

Umlando Ofihlekile Wevesi Lamashumi Amane – Inombolo Yamashumi Amathathu Nanye

UHezekeli Inombolo Yeshumi Nambili

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Isihloko esandulele saphetha ngendima eyayithi, “Umshado wesivumelwano ka-313 umele umshado wokugcina wesivumelwano wamandla obupapa ne-United States—inkosi eyinhloko phakathi kwamakhosi ayishumi eSambulo 17; amandla anezimpondo ezimbili afanekiselwa amandla anezimpondo ezimbili aseFrance. Umlando owaqala ngoClovis ngo-496 futhi ekugcineni waholela esimemezelweni sikaJustinian ngo-533 nasekubekweni kobupapa esihlalweni sobukhosi ngo-538, umele umlando ka-1989 kuze kufike umthetho weSonto.”

URonald Reagan wafanekiselwa nguClovis ngo-496, kanti uDonald Trump ufanekiselwa nguJustinian ngo-533. Isimemezelo sikaJustinian safika eminyakeni emihlanu ngaphambi kokuba upapa enyukele esihlalweni sobukhosi ngo-538, futhi uMthetho waseMilan wafika eminyakeni eyisishiyagalombili ngaphambi komthetho wokuqala weSonto wango-321. Kokubili isimemezelo nomthetho kuyavumelana njengophawu lwendlela olwandulela umthetho weSonto.

Reagan

Ngo-1870, amabutho ase-Italy anqoba iRoma (20 Septemba 1870). Imibuso kaPapa yayeka ukuba khona njengombuso wendawo, futhi uPapa Pius IX waba “isiboshwa eVatican.” Njengoba kwakungasekho ndawo kaPapa esele eyayiqashelwa njengombuso ozimele, i-United States (njengamanye amazwe amaningi) ayisagcinanga ubudlelwane obusemthethweni bezokuxhumana noPapa njengombusi wesikhashana. Ngo-Okthoba ka-1951, uMongameli uHarry S. Truman waqoka uJenene Mark W. Clark njengenxusa lase-U.S. eVatican. Ngokushesha kwavela ukuphikiswa okunamandla okuvela emasontweni amaningi amaProthestani nasezinhlanguweni, ezaphikisa ngokuthi lokho kuqokwa kwephula ukwehlukani kweSonto nombuso. NgoJanuwari ka-1952 uJenene Clark wahoxisa igama lakhe.

NgoJanuwari 10, 1984, uMongameli uRonald Reagan noPapa uJohn Paul II bavumelana ngokusemthethweni ukusungula ubudlelwano obuphelele bezombusazwe phakathi kwe-United States ne-Holy See. Ngo-Ephreli 9, 1984, uWilliam A. Wilson (owayesesevele ekhonza njengommeleli kaReagan siqu) wanikela izincwadi zakhe zokuqinisekisa futhi waba yiNxusa lokuqala lase-U.S. e-Holy See.

Phakathi neminyaka engamashumi amathathu nantathu kusukela ku-1951 kuze kube ngu-1984, ukumelana kobuProthestani nobuKatolika kwaphela. “Izingalo” ezamela uphapha ngo-496 noClovis ziyisifaniso sikaReagan ngo-1984 kuqhubeke kuze kube ngu-1989. UClovis wayemele ukususwa kwenkolo (ubuqaba) eyayivimbela uphapha ekubuyeleni emandleni, futhi ngo-1984 ukumelana kobuProthestani nokuvuka kophapha kwase kususiwe. “Okwansuku zonke” (ubuqaba)

kwakususwe, futhi uPawulu uchaza lokho kususwa kokumelana kobuqaba nophapha njengokuthi “ukuhlubuka.”

Ibandla elingokomfanekiso lokuyekethisa elalimelwe nguConstantine Omkhulu kanye nomlando ka-313 kuya ku-538 lalimele inkathi lapho ibandla lazikhohlisa khona ngokuyekethisa, lase liwa ekukholweni. Inkolo emelwe ngu-‘508’, eyayikade ivimba ukungena kwamandla obupapa, yayiyisifaniso sokuwa kwamaProthetani e-United States. UReagan wayemelwe nguClovis. Ngo-496 uClovis wanikela “amandla” akhe ebupapeni, ngaleyo ndlela efanekisa “ubumbano olungewe” olwafezwa ngeminyaka kaReagan. UClovis futhi wayemele ukususwa kwe-“daily” ngo-508. U-508 wayeyisifaniso sika-1984.

“Lokhu kuyekethisa phakathi kobuqaba nobuKristu kwaholela ekuthuthukisweni ‘komuntu wesono’ owabikezelwa esiprofethweni njengomelene noNkulunkulu futhi eziphakamisa ngaphezu kukaNkulunkulu. Lolo hlelo olukhulu lwenkolo yamanga luyingcweti yobuciko bamandla kaSathane—isikhumbuzo semizamo yakhe yokuzihlalisa esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” The Great Controversy, 50.

UReagan waduma ngokubiza iSoviet Union ngokuthi “umbuso omubi” enkulumweni yango-1983, futhi wabheka ubuKhomanisi obungakholelwa kuNkulunkulu njengosongo olujulile lokuziphatha nolukamoya. Yena noJohn Paul II bakha ubudlelwano obuseduze bomuntu siqu nobepolitiki obabulwisana nobuKhomanisi baseSoviet. Womabili la madoda alubona lolu daba lokulwa ngezindlela zokuziphatha, futhi ngisho nangokombono wokuhlinzekwa kukaNkulunkulu; uReagan wakhuluma ngasese “ngoHlelo lukaNkulunkulu” lokuwisa ubuKhomanisi. UReagan wayenesithakazelo ezibonakalweni zaseFatima (isexwayiso sokuthi “iRussia yayizosabalalisa amaphutha ayo”), futhi laba baholi ababili baxoxa ngokuqonda kwabo okufanayo kokuthi uNkulunkulu wayelondoloze izimpilo zabo (bobabili basinda emizamweni yokubabulala ngo-1981) ngenhloso ehlobene nokunqoba ubuKhomanisi.

Abafundi bakaKristu

UReagan wakhuliswa enhlanganweni yenkolo ye-Disciples of Christ, obaba bayo abasungula bafundisa ngokuqondile ukuthi upapa wobuKatolika wayenguMphikukristu. U-Alexander Campbell, umholi wokuqala ovelele kakhulu webandla le-Disciples of Christ, kaningi wayekhomba ubupapa njengoMphikukristu. Ezingxoxweni-mpikiswano nasemibhalweni yakhe, waphikisa ngokuthi uphondo oluncane lukaDaniyeli 7, isilo seSambulo 13, kanye nomuntu wesono ka-2 Thesalonika 2, konke kukhomba kubapapa baseRoma. Wasebenzisa lezi zifanekiselo ezingxoxweni-mpikiswano zomphakathi (kuhlanganisa nalezo abenazo noMbhishobhi wamaKatolika uJohn B. Purcell ngo-1837). UBarton W. Stone wabhekisela ekubuseni kukaPapa njengoMphikukristu weqiniso kanye “nomuntu wesono.” UWalter Scott (omunye umvangeli wokuqala waleyo nhlangano) wabhala ukuthi umuntu wesono, uPapa waseRoma, wayeyovela ebandleni lobuKristu futhi aziphakamise ngaphezu kukaNkulunkulu.

Unina kaReagan, uNelle, wayeyilungu elizinikele lebandla iDisciples of Christ futhi wayengumthelela oyinhloko wezenkolo ebuntwaneni bakhe. UReagan wabhaphathizwa ebandleni leDisciples of Christ eDixon, e-Illinois, eneminyaka engu-11, futhi wayesebenza khona

ngenkuthalo esemusha (kuhlanganise nokufundisa isikole seSonto). Wafunda e-Eureka College, eyayihlangene neDisciples of Christ.

“Labo abadideka ekuqondeni kwabo izwi, abehluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu. Asisekho isikhathi manje sokuba sizihlanganise nezwe.” Kress Collection, 105.

UReagan wayefanekiselwa nguClovis kanye nokuyekethisa kukaConstantine Omkhulu. UReagan futhi wayengowokuqala kubamongameli abayisishiyagalombili bokugcina kusukela esikhathini sokuphela ngo-1989. Njengowokuqala kubamongameli abayisishiyagalombili bokugcina, ufanekisela uDonald Trump, othi, njengokukaReagan, adideke kakhulu ngezinhloso zangempela zobupapa, nokuthi ubupapa buyini.

Bangahamba ababili ndawonye yini, ngaphandle kokuba bevumelene na? Amose 3:3.

Umshado wesivumelwano wesithupha nowokugcina kuDanyeli isahluko seshumi nanye wenzeka emlandweni oqala ngesikhathi sokuphela ngo-1989, uphele emlandweni kaDonald Trump.

“Ezinyakazweni eziqhubekayo manje e-United States zokutholela izikhungo nemikhuba yebandla ukwesekwa ngumbuso, amaProthetani alandela ezinyathelweni zabalandeli bobupapa. Cha, ngaphezu kwalokho, bavulela uBupapa umnyango wokuba buphinde buthole eMelika yamaProthetani ubukhosi obuphakeme obabulahlekelwe yibo eZweni Elidala.” The Great Controversy, 573.

Isivumelwano somshado sika-313 kanye noMthetho waseMilan kuhambisana nomlando ka-533, futhi isimemezelo sika-Justinian ngo-533 sizophinde sisebenze ngaphansi kombuso othi ungowobuKristu, kodwa ongasasaqondi ukuthi ukukhomba amandla obupapa njengesikhungo sobuKristu kuyisiphikiso samagama, uma kubhekwa kahle kakhulu, kanti okubi kakhulu kuwukuduka okubulalayo.

IBandla noMbuso

Ngo-457 BC, umyalo wesithathu ka-Artaxerxes wabuyisela ubukhosi besizwe kanye negunya lezombusazwe nelokholo.

Futhi wena, Ezra, ngokokuhlakanipha kukaNkulunkulu wakho okusesandleni sakho, misa iziphathimandla nabahluleli, ukuze bahlulele bonke abantu abangaphesheya komfula, bonke abawaziyo umthetho kaNkulunkulu wakho; nifundise labo abangawazi. Noma ubani ongayenzi umthetho kaNkulunkulu wakho nomthetho wenkosi, makwenziwe ukwahlulelwa kuye ngokushesha, noma kube ngukufa, noma ngokuxoshwa, noma ngokuthathelwa impahla, noma ngokuboshwa. Ezra 7:25, 26.

Umthetho wesithathu wanikeza igunya lokufeza ukwahlulela nesijeziso mayelana nemithetho kaNkulunkulu kanye nemithetho yenkosi. Lowo mthetho waphawula ukuqala kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu esaphetha ngo-Okthoba 22, 1844, lapho uKristu efika ngokuzumayo ethempelini laKhe. Waphinde waphawula ukuqala kwesiprofetho seminyaka engamakhulu amabili namashumi amahlanu esaphela ngo-207 BC,

emlandweni ophakathi kwezimpi zaseRaphia ngo-217 BC nasePanium ngo-200 BC. Ukubuyiselwa kobukhosi kokubili bombuso nobenkolo ngo-457 BC kukhomba i-alpha ephindwe kabili ethola ukugcwaliseka okubili kwe-omega. Kokubili ukugcwaliseka kwe-omega kumele umnyango ovaliwe; okukodwa olophondo lwamaProthestani kanti okunye olophondo lwamaRiphabhulikhi.

Isiprofetho sokuqala seminyaka eyizinkulungwane ezimbili namakhulu amathathu sasimelela imithetho kaNkulunkulu, kanti isiprofetho seminyaka engamakhulu amabili namashumi amahlanu sasimelela imithetho yenkosi. Lezi ziprofetho ezimbili zikhomba uphondo lobuProthestani nophondo lobuRiphabhulikhi phezu kwesilo somhlaba sikaSambulo ishumi nantathu. Uphondo lobuRiphabhulikhi lwesilo somhlaba lubekwa phakathi kwamavesi ayishumi nanye kuya kwelishumi nesithupha kaDaniyeli ishumi nanye. Isikhathi seminyaka eyishumi nesikhombisa phakathi kweRaphia nePanium siphambaniswa uphondo olulodwa oluvela esiprofethweni esimbaxambili sesinqumo sesithathu sango-457 BC. Isiprofetho esiphindwe kabili sikhomba kokubili ukwahlulelwa kwabantu besivumelwano bokugcina kanye nokwahlulelwa kwesizwe lapho labo bantu besivumelwano bethola khona izimpande zabo.

Wasesethi ku-Abrama: Yazi ngokuqiniseka ukuthi inzalo yakho iyakuba yisihambi ezweni elingesilo elayo, futhi iyakubakhonza; bona-ke bayakuyihlupha iminyaka engamakhulu amane; futhi naleso sizwe abayakusikhonza ngiyakusehlulela; kuthi emva kwalokho baphume benempahla eningi. UGenesis 15:13, 14.

Encwadini kaHezekeli, umhla ka-Okthoba 22, 1844 ufanekiselwa ngumhla ka-Okthoba 22, 573 BC. Omunye wale mihla ukhomba ukuqala kwesahlulelo sophenyo, kanti omunye ukhomba ukukhala kwecilongo leJubili ekuqaleni nasekuphetheni kwenqubo yokwahlulela. Yomibili le mihla iyavumelana, futhi yomibili ikhomba umnyango ovaliwe. U-1844 umele ukuvalwa komnyango wendawo engcwele, njengoba uKristu engena eNdaweni Engcwelengcwele Kakhulu. U-573 BC ukhomba ukuvalwa kwesikhathi somusa wabantu, lapho izigqila zesono ezihlengiwe zinikwa inkululeko yazo, nomhlaba omusha wokuhlala kuwo.

Kepha uma engahlengwanga kule minyaka, uyakuphuma ngomnyaka wejhubili, yena nabantwana bakhe kanye naye. Ngokuba abantwana bakwa-Israyeli bayizinceku kimi; bayizinceku zami engabakhipha ezweni laseGibhithe: NginguJehova uNkulunkulu wenu. Levitikusi 25:54, 55.

Zombili izinsuku zika-22 Okthoba zimelela umnyango ovaliwe womthetho weSonto ozayo maduze. Isikhathi sokuhlolwa esanikwa ubu-Adventism saqala ngo-1844 futhi siphela ngomthetho weSonto ozayo maduze, kanti nesikhathi sokuhlolwa esanikwa i-United States naso siphela ngomthetho weSonto ozayo maduze. Zombili lezi ziphetho zihambelana no-22 Okthoba njengofakazi ababili beminyaka engu-2,300 neminyaka engamakhulu amabili namashumi amahlanu.

Iminyaka eyikhulu namashumi amahlanu ephela emlandweni phakathi kweRaphia nePanium ihlukanisa isikhathi salezo zimpi ezimbili sibe izinombolo ezimbili ezingokomfanekiso, zona ngokuhlangene ezinomqondo wazo oyingqayizivele. Iminyaka eyishumi ngemva kweRaphia,

okusho umngcele, kanye neminyaka eyisikhombisa ngaphambi kwePanium, eyayiyimipi eyaliwa ethafeni futhi yaphela ngokuvinjezelwa. Ishumi nesikhombisa, njengophawu, kukhomba amandla kadrako ngofakazi abaningana. U-207 BC ubeka uTrump, uphawu lwesilo somhlaba, phakathi kwevesi leshumi nanye neleshumi nanhlano likaDanyeli isahluko 11 ngokwesiprofetho, emlungiselela ukuba akhulume njengodrako, njengoba kumelwe inhlanguyisela yenombolo eyishumi nenombolo eyisikhombisa.

Ishumi nesikhombisa nalo liyisibonakaliso, futhi liyanweba umlando waseRaphia uya ePanium, lidlulele ngalé kwePanium futhi libuyele nangaphambi kweRaphia. Uptolemy IV Philopator wabusa njengenkosi yaseGibhithe lamaPtolemy kusukela ku-221 BC kuya ku-204 BC, futhi wanqoba u-Antiochus Magnus eRaphia ngo-217 BC. Uptolemy waqala ukubusa ngaphambi kweRaphia, futhi wabusa iminyaka “eyishumi nesikhombisa.” Inani leshumi nesikhombisa limelela inkathi yomlando eqala ngaphambi kweRaphia, futhi enabela ngalé kwempi yasePanium nokuvinjezelwa kweSidon kuze kube sekupheleni komusa wokuhlolwa kwabantu njengoba kumelelwa unyaka ka-330. Isiprofetho seminyaka engamakhulu amabili namashumi amahlanu sesikhathi sebandla laseSmirna saqala ngo-64, saphela ngoMthetho waseMilan kanye nesivumelwano somshado sango-313.

UKhonestine Omkhulu umelela umlando webandla lasePergamu, futhi lowo mlendo waqala ngo-313 waphela ngo-538. Iminyaka yokuqala “eyishumi nesikhombisa” emva kokuphela kwesiprofetho seminyaka engamakhulu amabili namashumi amahlanu ngo-313 inezimpawu ezintathu zomgwaqo. U-313 wawuyi-Edict of Milan, u-321 wawungumthetho wokuqala weSonto, kanti ukuhlukaniswa kombuso kuphawulwa ngo-330. U-330 umelela umthetho wokugcina weSonto ophawula ukuvalwa komusa kubantu. Ngakho-ke inani eliyishumi nesikhombisa liqala ngaphambi kweRaphia futhi liphela kudala emva komkhankaso wempi wasePanium neSidon. Ivesi leshumi nesithupha kuDanyeli ishumi nanye limelela umthetho weSonto e-United States

Isiprofetho saseSmirna sikhomba uphawu lokuhlaselwa komuzi oluyinhliziyi uqobo yombiko wesixwayiso kaHezekeli. Uphawu lwendlela olwandulela umthetho weSonto, njengoba lumelwe yilezo zifaniso ezimbili zokubhujiswa kweJerusalema, luwukuhlaselwa komuzi; kodwa futhi luyi-Edict of Milan, eqala ukwakheka komfanekiso wesilo.

Ekubiyelweni kuyokwenzeka udwendwe lomshado wesivumelwano. Luyisifaniso esiphindaphindayo sodwendwe lomshado olwaqala ngoReagan, njengoba lwafanekiswa nguClovis ngo-496, kodwa udwendwe lokugcina oluya emshadweni luqala ekubiyelweni, luhambisana nomyalo kaJustinian ka-533, kanye noMthetho waseMilan ka-313. Zombili lezi zimpawu zomlando zandulela umthetho weSonto. U-313 wandulela umthetho wokuqala weSonto ka-321, futhi umyalo ka-533 wandulela umthetho weSonto eMkhandlwini wesithathu wase-Orleans ngo-538. Uhlobo oluthile lomthetho luyogcwalisa izimpawu zesiprofetho zombili, zombili zomyalo kaJustinian kanye noMthetho waseMilan, kanti uhlobo oluthile lomshado wesivumelwano ongokomfanekiso luyomiswa.

Lapho lowo myalo usukhishiwe kuyobe sekwephuze kakhulu ukuzilungiselela, ngokuba umnyango wokuvivinywa usuvaliwe phezu kophondo lwamaProthetani, njengalokhu wavinjwa

ngempela ngePhasika lokuqala eGibhithe. Emva kwalokho umthetho weSonto, uphawu olulandelayo lwendlela, awukhombisi nje kuphela ukuthi umfanekiso wesilo usumiswe ngokuphelele, kodwa futhi nokuphoqeelwa kophawu lwesilo. Umthetho weSonto uphawula ukuphela kwesikhathi sokuvininywa kophondo lweRiphabhulikhi, okuyisilo somhlaba sesiSambulo ishumi nantathu, njengoba nje uFaro nebutho lakhe bafa oLwandle Olubomvu emva kwePhasika.

Iminyaka engamakhulu amabili namashumi amahlanu ephetha ngo-207 BC imkhomba uDonald Trump, njengoba emelwe u-Antiochus Magnus elungiselela umkhankaso ozayo oqala ethafeni lasePanium futhi uphele ngokuvinjezelwa kweSidoni. Emva kweMpi yasePanium, umphathi wamabutho wamaPtolemy, uScopas wase-Aetolia, wabalekela emzini waseSidoni namasosha asindile angaba ngu-10,000. U-Antiochus wamlandela futhi wavimbezela iSidoni. Uhulumeni wamaPtolemy e-Alexandria wathumela ibutho lokuhlenga, kodwa lehluleka. Ebhekene nendlala, uScopas wanikela umuzi. U-Antiochus wavumela uScopas ukuba ahambe; kamuva uScopas wabuyela eGibhithe, lapho ekugcineni abulawa khona ebekwe amacala okuvukela umbuso nawokukhwabanisa izimali. Ukuvinjezelwa kweSidoni kwaqedela ukunqoba kuka-Antiochus iCoele-Syria emva kwePanium.

USisi White uchaza incwadi ka-Uriah Smith ethi, Daniel and the Revelation, ngokuthi “isandla sikaNkulunkulu esisizayo.” USmith uchaza umkhankaso ka-Antiochus onezigaba ezimbili ekuphawuleni kwakhe ngamavesi eshumi nane neshumi nanhlanu kaDaniyeli ishumi nanye.

“Ukufundiswa kwenkosi encane yaseGibhithe kwaphathiswa yiSigele saseRoma ku-M. Emilius Lepidus, owamisa u-Aristomenes, isikhulu esidala nesinolwazi saleyo nkantolo, ukuba abe ngumqaphi wayo. Isenzo sakhe sokuqala kwakuwukuvikela ekuhlaselweni okwakusongelwa yila makhosi amabili ayebumbene, uPhilip no-Antiochus.

“Ngale njongo wathuma uSkopasi, induna yempi edumile yase-Aetolia, ngaleso sikhathi eyayisemsebenzini wabaseGibhithe, ezweni lakubo ukuba aqoqe izinsiza zokuqinisa ibutho. Esengihlome ibutho, wangena ePalestina naseKoweli-Siriya (u-Antiyokusi esabambeke empini no-Athalusi e-Asia Encane), waletha lonke elakwaJuda ngaphansi kokubuswa yigunya laseGibhithe.

“Ngaleyo ndlela izindaba zafinyelelwa esimweni esasilungiselelwe ukugcwaliseka kwevesi eliphambi kwethu. Ngokuba u-Antiochus, eyeka impi yakhe no-Attalus ngokuyalelwa kwamaRoma, wathatha izinyathelo ezisheshayo zokubuyisa iPalestina neCoele-Syria ezandleni zamaGibhithe. U-Scopas wathunyelwa ukuba amelane naye. Eduze nemithombo yeJordani, amabutho amabili ahlangana. [Panium] U-Scopas wanqotshwa, waxoshwa kwaze kwaba seSidoni, futhi lapho wavinjwa ngokuqinile. Ojenene abathathu abahlakaniphe kakhulu baseGibhithe, kanye namabutho abo angcono kunawo wonke, bathunyelwa ukuba bakhulule ukuvinjezelwa, kodwa ngaphandle kwempumelelo. Ekugcineni u-Scopas, ebhekene, esithunzini esibuthakathaka nesiingabambeki sendlala, nesitha ayengakwazi ukumelana naso, waphoqeleka ukuba azinikele ngemibandela eyihlazo yokusindiswa kwempilo kuphela; ngakho-ke yena namadoda akhe ayizinkulungwane eziyishumi bavunyelwa ukuhamba, bephucwe konke benqunu. Lapha kwakukhona ukuthathwa kwemizi evikelwe kakhulu yinkosi

yasenyakatho; ngokuba iSidoni, kokubili ngokwendawo yayo nangokuvikelwa kwayo, yayingenye yemizi enamandla kakhulu yalezo zikhathi. Lapha kwakukhona ukwehluleka kwezikhali zaseningizimu ukumelana, kanye nokwehluleka kwabantu futhi inkosi yaseningizimu eyayibakhethile; okungukuthi, u-Scopas namabutho akhe ama-Aetolia.” Daniel and the Revelation, 257, 258.

Iminyaka engamakhulu amabili namashumi amahlanu ephetha ngo-207 BC iva uDonald Trump. Isiprofetho seminyaka engamakhulu amabili namashumi amahlanu esiphela ngo-313 ngomshado wesivumelwano phakathi kwempumalanga nentshonalanga, kanye ne-Edict of Milan, siveza ukwakheka komfanekiso wesilo e-United States. Ibandla lasePergamos, elaqala ngo-313, limelela umlando lapho ubuKristu bawa khona ngokuyekethisa nenkolo yobuqaba, ngaphambi kokuba umbuso wobupapa uthathe isihlalo sobukhosi. IPergamos nonyaka ka-313 kufanekisela ukuyekethisa okumelwe ukwakheka komfanekiso wesilo e-United States. Kumele ukuyekethisa phakathi kobuKristu neRoma yobupapa, ngokuba inkolo yobuKatolika ayilutho olunye noma oluncane kunobuqaba obuzifihle njengesikhungo sobuKristu. Isiprofetho seminyaka engamakhulu amabili namashumi amahlanu esaqala ngo-1776 futhi esiphela kulo nyaka naso sikhuluma nge-United States. Ngakho-ke, zonke lezi ziprofetho ezintathu zeminyaka engamakhulu amabili namashumi amahlanu zikhuluma ngesici esithile sesiprofetho sesilo sasemhlabeni sikaSambulo 13, futhi zonke ziphelela phakathi kwemigqa yesiprofetho emelwe yinombolo yeshumi nesikhombisa.

Umthetho weSonto yilapho i-United States ikhuluma njengodrako, futhi ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.

“‘Ukukhuluma’ kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 442.

UTrump akayena neze igunya lokwahlulela noma lokushaya imithetho, ngakho-ke umthetho weSonto osusondele ukufika ugcwaliswa yiCongress. Nokho noma yisiphi isenzo esinikeza ukwesekwa emandleni obupapa sifanekisa umthetho weSonto. Isimemezelo sika-533, kanye nomyalo ka-313, kukhomba ukuqala kwesikhathi lapho kwakhiwa khona umfanekiso wesilo. Isiphetho singumthetho weSonto osusondele ukufika, futhi uJesu uhlale efanekisa ukuphela ngesiqalo; ngakho-ke isenzo sikaTrump ngomyalelo wokuphatha esingahlinzeka nganoma yikuphi “ukuvuma” kummelene noKristu wesiprofetho seBhayibheli singamela i-alpha yaleyo nhlangano ephela kuphela e-omega, lapho i-United States “iyakulahla kanjalo izimiso zombuso wayo ize imise umthetho weSonto.”

“Baningi, ngisho naphakathi kwalabo abahlanganyele kulo mzabalazo wokuphoqelelwa kweSonto, abayiboni ngenxa yobumpumputhe imiphumela ezolandela lesi senzo. Ababoni ukuthi bashaya ngqo inkululeko yenkolo. Baningi abangakaze baqonde izimangalo zeSabatha leBhayibheli nesisekelo samanga okumi kuso umkhuba weSonto. Noma yimuphi umnyakazo ovuna umthetho wenkolo empeleni uyisenzo sokuvumela upapa, lona oseminyakeni eminingi kangaka ubelokhu elwa ngokuqhubekayo nenkululeko kanembeza. Ukugcinwa kweSonto kukhona ngenxa yokuthi, njengomkhuba okuthiwa ungowobuKristu, kuvela ‘emfihlakalweni yobubi;’ futhi ukuphoqelelwa kwalo kuyoba ukuvuma ngokoqobo izimiso ezingumgogodla uqobo wobuRoma. Lapho isizwe sakithi siyobe sesizilahla kanjalo izimiso zombuso waso size

simise umthetho weSonto, ubuProthetani buyothi ngalesi senzo buhlanganise izandla nobupapa; lokhu kuyobe kungeyikho okunye ngaphandle kokunika ukuphila ubushiqela obekunesikhathi eside bulokhu bubheke ngentshiseko ithuba labo lokuba buphinde buvuke bungene embusweni wobudlova obusebenzayo.” Testimonies, volume 5, 711.

Noma yimuphi “umnyakazo ovuna umthetho wezenkolo empeleni uyisenzo sokuvuma ubupapa,” futhi leyo minyakazo yenzeka kusengaphambili komthetho weSonto ozayo maduzane.

“Isimemezelo esiphoqelesa ukukhonzwa kwalolu suku siyakuphuma siye emhlabeni wonke. Ngokwezinga elithile esilinganiselwe, sesivele siphumile. Ezindaweni eziningana amandla ombuso akhuluma ngezwi likadrako, njengoba nje inkosi yabahedeni yakhuluma kwabathunjwa abangamaHeberu.” Signs of the Times, Meyi 6, 1897.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.