

Incwadi kaDaniyeli - Inombolo yeKhulu elinamashumi amane anesixhenxe

Indima yeMibutho yezeNkolo ekuBumbeni ezoPolitiko zaseMerika: Ukusuka kuPat Robertson ukuya kwiChristian Coalition

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Siligqibe inqaku lokugqibela ngalo mhlathi ulandelayo:

“Amandla okwenza imimangaliso abonakaliswa ngobugqi bomoya aya kusebenzisa impembelelo yawo ngokuchasene nabo bakhetha ukuthobela uThixo kunabantu. Unxibelelwano oluvela kwimimoya luya kubhengeza ukuba uThixo ubathumile ukuze baqinisekise abo bayalayo iCawa ngempazamo yabo, luqinisa ukuba imithetho yelizwe imele ukuthotyelwa njengomthetho kaThixo. Baya kukhalazela ubungendawo obukhulu obusehlabathini, baze baxhase ubungqina bootitshala benkolo bokuba imeko ehlazisayo yokuziphatha ibangelwa kukungcwaliswa kweCawa. Kuya kuba kukhulu ukucaphuka okuya kuvuselwa ngokuchasene nabo bonke abangavumiyo ukwamkela ubungqina babo.” The Great Controversy, 589, 590.

“Ubungqina bootitshala benkolo bokuba imeko ewohlokileyo yokuziphatha ibangelwa kukungcwaliswa gwenxa kweCawa,” luphawu lwendlela lwembali ekhokelela ekunyanzelisweni konqulo lwelanga eUnited States. UPat Robertson, umvangeli waseMelika kamabonwakude nomseki weChristian Broadcasting Network (CBN) neChristian Coalition, wabalekela isikhundla sikaMongameli waseUnited States kunyulo lwangaphakathi lweRepublican ngowe-1988. Iphulo likaRobertson lagxila ekuhlanganiseni abavoti abangamaKristu abalondolozayo nasekuxhaseni imiba yentlalo neyokuziphatha eyayingqinelana neenkolelo zakhe zobuvangeli. Ngexesha lesiphelo ngowe-1989, kwimbali yowokuqala kubongameli abasibhozo bokugqibela, inkokeli nomseki weChristian Coalition wabalekela ubongameli. Imbali yobongameli bukaReagan, ifuzisela imbali kamongameli wokugqibela ongoweRepublican.

Izigwebo zikaThixo sele ziza kuvelisa imeko eza kuzalisekisa isiqendu esingaphambili esivela kwi-The Great Controversy, nesihambelana nomsebenzi weChristian Coalition. IChristian Coalition yavela ukuze ijongane neengxaki zokuziphatha nezentlalo uDade White azichazayo njengezingenakusonjululwa ngabo babambe iintambo zorhulumente. IChristian Coalition, kwimbali kaReagan, imele intshukumo efanayo kwixesha elikufuphi kakhulu. Ngokwesiprofeto iChristian Coalition yayifanekiselwa yiNational Reform Movement ngexesha lentlekele yomthetho weCawa enxulumene neBlair Bills ngeminyaka yoo-1880 noo-1890. INational Reform Movement yasekwa ngowe-1888, yaye uDade White wayijongana ngokukodwa loo ntsukumo kwimibhalo yakhe.

“Ingxaki enkulu ilindele abantu bakaThixo. Ingxaki ilindele ihlabathi. Owona mzabalazo ubalulekileyo kunayo yonke yazo zonke izizukulwana usemnyango kanye phambi kwethu.

Iziganeko ekuthe ngaphezu kweminyaka engamashumi amane, ngokusekelwe kwigunya lelizwi lesiprofeto, sazibhengeza njengeziza kwenzeka, ngoku ziyenzeka phambi kwamehlo ethu. Sele umba wohlomelo kuMgaqo-siseko oluthintela inkululeko yesazela ucinezelwe phambi kwabenzi-mthetho besizwe. Umbuzo wokunyanzeliswa kokugcinwa kweCawa uye waba ngomnye wemiba enomdla nokubaluleka kwesizwe. Siyazi kakuhle ukuba iya kuba yintoni na imiphumo yale ntshukumo. Kodwa ngaba silungele eso siganeko? Ngaba siwuzalisekisile ngokuthembeka na umsebenzi uThixo awuwabeke phezu kwethu wokulumkisa abantu ngengozi ephambi kwabo?”

“Baninzi, kwanaphakathi kwabo babandakanyekileyo kule ntshukumo yokunyanzeliswa kweCawa, abamfanyekiswe kwiziphumo eziya kulandela esi senzo. Ababoni ukuba babetha ngokuthe 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 kangangeenkulungwane ezininzi balwa ngokungagungqiyo nenkululeko yesazela. Ukugcinwa kweCawa kubukho bayo njengommiselo obizwa ngokuba wobuKristu ngenxa “yemfihlelo yobugwenxa;” yaye ukunyanzeliswa kwayo kuya kuba kukuvuma ngokwenene imigaqo eyona ilitye lembombo lobuRoma. Xa isizwe sethu siya kuthi ngolo hlobo sizilahle iimigaqo zorhulumente waso size simise umthetho weCawa, ubuProtestanti buya kuthi ngesi senzo bubambisane nobupopu; akuyi kuba yinto yimbi ngaphandle kokunika ubomi kugonyamelo ekudala lulindele ngolangazelelo ithuba lalo lokuphinda luphaphamele kubuzwilakhe obusebenzayo.”

“Intshukumo yoHlaziyo lweSizwe, isebenzisa amandla omthetho wenkolo, iya kuthi, xa sele ikhule ngokupheleleyo, ibonakalalise ukunganyamezelani nengcinezelo efanayo nale ibikho kumaxesha adlulileyo. Amabhunga abantu ngoko athabatha amalungelo awodwa kaThixo, etyumza phantsi kwamandla awo obuzwilakhe inkululeko yesazela; kwaza ukuxinwa entolongweni, ukugxothwa, nokufa kwalandela abo babemelana nemimiselo yawo. Ukuba ubuPopu okanye imigaqo yabo buya kuphinda bunikwe amandla ngomthetho, imililo yentshutshiso iya kuphinda ivuthiswe ngokuchasene nabo bangayi kuncama isazela nenyano ngenxa yokuthobela iimpazamo ezamkelekileyo luluntu. Obu bubu sele buza kwenzeka.”

“Xa uThixo esinike ukukhanya okubonisa iingozi eziphambi kwethu, singema njani sicocekile emehlweni Akhe ukuba siyakutyeshela ukusebenzisa onke amalinge asemagunyeni ethu ukuze sikubeke phambi kwabantu? Singaneliseka na ukubayekela bajamelane nalo mbandela ubaluleke kangaka bengalunyukiswanga?”

“Phambi kwethu kukho ithemba lengxwabangxwaba eqhubekayo, enobungozi bokuvallelwa entolongweni, bokulahlekelwa yimpahla, kwanobomi uqobo, ukuze kukhuselwe umthetho kaThixo, owenziwa ilize yimithetho yabantu. Kule meko umgaqo-nkqubo wehlabathi uya kukhuthaza ukuthobela ngaphandle imithetho yelizwe, ngenxa yoxolo nemvisiswano. Kwaye kukho abathile abaya kude bakhuthaze ikhondo elinjalo besusela esiBhalweni: ‘Makuthobele onke umphefumlo amagunya angentla.... Kuba amagunya akhoyo amiselwe nguThixo.’”

“Kodwa ibinjani indlela abakhonzi bakaThixo ababehamba ngayo kumaxesha adlulileyo? Xa abafundi bashumayela ngoKristu naye ebethelelwe emnqamlezweni, emva kokuvuka kwaKhe,

amagunya ababayalela ukuba bangabi sasathetha, bangabi saphinda bafundise egameni likaYesu. 'Ke kaloku uPetros noYohane baphendula bathi kubo, Ukuba kulungile na emehlweni kaThixo ukuniphulaphula nina ngaphezu koThixo, zigwebeni ngokwenu. Kuba thina asinakuyeka ukuthetha ngezinto esizibonileyo nesizivileyo.' Baqhubeka beshumayela iindaba ezilungileyo zosindiso ngoKristu, yaza amandla kaThixo yangqina loo myalezo." Testimonies, volume 5, 711–713.

Izigwebo zikaThixo ziza kuvelisa imeko kwicandelo lentlalo, loqoqosho nelonqulo ngaphakathi eUnited States, evelisa ingqiqo yokuba iinkokeli zonqulo ziqalise ukubiza ukuba kubekho imvuselelo yesimilo soluntu, njengoko kwakufanekisiwe ngeminyaka yoo-1880 nango-1890, kwaza kwakhona kwimbali kamongameli owaphawula ixesha lesiphelo ngo-1989. "Ingxaki enkulu ilindele abantu bakaThixo. Ingxaki ilindele ihlabathi." USister White ubuza imibuzo emibini, "Xa uThixo esinike ukukhanya okusibonisa iingozi eziphambi kwethu, singema njani sicocekile emehlweni Akhe ukuba asikukhathalele ukusebenzisa wonke umgudu osemandleni ethu ukuze sikubeke phambi kwabantu? Singaneliseka na ukubashiya ukuba bajongane nalo mba unzima kangaka bengalunyukiswanga?"

Kukuphi ukukhanya obekukho okubonisa iingozi eziphambi kwethu, yaye ukuba bekungekho kukhanya, uThixo onothando ebengabaphendulisa njani abantu baKhe ngenxa yokungawunikelanga umyalezo wesilumkiso, ukuba bebengazange bawuve loo myalezo wesilumkiso? Mfundi othandekayo, uya kuphenduliswa ngokukhanya okumelwe ngala manqaku.

Iinkcazo ezithile zeempawu zamandla enamba yeDemocrat, zamandla omprofeti wobuxoki weRepublican, zamandla obupopu, zobuSilamsi, nebandla lama-Adventist laseLawodike, kwanakwaSirayeli ongokoqobo kwezi nqaku, ziya kuthatyathwa njengentetho yentiyo ngamagunya akhoyo; kodwa zona zingumyalezo ophuma eLizwini likaThixo, omiswe ngenkqubo yomgca phezu komgca, yaye loo migca iyakhala isithi izigwebo zikaThixo sele ziza kwanda zize zonyuke ngobuninzi bokubela kwazo.

Ngokwesiprofeto, iQumrhu lamaKristu eladibana embalini kanye ngaphambi kwexesha lesiphelo ngowe-1989, linokusetyenziswa okubaluleke ngakumbi kunokungabi nje ngumfuziselo ofanayo nowee-1880 kunye nowee-1890. Kwindawo esisandula ukuyicaphula kuDade White uchaza ubumoya njengenye yeendlela ezimbini athi uSathana alithimbe ngazo ihlabathi, aze emva koko achithe amagama athile ekhuluma ngemimangaliso aya kuyenza.

Emva konyulo luka-1988, ngaloo ndlela emva kokufika koManyano lwamaKristu, kwabakho ukubonakaliswa okukhulu kwemimangaliso kaSathana kummandla wenamba, kummandla werhamncwa, nakummandla womprofeti wobuxoki. Kubalulekile ukuzilungelelanisa ngokuchanekileyo ezi ziganeko, kuba zifuzisela ukufika kukaSathana ezilinganisa uKristu emva komthetho weCawa oza kufika kungekudala eUnited States.

Kwindawo yobuKatolika, ngeminyaka yoo-1990 ihlabathi labukela njengoko kwavela imibonakalo yalo kubizwa ngokuba yiNtombi enyulu uMariya, ihamba nemimangaliso ehambelanayo yemifanekiso eqingqiweyo yabangwele esopha igazi, imimangaliso yokubonakala kwezinto esibhakabhakeni, ukunetha kweentyatyambo ezincinane ezivela esibhakabhakeni esingenamafu,

kunye neminye imimangaliso yobudenge kaSathana. Uhambo lonqulo lwamawaka abantu kuwo onke amacala ehlabathi lwenziwa zizihlwele ngaloo maxesha, zirhugelwa kwiinkohliso ezazifezekiswa zezi ziganeko. Kwabhalwa iincwadi ngazo, iintatheli zaphanda, yaye iimagazini ezifana neTime neNewsweek zazibonisa ezi zinto kwiphepha lazo lokuqala.

Kwimandla lenamba imifanekiso eqingqiweyo yamaHindu yaseIndiya yabonakalisa imimangaliso kaSathana ngokuthi loo mifanekiso isele ngezicephe okanye ngeeglasi iminikelo yeziselo eyayibekwa emilonyeni yayo. Lo mmangaliso, owaqala kwilali encinane eIndiya, wanwenwa, njengeesele zaseYiputa, kulo lonke ilizwe. Iindaba zikamabonakude ze-BBC zenze ingxelo ngalo mmangaliso, yaye ngokungathi kukucingisisa nje emva koko intatheli ye-BBC kumabonakude yaphakamisa umbuzo othi, “Ndiyazibuza ukuba kuya kwenzeka ntoni na ukuba ngomso siye eMyuziyam yaseLondon size sinikele omnye wemifanekiso yamaHindu iglasi yobisi?” Iindaba zangokuhlwa zosuku olulandelayo zabonisa kanye loo ntatheli inye ikwiMyuziyam yaseLondon, yaye, ngoxa iikamera zaziqhuba, yanikela kuloo mfanekiso mkhulu wamaHindu iglasi yobisi. Xa iglasi yachukumisa imilebe yomfanekiso, ubisi lwafunxwa ngoko nangoko ngaphakathi kuwo.

Ngaphakathi kokusebenzelana nemimoya okukuProfeto lwamaNdiya aseMerika, inyathi emhlophe eyayisaziwa ngokuba “nguMiracle,” yazalwa ngoAgasti 20, 1994, efama kaDave noValerie Heider kufuphi neJanesville, eWisconsin. UMiracle wazalwa enoboya obumhlophe, yaye ukuzalwa kwakhe kwathatyathwa ngabanye njengokuzaliseka kwesiprofeto samaNdiya aseMerika. Kwiintlalo ngeentlalo ezahlukeneyo zamaNdiya aseMerika, ukuzalwa kwenyathi emhlophe kujongwa njengesiganeko esingcwele nesinentsingiselo enkulu, esifuzisela umanyano, uxolo, nokuvuselelwa ngokomoya. UMiracle wafumana ingqalelo enkulu ngokubanzi waza waba ngumqondiso wethemba nentsingiselo yokomoya kubantu abaninzi. Isiprofeto senyathi emhlophe silandelwa sibuyiselwe emva, yaye sinxulunyaniswa ngokuthe ngqo neyona ntsalela ingcwele yonqulo lwamaNdiya omthonyama aseMerika olusekelwe ekusebenzelaneni nemimoya, kuba kusebalini lokuqala lwenyathi emhlophe apho “umbhobho woxolo” waziswa khona kuloo nkubeko.

Ngowe-1994, kummandla womprofeti wobuxoki boBuProtestanti obuwexukileyo, intshukumo yoHleko oluNgcwele, ekwabizwa ngokuba yiNtsikelelo yaseToronto, yaqala ngoJanuwari ka-1994 eToronto Airport Vineyard Church (ngoku eyaziwa ngokuba yiCatch The Fire Toronto) eToronto, eOntario, eKhanada. Kwakungexesha lothotho lweentlanganiso zemvuselelo ezazikhokelwa ngabefundisi uJohn noCarol Arnott apho kwathi kwaqalisa ukwenzeka phakathi kwabebandla eso siganeko sohleko olungalawulekiyo, kunye nezinye izibonakaliso ezinjengokungcangcazela, ukukhala, nokuwa phantsi, okanye ukuxelisa izilwanyana nezandi zazo (okudla ngokubizwa ngokuba “kukuxhelwa ngoMoya” okanye “kukudakwa eNkosini”).

Ukuhleka nezinye iimbonakaliso kwathiwa ngabathabathi-nxaxheba zibangelwa bubukho nomsebenzi woMoya oyiNgcwele, nto leyo eyakhokelela ekubeni kusetyenziswe igama elithi “Ukuhleka okuNgcwele” ukuchaza loo nto. Iintlanguaniso zemvuselelo eToronto Airport Vineyard Church zatsala ingqalelo neendwendwe ezivela kulo lonke ihlabathi, nto leyo eyakhokelela ekusasazekeni kwaloo ntshukumo kwamanye amabandla nakwezinye iindawo zoluntu. Abantu beza bevela kulo lonke ihlabathi ukuze bazivelele olo hleko, yaye xa babebuyela kumabandla abo

asekhaya, loo mabandla aye ngokufuthi aqalise ukubonakalisa kwaezo zibonakaliso zedemoni.

UPat Robertson waseka iChristian Broadcasting Network (CBN) ngowe-1960. I-CBN yaba yenye yeenethiwekhi zikamabonwakude zokuqala ezazinikelwe kwiinkqubo zobuKristu, yaye yadlala indima ebalulekileyo ekukhuleni kweshishini losasazo lobuKristu eUnited States. Kule minyaka idlulileyo, i-CBN iye yandisa ukufikelela kwayo nempembelelo yayo ngakamabonwakude, ngerediyo, nangeendaba zedijithali, yaba yenye yezona mibutho zinkulu yeendaba zobuKristu ehlabathini.

Ngo-1988 waseka i-Christian Coalition, waza wangenela ukhuphiswano lobumongameli base-United States. Iinkolelo zakhe zilandelelwa zibuyele kwi-National Reform Movement naku-Lord's Day Alliance. Zombini ezo ntlangano zaqalwa ngo-1888, zaza zakhuthaza iinguqu ezahlukeneyo kwezintlalo ezazisekelwe kwimigaqo yobuKristu, kuquka ukuthintelwa kotywala, ilungelo lokuvota kwabafazi, nokugcinwa kweSabatha (iCawa) njengomhla wokuphumla nowokunqula. Intshukumo leyo yaphenjelelwa yi-evangelical Protestantism yaza yafuna ukumisela "isizwe sobuKristu" esikhokelwa yimigaqo yeBhayibhile. URobertson wayemele imigaqo efanayo neyayimelwe yi-National Reform Movement kwaneyi-Lord's Day Alliance. Ngenxa yeso sizathu, waseka ne-Regent University.

UPat Robertson waseka iYunivesithi iRegent ngowe-1977, ngokuvumelana nemfundiso yamaKatolika awayeyichasa ngenkalipho enkulu uWilliam Miller. UbuKatolika nobuProtestanti obuwxukileyo busebenzisa indlela kaSathana yokutolika iBhayibhile ethi, phakathi kwezinye iziqhamo ezingangwaliswanga, ivelise inkolelo yokuba kuya kubakho iminyaka eliwaka yoxolo ngaphambi kokuba uYesu abuye ngenene. URobertson ukholelwa ukuba iyunivesithi yakhe iqeqesha amadoda nabafazi ukuba babe ngabo baya kulawula urhulumente kaKristu weminyaka eliwaka ngexesha leMillennium yeBhayibhile. Igama elithi "regent" lithetha umntu osebenza njengommeli okanye isekela lomlawuli okanye lokumkani, okude nelizwe lakhe.

Ngaphambi kwexesha lesiphelo ngo-1989, kuqalwa ubuncinane ngo-1960, amaqabane anamhlanje emibutho eyayityhala umthetho weCawa ngeCawa ngo-1888, angena embalini. Emva kuka-1989, ukubonakaliswa kukaSathana kwagunqisa zonke iziqalelo zontathu zommandla wenkolo kadrako, werhamncwa, nowomprofeti wobuxoki. UYesu usoloko edibanisa isiphelo sento nesiqalo sento, yaye u-1989, "ixesha lesiphelo" kwivesi yamashumi amane kaDaniyeli ishumi elinanye, uqala ixesha lesiprofeto eliphela kumthetho weCawa ngeCawa ozayo kungekudala wevesi yamashumi amane ananye. Xa loo mthetho weCawa ngeCawa ufika, uSathana ubonakala "ezimela" njengoKristu, yaye isenzo sakhe esiphakamileyo senkohliso siqala, sikhathshwa yimimangaliso nokuphiliswa.

Imbali eqala elo xesha lesiprofeto lichaza umsebenzi wombutho wamaProtestanti owexukileyo, okhokelela kumthetho weCawe, owawufuziselwe ngu-1989, isiqalo selo xesha. Ngo-1989, "udonga" "lwesigqubuthelo sentsimbi" lwawa, yaye ekupheleni kwelo xesha "udonga lokwahlula iBandla noRhulumente" luyawa. Isiqalo selo xesha siphawula oomongameli ababini bokuqala kwabasibhozo bokugqibela. Isiqalo siphawula ubupopu boyisa utshaba balo oluyi-atheism kwiSoviet Union, yaye esokugqibela siphawula ubupopu boyisa utshaba balo oluyiProtestanti

eUnited States. Isiqalo sichaza owokuqala kwabo mongameli basibhozo (iRepublican), edibanisa izandla nomchasi-Kristu wesiprofeto seBhayibhile, yaye isiphelo siphawula owokugqibela kwabo mongameli basibhozo edibanisa izandla nomchasi-Kristu wesiprofeto seBhayibhile. Lowo mongameli wokuqala uqondwa njengonoxanduva lokuwisa udonga, yaye owokugqibela ngulowo uya kulwakha udonga.

Ngo-1960, kwada kwafika ixesha lesiphelo ngo-1989, kwaqalisa iNational Reform Movement yale mihla. Emva konyulo, kwaqalisa imimangaliso kaSathana. Phambi komthetho weCawa, ukubonakaliswa kokugqibela kwabahlaziyi besizwe kuya kuphakamisa kwakhona intloko yabo yezopolitiko. Ngexesha lomthetho weCawa, ixesha lifikile lokusebenza okumangalisayo kukaSathana. Phambi komthetho weCawa kuya kuthi, ngokuyimfuneko yesiprofeto, kubekho izigwebo ezingayi kususa kuphela inkqubela yelizwe laseUnited States, kodwa ezo zigwebo ziya kuthi, ngokuyimfuneko yesiprofeto, zibe nzima zize zoyikeke kangangokuba kusekwe ingqiqo evumela abo bakwiqela lokugqibela lentshukumo yohlaziyo lwesizwe, amaChristian Nationalists, ukuba bachonge isizathu sezo zigwebo njengabemi abangcolisa oko bakubiza ngokuba yiMini yeNkosi.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ukuba abantu bethu bayaqhubeka kweso simo sokungakhathali abebekuso, uThixo akanako ukubathululela uMoya waKhe. Abakulungelanga ukusebenzisana naYe. Abavukanga ukuba baqonde imeko, yaye abaqondi ingozi ebasongelayo. Kufanele ngoku bazive, kunangaphambili kunanini na, ukuswela kwabo ukuhlala bephaphile nokuthabatha inyathelo elivumelanayo.”

“Umsebenzi okhethekileyo wesithunywa sesithathu awukabonwa ngokubaluleka kwawo. UThixo wayefuna ukuba abantu baKhe babe phambili kakhulu kunendawo abakuyo namhlanje. Kodwa ngoku, xa kufike ixesha lokuba bangenele ukusebenza, kusese nokulungiselela ekufuneka bekwenzile. Xa abahlaziyi beSizwe baqalisa ukunyanzelisa amanyathelo okuthintela inkululeko yonqulo, amadoda ethu akhokelayo bekufanele ukuba ayeqaphele imeko aze asebenze ngokunyanisekileyo ukuze athintele ezo nzame. Akukho ngokommiselo kaThixo ukuba ukukhanya kugcinwe kude kubantu bethu—inene elikhoyo kanye ngoku ababelidinga ngeli xesha. Asingabo bonke abalungiseleli bethu abashumayela isigidimi sesithunywa sesithathu abasiqonda ngokwenene isiqu esenza eso sigidimi. Intshukumo yoHlaziyo lweSizwe ithathelwe ngabanye njengento enokubaluleka okuncinane kangangokuba abacinganga ukuba kuyimfuneko ukuyinika ingqalelo eninzi, bade baza bavakalelwa kukuba ngokwenjenjalo babeza kuba benika ixesha kwimibuzo eyahlukileyo kwisigidimi sesithunywa sesithathu. Wanga iNkosi ingabaxolela abazalwana bethu ngenxa yokusitolika ngaloo ndlela kanye esi sigidimi sale mihla.”

“Abantu kufuneka baviruswe ngokuphathelele iingozi zeli xesha langoku. Abalindi balele. Sisemva ngeminyaka. Mabazive abalindi abaziintloko isidingo esingxamisekileyo sokuzilumkela, hleze baphulukane namathuba abawanikiweyo okubona iingozi.

“Ukuba amadoda akhokelayo kwiinkomfa zethu akawamkeli ngoku umyalezo awuthunyelwe nguThixo, aze angene emgceni ukuze kusebenzekwe, amabandla aya kuba nelahleko enkulu. Xa umlindi, akubona ikrele lisiza, evakalisa ixilongo ngesandi esicacileyo, abantu kuwo wonke

umgca baya kuphindaphinda isilumkiso, yaye bonke baya kuba nethuba lokuzilungiselela ungqzulwano. Kodwa amaxesha amaninzi inkokeli imi ithandabuza, ingathi ithi: ‘Masingakhawulezi kakhulu. Kusenokwenzeka ukuba kukho impazamo. Simele silumke ukuze singaphakamisi isilumkiso sobuxoki.’ Oko kuthandabuza nokungaqiniseki kwakhe kukhwaza kusithi: “‘Uxolo nokhuseleko.’ Musani ukuvuyiswa. Musani ukunkwantiyiswa. Lo mba wohlengahlengiso lwezenkolo wenziwe mkhulu kakhulu ngaphezu koko kufunwa yimeko. Olu phithizelo luya kuthomalala lonke.’ Ngaloo ndlela, eneneni uyawukhanyela umyalezo othunyelwe nguThixo, yaye isilumkiso esasilungiselelwe ukuvusa amabandla asiwenzi umsebenzi waso. Ixilongo lomlindi alivakalisi sandi sicacileyo, yaye abantu abalulungeli idabi. Umlindi makalumke hleze, ngenxa yokuthandabuza nokulibazisa kwakhe, imiphefumlo ishiywe itshabalale, kuze igazi labo lifunwe esandleni sakhe.”

“Sele sineminyaka emininzi silindele ukuba kumiswe umthetho weCawa kwilizwe lethu; yaye ngoku, ekubeni intshukumo kanye le isisemnyango phezu kwethu, siyabuza sithi: Ngaba abantu bethu baya kulwenza uxanduva lwabo kulo mba? Asinako na ukunceda ekuphakamiseni umgangatho nasekubizeni phambili abo banentlonelo ngamalungelo neenzuzo zabo zonqulo? Ixesha lisondele ngokukhawuleza xa abo bakhetha ukuthobela uThixo kunomntu baya kwenziwa ukuba bazive isandla sengcinezelo. Ngaba ke siya kumhlazisa na uThixo ngokuthi sithule ngoxa imithetho yaKhe engcwele inyathelwa phantsi?”

“Ngeli lizwe lamaProtestanti, ngesimo salo sengqondo, lisenza izivumelwano neRoma, masivuke siqonde imeko, size siyibone imbambano ephambi kwethu ngokwenene kwayo. Mabaliphakamise ngoku ilizwi labo abalindi, banike isigidimi esiyinyaniso yangoku yeli xesha. Masibonise abantu apho sikhoyo kwimbali yesiprofeto, size sifune ukuvusa umoya wobuProtestanti bokwenyaniso, sivuse ihlabathi ukuba liqonde ixabiso lamalungelo enkululeko yonqulo ekade ayonwatyelwa ixesha elide.

“UThixo usibizela ukuba sivuke, kuba isiphelo sikufuphi. Iyure nganye edlulayo yeyomsebenzi kwiinkundla zasezulwini wokulungiselela abantu abasehlabathini ukuba badlale indima kwimiboniso emikhulu eza kuvuleka kuthi kungekudala. La maxesha adlulayo, abonakala ngathi anexabiso elincinane kangaka kuthi, anobunzima bezinto ezichaphazela ngonaphakade. Abumba ikamva lemiphefumlo ukuba ibe bubomi obungunaphakade okanye ukufa okungunaphakade. Amazwi esiwathethayo namhlanje ezindlebeni zabantu, imisebenzi esiyenzayo, umoya womyalezo esiwuphetheyo, ziya kuba livumba lobomi elisa ebomini okanye lokufa elisa ekufeni.

“Bazalwana bam, niyaqonda na ukuba usindiso lwenu, kwakunye nekamva leminye imiphefumlo, luxhomekeke kulungiselelo enilwenzayo ngoku ngenxa yesilingo esiphambi kwethu? Ninabo na obo bushushu benzondelelo, olo buhlonipho lobuthixo nokuzinikela, obuya kunenza nikwazi ukuma xa inkcaso iza kuziswa nxamnye nani? Ukuba uThixo wakha wathetha ngam, ixesha liya kufika xa niya kuziswa phambi kwamabhunga, yaye yonke indawo yenyanyiso eniyibambileyo iya kugxekwa ngokuqatha. Ixesha abaninzi ngoku abalivumela ukuba lichithakale lingento kufuneka linikelwe kumsebenzi uThixo asinike wona wokulungiselela ingxaki esondelayo.” Testimonies, volume 5, 714–716.