

Imbali Efihlakeleyo Yevesi Yamashumi Mane - Inani Lamashumi Amabini Anesithoba

Hezekile Inani Leshumi

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Kukho imigca emininzi emangalisayo nebalulekileyo yesiprofeto neenyaniso encwadini kaHezekile. Kwiimfuziselo zeBhayibhile zabaprofeti abangaphakathi etempileni, nguHezekile lowo, ngaphezu kwabo bonke abanye, ochaza amavili angaphakathi kwamanye amavili. La mavili, ngokukaDade uWhite, amele intsebenziswano entsonkothileyo yomsebenzi woluntu ebonisa ulandelelwano lweziganeko ngexesha lemvula yasemva. Ezo ziganeko zimelwe ngumprofeti xa waba yinxalenye yesiprofeto ngomzekeliso owenziwayo, njengaxa uHezekile alala ngecala lakhe lasekhohlo aze ke alale nangasekunene kumzekeliso wesahluko sesine wokungqingwa kweYerusalem. Kukho kananjalo imihla elishumi elinesithathu ecacileyo echaza imbali kaHezekile, yaye ngokwenjenjalo ibonelela ngeempawu zendlela zexesha lemvula yasemva, xa abaliwaka elinye elinamashumi amane anesine betywinwa. Kukho iinyaniso ezidluliswa kungekuphela ngemihla, kodwa nangamanani anjengeshumi elinesixhenxe, ishumi elinesithoba, amashumi amabini anesihlanu, amashumi asixhenxe, amashumi amane, amakhulu amathathu anamashumi alithoba, kwananjalo, kambe ke, amashumi amathathu. Elinye inani ekusenokwenzeka ukuba lelona nani libaluleke kakhulu encwadini kaHezekile linani elikhulu elilikhulu elinamashumi amahlanu. Kanti ke inani elikhulu elilikhulu elinamashumi amahlanu alifumaneki encwadini kaHezekile. Sekunjalo, umgca phezu komgca—likho apho.

Inani elilikhulu elinamashumi amahlanu lizinze ngokwesiprofeto ngaphakathi komgca wongqingo, yaye ungqingo lulo ngokwalo ngumgca wesiprofeto owahlukileyo; okanye ukuba uthanda, ungqingo luyivili. Umgca wesiprofeto wembali uya kusoloko unayo i-alpha ne-omega, yaye ngokwenjenjalo iimpawu ze-alpha ne-omega zimele zimelwe ekuqaleni nasekupheleni komgca, kungenjalo awungomgca. Isiganeko se-alpha songqingo yayikukufa komfazi kaHezekile, yaye ukuphela kongqingo yayikukufa komtshakazi kaKristu, njengoko kumelwe kukutshatyalaliswa kweYerusalem.

Kwaye mna Yohane ndasibona isixeko esingcwele, iYerusalem entsha, sisihla sivela kuThixo siphuma ezulwini, silungisiwe njengomtshakazi ehonjiselwe indoda yakhe. Ndaza ndeva ilizwi elikhulu liphuma ezulwini lisithi, Yabonani, umnquba kaThixo uphakathi kwabantu, yaye uya kuhlala nabo, baze bona babe ngabantu bakhe, yaye uThixo ngokwakhe uya kuba nabo, abe nguThixo wabo. Yaye uThixo uya kusula zonke iinyembezi emehlweni abo; ukufa akusayi kubakho kwakhona, kungekho nasizi, nakukhala, kungabi sabakho ntlungu; kuba izinto zangaphambili ziphelile. Waza lowo wayehleli etroneni wathi, Yabona, ndizenza ntsha zonke izinto. Waza wathi kum, Bhala; kuba la mazwi ayinyaniso, athembekile. Waza wathi kum, Kugqityiwe. NdinguAlfa no-Omega, isiqalo nesiphelo. Lowo unxaniweyo ndiya kumnika ngesisa emthonjeni wamanzi obomi. Lowo woyisayo uya kuzidla ilifa zonke izinto; yaye ndiya

kuba nguThixo wakhe, yena abe ngunyana wam. Ke wona amagwala, nabangakholwayo, nabamasikizi, nababulali, nabahenyuzi, nabathakathi, nabanquli-zithixo, nawo onke amaxoki, isabelo sawo siya kuba sedikeni elivutha ngumlilo nesalfure; oku kukufa kwesibini. Kweza kum omnye weengelosi ezisixhenxe ezazineengqayi ezisixhenxe ezizele zizibetho ezisixhenxe zokugqibela, wathetha nam esithi, Yiza apha, ndikubonise umtshakazi, umfazi weMvana. ISityihilelo 21:2–9.

Umfazi kaHezekile uyafa ekuqaleni kongqingo, yaye apho uchazwa njeng “omnqweno wamehlo” kaHezekile, yaye ekutshatyalalisweni kweYerusalem okuchazwe kwakweso sahluko sinye, iYerusalem ichazwa njeng “omnqweno wamehlo” kaSirayeli.

Kwakhona ngomnyaka wesithoba, ngenyanga yeshumi, ngomhla weshumi wenyanga, ilizwi likaYehova lafika kum, lisithi, ... Kwafika kwakhona ilizwi likaYehova kum, lisithi, Nyana womntu, yabona, ndiyakukuhlutha ngokubetha nje into enqwenelekayo emehlweni akho; kodwa uze ungazili, ungakhali, neenyembezi zakho mazingehli. Gcina ukuzila kwakho ngaphakathi, ungenzi zinkomo ngenxa yabafileyo; bhinqa unkontsho lwakho entloko, unxibe izihlangu zakho ezinyaweni zakho, ungazigqumi iindevu zomlomo, ungadli sonka sabantu. Ndathetha ke ebantwini kusasa; kwathi ngokuhlwa umfazi wam wafa; ndaza ndenza kusasa njengoko ndawiselwa umthetho. Bathi abantu kum, Akuyi kusixelela na ukuba zithetha ntoni ezi zinto kuthi, ukuba usenza ngolu hlobo?

Ndaza ndabaphendula ndathi kubo, Ilizwi likaYehova lafika kum, lisithi, Thetha kwindlu kaSirayeli, uthi iNkosi uYehova: Yabonani, ndiya kuyihlambela ingcwele yam, ubuhle bamandla enu, umnqweno wamehlo enu, nento ethandwa ngumphefumlo wenu; baye oonyana benu neentombi zenu enibashiyileyo baya kuwa likrele. Nenze ke njengoko ndenzileyo: aniyi kugquma iindevu zenu, aniyi kudla sonka sabantu. Nezidanga zenu ziya kuba phezu kweentloko zenu, nezihlangu zenu zibe sezinyaweni zenu; aniyi kwenza sazila, aniyi kulila; koko niya kunyibilika ngenxa yezono zenu, nililelane.

Ngoko ke uHezekile uya kuba ngumqondiso kuni: njengako konke akwenzileyo nani niya kwenza; yaye xa oku kusenzeka, niya kwazi ukuba ndinguYehova uThixo. Kananjalo wena, nyana womntu, akuyi kuba kunjalo na mhla ndibathabathela amandla abo, uvuyo lozuko lwabo, into enqwenelekayo emehlweni abo, kwanento abayibeke iintliziyo zabo kuyo, oonyana babo neentombi zabo, ukuba lowo usindileyo ngaloo mini uya kuza kuwe, ukuze akuvise ngeendlebe zakho? Ngaloo mini umlomo wakho uya kuvuleka kulowo usindileyo, uthethe, ungabi saba sisimumu; yaye uya kuba ngumqondiso kubo; bona baya kwazi ukuba ndinguYehova. Hezekile 24:1, 15–27.

Ialpha yongqingo kukufa komnqweno kaHezekile, yaye iomega kukufa komnqweno kaSirayeli.

Ukuva, kodwa Ningeva

Kukho izihlandlo ezihlanu apho abadala okanye abantu bamelwa ngandlel’ ithile njengabamphulaphulayo uHezekile. KuHezekile 8:1, abadala bakwaYuda bahlali phambi kwakhe. KuHezekile 14:1 abadala beza bahlala phambi kwakhe. KuHezekile 20:1 abadala bakwaSirayeli beza kubuza eNkosini. KuHezekile 37:18, uThixo uxelela uHezekile esithi: “Xa abantwana

babantu bakowenu bathe bathetha kuwe, besithi, Akuyi kusibonisa na into oyithethayo ngezi zinto?” Kwisahluko samashumi amabini anesine abantu babuza ngokungqalileyo besithi: “Akuyi kusixelela na ukuba ezi zinto zithetha ntoni kuthi, le nto usenza ngolu hlobo?” Kuzo zonke ezi zihlandlo zintlanu abadala okanye abantu bakwimeko yaseLawodike.

Wathi yena, Hamba, uze uthi kwaba bantu, Yivani okunene, kodwa ningaqondi; nibone okunene, kodwa ningaqapheli. Yityebise intliziyo yaba bantu, wenze iindlebe zabo zibe nzima, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Isaya 6:9, 10.

Imibonakaliso emihlanu yabantu abevayo kodwa bangevi, kunye nemibonakaliso emihlanu yabantu ababukayo kodwa bengaboni, iyahambelana namanyathelo amahlanu abo bangavumiyo ukubona nokuva kubungqina bukaIsaya.

Kodwa ilizwi likaYehova laba kubo ummiselo phezu kommiselo, ummiselo phezu kommiselo; umgca phezu komgca, umgca phezu komgca; nantsi intwana, nalaphaya intwana; ukuze bahambe, bawe ngomva, baphuke, babanjiswe ngomgibe, bathinjwe. Isaya 28:13.

Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphulwe, babanjiswe ngomgibe, baza bathinjwe. Isaya 8:15.

Imiqondiso

Kwisiqendu samashumi amabini anesine sikaHezekile, ixesha eliqala ngokungqingwa nokufa komfazi kaHezekile—umnqweno wamehlo akhe—liphele ngokufa kweYerusalem—umnqweno wamehlo kaSirayeli. Ukungqingwa okuthatha unyaka nesiqingatha kuqulethe uphawu luka-Alfa no-Omega, yaye elo xesha liqala lize liphele ngophawu. NjengakuHezekile amashumi amabini anesine, uYesu uchaza umqondiso wokungqingwa kuMateyu amashumi amabini anesine.

“Amazwi kaKristu aye athethwe kuvakala sisihlwele esikhulu sabantu; kodwa xa wayesele eyedwa, uPetros, uYohane, uYakobi, noAndreya beza kuye njengoko wayehleli phezu kweNtaba yemiNquma. ‘Sixelele,’ batsho, ‘ziya kuba nini na ezi zinto? yaye uya kuba yintoni na umqondiso wokubuya kwakho, nowokuphela kwehlabathi?’ UYesu akazange abaphendule abafundi bakhe ngokuthabatha ngokwahlukeneyo ukutshatyalaliswa kweYerusalem nomhla omkhulu wokubuya kwakhe. Wawaxuba kunye umfanekiso wale miba mibini. Ukuba wayebatyhilele abafundi bakhe iziganeko ezizayo njengoko wayezibona, babengenakukwazi ukunyamezela loo mbono. Ngenxa yenceba kubo wazidibanisa iinkcazo zeengxaki ezimbini ezinkulu, eshiya abafundi ukuba bazifundele ngokwabo intsingiselo yazo. Xa wayethetha ngokutshatyalaliswa kweYerusalem, amazwi akhe obuprofeti afikelela ngaphaya kweso siganeko aya kutsha kutsha kokugqibela ngaloo mini xa iNkosi iya kuphuma endaweni yayo ukuze yohlwaye ihlabathi ngenxa yobugwenxa balo, xa umhlaba uya kutyhila igazi lawo, ungabi sakugubungela ababuleweyo bawo. Yonke le ntetho yanikwa, kungekhona abafundi kuphela, kodwa kwanabo babeza kuphila kwimiboniso yokugqibela yembali yalo mhlaba.”

“Ejikela kubafundi, uKristu wathi, ‘Lumkani ukuze kungabikho bani unilahlekisayo. Kuba baninzi abaya kuza ngegama laM, besithi, NdinguKristu; yaye baya kulahlekisa abaninzi.’

Oomesiya bobuxoki abaninzi baya kuvela, besithi benza imimangaliso, bevakalisa nokuba ixesha lokuhlangulwa kwesizwe samaYuda lifikile. Aba baya kulahlekisa abaninzi. Amazwi kaKristu azaliseka. Phakathi kokufa kwaKhe nokungqingwa kweYerusalem kwavela oomesiya bobuxoki abaninzi. Kodwa esi silumkiso sanikwa nabo baphila kweli xesha lehlabathi. Ezo nkohliso zifanayo ezazisenziwa ngaphambi kokutshatyalaliswa kweYerusalem ziye zaqhubeka zisetyenziswa kuzo zonke iinkulungwane, yaye ziya kuphinda zisetyenziswe.”

“‘Nize kuva ngeemfazwe namarhe eemfazwe; lumkani ningakhathazeki; kuba zonke ezi zinto zimele ukwenzeka, kodwa isiphelo asikafiki.’ Phambi kokutshatyalaliswa kweYerusalem, abantu babesilwela ubukhosi. Oomlawuli babebulawa. Abo kwakucingelwa ukuba bami kufuphi netrone babebulawa. Kwakukho iimfazwe namarhe eemfazwe. ‘Zonke ezi zinto zimele ukwenzeka,’ watsho uKristu, ‘kodwa isiphelo [sesizwe samaYuda njengesizwe] asikafiki. Kuba uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani; yaye kuya kubakho iindlala, neendykitya zokufa, neenyikima zomhlaba, kwiindawo ngeendawo. Zonke ezi zizisiqalo seembandezelo.’ UKristu wathi, Njengoko oorabhi bezibona ezi mpawu, baya kuzivakalisa njengezigwebo zikaThixo phezu kweentlanga ngenxa yokuba zibambe abantu baKhe abanyuliweyo ebukhobokeni. Baya kuvakalisa ukuba ezi mpawu zingumqondiso wokufika kukaMesiya. Ningakhohliswa; ziyisiqalo sezigwebo zaKhe. Abantu bazijonge kubo ngokwabo. Abaguqukanga baza baguqulwa ukuze ndibaphilise. Iimpawu abazimelayo njengeempawu zokukhululwa kwabo ebukhobokeni ziimpawu zentshabalalo yabo.” The Desire of Ages, 628.

Ukurhangqwa kweYerusalem ngonyaka ka-66 kwaquka umqondiso wokuba iRoma yabeka imigangatho yayo kummandla wengcwele. Ukuchaza kukaYesu iziganeko zexesha elisusela ku-66 ukuya ku-70 kwadibanisa intshabalalo yonyaka ka-70 nokuBuya Kwakhe kweSibini; yaye kukho umqondiso onxulumene nokuBuya Kwakhe kweSibini.

“Kungekudala amehlo ethu atsaleleka eMpuma, kuba kwakubonakele ilifu elimnyama elincinane, elalingangangesiqingatha sesandla somntu, esasisazi sonke ukuba lo yayingumqondiso woNyana woMntu.” The Day Star, 1846.

Ukuqala nokuphela kwembali ka-66 ukuya ku-70 AD kuqulethe umqondiso onxulunyaniswa nokuqala kokungqingwa nokutshatyalaliswa kwesixeko, ohambelana nomqondiso we-alpha ne-omega wokufa komnqweno wamehlo ngowama-587 BC nangowama-586 BC.

Imbali yongqingo oluthathe unyaka nesiqingatha “luphawu” lweentsuku zokugqibela. Iintombi ezizizidenge ezimelwe kwimbali kaHezekile zifumana umlingane wazo kwimbali yeentombi ezizizilumko ezabona uphawu longqingo ngonyaka wama-66 zaza zasabela kwindawo yokhuseleko. Ungqingo lonyaka nesiqingatha luphawu olubonakalalisa iindidi ezimbini zabanquli. Olunye udidi luya kuluqonda uphawu, kodwa olunye udidi, olumelwe njenga “baninzi” nguIsaya—aluya kubona okanye lube.

Abaninzi Nabambalwa

Waza ke ukumkani kubakhonzi, Mbopheni izandla neenyawo, nimsuse nimphose ebumnyameni obungaphandle; apho kuya kubakho ukulila nokutshixiza kwamazinyo. Kuba

baninzi ababiziweyo, bambalwa abanyuliweyo. Mateyu 22:13, 14.

Ngoko abokugqibela baya kuba ngabokuqala, nabokuqala babe ngabokugqibela; kuba baninzi ababiziweyo, kodwa bambalwa abanyuliweyo. Mateyu 20:16.

Ukubona nokuva

Kukho imizekeliso emihlanu eyenziwa ngesenzo encwadini kaHezekile, yaye kananjalo kukho amaxesha amahlanu uHezekile awathetha ngawo kwiinkokeli nakubantu. Abo mangqina mabini bachonga iintombi ezintlanu ezizizidenge ezalayo ‘ukubona’ nezalayo ‘ukuva.’ Ziyala ukubona okanye ukuva ulwazi olwandisiweyo xa uYesu, onguNgonyama wesizwe sakwaYuda, etyhila iLizwi laKhe lesiprofeto.

Ihlabathi Liya Kubona Kwaye Liya Kuva

Nonke nina bahlali behlabathi, nani bahlali bomhlaba, bonani, xa ephakamisa ibhanile ezintabeni; yivani, xa evuthela isigodlo. Isaya 18:3.

Kwaye ngaloo mini izithulu ziya kuva amazwi encwadi, namehlo eemfama aya kubona ephuma ekusithekeni, nasebumnyameni. Isaya 29:18.

Abantu bam abazizityhakala nezingqondo zimfiliba abanalo ulwazi

Koda kube nini na ndibona umqondiso wemfazwe, ndive nesandi sexilongo? Kuba abantu bam bazizidenge, abandazanga; bangabantwana abasweli ukuqonda, abanalwazi konke: banobulumko bokwenza okubi, kodwa ukwenza okulungileyo abanalo ulwazi. Yeremiya 4:21, 22.

Bhengezani oku endlwini kaYakobi, nikuvakalise kwaYuda, nisithi, Yivani ngoku oku, nina bantu bazizidenge, ningenakuqonda; abanamehlo, kodwa ningaboni; abanendlebe, kodwa ningeve. Yeremiya 5:20, 21.

Indlu Enovukelo

Kwafika ilizwi likaYehova kum lisithi, Nyana womntu, uhleli phakathi kwendlu enemvukelo, enamehlo okubona, ingaboni; ineendlebe zokuva, ingevi; kuba iyindlu enemvukelo. Hezekile 12:1, 2.

Ngenxa yoko ndithetha kubo ngemizekeliso: kuba bebona ababoni; bevayo abeva, kanjalo abaqondi. Kwaye kubo kuzalisekile isiprofeto sikaEsaya esithi, Ukuva niya kuva, ningaqondi; nokubona niya kubona, ningaqapheli; kuba intliziyo yaba bantu ityebile, neendlebe zabo zinzima ukuva, namehlo abo bawavalile; hleze nangaliphi na ixesha babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, ndibaphilise.

Kodwa anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa abanqwenelayo ukuzibona ezo zinto nizibonayo, baza abazibona; nokuva ezo zinto nizivayo, baza abaziva. Mateyu 13:13–17.

Iindlela Zakudala

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo; naya kufumana ukuphumla kwemiphefumlo yenu. Kodwa bona bathi, Asiyi kuhamba kuyo. Kananjalo ndimise abalindi phezu kwenu, ndisithi, Yivani isandi sexilongo. Kodwa bona bathi, Asiyi kuva. Yereimiya 6:16, 17.

Umyalezo ka-1840–1844

“Yonke imiyalezo eyanikelwayo ukususela ngowe-1840 ukuya kowe-1844 imele yenziwe inamandla ngoku, kuba baninzi abantu abalahlekelwe kukuma kwabo. Imiyalezo imele ifike kuzo zonke iicawa.

“UKristu wathi, ‘Anethamsanqa amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyakuva. Kuba inene ndithi kuni, Abaprofeti abaninzi namadoda amalungisa banqwenela ukuzibona ezo zinto nizibonayo, abaze bazibona; nokuva ezo zinto nizivayo, abaze baziva’ [Mateyu 13:16, 17]. Anethamsanqa amehlo azibonayo izinto ezabonwayo ngowe-1843 nangowe-1844.

“Umyalezo wanikelwa. Kwaye akufanele kubekho kulibaziseka ekuwuphindeneni lowo myalezo, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokugqibela umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa umyalezo ngokumiselwa kukaThixo, oya kukhula ube sisikhalo esikhulu. Emva koko uDanyeli uya kuma esabelweni sakhe, ukuze anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

Umqondiso Wokungqingwa

Kukho izihlandlo ezihlanu encwadini kaHezekile apho “wabeka ngokwenza” umzekeliso abantu abangazange bavume ukuwubona, kwanakwizihlandlo ezihlanu “wathetha” nabo abo bantu bangazange bavume ukuva. La mangqina mabini omzekeliso oboniswe ngezenzo nowokuthetha anikelwa kwiintombi ezintlanu ezizizidenge. Omnye wale mizekeliso iboniswe ngezenzo, ofumaneka kwisahluko sesine, umele “umqondiso” wokungqingwa, olulumkisa ngentshabalalo ezayo. Isigidimi sikaHezekile sisigidimi esiya eLawodike.

“Umqondiso” onikelwa iLawodike ngulo ‘mqondiso wongqingo’, yaye ungqingo lwemihla yokugqibela lumelwe ngamangqina aliqela. Ekuphela komqondiso owanikelwayo kumaYuda emihla kaKristu yayingumqondiso kaYona, omela umzekeliso owenziwayo weentsuku ezintathu esiswini somnenga.

Ngoko abathile kubabhali nakubaFarisi baphendula, besithi, Mfundisi, singathanda ukubona umqondiso uvela kuwe. Kodwa yena waphendula wathi kubo, Isizukulwana esikhohlakeleyo nesikrexezayo sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso womprofeti uYona; kuba njengoko uYona wayesele iintsuku ezintathu nobusuku obuthathu esiswini somnenga, ngokunjalo noNyana womntu uya kuba sezinzulwini zomhlaba iintsuku ezintathu nobusuku obuthathu. Mateyu 12:38–40.

Umqondiso kaYona

Umqondiso kaYona wawungumzekeliso owabonakaliswayo wokuvuka ekufeni. UYohane umele inyaniso efanayo, kuba waphoswa embizeni yeoli ebilayo, waza waphuma ephila. UDaniyeli emhadini weengonyama, kwanabo bathathu abafanelekileyo ezikweni likaNebhukadenetsare, bamele ukuvuka ekufeni. Bonke bamele ikhulu elinamashumi amane anesine amawaka avuswayo kwiSityhilelo isahluko seshumi elinanye.

“Ingcinga zoMsindisi ngoku zabuyela ekucamngceni okudlulileyo nokuzayo. Ngoxa abantu babebambene ngazibini bezama ukucacisa oko babekubonile nabebekuvile ngokweembonakalo ezazenziwe ezingqondweni zabo, nangokokukhanya ababekunako, ‘uYesu waphendula wathi, Eli zwi alizelanga ngenxa yam, koko ngenxa yenu.’ Obu babubobona bungqina bupheleleyo bobuMesiya bakhe, umqondiso kaYise wokuba uYesu wayethethe inyaniso, yaye enguNyana kaThixo. Ngaba amaYuda aya kuguquka asuke kobu bungqina buvela eZulwini eliphezulu? Ayekhe akhe abuza kuMsindisi athi, Ubonisa mqondiso mni na ukuze sibone size sikholwe? Iimpawu ezingenakubalwa zazinikwe kulo lonke ulungiselelo lukaKristu; ukanti aye avala amehlo awo aza aqinisa iintliziyi zawo ukuze angabi nakweyiseka. Ummangaliso oyintloko wokuvuswa kukaLazaro awuzange ukususe ukungakholwa kwawo, koko wawazalisa ngobubi obungakumbi; yaye ngoku ekubeni uYise wayethethile, yaye engenakuphinda acele mqondiso wumbi, iintliziyi zawo azithambiswanga, aza aqhubeka ekwala ukukholwa.” Spirit of Prophecy, volume 3, 79.

ULazaro wayengumqondiso wovuko njengoko kwabonakaliswa nguYona esiswini somnenga. Ilizwi likaYise elinxulumene noLazaro ovusiweyo limele ukudityaniswa koButhixo nobuntu, nto leyo ke, ngokwenene, eyindalo kaKristu, owathabatha inyama yobuntu phezu kwaKhe. Ukudityaniswa koButhixo nobuntu kuluphawu lwamakhulu alikhulu anamashumi amane anesine amawaka, yaye uLazaro ungumqondiso wamandla ovuko azalisekisa ukudityaniswa koMdali nesidalwa.

“Ngokuvuswa kukaLazaro, abaninzi bakhokelwa ekubeni bakholwe kuYesu. Yayiliyilwe nguThixo ukuba uLazaro afe, aze abekwe engcwabeni phambi kokuba uMsindisi afike. Ukuvuswa kukaLazaro kwakungummangaliso ophezulu kaKristu, yaye ngenxa yako abaninzi bamzukisa uThixo.” Manuscript Releases, volume 21, 111.

ULazaro wakhokela ukungena koloyiso eYerusalem, yaye wayeluphawu oluphilayo lovuko olufanekiswa nguYona.

“ULazaro, omzimba wakhe wawusele ubone ukonakala engcwabeni, kodwa ngoku wayevuya ngamandla obudoda obuzukileyo, wakhokela irhamncwa elo uMsindisi wayekhwele kulo.” The Desire of Ages, 572.

Ukungena koloyiso kuyahambelana nentlanganiso yenkampu yase-Exeter, eyayikukuzaliseka kwe-alpha komzekeliso weentombi ezilishumi; ngoko ke kudibanisa “umqondiso” kaYona noLazaro ne-omega nokuzaliseka okugqibeleleyo kokubhengezwa kwesigidimi esithi, “Yabonani, uMyeni uyeza!”

“Ndihlala ndibhekiselwa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaza ezintlanu zaba zizidenge. Lo mzekeliso uye wazaliseka yaye uya kuzaliseka ngokungqongqo kanye njengoko ubhaliwe, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

UYona, uLazaro noSamuel Snow ukufika emva kwexesha kwintlanganiso yenkampu yase-Exeter kuyahambelana “nomqondiso wokungqingwa” kaHezekile. ULazaro wamkhokela uKristu ukuba angene eYerusalem ekhwele iesile.

“UBates wayengomnye weenkokeli ezibalulekileyo kwintlanganiso yenkampu yase-Exeter (New Hampshire) ngo-Agasti, 1844, xa ‘isikhungo sokwenyaniso sasezinzulwini zobusuku’ saqalayo ukuvezwa. Kwathi kusenze ukuba uBates abe ngumshumayeli owakhethwayo wenkonzo yaloo kusasa enkampini. Wayebongoza abamvayo ukuba bathembeke, yaye ebasiqinisekisa ngokuzola ukuba uThixo wayebavavanya nje kuphela, ukuba babekwixesha lokulibaziseka, neengcinga ezinjalo, xa uSamuel S. Snow wangena enkampini ekhwele ihashe. Ehleli phantsi ecaleni kodade wabo, uNksk. John Couch, uSnow waphinda wagxininisa inkolelo yakhe yokuba uKristu wayeya kubonakala ngexesha elimisiweyo. Eshukunyiswe kakhulu, uNksk. Couch wabothusa abaphulaphuli ngokusukuma aze avakalise athi, ‘Nanku umntu onomyalezo ovela kuThixo!’” Leroy Froom, *The Prophetic Faith of our Fathers*, umqulu 4, 549.

NgoAprili ka-1521 uMartin Luther wahamba ngenqwelo etsalwa ngamahashe esiya kwiDiet yaseWorms, apho wala izithethe namasiko opopu waza wathi, “Ngaphandle kokuba ndiqinisekiswe bubungqina beZibhalo okanye sisizathu esicacileyo... andinakukwazi, yaye andiyi kurhoxa nakweyiphi na into, kuba akukhuselekanga kwaye akulunganga ukuchasana nesazela. Nantsi ke apho ndimi khona. Andinakwenza ngenye indlela. UThixo andincele. Amen.”

Njengoko abafarisi babekuchasa ukungena kukaKristu koloyiso, amagunya obupopu akuchasa ukungena kukaLuther. Emva koko uLuther waliguqula igama lakhe (uphawu lokutywinwa) waza wafihlwa okwethutyana ngoxa wayeguqulela iTestamente eNtsha kulwimi lwesiJamani. Ukubonakala kwakhe eDiet of Worms kwakufuzisela iMidnight Cry eyakhokelela kummiselo wokufa ovela kumagunya ecawa norhulumente elo xesha, ngaloo ndlela kufuziselwa umthetho weCawa. Emva kweenyanga ezilishumi efihlakele phantsi kwegama elithi ‘Junker Jörg,’ isoyikiso esivela kumagunya sasitshintshile, ikakhulu saba ziingxaki ezimbini zomkhosi awayejongene nazo uCharles V owonakeleyo. Ezo zoyikiso zimbini zomkhosi yayiyiFransi nobuSilamsi, zimela loo manyano lufanayo olungengcwele lobusoshiyali nobuSilamsi olujongene noluntu namhlanje.

“Umsebenzi kaThixo emhlabeni ubonakalisa, ukusuka kwisizukulwana ngesizukulwana, ukufana okumangalisayo kuzo zonke iinguqu ezinkulu okanye iintshukumo zonqulo. Imigaqo kaThixo ekusebenzisaneni kwakhe nabantu ihlala injalo ngamaxesha onke. Iintshukumo ezibalulekileyo zeli xesha langoku zinokuthelekiswa nezo zamaxesha adlulileyo, yaye amava ebandla kwizizukulwana zangaphambili anezifundo ezixabiseke kakhulu zexesha lethu.” *The Great Controversy*, 343.

Idonki ekhokelwa nguLazaro yazisa uKristu eYerusalem, inqwelo etsalwa lihashe yazisa uLutere kwiDiet yaseWorms, yaye ihashe lazisa uSnow kwintlanganiso yenkampu yase-Exeter, ngaloo ndlela kuchongwa idonki nehashe, zombini zingamalungu entsapho ethi “Equidae” kuhlobo oluthi “Equus,” njengomqondiso wesigidimi soKhalelo lwasezinzulwini zobusuku.

Vuya kakhulu ngovuyo, ntombi yaseZiyon; khwaza, ntombi yaseYerusalem: khangela, uKumkani wakho uyeza kuwe: ulilungisa, enosindiso; ethobekile, ekhwele iesile, nethole, ithole le-esile. Zekariya 9:9.

Umqondiso wesigidimi seMidnight Cry kukufika kwedonki okanye kwehashe, zombini eziyimiqondiso yobuSilamsi. Umthunywa onyuliweyo wesigidimi esinyanisekileyo se-midnight cry wafika ekhwele ihashe, ngokungqinelana noKristu efika ekhwele idonki. “Ukuvinjelwa komzi” ngemihla yokugqibela kuphawulwa kukuzaliseka kokuchongwa kukaEllen White kokuba isixeko saseNashville siza kubethwa “ziibhola zomlilo.”

Kutheni na ukungqingwa kuqala kwiibhola zomlilo zaseNashville? Ngaba kungenxa yokuba ubuSilamsi bumelwe yidonki nehashe eLizwini likaThixo lesiprofeto?

Smyrna

Umlawuli uNero uphawula ukuqala kwebandla laseSmirna xa isixeko saseRoma satshiswa ngonyaka wama-64. Lo mhla uphawula ukuqala kwentshutshiso yebandla lamaKristu eyaphunyezwa kwisithuba seminyaka engamakhulu amabini anamashumi amahlanu, eyagqitywa nguMyalelo waseMilan ngonyaka wama-313. Ukwakhiwa komfanekiso werhamnawa kumela umqondiso wendlela we-alpha owazisa ixesha eliphela ngomqondiso wendlela we-omega omelwe luphawu lwerhamnawa kumthetho weCawa oza kufika kungekudala. Eli xesha lichongwa njengeliqala “ngemiyalelo.”

“Ukuba umfundi angawaqonda amagunya aza kusetyenziswa kwimbambano esezayo kungekudala, kufuneka nje alandele ingxelo yeendlela iRoma eyazisebenzisayo ukuze ifikelele kuloo njongo kumaxesha adlulileyo. Ukuba angathanda ukwazi indlela amaPapista namaProtestanti, bemanyene, aya kuphatha ngayo abo bazigatya iimfundiso zabo ezingundoqo, makabone umoya iRoma eyawubonakalisa ngaseSabatheni nakubakhuseli bayo.

“Izimiselo zobukumkani, amabhunga amakhulu ecawa, nemithetho yecawa exhaswa ngamandla ezopolitiko yaba ngamanyathelo awathi ngawo umthendeleko wobuhedeni wafikelela kwisikhundla sembeko kwiilabathi lobuKristu. Umlinganiselo wokuqala kawonke-wonke owanyanzelisa ukugcinwa kweCawa yayinguwo umthetho owamiselwa nguConstantine. (A.D. 321; bona inqaku lesiHlomelo lephepha 53.) Lo mthetho wafuna ukuba abemi beedolophu baphumle ‘ngomhla obekekileyo welanga,’ kodwa wavumela abahlali basemaphandleni ukuba baqhubeke nemisebenzi yabo yezolimo. Nangona enyanisweni wawusisigunyaziso sobuhedeni, wanyanzeliswa ngumlawuli emva kokwamkela kwakhe ubuKristu ngegama kuphela.” The Great Controversy, 574.

Umyalelo wokuqala wasebukhosini owaphawula uguquko olusuka ebandleni laseSmirna lusiya ebandleni lasePergamo yayinguMyalelo waseMilan ngowama-313. Wamela inyathelo lokuqala

elakhokelela kumthetho wokuqala weCawa ngowama-321. Ukutshatyalaliswa kweYerusalem kufanekisela umthetho weCawa, yaye amangqina amabini esiprofeto achonga ukurhangqwa kwesixeko okwandulela ukutshatyalaliswa kwaso. Oko kurhangqwa kubini, okumelwe kukurhangqwa kwesithathu kweBhabhiloni ngowama-587 BC nokurhangqwa kwesibini kweRoma ngonyaka wama-70, kuchaza ukuba umqondiso wendlela owandulela umqondiso wendlela womthetho weCawa—kukukurhangqwa kwesiprofeto.

UNebhukadenetsare wangqinga uYehoyakim, kwalandela uYehoyakin, waza ekugqibeleni uZedekiya. UCestius wangqinga ngonyaka wama-66, waza wazalisekisa umqondiso uYesu awayewunike ibandla, kanye njengokuba ungqingo lwesithathu luka-587 BC lwaluphethe umqondiso wokufa komfazi kaHezekile. Umda wendlela owandulela ukutshatyalaliswa kweYerusalem kukungqingwa, kwaye ukwangulo “mqondiso.” Umda wendlela owandulela umthetho weCawa wama-321 wawunguMmiselo waseMilan, apho kwakukho utshintsho ukusuka kwibandla (iSmirna) elingenasigwebo ukuya ePergamo, umqondiso webandla elonakeleyo ngenxa yokuvumelana.

Ngoko ke uMyalelo waseMilanusisiqalo sokungqingwa okwesiprofeto, yaye ukwangumqondiso. Kananjalo uphawula indawo apho intshukumo yaseLawodike yabalikhulu elinamashumi amane anesine amawaka iguqukela kwintshukumo yaseFiladelfiya yabalikhulu elinamashumi amane anesine amawaka.

IPhiladelphia neSmirna zimele ezi zimbini kuphela phakathi kwamabandla asixhenxe esiTyhilelo ezingenasigwebo. Le nyaniso yona ke ichaza olo tshintsho njengotshintsho lwebandla elisamkileyo lisaya ebandleni eloyisileyo. Olo tshintsho luyahambelana noMyalelo waseMilan, apho intshukumo yemihla yokugqibela yamawaka alikhulu anamashumi amane anesine iba lelo bandla lesibhozo, elingolwasixhenxe. IPhiladelphia neSmirna nazo zikuphela kwamabandla amabini alwa nabo babanga ukuba bangamaYuda, kanti enyanisweni bangabesikhungu sikaSathana.

Loo mqondiso wendlela ka-313 ukwazimanya nendibano yenkampu yase-Exeter eyayisusela ngomhla we-12 ukuya kowe-17 kuAgasti ngowe-1844. Xa indibano yenkampu yaphelayo, isigidimi sasasazeka kulo lonke unxweme olusempuma lwe-United States njengeliza elikhulu lolwandle de ucango lwavalwa ngomhla wama-22 kuOktobha ngowe-1844.

“Njengeliza elikhulu lolwandle intshukumo yatshayela phezu kwelizwe. Yayisuka kwisixeko isiya kwesinye, isuka kwilali isiya kwenye, yaye yangena nasezindaweni ezikude zasemaphandleni, kwada kwaba ngabantu bakaThixo abalindileyo bavuswa ngokupheleleyo. Ubugqwidigqwidi banyamalala phambi kwesi sibhengezo njengomkhenkce wakusasa phambi kwelanga eliphumayo. Abakholwayo babona ukungathandabuzi kwabo nokudideka kwabo kususwa, yaye ithemba nenkalipho zavuselela iintliziyo zabo. Umsebenzi wawukhululekile kwezo ziphambuko zisoloko zibonakala xa kukho uchulumanco lobuntu ngaphandle kwempembelelo elawulayo yelizwi noMoya kaThixo. Wawufana ngesimo nelo xesha lokuzithoba nokubuyela eNkosini elathi phakathi koSirayeli wamandulo lalandela izigidimi zokohlwaya ezivela kubakhonzi baYo. Wawuthwele iimpawu ezibonakalisa umsebenzi kaThixo kuwo onke amaxesha. Kwakukho uvuyo oluncinane olugqithisileyo, koko kwakukho ukuphengululwa okunzulu kwentliziyo, ukuvuma isono, nokulahlwa kwehlabathi.

Ukulungiselela ukuhlangabezana neNkosi kwakungumthwalo wemiphefumlo ekhathazekileyo. Kwakukho umthandazo ozingisayo nokuzinikela kuThixo okungenamibandela.” Imbambano Enkulu, 400, 401.

Ukuvalwa komnyango ngomhla wama-22 ku-Oktobha 1844 kufuzisela umthetho weCawa oza kufika kungekudala, yaye uphawu lwendlela olwandulela umnyango ovaliweyo womhla wama-22 ku-Oktobha, yayiyintlanganiso yenkampu yase-Exeter. Ngoko ke intlanganiso yenkampu yase-Exeter iyangqinelana noMyalelo waseMilan. Ikwangqinelana nokungena kukaKristu ngoloyiso.

“Isikhalo sasezinzulwini zobusuku asizange sithwalwe kakhulu ziingxoxo, nangona ubungqina beSibhalo babucacile yaye bugqibelele. Sasiqhutywa ngamandla anyanzelayo awayeshukumisa umphefumlo. Kwakungekho kuthandabuza, kungekho kubuza. Ngesihlandlo sokungena kukaKristu ngoloyiso eYerusalem, abantu ababebuthene bevela kuzo zonke iindawo zelizwe ukuze bagcine umthendeleko, bathontelana baya eNtabeni yemiNquma, yaye xa babezimanya nesihlwele esasihamba sikhapha uYesu, babanjwa ngumoya waloo yure, baza banceda ekunyuseni isikhalo esithi, ‘Makabongwe lowo uzayo egameni leNkosi!’ [Mateyu 21:9.] Ngokunjalo nabangakholwayo ababethontelana kwiintlanganiso zama-Adventist—abanye bevela kukufuna ukubona, abanye bevela nje ukuze bagculele—beva amandla okuqinisekisa awayehamba nomyalezo othi, ‘Nanko, uMyeni uyeza!’” Spirit of Prophecy, volume 4, 250.

UMmiselo waseMilan uphawula ukurhangqwa kwesiprofeto okwabonakaliswa nguNebhukadenetsare ngowama-587 BC nanguCestius ngonyaka wama-66. Oko kurhangqwa kubini kwakhokelela ekutshatyalalisweni kweYerusalem ngowama-586 BC nangowama-70, ngokulandelelana. Ukurhangqwa kukaCestius kwaphela, kwaza kwiminyaka emithathu nesiqingatha kamva ukurhangqwa kwaqhubeka phantsi kukaTitus, ngaloo ndlela kubonelelwa ixesha lesiprofeto eliqala ngomlawuli waseRoma ongu-alpha lize liphele ngomlawuli ongu-omega. Loo minyaka mithathu nesiqingatha imele ukunyathelwa phantsi kweYerusalem bubupapa, nomthetho weCawa oza kuza kungekudala xa inxeba elibulalayo lobupapa liphiliswa lize liphinde lilawule kwakhona iminyaka emithathu nesiqingatha yokomfuziselo.

Ke kaloku intendelezo engaphandle kwetempile yishiye ngaphandle, ungayilinganiseli; kuba inikelwe kwiiNtlanga: yaye umzi ongcewele baya kuwunyathela phantsi iinyanga ezingamashumi amane anesibini. ISityhilelo 11:2.

Ngonyaka ka-538, kwaza kwakhona xa kufika umthetho weCawa, kuqala ukunyathelwa phantsi kweYerusalem. Leyo mithetho mibini yeCawa yamelwa ngonyaka ka-321 xa uConstantine Omkhulu wapasiswa umthetho wokuqala weCawa. Ngonyaka ka-538, ubupopu banikwa amandla okutshutshisa (ukunyathela phantsi) ibandla likaThixo kangangeminyaka emithathu nesiqingatha, njengoko kumelwe yimbali esuka kuCestius iye kuTitus. Ngonyaka ka-538, ubupopu bapasisa umthetho weCawa kwiBhunga lesithathu laseOrléans. Umthetho weCawa oza kufika kungekudala uchaza ixesha apho ubupopu buphinda bunikwe amandla okunyathela phantsi itempile (ukutshutshisa).

u-313 uchonga ummiselo wokuqala owakhokelela kumthetho wokuqala weCawa ngeCawa ngo-321. Kwandula ke ngo-330, ubukumkani bahlulwa ngokwesiprofeto baba ngasempuma nangasentshona, ngaloo ndlela kuphawulwa isigqibo se-omega sexesha lesibini sentshutshiso yobupopu seenyanga ezingumfuziselo “ezingamashumi amane anesibini”—ixesha lentshutshiso nokunyathelwa phantsi elaqalisa kumthetho weCawa ngeCawa we-alpha eUnited States.

Yaye yesithathu isilandela, sisithi ngezwi elikhulu, Ukuba kukho nabani na onqula irhamncwa nomfanekiso walo, aze amkele uphawu lwalo ebunzini bakhe, okanye esandleni sakhe, Lowo naye uya kusela iwayini yengqumbo kaThixo, egalelwe ingaxutywanga kwindebe yomsindo wakhe; yaye uya kuthuthunjiswa ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana; Kwaye umsi wentuthumbo yabo unyuka ngonaphakade kanaphakade; kwaye abanakuphumla emini nasebusuku abo banqula irhamncwa nomfanekiso walo, naye lowo wamkela uphawu lwegama lalo. Nanku umonde wabangcwele; naba abagcina imithetho kaThixo, nokholo lukaYesu. ISityhilelo 14:9–12.

Ithafa

Intsingiselo yesiLatini yegama elithi ‘Milan’ ithetha umbindi wethafa. Embindini wempuma nentshonalanga, ngonyaka ka-313 uConstantine wasentshonalanga wafuna umanyano noLicinius wasempuma. Ummiselo lowo wawumela umzamo wokuhlanganisa impuma nentshonalanga, yaye ummiselo lowo waqinisekiswa, ngomtshato wesivumelwano, xa uConstantia, udade kaConstantine ongowoyise omnye kuphela, watshata noLicinius. Noko ke, kanye njengomtshato wokuqala wesivumelwano kaDaniyeli ishumi elinanye phakathi kwamaSeleucid asentla noPtolemy wasemazantsi, loo mtshato wawumiselwe ukusilela njengoko ilizwi elidala lazalisekiswa elithi ‘impuma yimpuma, nentshonalanga yintshonalanga, yaye azisayi kuze zidibane ezo zimbini.’

Unyaka ka-“330” ubekwe ngokuthe ngqo kuDaniyeli ishumi elinanye iivesi ezingamashumi amabini anesine, amashumi amabini anesixhenxe, namashumi amabini anesithoba. Oku kuzisa iminyaka elishumi elinesixhenxe ka-313 ukuya ku-330 kumgca wesiprofeto kaDaniyeli ishumi elinanye, yaye ngokuyimfuneko kwesiprofeto kuchonga loo mtshato womnqophiso wempuma nentshona ngo-313 njengongqamanayo nomtshato wokuqala womnqophiso kweso sahluko sinye.

“Isiprofeto esesahlukweni seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwayo okupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa.” Manuscript Releases, inombolo 13, 394.

UAntiochus II Theos, owabusa ukususela ngowama-261 ukuya kowama-246 BC, wamshiya bucala umfazi wakhe wokuqala, uLaodice I, ngenxa kaBerenice, intombi kaPtolemy II Philadelphus waseYiputa. Loo mtshato wawuyinxalenye yesivumelwano soxolo esaphelisa iMfazwe yesiBini yaseSiriya ngowama-252 BC. Xa uConstantine emva koko wamoyisa uLicinius ngowama-324, loo mtshato waphela, kanye njengoko nomtshato kaAntiochus noBerenice waphelayo, xa uLaodice, umfazi wokuqala, watyhefa uAntiochus ngowama-246 BC. Umtshato owawuphawule ukuphela kwemfazwe yesibini yaseSiriya, nokubulawa kukaAntiochus, kwaza emva koko kwabakho ukubulawa kukaBerenice, komntwana wakhe, kunye neqela lakhe laseYiputa, kwaphawula ukuqala kwemfazwe yesithathu yaseSiriya. Umtshato wesivumelwano wama-313 waphelisa ixesha

lentshutshiso elimelwe yibandla laseSmirna waza waqalisa ixesha lokulalanisa elimelwe yibandla lasePergamo.

Umtshato ekuqaleni kwembali yamaSeleucid wawungumfuziselo womtshato wesivumelwano ekupheleni kobukumkani bamaSeleucid, xa uAntiochus Omkhulu wanika intombi yakhe uCleopatra I kuPtolemy V Epiphanes. Umtshato lowo wenzeke eRaphia ngowama-193 BC, kodwa umanyano lwakhawuleza lwaphela, njengoko kwenzekayo nakumtshato wokuqala wesivumelwano phakathi kokumkani wasemantla nokumkani wasemzantsi. Imitshato yesivumelwano eyi-alpha neyi-omega yobukumkani bamaSeleucid ingumfuziselo womtshato wesivumelwano okhankanywe kamva kwembali yesiprofeto kaDaniyeli 11 xa uOctavian wanika udade wakhe uOctavia Minor kuMark Antony ngowama-40 BC. UMark Antony noOctavian babekumzabalazo wamandla phezu kwemimandla yasempuma neyasentshona yaseRoma, owathi waqalisa ngowama-44 BC ngokubulawa kukaJulius Caesar. Isivumelwano saseBrundisium samiselwa kuloo mtshato ngowama-40 BC, yaye kwiminyaka esibhozo kamva, ngowama-32 BC, uMark Antony waqhawula ngokusesikweni umtshato noOctavia, nto leyo eyakhokelela kwidabi laseActium ngowama-31 BC apho bobabini uMark Antony noCleopatra, (uCleopatra wokugqibela kanye), bafikelela esiphelweni sabo.

Umnqophiso womtshato we-omega wobukumkani bamaSeleucid wazisa uCleopatra wokuqala, owayengumfuziselo kaCleopatra wokugqibela, umnombo wakhe wobuzalana wenza ikhonkco elidibanisa kummnqophiso womtshato we-alpha wesiprofeto wobukumkani baseRoma ngowama-40 BC. Le mitshato mithathu yommnqophiso ingumfuziselo womtshato wommnqophiso woMyalelo waseMilan. UMyalelo waseMilan uphawula ukuqala kongqingo lwesiprofeto, umele umqondiso wesiprofeto, uphawula utshintsho olusuka ecaweni elilungisa lusiya ecaweni elingalunganga, ngaloo ndlela uhambelana neqhina lemfihlelo lesidalwa sesibhozo esiphuma kwesixhenxe. Uphawula umtshato wommnqophiso ophelisa imfazwe, kude kube luqhawulo-mtshato lwaloo mtshato wommnqophiso, ngaloo ndlela kuphawulwe ukuqala kwemfazwe. Kule mitshato mibini yamaRoma, uqhawulo-mtshato lukhokelela ekudityanisweni kobukumkani. U-313 ukwaphawula intlanganiso yaseExeter apho ukubhengezwa kwesigidimi soKhalelo lwasezinzulwini zobusuku kuqalisa khona, size sikhokelele kumnyango ovaliweyo ka-Oktobha 22.

Siya kuqhubeka siqwalasele ezi nyaniso kwinqaku elilandelayo.