

# **Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalombili**

*Ukuhlanguana Kweziprofetho kweRoma, kwabaMakkabi, nezikhathi zanamuhla: Ucwangingo Ezimbonweni ZikaDaniyeli*

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Uriah Smith wabhala wathi, “IRoma yaxhumana nabantu bakaNkulunkulu, amaJuda, ngesivumelwano sobumbano, ngo-162 BC.” Iningi lezazi-mlando zesimanje libeka lolu suku ku-161 BC, kanti uSmith uqobo ubhekisa ku-161 BC kabili encwadini efanayo. Ukucabanga kwami ukuthi lokhu kubhekisa ku-162 BC kuyiphutha lokubhala.

“Ngamavesi 23 no-24 silethwa siye ngalapha kwaleso sivumelwano phakathi kwamaJuda namaRoma, ngo-161 B.C., siye esikhathini lapho iRoma yayisithole ukubusa komhlaba wonke.” Uriah Smith, Daniel and the Revelation, 273.

Amavesi eshumi nanye neshumi nambili akhomba ukunqoba nemiphumela yempi yaseRafiya, eyenzeka ngowe-217 BC, phakathi koMbuso wamaSeleucid, owawuholwa ngu-Antiochus III Omkhulu, noMbuso wamaPtolemy waseGibhithe, owawuholwa yiNkosi uPtolemy IV Philopator.

Impi yasePanium, eyenzeka eminyakeni eyishumi nesikhombisa kamuva ngonyaka ka-200 BC, yaphinde yaba phakathi kombuso wakwaSeleucid nombuso wakwaPtolemaic.

Ukuvukela KwamaMaccabee kwaqala ngonyaka ka-167 BC, futhi kwaba ukuvukela kwamaJuda ngokumelene nemizamo yoMbuso WamaSeleucid yokucindezela imikhuba yenkolo yamaJuda nokuphoqelela isiko lamaGreki.

Ukungweliswa kabusha kweThempeli Lesibili eJerusalema, okuyisona esiyisenzakalo somlando esigujwa ngesikhathi seHanukkah, kwenzeka ngo-164 BC, eminyakeni emithathu ngaphambi “kwesivumelwano” sevesi lamashumi amabili nantathu. Lesi sehlakalo salandela umkhankaso wezempi ophumelelayo wamaMakkabi wokulwa namabutho oMbuso wamaSeleukusi, owawuholwa u-Antiochus IV Epiphanes odume kabi, owayelingcolisile iThempeli futhi evimbele imikhuba yenkolo yamaJuda. U-Antiochus IV Epiphanes wafa ngokushesha ngemva kokunqoba okukhunjulwa yiHanukkah, futhi lokhu kuphawula ukwehla kwamandla aseSiriya kusukela kuleso sikhathi kuya phambili emlandweni.

Ngo-200 BC, (okwakuyisikhathi futhi seMpi yasePanium), iRoma, ngokokuqala, yazifaka emlandweni wesiprofetho kaDaniyeli isahluko seshumi nanye. Kukhona uphawu olumisa umbono. Umthelela walo onenhloso kulowo mlando uveza umsebenzi kaJezebeli, uphawu lwebandla elidonsa izintambo ngemuva kwezigcawu. UJezebeli wayeseKhaya eSamariya ngesikhathi umyeni wakhe u-Ahabi ebuka abaprofethi bakhe bebulawa ngu-Eliya. UHerodiyase wayengekho edilini losuku lokuzalwa lukaHerode, lapho indodakazi yakhe uSalome ayenga khona uHerode. Emlandweni we-United States, ubupapa, obumelwe yisifebe saseThire, buyakhohlakala, kuze kube

sekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso. Bese buqala ukuculela amakhosi omhlaba izingoma zabo zenkohliso. Unyaka ka-200 BC uyisifanekiselo sesikhathi aqala ngaso ukuculela amakhosi ngokusobala ezinsukwini zokugcina, ngaphambi nje komthetho weSonto osuzofika maduze, njengoba umelwe evesini leshumi nesithupha.

Ngaphambi “kwesivumelwano” samaJuda ngo-161 BC kuya ku-158 BC, abakwaMaccabee baphinde bangwelisa ithempeli, njengoba kukhunjulwa nguHanukkah ngo-164 BC. Kwathi eminyakeni emithathu kamuva, besesezabalazweni eziqhubekayo namaSiriya, amaJuda akwaMaccabee afuna ukwesekwa eRoma. “Isivumelwano” neRoma esabe sesakhiwa siba uvivinyo olungokwesiprofetho kubafundi bakaNkulunkulu besiprofetho sezinsuku zokugcina.

Umlando ubeka u-161 BC njengendawo lapho “isivumelwano” senzeka khona, kodwa amaphayona abeka lowo mlendo ku-158 BC. Ingabe uMiller wayeqinisile, noma izazi-mlendo zanamuhla ziqinisile? UMiller wanezela iminyaka eyizinkulungwane eziyisithupha namakhulu ayisithupha namashumi ayisithupha nesithupha (666) onyakeni ka-158 BC, wafinyelela onyakeni ka-508, lapho “okwemihla ngemihla” kwasuswa khona. Noma ungasesha kangakanani, kuyoba nzima kakhulu, uma kungenzeki nhlobo, ukuthola ubufakazi bomlando obusekela u-158 BC njengesivumelwano phakathi kwamaJuda namaRoma.

Ivesi leshumi nesithupha liwumthetho weSonto, kodwa ngaphambi kwalowo mlendo iRoma iyangena emlandweni ukuze imise umbono ngonyaka ka-200 BC. Ukuvukela kwamaMakkabi kwaqala eModein ngo-167 BC, futhi ekugcineni baphinda banikezela ithempeli ngo-164 BC. Khona-ke kusukela ku-161 BC kuya ku-158 BC, amaJuda angena esivumelwaneni namandla aseRoma. U-161 BC kuya ku-158 BC umelela inkathi yesikhathi eyayidingeka ukuze kumiswe “isivumelwano.” Lokhu kuqonda kukhomba “isivumelwano” ngokuvumelana nobufakazi bezazi-mlendo, futhi nangokwesivivinyo esaqondiswa yisandla seNkosi futhi okungafanele siguqulwe.

Izazi-mlendo zisithela ukuthi inqubo yokuxoxisana ngezivumelwano phakathi kwezizwe zasendulo ezinjengoJuda neRoma ngekulu lesibili ngaphambi kukaKristu yayihluka kuye ngezimo ezithile, izinqubo zobudlelwane bamazwe, kanye namandla ayebandakanyekile. Ngokuvamile, inqubo yayiqala lapho uhlangothi olulodwa luveza isifiso sokumisa isivumelwano noma umfelandawonye nolunye uhlangothi. Endabeni kaJuda neRoma, uJuda waqala ukuxhumana neRoma ukuze aphakamise umfelandawonye osemthethweni.

Izindlela zobudlelwano bezombusazwe bezizobe zisetshenzisiwe ukuze kudluliselwe lesi siphakamiso futhi kuqaliswe izingxoxo. Lokhu kwakudingeka ukuba kuhlanganise ukuthunyelwa kwezithunywa noma amanxusa eRoma ukuba ziyohlangana nabaholi bayo noma nabameleli bayo. Lapho izingxoxo seziqalile, zombili izinhlangothi bezizoxoxa ngemigomo yesivumelwano esiphakanyisiwe. Lokhu kwakungase kuhlanganise uchungechunge lwemihlangano, ukushintshisana kwemiyalezo yezobudlelwano bezombusazwe, futhi mhlawumbe nokubandakanywa kwabaxhumanisi noma abaluleki bokulamula ukuze kusizwe izingxoxo. Ngesikhathi sezingxoxo, uhlangothi ngalunye beluzocabangela imigomo ehlongozwe olunye futhi lungase lunikeze iziphakamiso eziphikisayo noma lufune ukuchibiyelwa kwemigomo ethile. Le

nqubo yayingase ihlanganise ukucabangisisa ngokucophelela, ukubonisana nabeluleki, kanye nokuhlolwa kwezinzuzo ezingaba khona kanye nobubi obungase buvele besivumelwaneni esiphakanyisiwe.

Uma zombili izinhlangothi zafinyelela esivumelwaneni ngemibandela yesivumelwano, kwakuzobe sekulungiswa umbhalo osemthethweni ochaza ngokuningiliziwe imigomo nemibandela okuvunyelwene ngayo yizinhlangothi zombili. Isivumelwano sasizobe sesidinga ukuqinisekiswa yiziphathimandla ezifanele zesizwe ngasinye. Endabeni yaseRoma, lokhu kwakungase kubandakanye ukuvunywa yiSigele noma ezinye izinhlobo ezibusayo. Ngokufanayo, kwaJuda, kungenzeka kakhulu ukuthi isivumelwano sasizodinga ukuvunywa ubuhlo bayo noma umkhandlu wayo obusayo. Uma sesiqinisekisiwe, isivumelwano sasizosebenza, futhi izinhlangothi zombili zaziyo indeleka ukuba zinamathele emigomeni yaso. Lokhu kwakungase kubandakanye izinhlobo ezihlukahlukene zokubambisana, izivumelwano zokuvikelana, ubudlelwane bezohwebo, noma ezinye izinhlobo zokuxhumana kwezombusazwe ezichazwe esivumelwaneni.

Ngekhulu lesibili ngaphambi kukaKristu, ukuhamba usuka eJudiya (etholakala esifundeni saseMpumalanga yeMedithera) uya eRoma (etholakala maphakathi ne-Italy) kwakuyoba ngumzamo onzima futhi odla isikhathi eside, ikakhulukazi uma kubhekwa imingcele yezindlela zokuhamba zasendulo. Ibanga eliphakathi kweJudiya neRoma lingaba cishe amakhilomitha ayi-1,500 kuya kwangama-2,000 (amamayela angama-930 kuya kwangama-1,240), kuye ngomzila othile othathiwe. Ezikhathini zasendulo, ukuhamba ngolwandle kwakuvame ukuba kusheshe futhi kusebenze kangcono kunokuhamba ngomhlaba, kodwa ukuhamba ngolwandle kwakuncike emimoyeni ebusayo. Ukuhamba ngomkhumbi usuka ethekweni laseJudiya uya ethekweni lase-Italy (njenge-Ostia, itheku laseRoma) kwakungathatha amasonto amaningana, kuye ngezinto ezinjengesimo somoya, imisinga yolwandle, nohlobo lomkhumbi osetshenzisiwe.

Ukuhamba ngomhlaba usuka eJudiya uya eRoma kwakuyoba kancane kakhulu futhi kube nzima ngokwedlulele. Abahambi kwakudingeka badabule ezindaweni ezinhlobonhlobo, kuhlanganise nezintaba, izigodi, nemifula, futhi babhekane nezingqinamba ezinjengabaphangi nezindawo ezinobutha. Kulinganiselwa ukuthi ukuhamba ngezinyawo noma ngenqola edonswa amahhashi kwakungathatha izinyanga eziningana. Isikhathi sohambo sasiyophinde sithonywe yizici ezifana nesimo semigwaqo, ukutholakala kwezindawo zokulala nezokuphumula, kanye nesidingo sokuphumula nokuzilungiselela kabusha ngezinto ezidingekayo endleleni.

Lapho amaJuda amaMakxhabi efuna isivumelwano neRoma, kwakuyodingeka ukuba athumele izithunywa eRoma. Lapho lezo zithunywa sezamukelwe yiziphathimandla zaseRoma, kwakuyoba nesikhathi sokuxoxisana. Ngokwemfundiso yomlando, ngoba awekho amarekhodi aqondile atholakalayo, lapho isivumelwano sesibhaliswe ngokusemthethweni, kwakuyodingeka ukuba sibuyiselwe eJudiya ukuze siqinisekise, bese mhlawumbe sidingeke ukuba siphindiselwe eRoma ukuze kuqinisekise ukwamukelwa kwaso ngamaJuda. Cishe akunakwenzeka ukukholwa ukuthi inqubo yokwakha umfelandawonye ngaleso sikhathi yayingafezwa ngonyaka owodwa, ngakho ukuqonda ukuthi “isivumelwano” simele inqubo eqala ku-161 BC iye ku-158 BC kuhambisana neminye imigqa yesiprofetho ekhomba umlando oholela emthethweni weSonto wevesi leshumi nesithupha.

“Isivumelwano” bonke osomlando abavumelana ukuthi saqalwa amaJuda amaMakkabi, saqala eJudiya ngo-161 BC. Inhloso kwakuwukuthi amaJuda ayefuna ukwesekwa ngokumelene namaSiriya ayesehlushisene nawo selokhu ukuvukela kwawo kwaqala ngo-167 BC. Lokho kuvukela kwaqalwa yimizamo kaMatatiyasi, umpristi ongumJuda, namadodana akhe amahlanu, ikakhulukazi uJuda Makkabi, yokumelana nezinqubomgomo zokwenziwa amaGreki ezabekwa ngumbusi wakwaSeleukidi u-Antiyokhu IV Epifanesi. Lezi zinqubomgomo zazihlanganisa imizamo yokucindezela imikhuba yenkolo yamaJuda nokuphoqelela ukwamukelwa kwamasiko nezinkolelo zamaGreki.

Isikhuthazo sokuvukela kwaba yisigameko esenzeka emzaneni waseModein, lapho uMathathiya enqaba ukulalela umyalo wokunikela umhlathshelo kunkulunkulu wamaGreki. “Modein” lisuselwa egameni lesiHebheru elithi “modi’a,” elisho “ukumemezela” noma “ukuphikisa.” Ekuphikiseni kwakhe, uMathathiya wabulala isihlubuki somJuda esasizimisele ukwenza lowo mhlathshelo, yena namadodana akhe base bebalekela ezintabeni, baqalisa umkhankaso wempi yabashokobezi wokulwa namabutho amaSeleucid. Ukuvukela kwamaMaccabee kwaqhubeka iminyaka eminingana, phakathi nesikhathi lapho amaMaccabee alwa khona izimpi eziningi namaSeleucid nabalingani bawo. Naphezu kokuba ayembalwa kakhulu futhi enezikhali nezinsiza ezingaphansi kakhulu, amaMaccabee anqoba ukunqoba okuningana okukhulu.

Umbuso WamaSeleucid wawufuna ukuphoqelela inkolo yamaGreki phezu kwamaJuda, futhi amaGreki amele abakhuthaza ubumbano lomhlaba wezinsuku zokugcina. Inkolo yabo ivezwe kulokho okubizwa ngokuthi i-woke-ism, okwamanje okuphoqelelwa phezu kwe-United States nomhlaba, ngamandla omhlaba wonke ohlelo lwamabhange, abezindaba abajwayelekile, izikhungo zemfundo, kanye nokubhidlizwa kokwehluka kwezizwe ngokufuduswa okuphoqelelwe kwabokufika abangekho emthethweni. Ngesikhathi u-Antiochus Epiphanes ephoqelela inkolo yamaGreki phezu kwamaJuda, kwakukhona amaJuda ayebambisana nemizamo yakhe. AbaMaccabee bamele isigaba esisodwa samaJuda ahlubukayo, esasimelana nenkolo yamaGreki, kodwa kwakukhona nesinye isigaba samaJuda ahlubukayo esasixhasa umsebenzi wokuphoqelela inkolo yamaGreki.

Ivesi yeshumi nesithupha iwumthetho weSonto ozayo maduze, kanye nenyunyana ephindwe kathathu yedrako, yesilo, nomprofethi wamanga. Lowo mlendo wandulelwa amavesi eshumi nantathu kuya kweleshumi nanhlanu, lapho izimpi ezintathu zevesi lamashumi amane zenzeka zisukela evesini leshumi (1989), amavesi eshumi nanye neshumi nambili (impi yase-Ukraine), kanye neMpi yasePanium. IMpi yasePanium imelela impi lapho isilo somhlaba esinezimpondo ezimbili sinqoba khona phezu kwefilosofi zenkolo nezombusazwe zomhlaba wonke zomuntu osekela uhlelo lokubusa komhlaba.

Kuleyo mpi umongameli wokugcina wase-United States kumele abhekane nemiphumela yokunqoba kukaPutin kanye nokubhidlika okwalandela okumelwe emavesini ayishumi nanye nayeshumi nambili. Uzokwakha umfelandawonye ne-NATO, noma neZizwe Ezihlangene, ukuze axazulule imiphumela yokuwa kweRussia, futhi emlandweni walowo mfelandawonye uzobandakanya iZizwe Ezihlangene eMpini yasePanium. Impi yesithathu yevesi lamashumi amane iyoba njengempi yokuqala yevesi lamashumi amane. Njengoba iSoviet Union yabhidlika

ngaphansi kwamandla ezomnotho nezempi e-United States, abomhlaba wonke beZizwe Ezihlangene bayophoqeleka ukuba baphinde “perestroika”, okuyingxenye eyinhloko yemizamo kaGorbachev yokuguqula iSoviet Union, nakuba ekugcineni leyo mizamo yanikela ekuqaqekeni kwesimiso saseSoviet nasekuhlakazekeni kokugcina kweSoviet Union.

Impi yesithathu ifanekiswa yimpi yokuqala, futhi ngomfutho wezomnotho nowezempi uTrump, njengoba emelwe uReagan, uyophoqa iZizwe Ezihlangene ukuba zingene “ku-perestroika,” okusho ukuhlelwa kabusha noma ukuguqulwa. Lokho kuhlelwa kabusha kuyobeka i-United States phezu kwekhanda lohlelo lwamakhosi ayishumi oluyiziZizwe Ezihlangene. Empini leyo ubuPapa buyobe sebuzingenisa emlandweni, buthi bungumvikeli wohlelo uTrump ayobe eselunqoba ngaleso sikhathi.

Kulowo mlendo ofanayo uTrump uzobhekana neMpi Yombango yangaphakathi azophoqeleka ukuyisingatha, njengoba no-Abraham Lincoln waphoqeleka ukuyisingatha. Le Mpi Yombango iyoba phakathi kwezinhlangothi ezimbili eziphikisayo zokuhlubuka ngaphakathi kwe-United States. Isigaba esisodwa simelwe yilabo abamukele inkolo nefilosofi ye-woke-ism, abangabomhlaba wonke abathuthukayo bamaqembu omabili ezombusazwe. Esinye isigaba (i-MAGA-ism) sizibiza ngokuthi singamaProthestani eqiniso, nakuba salahlekelwa yileso sikhundla ngo-1844.

Iqembu likaMongameli limelwe yi-MAGA-ism, futhi lisekelwe esimisweni esidukisayo sokuthi livikela ubuProthestani beqiniso noMthethosisekelo. Isimangalo se-Woke-ism siyinkolo kaMama uMhlaba, i-New Age, kanye nenkolelo yokuthi uMthethosisekelo usebenza ngokwezimo ezikhona zemigomo yomphakathi, hhayi ngemibono eseluphelelwe isikhathi yobaba abasungula.

UMatathiya (Trump) uzoqeda imizamo yamaDemokhrasi omhlaba wonke athambekele enqubekelaphambili ngaphakathi e-United States njengoba imelwe ukuvukela okwaqala eModein ngo-167 BC. UTrump uyobe esebuyela ephinda umlando ka-164 BC, lapho amaMaccabee enikezela kabusha ithempeli, njengoba kukhunjulwa ngokugujwa kweHanukkah. Bese kuthi esikhathini esimelwe kusukela ku-161 BC kuya ku-158 BC, uTrump aqale umfutho wokugcina wokumisa umfanekiso wobupapa, okuwumfanekiso okhomba ubudlelwane obungekho emthethweni phakathi kwamandla enkolo namandla ezombusazwe. Ngo-158 BC isivumelwano siyokwenziwa sisebenze njengoba umthetho weSonto osuzayo maduzane wevesi leshumi nesithupha uphoqelelwa.

UDaniyeli isahluko seshumi nanye uqala ngokukhomba indlela iRoma ethatha ngayo ukulawula kwezombusazwe, bese uDaniyeli ephinda futhi andise lowo mlendo ofanayo ngomugqa okhomba indlela iRoma ephatha ngayo abantu bakaNkulunkulu kulowo mlendo ofanayo uqobo. Kusukela evesini leshumi nesithupha kuze kube evesini leshumi nesishiyagalolunye, kuvezwa izithiyo ezintathu ezazivimbela iRoma yobuhedeni ekuthatheni ukulawula umhlaba. Evesini leshumi nesithupha, iSiriya yanqotshwa iRoma yobuhedeni ngo-65 BC, kwase kuthi iJudiya yanqotshwa uPompey ngo-63 BC. Ivesi leshumi nesithupha likhomba isikhathi lapho iRoma yayizoma khona ezweni elikhazimulayo, futhi ngokwenza kanjalo lifanekisa umthetho weSonto wevesi lamashumi amane nanye lesa sahluko esifanayo.

Kubalulekile ukuqaphela ukuthi umlando wokunqotshwa kwenzeka ngo-63 BC [okuhambisana no-1863], phakathi neMpi Yombango eyayiqhubeka ngaphakathi eJerusalema. U-Uriah Smith wathi, “Ekubuyeni kukaPompey emkhankasweni wakhe wokulwa noMithridates, inkosi yasePontus, izimbangi ezimbili, uHyrceanus no-Aristobulus, zazilwela umqhele wakwaJuda.”

Amagama athi “Hyrceanus” kanye no-“Aristobulus” womabili anomsuka wesiGreki futhi anokubaluleka komlando, ikakhulukazi emlandweni wamaJuda ngesikhathi sobuHeleni kanye nobukhosi bamaHasmonean. Elithi “Hyrceanus” lisuselwa egameni lesiGreki elithi “Hurkanos,” okungenzeka ukuthi lasuselwa egameni elithi “hurkan,” elisho “impisi” ngolimi lwesiPheresiya. UHyrceanus kwakuyigama elaliphathwa ababusi abaningana bamaHasmonean. Elithi “Aristobulus” lisho “umeluleki ongcono kunabo bonke” noma “umeluleki ovelele kunabo bonke.” UAristobulus wayengelinye futhi igama elaliphathwa ababusi abaningana bamaHasmonean. Kokubili u-“Hyrceanus” no-“Aristobulus” bangamagama ahlotshaniswa nabantu ababalulekile emlandweni wamaJuda ngesikhathi samaHasmonean. Babengababusi abadlala izindima ezibalulekile ekubuseni nasekwandiseni umbuso wamaHasmonean eJudiya. Inzalo nabameleli besiprofetho bombuso wamaHasmonean ngesikhathi sikaKristu kwakungabaFarisi.

Lapho uPompey enqoba iJerusalema, amaqembu amabili ezombusazwe womabili ayelanda imvelaphi yawo emuva esikhathini sokuvukela esimelelwa yiModein ngo-167 BC. Kwathi lapho uPompey esengenele kulokho kuvukela, wanquma ukuyithumba iJerusalema, futhi iqembu lezombusazwe lika-Aristobulus lanquma ukumelana naye; kodwa iqembu likaHyrceanus lanquma ukuvulela uPompey amasango. Ngakho uPompey waqala ukuhlasele kwakhe iJerusalema, kwathi ezinyangeni ezintathu kamuva iJerusalema lase lingaphansi kombuso waseRoma kuze kube phakade.

Ngevesi leshumi nesishiyagalolunye iGibhithe, okuyisithiyo sesithathu nesokugcina, lanqotshwa yiRoma. Khona-ke evesini lamashumi amabili ukuzalwa kukaKristu kuyakhonjiswa njengoba uDanyeli eqala ukubeka indlela iRoma eyayizobhekana ngayo nabantu bakaNkulunkulu kulowo mlendo. Evesini lamashumi amabili nanye nakulamashumi amabili nambili uKristu uyabethelwa. Evesini lamashumi amabili nantathu, isivumelwano esaqala ngo-161 BC kuya ku-158 BC siyakhonjwa ngokushesha ngemva kwamavesi achaza isiphambano lapho amaJuda ayesehlabukile amemezela khona ukuthi “ayengenankosi ngaphandle kukaKhesari.” Uhla lwamaJuda ayesehlabukile, olumelelwa ngabakwaMaccabee, ababemelane nokungena kwefilosofi yenkolo yamaGreki, futhi ngokwenza kanjalo bakha ubudlelwane obungcwele obungengcwele neRoma, lulandela ivesi elikhomba umlando wesiphambano, lapho izithelo zobudlelwane babo obungengcwele zavezwa khona ngokugcwele.

I-Shekina ayizange ibuyele ethempelini elakhiwa emva kweminyaka engamashumi ayisikhombisa yokuthunjwa. Ubufakazi bokugcina besiprofetho, obamenyezela nguMalaki, banikezwa cishe maphakathi nekhulu lesihlanu ngaphambi kukaKristu. Kwakungasekho ukuba khona kukaNkulunkulu okubonakalayo, futhi kwakungasekho nobufakazi besiprofetho amakhulu eminyaka ngaphambi kokuba amaMaccabee asukume amelane nethonya lamaGreki lomhlaba wonke. Ekuqaleni kokuvukela kwawo, enza yona kanye leyombubhiso uPtolemy neNkosi u-Uziya ababekade bezama ukuyenza, lapho womabili amakhosi ayefuna ukugcwalisa indima yompristi

nokwethula umnikelo ethempelini.

UJonathani Apphusi (owaziwa futhi ngokuthi uJonathani Makkabeyu) wayengomunye wamadodana kaMathathiya, owaqala Ukuvukela KwamaMakkabi, futhi wabamba iqhaza elikhulu ekuholeni ukuvukela kwamaJuda ngokumelene noMbuso WamaSeleucid. Emva kokufa komfowabo uJuda Makkabeyu empini, uJonathani wathatha ubuholi bamabutho amaMakkabi. Ngaphezu kobuholi bakhe bezempi nezombusazwe, uJonathani waphinde wathwala nesikhundla sompristi omkhulu, ekhonza njengomholi wokomoya wesizwe samaJuda. Indima kaJonathani ephindwe kabili njengomholi nanjengompristi omkhulu yaba uphawu lwentuthuko enkulu emlandweni wamaJuda, njengoba yahlanganisa ndawonye kokubili igunya lezombusazwe nelokholo phakathi kobukhosi bakwaHashimoni. Ubuholi bakhe basiza ekuqiniseni ukuzimela kwamaJuda nasekusunguleni ukubusa kwakwaHashimoni eJudiya.

Sono kanye lesi uPtolemy azama ukusenza emva kokunqoba kwaseRaphia sagcwaliseka ekuqaleni impela kokuvukela kwamaMaccabee. Kwakuyileso sono esifanayo esamelwa ngabapristi ngesikhathi senkosi u-Uziya, kodwa ukuzishaya isifuba kwamaMaccabee ngokuvikela imisebenzi yenkonzo yethempeli likaNkulunkulu kwakuyisibonakaliso esidukisayo nesivukelayo sokuhlangana kwebandla nombuso, futhi ngenxa yalokho kufanekisa ukuvukela kobuProthestani obuhlubukile obusabuthana manje ukweseka uTrump ngokumelene nokungena kokuvuka kwengqondo yomhlaba wonke kaBiden.

IBhayibheli lifundisa ukuthi niyobazi ngezithelo zabo, futhi abaFarisi ngesikhathi sikaKristu babeyizinsalela zokugcina zobukhosi bamaHasmoneya obaqala ngoMathathiya. UMathathiya, kanye nokuvukela aqala kona, kwathela izithelo zobuFarisi, njengoba kunjalo nakumaProthestani ahlukileyo asekelo umqondo othi “Make America Great Again”. IMelika yayinkulu ngesikhathi uMthethosisekelo uqondwa njengogcina ibandla nombuso behlukanisiwe komunye nomunye, kodwa emangalisweni mbumbulu amelwe ukunqoba okukhunjulwa ngomkhosi weHanukkah, inhlango yomthetho weSonto iyophumela obala.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kuze kube manje labo ababethula amaqiniso omyalezo wengelosi yesithathu bevame ukubhekwa njengabantu abamemeza usongo nje kuphela. Izibikezelo zabo zokuthi ukungabekezelelani kwezenkolo kwakuyothatha umbuso e-United States, nokuthi ibandla nombuso kwakuyohlangana ukuze kuhlushwe labo abagcina imiyalo kaNkulunkulu, kuye kwamenyezela njengokungenasisekelo nokuyize. Kuye kwashiwo ngokuzethemba ukuthi leli zwe lalingasoze laba ngelinye ngaphandle kwalokho ebelikade liyikho—umvikeli wenkululeko yenkolo. Kodwa njengoba indaba yokuphoqelelwa kokuginwa kweSonto ivuswa kabanzi, lesi sehlakalo esase sithandabuzwa isikhathi eside futhi singakholwa siyabonakala sisondelela, futhi umyalezo wesithathu uyoveza umphumela obungeke ube nawo ngaphambili.

“Kuzo zonke izizukulwane uNkulunkulu uthumele izinceku zaKhe ukuba zisole isono, emhlabeni nasebandleni. Kodwa abantu bafisa ukukhulunyelwa izinto ezithambile, futhi iqiniso elimsulwa, elingenakuhlotsishwa, alamukeleki. Abavuseleli abaningi, lapho beqala

umsebenzi wabo, bazimisela ukusebenzisa ukuhlakanipha okukhulu ekuhlaseleni izono zebandla nezesizwe. Babenethemba lokuthi, ngesibonelo sempilo yobuKristu emsulwa, bayoholela abantu babuyele ezimfundisweni zeBhayibheli. Kodwa uMoya kaNkulunkulu wehlela phezu kwabo njengoba wehlela ku-Eliya, wamshukumisela ukuba asole izono zenkosi embi nabantu abahlubukayo; abakwazanga ukuzibamba ekushumayeleni amazwi acacileyo eBhayibheli—izimfundiso ababe bemanqikanqika ukuzethula. Baphoqeleka ukuba bashumayele iqiniso ngentshiseko nangengozi eyayisongela imiphfumulo. Amazwi iNkosi eyayinika wona bawakhuluma, bengayesabi imiphumela, futhi abantu baphoqeleka ukuba bezwe isixwayiso.”

“Ngakho umlayezo wengelosi yesithathu uyakumenyenzelwa. Lapho kufika isikhathi sokuba unikezwe ngamandla amakhulu kunawo wonke, iNkosi iyakusebenza ngezithunywa ezithobekileyo, iqondise izingqondo zalabo abazingcwelisela enkonzweni yaYo. Abasebenzi bayakufanelekiswa kakhulu ngokugcotshwa koMoya waYo kunokuqeqeshwa kwezikhungo zemfundo yezincwadi. Amadoda okukholwa nawomkhuleko ayakuphoqeleka ukuba aphume ngokushisekela okungcwele, ememezela amazwi uNkulunkulu awabanika wona. Izono zaseBhabhiloni ziyakudalulwa obala. Imiphumela esabekayo yokuphoqelelwa kwemigubho yebandla ngegunya lombuso, ukungena kukamoya, ukuqhubekela phambili kwamandla obupapa ngokuyimfihlo kodwa ngokushesha—konke kuyakwembulwa. Ngalezi zixwayiso ezinesizotha abantu bayakunyakaziswa. Izinkulungwane ngezinkulungwane ziyakulalela ezingakaze zizwe amazwi anjengalawa. Ngokumangala bezwa ubufakazi bokuthi iBhabhiloni liyibandla, liwile ngenxa yamaphutha nezono zalo, ngenxa yokwenqaba kwalo iqiniso elalithunyelwe kulo livela ezulwini. Lapho abantu beya kubafundisi babo bangaphambili benombuzo oshisekayo othi, Ingabe lezi zinto zinjalo na? abefundisi balandisa izinganekwane, baprofethe izinto ezibushelelezi, ukuze bathobe ukwesaba kwabo futhi bathulise unembeza ovusiwe. Kodwa njengoba abaningi benqaba ukwaneliswa yigunya labantu kuphela futhi befuna okucacile ukuthi, ‘Isho kanje iNkosi,’ inkonzo ethandwayo, njengabaFarisi basendulo, igcwele ulaka njengoba igunya layo libuzwisiswa, iyakuwulahla umlayezo ngokuthi ungokaSathane futhi ivuse izixuku ezithanda isono ukuba zidele futhi zishushise labo abawumemezelayo.”

“Njengoba impikiswano inabela emikhakheni emisha futhi izingqondo zabantu zibizelwa emthethweni kaNkulunkulu onyathelwe phansi, uSathane uyanyakaza. Amandla ahambisana nalesi sigijimi ayokwenza bahlanye kuphela labo abamelene naso. Abefundisi bayokwenza imizamo ecishe ibe ngaphezu kwamandla abantu ukuze bavimbele ukukhanya, funa kukhanye phezu kwemihlambi yabo. Ngazo zonke izindlela abanakho, bayozama ukucindezela ingxoxo yale mibuzo ebaluleke kangaka. Ibandla lincenga ingalo enamandla yombuso, futhi, kulo msebenzi, amaKhatholika namaProthestani ayahlangana. Njengoba umkhankaso wokuphoqelelwa kweSonto uba nesibindi ngokwengeziwe futhi uqine ngokwengeziwe, umthetho uyobizelwa ukuba usetshenziswe ngokumelene nabagcini bemiyalo. Bayosatshiswa ngezinhlawulo nangokuboshwa, futhi abanye bayonikezwa izikhundla zethonya, kanye neminye imivuzo nezinzuzo, njengokuyengelwa ukuba balahle ukholo lwabo. Kodwa impendulo yabo engaguquki ithi: ‘Siboniseni eZwini likaNkulunkulu iphutha lethu’—yisicelo esifanayo esenziwa nguLuther ngaphansi kwezimo ezifanayo. Labo abamiswa phambi kwezinkantolo benza ukuvikela okuqinile kweqiniso, futhi abanye ababazwayo baholeleka

ukuba bathathe ukuma kwabo kokugcina yonke imiyalo kaNkulunkulu. Kanjalo ukukhanya kuyolethwa phambi kwezinkulungwane ebezingeke ngenye indlela zazi lutho ngalawa maqiniso.” *The Great Controversy*, 605, 606.