

# IPaniumi — Inombolo Yeshumi Nesishiyagalolunye

*Abakhulu: U-Antiochus, uConstantine, noMongameli Wokugcina*

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Isihluthulelo sokuhlukanisa ngokufaneleyo amavesi eshumi kuya kweleshumi nesithupha kaDaniyeli ishumi nanye sitholakala ekusetshenzisweni okuyisisekelo okungokwesiprofetho okwasetshenziswa eminyakeni engaphezu kwamashumi amathathu edlule, ngo-1996, lapho kushicilelwa umagazini othi *The Time of the End*. Eminyakeni engamashumi amathathu kamuva, iNkosi yembulile ukuthi omunye umyalezo wesiprofetho kufanele uhlelwe ngokusemthethweni njengoba umyalezo wamaMillerite wahlelwa ngokusemthethweni ngo-1831. Emlandweni we-omega wale minyaka engamashumi amathathu, umyalezo okufanele uhlelwe ngokusemthethweni umelelwa njengokulungiswa komyalezo wangaphambili we-Islam, njengoba kumelwe uJosiah Litch, futhi futhi njengomyalezo olungisiwe womnyango ovaliwe, njengoba kumelwe uSamuel Snow, okuyisifanekiselo somfanekiso wezintombi eziyishumi. Kuzomenyezela umyalezo we-Islam ohambisana nesixwayiso seminyango yokuvaleka okuqhubekayo kwesikhathi somusa njengoba uKristu eqedela umsebenzi waKhe wokwahlulela. Umyalezo uyizingxenywe ezimbili, unezintambo zangaphakathi nezangaphandle, zona ezimelela izinyathelo ezimbili zokuqala zenqubo yokuvivinya enezinyathelo ezintathu ehlala yenzeka lapho isiprofetho sembulwa, njengoba kwaba yisambulo sikaJesu Kristu ngoDisemba 31, 2023.

Umagazini othi *The Time of the End* uqukethe isifinyezo esiyisisekelo sekusasa leMelika njengoba limelwe emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, avulwa uphawu ngesikhathi sokuphela ngo-1989. Lo magazini ube semlandweni womphakathi iminyaka engamashumi amathathu, kodwa akekho owabona ukuthi ingqikithi enkulu yawo kwakuwumzabalazo wenkolo phakathi kobukhomanisi namabandla angaphansi kwethonya lobuKatolika, ikakhulukazi e-Ukraine. Leyo mpi yenkolo, evela esikhathini sika-1989, ichaza umongo wokuwa kwenkolo kukaPutin njengoba emelwe nguPtolemy no-Uziya ekuhlubukeni abakubonakalisa bobabili ethempelini laseJerusalema. Ithempeli laseJerusalema laliyithempeli lika-Uziya, hhayi ithempeli likaPtolemy. Bobabili uPutin noZelenskyy bangcolisa ithempeli elifanayo ngezindlela ezimbili ezehlukene; omunye njengomGibhithe, nomunye njengomJuda.

Ibandla elalilwa nenkosi yaseningizimu ngonyaka ka-1989 kwakuyibandla lamaKatolika. Futhi kungani kungenjalo? Ukungakholelwa kuNkulunkulu kwaseFrance kwaletsa inxeba elibulalayo enkosini yasenyakatho ngonyaka ka-1798, ngakho kungani ubupapa bungaphindiseli ukushushiswa okude nokudonsela phansi kokungakholelwa kuNkulunkulu ebandleni lamaKatolika, ikakhulukazi e-Ukraine? Okubaluleke kakhulu yilokhu ukuthi lobu bufakazi obucacile nge-Ukraine bavela encwadini enyathelisiwe ngo-1996, eyayicaphuna izazi-mlando zezwe ngomlando ka-1989. Manje njengoba iNkosi isivula umlando ofihlekile wevesi lamashumi amane, Ikhombe emzabalazweni phakathi kwamabandla amabili ama-Orthodox ukuze inikeze

umongo wesiprofetho nowomlando wempi yaseRaphia nemiphumela yayo eyalandela, futhi Yayisivele ifake ukuqonda okudingekayo ephaphabhukwini elithi The Time of the End elanyatheliswa eminyakeni engamashumi amathathu edlule.

Ukubhujiswa kukaNapoleon kuhambisana nokubhujiswa okuqhubekayo kukaLenin, kukaStalin, kanye nohlelo lweSoviet Union. Lapho umbuso waseningizimu ongokwesiprofetho uthuthela inhloko-dolobha yawo eRussia, kwaba nezinguquko ezimbili ezinkulu ngo-1917. Esokuqala yilokho okubizwa ngokuthi uguquko lwaseRussia lapho iTsar ichithwa, kwase kuthi ngalowo nyaka ofanayo kwalandela Uguquko lwamaBolshevik, olwaholela empini yombango kusukela ngo-1917 kuze kube ngu-1922. Ngo-1922 kwase kusungulwa iSoviet Union.

Ukuqala kweRussia njengenkosi yaseningizimu ngokomoya kwamelela uguquko olunezinyathelo ezimbili olwaholela empini yombango, lwase lulandelwa ukwakheka komfelandawonye wamazwe. Ukuwa kweSoviet Union nakho kwakuyinqubo enezinyathelo ezimbili, kuqala ngokudilizwa kodonga lwaseBerlin ngo-November 9, 1989, okwase kuholela ekuhlakazweni kweSoviet Union ngo-December 31, 1991. Njengombusi wokugcina waseRussia, inkosi yaseningizimu, uVladimir Putin wayefanekiswa ngumbusi wokuqala waseRussia—uVladimir Lenin.

UVladimir usho ukuthi “umholi omkhulu,” kanti uPutin usho ukuthi “indlela.” ULenin usho ukuthi “umfula omkhulu,” kodwa uVladimir Lenin wakhetha igama elithi Lenin ukuze afihle igama lakhe langempela, elalinguVladimir Ilyich Ulyanov. UIlyich usho ukuthi “indodana ka-Eliya,” kanti uUlyanov usho ukuthi “indodana ka-Eliya eseyinsizwa.”

Umholi omkhulu waseRussia endleleni, emlandweni omelwe yimpi yaseRaphia ngo-217 BC, wafanekiswa ngumholi wokuqala waseRussia, lowo owayenguVladimir Lenin njengomholi omkhulu womfula omkhulu, kodwa owafihla igama lakhe. Igama liwuphawu lwesimilo, futhi ukuthi uVladimir afihle amagama akhe amabili kumele isimilo esakhetha umfula omkhulu womcabango wezombusazwe, kunesimilo esimelwe ngu-Elija, okusho ukuthi “uNkulunkulu unguJehova.” Impande yokungakholelwa ebukhoneni bukaNkulunkulu iwukumphika uNkulunkulu, futhi ukungakholelwa ebukhoneni bukaNkulunkulu kuyisici esiyinhloko senkosi yaseningizimu. Igama lesibili nelesithathu likaLenin alinikwa ekuzalweni agcizelela u-Elija nendodana yakhe, futhi ukuphela kweRussia njengenkosi yaseningizimu kumelwe nguPtolemy IV, owanqoba empini yaseRaphia, kodwa lapho u-Antiochus ebuya ngo-200 BC empini yasePanium, indodana kaPtolemy eneminyaka emihlanu yayisibusa ngaleso sikhathi. Amagama amabili okuqala kaLenin akhomba u-Elija nendodana yakhe, futhi ahambisana noPtolemy nendodana yakhe. U-Elija nomyalezo kubantwana bakhe kuvela ezinsukwini zokugcina, ngaphambi nje “kosuku olukhulu nolwesabekayo lweNkosi;” okuyilapho futhi izimpi zaseRaphia nePanium zitholakala khona.

Bhekani, ngiyakunithumela u-Eliya umprofethi, lungakafiki usuku olukhulu nolwesabekayo lweNkosi; futhi uyophendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

Ubufakazi buka-Uziya noPtolemy buhambisana evesini leshumi nanye likaDaniyeli ishumi nanye, futhi u-Uziya waphila iminyaka eyishumi nanye emva kokuvukela kwakhe nokuba nesifo sochoko; kanti uPtolemy wabusa iminyaka eyishumi nesikhombisa iyonke, okuyiyona kanye inani leminyaka eliphakathi kwezimpi zevesi leshumi nanye nevesi leshumi nanhlano. Isiprofetho seminyaka engama-250 esaqala ngo-457 BC, saphela ngo-207 BC phakathi kwalezo zimpi ezimbili; iminyaka eyishumi emva kweRaphia neminyaka eyisikhombisa ngaphambi kwePanium. Ukubusa kukaPtolemy IV kwaqala ngo-221 BC, futhi washona ngo-204 BC, ngakho-ke iminyaka eyishumi nesikhombisa kaPtolemy ayiyona umugqa ofanayo neminyaka eyishumi nesikhombisa esukela eRaphia iye ePanium. Futhi akuyona yona leyo minyaka eyishumi nesikhombisa efanekiselwa ukuphetha kwesiprofetho seminyaka engama-250 esiqala ngoNero ngo-64 siphela ngo-313. Kusukela ku-313 kuya emthethweni wokuqala weSonto ngeSonto ngo-321 kuyiminyaka eyisishiyagalombili, futhi eminyakeni eyisishiyagalolunye kamuva ngo-330 uConstantine wahlukanisa umbuso waba impumalanga nentshonalanga.

Esikhathini esiseduze kakhulu uPutin neRussia bazoyinqoba i-Ukraine, futhi izinyathelo zikaPtolemy no-Uziya zizoqala ukuphindaphinda emlandweni omelelwe yivesi leshumi nambili. Ofakazi ababili beBhayibheli babeka inhlekelele yokugcina kaPutin enkingeni yebandla nombuso. Ukuhlubuka kwabo kwabonakaliswa ethempelini eJerusalema, ngaleyo ndlela kukhonjiswa ithempeli lika-Uziya nenkolo yakhe njengendawo okuyiyona yokuqondiswa kwesiprofetho.

UZelensky, okusho ukuthi “oluhlaza,” uyisigcilibikisha sabaphathi bezokuphatha bomhlaba wonke be-European Union ne-United Nations, abanenhloso yabo yobumhlaba wonke emeleka ngokufanele yinhlangano yezepolitiki eluhlaza ekhulekela umhlaba ongumama. Kuyafaneleka ukuthi uZelensky wayengumlingisi, ngoba ngokusobala ungummeleli wamanye amandla, futhi incazelo yegama lakhe ethi “oluhlaza” iveza ifilosofi yezepolitiki eqondisa ukunyakaza kwakhe ebhodini lomdlalo wechess lomlando wesintu. Ukumiswa kwenkosi sekuseduze kakhulu kuZelensky.

Kule mlando wokugcina, ukuhlubuka kuka-Uziya noPtolemy kuyophindwa kwenziwe futhi; kodwa uPtolemy (uPutin) wafa eminyakeni emine ngaphambi kwempi yasePanium, futhi umbusi wokugcina wenkosi yaseningizimu umelelwa ngumntwana oneminyaka emihlanu ubudala, ophethwe uchungechunge lwababusi abamele okwesikhashana abonakele nabangenamakhono.

UPtolemy V wayeneminyaka ecishe ibe ngu-5–6 kuphela lapho enyukela esihlalweni sobukhosi ngo-204 BC (ngemva kokufa kukayise okuyimfihlakalo), futhi umbuso wakwaPtolemy wakhubazeka ngenxa yochungechunge lwabaphathi bobubusi besikhashana abangakwazi lutho noma abonakele phakathi nokubusa kwakhe. Ububusi besikhashana bokuqala babusukela ku-204–202 BC, ngemva kokuba ukufa kukaPtolemy IV kufihlwe nokuthi unina u-Arsinoe III abulawe. Izintandokazi zasesigodlweni, uSosibius, owayekade eyisikhulu sikahulumeni isikhathi eside ngaphansi kukaPtolemy IV, kanye no-Agathocles umfowabo ka-Agathoclea, incekekazi kaPtolemy IV, bazimemezela njengababusi besikhashana. Baqamba noma bethula incwadi yefa eyayibenza abaqaphi, babeka inkosi encane ngaphansi kokunakekelwa kuka-Agathoclea nomndeni wakubo, base besusa bonke ababengase babe yizimbangi. USosibius waphatha ingxenye enkulu yokuphathwa kombuso ekuqaleni.

Kwaba khona ushintsho cishe ngonyaka ka-202 BC, lapho u-Agathocles eba yibamba elibusayo elinamandla kunawo wonke, kodwa wayezondwa kakhulu ngenxa yokuziphatha kwakhe okonakele nokuphathwa kabi kwezindaba zombuso. Ukuvukela kwabantu e-Alexandria kwaholela ekubulaweni kwakhe ngesihluku yisixuku, inkosi esencane ikuvuma ngokwegama nje. Ababambe ubukhosi abalandelayo kwakungu-Tlepolemus, umbusi wasePelusium, kwase kuba ngu-Aristomenes. Ngesikhathi sempi yasePanium ngo-200 BC, umbuso wawungaphansi kwalolu chungechunge olushintshanayo lwababambela ubukhosi nabeluleki benkantolo.

Empini yasePanium amabutho amaPtolemy aholwa enkundleni yimphathi-jikelele uScopas wase-Aetolia, umkhuzi wamabutho aqashwayo owayeqokwe ngaphansi kombuso wababheki, hhayi nguPtolemy V uqobo. Inkosi esemncane yayinganalo igunya langempela—izingqumo, isu lempi, nobuthakathaka bombuso jikelele kwakuphuma ekungasebenzi kwababheki, ezivukelweni zangaphakathi (njengokuvukela kwabomdabu baseGibhithe), nasezingxabanweni zesigodlo. Lokhu kungazinzi kwavumela u-Antiochus III Omkhulu ukuba anqobe uScopas ngokunqamulajuqu ePanium, athumbe iCoele-Syria, kuhlanguke neJudiya, unomphela ekulawulweni kwamaPtolemy.

Izazi-mlando zixoxa ngamathuba okuthi ukufa kukaPtolemy IV kwabangelwa ubuthi, okuyingxenye futhi yokuqagela komlando okuphathelene noVladimir Lenin, uJoseph Stalin, kanye nendlovukazi yaseningizimu, uCleopatra. UPutin uyanqoba eMpini yase-Ukraine, kodwa-ke ukubhujiswa kwakhe kuqala ngesifiso sakhe sokumisa ubudlelwane bokulawula obake baba khona phakathi kweSoviet Union nesonto lase-Ukraine, okwathi lapho bususwa ngo-1989, kwaba uphawu lokunqoba kwenkosi yasenyakatho phezu kwenkosi yaseningizimu.

I-Ukraine iyisizinda sobu-Orthodox baseMpumalanga yamaSlav. Ubhaphathizo lukaVladimir Omkhulu lwenzeka ngo-988 eKyiv. Kamuva iMoscow yazibiza ngesiqu esithi “iRoma Yesithathu” ngemva kokuwa kweConstantinople, izibeka njengendlalifa efanele nomlondolozo womoya wamazwe wonke amaRashiya, kuhlanguke ne-Ukraine njengendawo yayo “engaphansi kwegunya layo lecanon”.

I-Patriarchate yaseMoscow ibilokhu njalo ibheka i-Ukraine njengengahlukaniseki noRussia ngokomoya, ngesiqubulo esithi “Abantu abodwa, ukholo olulodwa,” okuyinkulomo uPutin ngokwakhe ayisebenzise kaningi. I-Ukraine, ikakhulukazi kusukela ngo-2014/2022, iya ngokuya ibona ukwenganyelwa kweMoscow njengokubuswa kobukholoni nobombuso kunokuba kube ububele bangempela bobumama bokomoya. Kusukela ngoFebhuwari 2026, kunezinhlaka ezimbili ezincintisanayo zobu-Orthodox. Enye yiSonto Lobu-Orthodox lase-Ukraine, okuthe kusukela ngo-2019 lazimela ku-Patriarch Womhlaba Wonke uBartholomew waseConstantinople. EKyiv iSonto Lobu-Orthodox lase-Ukraine libhekwa njengebandla lesizwe langempela.

Umfundi makaqaphele: iBandla Lama-Orthodox lase-Ukraine liyibandla elihlukile kuneBandla Lama-Orthodox lase-Ukraine. IBandla Lama-Orthodox lase-Ukraine lixhumene neBandla Lama-Orthodox laseRussia, futhi ngenxa yalesi sizathu uZelenskyy ubelokhu elihlasela. IVatican iyakuphikisa ukuhlasela kukaZelenskyy osekuvele kuqalile, kodwa ukuhlubuka kukaPutin kwevesi leshumi nambili kulandela ukunqoba kwakhe eRaphia, futhi kusekusasa.

ISonto Lobu-Orthodox lase-Ukraine ngokomlando lalixhumene nenhlangano yaseMoscow. Ngemva kokuhlasela kuka-2022, iSonto Lobu-Orthodox lase-Ukraine lamemezela ukuzimela okuphelele ngoMeyi 2022, kodwa uphenyo lukahulumeni wase-Ukraine (DESS) luye lwaphikisa kaningi ngokuthi lisahleli lixhumene neMoscow ngokwecanon nangokomthetho. I-Ukraine yaphasisa umthetho ngo-Agasti 2024 (osayinwe nguZelensky) ovimbela noma iyiphi inhlangano yenkolo exhunywe neSonto Lobu-Orthodox laseRussia (umbuso “ongumhlaseli”). ISonto Lobu-Orthodox lase-Ukraine liyalelwe ukuba linqamule ngokuphelele ubudlelwane noma libhekane nokuchithwa kweKyiv Metropolis yalo ngokuyalelwa yinkantolo. Kusukela ngasekupheleni kuka-2025 nasekuqaleni kuka-2026, kusaqhubeka ukuhlasela nokusesha, ukudluliselwa kwamapharishi eSontweni Lobu-Orthodox lase-Ukraine (angaphezu kuka-1,300 kusukela ngo-2022), amacala ezinkantolo, kanye nochwepheshe be-UN abaxwayisa ngokukhathazeka ngenkululeko yenkolo maqondana neSonto Lobu-Orthodox lase-Ukraine.

IVatican iphikise obala noma yikuphi ukuqedwa ngenkani kweSonto Lobu-Orthodox lase-Ukraine. IRussia noPutin bakubeka lokhu njengokushushiswa okusobala kobu-Orthodox obusemthethweni, futhi benze ukuvikelwa “kwamasonto obu-Orthodox aseRussia” kwaba yisidingo esishiwo ngokucacile kunoma yiziphi izingxoxo zokuthula. Inkulumo-ze yaseRussia iqhubeka njalo ixhumanisa iSonto Lobu-Orthodox lase-Ukraine kanye nokuhlasela kombuso wase-Ukraine phezu kwalo “nobuNazi” futhi njengengxenye yesizathu sabo “sokususa ubuNazi.”

UPutin uyongena “ethempelini” ngokuzikhukhumeza, futhi afune ukubusa ngokugcwele ngokomoya phezu kobu-Orthodoxy base-Ukraine, emzamweni wokuphinde abuyisele lonke uhlelo lwesonto lase-Ukraine ngaphansi kweMoscow, efuna ukuqashelwa njengenhloko efanele ngokomoya yomhlaba wobu-Orthodoxy baseRussia.

Lokhu kuyafana ncamashi nokungena kukaPtolemy eNdaweni eNgcwelengcwele, kuyilapho u-Uziya enguZelensky ofuna ukushisa impepho. Ukuvukela kukaPtolemy kwakuseNdaweni eNgcwelengcwele, kanti okuka-Uziya kwakusendaweni engcwele. Inkosi yaseningizimu, igcwele injabulo yokunqoba “umngcele,” iqede amandla obunxusa obuNazi, bese yeqa ingene endaweni engokomkhakha wenkolo kuphela. Khona-ke kuyofika ukuthotshiswa okungazelelwe kokuhlinzeka kukaNkulunkulu, futhi uPutin uyonyamalala enkundleni yesigameko (njengoba uPtolemy IV afa ngo-204 BC). Emva kwesikhala samandla sesigaba ‘sabalandeli ababuthakathaka,’ inkosi yasenyakatho iyabuya ngamandla amakhulu futhi inqobe empini yesimanje yasePanium evesini 15.

## **Ishumi nesikhombisa**

Iminyaka eyishumi nesikhombisa ivela kathathu emlandweni lapho izimpi zaseRaphia nasePanium zihlangana ndawonye, umugqa phezu komugqa. Iminyaka eyishumi nesikhombisa kusukela emyalezweni waseMilan lapho izihlalo zobukhosi basempumalanga nasentshonalanga zombuso zahlanganiswa ndawonye ngomshado, kwaze kwaba yilapho umbuso wehlukaniswa futhi wahlukaniswa ngesehlukaniswo ngo-330. Iminyaka eyishumi nesikhombisa ekuqaleni nasekupheleni iyizimpawu zendlela zezikhathi ezimbili ezihlobene zesiprofetho. Iqala ngoNero ngonyaka ka-64, kuphawulwa isikhathi sokushushiswa esaphela emlandweni kaConstantine

Omkhulu. Ukuguquka kusuka esikhathini sokushushiswa sikaNero kuya ekuyekethiseni okumelwe nguConstantine kukhomba ukuguquka kusuka ebandleni laseSmirna kuya ebandleni lasePergamu. U-313 nomyalezo waseMilan kukhomba ukuphela kwebandla laseSmirna, futhi ukuphela kwaleso sikhathi seminyaka eyishumi nesikhombisa kungunyaka ka-330, okwakungukugcwaliseka kwesiprofetho seminyaka engamakhulu amathathu namashumi ayisithupha sikaDaniyeli 11:24.

Uyongena ngokuthula ngisho nasezindaweni ezicebe kakhulu zesifundazwe; enze lokho oyise abangakwenzanga, noyisemkhulu abangakwenzanga; ahlakaze phakathi kwabo impango, nokwebiwe, nengcebo; yebo, aqambe amacebo akhe okulwa nezinqaba eziqinileyo, kuze kube yisikhathi. Daniyeli 11:24.

Iminyaka eyishumi nesikhombisa kusukela ku-313 kanye nomthetho waseMilan, iqala ngokugcwaliseka kwesiprofetho futhi iphela ekugcwalisekeni kwesinye isiprofetho. Ukugcwaliseka kokuqala kwesiprofetho okuphawula isiqalo, kukhomba uguquko olusuka ebandleni laseSmirna luye ebandleni lasePergamosi, futhi isiprofetho esiphawula ukuphela kwaleyo minyaka eyishumi nesikhombisa, sikhomba ukuhlukaniswa kweRoma yaba yiRoma yasempumalanga neRoma yasentshonalanga. Leyo minyaka eyishumi nesikhombisa ikhonjiswa ngomlando wesiprofetho, hhayi nganoma yisiphi isimemezelo esiqondile seminyaka eyishumi nesikhombisa. I-alpha yokuhlukaniswa kwebandla lesibili nebandla lesithathu yahambisana nokuhlukaniswa kombuso waba impumalanga nentshonalanga ekugcwalisekeni kwesiprofetho sesikhathi seminyaka engu-360. Lezo ziprofetho ezimbili zisungula inkathi yeminyaka eyishumi nesikhombisa, futhi kudingeka zisungulwe njengenkathi yesiprofetho esemthethweni ngokusekelwa ngofakazi ababili noma abathathu; uma ulishumi nesikhombisa luwuphawu lwesiprofetho olusemthethweni.

Labo fakazi bakhona kwesinye isikhathi seminyaka engu-250 esaqala ngo-457 BC. Ngalolo suku kwaqala isiprofetho seminyaka engu-2,300 sikaDaniyeli 8:14. U-457 BC uyisiqalo sesiprofetho, futhi uyisibonakaliso sesiprofetho esimisiwe. Ukwelula iminyaka engu-250 iye esikhathini esizayo kukuyisa ku-207 BC, okuwumlando ophakathi kwezimpi zaseRafiya nePaniumu. Impi yaseRafiya nePaniumu ayinakuhlukaniswa, ngokuba zombili zahlanganyelwa u-Antiyokusi Omkhulu. Kusukela empini yaseRafiya ngo-217 BC kuze kufike empini yasePaniumu ngo-200 BC kuyiminyaka eyishumi nesikhombisa. Isiprofetho seminyaka engu-2,300 siveza ukuguquka kwesikhathi sokuphatha ekuqaleni, lapho umyalo wesithathu wabuyisela ubukhosi besizwe sakwaJuda, bese ekugcineni kwaba khona ukuguquka kwesikhathi sokuphatha lapho uKristu esuka endaweni engcwele waya eNdaweni Engcwele Kakhulu. U-207 BC umele ukuguquka kwesikhathi sokubusa kweGibhithe phezu kweJudiya, kuye esikhathini sokubusa samaSeleukusi phezu kwezwe elikhazimulayo. Isikhathi sokuphatha sokulawula kwamaSeleukusi phezu kwezwe elikhazimulayo saveza ukuvukela kwamaMakkabi ngo-167 BC.

Inkathi kaNero yeminyaka engu-250 iphetha ngomlando kaConstantine oMKHULU, futhi leyo minyaka engu-250 ephethwa phakathi kwezimpi ezimbili ingumlando ka-Antiochus oMKHULU. Empini yaseRaphia, uPtolemy IV wanqoba u-Antiochus oMkhulu, futhi uPtolemy wabusa iminyaka eyishumi nesikhombisa. Zombili lezi zikhathi zeminyaka engu-250 ziqukethe inkathi ecacile yeminyaka eyishumi nesikhombisa. Zombili ziphetha emlandweni wombusi owaziwa

ngokuthi oMKHULU. Zombili lezi zikhathi zeminyaka engu-250 ziqala esibonakalisweni esimiswe ngokwesiprofetho, futhi zombili ziphetha esibonakalisweni esimiswe ngokwesiprofetho.

I-United States yaqala ngoJulayi 4, 1776, futhi eminyakeni engu-250 kamuva kufika kuJulayi 4, 2026, lapho uDonald Trump, owaziwa njengofuna ukwenza iMelika “ibe nkulu,” ezogubha leyo minyaka engu-250. Unyaka ka-2026, njengeminyaka engu-250 kusukela ku-457 BC, uphetha phakathi nomlando wezimpi zesimanje zaseRaphia nasePanium, ezaziwa njengeMpi yase-Ukraine neMpi Yezwe Yesithathu. Ukubusa kwenkosi yaseningizimu, inkathi yomthetho wokuqala weSonto, nenkathi esukela empini yaseRaphia iye ePanium kunikeza izinkathi ezintathu zeminyaka eyishumi nesikhombisa, zonke ezixhumene nomlando ofanayo wesiprofetho. Izikhathi ezintathu zeminyaka engu-250 zonke zifika ndawonye emlandweni ofanayo wesiprofetho. Lezi zikhathi ezintathu zeminyaka engu-250 zimisa imigqa emithathu yeqiniso lesiprofetho enomlando ohlobene noDonald Trump, omelelwa njengoConstantine Omkhulu noma njengo-Antiochus Omkhulu.

Imigqa emithathu yeminyaka engama-250 inikeza imifanekiso emithathu ehlukeni, kodwa ehambisanayo, yezinsuku zokugcina. Umugqa kaNero uveza umlando weminyaka eyishumi nesikhombisa wokuyekethisa okhuluma ngokuphelele ngezimpawu zesiprofetho zokwakheka komfanekiso wesilo.

“INkosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba isikhathi somusa siphela; ngoba yilokho okuyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuzonqunywa ngalo isiphetho sabo saphakade. Isikhundla sakho siyinhlanganisela enjalo yokungavumelani kangangokuthi bambalwa kuphela abayokhohliswa.

“Encwadini yesAmbulo 13 lolu daba lwethulwa ngokucacile; [IsAmbulo 13:11–17, kucashunwe].

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke labo abafakazele ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingesiso, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwamukela uphawu lukaNkulunkulu ophilayo. Labo abalahla iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwamukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

Umfanekiso wesilo uyinhlanganisela yebandla nombuso, ibandla liphethe ukulawulwa kwalobo budlelwane. Ukuvumelana kuka-Constantine ekuzameni ukuhlanganisa ubuqaba nobuKristu kuyisibonelo esiyinqayizivele sokuyekethisa sezinsuku zokugcina.

“Ezinyakazweni eziqhubekayo manje e-United States zokutholela izikhungo nezimiso zebandla ukwesekwa nguhulumeni, amaProthestani alandela ezinyathelweni zabalandeli bobupapa. Kakhulukazi, avulela upapa umnyango wokuba aphinde azuze eMelika yamaProthestani ubukhosi obukhulu alahlekelwa yibo eZweni Elidala. Futhi lokho okunikeza le nhlangano ukubaluleka okukhulu nakakhulu yileli qiniso lokuthi inhloso eyinhloko ecatshangwayo ukuphoqelelwa kokugcinwa kweSonto—umkhuba owavela eRoma, futhi upapa athi uwuphawu lwegunya lakhe. Ngumoya wobupapa—umoya wokuvumelana

namasiko ezwe, ukuhlonishwa kwamasiko abantu ngaphezu kwemiyalo kaNkulunkulu—ongena ugchwale amabandla amaProthestani futhi uwaholela ekwenzeni wona kanye lowo msebenzi wokuphakanyiswa kweSonto ubupapa obuwendzile ngaphambi kwawo.”

“Uma umfundi efisa ukuqonda izinhloko ezizosebenza empini esondela ngokushesha, akanakwenza okunye ngaphandle kokulandela umlando wezindlela iRoma eyazisebenzisa ukuze ifinyelele leyo nhloso ezikhathini ezedlule. Uma efisa ukwazi ukuthi amaPapa namaProthestani behlangene bayophatha kanjani labo abalahla izimfundiso zabo ezingamanga, makabone umoya iRoma eyawubonakalisa maqondana neSabatha nalabo abayivikelayo.

“Izimemezelo zasebukhosini, imikhandlu emikhulu, nemithetho yebandla esekelwe ngamandla ombuso kwakuyizinyathelo lapho umkhosi wobuhedeni wafinyelela ngazo esikhundleni sawo sokuhlonishwa ezweni lobuKristu. Isinyathelo sokuqala somphakathi sokuphoqelela ukugcinwa kweSonto kwakuwumthetho owashaywa nguConstantine. (A.D. 321) Lesi simemezelo sadinga ukuba abantu basemadolobheni baphumule ‘ngosuku oluhloniphekileyo lwelanga,’ kodwa savumela abantu basemakhaya ukuba baqhubeke nemisebenzi yabo yezolimo. Nakuba empeleni wawuyisimiso sobuhedeni, waphoqelelwa ngumbusi emva kokwamukela kwakhe ubuKristu ngegama kuphela.” *The Great Controversy*, 574.

Ukuqhubekela phambili kokuyekethisa okwaholela, futhi okuyophinde kuholele emthethweni weSonto, kumelwe yisikhathi seminyaka eyishumi nesikhombisa kusukela ku-313 kuya ku-330, lapho umthetho wokuqala weSonto ka-321 uyisiphawu esiphakathi salo mlendo. Ekuqaleni kwakukhona umshado wempumalanga nentshonalanga, kanti ekugcineni kwaba isehlukaniso sempumalanga nentshonalanga. Umthetho wokuqala weSonto uyisiphawu esiphakathi esimele ukuhlubuka, njengalokhu uhlamvu lweshumi nantathu lwezinhlamvu zamaHeberu, uma lwandulelwa uhlamvu lokuqala futhi lulandelwe uhlamvu lwamashumi amabili nambili nolokugcina lwezinhlamvu, lwenza igama lesiHeberu elithi iqiniso. Umshado ekuqaleni nesehlukaniso ekugcineni kukhomba uhlamvu lwe-alpha luvumelana nohlamvu lwe-omega. Isikhathi seminyaka engama-250 esaqala ngoNero sinesiginesha kaKristu, futhi sikhuluma ngendaba yeqiniso lamanje ezinsukwini zokugcina.

Isikhathi seminyaka engama-250 esiqala ngo-457 BC sigcizelela ubuciko bokubusa kombuso obumelwe ngu-Antiochus Omkhulu njengoba emi ngaphakathi kwesikhathi seminyaka eyishumi nesikhombisa esisukela eRaphia kuya ePanium. Sikuqonda njengobuciko bokubusa kombuso, ngoba ngo-457 BC kwaqala futhi isiprofetho seminyaka engu-2,300. Leyo minyaka engu-2,300 iwumugqa wangaphakathi wesiprofetho okhuluma ngomsebenzi kaNkulunkulu wokuhlenga, ohambisana nophawu lobuciko besonto. Ngokungafani nesikhathi seminyaka engama-250 esaqala ngoNero, isikhathi esiqala ngo-457 BC sikhuluma ngendima yezombusazwe kamongameli wokugcina waseMelika ofuna ukwenza iMelika ibe nkulu bese kuba njalo nezwe, njengoba ekhuthaza umqondo oyiphutha wamaKatolika wenkathi yegolide yeminyaka eyinkulungwane yokuthula.

Iminyaka engama-250 yase-United States, okuyisilo somhlaba seSambulo seshumi nantathu, ikhomba isiphetho sombuso wesithupha wesiprofetho seBhayibheli, ophela lapho waqala khona, phakathi kwempi. Abanqobi bomlando yibo abachaza umlando ogcinwayo. AmaDemocrat

anamandla anikezwa udrako ongowobumbano lomhlaba wonke abona lesi siphithiphithi samanje njengenguquko, kanti amaRepublican akhuluma kakhulu engenzi lutho abona lo mlando wamanje njengempi yombango. AmaDemocrat angabamele udrako wesiprofetho seBhayibheli, kanti amaRepublican amelanywa njengamaProthestani ahlubukileyo, noma, ngamazwi kaJohane kuSambulo seshumi nesithupha, bangumprofethi wamanga. I-United States yaqala ngempi yenguquko, futhi iphetha ngempi yenguquko. Iqembu lamaRepublican laqala empini yombango, futhi liphetha empini yombango. AmaRepublican abona impi yombango amaDemocrat ayibiza ngokuthi inguquko.

UTrump, njengomongameli wokugcina weRiphabhulikhi, unazo izimfanelo zesiprofetho zomongameli wokuqala weRiphabhulikhi, owafika emlandweni wangaphandle weMpi Yombango. IMpi Yombango yangaphandle kaLincoln yayiyingumlando wangaphakathi futhi wesiprofetho sika-Isaya isahluko sesikhombisa, ivesi lesishiyagalombili, esaphela ngo-1863, okuyiwona kanye unyaka weSimemezelo Sokukhululwa. Umehluko phakathi kwala maqembu amabili uyisimiso sesiprofetho esiyinhloko nesisekelo. Waqala ngoKhayini no-Abela, abathi ngesikhathi sikaKristu bamelwa ngabaSadusi nabaFarisi, izigaba ezimbili zikaKhayini ezazizobulala u-Abela oyedwa.

AbaFarisi nabaSadusi bamele labo abavuma ukubethela uMesiya wabo esiphambanweni, ngezizathu ezechukene, kodwa kusekuvumelana—kunjalo nje. AbaFarisi babezibiza ngokuthi bayaligcina umthetho, kodwa babengawugcini, njengoba kunjalo nangamaRepublican. AbaFarisi babezibiza ngokuthi bayawugcina umthetho wokuqala wobuNkulunkulu, kodwa bewuhumusha lowo mthetho ngengqondo yabo enobandlululo. Umthetho wokuqala kumaFarisi uyilo uMthethosisekelo kumaRepublican, wona kanye uMthethosisekelo abathi bayawusekela, kodwa bengawusekeli. AbaSadusi benqaba amandla kaNkulunkulu, futhi nakuba babeyihlelo elincane kunabaFarisi, abaSadusi babephethe isimo senkolo nesombusazwe saseJudiya ngesikhathi sikaKristu. AmaDemocrat ayihlelo elincane kunamaRepublican, emancane kangangokuthi kufanele akhohlise ukuze ahlale emandleni, kodwa ayahlala emandleni impela, ngoba abaphikisi bawo abazibiza ngokuthi bayalondoloza ubulungisa obulinganayo kubo bonke, abenzi lutho ukuphoqelela izimiso zomthetho abazibiza ngokuthi bayawugcina.

Akukho okusha phansi kwelanga, futhi amaqembu amabili ezombusazwe e-United States ayingxenye yomhlaba wesiprofetho ngendlela efanayo nalokho abaFarisi nabaSadusi ababeyiyo. Kunjalo impela ukuthi kukhona nezinye izifaniso eziningi kule ndima yesiprofetho, kodwa kungesikhathi kuphela lapho ubona khona ubudlelwane besiprofetho bamandla amabili angengcwele, wona nakuba eyizitha, ahlanguana amelane nobungcwele, lapho-ke usubona uPtolemy no-Uziya ekukhanyeni okufanele. Womabili amakhosi aseningizimu azama ukunikela umhlatshelo ethempelini elifanayo, kodwa uPtolemy, evela eGibhithe, umele amandla kadrako—amaDemocrats. U-Uziya, njengenkosi yakwaJuda, ungumholi wezwe elikhazimulayo, okuyiProthestani elihlubukileyo, noma umprofethi wamanga—amaRepublicans.

Ubudlelwane bukadrako nomprofethi wamanga buvezwa ngokwesiko eNtabeni iKarmeli. Entabeni, u-Ahabi wayemele drako, kanti abaprofethi bakaBali no-Ashitaroti bakaJezebeli babemele abaprofethi bamanga ababema bemelene no-Eliya. Isilo esinguJezebeli sasisesezithunzini eSamariya. Drako ehlangene nomprofethi wamanga yabuye yamelwa yiRoma

yamaqaba nokuhlangana kwamaJuda esiphambanweni, njengoba kuyakuba njalo ukuhlanganiswa kwamaDemokhrathi namaRiphabhulikhi emthethweni weSonto. Izakhi zamandla ahlange zimelelwa amaDemokhrathi namaRiphabhulikhi ngaphakathi kophondo lweRiphabhulikhi lwesilo somhlaba. Lawo mandla ezombusazwe amabili angewele amelwe nguKayini, kanti nohlanga luka-Abela nalo luneqoqo eliphindwe kabili.

Uhla luka-Abela, oluthi maqondana nohla lwangaphandle lukaKayini lube uhlangothi lwangaphakathi, futhi lumelwe yizigaba ezimbili zezintombi. Ukuqhubekela phambili kophondo lwamaProthestani lwesilo somhlaba oluyi-United States kumelwa uchungechunge lokuhlanzwa kwenkolo oluqala ngebandla laseSardisi ngo-1798, lapho i-United States yaba ngumbuso wesithupha wesiprofetho seBhayibheli. ISardisi laliyibandla elalinalo igama elisho ukuthi liyaphila, kodwa lalifile. Ngonyaka ka-1798 amahlelo amaProthestani ayesehlukene nesonto lobupapa ayesevele ebuyela eRoma. AmaKristu aqala ukubizwa ngokuthi amaKristu e-Antiyokiya.

“Kwase-Antiyokiya lapho abafundi baqala khona ukubizwa ngokuthi amaKristu. Lelo gama banikwa lona ngoba uKristu wayeyisihloko esiyinhloko sokushumayela kwabo, sokufundisa kwabo, nesengxoxo yabo. Ngokuqhubekayo babebalisa izigameko ezazenzekile ngezinsuku zenkonzo Yakhe yasemhlabeni, lapho abafundi Bakhe babebusisiwe ngobukhona Bakhe uqobo. Ngokungakhathali babehlala becabanga ngezimfundiso Zakhe nangemimangaliso Yakhe yokuphulukisa. Ngezindebe ezazithuthumela namehlo agcwele izinyembezi babekhuluma ngosizi Lwakhe ensimini, ngokukhashelwa Kwakhe, ukuquliswa Kwakhe, nokubulawa Kwakhe, nangokubekezela nokuzithoba Ayekukhombisa ekukhuthazeleni ukuhlazeka nokuhlushwa Ayekwethweswe yizitha Zakhe, nangomusa onjengoNkulunkulu ayekhuleka ngawo ngenxa yalabo ababemshushisa. Ukuvuka Kwakhe kwabafuleyo nokwenyukela Kwakhe ezulwini, nomsebenzi Wakhe ezulwini njengoMlamuleli womuntu owileyo, kwakuyizihloko ababethokoza ukuhlala kuzo. Ngokuqinisekile abezizwe babengababiza ngokuthi amaKristu, njengoba babeshumayela uKristu futhi bethumela imikhuleko yabo kuNkulunkulu ngaye.

“KwakunguNkulunkulu owabanika igama elithi maKristu. Leli yigama lobukhosi, elinikezwa kubo bonke abazihlanganisa noKristu. Kwakungaleli gama uJakobe abhala ngalo kamuva, ethi, ‘Abacebileyo kabanindezeli yini, banihudulele ezihlalweni zokwahlulela na? Abalihlanekezeli yini lelo gama elihle enabizwa ngalo?’ Jakobe 2:6, 7. Futhi uPetru wamemezela, ‘Uma umuntu ehlupheka njengomKristu, makangabi namahloni; kodwa makadumise uNkulunkulu ngalokho.’ ‘Uma nihlambalazwa ngenxa yegama likaKristu, nibusisiwe; ngokuba uMoya wenkazimulo noMoya kaNkulunkulu uphumula phezu kwenu.’ 1 Petru 4:16, 14.” Izenzo ZabaPhostoli, 157.

Ibandla lase-Efesu lanikwa igama lokuthi ubuKristu, okwaholela ebandleni elashushiswayo laseSmirna; kwalandelwa yilokho ibandla lokuyekethisa emlandweni wasePergamoni. Lapho ubupapa buthatha isihlalo sobukhosi, ukwahlukana kwabonakalisa ibandla likaNkulunkulu leqiniso njengebandla elisehlane. Ibandla laseRoma laliyilo iThiyathira. Ekupheleni kwehlane leminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kwavela ibandla lobuProthestani, futhi kusukela kuleso sikhathi kuya phambili uphondo lwamaProthestani lumelwe uchungechunge olungcwele lwezivivinyo nezokuhlanzwa.

UbuProthestani baqala lapho uMartin Luther ebethela izimangalo zakhe ezingu-95 emnyango ngo-1517, kwathi eminyakeni engu-“23” kamuva, ngo-1540, kwaqala uhlelo lwamaJesuiti. Ngo-2013, ukwethulwa kwama-95 nokokugcina kwamaThebula kaHabakuki kwabethelwa emnyango, kwathi ngoMashi 13, 2013, upapa wokuqala ongumJesuiti wabekwa esikhundleni. UMartin Luther waxoshwa eBandleni kulowo mlendo uqobo ngupapa uLeo. Zibonele-ke...

Ngo-1798 ibandla laseSardisi lathi libambebele egameni elithi “iProthestani,” kodwa ngokubuyela eRoma lase luhluleka kakade ukusekela igama lalo. Ngenkathi ubu-Adventismu bamaMillerite buthatha isibani sobuProthestani ngo-1844, babemele ukusola uJerobowamu inkosi yokuqala yakwa-Israyeli, isizwe esasiyizihlobo zegazi zesizwe sakwaJuda, lapho uNkulunkulu ayebeke khona ithempeli laKhe. UJerobowamu wamisa inkohliso, esekelwe enkolweni eyayimele ubugqila bangaphambili besizwe sakhe. Waphinda ukuvukela okuyisisekelo kuka-Aroni kokumisa umfanekiso wesilo, kanye nakho konke ukubaluleka kwesiprofetho okuhlobene naleyo ndaba. Kodwa enkonzweni yabo yokuzinikezela ubu-Adventismu bamaMillerite bakusola ukungavumi kwakhe ukuqhubeka eqondisa ukukhonza kweqiniso endaweni engcwele lapho uNkulunkulu ehlala khona. UJerobowamu wayefuna ukuthi ukugxila kokukhonza kube seBetheli naseDani, okufanekisela labo baseSardisi ngo-1844 abenqaba ukulandela uKristu angene eNdaweni Engcwelengcwele Kakhulu.

Ubu-Adventist bukaMiller bakhetha ukubuyela enkolweni yaseRoma, bathatha nezona zimpikiswano zemfundiso zalabo ababesanda kuvezwa njengabaprofethi bamanga ngokwenqaba kwabo umlayezo kaMiller; bazenza laba njengabafundisi babo bezemfundiso ukuze bathethelele ukwenqaba kwabo umlayezo wesiprofetho wezikhathi eziyisikhombisa. Ubu-Adventist bukaMiller, njengomprofethi ongalalelanga, bakhetha indlela yabo siqu esikhundleni sokulandela ukuqondisa kukaNkulunkulu. Indlela ekhethwa iziwula kuzo zonke izivivinyo nokuhlungwa kwezintombi ezihlakaniphileyo neziziwula kusukela eNguqukwani yamaProthestani kuya phambili emlandweni wesiprofetho yindlela ebuyela ekukhonzeni izwe enakhululwa kulo, futhi njengoba besho, “zonke izindlela ziholela eRoma.” Zonke izindlela ngaphandle kwezindlela zasendulo zikaJeremiya.

Uguquko lwamaProthestani lwalufanekiswe ukubuya kukaMose eGibhithe ukuze ahole abantu bakaNkulunkulu bangene eZweni Lesithembiso. Sebehumile ezweni lokuthunjwa, uNkulunkulu wayehlose ukunikeza abantu Bakhe abakhethiweyo umthetho waKhe. Ohlwini lukaMose nolwoguquko lwamaProthestani, ukuvukela kwabonakaliswa ngokushesha ngemva kokukhululwa. UNkulunkulu wavivinya iSardisi, abantu ababethi banegama eliphilayo, kodwa babefile ngesikhathi somlayezo kaWilliam Miller. Kwenzeka ukuhlanzwa okubili ngo-1844; okokuqala kwaba ukuhlanzwa kwebandla laseSardisi, elalizibiza ngokuthi ngamaProthestani, kodwa lafakazelwa ukuthi lifile; kwase kuthi amaMillerite ahlanzwe ngalowo nyaka ofanayo, ekugcwalisekeni komfanekiso wezintombi eziyishumi.

AmaDemocrat namaRepublican amele izigaba ezimbili zezombusazwe ezihlangene zakha uphondo lweRiphabhulikhi esilwaneni somhlaba sesAmbulo isahluko seshumi nantathu. Izintombi ezihlakaniphileyo neziyiziwula ziyizigaba ezimbili zenkolo ezihlangene zakha uphondo lwamaProthestani esilwaneni somhlaba. Izintombi ezihlakaniphileyo ziphethe igama lokuqala

elanikezwa e-Antiyokiya. Izintombi ezihlakaniphileyo zingamaKristu, kodwa futhi zingamaFiladelfiya anesithembiso sokwamukela igama.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma futhi; ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. IsAmbulo 3:12.

Isikhathi sokuqala uNkulunkulu aqamba ngaso abantu baKhe ngokuthi bangamaKristu kwakuse-Antiyokiya, futhi umlando lapho ukunyakaza kwabaseLawodikeya kwabazinkulungwane eziyikhulu namashumi amane nane kuguqukela ekunyakazeni kwabaseFiladelfiya kwabazinkulungwane eziyikhulu namashumi amane nane nawo ungumlando ka-Antiyokhusi Omkhulu, idolobha lase-Antiyokiya eliqanjwe ngaye, futhi omelwe ekupheleni kwesikhathi seminyaka engamakhulu amabili namashumi amahlanu phakathi kwezimpi zaseRafiya nasePaniumi.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.