

Imbali Efihlakeleyo yeVesi Amashumi Amane — Inani Leshumi elinesithandathu

Yeha Yesibini – Icandelo lesiThathu

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Ingqiqo kaJones

Ingqiqo kaJones yokuba ingelosi yokuqala yeSityhilelo ishumi elinesine ayinakwahlulwa kwezi ngelosi zimbini ziyilandelayo iqinile njengelitye. Ukuqondwa kwakhe konxibelelwano lwesakhiwo lwezo ngelosi zintathu neengelosi zamaxilongo kuqinisekile ngokupheleleyo, kungangeneki nakancinane. Akuthandabuzeki ukuba ugxininiso lwakhe lwalusezingelosini ezintathu zeSityhilelo ishumi elinesine, kodwa ingqiqo yokuzisebenzisa njengezo “zingenakwahlulwa” isasebenza ngokulinganayo kuzo zonke iingelosi ezazizandulele.

Ngenxa yokuba wayegxile kwiingelosi ezintathu zeSityhilelo seshumi elinesine, akazange alandele ingqiqo yakhe de ifikelele kwisiphelo sayo sokugqibela. Ekugqibeleni, ingqiqo awayeyisebenzisa ukudibanisa amaxilongo osizi esihlanu, esithandathu, nelesixhenxe kwiingelosi ezintathu zeSityhilelo seshumi elinesine, yayiquka kwakhona ukulandela umgca wamaxilongo ubuyele yonke indlela ukuya kowokuqala kwiingelosi ezisixhenxe zamaxilongo.

Ndaza ndabona iingelosi ezisixhenxe ezazimi phambi koThixo; zanikwa zona izigodlo ezisixhenxe. ... Zaza iingelosi ezisixhenxe ezazinezigodlo ezisixhenxe zazilungisa ukuze zivuthele. IsiTyhilelo 8:2, 6.

Uthotho lweengelosi luqala ngeengelosi “ezisixhenxe” zamaxilongo, yaye umgca weengelosi kwiSityhilelo uqala ngexilongo lokuqala ude ufike kwisigidimi sesilumkiso sengweosi yesithathu esingophawu lwerhamncwa. UJones uchanile ekuchongeni umahluko phakathi kwamaxilongo amane okuqala namaxilongo amathathu okugqibela angoohe, kuba olo lwakhiwo lobuprofeti “lwamane nantathu” lukwafumaneka nasezicaweni nakwizitywina. Ukumiselwa kwale nto phezu kwamangqina amathathu encwadini yeSityhilelo kuvumela abo bakhetha ukubona ukuba isixhenxe, njengomfuziselo, sikwaqulethe nesine njengomfuziselo, nesithathu njengomfuziselo.

Umdibaniso Ongcwele

Into esisandula ukukuchonga kutshanje kukuba iingelosi zokuqala neyesibini zeSityhilelo seshumi elinesine zinikwe amandla sisiprofeto sexesha esimalunga neSilamsi seentsizi zokuqala nezesibini, nokuba ukunikwa amandla kwengelosi yesithathu kufezekiswa ngokuzaliseka kwentsizi yesithathu ngomhla we-9/11. Oko kuchongwa kukusetyenziswa kukaJones, (nangona engazange enze inqaku lam) kukuba yonke ingelosi ukusuka kwiingelosi yokuqala yexilongo yeSityhilelo sesibhozo ukuya kwixilongo lentsizi yesithathu leSityhilelo seshumi elinanye inxulunyaniswe ngokungenakwahlulwa neengelosi ezintathu zeSityhilelo seshumi elinesine. Ziyimifuziselo engaphakathi kumgca omnye wesiprofeto. Kufuneka zamkelwe zinjalo ukuze kuqondwe iindima

ezahlukahlukeneyo ezimelwa yiyo nganye kwezo ngelosi. Ngoko ke, njengokuba amabandla asixhenxe, amatywina namaxilongo emela isixhenxe, kwanophawu lwesine nolwesithathu ngaphakathi kumfuziselo opheleleyo wesixhenxe (amabandla, amatywina namaxilongo); umgca weengelosi ukusuka kweyokuqala kwiingelosi ezisixhenxe zamaxilongo ukuya kutsho kwiingelosi yesithathu umele uqwalaselwe uphela xa usisodwa. Oku kuchonga umgca weengelosi ezilishumi elinanye.

Iingelosi ezintathu zeSityhilelo seshumi elinesine zimela isigidimi sesilumkiso sabaMillerite esasibhengeza ukuvulwa komgwebo, yaye emva koko isigidimi sesilumkiso sabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine esibhengeza ukuvalwa komgwebo.

Amaxilongo asixhenxe amela amagunya awasetyenziswa nguThixo ngokokwalathisa kobonelelo lwaKhe ukuzisa isigwebo phezu kweentlanga ezanyanzelisa unqulo lwelanga.

Amaxilongo amane okuqala achaza ukubhanga okuqhubekayo kweRoma yaseNtshona de kwangunyaka wama-476.

Eyesihlanu neyesithandathu zibonisa ukuwa kweRoma yaseMpuma ukususela ngowe-1449 kude kube ngowe-1453.

Amaxilongo amathathu okugqibela amela ubuSilamsi bezinye zeembandezelo ezintathu.

Iingelosi ekwiSityhilelo ishumi nguKristu, owehla ukuze axhobise intshukumo ekuqaleni, yaye uphinda ehle kwakhona kwiSityhilelo ishumi elinesibhozo, ukuze axhobise intshukumo ekupheleni.

Ixilongo lesixhenxe laqalisa ukuvakala ngomhla wama-22 kuOktobha, 1844, ekuvulweni komgwebo ongulo Mhla woCamagushelo ongumfuziselo ofezekileyo. Ixilongo leNkululeko lalimele ukuvakaliswa ngoMhla woCamagushelo. Ngoko ke kuvakala amaxilongo amabini emgwebeni; ixilongo leNkululeko kunye nexilongo lesixhenxe.

Uze uyenze ixilongo lejubheli livakale ngomhla weshumi wenyanga yesixhenxe; ngomhla wokucamagushela niya kulivakalisa ixilongo kulo lonke ilizwe lenu. Nize niwenze ngcwele umnyaka wamashumi amahlanu, nivakalise inkululeko kulo lonke ilizwe kubo bonke abemi balo; woba lijubheli kuni; aze abuye elowo nalowo empahleni yakhe, abuye elowo nalowo entsatsheni yakhe. Lo mnyaka wamashumi amahlanu woba lijubheli kuni; aniyi kuhlwayela, aniyi kuvuna oko kuzivelelayo kuwo, ningaqokeleli neediliya zawo emdiliyeni ongangathenwanga. Levitikus 25:9–11.

Umxholo ochaza ukusasazwa kukaSirayeli “izihlandlo ezisixhenxe,” ofumaneka kwisahluko esilandelayo kanye kwiLevitikus, ubekwe phambili kwiivesi ezikhokelela kumyalelo wokuvuthela ixilongo lejubheli ngoMhla woCamagushelo.

Thetha koonyana bakaSirayeli, uthi kubo, Xa nithe nafika ezweni endininika lona, elo lizwe maligcine iSabatha kuYehova. Iminyaka emithandathu wowuhlwayela umhlaba wakho, iminyaka emithandathu wowuthena isidiliya sakho, uqokelele isiqhamo saso; kodwa ngomnyaka wesixhenxe kuya kubakho iSabatha yokuphumla kwelo lizwe, iSabatha

kuYehova; uze ungahlwayeli umhlaba wakho, ungatheni sidiliya sakho. Oko kuvela ngokwaso esivunweni sakho uze ungakuvuni, neediliya zomdiliya wakho ongathenwanga uze ungaziqokeleli; kuba ngumnyaka wokuphumla kwelo lizwe. Ke yona iSabatha yelo lizwe iya kuba kukudla kuni; ibe yeyakho, neyomkhonzi wakho, neyomkhonzazana wakho, neyomqeshwa wakho, neyomphambukeli wakho ophambukela kuwe; neyeenkomo zakho, neyezilwanyana eziselizweni lakho, yonke inzala yalo iya kuba kukudla. Uze uzibalele iisabatha zeminyaka zibe sixhenxe, izihlandlo ezisixhenxe zeminyaka esixhenxe; lize ixesha leesabatha ezisixhenxe zeminyaka libe kuwe yiminyaka emashumi mane anesithoba. Levitikus 25:2–8.

Xa uMiller waqonda isigwebo esabekwa phezu koSirayeli ngenxa yokwaphula ukuphumla kwesabatha komhlaba kwisahluko samashumi amabini anesithandathu, wasebenzisa umgaqo wokuba usuku lumele unyaka, waza wafumanisa ukuba unyaka uneentsuku ezimakhulu mathathu anamashumi amathandathu, nokuba isixhenxe izihlandlo ezimakhulu mathathu anamashumi amathandathu sasingamawaka amabini anamakhulu amahlanu anamashumi amabini eminyaka yesohlwayo ngenxa yokwaphula umnqophiso. Yayiyinyaniso yokuqala yesiprofeto awayifumanayo. Sisiseko seenyaniso ezaziyanxalenye yesiseko awasibeka uKristu ngomsebenzi kaMiller. Ixilongo leJubheli sisibhengezo sokuhlangulwa nenkululeko.

Ixilongo lesixhenxe buSilamsi bentlekele yesithathu.

Kodwa ngemihla yezwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela ixilongo, imfihlelo kaThixo iya kugqitywa, njengoko wayivakalisayo kubakhonzi bakhe abaprofeti. ISityihlelo 10:7.

Ixilongo yesixhenxe yamaSilamsi yinyaniso yesiprofeto yangaphandle, yaye ixilongo leNtlokoma yinkcazelo yangaphakathi yesiprofeto yokugwetyelwa ngokholo—inkululeko esonweni, ethi ngokukaDade White ibe yile ngelosi yesithathu ngenyaniso. Ngelo xesha xa ixilongo lesixhenxe livakala, imfihlelo ethi uKristu kuni, ithemba lobuqaqawuli, iya kugqityezelwa njengoko uKristu edibanisa ubuThixo baKhe nobuntu bamawaka alikhulu anamashumi amane anesine. Abo ke ngelo xesha bafumana itywina likaThixo baya kuvakalisa umyalezo wesilumkiso wexilongo, omelweyo njengowesithathu unoyikekayo, kwakunye nesilumkiso sengwele yesithathu. Owesithathu unoyikekayo unika amandla umyalezo wengelosi yesithathu xa ingelosi engeyongaphantsi kobukho bukaYesu Kristu yehla nomyalezo esandleni saYo.

Xa sichonga ukuba yayisisiprofeto sexesha sentlungu yokuqala neyesibini esasixhobisa umyalezo wengelosi yokuqala, kwanokuba sisiprofeto sentlungu yesithathu esixhobisa umyalezo wengelosi yesithathu, sisichonga amaxilongo njengokuba ‘izigwebo ezaziswa phezu kweRoma ngenxa yokunyanzeliswa kweCawa.’ Ezo zigwebo zolawulo lobuthixo, ingakumbi amaxilongo amathathu okugqibela eentlungu, ayahambelana aze afane nomyalezo wesilumkiso weengelosi ezintathu zeSityihlelo seshumi elinesine. Iintlungu ezimbini neengelosi ezimbini kwimbali yamaMillerite, nentlungu yesithathu nengelosi yesithathu kwimbali yabaliwaka elinamakhulu amane anamashumi amane anesine amawaka. Kwimbali yokuqala yeengelosi yokuqala neyesibini, umyalezo wokuvulwa komgwebo waxhotyiswa kukuzaliseka kwe-Islam kweentlungu yokuqala neyesibini. Kwimbali yokugqibela yengelosi yesithathu, umyalezo ovakalisa ukuvalwa komgwebo

waxhotyiswa kukuzaliseka kwe-Islam kwentlungu yesithathu.

Ukuxhotyiswa ekuqaleni nasekupheleni kwamelwa yingelosi yeSityhilelo ishumi neshumi elinesibhozo, “eyayingenabani lingaphantsi kobuqu kunoYesu Kristu.” Isigidimi sangaphandle sobuSilamsi nesigidimi sangaphakathi somgwebo siyixilongo lesithathu leshwangusha elingaphandle, yaye isigidimi sangaphakathi somgwebo siyixilongo lengelosi yesithathu. Ixilongo langaphandle lobuSilamsi sisiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, yaye ixilongo langaphakathi lengelosi yesithathu yiminyaka engamawaka amabini anamakhulu amathathu. Zombini zafika zaza zvakala ekuvulweni komgwebo wabafileyo, yaye zombini zaphinda zafika ekuvulweni komgwebo wabaphilayo.

Ingelosi yeSityhilelo ishumi yehla ngoAgasti 11, 1840, ekuzalisekiseni kwesiprofeto se-Islam, yaye ngokwenza njalo loo ngelosi yafuzisela ukuhla kwengelosi yeSityhilelo ishumi elinesibhozo ngokuzaliseka kwesiprofeto se-Islam. Umgwebo kaThixo phezu kovukelo lomthetho weCawa ngowe-321, waza kwakhona ngowe-538, umelwe ngamacilongo amathandathu okuqala, yaye umgwebo waKhe ngenxa yovukelo lomthetho weCawa olusondeleyo ukuza umelwe licilongo lesixhenxe, elilishwa lesithathu kwakunye nengelosi yesithathu. Umyalezo wesilumkiso wokuqala komgwebo ngo-Oktobha 22, 1844, kwakunye nomyalezo wesilumkiso womgwebo wabaphilayo nge-9/11, bobabini banikwa amandla yingelosi yesixhenxe kulandelelwano olwabekwa nguJones. Lingelosi zamacilongo amathandathu kwizahluko zesibhozo nezesithoba, ze emva koko kwisahluko seshumi kuyehle ingelosi engekho ngaphantsi ngobuntu kunoYesu Kristu. Yeyesixhenxe kuloo landelelwano lweengelosi, elandelwa kwisahluko seshumi elinanye lishwa lesithathu, elicilongo lesixhenxe elaqala ukuvakala ngowe-1844, kodwa elisesesibhozo kuthotho lweengelosi ezikhokelela kweyesithoba, kweyeshumi nakweyeshumi elinanye iingelosi kwiSityhilelo ishumi elinesine.

Isigidimi sengelosi yesithathu asinakwahlulwa kwimiyalezo yeengelosi yokuqala neyesibini, kodwa ngokunjalo asinakwahlulwa kumaxilongo asixhenxe okugweba kukaThixo phezu kowexuko. Amaxilongo amane okuqala omgwebo kwisahluko sesibhozo seSityhilelo achaza ukutshabalala ngokuthe ngcembe kweRoma yaseNtshona emva komthetho wokuqala weCawa kaConstantine ngowe-321, aza aqala ekwahluleni kwakhe ubukumkani baba yimpuma nentshona ngowe-330.

“Xa isizwe sethu, kumabhunga aso owiso-mthetho, siya kuwisa imithetho yokubopha izazela zabantu ngokuphathelele amalungelo abo enkolo, sinyanzelisa ukugcinwa kweCawa, kwaye sisebenzisa amandla acinezelayo nxamnye nabo bagcina iSabatha yosuku lwesixhenxe, umthetho kaThixo uya kuthi, ngazo zonke iinjongo neenjongo zawo, wenziwe ilize elizweni lethu; yaye uwexuko lwesizwe luya kulandelwa yintshabalalo yesizwe.” Review and Herald, December 18, 1888.

Umgaqo wokuwexuka kwesizwe okuzisa intshabalalo yesizwe waziswa phezu kwesizwe sikaConstantine, uqala ngezigidlo ezine zokuqala ezazisa iRoma yaseNtshona esiphelweni sayo ngo-476. IRoma yaseMpuma yafikelela esiphelweni sayo ngo-1453, nangona ngokwesiprofeto yayisele ilahlekelwe bubukhosi bayo besizwe ngoJulayi 27, 1449. Ngokungafaniyo neBhabheli,

eyabhukuqwayo ngobusuku bunye, iRoma, zombini eyaseNtshona neyaseMpuma, yaziswa kwiziphelo zayo ngokuthe chu. Ukutshabalala kweRoma yaseNtshona phantsi kwezigodlo ezine zokuqala ngo-476, kumela ukutshabalala kweUnited States phantsi kwezigodlo ezine, nto leyo ethi kwelinye inqanaba imele izizukulwana ezine zeUnited States ezaqala ngo-1798 zize ziphele ngomthetho weCawa. Ezo zizukulwana zine zihambelana nezizukulwana ezine zobuAdventist, ezikwahambelana namabandla amane okuqala eSityhilelo isahluko sesibini, nezikizi ezine ezandayo zikaHezekile isahluko sesibhozo, kwakunye namaza amane eenkumbi encwadini kaYoweli.

Ngokuba itsho iNkosi uYehova, ukuthi, Koba kangakanani na xa ndithumela izigwebo zam ezine eziqatha phezu kweYerusalem, ikrele, nendlala, nesilo esiyingozi, nesibetho, ukuze ndinqumle kuyo umntu nesilwanyana? Hezekile 14:21.

Ixilongo lesihlanu nelesithandathu zoyisa iRoma yaseMpuma, yaye iRoma yaseMpuma, kubudlelane bayo besiprofeto neRoma yaseNtshona, imela urhulumente. IRoma yaseNtshona imela ibandla. IRoma yaseNtshona ikwamela neUnited States, oyiswa kuqala, njengoko kwaba njalo ngeRoma yaseNtshona.

“Xa iMerika, ilizwe lenkululeko yonqulo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekuxinzeni abantu ukuba bawuhloniphe umgqibelo wobuxoki, abantu bawo onke amazwe asemhlabeni wonke baya kukhokelwa ekulandeleni umzekelo wayo.” Testimonies, volume 6, 18.

Amaxilongo amane okuqala amele izizukulwana ezine zembali yaseMerika, yaye xa iUnited States isiwa, umhlaba ozukileyo wendima yamashumi amane ananye kaDaniyeli ishumi elinanye usandula kuwa, yaye umqobo olandelayo yiYiputa, uphawu lwazo zonke ezinye iintlanga zehlabathi. IZizwe eziManyeneyo, ezizezikumkani ezilishumi, ziya kuthi ke zivumelane ukunika ubukumkani bazo besixhenxe kubupopu, kuba “ngexesha elifutshane—iyure enye,” kwiSityhilelo ishumi elinesixhenxe. Oku kwenzeka emthendelekweni wokuzalwa kukaHerode, xa ethembisa isiqingatha sobukumkani bakhe. Emthendelekweni wokuzalwa kukaHerode, ngaloo yure umbhalo wesandla uyavela eludakeni lweendonga, yaye uBheleshatsare uyabulawa. Loo yure ifika ngomthetho weCawa yaye iqhubeke kude kube kukuvalwa kwexesha lovavanyo lwabantu. Ubukumkani besixhenxe boyiswa njengoko kufanekiswe ngokutshatyalaliswa kweendonga zaseConstantinople ezawa ngowe-1453. Ukusuka kumthetho weCawa eUnited States, njengoko kufanekiswe ngowe-1449; kuse kusiwa kweConstantinople ngowe-1453 yiminyaka emine yokomfuziselo. Ubupopu bankela inxeba labo elibulalayo ngowe-1798.

KuDaniyeli ishumi elinanye, ivesi yamashumi mane, upopu wawa ngo-1798, ngexesha lesiphelo. Emva koko ukumkani wasezantsi wawa ngo-1989, ngexesha lesiphelo. I-United States iyawa kwivesi yamashumi mane ananye, yaye iYiputa iyawa kwivesi yamashumi mane anesibini, yaye upopu ufikelela ekuweni kwawo kwesibini nokokugqibela kwivesi yamashumi mane anesihlanu.

“Ekuphakameni nasekuweni kweentlanga njengoko kubekwe kwacaca kwiincwadi zikaDaniyeli neseSityhilelo, kufuneka sifunde indlela olungenaxabiso ngayo uzuko lwangaphandle nolwehlabathi kuphela. IBhabeli, inawo onke amandla nobukhazikhazi bayo,

obungazange buphinde bubonwe lihlabathi lethu ukususela ngoko,—amandla nobukhazikhazi obabonakala ebantwini baloo mihla buzinzile kangaka kwaye buya kuhlala ixesha elide,—idlule yaphela ngokupheleleyo kangakanani na! Njenge ‘ntyatyambo yengca,’ itshabalele. Yakobi 1:10. Ngaloo ndlela nabo batshabalala ubukumkani bamaMedi namaPersi, kunye nobukumkani baseGrisi nabaseRoma. Kanjalo kuyatshabalala konke okungenaye uThixo njengesiseko sako. Kuphela koko kudityaniswe nenjongo yaKhe, kwaye kubonakalisa isimilo saKhe, okunokuhlala. Imigaqo yaKhe zizinto kuphela ezizinzileyo ezaziwayo lihlabathi lethu.” Abaprofeti neeKumkani, 548.

Ukuwa kwe-United States (umprofeti wobuxoki) kwindinyana yamashumi amane ananye kwafaniswa no-1449, yaye ukuwa kweYiputa (inamba) kwindinyana yamashumi amane anesibini kwafaniswa no-1453, yaye ubupopu (irhamncwa) bufikelela esiphelweni sabo kungekho bani wokubanceda njengoko kwafaniswa ngu-1798. Umprofeti wobuxoki nenamba bathotywa ngamandla eexilongo, yaye irhamncwa lithotywa ngamandla enamba.

Inani eline luphawu lokuchithakala kobukumkani. Ubukumkani buka-Aleksandire baqhekeka baba bubukumkani obune, yaye iYiputa yatshona kuLwandle oluBomvu kwisizukulwana sesine, yaye uSirayeli uqubuda elangeni kwisesono sesine esilisikizi sikaHezekile isahluko sesibhozo. Izizukulwana ezine zobuProtestanti namaRiphabhlikhi kwirhamncwa lomhlaba zaqala ngowe-1798 zize ziphele ngomthetho weCawa oza kufika kungekudala kuzo zombini iimpondo. Izigwebo ezine ezibuhlungu zikaHezekile phezu kweYerusalem zibonakalisa izigwebo ezine phezu kwe-United States, yaye ezo zigwebo zine phezu kobukumkani besithandathu besiprofeto seBhayibhile zimela iminyaka emine ukusuka kowe-1449 kuse kowe-1453, xa ubukumkani besixhenxe besiprofeto seBhayibhile buvuma ukunika isiqingatha sobukumkani babo kubupopu kubudlelwane becawa norhulumente alawula phezu kwabo ihenyukazi laseTire.

Iminyaka emine ka-1449 ukuya ku-1453 imela ukuphela kobukumkani besixhenxe ngexesha lomthetho weCawa, yaye ikwamele nethuba lokuphela kobukumkani besibhozo ukusuka kumthetho weCawa ukuya kuthi ga ekuvalweni kwexesha lovavanyo. Ukoyiswa kweYiputa, engumhlaba, kananjalo eyidrigo enikelwa kubupapa, kuyifraktali ekuqaleni kwethuba elifuziselwa yiminyaka emine ka-1449 ukuya ku-1453. Oku kuchonga ukuwa kweConstantinople ngexesha lomthetho weCawa, kuze kuphinde kwakhona xa uMikayeli esukuma. Xa uMikayeli esukuma, iingelosi ezine zikhululwa ngokupheleleyo ngokokuphefumlelwa.

“Ndabona ukuba iingelosi ezine ziya kubamba imimoya emine de kugqitywe umsebenzi kaYesu engweleni, kwandule ke ukufika izibetho ezisixhenxe zokugqibela.” Early Writings, 36.

Izahlulo ezine zobukumkani buka-Alesandire, amaxilongo amane phezu kweRoma yaseNtshona, imimoya emine ekhululwe phezu kweRoma yaseMpuma, izigwebo ezine ezibuhlungu phezu kweYerusalem, imimoya emine ekhululwayo xa upopu bufika esiphelweni sabo kungekho namnye wokunceda. Ngezi mpawu zesiprofeto zibekiweyo phambi kwethu siya kuqwalasela owesibini umayezo kwimeko yokuwusebenzisa kumthetho weCawa oselisondele ukuza.

IBhunga laseFlorence

Ngowe-1439, kwiBhunga laseFlorence (elikwabizwa ngokuba yiManyano yaseFlorence), abameli beCawa yama-Orthodox aseMpuma (bekhokelwa nguMlawuli waseByzantium uYohane VIII Palaiologos noBhishophu Omkhulu waseConstantinople) batyikitya ummiselo osemthethweni womanyano neCawa yamaKatolika yaseRoma. Bavuma ukumchonga uPopu waseRoma njengentloko (igunya eliphakamileyo) leCawa iphela.

Kuba indoda iyintloko yomfazi, kwanjengokuba noKristu eyintloko yebandla; yaye inguye uMsindisi womzimba. Efese 5:23.

ISivumo Sokholo SaseNicaea

UMlawuli Omkhulu noSolusapho basamkela “igatya le-Filioque” kwiSivumo Sokholo saseNicaea, elalisongezo kwiSivumo Sokholo saseNicaea, lisithi uMoya oyiNgcwele uphuma kuYise nakuNyana. ISivumo Sokholo saseNicaea sesinye sezona zibhengezo zibalulekileyo nezisetyenziswa kakhulu kwimbali yokholo lwamaKatolika. ISivumo Sokholo saseNicaea sisishwankathelo esisemthethweni seenkolelo ezingundoqo zamaKatolika. Sabhalwa ekuqaleni ukukhusela inyaniso engokuba ngubani na uYesu Kristu. Ngowe-325, kwavela impikiswano enkulu kuba umbingeleli ogama linguArius wafundisa ukuba uYesu wadalwa nguThixo uYise yaye wayengengoThixo ngokupheleleyo.

UMlawuli uKonstantine wabiza iBhunga lokuqala laseNicaea ukuze kulungiswe loo mba. IBhunga laqinisekisa ngamandla ukuba uYesu unguThixo ngokupheleleyo, “engowobume obunye” noYise. ISivumo sokholo kamva sandiswa kwiBhunga laseConstantinople ngowe-381. Kufuneka kuqatshelwe kweli nqanaba ukuba iSivumo sokholo saseNicaea samiselwa kwimbali kaKonstantine wokuqala, yaye sasiza kuba ngumba kuKonstantine wokugqibela, owayenguKonstantine weshumi elinanye, owayenguMlawuli wokugqibela woBukhosi baseByzantium baseMpuma. UKonstantine Omkhulu, owayengowokuqala, ubekwa ngokuphindaphindiweyo njengomxholo kwisiprofeto seBhayibhile. Ungumlawuli ekuqaleni kobukhosi baseMpuma, yaye ngenxa yoko umele ngokomfuziselo umlawuli ekupheleni kobukhosi baseMpuma. Inyaniso yokuba iSivumo sokholo saseNicaea siyinxalenye yazo zombini iimbali zesiqalo nezokuphela kufuneka iqatshelwe ngumfundi wesiprofeto, ukuba uyawuqonda umgaqo we-alpha ne-omega.

Ngo-381, isiVumo saseNicaea sahlaziywa ngokongezwa kwemfundiso yeNtlambululo, imfundiso yoMthendeleko oyiNgcwele, kwanokwamkelwa kokusetyenziswa kwesonka esingenagwele kuMthendeleko oyiNgcwele, nto leyo eyayisisithethe samaLatini. IsiVumo sango-381 samkela kananjalo ukuqonda kwamaKatolika ngesono santlandlolo nobomi basemva kokufa. Saphela ngalo mgca ubalulekileyo: “Sikwachaza nokuba isihlalo esingcwele sabapostile noPontifi waseRoma ubambe ubungangamsha phezu kwehlabathi liphela yaye ungummeli oyinyaniso kaKristu.”

KwiBhunga laseFlorence kwatyikitywa olunye uguqulelo oluhlaziyiweyo ngoJulayi 6, 1439, kwiminyaka eli-14 ngaphambi kokuba iConstantinople iwele kumaTurk aseOttoman ngowe-1453. Umanyano lwatyikitywa phantsi koxinzelelo olukhulu lwezopolitiko. UBukhosi baseByzantium babulangazelela ngamandla uncedo lomkhosi oluvela eNtshona ukuze lumelane namaOttoman ayesondela. Xa abathunywa bamaGrike babuyela emakhaya, isivumelwano saliwe ngokuqatha

sisininzi sabefundisi, seengcali zobomi bobumonki, nabantu abaqhelekileyo eMpuma. Uninzi loobhishophu abalutyikityayo kamva barhoxa ekuluxhaseni kwabo. Umanyano aluzange luphuyezwe ngokupheleleyo, yaye lwachaswa ngokusesikweni yiCawa yamaOthodoki aseMpuma kwiminyaka eyalandelayo. Ngexesha iConstantinople yayisiwa ngowe-1453, umanyano lwalusele luwele phantsi ngokwenene. Amaxesha amaninzi ababhali-mbali baluchaza njengomanyano lwezopolitiko olwaphumelela ukungemi ngenxa yokuchasana okunzulu kwezenkolo, kwenkcubeko, nokwabantu ngokubanzi.

KwiBhunga lokuQala laseNicaea lowama-325 kwamkelwa iSivumo soKholo saseNicaea. Oku kuphawulwe kwiminyaka emihlanu phambi komnyaka wama-330, xa iminyaka engama-360 kaDaniyeli 11, ivesi 24, emelwe “lixesha,” yaphelela.

Uya kungena ngoxolo nakwezona ndawo zityebileyo zeliphondo; enze oko oobawo bakhe abangakwenzanga, kwanoko booyisemkhulu bakhe abangakwenzanga; abasasazele ixhoba, nempahla ephangiweyo, nobutyebi; ewe, acebe amacebo akhe nxamnye neenqaba ezinqatyisiweyo, kude kube lixesha. Daniyeli 11:24.

Unyaka ka-31 BC no-330 zombini ziphawula “ixesha elimisiweyo” leendinyana zamashumi amabini anesixhenxe namashumi amabini anesithoba zikaDaniyeli ishumi elinanye.

Yaye iintliziyo zazo zombini ezi kumkani ziya kuba kukwenza ububi, zize zithethe ubuxoki etafileni inye; kodwa akuyi kuphumelela; kuba isiphelo siseya kuba ngexesha elimisiweyo. ... Ngexesha elimisiweyo uya kubuya, eze ngasemzantsi; kodwa akuyi kuba njengakuqala, nokuba njengasemva. Daniyeli 11:27, 29.

Isiqalo (330) nesiphelo (1449–1453) somgca wesiprofeto weRoma yasempuma zimelwe ngumlawuli wokuqala nowokugqibela, uConstantine. U-alpha no-omega womgca wesiprofeto weRoma yasempuma, ebizwa ngokuba buBukhosi baseByzantium, unxulumene nesiphelo seminyaka emakhulu mathathu anamashumi amathandathu eRoma yoBukhosi eyalawula ngobungangamsha ukususela kwidabi laseActium ngowama-31 BC kuse kuse kunyaka wama-330, yaza yaqhubekeka de kwangowama-1453. Ngaphambi kwedabi laseActium ngowama-31 BC, uMark Antony no-Augustus Caesar bathetha ubuxoki etafileni inye, obungaphumelelanga. Ngaphambi konyaka wama-330, ngowama-325, kwamkelwa iSivumo Sokholo saseNicaea. Ngaphambi konyaka wama-1453 kwamkelwa uguqulelo oluhlaziyiweyo lwakweso Sivumo Sokholo saseNicaea sinye. Ngaphambi kowama-31 BC amanani amabini ezopolitiko athetha ubuxoki etafileni inye. Ngowama-325 ubuxoki bokomoya bathethwa etafileni inye. Abo bangqina babini bachonga ubuxoki bezopolitiko nobokomoya obamkelwa ngowama-1439 kwiBhunga laseFlorence. Eso Sivumo Sokholo saseNicaea sihlaziyiweyo sabizwa ngokuba nguMyalelo woManyano.

Uphawu lokuqala lwezimakisho zobuxoki etafileni enye lwafika ngaphambi ko-31 BC, yaye lwaluphakathi kwamaqela amabini ezopolitiko eRoma yobuhedeni. Ixesha elimisiweyo lobo buxoki lalingo-31 BC, yaye lwalubandakanya uAgasto, ongumfuziselo weRoma, ngokuchasene nomanyano lwendoda nomfazi abamele iYiputa. Iqela lesibini lobuxoki lalingo-325, yaye ixesha elimisiweyo lalingo-330. Iqela lesithathu lobuxoki lalingo-1439, yaye ixesha elimisiweyo

lalingo-1449–1453. Abo babesetafileni ngo-1439 babemele iRoma yasentshona neyasempuma, iRoma yasempuma ifuna injongo yezopolitiko ngokuvumelana nengxoxo yenkolo. U-31 BC, olandelwa ngu-330 kwaze kwalandela u-1453, umele ukusetyenziswa kathathu komgca weRoma.

Isoyikiso lezopolitiko lomanyano lukaMarc Antony noCleopatra lafuzisela isoyikiso somoya sowexuko lwama-Ariya ngo-325, olwathi lona ke lwafuzisela isoyikiso lezopolitiko nelonqulo samaTurkey amaSilamsi ngo-1439.

Imfundiso zeSivumo Sokholo saseNicaea zingamanga, yaye akukho nyaniso kuzo. Uxwebhu olwasayinwa ngoJulayi 6, 1439, kwiBhunga laseFlorence lwabizwa ngokuba nguMmiselo woManyano, yaye lwalumela kwaezo ngcamango zobuxoki kwakunye nezinye ezingakumbi. Xa abathunywa babuyela eConstantinople ngowe-1439, bahlangatyezwa ngumsindo nezityholo zokungcatsha. Kwakusithiwa: “Kungcono iqhiya yaseTurkey kunomqwazi wobubhishophu kaPapa.”

Umanyano lwasayinwa ikakhulu ngenxa yokuba uMlawuli waseByzantium wayelufuna ngamandla uncedo lomkhosi waseNtshona nxamnye nama-Ottoman. Kuthe kwakuba sobala ukuba uncedo lomkhosi oluncinane kakhulu (okanye olungekhoyo kwaphela) lwalusiza, inkxaso yomanyano yatshabalala. Ngo-1450–1451, iisinodi ezininzi zaseMpuma zalugatya umanyano, yaye emva kokuba iConstantinople iwe ngowe-1453, umanyano lwashiywa ngokupheleleyo. Isiphumo sokugqibela soMmiselo woManyano waseFlorence sithathwa yiCawa yama-Orthodox aseMpuma njengesinodi esasilelayo nesaliwayo. Asiqondwa njengesisebenzayo. ICawa yamaRoma Katolika, nangona kunjalo, isaqhubeka isithatha njengesinodi esisebenzayo sehlabathi liphela.

Sibeka umgaqo wengqiqo ukuze siqonde indlela iimpawu zesiprofeto zesishwangusha sesibini eziphindwa ngayo kwimbali yesishwangusha sesithathu. Isiprofeto seminyaka elikhulu namashumi amahlanu sesishwangusha sokuqala saqala ngomhla wama-27 kuJulayi, 1299 saza saphela ngomhla wama-27 kuJulayi, 1449.

1449

UConstantine XI Palaiologos wazalwa ngowe-1404 waza walawula ukususela ngoJanuwari ka-1449 kwada kwangowama-29 kuMeyi 1453. Wayengumlawuli wokugqibela woBukhosi baseRoma baseMpuma (baseByzantium), obabuhlale ngaphezu kweminyaka eli-1 100. Ngenkalipho wakhokela ukhuseleko lweConstantinople ngexesha lokungqingwa ngama-Ottoman ngo-1453 enabakhuseli abamalunga nama-7 000 ukuya kuma-8 000 kuphela, ejamelene nomkhosi kaMehmed II owawungama-80 000 nangaphezulu. Wafa esilwa kwiindonga zesixeko ngowama-29 kuMeyi 1453, xa iConstantinople ekugqibeleni yawa. Umzimba wakhe awuzange uchongwe ngokugqibeleleyo nangokungathandabuzekiyo. Ukufa kwakhe kwaphawula isiphelo soBukhosi baseRoma (olokugqibela ukuqhubeka ngokuthe ngqo kobukhosi obasekwa nguAgosto ngowama-27 BC).

Ukhunjulwa kwimbali yamaGrike nakwisithethe sobuOthodoki njengomntu onobuqhawe — osoloko ebizwa kwintsoni ngokuba “nguMlawuli weMarble” (inkolelo yokuba ngenye imini uya

kubuya asindise iConstantinople).

UJohn VIII Palaiologos (1392–1448) wayengumlawuli wokugqibela phambi kowokugqibela woBukhosi baseByzantium, walawula ukusuka kowe-1425 ukuya kowe-1448. Wayengunyana omkhulu woMlawuli uManuel II Palaiologos, yaye engumkhuluwa kaConstantine XI. UJohn VIII wachitha uninzi lolawulo lwakhe ezama ngamandla onke ukusindisa uBukhosi baseByzantium obabusele busifa kwizandla zama-Ottoman. Ngowe-1439, waya ngokwakhe eItali waza wongamela iBhunga laseFlorence, apho yena negqiza laseMpuma Orthodox bavumelana okwethutyana ukuba baphinde bamanyane neCawa yamaRoma Katolika baze bamkele uPope njengentloko yeCawa. UConstantine Omkhulu naye wayongamele iBhunga laseNicaea. UJohn VIII wayenethemba lokuba olu manyano nobupopu luya kuzisa uncedo lomkhosi waseNtshona nxa manye namaTurkey, kodwa olo manyano alwamkelekanga kakhulu eConstantinople, yaye ekugqibeleni aluphumelelanga. UJohn VIII wasweleka ngowe-1448 (ngenxa yendalo), kwiminyaka emihlanu kuphela ngaphambi kokuba iConstantinople iwe ngowe-1453. Emva koko umntakwabo uConstantine XI waba ngumlawuli, waza wasweleka ekhusela isixeko.

Xa uJohn VIII wasweleka ngowe-1448, umninawa wakhe uConstantine XI wakhethwa ukuba angene esikhundleni sakhe. Ngowe-1448 uBukhosi baseByzantium babusele buyirhuluneli encinane exhomekeke komnye umbuso, yaye ama-Ottoman ayenempembelelo enkulu ekumiseleni ukuba ngubani ohlala etroneni eConstantinople. Ngomhla wama-27 kuJulayi, 1449, kwenzeka isiganeko sezopolitiko esibaluleke kakhulu kwiminyaka yokugqibela yoBukhosi baseByzantium. Umlawuli waseByzantium uJohn VIII Palaiologos wayesele eswelekile ngaphambili ngowe-1448. Umuninawa wakhe, uConstantine XI Palaiologos (uml awuli wokugqibela), wabhengezwa njengomlawuli eConstantinople. Noko ke, phambi kokuba uConstantine XI anyuke ngokusemthethweni etroneni, wathumela oonozakuzaku kuSultan wama-Ottoman (Murad II) waza wacela imvume yokulawula. USultan wayinika loo mvume, yaye kungelo xesha kuphela awathi uConstantine XI wathweswa isithsaba ngokusesikweni waza waqatshelwa njengomlawuli. Esi senzo sabonwa njengokunikelwa ngokuzithandela kwenkululeko yoBukhosi baseByzantium. Okokuqala ngqa, umlawuli waseByzantium wavuma ngokuphandle ukuba wayelawula kuphela ngemvume yamaTurkey ase-Ottoman. Kwiminyaka emine kuphela kamva, ngowe-1453, iConstantinople yawela kuma-Ottoman.

Iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu emva koJulayi 27, 1449, ngoAgasti 11, 1453, amaTurkey afuna ukhuseleko eYiputa ngokuzithoba kumagunya amane amakhulu aseYurophu, ngaloo ndlela ezalisekisa isiprofeto seyure, yosuku, yenyanga nonyaka. Ngoku sibeke ngokusesikweni ingqiqo yokusebenzisa usizi lokuqala nolwesibini kumthetho weCawa oza kungekudala. UPetros, njengomfuziselo wabaliwaka elikhulu nekhulu elinamashumi amane anesine, umele intshukumo yengelosi yesithathu, yaye uWilliam Miller umele intshukumo ekwiingelosi yokuqala neyesibini. Zombini ezi ntshukumo zinxulunyaniswa “nezitshixo.”

Ndobeka phezu kwegxalaba lakhe isitshixo sendlu kaDavide; uya kuvula, kungabikho bani uvalayo; uya kuvula, kungabikho bani uvulayo. Isaya 22:22.

Kananjalo ndithi kuwe, UnguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; amasango esihogo akayi kuloyisa. Kwaye ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kuba ibotshiwe ezulwini; yaye nantoni na oyikhululayo emhlabeni iya kuba ikhululwe ezulwini. Mateyu 16:18, 19.

Siza kuwusondela umlo waseNineve kwinqaku elilandelayo njengalo “sitshixo” esingavuli nje kuphela umhadi ongenasiphelo, kodwa njengeso sitshixo sesiprofeto esilungelelanisa bonke ubungqina bukaDaniyeli ishumi elinanye bube kulungelelwano olugqibeleleyo. Ephupheni likaMiller “isitshixo” esasiqhotyoshelwe kwityeya encinane yayiyindlela kaMiller yokufunda iBhayibhile. Ukungqinisiswa ngezibhalo kwimbali yamaMillerite, kudityaniswe no “umgca phezu komgca” kwimbali yengelosi yesithathu, sisitshixo esivumela ukuba isitshixo seSityhilelo isithoba sivule size silungelelanise imbali efihlakeleyo yesigidimi sangaphandle sevesi yamashumi amane ibe kulungelelwano.

Siya kuqhubekeka neengqwalasela zethu kwinqaku elilandelayo.

“Kumprofeti ivili elingaphakathi kwevili, kunye nokubonakala kwezidalwa eziphilayo ezazinxulumene nawo, konke kwakubonakala kuntsokothile kwaye kungenakuchazwa. Kodwa isandla soBulumko obungenasiphelo siyabonakala phakathi kwamavili, yaye ulungelelwano olugqibeleleyo luyisiphumo somsebenzi waso. Ivili ngalinye lisebenza ngemvisiswano egqibeleleyo nelinye ngalinye.” Testimonies to Ministers, 214.