

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Engamashumi Amabili Nesishiyagalolunye

Hezekeli Inombolo Yeshumi

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Kunemigqa eminingi yesiprofetho emangalisayo nebalulekile kanye namaqiniso encwadini kaHezekeli. Ezifanekisweni ezingokomBhalo zabaprofethi ngaphakathi kwethempeli, uHezekeli nguye, ngaphezu kwabo bonke abanye, okhomba amasondo angaphakathi kwamasondo. Lawo masondo, ngokukaDade White, amele ukuhlanganyela okuyinkimbinkimbi komsebenzi wabantu, okufanekisa ukulandelana kwezehlakalo esikhathini semvula yakamuva. Lezo zehlakalo zimelelwa ngumprofethi lapho eba yingxenye yesiprofetho emzekelisweni owenziwa ngesenzo, njengalapho uHezekeli elala ngohlangothi lwakhe lwesobunxele bese kuthi ngemva kwalokho alale ngolwangakwesokudla emfanekisweni wesahluko sesine wokuvinjezelwa kweJerusalema. Kukhona futhi izinsuku eziqondile eziyishumi nantathu ezichaza umlando kaHezekeli, futhi ngokwenza kanjalo zinikeza izimpawu zendlela zesikhathi semvula yakamuva, lapho abayikhulu namashumi amane nane ezinkulungwane bebekwa uphawu. Kukhona amaqiniso adluliswa hhayi ngezinsuku kuphela, kodwa nangezinombolo ezinjengeshumi nesikhombisa, ishumi nesishiyagalolunye, amashumi amabili nanhlano, amashumi ayisikhombisa, amashumi amane, amakhulu amathathu namashumi ayisishiyagalolunye, futhi kambe, amashumi amathathu. Enye inombolo mhlawumbe eyinombolo ebaluleke kunazo zonke encwadini kaHezekeli yile nombolo eyikhulu namashumi amahlanu. Nokho inombolo eyikhulu namashumi amahlanu ayitholakali encwadini kaHezekeli. Noma kunjalo, umugqa phezu komugqa—ikhona lapho.

Inani eliyikhulu namashumi amahlanu ligxilise ngokwesiprofetho ngaphakathi komugqa wokuvinjezelwa, futhi ukuvinjezelwa kungumugqa wesiprofetho ohlukile; noma, uma uthanda, ukuvinjezelwa kuyisondo. Umugqa wesiprofetho womlando uyohlala uno-alpha no-omega, futhi ngokwenza kanjalo izici zika-alpha no-omega kufanele zimelelwe ekuqaleni nasekupheleni komugqa, kungenjalo akuwona umugqa. Isigameko sika-alpha sokuvinjezelwa kwakuwukufa komfazi kaHezekeli, futhi ukuphela kokuvinjezelwa kwakuwukufa kukamakoti kaKristu, njengoba kumelwe ukubhujiswa kweJerusalema.

Mina Johane ngabona umuzi ongewe, iJerusalema elisha, wehla uvela kuNkulunkulu uphuma ezulwini, ulungisiwe njengomlobokazi ehlotshiselwe indoda yakhe. Ngase ngizwa izwi elikhulu livela ezulwini lithi: Bheka, itabernakele likaNkulunkulu likubantu, futhi uyakuhlala nabo, bona bayakuba ngabantu bakhe, noNkulunkulu uqobo uyakuba nabo, abe nguNkulunkulu wabo. UNkulunkulu uyakwesula zonke izinyembezi emehlweni abo; ukufa akusayikuba khona, nokudabuka, nokukhala, nobuhlungu nakho akusayikuba khona; ngokuba izinto zakuqala sezidlulile. Lowo owayehlezi esihlalweni sobukhosi wathi: Bheka, ngenza konke kube kusha. Wabuye wathi kimi: Bhala; ngokuba lawa mazwi aqinisile futhi

athembekile. Wayesethi kimi: Sekwenzekile. Mina ngingu-Alfa no-Omega, isiqalo nesiphetho. Lowo owomileyo ngiyakumnika ngokukhululekile emthonjeni wamanzi okuphila. Onqobayo uyakudla ifa lazo zonke izinto; mina ngiyakuba nguNkulunkulu wakhe, yena abe yindodana yami. Kepha amagwala, nabangakhohwayo, nabanengekayo, nababulali, neziphingi, nabathakathi, nabakhonza izithombe, nawo wonke amanga, bayakuba nesabelo sabo echibini elivutha umlilo nesibabule; okungukufa kwesibili. Kwase kufika kimi omunye wezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa zigcwele izinhlopho eziyisikhombisa zokugcina, yakhuluma nami, yathi: Woza lapha, ngizokukhombisa umlobokazi, umkaWundlu. IsAmbulo 21:2–9.

UmkaHezekeli uyafa ekuqaleni kokuvinjezelwa, futhi lapho uchazwa njenge-“sifiso” “samehlo” kaHezekeli, kuthi ekubhujisweni kweJerusalema okuvezwe kuleso sahluko esifanayo, iJerusalema ichazwe njenge-“sifiso” “samehlo” akwa-Israyeli.

Kwathi futhi ngomnyaka wesishiyagalolunye, ngenyanga yeshumi, ngosuku lweshumi lwenyanga, izwi likaJehova lafika kimi, lathi, ... Izwi likaJehova lafika futhi kimi, lathi, Ndodana yomuntu, bheka, ngiyakuthathela ngesibhaxu isifiso samehlo akho; nokho awuyikukulila, futhi awuyikukhala, nezinyembezi zakho aziyikugeleza. Bamba ukukhala, ungenzi ukulila kwabafileyo, bopha isigqoko sekhandla lakho kuwe, ufake izicathulo zakho ezinyaweni zakho, ungazimbozi izindebe zakho, futhi ungadli isinkwa sabantu. Ngakho ngakhuluma kubantu ekuseni; kwathi kusihlwa umkami wafa; ngase ngenza ekuseni njengalokho engangiyaliwe. Abantu base bethi kimi, Awuyikusitshela yini ukuthi lezi zinto zithini kithi, njengoba wenza kanjalo na?

Ngase ngibaphendula ngathi, Izwi likaJehova lafika kimi, lathi: Khuluma nendlu ka-Israyeli, uthi: Isho kanje iNkosi uJehova: Bhekani, ngizongcolisa indawo yami engcwele, inkazimulo yamandla enu, okufiswa ngamehlo enu, nalokho umphefumulo wenu okuhawukelayo; namadodana enu namadodakazi enu eniwashiyile ayokuwa ngenkemba. Niyokwenza njengalokho engikwenzile: aniyikuzimboza izindebe zenu, futhi aniyikudla isinkwa sabantu. Izigqoko zenu ziyakuba semakhanda enu, nezicathulo zenu zibe sezinyaweni zenu; aniyikukhala noma nilile, kodwa niyobuna ngenxa yobubi benu, nibubulelane omunye nomunye.

Ngakho uHezekeli uyisibonakaliso kini: ngokwakho konke akwenzileyo, nani niyakwenza; futhi lapho lokhu kwenzeka, niyakwazi ukuthi nginguJehova uNkulunkulu. Futhi wena, ndodana yomuntu, akuyikuba yini ngalolo suku lapho ngisusa kubo amandla abo, injabulo yenkazimulo yabo, okufiswa ngamehlo abo, nalokho ababeka kukho izinhliziyi zabo, amadodana abo namadodakazi abo, ukuthi lowo osindileyo ngalolo suku uyakuza kuwe ukuze akuzwise ngezindlebe zakho? Ngalolo suku umlomo wakho uyakuvulelwa kulowo osindileyo, ukhulume, ungabe usaba yisimungulu; futhi uyakuba yisibonakaliso kubo; futhi bayakukwazi ukuthi nginguJehova. Hezekeli 24:1, 15–27.

I-alfa yokuvinjezelwa ingukufa kwesifiso sikaHezekeli, kanti i-omega ingukufa kwesifiso sika-Israyeli.

Ukuzwa, kodwa Kungabi Ukuzwa

Kukhona izikhathi ezinhlanu lapho abadala noma abantu bevezwa ngandlela-thile njengabalalele uHezekeli. KuHezekeli 8:1, abadala bakwaJuda bahlezi phambi kwakhe. KuHezekeli 14:1 abadala beza bahlale phambi kwakhe. KuHezekeli 20:1 abadala bakwa-Israyeli beza ukuyobuza eNkosini. KuHezekeli 37:18, uNkulunkulu utshela uHezekeli: “Lapho abantwana babantu bakho bekhuluma kuwe, bethi, Awuyikusitshela yini ukuthi lokhu kusho ukuthini kuwe na?” Esahlukweni samashumi amabili nane abantu babuza ngokuqondile bathi: “Awuyikusitshela yini ukuthi lezi zinto ziyini kithi, njengoba wenza kanjalo na?” Kuzo zonke lezi zimo ezinhlanu abadala noma abantu basesimweni saseLawodikeya.

Wayesethi, Hamba, utshele lesi sizwe, uthi: Yizwani nokho, kodwa ningaqondi; nibone nokho, kodwa ningaboni ngokuqonda. Yenza inhliziyi yalesi sizwe ibe manonono, wenze izindlebe zaso zibe nzima, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyi yaso, siphenduke, siphiliswe. U-Isaya 6:9, 10.

Izifaniso ezinhlanu zabantu abezwayo kodwa bangezwa, nezifaniso ezinhlanu zabantu ababukayo kodwa bengaboni, ziyahambisana nezinyathelo ezinhlanu zalabo abenqaba ukubona nokuzwa ebufakazini buka-Isaya.

Kepha izwi likaJehova laba kubo isiyalo phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ukuze bahambe, bawe emuva, bephulwe, babanjwe ogibeni, bathunjwe. Isaya 28:13.

Futhi abanengi phakathi kwabo bayokhubeka, bawe, baphihlizwe, bathiyelwe ngogibe, babanjwe. U-Isaya 8:15.

Izibonakaliso

Esahlukweni samashumi amabili nane sikaHezekeli, isikhathi esiqala ngokuvinjenzelwa kanye nokufa komkaHezekeli—isinqumo samehlo akhe—siphela ngokufa kweJerusalema—isinqumo samehlo ka-Israyeli. Ukuvinjenzelwa okuthathe unyaka nengxenye kuqukethe uphawu luka-Alpha no-Omega, futhi leso sikhathi siqala futhi siphela ngophawu. NjengakuHezekeli amashumi amabili nane, uJesu ukhomba uphawu lokuvinjenzelwa kuMathewu amashumi amabili nane.

Amazwi kaKristu ayekhulunywe ezindlebeni zesixuku esikhulu sabantu; kodwa lapho eseyedwa, uPetru, uJohane, uJakobe, no-Andreya beza Kuye lapho ehlezi eNtabeni YemiNqumo. Bathi, “Sitshele, ziyokuba nini lezi zinto na? futhi ziyokuba yini isibonakaliso sokufika Kwakho, nesokuphela kwezwe na?” UJesu akazange aphenjule abafundi Bakhe ngokuthatha ngokwehlukana ukubhujiswa kweJerusalema nosuku olukhulu lokufika Kwakhe. Wahlanganisa incazelo yalezi zehlakalo ezimbili. Ukuba wayebavulele abafundi Bakhe izehlakalo zesikhathi esizayo ngendlela ayezibona ngayo, babengeke bakwazi ukumelana nalokho ababeyokubona. Ngobubele kubo wahlanganisa ndawonye ukuchazwa kwalezi zinkinga ezimbili ezinkulu, eshiya abafundi ukuba bazihlolisise bona ngokwabo incazelo yakhona. Lapho ebhekisela ekubhujisweni kweJerusalema, amazwi Akhe okuprofetha afinyelela ngalé kwaleso sehlakalo aya ekushisweni kokugcina ngalolo suku lapho iNkosi iyakuphuma endaweni Yayo ukuze ijizise izwe ngobubi balo, lapho umhlaba uyakuveza igazi lawo, ungabe usazimboza nababuleweyo bawo. Le nkulungo yonke yanikezwa, kungekhona

abafundi kuphela, kodwa nalabo abayophila ezigcawini zokugcina zomlando waleli zwe.

“Ephendukela kubafundi, uKristu wathi, ‘Qaphelani ukuba kungabikho muntu onikhohlisayo. Ngokuba abanengi bayakuza ngeGama Lami, bethi, NginguKristu; bayakudukisa abanengi.’ Omesiya bamanga abanengi bayavela, bezibiza ngokuthi benza izimangaliso, bememezela ukuthi isikhathi sokukhululwa kwesizwe samaJuda sesifikile. Laba bayodukisa abanengi. Amazwi kaKristu agcwaliseka. Phakathi kokufa Kwakhe nokuvinjezelwa kweJerusalema kwavela omesiya bamanga abanengi. Kodwa lesi sixwayiso sanikezwa futhi nalabo abaphila kulesi sikhathi sezwe. Lezo zinkohliso ezasetshenziswa ngaphambi kokubhujiswa kweJerusalema zisetshenzisiwe kuyo yonke iminyaka, futhi ziyophinde zisetshenziswe futhi.”

“Niyozwa ngezimpi nangamahlebezi ezimpi; qaphelani ukuba ningakhathazeki; ngokuba zonke lezi zinto zimelwe ukwenzeka, kodwa ukuphela akukafiki.’ Ngaphambi kokubhujiswa kweJerusalema, abantu balwela ubukhosi obukhulu. Ababusi bembuso babulawa. Labo okwakucatshangwa ukuthi bema eduze kwesihlalo sobukhosi babulawa. Kwakukhona izimpi namahlebezi ezimpi. ‘Zonke lezi zinto zimelwe ukwenzeka,’ kusho uKristu, ‘kodwa ukuphela [kwesizwe samaJuda njengesizwe] akukafiki. Ngokuba isizwe siyakuvukela isizwe, nombuso uvukele umbuso; futhi kuyakuba khona indlala, nezifo ezibhubhisayo, nokuzamazama komhlaba ezindaweni eziningi. Konke lokhu kungukuqala kosizi.’ UKristu wathi, Njengoba orabi bebona lezi zibonakaliso, bayozimemezela njengezehlulelo zikaNkulunkulu phezu kwezizwe ngenxa yokubamba abantu baKhe abakhethiweyo ebugqilini. Bayomemezela ukuthi lezi zibonakaliso ziyisibonakaliso sokufika kukaMesiya. Ningakhohliswa; lokhu kungukuqala kwezehlulelo zaKhe. Abantu bazibhekela bona. Abaphendukanga futhi baguquka ukuze ngibaphilise. Izibonakaliso abazivezayo njengezimpawu zokukhululwa kwabo ebugqilini ziyizimpawu zokubhujiswa kwabo.” The Desire of Ages, 628.

Ukuvinjezelwa kweJerusalema ngonyaka ka-66 kwakuqukethe uphawu lokuthi iRoma imise izibhengezo zayo emagcekeni endawo engcwele. Amazwi kaJesu okuphawula ngezehlakalo zenkathi ka-66 kuya ku-70 ahlanganisa ukubhujiswa konyaka ka-70 nokuBuya Kwakhe Kwesibili; futhi kukhona uphawu oluhambisana nokuBuya Kwakhe Kwesibili.

“Kungakabiphi amehlo ethu adonselwa eMpumalanga, ngoba kwakubonakele ifu elincane elimnyama elalingangangesigamu sobukhulu besandla somuntu, esasisazi sonke ukuthi laliyisiBonakaliso seNdodana yoMuntu.” The Day Star, 1846.

Ukuqala nokuphela komlando ka-66 kuya ku-70 AD kuqukethe isibonakaliso esihlobene nokuqala kokuvinjezelwa nokubhujiswa komuzi, esivumelana nesibonakaliso se-alpha ne-omega sokufa kwesifiso samehlo ngo-587 BC nango-586 BC.

Umlando wokuvinjezelwa okonyaka owodwa nengxenye “uwuphawu” lwezinsuku zokugcina. Izintombi eziyiziwula ezimelelwe emlandweni kaHezekeli zithola okufanayo emlandweni wezintombi ezihlakaniphileyo ezabona uphawu lokuvinjezelwa ngonyaka ka-66 zabalekela endaweni yokuphepha. Ukuvinjezelwa okonyaka owodwa nengxenye kuwuphawu olubonakalisa izigaba ezimbili zabakhulekeli. Esinye isigaba siyoluqonda lolu phawu; esinye isigaba, esimelwe njengo “abanengi” ngu-Isaya—asisiboni futhi asizwanga.

Abaningi Nabambalwa

Khona inkosi yathi ezincekwini, Mbopheni izandla nezinyawo, nimthathe nimkiphe, nimphonse ebumnyameni bangaphandle; khona kuyakuba khona ukukhala nokugedla amazinyo. Ngokuba baningi ababiziweyo, kodwa bayingcosana abakhethiweyo. Mathewu 22:13, 14.

Ngakho-ke abokugcina bayakuba ngabokuqala, nabokuqala babe ngabokugcina; ngoba abanengi babiziwe, kodwa bambalwa abakhethiweyo. Mathewu 20:16.

Ukubona Nokuzwa

Kunezifaniso eziyisihlanu ezenziwayo encwadini kaHezekeli, futhi kukhona nezikhathi ezinhlanu lapho uHezekeli akhuluma khona kubaholi nakubantu. Labo fakazi ababili bahlonza izintombi eziyiziwula ezinhlanu ezenqaba “ukubona” futhi ezenqaba “ukuzwa.” Zenqaba ukubona noma ukuzwa ulwazi olwandiswayo lapho uJesu, onguNgonyama yesizwe sakwaJuda, evula izimpawu zeZwi lakhe lesiprofetho.

Umhlaba Uyobona Futhi Uzwe

Nonke nina bakhileyo emhlabeni, nani enihlalayo emhlabeni, bonani, lapho ephakamisa ibhanela ezintabeni; nalapho ekhalisa icilongo, yizwani. Isaya 18:3.

Ngalolo suku abayizithulu bayakuzwa amazwi encwadi, namehlo ezimpumputhe ayakubona ephuma ekusithekeni nasebumnyameni. Isaya 29:18.

Abantu Bami Eziyiziwula Nezingenangqondo Azinalo Ulwazi

Kuyakuba nini ngibona ibhanela, futhi ngizwe umsindo wecilongo na? Ngokuba abantu bami bayiziwula, abangazanga; bangabantwana abayiziphukuphuku, futhi abanakuqonda; bahlakaniphe ukwenza okubi, kodwa ukwenza okuhle abanalwazi. Jeremiya 4:21, 22.

Memezalani lokhu endlini kaJakobe, nikumemeze kwaJuda, nithi: Yizwani manje lokhu, nina bantu abayiziwula, ningenakuqonda; eninamehlo, kodwa ningaboni; eninezindlebe, kodwa ningezwa. Jeremiya 5:20, 21.

Indlu Ehlubukayo

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, uhlala phakathi kwendlu ehlubukayo, enamehlo okubona, kodwa ayiboni; inezindlebe zokuzwa, kodwa ayizwa; ngokuba iyindlu ehlubukayo. Hezekeli 12:1, 2.

Ngakho-ke ngikhuluma kubo ngemifanekiso; ngokuba bebona ababoni; futhi bezwa abezwa, futhi abaqondi. Kubo kugcwaliseka isiprofetho sika-Isaya esithi: Ngokuzwa niyakuzwa, kodwa aniyikuqonda; nangokubona niyakubona, kodwa aniyikubona ngokucacileyo. Ngokuba inhliziyo yalaba bantu isiphuphuthekile, nezindlebe zabo sezisinda ukuzwa, namehlo abo bawavale; funa mhlawumbe babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, mina ngibaphulukise.

Kepha abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, abanengi kubaprofethi nakubalungileyo bafisa ukubona lezozinto enizibonayo, kodwa abazibonanga; nokuzwa lezozinto enizizwayo, kodwa abazizwanga. Mathewu 13:13–17.

Izindlela Zasendulo

Isho kanje iNkosi, ithi: Manini ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kodwa bathi: Asiyikuhamba ngayo. Futhi nganibekela abalindi, ngathi: Lalelani umsindo wecilongo. Kodwa bathi: Asiyikulalela. Jeremiya 6:16, 17.

Umyalezo Wango-1840–1844

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kufanele yenziwe ibe namandla manje, ngoba baningi abantu abalahlekelwe ukuqondisa kwabo. Imiyalezo kufanele iye kuwo wonke amabandla.

“UKristu wathi, ‘Amechlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, abaprofethi abanengi namadoda alungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Ayabusiswa amehlo abona izinto ezabonwa ngo-1843 nango-1844.

“Umlayezo wanikezwa. Futhi akufanele kube khona ukubambezuleka ekuwuphindeneni lo mlayezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Maduze kuyakunikezwa umlayezo ngokumiswa nguNkulunkulu oyokhula ube yisikhalo esikhulu. Khona-ke uDaniyeli uyokuma esabelweni sakhe, anikeze ubufakazi bakhe.” Manuscript Releases, umqulu 21, 437.

Uphawu Lokuvinjezelwa

Kukhona izikhathi ezinhlanu encwadini kaHezekeli lapho “enza ngokubonakalayo” umfanekiso oyinganekwane abantu abenqaba ukuwubona, futhi kukhona futhi izikhathi ezinhlanu lapho “akhuluma” nalabo bantu, ababengafuni ukuzwa. Ofakazi ababili bomfanekiso owenziwa ngokubonakalayo nowokukhuluma banikezwa izintombi ezinhlanu eziyiziwula. Omunye wale mifanekiso eyenziwa ngokubonakalayo, otholakala esahlukweni sesine, umelela “isibonakaliso” sokuvinjezelwa, esixwayisa ngokubhujiswa okuzayo. Umlayezo kaHezekeli ungumlayezo oya eLawodikeya.

“Isibonakaliso” esinikezwe iLawodikeya siyisi ‘sibonakaliso sokuvinjezelwa’, futhi ukuvinjezelwa kwezinsuku zokugcina kumelelwa ofakazi abaningana. Isibonakaliso okuwukuphela kwaso esanikwa amaJuda osukwini lukaKristu kwakuyisibonakaliso sikaJona, omele umfanekiso ongumzekeliso owenziwayo wezinsuku ezintathu esiswini somkhomo.

Khona-ke abathile kubabhali nabaFarisi baphendula, bathi: Mfundisi, sithanda ukubona isibonakaliso esivela kuwe. Kodwa yena waphendula wathi kubo: Isizukulwane esibi

nesiphingayo sifuna isibonakaliso; kepha asiyikunikwa isibonakaliso, ngaphandle kwesibonakaliso somprofethi uJona; ngokuba njengoba uJona wayenezinsuku ezintathu nobusuku obuthathu esiswini senhlanzi enkulu, kanjalo neNdodana yomuntu iyakuba nezinsuku ezintathu nobusuku obuthathu enhliziyweni yomhlaba. Mathewu 12:38–40.

Isibonakaliso SikaJona

Isibonakaliso sikaJona sasingumfanekiso ongokwesiprofetho owaboniswa ngesenzo wokuvuka ekufeni. UJohane umelela lona leli qiniso, ngoba waphonswa embizeni yamafutha abilayo, waphuma ephila. UDaniyeli emgodini wezingonyama kanye namadoda amathathu ayefanelekile esithandweni somlilo sikaNebukhadinezari bamele ukuvuka ekufeni. Bonke bamele abayizinkulungwane eziyikhulu namashumi amane nane abavuswayo kuSambulo isahluko sokuqala.

“Imicabango yoMsindisi manje yabuyela ekuzindleni ngezinto ezedlule nezizayo. Ngesikhathi abantu bezama ukuchaza lokho ababekubonile nabakuzwile ngokwemibono eyayenziwe ezingqondweni zabo, nangokokukhanya ababenaso, ‘uJesu waphendula wathi, Leli zwi alizelanga ngenxa yami, kodwa ngenxa yenu.’ Kwakuwubufakazi obuyinhloko bokuba kwakhe nguMesiya, uphawu lukaYise lokuthi uJesu wayekhulume iqiniso, nokuthi wayeyiNdodana kaNkulunkulu. Ingabe amaJuda ayeyosuka kulobu bufakazi obuvela eZulwini eliphezulu na? Bake bacelela uMsindisi bathi, Yisiphi isibonakaliso osibonisayo ukuze sibone sikholwe? Izibonakaliso ezingenakubalwa zaziphiwe kulo lonke inkonzo kaKristu; nokho base bevimbe amehlo abo, baqinisa izinhliziyi zabo, funa baqiniseke. Isimangaliso esikhulu kunazo zonke sokuvuswa kukaLazaru asisusanga ukungakholwa kwabo, kodwa sabagcwalisa ngobubi obandayo. Futhi manje njengoba uYise wayesekhulumile, futhi bengase bengabe besacela esinye isibonakaliso, izinhliziyi zabo azithambiswanga, futhi baqhubeka benqaba ukukholwa.” Spirit of Prophecy, volume 3, 79.

ULazaru wayeyisibonakaliso sovuko njengoba lwavezwa ngoJona esiswini somkhomo. Izwi likaBaba elihlobene noLazaru ovusiweyo limelela ukuhlangana kobuNkulunkulu nobuntu, okuyikho impela imvelo kaKristu, owazithathela kuye inyama yobuntu. Ukuhlangana kobuNkulunkulu nobuntu kuyibhanela labayizinkulungwane eziyikhulu namashumi amane nane, kanti uLazaru uyisibonakaliso samandla ovuko afeza ukuhlanganiswa koMdali nesidalwa.

“Ngokuvuswa kukaLazaru, abaningi baholelwa ekukholweni kuJesu. Kwakuyicebo likaNkulunkulu ukuthi uLazaru afe, abekwe ethuneni ngaphambi kokuba uMsindisi afike. Ukuvuswa kukaLazaru kwakuyisimangaliso sikaKristu esiphakeme kunazo zonke, futhi ngenxa yaso abaningi badumisa uNkulunkulu.” Manuscript Releases, ivolumu 21, 111.

ULazaru wahola ukungena kokunqoba eJerusalema, futhi wayeyisi “bonakaliso” esiphilayo sovuko olufanekiselwa nguJona.

“ULazaru, omzimba wakhe wawubonile ukubola ethuneni, kodwa manje owayethokoza ngamandla obudoda obukhazimulayo, wahola isilwane ayesigibele uMsindisi.” The Desire of Ages, 572.

Ukungena kokunqoba kuyahambisana nomhlangano wenkampu yase-Exeter, owawuyikugcwaliseka kwe-alpha komfanekiso wezintombi eziyishumi, ngakho-ke kuhambanisa “isibonakaliso” sikaJona noLazaru ne-omega kanye nokugcwaliseka okuphelele kokumenyezelwa kwesigijimi esithi, “Bhekani, uMyeni uyeza!”

“Ngivame ukukhonjiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugqwalisekile futhi uyogcwaliseka kuze kufike nakulona kanye uhlamvu, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugqwalisekile futhi uzoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

UJona, uLazaru noSamuel Snow ukufika sekwephuze emhlanganweni wekamu lase-Exeter kuhambisana “nesibonakaliso sokuvinjazelwa” sikaHezekeli. ULazaru wahola uKristu ukuba angene eJerusalema embongolweni.

“UBates wayengomunye wabaholi ababalulekile emhlanganweni wasenkambini wase-Exeter (New Hampshire) ngo-Agasti, 1844, lapho ‘ukukhala kweqiniso kwaphakathi kwamabili’ kwethulwa okokuqala. Kwenzeka ukuthi uBates abe ngumshumayeli okhethwe inkonzo yalokho kusa enkambini. Wayekhuthaza abalaleli bakhe ukuba bathembeke futhi ebaduduza ngokuzola ukuthi uNkulunkulu wayebavivinya nje kuphela, ukuthi babesekuseni kwesikhathi sokulinda, kanye neminye imizwa efanayo, lapho uSamuel S. Snow egibela ihhashi engena enkambini. Ehlezi eceleni kukadadewabo, uNkk. John Couch, uSnow waphinda wagcizelela ukuqiniseka kwakhe ukuthi uKristu wayeyovela ngesikhathi esimisiwe. Ethinteki kakhulu, uNkk. Couch wethusa izethameli ngokusukuma ememezela, ‘Nangu umuntu onomyalezo ovela kuNkulunkulu!’” Leroy Froom, The Prophetic Faith of our Fathers, ivolumu 4, 549.

Ngo-April 1521 uMartin Luther wahamba ngenqola edonswa ngamahhashi waya eSidlangaleni saseWorms, lapho anqaba khona amasiko nemikhuba yobupapa, wathi, “Ngaphandle kokuthi ngiqinisekiswe ubufakazi bemiBhalo noma yisizathu esicacileyo... anginakuhoxa futhi angeke ngihoxe kunoma yini, ngoba akuphephile futhi akulungile ukuphikisana nonembeza. Nansi ngimi lapha. Anginakwenza okunye. UNkulunkulu angisize. Amen.”

Njengoba abaFarisi bamelana nokungena kukaKristu okunqobayo, neziphathimandla zobupapa zamelana nokungena kukaLuther. ULuther wase eguqula igama lakhe (uphawu lokubekwa uphawu), futhi wafihlwa lapho ayeguqulela khona iTestamente Elisha olimini lwesiJalimane. Ukwethulwa kwakhe eDiet of Worms kwafanekisa iSikhalo Saphakathi Kwamabili esaholela esinqumweni sokubulala esivela eziphathimandleni zombuso nezesonto zaleso sikhathi, ngaleyo ndlela kufanekiswa umthetho weSonto. Emva kwezinyanga eziyishumi efihleke ngaphansi kwegama elithi ‘Junker Jörg’ usongo oluvela eziphathimandleni lwase luguqulile, ikakhulukazi lwaba yizinkinga ezimbili zempi uCharles V owonakele ayebhakene nazo. Lezo zinsongo ezimbili zempi kwakuyiFrance ne-Islam, zimelela umfelandawonye ofanayo ongcewele phakathi kobusoshiyali ne-Islam namuhla obhekene nesintu.

“Umsebenzi kaNkulunkulu emhlabeni ubonakalisa, kusukela esikhathini kuya esikhathini, ukufana okumangalisayo kukho konke ukuvuselelwa okukhulu noma kuyo yonke inhlangano

yenkolo. Izimiso zendlela uNkulunkulu asebenzelana ngayo nabantu zihlala zifana njalo. Izinhlangano ezibalulekile zesikhathi samanje zinokuhambelana kwazo nalezo zesikhathi esedlule, futhi amava ebandla ezikhathini zangaphambili aqukethe izifundo zenani elikhulu zesikhathi sethu.” The Great Controversy, 343.

Imbongolo eyayiholwa nguLazaru yaletha uKristu eJerusalema, inqola edonswa yiHhashi yaletha uLuther eDiet of Worms, futhi iHhashi laletha uSnow emhlanganweni wasekamu lase-Exeter, ngaleyo ndlela ikhomba imbongolo nehhashi, kokubili kungamalungu omndeni we-“Equidae” ohlotsheni lwe-“Equus,” njengophawu lomyalezo weMidnight Cry.

Jabula kakhulu, ndodakazi yaseSiyoni; memeza ngenjabulo, ndodakazi yaseJerusalema: bheka, iNkosi yakho iza kuwe; ilungile, iletha insindiso; ithobekile, igibele imbongolo, yebo, ithole, amazinyane embongolo. Zakariya 9:9.

Isibonakaliso somlayezo Wokukhala Kwaphakathi Kwamabili ukufika kwembongolo noma kwehhashi, kokubili okuyizimpawu zobuSulumane. Isithunywa esikhethiwe somlayezo weqiniso wokukhala kwaphakathi kwamabili safika sigibele ihhashi, sivumelana nokufika kukaKristu egibele imbongolo. “Ukuvinjezelwa” ezinsukwini zokugcina kuphawulwa ngokugcwaliseka kokwembulwa ngu-Ellen White kokuthi idolobha laseNashville liyoshaywa “ngamabhola omlilo.”

Kungani ukuvinjezelwa kuqala emabholeni omlilo aseNashville? Ingabe kungenxa yokuthi ubuSulumane bumelwe yimbongolo nehhashi eZwini likaNkulunkulu lesiprofetho?

Smirna

Umbusi uNero uphawula ukuqala kwebandla laseSmirna ngesikhathi umuzi waseRoma ushiswa ngonyaka ka-64. Lolu suku luphawula ukuqala kokushushiswa kwebandla lobuKristu okwafezwa esikhathini seminyaka engamakhulu amabili namashumi amahlanu, okuphetha ngoMthetho WaseMilan ngonyaka ka-313. Ukwakhiwa komfanekiso wesilo kufanekisela i-waymark ye-alpha eyethula inkathi ephela nge-waymark ye-omega emelwe uphawu lwesilo emthethweni weSonto osuzofika maduzane. Le nkathi ikhonjwa njengesiqala “ngeziyalezo.”

“Uma umfundi efisa ukuqonda amathuluzi ayosetshenziswa empini eseduze ezayo, okumelwe akwenze kuphela ukulandela umlando wezindlela iRoma eyazisebenzisa ngenjongo efanayo ezikhathini ezedlule. Uma efisa ukwazi ukuthi amaPapa namaProthetani behlangene bayobaphatha kanjani labo abenqaba izimfundiso zabo eziyizimfundamkhondo, makabone umoya iRoma eyawubonakalisa ngawo maqondana neSabatha nabayivikelayo.

“Izimemezelo zobukhosi, imikhandlu emikhulu, kanye nemithetho yesonto esekelwa ngamandla ezwe kwakuyizinyathelo umkhosi wobuqaba owafinyelela ngazo esikhundleni sawo sodumo ezweni lobuKristu. Isinyathelo sokuqala somphakathi sokuphoqelesa ukugcinwa kweSonto kwakuwumthetho owakhishwa nguConstantine. (A.D. 321; bheka inothi leSithasiselo ekhasini 53.) Lesi simemezelo sasifuna abantu basemadolobheni baphumule ‘ngosuku oluhloniphekileyo lwelanga,’ kodwa savumela abantu basemakhaya ukuba baqhubeke nemisebenzi yabo yezolimo. Nakuba empeleni wawungumthetho wobuqaba, waphoqeletwa yinkosi ngemva kokwamukela kwayo ubuKristu ngegama kuphela.” The Great

Isimemezelo sokuqala sobukhosi esaphawula uguquko lusuka ebandleni laseSmirna luye ebandleni lasePergamoni kwakuyiMemezelo saseMilan ngo-313. Sasimela isinyathelo sokuqala esaholela emthethweni wokuqala weSonto ngo-321. Ukubhujiswa kweJerusalema kufanekisela umthetho weSonto, kanti ofakazi ababili besiprofetho bakhomba ukuvinjezelwa okwalandulela ukubhujiswa. Lezo zivinjezelwa ezimbili, ezimelelwa ukuvinjezelwa kwesithathu kweBabiloni ngo-587 BC kanye nokuvinjezelwa kwesibili kweRoma ngonyaka ka-70, zikhomba ukuthi uphawu lwendlela olwandulela uphawu lwendlela lomthetho weSonto—luyisinye ukuvinjezelwa kwesiprofetho.

UNebukadinesari wavimbezela uJehoyakimi, kwase kulandela uJehoyakini, futhi ekugcineni uZedekiya. UCestius wavimbezela ngonyaka ka-66, futhi wagcwalisa isibonakaliso uJesu ayesinike ibandla, njengoba nje ukuvimbezela kwesithathu kuka-587 BC kwakunesibonakaliso sokufa komkaHezekeli. Uphawu lwendlela olwandulela ukubhujiswa kweJerusalema luwukuvimbezela, futhi luphinde lube “isibonakaliso.” Uphawu lwendlela olwandulela umthetho weSonto wango-321 kwakuyi-Edict of Milan, lapho kwakukhona khona uguquko lusuka ebandleni (iSmirna) elingenakho ukusolwa luye ePergamose, uphawu lwebandla elonakele ngokuvumelana.

Ngakho-ke iSiyalezo saseMilan siyisiqalo sokuvinjezelwa esingokwesiprofetho, futhi siyisibonakaliso. Siphinde siphawule lapho ukunyakaza kwabaseLaodicea kwabangu-ikhulu namashumi amane nane ezinkulungwane kushintshela ekunyakazeni kwabaseFiladelfiya kwabangu-ikhulu namashumi amane nane ezinkulungwane.

IFiladelfiya neSmirna zimelela wona kuphela amabandla amabili phakathi kwamabandla ayisikhombisa esAmbulweni angenakho ukusolwa. Leli qiniso lona-ke lichaza lolo shintsho njengoshintsho lwebandla elilwayo luyiswa ebandleni elinqobayo. Lolo shintsho luhambisana noMthetho waseMilan, lapho inhlango yezinsuku zokugcina yabayikhulu namashumi amane nane ezinkulungwane iba yilo nalelo bandla lesishiyagalombili, elingelamabandla ayisikhombisa. IFiladelfiya neSmirna futhi yibo kuphela amabandla amabili alwa nalabo abathi bangamaJuda, kanti empeleni bangabesinagogeni likaSathane.

Lelo phawu lendlela lika-313 liyavumelana futhi nomhlangano wekamu wase-Exeter owawungo-Agasti 12 kuya ku-17 ngowe-1844. Lapho umhlangano wekamu usuphelile, umlayezo wasakazeka ogwini olusempumalanga ye-United States njengamagagasi amakhulu olwandle kwaze kwavalwa umnyango ngo-Okthoba 22, 1844.

“Njengegagasi elikhulu lolwandle, le nhlangano yahlasela izwe lonke. Isuka emzini iye emzini, isuka emzaneni iye emzaneni, yaze yafinyelela nasezindaweni zasemakhaya ezikude, yaze abantu bakaNkulunkulu ababelindile bavuswa ngokuphelele. Ukushisekela okweqisayo kwanyamalala phambi kwalesi simemezelo njengenkungu yasekuseni enyamalala phambi kwelanga eliphumayo. Abakholwayo babona ukungabaza kwabo nokudideka kwabo kususwa, kwathi ithemba nesibindi kwaphilisa izinhliziyi zabo. Umsebenzi wawukhululekile kulokho kweqisa okuhlala kubonakala lapho kunokuthokozela komuntu ngaphandle kwethonya elibusayo lezwi noMoya kaNkulunkulu. Wawufana ngesimo nalezo zikhathi zokuzithoba nokubuyela eNkosini okwathi phakathi kuka-Israyeli wasendulo kwalandela izigijimi

zokukhuza ezazivela ezincekwini zaYo. Wawuphethe izimpawu eziveza umsebenzi kaNkulunkulu kuyo yonke inkathi. Kwakukhona injabulo encane yokuthatheka okwedlulele, kodwa kunalokho kwakukhona ukuhlolwa okujulile kwenhliziyo, ukuvuma isono, nokulahla izwe. Ukulungela ukuhlangana neNkosi kwakuwumthwalo wemiphefumulo ehluphekayo. Kwakukhona umkhuleko ophikelelayo nokuzinikela kuNkulunkulu okungagodliwe lutho.” The Great Controversy, 400, 401.

Ukuvalwa komnyango ngo-Okthoba 22, 1844 kufanekisa umthetho weSonto ozayo maduze, futhi uphawu lwendlela olwandulela umnyango ovaliwe ka-Okthoba 22 kwakungumhlango wasekamu wase-Exeter. Ngakho-ke umhlango wasekamu wase-Exeter uhambisana noMthetho waseMilan. Futhi uhambisana nokungena kukaKristu ngokunqoba.

“Isimemezelo saphakathi kwamabili asizange sithwalwe kakhulu yizingxabano, nakuba ubufakazi bemibhalo babucacile futhi buphetha. Kwahamba naso amandla aphoqayo ayanyakazisa umphefumulo. Kwakungekho kungabaza, kungekho nokubuza. Ngesikhathi sokungena kukaKristu ngokunqoba eJerusalema, abantu ababebuthene bevela kuzo zonke izingxenye zezwe ukuzogcina umkhosi, bathuthuleka eNtabeni YemiNqumo, futhi lapho sebehlangene nesixuku esasihambisa uJesu, babamba ugqozi lwaleso sikhathi, base besiza ukukhulisa isimemezelo, ‘Ubusisiwe lowo ozayo egameni leNkosi!’ [Mathewu 21:9.] Ngendlela efanayo, abangakholwayo ababethuthuleka emihlanganweni yama-Adventist—abanye ngenxa yokufuna ukwazi, abanye ngenxa nje yokuhlekisa—bezwa amandla aqinisekiso ayephelezela umlayezo othi, ‘Bheka, uMyeni uyeza!’” Spirit of Prophecy, umqulu 4, 250.

Isimemezelo SaseMilan siphawula ukuvinjezelwa okungokwesiprofetho okwafanekiselwa nguNebukadinesari ngo-587 BC nanguCestius ngonyaka ka-66. Lezo zimpi zokuvimbezela ezimbili zaholela ekubhujisweni kweJerusalema ngo-586 BC nango-70, ngokulandelana. Ukuvinjezelwa kukaCestius kwaphela, kwathi eminyakeni emithathu nengxenye kamuva ukuvinjezelwa kwaqala kabusha ngaphansi kukaTitus, ngaleyo ndlela kunikezwa inkathi engokwesiprofetho eqala ngombusi wamaRoma we-alpha futhi iphele ngombusi we-omega. Leyo minyaka emithathu nengxenye imele ukunyathelwa phansi kweJerusalema ubuPapa, kanye nomthetho weSonto osuzayo maduzane lapho inxeba elibulalayo lobuPapa liphulukiswa futhi bubuse futhi iminyaka emithathu nengxenye engokomfanekiso.

Kepha igceke elingaphandle kwethempeli ulishiye, ungalilinganisi; ngokuba linikelwe kwabeZizwe; futhi umuzi ongcwele bayakuwunyathela ngaphansi kwezinyawo izinyanga ezingamashumi amane nambili. IsAmbulo 11:2.

Ngo-538, kwase kuphinda futhi ekuzeni komthetho weSonto, kuqala ukunyathelwa phansi kweJerusalema. Leyo mithetho emibili yeSonto yamelwa unyaka ka-321 lapho uConstantine Omkhulu emisa umthetho wokuqala weSonto. Ngo-538, upapa wanikwa amandla okuhlupha (ukunyathela phansi) ibandla likaNkulunkulu iminyaka emithathu nengxenye, njengoba kumelwe ngumlando osuka kuCestius kuya kuTitus. Ngo-538, upapa wamisa umthetho weSonto eMkhandlwini wesithathu wase-Orleans. Umthetho weSonto oza maduzane ukhomba isikhathi lapho upapa ephinde anikwe amandla okunyathela phansi ithempeli (ukuhlupha).

U-313 ukhomba umyalo wokuqala owaholela emthethweni wokuqala weSonto ngo-321. Kwathi ngo-330, umbuso wahlukaniswa ngokwesiprofetho waba impumalanga nentshonalanga, ngaleyo ndlela kumakwa isiphetho se-omega sesikhathi sesibili sokushushiswa kobupapa sezinyanga ezingokomfanekiso “ezingamashumi amane nambili”—isikhathi sokushushiswa nokunyathelwa phansi esaqala emthethweni weSonto we-alpha e-United States.

Ingelosi yesithathu yabalandela, isho ngezwi elikhulu, ithi: Uma noma ubani ekhuleka kuso isilo nasesifanekisweni saso, emukela uphawu lwaso ebunzini lakhe noma esandleni sakhe, lowo uyakuphuza iwayini lolaka lukaNkulunkulu, elitheliwe lingaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele, naphambi kweWundlu. Nomusi wokuhlushwa kwabo ukhuphukela phezulu kuze kube phakade naphakade; futhi abanakho ukuphumula imini nobusuku, labo abakhuleka kuso isilo nasesifanekisweni saso, nalowo nalowo owamukela uphawu lwegama laso. Nakhu ukubekezela kwabangcwele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. IsAmbulo 14:9–12.

Ithafa

Incazelo yesiLatini yegama elithi ‘Milan’ isho ukuthi maphakathi nethafa. Phakathi kwempumalanga nentshonalanga, ngonyaka ka-313 uConstantine wasentshonalanga wafuna umfelandawonye noLicinius wasempumalanga. Lo mthetho wawumele umzamo wokuhlanganisa impumalanga nentshonalanga, futhi lowo mthetho waqinisekiswa, ngomshado wesivumelwano, lapho udadewabo kaConstantine ongowokuzalwa oyedwa, uConstantia, eshada noLicinius. Nokho, njengoba nje umshado wokuqala wesivumelwano kuDaniyeli ishumini nanye phakathi kwamaSeleucid asenyakatho noPtolemy waseningizimu, lowo mshado wawumiselwe ukuba wehluleke njengoba kwagcwaliseka isaga sasendulo esithi ‘impumalanga iyimpumalanga, nentshonalanga iyints h onalanga, futhi laba ababili abayikuhlangana nanini.’

Unyaka ka-‘330’ wethulwa ngokuqondile kuDaniyeli isahluko seshumi nanye amavesi angamashumi amabili nane, angamashumi amabili nesikhombisa, nangamashumi amabili nesishiyagalolunye. Lokhu kuletha iminyaka eyishumi nesikhombisa ka-313 kuze kube ngu-330 emgqeni wesiprofetho kaDaniyeli isahluko seshumi nanye, futhi ngenxa yesidingo sesiprofetho kukhomba lowo mshado wesivumelwano wasempumalanga nentshonalanga ngo-313 njengofana nomshado wokuqala wesivumelwano kuleso sahluko esifanayo.

“Isiprofetho esesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Umlando omningi osewenzekile ekugcwalisekeni kwalesi siprofetho uyophindwa.” Manuscript Releases, inombolo 13, 394.

U-Antiochus II Theos, owabusa kusukela ngo-261 kuya ku-246 BC, wabeka eceleni inkosikazi yakhe yokuqala uLaodice I ngenxa kaBerenice, indodakazi kaPtolemy II Philadelphus waseGibhithe. Lowo mshado wawuyingxenywe yesivumelwano sokuthula esaqeda iMpi Yesibili yaseSiriya ngo-252 BC. Lapho uConstantine kamuva esenqobe uLicinius ngo-324, lowo mshado waphela, njengoba nomshado ka-Antiochus noBerenice waphela, lapho uLaodice, inkosikazi yokuqala, efaka ushevu ku-Antiochus ngo-246 BC. Umshado owawuphawule ukuphela kwempi

yesibili yaseSiriya, kanye nokubulawa kuka-Antiochus, bese kuthi emva kwalokho ukubulawa kukaBernice, ingane yakhe, kanye neqembu lakhe laseGibhithe, kwaphawula ukuqala kwempi yesithathu yaseSiriya. Umshado wesivumelwano sango-313 waqeda inkathi yokushushiswa emelwe yibandla laseSmirna, waqala inkathi yokuyekethisa emelwe yibandla lasePergamos.

Umshado ekuqaleni komlando wamaSeleucid wawuyisibonelo sangaphambili somshado wesivumelwano ekupheleni kombuso wamaSeleucid lapho u-Antiochus Omkhulu enika indodakazi yakhe uCleopatra I kuPtolemy V Epiphanes. Lowo mshado wenzeka eRaphia ngo-193 BC, kodwa ubumbano baphela ngokushesha, njengoba kwakwenzekile ngomshado wokuqala wesivumelwano phakathi kwenkosi yasenyakatho nenkosi yaseningizimu. Imishado yesivumelwano ye-alpha ne-omega yombuso wamaSeleucid iyisibonelo sangaphambili somshado wesivumelwano ophawulwa kamuva emlandweni wesiprofetho kaDanyeli ishumi nanye lapho u-Octavian enika udadewabo u-Octavia Minor kuMark Antony ngo-40 BC. UMark Antony no-Octavian babebambene empini yokulwela amandla phezu kwezifunda zaseMpumalanga nezaseNtshonalanga zeRoma eyayiqale ngo-44 BC ngokubulawa kukaJulius Caesar. Isivumelwano saseBrundisium samiswa ngesikhathi salowo mshado ngo-40 BC, kwathi eminyakeni eyisishiyagalombili kamuva ngo-32 BC uMark Antony wahlukanisa ngokomthetho no-Octavia, okwabangela impi yase-Actium ngo-31 BC lapho bobabili uMark Antony noCleopatra, (uCleopatra wokugcina impela) bafinyelela ekugcineni kwabo.

Isivumelwano somshado se-omega sombuso wamaSeleucid sangenisa uCleopatra wokuqala, owafanisa uCleopatra wokugcina, futhi uzalo lwakhe lwakha isixhumanisi esiya esivumelwaneni somshado esingokwesiprofetho se-alpha sombuso wamaRoma ngo-40 BC. Leyo mishado emithathu yezivumelwano ifanekisa umshado wesivumelwano weMithetho yaseMilan. IMithetho yaseMilan imaka ukuqala kokuvinjezelwa okungokwesiprofetho, imele uphawu olungokwesiprofetho, imaka uguquko lwesonto elilungileyo laya esontweni elingalungile, ngaleyo ndlela ivumelane nemfumbe yobukhona besishiyagalombili obuvela kwabayisikhombisa. Imaka umshado wesivumelwano ophelisa impi, kuze kube isehlukaniso salowo mshado wesivumelwano, ngaleyo ndlela kumakwe ukuqala kwempi. Emishadweni emibili yamaRoma, isehlukaniso sisheshisa ukuhlanganiswa kombuso. U-313 futhi umaka umhlangano wasenkambini yase-Exeter lapho kumenyezelwa khona umlayezo weMidnight Cry kuqala khona futhi kuholele emnyango ovalekile ka-22 Okthoba.

Sizoqhubeka sicabangela la maqiniso esihlokweni esilandelayo.