

Incwadi kaDaniyeli — Inani Elinye Lamakhulu Asixhenxe Anye Amashumi Asixhenxe Anye

*Umdlalo weChess Wezopolitiko Zehlabathi: IVatican, ubuKomanisi,
noKhangelo loLawulo lweHlabathi*

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Incwadi ethi *The Keys of This Blood: The Struggle for World Dominion Between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West*, yabhalwa nguMalachi Martin, yaye yapapashwa okokuqala ngowe-1990. UMartin uhlola indima kaPopu John Paul II njengomntu owaguqula imeko kwezopolitiko nakwezobudlelane bamazwe ngamazwe kwisiqingatha sesibini senkulungwane yama-20. Uxoxa ngendima kaPopu ekuweni kobuKomanisi eMpuma Yurophu. Le ncwadi iveza imbono yamaKatolika ngeentshukumo ezazisa ekuzalisekeni kwendinyana yamashumi amane kaDaniel ishumi elinanye, ngexesha lesiphelo ngowe-1989.

UMartin uhlalutya iintsingiselo zangaphakathi zeSoviet Union phantsi kobunkokeli bukaMikhail Gorbachev, egxininisa ngokukhethekileyo kwimigaqo-nkqubo kaGorbachev ethi “glasnost” (ukuvuleleka) ne “perestroika” (ukwakhiwa ngokutsha). Uxoxa ngemingeni eyayijongene neSoviet Union nangeenzame zikaGorbachev zokuhlaziya inkqubo yobuKomanisi. Uphonononga iingxwabangxwaba zejiyopolitiki nemizabalazo yamandla phakathi kweSoviet Union (ukumkani wasezantsi—inamba), iCawa yamaKatolika (ukumkani wasemantla—irhamncwa), nento ayibiza ngokuba yiNtshona yongxowankulu (umkhosi omele ukumkani wasemantla—umprofeti wobuxoki). Uxoxa ngeengxabano zeengcingane, ubuntlola, nemisebenzi efihlakeleyo eyayiphawula ixesha leMfazwe eBandayo, aze ahlole iinzame zabadlali abohlukeneyo zokubumba ikamva lehlabathi.

UMartin ugxininisa ukubaluleka kobuKatolika njengamandla kwezopolitiko zehlabathi nakwezobudlelane bozakuzo. Uthi iCawa yamaKatolika, phantsi kobunkokeli bukaPopu John Paul II, yadlala indima ebalulekileyo kakhulu ekubumbeni ikhondo lembali ngeli xesha nasekuchaphazeleni isiphumo seMfazwe eBandayo. Ubeka impembelelo kaJohn Paul kumxholo wokubonakala kukaMariya eFatima, ePortugal, aze achonge impembelelo yeFatima kwiziganeko zehlabathi nakwindima yeCawa yamaKatolika ekubumbeni ikhondo lembali. UMartin ucebisa ukuba iziganeko zaseFatima ziqulathe iintsingiselo ezibalulekileyo zesiprofeto nezopolitiko zejografi, ngakumbi kumxholo wexesha leMfazwe eBandayo.

UMartin uphonononga iimfihlelo ezintathu zaseFatima, ekuthiwa zatyhilwa yiNtombi Enyulu uMariya kubantwana abathathu abancinane abangabelusi eFatima ngowe-1917. Ucebisa ukuba imfihlelo yesithathu, eyagcinwa iyimfihlo yiVatican ekuqaleni yaza yatyhilwa kuphela ngowama-2000, yayiqulethe izilumkiso zobuprofeti nezexesha lesiphelo ngobukumkani beCawe yamaKatolika nehlabathi kwixesha elizayo. UMartin uxoxa ukuba iziganeko zaseFatima, kuquka izibonakalo nemiyalezo eyahanjiswa yiNtombi Enyulu uMariya, zazineziphumo ezibalulekileyo

kwezopolitiko zehlabathi nakumzabalazo phakathi kobukomanisi nobungxowankulu ngexesha leMfazwe eBandayo.

UMartin ugxininisa indima kaPopu John Paul II njengomntu ophambili ekuzalisekeni kweziprofeto zaseFatima. Ucebisa ukuba uJohn Paul II wayezibona engu“bhishophu onxibe ezimhlophe” okhankanywe kwimfihlelo yesithathu yaseFatima, kwanokuba wayelubona upopu bakhe njengomsebenzi wokujongana nemikhosi yobubi nokukhuthaza ukuhlaziywa kokomoya ngaphakathi kweCawa yamaKatolika nakuluntu gokubanzi.

UMartin ucebisa ukuba izigidimi zaseFatima zagxininisa ukubaluleka kwemfazwe yokomoya nesidingo sokuba iCawa yamaKatolika ijongane nemikhosi yobubi, ngaphakathi eCaweni nangaphandle kwayo. Uphikisa ngelithi iziganeko zaseFatima zanika isakhelo sokomoya nesokuziphatha sokuqonda nokusabela kwimingeni ejongene noluntu kwihlabathi langoku. Izigidimi zaseFatima zimela umyalezo kaSathana olungiselela ubuKatolika ukuba bamkele uSathana njengoKristu, xa “ezenza” uKristu kumthetho weCawa osondelayo weCawa ngeCawa.

“USathana uya kwenza imimangaliso ukuze akhohlise abo bahlala emhlabeni. Ubumoya buya kwenza umsebenzi wabo ngokubangela ukuba abafileyo bazenziswe. Ezo ziqu zonqulo zingavumiyo ukuva izigidimi zikaThixo zesilumkiso ziya kuba phantsi kwenkohliso enamandla, yaye ziya kumanyana negunya lolawulo lwaseburhulumenteni ukuze zitshutshise abangcwele. Iicawa zamaProtestanti ziya kumanyana negunya lobupopu ekutshutshiseni abantu bakaThixo abagcina imithetho. Lilo elo gunya elenza inkqubo enkulu yentshutshiso eya kusebenzisa ubuzwilakhe bokomoya phezu izazela zabantu.”

“‘Wayeneempondo ezimbini ezifana nezetakane, wathetha njengenamba.’ Nangona besithi bangabalandeli beMvana kaThixo, abantu bazaliswa ngumoya wenamba. Bangaathi bathobekile kwaye banobulali, kodwa bathetha baze bamise imithetho ngomoya kaSathana, bebonakalisa ngezenzo zabo ukuba bayachasana noko bathi bakuko. La mandla anjengawetakane amanyana nenamba ekulweni nabo bagcina imithetho kaThixo kwaye banobungqina bukaYesu Kristu. Kanjalo noSathana umanyana namaProtestanti namaPapist, esebenza kunye nawo njengothixo weli hlabathi, eyalela abantu ngokungathi bangabemi bobukumkani bakhe, ukuba baphathwe, balawulwe, kwaye balawuliselwe njengoko ethanda.”

“Ukuba abantu bengavumi ukuwanyathela phantsi imithetho kaThixo, umoya wenamba uyatyhileka. Bayavalelwa entolongweni, baziswe phambi kwamabhunga, yaye bahlawuliswa izohlwayo. ‘Yaye wenza bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba banikwe uphawu esandleni sabo sokunene, okanye emabunzini abo’ [ISityihlelo 13:16]. ‘Wanikwa amandla okunika umfanekiso werhamncwa ubomi, ukuze umfanekiso werhamncwa uthethe, uze ubangele ukuba bonke abangawunquliyo umfanekiso werhamncwa babulawe’ [indima 15]. Ngaloo ndlela uSathana uzithathela ngokungekho mthethweni amalungelo akhethekileyo kaYehova. Umntu wesono uhleli esihlalweni sikaThixo, ezivakalisa ukuba unguThixo, esenza ngaphezu koThixo.”
Manuscript Releases, umqulu 14, 162.

Umchasi-Kristu ngumfuziselo womibini kapopu waseRoma noSathana, kuba upopu waseRoma ungummeli kaSathana wasemhlabeni. “Ngale ndlela uSathana uhlutha ngokungekho mthethweni

amalungelo akhethekileyo kaYehova. Umntu wesono uhleli esihlalweni sikaThixo, ezivakalisa ukuba unguThixo, aze enze ngaphezu koThixo.” USathana uceba ukulawula ihlabathi ngendlela epheleleyo xa athe walithabatha ulawulo, kangangokuba uya kuyalela “abantu ngokungathi bangabemi bobukumkani bakhe, ukuze aphathwe, alawulwe, aze alawulwe ngokupheleleyo njengoko athanda.” Ukuze abe netrone yonqulo aza kulawula esuka kuyo wadala iBandla lamaKatolika, yaye ukuze abe netrone yezopolitiko aza kulawula esuka kuyo wadala iZizwe eziManyeneyo.

“Olu vumelelwano phakathi kobuhedeni nobuKristu lwakhokelela ekuphuhlisweni ‘komntu wesono’ owaxelwa kwangaphambili esiprofetweni njengochasayo nozibeka ngaphezu koThixo. Loo nkqubo inkulu yonqulo lobuxoki bubugcisa obugqwesileyo bamandla kaSathana—isikhumbuzo semizamo yakhe yokuzihlalisa etroneni ukuze alawule ihlabathi ngokwentando yakhe.” *The Great Controversy*, 50.

Ummangaliso waseFatima, nesiprofeto sawo sobusathana, yinto uSathana ayisebenzisileyo ukulungiselela imeko yesiprofeto evumela ubuKatolika ukuba bukhawuleze bunikele ibandla labo phantsi kolawulo lwakhe, xa evelayo aze azenze uKristu. Ukuzimela kwakhe njengoKristu kuqala kumthetho weCawa oza kufika kungekudala, omelwe kwindinyana yeshumi elinesithandathu, indinyana yamashumi amabini anesibini, indinyana yamashumi amathathu ananye, nendinyana yamashumi amane ananye kaDaniyeli isahluko seshumi elinanye.

“Ngommiselo onyanzelisa ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, ilizwe lethu liya kuziqhawula ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kolula isandla sabo ngaphaya komsantsa ukuze bubambe isandla segunya laseRoma, xa buya kufikelela ngaphaya enzonzobileni ukuze budibanise izandla noMoya-wobugqirha, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kukhalimela yonke imigaqo yoMgaqo-siseko walo njengorhulumente wobuProtestanti nowoburiphabliki, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobuPapa, ngoko ke siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” *Testimonies*, volume 5, 451.

Ngomthetho weCawa eUnited States, “ixesha lifikile lomsebenzi omangalisayo kaSathana.” KwiSityhilelo isahluko seshumi elinesithathu, ivesi yeshumi elinanye, iUnited States “ithetha” njengenamba, ize ke kwivesi yeshumi elinesithathu, echaza nje okwenzekayo xa iUnited States “ithetha,” ngokuwisa umthetho weCawa, kubonakale uSathana ebiza umlilo ukuba wehle uvela ezulwini.

“Izicaka zikaThixo, ubuso bazo bukhanyisiwe yaye bukhazimla ngenxa yokuzinikezela okungcwele, ziya kukhawuleza zisuke endaweni ziye kwenye ukuvakalisa umyalezo ovela ezulwini. Ngamawaka amazwi, kuwo wonke umhlaba, isilumkiso siya kunikelwa. Imimangaliso iya kwenziwa, abagula baya kuphiliswa, yaye imiqondiso nezimanga ziya kulandela abakholwayo. NoSathana uyasebenza, ngemimangaliso exokisayo, ade ehlise nomlilo uphuma ezulwini emehlweni abantu. IsiTyhilelo 13:13. Ngaloo ndlela abemi bomhlaba baya kuziswa ekubeni bathabathe indawo yabo.” *Imbambano Enkulu*, 611, 612.

Imiyalezo yaseFatima yaqinisekiswa ngummangaliso owangqinwa ngamaphephandaba karhulumente angakholelwayo kubukho bukaThixo awayekho kuloo msitho ngenjongo yokuphikisa amabango ayesenziwe ngoko kubizwa ngokuba yiNtombi Enyulu uMariya etyelele abantwana abathathu ngomhla weshumi elinesithathu wenyanga ukusuka ngoMeyi kude kube ngummangaliso womhla we-13 Oktobha 1917. Wonke umbutho weendaba ongakholelwayo kubukho bukaThixo owawuseFatima ngexesha lomangaliso wawuqinisekisa loo msitho. Yayilummangaliso wokwenene (kaSathana).

Njengoko uMalachi Martin wachazayo encwadini yakhe, uPopu John Paul wayekhokelwa kukuzinikela kwakhe kuMariya waseFatima. Isiprofeto esiyimfihlelo saseFatima, esingazange sityhilwe de kwangunyaka ka-2000, sasingokwenene sisiprofeto sikaSathana; kodwa ke, ngemihla yokugqibela uYesu uphinda imihla yokuqala. Eyona ncwadi indala eBhayibhileni, incwadi yokuqala awayibhala uMoses, yincwadi kaYobhi, yaye ichaza ukuba uYobhi, omele ikhulu elinamashumi amane anesine amawaka, kuba zonke iziprofeto zizalisekiswa ngokugqibeleleyo ngakumbi ngemihla yokugqibela. USathana, kwibali likaYobhi, uvunyelwa ukuba eze nokufa nentshabalalo phezu koYobhi, ngenjongo yokuvavanya uYobhi. Imimangaliso uSathana avunyelweyo ukuba ayenze ngemihla yokugqibela, yimimangaliso yokwenene. Yimimangaliso kaSathana, kodwa uThixo umvumele uSathana ukuba enze isenzo sakhe sokugqibela sobungangamsha, ngenxa yenjongo efanayo awayemvumele ngayo uSathana ukuba avavanye uYobhi.

“Abaninzi bazama ukucacisa izibonakaliso zokomoya ngokuzibhekisa ngokupheleleyo kubuqhophololo nakubugqwirha bezandla kwicala lomlumbi. Kodwa nangona kuyinyaniso ukuba iziphumo zobuqhetseba zisoloko zidluliselwa njengokungathi zizibonakaliso eziyinyaniso, kuye kwabakho, kananjalo, imiboniso ecacileyo yamandla angaphezu kwawemvelo. Ukunkqonkqoza okuyimfihlakalo okwathi kwaqala ngako ubumoya bale mihla kwakungeyomiphumo yobuqhetseba bomntu okanye yamaqhinga akhe, kodwa kwakungumsebenzi othe ngqo weengelosi ezingendawo, ezathi ngaloo ndlela zazisa enye yezona nkohliso ziphumeleleyo ekutshabalaliseni imiphefumlo. Abaninzi baya kubanjiswa ngomgibe ngenxa yokukholwa ukuba ubumoya bubuqhophololo nje bomntu; xa besiswayo ubuso ngobuso nezibonakaliso abangakwaziyo ukungazithathi njengezingaphezu kwawemvelo, baya kukhohliswa, baze bakhokelwe ekubeni bazamkele njengamandla amakhulu kaThixo.

“Aba bantu abayithatheli ngqalelo ingqina leZibhalo elingemimangaliso eyenziwa nguSathana namagosa akhe. Kwakungoncedo lukaSathana apho amagqirha kaFaro akwazi khona ukuxelisa umsebenzi kaThixo. UPawulos uyangqina ukuba phambi kokubuya kwesibini kukaKristu kuya kubakho izibonakaliso ezifanayo zamandla kaSathana. Ukuza kweNkosi kuya kwandulelwa ‘kukusebenza kukaSathana ngamandla onke, nangemiqondiso, nangezimanga zobuxoki, nangako konke ukulukuhla kokungalungisi.’ 2 Tesalonika 2:9,10. Yaye umpostile uYohane, echaza amandla okwenza imimangaliso aya kubonakaliswa ngemihla yokugqibela, uthi: ‘Wenza imiqondiso emikhulu, ude ahlise umlilo ezulwini, uwe emhlabeni phambi kwabantu, abalahlekise abemi behlabathi ngenxa yaloo miqondiso abe negunya lokuyenza.’ ISityhilelo 13:13, 14. Apha akuxelwe ngobuqhetseba nje obungenanto. Abantu bayalahlekiswa

yimimangaliso amagosa kaSathana anamandla okuyenza, hayi le ayenza ngathi anawo amandla okuyenza.” Imbambano Enkulu, 553.

Imiyalezo yaseFatima encwadini kaMalachi Martin imelwe njengesakhiwo sesiprofeto sobuKatolika ngemihla yokugqibela, ngokunxulumene nomzabalazo wangaphakathi ebandleni, onokuboniswa nokuba ngupopu olungileyo ngokuchasene nopopu ombi, okanye ngupopu olondolozayo ngokuchasene nopopu wenkululeko. Upopu olondolozayo, yaye ngokokufundwa kukaMartin kommangaliso, upopu olungileyo, useka ukuqonda kwakhe phezu kweBhunga lokuQala laseVatican, elikwaziwa njengeVatican I, elaqhubeka ukususela ngomhla we-8 kuDisemba 1869 ukuya kumhla wama-20 kuJulayi 1870, labizelwa nguPopu Pius IX yaye lagxila ikakhulu ekuchazeni idogma yokungaphazami kukapopu nasekujonganeni nemiba eyahlukeneyo yetheology neyemfundiso eyayijongene neBandla lamaKatolika ngelo xesha. IBhunga lesiBini laseVatican, elaziwa ngokuqhelekileyo njengeVatican II, labanjwa kamva kakhulu, ukususela ngomhla we-11 kuOktobha 1962 ukuya kumhla we-8 kuDisemba 1965. Labizelwa nguPopu John XXIII laza laqhutyekiswa nguPopu Paul VI emva kokusweleka kukaJohn XXIII.

Imihla yokugqibela yobuKatolika, njengoko uMartin wakuchazayo, ichaza umzabalazo ophakathi kokungaphazami nokubekwa phambili kwecawe yaseRoma njengoko kwamiselwa kwiVatican I, xa kuthelekiswa nenkululeko-ntle ebonakaliswa ngoku nguFrancis, upopu “ovukileyo,” yaye emelwe ngamaxwebhu eVatican II. UMartin ucebisa ukuba phakathi komzabalazo wale ndlela zimbini zokulawula icawe, kuqhambuka imfazwe yesithathu yehlabathi, aze uYesu abuye, ehle eze emhlabeni, abeke intsikelelo yakhe phezu kopopu olungileyo, aze athabathe itrone yecawe yamaKatolika.

Kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu, zikaDaniyeli ishumi elinanye, imbali eyandulela ngoko nangoko umthetho weCawa wendinyana yeshumi elinesithandathu ichaza idabi lesithathu nelokugqibela leemfazwe zabameli. Lilo idabi elilandela uloyiso lukaPutin kwiindinyana zeshumi elinanye neshumi elinesibini, kodwa embindini wezo ndinyana zintathu, indinyana yeshumi elinesine ichaza ixesha apho ubuKatolika bungena khona kwimbali yemihla yokugqibela.

NgokukaIsaya, ihenyukazi laseRoma liyalityalwa ngexesha lolawulo olungumfuziselo lweminyaka engamashumi asixhenxe lobukumkani besithandathu besiprofeto seBhayibhile. Isihlandlo sokuqala apho ubupopu bamiselwa etroneni emhlabeni ngo-538, umqondiso wendlela owandulela ukumiselwa kwabo etroneni waba ngummiselo kaJustinian ngo-533.

Imbali ejikeleze ummiselo kaJustinian ibonisa ukuba uJustinian wayefuna ukudibanisa ulawulo lwakhe phezu kobukumkani bakhe ngokuzisa isiphelo kwimpikiswano yonqulo eyayibangela isiphithiphithi ebukumkanini. Loo mpikiswano yayikukuba ingaba ibandla laseConstantinople empuma, okanye ibandla laseRoma entshonalanga, laliliyintloko yebandla ekuthiwa lelamaKristu. Kwindima yeshumi elinesithathu, umongameli wokugqibela wase-United States uya kujamelana nempikiswano emnyanzelayo ukuba ahambelane nembali kaJustinian, aze abhengeze ukuba ibandla lamaKatolika liyintloko yamabandla, kwanemlungisi wabawexuki, ukuze amisele inkxaso yezopolitiko eyimfuneko yokudibanisa amandla akhe.

Asimele sibeke naluphi na ukholo kwiingqikelelo zikaFatima ezikaSathana, koko kufuneka sibone oko kutyhilwe eLizwini likaThixo. Ekuqaleni kwenkulungwane yamashumi amabini, zombini iimpondo zerhamncwa lomhlaba zangena kwisizukulwana sazo sesithathu, esisisizukulwana sokulalanisa. Uphondo lweRiphabhlikhi lwanikela inkqubo yalo yezemali kubabhanki behlabathi, abalandela imvelaphi yabo babuyela kwindlu yeRed Shield, ooRothschild, nakudibaniselwano lwayo oluyimfihlakalo ne-Illuminati, ubuFreemasonry, imibutho efihlakeleyo, nomyalelo wamaJesuit. USister White ulumkisa ngokuthe ngqo ngezi zinto. Kwangelo xesha linye, ubu-Adventism baseLawodike, njengophondo lwamaProtestanti, banikela amaziko abo emfundo nawenkolo kulawulo lwehlabathi.

Kanye kanye elo xesha, ukumkani wale mihla wasemzantsi uqala imbali yakhe ngoVukelo lwaseRashiya, yaye ukumkani wale mihla wasemantla uqala imbali yakhe ngomangaliso waseFatima. Njengoko uMalachi Martin egxininisa enwadini yakhe, ngaphaya komzabalazo wangaphakathi kapopu olungileyo nopopu ombi, imiyalezo yaseFatima yachaza umzabalazo wobuKatolika nxamnye nokungakholelwa kubukho bukaThixo ngokubanzi, kodwa ngokukodwa nxamnye nokungakholelwa kubukho bukaThixo kwaseRashiya. Imfihlelo ekwakufuneka upopu ayenze ngowe-1917 yayiqulethe isithembiso (sikaSathana), sokuba ukuba upopu wayenokubiza ikhonklave aze anikele iRashiya kwiNtombi Enyulu uMariya, ngoko kwakungayi kubakho mfazwe yesibini yehlabathi. Kwakhona yachaza ukuba ukuba upopu wayenokwala, iRashiya yayiza kusasaza ifilosofi yayo kude nakubanzi, yaye ngoko kwakusaya kubakho enye imfazwe yehlabathi.

Imfazwe yesibini yehlabathi yaquka imfazwe yobuKatolika nxamnye nobuKomanisi baseRashiya. Umkhosi wobuKatolika owawusebenza njengommeli kuloo mfazwe yayiyiJamani yamaNazi. Ubupopu busoloko busebenzisa imikhosi emeleleneyo. Ngo-1933 ibandla lamaKatolika, ngomsebenzi kaKhadinali Pacelli, latyikitya ikonkhodathi noAdolph Hitler eyavumela uHitler ukuba athabathe ulawulo lweJamani, yaye ngokobungqina bukaHitler ngokwakhe, eso sivumelwano (ikonkhodathi), saba yinto eyavumela uHitler ukuba asombulule umbuzo wamaYuda. AmaNazi ayengummeli wobupopu nxamnye neRashiya engakholelwayo kubukho bukaThixo kwiMfazwe Yehlabathi II, yaye kwidabi lesibini leemfazwe zabameli, ngoku eliqhutywayo eUkraine, oko kwenziwa ngomnye umkhosi wamaNazi osebenza njengommeli.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ngeempazamo ezimbini ezinkulu, ukungafi komphefumlo nobungcwele beCawa, uSathana uya kubazisa abantu phantsi kweenkohliso zakhe. Lo wokuqala ubeka isiseko somoya wokuvumisa; lo wesibini ke udala umxokelelwane wovelwano neRoma. AmaProtestanti aseUnited States aya kuba ngowokuqala ukolula izandla zawo ngaphesheya komhadi ukuze abambe isandla somoya wokuvumisa; aya kunaba ngaphesheya kwenzonzobila ukuze abambane ngezandla namandla obuRoma; yaye phantsi kwempembelelo yalo manyano luphindwe kathathu, eli lizwe liya kulandela emanyathelweni eRoma ekunyhasheni amalungelo esazela.”

“Njengoko ubumoya buya busondela ngakumbi ekuxeliseni ubuKristu begama balo mhla, bunamandla amakhulu ngakumbi okukhohlisa nokubambisa. USathana ngokwakhe uyaguquka, ngokomyalelo wale mihla. Uya kuvela engumlinganiswa wengelosi yokukhanya.

Ngobuqhuba bobumoya, kuya kwenziwa imimangaliso, abagulayo baya kuphiliswa, yaye kuya kwenziwa izimanga ezininzi ezingenakuphikwa. Yaye njengoko oomoya baya kuvuma ukukholwa yiBhayibhile, baze babonakalise intlonipho kumaziko ecawa, umsebenzi wabo uya kwamkelwa njengokubonakaliswa kwamandla obuthixo.”

“Umgca wokwahlula phakathi kwamaKristu azibanga ukuba angawo nabangahloneli Thixo ngoku sele kunzima kakhulu ukuwucacisa. Amalungu ecawa ayakuthanda oko kuthandwa lihlabathi yaye akulungele ukuzimanya nalo, yaye uSathana uzimisele ukubadibanisa babe ngumzimba omnye aze ngaloo ndlela awomeleze umsebenzi wakhe ngokubatsheyela bonke ababandakanye kuluhlu lwabomoya. Abalandeli bobuPopu, abaqhayisa ngemimangaliso njengophawu oluqinisekileyo lwebandla lokwenyaniso, baya kulahleka ngokulula ngala mandla enza izimanga; yaye namaProtestanti, ekubeni elahlile ikhaka lenyaniso, nawo aya kulahlekiswa. Abalandeli bobuPopu, amaProtestanti, nabathandi behlabathi ngokufanayo baya kwamkela imo yokuhlonela uThixo engenamandla ayo, yaye baya kubona kulo manyano intshukumo enkulu yokugugulwa kwehlabathi nokungeniswa kwenkulungwane yeminyaka eliwaka ekudala ilindelwe.”

“Ngokusebenzisa ubugqi bemimoya, uSathana uzibonakalisa njengomxhamli woluntu, ephilisa izifo zabantu, aze avume ukuba uzisa inkqubo entsha nephakamileyo ngakumbi yokholo lwenkolo; kodwa kwangaxeshanye usebenza njengomtshabalalisi. Izilingo zakhe zikhokelela izihlwele entshabalalweni. Ukungazeyisi kuyawuthabatha etroneni ingqiqo; kulandele ukuziyekela kwenkanuko, ukuxabana, nokuphalala kwegazi. USathana uyavuya yimfazwe, kuba ivuselela ezona nkanuko zimbi zomphefumlo, ize emva koko itshayele iye ngonaphakade amaxhoba ayo etyhwytyhwe bububi nangezazi. Injongo yakhe kukuphemelela iintlanga ukuba zilwe zodwa, kuba ngaloo ndlela unako ukuphambukisa iingqondo zabantu emsebenzini wokuzilungiselela ukuma ngomhla kaThixo.”

“USathana usebenza nangezinto zendalo ukuze aqokelele isivuno sakhe semiphefumlo engalungiselelwanga. Uzifundisise iimfihlelo zeelaboratri zendalo, yaye usebenzisa onke amandla akhe ukulawula izinto zendalo kangangoko uThixo amvumela ngako. Xa wavunyelwayo ukuba amhluphe uYobhi, kwakhawuleza kangakanani na ukutshatyalaliswa kwemihlambi nemfuyo, abakhonzi, izindlu, nabantwana, intlekele ilandela enye ngokungathi kungomzuzu nje. NguThixo okhusela izidalwa Zakhe aze azirhangqe kude namandla omtshabalalisi. Kodwa ihlabathi lamaKristu libonise indelelo ngomthetho kaYehova; yaye iNkosi iya kwenza kanye oko Yakutshoyo ukuba iya kukwenza—iya kuzisusa iintsikelelo Zayo emhlabeni, isuse nenkathalo Yayo yokukhusela kwabo bavukela umthetho Nayoy imfundiso Yayo, baze banyanzele nabanye ukuba benze okufanayo. USathana unolawulo phezu kwabo bonke abo uThixo angabakhuseliyo ngokukodwa. Uya kubabalekela aze abanike impumelelo abathile ukuze aqhubele phambili amacebo akhe, yaye uya kuzisa inkathazo kwabanye aze akhokelele abantu ekukholweni ukuba nguThixo obahluphayo.” Imbambano Enkulu, 588, 589.