqulo zamaYuda nokunyanzela ukwamkelwa kwamasiko neenkolelo zamaGrike.

Umququzeleli wovukelo yayisisiganeko esenzeka kwilali yaseModein, apho uMattathias wala ukuthobela ummiselo wokunikela idini kuthixo wamaGrike. “Modein” lisusela kwigama lesiHebhere elithi “modi’a,” elithetha ukuthi “ukuvakalisa” okanye “ukuchasa.” Ekuchaseni kwakhe, uMattathias wabulala umYuda owawile elukholweni nowayesele eza kwenza umbingelelo lowo, yaye yena noonyana bakhe babalekela ezintabeni, ngaloo ndlela beqalisa iphulo lemfazwe yabanqolobi nxamnye nemikhosi yamaSeleucid. Uvukelo lwamaMaccabean lwaqhubeka iminyaka eliqela, ebudeni bayo amaMaccabean athabatha inxaxheba kwiimfazwe ezininzi nxamnye namaSeleucid nabamanyene nawo. Nangona ayengaphantsi kakhulu ngenani nangempahla yemfazwe, amaMaccabean aphumelela uloyiso oluninzi olubalulekileyo.

Ubukumkani bamaSeleucid babuzama ukunyanzelisa inkolo yamaGrike kumaYuda, yaye amaGrike amele ii-globalist zemihla yokugqibela. Inkolo yabo ibonakaliswa kuloo woke-ism ngoku inyanzeliswa phezu kwe-United States nehlabathi, yimikhosi ye-globalist yenkqubo yeebhanki, amajelo eendaba aphambili, amaziko emfundo, kwanokudilizwa kokwahluka kweentlanga ngokunyanzeliswa kokufuduswa kwabaphambukeli abangekho mthethweni. Xa uAntiochus Epiphanes wayenyanzelisa inkolo yamaGrike kumaYuda, kwakukho amaYuda ayesebenzisana nemizamo yakhe. AmaMaccabee amele udidi olunye lwamaYuda awexukileyo, awayechasa inkolo yamaGrike, kodwa kwakukho nolunye udidi lwamaYuda awexukileyo olwaluxhasa umsebenzi wokunyanzelisa inkolo yamaGrike.

Ivesi yeshumi elinesithandathu ngumthetho weCawe oqhubayo ukuza kungekudala, kunye nomanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki. Loo mbali yandulelwa ziivesi zeshumi elinesithathu ukuya kweshumi elinesihlanu, apho iimfazwe ezintathu zevesi yamashumi amane zenzeka ukusuka kwivesi yeshumi (1989), iivesi zeshumi elinanye neshumi elinesibini (imfazwe yaseUkraine), kunye neMfazwe yasePanium. Imfazwe yasePanium imele imfazwe apho irhamncwa lomhlaba elineempondo ezimbini loyisa iifilosofi zonqulo nezopolitiko zeeglobalist.

Kulo mlo umongameli wokugqibela waseUnited States umele ukujongana neziphumo zempumelelo kaPutin nokudilika okwalandelayo okuboniswa kwiindima zeshumi elinanye neshumi elinesibini. Uya kwenza umanyano neNATO, okanye neZizwe eziManyeneyo, ukuze kusonjululwe iziphumo ezivela ekudilikeni kweRashiya, yaye ngaphakathi kwimbali yaloo manyano uya kubandakanya iZizwe eziManyeneyo kwiMfazwe yasePanium. Idabi lesithathu

lendima yamashumi amane liya kufana nedabi lokuqala lendima yamashumi amane. Njengoko iSoviet Union yadilikayo phantsi kwamandla ezoqoqosho nawomkhosi eUnited States, ii-globalists zeZizwe eziManyeneyo ziya kunyanzelwa ukuba ziphinde “perestroika”, eliyinxalenye ephambili yemizamo kaGorbachev yokuhlaziya iSoviet Union, nangona ekugqibeleni ezo nzame zaba negalelo ekuqhawukeni kwenkqubo yaseSoviet nasekuchithakaleni kokugqibela kweSoviet Union.

Imfazwe yesithathu ibonakaliswa yimfazwe yokuqala, yaye ngoxinzelelo lwezoqoqosho nolwasemkhosini uTrump, njengoko emelwe nguReagan, uya kunyanzela iZizwe eziManyeneyo ukuba zingene “perestroika,” okuthetha ukuhlalwa ngokutsha okanye uhlaziyo. Oko kuhlelwa ngokutsha kuya kubeka iUnited States phezu kwentloko yenkqubo yookumkani abalishumi, eyiyo iZizwe eziManyeneyo. Kule mfazwe ubupopu buya kuthi ke buzazise embalini, bubanga ukuba bungumkhuseli wenkqubo leyo uTrump aya kuthi ngelo xesha ayoyisa.

Kwelo mbali yembali inye, uTrump uya kujamelana neMfazwe Yamakhaya yangaphakathi aya kunyanzelwa ukuba ayisingathe, kanye njengoko uAbraham Lincoln wanyanzelwayo ukuba ayisingathe. IMfazwe Yamakhaya iya kuba phakathi kwamaqela amabini aphikisayo, awexukileyo, ngaphakathi kwe-United States. Elinye iqela limelwe ngabo bamkele inkolo nefilosofi ye-woke-ism, abangama-globalists aqhubela phambili kuwo omabini amaqela ezopolitiko. Elinye iqela (iMAGA-ism) lithi lingamaProtestanti enyani, nangona balahlekelwa seso sambatho ngo-1844.

Iqela likaMongameli limelwe yi-MAGA-ism, yaye lisekelwe kwibango elilahlekisayo lokuxhasa ubuProtestanti bokwenene noMgaqo-siseko. Ibango le-Woke-ism yinkolo yoMama woMhlaba, i-New Age, nenkolelo yokuba uMgaqo-siseko usebenza ngokweemeko ezikhoyo zemilinganiselo yoluntu, kungekhona ngokweengcamango zakudala zooTata abaSungulayo.

UMattathias (uTrump) uya kuphelisa iinzame zamaDemokhrasi ehlabathi-jikelele anenkqubela-phambili ngaphakathi eUnited States njengoko zimelwe luvukelo olwaqala eModein ngowe-167 BC. Emva koko uTrump uya kuphinda imbali yowe-164 BC, xa amaMaccabee ayinikela kwakhona itempile, njengoko kukhunjulwa ngokugcinwa kweHanukkah. Emva koko, ngexesha elimelwe ukusukela kowe-161 BC ukuya kowe-158 BC, uTrump uya kuqalisa uxinzelelo lokugqibela lokumisa umfanekiso wobupopu, ongumfanekiso ochonga ulwalamano olungekho mthethweni phakathi kwamandla enkolo namandla ezopolitiko. Ngowe-158 BC umnqophiso uya kumiselwa njengoko umthetho weCawa oza kufika kungekudala wesahluko seshumi elinesithandathu unyanzeliswa.

UDaniyeli ishumi elinanye kuqala uchaza indlela iRoma eyathabatha ngayo ulawulo ngokwezopolitiko, aze ke uDaniyeli aphinde aze andise kwaloo mbali inye ngomgca ochaza indlela iRoma eyaphatha ngayo abantu bakaThixo kwakwelo bali linye. Ukusuka kwindinyana yeshumi elinesithandathu kude kuse kwindinyana yeshumi elinesithoba kuboniswa imiqobo emithathu eyayimi endleleni yokuba iRoma yobuhedeni ithabathe ulawulo lwehlabathi. Kwindinyana yeshumi elinesithandathu, iSiriya yoyiswa yiRoma yobuhedeni ngowama-65 BC, yaza ke iYuda yoyiswa nguPompey ngowama-63 BC. Indinyana yeshumi elinesithandathu ichaza ixesha iRoma eyayiza kuma ngalo ezweni elizukileyo, yaye ngokwenjenjalo ifanekisela umthetho

weCawe wangeCawa wendinyana yamashumi amane ananye yeso sahluko sinye.

Kubalulekile ukuqaphela ukuba imbali yokoyiswa yenzeke ngo-63 BC [ehambelana no-1863], phakathi kweMfazwe yamakhaya eyayiqhutywa ngaphakathi eYerusalem. U-Uriah Smith wathi, “Ekubuyeni kukaPompey kuhambo lwakhe lokulwa noMithridates, ukumkani wasePontus, abo babini babekhuphisana, uHyrchanus noAristobulus, babebambene ngamandla ngenxa yesithsaba sakwaYuda.”

Amagama athi “Hyrchanus” no “Aristobulus” omabini anemvelaphi yesiGrike yaye anentsingiselo yembali, ngakumbi kumxholo wembali yamaYuda ngexesha lamaHellenistic nobukhosi bamaHasmonean. “Hyrchanus” livela kwigama lesiGrike elithi “Hurkanos,” ekusenokwenzeka ukuba lona lavela kwigama elithi “hurkan,” elithetha “ingcuka” ngolwimi lwasePersi. UHyrchanus wayeligama elalithwalwa ngabalawuli abaliqela bamaHasmonean. “Aristobulus” lithetha “umcebisi ogqwesileyo” okanye “umeluleki ongcono kunabo bonke.” UAristobulus wayelinye igama elalithwalwa ngabalawuli abaliqela bamaHasmonean. Omabini la magama, “Hyrchanus” no “Aristobulus,” anxulunyaniswa nabantu ababalulekileyo kwembali yamaYuda ngexesha lamaHasmonean. Babengabalawuli ababe neendima ezibalulekileyo kulawulo nasekwandisweni koBukumkani bamaHasmonean eYudeya. Inzala engokuprofeto nabameli boBukumkani bamaHasmonean ngexesha likaKristu yayingabaFarisi.

Xa uPompey wayeyisa iYerusalem, amaqela amabini ezopolitiko omabini alanda imvelaphi yawo ukuya kwixesha lovukelo olumelwe yiModein ngowe-167 BC. Akuba uPompey etsalelekile kolo vukelo, wagqiba kwelokuba ayithathe iYerusalem, kwaye iqela lezopolitiko lika-Aristobulus lagqiba kwelokuba limchase; kodwa iqela likaHyrchanus lagqiba kwelokuba livulele uPompey amasango. Wandula ke uPompey waqalisa ukuhlaselela iYerusalem, yaye kwiinyanga ezintathu kamva iYerusalem yaba phantsi kolawulo lweRoma ngonaphakade.

Ngendima yeshumi elinesithoba iYiputa, umqobo wesithathu nowokugqibela, yathatyathwa yiRoma. Kwandula ke kwindima yamashumi amabini ukuzalwa kukaKristu kuchongwe njengoko uDaniyeli eqalisa ukubeka phambili indlela iRoma eya kuqhubana ngayo nabantu bakaThixo kuloo mbali. Kwindima yamashumi amabini ananye nakweyamashumi amabini anesibini uKristu uyabethelelwa emnqamlezweni. Kwindima yamashumi amabini anesithathu, umnqophiso owaqalayo ngowama-161 BC ukuya kowama-158 BC, uchongwa ngoko nangoko emva kweendima ezichaza umnqamlezo apho amaYuda awawexukileyo avakalisa ukuba “akanakumkani, ngaphandle koKesare.” Umgca wamaYuda awawexukileyo, amelwe ngabaMaccabee, awayechasile ukungena kwefilosofi yenkolo yamaGrike, aza ngokwenjenjalo enza ubudlelane obungcwele ngokungekho mthethweni neRoma, ulandela indima echonga imbali yomnqamlezo, apho isiqhamo sobudlelane bawo obungcwele ngokungekho mthethweni sabonakaliswa ngokupheleleyo.

IShekinah ayizange ibuyele etempileni eyakhiwa emva kweminyaka engamashumi asixhenxe yokuthinjwa. Ubungqina bokugqibela besiprofeto, obabuvakaliswa nguMalaki, banikwa malunga naphakathi kwenkulungwane yesihlanu phambi kukaKristu. Kwakungekho kubakho bubukho bukaThixo obubonakalayo, kwanobungqina besiprofeto, kangangamakhulu eminyaka ngaphambi

kokuba amaMaccabees aphakame achasene nefuthe lamaGrike elalijolise kwihlabathi lonke. Ekuqaleni kovukelo lwawo, afezekisa kanye loo mvukelo eyayizanywe nguPtolemy noKumkani u-Uziya, xa bobabini abo kumkani babefuna ukuzalisekisa indima yobupristi nokunikela umnikelo etempileni.

UYonatan Apphus (okwabizwa nangokuthi nguYonatan Maccabeus) wayengomnye woonyana bakaMatatiya, owaqalisa uVukelo lwakwaMaccabeus, yaye wadlala indima ebalulekileyo ekukhokeleni imvukelo yamaYuda nxamnye noBukhosi bamaSeleucid. Emva kokufa komntakwabo uYuda Maccabee edabini, uYonatan wathabatha ubunkokeli bemikhosi yakwaMaccabeus. Ukongezelela kubunkokeli bakhe bezomkhosi nezopolitiko, uYonatan wathabatha nendima yombingeleli omkhulu, ekhonza njengenkokeli yokomoya yabantu bamaYuda. Indima ephindwe kabini kaYonatan njengenkokeli nanjengombingeleli omkhulu yaphawula inkqubela ebalulekileyo kwimbali yamaYuda, kuba yadibanisa igunya lezopolitiko nelonqulo phakathi kolawulo lwakwaHasmonean. Ubunkokeli bakhe banceda ukomeleza ukuzimela kwamaYuda nokumisela ulawulo lwakwaHasmonean kwaYuda.

Kanye kanye isono awazama ukusenza uPtolemy emva koloyiso lwaseRaphia sazalisekiswa kanye ekuqaleni kovukelo lwamaMaccabee. Yayisesona sono sinye esachaswa ngababingeleli ngexesha lokumkani uUziya, kodwa ukhuseleko olwavakaliswayo ngamaMaccabee lweenkonzo zetempile kaThixo lwalulubonakaliso olulahlekisayo noluvukelayo lomanyano lwebandla norhulumente, yaye, ngenxa yoko, lufuzisela uvukelo lobuProtestanti obuwileyo obuthi ngoku buhlanganisana ukuxhasa uTrump ngokuchasene nokungenela kwe-woke-ism yobuzwe behlabathi kaBiden.

IBhayibhile ifundisa ukuba niya kubazi ngeziqhamo zabo, yaye abaFarisi ngexesha likaKristu babeyintsalela yokugqibela yobukhosi bamaHasmoneya obaqala ngoMattathias. UMattathias, novukelo awaluvusayo, lwavelisa iziqhamo zobuFarisi, njengoko kunjalo nakumaProtestanti awexukileyo axhasa ingcamango ethi “Make America Great Again”. IMelika yayinkulu xa uMgaqo-siseko wawuqondwa njengogcina ibandla norhulumente behlukanisiwe omnye komnye, kodwa kummangaliso wobuxoki omelwe luloyiso olukhunjulwa ngumthendeleko weHanukkah, intshukumo yomthetho weCawa iya kuphumela elubala.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kude kube ngoku abo baye bazisa iinyaniso zomyalezo wengelosi yesithathu baye bathathwa rhoqo njengabavusi-bungozi nje. Iingxelo zabo zokuba ukunganyamezelani ngokwenkolo kuya kulawula eUnited States, zokuba ibandla norhulumente baya kumanyana ukuze batshutshise abo bagcina imithetho kaThixo, ziye zabhengezwa njengezingenasiseko nezingenangqondo. Kuye kwabhengezwa ngokuqiniseka ukuba eli lizwe alinakuze libe yenye into ngaphandle koko belikuko—umkhuseli wenkululeko yonqulo. Kodwa njengoko umbandela wokunyanzeliswa kokugcinwa kweCawa uvuselelwa ngokubanzi, isiganeko ekudala sithandatyuzwa singakholelwa kuso sibonakala sisondelela, yaye umyalezo wesithathu uya kuvelisa impembelelo ebengenako ukuba nayo ngaphambili.

“Kuzo zonke izizukulwana uThixo uthumele izicaka zaKhe ukuba zohlwaye isono, kokubini ehlabathini nasebandleni. Kodwa abantu banqwenela ukuthethelelwa izinto ezimnandi kubo,

yaye inyaniso ecocekileyo, engenazihombiso, ayamkeleki. Abahlaziyi abaninzi, ekungeneni kwabo emsebenzini wabo, bazimisela ukusebenzisa ubulumko obukhulu ekuhlaseleni izono zebandla nezelizwe. Babenethemba lokuba, ngomzekelo wobomi obucocekileyo bobuKristu, baya kubakhokelela abantu babuyele kwiimfundiso zeBhayibhile. Kodwa uMoya kaThixo wehlela phezu kwabo njengoko wehlela kuEliya, emshukumisela ukuba ahlwaye izono zokumkani okhohlakeleyo nabantu abawileyo elukholweni; abakwazanga ukuzibamba ekushumayeleni amazwi acacileyo eBhayibhile—Imfundiso ababe bezamathidala ukuziveza. Batyhalwa ukuba ngenzondelelo bavakalise inyaniso nengozi eyayisongela imiphefumlo. Amazwi awawanikwa yiNkosi bawathetha, bengenaloyiko lweziphumo, yaye abantu banyanzeleka ukuba basive isilumkiso.”

“Ngoko ke isigidimi sengelosi yesithathu siya kuvakaliswa. Xa kufika ixesha lokuba sinikelwe ngamandla amakhulu kunawo onke, iNkosi iya kusebenza ngezixhobo ezithobekileyo, ikhokela iingqondo zabo bazinikezela enkonzweni yaYo. Abasebenzi baya kulungiselelwa ngakumbi kukuthanjiswa koMoya waYo kunokuba balungiselelwe luqeqesho lwamaziko emfundo yobunzululwazi bezoncwadi. Amadoda okholo nawomthandazo aya kunyanzelwa ukuba aphume enenzondelelo engcwele, evakalisa amazwi awanikwa nguThixo. Izono zaseBhabheli ziya kubhencwa. Iziphumo ezoyikekayo zokunyanzeliswa kwezikhumbuzo zecawa ngegunya likarhulumente, ukungenelela kwemimoya, inkqubela efihlakeleyo kodwa ekhawulezayo yamandla obupopu—zonke ezi zinto ziya kutyhilwa. Ngezi zilumkiso zindilisekileyo abantu baya kuvuswa. Amawaka ngamawaka aya kuphulaphula angazange eve amazwi anjengala. Ngokumangaliswa aya kuva ubungqina bokuba iBhabheli yicawa, iwe ngenxa yeziphoso nezono zayo, ngenxa yokwala kwayo inyaniso eyathunyelwa kuyo ivela ezulwini. Xa abantu besiya kubafundisi babo bangaphambili benombuzo onomdla omkhulu, Ziyinyaniso na ezi zinto? abalungiseleli baya kuxela iintsomi, baprofete izinto ezigudileyo, ukuze bathomalalise uloyiko lwabo baze bathulise isazela esivusiweyo. Kodwa ekubeni abaninzi bengavumi ukwaneliseka ligunya labantu lodwa, befuna ecacileyo ethi, ‘Utsho uYehova,’ ulungiselelo oluthandwayo ngabantu, njengabaFarisi bamandulo, luzaliswe ngumsindo ngenxa yokuba igunya lalo libuzwa, luya kusigxeka esi sigidimi njengesisuka kuSathana, luvuse izihlwele ezithanda isono ukuba zibatshabhise zize zibashutshise abo basivakalisayo.”

“Njengoko impikiswano isanda iye kwimimandla emitsha, yaye iingqondo zabantu zibhekiswa emthethweni kaThixo onyhashiweyo, uSathana uyaxhalaba aze avuke asebenze. Amandla ahamba nomyalezo aya kubaphambanisa ngakumbi abo bawuchasayo. Abefundisi baya kwenza iinzame eziphantse zibe ngaphezu kwamandla oluntu ukuze bavalele ukukhanya kude, hleze kukhanye phezu kwemihlambi yabo. Ngazo zonke iindlela abanako ukuzisebenzisa baya kuzama ukucinezela ingxoxo yale mibuzo ibaluleke kangaka. Ibandla libhena kwingalo enamandla yolawulo lwaseburhulumenteni, yaye, kulo msebenzi, amaKatolika namaProtestanti ayamanyana. Njengoko intshukumo yokunyanzeliswa kweCawa iba nesibindi ngakumbi kwaye igqibe ngakumbi, umthetho uya kusetyenziswa nxamnye nabagcini bemithetho kaThixo. Baya kusongelwa ngeentlawulo zemali nangentolongo, yaye abanye baya kunikwa izikhundla zempembelelo, neminye imivuzo neenzuzo, njengezinto zokubarhwebeshela ukuba balulahle ukholo lwabo. Kodwa impendulo yabo engaguqukiyo ithi: ‘Siboniseni eLizwini likaThixo impazamo yethu’—sisibongozo esinye eso esenziwa

nguLuther phantsi kweemeko ezifanayo. Abo baziswa phambi kweenkundla benza ukukhuselwa okuqinileyo kwenyaniso, yaye abanye kwabo babavayo bakhokelwa ekuthatheni indawo yabo yokugcina yonke imithetho kaThixo. Ngale ndlela ukukhanya kuya kuziswa phambi kwamawaka abantu ebebengenakuzazi kwanto ezi nyaniso.” The Great Controversy, 605, 606.