

Panium - Inani Lamashumi Amabili Nantathu

Emva kwesivumelwano uyakwenza ngenkohliso.

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UDaniyeli isahluko seshumi nanye ivesi lamashumi amabili nane ukhomba inkathi lapho iRoma yobuhedeni yayizobusa khona ngokuphakeme ngegama elithi “isikhathi.” “Isikhathi” simelela iminyaka engama-360 ekusetshenzisweni kwesiprofetho, futhi leyo minyaka yaqala empini yasolwandle edume kakhulu emlandweni wasendulo, impi yase-Actium ngonyaka ka-31 BC. Kwakukhona nezinye izimpi zasolwandle ezazinkulu kakhulu futhi ezazicwengisiswe kakhulu ngokwesu, kodwa i-Actium yayiyimpi yasolwandle eyayiwuphawu olugqame kakhulu ngenxa yokuhlotshaniwa kwayo noMarc Antony noCleopatra. Ngokufana ngokubaluleka komlando nokuwa koDonga lwaseBerlin ekugwalisekeni kukaDaniyeli 11:40, kanye neTwin Towers zango-9/11 ekugwalisekeni kweSambulo isahluko seshumi nesishiyagalombili; ngoba lapho uNkulunkulu ekhetha izehlakalo zomlando ukuze agcwalise iZwi lakhe lesiprofetho, ukwenza ngendlela efinyelela ukunakwa kwesixuku esikhulu kunazo zonke esingaba khona.

Futhi emva kwesivumelwano esenziwe naye uyakwenza ngenkohliso; ngokuba uyakwenyuka, abe namandla ngesizwe esincane. Uyongena ngokuthula nasezindaweni ezicebe kakhulu zesifundazwe; futhi uyakwenza lokho oyise abangakwenzanga, noyisemkhulu abangakwenzanga; uyakubahlakazela impango, nokuphanga, nengebo; yebo, uyakuhlela amacebo akhe okumelana nezinqaba eziqinileyo, kuze kube yisikhathi. Daniyeli 11:23, 24.

Uriah Smith uphetha ukuphawula kwakhe ngomfelandawonye phakathi kweRoma namaMaccabee evesini lamashumi amabili nantathu ngokuphawula ngesizwe esincane sevesi.

“Ngalesi sikhathi amaRoma ayeyisizwe esincane, futhi aqala ukwenza ngo buqili, noma ngenkohliso, njengoba leli gama lisho. Futhi kusukela kulesi sikhathi akhuphuka ngokwenyuka okuqhubekayo nokusheshayo aya esiqongweni samandla awagcina esefinyelele kuso kamuva.

“[Ivesi lamashumi amabili nane licashuniwe].”

“Indlela evamile izizwe ezazikade, ngaphambi kwezinsuku zaseRoma, zingena ngayo ezifundazweni eziyigugu nasemazweni acebile, kwakungempi nokunqoba. IRoma manje yayizokwenza lokho okwakungazange kwenziwe oyise noma oyise boyise; okungukuthi, yamukele lokhu kuzuzwa ngezindlela zokuthula. Kwase kusungulwa manje umkhuba, owawungakaze uzwakale ngaphambili, wokuba amakhosi ashiyele amaRoma imibuso yawo ngefa. IRoma yathola ngaleyo ndlela izifundazwe ezinkulu.”

“Futhi labo ababe ngaleyo ndlela sebengaphansi kokubusa kweRoma bathola inzuzo engeyincane kulokho. Baphathwa ngomusa nangokubekezela. Kwaba njengokungathi impango nempahla ethunjiwe kwabelwa bona. Bavikelwa ezitheni zabo, bahlala ngokuthula nangokulondeka ngaphansi kwesivikelo samandla eRoma.

“Engxenyeni yokugcina yaleli vesi, uBhishobhi uNewton unikeza umqondo wokubikezela amacebo avela ezinqabeni eziqinile, kunokuba amelane nazo. Lokhu amaRoma akwenza esuka enqabeni eqinile yomuze wawo onezintaba eziyisikhombisa. ‘Ngisho nangesikhathi esithile;’ ngokungangabazeki isikhathi sobuprofethi, iminyaka engama-360. Le minyaka kufanele ibalwe kusukela kuliphi iphuzu? Mhlawumbe kusukela esenzakalweni esivezwa evesini elilandelayo.” Uriah Smith, Daniel and the Revelation, 272, 273.

USmith uyaqhubeka futhi ukhomba impi yase-Actium ngo-31 BC njengesiqalo seminyaka engamakhulu amathathu namashumi ayisithupha. Ngemva kokucaphuna ivesi lamashumi amabili nanhlano, uSmith usho okulandelayo.

“Ngamavesi 23 no-24 silethwa sizofika ngaphesheya kwesikhathi sesivumelwano phakathi kwamaJuda namaRoma, ngo-161 BC, siye esikhathini lapho iRoma yayisithole ukubusa komhlaba wonke. Ivesi esesibhekene nalo manje liveza umkhankaso onamandla wokulwa nenkosi yaseningizimu, iGibhithe, kanye nokwenzeka kwempi ephawulekayo phakathi kwamabutho amakhulu nanamandla. Ingabe izenzakalo ezinjengalezi zenzeka emlandweni weRoma cishe ngaleso sikhathi? — Yebo, zenzeka. Impi kwakuyimpi phakathi kweGibhithe neRoma; futhi impi enkulu kwakuyimpi yase-Actium. Ake sibheke kafushane izimo ezaholela kule mpi.”

“U-[Marc] Antony, u-Augustus Caesar, noLepidus bakha umbuso wabathathu ababefungile ukuziphindiselela ngokufa kukaJulius Caesar. Lo Antony waba ngumlamu ka-Augustus ngokushada udadewabo, u-Octavia. U-Antony wathunyelwa eGibhithe ngomsebenzi kahulumeni, kodwa waba yisisulu samacebo nezintelezi zikaCleopatra, indlovukazi yaseGibhithe eyayiziphatha ngobuxhwanguxhwangu. Uthando aluvusela lona lwaba namandla kangangokuthi ekugcineni wamukela izithakazelo zaseGibhithe, wenqaba umkakhe, u-Octavia, ukuze athokozise uCleopatra, wanika lo wakamuva isifundazwe ngesifundazwe ukwanelisa ukuhaha kwakhe, wagubha ukunqoba e-Alexandria esikhundleni saseRoma, futhi ngenye indlela wabathuka kangaka abantu baseRoma kwaze kwaba ukuthi u-Augustus akabanga nabunzima ekubaholeleni ukuba bangene ngenhliziyo yonke empini yokulwa nalesi sitha sezwe labo. Le mpi ngokubonakalayo yayimelene neGibhithe noCleopatra; kodwa empeleni yayimelene no-Antony, owayesemi manje eholo izindaba zaseGibhithe. Futhi imbangela yangempela yengxabano yabo kwakungukuthi, kusho uPrideaux, akekho kubo owayenganeliseka ngesigamu sombuso wamaRoma kuphela; ngokuba njengoba uLepidus wayesesusiwe embusweni wabathathu, manje umbuso wawusele phakathi kwabo bobabili, futhi njengoba ngamunye wayezimisele ukuba nawo wonke, baphonsa idayisi lempi ukuze balithathe.” Uriah Smith, Daniel and the Revelation, 273.

Ngokwesiprofetho, impi yase-Actium ikhomba umthetho weSonto, ngoba yayimelela ukunqotshwa kwesithiyo sesithathu kulezo zithiyo ezintathu zendawo ezamisa “umbuso womhlaba wonke” weRoma lobuqaba, njengoba uSmith ekuchaza. NjengeRoma lobuqaba, kwaba yilapho isithiyo sesithathu seRoma yobupapa sixoshwa emzini waseRoma lapho “umbuso womhlaba wonke” weRoma yobupapa waqala khona ngo-538. Labo fakazi ababili bakhuluma ngomthetho weSonto lapho futhi nini iRoma yanamuhla inqoba kokubili umbuso wesithupha nowesikhombisa wesiprofetho seBhayibheli, futhi ngokwenza kanjalo, inqoba isithiyo sayo sesithathu; ngaleyo

ndlela, imisa “umbuso womhlaba wonke” izinyanga ezingamashumi amane nambili ezingokomfanekiso.

Wanikwa umlomo okhuluma izinto ezinkulu nezinhlamba; futhi wanikwa amandla okuqhubeka izinyanga ezingamashumi amane nambili. IsAmbulo 13:5.

IRoma Imelene neGibhithe

Amandla esiprofetho empini ka-Augustus waseRoma yokulwa neGibhithe noCleopatra aqhutshwa ukuhlubuka kukaMarc Antony, futhi lawo mandla esiprofetho, ngokwesidingo sesiprofetho, kumele amele amandla esiprofetho amelwe emthethweni weSonto.

E-Actium iRoma yanqoba iGibhithe, umbuso owawuhlanganiswe umfelandawonye phakathi kwendoda evukelayo nowesifazane ongengcwele. Umfelandawonye ka-Antony noCleopatra uyinhlanganisela yebandla nombuso. E-Actium, iRoma ka-Augustine yanqoba umbuso owawumelwe yinhlanganisela engengcwele yebandla nombuso.

Umfanekiso Wesilo

UCleopatra umele ibandla elonakele elihlangene no-Antony, uphawu lweRoma. UCleopatra wayengumbusi phezu kobudlelwane babo, njengoba kwavezwa ngu-Uriah Smith lapho ethi u-Antony “waba yisisulu samasu nobuhle bukaCleopatra, indlovukazi yaseGibhithe eyonakele.” Umfelandawonye webandla nombuso omelwe ngu-Antony noCleopatra wabonakalisa uCleopatra njengamandla abusayo kulobo budlelwane; ngakho-ke, ukuhlanganiswa kwebandla nombuso okumeleke ngobudlelwane babo kuhlangabezana nencazelo yomfanekiso wesilo—okungukuhlanganiswa kwebandla nombuso owesifazane ephethe ubudlelwane. I-Actium yafanekisa umthetho weSonto ozayo maduzane.

U-Augustus umelela amandla obupapa enqoba i-United States emthethweni weSonto ozayo maduze. U-Marc Antony uyimpondo yamaRiphabhulikhi yesilo somhlaba, kanti uCleopatra uyimpondo yamaProthestani. U-Antony noCleopatra bahlangana ndawonye futhi bakhulume njengodrako emthethweni weSonto ozayo maduze. Bobabili uCleopatra no-Antony bayizimpawu zamandla kadrako, futhi lapho sebhlangene ngokuphelele emthethweni weSonto—bakhuluma njengodrako.

Odrako

Kokubili iGrisi neGibhithe ngokwesiprofetho zimelela amandla kadrako, futhi no-Antony wayemele amandla kadrako. IGibhithe laliyizinga laseningizimu kuDaniyeli ishumi nanye, kanti iGrisi laliyizinga lasentshonalanga. IGibhithe lathathwa nguPtolemy I emva kokuba umbuso ka-Alexander uhlukeno waba izingxenyane ezine. UPtolemy I wabe eseba yinkosi yokuqala yesiprofetho yaseningizimu, kanti uCleopatra wayengumbusi wokugcina wakwaPtolemy eGibhithe. UPtolemy wazalelwa eMakedoniya, indawo yokuzalwa ka-Alexander Omkhulu.

IMasedoniya yayisenyakatho yeGrisi, futhi yayithi imvelaphi yokhokho bayo ivela emaqhaweni ezinganekwane zamaGreci. Imizi-mbuso yamaGreci eseningizimu yayibheka abaseMasedoniya

njengabangesizwe esinobudlova kakhulu kunamaHeleni aseGrisi eseningizimu. AbaseMasedoniya babeyibukhosi, kanti imizi-mbuso yaseningizimu (poleis) enjenge-Athene, iSparta, iThebes, iKorinte, njalonjalo, yayiseGrisini eseningizimu naphakathi kanye naseziqhingini zase-Aegean. Lawa mapoleis ayevame ukuba nohulumeni wentando yeningi, wobumbusi bezicukuthwane, noma ohlanganisayo, kuyilapho iMasedoniya yayiyibukhosi obumaphakathi obuhlanganisiwe obunozalo oluqinile lwasebukhosini (ama-Argead). Noma kunjalo, bonke babengamaHeleni, futhi lapho iRoma ingena emlandweni, yabiza amaHeleni ngokuthi angamaGreki. UKleopatra wayengumbusi wokugcina wamaPtolemy, okwakumele isizwe sasebukhosini sombuso wasenyakatho samaGreki esasivela endaweni yaseMasedoniya, noma enyakatho yeGrisi.

INkosi yaseNingizimu

UCleopatra wayengumbusi wokugcina wombuso wakwaPtolemy owaqala ngoPtolemy I lapho umbuso ka-Alexander wehlukaniwa waba zine. Empini yase-Actium umbuso wakwaPtolemy, inkosi yaseningizimu yangokoqobo, wafinyelela ekupheleni kwawo. Inkosi elandelayo yaseningizimu yayizoba yiGibhithe elingokomoya, elalimelwe yiFrance engakholelwa kuNkulunkulu ngesikhathi somlando weNguquko yaseFrance.

Futhi izidumbu zabo ziyakulala emgwaqweni womuzi omkhulu, obizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho futhi iNkosi yethu yabethelwa khona. IsAmbulo 11:8.

IGibhithe langempela laliyiyona ngokoqobo inkosi yaseningizimu maqondana nokwahlukaniswa kombuso ka-Alexander, kodwa iGibhithe elingokomoya limelelwa njengenkosi yaseningizimu ngezimpawu zesiprofetho zeGibhithe, hhayi ngesiqondiso esingokoqobo.

INingizimu neNtshonalanga

Njengoba uCleopatra ayengumbusi wokugcina wakwaPtolemy walowo mbuso, ngokwesiprofetho wayengamandla aphindwe kabili, awesiGreki (entshonalanga) nawaseGibhithe (eningizimu); kanti-ke olandelayo, bese kuba yinkosi engokomoya yaseningizimu, kwakuyoba yiFrance, nayo futhi ingamandla aphindwe kabili amelwe kusAmbulo isahluko 11 njengeGibhithe neSodoma. Ukuxegiselwa kokuziphatha kweSodoma kuyahambisana nokuxegiselwa kokuziphatha kukaCleopatra wasentshonalanga, kanti uCleopatra waseningizimu uyahambisana nokungakholelwa ebukhoneni bukaNkulunkulu kweGibhithe. Imvelo ephindwe kabili yenkosi yokugcina engokoqobo yaseningizimu yahambisana nenkosi yokuqala engokomoya yaseningizimu.

Impi yase-Actium yayiwubumbano olungcwele olungelona, phakathi kukadrako ka-Antony waseRoma kanye nodrako kaCleopatra waseningizimu nasentshonalanga. U-Antony noCleopatra bamele ibandla nombuso, ngakho ukunqotshwa kwe-Actium ngu-Augustus waseRoma kumelela ukunqoba lapho iRoma inqoba phezu kobumbano olungcwele olungelona oluphindwe kabili olufanekisela umfanekiso wesilo. Eminyakeni engamakhulu amathathu namashumi ayisithupha kamuva, ekugwalisekeni kukaDaniyeli 11:24, uConstantine wahlukanisa iRoma yaba impumalanga nentshonalanga, eshiya owesifazane waseRoma entshonalanga futhi ehambisa indoda yaseRoma empumalanga. Ukunqoba kwaseningizimu nasentshonalanga kwafanisa

ukwahlukaniswa kwempumalanga nentshonalanga ngemva “kwesikhathi” seminyaka engamakhulu amathathu namashumi ayisithupha, empini yase-Actium. Ekuhlanganyeleni kwangaphambili u-Antony wanikwa iRoma yasempumalanga kwathi u-Augustus wanikwa intshonalanga, ngakho i-Actium yahlanganisa impumalanga nentshonalanga, kodwa kwaba “ngesikhathi” kuphela.

31 BC no-330 CE

UJesu ngaso sonke isikhathi ubonisa isiphetho ngesiqalo, ngakho-ke ukunqoba kwase-Actium ngo-31 BC kufanekisa ukhlukeniswa kombuso ube impumalanga nentshonalanga ngo-330. I-Actium ka-31 BC yayiyi-alpha ye-omega eminyakeni engu-360 eyaphetha ngo-330. Kokubili u-31 BC no-330 kufanekisa umthetho weSonto ozayo maduzane njengoba umelelwe evesini leshumi nesithupha neleshumi nanye kaDaniyeli ishumi nanye.

Olunye Uphawu

U-Antony waseRoma, ehambisana noKleopatra waseningizimu nowasentshonalanga, umelela umfelandawonye ophindwe kathathu ngaphakathi kobunye babo obuphindwe kabili bomfanekiso wesilo. Isiphambano naso sihambisana nomthetho weSonto, ngakho-ke sihambisana ne-Actium kanye no-330. Esiphambanweni kuboniswa ubunye obuphindwe kabili bebandla nombuso, ngokuthi amaJuda (ibandla elonakele) ahlangani neRoma (umbuso) ukuze abulale uKristu. Iqembu lesithathu kulobo bunye esiphambanweni limelwe nguBaraba, uKristu wamanga, ogama lakhe lisho ukuthi “indodana kayise.” UBaraba, ngokomfanekiso, ungumprofethi wamanga lapho eqhathaniswa noKristu njengomprofethi weqiniso. IRoma kwakungu-Antony, kanti uKleopatra waseningizimu nowasentshonalanga wayemele amaJuda noBaraba.

Isiphambano siphinde sihambisane no-Eliya eNtabeni iKarmeli, lapho ukukhetha kwakumayelana nokuthi ngubani owayengumprofethi weqiniso noma wamanga. Umprofethi wamanga ngaleso sikhathi wayeyisibonakaliso esiphindwe kabili esakhiwa ngabaprofethi bakaBali nabapristi besihlahla esingewe. UBali ungunkulunkulu wesilisa, kanti abapristi besihlahla esingewele babemele u-Ashitaroti, unkulunkulu wesifazane. AmaJuda esiphambanweni ayengo-Ashitaroti, unkulunkulu wesifazane, kanti uBaraba, ongumgunyathi woMuntu Wezinhlupheko, wayengunkulunkulu wesilisa uBali.

UCleopatra wayeyikho kokubili indlovukazi yaseningizimu nendlovukazi yasentshonalanga. U-Antony wayengumfanekiso weRoma, eyingxenywe yobubusi obuphindwe kathathu obafunga ukuziphindiselela ngokubulawa kukaJulius. Ukufa kukaJulius ngamanxeba angamashumi amabili nantathu kwakumele inxeba elibulalayo lobupapa ngo-1798, ekugwalisekeni kwevesi lamashumi amane likaDaniyeli ishumi nanye. U-Augustine e-Actium umelela ukuphulukiswa kwalelo nxeba elibulalayo. Inxeba liyaphulukiswa lapho u-Antony noCleopatra befa. U-Antony noCleopatra bamele umfanekiso wesilo e-United States oyisidalwa esingokwesiphetho esiphindwe kathathu, esakhiwe yisilo somhlaba nezimpondo zaso ezimbili. U-Antony uyingxenywe eyodwa, kanti uCleopatra umelela lezo ezinye izingxenywe ezimbili. Noma kuyiyo iRoma ka-Antony, noma iGibhithe neGrisi kaCleopatra, bafa ndawonye emthethweni weSonto lapho umbuso wesithupha

wesiprofetho seBhayibheli uphela. Ngokwesiprofetho uCleopatra, maqondana no-Antony, ungukuxubana kobuqili bebandla nobuqili bombuso, lapho ubuqili bebandla buyenga futhi bulawula ubuqili bombuso.

Ukufa Kwesibili Okufanekisiwe

Kwelinye izinga lesiprofetho, ubudlelwane bukaKleopatra noJulius Caesar kanye noMarc Antony bumele izikhathi ezimbili lapho ubuqili besonto bukaKleopatra buba sebudlelwani nobuqili bombuso woMbuso waseRoma. Washiywa nguJulius ngo-1798 ekufeni kwakhe kokuqala okungokomfanekiso, ekugwalisekeni kwevesi lamashumi amane likaDaniyeli ishumi nanye; bese-ke ufika ekupheleni kwakhe kungekho noyedwa ozomsiza, e-Actium, ekugwalisekeni kwevesi lamashumi amane nanhlano likaDaniyeli ishumi nanye. Ivesi lamashumi amane liyi-alpha yesilonda sakhe sokuqala esibulalayo esizophulukiswa, futhi i-omega yevesi lamashumi amane nanhlano yilapho amukela khona ukufa kwakhe kwesibili nokokugcina.

Njengasemandleni amane amaRoma amavesi eshumi nesithupha kuya kwamashumi amabili nambili, uCleopatra njengophawu lweBhayibheli unencazelo engaphezu kweyodwa, kuye ngokuthi umongo uthini. UJulius wamshiya ngo-1798 lapho ukwesekwa kobukhosi kususwa, bese isilonda sakhe esibulalayo siyaphulukiswa emthethweni weSonto, kodwa amakhosi ayishumi eSambulo seshumi nesikhombisa agcina embhubhisa ngomlilo, lapho ehlangana nokufa kwakhe kwesibili nokokugcina.

UKleopatra uwuphawu lwemvelo ephindwe kabili emelwe ukungakholelwa kuNkulunkulu kweGibhithe likaFaro, kanye nefilosofi yenkolo yaseGrisi. Imvelo yakhe ephindwe kabili imele ubuciko bombuso baseGibhithe kanye nobuciko bebandla baseGrisi. Ifilosofi yenkolo yamaGrikhi imelwe unkulunkulukazi wamaGrikhi u-Athena, owagcinwa njengomfanekiso ethempelini lakhe, elibizwa ngokuthi iParthenon. U-Athena uwuphawu lokuhlakanipha, futhi njengowesifazane umele inkolo yemfundo yomuntu, ngokuphambene nemfundo yoBukulunkulu.

Izimpondo ezimbili zase-United States ziyisiRephabhlkani nobuProthestani, okwafanekiswa eFrance yiGibhithe neSodoma. IGibhithe siyinqubomgomo yombuso kanti iSodoma siyisu lebandla; ngalokho-ke, isiRephabhlkani sihambisana neGibhithe, nobuProthestani buhambisana neSodoma. IsiRephabhlkani siyiGibhithe, kanti ubuProthestani buyiSodoma neGrisi. Uphawu lwemfundo yabantu unkulunkulukazi wamaGriki u-Athena, itempeli lakhe kwakuyiParthenon, elinokufana kwalo kwesimanje ethempelini laseParthenon eNashville, eTennessee. Uphawu lwebandla elonakele elizihlanganisa nophondo lwesiRephabhlkani e-United States ngesikhathi somthetho weSonto lumelwe njengoCleopatra, u-Ashitaroti, uSalome neSodoma.

UKleopatra ufanekisela ukungakholelwa ebukhoneni bukaNkulunkulu kukaFaro kanye nenkolo yamaGriki. Inkolo ehambisana nefilosofi yokungakholelwa ebukhoneni bukaNkulunkulu ukukhonzwa kwemfundo yamaGriki. UJesu uhlale ebonisa ukuphela ngesiqalo, futhi umuthi owayengavunyelwe ukudliwa ensimini wawungumuthi wolwazi lokuhle nokubi, okufanekisela inkolo yefilosofi yamaGriki uDade White ayibiza ngokuthi, “imfundo ephakeme.” Lokhu kukhomba futhi kugcizelele inkolo kaKleopatra yamaGriki yokuhlakanipha njengokukhohlakele nokuyisifaniso sobuqili semfundo yeqiniso empini enkulu phakathi kukaKristu noSathane.

INashville, eTennessee, ibizwa ngokuthi “i-Athene yaseningizimu,” futhi uCleopatra wayeyindlovukazi yokugcina yangokoqobo yaseningizimu. Indlovukazi yokugcina yaseningizimu yayiyisibonakaliso sohlobo lwenkosi elandelayo neyokuqala engokomoya yaseningizimu, egcwaliseka yiFrance engakholelwa kuNkulunkulu. IFrance engakholelwa kuNkulunkulu iyisibonakaliso sohlobo lwe-United States, lapho eNashville, eTennessee, “i-Athene yaseningizimu,” ithempeli laseParthenon likankulunkulukazi u-Athena limelelwa khona ngokomfanekiso. Ithempeli litholakala ku-2500 West End eNashville. Inombolo engamashumi amabili nanhlanu imelela umnyango ovaliwe wemizekeliso emithathu kaMathewu amashumi amabili nanhlanu. UCleopatra, njengendlovukazi kokubili “yaseningizimu” ne“yasentshonalanga,” ufika “ekugcineni” kwakhe e-Athene yaseningizimu.

Ngale mibono ephathelene ne-Actium, noCleopatra, no-Augustus kanye no-Antony, sibuyela evesini lamashumi amabili nane kuze kube evesini lamashumi amathathu kaDaniyeli isahluko seshumi nanye. Mhlawumbe, ingxenye engacaci kakhulu yalesi siqephu yilapho bekhuluma amanga etafuleni elilodwa.

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

Isikhathi esimisiwe evesini singu-330, okuwukuphela “kwesikhathi” sevesi lamashumi amabili nane. Isikhathi esimisiwe simelela umthetho weSonto e-United States futhi simelela nokuvalwa komusa wesintu emhlabeni. Ngaphambi komthetho weSonto, amakhosi amabili, izinhliziyi zawo ezazizakwenza okubi, ayokhuluma amanga komunye nomunye etafuleni linye. Ngaphambi komthetho weSonto wamavesi eshumi nesithupha namashumi amane nanye kaDaniyeli ishumi nanye, amakhosi amabili ayokhuluma amanga etafuleni linye, kodwa amanga awo awaphumeleli. Obani la makhosi amabili akhuluma amanga komunye nomunye? Ngaphambi kokuba siphendule lowo mcabango, ngizosisikhumbuza olunye uphawu esesalubheka ngaphambilini kulolu chungechunge.

Ababusi abane baseRoma bamele izinhlobonhlobo zezimpawu zesiprofetho kuye ngokuthi bacatshangelwa ngaphansi kwasiphi isimo. Nakuba bengababusi baseRoma, njengophawu ngokuyisisekelo bamele umlando wesiprofetho wakwaJuda wasendulo njengoba wawusuka ngaphansi kokubuswa kwamaSeleucid ungene ngaphansi kokubuswa kwamaRoma.

UPompey wayengumphathi wempi, kanti ababusi abathathu baseRoma abalandela bonke babengamaKhesari. UJulius, maqondana no-Augustus, wamela izihlanganiso ezimbili eziphindwe kathathu kanye nama-triumvirate amabili, esokuqala singesona esisemthethweni, esesibili sisemthethweni. Bonke laba babusi abane bamele umthetho weSonto kwezinye izimo. UPompey wanqoba izwe lenkazimulo; uJulius, omelwe amanxeba okugwazwa angamashumi amabili nantathu, uyizingelosi yokuqala, ngoba ungowokuqala kumaKhesari, futhi ungumfanekiso wengelosi yesithathu, eyayinguTiberias. UTiberias esiphambanweni, okuyiwona mthetho weSonto, naye umelelwa ngamashumi amabili nantathu, ngokuba amashumi amabili nantathu amele ukubuyisana; futhi isiphambano siyinxenye ebaluleke kakhulu yomsebenzi kaKristu

ekuhlanganiseni ubuNkulunkulu Bakhe nobuntu bethu. Ngakho-ke uJulius noTiberias bayimibiko yokuqala neyesithathu, emelwe ngamashumi amabili nantathu.

UJulius wayengeyena lowo mfanekiso wothando avame ukuvezwa unjalo ezinganekwaneni zaseHollywood; wayeyindoda enonya, egxile emandleni. UTiberias wayemubi kakhulu kunoJulius, ngoba ukonakala kwakhe kukhulunywa ngakho ngisho nasevesini, ngoba uhlamvu lokugcina lohlamvu lwamaHebheru lungamashumi amabili nambili kanti uhlamvu lokuqala luyilodwa. I-alpha incane kune-omega, futhi ukonakala kukaTiberias kutholakala evesini lamashumi amabili nambili, okuyilo hlamvu lokugcina lohlamvu lwamaHebheru, futhi phakathi kwalaba bantu ababili ababi abamelwe nguJulius noTiberias kwakukhona u-Augustus. U-Augustus umelela ukuphakama kwenkazimulo yamandla nodumo lweRoma. Njengophambene nomlayezo wokuqala nowesithathu umelelwa uhlamvu lweshumi nantathu, oluwuphawu lokuhlubuka. U-Augustus waqinisa umbuso wakhe ngokucindezela ukuhlubuka kuka-Antony noCleopatra, ukuhlubuka okudume kakhulu emlandweni waseRoma.

U-Augustus ungamandla aseRoma anqoba isithiyo sesithathu, futhi ngokwenza kanjalo wamela umthetho weSonto, kanye namandla aseRoma abusayo phakathi nezinyanga ezingamashumi amane nambili ezingokomfanekiso zesahluko seshumi nantathu seSambulo sesihlubuki. Lapho ebekwa ngaphambi komthetho weSonto, uPompey ungowombili u-1798 no-1989, okwenza uPompey abe uphawu luka-Antiochus Magnus oqeda iMpi yesine yaseSiriya kusukela ku-219 kuze kube ngu-217 BC, ekugcwalisekeni kwevesi leshumi lesahluko seshumi nanye. UJulius Caesar-ke uhlanganiswa namavesi eshumi nanye neshumi nambili kanye nempi yomngcele, impi yaseRaphia ngo-217 BC. Lapho uJulius naye ungu-Antiochus Magnus, futhi no-Augustus Caesar naye ungu-Antiochus Magnus empini yasePanium yevesi leshumi nanhlanu. Khona-ke evesini leshumi nesithupha uTiberias ungumthetho weSonto, kodwa akayena u-Antiochus Magnus, ngoba lapho unguPompey, ngokuba uJesu njalo ufanekisa ukuphela ngesiqalo. Ivesi limaka ukuphela koMbuso wamaSeleucid, okufanekisela ukuphela kwe-United States njengombuso wesithupha wesiprofetho seBhayibheli.

Kusenezinye izivumelaniso okufanele zenziwe mayelana nababusi abane baseRoma, futhi lowo mugqa umelela umlando ofihlekile wevesi lamashumi amane. Umugqa wamaMaccabee wevesi lamashumi amabili nantathu nawo ubonisa umlando ofihlekile wevesi lamashumi amane. Khona-ke emavesini amashumi amabili nane, indaba yeRoma yamaKhosi yobuqaba imelelwa yisikhathi—iminyaka engamakhulu amathathu namashumi ayisithupha. Umugqa womlando waseRoma omelwe kusukela evesini lamashumi amabili nane kuze kufike evesini lamashumi amathathu nawo uyisibonelo somlando ofihlekile wevesi lamashumi amane. Uphela evesini lamashumi amathathu nanye lapho isihloko siguquka sisuka eRoma yobuqaba siye eRoma yobupapa. IRoma yobuqaba isekhona kulelo vesi, kodwa lapho ayimelwe njengombuso wesine wesiprofetho seBhayibheli, kodwa njengamandla ezombusazwe abeka ubupapa esihlalweni sobukhosi ngo-538. Ngo-538 ubupapa bamisa umthetho weSonto, ngakho ivesi lamashumi amathathu nanye livumelana namavesi eshumi nesithupha namashumi amane nanye. Ivesi lamashumi amabili nane lethula impi yase-Actium kanye nomlando ohlobene nalowo mugqa.

Ivesi lamashumi amabili nane nane likhomba isikhathi lapho iRoma yamaqaba yaqala ukubusa ngobukhosi obuphelele iminyaka engamakhulu amathathu namashumi ayisithupha, bese kuthi evesini lamashumi amathathu nanye iRoma yobupapa iqale ukubusa ngobukhosi obuphelele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Ukuqala nokuphela komugqa kuthwala uphawu lukaKristu, u-Alfa no-Omega. Kula mavesi sinomlando kaMarc Antony, uCleopatra no-Augustus Caesar. Evesini leshumi nesithupha iRoma yamaqaba yanqoba uMbuso wakwaSeleucid ngo-65 BC, yase inqoba uJuda ngo-63 BC. Isithiyo sesithathu sase-Actium ngo-31 BC sakhomba ukuphela kombuso waseGibhithe, njengoba kwafaniswa yizithiyo zokuqala zakwaSeleucid ngo-65 BC. Siphinda futhi sithole uphawu loWokuqala noWokugcina. U-65 BC wayengowokuqala kwezithiyo ezintathu, futhi wawumelela ukunqotshwa kwenkosi yasenyakatho, kanti u-31 BC wayemele isithiyo sesithathu kwezintathu, futhi wawumelela ukunqotshwa kwenkosi yaseningizimu. UJuda, njengomgoqo ophakathi kwezithiyo ezintathu, wayenesimpi yombango phakathi kwezindonga zaseJerusalema lapho uPompey efika ngo-63 BC. Isithiyo sesibili siyisibonakaliso sokuhlubuka.

Ngo-538, isithiyo sesithathu seRoma yobupapa saxoshwa eDolobheni laseRoma. Leso sithiyo kwakungamaGoth, futhi lapho kwaqala umbuso wesihlanu wesiprofetho seBhayibheli; khona kanye lapho umbuso wesine waphela khona. Futhi njengoba nje umbuso wesine waqala esithiyweni sawo sesithathu, umbuso waseGibhithe wanqotshwa, njengoba kwakufanekisiwe esithiyweni sokuqala sombuso wamaSeleucid. Lokhu kukhomba ukuthi ubufakazi besiprofetho obutholakala emavesini amabili namashumi amabili nane kuze kube ivesi lamashumi amathathu, bumele umugqa okufanele futhi utholakale emlandweni ofihlekile wevesi lamashumi amane. Ngenxa yalesi sizathu, kubalulekile ukucabangela ubudlelwane obuhlukahlukene besiprofetho obumelwe nguMarc Antony, uCleopatra, uJulius Caesar, uPompey no-Augustus Caesar.

Ngakho-ke, ingabe ingxenye engacaci kakhulu yalesi siqephu, kusukela evesini lamashumi amabili nane kuya kwelamashumi amathathu, yilapho bekhuluma amanga etafuleni linye na?

Izinhliziyo zawo womabili la makhosi ziyakuba ekwenzeni okubi, futhi ayakukhuluma amanga etafuleni linye; kodwa lokhu akuyikuphumelela, ngoba ukuphela kusalokhu kuyofika ngesikhathi esimisiwe. Daniyeli 11:27.

Uriah Smith ukhomba amakhosi amabili njengoMark Antony no-Augustus Caesar.

“Ivesi lamashumi amabili nesikhombisa licashunwe”

“U-Antony noKhesari bake babahlangene esivumelwaneni. Nokho, ngaphansi kwesimo sobungane, bobabili babefisa futhi benza amacebo okufinyelela ukubusa komhlaba wonke. Izimemezelo zabo zokuhlonipha nokuba nobungane komunye nomunye zaziyizinkulumo zabazenzisi. Bakhuluma amanga etafuleni linye. U-Octavia, unkosikazi ka-Antony nodadewabo kaKhesari, wamemezela kubantu baseRoma ngesikhathi u-Antony emdivosa, ukuthi wayevumile ukuganwa nguye kuphela ngethemba lokuthi lokhu kwakuyoba yisibambiso sobunye phakathi kukaKhesari no-Antony. Kodwa lesa seluleko asiphumelelanga. Kweza ukuqhekeka; futhi empini eyalandela, uKhesari waphuma enqobe ngokuphelele.” Uriah Smith, Daniel and the Revelation, 276.

Lapho u-Octavia ebonisa ukuthi umshado wakhe no-Antony wawuyisibambiso sobunye, kwakukhomba umfelandawonye womshado owawusufanekiselwe ngaphambili esahlukweni seshumi nanye ngomshado wenkathi yamaHellenistic kaBerenice nenkosi yamaSeleucid u-Antiochus II Theos cishe ngowe-252 BC. UBerenice wayeyindodakazi kaPtolemy II Philadelphus. U-Octavia noBerenice bamele imishado yezokuxhumana kwamazwe noma, ngokwesiprofetho, izivumelwano. Amavesi esihlanu kuya kweleshumi aveza umlando womshado wezokuxhumana kwamazwe phakathi kwemibuso yaseningizimu neyasenyakatho, futhi lapho uMarc Antony no-Octavian, kamuva owaziwa ngokuthi u-Augustus Caesar, behlela lowo mshado, baphinde bahlukanisa umbuso waba empumalanga nentshonalanga.

Isivumelwano saseBrundisium (40 BC) sasingukuxazululwa okwafinyelelwa ngezingxoxo phakathi kukaMarc Antony no-Octavian (kamuva owaba ngu-Augustus) ukuze kuxazululwe ukungezwani eMbusweni Wesibili Wababusi Abathathu ngemva kokuba impi yombango isisondele. Sasihlanganisa ukuhlukaniswa kwezindawo zamaRoma (u-Antony empumalanga, u-Octavian entshonalanga) futhi saqinisekiswa ngomshado ka-Antony no-Octavia (udadewabo ka-Octavian). Ngo-39 BC isikhathi sokuqala seminyaka emihlanu soMbuso Wababusi Abathathu saphela, u-Antony wahamba ngomkhumbi waya e-Italy enemikhumbi engaphezu kuka-300, eyenqatshelwa ekuqaleni ukuba yehlisele eBrundisium, ngakho ekugcineni yabophela eTarentum. U-Octavian wahlangana naye lapho ngemva kokulamula okwathatha isikhathi eside okwadalwa ukungazimiseli kwebutho lika-Antony ukulwa nebutho lika-Octavian, kanye nangokuphambene. U-Octavia wadlala indima ebalulekile yokulamula, enxenxa u-Antony ukuba asekele u-Octavian ngokumelene noSextus Pompey. Bawuvuselela uMbuso Wababusi Abathathu waba ngoweminye iminyaka emihlanu (kwaze kwaba ngu-32 BC), u-Antony enikeza u-Octavian imikhumbi eyi-120 esikhundleni samabutho ayethenjisiwe (u-Octavian awagcina engawanikezanga).

Ngo-32 BC kwaba khona ukuqhekeka okusobala phakathi kwalaba baphikisi ababili. Ubudlelwano babuse bonakele ngenxa yenkulumo-ze, ukugxila kuka-Antony empumalanga (enoCleopatra), kanye nokuqinisa kuka-Octavian amandla entshonalanga. U-Octavian wenqaba iziphakamiso zengqungquthela ezalandela ezivela ku-Antony ngaphambi kwe-Actium.

Emshadweni wobudlelwano bezombusazwe nomshado phakathi kwenkosi yasenyakatho (u-Antiochus) nenkosi yaseningizimu (uPtolemy), kwakuyinkosi yaseningizimu eyayinikeza umakoti; kodwa emshadweni wobudlelwano bezombusazwe ka-Antony (impumalanga) no-Octavian (intshonalanga), umakoti wanikezwa yintshonalanga. Yomibili le mishado yobudlelwano bezombusazwe yehluleka, futhi umhlinzeki wendodakazi noma wodadewabo wagcina enqobile phezu kwamandla ayephule isivumelwano.

Ubufakazi Bobathathu

Ekupheleni koMbuso wamaSeleucid kwaba nesivumelwano sesithathu lapho kwaqanjwa amanga etafuleni elilodwa. Lokhu kwenzeka esimweni seMpi Yesihlanu YaseSiriya (202–195 BC), lapho u-Antiochus III Magnus asebenzisa khona ubuthakathaka boMbuso wakwaPtolemy emva kokufa kukaPtolemy IV Philopator ngo-204 BC. UPtolemy V Epiphanes (Ptolemy V) wenyukela esihlalweni sobukhosi esengumntwana (cishe eneminyaka emi-5–6), okwashiya iGibhithe liphansi

kwabaphathi besikhashana futhi lisengozini yesiphithiphithi sangaphakathi, izivukelo zabomdabu, kanye nezinsongo zangaphandle.

U-Antiochus Magnus wayeselihlasele kakade futhi wathatha ingxenye enkulu yezindawo zamaPtolemy eCoele-Syria, ePalestine, nase-Asia Minor ngemva kokunqoba okufana neMpi yasePanium (200 BC). Kunokuba anqobe iGibhithe ngokuphelele (okwakungase kubangele ukungenelela kweRoma, njengoba iRoma yayimcindezela ukuba angangeni ezindaweni ezithile), walandela umfelandawonye womshado wezokuxhumana njengomuntu “ongumvikeli.” Ngo-197/195 BC, njengengxenye yesivumelwano sokuthula esaqeda impi, u-Antiochus Magnus wathembisa ngendodakazi yakhe encane uCleopatra I Syra (obizwa nangokuthi uCleopatra Syra) kuPtolemy V owayesengumntwana, wabe esemshada naye (umshado wenziwa ngo-193 BC eRaphia; uPtolemy wayeneminyaka engu-16, uCleopatra engu-10).

Lokhu kwahlelwa njengesenzo somusa: u-Antiochus wazibeka njengomngane “nomvikeli” wenkosi esencane, eqinisa ukuthula ngesikhathi egcina izinzuzo zakhe e-Asia. Lo mshado wamnika ithonya elingaqondile phezu kweGibhithe ngendodakazi yakhe (wayenethemba lokuthi yayizohlala ithembekile ezimpandeni zayo zobuSeleucus futhi isebenze njengezwi elisekela iSiriya enkantolo yamaPtolemy). Leli qhinga labuyela emuva, ngoba uCleopatra wamela umyeni wakhe neGibhithe, hhayi uyise, ngaleyo ndlela ephazamisa ukubusa kuka-Antiochus kwesikhathi eside. Lokhu kufana neSivumelwano saseBrundisium (40 BC) futhi kwakuhlobene nezehlakalo zamaRoma ngezindlela eziningana.

Njengoba u-Antony ashada no-Octavia (udadewabo ka-Octavian) ukuze abophe amandla aphikisanayo ngemva kwempi eyayisicishe iqhume, kanjalo no-Antiochus wasebenzisa umshado wendodakazi yakhe noPtolemy V ukuze aqinise ngokusemthethweni ukuthula kwesikhashana nokwehlukaniswa kwezindawo (amaSeleucid agcina ukunqoba kwawo enyakatho, uPtolemy wagcina iGibhithe eningizimu).

U-Antiochus wenza njengomqaphi oqondene nesimo sangempela phezu kwenkosi esengumntwana uPtolemy V (ngobuhlobo bomndeni), ngendlela efana naleyo u-Octavian (kanye ne-Triumvirate) abazibeka ngayo phakathi kwezikhala zamandla noma imibango. Kuzo zombili lezi zimo, lowo “onamandla kakhulu” (u-Antiochus/u-Octavian) wafuna ukuthola amandla okucindezela phezu komlingani obuthakathaka ngobudlelwano begazi. Zombili lezi zinhlelo zaletha ukuzinza kwesikhashana, kodwa ‘aziphumelelanga’ esikhathini eside ngenxa yokungathembani okwakungaphansi kwazo—uCleopatra wasekela iGibhithe (eyonakalisa icebo lika-Antiochus), kuyilapho ukugxila kuka-Antony empumalanga (uCleopatra VII) kwaholela ekubhidlizweni kobudlelwano no-Octavian.

Ubuncane bukaPtolemy V ngaphansi kwabaphathi abamele ubukhosi buhambisana nokungazinzi okwalandela ukufa kukaJulius Caesar (okwaholela ekwakhekeni kweTriumvirate nasezimpini zokubanga amandla). Umshado kaBerenice no-Antiochus waphawula ukuqala komlando woMbuso wakwaSeleucid kuDaneyeli ishumi nanye, kanti umshado wendodakazi ka-Antiochus Magnus nenkosi yengane yaseGibhithe waphawula ukuphela koMbuso wakwaSeleucid. Ukuphela komshado kaMarc Antony no-Octavia kwaphawula ukuphela kombuso wakwaPtolemy. Ukuphela

kukaJuda njengabantu besivumelwano sikaNkulunkulu kwenzeka esiphambanweni, futhi lowo mbuso wakwaJudiya waqala ngamaMaccabee nangesivumelwano abasenza neRoma. Yonke le migqa yesiprofetho imelwe ngaphakathi endabeni kaDaniyeli isahluko seshumi nanye, futhi yonke ihambisana nomlando ofihlekile wevesi lamashumi amane. Kusukela evesini lesihlanu sinaso isivumelwano sikaBerenice, esiholela ku-Antiochus Omkhulu nasesivumelwaneni sendodakazi yakhe uCleopatra Syra, okwenzeka emlandweni wamaMaccabee wevesi lamashumi amabili nantathu. AmaMaccabee aba yingxenye yalolo hlu ngenxa yokuvukela kwawo u-Antiochus Epiphanes, omunye wabokugcina boHlanga lwakwaSeleucid.

U-Antiochus Epiphanes nguye lowo Antiochus owayeseGibhithe ngo-168 BC eduze ne-Alexandria ngesikhathi seMpi Yesithupha YaseSiriya. U-Antiochus Epiphanes wayehlasele iGibhithe futhi wayesecishe ayithumbe i-Alexandria. Ababusi bakwaPtolemy banxusa iRoma ukuba ibasize. IRoma yathuma uPopillius Laenas (ephelzelwa yisixuku esincane kuphela—ingenalo ibutho) ukuba alethe isigwebo sokugcina esivela eSigele; u-Antiochus kwakumelwe ahoxe ngokushesha eGibhithe naseKhupro, kungenjalo abhekane nempi neRoma. Lapho u-Antiochus esemukele incwadi futhi ecela isikhathi sokubonisana nabeluleki bakhe, uPopillius—ochazwe njengonolaka futhi onokuzithwesa amandla—wathatha induku yakhe yokuhamba wadweba umbuthano esihlabathini uzungeze izinyawo zenkosi. Wabe esememezela wathi, “Ngaphambi kokuba uphume kulowo mbuthano, nginike impendulo engizoyibeka phambi kweSigele.”

Incazelo yalesi senzo yayicacile; u-Antiochus wayengeke aphume kulowo mzila oyindilinga engazibophanga ezimfunweni zaseRoma—ukuweqa ngaphandle kwesivumelwano kwakuyosho impi. Emangele futhi ehlazekile, u-Antiochus wanqikaza isikhashana, kodwa wabe esevuma ukuthobela, wahoxisa amabutho akhe eGibhithe, wabuyela eSiriya. Lesi senzo esinesibindi sezombusazwe (esisekelwe idumela laseRoma elalikhula ngamandla) saphoqelela ukuhoxa ngaphandle kwempi, sabonisa obala ukubusa okuqalayo kweRoma empumalanga yoLwandle iMedithera. Sivame kakhulu ukucashunwa njengomsuka wenkulumo ethi “ukudweba umugqa esihlabathini” (nakuba empeleni kwakuyindilinga).

U-Antiochus Epiphanes naye waba ukuqonda kwamaProthestani ngamandla aziphakamisayo, awayo, futhi amisa umbono evesini leshumi nane likaDaniyeli ishumi nanye.

Futhi ngalezo zikhathi kuyakuvuka abaningi bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Daniyeli 11:14.

U-Antiochus IV Epiphanes wabusa kusukela ngo-175 kuya ku-164 BC, futhi wayengowesishiyagalombili phakathi kwamakhosi ayishumi nantathu amaSeleucus. Wafuna ukuphoqelela isiko lamaGrecki nokuhlanganisa umbuso wakhe ngaphansi kwemikhuba yenkolo yamaGrecki. Waphanga iThempeli ngo-169 BC, wenqabela imikhuba yamaJuda (ukusoka, ukugcinwa kweSabatha, ukufundwa kweTorah), futhi waphoqelela imihlatshelo konkulunkulu bezizwe. NgoDisemba 167 BC wamisa i-altare lezizwe (elikaZeus) phezu kwe-altare lamaJuda leminikelo yokushiswa eThempelini, futhi wanikela ingulube njengomhlatshelo, kanye nezinye

izenzo zokungcolisa. Lokhu kungcoliswa kwaba yisona sithangami sokugcina kumaJuda aqotho, ayekubona njengokwepfulwa okukhulu kunakho konke kobungcwele beThempeli nomthetho kaNkulunkulu. Kwavusa ukumelana ngokushesha lapho uMathathiya (umpristi waseModein) enqaba umyalo wesikhulu samaSeleucus wokuhlabela onkulunkulu bezizwe, wabulala umJuda owahlabuka kanye naleso sikhulu, wabe esebalekela emagqumeni namadodana akhe (amaMaccabee azayo). Lokhu kwavutha impi yabashokobezi nokuvukela kusukela ngo-167 kuya ku-160 BC okwakuhloswe ukubuyisela ukukhonza kwamaJuda, kwaholela ekunikezelweni kabusha kweThempeli (iHanukkah) ngo-164 BC ngaphansi kukaJuda Maccabeus.

Ekuqaleni nasekupheleni koMbuso wamaSeleucid kwakukhona isivumelwano esibalulekile esamelwa ngumshado wezombusazwe owawunento yokwehlukana, kungaba phakathi kwempumalanga nentshonalanga, noma phakathi kwenyakatho neningizimu. Njengoba uMbuso wamaSeleucid wawuncipha, u-Antiochus Epiphanes uba uphawu lwamandla aseRoma ayesakhula, futhi abe yisizinda sentukuthelo yamaMaccabees. Kamuva emlandweni uba yinkohliso yophawu lwesiprofetho olusungula umbono. Amandla asevesini lamashumi amabili nambili esahluko seshumi nanye ayaphulwa lapho inkosana yesivumelwano yaphulwa.

Futhi izingalo zesikhukhula ziyakukhukhuleka zisuke phambi kwakhe, zephulwe; yebo, kanjalo nesikhulu sesivumelwano. Daniyeli 11:22.

Ukubusa kuka-Antiochus Epiphanes kwaphela ngo-164 BC, cishe eminyakeni engamakhulu amabili ngaphambi kokuba uKristu, “inkosana yesivumelwano,” “ephulwe” esiphambanweni. Esifisa ukukuqaphela lapha ngukuthi umbuso wamaSeleucid waqala futhi waphela ngomshado wesivumelwano sezombusazwe, lapho inkohliso phakathi kwezinhlangothi zombili iyindaba ebhalwe emlandweni. Ngesikhathi sokubusa kuka-Antiochus Epiphanes, kwaqala ukuhlubuka kwamaMaccabee, okwakufanekisela iNguquko yaseMelika. Emlandweni wamaMaccabee, umzabalazo wabo wokulahla amandla amaSeleucid wawuhlanganisa isivumelwano esibalulekile neRoma. Ivesi elikhomba lesi sivumelwano ngokusobala lichaza neRoma njengosebenza ngenkohliso, noma njengoshoyo amanga etafuleni lesivumelwano.

Kwathi emva kwesivumelwano esenziwe naye, uyakwenza ngobuqili; ngokuba uyakwenyuka, abe namandla ngabantu abambalwa. Daniyeli 11:23.

Wonke umugqa wesiprofetho owandulela isikhathi sokuphela evesini lamashumi amane uqukethe isivumelwano esaphulwa. U-Uriah Smith, ephawula ngelithi evesini lamashumi amathathu “labo abalahla isivumelwano esingcwele,” ubhala okulandelayo:

“‘Ulaka olumelene nesivumelwano;’ okungukuthi, imiBhalo eNgcwele, incwadi yesivumelwano. Uguquko olunjalo lwafezwa eRoma. AmaHeruli, amaGothi, namaVandali, anqoba iRoma, amukela inkolo yobu-Ariya, aba yizitha zeBandla lamaKatolika. Kwakungokukhethekile ngenhloso yokuqothula lolu hlabulo lapho uJustinian anquma khona ukuthi upapa abe yinhloko yebandla nomqondisi wabahlubuki. IBhayibheli ngokushesha laqala ukubhekwa njengencwadi eyingozi engafanele ifundwe ngabantu abavamile, kodwa yonke imibuzo eyayiphikisana kwakufanele ilethwe kupapa. Kanjalo kwathweswa ihlazo izwi likaNkulunkulu. Futhi ababusi baseRoma, ingxenye yaso yasempumalanga eyayisaqhubeka,

babenolwazi, noma bahlangana ngasese neBandla laseRoma, elalishiyile isivumelwano, futhi laba ngukuhlubuka okukhulu, ngenhloso yokucindezela 'ubuqaba.' Umuntu wesono waphakanyiselwa esihlalweni sakhe sokuziqqaja ngokunqotshwa kwamaGothi angama-Ariya, ayesephethe iRoma ngaleso sikhathi, ngo-A.D.538.” Uriah Smith, Daniel and the Revelation, 281.

Ivesi yesihlanu kaDaniyeli isahluko seshumi nanye ikhomba umugqa womlando lapho inkosi yaseningizimu inikeza umakoti wobudlelwano bezombusazwe njengophawu lwesivumelwano esabe sesiphulwa yinkosi yasenyakatho. Ukuziphindiselela kwenkosi yaseningizimu kwaba ngumfanekiso wokuziphindiselela kwenkosi yaseningizimu engokomoya kaNapoleon ngokumelene nenkosi yasenyakatho yobupapa ngo-1798. Isivumelwano esaphulwa samavesi esihlanu kuya kwelesishiyagalolunye saba ngumfanekiso wesivumelwano sikaNapoleon saseTolentino esaphulwa, esasibe ngumfanekiso wesimangalo sikaPutin sokuthi i-NATO yephule isivumelwano. Ukuziphindiselela kukaNapoleon kwaba ngumfanekiso wokuziphindiselela kukaPutin ngokumelene ne-Ukraine ngo-2014. Ukuziphindiselela kuka-Antiochus Magnus kwevesi leshumi, okuphetha iMpi yesine yaseSiria, kuhambisana noNapoleon ngo-1798, futhi futhi noPutin ngo-2014. Emva kwempi yasePanium yevesi leshumi nanhlano ngo-200 BC, u-Antiochus wahlela umshado wobudlelwano bezombusazwe ngenhloso efihlekile yokungenisa iGibhithe ngaphansi komyalo wakhe ngaphandle kokusebenzisa amasosha asemhlabeni. Isihlalo sobukhosi sika-Antiochus Magnus sadluliselwa endodaneni yakhe, eyabulawa, okwabe sekuletha indodana encane ka-Antiochus Magnus, u-Antiochus Epiphanes, esihlalweni sobukhosi. Izenzo zakhe ekumiseni amasiko nenkolo yamaGriki zaveza ukuvukela kwamaMaccabee, okwaholela esivumelwaneni esinenkohliso neRoma evesini lamashumi amabili nantathu. Ivesi lamashumi amabili nane lethula iRoma yobuqaba futhi lichaza itafula lamanga lika-Antony no-Augustus. Evesini lamashumi amathathu iRoma yobuqaba ingena engxoxweni nebandla lobupapa, abaphawulwa njengalabo abephule isivumelwano esingewele.

Amavesi amashumi amabili nane kuya kwangamashumi amathathu ayibufakazi beRoma yobuhedeni, kanti amavesi angamashumi amathathu nanye kuya kwangamashumi amane anikeza ubufakazi beRoma yobupapa. Wonke umugqa kaDaniyeli isahluko 11 ivesi 1 kuqhubeka kuze kube yivesi 40 umele umugqa wesiprofetho osetshenziswa emlandweni ofihlekile wevesi 40. Umugqa wombuso wamaSeleucid, umugqa wombuso wamaPtolemy, umugqa wombuso wamaJuda wamaMaccabee, umugqa weRoma yobuhedeni, kanye nomugqa weRoma yobupapa, konke kufanekisa umlando ka-1989 kuze kube ngumthetho weSonto. Ngamunye waleyo migqa ukhomba isivumelwano esephuliwe njengento ebalulekile yalowo mlando.

YiRoma eyasungula umbono kaDaniyeli ishumi nanye, futhi kokubili izivumelwano zokukhohlisa zesiprofetho zeRoma yobuqaba neRoma yobupapa ziphawulwa njengeziqhubekayo nanjengokuthi zenzeka ngaphambi kokuba iRoma ibuse ngokuphakeme ngezikhathi zazo zesiprofetho ezihlukene nezimelwe yileyo naleyo. Womabili la mandla aphawula ukuqala kwesikhathi sesiprofetho sobukhosi obuphakeme njengokuqalisa lapho isithiyo sawo sesithathu sesinqotshiwe. Ngaphambi komthetho weSonto osuzofika maduze e-United States kuyoba khona isivumelwano sokukhohlisa phakathi kwamandla amabili. Izikhathi ezine la mandla amabili abe ngamakhosi aseningizimu nasenyakatho, kanye phakathi kwezwe elikhazimulayo lakwaJuda neRoma, kanye phakathi

kwezingxenywe ezimbili zetrayumvirate yaseRoma, futhi kanye phakathi kweRoma yobuqaba neRoma yobupapa. Kuzo zombili izivumelwano zokukhohlisa eziphathelene neRoma, kwaba yisivumelwano phakathi kwengxenywe eyodwa yombuso waseRoma nenye, kungaba u-Antony wasempumalanga, u-Augustus wasentshonalanga, noma iRoma yobuqaba yasempumalanga neRoma yobupapa yasentshonalanga. Izivumelwano ezine zokukhohlisa phakathi kwamakhosi asenyakatho naseningizimu, ezimbili phakathi kwamakhosi asempumalanga nawaseNtshonalanga, nesinye phakathi kwenkosi esezakuba yinkosi yasenyakatho nezwe elikhazimulayo.

Lokhu kuphetha ukwethulwa kwethu kokuqala kwencwadi kaDaniyeli. Uchungechunge lwePanium lumelela isiphetho sochungechunge olukhuluma ngencwadi kaDaniyeli, oluyisingeniso emlandweni ofihlekile wevesi lamashumi amane esizoqhubeka nokuwucubungula esihlokweni esilandelayo.