

IPaniyam - Inani Leshumi Elinesithoba

Abakhulu: uAntiyokwe, uKonstantino, noMongameli wokugqibela

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Isitshixo sokwahlula ngokuchanekileyo iindinyana zeshumi ukuya kweshumi elinesithandathu zikaDaniyeli 11 sifumaneka kwizisetyenziswa ezisisiseko zesiprofeto ezasetyenziswa ngaphezu kweminyaka engamashumi amathathu eyadlulayo, ngowe-1996, xa kwapapashwa imagazini ethi *The Time of the End*. Emva kweminyaka engamashumi amathathu, iNkosi ityhile ukuba omnye umyalezo wesiprofeto umele ukwenziwa usemthethweni njengoko umyalezo wamaMillerite wenziwa usemthethweni ngowe-1831. Kwimbali ye-omega yale minyaka ingamashumi amathathu, umyalezo omele ukwenziwa usemthethweni ubonakaliswa njengolungiso lomnye wangaphambili wobuSilamsi, njengoko umelwe nguJosiah Litch, kwanomyalezo olungisiweyo womnyango ovaliweyo, njengoko umelwe nguSamuel Snow, ongumqondiso womzekeliso weentombi ezilishumi. Kuya kuvakaliswa umyalezo wobuSilamsi, uhamba nesilumkiso ngeengcango zovavanyo ezivalekayo ngokuthe chu njengoko uKristu egqibezela umsebenzi waKhe womgwebo. Lo myalezo umacala mabini, unomgca wangaphakathi nowangaphandle, wona ke ngokwawo amela amanyathelo amabini okuqala enkqubo yovavanyo enamanyathelo amathathu ehlala isenzeka xa isiprofeto sityhilwa, njengoko kwakunjalo kwisityhilelo sikaYesu Kristu ngomhla wama-31 kuDisemba, 2023.

Iphephancwadi *The Time of the End* iqulethe isishwankathelo esisiseko sekamva laseMelika njengoko limelwe kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, ezatyhilwayo ngexesha lesiphelo ngowe-1989. Le phephancwadi ibikwiingxelo zoluntu iminyaka engamashumi amathathu, ukanti akukho bani wabonayo ukuba umxholo oyintloko wale phephancwadi yayingumzabalazo wenkolo phakathi kobukomanisi neecawe eziphantsi kwempembelelo yobuKatolika, ngakumbi eUkraine. Elo dabi lenkolo elivela kwixesha lika-1989 lichaza umongo wokutshabalala kwenkolo kukaPutin njengoko emelwe nguPtolemy noUziya kwimvukelo abayibonakalisayo bobabini etempileni eYerusalem. Itempile yaseYerusalem yayiyitempile kaUziya, ingeyiyo itempile kaPtolemy. Bobabini uPutin noZelenskyy bayayingcolisa itempile enye ngeendlela ezimbini ezahlukeneyo; omnye njengomYiputa, omnye njengomYuda.

Icawa elalizabalaza nxamnye nokumkani wasemazantsi ngowe-1989 yayilicawa yamaKatolika. Kutheni ingabi njalo? Ukungakholelwa kuThixo kwaseFransi kwanika ukumkani wasemantla inxeba elibulalayo ngowe-1798, ngoko ke kutheni ubupopu bungayi kuphindezelisa intshutshiso ende yokungakholelwa kuThixo nxamnye necawa yamaKatolika, ngakumbi eUkraine? Okubaluleke ngakumbi kukuba obu bungqina bucacileyo malunga neUkraine bavela kupapasho lwango-1996, olwalucaphula ababhali-mbali behlabathi malunga nembali yowe-1989. Ngoku ekubeni iNkosi ityhila imbali efihlakeleyo yendima yamashumi amane, ibhekise kumzabalazo phakathi kweecawa ezimbini zobuOrthodox ukuze inike umongo wesiprofeto nowembali wedabi laseRafiya neziphumo zalo, yaye yayisele iquke ukuqonda okuyimfuneko kwiphephancwadi elithi

The Time of the End elapashwa kwiminyaka engamashumi amathathu eyadlulayo.

Ukuphela kukaNapoleon kuyahambelana nokuphela okuthe chu kukaLenin, uStalin, kunye nenkqubo yoManyano lweSoviet. Xa ubukumkani basemzantsi bobuprofeti bafudusela ikomkhulu labo eRashiya kwabakho iinguquko ezimbini ezinkulu ngowe-1917. Eyokuqala yile ibizwa ngokuba yiNguquko yaseRashiya xa uCzar wabhukuqwayo, kwaza kwangalo nyaka kwalandela iNguquko yamaBolshevik, eyakhokelela kwimfazwe yamakhaya yowe-1917 ukuya kowe-1922. Ngowe-1922 kwasekwa uManyano lweSoviet.

Ukuqala kweRashiya njengokumkani wokomoya wasemazantsi kwamela uguquko olunezinyathelo ezibini olwakhokelela kwimfazwe yamakhaya, lwaza emva koko lwakhokelela ekusekweni komfelandawonye wamazwe. Ukuwa kweSoviet Union nako kwakunezinyathelo ezibini, kuqalwa ngokudilizwa kodonga lwaseBerlin ngomhla we-9 kuNovemba 1989, okwaza kwakhokelela ekuchithweni kweSoviet Union ngomhla wama-31 kuDisemba 1991. Njengomlawuli wokugqibela weRashiya, ukumkani wasemazantsi, uVladimir Putin wayengumfuziselo owawumelwe ngumlawuli wokuqala waseRashiya—uVladimir Lenin.

UVladimir uthetha ukuthi “inkokeli enkulu” yaye uPutin uthetha ukuthi “indlela.” ULenin uthetha ukuthi “umlambo omkhulu,” kodwa uVladimir Lenin wakhetha igama elithi Lenin ukuze afihle igama lakhe lokwenyaniso, elalithi Vladimir Ilyich Ulyanov. UIlyich uthetha ukuthi “unyana kaEliya,” yaye uUlyanov uthetha ukuthi “unyana oselula kaEliya.”

Inkokeli enkulu yaseRashiya kuloo ndlela, kwimbali emelwe lidabi laseRaphia ngowama-217 BC, yafanekiswa yinkokeli yokuqala yaseRashiya, eyathi njengoVladimir Lenin yaba yinkokeli enkulu yomlambo onamandla, kodwa eyafihla igama layo. Igama luphawu lwesimilo, yaye ukuba uVladimir afihle amagama akhe amabini kubonisa isimilo esakhetha umlambo omkhulu wengcinga yezopolitiko, ngaphezu kwesimilo esimelwe nguEliya, okuthetha ukuthi “UThixo nguYehova.” Ingcambu yokungakholelwa kuThixo kukumphika uThixo, yaye ukungakholelwa kuThixo luphawu oluphambili lokumkani wasemzantsi. Igama lesibini nelesithathu alinikiweyo likaLenin agxininisa uEliya nonyana wakhe, yaye isiphelo seRashiya njengokumkani wasemzantsi simelwe nguPtolemy IV, owaphumelela kwidabi laseRaphia, kodwa xa uAntiochus wabuyayo ngowama-200 BC kwidabi lasePanium unyana kaPtolemy owayeneminyaka emihlanu ubudala ngelo xesha wayesele elawula. Amagama amabini okuqala kaLenin achaza uEliya nonyana wakhe, aze ahambelane noPtolemy nonyana wakhe. UEliya nomyalezo kubantwana bakhe kuvela ngemihla yokugqibela, kanye phambi “komhla omkhulu nowoyikekayo weNkosi;” ekwangulapho amadabi aseRaphia nasePanium abekwe khona.

Khangelani, ndiya kunithumela uEliya umprofeti, phambi kokuza kwemini enkulu neyoyikekayo kaYehova; yaye yena uya kubuyisela intliziyo yooyise kubantwana, nentliziyo yabantwana kooyise, hleze ndize ndibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

Ubungqina buka-Uziya noPtolemy buyahambelana kwivesi yeshumi elinanye kaDaniyeli ishumi elinanye, yaye u-Uziya waphila iminyaka elishumi elinanye emva kwemvukelo yakhe nesifo sakhe seqhenqa; kanti ke, uPtolemy walawula iminyaka elishumi elinesixhenxe iyonke, elo lona linani elifanayo leminyaka ephakathi kweemfazwe zevesi yeshumi elinanye nevesi yeshumi elinesihlanu.

Isiprofeto seminyaka engama-250 esaqala ngowama-457 BC, saphela ngowama-207 BC phakathi kwezo mfazwe zimbini; iminyaka elishumi emva kweRafiya neminyaka esixhenxe ngaphambi kwePaniyam. Ulawulo lukaPtolemy IV lwaqala ngowama-221 BC, waza wafa ngowama-204 BC, ngoko ke iminyaka elishumi elinesixhenxe kaPtolemy ayingomgca mnye nale minyaka ilishumi elinesixhenxe isuka eRafiya isiya ePaniyam. Kanjalo ayiyiyo kwa loo minyaka ilishumi elinesixhenxe emelwe sisiphelo sesiprofeto seminyaka engama-250 esiqala ngoNero ngowama-64 size siphela ngowama-313. Ukususela kowama-313 ukuya kumthetho wokuqala weCawa ngeCawe ngowama-321 yiminyaka esibhozo, yaye kwiminyaka esithoba kamva, ngowama-330, uConstantine wawahlula ubukumkani baba ngasempuma nangasentshona.

Kwixesha elikufuphi kakhulu uPutin neRashiya baya koyisa iUkraine, yaye amanyathelo kaPtolemy no-Uziya aya kuqalisa ukuphinda kwimbali emelwe yivesi yeshumi elinesibini. La mangqina mabini aseBhayibhileni abeka ingxaki yokugqibela kaPutin phakathi kwengxaki yecawe norhulumente. Uvukelo lwabo lwabonakaliswa etempileni eYerusalem, ngaloo ndlela kuchongwa itempile nenkolo ka-Uziya njengendawo yesalathiso sesiprofeto.

UZelenskyy, okuthetha ukuthi “luhlaza,” ungumpopayi wabaphathi-bezoburhulumente beeglobalist beManyano yaseYurophu neZizwe eziManyeneyo, abo i-ajenda yabo yeeglobalist imelwe ngokufanelekileyo yintshukumo yezopolitiko eluhlaza enqula umama womhlaba. Kuyafaneleka ukuba uZelenskyy wayengumdlali weqonga, kuba ngokucacileyo ungummeli wamanye amagunya, yaye intsingiselo yegama lakhe ethi “luhlaza” ichaza ifilosofi yezopolitiko ekhokela iintshukumo zakhe kwibhodi yechess yembali yoluntu. I-checkmate kaZelenskyy isondele kakhulu.

Kule mbali yokugqibela yembali ukuvukela kuka-Uziya noPtolemy kuya kuphinda kwenziwe kwakhona, kodwa uPtolemy (Putin) wafa kwiminyaka emine phambi kwedabi lasePanium, yaye umlawuli wokugqibela wokumkani wasemazantsi umelwe ngumntwana oneminyaka emihlanu ubudala olawulwa luthotho lwee-regent ezonakeleyo nezingafanelekanga.

UPtolemy V wayeneminyaka emalunga ne-5–6 kuphela xa wayenyuka etroneni ngo-204 BC (emva kokufa kukayise okungummangaliso), yaye ubukumkani bamaPtolemy babungakwazi ukusebenza ngenxa yoluhlu lweerijensi ezingakwaziyo okanye ezonakeleyo ngexesha lolawulo lwakhe. Irijensi yokuqala yaba ukusuka ku-204–202 BC, emva kokuba ukufa kukaPtolemy IV kufihlwe yaye unina uArsinoe III ebulewe. Iintandokazi zenkundla, uSosibius, owayelishesha elide engumphathiswa phantsi kukaPtolemy IV, noAgathocles umzalwana wenkosikazi kaPtolemy IV uAgathoclea, bazibhengeza njengabalawuli beerijensi. Baqamba okanye bavelisa umyolelo obabenza babe ngabagcini bakhe, babeka ukumkani oselula phantsi kwenkathalelo kaAgathoclea nentsapho yakhe, baza basusa abo babenokuba ziimbangi. USosibius wayelawula inxalenye enkulu yolawulo lwasekuqaleni.

Utshintsho lwenzeka malunga no-202 BC, xa uAgathocles waba ngumphathi olawulayo oyintloko, kodwa wayethiywa kakhulu ngenxa yokuziphatha kakubi nokulawula gwenxa. Uvukelo oludumileyo eAlexandria lwakhokelela ekubulaweni kwakhe ngenkohlakalo sisihlwele, lo gama ukumkani oyinkwenkwe ngokwegama nje wayebonakala ekuvuma oko. Abaphathi abalandelayo

babengo Tlepolemus, irhuluneli yase Pelusium, kwaza emva kwakhe kwalandela uAristomenes. Ngexesha ledabi lase Panium ngo-200 BC, ubukumkani babuphantsi kolu luhlu lujikelezayo lwabaphathi nabacebisi benkundla.

Kwimfazwe yase Panium imikhosi yama Ptolemy yayikhokelwe emfazweni ngumthetheli-jikelele uScopas wase Aetolia, umphathi-mkhosi wokuqeshwa owamiselwa phantsi koburhulumente bobugcinisihlalo, kungekhona ngu Ptolemy V ngokwakhe. Lo kumkani uselula wayengenalo ulawulo lokwenene—izigqibo, icebo lomkhosi, nobuthathaka bubonke bobukumkani baphuma ekungasebenzi kakuhle kwabaphathi abagcina isihlalo, kwiimvukelo zangaphakathi (ezinjengeemvukelo zama Yiputa omthonyama), nakumaqhinga enkundla yasebukhosini. Oku kungazinzi kwavumela uAntiochus III Omkhulu ukuba amoyise ngokugqibeleleyo uScopas ePanium, ethimba iCoele-Syria, kuquka ne Yudeya, ngokusisigxina kulawulo lwama Ptolemy.

Ababhali-mbali baxoxa ngokwenzeka okunokwenzeka kokuba ukufa kuka Ptolemy IV kwabangelwa yityhefu, nto leyo ekwayinxalenye yokuqikelela kwembali okunxulumene no Vladimir Lenin, uJoseph Stalin, kwanokumkanikazi wasezantsi, uCleopatra. UPutin uyoyisa kwiMfazwe yase Ukraine, kodwa ke ukutshabalala kwakhe kuqala ngomnqweno wakhe wokuphumeza ubudlelane bolawulo iSoviet Union eyayikhe yalugcina nebandla lase Ukraine, obathi, xa basuswayo ngo-1989, baba ngumfuziselo wloyiso lokumkani wasemantla phezu kokumkani wasemazantsi.

I-Ukraine yintsika ye-Orthodoxy yama Slav aseMpuma. Ubhaptizo luka Vladimir Omkhulu lwenzeka ngowe-988 eKyiv. Kamva iMoscow yazibanga ngesihloko esithi “IRoma Yesithathu” emva kokuwa kweConstantinople, izibeka njengendlalifa efanelekileyo nomlondolozisi womoya wawo onke amazwe amaRashiya, kuquka ne-Ukraine njengalo “mmandla wayo wecanon”.

I-Patriarchate yase Moscow ibisoloko iyibona iUkraine njengengenakwahlulwa ngokomoya neRashiya phantsi kwesaci esithi “Abantu banye, ukholo lunye,” esingumhlathi uPutin ngokwakhe awusebenzise ngokuphindaphindiweyo. IUkraine, ngakumbi ukususela ngowama-2014/2022, iya isibona ngakumbi nangakumbi isikhokelo sase Moscow njengolawulo lobukoloniyali nolobukumkani, kunokuba isibone njengobumama bokomoya bokwenene. Ukusukela ngoFebruwari ka-2026, kukho izakhiwo ezimbini ze-Orthodox ezikhuphisanayo. Esinye yiCawa yama-Orthodox yase Ukraine, ethe ukususela ngowama-2019 yazimela phantsi koPatriarch wama-Ecumenical uBartholomew waseConstantinople. EKyiv iCawa yama-Orthodox yase Ukraine ithathwa njengecawa yesizwe yokwenene.

Mfundi makalumke: iCawa yama-Orthodox yase Ukraine yicawa eyahlukileyo kuneCawa yama-Orthodox yaseUkrainia. ICawa yama-Orthodox yaseUkrainia inxulumene neCawa yama-Orthodox yaseRashiya, yaye ngenxa yesi sizathu uZelenskyy ebeyihlasela. IVatican iyakuchasa ukuhlaselela kukaZelenskyy osele kuqalile, kodwa uvukelo lukaPutin lwendima yeshumi elinesibini lulandela uloyiso lwakhe eRaphia, yaye luseza kwenzeka kwixesha elizayo.

ICawa lamaOrthodoki lase Ukraine ngokwembali lalinxulunyaniswa nombutho wase Moscow. Emva kohlaselo luka-2022, iCawa lamaOrthodoki lase Ukraine yabhengeza ukuzimela okupheleleyo ngoMeyi 2022, kodwa uphando lukarhulumente wase Ukraine (DESS) luphindaphinde lwathi

isahleli inobudlelane obusemthethweni ngokwecanon nangokomthetho neMoscow. I-Ukraine yaphumeza umthetho ngoAgasti 2024 (owatyikitywa nguZelenskyy) othintela nawuphi na umbutho wenkolo onxulumene neCawa lamaOthodoki laseRashiya (elichazwa “njengelizwe elingumhleseli”). ICawa lamaOthodoki laseUkraine iyalelwe ukuba inqumle ngokupheleleyo onke amaqhina ayo, kungenjalo ijongane nokuchithwa kweKyiv Metropolis yayo ngokomyalelo wenkundla. Ukususela ekupheleni kuka-2025 nasekuqaleni kuka-2026, kusekho uhlaselo lokugaleleka, ukudluliselwa kwamaparishi kwiCawa lamaOthodoki laseUkraine (angaphezu kwe-1,300 ukusukela ngo-2022), amatyala enkundla, kunye neengcali zeZizwe eziManyeneyo ezilumkisa ngenkxalabo enxulumene nenkululeko yonqulo malunga neCawa lamaOthodoki laseUkraine.

IVatican iye yachasa esidlangalaleni naluphi na uchitho olunyanzelisiweyo lweCawa yama-Orthodox yaseUkraine. IRashiya noPutin bakubonisa oku njengentshutshiso ecacileyo yobu-Orthodox obusemthethweni ngokomgaqo wecawe, yaye benze ukukhuselwa “kweecawa zama-Orthodox zaseRashiya” kwaba yimfuno echazwe ngokucacileyo kuzo naziphi na iintetho zoxolo. Ipropaganda yaseRashiya ihlala inxulumanisa iCawa yama-Orthodox yaseUkraine kunye nokuhlaselwa kwayo ngurhulumente waseUkraine “nobuNazi” yaye ikubeka njengengxenye yesizathu sabo “sokususa ubuNazi.”

UPutin uya kungena “etempileni” ngokuzigwagwisa aze azibangele ulawulo olupheleleyo lokomoya phezu kobuOthodoki baseUkraine, ezama ukuphinda ayithobe yonke intlangano yecawa yaseUkraine phantsi kweMoscow, efuna ukwamkelwa njengentloko yokomoya efanelekileyo yehlabathi lamaOthodoki aseRashiya.

Le yinto ingumfuziselo ochaneke kanye noPtolemy engena eNgcweleni yeeNgcwele, ngoxa u-Uziya enguZelenskyy ofuna ukutshisa isiqhumiso. Uvukelo lukaPtolemy lwaba seNgcweleni yeeNgcwele, kanti oluka-Uziya lwaba kwindawo engcwele. Emva koko ukumkani wasemazantsi, edlamkile luloyiso “lomda,” ephelisa amandla obummeli obuNazi, aze agqithe angene kuloo ndawo ingeyo yedwa ngaphandle kommandla wonqulo. Emva koko kuya kuza ukuthotywa ngesiquphe okungokolwalathiso lobuThixo, yaye uPutin uya kunyamalala eqongeni (njengoko uPtolemy IV wafa ngowama-204 BC). Emva kwesithuba samandla sesigaba “sabalandela ababuthathaka,” ukumkani wasemantla ubuya ngamandla amakhulu ngakumbi aze oyise kwidabi langoku lasePanium kwivesi 15.

Ishumi elinesixhenxe

Iminyaka elishumi elinesixhenxe ivela izihlandlo ezithathu embalini apho iimfazwe zaseRaphia nezasePanium zidibana khona, umgca phezu komgca. Iminyaka elishumi elinesixhenxe ukusukela kummiselo waseMilan apho iitrone zaseMpuma nezaseNtshona zobukumkani zadityaniswa ngomtshato, kwada kwahlulwa ubukumkani kwaza kwaqhawulwa umtshato ngowe-330. Iminyaka elishumi elinesixhenxe, ekuqaleni nasekupheleni kwayo, ziziphawuli zendlela zamanye amaxesha amabini anxulumene nesiprofeto. Ukuqala ngoNero ngonyaka ka-64, kuphawulwa ixesha lentshutshiso elaphela kwimbali kaConstantine Omkhulu. Utshintsho olusuka kwixesha lentshutshiso likaNero lusiya kwisivumelwano esimelelwa nguConstantine lubonakalisa utshintsho

olusuka kwibandla laseSmirna lusiya kwibandla lasePergamo. U-313 nommiselo waseMilan babonakalisa isiphelo sebandla laseSmirna, yaye isiphelo sexesha leminyaka elishumi elinesixhenxe ngunyaka ka-330, owawukukuzaliseka kwesiprofeto seminyaka engamakhulu amathathu anamashumi amathandathu sikaDaniyeli 11:24.

Uya kungena ngoxolo kwanakweyona mimandla ityebileyo yephondo; aze enze oko ooyise abangakwenzanga, kwanookhokho bakhe; uya kubasasazela ixhoba, nempango, nobutyebi; ewe, uya kuceba ngamacebo akhe ngokuchasene neenqaba ezinqabileyo, kude kube lixesha. Daniyeli 11:24.

Iminyaka elishumi elinesixhenxe ukususela ku-313 nomthetho waseMilan, iqala ngokuzaliseka kwesiprofeto ize iphele ekuzalisekeni kwesinye isiprofeto. Ukuzaliseka kwesiprofeto sokuqala okuphawula isiqalo, kuchaza inguquko esuka kwibandla laseSmirna isiya kwibandla lasePergamo, yaye isiprofeto esiphawula ukuphela kwaloo minyaka ilishumi elinesixhenxe, sichaza ukwahlulwa kweRoma yaba yiRoma yasempuma neRoma yasentshona. Le minyaka ilishumi elinesixhenxe ichazwa yimbali yesiprofeto, kungekhona nangasiphi na isibhengezo esithile seminyaka elishumi elinesixhenxe. I-alpha yokwahlulwa kwebandla lesibini kwelesithathu yahambelana nokwahlulwa kobukumkani baba yimpuma nentshona ekuzalisekeni kwesiprofeto sexesha seminyaka engama-360. Ezo ziprofeto zimbini zimisa ixesha leminyaka elishumi elinesixhenxe, yaye kufuneka zimiswe njengethuba lesiprofeto elisemthethweni ngokusekelwe kubungqina bababini okanye babathathu; ukuba ishumi elinesixhenxe lingumfuziselo wesiprofeto osebenzayo.

Abo mangqina bakho kwelinye ixesha leminyaka engama-250 elaqalisa ngowama-457 BC. Ngaloo mhla kwaqala isiprofeto seminyaka eyi-2,300 sikaDaniyeli 8:14. Owona nyaka wama-457 BC uyindawo yokuqala yesiprofeto, yaye uluphawu lwendlela yesiprofeto olusekiweyo. Ukwandisa iminyaka engama-250 ukuya kwixesha elizayo kukuzisa kowama-207 BC, oyimbali ephakathi kweedabi zaseRafiya nePaniyam. Idabi laseRafiya nelasePaniyam alinako ukwahlulwa, kuba omabini abandakanya uAntiyokosi Omkhulu. Ukusuka kwidabi laseRafiya ngowama-217 BC kuse kowedabi lasePaniyam ngowama-200 BC yiminyaka elishumi elinesixhenxe. Isiprofeto seminyaka eyi-2,300 sichaza utshintsho lwexesha lolawulo olungokwenkqubo ekuqaleni, xa umthetho wesithathu wabuyisela ubukhosi besizwe sakwaYuda, yaye ekupheleni kwabakho utshintsho lwexesha lolawulo olungokwenkqubo xa uKristu wasuka endaweni engcwele waya kwiNgcwele yeeNgcwele. Owona nyaka wama-207 BC umele utshintsho lwexesha lolawulo lwaseYiputa phezu kwelakwaYuda, lusiya kwixesha lolawulo lwamaSeleukusi phezu kwelizwe elizukileyo. Ixesha lolawulo lwamaSeleukusi phezu kwelizwe elizukileyo lazala imvukelo yamaMakkabhi ngowama-167 BC.

Ixesha likaNero leminyaka engama-250 liphela ngembali kaConstantine oMKHULU, yaye iminyaka engama-250 egqitywa phakathi kweemfazwe ezimbini yimbali kaAntiochus oMKHULU. Edabini laseRaphia, uPtolemy IV wamoyisa uAntiochus oMkhulu, yaye uPtolemy walawula iminyaka elishumi elinesixhenxe. Omabini la maxesha eminyaka engama-250 aqulethe ixesha elahlukileyo leminyaka elishumi elinesixhenxe. Omabini aphela kwimbali yomlawuli owaziwa ngokuba nguMKHULU. Omabini la maxesha eminyaka engama-250 aqala kuphawu lwendlela lwesiprofeto olusekiweyo, yaye omabini aphela kuphawu lwendlela lwesiprofeto

olusekiweyo.

I-United States yaqala ngomhla we-4 kuJulayi 1776, yaye kwiminyaka engama-250 kamva oko kukuzisa kumhla we-4 kuJulayi 2026, xa uDonald Trump, owaziwa njengofuna ukwenza iMerika “ibe nkulu,” eya kube ebhiyozela loo minyaka ingama-250. U-2026, njengeminyaka engama-250 ukusukela ku-457 BC, uphela embindini wembali yeemfazwe zale mihla zaseRaphia nasePanium, ezaziwa ngokuba yiMfazwe yaseUkraine neMfazwe yeHlabathi yesiThathu. Ulawulo lokumkani wasemzantsi, ixesha lomthetho wokuqala weCawa, nexesha elisusela kwimfazwe yaseRaphia ukuya ePanium zibonelela ngamaxesha amathathu eminyaka elishumi elinesixhenxe, onke anxulumene nembali enye yesiprofeto. Amaxesha amathathu eminyaka engama-250 onke afika kunye kwiimbali ezifanayo zesiprofeto. La maxesha mathathu eminyaka engama-250 amisela imigca emithathu yenyano yesiprofeto enembali enxulunyaniswa noDonald Trump, omelwe nokuba nguConstantine Omkhulu, okanye nguAntiochus Omkhulu.

Imigca emithathu yeminyaka engama-250 inika imizekeliso emithathu eyahlukileyo, kodwa ehambelanayo, yemihla yokugqibela. Umgca kaNero uchonga imbali yeminyaka elishumi elinesixhenxe yokuyekelelana ethetha ngokugqibeleleyo ngeempawu zesiprofeto zokubunjwa komfanekiso werhamncwa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kusekwa ngaphambi kokuba ixesha lenceba livalwe; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, oluya kugqitywa ngalo ikamva labo laphakade. Isikhundla sakho sisiphithiphithi esinje sokungangqinelani, kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwisiTyhilelo 13 lo mbandela ubekwe ngokucacileyo; [IsiTyhilelo 13:11–17, sicutshulwe].”

“Olu luvavanyo abantu bakaThixo abamele ukuba nalo ngaphambi kokuba batywinwe. Bonke abo babonakalisa ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha sobuxoki, baya kumiswa phantsi kwebhanile yeNkosi uThixo uYehova, yaye baya kwamkela itywina loThixo ophilileyo. Abo banikela inyaniso enemvelaphi yasezulwini baze bamkele isabatha seCawa, baya kwamkela uphawu lwerhamncwa.”
Manuscript Releases, volume 15, 15.

Umfanekiso werhamncwa yindibaniselwano yecawa norhulumente, icawe ilawula olo lwalamano. Ukulalanisa kukaConstantine ekuzameni ukudibanisa ubuhedeni nobuKristu ngumzekelo oqhelekileyo wokulalanisa kwemihla yokugqibela.

“Kwimikhankaso eqhubekayo ngoku eUnited States yokuzusa inkxaso karhulumente kumaziko nakwimiselo yecawe, amaProtestanti alandela emanyathelweni amaPapisti. Ngaphezu koko, avulela ubupopu umnyango wokuba buphinde bufumane eMelika yamaProtestanti ubukhosi obuphezulu obaphulukana nabo eLizwe eliDala. Kwaye oko okunika le ntshukumo ukubaluleka okukhulu ngakumbi yinyaniso yokuba eyona njongo iphambili ecatsangelwayo kukunyanzeliswa kokugcinwa kweCawa—isiko elavela eRoma, nelibangwa yiyo njengophawu lwegunya lwayo. Ngumoya wobupopu—umoya wokuvumelana nezithethe zehlabathi, wokuhlonela izithethe zabantu ngaphezu kwemithetho kaThixo—ongena nzulu kwiicawa zamaProtestanti aze uzikhokelele ekwenzeni lo msebenzi

mnye wokuphakanyiswa kweCawa awayewenzile ubupopu ngaphambi kwazo.

“Ukuba umfundi angaziqonda izixhobo eziya kusetyenziswa kungqzulwano olusondelayo kungekudala, makalandelise nje imbali yeendlela iRoma eyazisebenzisa ngenxa yaloo njongo kumaxesha adlulileyo. Ukuba angathanda ukwazi ukuba amaKatolika namaProtestanti amanyeneyo aya kubaphatha njani abo bazalayo iimfundiso zawo, makabone umoya iRoma eyawubonakalisa ngakuSabatha nakubakhuseli bayo.

“Izimemezelo zobukumkani, amabhunga amakhulu, nemimiselo yecawa exhaswa ngamandla orhulumente zezona zinyathelo umthendeleko wobuhedeni awafikelela ngazo kwisikhundla sodumo kwihlabathi lamaKristu. Inyathelo lokuqala loluntu ngokubanzi lokunyanzelisa ukugcinwa kweCawa lalingumthetho owamisela nguConstantine. (A.D. 321) Lo myalelo wawufuna ukuba abemi beedolophu baphumle ‘ngomhla ohlonelwayo welanga,’ kodwa wavumela abantu basemaphandleni ukuba baqhubeka nemisebenzi yabo yezolimo. Nangona ngokwenene wawungummiselo wobuhedeni, wanyanzeliswa ngumlawuli emva kokwamkela kwakhe ubuKristu ngegama kuphela.” The Great Controversy, 574.

Ukuqhubela phambili kokuvumelana nezivumelwano okwakhokelela, yaye okuya kuphinda kukhokelele, emthethweni weCawa kubonakaliswa ngexesha leminyaka elishumi elinesixhenxe ukusuka ku-313 ukuya ku-330, nomthetho wokuqala weCawa ka-321 njengophawu olusembindini lwale mbali. Ekuqaleni kwakukho umtshato wempuma nentshona, yaye ekugqibeleni kwakukho uqhawulo-mtshato lwempuma nentshona. Umthetho wokuqala weCawa uluphawu olusembindini olumele uvukelo, kanye njengokuba unobumba weshumi elinesithathu wealfabethi yesiHebhere, xa wandulelwa ngunobumba wokuqala waza walandelwa ngowamashumi amabini anesibini nowokugqibela wealfabethi, usenza igama lesiHebhere elithi inyaniso. Umtshato ekuqaleni noqhawulo-mtshato ekugqibeleni kuchaza unobumba we-alpha uvumelana nonobumba we-omega. Ixesha leminyaka engama-250 elaqala ngoNero linomqondiso kaKristu, yaye lithetha ngomxholo wenyaniso yangoku ngemihla yokugqibela.

Ithuba leminyaka engama-250 eliqala ngo-457 BC ligxininisa ulawulo lombuso olumelwe ngu-Antiochus the Great njengoko emi phakathi kwethuba leminyaka elishumi elinesixhenxe ukusuka eRaphia ukuya ePanium. Siluqonda njengolawulo lombuso, kuba ngo-457 BC kwaqala nesiprofeto seminyaka engama-2,300. Iminyaka engama-2,300 ngumgca wangaphakathi wesiprofeto othetha ngomsebenzi kaThixo wentlawulelo, ohambelana nomfuziselo wolawulo lwecawa. Ngokungafaniyo nethuba leminyaka engama-250 elaqala ngoNero, ithuba eliqala ngo-457 BC lithetha ngendima yezopolitiko yomongameli wokugqibela waseMerika ofuna ukwenza iMerika, aze emva koko enze nehlabathi, libe likhulu, njengoko ekhuthaza ingcamango ephosakeleyo yamaKatolika yexesha legolide leminyaka eliwaka loxolo.

Iminyaka engama-250 yase-United States, eyiyo irhamncwa lomhlaba leSityhilelo ishumi elinesithathu, ichaza ukuphela kobukumkani besithandathu besiprofeto seBhayibhile, obuphela apho baqala khona, phakathi kwemfazwe. Aboyisi bembali ngabona bachaza imbali egciniweyo. AmaDemokhrasi axhotyiswe yinamba yobuglobalisti, ayibona le meko yangoku yesiphithiphithi njengoguguquko, kanti amaRiphabhlikhi azizintetho zonke kodwa engenzi nto ayibona le mbali yangoku njengemfazwe yamakhaya. AmaDemokhrasi ngabameli benamba yesiprofeto

seBhayibhile, kwaye amaRiphabhlikhi amelwe njengamaProtestanti awexukileyo, okanye ngokwemigaqo kaYohane kwiSityihilelo ishumi elinesithandathu, ayingumprofeti wobuxoki. I-United States yaqala ngemfazwe yenguquko kwaye iphela ngemfazwe yenguquko. Iqela lamaRiphabhlikhi laqala ngemfazwe yamakhaya kwaye liphela ngemfazwe yamakhaya. AmaRiphabhlikhi ayayibona imfazwe yamakhaya leyo amaDemokhrasi ayibiza ngokuba yinguquko.

UTrump, njengomongameli wokugqibela weRiphabhlikhi, unazo iimpawu zobuprofeti zomongameli wokuqala weRiphabhlikhi, owafika kwimbali yangaphandle yeMfazwe Yamakhaya. Imfazwe Yamakhaya yangaphandle kaLincoln yayingakwimbali yangaphakathi yesiprofeto sikaIsaya sesahluko sesixhenxe, ivesi yesibhozo, esaphela ngo-1863, kanye ngonyaka weSibhengezo soKhululo. Umahluko phakathi kwala maqela mabini ngumgaqo wobuprofeti oyintloko nowesiseko. Waqala ngoKayin noAbheli, abathi ngexesha likaKristu bamelwa ngabaSadusi nabaFarisi, iindidi ezimbini zikaKayin ezaziza kubulala uAbheli omnye.

AbaFarisi nabaSadusi bamele abo bavumayo ukuba uMesiya wabo abethelelwe emnqamlezweni, ngenxa yezizathu ezahlukeneyo, kodwa bevumelana—kusenjalo nje. AbaFarisi babebanga ukuba bayawuxhasa umthetho, kodwa bengawenzi, njengamaRiphabhlikhi. AbaFarisi babebanga ukuba bayawuxhasa umthetho kaThixo wokuqala, kodwa bewutolika umthetho ngokwengqiqo yabo enobandlululo. UMthetho wokuqala kumaFarisi uyafana noMgaqo-siseko kumaRiphabhlikhi, lo mgaqo-siseko kanye abathi bayawuxhasa, kodwa abangawuxhasiyo. AbaSadusi bawala amandla kaThixo, yaye nangona babeyihlelo elincinane kunabaFarisi, abaSadusi babulawula ubume benkolo nobezopolitiko baseYudea ngexesha likaKristu. AmaDemokhrasi ayihlelo elincinane kunamaRiphabhlikhi, lincinane kangangokuba kufuneka aqhathe ukuze ahlale esemandleni, kodwa ahlala esemandleni, kuba abachasi bawo, ababanga ukuba bayawuxhasa umgwebo olinganayo kubo bonke, abenzi nto ukunyanzelisa imigaqo yomthetho abathi bayawuxhasa.

Akukho nto intsha phantsi kwelanga, yaye amaqela amabini ezopolitiko eUnited States ayinxalenye yembonakalo yesiprofeto kanye njengokuba kwakunjalo ngabaFarisi nabaSadusi. Kakade ke zikho nezinye ezininzi iintshatiselo ezihamba ngalo mgca wesiprofeto, kodwa kuxa kuphela ubona ubudlelane besiprofeto bala mandla mabini angengcwele, athi nangona engabachasi omnye komnye, amanyane ngokuchasene nobungcwele, apho ke ubona uPtolemy no-Uziya ekukhanyeni okufanelekileyo. Bobabini ookumkani basemzantsi bazama ukunikela imibingelelo etempileni enye, kodwa uPtolemy, evela eYiputa, umele amandla enamba—amaDemocrats. U-Uziya, njengokumkani wakwaYuda, uyinkokeli yelizwe elizukileyo, elinguProtestanti obuwxuki, okanye umprofeti wobuxoki—amaRepublicans.

Ulwalamano lwenamba nomprofeti wobuxoki lumelwe ngokwesiko eNtabeni yeKarme. Entabeni leyo, uAhabhi wayemele inamba, yaye abaprofeti bakaBhahali noAshtaroti bakaIzebhele babemele abaprofeti wobuxoki abema ngokuchasene noEliya. Irhamncwa elinguIzebhele lalisesemva kwezigawu eSamariya. Inamba emanyene nomprofeti wobuxoki nayo yamelwa yiRoma yobuhedeni nokumanyana kwamaYuda emnqamlezweni, njengoko kuya kuba njalo ukumanyana kwamaDemokhrasi namaRiphabhlikhi emthethweni weCawa. Iziqulelo zamandla amanyeneyo zimelwe ngamaDemokhrasi namaRiphabhlikhi ngaphakathi kophondo lwamaRiphabhlikhi

Iwerhamncwa lomhlaba. La mandla mabini ezopolitiko angengcwele amelwe nguKayin, yaye nomnombo ka-Abheli nawo unezahlulo ezibini.

Umgca ka-Abheli, othi ngokunxulumene nomgca wangaphandle kaKayin ube ngumgca wangaphakathi, umelelwa ziindidi ezimbini zeentombi. Ukuqhubela phambili kophondo lwamaProtestanti Iwerhamncwa lomhlaba eliyi-United States kumelwe luthotho lokucocwa ngokwenkolo oluqala ngebandla laseSardesi ngowe-1798, xa i-United States yaba bubukumkani besithandathu besiprofeto seBhayibhile. ISardesi yayilibandla elalinegama lokuba liyaphila, kanti lalifile. Ngowama-1798 amahlelo amaProtestanti awayehlukene nebandla lobupapa ayesele ebuyela eRoma. AmaKristu aqala ukubizwa ngokuba ngamaKristu eAntiyokwe.

“Kwakuse-Antiyokwe apho abafundi baqala ukubizwa ngokuba ngamaKristu. Eli gama balinikwa ngenxa yokuba uKristu wayengumxholo oyintloko wokushumayela kwabo, wokufundisa kwabo, nowencoko zabo. Ngokuqhubekayo babechaza iziganeko ezazenzekile ngemihla yolungiselelo lwaKhe emhlabeni, xa abafundi baKhe babesikelelwe bubukho baKhe ngokobuqu. Ngokungadinwayo babehlala kwiimfundiso zaKhe nakwimimangaliso yaKhe yokuphilisa. Ngemilebe engcangcazelayo namehlo azaliswe ziinyembezi bathetha ngentlungu yaKhe emyezweni, ukungcatshwa kwaKhe, ukugwetywa kwaKhe, nokubulawa kwaKhe, ukunyamezela nokuthobeka awanyamezela ngako ukudelelwa nokuthuthunjiswa awakwenzelwa ziintshaba zaKhe, nenceba efana nekaThixo awathandaza ngayo ngenxa yabo babemtshutshisa. Uvuko lwaKhe nokunyuka kwaKhe, nomsebenzi waKhe ezulwini njengoMlami wabantu abawileyo, yayingumxholo ababevuya ukuhlala kuwo. Ngokufanelekileyo ke abahedeni babebabiza ngokuba ngamaKristu, kuba babeshumayela uKristu baze bathandaze kuThixo ngaye.

“YayinguThixo owabanika igama elithi amaKristu. Eli ligama lobukhosi, elinikwa bonke abo bazimanya noKristu. Kwakungeli gama awabhala ngalo uYakobi kamva, esithi, ‘Abatyebi abanixinzeleli na, banirhuqe nani baye ezihlalweni zokugweba? Abalinyelisi na elo gama lihle enabizwa ngalo?’ Yakobi 2:6, 7. Kwaye uPetros wavakalisa, ‘Ukuba umntu ebandezeleka njengomKristu, makangabi nazintloni; makamdumise ke uThixo ngale nto.’ ‘Ukuba nithe natshutshiswa ngenxa yegama likaKristu, ninoyolo; kuba uMoya wozuko noMoya kaThixo uhleli phezu kwenu.’ 1 Petros 4:16, 14.” IZenzo ZabaPostile, 157.

Ibandla lase-Efese lanikwa igama lokuba ngamaKristu, nto leyo eyakhokelela kwibandla elitshutshiswayo laseSmirna, elalandelwa kwimbali yasePergamo libandla lokuvumelana. Xa ubupopu bathabatha itrone, ukwahlukana kwachaza ibandla likaThixo lokwenyaniso njengebandla elisentlango. Ibandla laseRoma lalinguTiyatira. Ekupheleni kwentlango yeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, kwavela ibandla lobuProtestanti, yaye ukususela kuloo ndawo ukuya phambili uphondo lobuProtestanti lumelwa luluhlu olungcwele lweemvavanyo nokuhlanjululwa.

UbuProtestanti baqalisa xa uMartin Luther waxhoma iingxoxo zakhe ezingama-95 emnyango ngowe-1517, yaye “kwiminyaka engama-23” kamva, ngowe-1540, kwaqalwa umbutho wamaJesuit. Ngowama-2013 intshumayelo yama-95 neyokugqibela yeeTafile zikaHabakuki yaxhonywa emnyango, yaye ngomhla we-13 Matshi 2013, kwamiselwa upopu wokuqala

ongumJesuit. UMartin Luther wagxothwa ebandleni kwakwelo bali lembali ngupopu uLeo. Zicingele wena ke...

Ngowe-1798 ibandla laseSardesi labanga ukuba libambebele egameni elithi "Protestant," kodwa ngokubuyela eRoma babeselokhu sele besilela ukulixhasa igama labo. Xa ubu-Adventism bamaMillerite bathabatha itotshi yobuProtestanti ngo-1844, baba sisohlwayo nxamnye noYerobheham, ukumkani wokuqala wakwaSirayeli, uhlanga olwalunobudlelane begazi nesizwe sakwaYuda, apho uThixo wayebeke khona itempile yaKhe. UYerobheham wamisa into yomgunyathi, esekelwe kunqulo olwalumele ubukhoboka bangaphambili besizwe sakhe. Waphinda uvukelo olusisiseko luka-Aron lokumisa umfanekiso werhamncwa, kunye nayo yonke intsingiselo yesiprofeto enxulumene nelo bali. Kodwa kwinkonzo yawo yokunikezelwa ubu-Adventism bamaMillerite bakhalmela ukungavumi kwakhe ukuqhubeka ekhokela unqulo lwenyaniso luye engweleni apho uThixo ahlala khona. UYerobheham wayefuna ukuba ingqwalasela yonqulo ibe seBheteli naseDan, nto leyo emela abo baseSardesi ngo-1844 abala ukulandela uKristu baye eNdaweni Engewele Kakhulu.

I-Adventism yamaMillerite yakhetha ukubuyela kunqulo lwaseRoma, yaza yamkela kwanezo mpikiswano zemfundiso kanye ezazisetyenziswa ngabo babesandul' ukubhencwa njengabaprofeti bobuxoki ngenxa yokuyala kwabo isigidimi sikaMiller; njengabaphathi bazo bezakwalizwi ukuze zigwebe ukwala kwazo isigidimi sobuprofeti samaxesha asixhenxe. I-Adventism yamaMillerite, njengomprofeti ongathobeliyo, yakhetha eyayo indlela, endaweni yokulandela isikhokelo sikaThixo. Indlela ekhethwa zizidenge kuzo zonke iimvavanyo nokuhlanjululwa kweentombi ezizizilumko nezentliziyo zobufokazana ukusuka kuHlaziyo lwamaProtestanti ukuya phambili kwimbali yesiprofeto yindlela ebuyela ekunquleni ilizwe enanikhululwa kulo, yaye njengoko besitsho, "zonke iindlela zikhokelela eRoma." Zonke iindlela ngaphandle kweendlela zakudala zikaYeremiya.

Uhlaziyo lwamaProtestanti lwalufuziselwe kukubuyela kukaMoses eYiputa ukuze akhokele abantu bakaThixo baye kwiLizwe leSithembiso. Bakuba bephumile emhlabeni wobukhoboka, uThixo wayenenjongo yokubanika abantu Bakhe abanyuliweyo umthetho waKhe. Kungca kaMoses nowohlaziyo lwamaProtestanti, imvukelo yabonakaliswa kwangoko emva kokukhululwa. UThixo wamvavanya uSardesi, abantu ababethi banegama eliphilayo, kodwa babefile ngexesha lomyalezo kaWilliam Miller. Kwenzeka ukuhlanjululwa okubini ngowe-1844; okokuqala kwaba kukuhlanjululwa kwebandla laseSardesi, elalizibanga lingamaProtestanti, kodwa lafumaniseka lifile; kwaza emva koko namaMillerite ahlanjululwa kwangalo nyaka mnye, ekuzalisekiseni komzekeliso weentombi ezilishumi.

AmaDemokhrasi namaRiphabhlikhi amele iindidi ezimbini zezopolitiko ezithi kunye zibe luphondo lweRiphabhlikhi esilwanyaneni sasemhlabeni seSityhilelo seshumi elinesithathu. Iintombi ezizizilumko nezingamaziyatha ziindidi ezimbini zonqulo ezithi kunye zibe luphondo lwamaProtestanti esilwanyaneni sasemhlabeni. Iintombi ezizizilumko zinelo gama lokuqala elanikelwa eAntiyokwe. Iintombi ezizizilumko zingamaKristu, kodwa zikwangamaFiladelfiya anesithembiso sokwamkela igama.

Lowo usoyisayo ndiya kumenza intsika etempileni kaThixo wam, yaye akayi kuphinda aphume; ndibhale phezu kwakhe igama likaThixo wam, negama lesixeko sikaThixo wam, esiyiYerusalem entsha, esehla ivela ezulwini kuThixo wam; ndibhale phezu kwakhe negama lam elitsha. ISityhilelo 3:12.

Ixesha lokuqala uThixo awathi ngalo wabiza abantu baKhe ngokuba ngamaKristu kwakuse-Antiyokwe, yaye imbali apho intshukumo yaseLawodikea yabalikhulu elinamawaka angamashumi amane anesine iguqukela kwintshukumo yaseFiladelfiya yabalikhulu elinamawaka angamashumi amane anesine ikwayiyo nembali ka-Antiyokosi Omkhulu, ekuthiwa isixeko sase-Antiyokwe sathiywa ngaye, nowamelwayo ekupheleni kwexesha leminyaka engama-250 phakathi kweedabi zaseRafiya nasePaniyam.

Siya kuqhubekeka kwezi zinto kwinqaku elilandelayo.