

# Panium - Inombolo Yesihlanu

*Abaphangi Babantu Bakho: Ukuphakanyiswa Nokuwa KweRoma Esiprofethweni*

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2025-03-05

Incwadi kaDaniyeli yembula ukulandisa okuyisiprofetho okumangalisayo, ihlanganisa isimiso sokuphinda nokwandisa esidabula emibonweni yayo, kusukela esithombeni sensimbi sesahluko 2 kuze kufike ezingxabanweni eziyinkimbinkimbi zamakhosi zesahluko 11. Ngaphakathi kwalolu hlelo, kuvela ubufakazi obuqinile: iMpi yase-Actium ngo-31 BC, eyaphetha ngokuwa kweGibhithe ngo-30 BC, imi njengokugwaliseka okuyinqophamlando kukaDaniyeli 11:25, 26, okuphawula ukuqala kobukhosi obukhulu baseRoma lobuqaba beminyaka engu-360.

UDaniyeli 11 uqala ngokuvuka nokuwa kwemibuso kulandela ukufa kuka-Alexander Omkhulu ngo-323 BC. Nokho, ngevesi 14, kwenzeka uguquko. Cishe ngo-200 BC, ngesikhathi u-Antiochus III (Magnus) ezilungiselela iMpi yasePanium emelene nenkosi-engumntwana uPtolemy V, iRoma yangenelela, hhayi njengombukeli nje kuphela, kodwa “njengabaphangi babantu bakho.” Ngenxa yokukhathazeka ngokuvikela ukutholakala kukakolweni waseGibhithe phakathi kwezinxushunxushu zamaGreki obuHellenistic, iRoma yabonisa amandla ethonya layo ngesikhathi seMpi Yesibili YaseMakedoniya (200–197 BC), yalungiselela indawo yendima yayo yesiprofetho.

## **Ukubusa KweRoma Phezu KwamaJuda**

Masinyane siye phambili sifike ku-63 BC, futhi ivesi 16 lithola ukugwaliseka kwalo lapho uPompey ehlasela iJerusalema, engena eNgewelengewele futhi emisa ukubusa kweRoma phezu “kwezwe elikhazimulayo.” Kusukela lapha, amavesi 17 kuya ku-22 alandelela ukulandelana kwabantu baseRoma: imikhankaso kaPompey empumalanga, ukunqoba kukaJulius Caesar nokubulawa kwakhe ngo-44 BC, ukubusa kuka-Augustus Caesar kokuqoqwa kwentela (okuphawulwe kuLuka 2:1) okuphela ngo-14 AD, kanye noTiberiyu oqondisa ukubethelwa kukaKristu ngonyaka ka-31 AD, lapho “inkosana yesivumelwano” yephulwa. Umugqa wesiprofetho osuka kuPompey eJerusalema uya kuTitus eJerusalema ngo-70 AD, ubeka obala umugqa wokubusa kweRoma phezu kwabantu bakaNkulunkulu.

Ukuqala ngoJenerali waseRoma ongcolisa ithempeli kuze kube sekugcineni lapho uJenerali waseRoma elibhubhisa ithempeli kunikeza uphawu luka-Alfa no-Omega. Ukuqala ngokungcolisa nokuphetha ngokubhujiswa, umugqa womlando uqukethe futhi ukungcoliswa kanye nokubhujiswa kwaLowo owasho ngaye uqobo wathi, “Dilizani leli thempeli, ngolwezinsuku ezintathu ngiyakulivusa.” Iqiniso lakhiwa uhlamvu lokuqala, lweshumi nantathu, nolokugcina lwezinhlamvu zamaHebheru, futhi umugqa oqala ngoPompey uphethe ngoTitus uhlanganisa ukubhujiswa kwethempeli okuphakathi, okumelwe yisiphambano esiphakathi kweziphambano ezintathu, ezamiswa maphakathi impela neviki uKristu afika ngalo ukuqinisekisa isivumelwano. Amavesi eshumi nesithupha kuya kwamashumi amabili nambili amele umugqa wesiprofetho ophethe

uphawu lweqiniso. Kukhona imigqa embalwa ebalulekile yesiprofetho ngaphakathi komlando omelelwe yilawa mavesi, kodwa umongo oyinhloko walowo mugqa ukubusa kweRoma phezu kwamaJuda.

## **Imifelandawonye Nezivumelwano**

Ivesi 23 “iyaphinda futhi iyandise” ngokubuyela emuva eminyakeni ka-161–158 BC, lapho amaJuda ngaphansi kukaJudas Maccabeus enza isivumelwano neRoma (1 Maccabees 8). Lokhu kugqamisa isu eliyinqayizivele laseRoma lokwakha umbuso—ukunqoba ngezivumelwano nangobudlelwane bokubambisana, indlela ehluke kweyabandulelayo. Ivesi 24 liphetha lesi sigaba, liphawula ukuthi iRoma “yayiyohlela amacebo ayo isuka ezinqabeni, kuze kube yisikhathi.”

Futhi emva kwesivumelwano esenziwe naye uyakwenza ngokukhohlisa; ngokuba uyakwenyuka, abe namandla ngesizwe esincane. Uyakungena ngokuthula, aze afike nasezindaweni ezicebile kakhulu zesifundazwe; futhi uyakwenza lokho abangakwenzanga oyise, naboyise boyise; uyakubahlakazela phakathi impango, nempango etholiwe, nengcebo; yebo, uyakuhlela amacebo akhe emelene nezinqaba eziqinileyo, kube yisikhathi. Daniyeli 11:23, 24.

## **Okwesikhathi Esithile**

Igama elihunyushwe ngokuthi “ngokumelene” lingaqondwa futhi njengegama elithi “kuvela”. IRoma ibikezela amacebo ayo “kuvela” kuyo. Igama elithi “kuvela” evesini likhomba emzini waseRoma, inhlizyo yezombusazwe neyempi yombuso, njengesisekelo samasu awo. “Isikhathi” ngokwesiprofetho siyiminyaka engama-360, siqala lapho iGibhithe liwa ngo-30 BC emva kwe-Actium, siphethe ngonyaka ka-330 lapho uConstantine eshiya iRoma ngenxa yeConstantinople.

Amavesi 25 no-26 agxila ngqo e-Actium uqobo.

Uyovusa amandla akhe nesibindi sakhe amelane nenkosi yaseningizimu enempi enkulu; nenkosi yaseningizimu iyakuvuselwa ukulwa ngenempi enkulu kakhulu, enamandla; kodwa ayiyikuma, ngokuba bayakumceba amacebo. Yebo, abadla isabelo sokudla kwakhe bayakumbhubhisa, nebutho lakhe liyakuchichima; futhi abaningi bayakuwa bebulewe. Daniyeli 11:25, 26.

Ngo-31 BC, u-Octavian, emele iRoma “njengenkosi yasenyakatho,” wahlanganisa amabutho akhe ukuba amelane neGibhithe likaCleopatra, “inkosi yaseningizimu,” empini enkulu yasolwandle. “Ibutho elikhulu kakhulu nelinamandla” lika-Antony noCleopatra ladikibala, linqotshwa “ngamasu” obuqili (amaqhinga ka-Agrippa) nangokukhaphela—ukuhlubuka kwabanye babambisene no-Antony kanye nokuhoxa kukaCleopatra phakathi nempi. Ngo-30 BC, iGibhithe lase liyisifundazwe saseRoma, kwase kuvulwa ukubusa kweRoma yobuqaba okungenakuphikiswa. Lesi sikhathi seminyaka engu-360, kusukela ku-30 BC kuya ku-330, sihambisana nobukhulu beRoma obugxile enqabeni yayo yokuqala, kwaze kwaba yilapho ukuguquka kukaConstantine “kwawisa phansi” leyo nqaba, njengoba uDaniyeli 8:11 ebikezela.

Yebo, wazikhulisa kwaze kwaba ngisho nakwiNkosana yebutho, futhi ngomsebenzi wayo umhlathshelo wansuku zonke wasuswa, nendawo yendlu yakhe engcwele yadilizwa. Daniyeli 8:11.

Lapho uConstantine ehlisa idolobha laseRoma ngenxa yedolobha laseConstantinople, washiya isikhala samandla edolobheni laseRoma sivulekile ukuze ibandla lobupapa lithathe isihlalo segunya esimelwe yidolobha laseRoma. Leso senzo sagcwalisa ivesi lesibili lesAmbulo ishumi nantathu.

Futhi isilo engisibonileyo sasifana nengwe, izinyawo zaso zinjengezebhere, nomlomo waso unjengowengonyama; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

KuDaniyeli 8, amagama amabili ahlukene esiHeberu, womabili ahunyushwa ngokuthi “indawo engcwele,” ahlukana indaba yendawo engcwele encwadini kaDaniyeli. Incwadi kaDaniyeli iveza impi phakathi kukaKristu noSathane njengoba ibonakaliswa kubamele basemhlabeni bakaKristu noSathane. IBhabhiloni, ummeleli wasemhlabeni kaSathane, inqoba iJerusalema ekuqaleni kukaDaniyeli, kanti iJerusalema inqoba iBhabhiloni evesini lamashumi amane nanhlanu lesahluko seshumi nanye. Imibuso emelwe yidolobha laseJerusalema nedolobha laseBhabhiloni “iyizindawo ezingcwele zamandla.” Imizi yaseBhabhiloni neJerusalema yomibili iyizindawo ezingcwele zamandla, futhi yomibili inamathempeli ayo ngaphakathi komuzi. Ithempeli lePantheon lisemzini waseRoma, kanti ithempeli laseJerusalema liyilo elihambisanayo endabeni yesiprofetho. IBhabhiloni nomuzi waseRoma kuyizifaniso ezingamanga zeJerusalema.

KuDanieli 8, la magama amabili esiHeberu athi “miqdash” evesini 11, lapho uphondo oluncane (iRoma lobuqaba) luphonsa phansi “indawo yendlu yalo engcwele” (umuzi waseRoma), lapho uConstantine ethutha khona ngo-330. Elinye igama lithi “qodesh” emavesini 13, 14, lapho indlu engcwele kaNkulunkulu ilindele ukuhlanzwa emva kwezinsuku ezingu-2300. Nakuba womabili la magama ehunyushwa ngokuthi indlu engcwele, “miqdash” ingamela inqaba kaNkulunkulu noma inqaba yobuqaba, kanti “qodesh” lisetshenziswa eBhayibhelini kuphela ukumela indlu engcwele kaNkulunkulu.

KuDaniyeli 11:31, “indlu engcwele yamandla” (umuzi waseRoma) iyangcoliswa njengoba abahedeni namaVandali beletha impi emzini waseRoma. “Izingalo” kulelo vesi zaqala ngoClovis ngo-496 futhi zaqhubeka kwaze kwaba yilapho iRoma yobupapa isiphakeme ngokuphelele ngo-538, lapho ama-Ostrogoth exoshwa emzini.

Umugqa wesiprofetho osuka e-Actium udlulela ngalé kuka-330. “Imikhumbi yaseKhithimi” yendima 30 ikhomba amaVandal ngaphansi kukaGenseric, aphanza iRoma ngo-455, okwakuwuphawu lokuwa kweRoma yaseNtshonalanga. Kwase kuvuka iRoma yobupapa, yabusa kusukela ngo-538 kwaze kwaba ngu-1798; iminyaka eyi-1260 kwaze kwaba yilapho uJenerali kaNapoleon uBerthier eletha “inxeba elibulalayo” ngokubamba uPius VI. Iminyaka engu-360 yeRoma yobuqaba, kusukela ku-30 BC kuya ku-330, ifanekisela iminyaka eyi-1260 yeRoma yobupapa, kokubili kuqala lapho kuwa isithiyo sesithathu (iGibhithe, ama-Ostrogoth).

“inkosi yasenyakatho” yesimanje ivela evesini 40. Ngo-1989, ubupapa, obabubambisene ngasese ne-USA kaReagan (efanekiselwa izingqola, imikhumbi, nabagibeli bamahhashi), buchitha i-USSR, “inkosi yaseningizimu” (ukungakholelwa kuNkulunkulu/ubuKhomanisi). Ivesi 41 likhomba ubupapa bunqoba “izwe elihle”—buphendula i-USA yamaProthestani ibe yi-USA yamaKatolika—kanti amavesi 42, 43 akhomba iZizwe Ezihlangene, ezimelelwe yiGibhithe, zinikela enhlanganweni ephindwe kathathu ehlanganisa iZizwe Ezihlangene (udrako), iVatican (isilo), ne-United States (umprofethi wamanga), kuqondiswa izwe liye e-Armagedoni. Ivesi 45 libikezela ukuphela kwala mandla, “kungekho noyedwa oyolusiza,” isilonda sawo siphulukisiwe evesini 41, kodwa isiphetho sawo sesivaliwe evesini 45.

I-Actium ngo-31 BC iyona okugxilwe kuyo emavesini 25, 26, iqala ukubusa kweRoma kweminyaka engu-360 kusukela endaweni yayo engcwele eyinqaba. Ngevesi leshumi nane njengesixwayiso, indaba yeRoma yobuhedeni kusukela evesini leshumi nesithupha kuze kube sekuguqukeleni eRoma yobupapa evesini lamashumi amathathu nanye iyona umugqa ophelele weRoma yobuhedeni. Lowo mugqa uhlukaniswe izingxenye ezintathu. Ivesi leshumi nesithupha kuya kwelamashumi amabili nambili liyisigaba sokubusa kweRoma phezu kuka-Israyeli wasendulo. Ivesi lamashumi amabili nantathu nelamashumi amabili nane lichaza lowo msebenzi wokwakha umbuso iRoma eyawusebenzisa lapho inqoba ngezivumelwano nezinhlango kanye namandla ezempi. Ivesi lamashumi amabili nane kuze kufike enkulumweni yokucina evesini lamashumi amathathu nanye liyisigaba esiyizingxenye ezimbili esimelela inkathi lapho iRoma yaziphakamisa khona, kwalandela ukuwa.

“Isikhathi esimisiwe” siyisiphetho seminyaka engama-360 ngonyaka ka-330. Amavesi angamashumi amabili nesikhombisa kuze kufike emshweni wokucina wevesi lamashumi amathathu nanye, okhomba ukuthi amandla obupapa, amelwe njengesinengiso esichithayo, abekwa nini esihlalweni sobukhosi ngo-538, angumlando weRoma yobuhedeni esimweni sesikhathi seminyaka engamakhulu amathathu namashumi ayisithupha sokubusa okuphezulu, okulandelwa yileso sikhathi seminyaka engamakhulu amabili nesishiyagalombili sokuwa okuqhubekayo.

Ngakho-ke “isikhathi” sevesi lamashumi amabili nane siqala ngonyaka ka-31 BC ngokwengezwa kwenkosi yaseningizimu embusweni wenkosi yasenyakatho, futhi siphela ngo-330 ngokwahlukaniswa kwenkosi yasenyakatho ibe empumalanga nentshonalanga. Kusukela ku-330 kuze kube ku-538 iRoma yobuqaba iya ngokuya idilika. Ukuhlonzwa okuhlukahlukene kwesiprofetho okuhambisana nezigaba ezehlukene zokubhujiswa kweRoma yobuqaba kuyizikhonkwane zesiprofetho ezivumela umfundi wesiprofetho ukuba aqaphele iZwi likaNkulunkulu lesiprofetho. Ekugcwalisekeni kwevesi leshumi nane likaDaneyeli ishumi nanye, iRoma imisa umbono, futhi enye yezindlela eyenza ngayo yona kanye leyo nto ingokuwa kwayo. Ivesi lithi, “nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kepha bayakuwa.”

Lapho iRoma ihlaselwa yimikhumbi yaseKhithimi, bese kamuva ihlasela eningizimu, kwakungafani nokwangaphambili noma nokwangemva kwalokho, ngokuba kusukela lapha kuya phambili sekuchazwa ukuwa kwamandla oMbuso waseRoma. Amacilongo amane okuqala

kwamacilongo ayisikhombisa eSambulo, atholakala esahlukweni sesishiyagalombili, achaza ngokukhethekile imibuso emine emikhulu eyagcina ilethe iRoma yaseNtshonalanga ekupheleni kwayo ngonyaka ka-476. Umbono uyamiselwa lapho abaphangi babantu bakho beziphakamisa futhi bewa. Umbono wesiprofetho uvezwa phezu kohlaka lokuwa kweRoma. IRoma yaseNtshonalanga yobuqaba yawa kusukela ngowe-330 kwaze kwaba ngowe-538. IRoma lobuPapa lawa ngowe-1798. Emlandweni wecilongo lesihlanu nelesithupha, iRoma yaseMpumalanga yawa kumaTurkey ase-Ottoman ngowe-1453. Lokho kuwa okuthathu kuyingxenye yombono omiswe ngabaphangi babantu bakho.

Ivesi lithi, “nabaphangi babantu bakho nabo bayoziphakamisa ukuze baqinise umbono; kodwa bayakuwa.” Kusukela ku-31 BC kuya ku-330 iRoma yamaqaba “yaziphakamisa” ebukhosini bayo obuphezulu phezu komhlaba. Kusukela ku-330 kuya ku-538 iRoma yamaqaba yawa ukuze kulungiselwe ukuba umuntu wesono ahlale ethempelini likaNkulunkulu, ezimemezela ukuthi unguNkulunkulu. Kusukela ku-538 kuze kube ngu-1798 amandla obupapa “aziphakamisa,” kwathi ngo-1798 awa. Kusukela ku-31 BC kuya ku-330 iRoma yaseNtshonalanga “yaziphakamisa” ngokuthi yayiyisikhungo sombuso wamaRoma, futhi kusukela ku-330 kuze kube ngu-476 yawa. Ngo-330 uConstantine waphakamisa ukuthi iConstantinople yayiyisikhungo seRoma yaseMpumalanga, kwathi ngo-1453 iRoma yaseMpumalanga yawa. Izikhathi zalezi zimelo ezehlukene zeRoma, ngayinye inenkathi lapho iRoma iziphakamisa khona, ilandelwe yinkathi ebonisa ukuwa kwayo, ngokuba “nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kodwa bayakuwa.”

Igama lesiHeberu elihunyushwe ngokuthi “abaphangi” lihunyushwa kangcono ngokuthi “abaphuli,” ngokuba livumelana ngokuseduze kakhulu nomqondo oyinhloko wempande yalo—ukugqokeza noma ukuphazamisa—kunokuba kube “abaphangi” kuphela (okuphakamisa ukweba). Leli gama libhekisa kulabo abaphula imingcele, imithetho, noma izivumelwano, hhayi kuphela abeba impahla. IRoma ingumphuli esiprofethweni seBhayibheli, nakuba ihunyushwe ngokuthi “abaphangi” evesini leshumi nane. KuDaniyeli isahluko sesibili iRoma ingumbuso wensimbi, bese kuthi futhi esahlukweni sesikhombisa isilo sesine sibe yiRoma.

Emva kwalokhu ngabona emibonweni yasebusuku, bheka, isilo sesine, esesabekayo neshaqisayo, sinamandla amakhulu kakhulu; sasineminyo emikhulu yensimbi; sadla, sachoboza saba yizicucu, sase sinyathela insali ngezinyawo zaso; futhi sasingafani nazo zonke izilo ezaziphambi kwaso; futhi sasinamaphondo ayishumi. Daniyeli 7:7.

Isilo sesine—esiyiRoma—sinamazinyo “ensimbi,” ngoba singumbuso wesine ofanayo omelwe njengensimbi esahlukweni sesibili. Evesini lesikhombisa isilo sesine saseRoma “siphihliza sibe yizicucu,” futhi lapho siphihliza sibe yizicucu “sanyathela insali ngezinyawo zaso.” Isilo saseRoma singumbuso wensimbi, futhi isici sokuphahlela sibe yizicucu nokunyathela insali simelela isenzo sokushushisa. Ukushushiswa okwehliselwa u-Israyeli wasendulo kwakuyi “phawu.”

Ngaphezu kwalokho zonke lezi ziqalekiso ziyakwehlela, zikuxoshe, zikufinyelele, uze ubhujiswe; ngokuba awulalelanga izwi likaJehova uNkulunkulu wakho, ukuba ugcine imiyalo yakhe nezimiso zakhe akuyale ngakho. Futhi ziyakuba phezu kwakho zibe yisibonakaliso

nesimangaliso, naphezu kwenzalo yakho kuze kube phakade. Ngokuba awumkhonzanga uJehova uNkulunkulu wakho ngokuthokoza nangokwenama kwenhliziyo, ngenxa yokuchichima kwezinto zonke; ngalokho uyakukhonza izitha zakho uJehova ayakuzithumela kuwe, ngokulamba, nangokoma, nangobunqunu, nangokuswela izinto zonke; yona iyakubeka ijoka lensimbi entanyeni yakho, ize ikubhubhise. UJehova uyakulethela isizwe esivela kude, emkhawulweni womhlaba, esishesha njengokhozi lundiza; isizwe olimi lwaso ongeke uluqonde; isizwe esinobuso obunolaka, esingayikuhlonipha omdala, noma sibonise umusa komncane. Duteronomi 28:45–50.

Iziqalekiso phezu kuka-Israyeli wasendulo ezaletelwa ukuhlubuka kwabo ziyisi “ibonakaliso nesimangaliso, naphezu kwenzalo yakho kuze kube phakade.” Isiqalekiso sasizakulethwa phezu kwabo “ngesizwe esinobuso obunolaka.” Isilo esinamazinyo ensimbi “esichoboza sibe yizicucu, sinyathele okusele” esahlukweni sesikhombisa naso singumbuso wesine ophuma ekuhlukanisweni kombuso ka-Alexander, futhi njengakukaMose kuDuteronomi, lowo mbuso uyisizwe olimini lwaso u-Israyeli wasendulo ayengeke aluqonde. Umbuso waseRoma kuDaniyeli isahluko sesishiyagalombili uyisizwe esinobuso obunolaka nesizwe esikhuluma ulimi oluhlukile.

Manje-ke, mayelana nalokho okwephukileyo, njengokuba ezine zema endaweni yako, kuyakuvela imibuso emine ivela kuleso sizwe, kodwa ingeyona enamandla akhe. Futhi esikhathini sokugcina sombuso wazo, lapho izoni sezifikile ekupheleleni kokona kwazo, kuyakuvela inkosi enobuso obunesihluku, neqondayo izimfihlakalo ezinzima. Daniyeli 8:22, 23.

“Abaphangi (abaphulayo) babantu bakho” bamisa umbono; bayaziphakamisa, bese bewa. Umbuso wesine wensimbi kwakuyiRoma yobuqaba, eyabusa ngobukhosi obukhulu lapho iziphakamisa, kodwa ukuwa kwayo kokugcina kwaba yisici esiyisiprofetho esimisa umbono. Bangabaphulayo, ngoba banyathela phansi abantu bakaNkulunkulu ngokubashushisa.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.