

Panium - Inombolo Yesine

Umfelandawonye

Jeff Pippenger

2025-03-04

Emlandweni wasePanium kwakhiwa umfelandawonye phakathi kuka-Antiochus Magnus noPhilip waseMakedoniya. Impi yaqondiswa ngokuqondile ngokumelene nengane uPtolemy V ngu-Antiochus, kanti uPhilip wanikela ngalowo mqondo wokuthi ukulwa kwakhe kwezinye izingxenye zombuso kwavimbela amanye amabutho ekutheni aze asize inkosi yengane yaseGibhithe. Lokhu kusho ukuthi uPutin, inkosi yokugcina yaseningizimu—efanekiselwa yinkosi yengane yaseGibhithe (ingane okusho isizukulwane sokugcina ngokwesiprofetho)—uyanqotshwa nguTrump omelwe njengo-Antiochus Magnus owanqoba uPtolemy V ePanium, futhi njengoba noReagan anqoba i-USSR ngo-1989.

UFiliphu usho ukuthi “umthandi wamahhashi,” kanti “amahhashi” afanekisela kokubili amandla ezempi nawomnotho. Amahhashi adonsa izingqola zempi futhi agitshelwa amasosha, kanti futhi ahambisa impahla aya emakethe. “Amahhashi” ayisibonakaliso “sezingqola, semikhumbi, nesabagibeli bamahhashi,” okuyisibonakaliso esiyinhloko se-United States ebudlelaneni bayo bokumela omunye neNkosi yasenyakatho njengoba kubekiwe evesini lamashumi amane.

Umngane kaTrump unezinhlobo ezimbili zokufanekiselwa kuFiliphu waseMakedoniya nakuHerode Filiphu uTetrarki. Kungaba nguHerode Filiphu noma uFiliphu waseMakedoniya, uphawu lukhomba lowo othanda amandla alunikezwa nguKhesari noma ngu-Antiyokusi, ngokulandelana. UFiliphu uthanda amahhashi, futhi omunye uFiliphu wayevela eMakedoniya, eyayibambe indima emaphakathi neyisisekelo embusweni ka-Aleksanda Omkhulu.

Kwakuyizwe lakubo, umbuso awuzuza kuyise, uPhilip II, kanye nesisekelo sokuqala sombuso wakhe omkhulu. Lisendaweni esenyakatho yeGrisi, iMakedoniya yayihlukile njengengqikithi yezombusazwe neyezempi lapho u-Aleksanda azalelwa khona (ePella, ngo-356 BC) futhi akhuliswa khona, futhi yanikela ngezinsiza zokuqala, amandla abantu, kanye nohlelo lokuhleleka okwavuselela ukunqoba kwakhe. Empeleni, iMakedoniya yayiyingqikithi yombuso ka-Aleksanda—indawo yawo yokuqala, injini yezempi, kanye nesifunda esasigxilise ubuyena njengenkosi yaseMakedoniya, yize umbuso wakhe wakhula wadlulela kude ngale kwemingcele yawo.

IMakedoni imelela indawo esenyakatho yombuso ka-Aleksanda ohlukaniswe kane. Ngakho-ke, omunye uFiliphu uyiThetrarki, okusho “ingxenye yesine,” kanti omunye uFiliphu “uyingxenye eyodwa kwezine” yemimoya emine yombuso wangaphambili ka-Aleksanda.

UHerode umele umuntu owenqaba isivumelwano. U-Esawu, uzalo lwegazi oluholela kuHerode, wenqaba ilungelo lakhe lobuzibulo. Ekuqaleni impela komlando wabantu abakhethiweyo besivumelwano, u-Esawu uba uphawu lwalabo abenqaba isivumelwano uKristu afa ukuze asiqinise. Ngaso kanye isikhathi lapho uNkulunkulu ayesezokwandisa abantu bakhe

abakhethiweyo besivumelwano babe yizizwe eziyishumi nambili, u-Esawu wahlubuka. Ekupheleni kuka-Israyeli wasendulo, lapho esiphambanweni amaJuda athi “asinayo enye inkosi ngaphandle kukaKhesari,” isizwe samaJuda saba uphawu ekugcineni lwalokho okwakufanekiswe ngu-Esawu ekuqaleni. Uhla lozalo lukaHerode lwakhiwe uzalo lwegazi luka-Esawu kanye nolwamaJuda, uzalo lwegazi olufanekiswa owephula isivumelwano ohlubukayo ekuqaleni nangabantu besivumelwano abahlubukayo ekugcineni.

UHerode Omkhulu wabeka intela eyaetha uJosefa noMariya eBhetlehema, futhi omunye emadodaneni akhe amathathu, uHerode Antipase indodana kaHerode Omkhulu, wabusa ngesikhathi sesiphambano. Isikhathi sokuphila kukaKristu kusukela ekuzalweni kwaKhe kuze kube sekufeni kwaKhe simelwe ngokomfanekiso ngumndeni kaHerode, ngaleyo ndlela sikhomba lowo mlando njengesikhathi sokuvakashelwa kwabantu abakhethiweyo, ukuvakashelwa amaJuda, ngokujwayelekile, angazange awakubone.

UHerode Omkhulu wabulala abantwana ngenxa yokuzalwa kukaJesu, ngaleyo ndlela ephinda umlando wokuzalwa kukaMose ngesikhathi iGibhithe lalibulala abantwana. Ukubulawa kokuqala kwabantwana kwakuyimizamo yokubulala okhethiweyo owayelindelwe, futhi ukubulawa kokugcina kwabantwana kwaba futhi yimizamo yokubulala okhethiweyo owayelindelwe. Izinkulungwane eziyikhulu namashumi amane nane zicula ingoma kaMose neyeWundlu, futhi ngokwesiprofetho “ingoma” imele amava. Izinkulungwane eziyikhulu namashumi amane nane ziphila esikhathini esinamava ahambisanayo. Omunye waleyo mihambiswano wafika ngoJanuwari 22, 1973 ngesinqumo seNkantolo Ephakeme esavumela ukukhipha izisu e-United States of America. Eminyakeni engamashumi amane nesishiyagalolunye eyalandela, cishe izigidi ezingama-66 zabangase babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane zabulawa ngokukhipha izisu okugunyazwe nguhulumeni wobumbano.

Amandla afanekisela amandla ezempi:

Futhi isilo engasibona sasifana nengwe, izinyawo zaso zazinje ngezinyawo zebhere, nomlomo waso unjengomlomo webhubesi; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

Udrako, ongubukhosi bamaRoma bamaqaba, wanikeza upapa izinto ezintathu, okungukuthi “amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu.” Evesini leshumi nambili i-USA, isilo somhlaba, imelelwa njengosebenzisa wonke “amandla” esilo esiphambi kwayo. Nokho igama elithi “amandla” evesini lesibili lingelinye igama lesiGreki elehlukile kulelo elihunyushwe ngokuthi “amandla” evesini leshumi nambili. Evesini lesibili “amandla” ngu-G1722: okusho ukuba phambi kobuso buka- (ngokoqobo noma ngokomfanekiso): ebukhoni (ekubonakaleni) buka-.

Igama elithi “power” evesini leshumi nambili liyigama lesiGreki elihlukile.

Futhi isebenzisa wonke amandla esilo sokuqala phambi kwaso, ibangele ukuba umhlaba nalabo abahlala kuwo bakhulekele isilo sokuqala, esasinesilonda esibulalayo kodwa saphulukiswa. IsAmbulo 13:12.

Igama elithi “power” G1832 lapha lisho (ngomqondo wokukwazi); ilungelo, okungukuthi, ithonya eliphathisiwe: igunya, indawo yokwahlulela, inkululeko, amandla, ilungelo, ukuqinisa. Igama elithi “power” evesini leshumi nambili lichaza ukuthi isilo somhlaba siyigunya eliphathisiwe lesilo solwandle—i-USA ingummeleli oyisibambiso wesilo solwandle. I-USA isebenzisa lonke igunya eliphathisiwe lesilo sokuqala. Evesini lesibili iRoma yobuqaba yanika upapa izinto ezintathu. UClovis wanika upapa amandla akhe ezempi nezomnotho ngo-496 eMpini yaseTolbiac. UConstantine wanikela “isihlalo” sombuso ngo-330, futhi uJustinian wahlonza upapa njengomlungisi wezihlubuki nenhloko yamabandla ngesimemezelo ngo-533. UClovis ngo-496 uyisifanekiso sikaReagan ngo-1989. UReagan uyisifanekiso sikaTrump.

NgokukaGregory waseTours (owabhala cishe eminyakeni eyikhulu kamuva), uClovis wayehlulwa empini futhi, ngenxa yokuphelelwa yithemba, wanxusa uNkulunkulu wamaKatolika ukuba amsize. Umkakhe, uClotilde, wayeyinkosazana yamaBurgundi engumKatolika eyayihlale imncenga ukuba aguquke asuke ebuhedeni. UClovis wafunga ukuthi uma enqoba, wayeyokwamukela ubuKatolika. Isimo sempu saguquka—kungaba ngokungenelela kukaNkulunkulu noma ngobuhlakani bamasu ezempi—futhi uClovis wanqoba ama-Alemanni, wabulala inkosi yawo futhi wahlakaza amabutho awo. Ethembekile esifungweni sakhe, waguqukela ebuKatolikeni futhi wabhathizwa, ngokwesiko okuthiwa kwenzeka ngoSuku lukaKhisimusi ngo-496 eReims nguMbhishobhi uRemigius (uSt. Remi).

Ukuguquka kwakhe kwaphawula iphuzu lokuguquka, kwenza uClovis waba yinkosi yokuqala yamaKatolika phakathi kwababusi bamaJalimane (ngokungafani namaVisigoth noma nama-Ostrogoth angamaKristu obu-Arius). Lokhu kwahlanganisa amaFrank neBandla laseRoma, kwamenza wazuza ukwesekwa kubantu baseGallo-Roman kanye nasebupapeni. Ubhathizo lukaClovis luvame ukubhekwa “njengokuzalwa kweFrance” okuyisibonakaliso njengesizwe samaKatolika, oluyihlukanisa neminye imibuso yababeyizizwe ezazingamathela ebukholweni obu-Arius noma ebuhedeni. Ngenxa yalesi sizathu, ubuKatolika bubiza iFrance ngokuthi “izibulo leBandla lamaKatolika,” futhi futhi ngokuthi “indodakazi endala yeBandla lamaKatolika.”

Ngenkathi uClovis eba ngumbuso wokuqala omele ubupapa ngo-496, wafanekisa uReagan owaba ngumbuso omele lona ngo-1989. Emlandweni kaReagan nopapa uJohn Paul II kwakhiwa umfelandawonye oyimfihlo ngenhloso yokwehlisa inkosi yaseningizimu. Kusukela ku-1798 kuze kube ngumthetho weSonto, isifebe saseThire sifihliwe, futhi siyiso kanye lesi sifebe esilandela imvelaphi yaso ibuyele eMakedoniya, umbuso osenyakatho kakhulu. Siyinkosi yasenyakatho, sifihliwe ngokwesiprofetho, kodwa sisazibiza ngokuthi asinaphutha.

Upapa futhi umele “labo abashiya isivumelwano,” okuthi nakuba befihlakele ngokwesiprofetho kuzo zonke lezo zimpi ezintathu zokumela abanye; ekugcineni babonakale emlandweni weMpi yasePanium. Ekuguqukeni kusuka eRoma yoMbuso kuya eRoma yobupapa, uDanilyeli ukhomba isikhathi lapho iRoma yamaqaba yayisifinyelela ekupheleni kwesikhathi sayo njengombuso wesine wesiprofetho seBhayibheli.

Ngokuba imikhumbi yaseKhithimi iyakufika imelane naye; ngakho uyakudabuka, abuyele emuva, abe nolaka ngesivumelwano esingcwele; uyakwenza kanjalo; yebo, uyakuphinda

abuye, abe nokuqondana nalabo abashiya isivumelwano esingcwele. Daniyeli 11:30.

Evesini elithi “labo abashiya isivumelwano esingcwele” kubhekiswe kulo ibandla lamaKatolika. Labo abashiya isivumelwano esingcwele bayilo ibandla lasePergamusi likaJohane uMambuleli elavumelana nokuxegiselwa, elathi ngokukaPawulu laliyakuhlubuka ngaphambi kokuba kwambulwe umuntu wesono. UbuKatolika yilabo abashiyile isivumelwano, njengoba kufanekiswa ukuhlaselwa okwalethwa ngokumelene neZwi likaNkulunkulu, kanye neSabatha losuku lwesikhombisa, kokubili okaba ngaphansi kokuhlaselwa okuqhubekayo kusukela esikhathini sikaConstantine kuya phambili. Ngaphambili esahlukweni seshumi nanye “isivumelwano” nalo kuyabhekiswa kuso.

Izinhliziyo zawo womabili la makhosi ziyakuba nokwenza okubi, futhi ayakukhuluma amanga etafuleni linye; kodwa lokho akuyikuphumelela, ngokuba ukuphela kuseyoba ngesikhathi esimisiweyo. Khona-ke uyakubuyela ezweni lakhe enengecebo enkulu; nenhliziyo yakhe iyakuba ngokumelene nesivumelwano esingcwele; uyakwenza izenzo ezinkulu, abese ebuyela ezweni lakhe siqu. Ngesikhathi esimisiweyo uyakubuya, eze ngaseningizimu; kodwa akuyikuba njengakuqala noma njengakamuva. Daniyeli 11:27–29.

Kula mavesi “yena” ubuyela ezweni lakhe, bese kuthi kamuva aphinde abuyele ezweni lakhe futhi. Lokhu kubuya okubili kumele ukunqoba okubili, okwase kulandelwa “ukubuya” kokunqoba kuya emzini waseRoma. Okokuqala kwakuyiMpi yase-Actium ngo-31 BC yokulwa no-Antony noCleopatra, kanti okwesibili kwaba emva kokubhujiswa kweJerusalema ngo-70 AD. “Isikhathi esimisiwe” esisemavesini singunyaka ka-330, owabonakalisa ukuphela “kwesikhathi” esingokwesiprofetho sevesi lamashumi amabili nane, esilingana neminyaka engamakhulu amathathu namashumi ayisithupha.

Amakhosi amabili akhuluma amanga etafuleni linye enza lokho ngaphambi “kwesikhathi esimisiweyo,” “ngokuba ukuphela kuyakuba ngesikhathi esimisiweyo.” Umbuzo okufanele ucatshangelwe ngothi usho ukuthini leli vesi lapho lithi, “Khona uyakubuyela ezweni lakhe enengecebo enkulu”? Ingabe lisho ukuthi ngesikhathi esimisiweyo, khona uyakubuyela; noma lisho ukuthi lapho laba bobabili sebekhulume amanga etafuleni, khona uyakubuyela, ngakho-ke ukubuyela kwakhe kungaphambi kwesikhathi esimisiweyo.

Uriah Smith uveza lezi zimbuyelo ezimbili njengezango-31 BC nezango-70 AD, okumele umlando ongaphambi konyaka ka-330, okuyisikhathi esimisiwe. USmith ubuye aveze nokuthi “ukubuya” kwevesi lamashumi amabili nesishiyagalolunye kungemva kuka-330, nokuthi akuphumelelanga njengoba kwaphumelela izimbuyelo ezalandela izimpi zase-Actium naseJerusalema. Lokhu kusho ukuthi ngaphambi kwesikhathi esimisiwe kukhona umhlangano lapho kukhulunywa khona amanga, okulandelwa ngomunye wamakhosi amabili ayekade ekhuluma amanga ebuyela nengecebo enkulu, oseyaphikisa isivumelwano esingcwele, enze izenzo ezinkulu, bese ebuyela ngonyaka ka-330, okuyisikhathi esimisiwe.

Ube esehlasela iningizimu, kodwa lokho kuyakuhluka eMpini yase-Actium noma ekubhujisweni kweJerusalema. Umlando wonyaka ka-70 AD kula mavesi uveza ukuphela kwabantu bakaNkulunkulu abakhethiweyo besivumelwano, njengoba bemelwe “yisivumelwano esingcwele”

kulesi siqephu. Evesini lamashumi amathathu iRoma lobuqaba inobuhlakani nalabo abashiya isivumelwano esingcwele. U-70 AD wawuyisiphetho uqobo luka-Israyeli wasendulo ongokoqobo njengabantu bakaNkulunkulu besivumelwano, futhi ivesi lamashumi amathathu likhomba umlando weminyaka engamakhulu amane emva kuka-70 AD. Labo abashiya isivumelwano emlandweni omelwe evesini lamashumi amathathu yilabo abashiye isivumelwano esangenwa nguNkulunkulu nabantu baKhe abangamaKristu. IRoma lobupapa liyilo ibandla elimelwe njengalabo abashiya isivumelwano esingcwele evesini lamashumi amathathu.

Ngokuba imikhumbi yaseKhithimi iyakumelana naye; ngalokho uyakudabuka, abuye, abe nolaka ngesivumelwano esingcwele; ngokunjalo uyakwenza; impela uyakubuya, abe nokuqondana nalabo abasishiyayo isivumelwano esingcwele. Daniyeli 11:30.

Ivesi yamashumi amabili nesishiyagalolunye isiletha onyakeni ka-330, okuyisikhathi esimisiwe esagcwaliseka ngokuthi uConstantine athuthela inhloko-dolobha eConstantinople. Kuleyo ndawo yesibonakaliso iRoma yobuqaba yayizodonselwa empini yaseningizimu eyayingeyikuphumelela njengoba kwaba njalo e-Actium naseJerusalema. Khona-ke evesini lamashumi amathathu iRoma yobuqaba ihlaselwa nguGenseric, owaqala impi yakhe yasolwandle evela eChithimi, eyaziwa namuhla ngokuthi yiCarthage. Le mpi emelene neRoma yobuqaba yaphinde yamelwa njengophondo lwesibili phakathi kwamacilongo ayisikhombisa encwadini yeSambulo. Amane okuqala alawo mandla amacilongo aletha iRoma yaseNtshonalanga esiphethweni ngonyaka ka-476. Kulawo macilongo amane okuqala, icilongo lesibili, elingumkhumbi waseChithimi, laliyilo elalibuhlungu kakhulu, ngokuba uGenseric wathatha ukubusa kwezilwandle, futhi ingcebo yoMbuso yoma.

Ebhekene futhi edabukiswe yimikhumbi yaseKhithimi, uyabuya abe nokufutheka ngesivumelwano esingcwele. Lokhu kwagcwaliseka emlandweni owaholela ekunikezweni amandla kobupapa ngo-538, ngempi yokulwa neZwi likaNkulunkulu. Emva kwalokho uyabuya abe “nokuzwana nalabo abashiya isivumelwano esingcwele.” Lokho kusebenzisana phakathi kweRoma yobuqaba neRoma yobupapa kwagcwaliseka ngo-533 ngomthetho kaJustinian. Ivesi elilandelayo, ivesi lamashumi amathathu nanye, liyaqhubeka-ke ngendlela iRoma yobuqaba “eyadabuka” ngayo. Ku-2 Thesalonika, uPawulu ufundisa ukuthi iRoma yobuqaba “yavimbela” ubupapa ekuthatheni ukubusa ngo-538. Emva kokuba esedabukiswe ukuhlaselwa okuvela olwandle okwaphahlaza umnotho wombuso, uba nokufutheka ngesivumelwano esingcwele, bese eba nokuzwana nalabo abasishiyayo isivumelwano. Emavesini alandelayo, “izingalo,” ezimelela amandla anikwa ubupapa ngo-496 nguClovis, ziyasukuma, zingcolise indlu engcwele yamandla, okuyinto emlandweni eyayimelela umuzi waseRoma, bese iRoma yobuqaba isusa inkolo yobuhedeni (okuyimihla ngemihla) embusweni, iyibeke esikhundleni ubuKatolika, bese ibeka ubupapa esihlalweni sobukhosi ngo-538.

Ngenkathi upapa enikwa amandla ngo-538 wanikeza kokubili ubufakazi besiprofetho, kanye nobufakazi bomlando obumeleke emavesini esiwacabangayo. Unyaka ka-538 ufanekiselwa ngu-31 BC neMpi yase-Actium. KuDaniyeli isahluko sesishiyagalombili, ivesi lesi-9, iRoma yobuqaba yayizonqoba izithiyo ezintathu zendawo ukuze ithathe isihlalo sobukhosi somhlaba. Esokuqala kwakuyiSiriya empumalanga, kwalandela uJuda neJerusalema, kulandele iGibhithe eMpini

yase-Actium. IRoma yobupapa nayo yayizobona kususwa izimpondo ezintathu, eyesithathu kuzo kwakungamaGothi axoshwa emzini waseRoma ngo-538. IRoma yobuqaba neRoma yobupapa zinikeza ofakazi ababili abakhomba ukuthi iMpi yase-Actium ihambisana no-538, futhi u-538 ufanekisa umthetho weSonto e-USA, lapho iRoma yesimanje ibusa ngobukhosi obukhulu kuze kuvalwe isikhathi somusa.

Sesiqedile ukubukeza kafushane amavesi angamashumi amabili nesikhombisa kuya kwangamashumi amathathu nanye.

Esihlokweni esilandelayo, sizogxila kula mavesi futhi siqale umsebenzi wokuhlanganisa lesi siqephu nomlando wamavesi eshumi nanye kuya kweleshumi nanhlanu.