

IPaniyumi — Inombolo Yesithupha

Izimpawu Zesiprofetho kuDaniyeli 11: Ukuwa kwe-USSR, uMthetho weSonto, kanye nokuVuka kweRoma Yesimanje

Jeff Pippenger
2025-03-09

Ngokuwa kwe-USSR ngowe-1989 kwagcwaliseka ivesi lamashumi amane likaDaniyeli ishumi lanye. Ivesi lamashumi amane lanye ngumthetho weSonto e-United States, njengalokhu kunjalo nangevesi leshumi lesithupha. Kusukela ngowe-1989 kuze kube ngumthetho weSonto e-United States, ivesi lamashumi amane alinalutho. Ukuwa kwe-USSR ngowe-1989 kwabuye kwakhonjwa evesini leshumi likaDaniyeli ishumi lanye, elagcwaliseka ekuqaleni ngu-Antiochus Magnus.

U-Antiochus III Magnus, “inkosi yasenyakatho” yamaSeleucid, wabusa kusukela ngowe-223 kuya kowe-187 BC futhi wafuna ukubuyisa izindawo ezalahleka kumaPtolemy (“inkosi yaseningizimu”) emva kweMpi Yesithathu YaseSiriya (246–241 BC). Umkhankaso wakhe eMpini Yesine YaseSiriya (219–217 BC) wawuhlose ukuphinde kuthathwe iCoele-Syria, iFenike, nePalestina. Ngo-219 BC u-Antiochus wamasha waya eningizimu, ethumba iSeleucia-in-Pieria, iTire, nePtolemais (Acre), ngaleyo ndlela ephinde ezuya izinqaba ezisogwini. Ngo-218 BC waqhubekela phambili kakhulu, ethatha iPhiladelphia (Amman) futhi ecindezela ebheke emngceleni waseGibhithe, ezimisele ukubuyisa amazwe alahlekile amaSeleucid kuze kufike eGaza. U-Antiochus wamisa ukumasha kwakhe ngo-218 BC, eqinisa inzuzo ayeyitholile futhi elungiselela ukuhlaselela okunqumayo. UPtolemy IV Philopator, inkosi yamaPtolemy, waqoqa ibutho ukuze ahlangebezane naye, esekelwe amabutho aseGibhithe. Ivesi leshumi likaDaniyeli isahluko 11 libeka phambili lokhu kuhamba kuka-Antiochus, ngaleyo ndlela lifanekisele kusengaphambili ukuwa kwe-USSR ngo-1989, futhi libe wumfanekiso wevesi 40.

Kepha amadodana akhe ayakuvuswa, abuthele inqwaba yamabutho amakhulu; futhi impela oyedwa uyofika, aphuphume, adabule; khona-ke uyakubuya, avuswe futhi, kuze kube senqabeni yakhe. Daniyeli 11:10.

Lapho inkosi yasenyakatho evesini lamashumi amane “ikhukhula idlule,” kuvumelana nenkosi yasenyakatho yevesi leshumi “ekhukhulayo idabula.” Kuwo womabili amavesi kungamazwi esiHeberu afanayo kanye, ahunyushwe nje ngokwehlukana okuncane. Yileyo nkulumo efanayo etholakala ku-Isaya 8:8.

Uyakuqubula kwaJuda; uyakuchichima, wedlule, ufinyelele kuze kufike entanyeni; nokweluleka kwamaphiko akhe kuyakugcwalisa ububanzi bezwe lakho, O Imanuweli. U-Isaya 8:8.

Ivesi ngalinye kulawa amathathu likhomba inkosi yaseningizimu inqotshwa yinkosi yasenyakatho. U-Antiyokusi, inkosi yasenyakatho, uyanqoba uPtolemy, inkosi yaseningizimu, njengalokhu uSaneheribi anqoba uJuda, umbuso waseningizimu, nanjengalokhu inkosi yasenyakatho evesini lamashumi amane yakhukhula i-USSR ngo-1989. Amavesi amathathu kanye nokugcwaliseka

kwawo okuthathu emlandweni kwala mavesi, kukhomba “isikhathi sokuphela” ngo-1989. Ngakho-ke, ivesi leshumi lingu-1989, kanti ivesi leshumi nesithupha lingumthetho weSonto e-United States, njengoba kunjalo nangevesi lamashumi amane nanye.

Amavesi eshumi nanye kuya kweleshumi nanhlanu angumugqa womBhalo, futhi futhi anokugcwaliseka komlando okukhomba izimpawu zendlela zesiprofetho ezithile ngaphakathi komlando ofihlekile wevesi lamashumi amane. Ngaphambi komthetho weSonto e-United States, kodwa emva kuka-1989, impi yaseRaphia nemiphumela yayo kulotshwe emavesini eleshumi nanye nelelishumi nambili, kanti impi yasePanium kulotshwe emavesini eleshumi nantathu kuya kweleshumi nanhlanu.

Umthetho weSonto yisikhathi esimisiwe; ngokuba kulapho isilonda esibulalayo sobupapa siphulukiswa khona, futhi upapa ubuyela esihlalweni sobukhosi bomhlaba. Lokho kunikezwa kwamandla kwafaniswa ngokungcweliswa kobukhosi kobupapa ngo-538, nangokungcweliswa kobukhosi beRoma lobuhedeni empini yase-Actium. Kwathi iRoma lobuhedeni selibekwe ngokwesiprofetho esihlalweni sobukhosi, labusa ngobukhosi obuphakeme iminyaka engama-360. Kwathi ubupapa sebubekwe esihlalweni sobukhosi ngo-538, babusa ngobukhosi obuphakeme iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Kwathi isilonda esibulalayo sesiphulukisiwe eMthethweni weSonto, ubupapa buyobusa ngobukhosi obuphakeme izinyanga ezingama-42 ezingokomfanekiso.

Ngase ngibona elinye lamakhanda ayo lingathi lilimele laze lafa; kepha inxeba lalo elibulalayo laphulukiswa; nomhlaba wonke wamangala walandela lesilo. Base bekhonza udrako owanika isilo amandla; bakhonza nesilo, bethi: Ngubani onjengesilo? ngubani onamandla okulwa naso na? Lasinikwa umlomo wokukhuluma izinto ezinkulu nezinhamba; lanikwa namandla okuqhubeka izinyanga ezingamashumi amane nambili. IsAmbulo 13:3–5.

Ivesi 27 lithi “bobabili” kulawa makhosi:

Izinhliziyi zawo omabili la makhosi ziyakuba ngezokwenza okubi, futhi ayakukhuluma amanga etafuleni linye; kodwa lokho akuyikuphumelela, ngokuba ukuphela kuseyokuba ngesikhathi esimisiweyo. Daniyeli 11:27.

Amakhosi amabili evesini lamashumi amabili nesikhombisa angamakhosi akhulunye ngawo emavesini amabili adlule, lawo okwathi emva kwalokho alwa impi yase-Actium.

Uyovusa amandla akhe nesibindi sakhe amelane nenkosi yaseningizimu nebutho elikhulu; nenkosi yaseningizimu iyakuvuselwa impi ngebutho elikhulu kakhulu nelinamandla; kodwa kayiyikuma, ngokuba bayakuyicebela amacebo. Yebo, abadla esabelweni sokudla kwayo bayakuyibhubhisa, nebutho layo liyakuchichima; abaningi bayakuwa bebulewe. Daniyeli 11:25, 26.

Ngakho-ke ivesi lamashumi amabili nesikhombisa lidala into engajwayelekile okudingeka iqondwe ngaphambi kokuba siqhubekele phambili. Evesini lamashumi amabili nane, “isikhathi” simele inkathi yeminyaka engamakhulu amathathu namashumi ayisithupha eqala empini yase-Actium futhi iphethe ngesikhathi esimisiwe ngonyaka ka-330.

Inkosi yaseningizimu empini kwakunguCleopatra, owayesebudlelwaneni bokuhlanganyela noMarc Antony. U-Octavius wayeyinkosi yasenyakatho eyayizobanqoba bobabili. Ngesikhathi esimisiwe (31 BC) amakhosi amabili ayekade ehlale ndawonye etafuleni linye futhi eqambelana amanga ayobhekana empini yase-Actium.

Amakhosi amabili etafuleni ahambisana nomlando wempi yasePanium (amavesi 13 kuya ku-15), lapho kwakukhona khona umfelandawonye ka-Antiochus Magnus noPhillip waseMakedoniya. Lowo mfelandawonye womlando uhambisana nomfelandawonye ongokomfanekiso omelwe egameni elithi Panium esikhathini sikaKristu—iKhesariya Filipi. Lowo mfelandawonye ubuye umelelwe nasevesini lamashumi amane lapho i-USSR ikhukhulwa ngo-1989 ngomfelandawonye phakathi kukaReagan noPapa John Paul II. Lawo makhosi amabili aqambelana amanga ngaphambi kuka-31 BC, okuhambisana nomthetho weSonto e-United States, ngakho-ke amanga awo enzeka ngaphambi kwevesi 16, ngesikhathi somlando omelwe amavesi 13 kuya ku-15, agcwaliseka empini yasePanium eminyakeni eyishumi nesikhombisa emva kwempi yaseRaphia, nangeminyaka eyikhulu namashumi amathathu nesikhombisa ngaphambi kokuba uPompey anqobe iJerusalema ekugcwalisekeni kwevesi 16.

Evesini lamashumi amabili nesishiyagalombili u-Octavius, umnqobi phezu kukaCleopatra (inkosi yaseningizimu) kanye noMarc Antony, “ubuyela ezweni lakhe enengcebo enkulu; nenhliziyoyakhe iyakuba imelene nesivumelwano esingcwele; uyakwenza izimangaliso, abese ebuyela ezweni lakhe.” U-Uriah Smith ubona lezi zinqoba ezimbili njenge-Actium ngo-31 BC kanye nokubhujiswa kweJerusalema ngo-70 AD. Ngakho-ke ivesi lamashumi amabili nesishiyagalombili likhomba umlando oqala empini yase-Actium, okuyisiqalo seminyaka engama-360, kanye nokubhujiswa kweJerusalema ngo-70 AD.

Khona-ke uyakubuyela ezweni lakhe enengcebo enkulu; inhliziyo yakhe iyakumelana nesivumelwano esingcwele; futhi uyakwenza izenzo ezinkulu, abuyele ezweni lakhe. Daniyeli 11:28.

Umusho wokugcina wevesi lamashumi amabili nane (ngisho nangesikhathi esithile) kuya phambili umele umugqa womlando owaqala ngo-31 BC futhi uphethe emshweni wokugcina wevesi lamashumi amathathu nanye (bayakumisa isinengiso esenza incithakalo) owagcwaliseka ngo-538. Lowo mugqa uqala ngempi yase-Actium, ephawula ukuqala kokubusa kweRoma lobuhedeni ngobukhosi obuphakeme iminyaka engamakhulu amathathu namashumi ayisithupha. Lowo mugqa uphela ngo-538 lapho iRoma lobupapa liqala ukubusa ngobukhosi obuphakeme iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Ngaphakathi kwamavesi kanye nomlando owagcwalisa lawo mavesi, isikhathi esimisiwe ngo-330 simele ukwahlukana emlandweni weRoma lobuhedeni njengombuso wesine wesiprofetho seBhayibheli. Emva kwesikhathi sokuqala sokubusa ngobukhosi obuphakeme iminyaka engamakhulu amathathu namashumi ayisithupha, kulandela iminyaka engamakhulu amabili nesishiyagalombili yokubhidlika kombuso ngaphambi kokuba ubupapa buthathe isihlalo sobukhosi evesini lamashumi amathathu nanye ngonyaka ka-538. Ekuhlelekeni kwalawo mavesi ayisishiyagalombili, ivesi lamashumi amabili nesikhombisa kuphela elikhomba ukugcwaliseka komlando okwenzeka ngaphambi kwempi yase-Actium ngo-31 BC.

Ivesi lamashumi amabili nesikhombisa likhomba ukuhlangana phakathi kwamakhosi amabili ngaphambi “kwesikhathi esimisiweyo,” kanti ivesi lamashumi amabili nesishiyagalolunye likhomba “isikhathi esimisiweyo.” “Isikhathi esimisiweyo” sevesi lamashumi amabili nesikhombisa siyisiqalo sesikhathi seminyaka engamakhulu amathathu namashumi ayisithupha, kanti “isikhathi esimisiweyo” sevesi lamashumi amabili nesishiyagalolunye siyisiphetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisithupha. Isiqalo nesiphetho kumelela “isikhathi esimisiweyo.”

Ukuqina kwamandla eRoma yobuqaba kwaqala lapho inqoba isithiyo sesithathu sendawo njengoba simelwe kuDaniyeli 8:9.

Kwase kuphuma kolunye lwazo uphondo oluncane, olwakhula lwaba lukhulu kakhulu, lwaya ngaseningizimu, nangasempumalanga, nangasezweni elihle. Daniyeli 8:9.

Ukuphiwa amandla kwaqala empini yase-Actium, kanye nokunqotshwa okwalandela kwenkosi yaseningizimu (iGibhithe) evesini lesishiyagalolunye lesahluko sesishiyagalombili.

Ukuphela kokubusa kweRoma lobuqaba njengombuso wesine wesiprofetho seBhayibheli kwafika ngo-538 lapho iRoma yobupapa inqoba isithiyo sayo sesithathu sendawo. Sonke lesi sikhathi seminyaka engamakhulu amahlanu namashumi ayisithupha nesishiyagalombili, kusukela empini yase-Actium kuze kube ngu-538, siqala ngokuthi iRoma lobuqaba inqobe isithiyo sayo sesithathu futhi ibe ngumbuso wesine wesiprofetho seBhayibheli, bese siphela lapho iRoma yobupapa inqoba isithiyo sayo sesithathu sendawo.

Njengombuso wesine wesiprofetho seBhayibheli, umlando omelelweyo ukhomba izikhathi ezimbili: esokuqala lapho iRoma iziphakamisa khona, silandelwe yisikhathi esichaza ukuwa kweRoma. Ukuqala kwesikhathi sokuqala sokuphakanyiswa futhi kuyisiqalo sayo yonke inkathi iRoma lobuhedeni eyabusa ngayo njengombuso wesine wesiprofetho seBhayibheli. Isikhathi sokuqala sokuphakanyiswa kweRoma siqala futhi siphela ngesikhathi esimisiwe, futhi futhi siqala ngokuhlanganiswa kwemibuso yasenyakatho neyaseningizimu. Siphela ngokwehlukanyiswa kwaba umbuso wasempumalanga nombuso wasentshonalanga. Ukuqala nokuphela ngesikhathi esimisiwe, kanye nokuqala nokuphela, kumele izigaba ezine zombuso ka-Alexander.

Izikhathi ezimbili ezimisiwe zamavesi angamashumi amabili nesikhombisa nangamashumi amabili nesishiyagalolunye zimelela uphawu lokuqala nolokuphela oluchaza inkathi lapho iRoma ibusa ngobukhosi obuphelele. Emthethweni weSonto e-United States ekugcwalisekeni kwevesi lamashumi amane nanye nevesi leshumi nesithupha likaDaniyeli ishumi nanye, kuqala inkathi yokuba iRoma yesimanje ibuse ngobukhosi obuphelele izinyanga ezingokomfanekiso ezingamashumi amane nambili. Isikhathi sokuqala esimisiwe sevesi lamashumi amabili nesikhombisa singumthetho weSonto e-United States, kanti isikhathi sesibili esimisiwe simelela isikhathi lapho isizwe sokugcina emhlabeni silandela isibonelo se-United States futhi siphophelela umthetho wokugcina weSonto, futhi ngokwenza kanjalo sikhomba ukuphoqelelwa emhlabeni wonke kweSabatha lesithombe.

Lezo zimpawu ezimbili ezingokwesiprofetho zomgwaqo zingumthetho weSonto e-United States kuze kube sekuphoqelelweni komthetho weSonto emhlabeni wonke, futhi leyo mithetho emibili yeSonto iyizona zikhathi ezimbili ezimisiweyo evesini lamashumi amabili nesikhombisa nelamashumi amabili nesishiyagalolunye. Isikhathi sokuqala esimisiweyo sevesi lamashumi amabili nesikhombisa saphinde safanekiswa ngumthetho weSonto kaConstantine ngo-321, futhi umthetho weSonto wobupapa eMkhandlwini wase-Orleans ngo-538 umele umthetho weSonto womhlaba wonke.

Esimweni samavesi eshumi nantathu kuya kweleshumi nanhlanu, impi yasePanium ingumlando owandulela umthetho weSonto wevesi leshumi nesithupha. Kulo mlendo kugcwaliseka ukuhlangana kwamakhosi amabili aqambelanayo amanga. Ivesi leshumi nantathu kuya kweleshumi nanhlanu ayinxenye yomlando omelwe emavesini eshumi kuya kweleshumi nesithupha. La mavesi aveza impi yesine yaseSiriya evesini leshumi, impi yaseRaphia evesini leshumi nanye, kanye nemiphumela yaleyo mpi evesini leshumi nambili. Amavesi eshumi nantathu kuya kweleshumi nanhlanu amelela umlando wonyaka ka-200 BC lapho kugcwaliseka impi yasePanium, nalapho iRoma yobuqaba, emelwe njengezigebengu zabantu bakho, ingena ekulandisweni kwesiprofetho.

UDaniyeli isahluko seshumi nanye ivesi lamashumi amane lukhomba ukuwa kwe-USSR ngo-1989, kanti ivesi leshumi nesithupha likhomba umthetho weSonto e-United States. Umhlangano phakathi kwamakhosi amabili akhulumana amanga komunye nomunye ngaphambi kwesikhathi esimisiweyo, owawuyimpi yase-Actium, wenzeka ngaphakathi emlandweni wevesi lamashumi amane olandela isikhathi sokuphela ngo-1989 futhi uphethe ngomthetho weSonto e-United States. Ivesi lamashumi amabili nesikhombisa liyisibonakaliso zendlela emlandweni ofihlekile wevesi lamashumi amane, livela emva kuka-1989, kodwa ngaphambi komthetho weSonto. “Umhlangano” wevesi lamashumi amabili nesikhombisa uyisibonakaliso zendlela esandulela ukunikwa amandla kweRoma emthethweni weSonto. Kunezibonakaliso zendlela eziningana eziholela ekunikweni amandla kobupapa ngo-538, futhi lezi zibonakaliso zendlela nazo zenzeka ngaphambi kwesikhathi esimisiweyo. Esinye salezo zibonakaliso ezingokwesiprofetho yisimemezelo sikaJustinian ngo-533, esagcwalisa ukubhekiswa kwevesi lamashumi amathathu ekubeni “nokuzwana nalabo abashiya isivumelwano.”

Ezinye izimpawu zendlela eziholela esikhathini esimisiweyo emlandweni weRoma yobuqaba yilezi: unyaka ka-330 lapho iRoma yobuqaba yalahla phansi, futhi ngesikhathi esifanayo yanika amandla obupapa “isihlalo” saso. Ngo-496 uClovis wanika upapa “amandla” akhe. Ekugcwalisekeni kukaDaniyeli isahluko sesikhombisa, iRoma yobuqaba yasusa “izimpondo ezintathu” ngenxa yobupapa, esokugcina kwaba ukususwa kwama-Ostrogoths emzini waseRoma ngo-538. Ngo-508 inkolo yobuqaba yabekwa eceleni njengenkolo esemthethweni yombuso, yathathelwa indawo ubuKatolika. U-538 umelela umthetho weSonto wendima yamashumi amane nanye, kanti u-496 umelela u-1989 lapho uReagan, njengakuClovis, enikela amandla akhe kupapa waseRoma. Unyaka ka-330 ukhomba umthetho weSonto, ngoba kulapho ubupapa bubuyela khona esihlalweni sobukhosi.

Lokhu kuveza ukuthi kokubili u-538 no-330 kumelela isikhathi esimisiwe, okuyivesi leshumi nesithupha nelamashumi amane nanye. U-496 umelela u-1989, wagcwalisa ivesi leshumi nevesi lamashumi amane kuDaniyeli 11 naku-Isaya 8:8. U-508 ukhomba isikhathi lapho inkolo yombuso ibekelwa eceleni ngenxa yobuKatolika. Kuqalwa ngoClovis ngo-496 kuze kube ngu-508, kwaboniswa ukususwa okuqhubekayo nokushintshwa kwenkolo esemthethweni yombuso. Emlandweni oqala ngo-330, ukuwa okuqhubekayo kweRoma laseNtshonalanga kumelwa amacilongo amane okuqala, ngaleyo ndlela kukhonjiswe ukubhujiswa okuqhubekayo okuqala ngomthetho weSonto e-United States.

Ukuwa ngokuwa kancane kancane kweRoma yamaqaba ngemva komthetho kaConstantine weSonto ngo-321 kufanekisa ukuwa kwe-United States njengombuso wesithupha wesiprofetho seBhayibheli ofinyelela emthethweni weSonto. Khona-ke izahlulelo ezine zamacilongo zilethwa phezu kwe-United States njengoba uDadewethu White ekuchazile lapho ethi “ukuhlubuka kukazwelonke kuyolandelwa ukubhujiswa kukazwelonke.” UHezekeli wengeza ubufakazi besijeziyo esiphindwe kane.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, lapho izwe lona kimi ngokona okukhulu, khona ngiyokwelulela isandla sami phezu kwalo, ngiphule induku yesinkwa salo, ngithumele indlala phezu kwalo, ngingqume kulo abantu nezilwane; noma laba bantu abathathu, uNowa, noDaniyeli, noJobe, babekhona kulo, babeyakusindisa imiphefumulo yabo kuphela ngokulunga kwabo, usho kanje uJehova uNkulunkulu. Uma ngidlulisa izilwane ezimbi kulelo zwe, zilonakalise, lize libe yincithakalo, kungabi khona odlula kulo ngenxa yalezo zilwane; noma laba bantu abathathu babekhona kulo, njengokuba ngiphila, usho kanje uJehova uNkulunkulu, bebengayikusindisa amadodana namadodakazi; bona bodwa bayakusindiswa, kepha izwe liyakuba yincithakalo. Noma uma ngiletha inkemba phezu kwalelo zwe, ngithi: Nkemba, dlula ezweni; ukuze ngingqume kulo abantu nezilwane; noma laba bantu abathathu babekhona kulo, njengokuba ngiphila, usho kanje uJehova uNkulunkulu, bebengayikusindisa amadodana namadodakazi, kepha bona bodwa bayakusindiswa. Noma uma ngithumela isifo kulelo zwe, ngithulule ukufutheka kwami phezu kwalo ngegazi, ukuze ngingqume kulo abantu nezilwane; noma uNowa, noDaniyeli, noJobe, babekhona kulo, njengokuba ngiphila, usho kanje uJehova uNkulunkulu, bebengayikusindisa indodana nendodakazi; bayakusindisa imiphefumulo yabo kuphela ngokulunga kwabo. Ngokuba usho kanje uJehova uNkulunkulu: Kangakanani-ke lapho ngithumela izahlulelo zami ezine ezimbi phezu kweJerusalema, inkemba, nendlala, nesilwane esibi, nesifo, ukuze ngingqume kulo abantu nezilwane? Nokho bheka, kuyakushiywa kulo insali eyakukhishwa, amadodana namadodakazi; bheka, bayakuphuma beze kini, nibone indlela yabo nezenzo zabo; khona niyaduduzwa ngobubi engibulethile phezu kweJerusalema, yebo, ngakho konke engikulethile phezu kwalo. Bayakuniduduza lapho nibona izindlela zabo nezenzo zabo; khona niyakukwazi ukuthi angikwenzanga ngaphandle kwesizathu konke engikwenzile kulo, usho kanje uJehova uNkulunkulu. Hezekeli 14:12–23.

Sizoqhubeka nalezi zicabangelo esihlokweni esilandelayo.