

Imbali Efihlakeleyo Yevesi Yamashumi Amane - Inani Lamashumi Amathathu

uHezekile Inani Leshumi elinanye

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Encwadini kaHezekile, “ukungqingwa” kweYerusalem “ngumqondiso” oluvavanyo ekuya kugqitywa ngalo ikamva lethu elingunaphakade, kuba kuphawula ukumiselwa komfanekiso werhamncwa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kwakhiwa ngaphambi kokuba kuvalwe ixesha lovavanyo; kuba uya kuba luvavanyo olukhulu kubantu bakaThixo, apho isiphelo sabo sanaphakade siya kugqitywa ngalo. ...

“Olu luvavanyo abantu bakaThixo abamele babe nalo ngaphambi kokuba batywinwe. Bonke abo babonakalisa ukuthembeka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kweflegi yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo bayinikelayo inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.” Manuscript Releases, volume 15, 15.

AmaKristu awasaba eYerusalem ngenxa ‘yophawu’ lukaKestius, enza njalo kuba ayelumkisiwe kwangaphambili aza aluqonda ‘uphawu’ xa lwafikayo. Ukuqonda ukusekwa komfanekiso werhamncwa kukukuqonda “iziganeko,” “amalungiselelo,” kunye “neentshukumo” ezikhokelela emthethweni weCawa. Amalungu esiprofeto enza loo ‘phawu’ amele ukuqondwa kwangaphambili phambi kophawu. Xa uKestius waqalisa ungqingo, kwakusele kulityelwe ukufunda ukuba lwaluyintoni uphawu.

“Sele zenziwa iinkqubela kumalungiselelo, yaye iintshukumo ziyaqhubeka, eziza kuphumela ekwenzeni umfanekiso werhamncwa. Iziganeko ziya kwenziwa kwimbali yehlabathi eziya kuzalisekisa iziprofeto zesiprofeto ngale mihla yokugqibela.” Review and Herald, Aprili 23, 1889.

Amalungiselelo, lintshukumo neZiganeko

“Amalungiselelo,” “iintshukumo,” kunye “neziganeko” mazibonwe kwangaphambili phambi kovavanyo.

“Konke oko uThixo, kwimbali yesiprofeto, akuchazileyo ukuba kuya kuzaliseka kwixesha eladlulayo, kuye kwazaliseka; yaye konke oko kuseza kuza ngolandelelwano lwako kuya kuzaliseka. UDaniyeli, umprofeti kaThixo, umi endaweni yakhe. UYohane umi endaweni yakhe. KwiSityhilelo iNgonyama yesizwe sakwaYuda iyivulele abafundi besiprofeto incwadi kaDanieli, yaye ngaloo ndlela uDanieli umi endaweni yakhe. Uthwala ubungqina bakhe, oko iNkosi eyamtyhilelayo embonweni ngeziganeko ezikhulu nezoyikekayo esimele sizazi

njengoko simi kanye emnyango wokuzaliseka kwazo.”

“Kwimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano luseqhuba nanamhla. Ezo zinto bezikho, ziya kuphindwa.” Selected Messages, incwadi 2, 109.

Kufuneka “sizazi” “iziganeko ezinkulu nezindilisekileyo njengoko simi kanye emnyango wokuzaliseka kwazo.” Umnyango ubonakalisa imfuneko yethu yokuqonda ezo ziganeko phambi kokuzaliseka kwazo.

“Kodwa imizobo engqongqo yepenisile yesiprofeto ityhila utshintsho kulo mbono woxolo. Iramncwa elineempondo ezinjengezegusha lithetha ngezwi lenamba, yaye ‘lisebenzisa onke amandla erhambncwa lokuqala phambi kwalo.’ Umoya wentshutshiso owabonakaliswa bubuhedeni nangupopu uza kuphinda utyhilwe. Isiprofeto siyavakalisa ukuba la mandla aya kuthi ‘kwabahlala emhlabeni, mabalenze umfanekiselo werhamncwa.’ [IsiTyhilelo 13:14.] Umfanekiselo wenziwa werhamncwa lokuqala, okanye elo lifana nengwe, elilelo liziswa phambi kwamehlo kwisigidimi sengelosi yesithathu. Ngeli rhamncwa lokuqala kumelwe iBandla laseRoma, umzimba wezenkolo owambethe amandla karhulumente, ongunya lokohlwaya bonke abangavumelaniyo nalo. Umfanekiselo werhamncwa umele omnye umzimba wezenkolo owambethe amandla afanayo. Ukusekwa kwalo mfanekiselo ngumsebenzi welo rhamncwa ukunyuka kwalo ngoxolo neengxelo zalo ezithambileyo kulenza libe luphawu olubalaseleyo lwe-United States. Apha kufumaneka umfanekiselo wobupopu. Xa amabandla elizwe lethu, emanyene kwezo ngongoma zokholo azibambayo ngokufanayo, eya kuphemelela uRhulumente ukuba anyanzelise imimiselo yawo aze axhase amaziko awo, ngoko ke iMelika yamaProtestanti iya kube yenze umfanekiselo wobukhosi benkolo baseRoma. Ngoko ibandla lenyaniso liya kuhlaselwa yintshutshiso, njengoko kwakunjalo kubantu bakaThixo bamandulo. Phantse yonke inkulungwane inika imizekelo yoko ukunganyamezeli nentiyo ezinokukwenza phantsi kwesingxengezezo sokukhonza uThixo ngokukhusela amalungelo eBandla noRhulumente. Amabandla amaProtestanti alandele emanyathelweni eRoma ngokwenza umanyano namandla ehlabathi abonakalise umnqweno ofanayo wokuthintela inkululeko yesazela. Ngenkulungwane yeshumi elinesixhenxe amawaka abefundisi abangahambelaniyo nomgaqo osemthethweni bahlupheka phantsi kolawulo lweBandla laseNgilani. Intshutshiso ihlala ilandela ukukhethwa kwenkolo ngoorhulumente behlabathi.” Spirit of Prophecy, volume 4, 277.

Ukubunjwa komfanekiso werhamncwa kufezekiswa kuqala eUnited States, kuze emva koko ehlabathini.

“Tintlanga zasemzini ziya kulandela umzekelo we-United States. Nangona yona ikhokela ekuqaleni, ukanti kwaloo ngxaki inye iya kwehlela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

UMmiselo waseMilan ngowama-313 umele ukuqala kokwakheka, yaye ukwachaza nomnyango ovaliweyo kuma-Adventist oSuku lwesiXhenxe. UConstantine wasentshona noLicinius wasempuma banamathisela umtshato womnqophiso kulo Mmiselo, xa uConstantine wanika udadewabo ongumzala omncinane, uConstantia, kuLicinius kumtshato wesine womnqophiso

omelwe kumgca wesiprofeto wemitshato emithandathu yomnqophiso ngaphakathi kwimbali yesiprofeto kaDaniyeli ishumi elinanye. Ezimbini zokuqala zazinxulumene neemfazwe phakathi komntla nomzantsi, ezibini ezalandelayo zaziziimfazwe zangaphakathi phakathi kwempuma nentshona, yaye ezimbini zokugqibela ziyimitshato efuziselayo yamandla ecawa yobupopu kunye namandla ombuso.

UAntiochus II Theos wamgxotha umfazi wakhe uLaodice I ukuze atshate nenkosazana yakwaPtolemy, uBerenice (intombi kaPtolemy II), malunga no-252 BC. Imitshato yomnqophiso yoBukhosi bamaSeleucid yafezekiswa phakathi kokumkani wasemantla nokumkani wasemzantsi, kanti ke; umtshato womnqophiso ka-313 wawuphakathi komlawuli wasempuma nomlawuli wasentshona.

Umtshato womnqophiso ka-Antiochus II Theos ngowama-252 BC, wawumela isiqalo soBukhosi bamaSeleucid obafikelela esiphelweni sabo njengobukhosi kwimbali emelwe kwiindinyana zeshumi ukuya kweshumi elinesithandathu zikaDaniel ishumi elinanye. Kwimbali yokugqibela yobukhosi bamaSeleucid, kwaphunyelelwa omnye umtshato womnqophiso nguAntiochus III Omkhulu, xa wanika intombi yakhe uCleopatra I Syra, (owokuqala kanye uCleopatra kwimbali yesiprofeto) kuPtolemy V ngowama-193 BC. Ngelo xesha uPtolemy V wayemalunga neminyaka eli-16 ubudala, aze uCleopatra I Syra abe malunga neminyaka eli-10 ubudala. Umtshato wabo wawusisivumelwano sobudiplomasi emva kwemfazwe yesihlanu yaseSiriya. Umtshato womnqophiso we-alpha phakathi kukakumkani wasemantla nowasemzantsi kuDaniel ishumi elinanye wawuphawule ukuphela kwemfazwe yesibini yaseSiriya.

UCleopatra wokugqibela kwimbali yesiprofeto wadibana noJulius Caesar, waza emva koko wadibana noMark Antony. Emva kokubulawa kukaJulius Caesar ngowama-44 BC, kwasekwa iTriumvirate yesibini ngowama-43 BC. Amadoda amathathu ayeyakha loo triumvirate, yaye emva kokuba omnye kwabo bathathu, uMarcus Lepidus, ekhutshwe ngenkani kuloo manyano lwabathathu nguOctavian, kwalandela umzabalazo wamandla phakathi kukaMark Antony wasempuma noOctavian wasentshona. EBrundisium, ngowama-40 BC, kwenziwa isivumelwano phakathi kwaba bakhuphisana baseMpuma naseNtshona. Isivumelwano sasiquka umtshato phakathi kukadade boOctavian, uOctavia, noMark Antony. Isivumelwano kunye nomtshato owawuhamba naso azizange zihlale ziqinile, yaye emva kokuba uMark Antony engenile kubudlelane noCleopatra, waqhawula umtshato noOctavia ngowama-32 BC. Kwidabi laseActium ngowama-31 BC, izikumkani zaseMpuma nezaseNtshona zadityaniswa zaba ligunya elinye, yaye emva koko uOctavian waba nguAgasto Kesare, umqondiso wencopho yozuko namandla aseRoma.

Ngokwesiprofeto umtshato wokuqala womnqophiso kaDaniyeli ishumi elinanye wawuphakathi kookumkani basentla nabasezantsi, njengelinga lokuphelisa ubutshaba phakathi kwaba balwi babini ababezama ukuphinda bamise ubukhosi buka-Aleksandire Omkhulu. Loo mtshato wokuqala womnqophiso phakathi kwamaSeleucid namaPtolemy aseYiputa wawungumtshato womnqophiso we-alpha wobukumkani bamaSeleucid nobamaPtolemy, owawungumfuziselo womtshato womnqophiso we-omega phakathi kwala magunya mabini afanayo. Kumtshato wokugqibela, okanye we-omega, womnqophiso, uCleopatra wokuqala kwimbali yaseYiputa kanye waba likhonkco lesiprofeto elinxulumanisa noCleopatra wokugqibela, okanye we-omega; lowo

ubudlelwane bakhe noMark Antony baba yindawo yokubhekisela kuqhawulo-mtshato lukaOctavia noMark Antony. Uqhawulo-mtshato lwaluphawula ukuvuseleleka kobutshaba phakathi kukaMark Antony wasempuma noOctavian wasentshona, obwaphela kwimfazwe yaseActium ngowama-31 BC.

Umtshato wesivumelwano waseBrundisium ngowama-40 BC wawungumtshato wesivumelwano we-alpha womzabalazo phakathi kwempuma nentshona, kanye njengokuba umtshato wesivumelwano kaLaodice noAntiochus II Theo wawuyi-alpha yomzabalazo phakathi komntla nomzantsi. Umtshato wesivumelwano wowama-313 wawuyi-omega kumtshato wesivumelwano we-alpha kaMark Antony noOctavia, kanye njengokuba umtshato wesivumelwano phakathi kukaPtolemy V noCleopatra I Syra wawungumtshato wesivumelwano we-omega wezikumkani zasemntla nezasemzantsi. Imitshato emithathu yesivumelwano eyakhokelela kumtshato wesivumelwano we-omega wowama-313 iyahambelana yonke, yaye inika amangqina amathathu kwiimpawu zesiprofeto ezinxulumene noMmiselo waseMilan. Xa idityanisiwe, imitshato emine yesivumelwano yokoqobo yempuma, yentshona, yomntla neyomzantsi iyahambelana nemitshato emibini yesivumelwano engumfuziselo yobupopu.

Ngowama-496, uClovis ukumkani wamaFranks wayetshate noClotilda. UClotilda wayeyinkosazana yaseBurgundy, intombi kaKumkani uChilperic II waseBurgundy. Emva kokuba uyise nonina bebulewe kumzabalazo wamandla entsapho, waphila phantsi kokhuseleko lukayisekazi wakhe ngaphambi kokuba anikwe emtshatweni kuClovis I, ukumkani wamaFranks, ngowama-493. WayengumKatolika, oko kukuthi, wayebambelele kukholo lwaseNicaea/oluchanileyo lweBandla laseRoma. Oku kwamenza wahluka kwezinye iintsapho ezininzi zobukhosi zamaJamani zelo xesha, ezazizezamaKristu angama-Ariya. Unina uCaretina wayengumKatolika, yaye uClotilda wakhuliswa kuloo nkolo. Ukhunjulwa ngokumcenga ngokuqhubekayo uClovis ukuba ashiye ubuhedeni aze amkele ubhaptizo lobuKatolika, yaye emva koko ukuguquka kwakhe ngowama-496 sesinye seziganeko ezibaluleke kakhulu kwimbali yokuqala yaseFransi neyobuKristu obubizwa ngokuba bobaseNtshona.

UClovis wafunga isibhambathiso sokuba, ukuba wayeza kuwuphumelela umlo waseTolbiac, wayeza kuguqukela kukholo lwamaKatolika lukaClotilda aze abhaptizwe. Ukumkani wama-Alemanni wabulawa, umkhosi wabo waphuka, aza amaFranks aphumelela. Emva koloyiso uClotilda walungiselela ukuba uBhishophu uRemigius waseReims afundise uClovis, waza wabhaptizwa (ngokwesithethe ngoSuku lweKrisimesi ngowama-496), kunye namawaka aliqela amajoni akhe.

UClovis wayengukumkani wamaFranks, nto leyo, ngolwimi lwanamhlanje, ethetha ukumkani waseFransi. Waba ngowokuqala kookumkani baseYurophu abathi ekugqibeleni bancame inkolo yabo yobuhedeni baza baphendukela kubuKatolika. Ngenxa yesi sizathu, uClovis uthathwa “njengonyana omkhulu wecawe yamaKatolika,” yaye iFransi ibizwa ngokuba, “yintombi enkulu yecawe yamaKatolika.” Ngowe-1980, xa upopu John Paul II wayetyelele iFransi, wabuza wathi, “Fransi, ntombi enkulu yeBandla, uthembekile na kubhaptizo lwakho?”

Ukuguquka kukaClovis waya kubuKatolika baseNicaea kuchaza ukuqala komngcelele womtshato ongumfuziselo owawuya kukhokelela kumtshato womnqophiso ongumfuziselo ka-538. Umtshato womnqophiso ongumfuziselo phakathi kukaClovis nehenyukazi elenza uhenyuzo nookumkani bomhlaba wabonakaliswa kwangaphambili yimitshato yomnqophiso emine eyandulelayo kuDaniyeli ishumi elinanye. UClovis wayengukumkani wokuqala waseYurophu ukunika inkxaso yomkhosi neyoqoqosho kwicawa yaseRoma, yaye ngenxa yoko uClovis umelwe ngaphakathi kwale mbali kuDaniyeli ishumi elinanye.

Kwaye imikhosi iya kuma ngecala lakhe, yaye iya kuyingcolisa ingcwele yamandla, yaye iya kususa umbingelelo wemihla ngemihla, yaye iya kumisa isikizi esenza incithakalo. Daniel 11:31.

UClovis ngo-496 uphawula ukuqala kwezakhiwo zopolitiko zaseYurophu “ukusukuma” zixhase ubupopu njengoko babunyukela emandleni. Oku kuphawula ukuqala komngcelele womtshato ongumfuziselo. “Ingalo” zesi sibhalo ziya kungcolisa kwakhona “ingcwele yamandla,” ethi kuRoma yobuqaba nakuRoma wobupopu ibe sisixeko saseRoma.

Izibingelelo Ezibini Zobungcwele

Kukho amagama amabini ahlukeneyo esiHebhere encwadini kaDaniyeli aguqulelwa ngokuthi “ingcwele.” Amagama esiHebhere athi ‘miqdash’ nelithi ‘qodesh’ omabini aguqulelwa ngokuthi “ingcwele,” kodwa u-qodesh unokumela kuphela into engcwele, kanti u-miqdash unokumela nokuba yingcwele engcwele okanye engengcwele—njengoko kusikelwa ngumxholo.

“Iyingcwele yamandla” kwindima yamashumi amathathu ananye yi-‘miqdash’ yaye imele ingcwele yamandla eRoma, ekwathi kuzo zombini iRoma yobuhedeni neRoma yobupopu yaba sisixeko saseRoma. Ukususela kwidabi laseActium, xa uOctavian wadibanisa ubukumkani, iRoma yobuhedeni yayingoyiseki kangangeminyaka engamakhulu amathathu anamashumi amathandathu (ixesha), ekuzalisekiseni kwendima yamashumi amabini anesine kaDaniyeli ishumi elinanye.

Uya kungena ngoxolo nakwezona ndawo zityebileyo zephondo; enze oko ooyise abangakwenzanga, kwanezookhokho bakhe; asasaze phakathi kwabo ixhoba, nempango, nobutyebi; ewe, aya kuceba amacebo akhe nxamnye neenqaba ezinqatyisiweyo, kude kube lixesha. Daniel 11:24.

Xa iRoma yobuhedeni yayilawula isuka kwisixeko saseRoma yayingoyiseki, kodwa xa uConstantine wayisa ikomkhulu eConstantinople ngowama-330, “ixesha” levesi yamashumi amabini anesine lazaliseka. Xa eyokugqibela kwezo mpondo zintathu (amaGoth) zikaDaniyeli isahluko sesixhenxe zagxothwayo esixekweni, iRoma yobupopu ngokwesiprofeto yathabatha itrone njengobukumkani besihlanu besiprofeto seBhayibhile ngowama-538. AmaGoth ayeyingqingile iRoma, kodwa ekugqibeleni arhoxa njengoko uBelsarius, injengele kaJustinian, wayikhusela isixeko. Icawe yaseRoma ke yalawula ngobungangamsha obupheleleyo iminyaka eliwaka elinamakhulu mabini anamashumi amathandathu, de uNapoleon wayisusa upopu waza wamthumela ekuthinjweni ngowe-1798.

IRoma, “ingcwele yamandla” yayingcolisiwe, (ukungcoliswa, okuthetha ukuba ‘yenzakaliswa okanye yachithwa’), “ngeengalo” ezivela emfazweni oqhubekeyo nxamnye nesixeko, emelwe ngokuyintloko ziimpempe ezine zokuqala zeSityhilelo isahluko sesibhozo.

Imbali eyalandelayo ukususela ngowama-496 ukuya phambili yabona isixeko saseRoma singcoliswa njengoko satshintshayo sisuka kumandla nenkazimulo yobukumkani bamaRoma saya kumandla nenkazimulo yobukumkani bamaRoma Katolika. Ezo ngalo zaya kuyisusa inkolo yobupheganisi, emelwe ligama elithi “ngemihla yonke” kweso sicutshulwa, njengoko zamkelayo inkolo yobuKatolika baseNicaea.

Kwidabi laseVouillé, uClovis wawoyisa amaVisigoth angama-Ariya phantsi kuka-Alaric II waza wathabatha i-Aquitaine. Emva kolo loyiso, ngonyaka ka-508, umlawuli waseMpuma uAnastasius I (oseConstantinople) wamzukisa uClovis ngenxa yoloyiso lwakhe phezu kwamaVisigoth.

UGregory waseTours uthi uAnastasius wathumela amaxwebhu asemthethweni kaClovis emenza ukuba abe ngummeli wesizwe. ETours, ecaweni kaSaint Martin, uClovis wanxiba ingubo emfusa nengubo yangaphandle, wabeka isithsaba sobukhosi entlokweni yakhe, wakhwela waphuma, waza wachithachitha igolide nesilivere esihlweleni. UGregory uthi ukususela ngaloo mini wanconywa njengommeli wesizwe, yaye umlawuli waseRoma wamqonda ukuba uClovis wayengukumkani ongumKristu osemthethweni entshonalanga. Wavuzwa ngenxa yokuba wayewaphule amandla amaVisigoth angama-Ariya, awathi nawo iConstantinople yawachasa. U-508 ngumnyaka apho umlawuli waseMpuma wamzukisa esidlangalaleni ukumkani wamaFranks

ongumKatolika—ibandla, uloyiso, nobusemthethweni baseRoma kwindawo enye. U-508 ngumnyaka apho ubukumkani bamaFranks obungamaKatolika bema njengamandla angamaKatolika alawulayo eGaul emva kokwaphula ulawulo lwamaVisigoth angama-Ariya. UClovis ngukumkani wokuqala omkhulu wabahedeni ukulwa ngenxa yoBuKatolika baseNicaea nxamnye nobukumkani bama-Ariya, yaye ngenxa yoko ungumfuziselo wokuqala wendima yaseFransi njenge “ntombi endala yeBandla.” UClovis umele ixesha lika-496 ukuya ku-508, yaye ungumfuziselo we-alpha wesivumelwano somtshato esingokomfuziselo. Iminyaka engamashumi amathathu ukusuka ku-508 ukuya ku-538 imelwe nguJustinian, ongumfuziselo we-omega wolo luhlu.

Ngo-538, “iingalo” zamisa amandla opopu etroneni yomhlaba iminyaka eli-1260. Kwakungelo xesha apho umtshato womnqophiso ongokomfuziselo wagqitywa ekupheleni komngcelele womtshato owawuqale ngo-496. Ngo-1798, umtshato womnqophiso owawuqale phakathi kopopu waseRoma noClovis waseFransi, wachithwa xa uNapoleon waseFransi waqhawula umtshato namandla opopu ngokuthi umphathi-mkhosi wakhe amthimbe opopu.

Umtshato womfuziselo wesivumelwano sobupopu we-alpha, owawuqalise umngcelele wawo womtshato ngowama-496, wagqitywa kumthetho weCawa ngowama-538, waza emva koko wachithwa ngowama-1798, kanye njengoko kwakunjalo ngawo wonke omnye umtshato wesivumelwano kaDanyeli ishumi elinanye. IsiTyhilelo songeza kubudlelwane bomtshato bobupopu phakathi kookumkani baseYurophu noopopu bobuKatolika, kuba inamba yeSityhilelo ishumi elinesibini inguSathana kwanookumkani beRoma yobuqaba.

“Ngaloo ndlela, nangona inamba, ikakhulu, imele uSathana, ngengqiqo yesibini, iluphawu lweRoma yobuhedeni.” The Great Controversy, 439.

KwisiTyhilelo uYohane usazisa ngezinto ezintathu ezathi ookumkani (inamba) bazinika irhamncwa lolwandle lobuKatolika.

Irhamncwa endayibonayo yayinjengehlosi, neenyawo zayo zazingathi ziinyawo zebhere, nomlomo wayo unjengomlomo wengonyama; yaza inamba yalinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

Ngo-496, ookumkani baseYurophu baqalisa ukunika elo rhamncwa lobupopu “amandla” abo, njengoko amelwe bubukroti babo bomkhosi nenkxaso yabo yezoqoqosho. Babethuthele ikomkhulu lobukumkani babo baya eConstantinople ngo-330, beshiya isixeko saseRoma siyiyo “isihlalo” segunya lobupopu. “Ingalo” zaza emva koko zachaza ibandla lobupopu njengentloko yawo onke amabandla ngo-533 ngommiselo kaJustinian. Lo mmiselo waquka ukusetyenziswa kobukroti babo bomkhosi ukutshutshisa abo ubupopu obabachaza njengabaqhekeki, ngaloo ndlela bebeka “igunya” labo loluntu ezandleni zoopopu.

Umtshato womnqophiso we-alpha phakathi kobupopu nookumkani baseYurophu waqala ngoClovis ngowama-496. Ngowama-508, ubuhedeni, obabuyinkolo esemthethweni yobukumkani, babekwa bucala ngenxa yenkolo yobuKatolika baseNicaea. Ngowama-533, uJustinian wabhengeza ubupopu njengentloko yazo zonke iicawa, waza wanikela igunya elisemthethweni lezihlalo zabo zobukhosi ezahlukeneyo kumandla opopu.

Isihlalo sika-Alfa no-Omega

Ngo-330, isixeko saseRoma sashiywa ezandleni zecawa yamaRoma apho siya kuhlala sihleli khona de sitshatyalaliswe elwandle lomlilo ekubuyeni kwesibini kukaKristu. Ngo-538, saphinda sahlaliswa ngokusemthethweni phezu kwetrone yobupopu, ngaloo ndlela kuchongwa imbali ka-330 ukuya ku-538 njengethuba lesiprofeto eliqala ngesihlalo se-alpha lize liphele ngesihlalo se-omega. Elo xesha limela isiphelo sobukumkani besine sesiprofeto seBhayibhile (iPergamo) njengokubhanga okuqhubekayo okuqala ngo-330 kuze kuphele ngo-538 ngokufika kweTiyatira. Zombini iRoma yasentshona neyasempuma zaqhubeka nokunyibilika kancinci emva ko-538, kodwa elo xesha laqala ngokunikwa kwesihlalo, esimele isixeko saseRoma, kubupopu ngo-330, de eso sihlalo saba singesiyo nje itrone phezu kwesixeko kuphela, kodwa phezu kobukumkani obumelwe sisixeko ngo-538.

330 ukuya ku-538 lixesha elithile lesiprofeto elichaza iimpawu zendlela ezisibhozo zokuxhotyiswa kobupopu. La manyathelo asibhozo aphindwa ekuphilisweni kwenxeba elibulalayo lobupopu kumthetho weCawa oseluzayo kungekudala.

Inyathelo yokuqala kwezisibhozo yaba kukunikwa kwesixeko saseRoma kumandla obupapa, yaye inyathelo lesibhozo laba kukunikwa kwesixeko njengesihlalo sobukumkani besihlanu besiprofeto seBhayibhile. Oku kuchonga u-538 njengesihlalo, kananjalo ‘njengenyathelo lesibhozo, eliphuma kumanyathelo asixhenxe angaphambili.’ Inyathelo lokuqala laba kukunikwa kwesihlalo, yaye inyathelo lesibhozo laba kukunikwa kwesihlalo; ngaloo ndlela, inyathelo lokuqala ngo-330

lingu-alpha, yaye u-538 ngu-omega. Izihlalo ezibini, iimpondo ezintathu ezisusiweyo, umnikelo wemihla ngemihla osusiweyo, ukuguquka kukaClovis nommiselo kaJustinian zenza amanyathelo asibhozo ewonke achonga umngcelele womtshato, yaye ekugqibeleni umtshato.

Ngo-1798, iFransi, amandla awayemele ookumkani abalishumi baseYurophu, awabeka ubupopu etroneni ngo-538, abususa ubupopu kanye kuloo trone. Umtshato wesivumelwano se-alpha omelwe kwimbali ukusukela ngo-538 ukuya ku-1798 ufanekisela umtshato wesivumelwano se-omega wamandla obupopu nookumkani abalishumi beSityhilelo seshumi elinesixhenxe. Uhambo lomngcelele womtshato ukusuka ngo-496 ukuya ku-538 lufanekisela amanyathelo asibhozo angqamana nabongameli abasibhozo bokugqibela baseUnited States. UClovis neFransi bayimifuziselo yookumkani abalishumi baseYurophu. Bamele iUnited States eya kuba ngukumkani oyintloko wookumkani abalishumi beSityhilelo seshumi elinesixhenxe kumthetho weCawa ozayo kungekudala ngeCawa.

Imitshato emihlanu yangaphambili yomnqophiso kaDaniyeli ishumi elinanye ihambelana nomtshato womnqophiso wesithandathu nowokugqibela wemihla yokugqibela. Imitshato yomnqophiso ye-alpha ne-omega yasemntla nasemazantsi ichaza umtshakazi wasezantsi njenge-alpha, kanti i-omega ingumtshakazi ovela emntla. Kwimitshato yomnqophiso yeRoma yobuhedeni, umtshakazi we-alpha ovela empuma wanikelwa entshona, yaye i-omega ka-313 yayiyumtshakazi ovela entshona. Ezo mitshato zine zidityaniswe kunye ngokwesiprofeto nguCleopatra wokuqala noCleopatra wokugqibela. Umtshato womnqophiso ongumfuziselo weRoma yobupapa wawumela umyeni njengokumkani oyintloko womanyano lwesiprofeto lookumkani abalishumi, edibene nomtshakazi wabo—umfazi obomvu krwe waseRoma. Uqhawulo-mtshato lwenziwa ngukumkani oyintloko wabo bakumkani balishumi ngo-1798.

Umtshato womnqophiso wonyaka ka-313 umele umtshato wokugqibela womnqophiso wamandla opopu kunye ne-United States—ukumkani oyintloko kookumkani abalishumi beSityhilelo isahluko seshumi elinesixhenxe; amandla aneempondo ezimbini afanekiselwa ngamandla aneempondo ezimbini aseFransi. Imbali eyaqala ngoClovis ngonyaka ka-496 yaza ekugqibeleni yakhokelela kummiselo kaJustinian ngonyaka ka-533 nasekubekweni kukapopu etroneni ngonyaka ka-538, imele imbali ka-1989 kuse kwafika umthetho weCawa.

Siya kuqhubeka kwezi zinto kwinqaku elilandelayo.