

Incwadi kaDaniyeli - Inombolo yekhulu elinamashumi amane anesihlanu

Ukutolikwa Kweziprofeto ZeBhayibhile Neziganeko Zangoku: Imbono Ngezopolitiko Zale Mihla Nophawu Lwenkolo

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Unqulo lwe-woke-ism (iSodom) nezopolitiko zobuKomanisi (iYiputa) zavuka xa oyena mongameli usisityebi wabhengeza injongo yakhe yokungenela ubongameli ngowama-2015, yaye emva kokuba enike ubungqina bakhe bezopolitiko, wabulawa ngowama-2020. Upopu wabulawa ngokwesiprofeto ngowe-1798, emva kokuba enike ubungqina bakhe bukaSathana kangangeentsuku ezintathu ezinesiqingatha zesiprofeto. Noko ke iLizwi likaThixo lesiprofeto lichaza ukuba upopu uyoyisa emfazweni wakhe nenamba.

Nyana womntu, jonga ngobuso bakho uFaro ukumkani waseYiputa, uze uprofete ngakuye, nangokuchasene neYiputa yonke; thetha, uthi, Itsho iNkosi uYehova ukuthi; Yabona, ndichasene nawe, Faro kumkani waseYiputa, namba inkulu elele embindini wemilambo yayo, ethe, Umlambo wam ngowam, yaye ndizenzela wona ngokwam. Hezekile 29:2, 3.

IYiputa yilo inamba enkulu, yaye ukungakholelwa kuThixo kukaFaro kwakumfuzisela ukungakholelwa kuThixo koVukelo lwaseFransi, kunye nehlabathi-linye lenkulungwane yamashumi amabini ananye. Obo buhlabathi-linye, phakathi kwemida yerhamncwa lomhlaba lenkulungwane yamashumi amabini ananye, bumelwe liQela lamaDemokhrasi. UHezekile uchaza ukuba uThixo uchasene neYiputa, yaye kamva kwisahluko, uHezekile uchaza ukuba uThixo uya kuyinikela iYiputa kukumkani wasentla, othi kweso sicutshulwa achazwe njengoNebhukadenetsare, nowamela ukumkani wasentla wobuxoki wemihla yokugqibela. Ukumkani wasentla wobuxoki bubupopu, yaye uThixo uchaza ngoHezekile ukuba uThixo uya kuyinikela iYiputa kukumkani wasentla ngenxa yenkonzo awayeyinikezile uNebhukadenetsare njengentonga yokohlwaya kwaKhe. Uchaza ukuba uya kuyinikela iYiputa kupopu ngexesha lokufika kwemvula yamva.

Kwathi ngonyaka wamashumi amabini anesixhenxe, ngenyanga yokuqala, ngowokuqala umhla wenyanga, lafika kum ilizwi likaYehova, lisithi, Nyana womntu, uNebhukadenetsare ukumkani waseBhabheli walwenza umkhosi wakhe wasebenza umsebenzi omkhulu nxamnye neTire; zonke iintloko zenziwa impandla, nawo onke amagxa axobuka; ukanti akabizwanga, yena nomkhosi wakhe, ngenxa yeTire, ngenxa yomsebenzi awawusebenzayo nxamnye nayo. Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndiya kulinika ilizwe laseYiputa kuNebhukadenetsare ukumkani waseBhabheli; uya kuthabatha inkitha yalo, athabathe amaxhoba alo, athabathe into ephangiweyo yalo; oko kuya kuba ngumvuzo womkhosi wakhe. Ndimnike ilizwe laseYiputa ngenxa yomsebenzi wakhe awawusebenzayo nxamnye nayo, ngenxa yokuba babesebenzela mna, itsho iNkosi uYehova. Ngaloo mini ndiya kuluhlumisa uphondo lwendlu kaSirayeli, ndikunike ukuvuleka komlomo phakathi kwabo; bazi ukuba

ndingu Yehova. Hezekile 29:17–21.

“Umhla” uThixo awenza ngawo ukuba “uphondo lwendlu yakwaSirayeli luhlume” nguSeptemba 11, 2001, xa imvula yasemva yaqalisa ukufefa. Ngelo xesha iNkosi yavusa abalindi isithi “phulaphulani isandi sexilongo” sosizi lwesithathu, kuba Yachaza ukuba uThixo uya “kukunika ukuvuleka komlomo phakathi kwabo.” Elo binzana lithi “phakathi” lichaza ixesha eliphakathi kokufefa kwemvula yasemva eyaqalayo ngoSeptemba 11, 2001, neliphela ngomthetho weCawa, xa uMoya oyiNgcwele eya kuthululwa ngaphandle komlinganiselo. Embindini (phakathi) wale miqondiso mibini, amangqina amabini, okanye iimpondo ezimbini, aya kunikela ubungqina bawo, de omabini abulawe esitratweni ngowama-2020.

Phambi kokuba babulawe, banikela ubungqina babo, yaye emva kokuba bebulewe, bavuselelwa njengowesibhozo, lowo ungowabasixhenxe. Babulawa ngamandla enamba okungakholelwa kubukho bukaThixo (iYiputa) nokuziphatha okubi (iSodom). Ngenxa yenkonzo ababeyenzile kuThixo, Wathembisa ukubanika iYiputa njengomvuzo wabo. Xa ukumkani wasentla ethimba ilizwe elizukileyo laseUnited States kwivesi yamashumi amane ananye kaDanyeli ishumi elinanye, wandule ke athabathe iYiputa, kuba le yintlawulo yakhe ngenxa yeenkonzo ezanikelwayo emsebenzini kaThixo wokubonelela.

Wena wase-Asiriya, intonga yomsindo wam, nentonga esesandleni sabo ngumsindo wam onoburhalarhume. Ndiya kumthuma achase uhlanga olungendawo yokuhanahanisa, ndimmisele abantu bomsindo wam, ukuba athimbe amaxhoba, athabathe impango, abanyathele njengezibi zezitalato. Isaya 10:5, 6.

UmAsiriya ngukumkani wasentla, omele ubupopu, ukumkani wasentla wobuxoki wemihla yokugqibela. IAsiriya neBhabheli zasetyenziswa ukuzisa isigwebo phezu kukaSirayeli, bobabini ubukumkani basentla nobasemzantsi, ngenxa yemvukelo yabo eqhubekayo.

“Ngoko amaSirayeli athinjwa asuswa ezweni lawo asiwa eAsiriya,’ ‘ngokuba akaliphulaphulanga ilizwi likaYehova uThixo wawo, koko awugqithisa umnqophiso waKhe, nako konke awayayalela uMoses umkhonzi kaYehova.’ 2 Kumkani 17:7, 11, 14–16, 20, 23; 18:12.”

“Kwizigwebo ezoyikekayo ezehlela izizwe ezilishumi, iNkosi yayinenjongo yobulumko nenceba. Oko yayingasenakukwenza ngazo ezweni looyise bazo, yayiya kufuna ukukufeza ngokuzisasaza phakathi kweentlanga. Icebo layo losindiso lwabo bonke abaya kukhetha ukuzuzisa uxolelo ngoMsindisi woluntu malisazaliseke; yaye kwiimbandezelo ezehlela uSirayeli, yayilungisa indlela yokuba uzuko lwaYo lutyhilwe kwizizwe zomhlaba. Asingabo bonke abathinjwayo ababezingaguquki. Phakathi kwabo kwakukho abathile ababehleli benyanisekile kuThixo, kwanabanye ababezithobile phambi kwaKhe. Ngabo aba, ‘oonyana boThixo ophilileyo’ (Hosea 1:10), yayiza kuzisa inkitha yabantu kubukumkani baseAsiriya ekwazini iimpawu zesimilo saYo nobubele bomthetho waYo.” Prophets and Kings, 292.

INkosi yabasebenzisa ookumkani basentla njengesixhobo saYo somgwebo, yaye umgaqo eBhayibhileni eyawulandela ngokubhekiselele kwabo kumkani basentla wawukukuba kwakufuneka bahlawulwe ngenxa yeenkonzo abazenzileyo.

Kwindlu enye leyo hlalani, nisidla nisela oko baninika kona; kuba umsebenzi ufanele umvuzo wakhe. Musani ukusuka kwindlu niye kwindlu. Luka 10:7.

INkosi isebenzisa ubupopu ukohlwaya i-United States xa izalisa indebe yalo yexesha lovavanyo ngomthetho weCawa oza kufika kungekudala, yaye intlawulo yaYo kukuba inika iYiputa kubupopu ngenxa yeenkonzo ezenziweyo. Ilizwi likaThixo lesiprofeto licacile ukuba iYiputa inikwa ubupopu, yaye iindinyana zamashumi amane anesibini nezamashumi amane anesithathu zikaDaniyeli isahluko seshumi elinanye, ziyayingqina le nyaniso. Intlawulo kapopu ngenxa yeenkonzo ezenziweyo kukuba uba yintloko ethi ookumkani abalishumi bayiphakamise, nalowo ulawula phezu komfanekiso werhamncwa wehlabathi liphela.

UTrump uyazoyisa izigunya zenamba, kuba uyintloko yesibhozo, ephuma kwezisixhenxe, ngexesha lomfanekiso werhamncwa eUnited States. Ukuwa kombutho weDemocratic, igunya lenamba elambulala uTrump ngo-2020, ngoku kuyenzeka. Ilizwi likaThixo alisileli naphakade. “Umququ owaphula umqolo wenkamela” wombutho weDemocratic ngumprofeti wobuxoki wobuSilamsi. Uhlasele lwango-Oktobha 7, 2023, lwafaka umsantsa phakathi kwesiseko sayo senkxaso, nto leyo enokubangelwa kuphela yindima yobuSilamsi ekucaphukiseni nasekuxineni iintlanga. Oku kuya kuhamba kunye nohlasele olungakumbi, kuvelise ukwahlukana okukhulu ngakumbi, ngoxa kumanyaniswa udidi oluthile lwabemi berhamncwa lomhlaba, oluqondayo ubudenge bomkhukula wokufuduka ngokungekho mthethweni okhululwe yimikhosi yenamba. Kuya kuphinda kuvelise nengxaki yezoqoqosho, nangona loo ngxaki sele ilapha.

“Kwaye ke umkhohlisi omkhulu uya kuweyisela amadoda ekubeni abo bakhonza uThixo ngabo babangela ezi zinto zimbi. Udidi oluvuse ingqumbo yaseZulwini luya kuthwesa zonke iimbandezelo zalo phezu kwabo abathi ukuthobela kwabo imithetho kaThixo kube sisohlwayo esingapheliyo kubagabadeli. Kuya kuthiwa abantu bayamkhubekisa uThixo ngokwaphula iSabatha yeCawa; nokuba esi sono sizise iintlekele ezingayi kuyeka de ukugcinwa kweCawa kunyanzeliswe ngokungqongqo; kwanokuba abo babeka phambili amabango omthetho wesine, ngaloo ndlela betshabalalisa intlonelo yeCawa, ngabaphazamisi babantu, bethintela ukubuyiselwa kwabo ekwamkelekeni nguThixo nasekuphumelelweni kwezinto zexesha. Ngaloo ndlela isityholo esakha sabekwa kudala kumkhonzi kaThixo siya kuphindwa, yaye ngezizathu ezibonakala zimiselwe kakuhle ngokunjalo: ‘Kwathi, akumbona uAhabhi uEliya, uAhabhi wathi kuye, Nguwe na lo ukhathazayo uSirayeli? Waphendula wathi, Andinguye okhathazayo uSirayeli; nguwe ke, nendlu kayihlo, ngokuba niyishiyile imithetho kaYehova, walandela ooBhahali.’ 1 Kumkani 18:17, 18. Njengoko ingqumbo yabantu iya kuvuswa zizityholo zobuxoki, baya kuthabatha indlela ngakubathunywa bakaThixo efana kakhulu naleyo eyathatyathwa nguSirayeli owawexukile ngakulo uEliya.” Imbambano Enkulu, 590.

Abagcini beSabatha baza kuchongwa njengonobangela wokuba “ukuthandwa kukaThixo nempumelelo yexeshana” kususwe. Ekuchazeni eli xesha lisemnyango phambi kwethu, ubhekisa kuEliya, nakwindibano yakhe noAhabhi. Izityholo zabo omnye komnye zenzeka phambi kweNtaba yeKarmele. Impumelelo yexeshana nokuthandwa kukaThixo kuyasuswa zizigwebo ezandayo, phambi komthetho weCawa osondelayo. Isiqendu esisandul’ ukucatshulwa sibhekisa kuthotho lweziganeko ezenzeka ngexesha lovavanyo lomthetho weCawa, kodwa kukho amaxesha

amabini ovavanyo. Uvavanyo lomfanekiso werhamncwa olwenzeka ngaphakathi kwemida yeUnited States, emva koko luyaphindwa kwihlabathi liphela. Zonke iziganeko ezichazwe kwesi siqendu zifumana ukuzaliseka ngokwesiprofeto kwimbali ekhokelela kumthetho weCawa osondelayo, nakwimbali yengxaki yomthetho weCawa wehlabathi elandela emva koko.

Umhlathi wokuqala we-Testimonies umqulu wesithoba, oqala kwiphepha leshumi elinanye, ngaloo ndlela uchaza NINE-ELEVEN, uthi: “Siphila ngexesha lesiphelo. Iimpawu zamaxesha ezizaliseka ngokukhawuleza zivakalisa ukuba ukuza kukaKristu sekusondele kakhulu. Imihla esiphila kuyo inesidima, kwaye ibalulekile. UMoya kaThixo urhoxiswa emhlabeni kancinci kancinci, kodwa ngokuqinisekileyo. Iindyikitya zokufa nemigwebo sele ziwela phezu kwabo baludelayo ubabalo lukaThixo. Iintlekele emhlabeni naselwandle, imeko engazinzanga yoluntu, izilumkiso zemfazwe, ziziziganeko ezibonisa okuzayo. Zixel’ kwangaphambili iziganeko ezisondelayo zobukhulu obungummangaliso.” Njengoko ingxelo iqhubeka, sifumana kwiphepha leshumi elinesine, “Akukho baninzi, nkqu naphakathi kwabafundisi nabalawuli bombuso, abayiqondayo imbangela ezingundoqo ezisisiseko semeko yangoku yoluntu. Abo babambe iintambo zolawulo abasakwazi ukusombulula ingxaki yokonakala kwesimilo, ubuhlwempu, ukuswela okugqithisileyo, nolwaphulo-mthetho olwandayo. Bazama ngelize ukubeka imisebenzi yorhwebo phezu kwesiseko esikhuseleke ngakumbi. Ukuba abantu bebeya kunikela ingqalelo engakumbi kwimfundiso yelizwi likaThixo, babeya kufumana isisombululo kwiingxaki ezibadidayo.”

“IZibhalo zichaza imeko yehlabathi kanye ngaphambi kokubuya kukaKristu okwesibini. Ngabantu abathi ngokuphanga nangokuxhaphaza baqokelele ubutyebi obukhulu, kubhaliwe kwathiwa: ‘Niqongelele ubuncwane ndawonye ngenxa yemihla yokugqibela. Yabonani, umvuzo wabasebenzi abavune amasimi enu, eniwubambe ngokukopa, uyakhala; nezikhalo zabavunileyo zingene ezindlebeni zeNkosi yemikhosi. Niphile ngobumnandi emhlabeni, nazinikela ekuzintyintyelweni; nityebisile iintliziyo zenu, ngokungathi yimini yokuxhelwa. Nimgwebile, nambulala olilungisa; yaye akanichasi.’ Yakobi 5:3–6.”

Ngemihla yokugqibela abantu “bazabalazela ilize ukubeka imisebenzi yorhwebo phezu kwesiseko esikhuselekileyo ngakumbi.” AmaDemokhrasi, umatshini wawo wepropaganda, kunye nabaBhanki beGlobalist bazabalazela ilize, yaye bayaxoka ngozinzo lwezemali lokwenene abathi ulawulo lukaBiden luwuphumezile. Omnye wemifuziselo “yehlabathi kanye phambi kokubuya kwesibini kukaKristu,” ngowokuba kukho “abantu abathi ngokuphanga nangokuxhaphaza” “baqokelele ubutyebi obukhulu.” Iindima ezintathu ezandulela ezo ndima zencwadi kaYakobi, ezacatshulwa nguDade White, zezi:

Yizani ke ngoku, nina zityebi, khalani nihlokome ngenxa yeembandezelo zenu eziya kunifikela. Ubutyebi benu bonakele, neengubo zenu zidliwe ngamanundu. Igolide nesilivere yenu kudliwe ngumhlwa; nomhlwa wako uya kuba bubungqina obuchasene nani, udle inyama yenu ngokungathi ngumlilo. Niziqwebele ubutyebi ngenxa yemihla yokugqibela. Yakobi 5:1–3.

Uphawu lwesiprofeto lwe “mihla yokugqibela” kuxa kukho amadoda aqatshelwa ngobutyebi bawo obumangalisayo, obuvezwe ngobuqhophololo. Loo madoda asezindabeni yonke imihla. Elo xesha selifikile. Ngaloo xesha ubutyebi baloo bhanki behlabathi noosozigidigidi bumelwe njengegolide

nesilivere, ezithi zibe nomhlwa. Isilivere negolide azinamhlwa, ngoko iziBhalo zibonisa into engalindelekanga kwaphela eyenzekayo kubutyebi bamadoda azizityebi ngemihla yokugqibela, kuba igolide nesilivere yawo ziya kuba nomhlwa. Umqondiso wangaphambili waloo kuwiswa koqoqosho wenzeka ngokufika kwentlekele yesithathu, ngoSeptemba 11, 2001. UbuSilamsi bentlekele yesithathu ngumoya wasempuma wesiprofeto seBhayibhile, yaye ngemihla yokugqibela ngumoya wasempuma otshonisa uqoqosho, njengoko lumelwe ziinqanawa zaseTarshishe.

Kuba, yabona, ookumkani bahlanganisana, badlula kunye. Bayibona loo nto, bamangaliswa; bakhathazeka, baza bakhawuleza basaba. Uloyiko lwabafikela khona, neentlungu, njengomfazi osezintlungwini zokubeleka. Uziqhekeza iinqanawa zaseTarshishe ngomoya wasempuma. IiNdumiso 48:4–7.

Ookumkani behlabathi, oosozigidigidi nabanikibhanki bakhathazwa luloyiko nentlungu xa umoya wasempuma, omela ukwanda komsindo weentlanga (njengomfazi osezintlungwini zokuzala), oveliswa yiSilamsi sosizi lwesithathu, utshonisa iinqanawa zaseTarshishe. ISilamsi sele siza kuqhekeza uqoqosho lwengingqi nolwehlabathi size sivelise imeko yoqoqosho nezopolitiko ehambelana ngokugqibeleleyo namandla kaTrump, kungekhona amaDemokhrasi kunye nookumkani behlabathi, kuba amandla enamba anikwa intloko yesibhozo, eyeyezisixhenxe, ngenxa “yeenkonzelo ezenziweyo”. UThixo wamsebenzisa uTrump ukuvuselela ummandla wonke wamaGrike, kuba ngoku uThixo uzisa iimeko apho ihlabathi lonke liza kwahlulwa laba ziindidi ezimbini.

Inkqubo yezoqoqosho esebenzayo ngoku ilawulwa ngabalwela ulawulo lwehlabathi yaqalwa okokuqala ngexesha lobongameli bukaWoodrow Wilson, umDemokhrasi owanyulwa ngokuthembisa ukugcina i-United States ingabandakanywa kwiMfazwe Yehlabathi Yokuqala eyayisondela, kodwa ekugqibeleni waba ngumongameli owongamela iMfazwe Yehlabathi Yokuqala. UWilson waziwa kakhulu ngokunyanzelisa uManyano Lwezizwe, olwalungumanduleli woMbutho weZizwe eziManyeneyo. Ngexesha lobongameli bakhe, ulwakiwo lwezemali lwe-United States lwanikelwa ezandleni zabalwela ulawulo lwehlabathi, xa uWilson wanikela ulwalathiso lwezoqoqosho lwesizwe phantsi kolawulo lweFederal Reserve System ngowe-1913.

Iimpawu zesiprofeto zomongameli weMfazwe Yehlabathi yokuQala yayisisithembiso sakhe sokungayi emfazweni, esasibubuxoki. Wayengoyena mntu uphambili wembali ekukhuthazeni urhulumente wehlabathi elinye woMbutho weZizwe, yaye wongamela ukunikezelwa kwemali yaseUnited States kubabhanki behlabathi. Walawula ukusukela ngowe-1913 ukuya kowe-1921. Ngowe-1919, isizukulwana sesithathu sobu-Adventism, esifuziselwa kukulalanisa nehlabathi, sahamba ngaxeshanye nokulalanisa kukaWilson nehlabathi, kuba iimpondo ezimbini zihamba ngaxeshanye omnye komnye. Kwisizukulwana sesithathu sobu-Adventism baseLawodike, banikela ulawulo lweenkqubo zabo zonyango nezemfundo ezandleni zabo bangaphandle kolawulo lwabo lokomoya. Kwangelo xesha, uWilson wanikela ubukhosi bezemali beUnited States kubabhanki behlabathi, yaye wasebenza ngokungadinwayo, kodwa akaphumelela, ukunikezela ubukhosi bezopolitiko beUnited States kwabo bakhuthaza ulawulo lwehlabathi.

UWilson, njengomongameli ngexesha leMfazwe Yehlabathi yokuQala, umele iimpawu zesiprofeto ezichaza iMfazwe Yehlabathi yesiThathu. Umele imbali apho iFederal Reserve ibandakanyeka ekulawuleni uqoqosho lwehlabathi ngendlela elungele kakhulu i-ajenda yabakhuthaza ihlabathi elinye, kungekhona ubukhosi baseMerika. Umele umongameli okhoyo xa iNew World Order ekugqibeleni ifikelela usukelo lwayo lokuba bubukumkani besixhenxe besiprofeto seBhayibhile, nangona ulawulo lwabo luhlala ixesha elifutshane. Le nyaniso imiselwe phezu kwamangqina amabini, kuba umzamo kaWilson ongaphumelelanga wokujoyina iLeague of Nations emva kweMfazwe Yehlabathi yokuQala, wawungumfuziselo wokuba iUnited States ijoyine iUnited Nations ngoko nangoko emva kweMfazwe Yehlabathi yesiBini. Phezu kwala mangqina mabini, umthetho weCawa osondelayo, oza nentshabalalo yesizwe emkhondweni wawo, ukhokelela ekuphunyezweni kweUnited Nations njengorhulumente wehlabathi elinye abakhuthaza ihlabathi elinye bebelutyhalela ukususela kubongameli bukaWoodrow Wilson.

Ezi mpawu zesiprofeto zimele ukubakho kubongameli bomongameli wesibhozo nowokugqibela, ophuma kwabasixhenxe. UWilson walandelwa nguWarren Harding, umRiphabhlikhi, owazisa ixesha elibizwa ngokuba “ziiminyaka zamashumi amabini ezivokothekileyo,” elakhokelela ekuweni koqoqosho kowe-1929, elakhokelela kuDodobala Olukhulu, olakhokelela kwiMfazwe Yehlabathi Yesibini. Ubongameli bokuqala bukaTrump babungoo “mashumi amabini avokothekileyo,” kwaye uBiden sele eza kuzisa elona dodobalo likhulu kwimbali yerhamncwa lasemhlabeni. Olo dodobalo lwafanekiselwa kukuwa koqoqosho kowe-1929, kodwa kwanango “panic of 1837” ngemihla kaEllen White.

Uxinzelelo loqoqosho lweminyaka yoo-1830 eUnited States ludla ngokubizwa ngokuba yi-“Panic of 1837.” Lwaluludodobala oluqatha loqoqosho olwathabatha ukususela ngowe-1837 kwada kwaphakathi kwiminyaka yoo-1840, luquka inxalenye enkulu yeshumi leminyaka yoo-1830. I-Panic of 1837 yaphawulwa yingxaki yezemali, ukuwa kweebhanki, intswela-ngqesho eyayixhaphake ngokubanzi, kunye nexesha elide lobunzima boqoqosho.

Uvalo-mali lowe-1837 lwabangelwa “liQamza loQikelelo lwezeMali,” njengokuba kwenzeka nakwintlekele yoqoqosho lowe-1929. Ngo-1837, xa elo qamza laqhuma, lakhokelela ekubhangeni ngokubanzi kwamashishini nasekulahlekelweni okukhulu kwezimali. Kwalandela uthotho lokusilela kweebhanki emva koko kweqamza loqikelelo lwezezimali, nto leyo eyakhokelela ekulahlekeni kokuthembela kwinkqubo yeebhanki nakuxinzelelo olukhulu lwezimali olwasasazeka ngokubanzi. Ukudodobala koqoqosho lwehlabathi, olwenziwa mandundu kukuhla korhwebo lwamazwe ngamazwe nangokuncipha kwemfuno yezinto ezithunyelwa ngaphandle ezivela eMelika, kwaba negalelo kwiingxaki zoqoqosho eUnited States.

Ukuwa kuka-1929, okwaphawula ukuqala koDodobala OluKhulu loQoqosho, kwandulelwa liqamza loqikelelo kwiMarike yeZabelo. Ngexesha leminyaka yoo-1920, kwabakho ixesha lokuchuma kwezoqoqosho eUnited States, elalaziwa ngokuba yiRoaring Twenties, elaliphawulwa kukukhula ngokukhawuleza kwemizi-mveliso, ukusungula okutsha kwezobugcisa, nethemba elalisasazeke ngokubanzi. Ngeli xesha, uqikelelo kwiMarike yeZabelo lwanyuka kakhulu, luqhutywa yityala ekwakulula ukulufumana, urhwebo lwemajini (ukuthenga izabelo ngemali ebolekiweyo), nokuthengwa kwezahlulo ngeenjongo zoqikelelo ngokusekelwe kulindelo

lokunyuka kwamaxabiso kwixesha elizayo kunokuba kusekelwe kwixabiso lazo eliyinyani. Amaxabiso ezabelo anyukela kumazinga angazinzanga, egqitha kakhulu kwixabiso langaphakathi leenkampani ebezimele zona.

Ukusukela ngoMatshi ka-2000 ukuya ku-Okthobha ka-2002 kwaqhuma “iqamza le-dot-com.” Umhla we-11 kuSeptemba 2001 wawusembindini woko kuwohloka koqoqosho. Emva koko iqamza lezindlu laqhuma ngo-2008, nto leyo eyabizwa ngokuba yiGlobal Financial Crisis okanye iGreat Recession.

Ngaphambi komthetho weCawa, impumelelo yexeshana yabemi baseUnited States iyasuswa. Ukususwa kwempumelelo yexeshana kwenzeka ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Umqondiso wokuqala wendlela wexesha lokutywinwa wawufakwe ngaphakathi kokuwa koqoqosho. Umhla we-11 kuSeptemba, 2001, wawukungunikwa amandla kwengelosi yesithathu, yaye xa kanye loo ngelosi yafikayo ngo-1844, loo mbali yayifakwe ngaphakathi kokuwa koqoqosho. U-1844 umele ngokomfuziselo umthetho weCawa oza kufika kungekudala, yaye umhla we-11 kuSeptemba, 2001, usisiqalo sexesha lokutywinwa. UYesu usoloko ebonisa isiphelo sento ngesiqalo sento. Ukuwa koqoqosho kowe-1929 kwandulela kwaza kwakhokelela kwiMfazwe Yehlabathi YesiBini.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kubekho phakathi kwethu njengabantu ukungakhathali okutyhafileyo, nokungakholwa okunetyala, okusibambe umva ekwenzeni umsebenzi uThixo asishiyele wona wokuvumela ukukhanya kwethu kukhanye kuye kwabo bezinye iintlanga. Kukho uloyiko lokuzimisela ukuphuma nokuthabatha umngcipheko kulo msebenzi mkhulu, kusoyikwa ukuba ukusetyenziswa kwezixhobo akuyi kuzisa mbuyekezo. Kuthekani ukuba izixhobo ziyasetyenziswa kanti asikwazi ukubona ukuba imiphfumlo isindisiwe ngazo? Kuthekani ukuba kukho ilahleko epheleleyo yenxalenye yezixhobo zethu? Kungcono ukusebenza nokuhlala sisebenza kunokungenzi nto. Anazi ukuba yeyiphi eya kuphumelela, le okanye leya. Abantu baya kutyala imali kumalungelo eepatent baze bahlangane nelahleko enzima, yaye kuthathwa njengento eqhelekileyo. Kodwa emsebenzini nasemcimbini kaThixo, abantu bayoyika ukuzimisela. Imali kubo ibonakala ngathi yilahleko epheleleyo xa ingazisi mbuyekezo ekhawulezileyo xa ityalwe emsebenzini wokusindisa imiphfumlo. Ezona zixhobo kanye ngoku zityalwe ngokuncinane kakhulu emcimbini kaThixo, nezibanjwe ngokuzingca, kungekudala ziya kuphoswa kunye nazo zonke izithixo kwiimole nakwiimfene. Imali kungekudala iya kwehla kakhulu ngexabiso ngesiquphe xa ubunyani beziganeko ezingunaphakade buvuleleka kwiingqondo zomntu.” The True Missionary, January 1, 1874.