

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Elinessumi Elinesithathu

Inani Leshumi Elinesithathu

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Njengomfuziselo oyintloko wekhulu elinamashumi amane anesine amawaka, uPetros umi ePanium ngowama-2026 esebenza ukulungisa isiprofeto sobuxoki sikaJulayi 18, 2020. Umsebenzi wakhe kuloo nkalo uyahambelana nomsebenzi wokulungiswa kukaJosiah Litch ka-Agasti 11, 1840 nowokuchongwa kukaSamuel Snow kuka-Oktobha 22, 1844. Ukulungiswa kukaLitch kwaxhobisa isigidimi sengelosi yokuqala, yaye okwikaSnow kwaxhobisa isigidimi sengelosi yesibini. Ukuxhotyiswa kwezigidimi zeengelosi yokuqala neyesibini kufuzisela ukuxhotyiswa kwesigidimi sengwezi yesithathu. Iimpawu zeyokuqala neyesibini zimelwe kweyesithathu njengendibaniselwano yesigidimi sikashwangusha sangaphandle kunye nesigidimi sangaphakathi sesikhalo saphakathi kobusuku somzekeliso weentombi ezilishumi.

Ekusebenziseni isiprofeto ngokuphindaphinda kathathu, esokuqala nesesithathu, ezikwayisiqalo nesiphelo, ziya kuba neempawu ezifanayo. Kutshanje, omnye umzalwana ufumene iinyaniso ezininzi ezinxulumene neshwangusha lokuqala lesiTyhilelo isahluko sesithoba, ezithi, xa zisetyenziswa phantsi komgaqo ka-Alpha no-Omega, zibonakalise esinye isiqinisekiso esinzulu “senyikima” yesiTyhilelo isahluko seshumi elinanye. Umthetho weCawa ngeCawa eUnited States “yinyikima” eyaqala yazaliseka kuQhushululu lwaseFransi, xa iFransi, eyayiyinxalenye enye kwezo zizwe zilishumi ezazenza ubume besiprofeto beRoma yobuhedeni encwadini kaDanyeli, yabhukuqwayo. Ngaloo ndlela, isahluko seshumi elinanye sithi inxalenye yeshumi yesixeko yawa.

Kwaye ngaloo yure kwabakho inyikima enkulu, nesishumi sesixeko sawa, yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; yaza intsalela yoyika, yanika uzuko kuThixo wezulu. ISityhilelo 11:13.

Ngoko nangoko emva kwale ndinyana kufika i-Islam yebhahla lesithathu.

Ishwangusha yesibini idlule; yaye, yabona, ishwangusha yesithathu liza kamsinya. ISityhilelo 11:14.

Oovulindlela babelindele ukuba “isishwangusha sesithathu” silandele ngoko nangoko emva kwesishwangusha sesibini, kodwa igama eliguqulelwe ngokuthi “ngokukhawuleza,” lithetha ngesiquphe nangokungalindelekanga, nto leyo eyimbonakaliso yohlaselo olungothusayo lobuSilamsi. Isishwangusha sesithathu sasingayi kufika ngomhla wama-22 Oktobha 1844 njengoko oovulindlela babecinga, kodwa xa sasifika sasiya kwenzeka “ngesiquphe nangokungalindelekanga,” njengoko kwenzekayo ngo-9/11, ngaloo ndlela siphawula ukuqala kokutywinwa kwekhulu elinamashumi amane anesine amawaka, okuphela kwayo kancinci ngaphambi kwenyikima yomthetho weCawa.

“Ukuzamazama komhlaba” komthetho weCawa kukungcangcazela kwerhamncwa “lomhlaba,” yaye xa kwafika u-9/11, uDade White wacacisa ukuba iNkosi yasuka ukuze “iwungcangcazelise kakubi umhlaba.” Ekuqaleni kokutywinwa nasekupheleni kwako, irhamncwa lomhlaba liyangcangcazeliseka, kungoko kukho “ukuzamazama komhlaba okukhulu.”

“Andizange ndikutsho oku. Ndathi, njengoko ndandikhangele ezo zakhiwo zikhulu ziphakama apho, umgangatho phezu komgangatho, ‘Hayi, ziya kuba mbi kanjani na iziganeko eziya kwenzeka xa iNkosi iya kusuka ukunyikimisa ihlabathi ngokoyikekayo! Emva koko amazwi eSityhilelo 18:1–3 aya kuzaliseka.’” Review and Herald, Julayi 5, 1906.

INkosi “iyavuka” xa kukho utshintsho emsebenzini waYo wolawulo lwezabelo zexesha, njengoko kwakunjalo xa uStefano wayexulutywa ngamatye, nango-Oktobha 22, 1844, xa kwaqalayo umgwebo wabafileyo. Xa umgwebo wabaphilayo waqalayo ngomhla we-9/11, iNkosi yaphinda yavuka, yaza ke yalinyikimisa irhamncwa lomhlaba, njengoko iya kwenza ekupheleni kokutywinwa kwekhulu elinamashumi amane anesine amawaka, xa Itshintsha umsebenzi waYo wolawulo lwezabelo zexesha usuka ebandleni laYo uye komnye umhlambi waYo, wabo baseseseBhabheli.

Into uMzalwana uDaniel ayifumeneyo ziimpawu zeshwangusha sokuqala, ezihambelana nobungqina “benyikima enkulu” besahluko seshumi elinanye, ngokuvumelana nembali nokuqonda koovulindlela ngembali eyazalisekisa ishwangusha sokuqala.

Yaza ke ingelosi yesihlanu yavuthela isigodlo sayo, ndabona inkwenkwezi isiwa ezulwini isiya emhlabeni; yanikwa isitshixo somhadi ongenasiphelo. Yawuvula umhadi ongenasiphelo; kwenyuka umsi uphuma emhadini, unjengomsini weziko elikhulu; ilanga nomoya kwenziwa mnyama ngenxa yomsini womhadi. Emva koko kwaphuma emsini iinkumbi zeza emhlabeni; zanikwa amandla, njengoko oonomadudwane bomhlaba benamandla. Kwayalelwa kuzo ukuba zingawonakalisi utyani bomhlaba, nento eluhlaza nokuba yiyiphi, nomthi nokuba nguwuphi; koko zenzakalise abantu bodwa abangenalo itywina likaThixo emabunzini abo. ISityhilelo 9:1–4.

Oovulindlela bazisebenzisa ngokuchanileyo ezi ndima kwembali eyazisa uMohammed, owazalwa ngowe-570, wadibanisa izizwe ngowe-606, wafumana isityhilelo sakhe sokuqala ngowe-610, wafudukela eMedina ngowe-622, waqalisa iimfazwe zakhe ngowe-624, waza wasweleka ngowe-632. “Umhadi ongenasiphelo” ngokwesiprofeto umela ukubonakaliswa okutsha kukaSathana, kodwa uMohammed waqala eArabhiya, ekwaziwa kananjalo njengomhadi ongenasiphelo ngenxa yeentlanga ezibanzi.

UMohammed waba ngukumkani wesiprofeto, okanye njengoko wayebizwa, “othembekileyo,” ngo-606, xa wasombulula impikiswano phakathi kweentlanga ezahlukahlukeneyo ezazikwimeko yokungazi ukuba ngubani owayefanele ukuvunyelwa ukuba abuyisele “ilitye elimnyama” lelitye lembombo leKaaba. IKaaba sisakhiwo esinemilo yekyubhu (kungoko igama elithi “Kaaba,” elithetha “ikyubhu” ngesiArabhu) esikumbindi weMosque eNkulu yaseMecca eSaudi Arabia. Imalunga neenyawo ezingama-43 ukuphakama, iinyawo ezili-11 ububanzi neenyawo ezili-10 ubude, yakhiwe ngegranite nemabhile, yaye igqunywe ngelaphu elimnyama lesilika nekotoni.

IKaaba yayikho kudala kakhulu ngaphambi kukaMuhammad yaye ngokwesithethe samaSilamsi, ekuqaleni yakhiwa nguAbraham nonyana wakhe uIshmael njengendlu yonqulo yoThixo omnye (uAllah). Kwiinkulungwane ezininzi, yazaliswa zizithixo yaza yasetyenziswa njengeendawo engcwele yobuhedeni ziintlanga zama-Arabhu.

IKaaba liziko lokomoya lehlabathi lamaSilamsi—isakhiwo esilula, samandulo, esifuzisela unqulo loThixo omnye, umanyano, nonxibelelwano phakathi kokholo luka-Abraham nobuSilamsi. AmaSilamsi akayithathi ngokuba “yindlu kaThixo” ngengqiqo yokoqobo, koko ayijonga njengendawo egxininiswe nguThixo ukuba ibe yindawo ekugxilwa kuyo kunqulo. Izenzo zikaMohammed ngexesha apho iKaaba yayitshatyalalisiwe yaza yaphinda yakhiwa, kulapho ubunkokeli bakhe baqala khona.

Umkhukula wesiqophe wonakalisa iKaaba, yaye isizwe samaQuraysh sayakha kwakhona. Xa kwafika ixesha lokubuyisela iLitye eliMnyama (Hajar al-Aswad) ekoneni yalo, iziduko ezahlukeneyo zaxabana ngokuba ngubani owayefanele ukufumana olo zuko. Zavumelana ukuba umntu olandelayo oza kungena kuloo ndawo nguye oya kuthabatha isigqibo. Wafika uMuhammad, waza wayisombulula loo mbambano ngobulumko: Wabeka iLitye eliMnyama phezu kwelaphu, wenza ukuba ummeli wesiduko ngasinye aliphakamise kunye nabanye, belithwele kunye, waza yena ngokwakhe walibeka endaweni yalo. Esi siganeko samzisela imbeko enkulu nesiqu esithi Al-Amin (“Othembekileyo”) phakathi kwabantu baseMecca. Sesinye seziganeko eziphambili zangaphambi kobuprofeti eziqaqanjiswa kwiingxelo zexesha ezininzi. “ILitye eliMnyama” lalilyitye lembombo elabekwa nguMohammed, ongukumkani wobuprofeti phezu kwe-Islam. Iitye lembombo elimnyama liyinkohliso ecacileyo kaKristu (ilitye lembombo eliyinyaniso), yaye ukonakala kwendlu yeKaaba emva kweminyaka yokungeniswa kwezithixo nako kwasonjululwa nguMohammed.

Emva kokuba amaQuraysh ephule iSivumelwano saseHudaybiyyah, uMuhammad wamatsha waya eMecca enomkhosi wamaSilamsi amalunga ne-10,000. Isixeko sanikezela kungabikho kulwa kuninzi. Emva koko uMuhammad wangena eKaaba, watshabalalisa izithixo ezingama-360 ezaziphakathi kuyo, waza waphinda wanikezela loo ndawo ingcwele kunqulo loThixo omnye (uAllah). Ngaloo ndlela, uMohammed ukumkani wobuSilamsi, wabeka ilitye lembombo, waza wayihlambulula itempile kunqulo-zithixo.

Kukho amagunya amathathu aphuma emhadini ongenasiphelo encwadini yeSityhilelo, yaye ngalinye kula mathathu limele uKristu wobuxoki. USathana, inamba, ufuna ukufana noPhezukonke, ehleli etroneni yaKhe naphezu kwebandla laKhe.

Hayi, uwe njani ukuwa ezulwini, wena Lusifa, nyana wokusa! Hayi, uwe njani phantsi emhlabeni, wena owazenza buthathaka iintlanga! Kuba watsho entliziyweni yakho ukuthi, Ndiya kunyukela ezulwini, ndiphakamise itrone yam ngaphezu kweenkwenkwezi zikaThixo; ndiya kuhlala phezu kwentaba yebandla, emacaleni asentla; ndiya kunyukela ngaphezu kweendawo eziphakamileyo zamafu; ndiya kufana noPhezukonke. Kanti ke uya kuthotyelwa ezantsi esihogweni, emacaleni omhadi. Isaya 14:12–15.

Inamba yokungakholelwa kubukho bukaThixo yaphuma emhadini ongenasiphelo kwiSityhilelo seshumi elinanye, yaye irhamncwa lobuKatolika liyenyuka liphuma emhadini ongenasiphelo xa inxeba lalo lokufa liphilisiwe.

Irhamncwa oyibonileyo yayikho, ayikho; iya kunyuka iphume enzonzobileni, ize iye entshabalalweni; bammangalise abo bemiyo emhlabeni, amagama abo angabhalwanga encwadini yobomi kwasekusekweni kwehlabathi, bakuyibona irhamncwa eyayikho, engekho, kanti ikho. ISityhilelo 17:8.

Irhamncwa yobuKatolika inyukela etroneni yomhlaba ngexesha lomthetho weCawa xa umanyano oluphindwe kathathu lusekwa. Njengenamba, ubuKatolika buthi bunguThixo, njengoko uPawulos wakuchaza ngokuchanileyo.

Makungabikho bani onikhohlisayo nangayiphi na indlela; kuba loo mini ayiyi kufika, kungakhange kuqale kufike ukreko kuqala, ize ityhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo, oziphakamisayo ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunquliwayo; ngokokude athi, enjengoThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. 2 Tesalonika 2:3, 4.

Njengenamba, irhamncwa lobuKatolika lingumchasi-kristu; omabini athi anguThixo, yaye omabini anentshabalalo yawo yokugqibela enxulunyaniswe nobungqina bawo beBhayibhile, kuba inamba yehleliswa esihogweni, kanti irhamncwa lingu nyana wentshabalalo. Intshabalalo yintsingiselo yentshabalalo yokugqibela.

“Ukuzimisela komchasi-kristu ukuphumeza uvukelo awaluluqalayo ezulwini kuya kuqhubeka ukusebenza kubantwana bokungathobeli.” Testimonies, volume 9, 230.

“Ngepopu yaseRoma kwaqhutywa kwa lo mhlaba kanye loo msebenzi wawuqhutywa kwiinkundla zasezulwini ngaphambi kokugxothwa kwenkosana yobumnyama. USathana wazama ukulungisa umthetho kaThixo ezulwini, kwanokubonelela ngolungiso oluphuma kuye ngokwakhe. Waphakamisa isigwebo sakhe ngaphezu kwesikaMdali wakhe, wabeka intando yakhe ngaphezu kwentando kaYehova, yaye ngale ndlela wavakalisa ngokwenene ukuba uThixo unokuphosisa. Naye upopu uthabatha kwaloo ndlela inye, yaye, ebanga ukungaphosisi kuye ngokwakhe, uzama ukuhlenga-hlengisa umthetho kaThixo ukuze uhambelane nezimvo zakhe, ecinga ukuba unako ukulungisa iimpazamo acinga ukuba uyazibona kwimimiselo nakwimiyalelo yeNkosi yezulu nomhlaba. Ngokwenene uthi ehlabathini, Ndiya kuninika imithetho engcono kunekaYehova. Sisithuko esinjani na esi kuThixo wezulu!” Signs of the Times, November 19, 1894.

UbuSilamsi, obumelwe nguMohammed kwimbali yenkulungwane yesixhenxe, nabo baphuma enzonzobileni xa isitshixo esanikwayo kuMohammed sajikwa. Xa inonzobila yavulwa “umsi” waphuma owawenza mnyama ilanga nomoya. Oovulindlela bachonga ngokuchanekileyo ukuba “isitshixo” esavula inonzobila yayiyimfazwe yaseNineve.

Xa sisondela kwiivesi ezintathu zokuqala zesahluko sesithoba seSityhilelo ngokokukuqonda koovulindlela kwimeko yokusetyenziswa okuphindwe kathathu kwesiprofeto, sifumanisa ukuba iimpawu zesiprofeto zezo vesi ezimele usizi lokuqala, zifanekisela iimpawu zesiprofeto zosizi

lwesithathu olufikayo “ngokukhawuleza” ngexesha lonyikima olukhulu. Umthetho weCawa umelelwa yimfazwe yaseNineve.

UPetros unoxanduva lokulungisa isiprofeto sobuxoki seebhola zomlilo zaseNashville, yaye uyaqonda ukuba ukusetyenziswa ngokuchanekileyo kwesilumkiso sikaEllen White ngeebhola zomlilo phezu kweNashville kuphawula ukuqala “kwentshabalalo yamawaka ezixeko eziphantse zanikelwa ngokupheleleyo kunqulo-zithixo.”

Iibhola zomlilo zaseNashville ziphawula ukuqala kwexesha lentshabalalo phezu kwezixeko, yaye zikwanjalo ziphawula ukuqala kokuvakaliswa komyalezo omfutshane wokukhala kwasezinzulwini zobusuku. Lowo myalezo uqala ngohlaselo olungalindelekanga oluvela kuSilamsi, yaye elo xesha liphela ngohlaselo olungalindelekanga oluvela kuSilamsi ngexesha lenyikima enkulu. Ixesha lokuvakaliswa kokukhala kwasezinzulwini zobusuku liphawula ukuphela kwexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, elaqala ngohlaselo olungalindelekanga lukaSilamsi nge-9/11.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwaqalisa ke ngokungqinelana nomgca kaBhileham ne-esile, apho kukho izibetho ezithathu eziphelela emthethweni weCawa, kodwa apho uhlaselo lwesibini olungalindelekanga lubandakanya u-Oktobha 7, 2023 phezu komhlaba wamandulo ozukileyo, luze ke emva koko kwiibhola zomlilo zaseNashville. Yonke imigca iyangqinelana, yaye uPetros uyaqonda ukuba ukutyhilwa kwezi nyaniso, ezimelwe njengendoda enebrashi yothuli eqokelela amatye anqabileyo athe saa ize iwaphose ebhokisini, ngumsebenzi weNgonyama yesizwe sakwaYuda.

INgonyama yakwaYuda ichaza ukuba umyalezo kaPeter olungisiweyo waseNashville wenzeka kwixesha lokugqibela lokutywinwa kwekhulu elinamashumi amane anesine amawaka, elimelelwe kwimbali efihlakeleyo yevesi yamashumi amane kaDanilyeli ishumi elinanye, yaye ngokukodwa kwinxalenye yaloo mbali ifihlakeleyo emelwe ziivesi zeshumi elinanye ukuya kweleshumi elinesihlanu zesahluko esinye. Kwezo vesu, idabi laseRafiya kunye nedabi lasePaniyam zikhokelela kumthetho weCawa wevesi yeshumi elinesithandathu, omelwe lidabi laseAkthiyam. Xa idabi lasePaniyam lidibana nedabi laseAkthiyam kumthetho weCawa, idabi laseNineve nalo liyaphindwa.

“Isitshixo” esanikwa uMohammed, ukumkani wobuSilamsi, ogama lakhe lingengobume bobuSilamsi kuphela, kodwa likwayindawo yentshabalalo ephawulwe yimfazwe yaseNineve. Igama lokumkani “ngolwimi lwesiHebhere linguAbaddon,” yaye “ngolwimi lwesiGrike unegama elinguApollyon.” IsiGrike nesiHebhere zigxininisa iTestamente eNdala neTestamente eNtsha, zize zisifundise ukuba uAbaddon uthetha “indawo yentshabalalo” yaye uApollyon uthetha “umtshabalalisi.” Kwindinyana yeshumi elinanye yesiTyhilelo isahluko sesithoba ukumkani ophetheyo kubuSilamsi nguMohammed, kodwa ukwangulo “sithunywa sengelosi senzonzobila,” esinguSathana. Kanye njengokuba upopu engumchasi-Kristu njengendoda yasekunene kaSathana emhlabeni, noMohammed ulawulwa ngokuthe ngqo nguSathana, ingelosi yenzonzobila.

Ngexesha lomthetho weCawa, umanyano oluphindwe kathathu lunyanzeliswa phezu kwehlabathi, yaye inxeba elibulalayo elafikiselwa upopu ngowe-1798, ngaloo ndlela liphawula ukuphela

kwamaXesha oBumnyama, liyaphiliswa. Xa inxeba elibulalayo liphilisiwe, kufika ixesha lesibini lamaXesha oBumnyama, yaye kulo nyikima mkhulu oyimthetho weCawa, iSilamsi sijika isitshixo, yaye umsi onjengophuma ezikweni ucima ilanga neenkwenkwezi njengoko ubumnyama bubuyayo. Idabi laseNineve liyaphindwa kumthetho weCawa, kuba lona sisitshixo esizisa ixesha lesibini lobumnyama. Apho uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Apho “ulawulo olucinezelayo olusebenzayo” lulawula ngokupheleleyo, kuba umsi weSilamsi omnyama ilanga neenkwenkwezi kwidabi laseNineve unjengeziko elivuthayo. “Iziko elivuthayo” laliyinxalenye yomnqophiso kaThixo noAbraham.

Kwathi ke, xa ilanga litshonile, kwaza kwaba mnyama, nanko kuvela iziko elitshaya umsi, nesibane esivuthayo esadlula phakathi kwazo ezo ziqwenga. Genesis 15:17.

Isithando esitshayayo esadlula phakathi kweminikelo yomnqophiso ka-Abram sachaza ubukhoboka baseYiputa obumelwe sisicatshulwa esikwivesi yeshumi elinesithathu.

Waza wathi kuAbram, Yaziz ngokuqinisekileyo ukuba inzala yakho iya kuba ngabaphambukeli ezweni elingelolabo, ibe iya kubakhonza; yaye baya kuyixhaphaza iminyaka engamakhulu mane. Genesis 15:13.

“Isithando somlilo esivuthayo,” esinjengesithando sikaNebhukadenetsare kwisahluke sesithathu sikaDaniyeli, simela ubukhoboka nobukhaphephe, njengoko kwakunjalo imeko kaShadraki, kaMeshaki no-Abhedinigo.

“Kodwa njengokuba iinkwenkwezi zijikeleza kumzila omkhulu ezimiselwe wona, iinjongo zikaThixo azazi kungxama yaye azazi kulibazisa. Ngeempawu zobumnyama obukhulu neziko elitshayayo, uThixo wayemyhilele uAbraham ubukhoboka bukaSirayeli eYiputa, waza wavakalisa ukuba ixesha lokuphambukela kwabo apho liya kuba yiminyaka engamakhulu amane. “Emva koko,” watsho Yena, “baya kuphuma benobutyebi obukhulu.” Genesis 15:14.” Ulangazelelo Lwamaphakade, 33.

Kodwa uYehova uninithabathile, wanikhupha ezikweni lentsimbi, eYiputa, ukuze nibe kuye ngabantu belifa, njengokuba ninjalo namhlanje. Duteronomi 4:20.

Umsi omnyama ilanga nenyanga xa isitshixo sedabi laseNineve sijikiswa uchaza intshutshiso eqala ngokunyanisekileyo emthethweni weCawa. Intshutshiso yamaXesha Obumnyama ke ngoko iphinda yenzeke. Oovulindlela bachonga ngokuchanekileyo ukuba idabi laseNineve laliyilo “sitshixo” esazisa ubuSilamsi kwimbali yesiprofeto njengoshwangusha lokuqala ngowe-627. Idabi lalisemva kweRoma nePersi, yaye lalimele uloyiso lweRoma, kodwa lwalululo okubizwa ngokuba luloyiso lukaPyrrhus. Uloyiso oluyinyaniso oluyingozi kulowo uluzuzileyo. Eli binzana livela kolunye uloyiso lukaKumkani uPyrrhus wase-Epirus. Emva kwamadabi amabini nxa mnye namaRoma (iHeraclea ngowama-280 BC neAsculum ngowama-279 BC), wayoyisa umkhosi wamaRoma kodwa walahlekelwa sisixa esikhulu kakhulu samajoni akhe. Ngokwebali lesithethe, emva koko wathi, “Olunye nje uloyiso olunjalo, size sitshabalale.”

Imfazwe yaseNineve yayiluloyiso lobuchule lweRoma, kodwa yakugqitywa, iRoma nePersi zazingenawo amandla okuba emva koko zikwazi ukuchasa ngempumelelo uhlasele lweSilamsi.

IPersi yi-United States, kwaye iRoma bubupopu ekuzalisekeni kwanamhlanje kwemfazwe yaseNineve. AmaMedi namaPersi, njengamandla aneempondo ezimbini, amele amandla aneempondo ezimbini e-United States. Ngexesha lomthetho weCawa i-United States iba luphondo olunye nje kuphela, kuba ekukhokeleleni kumthetho weCawa umfanekiso werhamncwa sele wenziwe, kwaye oko kwakhiwa kuquka ukudityaniswa kweempondo zombini zibe nye. KuDaniyeli 8, kukho iimpondo ezimbini ezimele uBukhosi bamaMedi namaPersi, kwaye uphondo lwamaPersi lwavela ekugqibeleni.

Ndaza ndaphakamisa amehlo am, ndabona; yaye nanko kumi phambi komlambo inkunzi yegusha eneempondo ezimbini; kwaye ezo mpondo zombini zaziphakeme; kodwa enye yayiphakame kunenye, yaza le iphakame ngakumbi yavela ekugqibeleni. Daniyeli 8:3.

Iimpondo ezimbini zaseUnited States, ezobuRiphabhlikhi nezobuProtestanti, ziba manye xa ibandla norhulumente bedibana ukuze benze umfanekiso werhamncwa. Oko kwakheka kugqitywa ngokupheleleyo xa uphawu lwerhamncwa lunyanzeliswa ngomthetho weCawa. Oku kuchaza iUnited States njengokuba inguPersi nje kuphela ngexesha lomthetho weCawa. IPersi yoyiswa yiRoma emfazweni yaseNineve. Indlela iRoma eyoyisa ngayo iPersi inentsingiselo ebalulekileyo kwimbali, ngenxa yeendlela zokuqhuba imfazwe zikaHeraclius, uMlawuli waseRoma.

Ngokulula nje, uHeraclius waphumeza uhlaselo olothusayo, ngokuchaseneyo nohlasele oluqhelekileyo lokuqhubela phambili ngokuthe ngqo. Imizamo yakhe yokuphumeza olo lothuso ibhaliwe kwimbali. Olo lothuso lwaquka isigqibo sakhe sokuhlasela ebusika, nto leyo eyayingaqhelekanga ngelo xesha lembali, kodwa akuphelelanga apho. UHeraclius waqalisa uhlaselo lwakhe phakathi kuSeptemba 627 evela emantla (kwiintaba eziphakamileyo zaseArmenia). Endaweni yokuthabatha indlela eyayilindelekile eya emazantsi ngokuthe ngqo ukuya kwikomkhulu lamaPersi iCtesiphon, wenza ujiko olubanzi, esinga kumazantsi-mpuma ecaleni kwemimandla yemida (malunga nomda wanamhlanje phakathi kweTurkey ne-Iran). Emva koko wajikela emazantsi nasentshona, ewela uMlambo iGreat Zab ngomhla woku-1 kuDisemba 627. Oku kwabeka umkhosi wakhe kwiThafa laseNineve (kunxweme olusempuma loMlambo iTigris), kufuphi namabhodlo eNineve yamandulo. Le ntshukumo yayisuka emazantsi isiya emantla ngokunxulumene nemikhosi yamaPersi—okwahlukileyo koko amaPersi ayekulindele. Ayelindele ukuba aqhubeke enyanzela emazantsi esiya eCtesiphon. Oku kwamenza umphathi-mkhosi wamaPersi uRhahzadh wangakulindelanga, kwaza kwamnyanzela ukuba aleqe uHeraclius angene kummandla ongenanzuzo kuye. Kwavumela amaRoma ukuba akhethe ibala lemfazwe kumathafa akufuphi neNineve. Olu qhinga lwathintela amaRoma ekubeni avalelwe phakathi kwemikhosi yamaPersi, kwaza kwanika indlela yokusabela ukuba kwakunyanzelekile. Xa kudityaniswa nenkungu ngemini yemfazwe kunye neqhinga lokurhoxa elenziswayo ngexesha lokulwa ngokwalo, kwakukho amanqanaba amaninzi olothuso. Olu hlaselo lobusika olunobukroti kunye nendlela yokujikela ecaleni engena nzulu kummandla wamaPersi kuthathwa njengenye yezona mpumelelo zikhulu zomkhosi zikaHeraclius. Lwanceda ukwaphula ukuzithemba kwamaPersi kwaye lwaba negalelo elikhulu kwimpumelelo yokugqibela yamaRoma kule mfazwe inde.

“Kwimfazwe yaseNineve, eyaliwa ngokuqatha ukususela ekuseni kuse kwaya kutsho kwiyure yeshumi elinanye, kwathatyathwa imiqondiso yemikhosi engamashumi amabini anesibhozo kumaPersi, ngaphandle kwaleyo yayinokuthi iphuke okanye ikrazuke; inxalenye enkulu yomkhosi wawo yacandwa yaziingceba, yaye aboyisi (amaRoma), befihla eyabo ilahleko, bachitha ubusuku entsimini yemfazwe. Izixeko nezindlu zobukhosi zaseAsiriya zavulelwa amaRoma okokuqala.”

“Umlawuli waseRoma akazange omelezwe luloyiso awalufezayo; yaye kwangaxeshanye, nangazo ezo ndlela zifanayo, kwalungiselelwa indlela inyambalala zamaSaracen ezivela eArabiya, njengeenkumbi ezivela kuloo mmandla mnye, ezathi, zisakaza ekuhambeni kwazo inkolo emnyama neyakhohlisayo kaMohammed, ngokukhawuleza zagubungela bobabini ubukhosi bamaPersi nobaseRoma.

“Umzekeliso opheleleyo ngakumbi wale nyaniso ubungeze unqwenelekwe kunalowo ubonelelwa ngamazwi okuphetha esahluko sikaGibbon, ekuthatyathwe kuso izicatshulwa ezandulelayo. ‘Nangona umkhosi owoyisayo wawusekiwe phantsi komfuziselo kaHeraclius, loo nzame engeyoyendalo ibonakala ngathi yawaphelisa amandla awo kunokuba yawasebenzisa. Ngelixa umlawuli wayesoyisa eConstantinople okanye eYerusalem, idolophu encinane engaziwayo emideni yaseSiriya yaphangwa ngamaSaracen, aza aqhekeza-qhekeza eminye imikhosi eyayiqhubekela phambili ukuza kuyinceda,—isiganeko esiqhelekileyo nesingenamsebenzi mkhulu, ukuba sasingabanga sisandulela senguqu enkulu. Abo baphangi babengabapostile bakaMohammed; ubuqhawe babo obunempambano babuphume entlango; kwaye kwiminyaka esibhozo yokugqibela yolawulo lwakhe, uHeraclius walahlekelwa kumaArabhu kwaloo maphondo kanye awayewahlangule kumaPersi.’”

“‘Umoya wobuqhophololo nowentshiseko, ondawo yawo yokuhlala ingekho ezulwini,’ wakhululwa emhlabeni. Umhadi ongenasiphelo wawufuna nje isitshixo sokuwuvula, yaye eso sitshixo saba kukuwa kukaChosroes. Wathi ngenkxwaleko walikrazula ileta yommi ongaziwayo waseMecca. Kodwa xa esuka ‘ekudangazeleni kobuqaqawuli’ bakhe watshona ‘enqabeni yobumnyama’ ekungekho liso lalinokungena kuyo, igama likaChosroes lalisaza kudlula ngesiquphe ekulibeleni phambi kwelikaMohammed; yaye inyanga ecikizekileyo yayibonakala ngathi ilindele kuphela ukuphuma kwayo de kube kukuwa kwenkwenkwezi. UChosroes, emva kokoyiswa kwakhe okupheleleyo nokulahlekelwa bubukumkani bakhe, wabulawa ngomnyaka wama-628; yaye umnyaka wama-629 uphawulwa ‘ngokoyiswa kweArabiya,’ nange ‘mfazwe yokuqala yamaMohammedan nxamnye nobukumkani baseRoma.’ ‘Yaza ingelosi yesihlanu yavuthela ixilongo, ndabona inkwenkwezi isiwa ivela ezulwini isiza emhlabeni; yanikwa isitshixo somhadi ongenasiphelo. Yawuvula umhadi ongenasiphelo.’ Yawa isiza emhlabeni. Xa amandla obukumkani baseRoma ayesele ediniwe, yaye ukumkani omkhulu waseMpuma elele efile kwinqaba yakhe yobumnyama, ukuphangwa kwedolophu engaziwayo esemideni yeSiriya kwaba ‘sisandulela soguquko olukhulu.’ ‘Abaphangi babengabapostile bakaMohammed, yaye ubukroti babo obuphambeneyo bavela entlango.’” Uriah Smith, Daniel and the Revelation, 495–497.

Imfazwe yaseNineve imela iRoma yanamhlanje yoyisa iUnited States ngexesha lomthetho weCawa, kodwa luloyiso lwePyrrhic, kuba umgwebo oqhubekayo phezu kweRoma uqala

ngexesha lomthetho weCawa.

UChosroes wayeyintloko yobukhosi basePersi; ngoko ke iPersi, emele ukuwa kweUnited States ngomthetho weCawa, sisithixo esivula umhadi ongenasiphelo ekuweni kobukumkani besithandathu besiprofeto seBhayibhile. Imela umthetho weCawa weendima zeshumi elinesithandathu, amashumi amathathu ananye, namashumi amane ananye kuDanilyeli ishumi elinanye, kwanakuSityhilelo ishumi elinesithathu ivesi yeshumi elinanye.

Qaphela amazwi oovulindlela uStephen Haskell awabekayo kwezo ndinyana zifanayo nakuloo mbali:

“Ama-Arabhu, okanye amaSaracen, ayengazange asebenzise naluphi na uhlobo lwempembelelo emhlabeni. Kwimbali yeentlanga, la madoda akhululekileyo asentlango ayedlula phantse engakhange aqatshelwe. UbuMohamede bahlanganisa izizwe ezazithe saa, baza bazithumela ziphume njengaboyisi beentlanga. Inkqubela ekhawulezayo eyayihamba neempi zamaSaracen yabangelwa, ngomlinganiselo omkhulu, kukungavisisani phakathi kwamaRoma noKhosroes, intloko yobukumkani bale mihla basePersi. Olu ngquzulwano lwaphumela ekuweni kwaloo wokugqibela. IPersi yale mihla yayime njengodonga olusisithintelo, inqanda amandla kaMohamede; kodwa xa loo mandla awayo, isithintelo sasuswa, ‘umhadi ongenasiphelo’ wavuleka, aza amaSaracen azalisa ihlabathi njengomkhukula. Xa ‘umhadi ongenasiphelo wavuleka, kwenyuka umsi owabusitha ubuso belanga.’ Lo mfanekiso unamandla kakhulu, umele isiphumo sokwenza mnyama soBuhamede, njengoko babesasazeka phezu kobuso behlabathi.” Stephen Haskell, *The Story of the Seer of Patmos*, 164, 165.

Olo donga lwesithintelo kwimbali yaseRoma luludonga lokwahlulwa kwebandla norhulumente olususwayo emthethweni weCawa. Kukho elinye inqanaba koloyiso lwePyrrhic lwaseRoma phezu kwePersi emfazweni yaseNineve, kuba kwakukho imfazwe yangaphambili yaseNineve, emela iAlfa, yaye imfazwe ka-627 imele iOmega. Imfazwe leyo yayikho ngo-612 BC, phantse iminyaka eliwaka elinamakhulu amabini phakathi kwazo. Kule mfazwe iAsiriya yoyiswa ngumfelandawonye ophindwe kathathu, yaye oko kwaphawula ukuphela kobuBukhosi baseAsiriya.

U-A. T. Jones uphawula ngemfazwe ye-alpha yaseNineve:

“Imeko kulawulo lwaseAsiriya zaye zisuka eubini zisiya kokubi ngakumbi, kangangokuba ngowama-612 BC kwabakho kwakhona invukelo enkulu ngala mazwe mathathu lawo, ikhokelwa ngeli xesha nguNabopolassar ngokwakhe. Le yona yaphumelela ngokupheleleyo: iNineve yenziwa yaba yimfumba yamabhodlo; yaye ubukhosi baseAsiriya bahlulwa baba zizahlulo ezithathu ezikhulu,—iMediya, ithabathe umntla-mpuma nomntla ogqithiseleyo, iBhabheli ithabathe iElam nawo onke amathafa neentili ze-Ewufrathe neTigrisi, yaye iYiputa ithabathe lonke ilizwe elisentshona kwe-Ewufrathe. Isitywina salo manyano phakathi kweBhabheli neMediya saba ngumtshato wentombi yokumkani waseMediya noNebhukadenetsare, unyana kaNabopolassar. Kwakusekwenzeni indima yakhe kolo manyano lokulwa neAsiriya, apho uFaro-Neko ukumkani waseYiputa wenyuka waya kuchasana nokumkani waseAsiriya ukuze alwe neKarkemis ngase-Ewufrathe, xa uKumkani uYosiya

wakwaYuda waphuma waya kulwa naye, waza wabulawa eMegido. Ke ngenxa yokuba wonke lo mmandla wasentshona wawungowokumkani waseYiputa, kwakukusebenziseni ulawulo lwakhe olusemthethweni, alufumene ngokoyisa, apho wamsusa uShalum, unyana kaYosiya, ekubeni ngukumkani wakwaYuda, waza wabeka uEliyakim abe ngukumkani wakwaYuda esikhundleni sakhe, etshintsha igama lakhe laba nguYehoyakim, waza wabeka irhafu phezu kwelizwe.” 1 Kronike 3:15; 2 Kumkani 23:31–35.” A. T. Jones, Review and Herald, Matshi 15, 1898.

Kwimfazwe ye-alpha yaseNineve ka-612 BC, uBukhosi baseAsiriya bafikelela esiphelweni, kanye njengokuba ubukumkani besithandathu besiprofeto seBhayibhile buphela kumthetho weCawa. Umoyisi kuloo mfazwe yayiyimanyano ephindwe kathathu yaseBhabheli, iYiputa neMedi. Kwiimfazwe zelo xesha uKumkani uYosiya ufile eMegido, ngaloo ndlela emela ngokomfuziselo iArmagedon. Kwimfazwe ye-omega yaseNineve ngo-627, ubuSilamsi bosizi lwesithathu buyakhululwa njengoko udonga lokhuseleko olukuMgaqo-siseko lususwa, njengoko lwalumelwe ngokomfuziselo, njengoko uHaskell waqaphela ngePersi “njengodonga olusisithintelo” lokhuseleko olwasuswayo ngokoyiswa kwePersi. Ukufa kukaKumkani uYosiya eMegido kuchonga imfazwe yokuqala yaseNineve njengokuba iyimfazwe yesibini kwimihla yokugqibela. Eyokugqibela kwezi mfazwe zimbini zaseNineve ngo-627, xa isitshixo sijikwa kwaye umhadi uvulwa, yeyokuqala kwimihla yokugqibela, kuba eyokuqala iya kuba yeyokugqibela. Imfazwe yokuqala yaseNineve phakathi kweAsiriya nemanyano ephindwe kathathu ikhokelela kwiArmagedon. Ixesha leeXesha eziMnyama lesibini liqala ngemfazwe yaseNineve lize liphele ngemfazwe yaseNineve.

Iinyaniso zexilongo lesihlanu, eliyintlekele yokuqala yesahluko sesithoba seSityhilelo, zezo oovulindlela abaziqondayo njengobungqina bembali obucace gca kunayo nayiphi na enye indinyana encwadini yeSityhilelo. U-Uriah Smith uvakalisa loo nyaniso ngolu hlobo lulandelayo:

“IVESI 1. Yaza yavuthela ixilongo ingelosi yesihlanu, ndabona inkwenkwezi isiwa ivela ezulwini isiya emhlabeni; yaza yanikwa isitshixo somngxuma ongenasiphelo.’

“Ukuze kuchazwe eli xilongo, siya kuphinda sithabathe kwiincwadi zikaMnu. Keith. Lo mbhali uthetha ngenyaniso esithi: ‘Kunqabile ukufumana ukuvumelana okungako ngokulinganayo phakathi kwabachazi ngokuphathelele naliphi na elinye icandelo le-Apocalypse njengokuphathelele ukusetyenziswa kwexilongo lesihlanu nelesithandathu, okanye owesibetho sokuqala nowesibini, kumaSaracen nakumaTurkey. Kucace gca kangangokuba akunakwenzeka ukuba kuqondwe gwenxa. Endaweni yokuba kubekho ivesi enye okanye zimbini ezichaza nganye, isahluko sonke sesithoba seSityhilelo, ngokwamacandelo alinganayo, sixakeke kukuchazwa kwazo zombini.’ Uriah Smith, Daniel and the Revelation, 495.

UPetros usePanium enoxanduva lokulungisa isigidimi seebhola zomlilo zaseNashville, yaye kubonakala okokuqala ukuba iziqalelo zeshwangusha lokuqala zihambelana ngokugqibeleleyo neziqalelo zomthetho weCawa ozayo kungekudala. INgonyama yesizwe sakwaYuda yakutyhila oku kuqonda ngokungqinelana neminye imigca yesiprofeto eyayisele iyimise kwangaphambili. Ababhali-mbali baya kungqina ukubaluleka kohlaselo olwalungalindelekanga olwenziwa yiRoma

kumaPersi ngowama-627, yaye xa besenza njalo, baqaphela ukujikeleza kukaHeraclius macala onke nangasemva kwePersi ngexesha lasebusika njengobuqhinga bokuhlala efihlekile de kufike ixesha lohlaselo.

USista White usixelela ukuba iRoma ilindele nje kuphela “indawo enenzuzo,” ize ke ihlasele.

“Ilizwi likaThixo linike isilumkiso ngengozi esondelayo; ukuba oku akunanzwa, ihlabathi lamaProtestanti liya kufunda ukuba ziyintoni na ngenene iinjongo zaseRoma, kuphela xa sekusele kudlule ixesha lokusinda emgibeni. Yona ikhula ngamandla ngokuzolileyo. Iimfundiso zayo zenza impembelelo yazo kwiiholo zowiso-mthetho, ezicaweni, nasezintliziyweni zabantu. Ifumba izakhiwo zayo eziphakamileyo nezinkulu, kwiimfihlelo ezifihlakeleyo zazo apho intshutshiso zayo zangaphambili ziya kuphindwa khona. Ngobuqhetseba nangokungarhanelwa yomeleza imikhosi yayo ukuze iqhubele phambili ezayo iinjongo zayo xa kufika ixesha lokuba ihlasele. Konke ekunqwenelayo ngumhlaba oluncedo, yaye oku sele iwunikwa. Kungekudala siya kubona yaye siya kuva ukuba iyintoni na injongo yecala laseRoma. Nabani na oya kulikholelwa aze alithobele ilizwi likaThixo uya kuthi ngaloo ndlela azizisele ihlazo nentshutshiso.” Imbambano Enkulu, 581.

NjengoMlawuli uHeraclius, upopu uye wahamba esiya kwinjongo yakhe “ngokufihlakeleyo nangokungalindelekanga” ekuzalisekiseni uIsaya isahluko samashumi amabini anesithathu, apho ihenyukazi laseTire lilitalwa ngenxa yembali yobukumkani besithandathu besiprofeto seBhayibhile. Uhlasele oluyimfihlo nolumangalisayo lukaHeraclius lulihlabathi elilibalayo upopu ukususela ngowe-1798 kude kuse emthethweni weCawa. Umgca phezu komgca, isijwili sokuqala simele isijwili sesithathu nesokugqibela. Kwisijwili sokuqala kwenziwa isibhengezo esikwahambelana nembali yamaSilamsi nexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka.

Kwaye kwabayalelwa ukuba bangonakalisi ingca yomhlaba, nantoni na eluhlaza, kwanawuphi na umthi; kodwa kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. Kwaye banikwa ukuba bangababulali, koko babehlushwe iinyanga ezintlanu; yaye intuthumbo yabo yayinjengentuthumbo yoonomadudwane, xa ihlaba umntu. Kwaye ngaloo mihla abantu baya kufuna ukufa, bangakufumani; yaye baya kunqwenela ukufa, ke ukufa kuya kubasaba. ISityhilelo 9:4–6.

Phambi kokuba kujikwe isitshixo edabini laseNineve, elingumthetho weCawa oza kufika kungekudala, ikhulu elinamashumi amane anesine amawaka sele etywiniwe. Ngomthetho weCawa, ukutshatyalaliswa kwezixeko, okuqalwa ziibhola zomlilo zaseNashville, kubonakaliswa njengexesha “leenyanga ezintlanu,” xa imfazwe igquba yaye kuqalwa ukuhlamba kwegazi kwesibini kobupopu ekuzalisekiseni impendulo eyanikwa abafeli-nkolo bamaXesha Obumnyama kwitywina lesihlanu.

Yathi akuvula itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambile. Bakhala ngezwi elikhulu, besithi, Koda kube nini na, Nkosi, ingcwele nenyanisekileyo, ungasagwebi, ungayiphindezeli igazi lethu kwabo bahleli emhlabeni? Baza banikwa elowo kubo iingubo ezimhlophe; kwathiwa kubo mabaphumle okwangoku ithuba elincinane, bade bazaliseke

nabakhonzi abangamadlelane nabo, nabazalwana babo, abaza kubulawa njengabo. ISityhilelo 6:9–11.

Abafeli bamaXesha Obumnyama baliqela lokuqala elimela ngokomfuziselo abafel' ukhoho beRoma yanamhlanje ngexesha lentlekele yomthetho weCawa. Ngaphambi kokuba loo ntlekele ifike, ikhulu elinamashumi amane anesine amawaka ayatywinwa, yaye loo nkqubo yokutywinwa yaqalisa ngomhla ka-9/11 ngokufika kobuSilamsi bobuhlungu besithathu, nangokutshizwa kwemvula yasemva kwexesha. Xa abafel' ukhoho bamaXesha Obumnyama okuqala babebuza ukuba ubupopu buya kugwetywa nini, baxelelwa ukuba kuya kubakho iqela lesibini labafel' ukhoho xa aMaXesha Obumnyama ephindwa, elo lixesha apho isitshixo semfazwe yaseNineve sizalisekiswa kumthetho weCawa osondelayo. Ngaphambi kokuba iqela lesibini labafel' ukhoho lizaliseke, ikhulu elinamashumi amane anesine amawaka ayatywinwa, yaye ixesha lokutywinwa elaqala ngomhla ka-9/11 lichongiwe kwitywina lesihlanu, kuba incoko ebekwe apho ifumaneka kwiSityhilelo isahluko sesithandathu, iindinyana EZISITHOBA ukuya KWEZILISHUMI ELINANYE, ngaloo ndlela kuphawulwa ukuqala nokuphela kokutywinwa ngo-9/11. Isiphelo sazisa ukutshatyalaliswa kobuSilamsi njengoko kubekiwe kwiSityhilelo EZISITHOBA, ELINANYE, yaye abo batywiniweyo baya kube bewuzalisekisile amava kaDaniyeli amelwe kuDaniyeli EZISITHOBA, ELINANYE.

Siya kuqhubeka ngale mibandela kwinqaku elilandelayo.