

Eyesibhozo sisolwesiBhozo—Inani LesiBini

Ubukumkani Besiprofeto SeBhayibhile

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Kwinqaku elandulelayo sachaza ukuba amaMillerite ayengenako ukubona iRoma ngaphezu kweRoma yobuqaba neRoma yobupopu, nangona ayeqwalasela umahluko phakathi kwala magunya mabini. KumaMillerite, umahluko phakathi kweRoma yobuqaba neRoma yobupopu awuzange ubakhokelele ekubeni baqonde ukuba iRoma yobupopu yayibubukumkani besihlanu obalandela ubukumkani besine beRoma yobuqaba. Emva kokudana kuka-1844, uDade White wachaza amagunya amathathu eSityhilelo isahluko seshumi elinesibini neshumi elinesithathu njengodrako kwisahluko seshumi elinesibini, wandula ke ubupopu, njengerhamncwa elavela elwandle kwisahluko seshumi elinesithathu, elalandelwa yiUnited States njengerhamncwa elaphuma emhlabeni. Emva kokuba isiseko sibekiwe, iNkosi yavula ukukhanya ngomanyano oluphindwe kathathu lodrako, irhamncwa nomprofeti wobuxoki, oluthi kwisahluko seshumi elinesithandathu seSityhilelo lukhokelele ihlabathi eArmagedon.

“Umga wesiprofeto ekufumaneka kuwo le mifuziselo uqala kwiSityhilelo 12, ngenamba eyafuna ukutshabalalisa uKristu ekuzalweni kwaKhe. Inamba kuthiwa nguSathana (ISityhilelo 12:9); nguye owashukumisela uHerode ukuba ambulale uMsindisi. Kodwa oyena msebenzi oyintloko kaSathana ekulweni noKristu nabantu baKhe ngexesha leenkulungwane zokuqala zeXesha lobuKristu yayibuBukhosi baseRoma, apho ubuhedeni babululona nqulo lwaluphambili. Ngoko ke, nangona inamba, ngokuyintloko, imela uSathana, ikwangumfuziselo weRoma yobuhedeni ngengqiqo yesibini.”

“Kwisahluko 13 (iindinyana 1–10) kuchazwa elinye irhamncwa, ‘elifana nengwe,’ elathi inamba yalipha ‘amandla ayo, netrone yayo, negunya elikhulu.’ Lo mqondiso, njengoko uninzi lwamaProtestanti lukholelwe, umele upopu, owalandela amandla netrone negunya ezazikade zibanjwe bubukumkani bamandulo baseRoma. Ngalo irhamncwa lifana nengwe kuthiwa: ‘Lanikw a umlomo othetha izinto ezinkulu nezinyeliso.... Laza lawuvula umlomo walo ukuze linyelise uThixo, linyelise igama lakhe, nentente yakhe, nabo bahlala ezulwini. Lanikwa ukuba lilwe nabangcwele, liboyise; lanikwa namandla phezu kwezizwe zonke, neelwimi, neentlanga.’ Esi siprofeto, esiphantse safana ncakasana nenkcazo yophondo oluncinane lukaDanieli 7, ngaphandle kwamathandabuzo sibhekisa kupopu.”

“‘Wanikelwa igunya lokuba aqhubeke iinyanga ezingamashumi amane anambini.’ Kwaye, utsho umprofeti, ‘Ndabona elinye lamakhanda akhe lingathi linxwelerwe ekufeni.’ Kwaye kwakhona: ‘Lowo uthimbela ekuthinjweni uya kuya ekuthinjweni: lowo ubulala ngekrele umele ukubulawa ngekrele.’ Iinyanga ezingamashumi amane anambini ziyafana ‘nexesha namaxesha nesiqingatha sexesha,’ iminyaka emithathu enesiqingatha, okanye iintsuku ezili-1260, zikaDanieli 7—ixesha apho amandla obupopu ayeza kucinezela abantu bakaThixo. Eli xesha, njengoko kuchaziwe kwizahluko ezingaphambili, laqala ngobungangamsha bobupopu, ngowe-A.D. 538, laza laphela ngowe-1798. Ngelo xesha upopu

wathinjwa ngumkhosi waseFransi, amandla obupopu afumana inxeba lawo lokufa, saza sazaliseka isiprofeto, ‘Lowo uthimbela ekuthinjweni uya kuya ekuthinjweni.’”

“Kule ndawo kungeniswa omnye umqondiso. Utsho umprofeti ukuthi: ‘Ndabona elinye irhamncwa liphuma emhlabeni; lalinamaphondo amabini afana nawemvana.’ Ivesi 11. Kokubini inkangeleko yeli rhamncwa nendlela elanyuka ngayo kubonisa ukuba uhlanga elilumelayo alufani nalawo abonakaliswayo phantsi kwemiqondiso eyandulelayo. Izikumkani ezinkulu ezithe zalawula ihlabathi zaziswa kumprofeti uDanyeli njengeerhamncwa ezidla inyama, ziphuma xa ‘imimoya emine yezulu yalwa phezu kolwandle olukhulu.’ Danyeli 7:2. KwiSityhilelo 17 ingelosi yachaza ukuba amanzi amele ‘izizwe, nentlaninge, neentlanga, neelwimi.’ ISityhilelo 17:15. Imimoya iluphawu lwembambano. Imimoya emine yezulu elwa phezu kolwandle olukhulu imela iziganeko ezoyikekayo zokoyisa nezoguquko apho izikumkani zafikelela ngazo emandleni.”

“Kodwa irhamncwa elalineempondo ezifana nezegusha labonwa ‘liphuma emhlabeni.’ Endaweni yokubhukuqa amanye amagunya ukuze limise ubukho balo, isizwe esimelelwe ngaloo ndlela simele sivele kummandla owawungakahlalwa ngaphambili size sikhule ngokuthe ngcembe nangoxolo. Ngoko ke, asinakuba savela phakathi kweentlanga ezixinene nezisokolayo zeLizwe eliDala—olo lwandle luphithizelayo ‘lwezizwe, nezihlwele, neentlanga, neelwimi.’ Simele sikhangelwe kwiLizwekazi laseNtshona.

“Luluphi na uhlanga lweLizwe Elitsha olwaluthi ngowe-1798 luphakama lube ngamandla, lunika isithembiso samandla nobukhulu, lutsala ingqalelo yehlabathi? Ukusetyenziswa kwalo mfuziselo akuvumeli mbuzo. Lunye uhlanga, yaye lunye kuphela, oluhlangabezana neenkukacha zesi siprofeto; sikhomba ngokungathandabuzekiyo kwi-United States of America. Kaninzi nangakumbi ingcinga, phantse awona magama kanye, ombhali ongcewele iye yasetyenziswa ngokungaziwayo sisithethi nangumbhali-mbali ekuchazeni ukuvela nokukhula kolu hlanga. Irhamncwa labonwa ‘liphuma emhlabeni,’ yaye, ngokutsho kwabaguquleli, igama apha eliguqulelwe ngokuthi ‘liphuma’ lithetha ngokwenene ukuthi ‘ukukhula okanye ukuhluma njengesityalo.’ Kwaye, njengoko sibonile, uhlanga olo lumele ukuvela kummandla obungakahlalwa ngaphambili. Umbhali odumileyo, echaza ukuvela kweUnited States, uthetha ‘ngemfihlelo yokuphuma kwayo kwinto engenanto,’ aze athi: ‘Njengembewu ethe cwaka sakhula saba bubukumkani.’—G. A. Townsend, *The New World Compared With the Old*, iphepha 462. Iphephancwadi laseYurophu ngowe-1850 lathetha ngeUnited States njengobukumkani obumangalisayo, obabu ‘buvela,’ yaye ‘phakathi kokuthula komhlaba busongeza imihla ngemihla emandleni nasekuzingceni kwabo.’—*The Dublin Nation*. UEdward Everett, kwintetho yakhe ngabaseki abangabaPilgrim bolu hlanga, wathi: ‘Ngaba babefuna indawo esecaleni, engenabungozi ngenxa yokungaziwa kwayo, nekhuselekileyo ngenxa yokuba kude kwayo, apho ibandla elincinane laseLeyden lalinokonwabela inkululeko yesazela? Khangelani imimandla emikhulu abathi, ekoyiseni okunoxolo, ... baphatha kuyo iiflegi zomnqamlezo!’—Intetho eyenziwe ePlymouth, Massachusetts, Dis. 22, 1824, iphepha 11.

“‘Yaye eneempondo ezimbini ezifana nezegusha.’ Ezo mpondo zifana nezegusha zibonisa ubutsha, ubumsulwa, nobulali, yaye zimele ngokufanelekileyo isimilo se-United States xa

yaziswa kumprofeti njenge ‘inyuka’ ngowe-1798. Phakathi kwabathinjwa abangamaKristu abaqala babalekela eMerika baza bafuna ikhusi kwingcinezelo yobukumkani nakukunganyamezelani kwabapristi kwakukho abaninzi ababezimisele ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yoluntu neyonqulo. Iimbono zabo zafumana indawo kwiSibhengezo seNkululeko, esibeka phambili inyaniso enkulu yokuba ‘bonke abantu badalwe belingana’ yaye banikwe ilungelo elingenakuhluthwa ‘lobomi, lenkululeko, nelokufuna ulonwabo.’ Kwaye uMgaqo-siseko uqinisekisa ebantwini ilungelo lokuzilawula, usungula ukuba abameli abanyulwe yivoti yabantu benze baze balawule imithetho. Inkululeko yokholo lonqulo nayo yanikwa, umntu ngamnye evunyelwe ukunqula uThixo ngokwemiyalelo yesazela sakhe. Uburiphabhlikhi nobuProtestanti baba yimigaqo esisiseko yesizwe. Le migaqo iyimfihlelo yamandla nempumelelo yaso. Abacinezelayo nabanyathelwe phantsi kulo lonke elamaKristu baye bajonga kweli lizwe benomdla nethemba. Izigidi ziye zafuna amanxweme alo, yaye iUnited States inyukele kwindawo phakathi kwezona zizwe zinamandla emhlabeni.

“Kodwa irhamncwa elineempondo ezinjengezegusha ‘lathetha njengenamba. Kwaye lisebenzisa onke amandla erhambncwa lokuqala phambi kwalo, lize lenze umhlaba nabo bahlala kuwo banqule irhamncwa lokuqala, elaphiliswa inxeba lalo elibulalayo; ... lisithi kwabo bahlala emhlabeni mabalenzele umfanekiselo irhamncwa, elalinenxeba lekrole, laza laphila.’ ISityhilelo 13:11–14.” Imbambano Enkulu, 438–441.

Esi sicutshulwa sichaza ukuba izahluko zeshumi elinesibini neshumi elinesithathu zichonga inamba, irhamncwa, nomprofeti wobuxoki, la magunya mathathu akuSityhilelo ishumi elinesithandathu akhokela ihlabathi eArmagedon. La magunya mathathu ngalinye linesahluko salo esikhethekileyo esigubungela imbali efanayo yesiprofeto. Iindima ezintandathu zokugqibela zikaDanyeli ishumi elinanye ziqala ngamazwi athi, “Ke ngexesha lokuphela,” elo yayingu-1798. Emva koko ezo ndima zintandathu zichonga iintshukumo zokugqibela zobupapa de kube, kwindima yokuqala kaDanyeli ishumi elinesibini, uMikayeli emi, livalwe ixesha lovavanyo loluntu, lize lizise izibetho ezisixhenxe zokugqibela. Kwindima yamashumi amane anesine yesahluko seshumi elinanye, umyalezo welo lixa, ocaphukisa ubupapa uze uqalise ukuphalazwa kwegazi okwenzeka kanye phambi kokuvalwa kwexesha lovavanyo, umelwe “njengeendaba ezivela empumalanga naseentla.”

Isigidimi esivela empuma nasemntla simela isigidimi sokugqibela sesilumkiso, kuba sivakaliswa kanye ngaphambi kokuba uMikayeli asukume. Sisigidimi sengelosi yesithathu esivakaliswayo ngexesha lokuthululwa koMoya oyiNgcwele. UDanyeli wasimela esi sigidimi njengesisongwe kabini. Isigidimi “sasemntla” esivuthisa umsindo wobupopu sisigidimi esichaza “ukumkani wasemntla” njengamandla obupopu, yaye isigidimi “sasempuma” sisigidimi sabantwana basempuma, esiye-Islam. Kakade ke, sikwanazo nezinye iintsingiselo ezibalulekileyo, kodwa impuma iluphawu lwe-Islam, yaye umchasi-Kristu ngowobuxoki ozimisa endaweni yoKumkani wokwenyaniso waseMntla. Isigidimi sengwele yesithathu esilumkisa ngokuchasene nokwamkela uphawu lokumkani wasemntla (uphawu lwerhamncwa) sikwalumkisa ukuba i-Islam iya kuhlasele kanye ngelo xesha indebe yobugwenxa iya kube izele ngokupheleleyo iUnited States, yaye iUnited States iyizalisa indebe yayo yobugwenxa ngomthetho weCawa.

IsiTyhilelo ishumi elinesithathu, siqala kwindinyana yeshumi elinanye size siqhubeke, sichaza kwaloo mbali inye yesiprofeto kanye, yaye naso siqala ngexesha lesiphelo ngo-1798.

“Luluphi uhlanga lweLizwe Elitsha olwaluthi ngo-1798 lunyuka lusiya emandleni, lunika isithembiso samandla nobukhulu, yaye lutsala ingqalelo yehlabathi? Ukusetyenziswa kwalo mqondiso akuvumeli mbuzo. Lunye uhlanga, yaye lulunye kuphela, oluhlangabezana neenkukacha zesi siprofeto; ngokungathandabuzekiyo lubhekisa kwi-United States of America.” *The Great Controversy*, 440.

Imbali efanayo yembali yesiprofeto iyagutyungelwa kwiSityhilelo isahluko seshumi elinesithathu, iindinyana zeshumi elinanye ukuya kweshumi elinesibhozo, njengoko igutyungelwa kuDaniyeli ishumi elinanye, indinyana yamashumi amane ukuya kwamashumi amane anesihlanu. Njengakwiindinyana ezikuDaniyeli, ibali lendima yeUnited States liphela ngokuvalwa kwexesha lovavanyo xa iUnited States inyanzela ihlabathi ukuba lamkele uphawu lwerhamncwa. Kwandula ke, njengakuDaniyeli ishumi elinanye, isigidimi seyure sibekwa phambi kwabantu kwisahluko seshumi elinesine. Sisakhiwo esifanayo kanye kwezi ndawo zombini, ngaphandle kokuba iindinyana zikaDaniyeli zichaza imisebenzi yobupapa, kanti iSityhilelo ishumi elinesithathu sichonga indima yeUnited States. Ngaloo migca mibini sifumanisa ukuba isahluko seshumi elinesixhenxe seSityhilelo sigubungela imbali efanayo, kodwa sigxininisa indima yenamba, emelwe njengookumkani abalishumi, abangooManyano lweZizwe eziManyeneyo. Ezi zahluko zintathu ziqwalaselwayo, umgca phezu komgca, zichonga indima yenamba, irhamncwa, nomprofeti wobuxoki, abathi kwisahluko seshumi elinesithandathu bakhokelele ihlabathi eArmagedon; ngoko ke kubalulekile ukuba uYohane asazise ukuba xa kuqala isahluko seshumi elinesixhenxe, ngomnye weengelosi ezazithulule izibetho ezisixhenxe zokugqibela oza kuxelela uYohane ngomgwebo wehenyukazi laseRoma.

Kweza kwafika kum omnye weengelosi ezisixhenxe ezazineengqayi ezisixhenxe, wathetha nam, esithi kum, Yiza apha; ndiya kukubonisa umgwebo welo henyukazi likhulu lihleli phezu kwamanzi amaninzi; ethe ookumkani behlabathi benza nalo umbulo, nabemi behlabathi banxiliswe yiwayini yombulo yalo. ISityhilelo 17:1, 2.

KumaMillerite kwakungombandela weRoma yobuhedeni neRoma yobupopu, kodwa ekupheleni kungombandela womanyano oluphindwe kathathu. Njengoko ekuchongeni kwakhe loo magunya mathathu kwizahluko zeshumi elinesibini neshumi elinesithathu, uyamchonga ngokucacileyo umfazi wesahluko seshumi elinesixhenxe njengobupopu.

“Umfazi [iBhabheli] weSityhilelo 17 uchazwa ‘enxibe emfusa nebomvu krwe, ehonjiswe ngegolide namatye anqabileyo neeperile, ephethe indebe yegolide esandleni sakhe izele zizoth nobungcolile: ... yaye ebunzini bakhe kwakubhaliwe igama elithi, “Imfihlelo, iBhabheli Enkulu, unina wamahenyukazi.”’ Umprofeti uthi: ‘Ndambona umfazi enxiliswe ligazi labangewe, nangegazi lamangqina kaYesu.’ Kanti ke iBhabheli ibuye ibhengezwe njenge ‘seso sixeko sikhulu, silawula phezu kookumkani behlabathi.’ ISityhilelo 17:4–6, 18. Amandla awathi kangangeenkulungwane ezininzi agcina ulawulo olungqongqo lobuzwilakhe phezu kookumkani beLizwe lobuKristu yiRoma.” Imbambano Enkulu, 382.

Ke ngoko, imbali yesiprofeto emelwe sisahluko seshumi elinesixhenxe iqala nini?

Wandithwala ke ngoko ngoMoya, wasisa entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu krwe, lizele ngamagama okunxelisa, lineentloko ezisixhenxe neempondo ezilishumi. Yaye umfazi wayembethe ezimfusa nezibomvu krwe, ehonjiswe ngegolide, nangamatye anqabileyo, nangeeperile, ephethe esandleni sakhe indebe yegolide ezele zizinto ezinezotho nokungcola kohenyuzo lwakhe: Yaye ebunzini lakhe kwakubhaliwe igama elithi, IMFIHLAKALO, IBHABHILONI ENKULU, UNINA WAMAHENYUKAZI NOWEZINTO EZINEZOTHE ZASEHLABATHINI. Ndaza ndabona umfazi enxilile ligazi labangcwele, nangegazi lamangqina kaYesu: ndathi ndakumbona, ndamangaliswa kukumangaliswa okukhulu. ISityhilelo 17:3–6.

Ukuze uYohane ambone umfazi, uthwalwa ngokwesiprofeto asiwe entlango, leyo uYohane ngokwakhe sele eyichongile kwisahluko seshumi elinesibini ngokunxulumene namangqina amabini, njengeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu olawulo lobupopu.

Yaye umfazi wasabela entlango, apho anendawo ayilungiselelwe nguThixo, ukuze ondliwe khona iwaka elinamakhulu amabini anamashumi amathandathu emihla.... Waza umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze abhabhele entlango, endaweni yakhe, apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, emke ebusweni benyoka. IsiTyhilelo 12:6, 14.

UYohane wathuthwa ngokwesiprofeto wangeniswa kwixesha lentlango, kodwa indinyana yesithathu ukuya phambili ichaza ngokuchanileyo apho phakathi kweminyaka eliwaka namakhulu amabini anamashumi amathandathu uYohane wasiwa khona, kuba umfazi wayesele enxilile ligazi lentshutshiso, yaye wayesele engu“mama wamahenyukazi.” UYohane wasiwa ekupheleni kwexesha lentlango kuba umfazi wayesele esele kwigazi lentshutshiso yaye iicawa zamaProtestanti zazisele zibuyela esibayeni sakhe zaza ziba ziintombi zakhe, kuba kwangelo xesha wayechazwa njengo“mama wamahenyukazi.” Wayesele eneentombi. Ubungqina bukaYohane kwisahluko seshumi elinesixhenxe buqala ngo-1798, njengoko kwenza nembali yesiprofeto efanayo eyayimela irhamncwa kuDaniyeli ishumi elinanye nomprofeti wobuxoki kwiSityhilelo ishumi elinesithathu.

Njengakweminye imigca emibini, xa isahluko seshumi elinesixhenxe siphela, isahluko seshumi elinesibhozo sithi ke sichonge isigidimi seyure. Imigca emithathu yesiprofeto, omnye ngomnye kuloo manyano luphindwe kathathu. Yonke ibonakaliswe phezu kwesakhiwo sembali esinye, eqala ngowe-1798 ize iqhubeke kude kube kukuvalwa kwexesha lovavanyo, yaye yomithathu igxininisa isigidimi sokugqibela sesilumkiso.

Iitheyi bhile zikaHabakuki ziwusingatha umxholo weSityhilelo seshumi elinesixhenxe ngokweenkcukacha ezibanzi kakhulu ngakumbi, ngoko ke ngoku ndiza kutsibela kwintsonkotha emelwe sisahluko esibeka phambili izikumkani ezisibhozo zesiprofeto seBhayibhile.

Nantsi ingqondo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli kuzo umfazi lowo. Kanjalo kukho ookumkani abasixhenxe; abahlanu bawile, omnye ukho, yaye omnye

akakafiki; athi ke akufika, amelwe kukuhlala ixesha elifutshane. Irhamncwa elalikho, lingasekhoyo, lona ngokwalo lingowesibhozo, kodwa lingowabasixhenxe, yaye liya entshabalalweni. ISityhilelo 17:9–11.

UDaniyeli waxelela uNebhukadenetsare, “Wena uyile ntloko yegolide.”

Naphi na apho bahlala khona oonyana babantu, amarhamncwa asendle neentaka zezulu uzinikile esandleni sakho, wakwenza umlawuli phezu kwazo zonke. Wena uyile ntloko yegolide. Daniyeli 2:38.

UDaniyeli kanjalo wamxelela uNebhukadenetsare esithi, “Wena, kumkani, ungukumkani wookumkani.”

Wena, kumkani, ungukumkani wookumkani; kuba uThixo wezulu ukunikile ubukumkani, namandla, nokuqina, nozuko. Daniyeli 2:37.

UNebhukadenetsare wayeyiyo “intloko,” yaye wayengukumkani, eneneni engukumkani wookumkani kuba wayemele owokuqala wabo buukumkani babemelwe emfanekisweni. UNebhukadenetsare wayengukumkani owayemelwe yigolide, yaye obunye ubukumkani nookumkani babeya kumelwa zezinye iintsimbi ezisemfanekisweni, kodwa uNebhukadenetsare wayengowokuqala, ngoko ke engukumkani wookumkani. Elinye inqanaba esingayi kulijongana nalo ngoku kukuba ubukumkani baseBhabheli bumele ubukumkani obufuna ukuzilinganisa noKristu ngobuxoki, yena onguKumkani wokwenyaniso wookumkani.

Ekuqaleni kobungqina bukaIsaya ngokuphathelele kwiziprofeto zeminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini (izihlandlo ezisixhenxe zikaLevitikus 26), uIsaya uchonga ookumkani njengeentloko.

Ngokuba intloko yeSiriya iyiDamasko, nentloko yeDamasko inguRezini; yaye kwisithuba seminyaka emashumi mathandathu anamahlanu uEfrayim uya kwaphulwa, angabi saba ngabantu. Nentloko kaEfrayim iyiSamariya, nentloko yeSamariya ingunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuzinziswa. Isaya 7:7, 8.

UISaiya ubeka nje indawo yokuqala yamaxesha amabini eminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini nxamnye nobukumkani basentla bakwaSamariya nobukumkani basemazantsi bakwaYuda, yaye ekwenzeni oko uquka amangqina amabini okuba isixeko esilikomkhulu sesizwe siyintloko yaso, nokuba ukumkani uyintloko yesixeko esilikomkhulu. “Intloko” ngukumkani nobukumkani. Encwadini yeSityhilelo kwaloo mgca mnye wesiprofeto uthathwa uphindwe njengasekuNcwadini kaDaniyeli.

Ngoko ke, xa uYohane esiwa esiwa ku-1798 aze anikwe umqondiso osichazayo wokuba kukho “iintloko” ezisixhenxe, uchaza ukuba kukho izikumkani ezisixhenxe. Emva koko uxelelwa ukuba ezintlanu kwezo ntloko, okanye kwezo zikumkani, ziwile. Ngo-1798 ubukumkani besihlanu besiprofeto seBhayibhile babusandul’ ukuwa, njengoko babufumene inxeba elibulalayo elaliya kuthi ekugqibeleni liphile.

UYohane omi kwimbali yexesha lokuphela ngonyaka ka-1798, naye uxelelwa ukuba enye yeentloko “ikho.” Ubukumkani besithandathu besiprofeto seBhayibhile baqala ngo-1798, ngoko ke xa uYohane wayethuthwa ngokwesiprofeto esiwe ku-1798, ubukumkani obabukho ngelo xesha yi-United States, yaye waphinda waziswa ukuba ubukumkani besixhenxe babusengobexesha elizayo xa kuthelekiswa no-1798, kuba babungekafiki. Ubukumkani besixhenxe obabusengobexesha elizayo ngo-1798 yi-United Nations, abamelwa ngookumkani abalishumi, yaye bungumxholo weSityhilelo seshumi elinesixhenxe. Kodwa kukwakho nobesibhozo, ongowabasixhenxe. IRoma ihlala ivela njengowesibhozo, ibe ingowabasixhenxe.

Kunokuthethwa okuninzi malunga nokuqulathwe sisahluko seshumi elinesixhenxe, kodwa thina sibonisa nje izikumkani ezisibhozo zesiprofeto seBhayibhile ezimelwe kwisahluko seshumi elinesixhenxe ukuze sibone ukuba ukuqonda kwamaMillerite ngezikumkani ezine kuhambelana njani na nezikumkani ezisibhozo zeSityhilelo seshumi elinesixhenxe.

Siza kujongana noku kwinqaku elilandelayo.