

# Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yeshumi Nantathu

## *Inombolo Yeshumi Nantathu*

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Njengophawu oluyinhloko lwabayizinkulungwane eziyikhulu namashumi amane nane, uPetru umi ePanium ngo-2026 esebenza ukulungisa ukubikezela kwamanga kukaJulayi 18, 2020. Umsebenzi wakhe kulokho uhambisana nomsebenzi wokulungisa kukaJosiah Litch ka-Agasti 11, 1840 kanye nokuhlonzwa kukaSamuel Snow kuka-Okthoba 22, 1844. Ukulungisa kukaLitch kwanika amandla umlayezo wengeloshi yokuqala, kanti okukaSnow kwanika amandla umlayezo wengeloshi yesibili. Ukunikezwa kwamandla kwemiyalezo yengeloshi yokuqala neyesibili kufanekisela ukunikezwa kwamandla komlayezo wengeloshi yesithathu. Izici zeyokuqala neyesibili zimelelwa kweyesithathu njengokuhlangana komlayezo wangaphandle womaye kanye nomlayezo wangaphakathi wokukhala kwaphakathi kobusuku komfanekiso wezintombi eziyishumi.

Ekusetshenzisweni okuphindwe kathathu kwesiprofetho, okokuqala nokwesithathu, okuyisiqalo nokuphela futhi, kuyoba nezimpawu ezihambisanayo. Muva nje, omunye umzalwane uveze amaqiniso amaningana ahlobene nosizi lokuqala lwesAmbulo isahluko sesishiyagalolunye, okuthi, lapho esetshenziswa ngaphansi komgomo ka-Alfa no-Omega, abonise esinye isiqinisekiso esijulile “sokuzamazama komhlaba” kwesAmbulo isahluko seshumi nanye. Umthetho weSonto e-United States uyikho “ukuzamazama komhlaba” okwafezeka okokuqala eNguqukweni yaseFrance, lapho iFrance, eyayiyinxenye eyodwa yezizwe eziyishumi ezakha uhlaka lwesiprofetho lweRoma yobuqaba encwadini kaDaniyeli, yagumbuqelwa. Ngakho-ke, isahluko seshumi nanye sithi ingxenye yeshumi yomuzyi yawa.

Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, nengxenye yeshumi yomuzyi yawa, futhi kulokho kuzamazama komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba kakhulu, badumisa uNkulunkulu wezulu. IsAmbulo 11:13.

Masinyane emva kwaleli vesi kufika ubuSulumane bosizi lwesithathu.

Maye owesibili selwedlulile; futhi, bheka, owesithathu uyeza masinyane. IsAmbulo 11:14.

Amaphayona ayelindele ukuthi “umaye wesithathu” ulandele ngokushesha ngemva komaye wesibili, kodwa igama elihunyushwe ngokuthi “ngokushesha” lisho ngokuzuma nangokungalindelekile, okuyisici sokuhlasela kwe-Islam okumangazayo. Umaye wesithathu wawungafanele ufike ngo-October 22, 1844, njengoba amaphayona ayecabanga, kodwa lapho usufika wawuzokwenzeka “ngokuzuma nangokungalindelekile,” njengoba kwenzeka ngo-9/11, ngaleyo ndlela uphawula ukuqala kokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, okuphela kancane ngaphambi kokuzamazama komhlaba komthetho weSonto.

“Ukuzamazama komhlaba” komthetho weSonto kuwukuzanyazanyiswa kwesilo “somhlaba,” futhi lapho u-9/11 ufika, uDade White waveza ukuthi iNkosi yasukuma ukuze “inyakazise umhlaba ngokwesabekayo.” Ekuqaleni kokubekwa uphawu nasekupheleni kwako, isilo somhlaba siyazanyazanyiswa, ngakho-ke “ukuzamazama komhlaba okukhulu.”

“Lokhu angikaze ngakusho. Ngike ngasho, njengoba ngangibuka izakhiwo ezinkulu ziphakama lapho, isitezi phezu kwesitezi, ‘Yeka izigcawu ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba kabuhlungu! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’” Review and Herald, Julayi 5, 1906.

INkosi “iyasukuma” lapho kuba khona ushintsho emsebenzini wayo wesikhathi sezinhlelo zensindiso, njengoba kwakunjalo lapho uStefanu ekhandwa ngamatshe nango-October 22, 1844, lapho kwaqala ukwahlulelwa kwabafuleyo. Lapho ukwahlulelwa kwabaphilayo kuqala ngo-9/11, iNkosi yaphinda yasukuma, yase inyakazisa-ke isilo somhlaba, njengoba iyakwenza ekupheleni kokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, lapho iguqula umsebenzi wayo wesikhathi sezinhlelo zensindiso usuke ebandleni layo uye komunye umhlambi wayo walabo abaseBabiloni.

Lokho umfowethu uDanilyeli akutholile yizimpawu zeshwa lokuqala, ezihambisana nobufakazi “bokuzamazama komhlaba okukhulu” besahluko seshumi nanye, ngokuvumelana nomlando kanye nokuqonda kwamaphayona ngomlando owagcwalisa ishwa lokuqala.

Ingelosi lesihlanu lakhala, ngabona inkanyezi iwe ivela ezulwini yehlela emhlabeni; yanikwa ukhiye womgodini ongenasiphelo. Yawuvula umgodini ongenasiphelo; kwase kunyuka intuthu iphuma emgodini, njengentuthu yesithando esikhulu; nelanga nomoya kwafiphazwa ngenxa yentuthu yomgodini. Entuthwini kwaphuma izinkumbi zehlela emhlabeni; zanikwa amandla, njengofezela bomhlaba benamandla. Zayalwa ukuba zingoni utshani bomhlaba, nanoma yini eluhlaza, nanoma yimuphi umuthi; kodwa kulabo bantu kuphela abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:1–4.

Amaphayona awasebenzisa ngokunembile lawa mavesi emlandweni owangenisa uMohammed, owazalwa ngo-570, wahlanganisa izizwe ngo-606, wamukela isambulo sakhe sokuqala ngo-610, wathuthela eMedina ngo-622, waqala impi yakhe ngo-624, futhi washona ngo-632. “Umgodini ongenasiphelo” umelela ngokwesiprofetho ukubonakaliswa okusha kukaSathane, kodwa uMohammed waqala e-Arabia, eyaziwa futhi njengomgodini ongenasiphelo ngenxa yezingwadule ezinkulu.

UMohammed waba yinkosi engokwesiprofetho, noma njengoba ayebizwa, “othembekileyo” ngo-606, lapho exazulula ingxabano phakathi kwezizwe ezihlukahlukene ezazibhekene nenkinga yokuthi ubani okufanele avunyelwe ukubuyisela itshe legumbi “elimnyama” leKaaba. IKaaba iyisakhiwo esimise okwekhyubhu (ngakho-ke igama elithi “Kaaba,” elisho “ikhyubhu” ngesi-Arabhu) esisenkabeni yeMosque Enkulu yaseMecca eSaudi Arabia. Sisishe sibe ngamafidi angama-43 ukuphakama, ububanzi bungamafidi ayi-11 nobude bungamafidi ayi-10, sakhiwe ngegranithe nemabula, futhi simbozwe ngendwangu emnyama kasilika nekotini. IKaaba yayikhona kudala ngaphambi kukaMuhammad, futhi ngokwesiko lamaSulumane, ekuqaleni yakhiwa

ngu-Abrahama nendodana yakhe u-Ishmayeli njengendlu yokukhulekela uNkulunkulu Oyedwa (uAllah). Ngokuhamba kwamakhulu eminyaka, yagcwala izithombe, futhi yasetshenziswa njengesigodlo sokukhonza sabahedeni yizizwe zama-Arabhu.

I-Kaaba iyisikhungo somoya sezwe lamaSulumane—iyisakhiwo esilula, sasendulo, esimelela ukukholelwa kuNkulunkulu oyedwa, ubunye, nokuxhumana phakathi kokholo luka-Abrahama nobuSulumane. AmaSulumane awayibheki ngokomqondo oqondile njenge“ndlu kaNkulunkulu,” kodwa kunalokho njengendawo yokugxila ekukhonzeni emiswe nguNkulunkulu. Izenzo zikaMohammed ngesikhathi lapho i-Kaaba yayibhujisiwe yabe isiphinde yakhiwa, yilapho ubuholi bakhe baqala khona.

Isikhukhula esingalindelekile salimaza iKaaba, futhi isizwe samaQuraysh sayakha kabusha. Kwathi lapho kufika isikhathi sokubuyisela iTshe Elimnyama (iHajar al-Aswad) ekhoni lalo, imindeni ehlukeneyaxabana ngokuthi ngubani okufanele athole lolo dumo. Bavumelana ngokuthi umuntu olandelayo ozongena kuleyo ndawo uyena oyokwenza isinqumo. UMhammad wangena, waluxazulula ngobuhlakani lolo daba lokuphikisana: Wabeka iTshe Elimnyama phezu kwendwangu, wenza ukuba omele umndeni ngamunye aliphakamise kanye nabanye, belithwele ndawonye, wabe eselimisela yena ngokwakhe endaweni yalo. Lesi sigameko samzuzela inhlonipho enkulu nesiqu esithi Al-Amin (“Othembekileyo”) phakathi kwabantu baseMecca. Singesinye sezigameko eziyinhloko zangaphambi kobuprofethi ezigqanyiswa ezinhlelweni eziningi zomlando. “Itshe Elimnyama” laliyitshe legumbi elabekwa nguMohammed, ongumbusi ongokwesiprofetho phezu kobuSulumane. Itshe legumbi elimnyama liyimbumbulu ecacile kaKristu (itshe legumbi leqiniso), futhi ukonakala kwendlu yeKaaba emva kweminyaka yokwethulwa kwezithixo nakho kwalungiswa nguMohammed.

Ngemva kokuba amaQuraysh ephule iSivumelwano saseHudaybiyyah, uMuhammad wamasha waya eMecca nebutho lamaSulumane elicishe libe yizi-10 000. Umuzi wazinikela kunokulwa okuncane kakhulu. Khona-ke uMuhammad wangena eKaaba, wabhubhisa izithombe ezingama-360 ezazingaphakathi kuyo, wayeseyinikezela kabusha le ndawo engcwele ekukhulekelweni kukaNkulunkulu oyedwa (u-Allah). Ngakho-ke, uMohammed inkosi yobuSulumane, wabeka itshe legumbi, futhi wahlanza ithempeli ekukhonzeni izithombe.

Kunamandla amathathu aphuma emgodini ongenasiphelo encwadini yeSambulo, futhi ngalinye kulawo amathathu limelela uKristu wamanga. USathane, udrako, ufuna ukuba njengoPhezukonke, ahlale esihlalweni saKhe sobukhosi nasebandleni laKhe.

Yeka kanjani ukuwa kwakho ezulwini, O Lusifa, ndodana yokusa! yeka indlela ogawulwe ngayo phansi emhlabathini, wena owawenza buthakathaka izizwe! Ngokuba usho enhliziyweni yakho ukuthi: Ngiyakukhuphukela ezulwini, ngiphakamise isihlalo sami sobukhosi ngaphezu kwezinkanyezi zikaNkulunkulu; ngiyakuhlala futhi entabeni yebandla, emaphethelweni asenyakatho; ngiyakukhuphukela ngaphezu kwezindawo eziphakeme zamafu; ngiyakuba njengoPhezukonke. Nokho uyakwehliselwa esihogweni, emaphethelweni omgodi. Isaya 14:12–15.

Udrako wokungakholelwa ebukhoni bukaNkulunkulu wavela emgodini ongenasiphelo kusAmbulo isahluko seshumi nanye, futhi isilo sobuKatolika siyakhuphuka siphume emgodini ongenasiphelo lapho kuphulukiswa inxeba laso elibulalayo.

Isilo owasibonayo sasikhona, kodwa asisekho; siyakwenyuka siphume kwalasha ongenasiphelo, siye ekubhujisweni; futhi abahlala emhlabeni bayakumangala, labo amagama abo angalotshwanga encwadini yokuphila selokhu kwasekelwa izwe, lapho bebona isilo esasikhona, kodwa esingasekho, kanti nokho sikhona. IsAmbulo 17:8.

Isilo sobuKhatholika siyakhuphukela esihlalweni sobukhosi bomhlaba ngesikhathi somthetho weSonto lapho sekuqaliswa khona ubunye obuphindwe kathathu. Njengodrako, ubuKhatholika buzisho ukuthi bunguNkulunkulu, njengoba uPawulu akubona ngokunembile.

Makungabikho umuntu onikhohlisayo nangayiphi indlela; ngoba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokubhujiswa; omelana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhulekelwayo, aziphakamise ngaphezu kwakho konke; aze athi engathi unguNkulunkulu ahlale ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu. 2 Thesalonika 2:3, 4

Njengodrako, isilo sobuKhatholika singumphikukristu, kokubili sizisho ukuthi singuNkulunkulu, futhi kokubili ukubhujiswa kwaso kokugcina kuhlotshaniswa nobufakazi baso obuseBhayibhelini, ngoba udrako wehliselwa esihogweni, kanti isilo siyindodana yokubhujiswa. Ukubhujiswa kuyincithakalo yokugcina.

“Ukuzimisela kukamphikukristu ukuqhubekisela phambili ukuhlubuka akuqala ezulwini kuyiqhubeka ukusebenza kubantwana bokungalaleli.” Testimonies, volume 9, 230.

“Ngopapa waseRoma lowo msebenzi ofanayo uqhutshwe lapha emhlabeni njengoba waqhutshwa ezinkantolo zasezulwini ngaphambi kokuxoshwa kwenkosi yobumnyama. USathane wafuna ukulungisa umthetho kaNkulunkulu ezulwini, futhi anikeze isichibiyelo esingesakhe. Waphakamisa ukwahlulela kwakhe ngaphezu kwalokho koMdali wakhe, wabeka intando yakhe ngaphezu kwentando kaJehova, futhi ngaleyo ndlela wamemezela ngokuyisisekelo ukuthi uNkulunkulu uyaphazama. Nopapa naye uthatha leyo ndlela efanayo futhi, ezibiza ngokuthi akanaphutha, ufuna ukuvumelanisa umthetho kaNkulunkulu nemibono yakhe siqu, ecabanga ukuthi uyakwazi ukulungisa amaphutha acabanga ukuthi uyawabona emithethweni naseziyalezweni zeNkosi yezulu nomhlaba. Ngokuyisisekelo uthi emhlabeni, Ngizoninika imithetho engcono kunekaJehova. Yeka ukuthuka lokhu kuNkulunkulu wasezulwini!” Signs of the Times, November 19, 1894.

I-Islamu, emelwe nguMohammed emlandweni wekhulu lesikhombisa, nayo yaphuma emgodini ongenasiphelo lapho ukhiye owanikwa uMohammed usuphendulwa. Lapho umgodi uvulwa, kwaphuma “intuthu” eyafiphaza ilanga nomoya. Amaphayona akubona ngokunembile ukuthi “ukhiye” owavula umgodi kwakuyimpi yaseNineveh.

Lapho sisondela emavesini amathathu okuqala eSambulo isahluko sesishiyagalolunye ngokombono wabaqalayo, ngaphakathi komongo wokusebenza okuphindwe kathathu

kwesiprofetho, sithola ukuthi izimpawu zesiprofetho zalawo mavesi, ezimelela umaye wokuqala, zifanekisa izimpawu zesiprofetho zomaye wesithathu ofika “masinyane” ngesikhathi sokuzamazama komhlaba okukhulu. Umthetho weSonto umelelwa yimpi yaseNineve.

UPetru unesibopho sokulungisa isibikezelo samanga samabhola omlilo aseNashville, futhi uyaqonda ukuthi ukusetshenziswa okufanele kwesixwayiso sika-Ellen White mayelana namabhola omlilo phezu kweNashville kuphawula ukuqala “kokubhujiswa kwezinkulungwane zemizi ecishe yanikelwa ngokuphelele ekukhonzeni izithixo.”

Amabhola omlilo aseNashville aphawula ukuqala kwesikhathi sokubhujiswa phezu kwamadolobha, futhi futhi aphawula ukuqala kokumenyenzelwa komlayezo omfushane wokukhala kwaphakathi kobusuku. Lowo mlayezo uqala ngokuhlasela okungalindelekile okuvela e-Islamu, kanti lesi sikhathi siphela ngokuhlasela okungalindelekile okuvela e-Islamu ngesikhathi sokuzamazama komhlaba okukhulu. Isikhathi sokumenyenzelwa kokukhala kwaphakathi kobusuku siphawula ukuphela kwesikhathi sokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane, esaqala ngokuhlasela okungalindelekile kwe-Islamu ngo-9/11.

Ukubekwa uphawu kwabangekhulu namashumi amane nane ezinkulungwane kwase kuqala ngokuvumelana nomugqa kaBhalami nembongolo, lapho kukhona khona izigameko ezintathu ezishayayo ezifinyelela emthethweni weSonto, kodwa lapho ukuhlaselela kwesibili okungalindelekile kuhlenganisa u-Okthoba 7, 2023 phezu kwezwe lasendulo elikhazimulayo bese kuba semabholeni omlilo aseNashville. Yonke imigqa iyavumelana, futhi uPetru uyaqonda ukuthi ukwambulwa kwala maqiniso, amelwe njengendoda enebhulashi lothuli eqoqela ndawonye amagugu ahlakazekile iwaphonse ebhokisini, kuwumsebenzi weNgonyama yesizwe sakwaJuda.

INgonyama yakwaJuda ikhomba umyalezo kaPeter olungisiweyo waseNashville njengowenzeka esikhathini sokugcina sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okumelwe emlandweni ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye, futhi ngokucacile kakhulu engxenyeni yalowo mlendo ofihlekile emelwe emavesini ayishumi nanye kuya kwayishumi nanhlano esahluko esifanayo. Kulawo mavesi impi yaseRaphia kanye nempi yasePanium kuholela emthethweni weSonto wevesi leshumi nesithupha, omelwe yimpi yase-Actium. Lapho impi yasePanium ihlangana nempi yase-Actium emthethweni weSonto, impi yaseNineve nayo iyaphindwa.

“Ukhiye” owanikwa uMohammed, inkosi yamaSulumane, ogama lakhe lingesilo kuphela uphawu lobuSulumane, kodwa futhi liyindawo yokubhujiswa ephawulwe yimpi yaseNineve. Igama lenkosi “ngolimi lwesiHeberu lingu-Abaddoni,” futhi “ngolimi lwesiGreki unegama elithi u-Apholiyoni.” IsiGreki nesiHeberu kugcizelela iTestamente Elidala neLisha futhi kusifundisa ukuthi u-Abaddoni usho “indawo yokubhujiswa” kanti u-Apholiyoni usho “umbhubhisi.” Evesini leshumi nanye lesAmbulo isahluko sesishiyagalolunye inkosi ephezu kobuSulumane nguMohammed, kodwa futhi “iyingelosi yomgodi ongenasiphelo,” okunguSathane. Njengoba nje upapa engumphikukristu njengendoda yesandla sokunene sikaSathane emhlabeni, noMohammed futhi ulawulwa ngokuqondile nguSathane, ingelosi yomgodi ongenasiphelo.

Emthethweni weSonto, inyunyana ephindwe kathathu iphoqelelwa phezu komhlaba, futhi inxeba elibulalayo elalethwa ebupapeni ngo-1798, ngaleyo ndlela limaka ukuphela kweNkathi Yobumnyama, liyaphulukiswa. Lapho inxeba elibulalayo seliphulukisiwe, kufika inkathi yesibili yeNkathi Yobumnyama, futhi ekuzamazameni okukhulu komhlaba okuyiwo umthetho weSonto, ubuSulumane buphendula isihluthulelo, kwase kuthi intuthu enjengephuma esithandweni icime ilanga nezinkanyezi njengoba ubumnyama bubuyela. Impi yaseNineve iyaphindwa emthethweni weSonto, ngoba iyona isihluthulelo esiletha inkathi yesibili yobumnyama. Lapho ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Lapho “ubushiqela obusebenzayo” bubusa ngokuphelele, ngoba intuthu yobuSulumane emnyama ilanga nezinkanyezi empini yaseNineve injengesithando esivuthayo. “Isithando esivuthayo” sasingesinye sezici zesivumelwano sikaNkulunkulu no-Abrahama.

Kwase kwathi, lapho ilanga selishonile, futhi kwase kumnyama, bheka, kwabonakala isithando somlilo esibhemayo, nesibani esivuthayo esadlula phakathi kwalezo zicucu. UGenesisise 15:17.

Isithando esikhipha intuthu esadlula phakathi kwemihlatshelo yesivumelwano ka-Abrama sabonakalisa ubugqila baseGibhithe obumelwe yileyo ndima esevesini leshumi nantathu.

Wayesethi ku-Abrama: Yazi ngokuqiniseka ukuthi inzalo yakho iyoba yisihambi ezweni elingelona elayo, futhi iyakubakhonza; bona bayakuyihlupha iminyaka engamakhulu amane. UGenesisise 15:13.

“Isithando somlilo ovuthayo,” njengaleso sikaNebukadinesari esahlukweni sesithathu sikaDaniyeli, sifanekisela ukuboshwa nobugqila, njengoba kwakunjalo esimweni sikaShadiraki, uMeshaki no-Abhedinego.

“Kodwa njengezinkanyezi emjikelezweni omkhulu wendlela yazo emisiwe, izinhloso zikaNkulunkulu azikwazi ukushesha futhi azilibali. Ngezifanekiso zobumnyama obukhulu nesithando somlilo esibhemayo, uNkulunkulu wayembulele u-Abrahama ukuboshwa kuka-Israyeli eGibhithe, futhi wayememezele ukuthi isikhathi sokuhlala kwabo njengezihambi sasiyokuba yiminyaka engamakhulu amane. “Emva kwalokho,” esho, “bayakuphuma benempahla enkulu.” Genesisise 15:14.” The Desire of Ages, 33.

Kepha uJehova unithathile, wanikhipha esithandweni sensimbi, yebo, eGibhithe, ukuze nibe ngabantu befa lakhe, njengalolu suku. Duteronomi 4:20.

Intuthu esenza ilanga nenyanga kube mnyama lapho kuphendulwa ukhiye wempi yaseNineve ibonisa ukuhlushwa okuqala ngokugcwele emthethweni weSonto. Khona-ke ukuhlushwa kweNkathi Yobumnyama kuyaphindwa. Amaphayona achaza kahle ukuthi impi yaseNineve yayiyilo “khiye” owaletha ubuSulumane emlandweni wesiprofetho njengenhlupho yokuqala ngo-627. Impi yayiphakathi kweRoma nePheresiya, futhi yayimelela ukunqoba kweRoma, kodwa kwakuyikho okubizwa ngokuthi ukunqoba kukaPyrrhus. Ukunqoba okuyilimaza ngempela lowo onqobayo. Leli gama livela ekunqobeni kwenkosi uPyrrhus wase-Epirus. Emva kwezimpi ezimbili elwa namaRoma (iHeraclea ngo-280 BC kanye ne-Asculum ngo-279 BC), wayinqoba impi yamaRoma kodwa walahlekelwa yingxenye enkulu kakhulu yamabutho akhe siqu. Ngokwenganekwane, wabe esethi, “Olunye futhi ukunqoba olunjalo, bese silahlekile.”

Impi yaseNineve yayiyinqoba yamasu yeRoma, kodwa lapho isiphelile, iRoma nePheresiya kwakungasenawo amandla okuthi ngemva kwalokho zimelane ngempumelelo nokuhlasela kwe-Islamu. IPheresiya iyi-United States kanti iRoma ingubupapa ekugcwalisekeni kwanamuhla kwempi yaseNineve. IMedo-Pheresiya njengamandla anezimpondo ezimbili imele amandla anezimpondo ezimbili e-United States. Emthethweni weSonto i-United States iseyimpondo eyodwa nje, ngokuba ekuholeleni emthethweni weSonto umfanekiso wesilo usumisiwe, futhi lokho kumiswa kuqukethe ukuhlanganiswa kwazo zombili izimpondo zibe yinto eyodwa. KuDaniyeli 8, kunezimpondo ezimbili ezimele uMbuso wamaMede namaPheresiya, futhi uphondo lwasePheresiya lwavela ekugcineni.

Ngase ngiphakamisa amehlo ami, ngabona; futhi bheka, phambi komfula kwakumi inqama eyayinezimpondo ezimbili; futhi lezo zimpondo zombili zaziphakeme; kodwa olunye lwaluphakeme kunolunye, futhi oluphakeme lwavela ekugcineni. Daniyeli 8:3.

Izimpondo ezimbili ze-United States, ezobuRiphabhulikhi nezobuProthestani, zihlangana zibe yinto eyodwa lapho ibandla nombuso behlangana ukuze kwakhiwe umfanekiso wesilo. Lokho kwakheka kufezeka ngokuphelele lapho uphawu lwesilo luphoqelelwa emthethweni weSonto. Lokhu kukhomba i-United States njengokuthi imane iyisiPheresiya emthethweni weSonto. IPheresiya yanqotshwa yiRoma empini yaseNineve. Indlela iRoma eyanqoba ngayo iPheresiya ibaluleke ngokomlando, ngenxa yamaqhinga kaHeraclius, uMbusi waseRoma.

Kalula nje, uHeraclius wenza ukuhlasela okungalindelekile, kunokuhlasela okuqondile okuqhubekela phambili. Imizamo yakhe yokufeza lokho kumangala ibhalwe emlandweni. Lokho kumangala kwakuhlanganisa isinqumo sakhe sokuhlasela ebusika, okwakungavamile ngalezo zikhathi zomlando, kodwa akugcinanga lapho. UHeraclius waqala ukuhlasela kwakhe phakathi noSeptemba 627 esuka enyakatho (ezindaweni eziphakeme zase-Armenia). Esikhundleni sokuthatha indlela eyayilindelekile eya eningizimu ngokuqondile ibheke enhlokodolobha yamaPheresiya iCtesiphon, wenza umjikelezo obanzi, ehambela eningizimu-mpumalanga eduze kwezifunda zemingcele (cishe emngceleni wanamuhla waseTurkey ne-Iran). Wabe esephendukela eningizimu nasentshonalanga, ewela uMfula iGreat Zab ngoDisemba 1, 627. Lokhu kwabeka ibutho lakhe eThafeni laseNineveh (osebeni olusempumalanga loMfula iTigris), eduze namanxiwa eNineveh yasendulo. Lokhu kuhamba kwakusuka eningizimu kuya enyakatho maqondana namabutho amaPheresiya—okuphambene nalokho amaPheresiya ayekulindele. Babelindele ukuthi aqhubeke ecindezela eningizimu ebheke eCtesiphon. Lokhu kwabamba umkhuzi wamaPheresiya uRhahzadh engazelele futhi kwamphoqa ukuba axoshe uHeraclius angene endaweni engamfavoreli. Kwavumela amaRoma ukuba akhethe inkundla yempi emathafeni aseduze neNineveh. Lelo qhinga lavimbela amaRoma ukuba angabanjwa phakathi kwamabutho amaPheresiya futhi labanika indlela yokubaleka uma kwakudingeka. Kuhlanganiswe nenkungu ngosuku lwempi kanye neqhinga lokuhlehla mbumbulu ngesikhathi sokulwa uqobo, kwakukhona izigaba eziningana zokumangala. Lokhu kuhlasela kobusika ngesibindi kanye nendlela yokuzungeza ejulile ezweni lamaPheresiya kubhekwa njengokunye kokufeza okukhulu kakhulu kwezempi kukaHeraclius. Kwasiza ukuphahlaza ukuzethemba kwamaPheresiya futhi kwaba negalelo elikhulu ekunqobeni kokugcina kwamaRoma kuleyo mpi ende.

“Empini yaseNineve, eyalwa ngamandla kusukela ekuseni kuze kube yihora leshumi nanye, kwathathwa kumaPheresiya amabhanela angamashumi amabili nesishiyagalombili, ngaphandle kwalawo okungenzeka ayephukile noma adabukile; ingxenye enkulu kakhulu yebutho lawo yanqunywa yaba yizicucu, futhi abanqobi (amaRoma), befihla ukulahlekelwa kwabo siqu, bachitha ubusuku enkundleni yempi. Imizi nezigodlo zase-Asiriya zavulelwa amaRoma okokuqala.”

“Umbusi waseRoma akazange aqiniswe ukunqoba ayekufezile; futhi ngesikhathi esifanayo, nangazo lezo zindlela, kwalungiselelwa indlela izixuku zamaSaracens ezivela e-Arabia, njengentethe ezivela kuleso sifunda esifanayo, ezathi, zisakaza endleleni yazo inkolo kaMohammed emnyama nedukisayo, zashesha zamboza kokubili umbuso wasePheresiya nowaseRoma.

“Umfanekiso ophelele ngokwengeziwe waleli qiniso ubungeke ufiseke kunalowo onikezwa ngamazwi okuphetha esahluko sikaGibbon, lapho kuthathwe khona izingcaphuno ezandulelayo. ‘Nakuba ibutho elinqobayo lase lakhiwe ngaphansi kwesibhengezo sikaHeraclius, lowo mzamo ongowokuphambana nemvelo ubonakala sengathi waqeda amandla abo kunokuba uwaqeqeshe. Ngenkathi umbusi enqoba eConstantinople noma eJerusalema, idolobha elingaziwa emingceleni yaseSiriya laphangwa amaSaracen, futhi anquma aba yizicucu abanye amabutho ayethuthukele ukuyolisiza,—okwenzeka okuvamile nokuncane, ukuba kwakungeyona isandulela soguquko olukhulu. Laba baphangi babengabaphostoli bakaMohammed; ubuqhawe babo obuhlanyayo babuphume ehlane; futhi eminyakeni eyishiyagalombili yokucina yokubusa kwakhe, uHeraclius walahlekelwa kuma-Arabhu yilezo zifundazwe kanye kanye ayeziqhweshe kumaPheresiya.

“‘Umoya wokukhohlisa nowokushiseka ngokweqile, indawo yokuhlala kwawo engekho ezulwini,’ wadedelwa emhlabeni. Umgodi ongenasiphelo wawudinga ukhiye nje kuphela ukuze uvulwe, futhi lowo khiye wawuwukuwa kukaChosroes. Wayelidabule ngendelelo incwadi yesakhumuzi esingaziwa saseMecca. Kodwa lapho esuka ‘ekhazimulweni lakhe elivuthayo’ ecwila ‘embhoshongweni wobumnyama’ okungekho liso elalingawungenela, igama likaChosroes lase lizodlulela masinyane ekukhohlweni phambi kwelikaMohammed; futhi inyanga ecijile yayibonakala ilindele kuphela ukuphakama kwayo kuze kube ukuwa kwenkanyezi. UChosroes, emva kokwehlulwa kwakhe okuphelele nokulahlekelwa umbuso, wabulawa ngonyaka ka-628; futhi unyaka ka-629 uphawulwa ‘ngokunqotshwa kwe-Arabia,’ kanye ‘nempi yokuqala yamaMohammedan yokulwa nombuso wamaRoma.’ ‘Ingelosi yesihlanu yakhala ngecilongo, ngabona inkanyezi iwile ivela ezulwini yehlela emhlabeni; yanikwa isihluthulelo somgodi ongenasiphelo. Yawuvula umgodi ongenasiphelo.’ Wawela emhlabeni. Lapho amandla ombuso wamaRoma esephelile, nenkosi enkulu yaseMpumalanga ilele ifile embhoshongweni wayo wobumnyama, ukuphangwa komuzi ongaziwa emingceleni yaseSiriya kwakuyisandulela ‘senguquko enkulu kakhulu.’ ‘Abaphangi babengabaphostoli bakaMohammed, futhi ubuqhawe babo obuhlanyayo baqhamuka ehlane.’” Uriah Smith, Daniel and the Revelation, 495–497.

Impi yaseNineve imelela iRoma yanamuhla enqoba i-United States ngesikhathi somthetho weSonto, kodwa lokho kuwukunqoba kwePyrrhic, ngoba ukwahlulela okuqhubekayo phezu

kweRoma kuqala ngomthetho weSonto.

UKhosroes wayeyinhloko yombuso wamaPheresiya; ngakho-ke iPheresiya, emelela ukuwa kwe-United States emthethweni weSonto, iyisihluthulelo esivula umgodi ongenasiphelo ekuweni kombuso wesithupha wesiprofetho seBhayibheli. Imele umthetho weSonto wamavesi eshumi nesithupha, amashumi amathathu nanye, namashumi amane nanye kaDanilyeli ishumi nanye, kanye nakuSambulo ishumi nantathu ivesi leshumi nanye.

Qaphelani amazwana ompayona uStephen Haskell ngala mavesi afanayo nangalo mlando:

“Ama-Arabhu, noma amaSaracen, ayengakaze asebenzise nhlobo ithonya emhlabeni. Emlandweni wezizwe, la madoda akhululekile asogwadule ayedlule cishe enganakwa. UbuMohamedi bahlanganisa izizwe ezazihlakazekile, zabathumela ukuba baphume njengabanqobi bezizwe. Ukuthuthuka okusheshayo okwahambisana nezikhali zamaSaracen kwakubangelwa, ngezinga elikhulu, ukulwa phakathi kwamaRoma noKhosrow, inhloko yombuso wanamuhla wasePheresiya. Lokhu kulwa kwagcina ngokuwiswa kwalowo wokugcina. IPheresiya yanamuhla yayime njengodonga oluvimbelayo, ibamba amandla kaMohamedi ukuba angadluli; kodwa lapho lawo mandla ewa, isivimbelo sase singasekho, ‘kwalasha ongenasiphelo’ wavuleka, amaSaracen agubuzela umhlaba wonke njengozamcolo. Ngesikhathi ‘kwalasha ongenasiphelo uvulwa, kwavela intuthu eyafihla ubuso belanga.’ Lesi sifanekiso sinamandla kakhulu, simelela umphumela wokufiphaza wobuMohamedi, njengoba basakazeka ebusweni bomhlaba.” Stephen Haskell, *The Story of the Seer of Patmos*, 164, 165.

Lolo donga oluyisithiyo emlandweni waseRoma luwudonga lokwehlukana ibandla nombuso olususwayo emthethweni weSonto. Kukhona olunye ungqimba kulokho kunqoba kukaRoma iPheresiya okwakuyimpumelelo yePyrrhic empini yaseNineve, ngokuba kwakukhona impi yangaphambili yaseNineve, emele i-Alpha, kanti impi ka-627 imele i-Omega. Leyo mpi yayingo-612 BC, cishe ihlukaniswe ngeminyaka eyinkulungwane namakhulu amabili. Kuleyo mpi i-Asiriya yanqotshwa umfelandawonye onezingxenye ezintathu, futhi lokho kwaphawula ukuphela koMbuso wase-Asiriya.

U-A. T. Jones uphawula ngempi ye-alpha yaseNineve:

“Izindaba embusweni wase-Asiriya zasuka ekubeni zimbi zaya ekubeni zimbi nakakhulu, kwaze kwaba ukuthi ngo-612 BC kwaba khona olunye futhi uvukelo olukhulu olwenziwa yila mazwe amathathu afanayo, kulokhu luholwa nguNabopolassar uqobo. Lona lwaphumelela ngokuphelele: iNineve yenziwa yaba yinqwaba yamanxiwa; futhi uMbuso wase-Asiriya wahlukaniswa waba yizingxenye ezintathu ezinkulu,—iMede, ibambe ingxenye esenyakatho-mpumalanga kanye nenyakatho ekude, iBhabhiloni libambe i-Elamu nawo wonke amathafa nezigodi zoMfula i-Ewufathe neTigrisi, kanti iGibhithe libambe lonke izwe elisentshonalanga ye-Ewufathe. Uphawu lwalesi sivumelwano phakathi kweBhabhiloni neMede lwaluwumshado wendodakazi yenkosi yaseMede noNebukadinesari, indodana kaNabopolassar. Kwakungukugwaliswa kwesabelo sakhe kulesi sivumelwano sokulwa ne-Asiriya lapho uFaro-Neko inkosi yaseGibhithe enyukela khona imelene nenkosi yase-Asiriya ukuyolwa neKharikemishi ngase-Ewufathe, lapho iNkosi uJosiyah yakwaJuda yaphuma khona ukuyolwa naye, yabulawa eMegido. Khona-ke njengoba yonke le ndawo

yasentshonalanga yayingeyenkosi yaseGibhithe, kwakungukusetshenziswa kobukhosi bayo obusemthethweni, obatholwa ngokunqoba, ukuba isuse uShalumi, indodana kaJosiya, ekubeni yinkosi yakwaJuda, futhi imise u-Eliyakimi abe yinkosi yakwaJuda esikhundleni sakhe, iguqula igama lakhe libe nguJehoyakimi, futhi yabeka intela phezu kwezwe.” 1 IziKronike 3:15; 2 AmaKhosi 23:31–35.” A. T. Jones, Review and Herald, Mashi 15, 1898.

Empini ye-Asiriya yafinyelela ekupheleni empini ye-alpha yaseNineve yango-612 BC, njengoba nje nombuso wesithupha wesiprofetho seBhayibheli uphela emthethweni weSonto. Owanqoba kuleyo mpi kwakuyinhlango ephindwe kathathu yaseBhabhiloni, iGibhithe neMede. Ezimpini zaleyo nkathi iNkosi uJosiya iyafa eMegido, ngaleyo ndlela imele i-Armagedoni. Empini ye-omega yaseNineve ngo-627, ubuSulumane bomaye wesithathu buyakhululwa njengoba udonga lokuvikela olukuMthethosisekelo lusiswa njengoba kwakufanekisiwe, njengoba uHaskell aphawula ngePheresiya “njengodonga lokuvimba” lokuvikela olwasuswa ngokunqotshwa kwePheresiya. Ukufa kweNkosi uJosiya eMegido kukhomba impi yokuqala yaseNineve njengokuba iyimpi yesibili ezinsukwini zokugcina. Eyokugcina kulezi zimpi ezimbili zaseNineve ngo-627, lapho ukhiye uphendulwa nomgodu uvulwa, iyiyo eyokuqala ezinsukwini zokugcina, ngokuba owokuqala uyakuba ngowokugcina. Impi yokuqala yaseNineve phakathi kwe-Asiriya nenhlango ephindwe kathathu iholela e-Armagedoni. Isikhathi seNkathi Yobumnyama yesibili siqala ngempi yaseNineve futhi siphela ngempi yaseNineve.

Amaqiniso ephalambazo lwesihlanu, olungowokuqala usizi kuSambulo isahluko sesishiyagalolunye, yilokho amaphayona akuqonda njengobufakazi obucace kakhulu bomlando kunanoma iyiphi enye indima encwadini yeSambulo. U-Uriah Smith uveza lelo qiniso kanje:

“IVESI 1. Ingelosi yesihlanu yase ikhalisa, ngabona inkanyezi iwa ivela ezulwini iye emhlabeni; yanikwa yona ukhiye womgodu ongenamkhawulo.”

“Ngokuchazwa kwalesi siphaphala, sizophinda sithathele emibhalweni kaMnu. Keith. Lo mbhali usho ngeqiniso ukuthi: ‘Kunokungabi bikho kokuvumelana okungaka phakathi kwabachazi nganoma iyiphi enye ingxenye ye-Apocalypse njengalokho okuphathelene nokusetshenziswa kwesiphaphala sesihlanu nesesithupha, noma usizi lokuqala nolwesibili, kumaSaracens nakumaTurkey. Kusobala kakhulu kangangokuba akunakwenzeka cishe ukuba kuqondwe kabi. Esikhundleni sevesi noma ezimbili ezichaza ngayinye, sonke isahluko sesishiyagalolunye seSambulo, ezingxenyeni ezilinganayo, sigxile encazelweni yako kokubili.’ Uriah Smith, Daniel and the Revelation, 495.

UPetru usePanium enomthwalo wokulungisa umyalezo wamabhola omlilo aseNashville, futhi kubonakala okokuqala ukuthi izingxenye zesishayo sokuqala zivumelana ngokuphelele nezingxenye zomthetho weSonto osuzofika maduze. INgonyama yesizwe sakwaJuda yatyhila lokhu kuqonda ngokuvumelana neminye imigqa yesiprofetho eyayisivele iyibekile. Izazi-mlando zizofakaza ngokubaluleka kokuhlasela okwamangaza okwenziwa yiRoma kumaPheresiya ngo-627, futhi lapho zenza kanjalo, zaphawula ukujika-jika kukaHeraclius ezungeza nangemuva kwePheresiya ngesikhathi sasebusika njengeqhinga lokuhlala efihlekile kuze kube yisikhathi sokuhlasela.

UDade White uyasazisa ukuthi iRoma imane ilindele “indawo enenzuzo,” bese-ke ishaye.

“Izwi likaNkulunkulu linikeze isixwayiso ngengozi esondelayo; makunganakwa lokhu, bese izwe lamaProthestani liyofunda ukuthi ziyini ngempela izinhloso zeRoma, kuphela lapho sekwephuze kakhulu ukuphunyuka ogibeni. Yona ikhula buthule ingena emandleni. Izimfundiso zayo zisebenzisa ithonya lazo ezindlini zomthetho, emasontweni, nasezinhliziyweni zabantu. Iyaqongelela izakhiwo zayo eziphakeme nezinkulu, emakhoneni ayimfihlo azo okuyophindwa kuwo ukushushisa kwayo kwakuqala. Ngobuqili nangokungasolwa, iqinisa amabutho ayo ukuze iqhubekisele phambili izinhloso zayo lapho isikhathi sayo sokushaya sesifikile. Konke ekufisayo yindawo enenzuzo, futhi lokhu seyiyinikiwe kakade. Sizobona maduze futhi sizokuzwa ukuthi iyini inhloso yengxenye yamaRoma. Lowo nalowo oyokholwa alalele izwi likaNkulunkulu, ngalokho uyodonselwa ihlazo nokushushiswa.” The Great Controversy, 581.

Njengoba kwakunjalo ngoMbusi uHeraclius, upapa ubulokhu uqhubekela emgomweni walo “ngokucasha nangokungalindelekile,” ekugcwalisekeni kuka-Isaya isahluko samashumi amabili nantathu, lapho isifebe saseThire sikhohlakala khona ngenxa yomlando wombuso wesithupha wesiprofetho seBhayibheli. Ukuhlasela okuyimfihlo nokumangalisayo kukaHeraclius kuwukukhohlwa kwezwe ngopapa kusukela ngo-1798 kuze kube semthethweni weSonto. Umugqa phezu komugqa, umaye wokuqala umelela umaye wesithathu nowokugcina. Kumaye wokuqala kwenziwa isimemezelo esivumelana futhi nomlando wobuSulumane kanye nesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane.

Futhi bayalwa ukuba bangoni utshani bomhlaba, nanoma yini eluhlaza, nanoma yimuphi umuthi; kodwa bonakalise kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. Futhi banikwa ukuba bangababulali, kodwa ukuba bahlushwe izinyanga ezinhlanu; nokuhlushwa kwabo kwakunjengokuhlushwa kukafezela, lapho ehlabane umuntu. Futhi ngalezo zinsuku abantu bayakufuna ukufa, kodwa bangakutholi; bayakufisa ukufa, kodwa ukufa kuyakubabalekela. IsAmbulo 9:4–6.

Ngaphambi kokuba isihluthulelo sijikiswe empini yaseNineve, okuwumthetho weSonto ozayo maduze, abayizinkulungwane eziyikhulu namashumi amane nane sebevele babekwe uphawu. Emthethweni weSonto, ukubhujiswa kwemizi, okuqalwa ngamabhola omlilo aseNashville, kumelwe njengenkathi “yezinyanga ezinhlanu,” lapho impi ihlasela ngamandla futhi kuqalwa ukugezwa kwegazi kwesibili kobupapa, ekugcwalisekeni kwempendulo eyanikwa abafel’ ukholo beNkathi Yobumnyama esitywini sesihlanu.

Kwathi lapho esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulelwe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebubambile: Bamemeza ngezwi elikhulu, bethi: Koze kube nini, Nkosi engcwele neyiqiniso, ungakakhiphi ukwahlulela futhi ungakaphindiseli igazi lethu kulabo abahlezi emhlabeni na? Banikwa ngamunye wabo izingubo ezimhlophe; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nezinceku ezikanye nabo nabafowabo, ababeyakubulawa njengabo. IsAmbulo 6:9–11.

Abafel' ukhoho ezinkathini zobumnyama bayiqembu lokuqala elifanekisela abafel' ukhoho beRoma yanamuhla ngesikhathi senhlekelele yomthetho weSonto. Ngaphambi kokuba leyo nhlekelele ifike, abayikhulu namashumi amane nane ezinkulungwane bayabekwa uphawu, futhi lowo msebenzi wokubekwa uphawu waqala ngo-9/11 ngokufika kwe-Islami kosizi lwesithathu, nangokufafazwa kwemvula yokugcina. Lapho abafel' ukhoho bezinkathi zobumnyama bokuqala bebuza ukuthi ubupapa buyokwahlulelwa nini, batshelwa ukuthi kuyoba khona iqembu lesibili labafel' ukhoho lapho izinkathi zobumnyama ziphindaphindwa, okuyisikhathi lapho ukhiye wempi yaseNineve ugqwaliseka khona emthethweni weSonto osusondele ukuza. Ngaphambi kokuba iqembu lesibili labafel' ukhoho ligqwaliseke, abayikhulu namashumi amane nane ezinkulungwane bayabekwa uphawu, futhi isikhathi sokubekwa uphawu esaqala ngo-9/11 sikhonjiswa ophawini lwesihlanu, ngoba ingxoxo ebekwe lapho itholakala kusAmbulo isahluko sesithupha, amavesi ISISHIYAGALOLUNYE kuya koweSHUMI NANYE, ngaleyo ndlela kuphawulwa ukuqala nokuphela kokubekwa uphawu ngo-9/11. Ukuphela kwako kwethula ukubhujiswa kwe-Islami njengoba kubekiwe kusAmbulo ISISHIYAGALOLUNYE, ELISHUMI NANYE, futhi labo ababekwe uphawu bayobe begqwalise isipiliyoni sikaDaniyeli esimelwe kuDaniyeli ISISHIYAGALOLUNYE, ELISHUMI NANYE.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.