

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Yamashumi Amathathu

Hezekeli Inombolo Yeshumi Nanye

Jeff Pippenger
2026-09-02

Encwadini kaHezekeli, “ukuvinjezelwa” kweJerusalema “kuwuphawu” oluyisivivinyo okuyothathwa ngaso isinqumo ngesiphetho sethu saphakade, ngoba kuphawula ukwakheka komfanekiso wesilo.

“INkosi ingibonise ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba kuphele isikhathi somusa; ngokuba lokhu kuyoba ukuvivinywa okukhulu kubantu bakaNkulunkulu, okuyikho okuyonquma isiphetho sabo saphakade. ...

“Lokhu kuyisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazele ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esiyimbumbulu, bayokleliswa ngaphansi kwebhanela leNkosi uNkulunkulu uJehova, futhi bayokwamukela uphawu lukaNkulunkulu ophilayo. Labo abadela iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayokwamukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

AmaKristu abaleka eJerusalema ‘ngesibonakaliso’ sikaCestius, enza kanjalo ngoba ayexwayisiwe kusengaphambili futhi asiqaphela ‘isibonakaliso’ lapho sifika. Ukuqaphela ukwakheka komfanekiso wesilo kuwukuqaphela “izehlakalo,” “amalungiselelo” kanye “nokunyakaza” okuholela emthethweni weSonto. Izakhi zesiprofetho ezakha ‘isibonakaliso’ kumelwe ziqondwe ngaphambi kokuba isibonakaliso sivele. Ngesikhathi uCestius eqala ukuvimbezela, kwase kwephuze kakhulu ukufunda ukuthi isibonakaliso sasiyini.

“Sekuvele kuyaqhubeka amalungiselelo, futhi sekukhona neminyakazo eqhubekayo, ezogcina ziholele ekwenzeni umfanekiso wesilo. Kuyokwenzeka izigameko emlandweni womhlaba ezizogcwalisa izibikezelo zesiprofetho zalezi zinsuku zokugcina.” Review and Herald, April 23, 1889.

Amalungiselelo, Ukunyakaza kanye Nezehlakalo

“Amalungiselelo,” “ukunyakaza” kanye “nezehlakalo” kumele kuqondwe kusengaphambili ngaphambi kovivinyo.

“Konke lokho uNkulunkulu akuchazile emlandweni wesiprofetho ukuthi kwakuzogcwaliseka esikhathini esadlula, sekugcwalisekile; futhi konke okusazayo, ngokulandelana kwakho, kuyakuba njalo. UDaniyeli, umprofethi kaNkulunkulu, umi endaweni yakhe. UJohane umi endaweni yakhe. EsAmbulweni iNgonyama yesizwe sakwaJuda ivulele abafundi besiprofetho incwadi kaDanieli, ngaleyo ndlela uDanieli umi endaweni yakhe. Ufakaza ubufakazi bakhe, lokho iNkosi eyakwembulela kuye embonweni ngezehlakalo ezinkulu nezinesithunzi

esesabekayo okumelwe sizazi njengoba simi khona kanye embundwini wokugcwaliseka kwazo.”

“Emlandweni nasesiprofethweni iZwi likaNkulunkulu livezela ukulwa okuqhubeka isikhathi eside phakathi kweqiniso nephutha. Lokho kungqubuzana kusasaqhubeka. Lezo zinto ebezikhona, ziyophindwa.” Selected Messages, book 2, 109.

Kumelwe “sazi” “izehlakalo ezinkulu nezinesizotha njengoba simi ngqo embundwini wokugcwaliseka kwazo.” Umbundu uveza isidingo sethu sokuqonda lezo zehlakalo ngaphambi kokugcwaliseka kwazo.

“Kodwa imidwebo eqinile yepensela yesiprofetho yembula uguquko kulesi sigcawu esinokuthula. Isilo esinezimpondo ezinjengezewundlu sikhuluma ngezwi likadrako, futhi ‘senza wonke amandla esilo sokuqala phambi kwaso.’ Umoya wokushushisa owabonakaliswa ubuqaba kanye nobupapa uyophinde uvezwe. Isiprofetho sithi la mandla ayakuthi ‘kwabakhileyo emhlabeni, mabenze umfanekiso wesilo.’ [IsAmbulo 13:14.] Umfanekiso wenziwa esilweni sokuqala, noma esifana nengwe, okuyiso esethulwa embikweni wengelosi yesithathu. Ngalesi silo sokuqala kumelwa iBandla laseRoma, inhlangano yenkolo ehlonyswe ngamandla ombuso, enegunya lokujezisa bonke abaphikisayo. Umfanekiso wesilo umelela omunye umzimba wenkolo ohlonyswe ngamandla afanayo. Ukwakhiwa kwalo mfanekiso kungumsebenzi waleso silo okuthi ukuvela kwaso okunokuthula nezimemezelwe zaso ezimnene kusenze sibe uphawu olugqame kangaka lwe-United States. Lapha kutholakala umfanekiso wobupapa. Lapho amabandla ezwe lakithi, ehlangana phezu kwamaphuzu enkolo awabambe ngokufanayo, eyothonya uMbuso ukuba uphoqelele izimemezelwe zawo futhi usekele izikhungo zawo, khona-ke iMelika yamaProthestani iyobe isakhe umfanekiso wobuholi benkolo baseRoma. Khona-ke ibandla leqiniso liyohlaselwa ngokushushiswa, njengoba kwakunjalo kubantu bakaNkulunkulu basendulo. Cishe wonke amakhulu eminyaka ahlinzeka ngezibonelo zalokho ukucwasa nokukhohlakala okungakwenza ngaphansi kwezaba zokukhonza uNkulunkulu ngokuvikela amalungelo eBandla noMbuso. Amabandla amaProthestani alandele ezinyathelweni zeRoma ngokwakha umfelandawonye namandla asemhlabeni abonakalisile isifiso esifanayo sokunciphisa inkululeko kanembeza. Ekhlwini leshumi nesikhombisa izinkulungwane zabefundisi abangazange bavumelane nezimiso ezimisiwe zahlupheka ngaphansi kokubusa kweBandla laseNgilandi. Ukushushisa kulandela njalo ukukhethwa kwenkolo ngokukhethekile ohlangothini lwemibuso yezwe.” Spirit of Prophecy, volume 4, 277.

Ukubunjwa komfanekiso wesilo kufezwa kuqala e-United States, bese kuthi emva kwalokho kufezwe emhlabeni.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba yona ihola ekuqaleni, nokho yona le nkinga efanayo iyakwehlela abantu bethu kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

Umyalo waseMilan ngo-313 umelela ukuqala kokwakheka, futhi ubuye uhlonze nomnyango ovaliwe wama-Adventist osuku lwesikhombisa. UConstantine wasentshonalanga noLicinius wasempumalanga banamathisela umshado wesivumelwano kuMyalo, lapho uConstantine enika

uLicinius udadewabo ongowokuzalana naye ngoyise noma ngonina, uConstantia, emshadweni wesine wesivumelwano omelelwe emgqeni wesiprofetho wemishado eyisithupha yesivumelwano ngaphakathi komlando wesiprofetho kaDanyeli ishumi nanye. Emibili yokuqala yayihlotshaniswa nezimpi phakathi kwasenyakatho naseningizimu, emibili elandelayo yayiyizimpi zombango phakathi kwasempumalanga nasentshonalanga, kanti emibili yokugcina iyimishado engokomfanekiso yamandla esonto lobupapa namandla ombuso.

U-Antiochus II Theos wabeka eceleni umkakhe uLaodice I ukuze ashade inkosazana yakwaPtolemy uBerenice (indodakazi kaPtolemy II) cishe ngonyaka ka-252 BC. Imishado yezivumelwano yoMbuso wakwaSeleucid yenziwa phakathi kwenkosi yasenyakatho nenkosi yaseningizimu, kanti-ke; umshado wesivumelwano ka-313 wawuphakathi kombusi wasempumalanga nombusi wasentshonalanga.

Umshado wesivumelwano ka-Antiochus II Theos ngonyaka ka-252 BC wawumela ukuqala koMbuso wamaSeleucus owafinyelela esiphethweni sawo njengombuso emlandweni omelwe emavesini eshumi kuya kwayishumi nesithupha kaDanyeli ishumi nanye. Emlandweni wokugcina wombuso wamaSeleucus kwaphinde kwafezwa omunye umshado wesivumelwano ngu-Antiochus III Omkhulu, lapho enika indodakazi yakhe uCleopatra I Syra, (uCleopatra wokuqala ngqa emlandweni wesiprofetho) kuPtolemy V ngonyaka ka-193 BC. Ngaleso sikhathi uPtolemy V wayeneminyaka ecishe ibe yi-16 kanti uCleopatra I Syra wayeneminyaka ecishe ibe yi-10. Umshado wabo wawuyisixazululo sezokuxhumana kombuso ngemva kwempi yesihlanu yaseSiriya. Umshado wesivumelwano we-alpha phakathi kwenkosi yasenyakatho nenkosi yaseningizimu kuDanyeli ishumi nanye wawuphawule ukuphela kwempi yesibili yaseSiriya.

UCleopatra wokugcina emlandweni wesiprofetho waxhumana bobabili noJulius Caesar, kwathi emva kwalokho noMark Antony. Emva kokubulawa kukaJulius Caesar ngo-44 BC, kwakhiwa i-Triumvirate yesibili ngo-43 BC. Amadoda amathathu akha le triumvirate, futhi emva kokuba omunye kulabo abathathu, uMarcus Lepidus, exoshwe kule nhlanguanisela yabathathu ngu-Octavian, kwalandela umbango wamandla phakathi kukaMark Antony wasempumalanga no-Octavian wasentshonalanga. EBrundisium, ngo-40 BC, kwenziwa isivumelwano phakathi kwalaba bancintisana ababili basempumalanga nabasentshonalanga. Leso sivumelwano sasihlanganisa umshado phakathi kukadadewabo ka-Octavian, u-Octavia, noMark Antony. Isivumelwano nomshado owawuhambisana naso akuzange kuhlale kuqinile, futhi emva kokuba uMark Antony esengene ebudlelwaneni noCleopatra, wahlukanisa no-Octavia ngo-32 BC. Empini yase-Actium ngo-31 BC, imibuso yasempumalanga neyasentshonalanga yahlanguaniswa yaba ngamandla awodwa, futhi emva kwalokho u-Octavian waba ngu-Augustus Caesar, uphawu lwesiqongo senkazimulo namandla eRoma.

Ngokwesiprofetho, umshado wokuqala wesivumelwano kaDanyeli isahluko 11 wawuphakathi kwamakhosi asenyakatho naseningizimu ngomzamo wokuqeda ubutha phakathi kwala maqembu amabili ayelwa, ayebambana ukuze aphinde amise umbuso ka-Alexander Omkhulu. Lowo mshado wokuqala wesivumelwano phakathi kwamaSeleucid namaPtolemy aseGibhithe wawuyisivumelwano somshado se-alpha semibuso yamaSeleucid neyamaPtolemy, esaba ngumfanekiso womshado wesivumelwano we-omega phakathi kwalawo mandla afanayo.

Emshadweni wokugcina, noma we-omega, uCleopatra wokuqala impela emlandweni waseGibhithe waba yisixhumanisi sesiprofetho noCleopatra wokugcina, noma we-omega; ubuhlobo bakhe noMark Antony baba yiphuzu lokubhekisela esehlukanisweni sika-Octavia noMark Antony. Leso sehlukaniso saphawula ukuvuseleleka kabusha kobutha phakathi kukaMark Antony wasempumalanga no-Octavian wasentshonalanga, obaphela empini yase-Actium ngo-31 BC.

Umshado wesivumelwano waseBrundisium ngo-40 BC wawungumshado wesivumelwano we-alpha womzabalazo phakathi kwempumalanga nentshonalanga, njengoba nje umshado wesivumelwano kaLaodice no-Antiochus II Theo wawuyi-alpha yomzabalazo phakathi kwenyakatho neningizimu. Umshado wesivumelwano ka-313 wawuyi-omega kumshado wesivumelwano we-alpha kaMark Antony no-Octavia, njengoba nje umshado wesivumelwano phakathi kukaPtolemy V noCleopatra I Syra wawungumshado wesivumelwano we-omega wemibuso yasenyakatho neyaseningizimu. Imishado emithathu yesivumelwano eyaholela emshadweni wesivumelwano we-omega ka-313 yonke iyahambisana, futhi inikeza ofakazi abathathu bezimpawu zesiprofetho ezihlotshaniswa noMyalelo waseMilan. Ngokuhlangene, le mishado emine yesivumelwano engokoqobo yempumalanga, yentshonalanga, yenyakatho neningizimu iyahambisana nemishado emibili yesivumelwano engokomfanekiso yobupapa.

Ngo-496, uClovis inkosi yamaFranks wayeshade noClotilda. UClotilda wayeyinkosazana yaseBurgundy, indodakazi yeNkosi uChilperic II yaseBurgundy. Emva kokuba uyise nonina sebebulewe emzabalazweni wamandla womndeni, waphila ngaphansi kwesivikelo sikamalume wakhe ngaphambi kokwetheswa uClovis I, inkosi yamaFranks, ngo-493. WayengumKatolika, okusho ukuthi wayebambe ukholo lwaseNicaea/olweqiniso lweBandla laseRoma. Lokhu kwamenza wahluka kweminye imindeni eminingi yobukhosi bamaJalimane yangaleso sikhathi, eyayingamaKristu ama-Ariya. Unina uCaretina wayengumKatolika, futhi uClotilda wakhuliswa kulolo kholo. Ukhunjulwa ngokuphikelela ekuncengeni uClovis ukuba alahle ubuqaba futhi amukele ubhaphathizo lobuKatolika, futhi emva kwalokho ukuguquka kwakhe ngo-496 kungesinye sezigameko ezibaluleke kakhulu emlandweni wokuqala waseFrance nowobuKristu baseNtshonalanga obubizwa kanjalo.

UClovis wafunga isifungo sokuthi, uma enqoba impi yaseTolbiac, wayezoguqukela ekukholweni kukaClotilda kwamaKatolika futhi abhaphathizwe. Inkosi yama-Alemanni yabulawa, ibutho labo lachitheka, kwathi amaFranks anqoba. Ngemva kwalokho kunqoba, uClotilda wahlela ukuba uMbhishobhi uRemigius waseReims afundise uClovis, wabe esebhaphathizwa (ngokwesiko ngoSuku lukaKhisimusi ngonyaka ka-496), kanye nezinkulungwane eziningana zamaqhawe akhe.

UClovis wayeyinkosi yamaFranks, okungukuthi, ngokwendlela yesimanje yokukhuluma, inkosi yaseFrance. Waba ngowokuqala phakathi kwamakhosi aseYurophu ayeyogcina elahlile inkolo yawo yobuqaba aphendukela ebuKatolikeni. Ngenxa yalesi sizathu, uClovis uthathwa “njengendodana endala kunazo zonke yeBandla lamaKatolika,” kanti iFrance ibizwa ngokuthi, “indodakazi endala kunazo zonke yeBandla lamaKatolika.” Ngo-1980, lapho upapa uJohn Paul II evakashele eFrance, wabuza wathi, “France, ndodakazi endala yeBandla, wethembekile yini embhaphathizweni wakho?”

Ukuguquka kukaClovis abe sebuKhatholikeni baseNicaea kukhomba ukuqala kohambo oluyisimboli lomshado olwaluyoholela emshadweni wesivumelwano oyisimboli ka-538. Lowo mshado wesivumelwano oyisimboli phakathi kukaClovis nesifebe esiphinga namakhosi omhlaba wawufanekiswe yimishado emine yesivumelwano eyandulela lona kuDaniyeli ishumi nanye. UClovis wayeyinkosi yokuqala yaseYurophu ukunikeza ibandla laseRoma ukwesekwa kwezempi nokwezomnotho, ngakho-ke uClovis umelwe ngaphakathi kwalowo mlendo kuDaniyeli ishumi nanye.

Futhi izingalo ziyakuma ngakolwakhe uhlangothi, zingcolise indawo engcwele yamandla, zisuse umnikelo wemihla ngemihla, zibeke isinengiso esenza incithakalo. Daniyeli 11:31.

UClovis ngo-496 uphawula ukuqala kwezinhloko zombusazwe zaseYurophu “ukuma” zisize ubupapa njengoba babukhuphukela emandleni. Uphawula ukuqala kodwendwe lomshado olungokomfanekiso. “Izingalo” zaleli vesi zaziyo phinde zingcolise “indawo engcwele yamandla,” okuthi kuzo zombili iRoma yobuhedeni neRoma yobupapa kube yidolobha laseRoma.

Izindawo Ezingcwele Ezimbili

Kunezwi ezimbili ezihlukene zesiHeberu encwadini kaDaniyeli ezihunyushwa ngokuthi “ingcwele.” Amagama esiHeberu athi ‘miqdash’ nelithi ‘qodesh’ womabili ahunyushwa ngokuthi “ingcwele,” kodwa u-qodesh ungamela kuphela into engcwele, kanti u-miqdash ungamela ingcwele engcwele noma engengcwele—njengoba kunqunywa umongo.

“Indawo engcwele yamandla” evesini lamashumi amathathu nanye ithi ‘miqdash’ futhi imelela indawo engcwele yamandla eRoma, okuyinto, kokubili eRoma lobuqaba naseRoma lobupapa, eyayiwumuzi waseRoma. Kusukela empini yase-Actium, lapho u-Octavian ehlenganisa umbuso, iRoma lobuqaba lalinganqotshwa iminyaka engamakhulu amathathu namashumi ayisithupha (isikhathi) ekugwalisekeni kwevesi lamashumi amabili nane likaDaniyeli ishumi nanye.

Uyongena ngokuthula ngisho nasezindaweni ezicebe kakhulu zesifundazwe; futhi uyakwenza lokho okungazange kwenziwe oyise, noma oyise boyise; uyakubahlakazela impango, nempahla ephangiweyo, nengebo; yebo, uyakuhlela amacebo akhe okulwa nezingqaba eziqinileyo, kube yisikhathi. Daniyeli 11:24.

Lapho iRoma lobuqaba libusa lisuka emzini waseRoma lalinganqotshwa, kodwa lapho uConstantine ehambisa inhloko-dolobha eya eConstantinople ngo-330, “isikhathi” sevesi lamashumi amabili nane sagcwaliseka. Lapho olokugcina ezimpondweni ezintathu (amaGoth) zikaDaniyeli isahluko sesikhombisa luxoshwa emzini, iRoma yobupapa ngokwesiprofetho yathatha isihlalo sobukhosi njengombuso wesihlanu wesiprofetho seBhayibheli ngo-538. AmaGoth ayeyivimbezele iRoma, kodwa ekugcineni ahoxa njengoba uBelsarius, umkhuzi wempi kaJustinian, eqinisa ukulawulwa komuzi. Isonto laseRoma lase libusa ngobukhulu obuphelele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha kwaze kwaba yilapho uNapoleon esusa upapa futhi emthumela ekudingisweni ngo-1798.

IRoma, “indawo engcwele yamandla,” “yangcoliswa,” (ukuthi yangcoliswa, okusho ‘yalinyazwa noma yachithwa’), “ngezingalo” ezivela empini eyayiqhubeka imelene nomuzi, emelwe

ikakhulukazi yizimpondo ezine zokuqala zesAmbulo isahluko sesishiyagalombili.

Umlando owalandela kusukela ku-496 kuya phambili wawuzobona umuzi waseRoma ungcoliswa njengoba wawuguquka usuka emandleni nasekubukhosini boMbuso WaseRoma uye emandleni nasekubukhosini boMbuso WamaRoma Katolika. Lezo zingalo zaziyakususa inkolo yobuqaba, emelwe yigama elithi “daily” kuleso siqephu, njengoba zamukela inkolo yobuKatolika baseNisiya.

Empini yaseVouillé, uClovis wanqoba amaVisigoth angama-Arian ngaphansi kuka-Alaric II futhi wathatha i-Aquitaine. Emva kwalokho kokunqoba, ngonyaka ka-508, umbusi waseMpumalanga u-Anastasius I (eConstantinople) wahlonipha uClovis ngenxa yokunqoba kwakhe amaVisigoth. UGregory waseTours uthi u-Anastasius wathumela izincwadi ezisemthethweni zikaClovis ezamenza waba yiconsul. ETours, esontweni likaSaint Martin, uClovis wagqoka ingubo ende ensomi nesembatho, wabeka umqhele wobukhosi ekhanda lakhe, waphuma egibele, futhi wasakazela isixuku igolide nesiliva. UGregory uthi kusukela ngalolo suku wabingelelwa njengeconsul, futhi umbusi waseRoma wavuma ukuthi uClovis wayeyinkosi yobuKristu esemthethweni entshonalanga. Wavuzwa ngenxa yokuphihliza amaVisigoth angama-Arian, lawo iConstantinople nayo eyayiwaphikisa. U-508 ungumnyaka lapho umbusi waseMpumalanga ahlonipha khona obala inkosi yamaFrank engumKhatholika—isonto, ukunqoba, nokuba semthethweni kwaseRoma endaweni eyodwa. U-508 ungumnyaka lapho umbuso wamaFrank ongumKhatholika wema khona njengamandla abusayo obuKhatholika eGaul emva kokuphihliza umbuso wamaVisigoth angama-Arian. UClovis uyinkosi yokuqala enkulu yamaqaba ukulwela ubuKhatholika baseNicaea ngokumelene nemibuso yama-Arian, futhi ngalokho uyisibonelo sokuqala sendima yaseFrance njengokuthi “indodakazi endala yeBandla.” UClovis umele isikhathi sika-496 kuya ku-508 futhi uyisibonakaliso se-alpha sesivumelwano somshado esingokomfanekiso. Iminyaka engamashumi amathathu esukela ku-508 kuya ku-538 imelwe uJustinian, oyisibonakaliso se-omega sodwendwe.

Ngo-538, “izingalo” zabeka amandla obupapa esihlalweni somhlaba iminyaka eyi-1260. Kwakungaleso sikhathi lapho umshado wesivumelwano ongokomfanekiso waqinisekiswa ngokuphelele ekupheleni kodwendwe lomshado olwalwaqala ngo-496. Ngo-1798, lowo mshado wesivumelwano owawuqale phakathi kukapapa waseRoma noClovis waseFrance, waqedwa njengongasebenzi lapho uNapoleon waseFrance ehlukana amandla obupapa ngokwenza ukuthi ujenene wakhe athumbe upapa.

Umshado ongokomfanekiso wobupapa wesivumelwano somshado, owawusuqale udwendwe lwawo lomshado ngo-496, wapheliswa emthethweni weSonto ngeSonto ngo-538, futhi ngemva kwalokho wachithwa ngo-1798, njengoba kwaba njalo nangawo wonke omunye umshado wesivumelwano kaDanilyeli ishumi nanye. IsAmbulo sinezela ebudlelwaneni bomshado bobupapa obuphakathi kwamakhosi aseYurophu nopapa bobuKatolika, ngoba udrako weSAmbulo ishumi nambili unguSathane futhi uyinkosi yaseRoma lobuqaba.

“Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, ngokwesibili uwuphawu lweRoma lobuhedeni.” The Great Controversy, 439.

Encwadini Isambulo uJohane usazisa ngezinto ezintathu amakhosi (udrako) azinika isilo sasolwandle sobuKatolika.

Isilo engasibona sasifana nengwe, izinyawo zaso zazinje ngezinyawo zebhere, nomlomo waso unjengomlomo wengonyama; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

Ngo-496, amakhosi aseYurophu aqala ukunikeza isilo sobupapa “amandla” awo njengoba emelwe amandla awo ezempi kanye nokwesekwa kwawo kwezomnotho. Ayesehambise inhloko-dolobha yombuso wawo eConstantinople ngo-330, eshiya umuzi waseRoma njengesi“Hlalo” segunya lobupapa. “Izingalo” kamuva zakhomba ibandla lobupapa njengenhloko yawo wonke amabandla ngo-533 ngomthetho kaJustinian. Lowo mthetho wawuhlanganisa ukusetshenziswa kwamandla awo ezempi ukuhlupha labo ubupapa obababiza ngokuthi bangabaphambukile, ngaleyo ndlela bebeka “igunya” labo lombuso ezandleni zopapa.

Umshado womfelandawonye we-alpha phakathi kobupapa namakhosi aseYurophu waqala ngoClovis ngowe-496. Ngowe-508, ubuqaba, obabuyinkolo esemthethweni yombuso, babekwa eceleni ngenxa yenkolo yobuKhatholika baseNicaea. Ngowe-533, uJustinian wabiza ubupapa njengenhloko yawo wonke amabandla, wanikela igunya elisemthethweni lezihlalo zabo zobukhosi ezahlukeni emandleni obupapa.

Isihlalo Se-Alpha ne-Omega

Ngo-330, umuzi waseRoma washiywa ezandleni zesonto laseRoma, lapho ayezohlala khona aze achithwe echibini lomlilo ekufikeni kukaKristu kwesibili. Ngo-538, waphinde wabekwa ngokusemthethweni esihlalweni sobukhosi sobupapa, ngaleyo ndlela kukhonjiswa umlando wango-330 kuya ku-538 njengenkathi yesiprofetho eqala ngesihlalo se-alpha futhi iphele ngesihlalo se-omega. Le nkathi imelela ukuphela kombuso wesine wesiprofetho seBhayibheli (Pergamos) njengokubhubha okuqhubekayo okuqala ngo-330 futhi kuphele ngo-538 ngokufika kweThiyathira. Kokubili iRoma lasentshonalanga neRoma lasempumalanga kwaqhubeka nokuhlakazeka kancane kancane nangemva kuka-538, kodwa le nkathi yaqala ngokunikezwa kwesihlalo, okwakumele umuzi waseRoma ebupapeni ngo-330, kwaze kwaba yilapho isihlalo singasekho nje isihlalo sobukhosi phezu komuzi, kodwa sesiphezu kombuso owawumelwe yilowo muzi ngo-538.

U-330 kuya ku-538 uyisikhathi esithile sesiprofetho esichaza izimpawu zendlela eziyisishiyagalombili zokunikezwa amandla kobupapa. Lezo zinyathelo eziyisishiyagalombili ziyaphindwa ekuphilisweni kwesilonda esibulalayo sobupapa emthethweni weSonto ozayo maduze.

Esokuqala kulezo zinyathelo eziyisishiyagalombili kwakuwukunikezwa komuzi waseRoma emandleni obupapa, kanti isinyathelo sesishiyagalombili kwakuwukunikezwa kwalowo muzi njengesihlalo sobukhosi sombuso wesihlanu wesiprofetho seBhayibheli. Lokhu kukhomba u-538 njengesihlalo, futhi njengokuthi “isinyathelo sesishiyagalombili, esivela kulezo zinyathelo eziyisikhombisa ezandulelayo.” Isinyathelo sokuqala kwakuwukunikezwa kwesihlalo, futhi

isinyathelo sesishiyagalombili kwakuwukunikezwa kwesihlalo; ngalokho, isinyathelo sokuqala ngo-330 siyi-alpha futhi u-538 uyi-omega. Izihlalo ezimbili, izimpondo ezintathu ezasuswa, umhlathelo wansuku zonke owasuswa, ukuphenduka kukaClovis, kanye nomthetho kaJustinian kwenza izinyathelo eziyisishiyagalombili sezizonke ezikhomba umgubho womshado, futhi ekugcineni umshado uqobo.

Ngo-1798, iFrance, amandla ayemele amakhosi ayishumi aseYurophu, lawo abeka upapa esihlalweni sobukhosi ngo-538, amsusa lowo upapa kuleso sihlalo sobukhosi uqobo. Umshado wesivumelwano we-alpha, omelelwe emlandweni ka-538 kuya ku-1798, uyisifaniso somshado wesivumelwano we-omega wamandla opapa namakhosi ayishumi esAmbulo 17. Uhlelo lomshado olusukela ku-496 kuya ku-538 luyisifaniso sezinyathelo eziyisishiyagalombili ezihambisana nabongameli abayisishiyagalombili bokugcina base-United States. UClovis neFrance bayizimpawu zamakhosi ayishumi aseYurophu. Bamele i-United States ezoba inkosi ehamba phambili yamakhosi ayishumi esAmbulo 17 emthethweni weSonto osuzayo maduze.

Imishado emihlanu yangaphambilini yezivumelwano yomshado kaDaniyeli isahluko 11 ihambisana nomshado wesithupha nowokugcina wesivumelwano wezinsuku zokugcina. Imishado yesivumelwano ye-alpha ne-omega yasenyakatho neyaseningizimu iveza umakoti ovela eningizimu njenge-alpha, kanti i-omega ingumakoti ovela enyakatho. Emishadweni yesivumelwano yeRoma lobuhedeni, umakoti we-alpha ovela empumalanga wanikelwa entshonalanga, kanti i-omega ka-313 yayingumakoti ovela entshonalanga. Leyo mishado emine ixhumene ndawonye ngokwesiprofetho ngoCleopatra wokuqala nangoCleopatra wokugcina. Umshado oyisifanekiselo wesivumelwano weRoma yobupapa wawumela umkhwenyana njengenkosi enkulu yokuqala yomfelandawonye wesiprofetho wamakhosi ayishumi ehlangana nomakoti wawo—owesifazane obomvu klebhu waseRoma. Isehlukaniso senziwa yileyo nkosi enkulu yokuqala yamakhosi ayishumi ngo-1798.

Umshado womshado wesivumelwano ka-313 umelela umshado wokugcina wesivumelwano wamandla obupapa ne-United States—inkosi ephambili phakathi kwamakhosi ayishumi eSambulo isahluko seshumi nesikhombisa; amandla anezimpondo ezimbili afanekiselwa ngamandla anezimpondo ezimbili aseFrance. Umlando owaqala ngoClovis ngo-496 nowagcina uholele emthethweni kaJustinian ngo-533 nasekubekweni kobupapa esihlalweni sobukhosi ngo-538, umelela umlando ka-1989 kuze kube ngumthetho weSonto.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.