

Incwadi kaDaniyeli — Inani Lekhulu Elineshumi

*Umanyano Oluphindwe Kathathu lwaseRoma: Ukutyhila Intsingiselo
Yesiprofeto Yamaxilongo encwadini yeSityhilelo*

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UbuSilamsi boohe bokuqala nobesibini beSityhilelo isahluko sesithoba babumela umgwebo owaziswa phezu kweRoma. UWilliam Miller wayebize izigodlo ngokuba “yimigwebo ekhethekileyo” eyaziswa phezu kweRoma, kodwa uMiller wayengayiboni iRoma yanamhlanje, njengomanyano oluphindwe kathathu olukhokela ihlabathi eArmagedon. U-Uriah Smith waqonda ukuba izigodlo zazimela umgwebo kaThixo phezu kweRoma, nokuba isigodlo sesihlanu nesesithandathu (oohe bokuqala nabesibini), yayiyimigwebo phezu kwecawa yamaKatolika.

“Ngokubhekisele ekucacisweni kweli xilongo, siya kuphinda sithathe kwizibhalo zikaMnu. Keith. Lo mbhali utsho ngenyaniso ukuthi: ‘Akukho nanye enye indawo yeSityhilelo ekukho kuyo ukuvumelana okungako phakathi kwabachazi njengakubhekisele ekusetyenzisweni kwexilongo lesihlanu nelesithandathu, okanye owesibini nowesithathu umashwabulo, kumaSaracene nakumaTurkey. Kucace gca kangangokuba akunakwenzeka ukuba kuqondwe kakubi. Endaweni yokuba ibe yivesi enye okanye ezimbini ezichaza nganye kuzo, sonke isahluko sesithoba seSityhilelo, ngokwemiqathango elinganayo, sixakeke kukuchazwa kwazo zombini.”

“Ubukhosi baseRoma behla, njengoko bavukayo, ngokoyisa; kodwa amaSaracen namaTurkey ayengamaziko awasetyenziswa ukuze unqulo lobuxoki lube sisibetho sebandla elawayo; yaye ngenxa yoko, endaweni yokuba amaxilongo esihlanu nelesithandathu, njengalawo angaphambili, achazwe ngelo gama lodwa, abizwa ngokuba ziintlekele.” Uriah Smith, Daniel and Revelation, 495.

Into uMiller noSmith abazange baqonde ngokuphathelele amaxilongo njengomgwebo kaThixo phezu kweRoma, kukuba loo migwebo yaziswa ngokunyanzeliswa konqulo lwelanga. Ngonyaka wama-321, uConstantine wamisa umthetho wokuqala weCawa, yaye kwiminyaka elithoba kamva wasusa ikomkhulu kwisixeko saseRoma wasisa kwisixeko saseConstantinople, ngaloo ndlela eqalisa inkqubo yokuqhekeka koBukhosi baseRoma. KuDaniyeli isahluko seshumi elinanye, iRoma yobuhedeni yayimele ilawule ngobukhulu obupheleleyo “ixesha,” elalimela iminyaka engamakhulu amathathu anamashumi amathandathu, ukususela kwiDabi laseActium, ngonyaka wama-31 BC, kude kuse kunyaka wama-330, xa uConstantine wahlula ubukumkani baba yiNtshona neMpuma.

Uya kungena ngoxolo nakwezona ndawo zichumileyo zephondo; aze enze oko abazali bakhe abangazange bakwenze, kwanookhokho bakhe; uya kubasazela amaxhoba, nempango, nobutyebi; ewe, uya kuceba amacebo akhe nxamnye neenqaba ezinqatyisiweyo, kude kube lixesha. Daniyeli 11:24.

Ngalo minyaka imakhulu mathathu anamashumi amathandathu, uBukhosi baseRoma babungenakoyiswa ngokwenene; kodwa emva kokuba ikomkhulu lasuswa laya eMpuma, amandla okulawula ubukhosi obukhulu kangako akabe esenokwenzeka. UConstantine wazama ukugcina ulawulo ngokwahlula ubukumkani phakathi koonyana bakhe abathathu, kodwa oko kwakhawulezisa ngakumbi ukuwohloka kobukhosi bangaphambili.

Xa ubupopu bangenisa itrone yomhlaba ngonyaka wama-538, kwiBhunga lesithathu lase-Orleans kwamiselwa umthetho weCawa. Ngaloo ndlela, ngonyaka wama-606, uMohammed waqalisa ulungiselelo lwakhe lwesiprofeto, waza ngokomfuziselo wamelwa lixilongo elaliza kuba koko ababhali bembali bakuchaza “njengesibetho secawa eyawexukayo.” Imbali yesishwangusha sokuqala nesesibini, eqala ngolungiselelo lukaMohammed ngonyaka wama-606, yagqitywa ngo-Oktobha 22, 1844, xa ixilongo lesixhenxe lavakala.

Ushwangusha lwesibini ludlulile; yaye, yabona, ushwangusha lwesithathu luza ngokukhawuleza. Yaza ingelosi yesixhenxe yavuthela; kwaza kwabakho amazwi amakhulu ezulwini, esithi, Izikumkani zeli hlabathi ziye zaba zezikaNkosi wethu, nezikaKristu wayo; yaye uya kulawula ngonaphakade kanaphakade. ISityhilelo 11:14, 15.

Ngexesha lembali yeeYeha ezimbini zokuqala, iConstantinople, ikomkhulu laseRoma yasempuma, yoyiswa ngowe-1453, yaye iRoma yobupopu entshona yanikwa inxeba layo elibulalayo ngowe-1798. “Isibetho secawa ewileyo,” sasizise phantsi zombini iRoma yolawulo lwaseburhulumenteni neRoma yonqulo. Umanyano oluphindwe kathathu lweRoma yanamhlanje luzalisekiswa kumthetho weCawa osondeleyo wokugcina iCawa ngeCawe eUnited States.

“Amava eProtestanti aseUnited States aya kuba ngabaphambili ekoluleni izandla zawo ngaphesheya komsantsa ukuze abambe isandla soMoya; aya kufikelela ngaphaya kwenzonzobila ukuze axhawule amandla obuRoma; yaye phantsi kwempembelelo yalo manyano luphindwe kathathu, eli lizwe liya kulandela emanyathelweni eRoma ekunyatheleni amalungelo esazela.” The Great Controversy, 588.

Ngelo xesha, ubuSilamsi besibetho sesithathu buya kuphumeza umgwebo kaThixo nxamnye neRoma yale mihla ngenxa yokunyanzelisa kwalo unqulo lweCawa, njengoko Wenzayo ngeRoma yobuhedeni, nangeRoma yobupopu. NgeRoma yobuhedeni wasebenzisa amaxilongo amane okuqala ukuzisa isiphelo kulawulo lwamaRoma kwisixeko esilikomkhulu laseRoma yasentshona ngonyaka ka-476, kuba emva konyaka ka-476, akukho mlawuli wesixeko wayengowenzala yamaRoma. Ngowama-1453 ixilongo lesihlanu lobuSilamsi lazisa ulawulo lwamaRoma eRoma yasempuma esiphelweni. Ngowama-1798, ulawulo lobupopu phezu kolwahlulo lwangaphambili oluphindwe kalishumi lweentlanga zaseYurophu lwaziswa esiphelweni kwimbali yexilongo lesithandathu lobuSilamsi. Ukutshabalala kobukumkani baseRoma bezopolitiko, entshona nasempuma, kunye nobukumkani baseRoma benkolo, kwenzeka kulandela ukunyanzeliswa konqulo lobuhedeni lwelanga.

“Abantu baseUnited States baye baba ngabantu abathandwayo; kodwa xa bethintela inkululeko yonqulo, bancama ubuProtestanti, baze banike inkxaso kubupopu, umlinganiselo wetyala labo uya kube uzalisekile, kwaye ‘ukuwexuka kwesizwe’ kuya kubhaliswa ezincwadini zezulu.

Isiphumo solu lwexuko siya kuba yintshabalalo yesizwe.” Review and Herald, May 2, 1893.

Ukusetyenziswa kathathu kwesiprofeto kuseka uphawu lokuzaliseka kokugqibela kwesiprofeto ngokusekelwe kwiimpawu zokuzaliseka kwaso kokuqala nezimbini. NgoSeptemba 11, 2001, uYeha lwesithathu lwafika embalini. Lwafika okokuqala ngo-Oktobha 22, 1844, kuba uYeha lwesithathu luyixilongo lesixhenxe, yaye elo xilongo laqalisa ukuvakala ngelo xesha. Kodwa njengakuSirayeli wamandulo, uSirayeli wale mihla wakhetha uvukelo waza wazisa ixesha lokubhadula entlango endaweni yokuwugqiba umsebenzi. Ngoko ke ixesha lokutywinwa kwengelosi yesithathu lalibaziseka, lada laqalisa kwakhona ngoSeptemba 11, 2001.

“Kwiminyaka emashumi mane ukungakholwa, ukukrokra, nokuvukela kwabavimbela amaSirayeli amandulo ukuba angene ezweni laseKanan. Ezo zono zifanayo zilibazisile ukungena kukaSirayeli wanamhlanje eKanan lasezulwini. Kuzo zombini ezo meko izithembiso zikaThixo azinatyala. Kukungakholwa, ukuthanda ihlabathi, ukunganikelwa ngokupheleleyo, neengxabano phakathi kwabantu beNkosi abazibanga bengabayo, okusigcine kweli hlabathi lesono nentlungu iminyaka emininzi kangaka.” Selected Messages, incwadi 2, 69.

UTHixo akaguquki, yaye ugweba ngokokukhanya okukhoyo. USrayeli wanamhlanje wayenokukhanya okukhulu ngakumbi kunoIsrayeli wamandulo, yaye siyaziswa ukuba “izono ezifanayo zilibazisile ukungena kukaIsrayeli wanamhlanje eKanan lasezulwini.” Ukuba uIsrayeli wanamhlanje wayebanjwe uxanduva kuphela ngokokukhanya awayebanjwe uxanduva ngako uIsrayeli wamandulo, oko ngekwakwanele, kodwa bona babenokukhanya okungakumbi. Ngoko ke, ukuba yayizi “zono ezifanayo” ezabangela ukuba “uIsrayeli wamandulo” abhace entlango iminyaka “engamashumi amane,” ngoko uIsrayeli wanamhlanje akazange agxothelwe kuphela “entlango” kwimvukelo ka-1863, kodwa ngokwenene wayemiselwe kanye ngokufanayo ukuba afele khona. “Izono” zabo zilibazisile umsebenzi wengelosi yesithathu kwada kwangoku.

“Ingelosi yathi, ‘Ingelosi yesithathu iyababopha, okanye iyabatywina, babe zizithungu zengqolowa zovimba wasezulwini.’ Eli qela lincinane lalibonakala likhathazekile, ngokungathi lalidlule kwizilingo ezinzima nasezingxabanweni. Kwaye kwabonakala ngathi ilanga lalisandul’ ukuphuma emva kwelifu laza lakhanya ebusweni babo, labenza babonakale benoloyiso, ngokungathi uloyiso lwabo lwalusele luphantse lufezeke.” Early Writings, 88.

Ezo zono zifanayo ezagxotha uSirayeli wamandulo ukuba afe entlango zilibazisile umsebenzi wengelosi yesithathu eyafikayo ngomhla wama-22 ku-Oktobha, 1844.

“Emva kokuba uYesu evule umnyango wengcwele kangcwele, ukukhanya kweSabatha kwabonwa, baza abantu bakaThixo bavavanywa, njengoko abantwana bakwaSirayeli bavavanywa mandulo, ukuze kubonakale ukuba baya kuwugcina na umthetho kaThixo. Ndabona ingelosi yesithathu yalatha phezu, ibonisa abo badanileyo indlela eya kweyona ndawo ingcwele yengcwele yasezulwini. Xa bengena ngokholo kwingcwele kangcwele, bafumana uYesu, kuze ithemba novuyo kuhlume kwakhona. Ndababona bekhangelana emva, bephengulula ixesha eladlulayo, ukususela ekubhengezweni kokuza kwesibini kukaYesu, behla ngawo onke amava abo kude kuse ekudluleni kwexesha ngo-1844. Bakubona kuchaziwe ukudana kwabo, yaye uvuyo nokuqiniseka kuphinde kubaphilise. Ingelosi yesithathu ikhanyise ixesha eladlulayo, elangoku, nelizayo, yaye bayazi ukuba ngokwenene uThixo ubakhokele

ngolwalathiso lwaKhe oluyimfihlakalo.” Early Writings, 254.

Ingelosi yesithathu yingelosi yokutywina, yaye yafika ngomhla wama-22 ku-Oktobha, 1844, kodwa umsebenzi wayo walibaziseka ngenxa yezono ezazinye ezabangela ukuba amaSirayeli amandulo afe entlango. Ulibaziseko olwabangelwa luvukelo lowe-1863, lwalukulibaziseka komsebenzi wengelosi yesithathu, yaye ngenxa yoko ukutywinwa kuye kwathintelwa kwaza kwalibaziseka ngaphezu kweminyaka elikhulu.

“[Numeri 32:6–15, kucatshulwe.] INkosi uThixo nguThixo onekhwele, kanti noko unyamezela ixesha elide izono neziphambuko zabantu baKhe kwesi sizukulwana. Ukuba abantu bakaThixo babehambe ngecebo laKhe, umsebenzi kaThixo ngewuhambele phambili, izigidimi zenyano ngezazisiwe kubo bonke abantu abahleli phezu kobuso bomhlaba wonke. Ukuba abantu bakaThixo babekholiwe kuYe baza baba ngabenzi belizwi laKhe, ukuba babegcine imithetho yaKhe, ingelosi ngeyingazange ize ibhabha phakathi kwezulu inomyalezo oya kwiingelosi ezine ezazisa kuwakhulula umoya ukuba uvuthuze emhlabeni, ikhala isithi, Bamba, bamba imimoya emine ukuba ingavuthuzi emhlabeni ndide ndibatywine ebunzini abakhonzi bakaThixo. Kodwa ngenxa yokuba abantu bengathobeli, bengenambulelo, bengcwele, njengoko kwakunjalo ngoSirayeli wakudala, ixesha liyandiswa ukuze bonke beve isigidimi sokugqibela senceba esivakaliswa ngezwi elikhulu. Umsebenzi weNkosi uthintelekile, ixesha lokutywinwa libazisekile. Baninzi abangakhange bayive inyaniso. Kodwa iNkosi iya kubanika ithuba lokuba baguquke, kwaye umsebenzi omkhulu kaThixo uya kuqhubela phambili.” Manuscript Releases, volume 15, 292.

Ngomhla we-11 kuSeptemba 2001 ingelosi yesithathu yafika kwakhona, yaza yaqalisa kwakhona ixesha lokutywinwa elalilibazisekile ukusukela kwimvukelo ka-1863. Yayikukufika kobuSilamsi boYeha lwesithathu, olukwangexilongo lesixhenxe eliphawula ukuqala kwexesha lokutywinwa. Ixesha lokutywinwa laqala ngokufika kwengelosi yesithathu ngomhla wama-22 kuOktobha 1844, xa ixilongo lesixhenxe laqalisa ukuvakala, kodwa elo xilongo lathintelwa laza lalibaziseka.

Yaza ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yaza yafunga ngaye ophilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba akusayi kubakho xesha lide; kodwa ngemihla yelizwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela isigodlo, imfihlelo kaThixo iya kugqitywa, njengoko wayivakalisayo kubakhonzi bakhe abaprofeti. ISityhilelo 10:5–7.

“Izwi” lengelosi yesixhenxe, lelona zwi lengelosi ekwiSityhilelo isahluko seshumi elinesibhozo, eyehla ngexesha izakhiwo ezikhulu zeSixeko saseNew York zaziphoswa phantsi.

Kwaye emva kwezi zinto ndabona esinye isithunywa sezulu sisihla sivela ezulwini, sinamandla amakhulu; nomhlaba wakhanyiselwa bubuqaqawuli baso. Saza samemeza ngamandla ngezwi elikhulu, sisithi, Liwile, liwile iBhabheli elikhulu, laza laba yindawo yokuhlala yeedemon, nentolongo yawo wonke umoya ongolileyo, nekheji yayo yonke intaka engcolileyo nenyanyekayo. Kuba zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwalo, nookumkani bomhlaba benze uhenyuzo nalo, nabarhwebi bomhlaba bazityebisa ngobuninzi bobunewunewu balo. ISityhilelo 18:1–3.

“Izwi” lengelosi enamandla eyehlayo, iyalela iingelosi ukuba zibambe imimoya emine, emelwe “njengehashe elinomsindo” elifuna ukuphuncuka lize nezisa ukufa nentshabalalo endleleni yalo.

“Ingelosi zikaThixo zenza ukuthanda kwaKhe, zibamba imimoya yomhlaba, ukuze imimoya ingavuthuzi phezu komhlaba, nangaphezu kolwandle, nangaphezu kwawo nawuphi na umthi, kude kube ngabakhonzi bakaThixo batywinwe eziphongweni zabo. Ingelosi enamandla ibonwa inyuka ivela empuma (okanye ekuphumeni kwelanga). Le ngelosi enamandla kunazo zonke inesitywina sikaThixo ophilayo esandleni sayo, okanye sikaYe onguYe yedwa onokunika ubomi, onokubhala eziphongweni uphawu okanye umbhalo, abo baya kunikwa ukungafi, ubomi obungunaphakade. Lilizwi lale ngelosi iphakamileyo elalinegunya lokuyalela ezo ngelosi zine ukuba zigcine imimoya emine ithintelekile kude kwenziwe lo msebenzi, kwaye kude kube ulunike umyalelo wokuba zikhululwe.” Testimonies to Ministers, 445.

Ingelosi eyalela iingelosi ezine ukuba zibambe imimoya, yingelosi yeSityhilelo isahluko seshumi elinesibhozo ekhanyisela ihlabathi ngobuqaqawuli baYo, yaye “ilizwi” layo “elinamandla” lilizwi lengelosi yesixhenxe.

“Kwaye kungummelo onjani na onikwayo kwiSityhilelo 7 ukuze siwuqwalasele, sithuthuzelwe, size sikhuthazwe! Ingelosi ezine zithunyiwe ukuba zenze umsebenzi emhlabeni. Kodwa Mnye owathenga ihlabathi ngokuzinikela Yena ngokwaKhe ukuba libe yintlawulelo yalo unabambalwa abanyuliweyo. Ngoobani? Ngabo bagcina yonke imithetho kaThixo, yaye banokholo lukaYesu.

Ingqalelo kaYohane yabizelwa komnye umbono: “Ndabona esinye isithunywa sezulu sinyuka sivela empumalanga, sinetywina loThixo ophilileyo” (ISityhilelo 7:2). Ngubani lo? Yingelosi yomnqophiso. Uvela ekuphumeni kwelanga. UnguKhanyiso oluvela phezulu. Ulukhanyiso lwehlabathi. “KuYe kwakukho ubomi; yaye ubomi babulukhanyiso lwabantu” (Yohane 1:4). NguLo uIsaya amchazayo: “Kuba sizalelwe uMntwana, siphiwe uNyana; nolawulo luya kuba segxalabeni laKhe; negama laKhe liya kubizwa ngokuba nguMmangaliso, uMcebisi, uThixo onamandla, uYise ongunaphakade, iNkosana yoXolo” (Isaya 9:6). Wakhala, njengalowo wayenobungangamsha ngaphezu kwemikhosi yezithunywa zezulu ezulwini, “ezo zanikwayo ukonakalisa umhlaba nolwandle,” esithi, “Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine ebunzini abakhonzi boThixo wethu” (ISityhilelo 7:2, 3).

“Nanku ubuthixo nobuntu bunxulunyaniswe kunye. Umyalelo unikwa kwiingelosi ezine wokuba zibambe zinqande imimoya emine de zifumane ubizo lwaKhe. Funda isahluko sonke. Isikhalo esithi, ‘Musa ukonakalisa,’ sivaaliswa nguMbuyiseli, uMkhululi.

“Umgwebo nomsindo kwakufuneka kubanjwe umva kuphela okwethutyana elincinane de kugqitywe umsebenzi othile. Isigidimi, esona sigidimi sokugqibela sesilumkiso nenceba, siye salibaziseka ekwenzeni umsebenzi waso ngenxa yothando lokuzingca lwemali, uthando lokuzingca lokuphola, nokungafaneleki komntu ukwenza umsebenzi omele ukwenziwa. Ingelosi emele ukukhanyisa ihlabathi ngozuko lwaYo ilinde izixhobo zobuntu ekunokukhanya kuzo ukukhanya kwezulu, zize ngaloo ndlela zisebenzisane ekunikeni, ngobungcwele bayo nobunzulu bayo obunesidima, isigidimi esimele kugqitywe ngaso ikamva lehlabathi.” Manuscript Releases, umqulu 15, 222.

Ingelosi yesithathu, onguKristu, ikwangengelosi etywinayo eyafikayo ngo-Oktobha 22, 1844, kodwa ngenxa yokungathobeli kwabantu bakaThixo, umsebenzi waYo wokutywina ikhulu elinamashumi amane anesine amawaka uye walibaziseka kwada kwangoSeptemba 11, 2001. Emva koko ubuSilamsi boYeha lwesithathu lwehlisa izakhiwo ezikhulu zaseNew York, yaza inkqubo yokutywina yaqalisa. Ngelo xesha iintlanga zaba “nomsindo, ukanti zabanjwa zingakhululwa.” Ilizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo, lilizwi eliyalela iingelosi ezine ukuba zibambe, ngoxa abantu bakaThixo betywinwa.

UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye ngomhla wama-26 kuFebruwari 1993, ubuSilamsi boYeha lwesithathu baqhumisa ibhombu elalifakwe kwilori kwigaraji yokupaka engaphantsi komhlaba yeNorth Tower yeWorld Trade Center. Olo qhushumbo lwabangela umonakalo omkhulu kweso sakhiwo, lwabulala abantu abathandathu lwaza lonzakalisa abangaphezu kwewaka. Nangona olo hlaselo lwalungazizisanga phantsi ezo nqaba, lwalusisenzo esibalulekileyo sobugrogrisi kumhlaba wase-United States kwaye lwasisilumkiso sangaphambili seziganeko zomhla we-11 kuSeptemba 2001.

Ixesha lokutywina laqala ngomhla we-11 kuSeptemba, 2001, kodwa lalibandakanya isilumkiso sangaphambili kwiminyaka esibhozo ngaphambi koko. Uhlaselo lwamaSilamsi kwaSirayeli ngomhla we-7 kuOktobha, 2023, lisisilumkiso sangaphambili sokuphela kwexesha lokutywina. Iimpawu zesiprofeto zoweha yesithathu zimiselwe kunye neempawu zesiprofeto zoweha zokuqala ezimbini. Kwiiivesi zokuvula zesahluko sesithoba seSityhilelo kubonakaliswa ukutywinwa kwekhulu elinamashumi amane anesine amawaka.

Siza kuwujonga loo mba kwinqaku elilandelayo.

“Ukuba imiboniso enjengale imele ifike, izigwebo ezinkulu ngolo hlobo phezu kwehlabathi elinetyala, luya kuba phi na usabela lwabantu bakaThixo? Baya kukhuselwa njani na de umsindo udlule? UYohane ubona iziqalelo zendalo—inyikima yomhlaba, uqhwithela, neembambano zopolitiko—zimelwe njengokuba zibanjwe ziingelosi ezine. Le mimoya ilawulwa de uThixo anike ilizwi lokuba iyekwe. Kuko apho ukhuseleko lwebandla likaThixo lukhona. Iingelosi zikaThixo zenza umyalelo waKhe, zibamba umva imimoya yomhlaba, ukuze imimoya ingavuthuzi emhlabeni, naselwandle, nakuwuphi na umthi, kude kube abakhonzi bakaThixo betywiniwe emabunzini abo. Ingelosi enamandla ibonwa inyuka ivela empuma (okanye ekuphumeni kwelanga). Le ngelosi inamandla kunazo zonke iphetho esandleni sayo itywina loThixo ophilileyo, okanye laLowo yena yedwa onokunika ubomi, onokubhala emabunzini uphawu okanye umbhalo, abo baya kunikwa ukungafi, ubomi obungunaphakade. Lilizwi lale ngelosi iphakamileyo elalinelungelo lokuyalela iingelosi ezine ukuba ziyigcine ilawulwa imimoya emine de lo msebenzi ugqitywe, nangokunjalo de inike isimemo sokuba iyekwe ikhululeke.”

“Abo abawoyisayo ihlabathi, inyama, noMtyholi, baya kuba ngabo baxatyisiweyo abaya kwamkela itywina loThixo ophilayo. Abo izandla zabo zingacocekanga, abantliziyo zabo zinganyulu, abasayi kuba netywina loThixo ophilayo. Abo baceba isono baze basenze, baya kudlulwa. Kuphela ngabo bathi, kwimo yabo phambi koThixo, bazalisa indawo yabo baguqakayo nabavumayo izono zabo ngomhla omkhulu wokucamagushela ongumfuziselo

ozalisekileyo, abaya kwamkelwa baze baphawulwe njengabafaneleyo ukhuseleko lukaThixo. Amagama abo bahlala bejonga, belindile, bephaphile ngenxa yokubonakala koMsindisi wabo—ngokunyaniseka nangomnqweno ongaphezulu kunabo balindela ukusa—aya kubalwa phakathi kwabo batywiniweyo. Abo bathi, nangona benalo lonke ukhanyiselo lwenyaniso lubengezela phezu kwemiphefumlo yabo, befanele ukuba nemisebenzi ehambelana nokholo abaluvumayo, kodwa barhintyelwe sisono, bemisa izithixo ezintliziyweni zabo, bonakalisa imiphefumlo yabo phambi koThixo, bengcolisa nabo bamanyana nabo esonweni, amagama abo aya kucinywa encwadini yobomi, baze bashiywe ebumnyameni bobusuku obuphakathi, bengenayo ioli ezityeni zabo kunye nezibane zabo. ‘Ke kuni nina niloyikayo igama laM, ilanga loBulungisa liya kuniphumela linokuphilisa emaphikweni alo.’”

“Oku kutywinwa kwabakhonzi bakaThixo kukwangokunje oko kwaboniswa kuHezekile embonweni. NoYohane wayekwangqina kwesi sityhilelo simangalisayo gqitha. Wabona ulwandle namaza egquma, neentliziyi zabantu zityhafa ngenxa yokoyika. Wabona umhlaba ushukunyiswa, neentaba zithwalwa zisiwa embindini wolwandle (oko kusenzeka ngokoqobo), amanzi alo egquma ephithizela, neentaba zingcangcazela ngenxa yokudumba kwalo. Waboniswa izibetho, indyikitya yokufa, indlala, nokufa, zisenza umsebenzi wazo owoyikekayo.” Testimonies to Ministers, 445.