

Owesishiyagalombili ungowabayisikhombisa — Inombolo Yesibili

Imibuso Yesiprofetho SeBhayibheli

Jeff Pippenger

2023-09-15

Esihlokweni esedlule saphawula ukuthi amaMillerite ayengenakubona iRoma njengento engaphezu kweRoma yobuqaba neRoma yobupapa, nakuba ayekhuluma ngokwehluka phakathi kwalawo mandla amabili. KumaMillerite, umehluko phakathi kweRoma yobuqaba neRoma yobupapa awuzange uwaholele ekuboneni ukuthi iRoma yobupapa yayingumbuso wesihlanu owalandela umbuso wesine weRoma yobuqaba. Emva kokudumala ngowe-1844, uDadewethu White waveza amandla amathathu eSambulo isahluko seshumi nambili neshumi nantathu njengodrako esahlukweni seshumi nambili, bese kuba ubupapa, njengesilo esaphuma olwandle esahlukweni seshumi nantathu, okwalandelwa yi-United States njengesilo esaphuma emhlabeni. Emva kokuba isisekelo sesibekiwe, iNkosi yavula ukukhanya mayelana nokuhlangana okuphindwe kathathu kukadrako, isilo, nomprofethi wamanga, okuthi esahlukweni seshumi nesithupha seSambulo kuholele izwe e-Armagedoni.

“Umugqa wesiprofetho lapho lezi zimpawu zitholakala khona uqala kuSambulo 12, ngodrako owafuna ukubhubhisa uKristu ngesikhathi sokuzalwa Kwakhe. Kuthiwa udrako unguSathane (ISambulo 12:9); nguyena owashukumisela uHerode ukuba abulale uMsindisi. Kodwa ithuluzi eliyinhloko likaSathane ekulweni noKristu nabantu Bakhe phakathi namakhulu eminyaka okuqala eNkathi yobuKristu kwakunguMbuso WaseRoma, lapho ubuqaba babuyinkolo ebusayo. Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, futhi, ngomqondo wesibili, uyisibonakaliso seRoma yobuQaba.”

“Esahlukweni 13 (amavesi 1–10) kuchazwa esinye isilo, ‘esinjengengwe,’ udrako asipha ‘amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu.’ Lolu phawu, njengoba amaProthetani amaningi ekholiwe, lumelela upapa, owalandela emandleni nasesihlalweni sobukhosi nasegunyeni okwakukade kuphethwe umbuso wasendulo waseRoma. Ngalesi silo esinjengengwe kuthiwa: ‘Wanikwa umlomo okhuluma izinto ezinkulu nezinhamba.... Wasuvula umlomo wakhe ngenhlamba kuNkulunkulu, ukuze ahlambalaze igama laKhe, netabernakele laKhe, nalabo abahlala ezulwini. Wanikwa futhi ukuba alwe nabangcwele, abahlule: kwase kunikwa yena amandla phezu kwayo yonke imindeni, nezilimi, nezizwe.’ Lesi siprofetho, esicishe sifane ncamashi nencazelo yophondo oluncane lukaDaniyele 7, ngokungangabazeki sibhekisela kupapa.”

“‘Wanikezwa amandla okuqhubeka izinyanga ezingamashumi amane nambili.’ Futhi, kusho umprofethi, ‘Ngabona elinye lamakhanda alo kungathi lilinyazwe laze lafa.’ Futhi futhi: ‘Oholela ekuthunjweni naye uyakuya ekuthunjweni; obulala ngenkemba kumelwe abulawe ngenkemba.’ Izinyanga ezingamashumi amane nambili ziyefana ‘nesikhathi nezikhathi nokwabiwa kwesikhathi,’ iminyaka emithathu nengxenywe, noma izinsuku eziyi-1260,

zikaDanyeli 7—isikhathi lapho amandla obupapa ayeyocindezela abantu bakaNkulunkulu. Lesi sikhathi, njengoba kushiwo ezahlukeni ezandulelayo, saqala ngokubusa okuphezulu kobupapa, ngo-A.D. 538, saphela ngo-1798. Ngaleso sikhathi upapa wathunjwa yibutho laseFrance, amandla obupapa athola isilonda sawo esibulalayo, futhi isibikezelo sagcwaliseka, ‘Oholela ekuthunjweni naye uyakuya ekuthunjweni.’”

“Kuleli qophelo kwethulwa olunye uphawu. Kushiwo umprofethi: ‘Ngabona esinye isilo sikhuphuka sivela emhlabeni; sasinezimpondo ezimbili ezifana nezewundlu.’ Ivesi 11. Kokubili ukubonakala kwalesi silo nendlela yokuphakama kwaso kubonisa ukuthi isizwe esimelelwa yiso asifani nalezo ezethulwa ngaphansi kwezimpawu ezandulelayo. Imibuso emikhulu ebuse umhlaba yethulwa kumprofethi uDanyeli njengezilwane ezidla ezinye, ezazivela lapho ‘imimoya yomine yezulu ivunguza phezu kolwandle olukhulu.’ Danyeli 7:2. Encwadini yeSambulo 17 ingelosi yachaza ukuthi amanzi amele ‘izizwe, nezixuku, nezizwe, nezilimi.’ ISambulo 17:15. Imimoya iwuphawu lombango. Imimoya yomine yezulu ivunguza phezu kolwandle olukhulu imelela izigameko ezesabekayo zokunqoba nezinguquko zombuso, okuyizo imibuso ezuze ngazo amandla.”

“Kodwa isilo esinezimpondo ezinjengezewayizinyane sabonwa ‘sikhuphuka siphuma emhlabeni.’ Esikhundleni sokugumbuqela eminye imibuso ukuze sizimisele, isizwe esimelwe ngaleyo ndlela kumelwe sivuke endaweni eyayingakahlalwa ngaphambili, sikhule kancane kancane nangokuthula. Ngakho-ke sasingeke sivele phakathi kwezizwe eziminyene nezilwayo zoMhlaba Omdala—lololwandle olunesiyaluyalu ‘sabantu, nezixuku, nezizwe, nezilimi.’ Kumelwe sifunwe ezwekazini laseNtshonalanga.

“Yisiphi isizwe seZwe Elisha esasithi ngo-1798 sikhuphukela emandleni, sinikeza isithembiso samandla nobukhulu, futhi sidonsa ukunaka komhlaba? Ukusetshenziswa kwalolu phawu akuvumeli mbuzo. Isizwe esisodwa, futhi esisodwa kuphela, sihlangebezana neminingwane yalesi siprofetho; sibhekisa ngokungangabazeki e-United States of America. Kaningi futhi kaningi umqondo, cishe namazwi uqobo, wombhali ongcwele usetshenziswe ngokungaqondile yisikhulumi nomlobi womlando ekuchazeni ukuvela nokukhula kwalesi sizwe. Isilo sabonwa ‘sikhuphuka emhlabeni;’ futhi, ngokwabahumushi, igama lapha elihunyushwe ngokuthi ‘sikhuphuka’ ngokwezwi nezwi lisho ‘ukukhula noma ukuhluma njengesitshalo.’ Futhi, njengoba sesibonile, isizwe kumelwe sivele endaweni eyayingakahlalwa ngaphambili. Umlobi ovelele, echaza ukuvela kwe-United States, ukhuluma ‘ngemfihlakalo yokuphuma kwaso ebungenalutho,’ futhi uthi: ‘Njengembewu ethule sakhula saba ngumbuso.’—G. A. Townsend, *The New World Compared With the Old*, ikhasi 462. Iphephabhuku laseYurophu ngo-1850 lakhuluma nge-United States njengombuso omangalisayo, owawuthi ‘uvela,’ futhi ‘phakathi kokuthula komhlaba nsuku zonke wengeza emandleni nasekuziqhenyeni kwawo.’—*The Dublin Nation*. U-Edward Everett, enkulumweni ngabahambi abasungula lesi sizwe, wathi: ‘Ingabe babefuna indawo ecashile, engenangozi ngenxa yokungaziwa kwayo, nephephile ngenxa yokuba kude kwayo, lapho ibandla elincane laseLeyden lalingajabulela khona inkululeko kanembeza? Bhekani izifunda ezinkulu lapho, ngokunqoba okunokuthula, ... baye bathwala khona izibhengezo zesiphambano!’—*Inkulumo eyethulwa ePlymouth, Massachusetts, Dec. 22, 1824*, ikhasi 11.

“‘Yayinezimpondo ezimbili ezinjengezelemvana.’ Izimpondo ezinjengezelemvana zibonisa ubusha, ubumsulwa, nobumnene, okufanele kahle ukumela isimilo se-United States ngesikhathi izezwa kumprofethi njenge ‘ikhuphuka’ ngo-1798. Phakathi kwabadingisiwe abangamaKristu abaqale babalekela eMelika futhi bafuna isiphephelo ekucindezelweni kwobukhosi nasekungabekezelelaneni kwabapristi kwakukhona abaningi abazimisela ukumisa uhulumeni phezu kwesisekelo esibanzi senkululeko yomphakathi neyenkololo. Imibono yabo yathola indawo eSimemezelweni Sokuzimela, esibeka iqiniso elikhulu lokuthi ‘bonke abantu badalwe belingana’ futhi banikwe ilungelo elingenakuphucwa ‘lokuphila, lenkululeko, nelokufuna injabulo.’ Futhi uMthethosisekelo uqinisekisa kubantu ilungelo lokuzibusa, uhlinzeka ngokuthi abamele abakhethwe ngevoti labantu yibo abayokwenza futhi baphathe imithetho. Inkululeko yokholo lwenkolo nayo yanikezwa, wonke umuntu evunyelwe ukukhonza uNkulunkulu ngokwemiyalo kanembeza wakhe. UbuRiphabhulikhi nobuProthestani baba yizimiso eziyisisekelo zesizwe. Lezi zimiso ziyimfihlo yamandla nokuchuma kwaso. Abacindezelweyo nabacindezelwe phansi kulo lonke elaseLobukrestu baphendukele kuleli zwe benentshisekelo nethemba. Izigidi ziye zafuna ogwini lwalo, futhi i-United States iye yaphakama yafinyelela endaweni phakathi kwezizwe ezinamandla kakhulu emhlabeni.

“Kodwa isilo esinezimpondo ezifana nezewundlu ‘sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza umhlaba nabahlezi kuwo bakhonze isilo sokuqala, esalulama inxeba laso elibulalayo; ... sithi kwabahlezi emhlabeni, mabasenzela isilo umfanekiso, esasinexeba lenkemba, kodwa saphila.’ IsAmbulo 13:11–14.” The Great Controversy, 438–441.

Le ndima iveza ukuthi izahluko zeshumi nambili neshumi nantathu zikhomba udrako, isilo, nomprofethi wamanga, amandla amathathu akuSambulo ishumi nesithupha ahola umhlaba e-Armagedoni. Lawo mandla amathathu ngalinye linezahluko zalo ezikhethekile ezembula umlando ofanayo wesiprofetho. Amavesi ayisithupha okugcina kaDaniyeli ishumi nanye aqala ngamazwi athi, “Ngesikhathi sokuphela,” okwakungu-1798. Khona-ke lawo mavesi ayisithupha akhomba ukuhamba kokugcina kobupapa kuze kube yilapho, evesini lokuqala likaDaniyeli ishumi nambili, uMikayeli esukuma, ukuvivinywa kwabantu kuphele, bese kungeniswa izinhlu pho eziyisikhombisa zokugcina. Evesini lamashumi amane nane lesahluko seshumi nanye umlayezo wesikhathi oqubula ulaka lobupapa futhi uqala ukuchitheka kwegazi okwenzeka ngaphambi nje kokuba ukuvivinywa kuphele umelwe ngokuthi “izindaba ezivela empumalanga naseNyakatho.”

Umlayezo wasempumalanga nowasenyakatho umele umlayezo wokugcina wesixwayiso, ngoba umenyezelwa ngaphambi nje kokuba uMikayeli asukume. Yiwo umlayezo wengelosi yesithathu omenyezelwa ngesikhathi sokuthululwa kukaMoya oNgcwele. UDaniyeli wawumela lo myalezo njengonezingxenywe ezimbili. Umlayezo “wasenyakatho” othukuthelisa upapa uwumlayezo okhomba “inkosi yasenyakatho” njengamandla obupapa, kanti umlayezo “wasempumalanga” uwumlayezo wabantwana basempumalanga, okuwubuSulumane. Yebo, unezinye futhi izincazelo ezibalulekile, kodwa impumalanga iwuphawu lobuSulumane, futhi umphikukristu uyisifaniso somgunyathi seNkosi yeqiniso yaseNyakatho. Umlayezo wengelosi yesithathu oxwayisa ngokwamukela uphawu lwenkosi yasenyakatho (uphawu lwesilo) futhi uxwayisa ngokuthi

ubuSulumane buyoshaya ngesikhathi lapho indebe yobubi isigcwele i-United States, futhi i-United States igcwalisa indebe yayo yobubi emthethweni weSonto.

IsAmbulo seshumi nantathu, kusukela evesini leshumi nanye kuya phambili, sikhomba wona lowo kanye umlando ofanayo wesiprofetho, futhi naso siqala ngesikhathi sokuphela ngo-1798.

“Yisiphi isizwe seZwe Elisha esasithi ngo-1798 sikhuphukela emandleni, sinikeza isithembiso samandla nobukhulu, futhi sidonsa ukunaka komhlaba? Ukusetshenziswa kwalolu phawu akuvumi noma yimuphi umbuzo. Isizwe esisodwa, futhi esisodwa kuphela, sihlangebezana nezincazelo zalesi siprofetho; sikhomba ngokungenakuphikwa e-United States of America.”
The Great Controversy, 440.

Umlando ofanayo wesiprofetho uvezwa kuSambulo isahluko seshumi nantathu amavesi eshumi nanye kuya kweleshumi nesishiyagalombili njengoba uvezwa kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane kuya kwelamashumi amane nanhlano. Njengasemavesini akuDaniyeli, indaba yendima ye-United States iphela ngokuvalwa komusa wokulahlwa, lapho i-United States iphoqa umhlaba ukuba wemukele uphawu lwesilo. Bese kuthi, njengakuDaniyeli isahluko seshumi nanye, umyalezo wesikhathi wethulwe esahlukweni seshumi nane. Kuyisakhiwo esifanayo ncamashi kuzo zombili lezi zingxenye, ngaphandle kokuthi amavesi kaDaniyeli achaza imisebenzi yobupapa, kanti iSambulo isahluko seshumi nantathu sikhomba indima ye-United States. Ngalezo zintambo ezimbili sithola ukuthi isahluko seshumi nesikhombisa seSambulo sihlanganisa lowo mlando ofanayo, kodwa sigcizelela indima kadrako, omelwe njengamakhosi ayishumi, okuyi-United Nations. Lezi zahluko ezintathu ezibhekweyo, umugqa phezu komugqa, zikhomba indima kadrako, yesilo, neyomprofethi wamanga, okuthi esahlukweni seshumi nesithupha baholele umhlaba e-Armagedoni; ngakho-ke kunokubaluleka ukuthi uJohane asitshale ukuthi lapho isahluko seshumi nesikhombisa siqala, kufika omunye wezingelosi ezazithulule izinhlopho eziyisikhombisa zokugcina ukuzotshela uJohane ngesahlulelo sesifebe saseRoma.

Kwase kufika kimi enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi kimi: Woza lapha; ngiyakubonisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba afebe naso, nabakhileyo emhlabeni badakwe yiwayini yobufebe baso. IsAmbulo 17:1, 2.

KumaMillerite kwakumayelana neRoma yobuqaba neRoma yobupapa, kodwa ekugcineni kumayelana nobunye obuphindwe kathathu. Njengasekuhlonzeni kwakhe lawo mandla amathathu ezahlukweni zeshumi nambili neshumi nantathu, umchaza ngokucacile owesifazane wesahluko seshumi nesikhombisa njengobupapa.

“Owesifazane [iBhabhiloni] wesAmbulo 17 uchazwa njengowo ‘embathiswe okububende nokubomvu klebhu, ehlotshiswe ngegolide namatshe ayigugu namaparele, ephethe esandleni sakhe inkomishi yegolide egcwele izinengiso nokungcola: ... nasebunzini lakhe kwakulotshiwe igama elithi, “Imfihlakalo, iBhabhiloni Elikhulu, unina wezifebe.”’ Kusho umprofethi: ‘Ngabona owesifazane edakiwe yigazi labangcwele, nangegazi labafakazi bakaJesu.’ Kuphinde kuthiwe iBhabhiloni ‘yilo muzi omkhulu, obusa phezu kwamakhosi omhlaba.’ IsAmbulo 17:4–6, 18. Umbuso owagcina ukubusa ngendluzula phezu kwamakhosi

eLobukholwa amakhulu eminyaka amaningi kangaka yiRoma.” The Great Controversy, 382.

Ngakho-ke, umlando wesiprofetho omelwe esahlukweni seshumi nesikhombisa uqala nini?

Ngakho wangithwala ngomoya wangiye ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu kle, sigcwele amagama okuhlambalaza, sinezinhloko eziyisikhombisa nezimpondo eziyishumi. Lowo wesifazane wayembethe okunsomi nokubomvu kle, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe esandleni sakhe indebe yegolide egcwele izinengiso nokungcola kobufebe bakhe; futhi ebunzini lakhe kwakulotshiwe igama elithi, IMFIHLAKALO, IBHABHILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA. Ngabona lowo wesifazane edakiwe yigazi labangcwele nangegazi labafel’ ukholo bakaJesu; kwathi lapho ngimbona, ngamangala ngokumangala okukhulu. IsAmbulo 17:3–6.

Ukuze uJohane alibone leli wesifazane, uthwalwa ngokwesiprofetho ayiswe ehlane, uJohane ngokwakhe asevele walihlonza esahlukweni seshumi nambili, ngokuhlangene nofakazi ababili, njengeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe nguNkulunkulu, ukuze bondliwe lapho izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.... Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andizele ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenywe yesikhathi, kude nobuso benyoka. IsAmbulo 12:6, 14.

UJohane wathuthwa ngokwesiprofetho wayiswa enkathini yasehlane, kodwa ivesi lesithathu kuya phambili lichaza ngokunembile ukuthi kuleyo minyaka eyinkulungwane namakhulu amabili namashumi ayisithupha uJohane wayiswe kuphi, ngokuba owesifazane wayesevele edakiwe ngegazi lokushushisa, futhi wayesevele engu-“unina wezifebe.” UJohane wayiswe ekupheleni kwenkathi yasehlane, ngokuba owesifazane wayesephuzile igazi lokushushisa, futhi amabandla amaProthestani ayesevele ebuyela esibayeni sakhe futhi eba ngamadodakazi akhe, ngokuba ngaleso sikhathi wayechazwe ngokuthi “unina wezifebe.” Wayesevele enamadodakazi. Ubufakazi bukaJohane esahlukweni seshumi nesikhombisa buqala ngo-1798, njengoba kwaqala nomlando ofanayo wesiprofetho owawumela isilo kuDanyeli ishumi nanye kanye nomprofethi wamanga kusAmbulo ishumi nantathu.

Njengakwakunjalo nakuleyo eminye imigqa emibili, lapho isahluko seshumi nesikhombisa siphetha, isahluko seshumi nesishiyagalombili bese sikhomba umlayezo wesikhathi. Imigqa emithathu yesiprofetho, owodwa kulowo nalowo wenhlanganisela ephindwe kathathu. Yonke ifanekiswa phezu kwesakhiwo esifanayo somlando esiqala ngo-1798 futhi siqhubeke kuze kube sekupheleni komusa wokuvivinywa, futhi yomithathu igcizelela umlayezo wokugcina wesixwayiso.

Amatafula kaHabakuki akhuluma ngesihloko seSambulo seshumi nesikhombisa ngemininingwane emikhulu kakhulu, ngakho manje sengizogxumela emfumeni omelelwe yilesa sahluko esibeka phambili imibuso eyisishiyagalombili yesiprofetho seBhayibheli.

Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, owesifazane ahlezi phezu kwazo. Kukhona futhi amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi lapho lifika, limelwe ukuqhubeka isikhashana nje. Nesilo esasikhona, manje esingasekho, yiso uqobo olungolwesishiyagalombili, futhi singesabaphakathi kwalawo ayisikhombisa, futhi siya ekubhujisweni. IsAmbulo 17:9–11.

UDaniyeli wathi kuNebukadinesari: “Wena uyilo leli khanda legolide.”

Futhi nomaphi lapho kuhlala khona abantwana babantu, izilwane zasendle nezinyoni zezulu uzinikele esandleni sakho, wakwenza umbusi phezu kwazo zonke. Wena uyileli khanda legolide. Danieli 2:38.

UDaniyeli futhi watshela uNebukhadinezari wathi, “Wena, nkosi, uyinkosi yamakhosi.”

Wena, nkosi, uyinkosi yamakhosi; ngokuba uNkulunkulu wezulu ukunike umbuso, namandla, nokuqina, nenkazimulo. Daniyeli 2:37.

UNebukadinesari wayeyinhloko,” futhi wayeyinkosi, futhi wayeyinkosi yamakhosi, ngoba wayemele owokuqala wemibuso emelwe emfanekisweni. UNebukadinesari wayeyinkosi emelwe yigolide, kanti eminye imibuso namanye amakhosi kwakuyomelwa ezinye izinsimbi ezisemfanekisweni, kodwa uNebukadinesari wayengowokuqala, ngakho-ke eyinkosi yamakhosi. Elinye izinga esingeke sikhulume ngalo manje ukuthi umbuso waseBhabhiloni umele umbuso ofuna ukulingisa uKristu ngamanga, yena oyiNkosi yamakhosi yeqiniso.

Ekuqaleni kobufakazi buka-Isaya mayelana neziprofetho zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili (izikhathi eziyisikhombisa zikaLevitikusi 26), u-Isaya uchaza amakhosi njengezinhloko.

Ngokuba inhloko yeSirija iyiDamaseku, nenhloko yeDamaseku inguRezini; futhi kungakapheli iminyaka engamashumi ayisithupha nanhlano u-Efrayimi uyakwephulwa, aze angabe esaba yisizwe. Inhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikuqiniswa. U-Isaya 7:7, 8.

U-Isaya umane ebeka nje iphuzu lokuqala lezikhathi ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ezamelana nombuso wasenyakatho waseSamariya nombuso waseningizimu wakwaJuda; futhi lapho enza kanjalo, ufaka ofakazi ababili bokuthi umuzi omkhulu wombuso uyinhloko yawo, nokuthi inkosi iyinhloko yomuzi omkhulu. “Inhloko” iyinkosi nombuso. Encwadini yesAmbulo lowo mugqa ofanayo wesiprofetho uyathathwa futhi, njengaseNcwadini kaDaniyeli.

Ngakho-ke, lapho uJohane eyiswa ku-1798 futhi ethulwa ngemfumbe ekhomba ukuthi kukhona “amakhanda” ayisikhombisa, usuke ekhombisa ukuthi kukhona imibuso eyisikhombisa. Bese etshelwa ukuthi amakhanda noma imibuso emihlanu isiwile. Ngo-1798 umbuso wesihlanu wesiprofetho seBhayibheli wawusanda kuwa njengoba wawamukele inxeba elibulalayo elalizogcina selipholile.

UJohane, omi emlandweni wesikhathi sokuphela ngonyaka ka-1798, utshelwa futhi ukuthi elinye lamakhanda “likhona.” Umbuso wesithupha wesiprofetho seBhayibheli waqala ngo-1798, ngakho-ke lapho uJohane edluliselwa ngokwesiprofetho ku-1798, umbuso owawukhona ngaleso sikhathi yi-United States, futhi waphinde waziswa ukuthi umbuso wesikhombisa wawusesikhathini esizayo maqondana no-1798, ngoba wawungakafiki. Umbuso wesikhombisa owawusesikhathini esizayo maqondana no-1798 yi-United Nations, emelwe ngamakhosi ayishumi, futhi iyona okukhulunywa ngayo kusAmbulo seShumi nesikhombisa. Kodwa kukhona nowesishiyagalombili, ongowabayisikhombisa. IRoma ihlala ivela ingowesishiyagalombili futhi ingeyabayisikhombisa.

Kuningi okungashiwo ngokuqukethwe kwesahluko seshumi nesikhombisa, kodwa thina simane sikhomba imibuso eyisishiyagalombili yesiprofetho seBhayibheli emelwe esahlukweni seshumi nesikhombisa ukuze sibone ukuthi ukuqonda kwamaMillerite ngemibuso emine kuhambelana kanjani nemibuso eyisishiyagalombili yesAmbulo 17.

Sizokhuluma ngalokhu esihlokweni esilandelayo.