

Imbali Efihlakeleyo Yevesi Yamashumi Amane - Inombolo Yamashumi Amathathu Ananye

uHezekile Inani Leshumi Elinesibini

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Inqaku elidlulileyo laphela ngomhlathi othi, “Umtshato womnqophiso ka-313 umele umtshato wokugqibela womnqophiso wamandla opopu ne-United States—ukumkani oyintloko phakathi kookumkani abalishumi beSityhilelo seshumi elinesixhenxe; amandla aneempondo ezimbini afanekiswa ngamandla aneempondo ezimbini aseFransi. Imbali eyaqala ngoClovis ngo-496 yaza ekugqibeleni yakhokelela kummiselo kaJustinian ngo-533 nasekubekweni kobupopu etroneni ngo-538, imele imbali ka-1989 kuse kuye emthethweni weCawa.”

URonald Reagan wafanekiselwa nguClovis ngowama-496, yaye uDonald Trump ufanekiselwa nguJustinian ngowama-533. Ummiselo kaJustinian weza kwiminyaka emihlanu ngaphambi kokuba ubupopu bunyukele etroneni ngowama-538, yaye uMmiselo waseMilan weza kwiminyaka esibhozo ngaphambi komthetho wokuqala weCawa wango-321. Zombini, ummiselo nomthetho, ziyahambelana njengophawu lwendlela olwandulela umthetho weCawa.

Reagan

Ngo-1870, imikhosi yaseItali yathimba iRoma (20 Septemba 1870). Amazwe kaPapa ayeka ukubakho njengelizwe elinommandla, yaye uPopu Pius IX waba “libanjwa eVatican.” Ekubeni kwakungasekho mmandla kaPapa ushiyekileyo owawuqatshelwa njengelizwe elizimeleyo, iUnited States (njengamanye amazwe amaninzi) ayisazange igcine ubudlelane obusemthethweni bobudiplomatiki noPopu njengomlawuli wexesha. Ngo-Okthobha 1951, uMongameli Harry S. Truman wamisela uGeneral Mark W. Clark njengoMmeli wase-U.S. eVatican. Inkcaso enamandla yakhawuleza yavela kwiicawe ezininzi zamaProtestanti nakwimibutho yazo, eyathi yathi olo nyulo lwaphula ukwahlulwa kwecawe norhulumente. NgoJanuwari 1952 uGeneral Clark walirhoxisa igama lakhe.

Ngomhla we-10 kuJanuwari 1984, uMongameli uRonald Reagan noPopu uJohn Paul II bavumelana ngokusesikweni ukuseka ubudlelane bozakuzo obupheleleyo phakathi kwe-United States ne-Holy See. Ngomhla we-9 kuTshazimpuzi 1984, uWilliam A. Wilson (owayesesele esebenza njengommeli wobuqu kaReagan) wazisa iziqinisekiso zakhe waza waba nguMmeli wokuqala wase-U.S. kwi-Holy See.

Kwiminyaka engamashumi amathathu anesithathu ukusuka kowe-1951 ukuya kowe-1984, ukuxhathisa kobuProtestanti nxamnye nobuKatolika kwaphela. “Tingalo” ezamema upopu ngowe-496 ngoClovis zifanekisela uReagan ngowe-1984 ziqhubeke ziye kowe-1989. UClovis wayemele ukususwa konqulo (ubuhedeni) olwaluthintela upopu ekubuyeleni emandleni, yaye ngowe-1984 ukuxhathisa kobuProtestanti ekunyukeni kwamandla opopu kwakususwe.

“Okwemihla ngemihla” (ubuhedeni) kwakususwe, yaye uPawulos uchaza oko kususwa kokuxhathisa kobuhedeni nxamnye nopopu njenge “kukuwa.”

Icawa elingumfuziselo lokulalanisa, elimelwe nguConstantine Omkhulu nembali ka-313 ukuya ku-538, lalimele ixesha apho icawa yazilalanisa yaza yawa. Unqulo olumelwe ngu-“508”, olwalukade luthintela ukungenelela kwamandla obupopu, lwalufuzisela ukuwa kwabakwaProtestanti eUnited States. UReagan wayemelwe nguClovis. Ngo-496 uClovis wanikela “amandla” akhe kubupopu, ngaloo ndlela efuzisela “umfelandawonye ongcwele” owafezekiswa ngeminyaka kaReagan. UClovis naye wayemele ukususwa “kwasemihla ngemihla” ngo-508. U-508 wayefuzisela u-1984.

“Olu xolelwaniso phakathi kobuhedeni nobuKristu lwaphumela ekuphuhlisweni ‘komntu wesono’ owaxelwa kwangaphambili esiprofetweni njengochasene noThixo, eziphakamisa ngaphezu koThixo. Loo nkqubo inkulu kangako yonqulo lobuxoki ngumsebenzi wobugcisa wamandla kaSathana—ilitye lesikhumbuzo lemizamo yakhe yokuzihlalisa etroneni ukuze alawule umhlaba ngokwentando yakhe.” The Great Controversy, 50.

UReagan wathiwa waduma ngokubiza iSoviet Union ngokuba “bubukumkani bobubi” kwintetho ka-1983, kwaye wayethabatha ubukomanisi obungakholelwa kuThixo njengesisongelo esinzulu ngokokuziphatha nangokomoya. Yena noJohn Paul II bakha ubudlelane obusondeleyo bobuqu nabezopolitiko obabuchasene nobukomanisi baseSoviet. Omabini la madoda ayeyibona loo mzabalazo ngokwemigaqo yokuziphatha kwanangezinto zolwalathiso lukaThixo; uReagan wathetha ngasese “ngeSicwangciso sikaThixo” sokuwisa ubukomanisi. UReagan wayenomdla kwizityhilelo zaseFatima (isilumkiso sokuba “iRashiya iya kusasaza iimpazamo zayo”), yaye ezi nkokeli zimbini zaxoxa ngemvakalelo yazo efanayo yokuba uThixo wayezisindisile iimpilo zazo (zombini zasinda kumalinge okubulawa ngowe-1981) ngenjongo enxulumene nokoyisa ubukomanisi.

Abafundi bakaKristu

UReagan wakhuliswa kwihlelo leDisciples of Christ, elathi ooyise balo abasunguli bafundisa ngokungqalileyo ukuba upopu wobuKatolika wayengumchasi-Kristu. UAlexander Campbell, oyena nkokeli yokuqala ibalaseleyo yebandla leDisciples of Christ, wayesoloko echaza ubupopu njengomchasi-Kristu. Kwiingxoxo nakwiincwadi zakhe, waphikisa esithi uphondo oluncinane lukaDaniyeli 7, irhamncwa lesiTyhilelo 13, nendoda yesono ye-2 Tesalonika 2 zonke zazibhekisa koopupu baseRoma. Wasebenzisa ezi ngqamaniso kwiingxoxo zoluntu (kuquka naleyo wayenayo noBhishophu wamaKatolika uJohn B. Purcell ngowe-1837). UBarton W. Stone wabhekisa kulawulo lukaPopu njengomchasi-Kristu wokwenyaniso nango“ndoda yesono.” UWalter Scott (omnye umshumayeli wokuqala wale ntshukumo) wabhala esithi indoda yesono, uPopu waseRoma, yayiya kuvela ebandleni lobuKristu ize iziphakamise ngaphezu koThixo.

Unina kaReagan, uNelle, wayelilungu elizinikeleyo lehlelo iDisciples of Christ, yaye wayengoyena mpembelelo uphambili kwezenkolo ebuntwaneni bakhe. UReagan wabhaptizelwa ecaweni yeDisciples of Christ eDixon, e-Illinois, eneminyaka eli-11 ubudala, yaye wayesebenza ngokukhuthaleyo apho eselula (kuquka nokufundisa isikolo seCawa). Wafunda eEureka College,

eyayinxulumene neDisciples of Christ.

“Abo bathi badideke ekuqondeni kwabo ilizwi, abasilelayo ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu. Akusekho xesha ngoku lokuba sifane nehlabathi.” Kress Collection, 105.

UReagan wayefanekiselwa nguClovis kwananjengokuvumelana kukaConstantine Omkhulu. UReagan wayekwangowokuqala koobongameli abasibhozo bokugqibela ukususela kwixesha lesiphelo ngowe-1989. Njengowokuqala koobongameli abasibhozo bokugqibela, ufanekisela uDonald Trump, othi, njengoko kunjalo ngoReagan, adideke ngokunzulu ngeenjongo zokwenene zobupopu, nangokuba ngubani na ubupopu.

Bangahamba na babini na, ukuba bengavumelananga? Amos 3:3.

Umtshato wesivumelwano wesithandathu nowokugqibela kuDaniel isahluko seshumi elinanye wenzeka kwimbali eqala ngexesha lesiphelo ngo-1989, ize iphele kwimbali kaDonald Trump.

“Kwiintshukumo eziqhubekayo ngoku eUnited States zokufunela amaziko nezithethe zecawe inkxaso karhulumente, amaProtestanti alandela emanyathelweni amaPapist. Ngaphezu koko, avulela ubuPapathi umnyango wokuba buphinde buzuze eMelika yamaProtestanti ubungangamsha obulawulayo obabulahlekileyo eLizwe eliDala.” The Great Controversy, 573.

Umnqophiso womtshato ka-313 kunye noMmiselo waseMilan uyahambelana nembali ka-533, yaye ummiselo kaJustinian ngo-533 uya kuphinda usetyenziswe ngurhulumente ozingcayo ngokuba ungowobuKristu, ongasasaqondiyo ukuba ukuchonga amandla obupopu njengeziko lobuKristu kukuphikisana kwamagama, okona kulungileyo, yaye yinkohliso ebulalayo, okona kubi.

ICawa neRhulumente

Ngo-457 BC, umyalelo wesithathu ka-Artaxerxes wabuyisela ulawulo lwesizwe, kokubini kwigunya lezopolitiko nelenkolo.

Kwaye wena, Ezra, ngokobulumko bukaThixo wakho obusesandleni sakho, misa abalawuli nabagwebi, ukuze bagwebe bonke abantu abangaphaya komlambo, bonke abo bayaziyo imithetho kaThixo wakho; nize nibafundise abo bangayaziyo. Ke kaloku nabani na ongayi kuwuphumeza umthetho kaThixo wakho, nomthetho wokumkani, makwenziwe ngokukhawuleza isigwebo phezu kwakhe, nokuba kukokokufa, nokuba kukokugxothwa, nokuba kukokuhluthwa kweempahla, nokuba kukokubotshwa entolongweni. Ezra 7:25, 26.

Ummiselo wesithathu wanika igunya lokuphumeza umgwebo nesohlwayo ngenxa yomibini imithetho kaThixo nemithetho yokumkani. Loo mmiselo waphawula ukuqala kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, esaphela ngo-Oktobha 22, 1844, xa uKristu weza ngesiquphe etempileni yaKhe. Kwakhona waphawula ukuqala kwesiprofeto seminyaka engamakhulu amabini anamashumi amahlanu, esaphela ngowama-207 BC, kwimbali ephakathi kweedabi zaseRaphia ngowama-217 BC nasePanium ngowama-200 BC. Ukubuyiselwa kokubini kolawulo loburhulumente nolwenkolo ngowama-457 BC kuchaza i-alpha ephindwe

kabini efumana ukuzaliseka okubini kwe-omega. Kokubini ukuzaliseka kwe-omega kumela ucango oluvaliweyo; olunye lolophondo lwamaProtestanti, olunye lolophondo lwamaRiphabhlikhi.

Isiprofeto sokuqala seminyaka engamawaka amabini anamakhulu amathathu sasimele imithetho kaThixo, yaye isiprofeto seminyaka engamakhulu amabini anamashumi amahlanu sasimele imithetho yokumkani. Ezi ziprofeto zimbini zichaza uphondo lobuProtestanti nophondo lobuRiphabhlikhi phezu kwerhamncwa lomhlaba leSityhilelo seshumi elinesithathu. Uphondo lobuRiphabhlikhi lwerhamncwa lomhlaba lubekwa embindini weendinyana zeshumi elinanye ukuya kweleshumi elinesithandathu kuDaniyeli isahluko seshumi elinanye. Ixesha leminyaka elishumi elinesixhenxe phakathi kweRaphia nePanium linqunyulwa luphondo olunye oluvela kwisrofeto esimbaxa sesibhengezo sesithathu ngo-457 BC. Isiprofeto esiphindwe kabini sichaza kokubini umgwebo wabantu bomnqophiso bokugqibela kwanalo umgwebo wesizwe apho abo bantu bomnqophiso bafumana khona iingcambu zabo.

Wathi kuAbram, Yazi ngokuqinisekileyo ukuba imbewu yakho iya kuba ngabaphambukeli ezweni elingelolabo, yaye iya kubakhonza; nabo baya kuyicinezela iminyaka emakhulu mane; Kanjalo nolo hlanga, abaya kulukhonza, ndiya kulugweba; yaye emva koko baya kuphuma benobutyebi obuninzi. Genesis 15:13, 14.

Encwadini kaHezekile, umhla wama-22 Oktobha 1844 ufanekiselwa ngumhla wama-22 Oktobha 573 BC. Omnye umhla uchaza ukuqala komgwebo wophando, yaye omnye uchaza ukuvakaliswa kwexilongo leJubhile kokubini ekuqaleni nasekupheleni kwenkqubo yomgwebo. Yomibini le mihla iyangqinelana, yaye yomibini ibonisa ucango oluvaliweyo. U-1844 umele ukuvalwa kocango lwendawo engcwele, njengoko uKristu wayengena eNdaweni eNgcwele Kakhulu. U-573 BC uchaza ukuphela kwexesha lovavanyo loluntu apho amakhoboka esono athe ahlangukwa anikwa inkululeko yawo, kwanawo umhlaba omtsha wokuhlala kuwo.

Kwaye ukuba akakhululwa ngaloo minyaka, wophuma ngonyaka wejubhili, yena nabantwana bakhe kunye naye. Kuba kum oonyana bakaSirayeli ngabakhonzi; ngabakhonzi bam endabakhuphayo ezweni laseYiputa: ndinguYehova uThixo wenu. Levitikus 25:54, 55.

Zombini u-Oktobha 22 zimele umnyango ovaliweyo womthetho weCawa oza kufika kungekudala. Ixesha lovavanyo elanikwa ubu-Adventism laqalisa ngo-1844 yaye liphela ngomthetho weCawa oza kufika kungekudala, yaye nexesha lovavanyo elanikwa i-United States nalo liphela ngomthetho weCawa oza kufika kungekudala. Zombini ezo ziphelo ziyangqamana namangqina amabini ka-Oktobha 22 eminyaka eyi-2,300 neminyaka engamakhulu amabini anamashumi amahlanu.

Iminyaka engamakhulu amabini anamashumi amahlanu ephela embalini phakathi kweRaphia nePanium yahlula ixesha lezo mfazwe zimbini laba ngamanani amabini angumfuziselo, lawo xa ewonke enentsingiselo yawo ekhethekileyo. Iminyaka elishumi emva kweRaphia, okuthetha umda welizwe, neminyaka esixhenxe phambi kwePanium, eyayiyimfazwe eyaliwa ethafeni yaza yaphela ngokungqingwa. Ishumi nesixhenxe, njengomfuziselo, zichonga amandla enamba phezu kwamangqina aliqela. U-207 BC ubeka uTrump, umfuziselo werhamncwa lomhlaba, phakathi

kwevesi yeshumi elinanye neyeshumi elinesihlanu kaDaniyeli 11, ngokwesiprofeto emlungiselela ukuba athethe njengenamba, njengoko kumelwe yindibaniselwano yenani leshumi nenani lesixhenxe.

Ishumi elinesixhenxe nalo lineentsingiselo engumfuziselo, yaye landisa imbali yaseRafiya iye ePanium, ngaphaya kwePanium, kananjalo nangaphambi kweRafiya. UPtolemy IV Philopator wabusa njengokumkani weYiputa kaPtolemy ukususela ngowama-221 BC ukuya kowama-204 BC, yaye wamoyisa uAntiochus Magnus eRafiya ngowama-217 BC. UPtolemy waqalisa ukubusa ngaphambi kweRafiya, yaye walawula iminyaka “elishumi elinesixhenxe.” Inani elilishumi elinesixhenxe limela ixesha lembali eliqala ngaphambi kweRafiya, nelidlulela ngaphaya kwemfazwe yasePanium nokungqingwa kweSidon, de kuse ekupheleni kwexesha lovavanyo loluntu njengoko limelwe ngumnyaka wama-330. Isiprofeto seminyaka engamakhulu amabini anamashumi amahlanu sexesha lebandla laseSmirna saqala ngowama-64 saza saphela ngoMmiselo waseMilan nangomnqophiso womtshato wama-313.

UKonstantine Omkhulu umele imbali yebandla lasePergamo, yaye loo mbali yaqala ngowama-313 yaza yaphela ngowama-538. Iminyaka yokuqala “elishumi elinesixhenxe” emva kokugqitywa kwesiprofeto seminyaka emakhulu amabini anamashumi amahlanu ngowama-313 iqulethe iimpawu ezintathu. Ngowama-313 kwakukho uMyalelo waseMilan, ngowama-321 kwakukho umthetho wokuqala weCawa, yaye ukwahlulwa kobukumkani kuphawulwa ngowama-330. U-330 umele umthetho wokugqibela weCawa ophawula ukuvalwa kwexesha lovavanyo loluntu. Inani elilishumi elinesixhenxe ke ngoko liqala ngaphambi kweRaphia lize liphele kakuhle emva kwephulo lomkhosi lasePanium neSidon. Ivesi yeshumi elinesithandathu kuDaniyeli 11 imele umthetho weCawa eUnited States.

Isiprofeto saseSmirna sichonga umqondiso wongqingo oluyintliziyo kanye yesigidimi sesilumkiso sikaHezekile. Umqondiso wendlela owandulela umthetho weCawa, njengoko ubonakaliswe yimizekeliso emibini yokutshatyalaliswa kweYerusalem, ngungqingo; kodwa ikwangumThetho waseMilan, oqalisa ukubunjwa komfanekiso werhamncwa.

Ngexesha lokurhangqwa kuya kubakho umngcelele womtshato wesivumelwano. Lo ngumfuziselo ophindaphindanayo womngcelele womtshato owaqala ngoReagan, njengoko wawumelwe nguClovis ngo-496, kodwa umngcelele wokugqibela oya emtshatweni uqala ngexesha lokurhangqwa, uhambelana nommiselo kaJustinian wango-533, kwanangoMyalelo waseMilan wango-313. Zombini ezi mpawu zendlela zandulela umthetho weCawa. U-313 wandulela umthetho weCawa wokuqala wango-321, yaye ummiselo wango-533 wandulela umthetho weCawa kwiBhunga lesithathu laseOrleans ngo-538. Uhlobo oluthile lomthetho luya kuzalisekisa iimpawu zesiprofeto zommiselo kaJustinian nangoMyalelo waseMilan ngokufanayo, lo gama kuya kusekwa uhlobo oluthile lomtshato wesivumelwano olungumfuziselo.

Xa kusenziwa loo mmiselo, sele kusemva kakhulu ukuba umntu azilungiselele, kuba umnyango wexesha lovavanyo uvaliwe phezu kophondo lwamaProtestanti kanye njengoko wavalwa kwiPasika yokuqala eYiputa. Emva koko umthetho weCawa, olo phawu lulandelayo lwendlela, awuchazi nje kuphela ukuba umfanekiselo werhamncwa sele uyilwe ngokupheleleyo, kodwa

kwanokunyanzeliswa kophawu lwerhamncwa. Umthetho weCawa uphawula ukuphela kwexesha lovavanyo kophondo lweRiphabhlikhi, irhamncwa lomhlaba leSityhilelo seshumi elinesithathu, kanye njengokuba uFaro nomkhosi wakhe bafa kuLwandle oluBomvu emva kwePasika.

Iminyaka engamakhulu mabini anamashumi amahlanu ephela ngo-207 BC ichaza uDonald Trump, njengoko emelwe nguAntiochus Magnus olungiselela iphulo elizayo eliqala kwithafa lasePanium lize liphele ngokungqingwa kweSidon. Emva kweDabi lasePanium, umphathi-mkhosi wamaPtolemy uScopas waseAetolia wabaleka namajoni asindileyo amalunga ne-10,000 waya esixekweni saseSidon. UAntiochus wamlandela waza wangqinga iSidon. Urhulumente wamaPtolemy eAlexandria wathumela umkhosi woncedo, kodwa awaphumelela. Ejamelene nendlala, uScopas wanikela isixeko. UAntiochus wamvumela uScopas ukuba ahambe; uScopas kamva wabuyela eYiputa, apho ekugqibeleni wabulawa ngezityholo zokungcatsha nokuxhaphaza imali. Ukungqingwa kweSidon kwagqibezela uloyiso lukaAntiochus lweCoele-Syria emva kwePanium.

USisi White uchaza incwadi kaUriah Smith ethi, *Daniel and the Revelation,* “njengesandla sikaThixo esincedayo.” USmith uchaza iphulo lika-Antiochus elinamanyathelo amabini kwinkcazo yakhe ngeendinyana zeshumi elinesine neshumi elinesihlanu zikaDaniyeli isahluko seshumi elinanye.

“Uqeqesho lokukhuliswa kukakumkani oselula waseYiputa lwaphathiswa yiNdlu yeeNgwevu yaseRoma kuM. Emilius Lepidus, owamisela uAristomenes, umphathiswa waloo nkundla mdala nonamava, ukuba abe ngumgcini wakhe. Isenzo sakhe sokuqala saba kukuthabatha amanyathelo okukhusela ubukumkani ekuhlaselweni okwakusongelwa ngookumkani ababini ababemanyene, uPhilip noAntiochus.

“Kungenxa yale njongo wathumela uScopas, umphathi-mkhosi odumileyo waseAetolia, owayesebenzela amaYiputa ngelo xesha, ezweni lakowabo ukuze aye kuhlangukisa imikhosi yokuncedisa umkhosi. Emva kokuba exhobise umkhosi, waya ePalestina naseCoele-Syria (uAntiochus wayexakeke yimfazwe noAttalus eAsia eNcinane), waza waluthoba lonke elakwaYuda phantsi kwegunya laseYiputa.

“Ngoko ke imicimbi yaziswa kwimeko yokuzaliseka kwale ndima iphambi kwethu. Kuba uAntiochus, eyekile imfazwe yakhe noAttalus ngokuyalelwa ngamaRoma, wathabatha amanyathelo akhawulezileyo okubuyisa iPalestina neCoele-Syria ezandleni zamaYiputa. UScopas wathunyelwa ukuba amchase. Kufuphi nemithombo yeYordan, loo mikhosi mibini yadibana. [Panium] UScopas woyiswa, walandelwa kwada kwasa eSidon, waza apho wangqingwa ngokungqongqo. Injengele ezintathu ezona zinobuchule zaseYiputa, kunye nemikhosi yazo egqwesileyo, zathunyelwa ukuba zisuse olo ngqingo, kodwa akwaphumelela nto. Ekugqibeleni uScopas, edibana, kwisithunzi esoyikekayo nesiingenakubanjwa sendlala, notshaba awayengenako ukumelana nalo, wanyanzelwa ukuba azinikele phantsi kwemiqathango ehlazisayo yobomi kuphela; ngenxa yoko yena namadoda akhe alishumi lamawaka bavunyelwa ukuba bemke, behluthwe, benqunu. Apha kwakukho ukuthinjwa kwezona zixeko zinqatyisiweyo ngukumkani wasentla; kuba iSidon, kokubini ngokwendawo ekuyo nangokweenqaba zayo zokukhusela, yayisesinye sezona zixeko zomeleleyo zaloo

maxesha. Apha kwakukho ukusilela kweengalo zasemzantsi ukumelana naye, kwanokusilela kwabantu ukumkani wasemzantsi awayebakhethile; oko kukuthi, uScopas nemikhosi yakhe yamaAetolia.” Daniel and the Revelation, 257, 258.

Iminyaka engamakhulu amabini anamashumi amahlanu ephela ngowama-207 BC ichaza uDonald Trump. Isiprofeto seminyaka engamakhulu amabini anamashumi amahlanu esiphela ngowama-313, ngomtshato womnqophiso phakathi kwempuma nentshona, kunye noMmiselo waseMilan, sichaza ukumiswa komfanekiselo werhamncwa eUnited States. Ibandla lasePergamos, elaqala ngowama-313, limele imbali apho ubuKristu bawela ekushiyekekeni kwenyaniso ngokulalanisa nenkolo yobuhedeni, ngaphambi kokuba igunya lobupopu lihlale etroneni. IPergamos nonyaka wama-313 zifanekisela ukulalanisa okumelwa kukumiswa komfanekiselo werhamncwa eUnited States. Oku kumele ukulalanisa phakathi kobuKristu neRoma yobupopu, kuba inkolo yobuKatolika ayinto yimbi, ayinto ingaphantsi, ngaphandle kobuhedeni obuzifihle njengeziko lobuKristu. Isiprofeto seminyaka engamakhulu amabini anamashumi amahlanu esaqala ngowe-1776 size siphela kulo nyaka naso sithetha ngeUnited States. Ngoko ke, zontathu iziprofeto zeminyaka engamakhulu amabini anamashumi amahlanu zithetha ngenkalo ethile yesiprofeto yerhamncwa lasemhlabeni leSityhilelo seshumi elinesithathu, yaye zontathu ziphela phakathi kwemigca yesiprofeto emelwa linani elilishumi elinesixhenxe.

Umthetho weCawa ngowexesha apho i-United States ithetha njengengonyama enkulu, yaye ukuthetha kwesizwe yintshukumo yabaphathi baso bezowiso-mthetho nabasemagunyeni bezomthetho.

“‘Ukuthetha’ kwesizwe sisenzo sabasemagunyeni baso kwezowiso-mthetho nakwezobulungisa.” The Great Controversy, 442.

UTrump akalogunya gunya lezomthetho okanye lowezowiso-mthetho, ngoko umthetho weCawa oza kufika kungekudala uphunyezwa yiNkongolo. Noko ke, nasiphi na isenzo esinika inkxaso kumandla opopu sifuzisela umthetho weCawa. Ummiselo ka-533, nomthetho ka-313, zibonisa ukuqala kwexesha apho kwakhiwa khona umfanekiso werhamncwa. Isiphelo ngulo mthetho weCawa oza kufika kungekudala, yaye uYesu usoloko ebonisa isiphelo ngesiqalo, ngoko ke isenzo sikaTrump ngomyalelo wesigqeba onokunika naluphi na “unyamezelo” kumchasi-kristu wesiprofeto seBhayibhile singamela ialfa yentshukumo ephela kuphela kwi-omega, xa iUnited States “iya kuthi ilahle ngolo hlobo imigaqo yorhulumente wayo ide iwise umthetho weCawa.”

“Baninzi, kwanaphakathi kwabo bathabatha inxaxheba kulo mbutho wokunyanzeliswa kweCawa, abangaziboniyo iziphumo eziya kulandela esi senzo. Ababoni ukuba babetha ngqo inkululeko yonqulo. Baninzi abangazange baqonde amabango eSabatha yeBhayibhile nesiseko sobuxoki esimi kuso isikhungo seCawa. Nawuphi na umbutho oxhasa umthetho wezenkolo enyanisweni usisenzo sokuvuma upopu, othe kangangeenkulungwane ezininzi walwa ngokungapheziyo nenkululeko yesazela. Ukugcinwa kweCawa kuboleka ubukho bayo njengesikhungo ekuthiwa sobuKristu ‘kwimfihlelo yobugwenxa;’ kwaye ukunyanzeliswa kwako kuya kuba kukwamkelwa ngokwenene kwemigaqo eyona ililitye lembombo leRoma. Xa isizwe sethu siya kuthi ngaloo ndlela sizilahle iinkalo zemigaqo karhulumente waso ngokumisela umthetho weCawa, ubuProtestanti buya kuthi ngesi senzo budibanise izandla

nobupopu; oku akuyi kuba yenye into ngaphandle kokunika ubomi kwingcinezelo yobuzwilakhe ekudala ilindele ngolangazelelo ithuba layo lokuphinda ixhume ibuyele kubuzwilakhe obusebenzayo.” Testimonies, volume 5, 711.

Nayiphi na “intshukumo exhasa umthetho wezenkolo ngokwenene sisenzo sokunikezela kubupopu,” yaye ezo ntshukumo zenzeka kwangaphambili komthetho weCawa oza kufika kungekudala.

“Umyalelo onyanzelisa ukunqulwa kwale mini umele ukuphuma uye kulo lonke ihlabathi. Ngomlinganiselo othile osezantsi, sele uphumile kakade. Kwiindawo ezininzi igunya likarhulumente lithetha ngezwi lenamba, kanye njengokuba ukumkani ongumhedeni wathetha kubathinjwa abangamaHebhere.” Signs of the Times, May 6, 1897.

Siya kuqhubekeka ezi zinto kwinqaku elilandelayo.