

Incwadi kaDaniyeli — Inani EliyiKhulu Elinamashumi Amathathu Anesibhozo

Ukutyhila uDaniyeli 11: Uhambo Lwesiprofeto Olunqumla KwiMbali

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Ivesi yamashumi amane yesahluko seshumi elinanye sikaDaniyeli imela enye yeendinyana ezinzulu kakhulu zeLizwi likaThixo. Iimbali zesiprofeto ezimelwe kuyo zezona ndawo apho amavili angaphakathi kwamavili ombono kaHezekile adityaniswa khona. Ngexesha lokuphela kwentshukumo yamaMillerite ngowe-1798, kwanangesikhathi sokuphela kwentshukumo yesithunywa sesithathu ngowe-1989, kubonakaliswa iimbali zangaphakathi nezangaphandle zabantu bakaThixo bemihla yokugqibela. Ngaphakathi kwale vesi kukho isibhengezo somgwebo osondelayo owafika nesithunywa sokuqala ngowe-1798, de kuse emthethweni weCawa wevesi yamashumi amane ananye. Ngoko ke le vesi imela umgwebo wophando webandla likaThixo oqala ngabafileyo, ude ufike ekutywinweni kwekhulu elinamashumi amane anesine amawaka, nasekukhupheni kukaThixo ubu-Adventism baseLawodike emlonjeni waKhe.

Imbali apho upopu wafumana inxeba lawo elibulalayo ngowe-1798, de kube inxeba elibulalayo liphilisiwe kwindima yamashumi amane ananye, limelwe kwimbali yelo vesi. Ukusukela kwindima yamashumi amane ananye ukuya phambili kumiswe ngaphakathi komxholo wezigwebo ezinyukayo zokulawula zikaThixo, eziqala kuloo vesi. Ngale ngqiqo yesiprofeto, indima yamashumi amane iyisiphelo sikaDaniyeli isahluko seshumi elinanye, yaye iindima yokuqala neyesibini zeso sahluko zisisiqalo. Isahluko seshumi elinanye sibonisa uvukelo lomchasi-Kristu, yaye isahluko seshumi simele isiqalo sombono woMlambo iHiddekel, logama isahluko seshumi elinesibini simele isiphelo. Izahluko zeshumi neshumi elinesibini zimele owokuqala nowokugqibela, yaye isahluko seshumi elinanye luluvukelo oluphakathi.

Izahluko zeshumi neshumi elinesibini ziyafana, kuba, ngokungafaniyo nesahluko seshumi elinanye, zimela amava kaDaniyeli ngokunxulumene nombono, kanti isahluko seshumi elinanye singumbono ngokwawo. Isahluko seshumi siyileta yokuqala yealfabthethi yesiHebhere, isahluko seshumi elinanye siyileta yeshumi elinesithathu evukelayo yealfabthethi yesiHebhere, yaye isahluko seshumi elinesibini siyileta yokugqibela yealfabthethi. Umbono woMlambo iHiddekel ngu“INyaniso.”

Kwisesahluko seshumi elinanye, isiqalo sibonisa isiphelo, kuba uKristu akaguquki naphakade. Imbali yokugqibela emelwe kwivesi yamashumi amane, lixesha lovavanyo lomfanekiso werhamncwa. Elo xesha lovavanyo liphela ngophawu lwerhamncwa, olumelwe kwivesi yamashumi amane ananye. Ngoko ke iivesi zokuqala nezesibini zimele ukuthetha ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kuba elo xesha likwangulo nexesha lokubunjwa komfanekiso werhamncwa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kusekwa ngaphambi kokuba kovalwe ixesha lovavanyo; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, ekuthi ngalo kugqitywe ikamva labo elingunaphakade....”

“Olu luvavanyo abantu bakaThixo amele babe nalo ngaphambi kokuba batywinwe.”

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Kusoloko kukho iziphawuli zexesha ezibini ezichaza ixesha lokuphela. Kwindlela yohlaziyo kaMoses, kwakukho ukuzalwa kukaAron, kwalandelwa kwiminyaka emithathu kamva kukuzalwa kukaMoses. Kwindlela yohlaziyo yokuphuma eBhabheli nokwakha kwakhona itempile, kwakukho ukumkani uDariyo, walandelwa ngumkani uKoreshi. Kwindlela yohlaziyo kaKristu, kwakukho ukuzalwa kukaYohane umBhaptizi, kwalandelwa kwiinyanga ezintandathu kukuzalwa kukaKristu. Kwindlela yohlaziyo yamaMillerite, kwakukho ukufa kwenkqubo yobupopu ngowe-1798, kwalandelwa kukufa kukapopu ngowe-1799. Kwindlela yohlaziyo yengelosi yesithathu, kwakukho umongameli uReagan nomongameli uBush wokuqala, abameli bobabini unyaka ka-1989. KuDaniyeli isahluko seshumi, ivesi yokuqala, sifumana ukumkani uKoreshi echongiwe.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalinguBheletesatsare; kwaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda loo nto, waza wayinokuqonda umbono lowo. Daniyeli 10:1.

Kwiivesi ezilandelayo zesahluko seshumi, sibona amava kaDaniyeli ebonakaliswe kwangaphambili phambi kokuba uGabriyeli anikele umbono wembali yesiprofeto kwisahluko seshumi elinanye. UKoreshi uphawula ixesha lesiphelo, kuba ngaphambili uKoreshi, umtshana kaDariyo, wayengumphathi-mkhosi kaDariyo owabulala uBhelesatsare, ngaloo ndlela ephawula ukuphela kweminyaka engamashumi asixhenxe yokuthinjwa, eyayimela ngokomfuziselo ukuthinjwa kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu kukaSirayeli wokomoya eBhabheli wokomoya ukususela kowe-538 kude kube ngowe-1798.

“Ibandla likaThixo emhlabeni lalinjengokuba ngokwenene lisekuthinjeni ngeli xesha lide lentshutshiso engenalusini, kanye njengokuba abantwana bakaSirayeli babebanjwe ekuthinjeni eBhabheli ngexesha lokuthinjwa.” Prophets and Kings, 714.

Ukuphela kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ngowe-1798 kwaphawula ixesha lokuphela; ngoko ke ukuphela kweminyaka engamashumi asixhenxe kwaphawula “ixesha lokuphela” kwelo bali lembali. Bobabini uDariyo noKoreshi bamelwe ekufeni kukaBhelesatsare nasekupheleni kobukumkani baseBhabhiloni, kuba uKoreshi, njengomphathi-mkhosi kaDariyo owazalisekisa loo msebenzi, wayemele uDariyo. Xa uGeorge Bush wokuqala wafungiswayo ngoJanuwari 20, 1989, uReagan wayebe ngumongameli kwiintsuku zokuqala ezilishumi elinesithoba zika-1989.

Umbono waseHiddekel waqalisa ngexesha lesiphelo, ngonyaka wesithathu kaKoreshi. Xa uGabriyeli eqalisa ukutyhila kuDaniyeli imbali yesiprofeto yesahluko seshumi elinanye, uqala ngokubhekisa kunyaka wokuqala kaDariyo, ukuze aqinisekise ngokucacileyo ukuba umbono wembali yesiprofeto awayeseza kuwubeka phambi kukaDaniyeli uqala kwelokugqibela ixesha lesiphelo, ngowe-1989, kuba bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela

kunemihla ababephila kuyo.

Kodwa ndiya kukubonisa oko kubhaliweyo esibhalweni senyaniso; yaye akukho namnye omi nam kwezi zinto, ngaphandle kukaMikayeli, inkosana yenu. Nam, ngomnyaka wokuqala kaDariyo umMedi, ndema ukuba ndimqinisile, ndomeleze. Daniyeli 10:21, 11:1.

Ngomnyaka wokuqala kaDariyo, omela ixesha lesiphelo ngo-1989, uGabriyeli “wema”, ngaloo ndlela ebonisa ukuba ngexesha “lesiphelo”, ingelosi iyafika. Ngo-1798 kwafika ingelosi yokuqala, yaye ngo-1989 kwafika ingelosi yesithathu. Akuzange kube de umyalezo wengelosi yesithathu wanikwe amandla ngo-2001 apho kwaqalisa ukutywinwa kwengelosi yesithathu, kodwa intshukumo yokufika kwengelosi yesithathu ngo-1989 imelwe nguGabriyeli emi ngexesha lesiphelo. UGabriyeli uza kubonisa uDaniyeli “oko kuphawuliweyo esibhalweni senyaniso,” yaye umbono weHiddekel uphethe uphawu “IweNyaniso,” uGabriyeli aza kulubeka phambi kwakhe.

Kwivesi yeshumi anesine sesahluko seshumi uGabriyeli wayesele emxelele uDaniyeli ukuba oko wayekuthetha embonweni waseHiddekel “koko kuya kubahlela abantu bakaThixo ngemihla yokugqibela.”

Ke kaloku ndize kukwazisa oko kuya kwehlela abantu bakowenu ngemihla yokugqibela; kuba umbono usasemihleni emininzi. Daniyeli 10:14.

Ivesi yesibini sikaDaniyeli isahluko seshumi elinanye simela ulwazi olwavulwa ngexesha lesiphelo ngowe-1989, noluchaza oko “kuya kubahlela” abantu bakaThixo “ngemihla yokugqibela”.

Kwaye ngoku ndiya kukubonisa inyaniso. Yabona, kuseza kuvela ookumkani abathathu ePersi; nowesine uya kuba sisityebi kakhulu kunabo bonke; yaye ngamandla akhe, ngenxa yobutyebi bakhe, uya kuqhubela bonke ukuba bavukele ubukumkani baseGrisi. Daniel 11:2.

UKoresi ufanekisa ukumkani wesibini ukususela ngo-1989. Ungukumkani woBukhosi bamaMedi namaPersi, obumele ubukumkani besiprofeto seBhayibhile kwimihla yokugqibela obunamacandelo amabini, amelwe ngamaMedi namaPersi. Emva kokumkani wesibini wobukumkani berhamente yasemhlabeni eneempondo ezimbini ngexesha lesiphelo ngo-1989, kwakusaza kubakho ookumkani abathathu (uClinton, uBush wokugqibela, uObama), kwandule ke kubekho ukumkani owayesisityebi kakhulu ngaphezu kwabo bonke. Ookumkani abathathu abalandela uBush wokuqala baba zizityebi emva kobongameli babo, yaye kuphela ngenxa yokuba babe ngoomongameli. UTrump, owesine owayesisityebi kakhulu, nowayengoyena mongameli usisityebi kunabo bonke owakha wabakho, akazange enze ubutyebi bakhe ngenxa yokuba wayengumongameli, kodwa ngokuyintloko ngomsebenzi wakhe kutyalo-mali lwezindlu nomhlaba, kudala ngaphambi kokuba angenele ukongamela.

Ngaphambili, ngokokuthlekisa, oyena mongameli wayesisityebi kakhulu kwimbali yaseMerika wayengumongameli wokuqala wase-United States. Ngaphambi kukaDonald Trump, uGeorge Washington wayengoyena mongameli wayesisityebi kakhulu kwimbali yaseMerika, yaye wenza ubutyebi bakhe, njengoko kwenzayo noDonald Trump, ngezimali-mboleko kwimpahla engenakususwa. Bobabini uWashington noTrump bangena kubumongameli besuka kwiimvelaphi zezopolitiko ezingengoqhelekileyo. UWashington wayengumkhokeli womkhosi ikakhulu

ngaphambi kokuba abe ngumongameli, yaye uTrump wayengusomashishini nobuntu bukamabonakude, owayefana noWashington ngokungabi namava ezopolitiko ngaphambili.

Bobabini oomongameli babesaziwa ngobuntu babo obunamandla nangeendlela zabo zobunkokeli, nangona ezi mpawu bazibonakalisa ngeendlela ezahluke kakhulu. UWashington wayesaziwa ngobunkokeli bakhe obuzolileyo, obungagungqiyo, nobuzithembe, kwanobukho bakhe obudibanisayo ngexesha leMfazwe yoHlaziyo nakwiminyaka yokuqala yeRiphabhlikhi, kanti uTrump waziwa ngendlela yakhe engqongqo yokukhokela nokulawula. Bobabini uWashington noTrump babengabantu ababengumbandela wempikiswano enkulu, nangona ngenxa yezizathu ezahluke kakhulu. UWashington, nangona wayehlonelwa kakhulu, wajamelana nokugxekwa ngexesha lakhe ngenxa yemiba eyahlukeneyo, kuquka neembono zakhe ngobukhoboka. Ubongameli bukaTrump baphawulwa ziimpikiswano ezininzi, kuquka ukusetyenziswa kwakhe “kweetwiti ezinobukrakra” kumakhasi onxibelelwano lwentlalo, izigqibo zakhe zomgaqo-nkqubo othi iMelika kuqala, kwanokuzazi kwakhe.

Oyena mntu usisityebi nowesithandathu umongameli wayeza kuvuselela amagunya eegongqongqo ehlabathi-jikelele. Xa sibeka imbali yevesi yesibini yesahluko seshumi elinanye phezu kwembali yexesha lika-1776, 1789, no-1798, sifumana ulwazi olungakumbi olujolise kumongameli wokugqibela werhamncwa lomhlaba, kuba uYesu ubonakalisa isiphelo ngesiqalo. Amaxesha amabini okuqala amelwe ngu-1776 no-1789, anikela amangqina amabini okuba umongameli wokugqibela uya kuba ngumongameli wesibhozo, lowo wayengowabasixhenxe. UTrump wayengumongameli wesithandathu emva kukaReagan, yaye njengomongameli wesibhozo, uya kuba “ngowabasixhenxe”. Umongameli wokugqibela, nowesibhozo, uya kulawula xa i-United States isenza umfanekiselo “kulo nowalo” werhamncwa.

Umongameli olawulayo xa umfanekiso werhamncwa usenziwa yi-United States, umele ukuba ngowesibhozo, oko kukuthi ungowabasixhenxe, njengoko kungqinwa nguPeyton Randolph, noJohn Hancock. Upopu nguye intloko yesibhozo eyayiphuma kwabasixhenxe, yaye wafumana inxeba lokufa elingokwesiprofeto. Ukuze abe ngumfanekiso wobupopu, umongameli wesibhozo ongowabasixhenxe, naye umele abe nokuchongwa okungokwesiprofeto kokuba “wonzakele” okanye “wabulawa” ngokwesiprofeto.

Ubupopu bafumana inxeba labo elibulalayo kumandla enyoka (iFransi), amandla enyoka ubupopu abebusokola ngokuchasene nawo ukusukela ngexesha uPawulos awayechaza ngalo ukuba loo mfihlelo yobugwenxa (umntu wesono) yayisele isebenza ngelo xesha. Inyoka yobuqaba yayibathintela ubupopu ekuthabatheni itrone, nto leyo abayenzayo ngowama-538.

Ukususela ekuqaleni kobupopu kuse kude kufike ekutshabalaleni kwabo kokugqibela, buyazamana namagunya enamba. Umfanekiso wobupopu ufuna ukuba loo mfanekiso uzamane negunya lenamba. KwiSityhilelo seshumi elinesixhenxe ubupopu, obuyintloko yesibhozo, obuphuma kwezo ntloko zisixhenxe, ekugqibeleni butshiswa ngomlilo yaye inyama yabo idliwa ngookumkani abalishumi. Kuzo zombini ezo kufa (1798 neentsuku zokugqibela), irhamncwa lobupopu libulawa ligunya lenamba. Ukuze iUnited States yenze umfanekiso werhamncwa, umongameli wesibhozo naye wayeya kufuneka abulawe ligunya lenamba awayesemfazweni nalo, yaye ukumkani

wesithandathu emva kwexesha lesiphelo ngo-1989 nguye ukumkani owavuselela onke amagunya enamba.

URonald Reagan wayengumProtestanti owexukileyo, kodwa uGeorge Bush wokuqala wayengumgquguzeli wehlabathi odidi lwakudala. Esinye sezicatshulwa zakhe ezidumileyo seso apho waxoka khona esithi, ngomhla we-18 Agasti 1988, “Yaye ndim lowo ongayi kunyusa iirhafu. Umchasi wam ngoku uthi uya kuzinayusa njengecebo lokugqibela, okanye njengecebo lesithathu. Kodwa xa usopolitiki ethetha ngolo hlobo, uyazi ukuba leyo yindawo enye aza kungena kuyo. Umchasi wam akakukhuphi ngokupheleleyo ukunyusa iirhafu. Kodwa mna ndiyakukhupha. Yaye iCongress iya kundinyanzela ukuba ndinyuse iirhafu yaye ndiza kuthi hayi. Yaye baya kundinyanzela, yaye ndiza kuthi hayi, yaye baya kuphinda bandinyanzelise, yaye konke endinokukuthetha kubo kukuba: fundani imilebe yam: akukho rhafu zintsha.”

Ngaphandle kobo buxoki basesidlangalaleni, obuluphawu lommeli wamandla enamba, eyona ntetho yakhe idume kakhulu yayikukuba kwiseshoni edibeneyo yeCongress ngoSeptemba 11, 1990, apho wathi, “Ngoku, sinokubona ihlabathi elitsha lisiza libonakale. Ihlabathi apho kukho ithemba eliyinyani gqitha lolungelelwaniso olutsha lwehlabathi. Ngokwamazwi kaWinston Churchill, ‘ulungelelwaniso lwehlabathi’ apho ‘imigaqo yobulungisa nokudlala ngokunyaniseka ... ikhusela ababuthathaka nxamnye nabanamandla ...’ Ihlabathi apho iZizwe eziManyeneyo, zikhululwe kumjamo wemfazwe ebandayo, zimi zilungele ukuzalisekisa umbono wembali wabasunguli bazo.” UBush omdala wayengumxhamli wobuzwe behlabathi, nangona wayezichaza njengoweQela lamaRiphabhlikhi.

UBill Clinton wayengumongameli wokuqala ukubamba umsitho wokufungiswa kwakhe eLincoln Memorial, nto leyo ethetha ukuba wafulathela uLincoln waza wajongana ne-obelisk yesikhumbuzo sikaWashington, i-obelisk leyo engaphakathi ezaliswe ziimpawu zobuFreemasonry. Zombini i-obelisk neempawu zobuFreemasonry awakhetha ukujamelana nazo xa wayefunga ngobuxoki ukunyaniseka kwakhe kuMgaqo-siseko, zazingamele nje kuphela ukuba wayefulathele umqondiso ochasene nobukhoboka weLincoln Memorial, kodwa nokuba ukuma kukaClinton kwimbali, awakukhethayo, kuyavumelana nentetho yakhe yokwamkela, apho wancoma unjingalwazi awayefunde phantsi kwakhe kwiYunivesithi yamaJesuit awayeye kuyo.

Loo njingalwazi, uCarroll Quigley, wabhala incwadi ethi: **Tragedy and Hope: A History of the World in Our Time**, eyapapashwa ngowe-1966, yaye ngokuchanekileyo nangokubanzi iqondwa njengemela “iBhayibhile yeengcinga zobuglobalizim”. Njengoko iKoran injalo kwiSilamsi, nanjengoko **Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry**, ebhalwe nguAlbert Pike, yaza yapapashwa ngowe-1871, ithathwa njengowona mcaciso ubanzi weemfundiso ezifihlakeleyo zeFreemasonry; okanye njengoko **The Book of Mormon** injalo kubaNgcwele beMihla yokuGqibela, incwadi kaQuigley iyiBhayibhile yefilosofi yobuglobalizim. Abaninzi ngebabeyazile ukuba uClinton wayedumisa uMohammed weKoran, okanye ukuba wayedumisa uJoseph Smith we **The Book of Mormon**, yaye abathile ngebebeyazi ukuba wayengubani uAlbert Pike, kodwa bambalwa ababesazi ukuba ukudumisa kukaClinton uQuigley kwakuhambelana ne-ajenda yakhe yobuglobalizim, nokwala kwakhe imigaqo emelwe nguAbraham Lincoln.

Kwintetho, uClinton wathi: “Ndiselula, ndava ubizo lukaJohn Kennedy lobumi bobuzwe. Kwandula ke, ndingumfundi eGeorgetown, ndaluva olo bizo lucaciswa ngunjingalwazi ogama linguCarroll Quigley, owathi kuthi iMelika yayisesona sizwe sikhulu embalini kuba abantu bakuthi bebesoloko bekholelwa kwizinto ezimbini: ukuba ingomso linokuba ngcono kunanamhlanje nokuba ngamnye kuthi unoxanduva lobuqu lokuziphatha ngokwesimilo ukuze kwenzeke oko.” Inginga kaCarroll Quigley ngendlela “yokwenza iMelika ibe nkulu kwakhona”, yayikukuba iUnited States inikele ubukhosi bayo besizwe kwiZizwe eziManyeneyo. UClinton wayenguDemocrat, umxhasi wobuglobalizim, ummeli wenamba.

“Njengoyise, injalo nonyana,” uGeorge Bush wokugqibela, wayengumlandeli wobuzwe behlabathi, kanye njengoyise, owayengumlandeli wobuzwe behlabathi nowathi uzibiza ngokuba nguRiphabhlikhi. Isiqhamo asiweli kude emthini. IBhayibhile iphakamisa umbuzo wobuciko bokuthetha, “Bahamba na ababini kunye, bengavumelananga?” Umntu ufuna nje ukulandelela amashishini amaninzi awafezekiswa nguBush wokugqibela kunye noBill noHillary Clinton, ukuze abone ukuba ngubani uBush wokugqibela awayevumelana naye.

UBarack Hussein Obama wenza isibhengezo malunga nokuguqula ngokusisiseko iUnited States ngexesha lendibano yomkhankaso kungekudala phambi kokuba anyulwe njengoMongameli. Ngo-Oktobha 30, 2008, eColumbia, eMissouri, uObama wathi: “Sisele ziintsuku ezintlanu ukuba siguqule ngokusisiseko iUnited States of America.” Esi sibhengezo sasiyinxalenye yomyalezo kaObama obanzi othi “ithemba notshintsho”, owawungumxholo ophambili womkhankaso wakhe wobongameli wango-2008, ugxininisa ukuzibophelela kwakhe kutshintsho olubalulekileyo lwemigaqo-nkqubo nakwisalathiso esahlukileyo selizwe. Isalathiso awajikela kuso ilizwe yayikukusingisa kwimigaqo-nkqubo yenamba yobuzwe behlabathi, echasene nabamhlophe, exhasa ukukhutshwa kwezisu, echasene nezibaso zekhabhoni, echasene neMelika kodwa ixhasa ubuzwe behlabathi, iDiversity, Equity, Inclusion, imbali yobuxoki yeCritical Race Theory, njalo njalo. UObama wayengengomququzeleli woluntu nje kuphela; waye, kwaye usenjalo, engummeli we-ajenda yobuzwe behlabathi yamandla enamba.

Noko ke, uTrump, ngokwahlukileyo kwezopolitiko zale mihla eziqhelekileyo, wagcina izithembiso ezininzi ngakumbi kunabo bonke abanye ooMongameli abasixhenxe belo xesha liqalayo ngowe-1989, bedityanisiwe. Wayezinikele ekwenzeni iMelika ibe nkulu kwakhona, yaye ekuzameni ukwenza oko, wavuselela amagunya ehlabathi abandakanya ihlabathi liphela, kungekuphela eUnited States kuphela, kodwa ehlabathini lonke.

UJoe Biden akanabungqina nakancinane bokuba engengomnye nje umgxeki-mda wehlabathi.

Irhamncwa lobuKatolika yalwa imfazwe ende, etsalekayo, namagunya enamba; yaye umongameli olawulayo ngexesha i-United States isenza umfanekiselo wobupopu, uya kuthi, ngenxa yesinyanzelo sesiprofeto, abe semzabalazweni namagunya enamba. Akukho namnye kubongameli abasaphilayo, ngaphandle kukaDonald Trump, onokulwa namagunya enamba; kuba amaDemocrat avakalisa ekuhlени ukuba angabaxhasi bobuzwe behlabathi (iinamba), yaye uGeorge Bush wokugqibela wayenjalo, njengoko wayenjalo noyise (engumRepublican ozivakalisa enjalo, kodwa enyanisweni eyinamba yobuzwe behlabathi), kuba uYesu usoloko efanekisa owokugqibela

ngowokuqala.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Intlekele enkulu ilindele abantu bakaThixo. Intlekele ilindele ihlabathi. Owona mzabalazo ubalulekileyo kunayo yonke iminyaka usondele kanye phambi kwethu. Iziganeko esithe, ngaphezu kweminyaka engamashumi amane, ngegunya lelizwi lesiprofeto, sazivakalisa njengezisondelayo, ngoku zenzeka phambi kwamehlo ethu. Sele umba wohlengahlengiso kuMgaqo-siseko oluthintela inkululeko yesazela uxinzelelwe kubenzi-mithetho besizwe. Umba wokunyanzeliswa kokugcinwa kweCawa sele ungomnye wemiba enomdla nowokubaluleka kwesizwe. Siyazi kakuhle ukuba siya kuba yintoni na isiphumo sale ntshukumo. Kodwa ngaba sikulungele oko kuya kulandela? Ngaba siwufeze ngokuthembeka umsebenzi uThixo awubeke kuthi wokulumkisa abantu ngengozi ephambi kwabo?”

“Baninzi, kwanaphakathi kwabo babandakanyekileyo kule ntshukumo yokunyanzeliswa kweCawa, abangaboni iziphumo eziya kulandela esi senzo. Ababoni ukuba babetha ngqo inkululeko yonqulo. Baninzi abangazange baqonde amabango eSabatha yeBhayibhile nesiseko sobuxoki ekumi kuso ummiselo weCawa. Nayiphi na intshukumo exhasa umthetho wezenkolo ngokwenene sisenzo sokunikezela kubupopu, obuthe kangangamaxesha amaninzi beminyaka balwa ngokungagungqiyo nenkululeko yesazela. Ukugcinwa kweCawa kubukho bayo njengommiselo obizwa ngokuba ngowobuKristu kuvela ‘kwimfihlelo yobugwenxa;’ yaye ukunyanzeliswa kwayo kuya kuba kukwamkelwa ngokwenene kwemigaqo eyona ilitye lembombo lobuRoma. Xa isizwe sethu siya kuthi ngaloo ndlela sizilahle iinkolelo-siseko zorhulumente waso kangangokuba simisele umthetho weCawa, ubuProtestanti buya kuthi ngesi senzo budibanise izandla nobupopu; oko akuyi kuba yinto yimbi ngaphandle kokunika ubomi kwirhashalala yobuzwilakhe ekudala ilinde ngolangazelelo ithuba layo lokuphinda itsibele kubuzwilakhe obusebenzayo.”

“Intshukumo yoHlaziyo lweSizwe, isebenzisa amandla omthetho wenkolo, iya kuthi, xa sele iphuhliswe ngokupheleleyo, ibonakalise ukunganyamezelani nokucinezela okufanayo noko kuye kwaxhaphaka kwizizukulwana ezadlulayo. Amabhunga abantu ngoko athabatha amalungelo obukhosi obuThixo, etyumza phantsi kwamandla awo obuzwilakhe inkululeko yesazela; kwalandela ukuvalelwa entolongweni, ukugxothwa, nokufa kwabo babemelana nemimiselo yawo. Ukuba ubuPopu okanye imigaqo yabo buya kuphinda bunikwe amandla ngomthetho, imililo yentshutshiso iya kuphinda ivuthiswe ngokuchasene nabo abangayi kunikela isazela nenyano ngenxa yokuhlonela iimpazamo ezithandwayo ngabantu. Obu bubi sele bukufuphi kakhulu ukuba buzaliseke.”

“Xa uThixo esinike ukukhanya okusibonisa iingozi eziphambi kwethu, singema njani sicocekile emehlweni Akhe ukuba siyekele ukubeka phambili yonke imigudu esemandleni ethu yokuzizisa phambi kwabantu? Singaneliseka na ukubashiya bajongane nalo mcimbi ubaluleke kangaka bengalunywanga?” Testimonies, volume 5, 711, 712.