

Paniyam — Inani lesiHlanu

Abaphangi Babantu Bakho: Ukuphakanyiswa nokuWa kweRoma eSiprofetweni

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Incwadi kaDaniyeli ityhila ibali lesiprofeto elimangalisayo, iluka umgaqo wokuphindaphinda nokwandisa ohamba njengomsonto kwimibono yayo, ukusuka kumfanekiso oqingqiweyo wentsimbi wesahluko 2 kuse kuthi ga kwiingxabano zobukumkani ezintsonkothileyo zesahluko 11. Ngaphakathi kwesi sakhelo, kuvela ubungqina obunamandla: iMfazwe yaseActium ngowama-31 BC, eyaphela ngokuwa kweYiputa ngowama-30 BC, imi njengenzaliseko ebalulekileyo kaDaniyeli 11:25, 26, iphawula ukusa kobukhosi obuphezulu beRoma yobuhedeni beminyaka engama-360.

UDaniyeli 11 uqala ngokunyuka nokuwa kwezimkani ezinkulu ezalandela ukufa kuka-Alesandre Omkhulu ngowama-323 BC. Noko ke, kwivesi 14, kuvela uguquko. Malunga nowama-200 BC, xa uAntiochus III (Magnus) wayelungiselela iDabi lasePanium nxamnye nokumkani ongumntwana uPtolemy V, iRoma yangenelela, ingengombukeli nje kuphela kodwa “njengabaphangi babantu bakho.” Inenkxalabo yokukhusela ubonelelo lwengqolowa yaseYiputa phakathi kwesiphithiphithi samaHellenistic, iRoma yabonakalisa impembelelo yayo ngexesha leMfazwe yesiBini yaseMakedoni (200–197 BC), yaza yalungisa iqonga lendima yayo yesiprofeto.

Ukongamela kweRoma phezu kwamaYuda

Masikhawuleze siye ku-63 BC, yaye ivesi 16 izaliseka xa uPompey ehlasela iYerusalem, engena eNgcwele yeeNgcwele yaza yamisa ulawulo lwamaRoma phezu “kwelizwe elizukileyo.” Ukususela apha, iivesi 17 ukuya ku-22 zilandelela uthotho lwabantu abangamaRoma: amaphulo kaPompey aseMpuma, uloyiso lukaYulius Caesar nokubulawa kwakhe ngo-44 BC, ulawulo lukaAgasto Caesar lokunyusa irhafu (olukhankanywe kuLuka 2:1) olwaphela ngo-14 AD, noTiberius owawongamela ukubethelelwa kukaKristu emnqamlezweni ngonyaka ka-31 AD, xa “inkosana yomnqophiso” yaphulwa. Umgca wesiprofeto osuka kuPompey eYerusalem uye kuTitus eYerusalem ngo-70 AD, ubeka phambi kwethu umgca wolawulo olongamileyo lweRoma phezu kwabantu bakaThixo.

Ukuqala ngoNjengele waseRoma ongcolisa itempile, kuphele xa uNjengele waseRoma wayitshabalalisa itempile, kunika uphawu luka-Alfa no-Omega. Ukuqala ngokungcoliswa nokuphela ngentshabalalo, umgca wembali ukwathwele ukungcoliswa nentshabalalo yaLowo owathi ngaYe ngokwaKhe, “Yitshabalaliseni le tempile, ndiyiphakamise ngeentsuku ezintathu.” Inyaniso yenziwe ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela bealfabhethi yesiHebhere, yaye umgca oqala ngoPompey uphelela ngoTitus uquka ukutshatyalaliswa kwetempile okuphakathi, okumelwa ngumnqamlezo ophakathi kwiminqamlezo emithathu, eyamiswayo kanye embindini weveki awafika ngayo uKristu ukuqinisekisa umnqophiso.

Iindinyana zeshumi elinesithandathu ukuya kweyamashumi amabini anesibini zimele umgca wesiprofeto othwala uphawu lwenyaniso. Kukho imigca embalwa ebalulekileyo yesiprofeto ngaphakathi kwembali emelwe zezi ndinyana, kodwa umxholo oyintloko waloo mgca lulawulo lweRoma phezu kwamaYuda.

Imibutho Nezivumelwano

Ivesi 23 “iyaphinda yandise” ngokubuyela umva iye kwixesha lika-161–158 BC, xa amaYuda phantsi kukaYudas Maccabeus enza umnqophiso neRoma (1 Maccabees 8). Oku kugxininisa icebo elikhethekileyo laseRoma lokwakha ubukhosi—ukoyisa ngeemvumelwano nangemibutho yomanyano, indlela eyahluke kweyabandulelayo. Ivesi 24 iqukumbela esi sigaba, iqaphela ukuba iRoma yayiya “kuceba amacebo ayo isuka ezinqabeni, kude kube lixesha.”

Yaye emva komnqophiso owenziweyo naye, uya kwenza ngobuqhetseba; kuba uya kunyuka, aze abe namandla ngabantu abambalwa. Uya kungena ngoxolo nakwezona ndawo zityebileyo zelizwe; enze oko abangakwenzanga ooyise, kwanookhokho boothixo bakhe; uya kubasazela ixhoba, nempahla ephangiweyo, nobutyebi; ewe, uya kuceba amacebo akhe nxamnye neenqaba eziqinileyo, kube lixesha. Daniyeli 11:23, 24.

Ngexesha Elithile

Igama eliguqulelwe ngokuthi “ngokuchasene” linokuqondwa njengelithi “lisuka”. IRoma ixela kwangaphambili amacebo ayo “isuka” apho. Igama elithi “isuka” kule ndima libhekisa kwisixeko saseRoma, intliziyo yobupolitika neyomkhosi yobukumkani, njengesiseko samacebo aso. “Ixesha” ngokwesiprofeto liyiminyaka engama-360, liqala xa iYiputa iwela ngowama-30 BC emva kweActium, lize liphele ngonyaka wama-330 xa uConstantine eshiya iRoma esiya eConstantinople.

Ivesi 25 no-26 zijolise ngqo kwiActium ngokwayo.

Kwaye uya kuvusa amandla akhe nenkalipho yakhe nxamnye nokumkani wasemzantsi ngomkhosi omkhulu; nokumkani wasemzantsi uya kuvuselelwa emfazweni ngomkhosi omkhulu kakhulu nonamandla; kodwa akayi kuma; kuba baya kumceba ngamayelenqe. Ewe, abo batya kwisabelo sokutya kwakhe baya kumtshabalalisa, nomkhosi wakhe uya kuphalala; yaye abaninzi baya kuwa befile. Daniyeli 11:25, 26.

Ngowama-31 phambi kukaKristu, u-Octavian, emele iRoma njengo “kumkani wasentla,” waqokelela imikhosi yakhe ngokuchasene neYiputa kaKleopatra, “ukumkani wasezantsi,” kungquzulwano olukhulu lwaselwandle. “Umkhosi omkhulu kakhulu nonamandla” ka-Antony noKleopatra waxhuzula, woyiswa “ngamaqhinga” obuchule (amaqhinga ka-Agrippa) nangokungcatshwa—ukuphambuka kwamahlakani ka-Antony nokurhoxa kukaKleopatra embindini wedabi. Ngowama-30 phambi kukaKristu, iYiputa yaba liphondo laseRoma, nto leyo eyamisela ulawulo lweRoma yobuhedeni olungenakuphikiswa. Eli xesha leminyaka engama-360, ukusuka kowama-30 phambi kukaKristu kuse kowama-330, liyahambelana nobungangamsha beRoma obabugxile kwinqaba yayo yantlandlolo, de ukushenxa kukaConstantine “wayiwisa phantsi” loo nqaba, njengoko uDaniyeli 8:11 exela kwangaphambili.

Ewe, wazenza mkhulu kwada kwafikelela nakwiNkosana yomkhosi, yaye ngenxa yakhe idini lemihla ngemihla lasuswa, nendawo yengcwele yakhe yabhukuqwa. Daniyeli 8:11.

Xa uConstantine wayilahla isixeko saseRoma ngenxa yesixeko saseConstantinople, washiya isikhewu samandla kwisixeko saseRoma sivulekile ukuze ibandla lobupopu lithabathe isihlalo segunya esimelelwa sisixeko saseRoma. Eso senzo sazalisekisa ivesi yesibini yeSityhilelo seshumi elinesithathu.

Irhamncwa endayibonayo yayinjengehlosi, neenyawo zayo zazingathi ziinyawo zebhere, nomlomo wayo unjengomlomo wengonyama; yaza inamba yayinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

KuDaniyeli 8, amagama amabini ahlukeneyo esiHebhere, omabini aguqulelwa ngokuthi “ingcwele,” awahlula ibali lengcwele encwadini kaDaniyeli. Incwadi kaDaniyeli imela imfazwe phakathi kukaKristu noSathana njengoko ibonakaliswa ngabameli basemhlabeni bakaKristu noSathana. IBhabeli, ummeli kaSathana wasemhlabeni, iyoyisa iYerusalem ekuqaleni kukaDaniyeli, yaye iYerusalem iyoyisa iBhabeli kwivesi yamashumi amane anesihlanu yesahluko seshumi elinanye. Izikumkani ezimelwe sisixeko saseYerusalem nesisixeko saseBhabeli “ziingcwele zamandla.” Izixeko zaseBhabeli neYerusalem zombini ziingcwele zamandla, yaye zombini zineetempile zazo phakathi kwesixeko. Itempile yePantheon ikwisixeko saseRoma, yaye itempile eseYerusalem yeyona ihambelanayo nayo kwibali lesiprofeto. IBhabeli nesixeko saseRoma zizinto zomgunyathi ezilinganisa iYerusalem.

KuDaniyeli 8, la magama mabini esiHebhere athi “miqdash” kwivesi 11, apho uphondo oluncinane (iRoma yobuhedeni) luwisa phantsi “indawo yengcwele yalo” (isixeko saseRoma), xa uConstantine efuduka ngo-330. Elinye igama lithi “qodesh” kwiivesi 13, 14, apho ingcwele kaThixo ilindele ukuhlanjululwa emva kweentsuku ezingama-2300. Nangona omabini la magama eguqulelwa ngokuba yingcwele, “miqdash” lingamela nokuba yinqaba kaThixo okanye inqaba yobuhedeni, kanti “qodesh” lisetyenziswa eBhayibhileni kuphela ukumela ingcwele kaThixo.

KuDaniyeli 11:31, “ingcwele yamandla” (isixeko saseRoma) iyangcoliswa njengoko amaBarbhari namaVandali ezisa imfazwe kwisixeko saseRoma. “Iingalo” ezikule ndima zaqala ngoClovis ngowama-496 zaza zaqhubeka de iRoma yobupopu yanyukela ngokupheleleyo elulawulweni ngowama-538, xa ama-Ostrogoth agxothwayo esixekweni.

Umgca wesiprofeto osusela e-Actium udlulela ngaphaya kuka-330. “Inqanawa zaseKitim” zivesi 30 zichaza amaVandali phantsi kukaGenseric, awaphanga iRoma ngowama-455, nto leyo ebonisa ukuwa kweRoma yaseNtshona. Emva koko kuphakama iRoma yobupopu, ilawula ukususela ngowama-538 kude kube ngowe-1798; iminyaka eli-1260 de uGeneral Berthier kaNapoleon anike “inxeba elibulalayo” ngokubamba uPius VI. Iminyaka engama-360 yeRoma yobuhedeni, ukususela ngowama-30 BC ukuya ku-330, ifanisa iminyaka eli-1260 yeRoma yobupopu, nganye iqala xa umqobo wesithathu (iYiputa, amaOstrogoth) usiwa.

“ukumkani wasemntla” wale mihla uvela kwindinyana 40. Ngowe-1989, upopu, ehlangene ngokufihlakeleyo ne-USA kaReagan (efanekiselwa ziinqwelo zokulwa, ziinqanawa, nabasehashe),

uwisa i-USSR, “ukumkani wasemzantsi” (ukungakholelwa kuThixo/ubuKomanisi). Indinyana 41 ichaza upopu esoyisa “ilizwe elizukileyo”—egugula i-USA yamaProtestanti ibe yi-USA yamaKatolika—logama iindinyana 42 no-43 zichaza iZizwe eziManyeneyo ezimelwe yiYiputa zinikezela kumanyano oluphindwe kathathu oluquka iZizwe eziManyeneyo (inamba), iVatican (irhamncwa), ne-United States (umprofeti wobuxoki), zikhokelela ihlabathi eArmagedon. Indinyana 45 ixela isiphelo sala mandla, “kungekho namnye wokuwanceda,” inxeba lalo liphilisiwe kwindinyana 41, kodwa isiphelo salo sitywiniwe kwindinyana 45.

IActium ngowama-31 BC yeyona nto kugxilwe kuyo kwiindima 25 no-26, isungula ulawulo lweRoma lweminyaka engama-360 lusuka kwindawo yayo engcwele-eyinqaba. Ngokuthi indima yeshumi elinesine ibe sisilumkiso, ibali leRoma yobuhedeni ukusuka kwindima yeshumi elinesithandathu kuse ekuguqukeleni kwiRoma yobupopu kwindima yama-31 ngumgca opheleleyo weRoma yobuhedeni. Loo mgca wahlulwe waba ngamacandelo amathathu. Iindima 16 ukuya ku-22 zingumgca wolongamo lweRoma phezu koSirayeli wamandulo. Iindima 23 no-24 zichaza loo msebenzi wokwakha ubukumkani awawusebenzisa iRoma xa yoyisa ngezimanyano nangeminqophiso, kunye namandla omkhosi. Ukususela kwindima 24 kuse kwibinzana lokugqibela kwindima 31 kukho umgca oneenxalenye ezimbini omela ixesha apho iRoma yaziphakamisa khona, kwalandela ukuwa.

“ixesha elimisiweyo” sisiphelo seminyaka engama-360 ngonyaka wama-330. Iivesi zamashumi amabini anesixhenxe kuse ekugqibeleni kwesigatshana sevesi yamashumi amathathu ananye, esichaza ixesha apho igunya lobupopu, elimelwe njengento elisikizi eyenza intshabalalo, labekwa etroneni ngo-538, ziyimbali yeRoma yobuhedeni kumxholo wexesha leminyaka engamakhulu amathathu anamashumi amathandathu yolawulo oluphezulu, oluthi ke lulandelwe yiminyaka engamakhulu amabini anesibhozo yokuwa okuqhubekayo.

Ngoko ke “ixesha” levesi yamashumi amabini anesine liqala ngo-31 BC ngokudityaniswa kokumkani wasemazantsi kummandla wokumkani wasemantla, lize liphele ngo-330 ngokwahlulwa kokumkani wasemantla abe ngasempuma nangasentshona. Ukusukela ngo-330 kude kube ngu-538 iRoma yobuhedeni iya iqhekeka ngokuthe ngcembe. Iinkcazo ezahlukeneyo zesiprofeto ezinxulunyaniswa namanqanaba awahlukeneyo okutshitshiswa kweRoma yobuhedeni zingamakhonkco esiprofeto avumela umfundi wesiprofeto ukuba aqonde iLizwi likaThixo lesiprofeto. Ekuzalisekeni kwevesi yeshumi elinesine kaDaniyeli ishumi elinanye, iRoma imisela umbono, yaye enye yeendlela eyenza ngazo kanye loo nto kungokuwa kwayo. Ivesi ithi, “kananjalo nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamise umbono; kodwa baya kuwa.”

Xa iRoma ihlaselwa ziinqanawa zaseKittim, yaze emva koko yahlasela umzantsi, kwakungengengokokuqala nangokugqibela, kuba ukusukela apha ukuya phambili kuboniswa ukuwa kwamandla aseRoma. Amaxilongo amane okuqala kula maxilongo asixhenxe eSityhilelo afumaneka kwisahluko sesibhozo achaza ngokukodwa amagunya amane amakhulu awathi ekugqibeleni azisa iRoma yaseNtshona esiphelweni ngowama-476. Umbono umiselwa xa abaphangi babantu bakho beziphakamisa baza bewa. Umbono wesiprofeto uboniswa phezu kwesakhelo sokuwa kweRoma. IPagan Rome yaseNtshona yawa ukusukela ngowama-330 kuse

kuwo owama-538. IPapal Rome yawa ngowe-1798. Kwimbali yexilongo lesihlanu nelesithandathu iRoma yaseMpuma yawa kumaTurkey ama-Ottoman ngowe-1453. Oko kuwa kuthathu kuyinxalenye yombono omiselwa ngabaphangi babantu bakho.

Le ndima ithi, “kananjalo nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamiselwe umbono; kodwa baya kuwa.” Ukususela ngowama-31 BC ukuya kowama-330 iRoma yabahedeni “yaziphakamisa” ebungangameni bayo phezu kwehlabathi. Ukususela kowama-330 ukuya kowama-538 iRoma yabahedeni yawa, ukuze ilungiselele ukuba umntu wesono ahlale etempileni kaThixo, ezivakalisa ukuba unguThixo. Ukususela kowama-538 ukuya kowe-1798 amandla obupopu “aziphakamisa,” aza athi ngowe-1798 awa. Ukususela ngowama-31 BC ukuya kowama-330 iRoma yaseNtshona “yaziphakamisa” ngokuba yayiliziko lobukumkani baseRoma, yaza ukususela kowama-330 ukuya kowama-476 yawa. Ngowama-330 uConstantine waziphakamisa ngokuba iConstantinople yayiliziko leRoma yaseMpuma, yaye ngowe-1453 iRoma yaseMpuma yawa. Amaxesha eembonakaliso ezahlukeneyo zeRoma nganye anexesha apho iRoma iziphakamisa khona, lilandelwe lixesha elibonisa ukuwa kwayo, kuba “nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamiselwe umbono; kodwa baya kuwa.”

Igama lesiHebhere eliguqulelwe ngokuthi “abaphangi” liguquleleka ngcono ngokuthi “abaqhekezi,” kuba lihambelana ngokusondeleyo ngakumbi nentsingiselo engundoqo yengcambu yalo—eyokuba kukuqhekeza okanye ukuphazamisa—kunokuba libe ngqongqo ngokuthi “abaphangi” (oko kuthetha ubusela). Eli gama libonisa abo baqhekeza imida, imithetho, okanye iminqophiso, kungekhona nje abo beba izinto. ERoma nguye umqhekezi kwisiprofeto seBhayibhile, nangona kwindima yeshumi elinesine liguqulelwe ngokuthi “abaphangi.” KwiDaniel isahluko sesibini iRoma bubukumkani bentsimbi, kwaza ke kwisahluko sesixhenxe irhamncwa lesine nalo likwaRoma.

Emva koku ndabona emibonweni yasebusuku, yaye khangela, irhamncwa lesine, eloyikekayo nelimangalisayo, linamandla ngokugqithisileyo; lalinamazinyo amakhulu entsimbi: ladla, laza laziqhekeza zaba ziingceba, laza lakhanda intsalela ngeenyawo zalo; yaye lahluka kuwo onke amarhamncwa ayengaphambi kwalo; yaye lwaluneempondo ezilishumi. Daniyeli 7:7.

Irhamncwa yesine—eyi iRoma—inamazinyo “entsimbi,” kuba bubukumkani besine obunye obuboniswe njengentsimbi kwisahluko sesibini. Kwindima yesixhenxe irhamncwa lesine laseRoma “laqhekeza laliingceba,” yaye xa laqhekeza laliingceba “lanyathela intsalela ngeenyawo zalo.” Irhamncwa laseRoma bubukumkani bentsimbi, yaye uphawu lokuqhekeza lube ziingceba nokunyathela intsalela lumele isenzo sentshutshiso. Intshutshiso eza phezu koSirayeli wamandulo yaba “ngumqondiso.”

Ngaphezu koko zonke ezi ziqalekiso ziya kuza phezu kwakho, zikuleqe, zikufumane, ude utshatyalaliswe; ngenxa yokuba akuliphulaphulanga izwi likaYehova uThixo wakho, ukuze ugcine imithetho yakhe nemimiselo yakhe awawuyalela yona; yaye ziya kuba phezu kwakho zibe ngumqondiso nesisimanga, zibe phezu kwembewu yakho ngonaphakade. Ngenxa yokuba akumkhonzanga uYehova uThixo wakho ngovuyo nangokuchwayita kwentliziyo, ngenxa yobuninzi bezinto zonke; ngenxa yoko uya kukhonza iintshaba zakho aya kuzithumela uYehova kuwe, ulambile, unxaniwe, uhamba ze, uswele zonke izinto; yaye uya kubeka

idyokhwe yentsimbi entanyeni yakho, ade akutshabalalise. UYehova uya kuzisa uhlanga phezu kwakho luvela kude, luvela ekupheleni komhlaba, lukhawuleza njengoko ukhozi lubhabha; uhlanga olunolwimi ongayi kuluqonda; uhlanga olunobuso obunolunya, olungayi kubukhathalela ubuso bomdala, lungababaleli nabaselula. Duteronomi 28:45–50.

Iziqalekiso ezafikayo phezu koSirayeli wamandulo ngenxa yemvukelo yabo zaba “ngumqondiso nommangaliso, naphezu kwembewu yakho ngonaphakade.” Isiqalekiso sasiza kuziswa phezu kwabo “luhlanga olunobuso obuqatha.” Irhamncwa elinamazinyo entsimbi “elityumza libe ziingceba linyathele intsalela” kwisahluko sesixhenxe likwangobukumkani besine obuphuma ekwahlukaneni kobukumkani buka-Aleksandire, yaye kanye njengakuMoses kwiDuteronomi, obo bukumkani buluhlanga olwalo ulwimi uSirayeli wamandulo wayengayi kuluqonda. Ubukumkani baseRoma kuDaniyeli isahluko sesibhozo buluhlanga obunobuso obuqatha, yaye buluhlanga oluthetha ulwimi olwahlukileyo.

Ke kaloku leyo yaphukileyo, ekubeni kwema zone endaweni yayo, kuya kuvela izikumkani zone ziphuma kolo hlanga, kodwa kungekhona ngamandla akhe. Ke ngexesha lokugqibela lobukumkani bazo, xa abaphuli-mthetho bezalisekisile umlinganiselo wabo, kuya kuvela ukumkani onobuso obunoburhalarhume, noqondayo amazwi antsonkothileyo. Daniyeli 8:22, 23.

“Aphangi (abaphuli) babantu bakho” bawumisela umbono, bayaziphakamisa baze bawe. Ubukumkani besine bentsimbi babuyiRoma yobuhedeni eyalawula ngokongamileyo xa iziphakamisa, kodwa ukuwa kwayo kokugqibela kwaba luphawu lwesiprofeto olumisela umbono. Bangabaphuli kuba banyhasha abantu bakaThixo ngentshutshiso.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.