

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Eyishumi Nesishiyagalombili

Usizi Lwesibili - Ingxenye Yesihlanu

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“Ukhiye” omelela impi yaseNineve kusAmbulo isahluko sesishiyagalolunye wagcwaliseka ngomlando owaveza inguquko ebalulekile, okuyikho impela okwenziwa ukhiye. Isimangalo sami sithi impi yaseNineve ayizange ibe kuphela ukhiye womlando ophawula ukuvela kweSulumane, kodwa futhi ingukhiye wesiprofetho. Amandla esiprofetho alowo mpi aletha yonke imigqa yemibuso yesiprofetho seBhayibheli, njengoba ibekwe kuDaniyeli nakuSambulo, ukuba ihambisane nesahluko seshumi nanye sikaDaniyeli. Ngokwenza lokhu, kuvumela leyo mibuso yonke ukuba ifakaze ngamavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye, futhi okubaluleke kakhulu—ukuvula umlando wangaphandle ofihlekile wevesi lamashumi amane.

Futhi ngiyakukunika izihluthulelo zombuso wezulu; futhi noma yini oyakuyibopha emhlabeni iyakubotshwa ezulwini; futhi noma yini oyakuyithukulula emhlabeni iyakuthukululwa ezulwini. Mathewu 16:19.

Ukukhululwa Nokuphakama KoMbuso KaMohammed

Impi yaseNineve ngo-627 yaphawula ukuqala kweminyaka eyishumi yokugcina yamandla asePheresiya ayenqotshwe ngecebo laseRoma, ehambisana nenkungu yokuhlinzeka kukaNkulunkulu. Yaphawula iphuzu lokuguquka lapho izindimbane zamaSulumane zikaMohammed ziqala ukuphakama. Le mpi yasusa isithiyo esasikhona, isithiyo esasingahlala, ngokomqondo, ukube iRoma nePheresiya zombili zazigcinile amandla azo. Akekho noyedwa owakwenza lokho.

Ukuvinjelwa Nokukhululwa

Emfanekisweni esiprofethayo se-Islam, sithola ukuvinjelwa nokudedelwa kwe-Islam kusukela ekwethulweni kokuqala kakhulu koMbhalo njengoba uSara ancenga u-Abrahama ukuba avimbele uHagari no-Ishmayeli.

USarayi wathi ku-Abrama: “Makube phezu kwakho ukoniwa kwami; ngimnike incekekazi yami esifubeni sakho; kwathi lapho ibona ukuthi ikhulelwe, ngadelelwa emehlweni ayo; uJehova makahlulele phakathi kwami nawe.” Kepha uAbrama wathi kuSarayi: “Bheka, incekekazi yakho isesandleni sakho; yenze kuyo njengokuthandayo.” Kwathi lapho uSarayi eyiphatha kabuhlungu, yabaleka ebusweni bayo. Genesis 16:5, 6.

Ngisho nangaphambi kwaleso sehlo, isizathu sokuba uHagari angeniswe endabeni yesiprofetho ukuthi iNkosi “imvimbele” uSara ukuba angabi nomntwana.

USarayi, umka-Abrama, wayengamzalelanga abantwana; futhi wayenencekukazi, umGibhithe, ogama layo linguHagari. USarayi wayesethi ku-Abrama: Bheka manje, iNkosi ingivimbile ekuzaleni; ngiyakuncenga, ngena encekwinika yami; mhlawumbe ngingathola abantwana ngayo. U-Abrama walalela izwi likaSarayi. Genesis 16:1, 2.

“Isihluthulelo” sesAmbulo isahluko sesishiyagalolunye esanikwa uMohammed, esabe sesigcwaliseka ngempi yaseNineve, simelela ukususwa “kokuvinjelwa” phezu kobuSulumane kunoma yiliphi iphuzu emlandweni wesiprofetho.

“Izingelosi zibambe imimoya emine, emelwe njengehashi elithukuthele elifuna ukuzikhulula ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.”

Manuscript Releases, umqulu 20, 217.

“Ukuvuka nokuwa” kombuso kaMohammed akumelwe kangako njengokuvuka nokuwa, kodwa kunalokho njengoku ‘khululwa’ noku ‘vinjelwa’. Lapho ubuSulumane bukhululwa ngokwesiprofetho, lokho kukhululwa kuye kwafanekiswa yimpi yaseNineve.

Kuphela Izinsizi

Kumacilongo ayisikhombisa, kumacilongo omaye kuphela obuSulumane ahamba kuwo wonke umlando njengamandla aqhubekayo kusukela ngesikhathi aqala ukwethulwa emlandweni wesiprofetho kuze kube sekupheleni komnyango womusa. Amacilongo okuqala amane alethwa phezu kweRoma yasentshonalanga amela u-Odoacer, uGenseric, u-Attila umHuni, kanye no-Alaric, ngaleyo ndlela efanekisa amandla amane okwahlulela okungokokuphatha kukaNkulunkulu ezinsukwini zokugcina; kodwa umlingani wawo wanamuhla awusiyo inzalo eqondile yalawo mandla amane asendulo. Akunjalo-ke ngamacilongo omaye. Lapho ubuSulumane sebungena emlandweni buqhubeka ngomugqa oqondile wokukhululwa nokuvinjela kuze kube yilapho se bukhululwa ngokuphelele ekupheleni komnyango womusa. Ngamacilongo omaye, “isihluthulelo” ‘sokukhululwa’ siphawulwa yimpi yaseNineve.

INikomediya kanye noJulayi 27, 1299

Amaphayona akuhlonza ngokunembile uJulayi 27, 1299 njengokuqala kweminyaka eyikhulu namashumi amahlanu eyaphela ngoJulayi 27, 1449, okwase kuqala khona iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu eyafinyelela esiphethweni ngo-Agasti 11, 1840.

Esihlokweni esedlule sakhomba ukuvinjezelwa kwango-1333 kuya ku-1337 okwafikiswa phezu kweNicomedia nguSultan Orhan Gazi (indodana ka-Osman I, umsunguli we-Ottoman Beylik), ngesikhathi evimbezela umuzi obalulekile waseByzantium, iNicomedia. Lokho kuvinjezelwa kuyisiphetho sempa eyayilwa neNicomedia, eyayiqale ngoyise u-Osman. Iminyaka eyikhulu namashumi amahlanu yesAmbulo isahluko sesishiyagalolunye, ivesi leshumi, yaqala ngoJulayi 27, 1299, futhi njengesiqalo sesiprofetho, umlando ohlobene nalolo suku lokuqala kufanele uqashelwe. U-Osman I (umsunguli wobukhosi bama-Ottoman) wayenguyise kaSultan Orhan Gazi; yena okwathi ngoJulayi 27, 1299 wanqoba ukunqoba kokuqala okukhulu embusweni waseByzantium eMpini yaseBapheus eyayisesifundeni saseNicomedia, eduze komuzi waseNicomedia; umuzi

omkhulu obaluleke kakhulu emlandweni waseRoma nowaseByzantium wakuqala.

uYise neNdodana

NgoJulayi 27, 1299 amabutho ka-Osman anqoba ibutho lamaByzantium elaliholwa umbusi wendawo. Leyo mpi ibhekwa njengenye yezimpumelelo zokuqala ezinkulu ezizimele kwezempi zika-Osman ngemva kokuba eseqalile ukuqinisa amandla eBithynia (enyakatho-ntshonalanga ye-Anatolia). Yaba uphawu lwesinyathelo esibalulekile ekuguqukeni kusukela ebeylik elincane lamaTurkey (ubukhosi bezizwe) kuya emandleni ayekhula ayeyogcina ephonsela inselelo futhi enqoba izindawo zombuso wamaByzantium. Lolo suku luphawula ukuqala kwenkathi yokukhula kweSulumane eyagcina iholele ekusungulweni koMbuso wama-Ottoman ngesikhathi sokuwa kweConstantinople ngo-1453. U-Osman wasebenzisa amaqhawe angama-ghazi (abahlaseli basemingceleni ababegqugquzelwa yiSulumane), futhi lapho kwaqala ukwakheka kwamaqhawe asemingceleni angama-ghazi abe ibutho elalihleleke kakhudlwana, elathuthuka kancane kancane kusukela ku-Osman laya endodaneni yakhe, u-Orhan. Phakathi kwezinye izingxenye ezibalulekile zefa lika-Osman kukhona ukuthi lokhu kwavumela iSulumane ukuba sigcine impahla, ngokuphambene nempi yamaqhawe angama-ghazi, okwakuthi ngenxa yamasu awo angahlelekile okuhlasela bese ebaleka, kusale kuwo kuphela impango yokunqoba kwawo, kodwa kungabi bikho ndawo ayeyibamba.

NgoJulayi 27, 1299, u-Osman waqala umkhankaso endaweni yaseNicomedia, kwathi eminyakeni engamashumi amathathu nane kamuva indodana yakhe yaqala ukuvimbezela iminyaka emine umuzi omkhulu, iNicomedia. Uyise ekuqaleni nendodana ekugcineni. Impi iqala ngokumelana nendawo emelwe njengeNicomedia futhi iphetha ngokuthunjwa kweNicomedia, umuzi omkhulu wendawo, iNicomedia. Kusukela ku-1299 kuze kube ku-1337 kuyinkathi yeminyaka engamashumi amathathu nesishiyagalombili, futhi ngokwesiprofetho inombolo ethi “amashumi amathathu nesishiyagalombili” ifanekisela ukuvuka.

“Manje sukumani,” ngasho mina, “niwele umfudlana iZered.” Sase siwela umfudlana iZered. Isikhathi esathatha sisuka eKadeshbarneya size siwele umfudlana iZered sasingamashumi amathathu nesishiyagalombili eminyaka, kwaze kwaba yilapho sonke isizukulwane samadoda empi siphela phakathi kwekamu, njengoba uJehova ayefungé kubo. Duteronomi 2:13, 14.

Iminyaka eyikhulu namashumi amahlanu kusukela mhla zingama-27 kuJulayi, 1299, kuze kube mhla zingama-27 kuJulayi, 1449, imele inkathi eyaholela ekumisweni koMbuso Wase-Ottoman wenhlekelele yesibili yesAmbulo isahluko sesishiyagalolunye. Iminyaka engamashumi amathathu nesishiyagalombili yokunqotshwa okuqhubekela phambili kweNicomedia yaqala ngobaba (u-Osman) yaphela ngendodana yakhe (u-Orphan). Le nkathi iveza isinyathelo sokuqala sokukhuphuka okuqhubekela phambili kobukhosi besizwe sobuhlanga buye embusweni.

Iminyaka eyikhulu namashumi amahlanu ukusuka ngoJulayi 27, 1299 kuze kube nguJulayi 27, 1449, ihlanganisa ukuvinjezelwa kweminyaka emine okuphawula ukuphela kweminyaka engamashumi amathathu nesishiyagalombili. Ukuqala kokunqotshwa kweNicomedia kwaba nguyise u-Osman, futhi ukuphela kwakho kwafezwa ngokuvinjezelwa kweminyaka emine kusukela ku-1333 kuze kube ku-1337; ukuvinjezelwa okwafezwa yindodana ka-Osman.

Lapho leyo minyaka eyikhulu namashumi amahlanu iphela ngoJulayi 27, 1449, umbusi woMbuso waseByzantium, uConstantine weshumi nanye, noma uConstantine wokugcina waseRoma yasempumalanga, wafuna imvume kumaTurkey yokuthatha isihlalo sobukhosi. Kusukela kulolo suku kwaze kwaba sekunqotshweni kweConstantinople kwakuyiminyaka emine. Leyo minyaka emine yaphela ngokuvinjezelwa kweConstantinople, futhi uConstantine wokugcina washona kulokho kuvinjezelwa. Ukuphakama kobuSulumane kumelwe yiminyaka yokuqala engamashumi amathathu nesishiyagalombili yesiprofetho seminyaka eyikhulu namashumi amahlanu, eyafinyelela esiphethweni ngokuvinjezelwa kweminyaka emine. Lapho leyo minyaka eyikhulu namashumi amahlanu iphela, ubuSulumane base bukhuphukele ezingeni lapho iRoma yasempumalanga yayihlaziswa amandla amaTurkey ayesenawo ngaleso sikhathi. Kusukela ekwehlisweni isithunzi sangoJulayi 27, 1449, iminyaka emine yaholela ekuweni kweRoma yasempumalanga njengoba iConstantinople yathathwa ngokuyivimbezela. Ukuphela kweminyaka yokuqala engamashumi amathathu nesishiyagalombili kuphawulwa ngokuvinjezelwa, futhi ukusungulwa koMbuso wama-Ottoman kuphawulwa ngokuvinjezelwa.

38 no-40

Inombolo engamashumi amathathu nesishiyagalombili, njengoba ibekwe nguMose kuDuteronomi, imelela iminyaka engamashumi amathathu nesishiyagalombili yokugcina yokwahlulelwa kweminyaka engamashumi amane yokuzulazula ehlane. Ngakho-ke, inombolo engamashumi amathathu nesishiyagalombili, njengophawu, inobudlelwane nenombolo engamashumi amane. U-Osman wathatha isifunda saseNicomedia ngoJulayi 27, 1299, kwathi eminyakeni engamashumi amathathu nesishiyagalombili kamuva indodana yakhe yathatha umuzi oyinhloko waleso sifunda. Isifunda nomuzi oyinhloko kwakuyikho kokubili iNicomedia. Izazi-mlando ziveza le mpi njengesinyathelo sokuqala kwezimbili ezikhomba ukuqala uqobo kokuvuka koMbuso wama-Ottoman. Isinyathelo sesibili esikhonjwa ngumlando yimpi yaseNicaea ngo-1301. Lapho uyise, u-Osman, wathatha isifunda esibizwa ngeNicaea, kwathi ngo-1331, eminyakeni engamashumi amathathu kamuva, indodana yakhe yathatha umuzi oyinhloko, owaqanjwa ngokuthi iNicaea, owake waba umuzi oyinhloko woMbuso waseRoma.

Ngokuphathelene no-1299 nempi yaseNicomedia, njengowokuqala ezinyathelweni ezimbili, isinyathelo sesibili safika eminyakeni emibili kamuva, ngo-1301. U-1299 uyisibonakaliso samashumi amathathu nesishiyagalombili, futhi eminyakeni emibili kamuva (amashumi amane), izwe laseNicaea lithathwa nguyise. Ubudlelwane bamashumi amathathu nesishiyagalombili namashumi amane buka-Israyeli wasendulo esukuma eyothatha izwe lesithembiso bumelwe ngoJulayi 27, 1299 nango-1301. Lezo zinyathelo ezimbili zokuqala zokuvuka kobuSulumane ziphawulwa yimikhankaso yempi eqala ngokuba uyise anqobe izwe, kuthi indodana inqobe inhloko-dolobha yalelo zwe ekugcineni. Lapho izinhloko-dolobha zombili ziwa, zawa ngesikhathi sokuvinjezelwa. Zombili lezo zinhloko-dolobha zake zaba, ngesikhathi esithile, izinhloko-dolobha zaseRoma yasempumalanga.

UJula 27, 1299 no-1301 kufinyelela esiphethweni sawo ngo-Agasti 11, 1840, okumele umlando ka-1838, ngesikhathi uLitch eqala ukushicilela umbono wakhe nesibikezelo sakhe sesiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi

nanhlanu, esasiyogcina sigcwalisekile ngo-Agasti 11, 1840. Izinyathelo ezimbili zokuvuka kwamaMillerite kwakuyiminyaka ka-1838 no-1840.

“Ngonyaka ka-1840 kwenzeka okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa intshisekelo enkulu kabanzi. Eminyakeni emibili ngaphambi kwalokho, uJosiah Litch, omunye wabefundisi ababehamba phambili ekushumayeleni ukuBuya Kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso Wase-Ottoman. Ngokwezibalo zakhe, la mandla kwakumelwe achithwe ‘ngo-A.D. 1840, esikhathini esithile enyangeni ka-Agasti;’ futhi ezinsukwini ezimbalwa nje ngaphambi kokugcwaliseka kwalokho wabhala wathi: ‘Uma kuvunyelwa ukuthi isikhathi sokuqala, iminyaka eyi-150, sagcwaliseka ngokunembile ngaphambi kokuba uDeacoze akhuphuke esihlalweni sobukhosi ngemvume yamaTurkey, nokuthi iminyaka eyi-391 nezinsuku eziyishumi nanhlanu kwaqala ekupheleni kwesikhathi sokuqala, siyophela mhla ziyi-11 ku-Agasti, 1840, lapho amandla ase-Ottoman eConstantinople kungalindeleka ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.’—Josiah Litch, ku-Signs of the Times, and Expositor of Prophecy, August 1, 1840.

“Ngaso sona leso sikhathi esabekiwe, iTurkey, ngamanxusa ayo, yamukela ukuvikelwa kwemibuso ehlangene yaseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Lesi senzakalo sagcwalisa ngokunembile leso siprofetho. Kwathi lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokulunga kwezimiso zokuhumusha isiprofetho ezazamukelwe nguMiller nabangane bakhe, futhi umfutho omangalisayo wanikezwa inhlangano yokufika. Abantu abafundileyo nabasezikhundleni bahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Isibikezelo sikaLitch sika-’38 nombono wakhe olungisiwe wango-’40 kuhlenganisa nesitatimende sakhe sokugcina, asibhala ngo-Agasti 1, ezinsukwini eziyishumi ngaphambi kwesibikezelo esilungisiwe. Kwakungukugcwaliseka kwaleso sibikezelo okwaqinisekisa umhlaba ngendlela efanele yokuchaza isiprofetho seBhayibheli. Iminyaka engamashumi amathathu nesishiyagalombili eyaphawula ukuvuka kuka-Israyeli wasendulo yayihlanganisa neminyaka emibili kusukela ekuweleni uLwandle Olubomvu kuze kube ukuhlubuka kokuqala eKadeshi.

Ngokuba bonke labo bantu ababone inkazimulo yami, nezimangaliso zami engazenza eGibhithe nasehlane, bangilingile manje lezi zikhathi eziyishumi, futhi abalilalelanga izwi lami; impela abayikuyibona izwe engalifungela oyise babo, futhi akakho kubo ongicasulileyo oyakulibona. Numeri 14:22, 23.

Lokho kuvukela kukhonjwa njengokokugcina ezivivinyweni eziyishumi. Isikhathi sokuvivinywa seminyaka emibili esinezivivinyo eziyishumi, esengezwe eminyakeni engamashumi amathathu nesishiyagalombili ehlane, sasifanekisela u-1838 no-1840, kanti u-1840 wawuhlanganisa isikhathi sezinsuku eziyishumi.

Futhi indawo yokuqala yokuphakama kobuSulumane ngo-Osman ngoJulayi 27, 1299 iqala inkathi yeminyaka engamashumi amathathu nesishiyagalombili ephela ngokuvinjezelwa kweminyaka emine ngo-1337. UJulayi 27, 1299 wayeyisinyathelo sokuqala kwezimbili izazi-mlando ezisibona njengesiqalo sokuphakama koMbuso wama-Ottoman, kanti isinyathelo sesibili sasingo-1301.

Izinyathelo ezimbili zezimpi zaseNicomedia naseNicaea ngo-1299 nango-1301 zifanekisela u-1838 no-1840. Ukuqala kwesiprofetho kufanekisa ukuphela.

INikomediya neNicaea kokubili kwasebenza okwesikhashana njengezinhloko-dolobha zoMbuso waseRoma wasempumalanga emlandweni wakho ngamunye. Yebo, iConstantinople yagcina isibe yinhloko-dolobha yasempumalanga kusukela ngo-330 kwaze kwaba ngu-1453. INikomediya neNicaea kufanekisela ukuwa kweConstantinople; konke kwawa ekuvinjezelweni kwamaSulumane okwaphawula ukuphetha komkhankaso lapho ubuSulumane baqala khona ukulawula leyo ndawo, bese kuthi emva kwalokho bathathe umuzi omkhulu.

Ukuvinjezelwa kokuqala kweminyaka emine kusukela ku-1333 kuya ku-1337 kumelela leyo minyaka emine kusukela ku-1449 kuya ku-1453 lapho isiprofetho saphela khona. Eminyakeni engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu kamuva, ubuSulumane buyavinjelwa njengoba amaMillerite “evuka” ngaphansi kwamandla esiprofetho amelwe ezimfanelweni ezithi “amashumi amathathu nesishiyagalombili namashumi amane,” njengoba kumelwe emlandweni we-alpha womlando kaJulayi 27, 1299 kanye noJulayi 27, 1449. Ukuvuka kobuSulumane kanye nokuvuka kwezithunywa zikaNkulunkulu zezinsuku zokugcina kumelwe ngophawu lwezinsombololo olwakhiwe ngobudlelwane bezinsombololo obungu-38 no-40.

KuHezekeli amashumi amathathu nesikhombisa, i-Islamu iyisigijimi somoya wasempumalanga ophefumulwa phezu kwamathambo omile afileyo ukuze akwazi ukuma abe yimpi enkulu enamandla. Lapho isigijimi sikaHezekeli sifika, ukuqala kokuvuka nokuma kuyaqala, njengoba kwenzeka emlandweni wamaMillerite ka-1838 no-1840. Leso sigijimi safika ngo-9/11, futhi emthethweni weSonto osuzayo lawo mathambo ayama abe yimpi enkulu enamandla. Ukuvuswa kwebutho likaNkulunkulu njengebandla elinqobayo ezinsukwini zokugcina kufanekiselwa ngu-1838 no-1840. U-9/11 kuze kube semthethweni weSonto kwafaniselwa ngu-1840 kuya ku-1844, kodwa futhi kufanekisela inkathi esukela kuDisemba 31, 2023 kuze kube ngamabhola omlilo aseNashville.

IRoma yaseMpumalanga

Kusukela ekuhlukanisweni kombuso nguConstantine wokuqala (oMkhulu) kuze kube kuConstantine wokugcina, kumelwe umlando ongokwesiprofetho waseRoma yasempumalanga. Ngakho-ke inkathi yesiprofetho imakwa nguyise nendodana engokwesiprofetho noma engokomfanekiso, njengoba kumelelwa yigama labo, nakuba kwakungekho ukuzalana okuqondile kwegazi phakathi kukaConstantine oMkhulu noConstantine weshumi nanye. UConstantine wokuqala nowokugcina baphinde bamelelwa ngokwesiprofetho njengezimpawu zika-alfa no-omega, futhi uyise (alfa) wakhetha iConstantinople ukuba ibe inhloko-dolobha, kanti indodana (omega) yafa ngesikhathi sokuvinjezelwa lapho iConstantinople iyeka ukuba yinhloko-dolobha. Inkathi yesiprofetho yaseRoma yasempumalanga imakwa nguConstantine wokuqala nowokugcina. Inkathi yeminyaka eyi-150 eyaqala ngoJulayi 27, 1299 ihlanganisa inkathi yeminyaka engama-38 futhi iphetha ngokuvinjezelwa kweminyaka engama-40. Lokho kuvinjezelwa kwakuyisifaniso sika-1449 kuya ku-1453. Umkhankaso waseNicomedia waqala ngokunqotshwa kwendawo futhi

waphetha ngokunqotshwa kwenhloko-dolobha yaleyo ndawo. NjengakuConstantine wokuqala nowokugcina, ukunqotshwa kweNicomedia kwaqala ngoyise (owokuqala) futhi kwaphela ngendodana (eyokugcina).

Iminyaka emine

Ukuvinjezelwa kweminyaka emine esikhathini sokuqala seminyaka eyikhulu namashumi amahlanu okwaholela eminyakeni emine kusukela ekwehlisweni kukaConstantine wokugcina ngo-1449 kuze kube ngu-1453 lapho iConstantinople yayivinjezelwe futhi yawa. Isiprofetho sesikhathi sosizi lwesibili esimelela iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu saqala ngoJulayi 27, 1449 futhi saphela ngo-Agasti 11, 1840. Lolo suku luphawula ukuqala kwenkathi yeminyaka emine uDade White ayibiza ngokuthi ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu.

“Ingelosi ehlanganyela ekumemezeleni isigijimi sengwe-losi yesithathu iyakukhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kuprofethwe umsebenzi onobubanzi bomhlaba wonke namandla angavamile. Inhlango yokulindela ukuza kukaKristu ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; isigijimi sengwe-losi yokuqala sathwalwa saya kuzo zonke izikhungo zobumishini emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo enkulu kakhulu kwezenkolo eke yabonakala kunoma yiliphi izwe kusukela eNguqukweni yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa yinhlangano enamandla ngaphansi kwesixwayiso sokugcina sengwe-losi yesithathu.” The Great Controversy, 611.

I-Islam yabanjwa ngomhlaka 11 Agasti 1840, kwase kuba khona inkathi yeminyaka emine ehambisana kokubili nokuthululwa kukaMoya oNgcwele ngePentekoste, kanye nokwehla kwengelosi enamandla yesAmbulo 18, ngesikhathi “izakhiwo ezinkulu” zaseNew York zishaywa yi-Islam yosizi lwesithathu ngomhlaka 9/11. U-9/11 uphawula ukuqala kwesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Ukubekwa uphawu kuyisikhathi esithile, futhi ukuphela kwenkathi yokubekwa uphawu kunesimo esifanayo nesiqalo saleyo nkathi. Lapho uKristu ehla ngo-9/11, wafanekisa uMikayeli ehla ukuvusa ofakazi ababili ngomhlaka 31 Disemba 2023, lapho kwaqala inkathi yokugcina yokubekwa uphawu.

Isihluthulelo esiyimpi yaseNineve simela ukukhululwa okuhlukahlukene kobuSulumane, obabuyowisa iRoma yasempumalanga ngo-1453. Phakathi kweminyaka eyikhulu namashumi amahlanu “yezinyanga ezinhlanu” zevesi leshumi, ukuqala kanye nokuphela kuqukethe isikhathi seminyaka emine. Lezo zikhathi ezimbili zeminyaka emine zihlangana nesiphetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu, ezaphawula isikhathi seminyaka emine kusukela ku-1840 kuya ku-1844 lapho uKristu ayeyokhanyisa “umhlaba wonke ngenkazimulo yakhe.” Ngo-1844, isikhathi sesiprofetho sayeka ukusetshenziswa, ngoba isikhathi sasingase “singabe sisaba khona.”

Futhi wafunga ngaye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi isikhathi asisayikuba khona. IsAmbulo 10:6.

1333 kuya ku-1337, 1449 kuya ku-1453, 1840 kuya ku-1844

Leyo migqa emithathu yezikhathi zeminyaka emine ihambisana nesikhathi sokubekwa uphawu kusukela ku-9/11 kuze kube semthethweni weSonto, futhi iphinde ihambisane ne-fractal ka-9/11 kuze kube semthethweni weSonto emelwe kusukela ku-31 Disemba 2023 kuze kube yilapho ubuSulumane bukhululwa futhi ukuze bulethe futhi iziqhumane zomlilo zaseNashville.

Ifrakthali yesiprofetho esukela ku-31 Disemba 2023 kuze kufike amabhola omlilo aseNashville iye yavezwa ngemifanekiso yizikhathi ezintathu zesiprofetho zeminyaka emine, zonke ezihambisana nesikhathi sokubekwa uphawu kusukela ku-9/11 kuze kube ngumthetho weSonto. Ngakho-ke, ofakazi abane bakhomba umlando ka-31 Disemba 2023 kuze kube ukuhlaselwa kweNashville, futhi kwakuyimpi yaseNineve eyayiyisi “hluthulelo” salowo nalowo walabo fakazi. U-1333, 1449, 1840 no-9/11 konke kwakuyizikhathi zokuphenduka— “izihluthulelo.”

“Kukhona izifundo okufanele zifundwe emlandweni wesikhathi esedlule; futhi ukunakwa kubhekiswe kuzo, ukuze bonke baqonde ukuthi uNkulunkulu usebenza ngezindlela ezifanayo manje nalokho abelokhu ekwenza njalo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kwezizwe manje, ngendlela efanayo naleyo ebesilokhu sibonakala ngayo kusukela ivangeli liqala ukumenyezelwa ku-Adamu e-Edene.

“Kunezikhathi eziyiziphambukandlela emlandweni wezizwe nowebandla. Ekuqondiseni kukaNkulunkulu, lapho lezi zinkinga ezehlukene zifika, ukukhanya kwalowo mzuzu kuyaphiwa. Uma kwamukelwa, kuba khona intuthuko yokomoya; uma kwaliwa, kulandela ukuwohloka kokomoya nokuphahlazeka komkhumbi. INkosi eZwini layo iveze umsebenzi ohlaselayo wevangeli njengoba uye waqhutshelwa phambili esikhathini esedlule, futhi uyakuba njalo nasesikhathini esizayo, kuze kube semzabalazweni wokugcina, lapho izinhloka zikaSathane ziyokwenza ukunyakaza kwazo kokugcina okumangalisayo.” Bible Echo, August 26, 1895.

INikomediya

Ngemva kokuba umbusi ngo-284, ngo-293 uDiocletian wakhetha iNicomedia njengedolobha eliyinhloko lasempumalanga yoMbuso WamaRoma lapho ehlukana ngokomthetho umbuso waba yiMpumalanga neNtshonalanga, esungula uhlelo lweTetrarchy. INicomedia yasebenza njengedolobha eliyinhloko lokuphatha nelempi eMpumalanga amashumi eminyaka amaningana. UConstantine Omkhulu wayisebenzisa njengesisekelo ngaphambi kokuthatha isinqumo sokwakha inhlokodolobha entsha eByzantium eseduze (ayiqamba kabusha ngokuthi iConstantinople ngo-330). Ngisho nangemva kokuba iConstantinople isibe yinhlokodolobha enkulu, iNicomedia yaqhubeka iyisikhungo esikhulu sesifunda, imi endaweni ebalulekile ngasogwini olusempumalanga loLwandle lwaseMarmara. Ngakho-ke, nakuba yayingeyona inhlokodolobha ehlala njalo njengeRoma noma iConstantinople, iNicomedia yamiswa ngokusemthethweni njengedolobha eliyinhloko lasempumalanga phakathi nesikhathi esibalulekile soguquko emlandweni wamaRoma. Ekuqaleni kweminyaka eyikhulu namashumi amahlanu, inhlokodolobha yeRoma yasempumalanga iyanqotshwa, futhi ekupheleni kwayo, inhlokodolobha yeRoma yasempumalanga iyanqotshwa. Kokubili lokho kunqoba kwahlanganisa ukuvinjizelwa.

UDiyokletiyani

Umbusi uDiocletian wenza ngokusemthethweni iNicomedia inhloko-dolobha yasempumalanga yoMbuso WaseRoma lapho esebenzisa uhlelo lweTetrarchy ngo-293. Uhlelo lweTetrarchy lwalwakhiwe ukuhlukaniswa koMbuso kwaba yizingxenye zasentshonalanga nezaseMpumalanga; kokubili impumalanga nentshonalanga kunombusi omkhulu (Augusti) nombusi omncane (Caesar), ukuze kuphelele isibalo esine esimelelwa yigama elithi ‘tetrarchy’.

I-Alfa no-Omega

UDiyokletiyani uluphawu lwe-omega lwebandla laseSmyrna, kanti uNero uluphawu lwe-alpha. UConstantine Omkhulu uluphawu lwe-alpha lwebandla lasePergamos, kanti uJustinian uluphawu lwe-omega.

Ukuhlukaniswa “okusemthethweni” kweRoma yaba yimpumalanga nentshonalanga (okungazange kuhlale) kwafezwa uDiocletian, kanti ukuhlukaniswa okungokwesiprofetho kweRoma yaba yimpumalanga nentshonalanga kwafezwa uConstantine. Phakathi nomlando wesonto lesibili elingokomfanekiso lokushushiswa, elimelwe yiSmirna, iRoma yahlukaniswa ngokomthetho yaba yimpumalanga nentshonalanga; futhi emlandweni wesonto lesithathu elingokomfanekiso lokuyekethisa, elimelwe yiPergamose, iRoma yahlukaniswa ngokwesiprofetho yaba yimpumalanga nentshonalanga. U-293 wayeyi-alpha no-330 wayeyi-omega, futhi ngoMeyi 11, 330, uConstantine Omkhulu wanikela iConstantinople njengendlunkulu yoMbuso.

Ukuhlukaniswa okusemthethweni okwenziwa uDiocletian ngo-293 kwabhidlika ngenxa yempi yombango eyalandela kwaze kwaba yi-Edict of Milan ngonyaka ka-313, lapho uConstantine wasempumalanga noLicinius wasentshonalanga bekipha i-Edict of Milan, benza ubuKristu bube semthethweni, futhi ngokuphumelelayo beqeda iTetrarchy—uhlelo lwababusi abane abahlangene olwawa lwaba umzabalazo phakathi kwamandla amabili amakhulu (uConstantine eNtshonalanga noLicinius eMpumalanga). Ukuhlukaniswa okusemthethweni, okwaletha ukuwa, kumele isikhathi seminyaka engamashumi amabili kusukela ekuhlukanisweni kuya ekuhlukanisweni, futhi kokubili ukuhlukaniswa kwasheshisa ukuwa kohlelo.

Ibandla laseSmirna laqala ngoNero ngo-64, lapho umlilo omkhulu waseRoma wasetshenziswa nguNero ukushushisa amaKristu, uNero ebasola ngokuba yiwo aqalise lowo mlilo. UNero uphawula ukuqala kokushushiswa futhi ufanekisela ukushushiswa kokugcina kwezinsuku zokugcina. Lokho kushushiswa kokugcina kuqhubeka kuze kube sekupheleni komusa wokuvinjanywa, lapho amandla obupapa efika ekupheleni kwawo engenamuntu wokuwasiza. Kanjalo-ke inkathi yokuqala yokushushiswa yaqala ngokushiswa kweRoma, futhi iphela ngokushiswa kweRoma.

“Izimpondo eziyishumi ozibonileyo phezu kwesilo, zona ziyakulizonda isifebe, zilenze incithakalo futhi lize, zidle inyama yaso, zilishise ngomlilo.” IsAmbulo 17:16.

Ibandla laseSmirna laqala ngoNero ngonyaka ka-64, lapho umlilo omkhulu waseRoma wasetshenziswa nguNero ukushushisa amaKristu, uNero awamangalela ngokuba yiwo aqala lowo mlilo. Eminyakeni engamakhulu amabili namashumi amahlanu kamuva laphela ngo-313 nge-Edict

of Milan. Le “edict” ingukuphela kwesikhathi seminyaka engamashumi amabili esaqala ngokwahlukanisa kukaDiocletian ngokomthetho, futhi yaba futhi ukuphela kweminyaka engamakhulu amabili namashumi amahlanu yaseSmirna eyaqala ngoNero. Leyo minyaka engamakhulu amabili namashumi amahlanu yokushushiswa emelwe yibandla laseSmirna noNero yahlanganisa iminyaka eyishumi yokushushiswa okubi kakhulu kakhulu okwalethwa nguDiocletian. Leyo minyaka eyishumi yokushushiswa yayiyingxenye yokugcina yeminyaka engamashumi amabili kaDiocletian eyaqala ngokwahlukanisa kwakhe umbuso ngokomthetho ngo-293. Kusukela ekuhlukaniseni ngokomthetho kombuso waba empumalanga nasentshonalanga nguDiocletian ngo-293 kwaqala isikhathi seminyaka engamashumi amabili esakhiwa izikhathi ezimbili zeminyaka eyishumi.

UDiocletian wahlukanisa ngokomthetho umbuso waba yimpumalanga nentshonalanga, ngaleyo ndlela emelela ngokomfanekiso wesiprofetho ukwahlukana okwafezwa nguConstantine. Ukuhlukana kukaDiocletian kwakuyimpumalanga nentshonalanga, kodwa kwakuhlanganisa ababusi ababili empumalanga nababili entshonalanga. Umbusi oyinhloko oyedwa nombusi ongaphansi oyedwa engxenyeni ngayinye. NgoFebhuwari 23, 303, uDiocletian wakhapha owokuqala kweziningi “izimemezelo” ezimelene namaKristu, ephawula ukuqala koHlupho Olukhulu, (olubizwa futhi ngokuthi uHlupho lukaDiocletian), ukuhlushwa kwamaKristu okwakunzima kakhulu nokwasabalala kakhulu eMbusweni WaseRoma.

Futhi embhalela ingelosi yebandla laseSmirna, uthi: Nakhu okushiwo ngowokuqala nowokugcina, owayefile, wabuye waphila: Ngiyayazi imisebenzi yakho, nosizi, nobumpofu, (kepha ucebile) futhi ngiyakwazi ukuhlambalaza kwalabo abazisho ukuthi bangamaJuda, kanti abayikho, kodwa bayisinagoge likaSathane. Ungesabi nakunye kwalokho oyakukuhlupheka: bheka, uDeveli uyakuphonsa abanye kini etilongweni, ukuze nihlolwe; futhi niyakuba nosizi izinsuku eziyishumi: thembeka kuze kube sekufeni, futhi ngiyakukunika umqhele wokuphila. Onendlebe makezwe lokho okushiwo nguMoya emabandleni; Onqobayo kayikoniwa ukufa kwesibili. IsAmbulo 2:8–10.

Ukuhlushwa Okukhulu kwaqhubeka ngaphansi kwabalandela uDiocletian (ikakhulukazi uGalerius) kwaze kwaba ngu-313, lapho kwaphela khona nge-Edict of Milan. UNero uyisibonakaliso se-alpha sokuhlushwa esamfuzisa uDiocletian njengokuhlushwa kwe-omega kwenkathi yesiprofetho emelwe yibandla laseSmirna. Ukuhlushwa kwaphetha ngomshado wezepolitiki nangesivumelwano phakathi kukaConstantine wasempumalanga noLicinius wasentshonalanga. NgoFebhuwari 313, uConstantine noLicinius bahlangana eMilan bakhapha i-Edict of Milan, eyanikeza amaKristu (kanye nabanye) ukubekezelelwa ngokwenkolo kuwo wonke umbuso. Ukuqinisa umfelandawonye wabo wezepolitiki, uLicinius washada noConstantia (udadewabo kaConstantine ongowoyise oyedwa) ngesikhathi salo mhlango noma cishe ngaso. Lo mshado wawuwumfelandawonye wezepolitiki waseRoma ojwayelekile—uqinisa isivumelwano phakathi kwababusi ababili futhi wasiza ukuzinzisa umbuso okwesikhashana emva kweminyaka yempi yombango. Lo mfelandawonye awuzange uhlale isikhathi eside. Kamuva uConstantine noLicinius balwa bodwa, futhi uConstantine wanqoba uLicinius ngo-324, waba ukuphela kombusi.

Kusukela kuNero kuya kuConstantine kwagcwaliseka inkathi yesiprofetho yaseSmirna yeminyaka engamakhulu amabili namashumi amahlanu, kwathi ngo-313 kwaqala ibandla lasePergamu, ibandla lokuyekethisa, laphela ngebandla laseThiyathira ngo-538. Iminyaka engamakhulu amabili namashumi amahlanu yaseSmirna yayimele isikhathi sokushushiswa, futhi ekupheleni kwaleso sikhathi esiphelele ukushushiswa kukaDiocletian kwagcwalisa “izinsuku eziyishumi” zeSambulo (iminyaka eyishumi), lapho isikhathi esibi kunazo zonke sokushushiswa simelela i-fractal yaso sonke leso sikhathi. Leyo minyaka eyishumi iyi-fractal yeminyaka engamakhulu amabili namashumi amahlanu. Leyo minyaka eyishumi imelela i-omega yokushushiswa kukaNero, futhi ekuphethweni kwayo i-omega yokwehlukaniwa kombuso phakathi kwempumalanga nentshonalanga.

Umshado Nesehlukaniso

ISmirna yaqala ekushisweni kweRoma ngo-64, yaphela eminyakeni engamakhulu amabili namashumi amahlanu kamuva, ngo-313, ngoMthetho waseMilan kanye nomshado wezepolitiki wempumalanga nentshonalanga. Ifrakthali yeminyaka eyishumi yokushushiswa yaqala ngo-303, yaphela ngo-313 ngoMthetho waseMilan kanye nomshado wezepolitiki wempumalanga nentshonalanga. Iminyaka engamashumi amabili eyaqala ngokwehlukaniwa okusemthethweni kwempumalanga nentshonalanga ngo-293 nguDiocletian yaphela ngo-313 ngomshado wezepolitiki wempumalanga nentshonalanga. Isivumelwano somshado sango-313 phakathi kwempumalanga nentshonalanga saphela ngesehlukaniso sango-324, lapho uConstantine ehlula uLicinius wasentshonalanga futhi waba umbusi oyedwa waseRoma. Isehlukaniso esingokwesiprofetho sango-324 safika eminyakeni emithathu emva komthetho wokuqala weSonto wangeSonto ngo-321.

Iminyaka eyishumi nesikhombisa kusukela ku-313 kuya ku-330 ikhomba umshado wezombusazwe, nokuphela kokushushiswa okumelwe yiSmirna noNero, kanye nokuqala kwebandla lokuyekethisa elimelwe yiPergamosi. Ukuqala kwePergamosi ngo-313 emshadweni kwalandelwa ukuqala kokushushiswa okwaqala emthethweni wokuqala weSonto ngo-321. Lokho kwalandelwa isehlukaniso esingokwesiprofetho sango-324, esaletha impumalanga nentshonalanga zaba umbuso munye ngaphansi kukaConstantine. Eminyakeni eyisithupha kamuva, ngo-330, ukwahlukana kwaba impumalanga nentshonalanga kwaphindwa ngokwesiprofetho. Iminyaka eyishumi nesikhombisa imelela isikhathi se-alpha sebandla lasePergamosi esasiyoqhubeka kuze kube yilapho ibandla laseThiyathira lifika emlandweni ongokwesiprofetho ngo-538. Leso sikhathi se-alpha sasiyomela umlando we-omega ekupheleni kwesikhathi esisukela ku-330 kuya ku-538. Umlando we-omega wePergamosi umelela isikhathi sika-496, 508, no-533.

Iminyaka Eyishumi Nesikhombisa

UPtolemy wempi yaseRaphia wabusa “iminyaka eyishumi nesikhombisa,” futhi kwaba khona “iminyaka eyishumi nesikhombisa” phakathi kwempi yaseRaphia nempi yasePanium. Leyo minyaka eyishumi nesikhombisa ihambisana ngokomfanekiso neminyaka eyishumi nesikhombisa kusukela ku-313 kuze kube ngu-330. Iminyaka eyikhulu namashumi amahlanu kaNero yaseSmirna yaholela eminyakeni yokuqala eyishumi nesikhombisa yebandla lasePergamo, futhi ixhumana

neminyaka eyikhulu namashumi amahlanu eyaqala emyalweni wesithathu ngo-457BC, okuyisiqalo seminyaka engu-2300 kaDaniyeli isahluko sesishiyagalombili nevesi leshumi nane, futhi okuyisisekelo nensika emaphakathi ye-Adventism. Ofakazi ababili beminyaka eyikhulu namashumi amahlanu bahambisana neminyaka eyikhulu namashumi amahlanu yombuso wesithupha wesiprofetho seBhayibheli owaqala ngo-1776 futhi ophela kulo nyaka ngo-2026.

Amaphayona obu-Adventism awazange ayibone noma ayiqonde iminyaka eyishumi nesikhombisa ka-313 kuya ku-330, ngoba ngo-1844 ayengakakayiqondi ngisho nendaba yeSabatha losuku lwesikhombisa noma usuku lwelanga. Nokho aqaphela iminyaka eyikhulu namashumi amahlanu yevesi leshumi lesAmbulo isahluko sesishiyagalolunye, futhi yaba yisiqalo senkathi eyaholela eminyakeni engamakhulu amathathu namashumi ayisishiyagalolunye nosuku eziyishumi nanhlanu eyaphela ngo-Agasti 11, 1840. Lokho kuqonda kwaveza “ukubonakaliswa okunamandla kwamandla kaNkulunkulu.”

Amaphayona awazange aqaphele inkathi yesibili yeminyaka eyikhulu namashumi amahlanu encwadini yesAmbulo isahluko sesishiyagalolunye. Ukuqonda kwawo okuyisisekelo kumelela isisekelo lapho “ukukhanya okusha” kwesAmbulo isahluko sesishiyagalolunye kwakhelwe khona. Lokho kukhanya kuvulwa “ngokhiye” wempi yaseNineve. Lowo “khiye” wenza umfundi wesiprofetho aqaphele yonke imibuso yesiprofetho seBhayibheli emelwe kuDaniyeli nasesAmbulweni. IBhabhiloni, amaMede namaPheresiya, iGrisi, imibuso yamaSeleucid namaPtolemaic, umbuso kaMohammed, futhi okubaluleke kakhulu, kwandisa ukubonakala kombuso waseRoma ngokukhomba ukuvela nokuwa, hhayi kweRoma kuphela, kodwa nemibuso yaseRoma yasempumalanga neyasentshonalanga, kanye ne-United States (umprofethi wamanga), ubupapa (isilo) neZizwe Ezihlangene (udrako). Konke ukuvela nokuwa kwale mibuso kufakaza ngeminyakazo kadrako, yesilo, nomprofethi wamanga, okuyiyona ekugcineni eletha umhlaba e-Armagedoni. Leyo minyakazo imelwe ngaphakathi kwamavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye, futhi ukuqala kwaleyo minyakazo kumelwe emlandweni ofihlekile wevesi lamashumi amane.

Impi yaseNineve inikeza iphuzu lesethenjwa lesiprofetho lokuvumelanisa ubufakazi bombuso waseRoma, imibuso yaseRoma yasempumalanga neyasentshonalanga, kanye neRoma yobupapa, ohlwini lwezehlakalo zesikhathi sokuphela. Ngakho-ke, impi yaseNineve iyisihluthulelo esiveza ngokuphelele ubufakazi obuhlukahlukene besiprofetho ngoRoma, futhi ngokwevesi leshumi nane likaDaniyeli ishumi nanye, yiRoma emisa umbono. Isihluthulelo esihlanganisa leyo migqa ndawonye yimpimpi yaseNineve.

Esihlokwini sethu esilandelayo sizogala ukuhlanganisa ndawonye izihloko ezinhlanu ezedlule ezikhuluma ngezinsizi zesAmbulo isahluko sesishiyagalolunye.