

Incwadi kaDaniyeli - Inombolo Elikhulu Elinamashumi Amathathu Anesibini

*Ukutyhila Ukubaluleka Kobuprofeti Kovavanyo Lwesibini: Ukuqonda
Umfanekiso Werhamncwa Nexesha Lokutywinwa Kwaba-144,000*

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Kumacandelo angaphambili sichithe ixesha sichonga iimpawu zesiprofeto zovavanyo lwesibini kwezi vavanyo zithathu zimelwe ziingelosi ezintathu. Ingelosi nganye imela uvavanyo oluthile, yaye uvavanyo lwesibini lumelwe njengovavanyo olubonakalayo. Sizichongile zontathu iingelosi, yaye neevavanyo zazo ezahlukeneyo zichongiwe kananjalo kuDaniyeli isahluko sokuqala, apho uvavanyo lwesibini kwezo zintathu lwalusekwe ekubonakaleni kukaDaniyeli namagorha amathathu emva kokuba bedle ukutya kwemifuno, endaweni yokutya kwaseBhabheli. Olunye uphawu lovavanyo lwesibini kukuba luhlala lumelwa ngumfuziselo womanyano lweCawa noRhulumente.

Zontathu zontathu zintathu iingelosi kunye neemvavanyo zazo ezihambelanayo zichongwa ekuweni kweBhabheli kaNimrod kwiGenesis isahluko seshumi elinanye. Ezo mvavanyo zintathu zimelwe apho ngamaxesha amathathu apho kusetyenziswa khona ibinzana elithi “yizani,” kwiindima zesithathu, yesine, neyesixhenxe. Ibinzana lesibini elithi “yizani,” kwindima yesine, liphawula uvavanyo lwengelosi yesibini.

Bathi ke, Yizani, masizakhele isixeko nenqaba, encopho yayo ibe nokufikelela emazulwini; size sizenzele igama, hleze sisasazwe phezu kobuso bomhlaba wonke. Genesis 11:4.

Isixeko simela urhulumente, yaye inqaba imela ibandla. Kwakhona babenqwenela isimilo esithile, njengoko kubonakaliswa ngumnqweno wabo wokuzakhela igama. Kuvavanyo lwesibini isimilo sidla ngokubonakaliswa, yaye oku kwenziwa ngokuchasenisa nesinye isimilo esiphikisanayo, njengoko kubonakaliswa nguKayin noAbheli, ziintombi ezilumkileyo nezizizidenge, okanye kuvavanyo lwesibini lukaDaniyeli kwinkangeleko ebonakalayo phakathi kwabo badla ukutya kwaseBhabheli, ngokuchaseneyo nabo badla imifuno.

Nceda, ndiyakubongoza, ubavavanye abakhonzi bakho iintsuku ezilishumi; mabasinike imidumba ukuba siyidle, namanzi ukuba siwasele. Emva koko makubonwe phambi kwakho inkangeleko yethu, nenkangeleko yabantwana abadla kwisahlulo sokutya kokumkani; uze njengoko ubona wenze kubakhonzi bakho. Waza wavumelana nabo kulo mba, wabavavanya iintsuku ezilishumi. Ekupheleni kweentsuku ezilishumi inkangeleko yabo yabonakala intle ngakumbi, nenyama yabo ityebile ngakumbi, kunabo bonke abantwana ababedla kwisahlulo sokutya kokumkani. Daniyeli 2:12–15.

Kwimbali yamaMillerite, uvavanyo lwesithunywa sesibini lwabonakalalisa iindidi ezimbini zabanquli. Udidi olwasilelayo kuloo vavanyo lwaba ziintombi zaseRoma, kanti olunye udidi

lwalungabanyanisekileyo abaqhubeka belandela ukukhanya okuqhubela phambili. Iintombi zaseRoma zibonakalisa ubume bobuprofeti bonina, yaye unina ezaba ziintombi zakhe uchongiwe njengonina wamahenyukazi. Ngokobuprofeti ihenyukazi libandla elingena kubudlelwane norhulumente, njengoko kunjalo ngomfanekiso wobupopu.

Owokuqala kwiingelosi ezintathu ezikuSityhilelo isahluko seshumi elinesine, unazo zontathu iimvavanyo zengelosinye ngasinye kwezo zintathu, njengokuba kunjalo nakuDaniyeli isahluko sokuqala. KuDaniyeli ishumi elinesibini, inkqubo yokuvavanya enamanyathelo amathathu nayo iyachongwa; ngoko ke inkqubo yokuvavanya enamanyathelo amathathu ikhona kokubini ekuqaleni nasekupheleni kwencwadi kaDaniyeli.

Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:10.

Uvavanyo lokuqala kwivesi yeshumi elinesibini luhlambululo olwenzekayo eyadini yengewele apho kuxhelwa khona itakane, yaye ukugwetyelwa kubalelwa kumoni. Uvavanyo lwesibini kwivesi yeshumi elinesibini kukwenziwa mhlophe, nto leyo emelwe yindawo engewele engcwelweni, emela ixesha apho ukungcwaliswa kudluliselwa kwikholwa. Inyathelo lesithathu kukuvavanywa, nto leyo emela umgwebo weNdawo eNgewele Kakhulu apho abantu bakaThixo betywinwa khona, yaye uzuko lugqityezelwa khona. Iindidi ezimbini zabanquli zimelwe ngabangendawo abangaqondiyo, nabalumkileyo abaqondayo.

Uvavanyo lwesibini, olumelwe izihlandlo ezininzi kwiLizwi elingewele, lumele uvavanyo olubonakalayo, apho kubonakaliswa iindidi ezimbini zabakhonzi, yaye ukumanyana kweCawa noRhulumente kufanekiselwa. Okubaluleke ngokufanayo kukuba uphawu lovavanyo lwesibini kukuba lwandulela uvavanyo lwesithathu, yaye uvavanyo lwesithathu lumele umgwebo. Noko ke, kukho isilumkiso esibalulekileyo ngokuphathelele umgwebo wovavanyo lwesithathu, kuba uvavanyo ngalunye kwezo zintathu lubandakanya umgwebo, kodwa ezokuqala ezimbini zibekwe kwimbali apho ukukhuliswa kwesimilo kusekho kunokwenzeka. Olwesithathu uvavanyo lwahlukile, kuba luluvavanyo lobuprofeti oluchaza ngokulula ukuba wawube yintoni na udidi lomkhonzi owawusulube lulo kumanyathelo amabini angaphambili enkqubo yovavanyo.

Ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, elaqala ngoSeptemba 11, 2001, neliphela kumthetho weCawa eUnited States, kukho iimvavanyo ezintathu. Uvavanyo lokuqala lwalukho xa ingelosi yehla ngoSeptemba 11, 2001, yaye ngokuvumelana nengelosi eyahla kwimbali yamaMillerite ngoAgasti 11, 1840, olo vavanyo ke lube luvavanyo oluchaphazela ukutya. KuDaniyeli isahluko sokuqala, uvavanyo lokuqala lwenzeka xa uDaniyeli wazimisela entliziyweni yakhe ukuba angadli ukutya kokumkani. Xa uMoya oyiNgewele wehla ekubhaptizweni kukaKristu, waza emva koko wazila ukutya iintsuku ezingamashumi amane, uvavanyo lwaKhe lokuqala lwalungolokutya.

Uvavanyo lwesithathu nolokugqibela ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka ngumthetho weCawa. Ngelo xesha bonke abo banokuqonda ngamabango eSabatha yosuku lwesixhenxe, baze bakhethe ukunqula ngomhla welanga, baya kwamkela uphawu

Iwerhamncwa, kwaye balahlekile ngonaphakade. Emva kweminyaka emithathu, kuDaniyeli isahluko sokuqala, uDaniyeli namadoda amathathu ahloniphekileyo baziswa phambi koNebhukadenetsare (umfuziselo womthetho weCawa), ukuze bagwetywe ngoqeqesho lwabo kwiminyaka emithathu eyandulelayo. Xa uYise noNyana behla ebalini lokuvukela kukaNimrode kwelithi “hambani” lesithathu, kwakungenxa yokudida ulwimi lwabo nokubasasaza phesheya. Uvavanyo lwesithathu luvavanyo olwahlulayo olwahlula la maqela mabini ngonaphakade.

“Zombini umzekeliso wokhula nalo womnatha zifundisa ngokucacileyo ukuba akukho xesha apho bonke abangendawo baya kuguqukela kuThixo. Ingqolowa nokhula zikhula kunye kude kube sesivunweni. Iintlanzi ezilungileyo nezimbi zitsalwa kunye zisiwe elunxwemeni ukuze kwenziwe ukwahlulwa kokugqibela.

“Kwakhona, le mizekeliso ifundisa ukuba akuyi kubakho xesha lovavanyo emva komgwebo. Xa umsebenzi weendaba ezilungileyo ugqityiwe, kulandela ngoko nangoko ukwahlulwa phakathi kwabalungileyo nabangendawo, yaye isiphelo seqela ngalinye simiswa ngonaphakade.” Christ’s Object Lessons, 123.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka liphela ngomthetho weCawa oza kufika kungekudala, yaye phakathi kwalo vavanyo lwesithathu novavanyo lokuqala olafika ngoSeptemba 11, 2001, uvavanyo lwesibini lwehliselwa ubu-Adventi baseLawodike. Akukho “xesha lovavanyo emva komgwebo,” kuba ngoko umsebenzi weendaba ezilungileyo uya kuba ugqityiwe ngenxa yekhulu elinamashumi amane anesine amawaka.

UDade White ufundisa kwiindawo ezininzi ukuba xa singaluphumeleli uvavanyo lokuqala, asiyi kukwazi ukuphumelela uvavanyo lwesibini; yaye ngaphandle kokuluphumelela ngempumelelo uvavanyo lwesibini, siya kubonakalisa ukusilela kwethu kolwesithathu, oluvavanyo lokugqibela olutyhilayo.

“Ndabuyiselwa ekubhengezweni kokufika kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo balahla ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu. Ukuchasa kwabo isigidimi esasixela kwangaphambili ukuza kwaKhe kwabeka bona endaweni apho babengenakwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wabakhokela abo balahla isigidimi sikaYohane ukuba baqhubele phambili ngakumbi, balahle baze bambethelele emnqamlezweni uKristu. Ngokwenza oku bazibeka endaweni apho babengenakwamkela intsikelelo yosuku lwePentekoste, eyayiya kubafundisa indlela eya engcweleni yasezulwini. Ukukrazulwa kwesigqubuthelo setempile kwabonisa ukuba imibingelelo nemimiselo yamaYuda yayingasayi kuphinda yamkelwe. UMbingelelo omkhulu wawusele unikelwe, waza wamkelwa, yaye uMoya oyiNgcwele owehla ngomhla wePentekoste wawathwala iingqondo zabafundi wazisusa kwingcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe, ukuze athululele phezu kwabafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebunmyameni obupheleleyo. Alahlekelwa kuko konke ukukhanya awayenokuba nako ngalo icebo losindiso, aza aqhubeka ethembele kwimibingelelo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yayithabathe indawo yaleyo yasemhlabeni, kanti ke ayengenalwazi ngolo tshintsho. Ngenxa yoko

ayengenakuxhamla kulamlo lukaKristu endaweni engcwele.

“Abaninzi bakhangela ngoloyiko olukhulu indlela amaYuda awahamba ngayo ekumlahleni nasekumbetheleleni emnqamlezweni uKristu; yaye xa befunda imbali yokuphathwa kwakhe kakubi ngendlela ehlazisayo, bacinga ukuba bayamthanda, nokuba ngebengazange bamkhanye njengoko wenjenjalo uPetros, okanye bambethelele emnqamlezweni njengoko enzayo amaYuda. Kodwa uThixo, ofunda iintliziyo zabo bonke, uluzisile kuvavanyo olo thando ngoYesu abebesithi banalo. Izulu lonke labukela ngowona mdla unzulu ukwamkelwa kwesigidimi sengelosi yokuqala. Kodwa abaninzi ababethi bayamthanda uYesu, nababethulula iinyembezi xa befunda ibali lomnqamlezo, basigculela iindaba ezilungileyo zokubuya kwakhe. Endaweni yokusamkela eso sigidimi ngovuyo, basibhengeza njengenkohliso. Bababathiya abo babekuthanda ukucela kwakhe baza babakhuphela ngaphandle ezicaweni. Abo basalayo isigidimi sokuqala babengenakuncedwa sesesibini; kananjalo abancedekanga sisikhalo saphakathi kobusuku, esasisimele ukubalungiselela ukuba bangene noYesu ngokholo kweyona ndawo ingcwele yendawo engcwele yasezulwini. Yaye ngokuzilahla ezo zigidimi zibini zangaphambili, bakwenze mnyama kangaka ukuqonda kwabo kangangokuba abanakubona kukhanya kwisigidimi sengwezi yesithathu, esibonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengokuba amaYuda ambethelelayo emnqamlezweni uYesu, ngokunjalo iicawa zegama nje zazizibethelele emnqamlezweni ezi zigidimi; ngoko ke azinalo ulwazi lwendlela eya kweyona ndawo ingcwele, yaye azinakuncedwa kukulamla kukaYesu apho. NjengamaYuda, awayesondeza imibingelelo yawo engenamsebenzi, anikela ngemithandazo yawo engenamsebenzi kuloo ndawo uYesu ayishiyileyo; yaye uSathana, onwatyiswe yile nkohliso, uthabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe, nangemimangaliso yobuxoki, ukuze abaqinisele emgibeni wakhe.” Early Writings, 259–261.

Ukuba asiya kuwamkela umyalezo wesilumkiso omelwe nguSeptemba 11, 2001, ngoko ngokuqinisekileyo siya kuwamkela umthetho weCawa xa ufika, kucingelwa ukuba sisaphila. Oko kutshiwo, uvavanyo apho sigqiba khona ikamva lethu laphakade, novavanyo ekufuneka siluphumelele phambi kokuba sitywinwe kumthetho weCawa, olulo uvavanyo ekufuneka siluphumelele phambi kokuba kuvalwe ixesha lovavanyo, lolwesibini uvavanyo, yaye luluvavanyo lomfanekiso werhamncwa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kwenziwa ngaphambi kokuba kuvalwe ixesha lovavanyo; kuba uya kuba luvavanyo olukhulu kubantu bakaThixo, apho isiphelo sabo esingunaphakade siya kugqitywa khona. Isikhundla sakho siyimfumba enjalo yokungangqinelani kangangokuba bambalwa kuphela abaya kulahlekiswa.”

“KwiSityhilelo 13 lo mbandela ubekwe ngokucacileyo; [ISityhilelo 13:11–17, kucatshulwe].”

“Olu luvavanyo ekufuneka abantu bakaThixo baludlule phambi kokuba batywinwe. Bonke abo babonakalise ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yomgunyathi, baya kuma phantsi kwebhena yeNkosi uThixo uYehova, yaye baya kwamkela itywina loThixo ophilayo. Abo banikela inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.” Manuscript Releases, umqulu 15, 15.

Uvavanyo lwesibini ngexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka luvavanyo olubonakalayo lwesiprofeto. Lufuna ukuqondwa kokubunjwa komfanekiso werhamncwa eUnited States, yaye olo vavanyo lunokutyhilwa kuphela ngeLizwi likaThixo lesiprofeto. Ngaphezu koko, iLizwi likaThixo lesiprofeto liya kuqondwa kuphela ngabo bakhetha ukudla isigidimi semvula yangasemva, esimelwe njengendlela yomgca phezu komgca. Ukuba siyala ukudla isigidimi esisesandleni sengelosi enamandla yeSityhilelo seshumi elinesibhozo xa isihla, asiyi kuba nako ukuqonda ukubunjwa komfanekiso werhamncwa.

Ukuze kutyiwe umyalezo osesandleni sengelosi, kufuna ukuba umfundi wesiprofeto akwazi ukubona ukuba ingelosi inomlayezo esandleni sayo. Xa ingelosi enamandla yeSityhilelo ishumi elinesibhozo ihla, indima ayichazi nto isesandleni sayo, kodwa indlela yomgca phezu komgca imisela, phezu kwamangqina amaninzi, ukuba kusoloko kukho umyalezo esandleni seengelosi ezihlayo. Abo bayalayo indlela yomgca phezu komgca, bayimfama kumyalezo onika ubungqina bokuba umfanekiso werhamncwa uyabunjwa eUnited States. Oko kufuneka kuqatshelwe, kuba isiphelo sethu sanaphakade sixhomekeke ekuqondeni le nyaniso. Umgca phezu komgca, uDade White uchaza iimpawu zesiprofeto zengelosi yokuqala njengezizo ezo mpawu zifanayo zengelosi enamandla yeSityhilelo isahluko seshumi elinesibhozo.

“Ndaboniswa umdla elalinawo lonke izulu emsebenzini owawuqhubeka phezu komhlaba. UYesu wathuma ingelosi enamandla ukuba yehle ize ilumkise abemi bomhlaba ukuba bazilungiselele ukubonakala Kwakhe kwesibini. Yakuba ingelosi imkile ebusweni bukaYesu ezulwini, ukukhanya okuqaqambileyo ngokugqithiseleyo nokuzukileyo kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo wawukukhanyisela umhlaba ngozuko lwayo nokulumkisa umntu ngengqumbo kaThixo ezayo. Inkitha zabantu zakwamkela ukukhanya. Abanye babo babebonakala benesidima esinzulu kakhulu, kanti abanye babevuya yaye bethabathekile. Bonke abo balamkelayo ukukhanya bajikisa ubuso babo ezulwini baza bamzukisa uThixo. Nangona laphalaliswa phezu kwabo bonke, abanye basuka nje bangena phantsi kwempembelelo yalo, kodwa abalwamkela ngentliziyo iphela. Abaninzi bazaliswa yingqumbo enkulu. Abalungiseleli nabantu bamanyana nabangendawo baza bakuxhathisa ngokuqinileyo ukukhanya okwaphalaliswa yingelosi enamandla. Kodwa bonke abalwamkelayo barhoxa ehlabathini baza bamanyana ngokusondeleyo omnye komnye.”

“USathana neengelosi zakhe babexakeke kakhulu bezama ukutsalela iingqondo zabaninzi kangangoko kunokwenzeka kude nokukhanya. Iqela elalikhwala oko lashiywa ebumnyameni. Ndabona ingelosi kaThixo ibabukele ngomdla onzulu kakhulu abantu Bakhe abazibiza ngokuba ngabakhe, ukuze ibhale isimilo abasiphuhlisayo njengoko umyalezo wemvelaphi yasezulwini wawuziswa kubo. Yaye njengoko inani elikhulu kakhulu kwabo babebanga uthando ngoYesu lajika kumyalezo wasezulwini ngokuwudelela, ngokuwugculela, nangentiyo, ingelosi eyayiphethe isiqwenga sesikhumba esibhaliweyo esandleni sayo yenza loo ngxelo ihlalisayo. Izulu lonke lazaliswa ngumsindo wokuba uYesu wayeza kujongelwa phantsi ngolo hlobo ngabalaneli Bakhe abazibiza ngokuba ngabakhe.” Early Writings, 245, 246.

Kule ndawo, ingelosi yokuqala yeSityhilelo isahluko seshumi elinesine “yathunyelwa” “ukuhla ize ilumkise abemi behlabathi ukuba bazilungiselele ukucela kwaKhe kwesibini”, nto leyo engumsebenzi kanye ofanayo nowengelosi yeSityhilelo isahluko seshumi elinesibhozo. Umsebenzi

wengelosi yokuqala wawukukuba “ikhanyise umhlaba ngozuko lwayo ize ilumkise umntu ngomsindo kaThixo ozayo,” nto leyo, kwakhona, engumsebenzi wengelosi yesahluko seshumi elinesibhozo. Abo bayamkelayo loo myalezo “bamzukisa uThixo,” yaye abo bawalayo loo myalezo “bashiywa ebumnyameni obupheleleyo.”

UDaniyeli namadoda amathathu afanelekileyo bakhetha ukudla ukutya kwasezulwini, yaza elinye iqela ladla ukutya kwaseBhabheli. Ekupheleni “kovavanyo olubonakalayo” lweentsuku ezilishumi, uDaniyeli noogxa bakhe bamzukisa uThixo, kuba ubuso babo babubonakala bunamafutha ngakumbi, bukhuluve ngakumbi, kunobabo badla ukutya kwaseBhabheli. Isigidimi sengelosi yokuqala seSityhilelo isahluko seshumi elinesine, simela zonke ezi mvavanyo zintathu ngaphakathi kokuchongwa kwaso kweendaba ezilungileyo ezingunaphakade. Uvavanyo lokuqala kukoyika uThixo, olwesibini kukumnika uzuko, yaye uvavanyo lwesithathu lufika xa kufika ilixa lomgwebo. Abo bathabatha incwadi encinane esandleni sengelosi yokuqala baza bayidla, njengoko kumelwe nguYohane kwisahluko seshumi, bamzukisa uThixo kuvavanyo lwesibini, baza ngaloo ndlela balungiselelwa ukungena emgwebeni kaNebhukadenetsare. Umgca phezu komgca, uvavanyo lokuqala ngomhla we-11 Septemba 2001, yayikukudla incwadi encinane eyayisesandleni sengelosi enamandla. Olo vavanyo lwazisa uvavanyo olulandelayo apho iindidi ezimbini zabanquli zaziza kubonakaliswa ngaphambi kovavanyo lwesithathu nolokugqibela lokucoca, olwalubonakalisa nje isimilo esizukisiweyo, okanye isimilo esizele bubumnyama.

Ixesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka yimbali esusela kuSeptemba 11, 2001, ide ifike kumthetho weCawa ozayo kungekudala eUnited States. Kulo mbali umzekeliso weentombi ezilishumi uya kuphindwa uze uzaliseke ngokuchaneka kwawo kanye amazwi awo. Loo nyaniso ke ngoko ichaza ukuba imbali yesiprofeto sikaHabakuki isahluko sesibini, nayo iya kuphindwa ize izaliseke ngokuchaneka kwawo kanye amazwi ayo. Ikwathetha nokuba ixesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka lixesha apho isiphumo sawo wonke umbono wesiprofeto siphindwa size sizaliseke ngokuchaneka kwawo kanye amazwi awo.

UDaniyeli isahluko seshumi elinanye, indima yamashumi amane yatyhilwa ngexesha lesiphelo ngowe-1989. Le ndima iqala ngexesha lesiphelo ngowe-1798, ize iphele ngokuphawula ixesha lesiphelo ngowe-1989. Umgca phezu komgca, ixesha lesiphelo lowe-1798 lihambelana nexesha lesiphelo lowe-1989. Imbali yendima yamashumi amane, eqala ngowe-1798, ize iqhubeke kude kube kumthetho weCawa ngendima yamashumi amane ananye, imele imbali yerhamncwa lomhlaba (i-United States) njengobukumkani besithandathu besiprofeto seBhayibhile. Iimpondo ezimbini zerhamncwa lomhlaba, ezizezo zobuRiphabhlikhi nobuProtestanti, zimelwe ngamaxesha amabini eziphelo.

Ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, uphondo lobuProtestanti luya kuvelisa iindidi ezimbini zabakhonzi ngexesha lovavanyo lwesibini kwezi mvavanyo zintathu ezingaphakathi kwelo xesha. Udidi olunye luya kuba sele luphuhlise umfanekiselo kaKristu, yaye olunye udidi luya kuba sele luphuhlise umfanekiselo werhamncwa. Ngelo xesha lovavanyo, uphondo lweRiphabhlikhi luya kudibana nophondo lobuProtestanti oluwileyo lwenze umfanekiselo werhamncwa, njengoko ngelo xesha iicawe zamaProtestanti ziya

kuba zithabatha ulawulo lorhulumente wobuqu. Elo xesha limelwe ngawo wonke umbono oseLizwini likaThixo, kuba kulapho incwadi nganye “yeencwadi zeBhayibhile, idibana ize iphele.”

Uvavanyo lwesibini kolo bali luvavanyo lomfanekiso werhamncwa, kokubini ngaphakathi kwiintombi, nangaphandle kubapolitiki bamaqela amabini ezopolitiko akhuphisanayo. Olo vavanyo luvavanyo ekufuneka siluphumelele “ngaphambi kokuba kuvavalwe ixesha lovavanyo” emthethweni weCawa osondelayo. Olo vavanyo luvavanyo esiluphumelela “ngaphambi kokuba sitywinwe.” Olo vavanyo luvavanyo apho “isiphelo sethu sikanaphakade siya kugqitywa.”

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UYesu wabeka esandleni sayo umbhalo, yaye njengoko yayisiza emhlabeni, yadanduluka isithi, ‘Iwile iBhabheli, iwile.’ Emva koko ndababona abo babedanisekile bephinda baphakamisela amehlo abo ezulwini, bekhangele ngokholo nangethemba ukubonakala kweNkosi yabo. Kodwa abaninzi babebonakala behleli kwimeko yobudenge, ngokungathi balele; ukanti ndandibona umkhondo wosizi olunzulu ebusweni babo. Abo babedanisekile babona ngokweZibhalo ukuba babekwixesha lokulibaziseka, nokuba bamele ukulinda ngomonde ukuzaliseka kombono. Obo bungqina bunye obabakhokelela ekubeni bakhangele iNkosi yabo ngowe-1843, babakhokelela ekubeni bayilindele ngowe-1844. Sekunjalo ndabona ukuba inkoliso yabo yayingenaso eso sibindi esasiphawula ukholo lwabo ngowe-1843. Ukudana kwabo kwakulupholisile ukholo lwabo....”

“Njengokuba ulungiselelo lukaYesu lwalusondela ekupheleni kwalo engcweleni, wada wangena kweyona Ngcwele, wema phambi kwetyeya equlathe umthetho kaThixo, Wathumela enye ingelosi enamandla inomnye wesithathu ehlabathini. Kwabekwa umqulu esandleni sengelosi, yaza, njengoko yayisihla isiza emhlabeni ngamandla nangobungangamsha, yavakalisa isilumkiso esoyikekayo, esinesisongelo esona sibuhlungu sakha saziswa emntwini. Lo myalezo wawuyilelwe ukubeka abantwana bakaThixo ekulumkeni, ngokubabonisa ixesha lokulingwa nentlungu elaliphambi kwabo. Yathi ingelosi, ‘Baya kungeniswa edabini elisondeleyo nerhamncwa nomfanekiselo walo. Ithemba labo lodwa lobomi obungunaphakade kukuhlala bemi beqinile. Nangona ubomi babo busesichengeni, mababambebele nkqi enyanisweni.’ Ingelosi yesithathu iwuphetha umyalezo wayo ngolu hlobo: ‘Nalu unyamezelo lwabangcwele: naba bagcina imithetho kaThixo, nokholo lukaYesu.’ Njengoko yayiwaphinda la mazwi, yalatha kwingcwele yasezulwini. Iingqondo zabo bonke abawamkelayo lo myalezo zikhokelwa kweyona Ngcwele, apho uYesu emi phambi kwetyeya, esenza uthethelelo lwaKhe lokugqibela ngenxa yabo bonke abo inceba isalibazisekayo kubo, nangenxa yabo baphule umthetho kaThixo bengazi. Olu xilongo lwenziwa ngenxa yabafuleyo abangamalungisa kwanangenxa yabaphilayo abangamalungisa. Luquka bonke abo bafa bethembele kuKristu, kodwa abathi, bengalwamkelanga ukhanyiso ngemithetho kaThixo, bonayo bengazi ngokuwaphula amadinga awo.” Early Writings, 245, 255.