

# Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Eyishumi Nesithupha

*Umaye Wesibili - Ingxenye Yesithathu*

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## **Inggondo kaJones**

Umqondo kaJones wokuthi ingelosi yokuqala yesAmbulo isahluko seshumi nane ayinakuhlukaniswa kulezi zingelosi ezimbili eziyilandelayo uqine njengedwala. Ukuqondwa kwakhe kokuxhumana kwesakhiwo kwalezo zingelosi ezintathu nezingelosi zamacilongo kuqinile ngokuphelele, kungangeni nakancane. Ukugcizelela kwakhe kwakungangabazeki ukuthi kwakuphezu kwezingelosi ezintathu zesAmbulo isahluko seshumi nane, kodwa umqondo wokuzisebenzisa njengezinto “ezingahlukaniseki,” usebenza ngokufanayo nangokufanele kuzo zonke izingelosi ezazizandulele.

Ngenxa yokuthi wayegxile ezingelosini ezintathu zesAmbulo isahluko seshumi nane, akazange alandele umqondo wakhe siqu aze awufikise esiphethweni sawo sokugcina. Ekugcineni, umqondo awusebenzisa ukuxhumanisa amacilongo omaye wesihlanu, owesithupha nowesikhombisa nezingelosi ezintathu zesAmbulo isahluko seshumi nane, wawuhlanganisa futhi nokubuyisela umugqa wamacilongo emuva kuze kufike kowokuqala ezingelosini eziyisikhombisa zamacilongo.

Ngase ngibona izingelosi eziyisikhombisa ezimi phambi kukaNkulunkulu; zanikezwa amacilongo ayisikhombisa. ... Nezingelosi eziyisikhombisa ezazinamacilongo ayisikhombisa zalungela ukuwakhwaza. IsAmbulo 8:2, 6.

Uchungechunge lwezingelosi luqala ngezingelosi zophondo “eziyisikhombisa,” futhi ulayini wezingelosi encwadini yeSambulo uqala ngophondo lokuqala uqhubeke kuze kufike esixwayisweni sengwelelosi yesithathu ngophawu lwesilo. UJones uqinisile ekuhloleni umehluko phakathi kwezimpondo ezine zokuqala nezimpondo ezintathu zokushwa zokugcina, ngokuba lesa sakhiwo sesiprofetho esithi “okune nokuthathu” siyatholakala futhi emabandleni nasezimpawini. Ukumiswa kwalokho phezu kofakazi abathathu encwadini yeSambulo kuvumela labo abakhetha ukubona ukuthi lesa sikhombisa, njengesibonakaliso, siqukethe futhi okune njengesibonakaliso nokuthathu njengesibonakaliso.

## **Ukuxhumana Kwaphezulu**

Lokho ebesikubona esikhathini esisanda kwedlula ngukuthi ingelosi yokuqala neyesibili yesAmbulo isahluko seshumi nane zinikwe amandla yisiprofetho sesikhathi sika-Islami semaye okuqala nawesesibili, nokuthi ukunikezwa kwamandla kwengelosi yesithathu kufezwa ngokugcwaliseka kwemaye lesithathu ngo-9/11. Lokho okukhunjwa ukusetshenziswa kukaJones, (nakuba engazange aveze iphuzu lami) ngukuthi zonke izingelosi kusukela engelosini yokuqala yamacilongo yesAmbulo isahluko sesishiyagalombili kuze kufike ecilongweni lemaye lesithathu

lesAmbulo isahluko seshumi nanye zixhumene ngokungenakuhlukaniswa nezingelosi ezintathu zesAmbulo isahluko seshumi nane. Ziyizimpawu ngaphakathi komugqa ofanayo wesiprofetho. Kumele ziqashelwe kanjalo ukuze kuqondwe izindima ezahlukene ezimelelwa yileyo naleyo ngelosi. Ngakho-ke, njengoba nje amabandla ayisikhombisa, izimpawu eziyisikhombisa namacilongo ayisikhombisa emelela isikhombisa, futhi futhi uphawu lwezine nezintathu ngaphakathi kophawu oluphelele lwesikhombisa (amabandla, izimpawu namacilongo); umugqa wezingelosi kusukela kweyokuqala kweziyisikhombisa zezingelosi zamacilongo kuze kuyofika engelosini yesithathu kumele ubhekwe njengento ephelele. Lokhu kukhomba umugqa wezingelosi eziyishumi nanye.

Izingelosi ezintathu zesAmbulo seshumi nane zimelela umlayezo wesixwayiso wamaMillerite owamemezela ukuvulwa kokwahlulela, bese kuthi emva kwalokho umlayezo wesixwayiso wezinkulungwane eziyikhulu namashumi amane nane omemezela ukuvalwa kokwahlulela.

Amacilongo ayisikhombisa amele amandla uNkulunkulu awasebenzisa ngokubusa kwakhe kokunakekela ukuletha ukwahlulela phezu kwezizwe ezaphoqelela ukukhulekelwa kwelanga.

Amacilongo amane okuqala abonisa ukubhujiswa okuqhubekayo koMbuso WaseRoma WaseNtshonalanga kwaze kwaba ngonyaka ka-476.

Okwesihlanu nokwesithupha kukhomba ukubhujiswa kweRoma YaseMpumalanga kusukela ngowe-1449 kuze kube ngowe-1453.

Amacilongo amathathu okugcina amele ubuSulumane bezinsizi ezintathu.

Ingelosi ekuSambulo isahluko seshumi nguKristu, owehla ukuzonika amandla inhlango ekuqaleni, futhi wehla futhi futhi ekuSambulweni isahluko seshumi nesishiyagalombili, ukuzonika amandla inhlango ekugcineni.

Icilongo lesikhombisa saqala ukukhala ngo-Okthoba 22, 1844 ekuvulweni kokwahlulela, okuyiSuku Lokubuyisana eliyisifaniso seqiniso. Icilongo leJubili kwakufanele likhaliswe ngoSuku Lokubuyisana. Ngakho-ke ekwahlulelweni kukhaliswa amacilongo amabili; icilongo leJubili kanye necilongo lesikhombisa.

Khona-ke uyakubangela ukuba kukhala icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyolenza likhale icilongo kulo lonke izwe lenu. Niyakungwelisa umnyaka wamashumi amahlanu, nimemezele inkululeko kulo lonke izwe kubo bonke abakhileyo kulo; uyakuba lijubili kini; yilowo nalowo uyakubuyela efeni lakhe, yilowo nalowo abuyele emndenini wakubo. Lowo mnyaka wamashumi amahlanu uyakuba lijubili kini; anyikuhlwanyela, ningavuni okuziqhamukelayo kuwo, ningabuthi amagilebhisi awo emivinini yawo engalungiswanga. Levitikusi 25:9–11.

Umongo okhomba ukuhlakazeka kuka-Israyeli “izikhathi eziyisikhombisa,” otholakala esahlukweni esilandelayo khona eLevitikusi, uvezwa emavesini aholela emyalweni wokukhala icilongo lejubili ngoSuku Lokubuyisana.

Khuluma kubantwana bakwa-Israyeli, uthi kubo: Nxa selingena ezweni engininika lona, khona izwe liyakugcina isabatha kuJehova. Iminyaka eyisithupha uyahlwanyela insimu yakho, iminyaka eyisithupha uthene isivini sakho, ubuthe izithelo zaso; kepha ngomnyaka wesikhombisa kuyakuba yisabatha lokuphumula ezweni, isabatha kuJehova: awuyikuhlwanyela insimu yakho, awuyikuthena isivini sakho. Okuzimile ngokwako ekuvuneni kwakho awuyikukuvuna, namagilebhisi esivini sakho esingathenwanga awuyikuwabutha, ngokuba kungumnyaka wokuphumula ezweni. Isabatha sezwe siyakuba yikudla kini; kuwe, nasesigqileni sakho, nasencekukazini sakho, nasemsebenzini wakho oqashiweyo, nakowezizwe ohlala nawe, nasezifuyweni zakho, nasezilwaneni ezisezweni lakho; konke okwandayo kuso kuyakuba yikudla. Uzakuzibalela izabatha zeminyaka eziyisikhombisa, kasikhombisa iminyaka eyisikhombisa; isikhathi sezabatha zeminyaka eziyisikhombisa siyakuba kuwe yiminyaka engamashumi amane nesishiyagalolunye. Levitikusi 25:2–8.

Lapho uMiller ebona esahlukweni samashumi amabili nesithupha isahlulelo esamelana no-Israyeli ngenxa yokwephula ukuphumula kweSabatha kwezwe, wasebenzisa isimiso sokuthi usuku lumelela unyaka, wathola ukuthi unyaka uyizinsuku ezingamakhulu amathathu namashumi ayisithupha, nokuthi kasikhombisa kwezinsuku ezingamakhulu amathathu namashumi ayisithupha kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yesijeziso ngenxa yokwephula isivumelwano. Lelo kwakuyiqiniso lokuqala lesiprofetho alitholayo. Liyisisekelo samaqiniso ayakha isisekelo uKristu asibeka ngomsebenzi kaMiller. Icilongo leJubili liyisimemezelo sokukhululwa nenkululeko.

Icilongo lesikhombisa siyiSulumane sosizi lwesithathu.

Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isizoqala ukukhala ngecilongo, imfihlakalo kaNkulunkulu iyakube isiphelelisiwe, njengalokho akumemezela ezincekweni zakhe, abaprofethi. IsAmbulo 10:7.

Icilongo lesikhombisa sobuSulumane siyiqiniso lesiprofetho elingaphandle, kanti icilongo leJubili liyiqiniso lesiprofetho elingaphakathi lokulunga ngokukholwa—ukukhululwa esonweni, okuthi ngokukaDade uWhite kube yingelosi yesithathu ngokweqiniso. Esikhathini lapho kukhala khona icilongo lesikhombisa, imfihlakalo ethi uKristu kini, ithemba lenkazimulo, iyakuphelelisiwa njengoba uKristu ehlanganisa ubuNkulunkulu baKhe nobuntu balabo abayizinkulungwane eziyikhulu namashumi amane nane. Labo abayakwamukela uphawu lukaNkulunkulu ngaleso sikhathi bayakumemezela umlayezo wecilongo wesixwayiso omelwe njengomaye wesithathu kanye nesixwayiso sengwele yesithathu. Umaye wesithathu unika amandla umlayezo wengelosi yesithathu lapho ingelosi engeyena omunye ngaphandle kukaJesu Kristu yehla inomlayezo esandleni saYo.

Lapho sibona ukuthi kwakuyisiprofetho sesikhathi sosizi lokuqala nolwesibili esinike amandla umlayezo wengelosi yokuqala, nokuthi isiprofetho sosizi lwesithathu yiso esinika amandla umlayezo wengelosi yesithathu, sisuke sibona amacilongo njengokuthi ‘ayizahlulelo ezehliselwa iRoma ngenxa yokuphoqelelwa kweSonto.’ Lezo zahlulelo zokuhlinzekwa nguNkulunkulu, ikakhulukazi amacilongo amathathu okugcina osizi, ziyavumelana futhi zihambisane ngokufana

nomlayezo wesixwayiso wezingelosi ezintathu zesAmbulo isahluko seshumi nane. Izinsizi ezimbili nezingelosi ezimbili emlandweni wamaMillerite, nosizi lwesithathu nengelosi yesithathu emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane. Emlandweni wokuqala wezingelosi zokuqala nezesibili, umlayezo wokuvulwa kokwahlulela wanikwa amandla ngokugcwaliseka kobuSulumane bezinsizi zokuqala nezesibili. Emlandweni wokuphela kwengelosi yesithathu, umlayezo omemezela ukuvalwa kokwahlulela wanikwa amandla ngokugcwaliseka kobuSulumane bosizi lwesithathu.

Ukunikezwa amandla ekuqaleni nasekupheleni kwakumelwe yingelosi yesAmbulo ishumi neshumi nesishiyagalombili, “eyayingengaphansi komuntu onjengoJesu Kristu.” Umlayezo wangaphandle wobuSulumane kanye nomlayezo wangaphakathi wokwahlulela kuyicilongo langaphandle lomaye wesithathu, kanti umlayezo wangaphakathi wokwahlulela uyicilongo lengelosi yesithathu. Icilongo langaphandle lobuSulumane liyisiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kanti icilongo langaphakathi lengelosi yesithathu liyiminyaka eyizinkulungwane ezimbili namakhulu amathathu. Kokubili kwafika kwakhala ekuvulweni kokwahlulelwa kwabafuleyo, futhi kokubili kwaphinda kwafika ekuvulweni kokwahlulelwa kwabaphilayo.

Ingelosi yesAmbulo ishumi lehla ngo-Agasti 11, 1840, ekugcwalisekeni kwesiprofetho se-Islamu; futhi ngokwenza kanjalo, leyo ngelosi yaba ngumfanekiso wokwehla kwengelosi yesAmbulo ishumi nesishiyagalombili ngokugcwaliseka kwesiprofetho se-Islamu. Ukwahlulela kukaNkulunkulu phezu kokuhlubuka komthetho weSonto ngeSonto ngo-321, bese kuphinda futhi ngo-538, kumelelwa ngamamacilongo ayisithupha okuqala, futhi ukwahlulela kwakhe ngenxa yokuhlubuka okuzayo maduze komthetho weSonto ngeSonto kumelelwa ngecilongo lesikhombisa, elingumaye wesithathu futhi eliyingelosi yesithathu. Umlayezo wesixwayiso wokuqala kokwahlulela ngo-Okthoba 22, 1844, kanye nomlayezo wesixwayiso wokwahlulelwa kwabaphilayo ngo-9/11, kokubili kwunikezwa amandla yingelosi yesikhombisa kulolo chungechunge uJones alubeka. Izingelosi eziyisithupha zamacilongo ezahlukweni zesishiyagalombili nesesishiyagalolunye, bese kuthi esahlukweni seshumi kwehle ingelosi engeyena omunye ngaphandle kukaJesu Kristu. Yena ungowesikhombisa kulolo chungechunge lwezingelosi, alandelwa esahlukweni seshumi nanye ngumaye wesithathu, okuyicilongo lesikhombisa elaqala ukukhala ngo-1844, kodwa elingelosi yesishiyagalombili ochungechungeni lwezingelosi oluholela ezingelosini zesishiyagalolunye, zeshumi, neshumi nanye zesAmbulo ishumi nane.

Umyalezo wengelosi yesithathu awunakuhlukaniswa nemiyalezo yezingelosi zokuqala nezesibili, kodwa futhi awunakwehlukaniswa namacilongo ayisikhombisa okwahlulela kukaNkulunkulu phezu kokuhlubuka. Amacilongo amane okuqala okwahlulela esahlukweni sesishiyagalombili seSambulo abonisa ukubhujiswa okuqhubekela phambili koMbuso waseRoma waseNtshonalanga ngemva komthetho kaConstantine wokuqala weSonto ngeSonto ngo-321, futhi aqala ngesikhathi sokwahlukanisa kwakhe umbuso waba empumalanga nentshonalanga ngo-330.

“Lapho isizwe sethu, emikhandlwini yaso yomthetho, siyomisa imithetho yokubopha onembeza babantu maqondana namalungelo abo enkolo, siphokelela ukugcinwa kweSonto,

futhi sisebenzisa amandla okucindezela phezu kwalabo abagcina iSabatha losuku lwesikhombisa, umthetho kaNkulunkulu uyakuthi, ngayo yonke inhloso nangenqubo, wenziwe ize ezweni lakithi; futhi ukuhlubuka kwesizwe kuyolandelwa ukubhujiswa kwesizwe.” Review and Herald, December 18, 1888.

Umgomo wokuhlubuka kwesizwe oletha ukubhujiswa kwesizwe wehlelwa yisizwe sikaConstantine, uqala ngezimpondo ezine zokuqala ezafikisa iRoma yaseNtshonalanga esiphethweni sayo ngo-476. IRoma yaseMpumalanga yafinyelela esiphethweni sayo ngo-1453, nakuba ngokwesiprofetho yayisilahlekelwe ubukhosi bayo besizwe ngoJulayi 27, 1449. Ngokungafani neBhabhiloni, eyachithwa ngobusuku obubodwa, iRoma, kokubili eyaseNtshonalanga neyaseMpumalanga, yafikiswa eziphethweni zayo kancane kancane. Ukubhujiswa kweRoma yaseNtshonalanga ngaphansi kwezimpondo ezine zokuqala ngo-476, kufanekisela ukubhujiswa kwe-United States ngaphansi kwezimpondo ezine, okuthi kwelinye izinga kufanekisele izizukulwane ezine ze-United States ezaqala ngo-1798 ziphele ngomthetho weSonto. Lezo zizukulwane ezine ziyahambisana nezizukulwane ezine zobu-Adventist, ezihambisana namabandla amane okuqala eSambulo isahluko sesibili, kanye nezinengiso ezine ezandayo zikaHezekeli isahluko sesishiyagalombili, kanye namagagasi amane ezintethe encwadini kaJoweli.

Ngokuba isho iNkosi uJehova, ithi: Kuyakuba kubi kakhulu kangakanani lapho ngithumela eJerusalema izahlulelo zami ezine ezinzima, inkemba, nendlala, nesilo esibi, nesifo esiwumshayabhuqe, ukuba nginqume kulo umuntu nesilwane! Hezekeli 14:21.

Amacilongo wesihlanu nowesithupha adiliza iRoma yaseMpumalanga; kanti iRoma yaseMpumalanga, ebudlelaneni bobuprofethi neRoma yaseNtshonalanga, imelela umbuso. IRoma yaseNtshonalanga imelela ibandla. IRoma yaseNtshonalanga futhi imelela i-United States, enqotshwa kuqala, njengoba kwakunjalo ngeRoma yaseNtshonalanga.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyakuhlangana nobuPapa ekuphoqeleni unembeza nasekunxeneni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe emhlabeni wonke bayakuholelwa ekulandeleni isibonelo sayo.” Testimonies, volume 6, 18.

Amacilongo amane okuqala amele izizukulwane ezine zomlando waseMelika, futhi lapho i-United States iwa, izwe elikhazimulayo levesi lamashumi amane nanye likaDanilyeli ishumi nanye lisuke lisanda kuwa, bese isithiyo esilandelayo kuba yiGibhithe, uphawu lwazo zonke ezinye izizwe zomhlaba. I-United Nations, abayilabo makhosi ayishumi, bese bevumelana ukunika ubupapa umbuso wabo wesikhombisa, ngokuba “okwesikhashana esifushane—ihora elilodwa,” kusAmbulo ishumi nesikhombisa. Lokhu kwenzeka edilini lokuzalwa likaHerode, lapho ethembisa khona uhhafu wombuso wakhe. Edilini lokuzalwa likaHerode, ngalelo hora umbhalo wesandla uvela ophahleni lwezindonga, futhi uBelishasari uyabulawa. Lelo hora lifika emthethweni weSonto futhi liqhubeke kuze kube sekupheleni komusa wabantu. Umbuso wesikhombisa uyanqotshwa njengoba kufanekiswa ukubhujiswa kwezindonga zaseConstantinople ezawe ngo-1453. Kusukela emthethweni weSonto e-United States, njengoba kufanekiswa ngu-1449; kuze kube ekuweni kweConstantinople ngo-1453 kuyiminyaka emine engokomfanekiso. Ubupapa bamukela inxeba

labo elibulalayo ngo-1798.

KuDaniyeli isahluko 11 ivesi 40, ubupapa bawa ngo-1798, ngesikhathi sokuphela. Khona-ke inkosi yaseningizimu yawa ngo-1989, ngesikhathi sokuphela. I-United States iwa evesini 41, futhi iGibhithe liwa evesini 42, kanti ubupapa bufika ekuweni kwabo kwesibili nokokugcina evesini 45.

“Kusukela ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca ezincwadini zikaDaniyeli neSambulo, sidinga ukufunda ukuthi alunalutho kangakanani udumo olungaphandle nolwezwe kuphela. IBhabhiloni, kanye nawo wonke amandla nobukhazikhazi balo, obungakaze bubonwe ngumhlaba wethu futhi kusukela ngaleso sikhathi,—amandla nobukhazikhazi obabonakala kubantu balolo suku buzinzile futhi buyohlala isikhathi eside kakhulu,—budlule ngokupheleleyo! Njenge-‘mbali yotshani,’ libhubhile. Jakobe 1:10. Ngokunjalo kwabhubha umbuso wamaMede namaPheresiya, kanye nemibuso yaseGrisi neyaseRoma. Kanjalo-ke kubhubha konke okungenaye uNkulunkulu njengesisekelo sako. Kuphela yilokho okuboshelwe enjongweni yaKhe, futhi okuveza isimilo saKhe, okungahlala njalo. Izimiso zaKhe ziyizona zodwa izinto eziqinile umhlaba wethu ozaziyo.” Prophets and Kings, 548.

Ukuwa kwe-United States (umprofethi wamanga) evesini lamashumi amane nanye kwafaniswa no-1449, kanti ukuwa kweGibhithe (udrako) evesini lamashumi amane nambili kwafaniswa no-1453, futhi upapa (isilo) ufinyelela ekugcineni kwalo kungekho ongamsiza, njengoba kwafaniswa ngo-1798. Umprofethi wamanga nodrako behliswa amandla amacilongo, kanti isilo sehliwa amandla kadrako.

Inombolo yesine iwuphawu lokuhlakazeka kombuso. Umbuso ka-Aleksanda wahlakazeka waba yimibuso emine, neGibhithe lawela eLwandle oluBomvu esizukulwaneni sesine, futhi u-Israyeli ukhothamela ilanga esinyanyeni sesine sikaHezekeli isahluko sesishiyagalombili. Izizukulwane ezine zobuProthetani namaRiphabhulikhi esilo somhlaba zaqala ngo-1798 futhi ziphela ngomthetho weSonto ozayo maduze kuzo zombili izimpondo. Izahlulelo ezine ezibuhlungu zikaHezekeli phezu kweJerusalema zifanekisa izahlulelo ezine phezu kwe-United States, futhi lezo zahlulelo ezine phezu kombuso wesithupha wesiprofetho seBhayibheli zifanekisela iminyaka emine kusukela ku-1449 kuze kube ku-1453 lapho umbuso wesikhombisa wesiprofetho seBhayibheli uvuma ukunikeza isigamu sombuso wawo kupapa ebudlelwaneni besonto nombuso obuswa yisifebe saseThire.

Iminyaka emine ka-1449 kuya ku-1453 imelela ukubhujiswa kombuso wesikhombisa ngesikhathi somthetho weSonto, futhi imelela futhi inkathi yokubhujiswa kombuso wesishiyagalombili kusukela emthethweni weSonto kuze kube sekupheleni kwesikhathi sokuvivinywa. Ukunqotshwa kweGibhithe, okuyizwe futhi okuyidragoni enikezwa upapa, kuyifraktali ekuqaleni kwenkathi efanekiselwa yileyo minyaka emine ka-1449 kuya ku-1453. Lokhu kukhomba ukuwa kweConstantinople ngesikhathi somthetho weSonto, bese kuphinde kukhombise lokho lapho uMikayeli esukuma. Lapho uMikayeli esukuma, izingelosi ezine zikhululwa ngokuphelele ngokokuvuswa.

“Ngabona ukuthi izingelosi ezine ziyobamba imimoya emine kuze kube umsebenzi kaJesu usuphelile endlini engcwele, bese kufika izinhlopho eziyisikhombisa zokugcina.” Early Writings, 36.

Izigaba ezine zombuso ka-Alexander, amacilongo amane phezu kweRoma yaseNtshonalanga, imimoya emine ekhululwe phezu kweRoma yaseMpumalanga, izahlulelo ezine ezinzima phezu kweJerusalema, imimoya emine ekhululwa lapho upapa efika ekupheleni kwakhe engenamuntu wokumsiza. Njengoba lezi zimpawu zesiprofetho sezibekiwe, sizocabangela umaye wesibili esimweni sokuwusebenzisa emthethweni weSonto ozayo maduze.

## **UMkhandlu WaseFlorence**

Ngo-1439, eMkhandlwini waseFlorence (obizwa futhi ngokuthi yiNhlangotho yaseFlorence), abamele iSonto Lama-Orthodox LaseMpumalanga (elaliholwa nguMbusi waseByzantium uJohn VIII Palaiologos kanye noMbhishobhi Omkhulu waseConstantinople) basayina isimemezelo esisemthethweni sobumbano neSonto lamaRoma Katolika. Bavuma ukubona uPapa waseRoma njengenhloko (igunya eliphakeme kunawo wonke) leBandla lonke.

Ngokuba indoda iyinhloko yomfazi, njengalokhu noKristu eyinhloko yebandla; yena futhi ungumsindisi womzimba. Efesu 5:23.

## **Isivumo SaseNikaia**

UMbusi noMbhishobhi Omkhulu bamukela “isigaba seFilioque” esiVumelwaneni Sokholo saseNikaia, esasiyisengezo esiVumelwaneni Sokholo saseNikaia, esithi uMoya oNgcwele uphuma kuYise naseNdodaneni. IsiVumelwano Sokholo saseNikaia singesinye sezitatimende ezibaluleke kakhulu nezisetshenziswa kabanzi emlandweni wokholo lwamaKatolika. IsiVumelwano Sokholo saseNikaia siyisifinyezo esisemthethweni sezinkolelo eziyisisekelo zamaKatolika. Ekuqaleni sabhalwa ukuze sivikele iqiniso lokuthi uJesu Kristu ungubani. Ngo-325 kwavela impikiswano enkulu ngoba umpristi ogama lakhe lingu-Arius wafundisa ukuthi uJesu wadalwa nguNkulunkulu uYise nokuthi wayengeyena uNkulunkulu gokuphelele.

UMbusi uConstantine wabiza uMkhandlu Wokuqala waseNicaea ukuba uxazulule lolo daba. UMkhandlu waqinisekisa ngokuqinile ukuthi uJesu unguNkulunkulu gokuphelele, “owesimo esifanayo” noYise. Isivumo Sokukholwa kamuva sanwetshwa eMkhandlwini waseConstantinople ngo-381. Kumele kuqashelwe kuleli qophelo ukuthi iSivumo Sokukholwa waseNicaea samiswa emlandweni kaConstantine wokuqala, futhi sasiyoba yindaba kuConstantine wokugcina, owayenguConstantine weshumi nanye, owayenguMbusi wokugcina woMbuso waseMpumalanga waseByzantium. UConstantine Omkhulu, owayengowokuqala, ubekwa kaningi njengendikimba esiprofethweni seBhayibheli. Ungumbusi ekuqaleni kombuso wasempumalanga, ngakho-ke umelela ngokwesifanekiso umbusi ekupheleni kombuso wasempumalanga. Iqiniso lokuthi iSivumo Sokukholwa waseNicaea siyisici semilando yomibili, eyasekuqaleni neyasekugcineni, kumele liqashelwe ngumfundi wesiprofetho, uma eqonda umgomo we-alpha ne-omega.

Ngo-381, iSivumo Sokholo saseNicaea sabuyekwezwa ngemfundiso yeSihlanzeko, imfundiso ye-Ekaristi, kanye nokwamukelwa kokusetshenziswa kwesinkwa esingenamvubelo e-Ekaristini, okwakuwumkhuba wamaLatini. ISivumo Sokholo sango-381 samukela futhi ukuqonda kwamaKatholika ngesono sokuqala kanye nokuphila kwangemva kokufa. Saphetha ngalo mugqa obalulekile: “Siphinde sinqume ukuthi isihlalo esingcwele sabaphostoli noPapa waseRoma siphethe ubukhulu phezu komhlaba wonke futhi singummeleli weqiniso kaKristu.”

EMkhandlwini waseFlorence kwaphinde kwasayinwa olunye uhlobo oluvuselelwe ngoJulayi 6, 1439, eminyakeni eyi-14 ngaphambi kokuba iConstantinople iwele kumaTurkey ama-Ottoman ngo-1453. Lobo bunye basayinwa ngaphansi kwengcindezi enkulu yezombusazwe. UMbuso WaseByzantium wawusulangazelela kakhulu usizo lwezempi oluvela eNtshonalanga ukuze ulwe nama-Ottoman ayesondela. Lapho izithunywa zamaGreci zibuyela ekhaya, leso sivumelwano senqatshwa ngokuqinile yiningi labefundisi, izindela, nabantu abavamile eMpumalanga. Iningi lababhishobhi ababesayine kuso kamuva lahoxisa ukweseka kwalo. Lobo bunye abuzange busetshenziswe ngokuphelele, futhi benqatshwa ngokusemthethweni iSonto LaseMpumalanga Lobu-Orthodox eminyakeni eyalandela. Ngesikhathi iConstantinople iwa ngo-1453, lobo bunye basebuvele buwile ngokwangempela. Ngokuvamile buchazwa izazi-mlando njengobunye bezombusazwe obahluleka ngenxa yokuphikiswa okujulile kwezemfundiso yenkolo, amasiko, nokwabantu abaningi.

EMkhandlwini Wokuqala WaseNicaea ka-325 kwamukelwa iSivumo Sokholo SaseNicaea. Lokhu kuphawulwe eminyakeni emihlanu ngaphambi konyaka ka-330, lapho iminyaka engama-360 kaDaniyeli isahluko 11, ivesi 24, emelwe “njengesikhathi,” yaphetha khona.

Uyongena ngokuthula ngisho nasezindaweni ezicebe kakhulu zesifundazwe; futhi uyokwenza lokho oyise abangakwenzanga, noyisemkhulu babo abangakwenzanga; uyobahlakazela impango, nempahla ephangiwe, nengebo; yebo, uyakuhlela amacebo akhe okumelana nezinqaba eziqinileyo, kuze kube yisikhathi. Daniyeli 11:24.

Unyaka ka-31 BC no-330 zombili ziphawula “isikhathi esimisiwe” samavesi amashumi amabili nesikhombisa namashumi amabili nesishiyagalolunye kuDaniyeli ishumi nanye.

Izinhliziyo zawo womabili la makhosi ziyakuba zokwenza okubi, futhi ayakukhuluma amanga etafuleni linye; kodwa lokho akuyikuphumelela, ngokuba ukuphela kusezakuba ngesikhathi esimisiwe. ... Ngesikhathi esimisiwe uyakubuya, eze ngaseningizimu; kodwa akuyikuba njengakuqala, noma njengakamuva. Daniyeli 11:27, 29.

Ukuqala (330) nokuphela (1449–1453) komugqa wesiprofetho waseRoma yasempumalanga kufanekiswa ngumbusi wokuqala nowokugcina uConstantine. I-alpha ne-omega yomugqa wesiprofetho waseRoma yasempumalanga, ebizwa ngokuthi uMbuso WaseByzantium, ihlobene nokuphela kweminyaka engamakhulu amathathu namashumi ayisithupha yeRoma Yombuso eyabusa ngobukhosi obuphezulu kusukela empini yase-Actium ngo-31 BC kwaze kwaba ngunyaka ka-330, bese kuqhubekela phambili kuze kube ngu-1453. Ngaphambi kwempi yase-Actium ngo-31 BC, uMark Antony no-Augustus Caesar bakhuluma amanga etafuleni elilodwa, kodwa lokho akuzange kuphumelele. Ngaphambi konyaka ka-330, ngo-325, kwamukelwa iSivumo SaseNicaea.

Ngaphambi konyaka ka-1453, kwamukelwa inguqulo ebuyekeziwe yaleso kanye iSivumo SaseNicaea. Ngaphambi kuka-31 BC, izikhulu ezimbili zezombusazwe zakhuluma amanga etafuleni elilodwa. Ngo-325, amanga omoya akhulunywa etafuleni elilodwa. Labo fakazi ababili bakhomba amanga ezombusazwe nawezomoya amukelwa ngo-1439 eMkhandlwini waseFlorence. Leso Sivumo SaseNicaea esibuyekeziwe sabizwa ngokuthi iSimemezelo Sobunye.

Uphawu lokuqala lokumaka lwamanga etafuleni elilodwa lwafika ngaphambi kuka-31 BC, futhi lwaluphakathi kwamaqembu amabili ezombusazwe eRoma lobuhedeni. Isikhathi esimisiwe salawo manga sasingu-31 BC, futhi sasiqethe u-Augustus, uphawu lweRoma, emelene nenhlangano yomfelandawonye wendoda nowesifazane ababemele iGibhithe. Iqoqo lesibili lamanga lalingu-325, futhi isikhathi esimisiwe sasingu-330. Iqoqo lesithathu lamanga lalingu-1439, futhi isikhathi esimisiwe sasingu-1449–1453. Labo ababesetafuleni ngo-1439 babemele iRoma lasentshonalanga nelasempumalanga, kanti iRoma lasempumalanga lalifuna umgomo wezepolitiki ngokuvumelana nengxabano yenkolo. U-31 BC, kulandelwa ngu-330 bese kuba ngu-1453, kumela ukusetshenziswa okuphindwe kathathu komugqa weRoma.

Usongo lwezepolitiki lombimbi lukaMarc Antony noCleopatra lwafanekisa usongo olungokomoya lwembuka ka-Arius ngo-325, lona olwabe selufanekisa futhi usongo lwezepolitiki nolwenkolo lwamaTurkey amaSulumane ngo-1439.

Izimfundiso zeSivumo Sokholo saseNicaea zingamanga, futhi akukho qiniso kuzo. Umbhalo owasayinwa ngomhlaka-6 Julayi 1439, eMkhandlwini waseFlorence, wabizwa ngokuthi yiSimemezelo Sobunye, futhi wawumele lawo manga afanayo kanye namanye amaningi. Ngenkathi izithunywa zibuyela eConstantinople ngo-1439, zahlangatshezwa ulaka nezinsolo zokukhaphela. Isisho sasihamba sithi: “Kungcono isigqoko saseTurkey kunomqhele wesigqoko sombhishobhi waseRoma.”

Inyunyana yasayinwa ikakhulukazi ngoba uMbusi waseByzantium wayesedinga ngokuphuthumayo usizo lwezempi oluvela eNtshonalanga ukuze amelane nama-Ottoman. Kwathi lapho sekucaca ukuthi lusizo oluncane kakhulu (noma alukho nhlobo) lwezempi olwaluzofika, ukwesekwa kwenyunyana kwashabalala. Ngo-1450–1451, amasynodi amaningana aseMpumalanga ayenqaba inyunyana, futhi emva kokuwa kweConstantinople ngo-1453, inyunyana yashiywa ngokuphelele. Umphumela wokugcina weSimemezelo Senyunyana saseFlorence uthathwa yiBandla laseMpumalanga Lobu-Orthodox njengomkhandlu owehlulekile nowenqatshiwe. Akwamukelwa njengosemthethweni. Nokho, iBandla LamaRoma Katolika lisawuthatha njengomkhandlu wezizwe zonke osemthethweni.

Sibeka umqondo ukuze siqonde ukuthi izici zesiprofetho somaye wesibili ziphindaphindwa kanjani emlandweni womaye wesithathu. Isiprofetho seminyaka eyikhulu namashumi amahlanu somaye wokuqala saqala ngoJulayi 27, 1299, saphela ngoJulayi 27, 1449.

## 1449

UConstantine XI Palaiologos wazalwa ngo-1404 futhi wabusa kusukela ngoJanuwari 1449 kwaze kwaba nguMeyi 29, 1453. Wayengumbusi wokugcina woMbuso WaseRoma WaseMpumalanga

(WaseByzantium), owawuhlale iminyaka engaphezu kuka-1,100. Wahola ngesibindi ukuvikelwa kweConstantinople ngesikhathi sokuvinjizelwa kwama-Ottoman ngo-1453 enabavikeli abacishe babe ngu-7,000 kuya ku-8,000 kuphela bebhekene nebutho likaMehmed II elalingaphezu kuka-80,000. Wafa elwa ezindongeni zomuzi ngoMeyi 29, 1453, lapho iConstantinople ekugcineni iwa. Umzimba wakhe awuzange uhlonzwe ngokunqunyiwe. Ukufa kwakhe kwaba uphawu lokuphela koMbuso WaseRoma (ukuqhubeka kokugcina okuqondile kombuso owasungulwa ngu-Augustus ngo-27 BC).

Ukhunjulwa emlandweni wamaGreki nasemasikweni obu-Orthodox njengomuntu wobuqhawe — evame ukubizwa ezinganekwaneni ngokuthi “uMbusi weMabula” (inkolelo yokuthi ngolunye usuku uyobuya azosindisa iConstantinople).

UJohane VIII Palaiologos (1392–1448) wayengumbusi waseByzantium owayengowesibili kusukela ekugcineni, owabusa kusukela ngo-1425 kuya ku-1448. Wayeyindodana endala yoMbusi uManuel II Palaiologos nomfowabo omdala kaConstantine XI. UJohane VIII wachitha ingxenye enkulu yokubusa kwakhe ezama ngokuzikhandla ukusindisa uMbuso waseByzantium owawusufela ezandleni zama-Ottoman. Ngo-1439, waya mathupha e-Italy futhi wahola uMkhandlu waseFlorence, lapho yena nesithunywa seSonto Lobu-Orthodox LaseMpumalanga bavuma khona okwesikhashana ukuphinde bahlangane neSonto lamaRoma Katolika nokwamukela uPapa njengenhloko yeSonto. UConstantine Omkhulu naye wayehlele uMkhandlu waseNicaea. UJohane VIII wayenethemba lokuthi le nyunyana nobupapa yayizoletha usizo lwezempi lwaseNtshonalanga lokulwa namaTurkey, kodwa le nyunyana yayingathandwa kakhulu eConstantinople futhi yagcina yehlulekile. UJohane VIII washona ngo-1448 (ngexa yezimbangela zemvelo), eminyakeni emihlanu kuphela ngaphambi kokuba iConstantinople iwe ngo-1453. Umfowabo uConstantine XI wabe eseba ngumbusi futhi washona evikela umuzi.

Lapho uJohn VIII eshona ngo-1448, umfowabo uConstantine XI wakhethwa ukuba amlandele. Ngo-1448 uMbuso WaseByzantium wawusuyisifunda esincane esingaphansi kombuso womunye, futhi ama-Ottoman ayesenethonya elikhulu mayelana nokuthi ubani owayehlezi esihlalweni sobukhosi eConstantinople. NgoJulayi 27, 1449, kwenzeka isenzakalo sezombusazwe esibaluleke kakhulu eminyakeni yokugcina yoMbuso WaseByzantium. UMbusi WaseByzantium uJohn VIII Palaiologos wayeseshonile ekuqaleni kuka-1448. Umfowabo, uConstantine XI Palaiologos (umbusi wokugcina), wamenyezelwa njengombusi eConstantinople. Nokho, ngaphambi kokuba uConstantine XI anyukele ngokusemthethweni esihlalweni sobukhosi, wathumela amaxusa kuSultan wama-Ottoman (Murad II) futhi wacela imvume yokubusa. USultan wayinikeza leyo mvume, kwase kuthi kuphela ngemva kwalokho uConstantine XI agcotshwe ngokusemthethweni futhi aqashelwe njengombusi. Lesi senzo sabhekwa njengokunikela ngokuzithandela ngokuzimela kweByzantium. Ngokokuqala ngqá, umbusi waseByzantium wavuma obala ukuthi wayebusa kuphela ngemvume yamaTurkey ase-Ottoman. Eminyakeni emine kuphela kamuva, ngo-1453, iConstantinople yawela ezandleni zama-Ottoman.

Iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu ngemva kukaJulayi 27, 1449, ngo-Agasti 11, 1453, abaseTurkey bafuna ukuvikelwa eGibhithe ngokuzithoba emandleni amakhulu amane aseYurophu, ngaleyo ndlela kugwaliseka

isiprofetho sehora, usuku, inyanga nonyaka. Manje sesimisiwe isisekelo somqondo sokusebenzisa umaye wokuqala nowesibili emthethweni weSonto osuzayo maduze. UPetru njengophawu lwabayizinkulungwane eziyikhulu namashumi amane nane umele inhlango yengelosi yesithathu, kanti uWilliam Miller umele inhlango yezingelosi zokuqala neyesibili. Zombili lezi zinhlango zihlotshaniswa “nezihluthulelo.”

Futhi ngiyobeka ukhiye wendlu kaDavide ehlonbe lakhe; uyakuvula, kungabikho noyedwa ovala; uyakuvala, kungabikho noyedwa ovulayo. U-Isaya 22:22.

Mina futhi ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awalisoze alinqoba. Futhi ngiyakunika izihluthulelo zombuso wezulu; futhi noma yini oyakuyibopha emhlabeni iyakuba iboshiwe ezulwini; futhi noma yini oyakuyikhulula emhlabeni iyakuba ikhululiwe ezulwini. Mathewu 16:18, 19.

Sizobhekana nempi yaseNineve esihlokweni esilandelayo njengalo “ukhiye” ongavuli nje kuphela umgodi ongenamkhawulo, kodwa njengokhiye ongokwesiprofetho ohlela bonke ubufakazi bukaDanilyeli isahluko seshumi nanye bube sesimweni esiphelele. Ephusheni likaMiller “ukhiye” owawunanyathiselwe ebhokisini kwakuyindlela kaMiller yokutadisha iBhayibheli. Ukuqinisekisa imibhalo komlando wamaMillerite kuhlanganiswe nokuthi “umugqa phezu komugqa” emlandweni wengelosi yesithathu kuwukhiye ovumela ukhiye weSambulo isahluko sesishiyagalolunye ukuba uvule futhi uhlele umlando ofihlekile womlayezo wangaphandle wevesi lamashumi amane ube sesimweni esihlelekile.

Sizoqhubeka nalezi zicabangelo esihlokweni esilandelayo.

“Kumphrofethi isondo elingaphakathi kwesondo, ukubonakala kwezidalwa eziphilayo ezihlobene nazo, konke kwakubonakala kuyinkimbinkimbi futhi kungenakuchazwa. Kodwa isandla soBuhlakani obungapheli siyabonakala phakathi kwamasondo, futhi ukuhleleka okuphelele kuwumphumela womsebenzi waso. Isondo ngalinye lisebenza ngokuvumelana okuphelele nalo lonke elinye.” Testimonies to Ministers, 214.