

# Incwadi kaDaniyeli — Inombolo yekhulu elinamashumi asixhenxe anesithathu

*Izithunzi Zobupopu: Ukutyhila Impembelelo Neenjongo Ezisemva “KoPopu KaHitler”*

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Encwadini enesihloko esithi, Hitler’s Pope, umbhali uJohn Cornwell uqala ibali likapopu wexesha elizayo, owayelawula xa uHitler wayelawula eJamani, ngomkhulu wakhe nangoPopu Pius IX, ababe gxothiwe kwiSixeko saseRoma. Xa uPius IX wabaleka kwisixeko saseRoma, eziguqule njengenongendi, ekuphela kwendoda awayehamba nayo yayikumkhulu kapopu wexesha elizayo. UCornwell uxoxa ngobudlelwane obusondeleyo bala madoda mabini, aze emva koko abonise indlela uyise kapopu wexesha elizayo naye awayedityaniswe ngayo neziko lamandla eCawa yamaKatolika. Ngokwenjenjalo uchaza imeko yentlalo, ezopolitiko, neyonqulo yembali ukusukela kwixesha likaPius IX, kude kuse kwiMfazwe Yehlabathi II. Lo mbono-jikelele wembali unolwazi oluninzi gqitha.

“Kwenziwa elinye inyathelo ekuzingcangelweni kwamagunya kobupapa, xa, ngenkulungwane yeshumi elinanye, uPapa Gregory VII wabhengeza ukugqibelela kweCawa yaseRoma. Phakathi kweengcamango awazibekayo kwakukho enye eyavakalisa ukuba ibandla alizange liphosise, yaye alisoze liphosise, ngokweZibhalo. Kodwa ubungqina beZibhalo abuzange buhambe neso sibhengezo. Lo popu onekratshi kananjalo wazibanga enegunya lokubeka emandleni ookumkani, waza wabhengeza ukuba akukho sigwebo asivakalisayo esinokuguqulwa nangubani na, kodwa ukuba yayililungelo lakhe ukuguqula izigqibo zabo bonke abanye.”

“Umzekeliso obalaseleyo wobume bobuzwilakhe balo mmeli wokungaphazami wabonakaliswa ngendlela amphatha ngayo umlawuli waseJamani, uHenry IV. Ngenxa yokuba waba nobuganga bokungayihoyi igunya likapopu, lo kumkani wavakaliswa njengogxothiweyo ecaweni waza wasuswa etroneni. Esonganyelwe luloyiko ngenxa yokushiya nangokusongelwa ziinkosana zakhe, ezazikhuthazwa ekuvukeleni yena ngumyalelo kapopu, uHenry waziva kuyimfuneko ukuzixolelanisa neRoma. Ekhatshwa ngumkakhe kunye nesicaka esithembekileyo wawela iiAlps phakathi kobusika, ukuze azithobe phambi kukapopu. Ekufikeni kwakhe enqabeni awayezitsalele kuyo uGregory, wakhokelwa, engenabalindi bakhe, wangena kwintendelezo engaphandle, yaye apho, engqeleni embi yasebusika, enentloko engagqunywanga neenyawo ze, enxibe isambatho esilusizi, walinda imvume kapopu yokuba angene ebusweni bakhe. Kwada kwaba semva kokuba echithe iintsuku ezintathu ezila ukutya kwaye evuma izonzo, apho upopu wavuma ukuthoba isidima sakhe ngokumnika uxolelo. Kanti nangelo xesha kwakungaphantsi komqathango wokuba umlawuli alinde imvume kapopu ngaphambi kokuba aphinde anxibe iimpawu zobukumkani okanye asebenzise amandla obukumkani. Kwaye uGregory, ephuphuma luvuyo ngenxa yoloyiso lwakhe, waqhayisa esithi kungumsebenzi wakhe ukuwisa phantsi ikratshi lookumkani.” Imbambano Enkulu, 57.

UGregory VII wayengumxhasi “wokungaphazami,” kodwa elo bango lihlekisayo alizange lenziwe imfundiso esemthethweni (idogma) de kwafika uPius IX, owalenza elo bango lobudenge laba yimfundiso emiselweyo kwiBhunga lokuqala laseVatican. Le mfundiso yamkelwa ngomhla we-18 Julayi 1870, kanye kwiminyaka elikhulu elinamashumi amahlanu ngaphambi kosuku lokudana kokuqala kwamakhulu alikhulu anamashumi amane anesine amawaka.

Okunolwazi malunga nale mbali kukuba xa uPius IX walungiselela iBhunga lokuqala laseVatican, waza wasebenzisa imfundiso yakhe yokungaphazami, intshukumisela yakhe yaziswa yintiyo yakhe koko kwakubizwa ngokuba “yimodernism.” Yayingasekelwanga kwingcamango yokuba upopu wayengenakwenza ziphoso xa echaza iimfundiso zeBhayibhile, yayikukukhusela ukuchasana kobopu nempembelelo eyayiveliswe luQhushululu lwaseFransi. Yayijoliswe koko ekugqibeleni kwakuya kwaziwa ngokuba yiKomanisi.

Uvukelo lwaseFransi lwazisa uqhushululu kwisakhiwo sokulawula sezizwe zaseYurophu, lunentiyo ekhethekileyo kubukumkani obuyi-papacy. Yayiluvukelo lwamaRiphabhlikhi aseItali olwalumgxothe okwethutyana uPius IX, kunye nendoda yakhe yesandla sokunene, eRoma. “Imodernism,” eyayimelwe ziifilosofi ezahlukeneyo ezaveliswa luVukelo lwaseFransi, yayilolona tshaba lukhulu lukaPius IX, yaye imfundiso yakhe yokungaphazami yayiyilelwe ukuxhasa onke amabango awawenza upopu ngokuchasene neengcinga zama-modernists ezaveliswa luVukelo lwaseFransi.

UDaniyeli isahluko seshumi elinanye, indinyana yamashumi amane, ichaza ukuba ngowe-1798, ukumkani wasezantsi (iFransi engakholelwayo kuThixo), wahlaba ngenxeba elibulalayo ukumkani wasemantla (ubupapa).

Imfundiso kaPius IX yokungaphazami yayinxulumene nemfazwe emelwe yivesi yamashumi amane kaDaniyeli ishumi elinanye, yaye ukusuka kwinxalenye yokugqibela ka-1869 ukuya kunyaka olandelayo uPius IX wabizela ndawonye iBhunga lokuqala laseVatican, elaziwa ngokuba yiVatican I, ngenjongo yokuqinisekisa ukuba upopu wayeyintloko yobuKatolika, nokuba ubuKatolika babuyintloko yawo onke amabandla, njengoko kwakubhengezwe ngumthetho kaJustinian ngonyaka ka-533.

IBhunga lesiBini laseVatican, ekwaziwa kananjalo ngokuba yiVatican II, labanjwa ukususela ngowe-1962 ukuya kowe-1965. Laliyisiganeko esiphawulekayo kwimbali yeCawa yamaKatolika, kwaye laliyenye yamabhunga eecawa amakhulu abalulekileyo kakhulu kumaxesha anamhlanje. Eli bhunga lahlanganiswa phantsi kobunkokeli bukaPopu John XXIII, laza laqhubeka ngexesha lobupopu bukaPopu Paul VI emva kokusweleka kukaJohn XXIII ngowe-1963. Kubalulekile ukuqonda umahluko ocacileyo phakathi kwala mabhunga mabini.

Ibhunga lokuqala lalimele ukumisela oko kubizwa ngokuba “bubuphambili” bukapopu, okuthetha ukuba upopu ungumlawuli oyintloko, umfundisi nombalusi weCawa, onoxanduva lokulondoloza nokutolika iimfundiso zokholo. Igunya lakhe lalibandakanya ukumisela iimfundiso ezisisiseko zokholo, ukukhupha imimiselo yeemfundiso, nokwenza izibhengezo ezinegunya ngemiba yokholo nokuziphatha, nto leyo eyaziwa ngokuba kukungaphazami bukapopu. Oku kuquka igunya lolawulo bukapopu phezu kwecawa iphela, kuquka amandla okumisela oobhishophu, ukulawula

iisakramente, nokusingatha ulawulo lwecawa.

Ibhunga lesibini lalimele ukuwujikisa umkhondo webandla liwuse kwiqumrhu le-ecumenical. La mabhunga ayengamazwi-nkcaso ajongene ngqo. Ibhunga lokuqala elalilondolozayo laphikiswa libhunga lesibini elalikhululekile. La maqela mabini ayohlukene njengobusuku nemini, yaye isiprofeto esinxulunyaniswa neemfihlelo ezintathu zaseFatima sichaza imfazwe yangaphakathi emelwe ngokufanelekileyo ngala mabhunga mabini.

Isiprofeto ichaza iqela elixhasa ubungangamsha obumelwe nguPius IX njengelimelwe ngoko kubizwa ngokuba “ngupopu omhlophe,” “upopu olungileyo,” okanye “ubhishophu olungileyo”; kanti elinye iqela, elinxulunyaniswa neVatican II, limelwe “ngupopu omnyama,” okanye “upopu ombi,” okanye “ubhishophu ombi.” Impikiswano yeengcamango ezimbini zezopolitiko imelwe xa undwendwela indawo engcwele yomlingo waseFatima, eFatima, ePortugal. Xa ungena, indlela yokuhamba ibekwe phakathi komfanekiso oqingqiweyo kapopu omnyama kwelinye icala, nopopu omhlophe kwelinye icala.

Ngoko ke iba yinxalenye yelifa laloo mntu owayeza ekugqibeleni kuba yile newadi imchonga njengopopu kaHitler, ukuba iingcambu zakhe ziphothene kumzabalazo ophakathi kwemodeni (ukumkani wasezantsi), nobukhokeli obuphambili bukapopu (ukumkani wasentla).

Kuyaqondwa ukuba umbhali wencwadi esiyiqwalaselayo wayengumKatolika owamkelekileyo ngokupheleleyo, yaye injongo yakhe ecacileyo yokubhala le newadi yayikukukhanyisa ibango lokuba upopu owayelawula ngexesha leMfazwe Yehlabathi II wayexhase uHitler, amaNazi, okanye wayenalo naluphi na uxanduva kwiHolocaust eyenzelwa amaYuda, nabanye. Xa uCornwell ebhekisa kutatomkhulu kaPius XII, owayelisandla sokunene owamisela iBhunga laseVatican I, imbali yomzabalazo phakathi kookumkani basemzantsi nabasentla iyaphunyezwa kanye kuloo mbali. Xa uguquko lwe-“Republicanism” lwafikelela eItali, kangangonyaka omalunga mnye, amaTaliyane amgxotha uPius IX esixekweni saseRoma, yaye ukusukela ngoko, kwanemva kokuba ebuyile, konke ubupopu obakhe bakunini bayo yayiziihektare ezilikhulu elineshumi kuphela, ezaziwa ngokuba sisiXeko saseVatican.

Ekuphela kwendlela awakwaziyo nokubuyela eVatican ngayo kwakungenxa yoncedo lwemikhosi yaseFransi, kunye nemali-mboleko evela kwaRothschilds, abo bhanki bamaYuda badume kakubi. Ukuze kuqondwe ngengqiqo intsebenziswano yobupopu kwiHolocaust ngexesha leMfazwe Yehlabathi II, kufuna ukuqondwa okusisiseko kwesimo sengqondo saseYurophu ngakumaYuda ukususela ekubethelelweni kukaKristu emnqamlezweni. Incwadi icebisa ukuba ubuchasi-bamaYuda nobuhlanga zizimo zengqondo ezibini ezahlukileyo, isithi intiyo kaHitler ngakumaYuda yayiyeyobuhlanga, kuba uHitler wayewajonga amaYuda njengodidi olusezantsi lwezidalwa ezingabantu, lo gama ubuchasi-bamaYuda yayikukuwathiya amaYuda ngenxa yokuba ambulala uThixo. Nokuba ezo zinto zimbini ziyafana na, okanye ngokwenene kukho umahluko phakathi kwazo, inyaniso yembandezelo yamaYuda ifanele ukuqondwa.

Umzekelo, eMelika namhlanje, xa kusetyenziswa igama elithi “ghetto,” abaninzi bacinga ukuba lichaza indawo ehluphekileyo neyonakeleyo yesixeko. Kodwa ke igama elithi “ghetto,” ekuqaleni lalibhekisela kwinxalenye yesixeko, ingakumbi eVenice, eItali, apho amaYuda ayenyanzeliswa

ukuba ahlale khona ngexesha lamaXesha Aphakathi. I-ghetto yokuqala yasekwa eVenice ngowe-1516, xa iRiphabhlikhi yaseVenice yayivalele amaYuda kwindawo emiselweyo yesixeko eyayisaziwa ngokuba yi “geto nuovo” (indawo entsha yokunyibilikisa isinyithi), eyathi ekugqibeleni yaziwa ngokuba yi-ghetto.

EYurophu ngalo lonke ixesha lamaXesha Aphakathi, amaYuda ayethintelwe ngokuphathelele apho ayenokuhlala khona, kwanakwimisebenzi yobungcali awayevunyelwe ukuyenza. Ezo zithintelo zazisekelwe kwinkcazo yakudala yokuchasa amaYuda, eyayibhekisa kwinkolelo yokuba amaYuda ayembulele uThixo, nokuba zonke iingxaki zawo ezalandelayo zazizibangele ngokwawo ngezenzo zawo.

Ngexesha lamaXesha Aphakathi, kwakusele kusisithethe esimiselweyo ukuba amaKristu ayengavumelekanga ukubolekisa ngemali okanye ukwamkela inzala kwimali-mboleko. AmaYuda ayekhlulwe kulo mda, yaye ukubolekisa ngemali kwaba yenye yemisebenzi amaYuda awayevunyelwe ukuyenza. Iibhanki zamaYuda, ezifana nosapho lwakwaRothschild, zaba ngabaguquli bemali ngenxa yezithintelo zomthetho ezazichaza ukuba zeziphi iintlobo zemisebenzi ababevunyelwe ukuzenza. Xa uPius IX wayefuna imali ukuze abuyele eVatican, ukuxhalaba kwakhe ngenxa yokuba wayengasalawuli isixeko saseRoma kwandiselwa kukunyanzeliswa kokuba afune imali kumaYuda.

Phambi kokugxothwa kwakhe eRoma, uPius IX wayebonakala engowenye yeenkampu ezimbini ngokuphathelele amaYuda nolwalamano lwecawa namaYuda. Ezo nkampu zimbini zaziquka abo babekholelwa ukuba amaYuda, nokuba kwenzeka ntoni na kuwo, afumana nje oko kuwafaneleyo, kanti enye yayityekele ekubonakaliseni inceba encinane kumaYuda. Xa uPius IX wabuyela eVatican emva kokugxothwa kwakhe, inceba awayekhe wayibonakalisa ngamathuba athile ngaphambi kokuthinjwa kwakhe ayizange iphinde ibonakaliswe kwakhona. Phambi kokuthinjwa kwakhe wayeyivale i-ghetto kwisixeko saseRoma, yaye emva kokubuya kwakhe wayimisa kwakhona i-ghetto, waqalisa nokurhafisa amaYuda ukuze ahlanganise kwakhona ilahleko zakhe zemali.

Indoda yesandla sokunene kaPopu Pius IX yayinguMarcantonio Pacelli, utatomkhulu kapopu kaHitler. Wayeligqwetha elalingelelodidi olukhethekileyo lwamagqwetha olwaluxhasa ubupopu. Unyana wakhe waba yinxalenye yolo didi lunye lwabaphezulu lwamagqwetha, kwanjalo nomzukulwana wakhe, owayeza kuthi ekugqibeleni abe ngupopu kaHitler. Emva kokuba incwadi ihlalutye imbali katatomkhulu kaEugenio Pacelli, kayise, kunye nobutsha bakhe nemfundo yakhe, ijongana nesikhundla awasithabathayo uPacelli xa wayeqalisa umsebenzi wakhe ngenxa yobupopu. Njengeligqwetha, evela kuloo magqwetha akumgangatho ophezulu kapopu, wakhethwa ukuba akhokele isebe elalizinikele ngokukodwa kwizivumelwano, ezibizwa ngokuba zii-concords. Ngo-1901 uPacelli wangeniswa kwi-ofisi yoNobhala weSizwe woPopu.

UPacelli waba ngummeli kwizizwe. Ngokwesiprofeto, uPacelli waba yindawo yonxibelelwano esemthethweni eyagqibezela uhenyuzo lookumkani bomhlaba kunye nobupopu. Ngo-1903, uPius X wathweswa isithsaba njengopopu. Kwangoko waqalisa ukuhlasele “ityhefu yengqondo” eyavelisa “ubudlelane obungagungqiyo bezimvo nokuthandabuza.” Indoda eyayikhokela umzamo

kaPius X wokuphelisa “ubuxesha banamhlanje” yayinguUmberto Benigni, owayesebenza kwiofisi enye noPacelli. UBenigni wakha wathetha ngeqela leengcali zembali ezikumgangatho wehlabathi, esithi yayingamadoda athi, “imbali ayinto yimbi ngaphandle komzamo oqhubekayo nowotyhafisayo wokugabha. Kolu hlobo lomntu kukho iyeza elinye kuphela: uphando lwenkundla yeenkolelo!” KuBenigni, imbali-mbali eyayibonisa naluphi na uvelwano kwiingcamango ezavela kuHlaziyo lwaseFransi yayifanele ukubulawa.

Ngokusemthethweni, uBenigni wayeqhuba ubulungiseleli bepropaganda bobupopu, kodwa ngokungekho semthethweni wayekwaqhuba uthungelwano olufihlakeleyo lweentloka, olwaluqulunqelwe ukuchonga nawuphi na umKatolika owayenalo naluphi na uvelwano “ngale modernism,” eyayivele kukumkani wasezantsi. Ekugqibeleni, ngowe-1910, umsebenzi wakhe wavelisa umyalelo owawunyanzelisa abasebenzi bobupopu ukuba benze isifungo, esibizwa ngokuba siSifungo Sokuchasa i-Modernism. Sisesasebenza nanamhla. Ukuze uqeshwe yiVatican kufuneka ufunge intiyi kwiingcamango ze-modernism, esinokuthi namhlanje sizibize ngokuba ziingcamango zobukomanisi.

Kwisishwankathelo sencwadi kaCronwell, kwiphepha langaphakathi kuthiwa, “Kwiminyaka elishumi yokuqala yale nkulungwane, njengesithethi-somthetho esiselula esikrelekrele seVatican, uPacelli wanceda ekubumbeni inkqubo yeengcamango yamandla opopu angazange abonwe ngaphambili; ngowe-1920 wasebenzisa ubuqhethseba nokunyanzelisa ukuze anyanzelise amandla eJamani. Ngo-1933, uHitler waba liqabane lakhe eligqibeleleyo kuthethathethwano, kwaza kwasekwa isivumelwano esanikela iingenelo kwezenkolo nakwezemfundo kwiCawa yamaKatolika ngokutshintshiselana nokurhoxa kwamaKatolika kwizenzo zentlalo nezopolitiko. Oku kurhoxa ‘ngokuzithandela’ kobuKatolika bezopolitiko, obanyanzeliswa buvela eRoma, kwaququzelela ukunyuka kobuNazi.”

Kwintlanganiso yekhabhinethi ngomhla we-14 kuJulayi 1933, uAdolph Hitler wavakalisa uluvo lwakhe kwangelo nyanga yokuba isivumelwano esalungiselelwa nguPacelli namaNazi sanika iJamani “indawo yokuthembana.... Kumzabalazo okhulayo ochasene nobuYuda bamazwe ngamazwe.”

Incwadi kaCornwell ayizange yamkelwe kakuhle ngamaKatolika awayengavumi ukwamkela ubungqina bokuba uPacelli wayesisona sizathu siphambili esabangela ukuba uHitler akwazi ukunyukela emandleni, kuba iJamani yayilinani elikhulu lamaKatolika. UPacelli wayenze isivumelwano esathintela indlu yopapasho yamaKatolika, amaqumrhu eendaba zamaKatolika, nezikolo zamaKatolika ekubeni zithethe nantoni na ngolwalathiso lukaHitler ukususela ngowe-1933 ukuya phambili. Le ncwadi ilanda ngokucacileyo ukuthambekela kukaPacelli okwakuchasene namaYuda, owathi emva koko waba ngupopu ngexesha leMfazwe Yehlabathi II. Ubuncinane izinto ezintathu zinokumiselwa kususela kule ncwadi ngokusekelwe kwimithombo yembali ethembeke kakhulu.

Eyokuqala yimfazwe yokulwa phakathi kokumkani wasentla nokumkani wasemzantsi, njengoko imelwe kuDaniyeli isahluko seshumi elinanye. Kule mfazwe iintshaba zinguKatolika ngokuchasene nokungakholelwa kubukho bukaThixo, upopu ngokuchasene nobuKomanisi. Enye

ingongoma yeyokuba upopu wasebenzisa ubuNazi njengomkhosi wakhe omele yena ngokuchasene nokungakholelwa kubukho bukaThixo ngexesha leMfazwe Yehlabathi II, kanye njengokuba upopu wasebenzisa ubuProtestanti obuwileyo ngowama-1989 njengomkhosi wakhe omele yena ngokuchasene nokungakholelwa kubukho bukaThixo kwe-USSR. Le ncwadi ikwachaza ulwakhiwo lwangaphakathi nolwangaphandle lwesiprofeto olumelelwa yimiyalezo kaSathana eyaphuma kummangaliso waseFatima.

Imfazwe yomda yaseRaphia, emelwe kwiindima zeshumi elinanye neshumi elinesibini zikaDaniyeli ishumi elinanye, imele imfazwe yomda eqhubekayo ngoku eUkraine. Imfazwe yakudala yayiyimfazwe eshushu, eyesibini yona yimfazwe yesibini yommeli, nemikhosi yabameli ebandakanyekayo kunxibelelwano olubulalayo. IRaphia ichaza imfazwe yomda njengemfazwe ephakathi kokumkani wasemantla nokumkani wasemazantsi, kodwa isiprofeto sifundisa ukuba kude kube ngumthetho weCawa ozayo kungekudala, ihenyukazi laseTire lilityelwe, uIzebhele useSamariya, yaye uHerodias wayitsiba itheko lokuzalwa likaHerode. Abo bangqina bathathu bendima yokumkani wasemantla kule mbali yangoku, kukuba usemva kweqonga etsala imitya. Imfazwe ezishushu, iimfazwe zabameli, neemfazwe ezibandayo ezenzekayo ngoxa elityelwe, zifezekiswa ngemikhosi yakhe yabameli.

IRashiya ngukumkani wasemzantsi, yaye ngoku ibandakanyekile kwimfazwe esemdeni exhaswa ngemali ngabaglobalisti behlabathi laseNtshona, ikakhulu ngamaDemokhrasi aqhubela phambili kunye namaRiphabhlikhi e-RINO (Republican In Name Only) eUnited States. Xa iUnited States imelwa njengomkhosi wesigunyaziso wokumkani wasemntla kwivesi yamashumi amane kaDaniyeli ishumi elinanye, iimpawu zayo ezimbini zesiprofeto ngamandla omkhosi namandla emali. IUnited States yenza kwa loo msebenzi eUkraine eyawenzayo ngowe-1989, inceda uPopu ngokuchasene neRashiya, yaye umkhosi wesigunyaziso osemasimini, okhusela iUkraine, uzele ngabaxhasi bamaNazi kangangokuba kwanemithombo yeendaba ephambili ayinakukuphika oko. IRoma ngoku isebenzisa kwa loo mikhosi yesigunyaziso eyayiyisebenzisa kwimfazwe eshushu eyayiyiMfazwe Yehlabathi II, nango-1989, ukulwa neRashiya. Funda incwadi ethi: Hitler's Pope, the Secret History of Pius XII.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Ngokunjalo, xa uThixo wayeseza kumtyhilela kuYohane othandekayo imbali yebandla kwizizukulwana ezizayo, wamnika isiqinisekiso somdla noxanduva loMsindisi ngabantu baKhe ngokumtyhilela ‘Onjengonyana womntu,’ ehamba phakathi kwezikhandlela zezibane, ezazifuzisela amabandla asixhenxe. Ngoxa uYohane wayeboniswa imizabalazo yokugqibela emikhulu yebandla namandla asemhlabeni, wavunyelwa kananjalo ukuba abone uloyiso lokugqibela nenkululeko yabathembekileyo. Wabona ibandla lingeniswe kungquzulwano olubulalayo nerhamncwa nomfanekiso walo, kwanokuba unqulo lwerhamncwa lwalunyanzeliswa ngesoyikiso sokufa. Kodwa etshangisa ngaphaya komsini nengxolo yedabi, wabona isihlwele simi phezu kweNtaba yeZiyon kunye neMvana, sinayo, endaweni yophawu lwerhamncwa, ‘igama likaYise libhaliwe emabunzini abo.’ Wabuya wabona ‘abo babeyifumene uloyiso phezu kwerhamncwa, naphezu komfanekiso walo, naphezu kophawu lwalo, naphezu kwenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi

zikaThixo' becula ingoma kaMoses neyeMvana.”

“Ezi zifundo zenzelwe ukuxhamla kwethu. Kufuneka siqinise ukholo lwethu kuThixo, kuba kanye phambi kwethu kukho ixesha eliya kuvavanya imiphefumlo yabantu. UKristu, phezu kweNtaba yeMithi yoMinquma, wabalisa kwangaphambili izigwebo ezoyikekayo ezaziza kwandulela ukuza kwaKhe kwesibini: ‘Niya kuva ngeemfazwe namarhe eemfazwe.’ ‘Uhlanga luya kuvukela olunye uhlanga, nobukumkani buvukele obunye ubukumkani: yaye kuya kubakho iindlala, neendykitya zokufa, neenyikima zomhlaba, kwiindawo ngeendawo. Zonke ezi zinto zisisiqalo seentlungu.’ Nangona ezi ziprofeto zazaliseka ngokuyinxenye ekutshatyalalisweni kweYerusalem, zisebenza ngokungqalileyo ngakumbi kwimihla yokugqibela.”

“Simi emnyango weziganeko ezikhulu nezindilisekileyo. Isiprofeto sizaliseka ngokukhawuleza. INkosi isemnyango. Kungekudala kuza kuvuleka phambi kwethu ixesha elinomdla ogqithisileyo kubo bonke abaphilayo. Iimpikiswano zexesha elidlulileyo ziya kuvuselelwa; kuya kuvela iimpikiswano ezintsha. Iimeko eziya kwenziwa ehlabathini lethu azikaphuphiwa nokukhe ziphuphekiwe. USathana usebenza ngee-arhente zobuntu. Abo benza umzamo wokuguqula uMgaqo-siseko baze baqinisekise umthetho onyanzelisa ukugcinwa kweCawa abaqondi kangako ukuba iya kuba yintoni na imiphumo yoko. Ingxaki enkulu sele isondele phezu kwethu.”

“Kodwa abakhonzi bakaThixo abafanele ukuzithemba ngokwabo kulo mngcipheko mkhulu. Emibonweni eyanikwa uIsaya, uHezekile, noYohane sibona indlela izulu elinxulumene ngokusondeleyo ngayo neziganeko ezenzekayo emhlabeni kwanokuba lukhulu kangakanani unonophelo lukaThixo ngabo banyanisekileyo kuYe. Ihlabathi alinalo ukuswela umlawuli. Uhlelo lweziganeko ezizayo lusezandleni zeNkosi. Ubungangamsha bezulu bunekamva leentlanga, kwanangemiba yebandla laYo, phantsi kweliso laBo.” Testimonies, volume 5, 752, 753.