

Imbali Efihlakeleyo Yendinyana Yamashumi Amane — Inani Leshumi Elinesithoba

Ishwangusha Lesibini — Inxalenye Yesithandathu

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2026-07-20

Iincwadi zikaDaniyele neseSityhilelo ziyancedisana, okuthetha ukuba xa zidibene zizalisekiswa ngokugqibeleleyo.

“Esityhilelweni zonke iincwadi zeBhayibhile zidibana zize ziphelele apha. Nantsi into ezalisa incwadi kaDaniyele.” IZenzo zabaPostile, 585.

Izikumkani zesiprofeto seBhayibhile zimele zibe yinto umfundi wesiprofeto ajolise kuyo, kuba kulapho imbali yangaphandle yemihla yokugqibela ibekwa khona ngokuyintloko.

“Kubaluleke ngakumbi ukufunda, ekukhanyeni kwelizwi likaThixo, izizathu ezilawula ukuphakama nokuwa kobukumkani. Ulutsha malufunde ezi ngxelo, lize lubone indlela impumelelo yokwenyaniso yeentlanga ebibotshelwe ngayo ekwamkeleni imigaqo yobuthixo. Malufunde imbali yeentshukumo ezinkulu zohlaziyo, lize lubone ukuba kukangaphi le migaqo, nangona idelelwa yaza yathiywa, nabayixhasayo baziswa entolongweni nasendaweni yokubulawelwa kuyo, iye, ngezi ncamo kanye, yaphumelela.” Education, 238.

Imbali ezingcwele, nokuba “ziintshukumo ezinkulu zohlaziyo,” okanye “ukuphakama nokuwa kwezikumkani;” iimbali ezingcwele zingumbandela wobomi nokufa eLizwini likaThixo. UPawulos wabhala kweyesibini kwabaseTsalonika isahluko sesibini ukuba abo bangayithandiyo inyaniso, baza emva koko bamkele inkohliso enamandla; benza njalo ngenxa yokuba bakhetha ukwala isigidimi uPawulos awasichaza kweso siqendu. Esi siqendu sichaza ubudlelane beRoma yobuhedeni neRoma yobupopu, obukwangobudlelane bePergamo neTiyatira, kwaye bukwangobudlelane bentsimbi nodongwe, kwanobudlelane benamba nobupopu. Ukuphakama kweRoma yobupopu, emelwe yiTiyatira, nokuwa kweRoma yobuhedeni, emelwe yiPergamo, yinyaniso abayithiyayo abo bamkela inkohliso enamandla.

Kwimbali yamaMillerite, impikiswano phakathi kwamaMillerite namaProtestanti eyafikelela kwitshathi yoovulindlela ka-1843 yayimalunga nokuba ngawaphi amandla embali awayemelwe njengaba “phangi babantu bakho” kwindima yeshumi elinesine kaDaniyele ishumi elinanye. Ngaba abo baphangi yayikukunyuka kweRoma yobuhedeni, njengoko amaMillerite ayebanga, okanye yayikukuwa kwamaSeleucus, njengoko amaProtestanti ayesitsho?

“Zonke iintlanga ezakhe zavela eqongeni lezenzo zivunyelwe ukuba zithabathe indawo yazo emhlabeni, ukuze kubonakale ukuba ziya kuyizalisekisa na injongo ‘yoMlindi noNgcwele.’ Isiprofeto silandele ukunyuka nokuwa kweembuso ezinkulu zehlabathi—iBhabheli, amaMedi namaPersi, iGrisi, neRoma. Kuyo nganye kwezi, njengakwizizwe ezinamandla amancinane, imbali yaziphinda. Nganye yaba nexesha layo lovavanyo, nganye yasilela, ubuqaqawuli bayo

baphela, amandla ayo amka, yaye indawo yayo yathatyathwa yenye....”

“Ekuphakameni nasekuweni kweentlanga njengoko kucacisiwe kumaphepha eZibhalo eziNgcwele, kufuneka bafunde ukuba alunamsebenzi kangakanani na uzuko lwangaphandle nolwelizwe kuphela. IBhabheli, ngamandla ayo onke nobuqaqawuli bayo bonke, obungazange bubonwe kwakhona lihlabathi lethu ukususela ngelo xesha,—amandla nobuqaqawuli obabonakala kubantu baloo mini buzinzile yaye buya kuhlala ixesha elide,—buphele nya kangakanani na! Njenge “ntyatyambo yengca” itshabalele. Ngokunjalo kutshabalala konke okungenaye uThixo njengesiseko sako. Kuphela koko kubotshelelwe kwinjongo Yakhe nokuvakalisa isimilo Sakhe okunokuhlala. Imigaqo Yakhe kuphela zizinto ezingenakushukunyiswa ezaziwayo lihlabathi lethu.” Education, 177, 184.

Imbali yeBhayibhile ngumbono uSolomon awathi ukuswela wona kukutshabalala. AmaMillerite aqonda aza avakalisa iminyaka elikhulu anamashumi amahlanu emelwa “ziinyanga ezintlanu” kwiSityihilelo isahluko sesithoba, iindinyana yesihlanu neyeshumi, kodwa awazange acande nzulu imbali emelwe kwisahluko sesithoba seSityihilelo. Ayichaza ngokuchanekileyo iinyanga ezintlanu zendinyana yeshumi, kodwa kubonakala ukuba acinga ukuba ngenxa yokuba iindinyana yesihlanu neyeshumi zombini ziqulethe ibinzana elithi “iinyanga ezintlanu,” oko kwakumela nje ugxininiso phezu kwesiprofeto sentuthumbo esimelwe kuzo zombini ezo ndinyana. Ngoku kuboniswa ngokulula ukuba xa indinyana yesihlanu imela “iinyanga ezintlanu” imela iminyaka elikhulu anamashumi amahlanu eyaqala ekufeni kukaMohammed ngowe-632, yaza yaphela ngowe-782 ngokuthotywa koMlawulakazi u-Irene wobuByzantium, okanye ubukhosi baseRoma basempuma.

Oovulindlela babenyanisile ekusebenziseni kwabo ivesi leshumi njengedabi laseNicomedia ngoJulayi 27, 1299, njengesiqalo seminyaka elikhulu elinamashumi amahlanu eyaphela ngokuthotywa kukaConstantine wokugqibela ukulawula eConstantinople ngoJulayi 27, 1449. Umgca phezu komgca, ixesha leminyaka elikhulu elinamashumi amahlanu lichonga i-Islam yehlabathi liphela, njengoko imelwe yiyo yomibini intlekele yokuqala, i-Islam yaseArabhiya, nentlekele yesibini, i-Islam yaseTurkey. I-Islam eyathobisa bobabini umlawuli nenkosikazi yomlawuli kunye, ichonga ukoyisa kwe-Islam yehlabathi liphela ubukumkani obubunjwe ngumfazi, omelwe ngu-Irene, nendoda emelwe nguConstantine wokugqibela.

Kwiminyaka elikhulu elinamashumi amahlanu ephela ngokuthotywa kuka-Irene, ubuSilamsi baseArabhiya buthabatha ulawulo lommandla okanye umhlaba waseByzantium, bushiya u-Irene ekwimeko enjalo yokuhlaziswa kangangokuba wanyanzeleka ukuba ahlawule irhafu yemirhumo iminyaka emithathu, phakathi kwezinye iintlawulo ezixhaphazayo. Xa kwenzeka ukuthotywa kukaConstantine wokugqibela, kwaphawula ukuqala kwexesha leminyaka emine eliphela ngokungqingwa nokubhukuqwa kwekomkhulu laseRoma yasempuma. Kuzo zombini ezi meko yayikubuSilamsi—ubuSilamsi baseArabhiya ku-Irene, nobuSilamsi baseTurkey kuConstantine wokugqibela. Ngemihla yokugqibela ubuSilamsi behlabathi lonke, njengoko bumelwe ngamangqina amabini obuSilamsi baseArabhiya nabaseTurkey abamiswe kwintlungu yokuqala neyesibini, buya kuqala buthabathe ummandla, buze ke emva koko ikomkhulu. Umbutho wezopolitiko wemihla yokugqibela omelwe nguConstantine waseRoma yasempuma utshatiswe ngokomfuziselo nombutho wezenkolo wemihla yokugqibela omelwe ngu-Irene waseRoma

yasempuma. Ndisebenzisa ibinzana elithi umbutho wezopolitiko nowenkolo ukubonisa ukuba umqondiso womfanekiso werhamncwa uvela kuqala eUnited States uze emva koko ehlabathini. Umfanekiso werhamncwa ngumtshato ongokomfuziselo kaConstantine no-Irene, abathi bobabini bathotywe ngokulahlekelwa ngumhlaba wabo nekomkhulu labo bubhalwe ubuSilamsi.

Umtshato wabo uchongwa ngokudibanisa ezo mbali zimbini, yaye wafanekiselwa ngomtshato phakathi kukaConstantia noLicinius ngowama-313 xa kwamiselwa uMmiselo waseMilan, yaye ibandla elingumfuziselo laseSmyrna laphela kwaza kwaqala ibandla elingumfuziselo lasePergamos. Abo uPawulos abachaza njengabamkela ulahlekiso olunamandla bayala ukuwubona umyalezo wesilumkiso sikaPawulos oquka ukuwa, phambi kokuba atyhilwe umntu wesono. Ukuwa kwenzeka kwimbali yasePergamos, yaye umntu wesono watyhilwa ngowama-538, waza waqalisa ke ngoko ibandla laseThyatira.

Makungabikho mntu uninikhohlisayo nangayiphi na indlela; ngokuba loo mini ayiyi kufika, kungakhange kuze kuqale kufike ukuwexuka kuqala, kuze kutyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kunqulwa ntoni na; ukuze ahlale yena ngokungathi nguThixo etempileni kaThixo, ezibonakalisa ukuba nguThixo. 2 Tesalonika 2:3, 4.

Imbali yeRoma yasempuma inika amangqina amabini enyaniso yesiprofeto ekwamelwe lulwalamano olungumfuziselo lweRoma yasempuma neRoma yasentshona. Kolo lwalamano iRoma yasentshona yibandla, kanti iRoma yasempuma ngurhulumente. IRoma yindibaniselwano yebandla norhulumente, njengoko imelwe yintsimbi nodongwe kuDaniyeli isahluko sesibini.

Esinye isizathu esenza kubonakale ngokucacileyo ukuba ngemihla yokugqibela ubuSilamsi behlabathi buza kuhlasela igunya elimelwe njengendibaniselwano yecawa norhulumente, buthathe ummandla waso nekomkhulu laso, sixhaswa ngamanye amangqina amabini avela kwimbali engcwele yeSityhilelo sesithoba. U-Osman wawoyisa ummandla waseNicomedia ngoJulayi 27, 1299, waza ke emva kweminyaka emibini ngo-1301 wawoyisa ummandla waseNicaea. Unyana wakhe waloyisa isixeko esilikomkhulu saseNicaea ngo-1331, yaye kwaloo nyana waloyisa isixeko esilikomkhulu saseNicomedia emva kokungqingwa kweminyaka emine okwaphela ngo-1337. Oovulindlela baphawula uJulayi 27, 1299 ngo-Osman, kodwa abazange bakhangele idabi elalandelayo, idabi laseNicaea, njengeniyathelo lesibini lembali ekumiseni uBukhosi bama-Ottoman. UJulayi 27, 1299, wayelinyathelo lokuqala phakathi kwamanyathelo aliqela okufikelela kumthetho weCawa. Amanyathelo amabini okuqala obuSilamsi baseTurkey achaza ukuqala kwesiprofeto esaphela ngo-1449, saza saphinda saphela ngo-1840, saza saphinda saphela nge-9/11, saza saphinda saphela ngoDisemba 31, 2023.

Inyathelo yokuqala kula manyathelo mabini ayiphawulanga kuphela ukuqala kweminyaka elikhulu namashumi amahlanu, kodwa yaphawula kananjalo ukuqala kweminyaka engamashumi amathathu anesibhozo. Yaqala xa u-Osman wathabatha ummandla waseNicomedia, yaza yaphela emva kweminyaka engamashumi amathathu anesibhozo xa unyana ka-Osman wathabatha isixeko esilikomkhulu saseNicomedia ekupheleni kongqingo lweminyaka emine ngowe-1337. Inani elingamashumi amathathu anesibhozo limele “ukuvuka,” yaye inyathelo lokuqala lokuthabatha

kuka-Osman loo mmandla laphawula ukuvuka kobuSilamsi bamaTurkey. Kulo nyathelo lokuqala lweminyaka engamashumi amathathu anesibhozo, ungqingo “lweminyaka emine” luphawula isiphelo. Kwinyathelo lokugqibela leminyaka elikhulu namashumi amahlanu, ukuthotywa kuyaziswa, yaye kwiminyaka emine kamva, ngowe-1453, kuthatyathwa ikomkhulu leRoma esempuma.

Nokuba kwakungamaTurkey ama-Ottoman ngowe-1453, okanye unyana ka-Osman owathimba zombini iNicomedia ngowe-1337 neNicaea ngowe-1331, kuzo zontathu ezo meko isixeko esikhulu ngasinye sasikhe saba, ngaxa lithile embalini, sisixeko esikhulu saseRoma yasempuma. Zontathu ezo migca zichaza ukoyiswa kweRoma yasempuma. Ngalowo nalowo wale migca mithathu kuboniswa iSilamsi siqala ngokoyisa ummandla, size emva koko soyise isixeko esikhulu saseRoma yasempuma. Igama lezontathu ezo zixeko ezikhulu liyafana negama lommandla. Umgca ngamnye kule mithathu unabalinganiswa bembali abahlukileyo be-alpha ne-omega. Ngelixa kuchongwa ubudlelane phakathi kwecawe norhulumente kunye nokuthotywa yiSilamsi kwembusi nakwinkosikazi yombuso, olo thotywa lobuprofeti luyidibanisa imigca yabo neRoma yasentshona, eyathi nayo yathotywa nguConstantine Omkhulu xa wakhetha iConstantinople kunesixeko saseRoma ngowe-330. Ukuthotywa kokugqibela kweRoma yasentshona kweza ngowe-476 kunye nembusi yokugqibela, yaza yaqhubeka ukwehla ngokukhawuleza ukususela ngoko.

IRoma yaseNtshona ngokubhekisele kwiRoma yasempuma yayiyibandla, kanti impuma yayililizwe. Ukuhlaziswa ekuqaleni ngo-330, emva koko ukuhlaziswa ngo-476, kwalandela ngo-782, kwaza kwaphinda kwakhona ngo-1449. Umgca wokuhlaziswa oqala ngokwahlulwa kobukumkani, ulandelwe ngo-476 kukuhlaziswa kokuphulukana nomlawuli, ngoko ke nobukumkani, emva koko kwalandela ubuSilamsi buzisa ukuhlaziswa kuqala kummandla wasempuma ngo-782, kwaze emva koko kwikomkhulu lasempuma ngo-1453.

UbuSilamsi besiprofeto seBhayibhile buveza ngokucacileyo umgca weRoma yasempuma neyaseNtshona, yaye ukukhanya okuveliswa buBuisilamsi namhlanje kuyavumelana nokukhanya olusisiseko ubuSilamsi obabukuko kuboovulindlela bamaMillerite, kodwa kudlulela kude ngaphaya kwako. Ixesha lokuvavanywa elaqala ngowama-2024 ngombandela wokuba ngoobani “abaphangi babantu bakho abamisela umbono” laba yi-alpha yexesha lokuvavanywa, yaye ngoku ekupheleni kwelo xesha lokuvavanywa ukukhanya okuvela kumxholo wobuSilamsi kwiSityhilelo isahluko sesithoba kongeza amangqina eRoma yasentshona neyaseMpuma angazange ahlolwe de kwafika le mihla yangoku yokugqibela.

Imigca yesiprofeto yobuSilamsi emelwe kwizahluko zesithoba ukuya kweshumi elinanye ihlanganisa imigca yembali efumaneka kwiindinyana zeshumi ukuya kweshumi elinesithandathu zikaDanyeli 11 ngokunikela ubungqina obudibana nemigca esele ixoxwa kula manqaku. Kodwa ngaphakathi komzekeliso wesiprofeto wokunyuka kobuSilamsi kukho nokunyuka kwawo omabini umbutho wamaMillerite nombutho wamakhulu alikhulu anamashumi amane anesine amawaka. Amaxesha amabini eminyaka emine, amiswe ngokuqinileyo ngaphakathi nangokuba yinxalenye yeziprofeto zexesha zeSityhilelo 9, anika ubungqina kwiminyaka emine ukusukela ku-1840 ukuya ku-1844. Ngo-1844 ixesha lesiprofeto alisekho, ngoko ke ixesha elingumfuziselo leminyaka emine lichazwa ngeempawu zalo zesiprofeto, hayi ngexesha. Ixesha lokuqala leminyaka emine lichaza

ubuSilamsi boyisa iNicomedia, ikomkhulu langaphambili laseMpuma laseRoma, ngo-1337, kwiminyaka engamashumi amathathu anesibhozo emva kokuba uyise oyise loo mmandla. Iminyaka emine yesibini ichaza ukuthotywa kwabalawuli bezopolitiko nabezenkolo baseMpuma beRoma ngo-1449, okubangelwe bubuSilamsi, yaye eyesithathu iminyaka emine ichaza ukubonakaliswa okuzukileyo kwamandla kaThixo xa ingelosi eyakhanyisa ihlabathi ngozuko lwayo yehla ngomhla we-11 Agasti 1840.

Imbali yamaMillerite yengelosi yokuqala neyesibini iyahambelana nembali yengelosi yesithathu ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Lo msebenzi wokugqibela wokutywina kukucinywa kwesono, ngumdibaniso wobuThixo nobuntu, yaye wenzeka ngexesha lemfazwe eziswa yi-Islam.

Wawuvula umhadi ongenasiphelo; kwaza kwenyuka umsi uphuma emhadini, unjengomsi weziko elikhulu; nelanga nomoya kwenziwa mnyama ngenxa yomsi womgodi. Kwaphuma emsini iinkumbi zeza phezu komhlaba; zanikwa igunya, njengoko oonomadudwane bomhlaba benalo igunya. Kwayalelwa zona ukuba zingoni ingca yomhlaba, nento yonke eluhlaza, nangawuphi na umthi; koko kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. IsiTyhilelo 9:2–4.

Ukuzaliseka okugqibeleleyo kwaso sonke isiprofeto kusemihleni yokugqibela, ngoko ke esi siqendu sichaza ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Isiprofeto se-Islam kwiSityhilelo isahluko sesithoba sinika isitshixo sembali sokuzisa kunye owona mzekeliso upheleleyo wamandla amisa umbono kwimbali eyafikelela esiphelweni ngomhla we-11 Agasti, 1840, xa i-Islam yathintelwa. Ukusukela kuloo ndawo ubungqina beSityhilelo isahluko sesithoba baqhubekela phambili bangena kwisahluko seshumi nakwimbali yezithunywa zezulu zokuqala nezesibini. Kwandula ke kwisahluko seshumi elinanye kufike intlekele yesithathu ngesiquphe emthethweni weCawa, elixesha apho kuqala khona isikhalo esikhulu sesithunywa sezulu sesithathu. Isahluko sesithoba sisitshixo se-Islam ekulungelelaniseni ukuvela nokuwiswa kwezikumkani njengoko kubekiwe kuDanyeli nakuSityhilelo. Izahluko zeshumi neshumi elinanye zichaza amava eentombi eziziingqondi ezilikhulu elinamashumi amane anesine amawaka. Isahluko sesithoba sichaza umfuziselo omisa umbono wangaphandle, yaye izahluko zeshumi neshumi elinanye zichaza umbono wangaphakathi onxulumene nokulandela iMvana ukuyongena eNdaweni Engcwele Kakhulu.

IsiTyhilelo isahluko seshumi sivula ngoKristu njengengelosi enamandla eyehla inencwadi encinane ivuliwe. Eso siganeko sazaliseka ngoAgasti 11, 1840 ekupheleni kwesiprofeto seSityhilelo sesithoba esichaza iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. IsiTyhilelo seshumi sichaza imbali eqhubekayo de umyalezo waba krakra esiswini sikaYohane ngoOktobha 22, 1844. Iminyaka emine ka-1840 ukuya ku-1844 iqala ngokufika kwengelosi yokuqala ize iphele ngokufika kwengelosi yesithathu. Loo minyaka mine eyalandelayo emva kokuzaliseka kukaAgasti 11, 1840 yayingumfuziselo weminyaka emine ukusuka kuJulayi 27, 1449 ukuya ku-1453 ekuqaleni kweminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Zombini ezo xesha zeminyaka emine ziyangqinelana neminyaka emine yokungqingwa kweNikomediya ukusuka ku-1333 ukuya

ku-1337. Ngokomfuziselo iRoma yasempuma yoyiswa yi-Islam izihlandlo ezithathu. Okokuqala kwakukungqingwa kweNicaea ngo-1331, kwalandela ukungqingwa kweminyaka emine kweNikomediya ngo-1337, kwaza ekugqibeleni kwalandela ukungqingwa kweConstantinople ngo-1453.

UDiocletian wayahlula ngokusemthethweni iRoma yaba yimpuma nentshona ngowama-393, yaye uConstantine wayahlula ngokwesiprofeto iRoma yaba yimpuma nentshona ngowama-330. Ngowama-395, ekufeni komlawuli uTheodosius I, ubukhosi bahlulwa ngokusesikweni nangokusisigxina, njengoko washiyela oonyana bakhe ababini impuma nentshona. ICawa yamaKatolika yahlulwa yaba yimpuma nentshona ngowama-1054 kwi-“great schism.” Olu lwahlulo lwalusenzeka ngokuthe ngcembe, kwanokutshabalala okwalandelayo kwaba njalo. Olu lwahlulo lusahleli lukhona kuse nanamhla. Kungaphelanga amashumi amahlanu eminyaka ukusukela kulo mhla, icawa yasentshona eRoma yaqalisa malunga namakhulu amabini eminyaka eemfazwe zomnqamlezo nxamnye neSilamsi. IRoma yasentshona yawa xa yaphulukana nomlawuli wayo wokugqibela ngowama-476. IRoma yasempuma yawa ngowe-1453. IRoma yobupopu yawa ngowe-1798. IRoma yobuhedeni yahlulwa yaba yimpuma nentshona ngowama-393, 330, nango-395. IRoma yobupopu yahlulwa yaba yimpuma nentshona ngowama-1054. USister White uchaza ukuvela nokuwa kwezikumkani njengendawo ephambili yokubhekisela ekufundweni kweLizwi likaThixo.

Izikumkani ezivezwa zikhutshelwe ekukhanyeni kwembali ukusuka kwisahluko sesithoba seSityhilelo ziqinisa ingxoxo yokuba yiRoma emisa umbono. Unxibelelwano lwesiprofeto phakathi koSulumane nekhulu elinamashumi amane anesine amawaka lulubungqina bomyalezo wesikhalo saphakathi kobusuku, owafuziselwa nguKristu ekhwela engena eYerusalem ekhwele ithole ledonki, omelwe sisiprofeto sexesha esaqala ngexesha lesishwa sokuqala, saqhubeka kwinxalenye yesibini yesiprofeto kwisishwa sesibini, saza safikelela ekuzalisekeni kwaso kwimbali yeminyaka emine apho intshukumo yamaMillerite yeengelosi yokuqala neyesibini yaqala ngokuzaliseka kweso siprofeto kanye. Isiprofeto saqala ngomfuziselo “weminyaka engamashumi amathathu anesibhozo nemibini” (1299 no-1301) ephawula ukuvela koSulumane, saza saphela ngomfuziselo “weminyaka engamashumi amathathu anesibhozo nemibini” (1838 no-1840) ephawula ukuvela kwamaMillerite.

Ngowe-1844, ekupheleni kwexesha leminyaka emine lamaMillerite elalifuziselwe kukungqingwa ukusuka ku-1333 ukuya ku-1337, nangokusukela ku-1449 ukuya ekungqingweni kwango-1453, ixesha lesiprofeto lalingasayi kuphinda lisetyenziswe. Ukuphakanyiswa komqondiso wabalikhulu elinamashumi amane anesine amawaka kunxulumene ngokuthe ngqo nesiprofeto apho i-Islam iphakanyiswa khona.

Yuda, nguye lowo abaya kumdumisa abazalwana bakho; isandla sakho siya kuba semqaleni weentshaba zakho; oonyana bakayihlo baya kuqubuda phambi kwakho. UYuda ulithole lengonyama; uvela emaxhobeni, nyana wam, unyukile; ugobile, walala phantsi njengengonyama, nanjengengonyama endala; ngubani na oya kuyivusa? Intonga yobukumkani ayiyi kusuka kuYuda, nommiseli-mthetho angasuswa phakathi kweenyawo zakhe, kude kufike uShilo; abantu baya kuhlenganiselwa kuye. Ebopha ithole le-esile lakhe emdiliyeni, nethole

le-esile lemazi lalo emdiliyeni omhle; uye wahlamba iingubo zakhe ngewayini, neengubo zakhe ngegazi leediliya; Amehlo akhe aya kuba bomvu yiwayini, namazinyo akhe abe mhlophe lubisi. Genesis 49:8–12.

Ikhulu elinye namashumi amane anesine amawaka abonakalisa ngokugqibeleleyo isimilo sikaKristu, yaye uKristu, phakathi kwezinye iimpawu zokomfuziselo, “ngumdiliya onyuliweyo.” UIsmayeli uchazwa njengendoda “yasendle” kwiGenesis 16:12.

Yaye yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye naye wonke umntu, nesandla sowo wonke umntu sibe nxamnye naye; yaye uya kuhlala phambi kwabo bonke abazalwana bakhe.

Igama eliguqulelwe ngokuba “yasendle” yidonki yasendle yaseArabhiya. Abameli bakaKristu ngemihla yokugqibela bakhwela phezu kwesigidimi sedonki yasendle yaseArabhiya, idonki leyo uKristu awayikhwela engena eYerusalem, idonki leyo eyathi ekugqibeleni yathetha emva kokuba uBhilehamo eyibethe okwesithathu. Isigidimi esanikwa amandla umyalezo wengelosi yokuqala ngowe-1840 asizange sibone isiprofeto seminyaka elikhulu elinamashumi amahlanu esifanelekileyo nesibalulekileyo kanye kwimbali yesiprofeto apho kwakukho khona isigidimi esawanika amandla loo ntshukumo. Asizange sibone namaxesha amabini eminyaka emine kwisona siprofeto sinye sexesha esasifanekisela imbali ka-1840 kuse ku-1844. INgonyama yesizwe sakwaYuda ngoku ivula ukukhanya okuvela “kwiindlela zamandulo” okungazange kubonwe ngaphambili, yaye kukukhanya okuvumelana nolo kukhanya belusele luvuleka ukususela ngoDisemba 31, 2023. Kususa nakuphi na ukuthandabuza nokuba yiSilamsi na esibetha iNashville. Oko kukhanya kukhanyisa uphawu lweRoma, ngaloo ndlela kuba sisibhengezo se-omega kwimpikiswano ye-alpha ngowama-2024 malunga nabaphangi babantu bakho, yaye kwangaxeshanye kukwangumqondiso we-omega wengxoxo malunga nolo phawu lunye kanye kwimbali yamaMillerite. Kuchonga ukuba iSilamsi yeziprofeto zexesha zeSityhilelo sesithoba sisigidimi sangaphandle ngexesha lembali yangaphakathi yexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Kudala sifundisa le nyaniso kangangexesha elithile, kodwa ngoku inokubonakaliswa kumga omnye oqala kwiSityhilelo sesithoba uphele kwiSityhilelo seshumi elinanye. Ixesha lesithathu leminyaka emine elinxulumene nesiprofeto sexesha seSilamsi esazalisekiswa ngo-1840 kuse ku-1844 lifanekisela ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ngenyikima enkulu yeSityhilelo seshumi elinanye ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso.

KuHezekile amashumi amathathu anesixhenxe ukuvuswa kwabantu bakaThixo njengomkhosi yinkqubo enamanyathelo amabini eyayisele ifanekisiwe ngokudalwa kuka-Adam. Kuqala uAdam wabunjwa ngodongwe, wandula ke uKristu waphefumlela kuye umphefumlo wobomi. KuHezekile isiprofeto sokuqala siyabumba imizimba efileyo, kodwa isahleli ifile. Emva koko imimoya emine iphefumlelwa phezu kwemizimba, ize ivuke ime njengomkhosi omkhulu onamandla. Amanani amashumi amathathu anesibhozo namashumi amane amele loo manyathelo mabini.

Siya kuqhubekeka nezi zinto kwinqaku elilandelayo.

Emva koko kwabakho umthendeleko wamaYuda; waza uYesu wenyuka waya eYerusalem. Ke kaloku eYerusalem, ngasesangweni leegusha, kukho ichibi, ekuthiwa ngolwimi lwesiHebhere yiBhethesda, lineeveranda ezintlanu. Kuzo kwakulele inkitha enkulu yababuthathaka, iimfama, iziqhwala, nabashwabeneyo, belindele ukushukunyiswa kwamanzi. Kuba ngexesha elithile ingelosi yayisihla iye echibini, iwashukumise amanzi; waza lowo wangena kuqala emveni kokushukunyiswa kwamanzi aphiliswe kuso nasiphi na isifo awayenaso. Ke kaloku kwakukho apho umntu othile, owayenesifo seminyaka emashumi amathathu anesibhozo. Uthe uYesu akumbona elele apho, esazi ukuba kudala ngoku ekuloo meko, wathi kuye, Uyafuni na ukuphiliswa? Wamphendula umntu lowo ubuthathaka, wathi, Nkosi, andinamntu wokundifaka echibini xa amanzi eshukunyiswa; ke kaloku ndakuba ndisaza kufika, omnye uyehla ngaphambi kwam. UYesu wathi kuye, Vuka, uthabathe ukhuko lwakho, uhambe. Waza kwaoko umntu lowo waphila, waluthabatha ukhuko lwakhe, wahamba; yaye loo mini yayiyiSabatha. Yohane 5:1–9.

“Sukani ngoku, ndatsho mna, niwele umfula iZeredi.” Sawuwela ke umfula iZeredi. Nexesha esahamba ngalo sisuka eKadeshe-bharneya, sada sawela umfula iZeredi, laba yiminyaka emashumi mathathu anesibhozo; kwada kwaphela phakathi kwenkampu sonke isizukulwana samadoda emfazwe, njengoko uYehova wabafungelayo. Duteronomi 2:13, 14.