

Imbali Efihlakeleyo yeVesi Yamashumi Amane - Inani Lokuqala

Ukuvulwa Kweziprofeto: Imihla Yokugqibela, iNgonyama yakwaYuda, neentshukumo zokugqibela zeSityhilelo

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KwisiTyhilelo isahluko sesihlanu, iNgonyama yesizwe sakwaYuda imela isikhundla sikaKristu njengalo Owoyisayo ukuze atywine aze atyhile iLizwi likaThixo ngokwentando yaKhe. Ngowe-1989, kwiminyaka elikhulu elinamashumi amabini anesithandathu emva kovukelo lwango-1863, iNgonyama yesizwe sakwaYuda yatyhila iindinyana ezintandathu zokugqibela zikaDaniyeli isahluko seshumi elinanye. Ezo ndinyana ziqala ngenxeba lokufa lobupopu ngowe-1798, zize zazise ubungqina bendlela elo nxeba lobupopu eliza kuphiliswa ngayo, nangaphaya koko, ziye kwinxeba lokugqibela lokufa lobupopu. Ezo ndinyana ziqala apho ziphela khona; ngomgwebo weRoma yobupopu.

Ezo ndinyana zintandathu zichaza ukuphiliswa kwenxeba elibulalayo lobupopu, kwanokuba umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki lukhokelela njani ihlabathi eArmagedon, echongwe kwindinyana yamashumi amane anesihlanu ngokuthi “phakathi kweelwandle nentaba engcwele ezukileyo.”

UAlfa noOmega bumele isimilo sikaKristu sokuhlala ebonakalisa isiphelo ngesiqalo. Intshukumo yohlaziyo yabaliwaka elinamakhulu amane aneemitha ezine namashumi amane anesine yintshukumo yengelosi yesithathu, leyo iyintshukumo yesiphelo eyabonakaliswa kwangaphambili sisiqalo sayo, esasisintshukumo yabaMiller yengelosi yokuqala neyesibini. Intshukumo yabaMiller yaqala ngexesha lesiphelo ngo-1798, apho iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye ziqala khona, yaza intshukumo yaphela ekuvulweni komgwebo ngo-Oktobha 22, 1844. Intshukumo yabaliwaka elinamakhulu amane aneemitha ezine namashumi amane anesine iphela kumthetho weCawa eUnited States.

Ekuqaleni kwentshukumo ngexesha lesiphelo ngowe-1989, iNgonyama yesizwe sakwaYuda yatyhila amatywina kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, yaye ekupheleni kwentshukumo, kanye phambi komthetho weCawa, Ityhila imbali efihlakeleyo yevesi yamashumi amane kaDaniyeli ishumi elinanye. Ingcaciso kaDade White yokuba yeyiphi na inxalenye kaDaniyeli etyhiliweyo ibhekisa ekutyhilweni okwenzeka ngowe-1989, kananjalo nakwityhilwa elaqala ngoJulayi ka-2023.

“Incwadi eyatywinwayo yayingeyiyo incwadi yeSityhilelo, koko yayiloo nxalenye yesiprofeto sikaDaniyeli eyayinxulumene nemihla yokugqibela. ISibhalo sithi, ‘Ke wena, Daniyeli, vala amazwi, uyitywina incwadi, kude kube lixesha lesiphelo; baninzi abaya kuhambahamba, kwande ukwazi’ (Daniyeli 12:4). Xa incwadi yavulwayo, kwavakaliswa kwathiwa, ‘Ixesha alisayi kuba sabakho.’ (Bona ISityhilelo 10:6.) Incwadi kaDaniyeli ngoku ayisatywinwanga,

yaye isityhilelo esenziwa nguKristu kuYohane simele ukufika kubo bonke abemi bomhlaba. Ngokwandiswa kolwazi abantu bamele ukulungiselelwa ukuba beme ngemihla yokugqibela. . .
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“Kwisiyalezo sengelosi yokuqala abantu bayabizelwa ukuba banqule uThixo, uMdali wethu, owadala ihlabathi nazo zonke izinto ezikulo. Banikele imbeko kwiziko lobuPapa, besenza umthetho kaYehova ungabi namsebenzi, kodwa kuza kubakho ukwanda kolwazi ngalo mba.”
Selected Messages, incwadi 2, 105, 106.

Inxalenye yencwadi kaDaniyeli eyayinxulumene nemihla yokugqibela ngowe-1989 yayiziivesi ezintandathu zokugqibela zesahluko seshumi elinanye; yaye njengoko intshukumo yamakhulu alikhulu anamashumi amane anesine amawaka isondela ekupheleni kwentshukumo yayo, inxalenye yencwadi kaDaniyeli evulwayo itywina yimbali efihlakeleyo yevesi yamashumi amane, emela imbali esusela kowe-1989 kuse kwaba ngumthetho weCawa eUnited States. Imbali efihlakeleyo yevesi yamashumi amane yimbali yamakhulu alikhulu anamashumi amane anesine amawaka. Wonke umprofeti unika ubungqina ngelo xesha.

Kule ndinyana, ukwanda kolwazi “olumiselwe ukulungiselela abantu ukuba bame ngemihla yokugqibela,” kumela ukuvulwa kwamatywina eevesi ezintandathu zokugqibela ngo-1989, yaye kwakhona kumela ukuvulwa kwembali efihlakeleyo yevesi yamashumi amane. Kuzo zombini ezo mbali ukuphefumlelwa kuchaza ukuba kuya kubakho ukwanda kolwazi ngamagunya kapopu nomthetho weCawa. Kokubini ekuqaleni nasekupheleni kwentshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, ukwanda kolwazi kuvelisa inkqubo yokuvavanywa enamanyathelo amathathu, njengoko imelwe kuDaniyeli isahluko seshumi elinesibini.

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avalelwe aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Njengakuzo zonke iintshukumo ezingcwele zohlaziyo, amanyathelo amathathu amelwe nguDaniyeli njengathi “bahlanjululwa, benziwa mhlophe, baza bavavanywa” amele uphawu lwendlela lokuhla komfuziselo wobuthixo, olulandelwa luvavanyo lwesiprofeto esingaphumelelanga, olulandelwa luvavanyo lwesithathu olutyhila isimilo seendidi ezimbini eziphuhliswa ngokusekelwe ekwamkeleni kwazo, okanye ekwaleni kwazo, ukwanda kolwazi olungatywinwanga. Ekuqaleni kwentshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, la manyathelo mathathu ayengoSeptemba 11, 2001, alandelwa nguJulayi 18, 2020, aze ke alandelwe ngumthetho weCawa. Ekupheleni kwalo kanye elo ntshukumo linye, la manyathelo mathathu nguJulayi 2023, ukufika kwesigidimi seSikhalo Saphakathi Kobusuku nomthetho weCawa.

Isigidimi esilungiselela abantu bakaThixo ukuba beme, esatyhilwayo nguJulayi 2023, siqulethe imigca emininzi yenyano yesiprofeto, yaye phakathi kwaloo migca kukho amathambo omileyo afileyo kaHezekile akwisahluko samashumi amathathu anesixhenxe. UHezekile uveza imiyalezo emibini. Umyalezo wokuqala uwabuyisela kunye amathambo, kodwa kwada kwangumyalezo

wesibini apho uSirayeli wema ngeenyawo zakhe njengomkhosi onamandla. Amangqina amabini eSityhilelo isahluko seshumi elinanye ema ngeenyawo xa azaliswa nguMoya oyiNgcwele.

Kwaye emva kwemihla emithathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; yaza uloyiko olukhulu lwabafikela abo babebabona. ISityhilelo 11:11.

UEzekiyeli ufundisa inyaniso efanayo.

Wathi kum, Nyana womntu, yima ngeenyawo zakho, ndothetha nawe. Waza umoya wangena kum ekuthetheni kwakhe kum, wandimisa ngeenyawo zam, ndamva lowo wayethetha kum. Hezekile 2:1, 2.

Xa uDade White esithi “ngokwanda kolwazi abantu baya kulungiselelwa ukuma ngemihla yokugqibela.” Ukwanda kolwazi kuchongwa “njengeoli” kumzekeliso weentombi ezilishumi, yaye “ioli” imele “izigidimi zoMoya kaThixo” kananjalo “uMoya oyiNgcwele,” ngokunjalo “nesimilo.”

Phakathi kukaJulayi 2023 nomthetho weCawa oza kufika kungekudala kukho ukwanda kolwazi okuzisa abantu bakaThixo ebomini, baze bema ngeenyawo. Bema ngeenyawo bebonakalisa ukuba banayo “ioli” yesigidimi esatyhilwayo ngelo xesha. Bema ngeenyawo xa beneMoya oyiNgcwele ngaphakathi ezityeni zabo, yaye bema ngeenyawo xa benesimilo esilungiselelwe itywina likaThixo.

Inyathelo yokugqala yovavanyo eyaqalayo ngoJulayi 2023 yalandelwa lixesha elivumela abo bangabaviwa ukuba bayamkele okanye bayale ioli. Abo bayamkelayo bayatywinwa, baze ke baphakanyiswe babe ngumqondiso ngexesha lomthetho weCawe oza kufika kungekudala. Abo bayalayo ioli bamkela inkohliso enamandla.

Abo baviwa baviruswa kubuthongo bomoya ngoJulayi 2023, baza emva koko bajamelana nenkqubo yokugqibela yokuvavanywa ngaphambi kokuvalwa kwexesha labo ngabanye lovavanyo. Inkqubo yokuvavanywa yayimiselwe ngaphakathi komxholo wovavanyo lwesiprofeto olunxulunyaniswa nokusekwa komfanekiso werhamncwa, ngexesha kanye apho abo baviwa babefanele ukubuyela ebomini baze benze umfanekiso kaKristu ngaphakathi. Isakhiwo sesiprofeto apho uvavanyo lumele ukugqityezelwa khona yimbali ka-1989 ukuya kumthetho weCawa. Ukungakwazi kwabo baviwa ukuvuka kwakhokelela ekubeni iNkosi ivumele iimfundiso zobuxoki ukuba zingene.

“UTHixo uya kubavusa abantu baKhe; ukuba ezinye iindlela zisilela, iimfundiso ezilahlekisayo ziya kungena phakathi kwabo, eziya kubahluza, zahlule umququ kwingqolowa. INkosi ibiza bonke abakholwayo ilizwi laYo ukuba bavuke ebuthongweni. Kufike ukukhanya okuxabisekileyo, okufanelekileyo kweli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezikufuphi kanye phezu kwethu. Oku kukhanya kufanele kusikhokelele ekufundeni iZibhalo ngenkuthalo nasekuhloleni ngocoselelo olukhulu izikhundla esizibambileyo. UThixo angathanda ukuba zonke iinkalo nezikhundla zenyanyiso ziphandwe ngokunzulu nangokuzingisa, ngomthandazo nangokuzila ukutya.” Testimonies, volume 5, 708.

Bonke abaprofeti bathetha ngemihla yokugqibela, ngoko ke kule mihla yokugqibela, ngoJulayi ka-2023, iNkosi yazama “ukuvusa” abantu bayo, kodwa iinzame zayo zasilela, yaza yavumela

impikiswano yokuqala ngophawu lweRoma kwimbali yama-Advent ukuba iphinde yenzeke njengesilumkiso sokusondela kwesiphelo. Oku yakwenza, nangona “ukukhanya okuxabisekileyo” “kwakufikile, kufanelekile kweli xesha.” Ukukhanya okwafikayo ngoJulayi ka-2023 “yinyaniso yeBhayibhile, ebonisa iingozi ezisengaphezu kwethu kanye ngoku.” Oko kukhanya kwakufanele ukuba kusikhokelele “ekufundeni izibhalo ngenkuthalo nasekuhloleni ngendlela ebaluleke kakhulu iimfundiso esizibambileyo.”

Imbali efihlakeleyo yevesi yamashumi amane imelwe ziiivesi zeshumi ukuya kweyeshumi elinesihlanu zikaDaniyeli ishumi elinanye, kuba uAlfa no-Omega babonisa isiphelo sesiprofeto sokugqibela sikaDaniyeli, kunye nesiqalo saso. Ngaphambi kokuphoxeka kukaJulayi 18, 2020, uSathana wayengenise ukudideka ngokubhekiselele kwiiivesi zeshumi ukuya kweyeshumi elinesihlanu, kuba wayesazi ukuba isiqalo sesahluko sasisitshixo sokumela isiphelo sesahluko. Kwandula ke kwangeniswa impikiswano yantlandlolo yevesi yeshumi elinesine.

“Akukho nto umkhohlisi omkhulu ayoyika kangako njengokuba siza kuziqhelanisa namaqhinga akhe.” The Great Controversy, 516.

Kucacile ngokweenzame zikaSathana zokudida intsingiselo nenjongo yezo ndinyana, ukuba ziyinxalenye ebalulekileyo yenkqubo yokuvavanya esele ngoku ihluza abagqatswa ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka. USista White uxininisa ukuba imbali emelwe kuDaniyeli ishumi elinanye, eye yazaliseka ngaphambi kwexesha lesiphelo ngo-1798, iyaphindwa kwiindinyana ezintandathu zokugqibela.

“Asinaxesha lokuphulukana nalo. Amaxesha eembandezelo aphambi kwethu. Ihlabathi liyavuswa ngumoya wemfazwe. Kungekudala izigigaba zenkxwaleko ekwathethwa ngazo kwiziprofeto ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sesiphantse safikelela ekuzalisekeni kwaso okupheleleyo. Inkoliso yembali ethe yenzeka ekuzalisekiseni kwesi siprofeto iya kuphindwa.” Manuscript Releases, inani 13, 394.

Ndibambelela ekubeni yonke imbali emelwe kwiiivesi zokuqala ukuya kweyamashumi amathathu anesithoba iphinda ibonakaliswe kwiiivesi ezintandathu zokugqibela zesahluko. Ndikwabambelela ekubeni imbali yemihla yokugqibela, eyimbali yesiphelo somgwebo owaqala ngo-Oktobha 22, 1844, imelwe ngamaxesha amabini aphambili esiprofeto. Ixesha lokuqala limela umgwebo owenziwayo phezu kwendlu kaThixo, olandelwa ke lixesha apho umgwebo wenziwa kwabo bangaphandle kwendlu kaThixo. Ixesha lokuqala laqala ngo-1989, lize liphele kumthetho weCawa eUnited States, wona ke uphawula ukuqala kwexesha lesibini, eliphela xa uMikayeli esukuma kuze kuvalwe ixesha lovavanyo loluntu. Imbali efihlakeleyo yevesi yamashumi amane nayo iqala ngo-1989, ize iphele kwivesi yamashumi amane ananye, engumthetho weCawa eUnited States.

Loo yimbali enye naleyo ikwivesi yeshumi ukuya kweyeshumi elinesihlanu yeso sahluko sinye. Loo mbali ihamba ngokuhambelanayo nembali yamaMillerite ukusukela kwixesha lesiphelo ngowe-1798, kwada kwaqalisa umgwebo ngomhla wama-22 kuOktobha, 1844. Ezo mbali zimbini zihamba ngokungqamene nembali yesiprofeto eyaqala ekuzalweni kukaKristu yaza yagqitywa emnqamlezweni.

Imbali eqala ngowe-1989 iquka ixesha lovavanyo elaqala ngomhla we-11 kuSeptemba 2001, njengoko lalimelwe kwangaphambili lixesha lovavanyo elaqala ngomhla we-11 kuAgasti 1840 nangelixa lovavanyo elaqala ekubhaptizweni kukaKristu. Ukusekwa komfanekiso werhamncwa kuye kwamelwa kwangaphambili ngemigca emininzi yembali yesiprofeto. Enye yezo zimelo zelo xesha linye lilonke lixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, elaqala ngomhla we-11 kuSeptemba 2001 lize ligqitywe kumthetho weCawa oza kufika kungekudala. Imbali efihlakeleyo yendima yamashumi amane nayo inokubekwa ngaphezulu komgca oqala ngomhla wama-22 kuOktobha 1844 ude uye kwimvukelo yowe-1863.

Umhla wama-22 kuOktobha, 1844 waphawula ukufika kwengelosi yesithathu. Njengoko kunjalo ngokufika kwayo nayiphi na ingelosi yesiprofeto, yayinesigidimi esasimele sidliwe, kodwa asizange sidliwe; yaye uMillerism waseFiladelfiya waguquka waba nguMillerism waseLawodike, ngaphambi ko-1863, xa bathabatha ngokusesikweni igama elithi iSeventh-day Adventist baza baqalisa ukubhadula entlango yemvukelo kude kube kulo mhla. Imbali ka-1844 ukuya ku-1863 imela abo balugatyayo ubizo lokuba phakathi kwekhulu elinamashumi amane anesine amawaka. Ngabakhohlakeleyo bakaDaniyeli kwisahluko seshumi elinesibini, ibandla labagculeli likaYeremiya, isinagoge likaSathana likaYohane, neentombi ezizizidenge zikaMateyu.

Isigidimi esilumkiso esimelwe nguKristu njenge “sikizi lencithakalo, esathethwa ngaso nguDaniyeli umprofeti” simela isilumkiso sokuba kubalekwe kwangaphambili phambi kwentshabalalo nokuchithachithwa okuza kulandela. Ngonyaka ka-66 AD, umphathi-mkhosi wamaRoma uCestius wasizalisekisa eso silumkiso kumaKristu exesha leRoma yobuhedeni. Kwinkulungwane yokuqala umpostile uPawulos wabhala kwangaphambili eso silumkiso sinye ngenxa yamaKristu awayeza kubandezeleka ngexesha leRoma yobupopu. Isilumkiso sabagcini beSabatha sokuphuma ezixekweni baye kuhlala emaphandleni safika ngo-1888, kwanguloo nyaka weBlair Bill, umzamo wokuqala wokuseka iCawa njengosuku lwesizwe lokuphumla. IBlair Bill yayisisilumkiso sokubaleka, ngokuzalisekisa ukubhekisa kukaKristu kwisikizi sikaDaniyeli sencithakalo.

Njengoko kwakunjalo ngoCestius ngonyaka ka-66 AD, uMthetho oYilwayo kaBlair warhoxiswa ngokokubonelelwa kukaThixo. U-1888 ufuzisela uSeptemba 11, 2001, kuba uDade White uphawula ukwehla kwesithunywa seSityhilelo ishumi elinesibhozo kuzo zombini ezi mbali. Isilumkiso sokubaleka ezixekweni ngemihla yokugqibela saqalisa ukusebenza ngoSeptemba 11, 2001. Ngoko ke, uMthetho oYilwayo kaBlair ka-1888 wafuzisela iPatriot Act ka-2001. Isithunywa esehla ngoSeptemba 11, 2001 sivakalisa umyalezo wokugqibela wesilumkiso kwiindinyana ezintathu zokuqala zeSityhilelo ishumi elinesibhozo, yaye umyalezo wokugqibela wesilumkiso ukwangumyalezo wesithunywa sesithathu, nangona umyalezo omelwe sisithunywa sesithathu kwisahluko seshumi elinesine ungengawo la mabinzana afanayo enyaniso njengakwisahluko seshumi elinesibhozo. Umgca phezu komgca, bangumyalezo omnye wesilumkiso.

Isikizi senzonzakalo, ekwathethwa ngaso nguDaniyeli umprofeti, sasingumqondiso owanikelwa nguKristu owawuchaza ixesha abantu baKhe ababemelwe ngalo ukuba basabe ukuze bakhuselwe. Singumyalezo wesilumkiso, yaye ngenxa yoko simele ukuba ngumyalezo wokugqibela wesilumkiso, nangona uvezwa ngamazwi ahlukeneyo kunomyalezo omelwe kwisahluko seshumi

elinesine kwanakwisahluko seshumi elinesibhozo seSityhilelo. Imbali eqala kwindima yeshumi elinesithandathu, kaYeremiya ishumi elinesihlanu, yelo xesha linye lobuprofeti lomyalezo wesilumkiso sovavanyo. Iqala xa uYeremiya esidla iLizwi likaThixo, yaye oko kwenzeka xa isithunywa sezulu sehla, njengoko Wenzayo xa izakhiwo ezikhulu zesiXeko saseNew York zawayo.

Xa uYeremiya evakalisa esithi, “Amazwi akho afunyanwa, ndaza ndawadla; ilizwi lakho laba luvuyo nokuchwayita kwentliziyo yam,” umele uvavanyo lokuqala lukaDaneyeli ngombandela wokutya kwisahluko sokuqala, kwakunye noYohane kwisahluko seshumi seSityhilelo ethatha incwadi esandleni sengelosi aze ayidle. Ukudliwa kwesigidimi kuqala xa kufika ingelosi, yaye xa ingelosi ifika kukho isiprofeto sovavanyo esityhiliweyo. Xa ingelosi ifika kuqalisa ixesha lokuqala lovavanyo, yaye liphela xa kuqalisa ixesha lesibini lovavanyo; yaye xa uMikayeli esukuma, ixesha lesibini lovavanyo liyaphela.

Xa ingelosi ifika, imvula yasemva iqalisa ukuna.

“Imvula yamva imele ukuhla phezu kwabantu bakaThixo. Ingelosi enamandla imele ukuhla ivela ezulwini, yaye umhlaba wonke umele ukukhanyiselwa bubuqaqawuli bayo.” Review and Herald, Aprili 21, 1891.

Imvula yasemva ifunyanwa ngabo bahamba ezindleleni zamandulo zikaYeremiya.

Utsho uYehova ukuthi, Yimani ezindleleni, nikhangele, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo; niya kufumana ukuphumla imiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndamise abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bathi bona, Asiyi kuphulaphula. Yeremiya 6:16, 17.

“ixilongo” esivuthelwa “ngabalindi” ngumyalezo waseLawodike, lowo uJones noWaggoner bawuveza ngowe-1888.

Khwaza kakhulu, ungagodli, phakamisa izwi lakho njengesigodlo, ubonise abantu bam ukreko lwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

Ngomhla we-11 kuSeptemba 2001 kwaqalisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Isigidimi sesilumkiso esiya eLawodike saziswa.

“Umyalezo esawunikwayo ngu-A. T. Jones, no-E. J. Waggoner, ngumyalezo kaThixo ebandleni laseLawodike, yaye yeha kuye nabani na ovuma ukuba uyakholwa yinyaniso kodwa angabonakalisi kwabanye imitha ayiphiweyo nguThixo.” The 1888 Materials, 1053.

Isilumkiso esiya eLawodike sisandi sexilongo sabalindi bakaYeremiya esilelawayo ukusiweva ibandla lama-Adventist oSuku lweSixhenxe laseLawodike. Sisilumkiso sokubaleka ezixekweni siye kumhlaba wasemaphandleni kwangaphambi komthetho weCawa oza kufika kungekudala.

Endikufezekisileyo ngoku ngokubhekisele kule migca yahlukahlukeneyo yesiprofeto, ibiyinzame yokuvuselela ukuqonda kwenu ukuze ndinikhuthaze ukuba nikuvavanye ngokwenene oko ndiza kubhala. Mhlawumbi olona phawu lubalulekileyo lomfanekiso werhamncwa nowerhamncwa kukuba kukho ukusekwa okubini komfanekiso werhamncwa nowerhamncwa ngemihla

yokugqibela. Owokuqala use-United States, yaye emva koko ulandelele kwizizwe zehlabathi.

Kukho iimpawu ezithile zesiprofeto ezinxulunyaniswa nomfanekiso wesilo nasesilweni ngokwaso, ekufuneka zisetyenziswe ngokuchanekileyo ukuze sikwazi ukudlula ngokuphumelelayo kwinkqubo yovavanyo lwesiprofeto yaloo mfanekiso waseRoma. Into yesibini ebalulekileyo yexesha lovavanyo lomfanekiso wesilo (enokubonakaliswa ngamangqina aliqela), kukuba ixesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine lenzeka ngexesha lovavanyo lomfanekiso wesilo eUnited States, yaye ixesha lovavanyo lomfanekiso wesilo kwiintlanga zehlabathi lelona xesha uThixo aqokelela ngalo abanye abantwana baKhe abaseseBhabheli ngexesha laloo mthetho weCawa (omelwe ngu-321), ukuze bangene emhlambini.

Umfanekiso werhamncwa umele amaxesha amabini athile anxulumeneyo ovavanyo, yaye loo maxesha mabini ovavanyo akwamele nokuhlanganiswa kokugqibela kwamawaka alikhulu anamashumi amane anesine eSityhilelo isahluko sesixhenxe, kulandelwe sisihlewe esikhulu kweso sahluko sinye kanye.

Ngomthetho weCawa, i-United States ithetha njengenamba kwindinyana yeshumi elinanye yesiTyhilelo isahluko seshumi elinesithathu. Emva koko iyaphuma iye kulukuhla zonke iintlanga zehlabathi, isithi kwezo ntlanga nazo mazenze umfanekiso wehlabathi lonke werhamncwa, njengoko i-United States isandul' ukwenza. Ixesha eliqala ngomthetho weCawa, elimelwe ngumthetho weCawa kaConstantine ka-321, liphela xa uhlanga lokugqibela luguqa phambi kweRoma yobupopu, apho kumelwe khona umthetho weCawa ka-538; kuba kwisahluko seshumi elinesithathu i-United States inamandla okunizisa ubomi emfanekisweni werhamncwa nokuwenza uthethe. Elo xesha liqala ngomthetho weCawa ka-321 lize liphele ngomthetho weCawa ka-538.

Ngo-2001 urhulumente waseUnited States “wathetha” iPatriot Act ukuba ibe ngumthetho.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.