

Panium - Inani Lesine

Umnqophiso

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Kwimbali yasePanium kwabunjwa umnqophiso phakathi kuka-Antiochus Magnus noFilipu waseMakedoni. Idabi laqhutywa ngokuthe ngqo ngu-Antiochus nxamnye nomntwana uPtolemy V, yaye uFilipu wanegalelo ngengqiqo yokuba imfazwe yakhe kwezinye iindawo zobukumkani yathintela eminye imikhosi ekubeni ize kunceda ukumkani womntwana waseYiputa. Oku kuthetha ukuba uPutin, ukumkani wokugqibela wasezantsi—ofuziselwe ngukumkani womntwana waseYiputa (umntwana ethetha isizukulwana sokugqibela ngokwesiprofeto)—uyoyiswa nguTrump omelwe ngu-Antiochus Magnus owoyisa uPtolemy V ePanium kwananjengoko noReagan wayoyisa i-USSR ngowe-1989.

UFilipu uthetha ukuthi “umthandi wamahashe,” yaye “amahashe” afuzisela omabini amandla omkhosi namandla ezoqoqosho. Amahashe atsala iinqwelo zokulwa yaye akhwelwa ngamajoni, yaye amahashe akwahambisa impahla ayise emarikeneni. “Amahashe” aluphawu “Iweenqwelo zokulwa, iinqanawa nabakhweli-mahashe,” nto leyo eluphawu oluyintloko lwe-United States kubudlelane bayo bobummeli nokumkani wasemntla njengoko kubekiwe kwindima yamashumi amane.

Umhlakani kaTrump uneentlobo-mqondiso ezimbini kuFilipu waseMakedoni nakuHerode Filipu uTetrarki. Nokuba nguHerode Filipu okanye nguFilipu waseMakedoni, olu phawu luchaza lowo uthanda amandla alunikiweyo nguKesare okanye nguAntiyokusi, ngokulandelelana. UFilipu uthanda amahashe, yaye omnye uFilipu wayevela eMakedoni, eyayibambe indima esembindini neyesiseko ebukumkanini buka-Aleksandire Omkhulu.

Yayilizwe lakhe, ubukumkani awalizuz’ kuyise, uFilipu II, nendawo yokutsibela yobukumkani bakhe obukhulu. Ise kumntla weGrisi, iMakedoniya yayahlukile njengombindi wezopolitiko nowomkhosi apho wazalelwa khona uAlesandire (ePella, ngo-356 BC) waza wakhuliselwa khona, yaye yanikela ngezibonelelo zokuqala, ngamandla abantu, nangolwakhiwo lombutho olwathi lwavuselela uloyiso lwakhe. Ngokomongo wayo, iMakedoniya yayiyinucleus yobukumkani buka-Alesandire—indawo yalo yokuqala, injini yalo yomkhosi, nommandla owawuzinzisa isazisi sakhe njengokumkani waseMakedoniya, kwanaxa ubukumkani bakhe babusanda kakhulu ngaphaya kwemida yawo.

IMakedoni imele ummandla wasemantla wobukumkani buka-Aleksandire obahlulwe kane. Ngaloo ndlela, omnye uFilipu nguTetrareka, okuthetha “inxalenye yesine,” yaye omnye uFilipu “sisinye kwisihlanu” semimoya emine yobukumkani bangaphambili buka-Aleksandire.

UHerode umele lowo usalayo umnqophiso. UEsawu, umnombo wegazi okhokelela kuHerode, walilahla ilungelo lakhe lobuzibulo. Kwasekuqaleni kwembali yabantu abanyuliweyo bomnqophiso, uEsawu uba ngumfuziselo wabo bawalayo umnqophiso awafela ukuwuqinisekisa

uKristu. Kanye ngelo xesha uThixo wayeza kwandisa abantu bakhe abanyuliweyo bomnqophiso babe zizizwe ezilishumi elinambini, uEsawu wavukela. Ekupheleni kukaSirayeli wamandulo, xa emnqamlezweni amaYuda avakalisa ukuba ayengenaye “omnye ukumkani ngaphandle koKesare,” isizwe samaYuda saba ngumfuziselo wokugqibela wento eyayifanekiswe nguEsawu ekuqaleni. Umthi wosapho lukaHerode wenziwe ngumnombo wegazi likaEsawu nowamaYuda, umnombo wegazi owafuziselwa ngumophuli womnqophiso ovukelayo ekuqaleni nangabantu bomnqophiso abavukelayo ekupheleni.

uHerode Omkhulu wanyanzelisa iirhafu ezazisa uYosefu noMariya eBethlehem, yaye omnye woonyana bakhe abathathu, uHerode Antipase unyana kaHerode Omkhulu, walawula ngexesha lomnqamlezo. Ixesha lobomi bukaKristu ukususela ekuzalweni kwaKhe kuse ekufeni kwaKhe limelwe ngokomfuziselo yintsapho kaHerode, ngaloo ndlela lichonga loo mbali njengexesha lokutyelwa kwabantu abanyuliweyo, ukutyelwa amaYuda, ngokubanzi, angazange alubone.

UHerode Omkhulu wabulala abantwana ngenxa yokuzalwa kukaYesu, ngaloo ndlela ephinda imbali yokuzalwa kukaMoses xa iYiputa yayibulala abantwana. Ukubulawa kokuqala kwabantwana kwakulilinge lokubulala lowo ukhethiweyo wayelindelwe, yaye ukubulawa kokugqibela kwabantwana kwakhona kwakulilinge lokubulala lowo ukhethiweyo wayelindelwe. Iwaka elikhulu elinamashumi amane anesine amawaka licula ingoma kaMoses neYeMvana, yaye ngokwesiprofeto “ingoma” imela amava. Iwaka elikhulu elinamashumi amane anesine amawaka liphila kwixesha elinamava afanayo. Omnye waloo mizekeliso wafika ngoJanuwari 22, 1973 ngomgwebo weNkundla ePhakamileyo owavumela ukukhutshwa kwezisu eUnited States of America. Kule minyaka engamashumi amane anesithoba eyalandelayo, malunga nezigidi ezingama-66 zabantu ababengabaviwa abanokwenzeka ukuba babe phakathi kwewaka elikhulu elinamashumi amane anesine amawaka babulawa ngokukhutshwa kwezisu okugunyaziswe ngurhulumente womanyano.

Amandla afuzisela ukomelela komkhosi:

Irhamncwa endayibonayo yayinjengehlosi, neenyawo zayo zazinje ngeenyawo zebhere, nomlomo wayo wawunjengomlomo wengonyama; inamba yalinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

Inamba, enguRoma yobuhedeni, yanika upopu izinto ezintathu, oko kukuthi, “amandla ayo, nesihlalo sayo, negunya elikhulu.” Kwisahluko seshumi elinesibini i-USA, irhamncwa lomhlaba, limelwe njengelisebenzisa onke “amandla” erhamncwa eliphambi kwalo. Noko ke igama elithi “amandla” kwivesi yesibini ligama lesiGrike elahlukileyo kunelo liguqulelwe ngokuthi “amandla” kwivesi yeshumi elinesibini. Kwivesi yesibini “amandla” ngu-G1722: lithetha phambi kobuso buka (ngokwenyani okanye ngokomfuziselo): ebukhoneni (embonweni) buka.

Igama elithi “power” kwivesi yeshumi elinesibini ligama lesiGrike elahlukileyo.

Yaye iwasebenzisa onke amandla erhamba lokuqala phambi kwalo, alenze ihlabathi nabo bahlala kulo balinqule irhamncwa lokuqala, elalipholiswe inxeba lalo lokufa. ISityhilelo 13:12.

Igama elithi “power” G1832 apha lithetha, (ngokwengqiqo yokuba nakho); ilungelo elikhethekileyo, oko kukuthi, impembelelo enikelweyo: igunya, ulawulo lwendawo, inkululeko, amandla, ilungelo, ukomelela. Igama elithi “power” kwindima yeshumi elinesibini lichaza ukuba irhamncwa lomhlaba ligunya elinikelweyo lerhamncwa lolwandle—i-USA ngummeli osebenzela egameni lerhamncwa lolwandle. I-USA isebenzisa lonke igunya elinikelweyo lerhamncwa lokuqala. Kwindima yesibini iRoma yobuhedeni yanika oopopu izinto ezintathu. UClovis wanika oopopu amandla akhe omkhosi nawowezoqoqosho ngowama-496 kwiDabi laseTolbiac. UConstantine wanikela “isihlalo” sobukumkani ngowama-330, yaye uJustinian wachaza upopu njengomlungisi wabaqhekeki nentloko yeecawa ngommiselo ngowama-533. UClovis ngowama-496 ngumfuziselo kaReagan ngowe-1989. UReagan ngumfuziselo kaTrump.

NgokukaGregory waseTours (owabhala phantse inkulungwane kamva), uClovis wayesoyiswa edabini yaye, ekuphelelweni lithemba, wabiza kuThixo wamaKatolika ukuba amncede. Umfazi wakhe, uClotilde, wayeyinkosazana engumBurgundi engumKatolika eyayimkhuthaza ukuba aguquke ashiye ubuhedeni. UClovis wenza isibhambathiso sokuba, ukuba angaphumelela, wayeya kwamkela ubuKatolika. Imeko yaguquka—nokuba kungenxa yokungenelela kukaThixo okanye icebo lomkhosi—aza uClovis waboyisa ama-Alemanni, wabulala ukumkani wawo waza wawachithachitha amabutho awo. Enyanisekile kwisibhambathiso sakhe, waguqukela kubuKatolika waza wabhaptizwa, ngokwesithethe oku kubekwa kuSuku lweKrisimesi ngowama-496 eReims nguBhishophu uRemigius (St. Remi).

Ukuguquka kwakhe kwaphawula inguquko enkulu, kwenza uClovis waba ngukumkani wokuqala ongumKatolika phakathi kwabalawuli bamaJamani (ngokwahlukileyo kumaVisigoth okanye kumaOstrogoth angamaKristu angama-Ariya). Oku kwadibanisa amaFranks neBandla laseRoma, kwamzuzela inkxaso kubemi bamaGallo-Roman nakubupopu. Ubhaptizo lukaClovis ludla ngokuthathwa njengokuzalwa okungumfuziselo “kweFransi” njengesizwe esingamaKatolika, olwahlula kwezinye izikumkani zobuqaba ezazibambebele kubuAriya okanye kubuhedeni. Ngenxa yesi sizathu, ubuKatolika bubhekisa kwiFransi ngokuba “lizibulo leBandla lamaKatolika,” kwanom “yintombi enkulu yeBandla lamaKatolika.”

Xa uClovis waba ligunya lokuqala elimele ubupopu ngowe-496, wayengumfuziselo kaReagan owaba ligunya elimele lona ngowe-1989. Kwimbali kaReagan nopopu John Paul II kwabunjwa umanyano oluyimfihlo ngenjongo yokuwisa ukumkani wasezantsi. Ukususela ngowe-1798 kuse kwafika umthetho weCawa, ihenyukazi laseTire lifihlakele, yaye lelona henyukazi linye elilanda imvelaphi yalo libuyele eMakedoni, obona bucumkani basemantla. Ungukumkani wasemantla, efihlakele ngokwesiprofeto, kodwa esaqhubeka esithi akanakusilela.

Upopu ukwamele nabo “abashiya umnqophiso,” abathi, nangona ngokwesiprofeto befihlakele kuyo yonke loo mfazwe mithathu yabameli; ekugqibeleni baya kubonakala kwimbali yeDabi lasePanium. Kwinguquko esuka eRoma yoBukhosi isiwe eRoma yobupopu, uDaniyeli uchaza ixesha apho iRoma yobuhedeni yayifika ekupheleni kwexesha layo njengobukumkani besine besiprofeto seBhayibhile.

Ngokuba iinqanawa zaseKittim ziya kuza zimelane naye; ngoko ke uya kubandezeleka, abuye umva, aze abe nomsindo nxamnye nomnqophiso ongcwele; uya kwenjenjalo ke; ewe, uya kubuya, aze abe nonxulumano nabo bawushiyayo umnqophiso ongcwele. Daniyeli 11:30.

Kwivesi elithi “abo bayishiyayo umnqophiso ongcwele” kubhekiswa kwiCawe yamaKatolika. Abo bayishiyayo umnqophiso ongcwele yicawe kaPergamo kaYohane uMtyhili, leyo yayikukuyekelela, neya kuthi ngokukaPawulos kubekho ukuwa kwayo kude kuvele umntu wesono. UbuKatolika ngabo baye bawushiya umnqophiso, njengoko kubonakaliswa luhlaselo olwaziswa nxamnye neLizwi likaThixo, kwanangeSabatha yosuku lwesixhenxe, ezo zinto zombini ezafakwa phantsi kohlaselo oluqhubekayo ukususela kwixesha likaKonstantine ukuya phambili. Ngaphambili kwisahluko seshumi elinanye, “umnqophiso” nawo uyakhankanywa.

Intliziyi zookumkani aba zimbini ziya kuba kukwenza ububi, yaye baya kuthetha ubuxoki etafileni inye; kodwa oko akuyi kuphumelela, kuba ukuphela kuseza ngexesha elimisiweyo. Wosuka abuyele ezweni lakhe enobutyebi obuninzi; intliziyi yakhe iya kuba nxamnye nomnqophiso ongcwele; uya kwenza izinto ezinkulu, aze abuyele ezweni lakhe. Ngexesha elimisiweyo uya kubuya, aye ngasemzantsi; kodwa akuyi kuba njengakuqala, okanye njengasemva koko. Daniyeli 11:27–29.

Kwezi ndinyana “uye” ubuyela ezweni lakhe, aze kamva abuyele kwakhona ezweni lakhe. Ezi kubuya zimbini zimela uloyiso olubini olwalandelwa emva koko “kukubuya” koloyiso oluya esixekweni saseRoma. Olokuqala yayiliDabi laseActium ngowama-31 BC nxamnye noAntony noCleopatra, yaye olwesibini lwalandela emva kokutshatyalaliswa kweYerusalem ngowama-70 AD. “Ixesha elimisiweyo” kwezi ndinyana ngumnyaka wama-330, obonisa isiphelo “sexesha” lesiprofeto sendinyana yamashumi amabini anesine elilingana neminyaka engamakhulu amathathu anamashumi amathandathu.

Ookumkani ababini abathetha ubuxoki etafileni inye benza oko ngaphambi “kwexesha elimisiweyo,” “ngokuba isiphelo sisaya kuba ngexesha elimisiweyo.” Umbuzo ofanele ukuqwalaselwa ngulo: le ndinyana ithetha ukuthini xa isithi, “Wandule ke abuyele elizweni lakhe enobutyebi obuninzi”? Ingaba ithetha ukuthi ngexesha elimisiweyo, wandule ke abuyele; okanye ithetha ukuthi, kwakuba aba babini bethethe ubuxoki etafileni, wandule ke abuyele, yaye ngenxa yoko ukubuyela kwakhe kungaphambi kwexesha elimisiweyo.

Uriah Smith uchaza ezi zimbuyelo zimbini njengezo zango-31 BC no-70 AD, nto leyo emele imbali engaphambi konyaka wama-330, elilixesha elimisiweyo. USmith ukwabonisa ukuba “ukubuya” okukhankanywe kwindima yama-29 kusemva ko-330, nokuba akuphumelelanga njengoko kwaba njalo ngeembuyelo ezalandela iimfazwe zase-Actium naseYerusalem. Oko kuthetha ukuba ngaphambi kwexesha elimisiweyo kukho intlanganiso apho kuthethwa ubuxoki, nelandelwa ngomnye wookumkani ababebexoka ebuyela nobutyebi obukhulu, othi ke emva koko achase umnqophiso ongcwele, enze izenzo ezinkulu, aze abuye ngonyaka wama-330, olilixesha elimisiweyo.

Emva koko uhlasela umzantsi, kodwa oko kuya kuba kungafani neMfazwe yaseActium okanye ukutshatyalaliswa kweYerusalem. Imbali ka-70 AD kwezi ndinyana ibonisa ukuphela kwabantu

bakaThixo abanyuliweyo bomnqophiso njengoko bemelwe “ngumnqophiso ongcewele” kwesi siqendu. Kwindinyana yamashumi amathathu iRoma yobuhedeni inobukrelekrele kunye nabo bawushiyayo umnqophiso ongcewele. U-70 AD waba sisiphelo kanye sikaSirayeli wamandulo ongokoqobo njengabantu bomnqophiso kaThixo, yaye indinyana yamashumi amathathu ichaza imbali eyenzeka kwiinkulungwane ezine emva ko-70 AD. Abo bawushiyayo umnqophiso kwimbali emelwe kwindinyana yamashumi amathathu, ngabo bawushiyayo umnqophiso ongenwe nguThixo nabantu baKhe abangamaKristu. IRoma yoPapa yilo ibandla elimelwe njengabo bawushiyayo umnqophiso ongcewele kwindinyana yamashumi amathathu.

Kuba iinqanawa zaseKittim ziya kuza zimchase; ngenxa yoko uya kuba buhlungu, abuyele umva, abe nomsindo ngakuwo umnqophiso ongcewele; wenjenjalo ke; ewe, uya kubuya, aze abe nokuqonda kunye nabo bawushiyayo umnqophiso ongcewele. Daniyeli 11:30.

Ivesi yamashumi amabini anesithoba isisa kunyaka ka-330, owawulixesha elimisiweyo njengoko lazalisekiswa xa uConstantine wafudusela isixeko esilikomkhulu eConstantinople. Kulo mqondiso wendlela iRoma yobuhedeni yayiza kutsaleleka kwimfazwe yasemzantsi eyayingayi kuphumelela njengoko kwaba njalo eActium naseYerusalem. Emva koko, kwivesi yamashumi amathathu, iRoma yobuhedeni ihlaselwa nguGenseric, owavula imfazwe yakhe yaselwandle esuka eChittim, eyaziwa namhlanje ngokuba yiCarthage. Le mfazwe nxamnye neRoma yobuhedeni nayo yabonakaliswa njengexilongo lesibini kwezixhenxe ezixilongo encwadini yeSityhilelo. Ezokuqala ezine kwezo mandla ezixilongo zazisa iRoma yaseNtshona esiphelweni ngonyaka ka-476. Kwezo zixilongo zokuqala zine, ixilongo lesibini, eliziinqanawa zaseChittim, laliyelona linobuzaza kakhulu, kuba uGenseric wathabatha ulawulo lweelwandle, nobutyebi boBukhosi boma.

Ejongene yaye ebuhlungu ngenxa yeenqanawa zaseKittim, uyabuya abe nenzondo ngakumnqophiso ongcewele. Oku kwazaliseka kwimbali ekhokelela ekuxhotyisweni kwamandla kapopu ngowe-538, ngentsebenziswano yemfazwe nxamnye neLizwi likaThixo. Emva koko uyabuya abe “nokuqonda kunye nabo bawushiyayo umnqophiso ongcewele.” Olo nxibelelwano phakathi kweRoma yobuhedeni neRoma kapopu lwazaliseka ngowe-533 ngomyalelo kaJustinian. Ivesi elilandelayo, ivesi yamashumi amathathu ananye, ke ngoko iyaqhubeka ichaza indlela iRoma yobuhedeni “eyabuhlungu” ngayo. Kweyesi-2 yabaseTesalonika, uPawulos ufundisa ukuba iRoma yobuhedeni “yayithintela” upopu ekuthatheni ulawulo ngowe-538. Emva kokuba ebuhlungu ngenxa yohlaselo oluvela elwandle olonakalisa uqoqosho lobukumkani, uba nenzondo ngakumnqophiso ongcewele, aze abe nokuqonda kunye nabo bawushiyayo umnqophiso. Kwiivesi ezilandelayo, “iingalo,” ezimele amandla anikwa upopu ngowe-496 nguClovis, ziyasuka zime, zizingcolise ingcewele yamandla, ethe kwimbali yamela isixeko saseRoma; aze ke iRoma yobuhedeni isuse inkolo yobuhedeni (eyemihla ngemihla) kuloo mbuso, iyibuyisele ngobuKatolika, ize ke ibeke upopu etroneni ngowe-538.

Xa ubupopu bunikwa amandla ngowama-538, banikela bobabini ubungqina obungokwesiprofeto, kwanobungqina bembali obumelwe ziiivesi esizicingelayo. Unyaka wama-538 ufuziselwa ngowama-31 BC kunye neDabi lase-Actium. KuDaniyeli isahluko sesibhozo, ivesi yesithoba, iRoma yobuhedeni yayiza koyisa izithintelo ezintathu zejografi ukuze ithabathe itrone yomhlaba. Esokuqala yayiyiSiriya empuma, kwalandela uYuda neYerusalem, kwaza kwalandela iYiputa

kwiDabi lase-Actium. IRoma yobupopu nayo yayiza kususelwa iimpondo ezintathu, eyesithathu kuzo yayiziGoths, abagxothwa kwisixeko saseRoma ngowama-538. IRoma yobuhedeni neRoma yobupopu zinikela ngamangqina amabini achonga ukuba iDabi lase-Actium lihambelana nowama-538, yaye owama-538 ubonakalisa umthetho weCawa eUnited States of America, xa iRoma yangoku ilawula ngobunganga de kuvalwe ixesha lovavanyo.

Sigqibile ngokunika umbono jikelele weendinyana ezingamashumi amabini anesixhenxe ukuya kwamashumi amathathu ananye.

Kweli nqaku lilandelayo, siya kugxininisa kwezi ndima size siqalise umsebenzi wokudibanisa esi sicutshulwa nembali yeendima zeshumi elinanye ukuya kweyeshumi elinesihlanu.