

# Panium — Inani Lamashumi Amabini Anesithathu

*Emva komnqophiso uya kusebenza ngobuqhophololo.*

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UDaniyeli ishumi elinanye ivesi lamashumi amabini anesine lichaza ixesha apho iRoma yabahedeni yayiza kulawula ngobukhulu obupheleleyo, lisebenzisa igama elithi “ixesha.” “Ixesha” limela iminyaka engama-360 ekusetyenzisweni kwesiprofeto, yaye loo minyaka yaqala kweyona mfazwe yolwandle idume kakhulu kwimbali yakudala, imfazwe yaseActium ngowama-31 BC. Kwakukho nezinye iimfazwe zolwandle ezazinkulu ngakumbi yaye zinesicwangciso sobuchule esiphucukileyo ngakumbi, kodwa iActium yayiyeyona mfazwe yolwandle inentsingiselo ebalaseleyo ngenxa yokunxulumana kwayo noMarc Antony noCleopatra. Ifana ngokubaluleka kwembali nokuwa koDonga lwaseBerlin ekuzalisekeni kukaDaniyeli 11:40, neTwin Towers zomhla we-9/11 ekuzalisekeni kweSityhilelo ishumi elinesibhozo; kuba xa uThixo ekhetha iziganeko zembali zokuzalisekisa iLizwi laKhe lesiprofeto, wenjenjalo ngendlela efikelela kwingqalelo yesona sihlwele sikhulu sinokwenzeka.

Kwaye emva komnqophiso owenziwe naye uya kusebenza ngobuqhetseba; kuba uya kunyuka, aze abe namandla enabantu abambalwa. Uya kungena ngoxolo nakwezona ndawo zityebileyo zephondo; uya kwenza oko ookhokho bakhe abangakwenzanga, kwanookhokho bookhokho bakhe; uya kubasasazela ixhoba, nempango, nobutyebi; ewe, uya kuceba amacebo akhe nxaanye neenqaba ezinqatyisiweyo, kube lixesha. Daniyeli 11:23, 24.

Uriah Smith usiphetha uqwalaselo lwakhe ngomfelandawonye ophakathi kweRoma nabaMakkabhi bendinyana yamashumi amabini anesithathu, uphawula ngabantu abambalwa bendinyana.

“Ngeli xesha amaRoma ayengabantu abambalwa, aza aqalisa ukwenza ngobuqhophololo, okanye ngobuqili, njengoko eli gama lithetha. Kwaye ukususela kweli nqanaba anyuka ngokunyuka okuqhubekayo nokukhawulezayo aya encotsheni yamandla awathi kamva afikelela kuyo.

“[Ivesi yamashumi amabini anesine icatshuliwe].”

“Indlela eqhelekileyo iintlanga ezazisithi, ngaphambi kwemihla yeRoma, zingene ngayo kumaphondo axabisekileyo nakwimimandla etyebileyo, yayiyimfazwe nokoyisa. Ngoku iRoma yayiza kwenza oko kwakungazange kwenziwe ngooyise okanye ngooyise boothixo; oko kukuthi, yamkele ezi zinto zifunyenweyo ngeendlela zoxolo. Isithethe, esasingazange siviwe ngaphambili, ngoku saqalwa, sokuba ookumkani bashiye ngobuxhakaxhaka izikumkani zabo kumaRoma. IRoma yafumana ulawulo lwamaphondo amakhulu ngale ndlela.

“Kwaye abo bathi ngaloo ndlela bangena phantsi kolawulo lweRoma bafumana inzuzo engekho ncinane koko. Baphathwa ngobubele nangokunyamezelwa. Kwaba ngathi ixhoba

nempango zabelwa phakathi kwabo. Bakhuselwa kwiintshaba zabo, baza baphumla ngoxolo nangokhuseleko phantsi kwesithunzi samandla eRoma.

“Ngokuphathelele kwinxalenye yokugqibela yale ndima, uBhishopu uNewton unika ingcamango yokuxela kwangaphambili amacebo avela ezinqabeni, kunokuba abe ngokuchasene nazo. Oku amaRoma akwenza esuka kwinqaba eyomeleleyo yesixeko sawo esineenduli ezisixhenxe. ‘Kwanangenxa yexeshana;’ ngokungathandabuzekiyo lixesha lesiprofeto, iminyaka engama-360. Imele ukubalwa ukusukela kweliphi inqanaba le minyaka? Mhlawumbi ukusuka kwisiganeko esiziswe embonweni kwindima elandelayo.” Uriah Smith, *Daniel and the Revelation*, 272, 273.

USmith uyaqhubeka aze achonge idabi lase-Actium ngo-31 BC njengesiqalo seminyaka engamakhulu amathathu anamashumi amathandathu. Emva kokucaphula ivesi lamashumi amabini anesihlanu uSmith uchaza oku kulandelayo.

“Ngeendima 23 neye-24 siziswa kweli cala lomnqophiso phakathi kwamaYuda namaRoma, ngowama-161 B.C., ukuya kwixesha apho iRoma yayisele ifumene ulawulo lwehlabathi lonke. Indima ngoku ephambi kwethu ibonakalisa iphulo elinamandla nxamnye nokumkani wasemzantsi, iYiputa, kwanokwenzeka kwedabi eliphawulekayo phakathi kwemikhosi emikhulu nenamandla. Ngaba iziganeko ezinjalo zenzeka kwimbali yeRoma malunga neli xesha? — Zenzeka. Imfazwe yayiyimfazwe phakathi kweYiputa neRoma; yaye idabi laliyidabi laseActium. Makhe sijonge ngokufutshane iimeko ezakhokelela kule ngxabano.”

“[uMarc] Antony, uAgasto Kesare, noLepidus babumba ulawulo lwabathathu olwalufungile ukuphindezela ukufa kukaJulius Caesar. Lo Antony waba ngumlambo kaAgasto ngokutshata udade wakhe, uOctavia. UAntony wathunyelwa eYiputa ngomsebenzi woburhulumente, kodwa waba lixhoba lamaqhinga neentsindabala zikaCleopatra, ukumkanikazi waseYiputa owawuzinikele ekuziphatheni okubi. Lwaba lukhulu kangangokuba uthando awalukhulelayo kuye, wada ekugqibeleni wamkela icala lezilangazelelo zaseYiputa, walala umfazi wakhe, uOctavia, ukuze akholise uCleopatra, wanika lo wokugqibela iphondo emva kwephondo ukuze anelise ukubawela kwakhe kobutyebi, wenza umbhiyozo woleyiso eAlexandria endaweni yaseRoma, yaye ngenye indlela wabakhubekisa kakhulu abantu baseRoma kangangokuba uAgasto akazange abe nabunzima ekubakhokeleni ukuba bangene ngentliziyo ephelileyo emfazweni nxamnye nolu tshaba lwelizwe labo. Le mfazwe ngokubonakalayo yayinxamnye neYiputa noCleopatra; kodwa enyanisweni yayinxamnye noAntony, owayesele emi ngoku entlokweni yemicimbi yaseYiputa. Kwaye unobangela oyinyaniso wengxabano yabo, utsho uPrideaux, yayikukuba akukho namnye kubo wayenokwaneliseka sisiqingatha kuphela sobukumkani baseRoma; kuba uLepidus wayesele esusiwe kubulawulo lwabathathu, ngoku babesele bejamelene bodwa, yaye kuba ngamnye wayezimisele ukuphatha bonke, baphosa idayisi lemfazwe ukuze bafumane ubunini bayo.” Uriah Smith, *Daniel and the Revelation*, 273.

Ngokwesiprofeto idabi laseActium libonakalisa umthetho weCawa, kuba lamela uloyiso lwesithathu kwizithintelo ezintathu zejografi ezamisela “ulawulo lwehlabathi lonke” lweRoma yobuhedeni, njengoko kuchazwa nguSmith. Njengokuba kwakunjalo ngeRoma yobuhedeni, kwaba kuxa umqobo wesithathu weRoma yobupopu wasuswayo esixekweni saseRoma apho “ulawulo lwehlabathi lonke” lweRoma yobupopu lwaqalayo ngowama-538. Abo mangqina mabini bathetha

ngomthetho weCawa apho nangelo xesha iRoma yanamhlanje yoyisa zombini ubukumkani besithandathu nobesixhenxe besiprofeto seBhayibhile, yaye ngokwenza oko, yoyisa umqobo wayo wesithathu; ngaloo ndlela imisela “ulawulo lwehlabathi lonke” iinyanga ezingamashumi amane anesibini ezingokomfuziselo.

Waza wanikwa umlomo othetha izinto ezinkulu nezinyeliso; wanikwa negunya lokuqhubeka iinyanga ezingamashumi amane anesibini. ISityhilelo 13:5.

## **IRoma Ichasene neYiputa**

Iintshukumo zesiprofeto zemfazwe ka-Agasto waseRoma nxamnye neYiputa noKleopatra zashukunyiswa luvukelo lukaMarko Antoni, yaye ezo ntshukumo zesiprofeto, ngenxa yemfuneko yesiprofeto, zimele ukumela iintshukumo zesiprofeto ezimelwe kumthetho weCawa.

E-Actium iRoma yayoyisa iYiputa, amandla awayequka kumfelandawonye phakathi kwendoda evukelayo nomfazi ongengcwele. Umfelandawonye ka-Antony noCleopatra uyindibaniselwano yebandla norhulumente. E-Actium, iRoma ka-Agasti yoyisa amandla amelwe yindibaniselwano ongengcwele yebandla norhulumente.

## **Umfanekiso Werhamncwa**

UKleopatra umele ibandla elonakeleyo elinxulumene noAntony, ongumqondiso weRoma. UKleopatra wayengumlawuli phezu kobudlelwane babo, njengoko kumelwe nguUriah Smith, xa wathi uAntony “waba lixhoba lobuqili nezintelezi zikaKleopatra, ukumkanikazi waseYiputa oziphatha kakubi.” Umanyano lwebandla norhulumente olumelwe nguAntony noKleopatra lwachaza uKleopatra njengamandla alawulayo kuloo budlelwane; ngoko ke, indibaniselwano yebandla norhulumente emelwe bubudlelwane babo ihlangabezana nengcaciso yomfanekiselo werhamncwa—ongumxube webandla norhulumente apho umfazi elawula ubudlelwane. I-Actium yayiluhlobo lomthetho weCawa owawuza kufika kungekudala.

UAgasto umele amandla obupopu oyisa i-United States kumthetho weCawa ozayo kungekudala. UMark Antony luphondo lweRiphabhlikhi lwerhamncwa lomhlaba, yaye uCleopatra luphondo lwamaProtestanti. UAntony noCleopatra bayahlangana baze bathethe njengenamba kumthetho weCawa ozayo kungekudala. Bobabini uCleopatra noAntony bangumfuziselo wamandla enamba, yaye xa bemaneyene ngokupheleleyo kumthetho weCawa—bathetha njengenamba.

## **Iingonyama Zasentsomini**

Zombini iGrisi neYiputa ngokwesiprofeto zimela amandla enamba, yaye noAntony wayemele amandla enamba. IYiputa yayisemzantsi kuDaneyeli ishumi elinanye, kanti iGrisi yayisentshona. IYiputa yathatyathwa nguPtolemy I emva kokuba ubukumkani buka-Alesandire bohlulwe baba ziinxalenye ezine. Emva koko uPtolemy I waba ngukumkani wokuqala ongokwesiprofeto wasezantsi, yaye uCleopatra wayengumlawuli wokugqibela wakwaPtolemaios eYiputa. UPtolemy wazalelwa eMakedoni, indawo awazalelwa kuyo uAlesandire Omkhulu.

IMakedoni yayikumantla eGrisi, yaye yayasithi imvelaphi yezinyanya zayo ivela kumaqhawe entsomi amaGrike. Izixeko-zizwe zamaGrike asemazantsi zazithabatha amaMakedoni njengabantu ababarhaxayo ngakumbi kunamaHeleni aseGrisi esemazantsi. AmaMakedoni ayengaphantsi kobukumkani, yaye izixeko-zizwe (poleis) zasemazantsi afana neAthene, iSparta, iThebes, iKorinte, njl., zazikumaZantsi nakuMbindi weGrisi nakwiziqithi zoLwandle iAegean. Ezi poleis zazisoloko zineentlobo zolawulo lwedemokhrasi, lwe-oligarkhi, okanye ezixubeneyo, logama iMakedoni yayibubukumkani obumanyeneyo obuphakathi kolawulo olunye, obunobukhosi obomeleleyo bosapho lwasebukhosini (iiArgead). Sekunjalo, bonke babengamaHeleni, yaye xa iRoma yangena kwimbali, yababiza amaHeleni ngokuba ngamaGrike. UKleopatra wayengumlawuli wokugqibela wakwaPtolemy, nto leyo eyayimela isizwe sobukumkani sobukumkani basemantla samaGrike avela kummandla waseMakedoni, okanye emantla eGrisi.

## **Ukumkani waseMzantsi**

UCleopatra wayengumlawuli wokugqibela wobukumkani bamaPtolemy obaqala ngoPtolemy I xa ubukumkani buka-Aleksandire bahlulwa baba zine. Kwidabi lase-Actium ubukumkani bamaPtolemy, ukumkani wokwenene wasezantsi, bafikelela esiphelweni sabo. Ukumkani olandelayo wasezantsi wayeza kuba yiYiputa yokomoya, emelwe yiFransi engenabuthixo kwimbali yoQhushululo lwaseFransi.

Nezidumbu zabo ziya kulala esitalatweni sesixeko esikhulu, esibizwa ngokwasemoyeni ngokuba yiSodom neYiputa, nalapho kananjalo iNkosi yethu yabethelelwa emnqamlezweni. IsiTyhilelo 11:8.

IYiputa yokoqobo yaba ngukumkani wokwenene wasemzantsi ngokunxulumene nokwahlulwa kobukumkani buka-Aleksandire, kodwa iYiputa yokomoya imelwe njengokumkani wasemzantsi ngeempawu zesiprofeto zeYiputa, kungekhona ngakwicala lokoqobo.

## **Mzantsi neNtshona**

UCleopatra, ekubeni engumlawuli wokugqibela wamaPtolemy wobukumkani, wayengamandla amabini ngokwesiprofeto—amaGrike (entshonalanga) neYiputa (emazantsi); kanti ke olandelayo, waza emva koko waba ngukumkani wasemazantsi ngokomoya, wayeza kuba yiFransi, nayo ingamandla amabini emelwe kwiSityhilelo 11 njengeYiputa neSodom. Ubuhenyukazi beSodom buhambelana nobuhenyukazi bukaCleopatra wasentshonalanga, yaye uCleopatra wasemazantsi uhambelana nokungakholelwa kuThixo kweYiputa. Imo ephindwe kabini yokumkani wokugqibela wasemazantsi ongoqobo yahambelana nokumkani wokuqala wasemazantsi ngokomoya.

Imfazwe yaseActium yaba ngumfelandawonye ongewelehlozo wenamba ka-Antony yaseRoma kunye nenamba kaCleopatra yasemazantsi nasentshonalanga. UAntony noCleopatra bamele ibandla norhulumente, ngoko ke ukoyiswa kweActium nguAgasto waseRoma kubonakalisa uloyiso apho iRoma yoyisa umanyano olungcwelehlozo oluphindwe kabini olufuzisela umfanekiso werhamncwa. Emva kweminyaka engamakhulu amathathu anamashumi amathandathu, ekuzalisekeni kukaDanilyeli 11:24, uConstantine wayahlula iRoma yaba yimpuma nentshonalanga, eshiya umfazi waseRoma entshonalanga yaye esusa indoda yaseRoma ayise empuma. Uloyiso

Iwasemazantsi nasentshonalanga lwafuzisela ukwahlulwa kwempuma nentshonalanga emva “kwexesha” leminyaka engamakhulu amathathu anamashumi amathandathu, kwidabi laseActium. Kwindibano yangaphambili uAntony wanikwa iRoma yasempuma waza uAgasto wanikwa eyasentshonalanga, ngoko ke iActium yazisa kunye impuma nentshonalanga, kodwa kuphela “ngexesha.”

### **31 BC no-330 AD**

UYesu usoloko ebonisa isiphelo ngesiqalo, ngoko ke ukoyiswa kweActium ngowama-31 BC kufuzisela ukwahlulwa kobukhosi baba yimpuma nentshona ngowama-330. I-Actium yowama-31 BC yayiyi-alpha ye-omega kule minyaka ingama-360 eyaphela ngowama-330. Kokubini owama-31 BC nowama-330 kufuzisela umthetho weCawa osondelayo, njengoko umelwe kwivesi yeshumi elinesithandathu neyamashumi amane ananye kaDanyeli ishumi elinanye.

### **Omnye Umqondiso**

UAntony waseRoma, emanyene noCleopatra wasemzantsi nowasentshona, umele umanyano oluphindwe kathathu phakathi komanyano lwabo oluphindwe kabini lomfanekiso werhamncwa. Umnqamlezo nawo uhambelana nomthetho weCawa, yaye ngoko ke uhambelana neActium no-330. Emnqamlezweni umanyano oluphindwe kabini lwecawe norhulumente lumelwa ngamaYuda (ibandla elonakeleyo) adibana neRoma (urhulumente) ukuze abulale uKristu. Iqela lesithathu kolo manyano emnqamlezweni limelwa nguBharabhas, uKristu wobuxoki, ogama lakhe lithetha “unyana kayise.” UBharabhas, ngokomfuziselo, ungumprofeti wobuxoki xa ethelekiswa noKristu njengomprofeti oyinyaniso. IRoma yayinguAntony, yaye uCleopatra wasemzantsi nowasentshona wayemele amaYuda noBharabhas.

Umnqamlezo ukwafanelana noEliya eNtabeni iKarmele, apho ukhetho lwalumalunga nokuba ngubani na umprofeti oyinyaniso okanye wobuxoki. Umprofeti wobuxoki ngelo xesha wayeluphawu oluphindwe kabini, oluquka abaprofeti bakaBhahali nababingeleli bomyezo. UBhahali sisithixo sobudoda, yaye ababingeleli bomyezo babemela uAshtaroti, isithixo sobufazi. AmaYuda emnqamlezweni ayengoAshtaroti, isithixo sobufazi; yaye uBharabhas, lowo wayengumfuziselo wobuxoki woMntu Weentsizi, wayesisithixo sobudoda uBhahali.

UCleopatra wayengukumkanikazi yomzantsi kwanokukumkanikazi wasentshona. UAntony wayengumfanekiso weRoma, eyinxalenye yolawulo oluphindwe kathathu olwalufungile ukuziphindezela ngokubulawa kukaJulius. Ukufa kukaJulius ngamanxeba angamashumi amabini anesithathu kwamela inxeba elibulalayo lobupopu ngonyaka we-1798, ekuzalisekeni kwendima yamashumi amane kaDanyeli ishumi elinanye. UAugustine e-Actium umele ukuphiliswa kwelo nxeba libulalayo. Inxeba liyaphiliswa xa kusifa uAntony noCleopatra. UAntony noCleopatra bamele umfanekiso werhamncwa eUnited States, oliliziko lesiprofeto eliphindwe kathathu, eliquka irhamncwa lomhlaba neempondo zalo ezimbini. UAntony uyinxalenye enye, yaye uCleopatra umele ezinye iinxalenye ezimbini. Nokuba yiRoma kaAntony, okanye yiYiputa neGrisi kaCleopatra, bafa kunye emthethweni weCawa xa ubukumkani besithandathu besiprofeto seBhayibhile bufikelela esiphelweni. Ngokwesiprofeto, uCleopatra ngokunxulumene noAntony

ungumxube wobugcisa becawa nobugcisa borhulumente, apho ubugcisa becawa bulukuhla yaye bulawule ubugcisa borhulumente.

## **Ukufa Kwesibini Ngokomfuziselo**

Kwelinye inqanaba lesiprofeto, ubudlelane bukaCleopatra noJulius Caesar noMarc Antony bumela amaxesha amabini apho ubugcisa bebandla bukaCleopatra bukunxulumene nobugcisa borhulumente boBukhosi baseRoma. Washiywa nguJulius ngowe-1798 ekufeni kwakhe kokuqala okungokomfuziselo, ekuzalisekeni kwendima yamashumi amane kaDaniyeli ishumi elinanye; wandula ke afike esiphelweni sakhe kungekho namnye wokumnceda, eActium, ekuzalisekeni kwendima yamashumi amane anesihlanu kaDaniyeli ishumi elinanye. Indima yamashumi amane yi-alpha yenxeba lakhe lokuqala elibulalayo eliza kuphiliswa, yaye i-omega yendima yamashumi amane anesihlanu yindawo apho afumana khona ukufa kwakhe kwesibini nokokugqibela.

Njengakumagunya amane amaRoma akwivesi yeshumi elinesithandathu ukuya kweyamashumi amabini anesibini, noCleopatra njengophawu lweBhayibhile unentsingiselo engaphezu kwenye, ngokuxhomekeke kumxholo. UYulius wamshiya ngowe-1798 xa inkxaso yobukumkani yasuswayo, aze ke umnxeba wakhe obulalayo uphiliswe emthethweni weCawa, kodwa ookumkani abalishumi beSityhilelo seshumi elinesixhenxe ekugqibeleni bamtshabalalisa ngomlilo, xa edibana nokufa kwakhe kwesibini nokokugqibela.

UKleopatra ungumqondiso wendalo ephindwe kabini emelwe kukungakholelwa kuThixo kweYiputa kaFaro, kunye nentanda-bulumko yonqulo yaseGrisi. Indalo yakhe ephindwe kabini imele ubugcisa bolawulo lombuso baseYiputa kunye nobugcisa becawa baseGrisi. Intanda-bulumko yonqulo yamaGrike imelwe sisithixokazi samaGrike uAthena, owayemiswe njengomfanekiso oqingqiweyo etempileni yakhe, ebizwa ngokuba yiParthenon. UAthena ngumqondiso wobulumko, yaye njengomfazi umele inkolo yemfundo yomntu, ngokuchaseneyo nemfundo engcwele.

Limpondo ezimbini ze-United States nguRiphabhlikhi nobuProtestanti, ezazifanekiselwe eFransi yiYiputa neSodom. IYiputa bubugcisa borhulumente, yaye iSodom bubugcisa bebandla; ngoko ke, uRiphabhlikhi uhambelana neYiputa, yaye ubuProtestanti neSodom. URiphabhlikhi yiYiputa, yaye ubuProtestanti yiSodom neGrisi. Umfuziselo wemfundo yabantu nguthixokazi wamaGrike uAthena, itempile yakhe eyayiyiParthenon, efumana iqabane layo langoku kwitempile yeParthenon yaseNashville, eTennessee. Umfuziselo webandla elonakeleyo elizimanya nophondo lwaseRiphabhlikhi eUnited States ngexesha lomthetho weCawa umelelwa njengoKleopatra, uAshtaroti, uSalome, neSodom.

UKleopatra ubonakalisa ukungakholelwa kuThixo kukaFaro nenkolo yamaGrike. Inkolo ehamba nefilosofi yokungakholelwa kuThixo kukunqulwa kwemfundo yamaGrike. UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye umthi owawungavumelekanga ukuba udliwe emyezweni wawungumthi wokwazi okulungileyo nokubi, omela inkolo yefilosofi yamaGrike athi uDade White yiyo “imfundo ephakamileyo.” Ichaza yaye igxininisa inkolo kaKleopatra yamaGrike yobulumko njengokonakeleyo nokwexelisa inyaniso yemfundo yokwenene kwimpikiswano enkulu phakathi kukaKristu noSathana.

INashville, Tennessee ibizwa ngokuba yi-“Athene yasemzantsi,” yaye uCleopatra wayengukumkanikazi wokugqibela wokoqobo wasemzantsi. Ukumkanikazi wokugqibela wasemzantsi wayengumfuziselo wokumkani womoya olandelayo nowokuqala wasemzantsi, owazalisekiswa yiFransi engakholelwayo kuThixo. IFransi engakholelwayo kuThixo ingumfuziselo weUnited States, apho eNashville, Tennessee, “Athene yasemzantsi,” itempile yeParthenon yothixokazi uAthena imelwe ngokomfuziselo. Le tempile ikwi-2500 West End eNashville. Inani amashumi amabini anesihlanu limele umnyango ovaliweyo wemizekeliso emithathu kaMateyu amashumi amabini anesihlanu. UCleopatra, njengokumkanikazi kokubini we-“mzantsi” nowe-“ntshona,” ufika “esiphelweni” sakhe eAthene yasemzantsi.

Ngale ngqwalasela yeActium, uCleopatra, uAugustus noAntony sibuyela kwivesi yamashumi amabini anesine ukuya kwivesi yamashumi amathathu kaDaniyeli ishumi elinanye. Mhlawumbi, eyona ndawo ingacacanga kakhulu kulo mhlathi yile xa bathetha ubuxoki etafileni inye.

Iintliziyo zazo zombini ezi kumkani ziya kuba kukwenza ububi, yaye ziya kuthetha ubuxoki etafileni inye; kodwa akuyi kuphumelela oko; kuba isiphelo sisaza kubakho ngexesha elimisiweyo. Daniel 11:27.

Ixesha elimisiweyo kulo mhlathi ngu-330, isiphelo “sexesha” somhlathi wamashumi amabini anesine. Ixesha elimisiweyo limela umthetho weCawe ngeCawa eUnited States, yaye likwamelele ukulwa kwexesha lovavanyo loluntu lwehlabathi. Phambi komthetho weCawe ngeCawa ookumkani ababini, iintliziyo zabo zazimise ukwenza ububi, baya kuthethana ubuxoki etafileni inye. Phambi komthetho weCawe ngeCawa wemihlathi yeshumi elinesithandathu neyamashumi amane ananye kaDaniyeli ishumi elinanye, ookumkani ababini baya kuthethana ubuxoki etafileni inye, kodwa ubuxoki babo abuyi kuphumelela. Ngoobani aba kumkani babini bathethana ubuxoki omnye nomnye? Phambi kokuba siphendule loo nginga, ndiza kusikhumbuza ngeminye imifuziselo esele sayiphatha ngaphambili kolu luhlu.

Abalawuli abane bamaRoma bamele iintlobo ngeentlobo zeempawu zesiprofeto ngokuxhomekeka kumxholo abajongwa kuwo. Nangona bengabalawuli bamaRoma, njengophawu bamele ngokusisiseko imbali yesiprofeto yakwaYuda wamandulo njengoko babesuka phantsi kolawulo lwamaSeleuki besiya phantsi kolawulo lwamaRoma.

UPompey wayengumthetheli-mkhosi, yaye abalawuli abathathu abalandelayo baseRoma bonke babengoKesare. UJulius, ngokunxulumene noAgasto, wayemela iindibaniselwano ezimbini eziphindwe kathathu kunye neetrayamvirate ezimbini, eyokuqala ingekho sesikweni, eyesibini isesikweni. Bonke abalawuli aba bane bamele umthetho weCawa kwiimeko ezithile. UPompey waloyisa ilizwe elizukileyo; uJulius, omelwe ngamanxeba okuhlalywa angamashumi amabini anesithathu, yingelosi yokuqala, kuba unguKesare wokuqala, yaye uluphawu lwengelosi yesithathu, eyayinguTibheriya. UTibheriya emnqamlezweni, ongumthetho weCawa, naye umelwe ngamashumi amabini anesithathu, kuba amashumi amabini anesithathu amele uxolelaniso; yaye umnqamlezo uyinxalenye ebaluleke gqitha yomsebenzi kaKristu ekudibaniseni ubuThixo baKhe nobuntu bethu. Ngoko ke, uJulius noTibheriya yimiyalezo yokuqala neyesithathu, emelwe ngamashumi amabini anesithathu.

UJulius wayengenguye loo mfanekiso wothando adla ngokuboniswa ngawo kwiintsomi zaseHollywood; wayeyindoda engenalusini eyayizinkele emandleni. UTiberias wayemi ngakumbi kunoJulius, kuba ubungendawo bakhe buyakhankanywa nakwivesi ngokwayo, kuba unobumba wokugqibela woonobumba besiHebhere ungamashumi amabini anesibini, kanti owokuqala mnye. U-alpha mncinane kuno-omega, kwaye ubungendawo bukaTiberias bubekwe kwivesi yamashumi amabini anesibini, engunobumba wokugqibela woonobumba besiHebhere, yaye phakathi kwaba bantu babini bangendawo bamelwa nguJulius noTiberias kwakukho uAgasto. UAgasto umele incopho yobuqaqawuli bamandla nodumo lwaseRoma. Njengophikisanayo nomyalezo wokuqala nowesithathu umelelwa ngunobumba weshumi elinesithathu, olungumqondiso wemvukelo. UAgasto waqinisekisa ubukumkani bakhe ngokoyisa imvukelo ka-Antony noCleopatra, eyona mvukelo idume kakhulu kwimbali yaseRoma.

UAugustus ligunya laseRoma eloyisa umqobo wesithathu, yaye ngokwenza oko wayemela umthetho weCawa, kwanegunya laseRoma elilawulayo ngexesha leenyanga ezingamashumi amane anesibini ezingokomfuziselo zesahluko seshumi elinesithathu seSityhilelo esingovukelo. Xa ebekwe phambi komthetho weCawa, uPompey umele zombini u-1798 no-1989, ngaloo ndlela esenza uPompey abe ngumqondiso ka-Antiochus Magnus ophelisa iMfazwe yesine yaseSiriya ukususela ngowama-219 kuse kowama-217 BC, ekuzalisekeni kwendima yeshumi yesahluko seshumi elinanye. UJulius Caesar ke udityaniswa nendima yeshumi elinanye neyeshumi elinesibini kunye nedabi lomda, idabi laseRaphia ngowama-217 BC. Apho uJulius ukwangulo Antiochus Magnus, yaye noAugustus Caesar ukwangulo Antiochus Magnus kwidabi lasePanium lendima yeshumi elinesihlanu. Kwandula ke kwindima yeshumi elinesithandathu uTiberias abe ngumthetho weCawa, kodwa akanguye uAntiochus Magnus, kuba apho unguPompey, kuba uYesu usoloko ebonisa isiphelo ngesiqalo. Loo ndima iphawula ukuphela koBukhosi bamaSeleucid obulinganisa ukuphela kweUnited States njengobukumkani besithandathu besiprofeto seBhayibhile.

Kukho ezinye iintlanganiso ezimele zenziwe zabalawuli abane baseRoma, yaye umgca lowo umele imbali efihlakeleyo yevesi yamashumi amane. Umgca wamaMaccabee wevesi yamashumi amabini anesithathu nawo ukwabonakalisa imbali efihlakeleyo yevesi yamashumi amane. Emva koko kwiivesi zamashumi amabini anesine, ibali leRoma yobukhosi bamahedeni limelwe lixesha—iminyaka engamakhulu amathathu anamashumi amathandathu. Umgca wembali yaseRoma omelwe ukusuka kwivesi yamashumi amabini anesine kuse kuthi ga kwivesi yamashumi amathathu ukwangumzekeliso wembali efihlakeleyo yevesi yamashumi amane. Uphela kwivesi yamashumi amathathu ananye xa umxholo utshintsha usuke kwiRoma yamahedeni uye kwiRoma yobupapa. IRoma yamahedeni isekhona kule vesi, kodwa apho ayimelwanga njengobukumkani besine besiprofeto seBhayibhile, koko imelwe njengamandla ezopolitiko awabeka ubupapa etroneni ngo-538. Ngo-538 ubupapa lwawisa umthetho weCawa, ngoko ke ivesi yamashumi amathathu ananye iyahambelana neevesi zeshumi elinesithandathu nezamashumi amane ananye. Ivesi yamashumi amabini anesine yazisa idabi laseActium kunye nembali enxulumene nalo mgca.

Ivesi yamashumi amabini anesine ichaza ixesha apho iRoma yobuhedeni yaqalisa ukulawula ngokugqibeleleyo iminyaka engamakhulu amathathu anamashumi amathandathu, aze ke kwivesi

yamashumi amathathu ananye iRoma yobupopu iqalise ukulawula ngokugqibeleleyo iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Isiqalo nesiphelo somgeca zithwele umqondiso kaKristu, uAlfa no-Omega. Kwezi vesi sinembali kaMarc Antony, uCleopatra noAugustus Caesar. Kwivesi yeshumi elinesithandathu iRoma yobuhedeni yoyisa uBukhosi bamaSeleucid ngowama-65 BC, yaza emva koko yoyisa uYuda ngowama-63 BC. Umqobo wesithathu waseActium ngowama-31 BC wachaza isiphelo sobukumkani baseYiputa, njengoko kwakufanekiswe yimiqobo yokuqala yamaSeleucid ngowama-65 BC. Kwakhona, sifumana umqondiso woWokuqala noWokugqibela. Ngowama-65 BC kwaba ngowokuqala kwimiqobo emithathu, yaye wamel' ukoyiswa kokumkani wasemntla, kanti owama-31 BC wamel' owesithathu kwimiqobo emithathu, yaye wamel' ukoyiswa kokumkani wasemazantsi. UYuda, njengomqobo ophakathi kwimiqobo emithathu, wayenemfazwe yamakhaya phakathi kweendonga zeYerusalem xa uPompey wafikayo ngowama-63 BC. Umqobo wesibini uluphawu lovukelo.

Ngowama-538, umqobo wesithathu weRoma yobupapa wagxothwa kwiSixeko saseRoma. Lowo mqobo yayinguGoths, yaye apho ubukumkani besihlanu besiprofeto seBhayibhile baqalisa; kanye apho ubukumkani besine baphelela khona. Kwaye njengoko ubukumkani besine baqalisa kumqobo wabo wesithathu, ubukumkani baseYiputa boyiswa, njengoko kwakusele kufuziselwe kumqobo wokuqala wobukumkani bamaSeleucid. Oku kubonisa ukuba ubungqina besiprofeto obufumaneka kwiindima zamashumi amabini anesine kude kuse kwindima yamashumi amathathu, bumele umgeca okwamele ukuba ukwindawo efihlakeleyo yembali yendima yamashumi amane. Ngenxa yesi sizathu, kubalulekile ukuqwalasela ubudlelwane obahlukeneyo besiprofeto obumelwe nguMarc Antony, Cleopatra, Julius Caesar, Pompey noAugustus Caesar.

Ngaba ke ngoko eyona nxalenye engacacanga yale ndima, ukusuka kwivesi yamashumi amabini anesine kuse kuma amashumi amathathu, yile xa bethetha ubuxoki etafileni inye?

Ke zona iintliziyi zaba kumkani zombini ziya kuba sekwenzeni ububi, yaye ziya kuthetha ubuxoki etafileni inye; kodwa oko akuyi kuphumelela; kuba isiphelo sisaya kuba ngexesha elimisiweyo. Daniyeli 11:27.

Uriah Smith uchaza abo kumkani babini njengoMarc Antony noAgasto Kesare.

“Indima yamashumi amabini anesixhenxe ecaphuliweyo”

“UAntony noKhesare babekade bebumbeneyo ngaphambili. Kanti ke, phantsi kwengubo yobuhlobo, bobabini babesukelana, besenza amaqhinga befuna ulawulo lwehlabathi liphela. Izibhengezo zabo zokuhloniphana nokubonisana ubuhlobo omnye komnye zazingamazwi abahanahanisi. Bathetha ubuxoki etafileni inye. UOctavia, inkosikazi ka-Antony nodade boKhesare, wabhengeza ebantwini baseRoma ngexesha uAntony amqhawula umtshato, ukuba wavuma ukutshata naye kuphela ngethemba lokuba oko kuya kuba sisibambiso somanyano phakathi koKhesare noAntony. Kodwa elo cebiso alizange liphumelele. Kwaqhuma umsantsa; yaye kwimbambano eyalandelayo, uKhesare waphuma ephumelele ngokupheleleyo.” Uriah Smith, Daniel and the Revelation, 276.

Xa uOctavia wachaza ukuba umtshato wakhe noAntony wawunjengesibambiso somanyano, wawubonakalisa umanyano lomtshato olwalusele lufuziselwe ngaphambili kwisahluko seshumi

elinanye ngomtshato wexesha lamaGrike kaBerenice nokumkani wamaSeleucid uAntiochus II Theos malunga no-252 BC. UBerenice wayeyintombi kaPtolemy II Philadelphus. UOctavia noBerenice bamele imitshato yozakuzo okanye, ngokwesiprofeto, iminqophiso. Iivesi zesihlanu ukuya kweyeshumi zichaza imbali yomtshato wozakuzo phakathi kobukumkani basemzantsi nobasentla, yaye xa uMarc Antony noOctavian, owathi kamva waziwa njengoAgasto Kesare, balungiselela lo mtshato, baphinda bahlula ubukumkani baba yimpuma nentshona.

ISivumelwano saseBrundisium (40 BC) sasisisombululo ekuthethwene ngaso phakathi kukaMarc Antony noOctavian (owathi kamva waba nguAugustus) sokusombulula ukungavisisani kwiSecond Triumvirate emva kwemeko eyayisele isondele kwimfazwe yamakhaya. Sasibandakanya ukwahlulwa kwemimandla yamaRoma (uAntony empuma, uOctavian entshonalanga) yaye saqinisekiswa ngomtshato kaAntony noOctavia (udadeboOctavian). Ngo-39 BC ixesha lokuqala leTriumvirate leminyaka emihlanu laphela, uAntony wakhwela ngenqanawa waya eItali eneenqanawa ezingaphezu kwama-300 ezathi ekuqaleni zala ukuvunyelwa ukuba zifike emhlabeni eBrundisium, ngoko ke ekugqibeleni zema eTarentum. UOctavian wadibana naye apho emva kothethathethwano olude olwaveliswa kukungafuni komkhosi kaAntony ukulwa nomkhosi kaOctavian, kwanokungafuni komkhosi kaOctavian ukulwa nomkhosi kaAntony. UOctavia wadlala indima ebalulekileyo kakhulu yokulamla, ecenga uAntony ukuba axhase uOctavian nxaanye noSextus Pompey. Bayihlaziya iTriumvirate ngeminyaka emihlanu engakumbi (de kube ngu-32 BC), uAntony enika uOctavian iinqanawa ezili-120 ngokutshintshiselana nomkhosi owawuthenjisiwe (awathi kamva uOctavian akawunika).

Ngowama-32 BC kwabakho ukwahlukana okucacileyo phakathi kwaba bachasene babini. Ubudlelane babohlakile ngenxa yobuxoki bentengiso yezopolitiko, ukujolisa kukaAntony empuma (kunye noCleopatra), kunye nokuqiniswa kwamandla kukaOctavian entshona. UOctavian wazikhaba iziphakamiso zeengqungquthela ezalandelayo ezivela kuAntony ngaphambi kweActium.

Kumtshato woonozakuzaku nokumkani wasemantla (uAntiochus) nokumkani wasemazantsi (uPtolemy), yayikukumkani wasemazantsi owabonelela ngomtshakazi; kodwa kumtshato woonozakuzaku kaAntony (impuma) noOctavian (intshona), umtshakazi wabonelelwa yintshona. Yomibini le mitshato woonozakuzaku yasilela, yaye lowo wanikela ngentombi okanye ngodade ekugqibeleni waphumelela phezu kwamandla awaphula umnqophiso.

## **Ubungqina Bothathu**

Ekupheleni koBukhosi bamaSeleukhos kwabakho umnqophiso wesithathu apho kwathethwa ubuxoki etafileni inye. Oku kwenzeka kumxholo weMfazwe yesihlanu yaseSiriya (202–195 BC), xa uAntiochus III Magnus wasebenzisa ubuthathaka boBukumkani bamaPtolemy emva kokufa kukaPtolemy IV Philopator ngowe-204 BC. UPtolemy V Epiphanes (Ptolemy V) wenyuka waya etroneni engumntwana (malunga neminyaka emi-5–6), nto leyo eyashiya iYiputa iphantsi kwabalawuli ababambeleyo yaye isesichengeni sesiphithiphithi sangaphakathi, iimvukelo zabemi bomthonyama, nezisongelo zangaphandle.

UAntiochus Magnus wayesele ehlasele waza wathimba inxalenye enkulu yemimandla yamaPtolemy eCoele-Syria, ePalestina, naseAsia Minor emva koloyiso olunjengeDabi lasePanium (200 BC). Kunokuba ayoyise ngokupheleleyo iYiputa (oko kwakunobungozi bokubangela ungenelelo lwaseRoma, kuba iRoma yayinxinzelela ukuba ahlale kude nemimandla ethile), walandela umanyano lomtshato wezopolitiko njengomntu “ongumkhuseli.” Ngowama-197/195 BC, njengenxalenye yomnqophiso woxolo owawuphelisa imfazwe, uAntiochus Magnus wamthembisa ngomtshato waza emva koko watshatisa intombi yakhe eselula uCleopatra I Syra (ekwabizwa ngokuba nguCleopatra Syra) kumntwana uPtolemy V (umtshato wenzeka ngowama-193 BC eRaphia; uPtolemy wayeneminyaka eli-16, uCleopatra eli-10).

Oku kwakubekwe njengesenzo sobubele nesisa: uAntiochus wazimisa njengomhlanganyeli no“mkhuseli” wokumkani oselula, eqinisekisa uxolo ngoxa egcina iinzuzo awayezifumene eAsiya. Umtshato wamnika impembelelo engathanga ngqo phezu kweYiputa ngentombi yakhe (wayenethemba lokuba yayiya kuhlala inyanisekile kwiingcambu zayo zobuSeleucid ize isebenze njengelizwi elixhasa iSiriya kwibhotwe lamaPtolemy). Elo qhinga labuyela umva kuba uCleopatra wema ecaleni komyeni wakhe neYiputa, kungekhona kukayise, ngaloo ndlela etshabalalisa ulawulo lwexesha elide lukaAntiochus. Oku kufana noMnqophiso waseBrundisium (40 BC) yaye kunxulumene neziganeke zamaRoma ngeendlela ezininzi.

Kanye njengokuba uAntony watshata noOctavia (udade kaOctavian) ukuze abophe amandla ayelwisana emva kwemfazwe eyayisele ikufuphi, noAntiochus wasebenzisa umtshato wentombi yakhe noPtolemy V ukuze amise ngokusesikweni uxolo lwethutyana nokwahlulwa kommandla (amaSeleucid agcina uloyiso lwawo emantla, uPtolemy wacina iYiputa emazantsi).

UAntiochus wasebenza njengomgcini owayesebenza enyanisweni phezu komntwana-ukumkani uPtolemy V (ngamaqhina entsapho), ngokufanayo nendlela uOctavian (kunye neTriumvirate) abazibeka ngayo phakathi kweendawo ezingenagunya okanye ukungquzulana kwamagunya. Kuzo zombini ezi meko, umntu “owomeleleyo” ngakumbi (uAntiochus/uOctavian) wafuna ukufumana amandla okusebenzisa imeko phezu komnye osesichengeni ngobudlelane begazi. Omabini la malungiselelo azisa uzinzo lwexeshana elifutshane kodwa ‘akaphumelelanga’ ekuhambeni kwexesha ngenxa yokungathembani okwakusezantsi—uCleopatra wakhetha iYiputa (ethomalalisa uAntiochus), kanti ukugxila kukaAntony empuma (uCleopatra VII) kwakhokelela ekuqhawukeni kobudlelane noOctavian.

Ubuntwana bukaPtolemy V phantsi kwabakhokeli abangabameli bufanisa ukungazinzi okwalandela ukufa kukaJulius Caesar (okwaholela ekusekweni kweTriumvirate nakwiingxwabangxwaba zamandla). Umtshato kaBerenice noAntiochus waphawula ukuqala kwembali yoBukhosi bamaSeleucid kuDanilyeli ishumi elinanye, yaye umtshato wentombi kaAntiochus Magnus nokumkani womntwana waseYiputa waphawula ukuphela koBukhosi bamaSeleucid. Ukuphela komtshato kaMarc Antony noOctavia kwaphawula ukuphela kobukumkani bamaPtolemy. Ukuphela kukaYuda njengabantu bomnqophiso kaThixo kwenzeka emnqamlezweni, yaye obo bucumkani bamaYuda baqala ngamaMaccabee nomfelandawonye abawenzayo neRoma. Yonke le migca yesiprofeto imelwe ngaphakathi kwibali likaDanilyeli isahluko seshumi elinanye, yaye yonke iyangqinelana nembali efihlakeleyo yendinyana

yamashumi amane. Ukuqala kwindinyana yesihlanu sibona umnqophiso kaBerenice, okhokelela kuAntiochus Omkhulu nomnqophiso wentombi yakhe uCleopatra Syra, okwenzeka kwimbali yamaMaccabee yendinyana yamashumi amabini anesithathu. AmaMaccabee aba yinxalenye yaloo mgca ngenxa yemvukelo yawo nxamnye noAntiochus Epiphanes, omnye wabokugqibela boBukhosi bamaSeleucid.

UAntiochus Epiphanes ngulo Antiochus lowo wayeseYiputa ngowe-168 BC kufuphi neAlexandria ngexesha leMfazwe yesiThandathu yaseSiriya. UAntiochus Epiphanes wayehlasele iYiputa yaye wayesele ephantse ukuyithimba iAlexandria. Abalawuli bakwaPtolemy babhenela eRoma befuna uncedo. IRoma yathumela uPopillius Laenas (enabakhatshwa nje abambalwa—engenamkhosi) ukuba azise isigqibo sokugqibela esivela kwiNdlu yeeNgwevu; uAntiochus kwakufuneka arhoxe ngoko nangoko eYiputa naseCyprus, kungenjalo ajamelane nemfazwe neRoma. Xa uAntiochus wayifumanayo ileta waza wacela ixesha lokubonisana nabacebisi bakhe, uPopillius—ochazwa njengongqwabalala nonesigqeba—wathabatha intonga yakhe yokuhamba waza wazoba isangqa esantini sajikeleza iinyawo zikakumkani. Wandula ke wavakalisa wathi, “Phambi kokuba uphume kweso sangqa, ndinike impendulo endiya kuyisa phambi kweNdlu yeeNgwevu.”

Intsingiselo yayicacile; u-Antiochus wayengenakuphuma kuloo sangqa engakhange azibophelele kwiimfuno zaseRoma—ukuwela umda waso engenasivumelwano kwakuthetha imfazwe. Ethukile yaye ehlazekile, u-Antiochus wathandabuza okwethutyana, kodwa emva koko wavuma ukuthobela, warhoxisa imikhosi yakhe eYiputa, waza wabuyela eSiriya. Esi senzo sikhaliiphileyo sobudlelane bezopolitiko (esasiqinisewe ludumo olukhulayo lwaseRoma lwamandla) sanyanzelisa ukurhoxa ngaphandle kwedabi, sibonakalisa ukongama okuvelayo kweRoma kwimpuma yoLwandle lweMeditera. Sisoloko sikhankanywa ngokubanzi njengemvelaphi yebinzana elithi “ukuzoba umgca entlabathini” (nangona eneneni yayisisangqa).

UAntiyokwe Epifanes naye waba kukuqonda kwamaProtestanti kwaloo mandla aziphakamisayo, awa aze amisele umbono kwivesi yeshumi elinesine kaDanyeli ishumi elinanye.

Kwaye ngaloo maxesha baya kusukuma abaninzi nxamnye nokumkani wasezantsi; kwanabaphangi babantu bakowenu baya kuzidumisa ukuze baqinisekise umbono; kodwa baya kuwa. Danyeli 11:14.

U-Antiochus IV Epiphanes walawula ngowama-175–164 BC, yaye wayengowesibhozo kookumkani abalishumi elinesithathu bamaSeleucid. Wazama ukunyanzelisa inkcubeko yobuHellenistic nokumanyanisa ubukumkani bakhe phantsi kwezenzo zonqulo lwamaGrike. Waphanga iTempile ngowama-169 BC, wawalela amasiko amaYuda (ulwaluko, ukugcinwa kweSabatha, nokufundwa kweTorah), waza wanyanzelisa amadini koothixo babahedeni. NgoDisemba wowe-167 BC wamisa isibingelelo sobuhedeni (esikaZeus) phezu kwesibingelelo samaYuda samadini anyukayo eTempileni, waza wabingelela ihagu, kwakunye nezinye izenzo ezihlambelayo. Oko kungcoliswa kwaba sisikhonkwane sokugqibela kumaYuda awayekukhathalele ukunyaniseka emthethweni, awayekubona njengokwaphulwa kokugqibela kobungwele beTempile nomthetho kaThixo. Kwabangela ukuxhathisa kwangoko xa uMattathias (umbingeleli waseModein) wala umyalelo wegosa lamaSeleucid wokuba abingelele koothixo

babahedeni, waza wabulala umYuda owawexukile negosa elo, emva koko wabalekela ezintabeni kunye noonyana bakhe (iiMaccabees zexesha elizayo). Oku kwavusa imfazwe yohlaselo olukhawulezayo nemvukelo ukusuka ngowama-167–160 BC eyayijolise ekubuyiseleni unqulo lwamaYuda, kwaza oko kwakhokelela ekunikezelweni ngokutsha kweTempile (Hanukkah) ngowama-164 BC phantsi kukaJudas Maccabeus.

Ekuqaleni nasekupheleni koBukhosi bamaSeleucus kwabakho umnqophiso obalulekileyo owawumelwe ngumtshato wezobudlelwane phakathi kwezizwe, owawunento yokwahlulwa mhlawumbi phakathi kwempuma nentshona, okanye phakathi komntla nomzantsi. Njengoko uBukhosi bamaSeleucus babusiya buthathaka, uAntiochus Epiphanes uba luphawu lwamandla amaRoma anyukayo, aze abe yindawo ekugxilwe kuyo ingqumbo yamaMaccabean. Emva koko embalini uba ngowokwenziwa wobuxoki womfuziselo wesiprofeto omisa umbono. Amandla akwivesi yamashumi amabini anesibini yesahluko seshumi elinanye ayaphulwa xa inkosana yomnqophiso yaphulwayo.

Kwaye ngeengalo zomkhukula baya kukhukuliswa bemke phambi kwakhe, baphulwe; ewe, kwanomlawuli womnqophiso. Daniyeli 11:22.

Ulawulo luka-Antiochus Epiphanes lwaphela ngowama-164 BC, phantse iminyaka engamakhulu amabini ngaphambi kokuba uKristu, “inkosana yomnqophiso,” “waphulwa” emnqamlezweni. Into esinqwenela ukuyiqaphela apha kukuba uBukhosi bamaSeleucid baqalisa baza baphela ngomtshato womnqophiso wezopolitiko apho inkohliso phakathi kwala maqela mabini iyinto eqinisekiswa yimbali. Ngexesha lolawulo luka-Antiochus Epiphanes kwaqala uvukelo lwamaMaccabee, olwalungumfuziselo woVukelo lwaseMelika. Kwimbali yamaMaccabee umzabalazo wabo wokulahla igunya lamaSeleucid waquka umnqophiso obalulekileyo neRoma. Ivesi echonga loo mnqophiso ngokuthe ngqo ikwachonga iRoma njengosebenza ngenkohliso, okanye ethetha ubuxoki etafileni yomnqophiso.

Ke kaloku emveni komnqophiso owenziwa naye uya kwenza ngobuqhetseba; kuba uya kunyuka, aze omelele enabantu abambalwa. Daniyeli 11:23.

Wonke umgca wesiprofeto owandulela ixesha lesiphelo kwindima yamashumi amane uqulethe umnqophiso owaphulwayo. U-Uriyah Smith, ephawula ngabo “abawushiyayo umnqophiso ongcwele” kwindima yamashumi amathathu, ubhala oku kulandelayo:

“‘Ukucaphuka nxamnye nomnqophiso;’ oko kukuthi, iziBhalo eziNgcwele, incwadi yomnqophiso. Uvukelo olunjalo lwenzeka eRoma. AmaHeruli, amaGoth, namaVandal, awayisa iRoma, amkela inkolo yama-Ariya, aza aba ziintshaba zeCawa yamaKatolika. Kwakukakhulu ngenjongo yokuphelisa olu qhekeko apho uJustinian wamisa ngommiselo upopu ukuba abe yintloko yecawe nomlungisi wabaqhekeki. Kungekudala iBhayibhile yaqalisa ukuthathwa njengencwadi eyingozi ekungafanele ifundwe ngabantu abaqhelekileyo, koko yonke imibuzo ephikiswanayo yayimele isiwe kupopu. Ngaloo ndlela kwathululelwa indelelo phezu kwelizwi likaThixo. Kwaye abalawuli baseRoma, apho isahlulo sayo sempuma sasiqhubeka sisekhona, baba nolwazi, okanye benza iyelenqe kunye neCawa yaseRoma, eyayiwushiyile umnqophiso, yaza yaba kukuwexuka okukhulu, ngenjongo yokucinezela

‘uqhekeko.’ Umntu wesono waphakanyiselwa etroneni yakhe yokuzidla ngokoyiswa kwamaGoth angama-Ariya, awayebambe iRoma ngelo xesha, ngowama-538 A.D.” Uriah Smith, Daniel and the Revelation, 281.

Ivesi yesihlanu kaDaniyeli ishumi elinanye ichaza umgca wembali apho ukumkani wasemazantsi anikela ngomtshakazi wezopolitiko njengomqondiso womnqophiso owathi emva koko waphulwa ngukumkani wasemantla. Impindezelo yokumkani wasemazantsi yayiyisifaniso sempindezelo yokumkani wasemazantsi ngokwasemoyeni kaNapoleon ngokuchasene nokumkani wasemantla wobupopu ngowe-1798. Umnqophiso owaphukileyo weevesi zesihlanu ukuya kwesithoba wawuyisifaniso somnqophiso kaTolentino kaNapoleon owaphukileyo, nowaba sisifaniso sebango likaPutin lomnqophiso owaphukileyo yi-NATO. Impindezelo kaNapoleon yayiyisifaniso sempindezelo kaPutin ngokuchasene neUkraine ngowe-2014. Impindezelo yevesi yeshumi ka-Antiochus Magnus ephelisa iMfazwe yesiNe yaseSiriya iyahambelana noNapoleon ngowe-1798 kananjalo noPutin ngowe-2014. Emva kwedabi lasePanium ngowama-200 BC elikwi vesi yeshumi elinesihlanu, uAntiochus walungiselela umtshato wezopolitiko ngenjongo efihlakeleyo yokuthabatha iYiputa ayibeke phantsi komyalelo wakhe ngaphandle kokusebenzisa imikhosi yasemhlabeni. Itrone ka-Antiochus Magnus yadluliselwa kunyana wakhe, owabulawayo, nto leyo eyazisa unyana omncinane ka-Antiochus Magnus, uAntiochus Epiphanes, etroneni. Izenzo zakhe ekumiseleni amasiko nenkolo yamaGrike zazisa uvukelo lwamaMaccabee, olwakhokelela kumnqophiso wenkohliso neRoma okhankanywe kwivesi yamashumi amabini anesithathu. Ivesi yamashumi amabini anesine yazisa iRoma yobuhedeni ize ichaze itafile yobuxoki kaAntony noAugustus. Kwivesi yamashumi amathathu iRoma yobuhedeni ingena kwincoko nebandla lobupopu, elichazwa njengabo bawaphulwayo umnqophiso ongwele.

Iindima ezingamashumi amabini anesine ukuya kwezamashumi amathathu ziyingqina leRoma yobuhedeni, yaye iindima ezingamashumi amathathu ananye ukuya kwezamashumi amane zinika ubungqina beRoma yobupapa. Wonke umgca kaDaniyeli ishumi elinanye, indima yokuqala ukuya kutsho kwindima yamashumi amane, umele umgca wesiprofeto osetyenziswa kwimbali efihlakeleyo yendima yamashumi amane. Umgca wobukumkani bamaSeleucid, umgca wobukumkani bamaPtolemy, umgca wobukumkani bamaYuda bamaMaccabee, umgca weRoma yobuhedeni nomgca weRoma yobupapa, yonke loo migca ibonisa imbali ka-1989 ukuya kutsho kumthetho weCawa. Ngamnye kuloo migca uchaza umnqophiso owaphulwayo njengento ebalulekileyo enkulu yaloo mbali.

YiRoma emisa umbono kaDaniyeli ishumi elinanye, yaye izivumelwano zobuqhophololo zesiprofeto zayo zombini, iRoma yobuqaba neRoma yobupopu, ziphawulwe njengeziqhubekayo nanezenzeka ngaphambi kokuba iRoma ilawule ngobukhosi obupheleleyo ngamaxesha azo esiprofeto ahlukeneyo nahlukileyo. Omabini la magunya aphawula ukuqala kwexesha lesiprofeto lobukhosi obupheleleyo njengeliqala xa umqobo wawo wesithathu wawoyisiwe. Phambi komthetho weCawa oza kufika kungekudala eUnited States kuya kubakho isivumelwano sobuqhophololo phakathi kwamagunya amabini. Amaxesha amane la magunya mabini abe ngookumkani basezantsi nabasemantla, kube kanye phakathi komhlaba ozukileyo wakwaYuda neRoma, kube kanye phakathi kwamacandelo amabini e-triumvirate yaseRoma, yaye kube kanye

phakathi kweRoma yobuqaba neRoma yobupopu. Kuzo zombini izivumelwano zobuqhophololo eziphathelele iRoma, loo nto yaba sisivumelwano phakathi kwesiqingatha esinye sobukhosi baseRoma, nokuba nguAntony wasempuma, uAugustus wasentshonalanga, okanye iRoma yobuqaba yasempuma neRoma yobupopu yasentshonalanga. Izivumelwano ezine zobuqhophololo phakathi kookumkani basemantla nabasezantsi, ezibini phakathi kookumkani basempuma nabasentshonalanga, yaye esinye phakathi kokumkani wasemantla oza kuba khona kungekudala nomhlaba ozukileyo.

Oku kugqibezela intshayelelo yethu yokuqala yencwadi kaDaniyeli. Uthotho lwePanium lumele isiphelo sothotho lwencwadi kaDaniyeli, olusisingenisiso semballi efihlakeleyo yendima yamashumi amane esiya kuqhubeka siyihlola kwinqaku elilandelayo.