

Umlando Ofihlekile Wevesi Lamashumi Amane — Inombolo Yeshumi Nesishiyagalolunye

Ulahleko Lwesibili - Ingxenye Yesithupha

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Izincwadi zikaDaniyeli neSambulo ziyaphelelisana, okusho ukuthi zipheleliswa ndawonye.

“Esambulweni zonke izincwadi zeBhayibheli ziyahlangana futhi ziphethe. Nansi ingxenye egcwalisa incwadi kaDaniyeli.” Izenzo ZabaPhostoli, 585.

Imibuso yesiprofetho yeBhayibheli kufanele ibe yisihloko okugxilwa kuso ngumfundi wesiprofetho, ngoba kulapho umlando wangaphandle wezinsuku zokugcina uvezwa khona ngokuyinhloko.

“Kungcono kakhulu ukufunda, ekukhanyeni kwezwi likaNkulunkulu, izimbangela ezilawula ukuphakama nokuwa kwemibuso. Intsha mayifunde le mibhalo, ibone ukuthi ukuchuma kweqiniso kwezizwe kuye kwahlanganiswa kanjani nokwamukelwa kwezimiso zobuNkulunkulu. Kayifunde umlando weminyakazo emikhulu yokuvuselela, ibone ukuthi lezi zimiso, nakuba zazidelelwa futhi zizondwa, nabazivikelayo belethwa ejele nasendaweni yokubulawa, ziye ngokunqoba kwazo lezi zaphumelela ngale minikelo yona le.” Education, 238.

Imilando engcwele, noma ngabe iyile “nhlangano ezinkulu zokuvuselelwa kabusha,” noma “ukuvuka nokuwa kwemibuso;” imilando engcwele iyindaba yokuphila nokufa eZwini likaNkulunkulu. UPawulu waloba kweyesibili kwabaseThesalonika isahluko sesibili ukuthi labo abangalithandi iqiniso, bese kamuva bemukela ukukhohliswa okunamandla, benza kanjalo ngoba bakhetha ukwenqaba umlayezo uPawulu awukhombayo kuleso siqephu. Leso siqephu sikhomba ubudlelwane beRoma yobuhedeni neRoma yobupapa, obuphinde bube ubudlelwane bePergamose neThiyatira, futhi obuphinde bube ubudlelwane bensimbi nobumba, kanye nobudlelwane bukadrako nobupapa. Ukuvuka kweRoma yobupapa okufanekiswa yiThiyatira, kanye nokuwa kweRoma yobuhedeni njengoba kufanekiswa yiPergamose, kuyiqiniso elizondwa yilabo abemukela ukukhohliswa okunamandla.

Emlandweni wamaMillerite, impikiswano phakathi kwamaMillerite namaProthestani eyafinyelela eshadini labaphayona lika-1843 yayimayelana nokuthi yimaphi amandla omlando ayemelwe ngokuthi “abaphangi babantu bakho” evesini leshumi nane likaDaniyeli ishumi nanye. Ingabe laba baphangi kwakuwukuphakama kweRoma yobuqaba, njengoba amaMillerite ayephikisa, noma kwakuwukuwa kwamaSeleucid, njengoba amaProthestani ayethi?

“Zonke izizwe ezike zavela enkundleni yokusebenza zivunyelwe ukuba zithathe indawo yazo emhlabeni, ukuze kubonakale ukuthi ziyakuyigcwalisa yini injongo ‘yoMlindi noNgcwele.’ Isiprofetho silandele ukukhuphuka nokuwa kwemibuso emikhulu yomhlaba—iBabiloni,

amaMede namaPheresiya, iGrisi, neRoma. Ngaleyo naleyo yaleyo mibuso, njengangezizwe ezinamandla amancane, umlando waphindaphinda ngokwawo. Ngayinye yaba nesikhathi sayo sokuvivinywa, ngayinye yehluleka, inkazimulo yayo yabuna, amandla ayo asuka, kwathi indawo yayo yathathwa ngenye....”

“Ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca emakhasini oMbhalo Ongcwele, kudingeka bafunde ukuthi luyize kangakanani udumo lwangaphandle nolwezwe kuphela. IBabiloni, kanye nawo wonke amandla ayo nobukhazikhazi bayo, okungakaze kubonwe okufana nakho yizwe lethu kusukela ngaleso sikhathi,—amandla nobukhazikhazi okwakubonakala kubantu balolo suku kuzinzile futhi kuhlala njalo kakhulu,—sekuphele nya kangakanani! Njengokuthi ‘imbali yotshani’ ibhubhile. Kanjalo kuyabhubha konke okungenaye uNkulunkulu njengesisekelo sakho. Okuwukuphela kwako okungahlala yilokho okuboshelwe enhlosweni yaKhe futhi okuveza isimilo saKhe. Izimiso zaKhe yizo zodwa izinto eziqinile izwe lethu elizaziyo.” Education, 177, 184.

Umlando waseBhayibhelini uwumbono uSolomoni athi ukuntuleka kwawo kungukubhujiswa. AmaMillerite aqaphela futhi amemezela iminyaka eyikhulu namashumi amahlanu emelwe ngokuthi “izinyanga ezinhlanu” kusAmbulo isahluko sesishiyagalolunye, amavesi 5 no-10, kodwa awazange ajule ngokwanele emlandweni omelwe esahlukweni 9 sesAmbulo. Akhonjisa kahle izinyanga ezinhlanu zevesi 10, kodwa kusobala ukuthi acabanga ukuthi ngenxa yokuthi amavesi 5 no-10 womabili aqukethe inkulumbo ethi “izinyanga ezinhlanu,” lokhu kwakumane nje kuwukugcizelela isiprofetho sokuhlushwa esimelelwe kuwo womabili la mavesi. Sekungaboniswa kalula manje ukuthi lapho ivesi 5 limelela “izinyanga ezinhlanu” limelela iminyaka eyikhulu namashumi amahlanu eyaqala ekufeni kukaMohammed ngo-632, yaphela ngo-782 ngokuhlaziswa kweNdlovukazi u-Irene woMbuso waseByzantium, noma umbuso wamaRoma wasempumalanga.

Amaphayona aye lungile ekusebenziseni kwawo ivesi leshumi njengempi yaseNicomedia ngoJulayi 27, 1299, njengesiqalo seminyaka eyikhulu namashumi amahlanu eyaphetha ngokuhlaziswa kukaConstantine wokugcina ukubusa eConstantinople ngoJulayi 27, 1449. Umugqa phezu komugqa, isikhathi seminyaka eyikhulu namashumi amahlanu sikhomba i-Islam yomhlaba wonke, njengoba imelelwa yikho kokubili izinsizi zokuqala, i-Islam yase-Arabhiya, nezinsizi zesibili, i-Islam yaseTurkey. I-Islam eyahlazisa kokubili umbusi nendlovukazi ndawonye ikhomba ukunqoba kwe-Islam yomhlaba wonke kombuso oqukethe owesifazane, omelelwa ngu-Irene, nendoda emelelwa nguConstantine wokugcina.

Eminyakeni eyikhulu namashumi amahlanu ephela ngokuhlaziswa kuka-Irene, ubuSulumane base-Arabhiya balawula indawo noma isifunda saseByzantium, bushiya u-Irene esesimweni sokuhlazeka esikhulu kangokuthi waphoqeleka ukuba akhokhe intela yemfanelo iminyaka emithathu, phakathi kwezinye izinkokhiso ezicindezelayo. Lapho kwenzeka ukuhlaziswa kukaConstantine wokugcina, kwaphawula ukuqala kwesikhathi seminyaka emine esiphela ngokuvinjezelwa nokuketulwa kwenhloko-dolobha yaseRoma yasempumalanga. Kuzo zombili lezi zimo kwakuwubuSulumane, ubuSulumane bama-Arabhu ku-Irene nobuSulumane bamaTurkey kuConstantine wokugcina. Ezinsukwini zokugcina ubuSulumane bomhlaba wonke, obumelelwa ofakazi ababili bobuSulumane bama-Arabhu nobamaTurkey abavezwe osizini

lokuqala nolwesibili, buyoqala ngokuthatha isifunda, bese buthatha nenhloko-dolobha. Inggikithi yezombusazwe yezinsuku zokugcina emelwe nguConstantine waseRoma yasempumalanga iboshelwe emshadweni ongokomfanekiso nengqikithi yenkolo yezinsuku zokugcina emelwe ngu-Irene waseRoma yasempumalanga. Ngisebenzisa inkulumo ethi ingqikithi yezombusazwe neyenkolo ukuveza ukuthi uphawu lomfanekiso wesilo luvela kuqala e-United States bese lube selusemhlabeni wonke. Umfanekiso wesilo ungumshado ongokomfanekiso kaConstantine no-Irene, bobabili abahlaziswa ngokulahlekelwa isifunda sabo nenhloko-dolobha yabo kubuSulumane.

Umshado wabo ubonakala ngokuhlanganiswa kwaleyo mlendo emibili, futhi wawufanekiselwa ngumshado phakathi kukaConstantia noLicinius ngo-313 ngesikhathi kumiswa i-Edict of Milan, futhi ibandla elingokomfanekiso laseSmirna laphela kwase kuqala ibandla elingokomfanekiso lasePergamosi. Labo uPawulu abachaza njengabamukela ukukhohliswa okunamandla bayenqaba ukubona umlayezo kaPawulu oyisixwayiso ohlanganisa ukuhlubuka, ngaphambi kokuba kwambulwe umuntu wesono. Ukuhlubuka kwenzeka emlandweni wasePergamosi, futhi umuntu wesono wambulwa ngo-538, kwase kuqala ibandla laseThiyathira.

Makungabikho umuntu onikhohlisa nangayiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, futhi kwambulwe lowo muntu wesono, indodana yokubhujiswa; ophikisana nazo zonke izinto, aziphakamise ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu noma okukhonzwayo; aze yena, njengonkulunkulu, ahlale ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu. 2 Thesalonika 2:3, 4

Umlando weRoma yasempumalanga unikeza ofakazi ababili beqiniso lesiprofetho elibuye limelwe ebudlelwaneni obungokomfanekiso beRoma yasempumalanga neRoma yasentshonalanga. Kulobo budlelwano iRoma yasentshonalanga iyibandla, kanti iRoma yasempumalanga iyisizwe. IRoma iyinhlanganisela yebandla nombuso, njengoba imelwe ngensimbi nobumba kuDaniyeli isahluko sesibili.

Esinye isizathu esenza kubonakale ngokukholisayo ukuthi ezinsukwini zokugcina ubuSulumane bomhlaba wonke buza bumelane nombuso omelwe njengokuhlanganiswa kwebandla nombuso, buthathe indawo yawo nenhloko-dolobha yawo, siqiniselwa ngabanye ofakazi ababili abavela emlandweni ongeweke wesAmbulo isahluko sesishiyagalolunye. U-Osman wanqoba indawo yaseNicomedia ngoJulayi 27, 1299, wase enqoba indawo yaseNicaea eminyakeni emibili kamuva, ngo-1301. Indodana yakhe yanqoba umuzi oyinhloko waseNicaea ngo-1331, futhi yona leyo ndodana yanqoba umuzi oyinhloko waseNicomedia ekujinjezelweni kweminyaka emine okwaphothulwa ngo-1337. Abaphayona baphawula uJulayi 27, 1299 ngo-Osman, kodwa abazange babheke impi elandelayo, impi yaseNicaea, njengesinyathelo sesibili somlando sokumisa uMbuso wama-Ottoman. UJulayi 27, 1299 kwakuyisinyathelo sokuqala kweziningana ukuze kufinyelelwe emthethweni weSonto. Izinyathelo ezimbili zokuqala zobuSulumane baseTurkey zakhomba ukuqala kwesiprofetho esaphela ngo-1449, sase siphinda futhi ngo-1840, sase siphinda futhi ngo-9/11, sase siphinda futhi ngoDisemba 31, 2023.

Eyokuqala kulezo zinyathelo ezimbili ayizange iphawule kuphela ukuqala kweminyaka eyikhulu namashumi amahlanu, kodwa futhi yaphawula ukuqala kweminyaka engamashumi amathathu nesishiyagalombili. Yaqala lapho u-Osman ethatha indawo yaseNicomedia, futhi yaphela eminyakeni engamashumi amathathu nesishiyagalombili kamuva lapho indodana ka-Osman ithatha idolobha eliyinhloko laseNicomedia ekupheleni kokujinjezelwa kweminyaka emine ngo-1337. Inani elithi amashumi amathathu nesishiyagalombili limelela “ukuvuka,” futhi isinyathelo sokuqala sokuthi u-Osman athathe leyo ndawo saphawula ukuvuka kobuSulumane bamaTurkey. Kuleso sinyathelo sokuqala seminyaka engamashumi amathathu nesishiyagalombili, ukujinjezelwa “kweminyaka emine” kuphawula isiphetho. Esinyathelweni sokugcina seminyaka eyikhulu namashumi amahlanu, ukwehliswa kwesithunzi kuyethulwa, bese eminyakeni emine kamuva, ngo-1453, kuthathwa inhloko-dolobha yaseRoma yasempumalanga.

Kungaba kwakungamaTurkey ama-Ottoman ngo-1453, noma indodana ka-Osman ithatha kokubili iNicomedia ngo-1337 neNicaea ngo-1331, kuzo zonke lezi zimo ezintathu idolobha ngalinye elaliyinhloko lalike lasebenza ngesikhathi esithile emlandweni njengenhloko-dolobha yeRoma yasempumalanga. Yonke imigqa emithathu ikhomba ukunqotshwa kweRoma yasempumalanga. Ngamunye wale migqa emithathu ukhomba ubuSulumane bunqoba kuqala indawo, bese kamuva inhloko-dolobha yeRoma yasempumalanga. Igama lazo zonke izinhloko-dolobha ezintathu liyafana negama lendawo. Ngamunye wale migqa emithathu unezibalo zomlando ezicacile ze-alpha ne-omega. Ngenkathi ikhomba ubudlelwano phakathi kwesonto nombuso kanye nokuhlaziswa ngobuSulumane kokubili kombusi nombusikazi, lokho kuhlaziswa kwesiprofetho kuhlenganisa imigqa yabo neRoma yasentshonalanga, nayo eyahlaziswa uConstantine Omkhulu lapho ekhetha iConstantinople kunomuzi waseRoma ngo-330. Ukuhlaziswa kokugcina kweRoma yasentshonalanga kwafika ngo-476 nombusi wokugcina, futhi kusukela lapho yaqhubeka ukwehla ngokushesha okukhulu.

IRoma yaseNtshonalanga, maqondana neRoma yasempumalanga, yayiyisonto; impumalanga yayiyisifundazwe. Ukuhlazeka ekuqaleni ngo-330, kwase kuba ukuhlazeka ngo-476, kwase kuba ngo-782, kwase futhi ngo-1449. Ulayini wokuhlazeka oqala ngokwehlukani kombuso, olandelwa ngo-476 ukuhlazeka kokulahlekelwa umbusi, ngalokho-ke nombuso uqobo, ukuze kulandele ubuSulumane bulethe ukuhlazeka kuqala ensimini yasempumalanga ngo-782, bese kuthi enhlokodolobha yasempumalanga ngo-1453.

I-Islamu yesiprofetho yeBhayibheli iletha ekukhanyeni umugqa wawo womabili amaRoma aseMpumalanga naseNtshonalanga, futhi ukukhanya i-Islamu ekukhiqizayo namuhla kuyavumelana, kodwa kudlulela kude kakhulu kunalokho okwakuyikho ukukhanya okuyisisekelo kwe-Islamu kubavulindlela bamaMillerite. Isikhathi sokuvivinywa esaqala ngo-2024 ngokuthi bangobani ‘abaphangi babantu bakho abamisa umbono’ saba yi-alpha yenkathi yokuvivinywa, futhi manje ekugcineni kwenkathi yokuvivinywa ukukhanya okuvela endabeni ye-Islamu yesAmbulo isahluko sesishiyagalolunye kunezela ofakazi bamaRoma aseNtshonalanga naseMpumalanga abangazange bahlolwe nhlobo kwaze kwaba kulezi zinsuku zokugcina zamanje.

Imigqaqo yesiprofetho yobuSulumane emelwe ezahlukweni zesishiyagalolunye kuya kweshumi nanye ihlenganisa imigqa yomlando etholakala emavesini eshumi kuya kweleshumi nesithupha

kaDanyeli ishumi nanye ngokunikeza ubufakazi obuxhumana nemigqa esivele icutshungulwa kulezi zihloko. Kodwa ngaphakathi komfanekiso wesiprofetho wokuvuka kobuSulumane kukhona nokuvuka kokubili komnyakazo wamaMillerite kanye nomnyakazo wabayikhulu namashumi amane nane ezinkulungwane. Izikhathi ezimbili zeminyaka emine, ezibekwe ngokuqinile ngaphakathi nangengxenywe yeziprofetho zesikhathi zeSambulo isishiyagalolunye, zinikeza ubufakazi beminyaka emine kusukela ku-1840 kuya ku-1844. Ngo-1844 isikhathi sesiprofetho asisekho, ngakho-ke lesi sikhathi esiyiminyaka emine esiyisifanekiselo sichazwa yizimpawu zaso zesiprofetho, hhayi yisikhathi. Isikhathi sokuqala seminyaka emine sikhomba ukunqoba kobuSulumane iNicomedia, inhloko-dolobha yangaphambili yoMbuso wamaRoma wasempumalanga, ngo-1337, eminyakeni engamashumi amathathu nesishiyagalombili emva kokuba uyise enqobe leyo ndawo. Iminyaka emine yesibili ikhomba ukuthotshiswa kwababusi bezepolitiki nabezenkolo baseRoma yasempumalanga ngo-1449, okwadalwa ubuSulumane; kanti iminyaka emine yesithathu ikhomba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu ngesikhathi ingelosi eyakhanyisa umhlaba ngenkazimulo yayo yehla ngo-Agasti 11, 1840.

Umlando wamaMillerite wengelosi yokuqala neyesibili uyavumelana nomlando wengelosi yesithathu ngesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane. Lowo msebenzi wokugcina wokubekwa uphawu uwukwesulwa kwesono, uyinhlanganisela yobunkulunkulu nobuntu, futhi wenzeka phakathi nempi elethwa ubuSulumane.

Wayeseyivula umgodini wakwalasha; kwase kuphuma intuthu emgodini, njengentuthu yesithando esikhulu somlilo; ilanga nomoya kwaba mnyama ngenxa yentuthu yomgodini. Kwase kuphuma entuthwini izinkumbi zeza emhlabeni; zanikezwa amandla, njengofezela basemhlabeni benamandla. Zayalwa ukuba zingoni utshani bomhlaba, nakho konke okuluhlaza, nakho konke okungumuthi; kodwa koniwe kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:2-4.

Ukugcwaliseka okuphelele kwaso sonke isiprofetho kusezinsukwini zokugcina, ngakho-ke lesi siqephu sikhomba ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Isiprofetho se-Islam kusAmbulo isahluko sesishiyagalolunye sinikeza isihluthulelo somlando esiletha ndawonye umfanekiso ophela kakhulu wamandla amisa umbono emlandweni owafinyelela esiphethweni mhla ziyi-11 ku-Agasti, 1840, laphe i-Islam yavinjwa. Kusukela kuleso sikhathi ubufakazi besAmbulo isahluko sesishiyagalolunye baqhubekela esahlukweni seshumi nasemlandweni wezingelosi zokuqala nezesibili. Kwathi-ke esahlukweni seshumi nanye usizi lwesithathu lwafika ngokuzumayo emthethweni weSonto, okuyisikhathi laphe kuqala khona ukukhala okukhulu kwengelosi yesithathu. Isahluko sesishiyagalolunye siyisihluthulelo se-Islam ekuhleleni ukuphakama nokuwa kwemibuso okwabekwa kuDanyeli nakuSambulo. Izahluko zeshumi neshumi nanye zikhomba ulwazi lwabeyikhulu namashumi amane nane ezinkulungwane bezintombi ezihlakaniphileyo. Isahluko sesishiyagalolunye sikhomba uphawu oluqinisa umbono wangaphandle, kanti izahluko zeshumi neshumi nanye zikhomba umbono wangaphakathi ohlobene nokulandela iWundlu lingene eNdaweni Engcwelencwele Kakhulu.

IsAmbulo seshumi seSambulo sivula ngoKristu njengengelosi enamandla eyehla iphethe incwadi encane ivuliwe. Leso sehlakalo sagcwaliseka ngo-Agasti 11, 1840 ekuphethweni kwesiprofetho

seSambulo isahluko sesishiyagalolunye esikhomba iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. IsAmbulo seshumi sikhomba umlando oqhubekayo kuze kube yilapho umlayezo uba munyu esiswini sikaJohane ngo-Okthoba 22, 1844. Iminyaka emine ka-1840 kuya ku-1844 iqala ngokufika kwengelosi yokuqala futhi iphela ngokufika kwengelosi yesithathu. Leyo minyaka emine eyalandela emva kokugcwaliseka kuka-Agasti 11, 1840 yafanekiselwa yiminyaka emine esuka kuJulayi 27, 1449 kuya ku-1453 ekuqaleni kweminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Zombili lezo zikhathi zeminyaka emine ziyahambisana neminyaka emine yokujinzelwa kweNicomedia kusukela ku-1333 kuya ku-1337. Ngokwesifanekiselo iRoma yasempumalanga yanqotshwa ubuSulumane kathathu. Okokuqala kwaba ekuvinjenzelweni kweNicaea ngo-1331, kwalandela ukuvinjenzelwa kweminyaka emine kweNicomedia ngo-1337, kwase kuba ukuvinjenzelwa kweConstantinople ngo-1453.

UDiyokletiyanu wahlukanisa iRoma ngokomthetho yaba impumalanga nentshonalanga ngo-393, kanti uKonstantini wayihlukanisa iRoma ngokwesiprofetho yaba impumalanga nentshonalanga ngo-330. Ngo-395, ekufeni kombusi uTheodosius I, umbuso wahlukaniswa ngokusemthethweni nangokungaguquki, njengoba ayeshiyele amadodana akhe amabili impumalanga nentshonalanga njengefa. ISonto lamaKatolika lahlukana laba impumalanga nentshonalanga ngo-1054 eku “hlukumaneni okukhulu.” Ukuhlukana kwakuyinqubo ehamba kancane, njengoba kwakunjalo nokubhujiswa okwalandela. Lokho kuhlukana kusekhona kuze kube yilolu suku. Kungakapheli iminyaka engamashumi amahlanu kusukela kulolo suku, ibandla lasentshonalanga eRoma laqala cishe iminyaka engamakhulu amabili yezimpi zenkolo zokulwa neSulumane. IRoma yasentshonalanga yawa lapho ilahlekelwa umbusi wayo wokugcina ngo-476. IRoma yasempumalanga yawa ngo-1453. IRoma lobuPapa lawa ngo-1798. IRoma lobuhedeni lahlukana laba impumalanga nentshonalanga ngo-393, 330 nango-395. IRoma lobuPapa lahlukana laba impumalanga nentshonalanga ngo-1054. USista White ukhomba ukuvela nokuwa kwemibuso njengendawo eyinhloko yokubhekisela ekutadisheni iZwi likaNkulunkulu.

Imibuso ekhishwa ekukhanyeni komlando esahlukweni sesishiyagalolunye seSambulo iqinisa impikiswano yokuthi yiRoma emisa lo mbono. Ukuxhumana kwesiprofetho phakathi kobuSulumane nabayizinkulungwane eziyikhulu namashumi amane nane kuyibufakazi bomlayezo wokukhala kwaphakathi nobusuku, owafaniswa noKristu engena eJerusalema egibele imbongolo, omelwe yisiprofetho sesikhathi esaqala ngesikhathi somaye wokuqala, saqhubeka engxenyeni yesibili yesiprofetho emayeni wesibili, futhi safinyelela ekugcwalisekeni kwaso emlandweni weminyaka emine lapho inhlangano yamaMillerite yezingelosi zokuqala nezesibili yaqala ngokugcwaliseka kwaleso siprofetho uqobo. Isiprofetho saqala ngophawu lwe-“minyaka engamashumi amathathu nesishiyagalombili nemibili” (1299 no-1301) olwaluphawula ukuvela kobuSulumane, futhi saphetha ngophawu lwe-“minyaka engamashumi amathathu nesishiyagalombili nemibili” (1838 no-1840) olwaluphawula ukuvela kwamaMillerite.

Ngo-1844, ekupheleni kwesikhathi seminyaka emine samaMillerite esasifanekiselwe ngokujinzelwa kuka-1333 kuya ku-1337, nango-1449 kuya ekuvinjenzelweni kuka-1453, isikhathi sesiprofetho sasingasafanele sisasetshenziswa. Ukuphakanyiswa kwebhanela

labayizinkulungwane eziyikhulu namashumi amane nane kuxhumene ngokuqondile nesiprofetho lapho iSlamu iphakanyiswa khona.

Juda, nguwe abazalwane bakho abayokudumisa; isandla sakho siyakuba sentanyeni yezitha zakho; abantwana bukayihlo bayakukhothama phambi kwakho. UJuda uyizinyane lebhubesi; ekudleni, ndodana yami, ukhuphukile; wagoba phansi, walala njengebhubesi, nanjengebhubesi elidala; ngubani oyomvusa na? Intonga yobukhosi ayiyikusuka kuJuda, nomniki-mthetho phakathi kwezinyawo zakhe, kuze kufike uShilo; kuyakuba kuye ukubuthana kwabantu. Ebopha ithole lembongolo yakhe emvinini, nenzinyane lembongolo yakhe emvinini okhethiweyo; wageza izingubo zakhe ewayinini, nezingubo zakhe egazini lamagilebhis: Amehlo akhe ayakuba bomvu ngewayini, namazinyo akhe abe mhlophe ngobisi. Genesis 49:8–12.

Abayizinkulungwane eziyikhulu namashumi amane nane babonakalisa ngokuphelele isimilo sikaKristu, kanti uKristu, phakathi kwezinye izimelabizo ezingokomfanekiso, “ungumvini okhethiweyo.” U-Ishmayeli uchazwa njengomuntu “wasendle” kuGenesis 16:12.

Futhi uyakuba ngumuntu wasendle; isandla sakhe siyakuba phezu kwabo bonke abantu, nesandla sabo bonke abantu siyakuba phezu kwakhe; futhi uyakuhlala ebusweni babo bonke abafowabo.

Igama elihunyushwe ngokuthi “wild” liyimbongolo yasendle yase-Arabiya. Abamele uKristu ezinsukwini zokugcina bagibela phezu komlayezo wembongolo yasendle yase-Arabiya, imbongolo uKristu angena ngayo eJerusalema egibele yona, imbongolo eyagcina ikhuluma emva kokuba uBalami eyishaye okwesithathu. Umlayezo owanika amandla umlayezo wengelosi yokuqala ngo-1840 awuzange ubone isiprofetho esifanele nesibalulekile seminyaka eyikhulu namashumi amahlanu emlandweni uqobo lwesiprofetho lapho kwakukhona khona umlayezo owanika amandla ukunyakaza. Abazange babone izikhathi ezimbili zeminyaka emine kuleso siprofetho sesikhathi uqobo esasifanekisa umlando ka-1840 kuya ku-1844. INgonyama yesizwe sakwaJuda manje isivula ukukhanya okuvela “ezindleleni zakudala” okungakaze kubonwe ngaphambili, futhi kungukukhanya okuvumelana nalokho kukhanya obekulokhu kuvuleka kusukela ngoDisemba 31, 2023. Kususa konke ukungabaza ngokuthi ngabe yi-Islam yini eshaya iNashville. Lokho kukhanya kukhanyisa uphawu lweRoma, ngaleyo ndlela kube yisititimende se-omega empikiswaneni ye-alpha ngo-2024 mayelana nabaphangi babantu bakho, futhi kuphinde kube uphawu lwe-omega lwengxabano ngalo kanye lolo phawu emlandweni wamaMillerite. Kukhomba ukuthi i-Islam yeziprofetho zesikhathi zeSambulo isahluko 9 ingumlayezo wangaphandle ngesikhathi somlando wangaphakathi sesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Sesifundise leli qiniso isikhathi esithile, kodwa manje selingabonakaliswa emgqeni owodwa oqala eSambulweni isahluko 9 uphele eSambulweni isahluko 11. Isikhathi sesithathu seminyaka emine esixhumene nesiprofetho sesikhathi se-Islam esagcwaliseka kusukela ku-1840 kuya ku-1844 sifanekisa isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Ngokuzamazama komhlaba okukhulu kweSambulo isahluko 11, abayikhulu namashumi amane nane ezinkulungwane bayaphakanyiswa babe yisibonakaliso.

KuHezekeli amashumi amathathu nesikhombisa, ukuvuswa kwabantu bakaNkulunkulu babe ibutho kuyinqubo enezinyathelo ezimbili eyayifanekiselwe ngaphambili ngokudalwa kuka-Adamu. Kuqala u-Adamu wabunjwa ngodaka, kwase kuthi uKristu aphefumulele kuye umoya wokuphila. KuHezekeli isiprofetho sokuqala sakha izidumbu, kodwa zisafile. Khona-ke imimoya emine yaphephethelwa phezu kwezidumbu, zase zisukuma zaba ibutho elinamandla. Izinombolo ezingamashumi amathathu nesishiyagalombili kanye namashumi amane zimelela lezo zinyathelo ezimbili.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.

Emva kwalokho kwaba khona umkhosi wamaJuda; uJesu wayesenyukela eJerusalema. EJerusalema, ngasesangweni lezimvu, kwakukhona ichibi elibizwa ngolimi lwesiHeberu ngokuthi iBethesda, linezimpheme ezinhlanu. Kulezo kwakulele isixuku esikhulu sabagulayo, abayizimpumputhe, nezinyonga, nabashwabene, silindele ukunyakaziswa kwamanzi. Ngokuba ingelosi yayehla ngezikhathi ezithile iye echibini, iwanyakazise amanzi; khona-ke lowo owayeqala ukungena emva kokunyakaziswa kwamanzi wayephiliswa yisiphi isifo ayenaso. Kwakukhona laphe umuntu othile owayenesifo seminyaka engamashumi amathathu nesishiyagalombili. UJesu, embona elele, azi ukuthi sekuyisikhathi eside ekuleso simo, wathi kuye: Uthanda ukuphiliswa na? Umuntu ogulayo wamphendula wathi: Nkosi, anginamuntu wokungifaka echibini laphe amanzi esenyakazisiwe; kodwa ngisathi ngiyeza, kwehla omunye ngaphambi kwami. UJesu wathi kuye: Vuka, uthathe uhlaka lwakho, uhambe. Masinyane lowo muntu waphiliswa, waluthatha uhlaka lwakhe, wahamba; futhi ngalolo suku kwakuyiSabatha. Johane 5:1–9.

“Manje sukumani,” ngasho mina, “niwele umfula iZeredi.” Sase siwela umfula iZeredi. Futhi isikhathi esasisihambe kuso sisuka eKadeshbarineya, saze safika ngaphesheya komfula iZeredi, sasingiminyaka engamashumi amathathu nesishiyagalombili; kwaze kwaphela phakathi kwekamu sonke isizukulwane samadoda empi, njengokufunga kweNkosi kubo. Duteronomi 2:13, 14.