

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Leshumi Elinesibhozo

Yeha Yesibini — Icandelo lesiHlanu

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“Isitshixo” esimele idabi laseNineve kwiSityhilelo isahluko sesithoba sazaliseka ngembali eyavelisa inguquko ebalulekileyo, nto leyo, kambe ke, iyiyo kanye into eyenziwa sisitshixo. Ibango lam lelokuba idabi laseNineve alizange libe kuphela sisitshixo sembali esiphawula ukuvela kobuSilamsi, kodwa likwangumqondiso wesiprofeto. Iintshukumo zesiprofeto zelo dabi zizisa yonke imigca yezikumkani zesiprofeto seBhayibhile, njengoko ibekwe kuDanyeli nakuSityhilelo, ukuba ihambelane nesahluko seshumi elinanye sikaDanyeli. Ngokwenza oku, livumela ezo zikumkani zonke ukuba zinike ubungqina kwiindinyana ezintandathu zokugqibela zikaDanyeli ishumi elinanye, yaye okona kubaluleke ngakumbi—ukutyhila imbali efihlakeleyo yangaphandle yendinyana yamashumi amane.

Yaye ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oya kuyibopha emhlabeni iya kuba ibotshiwe emazulwini; yaye nantoni na oya kuyikhulula emhlabeni iya kuba ikhululiwe emazulwini. Mateyu 16:19.

Ukukhululwa Nokuvuka koBukumkani bukaMohammed

Imfazwe yaseNineve ngowama-627 yaphawula ukuqala kweminyaka elishumi yokugqibela yamandla amaPersi, awayoyisiwe ngobuQhinga baseRoma, ihamba nenkungu yolungiselelo lukaThixo. Yaphawula indawo yokuguquka apho imikhosi emikhulu yobuSilamsi kaMohammed yaqalisa ukuvela. Imfazwe yasusa isithintelo esasikho, isithintelo esasiza, ngokwethiyori, kuhlala sikhona, ukuba iRoma nePersi zombini zazigcine amandla azo. Akunjalo ke.

Uthintelo Nokukhululwa

Kumfuziselo wesiprofeto wobuSilamsi, sifumana ukuthintelwa nokukhululwa kobuSilamsi ukususela kanye kwintshayelelo yokuqala yesiBhalo, xa uSara wamqinisekisa uAbraham ukuba athintele uHagare noIshmayeli.

USarai wathi kuAbram, Isiphoso sam masibe phezu kwakho; ndimnikele umkhonzazana wam esifubeni sakho; wathi akubona ukuba umithile, ndadeliwa emehlweni akhe; uYehova makagwebe phakathi kwam nawe. Ke kaloku uAbram wathi kuSarai, Yabona, umkhonzazana wakho usesandleni sakho; menze njengoko kulungileyo emehlweni akho. Wathi ke uSarai akumphatha kakubi, wasaba ebusweni bakhe. Genesis 16:5, 6.

Kwanangaphambi kweso sehlo, isizathu sokuba uHagare angeniswe kwimbali yesiprofeto kukuba iNkosi “imthintele” uSara ekubeni abe nomntwana.

Ke kaloku uSarayi, umka-Abram, wayengamzalelanga bantwana; yaye wayenesicakakazi, umYiputa, ogama linguHagare. Wathi ke uSarayi kuAbram, Khangela ngoku, uYehova undithintele ekuzaleni; ndiyakucela, ngena kwisicakakazi sam; mhlawumbi ndingafumana abantwana ngaso. UAbram waliphulaphula ilizwi likaSarayi. Genesis 16:1, 2.

“Isitshixo” seSityhilelo sesithoba esanikelwa kuMohammed, saza emva koko sazalisekiswa yimfazwe yaseNineve, simela ukususwa “kwesithintelo” phezu kobuSilamsi nangaliphi na ixesha kwimbali yesiprofeto.

“Tingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuqhawuka lize ligqagqene phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.”
Manuscript Releases, volume 20, 217.

“Ukuvela nokutshona” kobukumkani bukaMohammed kumelwe, kungekhona kakhulu njengokuvela nokutshona, kodwa njengoku ‘khululwa’ nokunqandwa’. Xa ubuSilamsi bukhululwa ngokwesiprofeto, oko kukhululwa kubonise ngemfazwe yaseNineve.

Ziingxaki Kuphela lintshabalalo

Kwiimpondo ezisixhenxe, ziimpondo zosizi ze-Islam kuphela ezolula zidlule kwimbali njengamandla angatshintshiyo ukususela ekungenisweni kwazo okokuqala kwimbali yesiprofeto kwada kwasekuvalweni kwexesha lovavanyo. Iimpondo ezine zokuqala, ezazisizela iRoma yasentshona, zazimela uOdoacer, uGenseric, uAtilla umHuni noAlaric, ngaloo ndlela zibonakalisa kwangaphambili amagunya amane omgwebo wobungcwele kwimihla yokugqibela; kodwa umlingane wazo wale mihla awusosizukulwana sikhokelela ngokuthe ngqo kula magunya mane amandulo. Akunjalo ke ngeempondo zosizi. Yakuba i-Islam ingenile embalini, iyaqhubeka ngomgca othe ngqo wokukhululwa nokuthintelwa ide ikhutshelwe ngokupheleleyo ekuvalweni kwexesha lovavanyo. Kwiimpondo zosizi, “isitshixo” ‘sokukhululwa’ siphawulwa yimfazwe yaseNineve.

INikomediya nangoJulayi 27, 1299

Oovulindlela bakuchonga ngokuchanekileyo uJulayi 27, 1299 njengesiqalo seminyaka elikhulu elinamashumi amahlanu eyaphela ngoJulayi 27, 1449, nto leyo eyathi yona yaqalisa iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu eyagqitywa ngoAgasti 11, 1840.

Kwinqaku engaphambili sichonge ukurhangqwa kowe-1333 ukuya kowe-1337 okwaziswa phezu kweNicomedia nguSultan Orhan Gazi (unyana ka-Osman I, umseki we-Ottoman Beylik), xa warhangqa isixeko esibalulekileyo saseByzantium iNicomedia. Oko kurhangqwa kusisiphelo semfazwe eyayichasene neNicomedia neyaqala ngoyise u-Osman. Iminyaka elikhulu elinamashumi amahlanu yeSityhilelo isahluko sesithoba, indima yeshumi, yaqala ngoJulayi 27, 1299, yaye njengesiqalo sesiprofeto, imbali enxulumene nolo suku lokuqala ifanele ukuqatshelwa. U-Osman I (umseki wobukumkani baseOttoman) wayenguyise kaSultan Orhan Gazi, owathi ngoJulayi 27, 1299 wazuza uloyiso olubalulekileyo lwasekuqaleni nxamnye noBukhosi baseByzantium kwiDabi laseBapheus elalikummandla weNicomedia, kufuphi nesixeko

saseNicomedia; isixeko esilikomkhulu esibaluleke kakhulu kwimbali yaseRoma nakwimbali yokuqala yaseByzantium.

UYise noNyana

NgoJulayi 27, 1299 imikhosi ka-Osman yoyisa umkhosi wamaByzantium owawukhokelwa lirhuluneli lendawo. Idabi elo lithathwa njengenye yeempumelelo zokuqala ezinkulu nezizimeleyo zomkhosi ka-Osman emva kokuba wayeqalisile ukuhlenganisa igunya eBithynia (emantla-ntshona eAnatolia). Laphawula inyathelo elibalulekileyo kutshintsho ukusuka kubeylik omncinane wamaTurkey (ubukhosi besizwe) ukuya kumandla akhulayo awayeza kuthi ekugqibeleni acel' umngeni aze oyise imimandla yamaByzantium. Loo mhla uphawula ukuqala kwexesha lokukhula kobuSilamsi elathi ekugqibeleni lakhokelela ekusekweni koBukhosi bama-Ottoman ekuweni kweConstantinople ngo-1453. U-Osman wasebenzisa amaqhawe e-ghazi (abaphangi basemideni ababenenkuthazo yobuSilamsi), yaye apho kwaqala ukubunjwa kwamajoni asemideni e-ghazi abangumkhosi owawunesakhiwo esicwangciseke ngakumbi nowaphuhlayo ngokuthe ngcembe ukusuka ku-Osman uze ke udlulele kunyana wakhe, u-Orhan. Phakathi kwezinye izinto ezibalulekileyo zelifa lika-Osman kukuba lavumela ubuSilamsi ukuba bugcine umhlaba, ngokuchaseneyo nemfazwe yamajoni e-ghazi, amaqhinga awo okuhlasela nokubaleka angacwangcisekanga awayewashiyela kuphela amaxhoba empango yeempumelelo zawo, kodwa kungaze kubekho nawuphi na ummandla.

Ngomhla wama-27 kuJulayi, 1299, u-Osman waqalisa iphulo kummandla waseNicomedia, yaye kwiminyaka engamashumi amathathu anesine kamva unyana wakhe waqalisa ukurhangqa iminyaka emine phezu kwesixeko esilikomkhulu, iNicomedia. Uyise ekuqaleni, nonyana ekupheleni. Imfazwe iqala nxamnye nommandla omelwe njengeNicomedia ize iphele ngokuthinjwa kweNicomedia, isixeko esilikomkhulu saloo mmandla, iNicomedia. Ukusuka ku-1299 kude kube ku-1337 lixesha leminyaka engamashumi amathathu anesibhozo, yaye ngokwesiprofeto inani elithi “amashumi amathathu anesibhozo” lifuzisela ukuvuka.

Ngoku sukumani, ndathi mna, niwele umlambo iZerede. Saza sawela umlambo iZerede. Kwaye ixesha esalihambayo, lisusela eKadeshi-bharneya, side sawela umlambo iZerede, laba yiminyaka emashumi mathathu anesibhozo; kwada kwagqitywa kuphele phakathi komkhosi sonke isizukulwana samadoda emfazwe, njengoko uYehova wayebafungele. Duteronomi 2:13, 14.

Iminyaka elikhulu elinamashumi amahlanu, ukususela ngoJulayi 27, 1299 kude kube nguJulayi 27, 1449, imele ixesha elakhokelela ekusekweni koBukhosi base-Ottoman bentsizi yesibini yeSityhilelo isahluko sesithoba. Iminyaka engamashumi amathathu anesibhozo yoloyiso olwaqhubela phambili lweNicomedia yaqala ngoyise (Osman) yaza yaphela ngonyana wakhe (Orphan). Elo xesha libonisa inyathelo lokuqala lokunyuka ngokulandelelana kobukhosi besizwe sobuhlanga lube bubukhosi.

Iminyaka elikhulu elinamashumi amahlanu, ukususela kuJulayi 27, 1299 kuse kuJulayi 27, 1449, iquka ungqingo lweminyaka emine olubonakalisa ukuphela kweminyaka engamashumi amathathu anesibhozo. Ukuqala kokoyiswa kweNicomedia kwenziwa nguyise uOsman, yaye isiphelo

sazalisekiswa ngongqingo lweminyaka emine, ukusukela kowe-1333 kuse kowe-1337; ungqingo olwaqhutywa ngunyana kaOsman.

Xa yaphelayo iminyaka elikhulu elinamashumi amahlanu ngoJulayi 27, 1449, umlawuli waseByzantium uConstantine weshumi elinanye, okanye uConstantine wokugqibela waseRoma yasempuma, wafuna imvume kumaTurkey yokuthabatha itrone. Ukususela kuloo mhla kwade kwaba kukoyiswa kweConstantinople kwakukho iminyaka emine. Loo minyaka mine yaphela ngokungqingwa kweConstantinople, yaye uConstantine wokugqibela wafa kuloo ngqingwa. Ukunyuka kobuSilamsi kumelwa yiminyaka yokuqala engamashumi amathathu anesibhozo yesiprofeto seminyaka elikhulu elinamashumi amahlanu, eyafikelela encotsheni ngokungqingwa kweminyaka emine. Xa yaphelayo iminyaka elikhulu elinamashumi amahlanu, ubuSilamsi babunyukele kwinqanaba apho iRoma yasempuma yahlaziswa ngamandla awayesele enawo ngelo xesha amaTurkey. Ukususela kwelo hlazo langoJulayi 27, 1449, iminyaka emine yakhokelela ekuweni kweRoma yasempuma njengoko iConstantinople yathatyathwa ngokungqingwa. Ukuphela kweminyaka yokuqala engamashumi amathathu anesibhozo kuphawulwa ngokungqingwa, yaye ukusekwa kobuBukhosi bama-Ottoman kuphawulwa ngokungqingwa.

38 no-40

Inani elingamashumi amathathu anesibhozo njengomfuziselo, njengoko limiswe nguMoses encwadini yeDuteronomi, limela iminyaka engamashumi amathathu anesibhozo yokugqibela yomgwebo weminyaka engamashumi amane wokubhadula entlango. Ngoko ke, inani elingamashumi amathathu anesibhozo, njengomfuziselo, linonxulumano nenani elingamashumi amane. UOsman wathabatha ummandla waseNicomedia ngoJulayi 27, 1299, yaye kwiminyaka engamashumi amathathu anesibhozo kamva unyana wakhe wathabatha isixeko esilikomkhulu saloo mmandla. Ummandla kunye nesixeko esilikomkhulu, omabini, yayiyiNicomedia. Ababhali-mbali bachonga eli dabi njengelokuqala kwamanyathelo 'amabini' abonisa kanye ukuqala kokunyuka koBukhosi bama-Ottoman. Inyathelo lesibini elichongwe yimbali lidabi laseNicaea ngo-1301. Apho uyise uOsman wathabatha ummandla obizwa ngokuba yiNicaea, yaye ngo-1331, kwiminyaka engamashumi amathathu kamva, unyana wakhe wathabatha isixeko esilikomkhulu, esibizwa ngokuba yiNicaea, esasakuba sisixeko esilikomkhulu samaRoma.

Ngokunxulumene no-1299 kunye nedabi laseNicomedia, njengelokuqala kumanyathelo amabini, inyathelo lesibini lafika kwiminyaka emibini kamva ngowe-1301. U-1299 ungumfuziselo wamashumi amathathu anesibhozo, yaye kwiminyaka emibini kamva (amashumi amane), ummandla waseNicaea uthinjwa nguyise. Ubudlelwane bamashumi amathathu anesibhozo namashumi amane oboSirayeli bamandulo besukuma bathabathe ilizwe lesithembiso bumelwe ngoJulayi 27, 1299 nango-1301. La manyathelo amabini okuqala okunyuka kwe-Islam aphawulwa ngamaphulo omkhosi aqala ngokuba uyise oyise ummandla aze unyana oyise ikomkhulu lalo mmandla ekugqibeleni. Xa ezo nkunzi-dolophu zimbini zawa, zawa zingqingiwe. Zombini ezo nkunzi-dolophu ngaxa lithile zaba ziinkunzi-dolophu zaseRoma yasempuma.

Umhla wama-27 kuJulayi, u-1299 no-1301 bafikelela esiphelweni sabo ngomhla we-11 kuAgasti, 1840, nto leyo emela imbali ka-1838, xa uLitch waqala ukupapasha uluvo lwakhe nokuqikelela

kwakhe ngesiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu esasiza kuthi ekugqibeleni sizaliseke ngomhla we-11 kuAgasti, 1840. Amanyathelo amabini okuvuka kwamaMillerite ayiyiminyaka ka-1838 no-1840.

“Ngonyaka ka-1840 kwenzeka okunye ukuzaliseka okuphawulekayo kwesiprofeto okwabangela umdla omkhulu nowasasazeka ngokubanzi. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ngoKuza kweSibini, wapapasha inkcazelo yeSityhilelo 9, exela kwangaphambili ukuwa koBukhosi base-Ottoman. Ngokokubala kwakhe, la mandla ayeza kubhukuqwa ‘ngo-A.D. 1840, ngexesha elithile enyangeni ka-Agasti;’ yaye kwiintsuku ezimbalwa kuphela ngaphambi kokuzaliseka kwako wabhala wathi: ‘Ukuba kuvunyelwa ukuba ixesha lokuqala, iminyaka eli-150, lazaliseka kanye ngaphambi kokuba uDeaoces anyukele etroneni ngemvume yamaTurkey, kwanokuba iminyaka engama-391, iintsuku ezilishumi elinesihlanu, yaqala ekupheleni kwelo xesha lokuqala, liya kuphela ngomhla we-11 ka-Agasti, 1840, xa kunokulindelwa ukuba amandla ama-Ottoman aseConstantinople aphulwe. Yaye oku, ndiyakholwa, kuya kufunyaniswa ukuba kunjalo.’—Josiah Litch, kwi Signs of the Times, and Expositor of Prophecy, Agasti 1, 1840.

“Ngalo kanye ixesha elalichaziwe, iTurkey, ngoonozakuzaku bayo, yamkela ukhuseleko lwamandla amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Eso siganeko sazalisekisa kanye esi siprofeto. Xa oko kwaziwayo, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyamkelwa nguMiller namaqabane akhe, kwaza kwanikwa intshukumo yokuza kwesibini amandla amangalisayo. Amadoda emfundo nesidima amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 kuse kuye kowe-1844 umsebenzi wanwenwa ngokukhawuleza.” The Great Controversy, 334, 335.

Uqikelelo lukaLitch luka-’38 nombono wakhe olungisiweyo ka-’40 luquka isitatimenti sakhe sokugqibela, awasibhalayo ngomhla woku-1 kuAgasti, iintsuku ezilishumi phambi koqikelelo olulungisiweyo. Yayikukuzaliseka koqikelelo okwawenza ihlabathi laqiniseka ngendlela echanileyo yokusebenza kwesiprofeto seBhayibhile. Iminyaka engamashumi amathathu anesibhozo eyaphawula ukuvuka kukaSirayeli wamandulo yaquka iminyaka emibini ukusuka ekuweleni uLwandle oluBomvu kuse ekwimvukelo yokuqala eKadeshe.

Ngokuba onke la madoda abonileyo ubuqaqawuli bam, nemimangaliso yam endayenzayo eYiputa nasentlanga, aza andilinga ngoku kangangala maxesha alishumi, aza akaliphulaphula ilizwi lam; inene akayi kuyibona ilizwe endalifungelayo kooyise bawo, yaye akukho namnye kwabo bandicaphukisayo oya kulibona. Numeri 14:22, 23.

Olo vukelo luchongwa njengolokugqibela kuvavanyo olulishumi. Ixesha lokuvavanywa leminyaka emibini, eliqukethe iimvavanyo ezilishumi, elongezwa kwiminyaka engamashumi amathathu anesibhozo entlanga, lafuzisela u-1838 no-1840, yaye u-1840 waquka ixesha leentsuku ezilishumi.

Kwaye indawo yokuqala yokunyuka kobuSilamsi ngo-Osman ngomhla wama-27 kuJulayi 1299 iqala ixesha leminyaka engamashumi amathathu anesibhozo eliphela ngongqingo lweminyaka emine ngo-1337. Umhla wama-27 kuJulayi 1299 wawulinyathelo lokuqala kumanyathelo amabini ababhali-mbali bawachongayo njengendawo yokuqala yokunyuka koBukhosi bama-Ottoman, yaye

inyathelo lesibini lalingo-1301. La manyathelo mabini eemfazwe zaseNicomedia naseNicaea ngo-1299 nango-1301 afanekisela u-1838 no-1840. Isiqalo sesiprofeto sibonakalisa isiphelo.

INikomediya neNikaia zombini zaba ziikomkhulu zethutyana zaseRoma yasempuma kwiimbali zazo ezahlukeneyo. Kambe ke, ekugqibeleni iConstantinople yaba likomkhulu lasempuma ngowama-330 de kwangowama-1453. INikomediya neNikaia zimela ngokomfuziselo wesiprofeto ukuwa kweConstantinople; zonke zawa ngenxa yokurhangqwa ngamaSilamsi okwaphawula isiphelo sephulo apho ubuSilamsi baqala bathabatha ulawulo lommandla, baza emva koko bathabatha isixeko esilikomkhulu.

Ukurhangqwa kokuqala kweminyaka emine ukususela ku-1333 kude kube ku-1337 kumela iminyaka emine ukususela ku-1449 ukuya ku-1453 xa isiprofeto saphela. Emva kweminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu kamva, ubuSilamsi buyathintelwa njengoko amaMillerite “evuka” phantsi kwamandla esiprofeto amelwe kwiimpawu ezithi “amashumi amathathu anesibhozo namashumi amane,” njengoko kumelwe kwimbali ye-alpha yembali kaJulayi 27, 1299 noJulayi 27, 1449. Ukuvuka kobuSilamsi nokuvuka kwabathunywa bakaThixo bemihla yokugqibela kumelwe ngomqondiso wamanani owakhiwe lulwalamano lwamanani angama-38 nama-40.

KuHezekile amashumi amathathu anesixhenxe, ubuSilamsi ngumyalezo womoya wasempuma ophefumlelwa phezu kwamathambo awomileyo afileyo ukuze ame ngeenyawo njengomkhosi omkhulu. Xa umyalezo kaHezekile ufika, ukuvuka kuqalisa, njengoko kwenzekayo kwimbali yamaMillerite ka-1838 nango-1840. Lowo myalezo wafika ngomhla we-9/11, yaye kumthetho weCawa osondelayo loo mathambo aya kuma ngeenyawo njengomkhosi omkhulu. Ukuvuswa komkhosi kaThixo njengebandla eloyisayo ngemihla yokugqibela kufanekiswa ngu-1838 nango-1840. Ixesha elisusela ku-9/11 lisiya kumthetho weCawa lafanekiswa ngu-1840 ukuya ku-1844, kodwa likwafanekisa ixesha elisusela kuDisemba 31, 2023 lisiya kwiibhola zomlilo zaseNashville.

IRoma yaseMpuma

Ukususela ekwahlulweni kobukumkani nguConstantine wokuqala (Omkhulu), kuse kwafikelela kuConstantine wokugqibela, kubonakaliswa imbali yesiprofeto yeRoma yasempuma. Ngoko ke, eli xesha lesiprofeto limakishwe nguyise nonyana besiprofeto okanye abomfuziselo, njengoko kubonakaliswa ligama labo, nangona kwakungekho kulandelana ngqo kwegazi phakathi kukaConstantine Omkhulu noConstantine weshumi elinanye. UConstantine wokuqala nowokugqibela nabo babonakaliswa ngokwesiprofeto njengemiqondiso ye-alpha ne-omega, yaye uyise (alpha) wakhetha iConstantinople njengentloko yobukhosi, waza unyana (omega) wafa ngexesha lokungqingwa xa iConstantinople yayeka ukuba yintloko yobukhosi. Ixesha lesiprofeto leRoma yasempuma limakishwe nguConstantine wokuqala nowokugqibela. Ixesha leminyaka eli-150 elaqala ngoJulayi 27, 1299 liyuka ixesha leminyaka engama-38 yaye liphela ngokungqingwa kweminyaka engama-40. Oko kungqingwa kwakuyimbonakaliso yowe-1449 ukuya kowe-1453. Iphulo laseNicomedia laqala ngokoyiswa kommandla, laza laphela ngokoyiswa kwentloko yommandla lowo. Njengokuba kwakunjalo ngoConstantine wokuqala nowokugqibela,

ukoyiswa kweNicomedia kwaqala nguyise (owokuqala) kwaza kwagqitywa ngunyana (owokugqibela).

Iminyaka emine

Ukurhangqwa kweminyaka emine ekuqaleni kwexesha leminyaka elikhulu elinamashumi amahlanu elakhokelela kule minyaka mine ukususela ekuthotyweni kukaConstantine wokugqibela ngowe-1449 kuse kowe-1453, xa iConstantinople yarhangqwayo yaza yawa. Isiprofeto sexesha seshwangusha lesibini, esimela iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, saqala ngoJulayi 27, 1449, saza saphela ngoAgasti 11, 1840. Loo mhla uphawula ukuqala kwexesha leminyaka emine awathi uDade White walubiza ngokuba lubonakalalisoluzukileyo lwamandla kaThixo.

“Ingelosi emanyanisana ekubhengezeni isigidimi sengweosi yesithathu iya kukhanyisa umhlaba uphela ngobuqaqawuli bayo. Apha kuxelwe umsebenzi obanzi ehlabathini lonke nowamandla angaqhelekanga. Intshukumo yokufika kukaKristu ka-1840–44 yaba kukubonakaliswa okuqaqambileyo kwamandla kaThixo; isigidimi sengweosi yokuqala sisiwa kuzo zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho umdla wenkolo omkhulu kunayo yonke owakha wabonwa nakweliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengweosi yesithathu.” The Great Controversy, 611.

UbuSilamsi bathintelwa ngoAgasti 11, 1840, kwaza kwabakho ixesha leminyaka emine elihambelana kokubini nokuthululwa koMoya oyiNgcwele ngePentekoste, nokuhla kwengelosi enamandla yeSityhilelo seshumi elinesibhozo, xa “izakhiwo ezikhulu” zaseNew York zabethwa bubuSilamsi beshwangusha lesithathu nge-9/11. I-9/11 iphawula ukuqala kwexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka. Ukutywinwa lixesha elithile, yaye ukuphela kwexesha lokutywinwa kuneempawu zokuqala kwelo xesha. Xa uKristu wehla nge-9/11, waba ngumfuziselo kaMikayeli ehla ukuvusa amangqina amabini ngoDisemba 31, 2023, xa kwaqala ixesha lokugqibela lokutywinwa.

Isitshixo esiyidabi laseNineve simela ukukhululwa okwahlukahlukeneyo kobuSilamsi, obabuya kuwisa iRoma yasempuma ngo-1453. Kule minyaka ilikhulu namashumi amahlanu “yeenyanaga ezintlanu” zavesi yeshumi, ukuqala kwanokuphela kuqulethe ixesha leminyaka emine. Ezo zithuba zimbeni zeminyaka emine zinxulumene nesiphelo seminyaka engamakhulu amathathu anamashumi asithoba ananye neentsuku ezilishumi elinesihlanu, ezaphawula ixesha leminyaka emine ukusuka ku-1840 ukuya ku-1844 xa uKristu wayeza kukhanyisela “ihlabathi liphela ngobuqaqawuli bakhe.” Ngo-1844, ixesha lesiprofeto layeka ukusetyenziswa, kuba ixesha lalingayi kuba sabakho—“time no longer.”

Wafunga ngaye ophilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, esithi akusayi kubakho xesha lide. IsiTyhilelo 10:6.

1333 ukuya ku-1337, 1449 ukuya ku-1453, 1840 ukuya ku-1844

Loo migca mithathu yamaxesha eminyaka emine ihambelana nexesha lokutywinwa elisusela ku-9/11 kude kuse emthethweni weCawa, yaye ikwahambelana nefraktali ka-9/11 kude kuse emthethweni weCawa emelwe ukususela kuDisemba 31, 2023 kude kube kuxa i-Islam iphinda ikhululwe ukuze izise ezo bhola zomlilo zaseNashville.

Ifraktali yesiprofeto esusela kuDisemba 31, 2023 iye kwiibhola zomlilo zaseNashville ibonakaliswe ngeentlobo ngamaxesha amathathu esiprofeto eminyaka emine, onke avumelana nexesha lokutywinwa ukusuka ku-9/11 ukuya kumthetho weCawa. Ngenxa yoko, amangqina amane achaza imbali esusela kuDisemba 31, 2023 kude kube kuhlaselo lwaseNashville, yaye yayiyimfazwe yaseNineve eyayingu-“sitshixo” kula mangqina ngalinye. U-1333, u-1449, u-1840 no-9/11 bonke babengamanqanaba okutshintsha—“izitshixo.”

“Kukho izifundo ekufuneka zifundwe kwimbali yexesha eladlulayo; yaye ingqalelo itsalelwa kwezi, ukuze bonke baqonde ukuba uThixo usebenza ngendlela enye ngoku njengoko ebehlala esenza. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kweentlanga ngoku, kwangokunjalo kanye njengoko bekunjalo kususela ekubeni iindaba ezilungileyo zaqala ukubhengezwa kuAdam e-Eden.”

“Kukho amaxesha angamanqanaba okutshintsha embalini yeentlanga neye bandla. Kulungiselelo lukaThixo, xa ezi ngxaki zahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa. Ukuba kwamkelwa, kubakho inkqubela yomoya; ukuba kuyaliwa, kulandela ukuhla ngokomoya nokwaphuka kwenqanawa. INkosi, elizwini laYo, iwutyhilile umsebenzi ohlaselayo weendaba ezilungileyo njengoko uye waqhutywa kwixesha elidlulileyo, nanjengoko uya kuqhutywa kwixesha elizayo, kuse kuse kude kufike ungquzulwano lokugqibela, xa amagunya kaSathana aya kwenza intshukumo yawo yokugqibela emangalisayo.” Bible Echo, August 26, 1895.

eNikomediya

Emva kokuba abe ngukumkani omkhulu ngo-284, ngo-293 uDiocletian wakhetha iNicomedia njengedolophu enkulu yasempuma yoBukhosi baseRoma xa wayelwahlula ngokusemthethweni ubukhosi bube yiMpuma neNtshona, emisa inkqubo yeTetrarchy. INicomedia yasebenza njengedolophu enkulu ephambili yolawulo neyomkhosi eMpuma kangamashumi eminyaka aliqela. UConstantine Omkhulu wayisebenzisa njengesiseko ngaphambi kokuba agqibe ukwakha idolophu enkulu entsha eByzantium ekufuphi (awayithiya ngokutsha ngokuba yiConstantinople ngo-330). Kwanasemva kokuba iConstantinople ibe yeyona dolophu enkulu iphambili, iNicomedia yahlala iyiziko elikhulu lommandla, ibekwe ngobuchule kunxweme olusempuma loLwandle lwaseMarmara. Ngoko ke, nangona yayingeyongxowankulu esisigxina njengeRoma okanye iConstantinople, iNicomedia yamiselwa ngokusemthethweni njengedolophu enkulu yasempuma ngexesha elibalulekileyo lotshintsho kwimbali yaseRoma. Ekuqaleni kweminyaka elikhulu namashumi amahlanu, idolophu enkulu yeRoma yasempuma iyoyiswa, yaye ekupheleni kwayo idolophu enkulu yeRoma yasempuma iyoyiswa. Zombini ezo zoyiso zaziquka ungqingo.

UDiocletian

Umlawuli omkhulu uDiocletian ngokusemthethweni wayenza iNicomedia yaba likomkhulu lasempuma loBukhosi baseRoma xa wayesungula inkqubo yeTetrarchy ngowama-293. Inkqubo yeTetrarchy yayiquka ulwahlulo lobukhosi lwaseNtshona nolwaseMpuma; zombini iMpuma neNtshona zinomlawuli omkhulu ophezulu (Augusti) nomlawuli omncinane (Caesar), ukuze kuphelele inani lesine elimelwe ligama elithi 'tetrarchy'.

UAlfa no-Omega

UDiocletian uluphawu lwe-omega lwebandla laseSmirna, yaye uNero uluphawu lwe-alpha. UConstantine Omkhulu uluphawu lwe-alpha lwebandla lasePergamo, yaye uJustinian uluphawu lwe-omega.

Ukwahlulwa “okusemthethweni” kweRoma kwaba yimpuma nentshona (okungazange kuhlale) kwenziwa nguDiocletian, yaye ukwahlulwa kweRoma ngokwesiprofeto kwaba yimpuma nentshona kwenziwa nguConstantine. Ngexesha lembali yebandla lesibini elingumfuziselo lentshutshiso, elimelwe yiSmirna, iRoma yahlulwa ngokusemthethweni yaba yimpuma nentshona; yaye kwimbali yebandla lesithathu elingumfuziselo lokuvumelana, elimelwe yiPergamos, iRoma yahlulwa ngokwesiprofeto yaba yimpuma nentshona. U-293 wayengualfa yaye u-330 wayeyiomega, yaye ngoMeyi 11, 330, uConstantine Omkhulu wanikela iConstantinople njengenkunzi yoBukhosi.

Ukwahlulwa ngokomthetho okwenziwa nguDiocletian ngowama-293 kwaqhekeka ngenxa yemfazwe yamakhaya eyalandelayo de kwafika uMyalelo waseMilan ngonyaka wama-313, xa uConstantine waseMpuma noLicinius waseNtshona bakhupha uMyalelo waseMilan, benza ubuKristu bube semthethweni, yaye ngokunyanisekileyo bephelisa iTetrarchy—inkqubo yabalawuli abane abasebenzisanayo eyawa yaba ngumzabalazo phakathi kwamandla amabini aphambili (uConstantine eNtshona noLicinius eMpuma). Ukwahlulwa ngokomthetho, okwazisa ukawa, kumela ixesha leminyaka engamashumi amabini ukusuka ekwahlulweni ukuya ekwahlulweni, yaye zozibini ezo kwahlulwa zakhawulezisa ukuwa kwenkqubo.

Ibandla laseSmirna laqala ngoNero ngowama-64, xa umlilo omkhulu waseRoma wasetyenziswa nguNero ukutshutshisa amaKristu, awathi uNero wawatyhola ngokuqalisa loo mlilo. UNero uphawula ukuqala kwentshutshiso yaye ungumfuziselo wentshutshiso yokugqibela yemihla yokugqibela. Loo ntshutshiso yokugqibela iyaqhubeka ide ifike ekupheleni kwexesha lovavanyo, xa igunya lobupopu lifikelela esiphelweni salo kungekho bani wokulinceda. Ngaloo ndlela ixesha lokuqala lentshutshiso laqala ngokutsha kweRoma, yaye liphela ngokutsha kweRoma.

Yaye iimpondo ezilishumi owazibonayo phezu kwerhamncwa, zona ziya kulithiya ihenyukazi, zilenze libe sisiphanzeko lize, zidle inyama yalo, zilitshise ngomlilo. ISityhilelo 17:16.

Ibandla laseSmirna laqala ngoNero ngowama-64 xa umlilo omkhulu waseRoma wasetyenziswa nguNero ukutshutshisa amaKristu, awathi uNero ngawona awayevuse umlilo. Kwiminyaka engamakhulu amabini anamashumi amahlanu kamva laphela ngowama-313 ngoMmiselo waseMilan. “Ummiselo” lowo uysisiphelo sexesha leminyaka engamashumi amabini elaqala

ngokwahlulwa okusemthethweni kukaDiocletian, yaye kananjalo waba sisiphelo seminyaka engamakhulu amabini anamashumi amahlanu yaseSmirna eyaqala ngoNero. Loo minyaka ingamakhulu amabini anamashumi amahlanu yentshutshiso emelwe libandla laseSmirna noNero yayiquka iminyaka elishumi yeyona ntshutshiso imbi kakhulu eyaziswa nguDiocletian. Loo minyaka ilishumi yentshutshiso yayiyisiqingatha sokugqibela seminyaka engamashumi amabini kaDiocletian eyaqala ngokwahlulwa kwakhe kobukumkani ngokomthetho ngowama-293. Ukusukela ekwahlulweni okusemthethweni kwaseMpuma naseNtshona okwenziwa nguDiocletian ngowama-293 kwaqalisa ixesha leminyaka engamashumi amabini elalaxhiwe ngamaxesha amabini eminyaka elishumi.

UDiocletian wawahlula ngokusemthethweni ubukhosi baba ngasempuma nangasentshona, ngaloo ndlela emela kwangaphambili ngokomfuziselo wesiprofeto ukwahlulwa okwafezekiswa nguConstantine. Ukwahlulwa kukaDiocletian kwakungasempuma nangasentshona, kodwa kwakunabalawuli ababini ngasempuma nababini ngasentshona. Umlawuli omnye oyintloko nomnye ongaphantsi kummandla ngamnye. NgoFebruwari 23, 303, uDiocletian wakhupha owokuqala kwimimiselo emininzi “edicts” ngokuchasene namaKristu, ephawula ukuqala koTshutshiso Olukhulu, (olwaziwa kananjalo njengoTshutshiso lukaDiocletian), olona tshutshiso lwamaKristu lwalungqongqo kakhulu nolwasasazeka kakhulu kuBukhosi baseRoma.

Bhalela ke ingelosi yebandla laseSmirna, uthi; Utsho oku Lowo ungowokuqala nowokugqibela, owafayo, wabuya waphila; Ndiyayazi imisebenzi yakho, nembandezelo, nobuhlwempu, (ke wena usisityebi) yaye ndiyayazi intle bendwane yabo bazibiza ngokuba bangamaYuda, bengengawo, koko besikhungu sikaSathana. Musa ukoyika nto kwezo zinto uza kubandzeleka ngazo: khangela, uMtyholi uya kuphosa abathile kuni entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo imihla elishumi: thembeka kude kuse ekufeni, ndokunika isithsaba sobomi. Onendlebe makeve oko akuthethayo uMoya kuwo amabandla; Lowo woyisayo akayi kwenzakaliswa kukufa kwesibini. ISityhilelo 2:8–10.

Intshutshiso Enkulu yaqhubeka phantsi kwabalandela uDiocletian (ingakumbi uGalerius) de kwangunyaka ka-313, xa yaphelayo ngoMmiselo waseMilan. UNero uluphawu lwe-alpha lwentshutshiso eyaba ngumfuziselo kaDiocletian njengentshutshiso ye-omega yexesha lesiprofeto elimelwe libandla laseSmirna. Intshutshiso yaphela ngomtshato wezopolitiko nangomnqophiso phakathi kukaConstantine wasempuma noLicinius wasentshona. NgoFebruwari ka-313, uConstantine noLicinius badibana eMilan baza bakhupha uMmiselo waseMilan, owawunika amaKristu (kunye nabanye) unyamezelo ngokwenkolo kubo bonke ubukumkani. Ukuqinisa umanyano lwabo lwezopolitiko, uLicinius watshata noConstantia (udade kaConstantine ongowasecaleni likayise okanye likanina) ngexesha lale ntlanganiso okanye kufuphi nalo. Lo mtshato wawungumanyano lwezopolitiko lwamaRoma oluqhelekileyo—uqinisa isivumelwano phakathi kwaba mlawuli babini, kwaye wanceda ukuzinzisa ubukumkani okwethutyana emva kweminyaka yemfazwe yamakhaya. Umanyano olo aluzange luhlale xesha lide. UConstantine noLicinius kamva balwa omnye nomnye, yaye uConstantine wamoyisa uLicinius ngo-324, waba nguye yedwa umlawuli.

Ukusuka kuNero ukuya kuConstantine kwazaliseka ixesha lesiprofeto laseSmirna leminyaka engamakhulu amabini anamashumi amahlanu, yaye ngowama-313 kwaqala ibandla lasePergamo, ibandla lokuvumelana, laze laphela ngebandla laseTiyatira ngowama-538. Iminyaka engamakhulu amabini anamashumi amahlanu yaseSmirna yayimele ixesha lentshutshiso, yaye ekupheleni kwelo xesha lilonke intshutshiso kaDiocletian yazalisekisa “iintsuku ezilishumi” zeSityhilelo (iminyaka elishumi), apho elona xesha libi lentshutshiso limele ifraktali yelo xesha lilonke. Loo minyaka ilishumi iyifraktali yaloo minyaka ingamakhulu amabini anamashumi amahlanu. Loo minyaka ilishumi imele i-omega yentshutshiso kaNero, yaye ekupheleni kwayo i-omega yokwahlulwa kobukumkani baba ngasempuma nangasentshona.

Umtshato Nokuqhawula Umtshato

ISmirna yaqala ekutshisweni kweRoma ngowama-64 yaza yaphela kwiminyaka engamakhulu amabini anamashumi amahlanu kamva, ngowama-313, ngoMyalelo waseMilan nangomtshato wezopolitiko wasempuma nentshona. Ifraktali yeminyaka elishumi yentshutshiso yaqala ngowama-303 yaza yaphela ngowama-313 ngoMyalelo waseMilan nangomtshato wezopolitiko wasempuma nentshona. Iminyaka engamashumi amabini eyaqala ngokwahlulwa ngokusemthethweni kwempuma nentshona ngowama-293 nguDiocletian yaphela ngowama-313 ngomtshato wezopolitiko wasempuma nentshona. Isivumelwano somtshato sowama-313 phakathi kwempuma nentshona saphela ngoqhawulo-mtshato lowama-324, xa uConstantine woyisa uLicinius wasentshona waza waba ngumlawuli oyedwa weRoma. Uqhawulo-mtshato lwesiprofeto lowama-324 lwafika kwiminyaka emithathu emva komthetho wokuqala weCawa wangeCawa ngowama-321.

Iminyaka elishumi elinesixhenxe ukusuka ku-313 ukuya ku-330 ichaza umtshato wezopolitiko, nokuphela kwentshutshiso emelwe yiSmirna noNero, kwanokuqala kwebandla lokulalanisa elimelwe yiPergamo. Ukuqala kwePergamo ngo-313 emtshatweni, kwalandelwa kukuqala kwentshutshiso eyaqala kumthetho wokuqala weCawa ngeCawa ngo-321. Oko kwalandelwa luqhawulo-mtshato lwesiprofeto luka-324, olwazisa impuma nentshona zaba bubukumkani obunye phantsi kukaConstantine. Kwiminyaka emithandathu kamva, ngo-330, ukwahlulwa kwaba yimpuma nentshona kwaphindwa ngokwesiprofeto. Iminyaka elishumi elinesixhenxe imele ixesha le-alpha lebandla lasePergamo elaliza kuqhubeka de ibandla laseTiyatira lifike kwimbali yesiprofeto ngo-538. Elo xesha le-alpha laliza kumela imbali ye-omega ekupheleni kwexesha elisusela ku-330 ukuya ku-538. Imbali ye-omega yePergamo imele ixesha lika-496, 508 no-533.

Iminyaka Elishumi Elinesixhenxe

UPtolemy wemfazwe yaseRaphia walawula “iminyaka elishumi elinesixhenxe,” yaye kwakukho “iminyaka elishumi elinesixhenxe” phakathi kwemfazwe yaseRaphia nemfazwe yasePanium. Leyo minyaka ilishumi elinesixhenxe ihambelana ngokomfuziselo neminyaka elishumi elinesixhenxe ukusuka ku-313 ukuya ku-330. Iminyaka emakhulu mabini anamashumi amahlanu kaNero yaseSmirna yakhokelela kwiminyaka elishumi elinesixhenxe yokuqala yebandla lasePergamo, yaye idibana neminyaka emakhulu mabini anamashumi amahlanu eyaqala kumyalelo wesithathu ngo-457 BC, indawo yokuqala yeminyaka engama-2300 kaDaniyeli isahluko sesibhozo nevesi

yeshumi elinesine, yaye isisiseko nentsika ephakathi ye-Adventism. AmaNgqina amabini eminyaka emakhulu mabini anamashumi amahlanu ahambelana neminyaka emakhulu mabini anamashumi amahlanu yobukumkani besithandathu besiprofeto seBhayibhile obaqala ngo-1776 buze buphele kulo nyaka ka-2026.

Oovulindlela be-Adventism abazange bayibone okanye bayiqonde iminyaka elishumi elinesixhenxe ka-313 ukuya ku-330, kuba ngo-1844 babengekaqondi nokuba ngumbandela onjani oweSabatha yosuku lwesixhenxe okanye usuku lwelanga. Noko ke, bayiqonda iminyaka elikhulu namashumi amahlanu yendinyana yeshumi yeSityhilelo sesithoba, yaza yaba sisiqalo sexesha esakhokelela kwiminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu ezaphela ngoAgasti 11, 1840. Olo qondisiso lwavelisa “ukubonakaliswa kwamandla kaThixo” okunamandla.

Oovulindlela abazange baqonde ixesha lesibini leminyaka elikhulu elinamashumi amahlanu kwiSityhilelo sesithoba. Ukuqonda kwabo okusisiseko kumela iqonga ekwakhelwe phezu kwalo “ukukhanya okutsha” kweSityhilelo sesithoba. Olo khanyiso luvulwa “ngesitshixo” semfazwe yaseNineve. Eso “sitshixo” sivumela umfundi wesiprofeto ukuba aqonde zonke izikumkani zesiprofeto seBhayibhile ezimelwe kuDanyeli nakuSityhilelo. IBhabhiloni, amaMedi namaPersi, iGrisi, ubukumkani bamaSeleucid namaPtolemy, ubukumkani bukaMohammed, yaye okubaluleke ngakumbi sandisa ubukhosi baseRoma ngokuchonga ukuvela nokuwa kungekuphela kweRoma, kodwa nezikumkani zaseRoma yasempuma neyasentshona, kwakunye neUnited States (umprofeti wobuxoki), upopu (irhamncwa) neZizwe eziManyeneyo (inamba). Konke ukuvela nokuwa kwezi zikumkani kungqina iintshukumo zenamba, zerhamncwa nezomprofeti wobuxoki ezithi ekugqibeleni zizise ihlabathi eArmagedon. Loo ntshukumo imelwe ngaphakathi kweendinyana ezintandathu zokugqibela zikaDanyeli ishumi elinanye, yaye isiqalo saloo ntshukumo simelwe kwimbali efihlakeleyo yendinyana yamashumi amane.

Imfazwe yaseNineve inika indawo yokubhekisa yesiprofeto yokulungelelanisa ubungqina bobukumkani baseRoma, ubukumkani baseRoma yasempuma neyasentshona, neRoma yobupopu kulandelelwano lweziganeko zexesha lokuphela. Ngaloo ndlela, imfazwe yaseNineve sisitshixo esibonisa ngokupheleleyo ubungqina obahlukeneyo besiprofeto ngoRoma, yaye ngokwentetho yevesi yeshumi elinesine kaDanyeli ishumi elinanye, yiRoma emisa umbono. Isitshixo esidibanisa loo migqa kunye yimfazwe yaseNineve.

Siza kuqalisa ukudibanisa amanqaku amahlanu angaphambili athetha ngeentlekele ezikuSityhilelo sesithoba kwinqaku lethu elilandelayo.