

# Incwadi kaDaniyeli — Inombolo yekhulu elinamashumi amane anesithathu

*Ukutyhila lipateni Zesiprofeto: Umongameli Wokugqibela noMfanekiso  
Werhamncwa*

Jeff Pippenger  
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Ubukumkani bokuqala besiprofeto seBhayibhile babunguBhabheli, yaye kubungqina besiprofeto obungobaseBhabheli ookumkani bokuqala nabokugqibela basetyenziswa ngokukodwa nangokwenjongo njengeemiqondiso zesiprofeto. Kubukumkani besibini bamaMedi namaPersi, ookumkani ababini bokuqala, omnye kubo eyayingukumkani owakhupha owokuqala kwemithathu imimiselo eyavumela uSirayeli wamandulo ukuba abuyele eYerusalem, kunye nookumkani ababini abalandelayo abakhupha owesibini nowesithathu loo mimiselo, bachongwa ngokukodwa. Ngokunjalo, ukumkani onamandla omelwe nguAleksandire Omkhulu, kunye neenjengele nookumkani abalandelayo kwimbali yobukumkani besithathu bamaGrike bachongwa elizwini lesiprofeto. Ubukumkani besine beRoma yobuhedeni buthetha ngokukodwa ngabalawuli nabalawuli-bukhosi baloo bucumkani.

Bonke ookukumkani bakwaSirayeli, bobabini abobukumkani basemantla nabasemzantsi, baye bachongwa, yaye bonke bangumfuziselo ngaphakathi kweLizwi likaThixo lesiprofeto, njengookumkani baseAsiriya noFaro baseYiputa. Ingamango yokuba iLizwi likaThixo lesiprofeto ngenene lingabhekisa koomongameli baseUnited States isenokuvakala ikude nengqiqo kwabo banamehlo, kodwa bengaboni, neendlebe, kodwa bengenakuqonda. Kodwa ke kuyinto engenangqiqo ngakumbi ukucinga ukuba uThixo ebengayi kubabhekisa oomongameli berhamncwa lomhlaba leSityhilelo seshumi elinesithathu, xa lona liyeyona ndawo iphambili ekubhekiswa kuyo kwiziprofeto zemihla yokugqibela.

Umongameli wokugqibela waseUnited States wayeya kuthi, ngenxa yemfuneko yesiprofeto, afanekiswe ngumongameli wokuqala waseUnited States. Njengomongameli wokugqibela weRiphabhlikhi, wayeya kuthi, ngenxa yemfuneko yesiprofeto, afanekiswe ngumongameli wokuqala weRiphabhlikhi. Njengomongameli wokugqibela kwimbali yentshukumo yokugqibela yohlaziyo, uye kanaanjalo wafanekiswa ngumongameli wokuqala waloo xesha lesiprofeto. Njengomongameli owayeza kulawula ngexesha lemfazwe yokugqibela neyesithathu yehlabathi, wayeza kuba kanaanjalo efanekiswe ngomongameli ababelawula ngexesha leMfazwe yeHlabathi yokuQala neyeSibini.

Iimfazwe ezintathu zehlabathi, zonke ezenzeka kwimbali yaseMelika, zimele ukusetyenziswa kathathu kwesiprofeto. Imfazwe yesithathu yehlabathi, uJoe Biden athe ngoku ayikhokelele kuyo iplanethi umhlaba, ifanekisiwe yiMfazwe yeHlabathi yokuQala nayiMfazwe yeHlabathi yesiBini. Kwangaxeshanye kanye uBiden ukhokelela iUnited States kwimfazwe yamakhaya yesibini. Kwiinyanga ezizayo iintshukumo zesiprofeto ezinxulumene nemfazwe yamakhaya yesibini, kunye

nemfazwe yesithathu yehlabathi, ziya kunyuka ngamandla kuphela, njengomfazi osezintlungwini zokubeleka.

Isicatshulwa esidumileyo esivela ekwandeni kobunzima beMfazwe Yehlabathi II, esabhalwa nguMartin Niemoller, isazi ngezakwalizwi saseJamani nomfundisi wamaLuthere, sasisithi, “Kuqala, beza ngenxa yoonontlalontle, yaye andathetha—kuba ndandingenguye unontlalontle. Emva koko beza ngenxa yamalungu emibutho yabasebenzi, yaye andathetha—kuba ndandingelilo ilungu lombutho wabasebenzi. Emva koko beza ngenxa yamaYuda, yaye andathetha—kuba ndandingengomYuda. Emva koko beza ngenxa yam—yaye kwakungekho mtu useleyo wokundithethela.” Njengoko ixesha liqhubeka nokuhamba, siya kujonga emva kule mbali yangoku size siqonde ukuba izezenzeka ngoku ngokwenene zazizinyathelo zokuqala zeemfazwe zokugqibela zembali yesiprofeto.

Kwixesha lesiprofeto esimelwe ukusuka ngowe-1776 ukuya kowe-1798, apho iSibhengezo Senkululeko, uMgaqo-siseko, kunye neMithetho yeAlien and Sedition zaziziphawuli zendlela, kubonakaliswa imbali ukusuka ngoSeptemba 11, 2001 kude kuse kwelokuba iUnited States ithethe njengenamba. Umhla kaSeptemba 11, 2001 wawulixesha lokuguquka, yaye iSibhengezo Senkululeko siyahambelana nalo mhla. ISibhengezo Senkululeko sikwaphawula iMfazwe yoQhankqalazo, yaye sibonisa ukuba uMthetho wePatriot ka-2001 uqalisa ukuphindwa ngokwasemoyeni kwaloo mfazwe. Igama elithi “revolution,” lithetha ukwenza isangqa esipheleleyo.

Ngexesha elisusela ku-1776 ukuya ku-1798, iMfazwe yoHlaziyo yalixhaba igunya lobukumkani laseNgilani, kwanalo nelabo bonke ookumkani ngokubanzi. UMgaqo-siseko wabeka imida kungekuphela nje kumandla obukumkani, kodwa ngokulinganayo nangokucacileyo nakumandla opapa. Ngo-1798 isangqa (uguquko) sasisele sigqityiwe ngemithetho eyamiselwa eyayinika igunya lobukumkani kumongameli.

Umthetho iPatriot Act uphawula uguquko (ivili) olufikelela kwirhamncwa lomhlaba elithetha njengenamba, apho namandla obupopu ebuyiselwa khona. Ivili lokuqala, ukusuka ku-1776 ukuya ku-1798, lichaza uguquko lwesiprofeto olukhokelela ekubuyiselweni kwamandla obukumkani, yaye uguquko olufanekiswa lulo luchaza uguquko olukhokelela ekubuyiselweni kwamandla obupopu. Imfazwe yesiBini yoQhankqalazo sele iqhubeka ukususela ngoSeptemba 11, 2001. Kungenjalo kutheni ibizwe ngokuba yiPatriot Act?

Phambi kokuba sijongane neemfazwe ezenzeka kwimbali yomongameli wokugqibela, siya kuqhubeka sijongane neempawu zesiprofeto zomfanekiso werhamncwa. Kubalulekile ukuqonda imeko-bume ekhoyo ekubunjweni komfanekiso werhamncwa, ngexesha lomongameli wokugqibela. Loo mongameli umele abe ngumongameli weRiphabhlikhi okwingxwabangxwaba nemikhosi enxulumene namandla enamba. Umele abe ngowokugqibela, yaye ngenxa yoko abe ngumongameli wesibhozo kwisithuba somongameli abasibhozo. Kwixesha ezimbini zokuqala zaseUnited States, iiKhongresi zoMzantsi-mhlaba ezimbini, zombini ezo zithuba zazimelwe ngoomongameli abasibhozo, yaye zombini ezo zithuba zachonga omnye kwabo basibhozo njengongowabasixhenxe. Ngaloo ndlela, phezu kwamangqina amabini ekuqaleni, umongameli

wokugqibela umele abe ngumongameli wesibhozo, lowo ungowabasixhenxe.

NguDonald Trump kuphela ozizalisekisa ezi zinto zesiprofeto. Ukuze kuqondwe ngokupheleleyo imeko yesiprofeto aza kuyizuza ilifa uDonald Trump, kuyimfuneko ukuqonda ukuba ngokwesiprofeto iimfazwe ezimbini zokuqala zeHlabathi zimelwe kwiMfazwe Yehlabathi Yesithathu, yaye neempawu zesiprofeto zezo mfazwe zikwathetha ngemeko aza kuyizuza ilifa uTrump. Oko kutshiwo, asikakusebenzisi okwangoku ukusetyenziswa okuphindwe kathathu kweeMfazwe zeHlabathi ezintathu.

Imfazwe eyandayo eziswe yi-Islam kunye neengxaki zemali ezilandelayo yindlela leyo i-Islam yelishwa lesithathu ezalisekisa ngayo indima yomprofeti wobuxoki ekubunjweni komfanekiso werhamncwa eUnited States. “I-esile”, engumprofeti wobuxoki we-Islam, ithwala umprofeti wobuxoki waseUnited States imse “eYerusalem”, njengoko i-esile samthwala uKristu saya eYerusalem. Kolo hambo kudalwa imeko yobuprofeti evelisa ukuzaliseka kwezibikezelo zangaphambili. Ngo-1798 iMithetho yeAlien and Sedition “yathethwa” kanye ekuqalekeni kwembali yerhamncwa lomhlaba elaliya kuqalisa njengemvana, lize ekugqibeleni lithethe njengenamba. Kwakukho imithetho emine emelwe yiMithetho yeAlien and Sedition.

UMthetho woKwenziwa uBumi: Lo mthetho wandisa imfuneko yexesha lokuhlala ukuze kufunyanwe ubumi baseMerika.

UMthetho Wabahlobo Bangaphandle: Lo mthetho wanika umongameli igunya lokugxotha abangengobemi ababethathwa njengaba “yingozi kuxolo nokhuseleko lwase-United States” ngamaxesha oxolo. Wawuvumela urhulumente ukuba abambe aze agxotho abantu bamanye amazwe ngaphandle kwenkqubo efanelekileyo yomthetho.

UMthetho Weentshaba Zangaphandle: Lo mthetho wanika umongameli igunya lokubamba nokuqhatha ngaphandle naluphi na uluntu lwamadoda olungabemi belizwe olunobutshaba ngexesha lemfazwe.

UMthetho Wokuvukela UMBUSO: Owona wabangela impikiswano enkulu kwabane, uMthetho Wokuvukela uMbuso wenza ukuba kube lulwaphulo-mthetho ukupapasha imibhalo yobuxoki, ehlazisayo, okanye enentiyo nxamnye norhulumente wase-U.S. okanye namagosa awo. Ngokwenene wawenza ulwaphulo-mthetho ukugxeka urhulumente.

Iphulo likaDonald Trump ubukhulu becala lisekelwe kwisithembiso sakhe sokugqibezela “ukwakha udonga,” awalusungulayo ngexesha lakhe langaphambili njengomongameli. Uthe eyona nkqubo inkulu yokugxothwa kwabantu kwimbali yoluntu iya kwenzeka akuba enyulwe ngo-2024. UTrump unobuntu obukhethekileyo obungafani nobabuphi na obomnye usopolitiki okhoyo kwibala lezopolitiko zaseMelika. Uyazigcina, okanye ubuncinane uzama ukuzigcina, izithembiso zakhe zephulo. IMithetho yeAlien and Sedition imele imithetho ehambelana ngokugqibeleleyo nesithembiso sakhe sokugxotha abantu.

Esinye sezityholo ezikhulu zikaTrump esinxulumene nesigxina sezopolitiko esizinzileyo sase-DC awasibiza ngokuba “ludaka,” kunye nabo bonke abezopolitiko baso abonakeleyo, abangenasimilo nabathengiselweyo, amagosa olawulo angabachwephesha, ii-arhente zoonobumba, nabaxhasi-mali

abangamabhiliyoni, “ziindaba zobuxoki” eziveliswa yimbonakaliso yale mihla yoMphathiswa kaHitler woKhanyiso loLuntu noBupropaganda boRhulumente, nowaziwa namhlanje ngokuba yi-MSM, Mainstream Media. Imithetho ye-Alien and Sedition imela imithetho ehambelana ngokugqibeleleyo nentiyo yakhe “yeendaba zobuxoki.” UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Umongameli wokuqala weRiphabhlikhi wanyanzelwa ukuba ajongane neMfazwe yamakhaya eyayiveliswe nguBuchanan, lowo wayengumanduleli kaLincoln weDemokhrasi. Ekuyenzile oko, uLincoln wayimisa ilungelo le-habeas corpus. I-habeas corpus ngumgaqo womthetho okhusela ilungelo lomntu ngamnye lokuphikisa ukubanjwa okanye ukuvalelwa kwakhe enkundleni. Lilungelo elisisiseko lomthetho eliqinisekisa ukuba umntu akanakugcinwa eluvalelweni ngaphandle kwesizathu esisemthethweni. Xa kufakwa umyalelo we-habeas corpus egameni lomalelweyo, kufuna ukuba urhulumente anike isizathu esifaneleyo sokubanjwa kwakhe phambi kwenkundla.

Ngexesha leMfazwe Yasekhaya yaseMerika, uLincoln wamisa ukusebenza kwesibhalo se-habeas corpus kwezinye iindawo zaseUnited States njengeniyathelo lexesha lemfazwe. Waqala ukumisa i-habeas corpus eMaryland ngo-Epreli 1861, waza kamva walwandisa olo kumiswa lwaya kwezinye iindawo zaseMidwest. Eli nyathelo lathatyathwa ukuze kugcinwe ucwango nokucinezelwe ukuchasana kwiindawo apho kwakukho imvakalelo enamandla yokuxhasa ukwahlukana okanye iConfederacy (amaDemocrat), kwanokuthintela ukuphazamiseka kwemizamo yemfazwe yoManyano.

Ukumiswa kukaLincoln kwe-habeas corpus kwakuyimpikiswano yaye kwaphakamisa imibuzo ebalulekileyo yomgaqo-siseko, kuba kwakubandakanya ukumiswa okwethutyana kwenkululeko esisiseko yoluntu eqinisekise nguMgaqo-siseko wase-United States. UMgaqo-siseko uvumela ukumiswa komyalelo we-habeas corpus “xa kwiimeko zoVukelo okanye zoHlaselo ukhuseleko loluntu lunokukufuna oko” (Article I, Section 9).

ULincoln wazithethelela izenzo zakhe njengokuba zaziyimfuneko ekugcinweni koManyano nasekukhuseleni ukhuseleko lwesizwe ngexesha lemfazwe. ICongress yawisa umthetho wokuMiswa kweHabeas Corpus ngowe-1863, yanika emva kwexesha igunya lokumiswa kwe-habeas corpus okwenziwa nguLincoln yaza yalungiselela iinkqubo ezithile zokuvalelwa emkhosini. I-habeas corpus yabuyiselwa ngokuthe ngcembe kwiminyaka elandela iMfazwe Yamakhaya njengoko ungquzulwano lwalusondela esiphelweni, nelizwe libuyela kwimeko yoxolo.

Ngowe-1871, uMongameli uUlysses S. Grant (owayengumRiphabhlikhi) naye wayimisa i-habeas corpus kwiikhawunti ezilithoba eMzantsi Carolina ngexesha lolawulo loloyikiso lweKu Klux Klan (amaDemokhrasi) kwiXesha loKwaxhiwa kwakhona. Oku kumiswa kwajoliswa ekulweni ubundlobongela nasekukhuseleni amalungelo oluntu ama-Afrika aseMerika awayesandula ukukhululwa.

Ngo-1942, uMongameli uFranklin D. Roosevelt (owaye nguMdemokhrasi), ngexesha leMfazwe Yehlabathi II, wasayina i-Executive Order 9066, eyagunyazisa ukufuduswa ngenkani nokuvalelwa

kwiinkampu kwabantu baseMerika abangamaJapan ababehlala kuNxweme oluseNtshona. Nangona oku kungazange, ngokobugcisa bomthetho, kumise i-habeas corpus, kwakhokelela ekuvalelweni kwabantu baseMerika abangamaJapan ngaphandle kwenkqubo efanelekileyo yomthetho, aza amalungelo abo asemthethweni aphazamiseka ngokunzulu.

Kwandula ke ngowama-2001, uBush wokugqibela (iRiphabhlikhi engumgqatswa wobuzwe behlabathi), emva kohlaselo lwabanqolobi lwangoSeptemba 11, wagunyazisa ukuvalelwa kwabantu abarhanelwa njengabalwi botshaba eGuantanamo Bay nakwezinye iindawo. Ukuvalelwa kwaba bantu kunye nesimo sabo phantsi komthetho kwaba yimixholo yemingeni yezomthetho enxulumene ne-habeas corpus.

Kwandula ke ngowe-2021, amatyala kaPelosi (ongoweqela lamaDemokhrasi) angoJanuwari 6 aqhubekisela phambili umbono wokumiswa kwe-habeas corpus, nokususwa kwenkqubo efanelekileyo yomthetho, kwanokuphunyezwa kokuvalelwa kwabantu ngokungekho semthethweni phantsi koMgaqo-siseko. Amatyala kaPelosi ango-2021 anolo phawu lokwahluka lokuba kwaba sisihlandlo sokuqala apho amalungelo asemthethweni abemi baseMerika abekwa bucala ngenxa yezizathu zezopolitiko kuphela. Ngalo lonke elinye ixesha kwakukho imfazwe yokwenene okanye uvukelo olwaluchonga ngokukodwa abo babengabaphantsi botshaba. Iintshaba kula matyala kaPelosi zazikukuphela kwazo iintshaba zabaglobalisti abaphefumlelwe yinamba. Kubalulekile ukuqaphela umkhwa wesiprofeto wemiba enxulumene nokubhukuqwa koMgaqo-siseko, kuba ezi ziziganeko ezichonga ukusekwa komfanekiso werhamncwa, lowo uluvavanyo olukhulu lwabantu bakaThixo.

Akukhathaliseki nokuba uPelosi ligorhakazi lakho, okanye uTrump yintshatsheli yakho; into ebalulekileyo kukuba uqonde ingxaki esondelayo uze wenze ulungiselelo olufanelekileyo. Abo baya koyisa kule ngxaki izayo ngabemi beYerusalem yasezulwini, yaye onke amagunya awexukileyo emthethweni kaThixo sele eza kudityaniswa, njengoko kwakunjalo kubaSadusi (amaDemokhrasi) nabaFarisi (amaRiphabhlikhi) ngokuchasene nabantwana bakaThixo abathembekileyo njengoko umfanekiso werhamncwa usenziwa.

Umsebenzi wenkohliso owenziwa nokuba ngumprofeti wobuxoki bamaSilamsi e-United States okanye ubuProtestanti obuwxukileyo ehlabathini, ngowona uzisa umanyano lweCawa noRhulumente. USista White uchaza ukuba kuya kubakho enye iMfazwe Yamakhaya, nokuba iya kuziswa ngoonobhanki behlabathi kunye nebhiliyoni, abangabarhwebi beBhabheli yale mihla, abathi ngokwesiprofeto babe sisinye isiqingatha sabameli bamandla enamba. Esinye isiqingatha singaboosopolitiki abaziingcali, amagqwetha, ookumkani, nabalawuli.

“E-Indiya, eTshayina, eRashiya, nasezixekweni zaseMelika, amawaka amadoda namabhinqa ayafa yindlala. Amadoda anemali, ngenxa yokuba enegunya, alawula imariki. Athenga ngamaxabiso aphantsi konke anokukufumana, aze emva koko athengise ngamaxabiso anyuswe kakhulu. Oku kuthetha indlala kwiiklasi ezihlwempuzekileyo, yaye kuya kuphumela kwimfazwe yamakhaya.” Manuscript Releases, umqulu 5, 305.

Imfazwe yeNguquko yayiyimfazwe yokwenene, kodwa yayimele imfazwe yezopolitiko eyaqalwa ngoSeptemba 11, 2001. I-United States ngoku sisizwe esahlulwe phakathi kwamaqela amabini

ezopolitiko, kodwa iLizwi likaThixo alize laphule, yaye iLizwi laKhe lichaza ukuba uTrump uya kunyulwa kwakhona kunyulo luka-2024. Imfazwe Yamakhaya, esele ngazo zonke iinjongo neenjongo iqaliswe, iya kuqalisa ngamandla kungekudala emva konyulo lwakhe, njengoko kwenzekayo ngoLincoln, umongameli wokuqala weRiphabhlikhi. Inqubo esisiseko yeMfazwe Yamakhaya aya kuyizuzwa njengelifa iya kuveliswa ngababhangi behlabathi ngokubanzi nangabarhwebi abangoozigidigidi, abathi, phakathi kwezinye izinto, basebenze ngokungapheziyo ukuvula ukufuduka kwabantu abaninzi okungalawulekiyo ehlabathini liphela, ukuze baxhase umnqweno wabo wengeniso enkulu ngakumbi yezemali, yaye okubaluleke ngakumbi, ukuphelisa udidi oluphakathi. Abarhwebi baseBhabheli bafuna ukuphuhlisa inkqubo yodidi ezimbini yabazizityebi kakhulu nabahluphekayo kakhulu.

UTrump uya kuba ngumongameli owongamela ukumiselwa komfanekiselo werhamncwa, yaye kuya kuba ngumprofeti wobuxoki wobuSilamsi onyanzelisa ukuba loo mfanekiselo umiswe; yaye kwabo banamehlo, nabangabona, nabaneendlebe, nabanokuqonda, uhlaselo lobuSilamsi lwe-7 ka-Oktobha 2023, olungolweshwangusha lwesithathu phezu koSirayeli wokwenyama, iLizwe eliZukileyo lakudala, luluzaliseko olucacileyo lomsebenzi wolungiselelo lomboneleli womprofeti wobuxoki wobuSilamsi.

Iqela leDemocratic, eliziphakamisayo njengeqela “loYantlukwano, loBulungisa noBandakanyo,” ngoku livuna iziqhamo zefilosofi yobuSathana abayikhuthazayo. Ukususela ngo-Oktobha 7, 2023, impikiswano echasene noSirayeli ngokuchasene neyokuxhasa uSirayeli iyawaqhekeza amandla ezopolitiko eqela labo njengoko besondela kunyulo luka-2024. Olu lwahlulo luvelise ukuxabana ngaphakathi phakathi kwabalandeli babo, kangangokuba oomatshini babo abonakeleyo bokuvota ngekhompyutha basenokungabi sabanamandla okulawula ngokukhohlisa iivoti ezaneleyo ukuze boyise iivoti zokwenene eziya kuphoselwa uTrump. Imfazwe yomprofeti wobuxoki wobuSilamsi ivelisa iimeko ezinyula uTrump njengomongameli wesibhozo, ongowabasixhenxe, ukususela kwixesha lesiphelo ngo-1989, njengoko irhamncwa lomhlaba lisenza umfanekiso werhamncwa lolwandle.

Ifilosofi kaSathana ethi, “Ukwahluka, Ubulungisa noBandakanyo,” yenye yamaqonga okuphinda uvukelo lwaseSodom naseGomora ngoxinizelelo lwayo lokuqhuba i-ajenda ye-LGBTQ+.

Ngokunjalo ke njengokuba kwakunjalo ngemihla kaLote; babedla, babesela, bethenga, bethengisa, betyala, bakha; kodwa kwangolo suku awaphuma ngalo uLote eSodom, kwanetha umlilo nesalfure kuvela ezulwini, kwababhubhisa bonke. Kunjalo kanye ke okuya kuba ngako ngemini awathi uNyana womntu atyhileke ngayo. Luka 17:28–30.

I-ajenda ye-LGBTQ+, ekwamelwa kananjalo njenge-Gay Pride, yaye ngaloo ndlela iphawula ukuwa kokugqibela, ngokwasemoyeni, kwerhamncwa lomhlaba, emva koko ke nelizwe.

Umendo wamalungisa kukusuka eubuni; ogcina indlela yakhe uyawulondoloza umphefumlo wakhe. Ikhwele liza phambi kwentshabalalo, nomoya onekratsi phambi kokuwa. Kulunge ngakumbi ukuba nomoya othobekileyo kunye nabathobekileyo, kunokwabelana ngamaxhoba kunye nabakhukhumeleyo. IMizekeliso 16:17–19.

Ukuzingca kwandulela ukuwa, yaye ukuzingca kwandulela intshabalalo. Uwexuko lwesizwe luzala intshabalalo yesizwe, yaye uphawu lokuzingca kobuglobalisti luluphawu lovukelo lwaseSodom naseGomora. Umphefumlelo uphambanisa umthetho weCawa osondelayo nokusinda kukaLote ngokunqabileyo kwintshabalalo yaseSodom, yaseGomora, neyemizi yasethafeni; kuba yinzala kaLote (uAmon noMowabhi) engumfuziselo wabo basindayo esandleni sobupopu ngexesha lomthetho weCawa.

Uya kungena kananjalo emhlabeni ozukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nenkokeli yabantwana bakwa-Amon. Daniyeli 11:41.

Iqela leDemocratic ngoku liyawa ngaphakathi ngokwalo, ngezandla zalo. Andikhathali ngezopolitiko; ndihlanganisa nje imbali yangoku nebali lesiprofeto. Iqela leDemocratic lisebenze ngokungadinyayo ukuvula imida ehlabathini lonke, ngaloo ndlela livumela ukuthontelana kwabantu okungazange kubonwe ngaphambili, nokungalawulekiyo. Amasango omkhukula avuliwe kuwo wonke umhlaba ngabaglobalisti abaphefumlelwe ligongqongqo.

Yaza inyoka yakhupha emlonyeni wayo amanzi njengomkhukula emva komfazi, ukuze ambangela ukuba akhukuliswe ngumkhukula. Ke wona umhlaba wamnceda umfazi, umhlaba wavula umlomo wawo, wawuginya umkhukula owawukhutshwe yinamba emlonyeni wayo. Yaza inamba yamqumbela umfazi, yahamba yaya kulwa nentsalela yembewu yakhe, abayigcinayo imithetho kaThixo, benobungqina bukaYesu Kristu. IsiTyhilelo 12:15–17.

“Intsalela” ngabangamakhulu alikhulu anamashumi amane anesine amawaka, yaye imbali yabangamakhulu alikhulu anamashumi amane anesine amawaka yimbali eyaqalayo ngoSeptemba 11, 2001. Ukususela ngelo xesha, amandla enamba ebeye “ekhupha amanzi emlonyeni wakhe, abe ngathi ngumkhukula” macala onke. Amanzi amela abantu.

Wathi kum, Amanzi owabonayo, apho ihenyukazi lihleli khona, ngabantu, nezihlewe, neentlanga, neelwimi. ISityhilelo 17:15.

Ngabameli basemhlabeni begunya lenamba (abakhuthaza ulawulo lwehlabathi), abavula amasango ezikhukula okufuduka ngokungekho mthethweni ngexesha lokutywina kwabaliwaka elinamakhulu alikhulu anamashumi amane anesine. “Izikhukula” zenamba ehlabathini lonke zibonisa ukuba iNkosi sele iza kuphakamisa umqondiso wayo, ngexesha elisondeleyo lomthetho weCawa. Izikhukula zenamba kwiSityhilelo seshumi elinesibini zaginnywa lirhamncwa lomhlaba ekuqaleni kwe-United States, kodwa ngoku izikhukula zenamba zibuyile, ngaloo ndlela zinika isilumkiso sentlekele esondayo yomthetho weCawa; kuba kuxa utshaba lungena njengesikhukula, apho uThixo ephakamisa umgangatho waKhe.

Ekugqitheni, nasekuxokeleni uYehova, nasekumkreteni uThixo wethu, ekuthetheni ingcinezelo novukelo, ekukhawuleni nasekuvakaleni ngokuphuma entliziyweni amazwi obuxoki. Kwaye isigwebo sibuyiselwe umva, nobulungisa buma kude; ngokuba inyaniso iwile esitratweni, nokuthe tye akunako ukungena. Ewe, inyaniso iyasilela; nalowo ushiyayo ebubini uzenza ixhoba; uYehova wakubona oko, kwaza akakholiswa kukuba kwakungekho sigwebo. Wabona ukuba kwakungekho mntu, wamangaliswa kukuba kwakungekho mlambeli; ngenxa

yoko ingalo yakhe yamzisela usindiso; nobulungisa bakhe, bamxhasa. Kuba wanxiba ubulungisa njengengweletshe yesifuba, nesigcina-ntloko sosindiso entlokweni yakhe; wanxiba izambatho zempindezelo zaba sisambatho sakhe, wazambathisa inzondelelo njengengubo. Ngokwezenzo zabo, ngokunjalo uya kubabuyekeza, umsindo kubachasi bakhe, impindezelo ezintshabeni zakhe; eziqithini uya kuhlawula impindezelo. Baya kuloyika ke igama likaYehova lisentshonalanga, nozuko lwakhe ukusuka empumalanga yelanga. Xa utshaba luya kungena njengonogumbe, uMoya kaYehova uya kumphakamisela umqondiso wokulwa naye. Kwaye uMkhululi uya kuza eZiyon, nakuwo abo bajikayo kwisigqitho kwaYakobi, utsho uYehova. Ke mna, nantsi umnqophiso wam nabo, utsho uYehova; UMoya wam ophezu kwakho, namazwi am endiwabeke emlonyeni wakho, akayi kumka emlonyeni wakho, nasemlonyeni wembewu yakho, nasemlonyeni wembewu yembewu yakho, utsho uYehova, ukususela ngoku kuse ngonaphakade. Isaya 59:13–21.

Umqondiso ophakanyiswayo xa utshaba lufika njengonogumbe yiflegi, ekwangumqondiso kwakhona eLizwini likaThixo. Ngexesha elandulela umthetho weCawa oza kufika kungekudala, izikhukula zokufudukela kwelinye ilizwe ngokungekho mthethweni ziluphawu lokuba ixesha lovavanyo seliza kuvalwa. Imeko ayichazayo uIsaya xa ethetha ngokuphakanyiswa komqondiso ichaza ixesha lokungabikho komthetho, kuba uthi, “ukugwetywa kubuyiselwe emva, nobulungisa bumi kude; kuba inyaniso iwile esitratweni, nobulungisa abunakungena. Ewe, inyaniso iyasilela; nalowo usukayo ebubini uzenza ixhoba: waza uYehova wakubona oko, kwaza akwakholisa emehlweni akhe ukuba kwakungekho kugwetywa. Wabona ukuba kwakungekho mntu, wamangaliswa kukuba kwakungekho mmeli.” Isiphithiphithi esixhaswe ngemali ngamadoda anjengoGeorge Soros, nesiye satyeshelwa ngabapolitiki beDemocratic, sichazwe ngokufanelekileyo nguDade White ngokunxulumene nesi sicutshulwa sikaIsaya.

“Iinkundla zobulungisa zonakele. Abalawuli baqhutywa ngumnqweno wenzuzo nangokuthanda iziyolo zenyama. Ukungazeyisi kuye kwasibekela amandla okuqonda kwabantu abaninzi kangangokuba uSathana sele ephantse wabalawula ngokupheleleyo. Abo bagwebi bonakalisiwe, bathengwe ngezinyobo, balahlekisiwe. Ukunxila nokuziphatha kakubi emadilini, inkanuko, umona, nokunganyaniseki kwazo zonke iintlobo, kubonakala phakathi kwabo balawula imithetho. ‘Ubulungisa bume kude; ngokuba inyaniso iwile esitratweni, nokulunga akunakungena.’ Isaya 59:14.” Imbambano Enkulu, 586.

Ukufuduka ngokungekho mthethweni, imibutho yesiphithiphithi efana ne-Antifa (abachasene nefashizim), nemibutho enobundlobongela efana ne-Black Lives Matter, esekelwe kuloo mbalelwano yembali yonakeleyo njenge-Critical Race Theory, kuye kwaxhaswa kwaza kwakhuthazwa ngabalawuli bezopolitiko benamba, abebekhutywa kukuthanda imali; yaye iinkundla ezonakeleyo neengcali zomthetho ziwuphose umhlaba inyaniso kwakweswo sitrato sinye apho amangqina amabini abulawelwa khona kwiSityhilelo isahluko seshumi elinanye. Eso sitrato sasisenzini wokungakholelwa kubukho bukaThixo (iYipta) nowokuziphatha okubi (iSodom), ongumzi wenamba nabameli bayo. Imeko emelwe ziziqhamo zeqela le-Democratic imelwe ngokwesiprofeto njengonogumbe, yaye xa uSathana, njengotshaba lukaThixo, evula amasango onogumbe wakhe, oko kububungqina bokuba umqondiso kaThixo useza kuphakanyiswa.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Imeko yezinto ehlabathini ibonisa ukuba amaxesha embandezelo asele esengaphezulu kwethu. Amaphephandaba emihla ngemihla azele zimiqondiso yongquzulwano oloyikekayo olusondeleyo. Ubugebenga obunesibindi buqhele ukwenzeka. Uqhankqalazo luqhelekile. Ubusela nokubulala kwenziwa macala onke. Abantu abaphethwe ziidemon bathabatha ubomi bamadoda, babafazi, nabantwana abancinane. Abantu bathe phithi bububi, yaye zonke iintlobo zobungendawo ziyagquba. Utshaba luphumelele ekugqwetheni ubulungisa nasekuzaliseni iintliziyo zabantu ngomnqweno wokuzuzana ngokuzingca. ‘Ubulungisa bumi kude; ngokuba inyaniso iwele esitalatweni, nobulungisa abunakungena.’ Isaya 59:14. Kwizixeko ezikhulu kukho izihlwele eziphila ebuhlwempu nasekubandezelekeni, phantse ziswele ukutya, indawo yokuhlala, nempahla yokunxiba; kanti kwezo zixeko zikwanjalo kukho abo banokungaphezulu kunako ukunqwanelwa yintliziyo, abaphila ngobunewunewu, bechitha imali yabo kwizindlu ezihonjiswe ngokutyebileyo, ekuhombiseni imizimba yabo, okanye okubi ngakumbi, ekwaneliseni iinkanuko zenyama, etywaleni, ecubeni, nakwezinye izinto ezitshabalalisa amandla engqondo, ziphazamise ingqondo, zihlazise umphefumlo. Izikhalo zoluntu olulambayo zinyukela phambi koThixo, ngoxa ngazo zonke iintlobo zengcinezelo nobuqhophololo abantu beqokelela ubutyebi obukhulu ngokugqithisileyo.”

“Ngexesha lasebusuku ndabizwa ukuba ndibone izakhiwo zinyuka ibali phezu kwebali zisiya ezulwini. Ezi zakhiwo zazichaziwe njengazingangenwa ngumlilo, yaye zazakhiwe ukuze kuzukiswe abanini nabakhi bazo. Zaqhubeka zinyuka, ziphakama ngakumbi nangakumbi, yaye kuzo kwasetyenziswa ezona zinto zibiza kakhulu. Abo zazizezabo ezi zakhiwo babengazibuzi bathi: ‘Singamzukisa njani na uThixo ngeyona ndlela ilungileyo?’ INkosi yayingekho ezingqondweni zabo.

“Njengoko ezi zakhiwo ziphakamileyo zazinyuka, abanini bazo bavuyiswa likratshi elinamabhongo kuba babenemali yokuyisebenzisa ekuzaneliseni bona ngokwabo nasekuvuseni umona kubamelwane babo. Inxalenye enkulu yemali ababesithi ngaloo ndlela bayityale yayifunyenwe ngokucudisa, ngokuxinzelela amahlwempu. Balibala ukuba ezulwini kugcinwa ingxelo yentengiselwano nganye yoshishino; sonke isivumelwano esingenabulungisa, sonke isenzo sobuqhophololo, sibhalwe apho. Ixesha liyeza xa ebubuqhophololweni nasekuzidleni kwabo abantu baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba baligqithe, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umboniso olandelayo owadlulayo phambi kwam wawungowesilumkiso somlilo. Amadoda akhangela ezo zakhiwo ziphakamileyo nebezisithi azinakutsha, aza athi: ‘Zikhuselekile ngokupheleleyo.’ Kodwa ezo zakhiwo zatshiswa zaza zaphela ngokungathi zenziwe ngetela. Injini zokucima umlilo azinakwenza nto ukuthintela intshabalalo. Abacimi-mlilo abazange bakwazi ukuqhuba ezo njini.” Testimonies, volume 9, 12, 13.