

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amathathu Nesithupha

Uguquko Lwesiprofetho LweRiphabhulikhi NobuProthestani: Kusukela Ekufeni Kuya Ekuvukeni

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Kukhona inguquko yazo zombili izimpondo zoMphikisi Womhlaba, okuyisophondo seRiphabhulikhi kanye nesophondo seqiniso samaProthestani, eyaqala ngonyaka ka-2020. Isophondo seqiniso samaProthestani sabulawa ngoJulayi 18, 2020, kanti isophondo seRiphabhulikhi sabulawa ngoNovemba 3, 2020. NgokweSambulo isahluko seshumi nanye, emva kwezinsuku ezintathu nengxenywe ezingokomfanekiso, ziyophinde zime ngezinyawo zazo. Lapho sezimile, isophondo seqiniso samaProthestani siyoguquka sisuke kwabaseLawodikeya siye kwabaseFiladelfiya. Bayobe bekhishiwe ebandleni, balethwe enhlanganweni yokunyakaza. Bakhishiwe ekuhlangenwe nakho kwebandla lesikhombisa, bangeniswa ekuhlangenwe nakho kwebandla lesithupha. Sebephenduke owesishiyagalombili, ongowabayisikhombisa.

Ukunyakaza ekuqaleni kobu-Adventisti kwakuyindlela yaseFiladelfiya, futhi indlela yaseFiladelfiya iyabuyiselwa ekugcineni. Umsebenzi wezingelosi ezintathu zesAmbulo isahluko seshumi nane waqala njengokunyakaza, futhi uyophela njengokunyakaza. Indlela yaseFiladelfiya, emelwe yibandla lesithupha laseFiladelfiya, yafa ngo-1856, futhi kusukela ekupheleni kukaJulayi ngo-2023, manje isivuswa njengelesishiyagalombili, elingelamasikhombisa.

Kulowo mlendo ofanayo, uphondo lweRiphabhulikhi lubhekene nokufa nokuvuka okufanayo, lapho umongameli wesithupha kusukela kuReagan ngesikhathi sokuphela ngo-1989 eba ngumongameli wesishiyagalombili, ongowabayisikhombisa. Inqubo yokuguquka kophondo lweRiphabhulikhi imelwe ukuhlangana kwalo ndawonye nophondo lobuProthestani obuhlubukile, okuyisifebe ngokomoya nomfanekiso wesilo. Uphondo lweRiphabhulikhi luba ngolwesishiyagalombili, olungolwayisikhombisa, ngoba lumelela umfanekiso wesilo wobuKatolika, okuyinhloko yesishiyagalombili, engwezinhloko eziyisikhombisa, kusAmbulo isahluko seshumi nesikhombisa, nakuDaniyeli isahluko sesibili.

Ukuguquka kwezombusazwe kophondo lweRiphabhulikhi kuvezwa esikhathini sokulungiselela kusukela ngowe-1776 kuze kube ngowe-1798. Leso sikhathi sesiprofetho siyisihluthulelo esidingekayo sokuqonda ukwambulwa kwemfihlo efihlekile yomfanekiso kaNebukhadinezari wezilwane. Leso sikhathi sokulungiselela simelelwa yisikhathi seminyaka engamashumi amathathu sokulungiselela kokubili uKristu nomphikukristu.

Isikhathi sokubekwa uphawu kusukela ngoSeptemba 11, 2001 kuze kufike umthetho weSonto ozayo maduze siyisikhathi sesiprofetho lapho kufezeka khona umphumela wawo wonke umbono. Simelela isikhathi esiphela ngokuba upapa abuyele esihlalweni sobukhosi bomhlaba njengombuso wesishiyagalombili, ongowabayisikhombisa, ngesikhathi sehora “lokuzamazama komhlaba

okukhulu” lesiSambulo isahluko seshumi nanye. Ngakho-ke sesifanekiselwe yisikhathi esandulela okokuqala ukuba upapa ahlalishwe esihlalweni sobukhosi ngo-538. Ngo-538 upapa wamisa umthetho weSonto eMkhandlwini wase-Orleans, okhomba ukuphela kweminyaka engamashumi amathathu yokulungiselela, futhi okufanekisela umthetho weSonto ozayo maduze. UJesu akaguquki neze, ngakho-ke kumelwe kube khona isikhathi esandulela umthetho weSonto lapho inxeba elibulalayo liphulukiswa khona, njengoba kwaba njalo ngesikhathi sokuqala upapa ehlaliswa esihlalweni sobukhosi.

Leyo nkathi imelwe yimilando ehlobene nezimpawu zendlela zeminyaka ka-508, 533 no-538. Ngonyaka ka-508 kwaqala inkathi yokulungiselela, noma ukusungulwa kobupapa. Umbuso wesine weRoma yobuhedeni, amandla kadrako, wawunqotshiwe, futhi ngo-533, uJustinian wamemezela ukuthi ubupapa buyi-“nhloko yamabandla, futhi buyisilungisi sabahlubuki.” Konke okwase kusasele ukuze ubupapa buthathe ukubusa ngo-538, kwakuwukususwa kwamaGothi eDolobheni laseRoma, futhi lokho kwenzeka ngonyaka ka-538. Lowo mugqa weminyaka engamashumi amathathu womlando wawuhambisana nokuzalwa kukaKristu, okwalandelwa yinkonzo kaJohane, eyaholela ekugcotshweni kukaJesu njengoMesiya ekubhaphathizweni kwaKhe.

Isikhathi sokulungiselela emlandweni kaKristu sihambisana nesikhathi sokubekwa uphawu, futhi sibhekisa emgqeni wangaphakathi wophondo lwamaProthestani, kuyilapho isikhathi sokulungiselela umphikukristu sibhekisa emgqeni wangaphandle wophondo lwamaRiphabhulikhi. Lezo zikhathi ezimbili zinikeza ofakazi ababili bakaSeptemba 11, 2001, Okthoba 7, 2023, kanye nomthetho weSonto osuzayo maduze. Esinye isikhathi sigcizelela ubufakazi bangaphandle, kanti esinye sigcizelela ubufakazi bangaphakathi besikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane.

Umsebenzi kaJohane, njengezwi elisehlane elalilungisa indlela yesiThunywa sesiVumelwano, wawuhambisana nesimemezelo sikaJustinian esasalungisa indlela yomuntu wesono, oyisithunywa sesivumelwano sokufa. U-Okthoba 7, 2023 wawuyisexwayiso salokho okuyokwenzeka lapho umthetho weSonto uphoqeletwa, njengoba kwaba njalo ngo-538. U-Okthoba 7, 2023 uhambisana no-533 esikhathini sokulungiselela okokuqala upapa ebekwa esihlalweni sobukhosi somhlaba. Uyisexwayiso sokuthi emthethweni weSonto osuzofika maduze, njengango-538, upapa uyophinde abe yinhloko yamabandla, futhi futhi abe ngumqondisi wabahlubuki. Futhi uyisexwayiso ngempi ye-Islam ewukwanda yeshwa lesithathu.

Kuyisixwayiso esihlonza ubuSulumane (izindaba zasempumalanga), kanye nesixwayiso sokubuyiselwa kukapapa (izindaba zasenyakatho). Leso sixwayiso siyahambisana nomsebenzi wesithunywa esilungisa indlela ezinsukwini zokugcina, ngokuba iSithunywa seSivumelwano, esizakungena-ke esivumelwaneni nabayizinkulungwane eziyikhulu namashumi amane nane.

Izikhathi ezintathu zokulungiselela (iminyaka engamashumi amathathu kaKristu kanye nomphikukristu, kanye nesikhathi sokubekwa uphawu), nazo zifanekiselwa yisikhathi esisukela ku-1776 kuya ku-1798. Ukuphela kwesilo somhlaba kunesikhathi esithile esandulela ukuphela kwaso njengombuso wesithupha wesiprofetho seBhayibheli; ngakho-ke, ukuqala kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli kufanele kube nesikhathi

sesiprofetho esandulela ukuqala kwalowo mbuso. U-Alfa no-Omega ngaso sonke isikhathi kufanekisa ukuphela kwento kanye nokuqala kwento.

1776, 1789 no-1798 zimelela uSeptemba 11, 2001, u-Okthoba 7, 2023, kanye nomthetho weSonto osuzofika maduze. Kusukela ku-1776 kuze kube ngu-1798 ukulungiselelwa kwesiprofetho kokumiswa kombuso wesithupha kwafezeka, njengoba nje iminyaka engu-508, 533, no-538 yayimelela ukulungiselelwa kokumiswa kombuso wesihlanu. Kumele zibe nalezi zimpawu ezifanayo zesiprofetho, ngokuba umbuso wesithupha uzoba ngumfanekiso wombuso wesihlanu.

Iminyaka engamashumi amathathu yokulungiselelwa kukaKristu okuholele ekubhathizweni Kwakhe imelela lesi sikhathi esifanayo, ngokuba lapho uKristu eza ukuqinisa isivumelwano isonto elilodwa, kuqala ekubhathizweni Kwakhe, wayemisa umbuso Wakhe womusa. Ekumiseni umbuso Wakhe womusa kuleyo minyaka eyisikhombisa, wachitha igazi Lakhe ukuze aqinise lowo mbuso, futhi ngokwenza kanjalo, washiya isibonelo sesikhathi ayeyomisa ngaso umbuso Wakhe wenkazimulo. Lowo mbuso wenkazimulo ungumbuso kaDaniyeli isahluko sesibili, omelelwa njengetshe eliqotshwe entabeni kungengazandla. Lowo mbuso uDade White uyasazisa ukuthi umiswa ngesikhathi semvula yokugcina, futhi imvula yokugcina yaqala ngoSeptemba 11, 2001.

“Imvula yokugcina iyeza phezu kwalabo abamsulwa—khona-ke bonke bayoyamukela njengakuqala.

“Lapho izingelosi ezine ziyekela, uKristu uyomisa umbuso waKhe. Akekho oyokwamukela imvula yokugcina ngaphandle kwalabo abenza konke abangakwenza. UKristu uyosisiza. Bonke bangaba ngabanqobi ngomusa kaNkulunkulu, ngegazi likaJesu. Izulu lonke linesithakazelo emsebenzini. Nezingelosi zinentshisekelo.” Spalding and Magan, 3.

Ngomhla ka-11 Septemba 2001, imimoya emine, emelwe njengehhashi elithukuthele (ubuSulumane), yakhululwa, yase ibanjwa ukuba ingaqhubeki, ngesikhathi abayizinkulungwane eziyikhulu namashumi amane nane besabekwa uphawu. U-1776, u-1789 no-1798 bamele isikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, futhi lezi zinsuku ezintathu zimele ukushaywa kwemithetho okwabaholela ekumisweni kombuso wesithupha wesiprofetho seBhayibheli. Usuku lwesibili, u-1789, lukhomba uMthethosisekelo wase-United States, ngakho-ke kwakungumyalezo owakhomba uMthethosisekelo njengamandla aphindwe kabili ayefanele ukufika ngo-1798, njengoba no-533 wawuyisimemezelo samandla aphindwe kabili ayeyofika ngo-538, nanjengoba uJohane uMbhapathizi amemezela amandla aphindwe kabili ayeyofika ekubhathizweni kukaKristu.

Amandla amabili akha amandla aphindwe kabili kaKristu ayeyisibonelo saKhe sokuthi ubunkulunkulu obuhlangene nobuntu abonanga. Amandla amabili akha amandla aphindwe kabili omphikukristu kwakuwukubekwa kwakhe esihlalweni sobukhosi njengenhloko yamabandla, nokubekwa kwakhe esihlalweni sobukhosi njengomlungisi wezihlubuki. Amandla amabili akha amandla aphindwe kabili esilo somhlaba yizimpondo ezimbili zeRiphabhulikhi nobuProthestani.

“Futhi yayinezimpondo ezimbili ezinjengezewundlu.’ Izimpondo ezinjengezewundlu zibonisa ubusha, ubumsulwa, nobumnene, futhi zimelela ngokufaneleyo isimilo se-United States ngesikhathi yethulwa kumprofethi njengaleyo ‘ekhuphukayo’ ngo-1798. Phakathi kwababaleki abangamaKristu abaqala ukubalekela eMelika befuna isiphephelo ekucindezelweni ngamakhosi nasekungabekezelelaneni kwabapristi, kwakukhona abaningi abazinikelayo ekumiseni uhulumeni phezu kwesisekelo esibanzi senkululeko yomphakathi neyehlalo yenkolo. Imibono yabo yathola indawo eSimemezelweni Senkululeko, esibeka obala iqiniso elikhulu lokuthi ‘bonke abantu badalwe belingana’ futhi banikwe ilungelo elingenakuphucwa ‘lokuphila, lenkululeko, nelokufuna injabulo.’ Futhi uMthethosisekelo uqinisekisa kubantu ilungelo lokuzibusa, ngokubeka ukuthi abamele abakhethwe ngevoti labantu bayakwenza futhi baphathe imithetho. Inkululeko yokukholwa ngokwenkolo nayo yanikezwa, umuntu ngamunye evunyelwa ukukhonzwa uNkulunkulu ngokuvumelana nezwi lonembeza wakhe. UbuRiphabhulikhi nobuProthestanti baba yizimiso eziyisisekelo zesizwe. Lezi zimiso ziyimfihlo yamandla nokuchuma kwaso. Abacindezelweyo nabanyathelwe phansi kulo lonke elamaKristu baye baphendukela kuleli zwe ngentshisekelo nangethemba. Izigidi zifune ugu lwalo, futhi i-United States ikhuphuke yafinyelela endaweni phakathi kwezizwe ezinamandla kakhulu emhlabeni.” The Great Controversy, 441.

U-1776, u-1789 no-1798 bamele izikhathi ezintathu ezigcizelela ukuthi owesishiyagalombili ungowabayisikhombisa. U-1776 umelela ukushicilelwa kweSimemezelo Sokuzimela, nomlando weKhongolose Yezwekazi yokuQala neyesiBili. U-1789 umelela ukushicilelwa koMthethosisekelo nomlando weZihloko Zobumbano. U-1798 umelela ukushicilelwa kweMithetho Yabokufika neYokuvukela Umbuso, kanye nokuqala kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli.

INGqungquthela Yokuqala Yezwekazi yenzeka ngo-1774, futhi yaba yisikhungo esibaluleke kakhulu emlandweni wokuqala wase-United States, isebenza njengomkhandlu obusayo ngesikhathi seMpi Yenguquko yaseMelika. Izingqungquthela Zezwekazi zihlukaniswe zaba yizikhathi ezimbili ezingokwesiprofetho: ingqungquthela yokuqala nengqungquthela yokugcina. INGqungquthela Yokuqala Yezwekazi yaba nabongameli ababili futhi yahlangana ePhiladelphia kusukela ngoSeptemba 5 kuya ku-Okthoba 26, 1774. UPeyton Randolph wayengumongameli wokuqala womhlangano kusukela ngoSeptemba 5 kuya ku-Okthoba 22, kwase kuba uHenry Middleton owengamela ezinsukwini ezinhlano ezalandela kwaze kwaba ngu-Okthoba 26, 1774.

I-Second Continental Congress yaba khona kusukela ngowe-1775 kuze kube ngowe-1781. I-Second Continental Congress yaba nabamongameli abayisithupha phakathi nesikhathi sokuba khona kwayo. UPeyton Randolph wengamela njengoMongameli kusukela ngoMeyi 10, 1775 kuze kube nguMeyi 24, 1775. Wayengumongameli wokuqala kokubili we-First kanye nowe-Second Continental Congress. Kwakukhona isamba sabamongameli abayisishiyagalombili kuwo wonke umlando we-First ne-Second Continental Congresses.

Umongameli wesibili weKhongolose Yesibili Yezwekazi kwakunguJohn Hancock, futhi uHancock waba ngumongameli kusukela ngoMeyi 24, 1775 kwaze kwaba ngu-Okthoba 31, 1777. UHenry Laurens waba ngumongameli kusukela ngoNovemba 1, 1777 kwaze kwaba nguDisemba

9, 1778. UJohn Jay waba ngumongameli kusukela ngoDisemba 10, 1778 kwaze kwaba nguSeptemba 28, 1779. USamuel Huntington waba ngumongameli kusukela ngoSeptemba 28, 1779 kwaze kwaba nguJulayi 9, 1781. UThomas McKean waba ngumongameli kusukela ngoJulayi 10, 1781 kwaze kwaba nguNovemba 4, 1781.

UPeyton Randolph wayengumongameli wokuqala wazo zombili iKhongolose Yezwekazi yokuQala neyesiBili. Lokhu kukhomba ukuthi phakathi kwezikhathi ezimbili zamaKhongolose Ezwekazi kwakukhona omongameli abayisishiyagalombili, kodwa umongameli owayengumongameli wokuqala kuleso naleso salezo zikhathi ezimbili wayengumuntu ofanayo. Ngakho-ke, nakuba kwakukhona izikhathi zobumongameli eziyisishiyagalombili, empeleni kwakukhona omongameli abayisikhombisa kuphela. Umongameli wokuqala wayengowabayisikhombisa amadoda ayengomongameli, kodwa njengoba uRandolph wengamela kabili kulowo mlando, futhi umelela owesishiyagalombili, owayengowabayisikhombisa.

Emlandweni wamaKhongolose Ezwekazi, iMpi Yenguquko yayiqondiswa yiKhongolose. Ngenxa yalesi sizathu, uGeorge Washington akazange abe ngumongameli ngaleso sikhathi, ngoba wayemiswe njengoMlawuli Omkhulu wokuqala phezu kwezempi.

Njengoba enguMongameli wokuqala kuzo zombili lezo zikhathi, uRandolph umele ofakazi ababili abafanekisela umongameli wokuqala wangempela, owayenguGeorge Washington. UWashington umelelwa nguRandolph, ngakho-ke uRandolph, njengophawu lukaWashington, uveza kokubili izici zesiprofetho zikaRandolph umongameli wokuqala, kodwa futhi nokuthi uRandolph wayengowesishiyagalombili, owayevela kwabayisikhombisa. Ngalokho uGeorge Washington, njengomongameli wokuqala nangoMkhuzi Omkhulu wokuqala, naye ngokwesiprofetho wayengowesishiyagalombili, futhi wayevela kwabayisikhombisa.

UJesu ufanekisa ukuphela kwento ngesiqalo, ngakho-ke umongameli wokugcina noMkhuzi Omkhulu uyoba ngowesishiyagalombili, okungukuthi, ungowabayisikhombisa. Leli qiniso lesiprofetho lisungulwa emlandweni weNgqungquthela Yezwekazi yokuQala neyesiBili, emelwe usuku lwe-waymark yokuqala ka-1776, kanye nokushicilelwa kweSimemezelo Senkululeko.

Uphawu lwendlela luka-1776 lufanekisela umhla kaSeptemba 11, 2001, kanye noMthetho we-Patriot Act, lapho ukuzimela kweMelika kwabekwa ngaphansi kwegunya lomthetho waseRoma, kungasekho ngaphansi komthetho waseNgilandi. Lumphawu ukuqala kwesikhathi sesiprofetho esilungisa indlela yokuba upapa aphinde athathe isihlalo sobukhosi somhlaba emthethweni weSonto onondelayo.

Njengasesikhathini esiyisiprofetho esimelwe ngu-1776, lesi sikhathi esiyisiprofetho simele umlando kusukela ekuphethweni kwe-Second Continental Congress ngo-1781 kuya ku-1789, okuyilo soku olukhomba uphawu lwendlela oluhlotshani nokushicilelwa koMthethosisekelo. Kulo mlando kwakukhona futhi omongameli abayisishiyagalombili. Umlando ka-1781 kuya ku-1789 ungumlando we-Articles of Confederation. I-Articles of Confederation yayimele uMthethosisekelo wokuqala, kodwa ubuthakathaka be-Articles of Confederation baholela ekutheni ithathelwe indawo, nasekuqinisekiseni koMthethosisekelo ngo-1789.

Kuleso sikhathi omongameli abayisishiyagalombili babenezinhlelo zokuthi kube khona omongameli abayisikhombisa ababengabongameli emlandweni wama-Continental Congresses amabili, kanye noyedwa owayengumongameli futhi kuleyo nkathi yokuqala yesiprofetho. UJohn Hancock wasebenza kokubili e-Second Continental Congress, futhi nasesikhathini esimelelwa yi-Articles of Confederation. Ezingeni lesiprofetho, kwakukhona amadoda ayisikhombisa kuphela ayengumongameli phakathi nama-Continental Congresses amabili; ngalokho ngokwesiprofetho uJohn Hancock wayengomunye wabayisishiyagalombili esikhathini se-Articles of Confederation, kodwa futhi wayengomunye wamadoda ayisikhombisa enkathini eyandulelayo. Ngakho-ke wayengowesishiyagalombili, owayengowabayisikhombisa.

Isikhathi sesibili sesiprofetho, esimelwe ngu-1789, naso saba nomongameli (uHancock) owayengowesishiyagalombili, kodwa engowabayisikhombisa, njengoba kwakunjalo ngoPayton Randolph esikhathini sokuqala sesiprofetho esimelwe ngu-1776. U-1789 uyahambelana nezivivinyo zikaPelosi zangoJanuwari 6, 2021 futhi uzimele.

“INkosi inabalindi abathembekileyo ezindongeni zaseSiyoni ukuba bamemeze ngezwi elikhulu, bangagodli lutho, baphakamise izwi labo njengecilongo, babonise abantu baYo isiphambeko sabo, nendlu kaJakobe izono zayo. INkosi ivumele isitha seqiniso ukuba senze umzamo oqinileyo wokulwa neSabatha yomthetho wesine. Ngaleyo ndlela ihlose ukuvusa intshisekelo eqinileyo kulowo mbuzo oyisivivinyo sezinsuku zokugcina. Lokhu kuyovula indlela yokuba umlayezo wengelosi yesithathu umenyezwe ngamandla.”

“Makangathuli buthule manje okholwa yiqiniso. Akukho noyedwa okufanele abe budedengu manje; bonke mabaphuthumise izicelo zabo esihlalweni sobukhosi somusa, bebambebele esithembisweni esithi, ‘Noma yini eniyakuyicela egameni lami, lokho ngiyakukwenza’ (Johane 14:13). Manje kuyisikhathi esiyingozi. Uma leli zwe, elizigqaja ngenkululeko, lilungiselela ukunikela ngazo zonke izimiso ezingena kuMthethosisekelo walo, lenza izimiso zokucindezela inkululeko yenkolo, nokuphoqelela amanga nokudukisa kobupapa, khona-ke abantu bakaNkulunkulu badinga ukwethula izicelo zabo ngokukholwa koPhezukonke. Kuzo zonke izithembiso zikaNkulunkulu kukhona ukukhuthazwa okuphelele kulabo ababeka ithemba labo kuYe. Ithemba lokulethwa engozini nasekucindezelekeni ngokwabo alidingi ukubangela ukuphelelwa yithemba, kodwa kufanele livuselele amandla nethemba labantu bakaNkulunkulu; ngokuba isikhathi sengozi yabo siyisikhathi sokuba uNkulunkulu abanike izibonakaliso ezicace ngokwengeziwe zamandla aKhe.”

“Asifanele ukuhlala ngokulindela okuzolile ukucindezelwa nosizi, bese sisonge izandla zethu, singenzi lutho ukuvimba ububi. Makukhushulwe ezulwini ukukhala kwethu okuhlangene. Khulekani nisebenze, futhi nisebenze nikhuleke. Kodwa makungabikho noyedwa owenza ngokuxhamazela. Fundani kunanini ngaphambili ukuthi kufanele nibe mnene futhi nithobeke ngenhliziyo. Akumelwe nilethe isimangalo esihlabayo ngakho nanoma ubani, kungaba ngabantu ngabanye noma ngamabandla. Fundani ukubhekana nezingqondo njengoba uKristu enza. Ngezinye izikhathi kufanele kukhulunywe izinto ezibukhali; kodwa qinisekani ukuthi uMoya oNgcwele kaNkulunkulu uhlala enhliziyweni yenu ngaphambi kokuba nikhulume iqiniso elicacile nelibukhali; khona-ke malingene lisike indlela yalo. Akusini enimele nenze ukusika.” Selected Messages, incwadi 2, 370.

Uphawu lwesibili esikhathini sesiprofetho sokulungiselela esimelwe yiMthethosisekelo lukhomba ukuthi uMthethosisekelo kufanele ugumbuqelwe ophawini olulandelayo. Lolo phawu lwesibili lufanekiswe nguJohane uMbhapathizi, futhi nangomyalo kaJustinian, okuyikho kokubili okwakhomba futhi kwethula isixwayiso mayelana nokufika kwesigameko sokugcina esimelwe kuleso sikhathi. KuJohane kwakungukunikezwa amandla kukaKristu njengoba eqinisa isivumelwano saKhe sokuphila ngegazi laKhe eliyigugu, kanti kuJustinian kwakungukunikezwa amandla komphikukristu, owayezokuqinisa isivumelwano sakhe sokufa ngegazi labafel' ukholo.

UMthethosisekelo ngo-1789 wabonisa ukunikezwa amandla kwezimpondo ezimbili zesilo sasemhlabeni, futhi ngalokho, u-1789 wabonisa ukubhujiswa okuseduze kwezimpondo ezimbili zamandla zesilo sasemhlabeni, njengoba kufanekiswa yi-Alien and Sedition Acts ngo-1798. Lapho ofakazi ababili bebulawa ezitaladini ngonyaka ka-2020, babonisa futhi baxwayisa ngokuhlaselwa okuqhubekayo kuMthethosisekelo, okufanekiswa ukuqulwa kukaPelosi kwangoJanuwari 6, 2021.

Umhla ka-6 kuMasingana, 2021 uyisixwayiso mayelana nokunikezwa amandla kobupapa emthethweni weSonto osuzofika maduzane, njengoba kufanekiswe yisimemezelo sikaJustinian ngonyaka ka-533. Umhla ka-6 kuMasingana, 2021 kanye nonyaka ka-533, kokubili kunikeza isixwayiso ngomthetho weSonto osuzofika maduzane, njengoba kufanekiswe ngumthetho weSonto ngo-538 eMkhandlwini wase-Orleans, nangemiThetho ye-Alien and Sedition ngo-1798, eyafanisa isilo somhlaba sikhuluma njengodrako emthethweni weSonto osuzofika maduzane.

Ngomthetho weSonto, inxeba elibulalayo lobupapa liyophulukiswa, futhi ikhanda lesishiyagalombili lesAmbulo isahluko seshumi nesikhombisa, elingalesikhombisa amakhanda, liyovuswa. Imithetho ye-Alien and Sedition ka-1798 imelela isilo somhlaba sikhuluma njengodrako, lapho singagcini nje ngokuphoqelela ukukhulekelwa kwelanga kuphela, kodwa emva kwalokho siphophelele umhlaba wonke ukuba wamukele igunya lesilo solwandle sesAmbulo isahluko seshumi nantathu, njengekhanda lesishiyagalombili elingalesikhombisa amakhanda. Ngakho-ke, esikhathini ngasinye kwezintathu ezimelwe ngaphakathi kwenkathi yokulungiselela ngo-1776, 1789 no-1798, imfumbe yesiprofetho yesishiyagalombili, esingalesikhombisa, imelwe ngokwesiprofetho.

Izimpawu zokuqala ezimbili zendlela (1776 no-1789), ezikhomba imfumbe, zikhuluma ngemfumbe ezezwa ngaphakathi komlando wesiprofetho wesilo somhlaba, kanti uphawu lwesithathu lwendlela lukhomba imfumbe ezezwa ngamandla obupapa.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Bethi kwabakhileyo emhlabeni ukuthi mabawenze umfanekiso wesilo.’ Lapha kuvezwa ngokucacile uhlobo lombuso lapho amandla okushaya imithetho eseandleni sabantu, okuwubufakazi obugqame kakhulu bokuthi i-United States iyisizwe esikhonjiswe kulesi siprofetho.

“Kodwa siyini ‘isithombe sesilo’? futhi siyokwaxhiwa kanjani? Isithombe senziwa yisilo esinezimpondo ezimbili, futhi siyisithombe sesilo. Sibizwa futhi ngokuthi isithombe sesilo. Ngakho-ke, ukuze sazi ukuthi isithombe sinjani nokuthi siyokwaxhiwa kanjani, kumelwe

sifunde izimpawu zesilo uqobo lwaso—ubupapa.

“Lapho ibandla lokuqala lonakaliswa ngokusuka ekululameni kwevangeli nangokwamukela imikhosi namasiko obuqaba, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukwesekwa ngamandla ezwe. Umphumela kwaba ubupapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuqhubekisela phambili izinhloso zalo, ikakhulukazi ekujeziseni ‘ukuhlubuka.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumelwe alawule umbuso kahulumeni ngezina lokuthi igunya lombuso nalo lisetshenziswe yibandla ukufeza izinhloso zalo.”

“Noma nini ibandla selithole amandla ezwe, liwasebenzisile ukuze lijezise ukuphikisa izimfundiso zalo. Amabandla amaProthestanti alandele ezinyathelweni zaseRoma ngokwakha ubudlelwano namandla omhlaba abonakalise isifiso esifanayo sokunciphisa inkululeko kanembeza. Isibonelo salokhu sibonakala ekushushisweni okwaqhubeka isikhathi eside kwabaphikisi yiBandla laseNgilandi. Phakathi nekhulu leshumi nesithupha neleshumi nesikhombisa, izinkulungwane zabefundisi abangavumelani nemigomo yebandla baphoqeleka ukuba babaleke emasontweni abo, futhi abaningi, kokubili kubefundisi nakubantu, babhekana nenhlawulo, ukuboshwa, ukuhlushwa, nokufel’ ukholo.”

“Kwaba ukuhlubuka okwaholela ibandla lokuqala ukuba lifune usizo kuhulumeni womphakathi, futhi lokhu kwalungisa indlela yokuthuthuka kobupapa—isilo. UPawulu wathi: ‘Kuyakuza ukuhlubuka, ... nomuntu wesono abonakaliswe.’ 2 Thesalonika 2:3. Ngakho ukuhlubuka ebandleni kuyolungisa indlela yomfanekiso wesilo.

“IBhayibheli limemezela ukuthi ngaphambi kokufika kweNkosi kuyakuba khona isimo sokuwohloka kwenkolo esifana naleso esasikhona emakhulwini okuqala eminyaka. ‘Ezinsukwini zokugcina kuzakavela izikhathi ezinzima. Ngokuba abantu bayakuba ngabazithandayo bona, abahahayo, abaqhoshayo, abazidlayo, abahlambalazayo, abangalaleli abazali, abangabongiyo, abangcwele, abangenalo uthando lwemvelo, abangagcini izivumelwano, abamangaleli bamanga, abangazithibi, abanolaka, abadelela abalungileyo, abayizihlubuki, abanamawala, abaziphakamisayo, abathanda injabulo kunokuthanda uNkulunkulu; benesimo sokumesaba uNkulunkulu, kepha bephika amandla akho.’ 2 Thimotheu 3:1–5. ‘Kepha uMoya usho ngokusobala ukuthi ngezikhathi zokugcina abanye bayakuhlubuka ekukholweni, benaka imimoya edukisayo nezimfundiso zamademoni.’ 1 Thimotheu 4:1. USathane uyakusebenza ‘ngawo wonke amandla, nezibonakaliso, nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi.’ Futhi bonke ‘abangalwamukelanga uthando lweqiniso, ukuze basindiswe,’ bayakuyekelwa ukuba bamukele ‘ukudukiswa okunamandla, ukuze bakholwe amanga.’ 2 Thesalonika 2:9–11. Lapho lesi simo sokungamesabi uNkulunkulu sesifinyelelwe, imiphumela efanayo iyakuba khona njengasemakhulwini okuqala eminyaka.” The Great Controversy, 443, 444.