

Incwadi kaDaniyeli - Inani leNye elinamakhulu asibhozo anamashumi asibhozo anesithoba

Ilaphu Eliphothiweyo Lesiprofeto Lemfazwe yasePanium: Isandulela soMthetho weCawa

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Idabi lasePanium laliyimfazwe yokomoya ngokusisiseko. Kanye phambi komthetho weCawa, umongameli wesibhozo, onguwesithandathu ukususela kuRonald Reagan ngexesha lesiphelo ngo-1989, okwangowokugqibela kubongameli beRiphabhlikhi, nokwangoyena mongameli usisityebi, nowavusa yonke imimandla yeglobalizim, uya kukhokela ubuProtestanti obuwileyo ekoyiseni inkolo yamaGrike kaPan, engulo “woke-ism” yeglobalizim. Kwiindinyana zeshumi elinanye neshumi elinesibini, imbali eqala ngeMfazwe yaseUkraine ngo-2014 iphela kumthetho weCawa kwindinyana yeshumi elinesithandathu. Indinyana yeshumi elinesihlanu yiDabi lasePanium, yaye iDabi lasePanium likhokelela kwidabi laseActium, eliyiMfazwe Yehlabathi yesithathu.

Ngeli xesha “lenyikima enkulu”, ongumthetho weCawa wevesi yeshumi elinesithandathu, i-Islam yelishwa lesithathu ihlasela i-United States, icaphukisa iintlanga, ize ivelise intshabalalo yesizwe. Yidabi lasePanium elandulela olo hlaselo. Ngexesha lomthetho weCawa kusekwa umanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki.

“Ngommiselo onyanzelisayo ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo kubulungisa. Xa ubuProtestanti buya kolula isandla sabo buwele umsantsa ukuze bubambe isandla samandla obuRoma, xa buya kufikelela ngaphaya kwenzonzobila ukuze buxhathisane ngezandla noMoya, xa, phantsi kwempembelelo yale manyano iphindwe kathathu, ilizwe lethu liya kuyikhanyela yonke imigaqo yoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabliki, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobuPapa, ngoko siya kwazi ukuba lifikile ixesha lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, volume 5, 451.

Ngelo xesha, inxeba elibulalayo lobupopu liphiliswe ngokupheleleyo, yaye ulawula ngobungangamsha obupheleleyo de ekugqibeleni afike esiphelweni sakhe engenamncedi. Kuxa iRoma yoyisa umqobo wesithathu apho ilawula khona, njengoko imelwe yiRoma yobuhedeni kuDaniel isahluko sesibhozo, ivesi yesithoba, nakwisahluko seshumi elinanye, iivesi zeshumi elinesithandathu ukuya kweleshumi elinesithoba. Xa iRoma yobupopu yasusa iimpondo ezintathu, yalawula ngobungangamsha obupheleleyo iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, kanye njengoko neRoma yobuhedeni yalawula ngobungangamsha obupheleleyo iminyaka engamakhulu amathathu anamashumi amathandathu yakuba yoyise iYiputa, umqobo wesithathu, kwiDabi laseActium ngowama-31 BC.

Kwigrama, isimamva “ium” songezwa ekupheleni kwegama ukuze kwakhiwe isibizo esibonisa indawo, imeko, okanye ingqokelela yento ethile. Sisetyenziswa ngokuqhelekileyo ekwakhiweni kwamagama obugcisa nawezenzululwazi, ngakumbi kwikhemistri nakwibhayoloji. Umzekelo: “stadium” ibhekisela kwindawo yokhuphiswano lwezemidlalo okanye yezinye iziganeko, “aquarium” ibhekisela kwindawo apho kugcinwa khona izinto eziphilayo zasemanzini okanye izityalo ukuze ziboniswe, yaye “gymnasium” ibhekisela kwindawo yokuzilolonga komzimba okanye yoqeqesho. Kwisigama sezenzululwazi, “ium” sidla ngokusetyenziswa ukubonisa into yekhemikhali okanye ikhompawundi, ngakumbi xa loo nto okanye loo khompawundi iye yahlulwa okanye yafunyanwa. Umzekelo: “sodium” ibhekisela kwinto yekhemikhali enophawu uNa, “calcium” ibhekisela kwinto yekhemikhali enophawu uCa.

Ukuqalisa kokulawula ngokongamileyo kweRoma yobuhedeni kwafezekiswa kwiDabi laseActium, yaye iDabi lasePanium lavula umnyango wemfazwe emelwe yiActium; kuba “umgca phezu komgca,” iActium imele umthetho weCawa xa ubupopu buphinda bulawule ihlabathi ngokongamileyo.

I-Actium yayiyimfazwe yaselwandle, yaye i-Panium yayiyimfazwe yasemhlabeni; ngoko unxulumano lwezi mfazwe zimbini lumela imfazwe ehlabathini liphela, ebandakanya umhlaba nolwandle. I-Actium, eyona mfazwe yaselwandle idume kunene kwimbali yamandulo, ikwamela imfazwe yehlabathi liphela; kuba “amanzi owawabónayo, apho lihleli khona ihenyukazi, ngabantu, nezihlwele, neentlanga, neelwimi.” I-Panium imela imfazwe yasemoyeni edityaniswe nemfazwe yezopolitiko ngexesha lomthetho weCawa osondelayo.

Igama elithi “pan” njengesibizo, lineentsingiselo ezininzi ngokuxhomekeke kumxholo, kodwa kwintsoni yamaGrike, uPan nguthixo wabelusi, wemihlambi, womculo wasemaphandleni, nowentlango. Usoloko eboniswa njengomntu oyisiqingatha nesisiqingatha sebhokhwe, owaziwayo ngothando lwakhe lomculo nendalo.

“Njengesona senzo sigqwesileyo nesokugqibela kulo mdlalo mkhulu wenkohliso, uSathana ngokwakhe uya kuzenza uKristu. Ibandla kudala lizibanga ukuba likhangele ukuza koMsindisi njengokuzalisekiswa kwamathemba alo. Ngoku umkhohlisi omkhulu uya kwenza kubonakale ngathi uKristu ufikile. Kwiindawo ngeendawo zomhlaba, uSathana uya kuzibonakalisa phakathi kwabantu njengomntu onobungangamsha, onokukhazimla okumangalisayo, efana nenkcazo yoNyana kaThixo eyanikwa nguYohane kwisiTyhilelo. ISityhilelo 1:13–15.”
Imbambano Enkulu, 624.

UPan nguthixo ongumalusi, yaye uya kuzimela njengoMalusi oyinyaniso. Ukuzimela kukaSathana njengoKristu kuqala ngomthetho weCawa kuba “ngommiselo” “sinako” ngoko “ukwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele”.

Igama elithi “pan” linokubhekisela nakwisitya sokupheka esinganzulu, esinomlomo obanzi, esisetyenziselwa ukuqhotsa, ukubhaka, okanye ukupheka ukutya. Imfazwe yokugqibela ijolise kwiYerusalem yomoya, intaba engcwele ephakanyiswe njengomqondiso, nentaba asabela kuyo omnye umhlambi kaThixo oseBhabhiloni kusekho. Ngelo xesha zonke iintlanga ziya kuza nxaanye neYerusalem yomoya, echazwa njenge “cup” (pan).

Umthwalo welizwi likaYehova ngoSirayeli, utsho uYehova, owolula amazulu, owabeka isiseko sehlabathi, nowabumba umoya womntu ngaphakathi kuye. Yabonani, ndiya kuyenza iYerusalem ibe yindebe yokungcangazela kubo bonke abantu abayingqongileyo, xa besingqinga uYuda neYerusalem. Ngaloo mini ndiya kuyenza iYerusalem ibe lilitye elinzima kubo bonke abantu; bonke abazithwalisa nzima ngayo baya kunqunqwa babe ziziqwenga, nangona zonke iintlanga zehlabathi zihlanganiselwe ndawonye ukuyichasa. Zekariya 12:1-3.

IYerusalem ikwayimbiza, kuba yimbiza apho lo mdlalo uqhubekiselwa khona. “Imbiza” sisitya sokupheka.

Wandula ke kum, Nyana womntu, aba ngamadoda aceba ububi, anike icebo elingendawo kulo mzi; athi, Akukufuphi; masihlale sakhe izindlu; lo mzi uyimbiza, thina ke siyinyama. Ngako oko profeta nxamnye nabo, profeta, wena nyana womntu. Waza uMoya weNkosi wehlela phezu kwam, wathi kum, Thetha; Itsho iNkosi ukuthi; Nitshilo ngolo hlobo, nina ndlu kaSirayeli; kuba ndiyazazi izinto ezingena engqondweni yenu, zonke ngazinye. Nandisile ababuleweyo benu kulo mzi, nazizalisa izitrato zawo ngababulaweyo. Ngako oko itsho iNkosi uYehova ukuthi; Ababuleweyo benu enibabeke phakathi kwawo, bona bayinyama, lo mzi ke uyimbiza; kodwa mna ndiya kunikhupha phakathi kwawo. Niloyikile ikrele; mna ke ndiya kuzisa ikrele phezu kwenu, itsho iNkosi uYehova. Ndiya kunikhupha phakathi kwawo, ndininikele esandleni sabasemzini, ndenze izigwebo phakathi kwenu. Niya kuwa likrele; ndiya kunigweba emdeni wakwaSirayeli; nazi ukuba ndinguYehova. Lo mzi awuyi kuba yimbiza yenu, nani anisayi kuba yinyama phakathi kwawo; kodwa ndiya kunigweba emdeni wakwaSirayeli; nazi ukuba ndinguYehova; kuba anihambanga ngemimiselo yam, anenzanga ngokwezigwebo zam, koko nenze ngokwemikhuba yeentlanga ezinjikelezileyo. Hezekile 11:2–12.

NgesiNgesi, “pan” njengesimaphambili ithetha ukuthi “jikelele,” “konke” okanye “ukunqumla konke.” Umzekelo, “panorama” ibhekisa kumbono obanzi okanye oqukayo wommandla, “pantheism” ibhekisa kwinkolelo yokuba indalo iphela ingobuthixo, yaye “Pan-American” ibhekisa kwinto ebandakanya onke amazwe aseMerika. Ngaloo ndlela “pan” ichaza imfazwe yehlabathi liphela.

“USathana uphambukisa iingqondo ngemibuzo engenantsingiselo ibalulekileyo, ukuze zingabi nakuzibona ngokucacileyo nangokwahlukileyo izinto ezibaluleke ngokugqithiseleyo. Utshaba luceba ukubambisa ihlabathi ngomgibe.

“Ihlabathi ekuthiwa lelobuKristu liya kuba liqonga lezenzo ezikhulu nezinesigqibo. Abantu abasegunyeni baya kumisela imithetho elawula isazela, ngokomzekelo wobuPapa. IBhabeli liya kuzenza zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwalo. Zonke iintlanga ziya kubandakanyeka.” Selected Messages, incwadi 3, 392.

Igama elithi “act” xa lisetyenziswa njengesibizo lithetha “isigqibo esibhaliweyo esisemthethweni okanye ummiselo owamkelwe liqumrhu lowiso-mthetho.”

“Xa isizwe sethu siya kuthi ngokunjalo silahle imigaqo karhulumente waso kangangokuba simisele umthetho weCawa, ubuProtestanti buya kuthi ngesi senzo budibane nezandla

nobuPopu.” Testimonies, volume 5, 712.

Ihlabathi ekuthiwa lelobuKristu yithiyetha yezenzo ezikhulu, okanye iziganeko, yaye zonke iintlanga (pan) ziya kubandakanyeka. Igama elithi “isenzo” linokubhekisa kwakhona kwicandelo okanye inxalenye yomdlalo weqonga, ifilimu, okanye omnye umboniso, ngokuqhelekileyo eliphawulwa luluhlu oluthile lweziganeko okanye lwezenzo. Igama elithi “enza” njengesenzi, lithetha ukwenza isenzo esithile okanye ukuziphatha ngendlela ethile. Linokubhekisa kwakhona ekwenzeni ngathi okanye ekudlaleni indima, njengokudlala kumdlalo weqonga okanye kwifilimu.

“Ihlabathi liqonga lomdlalo. Abadlali, abangabemi balo, balungiselela ukudlala indima yabo kumdlalo wokugqibela omkhulu. UThixo akasabonwa. Phakathi kwezihlewe ezikhulu zoluntu akukho bumanyano, ngaphandle kokuba abantu benza umfelandawonye ukuze bafezekise iinjongo zabo zokuzingca. UThixo ukhangele. Iinjongo zakhe ngokuphathelele kwizifundo zakhe ezivukelayo ziya kuzaliseka. Ihlabathi alinikelwanga ezandleni zabantu, nangona uThixo evumela iziqalelo zesiphithiphithi nokungalungelelani ukuba zilawule okwethutyana. Amandla avela ngaphantsi ayasebenza ukuze azise izigcawu zokugqibela ezinkulu kulo mdlalo,—uSathana esiza njengoKristu, esebenza ngako konke ukulukuhlisa kokungalungisi phakathi kwabo bazibophelelayo kunye kwimibutho efihlakeleyo. Abo banikezela kwinkanuko yomfelandawonye basebenzela ukuphumeza amacebo otshaba. Isizathu siya kulandelwa sisiphumo.”

“Ukreko seluphantse lwafikelela emdeni walo. Isiphithiphithi sizalise ihlabathi, yaye kungekudala uloyiko olukhulu luya kwehlela uluntu. Isiphelo sisondele kakhulu. Thina siyaziyo inyaniso sifanele ukuba silungiselela oko kuza kuthi kungekudala kuqhamuke phezu kwehlabathi njengommangaliso omkhulu nowoyikekayo.” Review and Herald, September 10, 1903.

IPanium neActium zimele iMfazwe yeHlabathi yesithathu. Kule mfazwe kuya kubakho ukubonakaliswa okungaphaya kwendalo, njengoko kumelwe nguthixo-wembuzi wamaGrike, uPan. Le mfazwe iya kunxulunyaniswa nokunyanzeliswa komthetho weCawa njenge “senzo.” Kanti ke le mfazwe ichongwa njenge “imiboniso yokugqibela kumdlalo omkhulu,” kuba ayisosenzo somthetho sokunyanzelisa umthetho weCawa kuphela, koko ikwayincopho yomdlalo weendaba ezilungileyo kwiiyure zokugqibela zovavanyo lwabantu. Phambi kwedabi apho iPanium neActium zidibana ngokwesiprofeto, kwindinyana yeshumi elinesithandathu yesahluko seshumi elinanye sikaDaniyeli, umkhosi kaThixo wemihla yokugqibela uya kube sele uphakanyisiwe, yaye iflegi yawo, engumqondiso, iya kube sele iphakanyisiwe. Intsingiselo ephambili yegama elithi “umqondiso” yiflegi yomkhosi.

I-Act nePan ngama-Actium nePanium, yaye uMchweli woLwimi oMangalisayo walulawula ubume belizwe, amagama, nembali yazo zombini ezo mfazwe, kuba yimbali ekhawulezayo phambi komthetho weCawa osondela kungekudala. Imfazwe yasePanium yenzeka ngowama-200 BC, yaye ivesi yeshumi elinesithandathu ichaza iRoma isoyisa iYerusalem ngowama-63 BC.

Phakathi kwembali yemihla yokugqibela emelwe lixesha elisusela ku-200 BC ukuya ku-63 BC, ukusekwa komfanekiso werhamncwa eUnited States kuya kuzalisekiswa, njengoko kumelwe

yimbali ka-161 BC ukuya ku-158 BC. Phambi kwexesha apho kuya kubakho iintshukumo zokugqibela zokumisa umfanekiso werhamncwa eUnited States, kuya kubakho isiganeko esimelwe luvukelo lwaseModein ngo-167 BC. Olu vukelo lufuzisela uvukelo oluchasene nenkolo enyanzelisiweyo yaseGrisi, kwaye olu vukelo luya kukhokelela kumqondiso wendlela omelwe kukunikezelwa kwakhona kwetempile ngo-164 BC.

Unyaka ka-164 BC ukhunjulwa ngobuYuda ngenxa yomangaliso wokuba ioli engewele eyayanele usuku olunye yahlala iintsuku ezisibhozo. Ngaloo ndlela u-164 BC, owandulela u-161 BC, uchaza umangaliso kaSathana owafezekiselwa abantu bakaThixo abawexukileyo. Lo mmangaliso umelwe njengosuku olunye oluvelisa iintsuku ezisibhozo, yaye ioli yaloo mini yokuqala yayiyeyona eyabonelela zonke iintsuku ezisibhozo. Lo mmangaliso weza phezu kwelo candelo linye elalivela kwesixhenxe, yaye lo mqondiso wexesha ubekwe kanye kwimbali leyo apho iqhina lomfuziselo wesibhozo esivela kwesixhenxe lizalisekiswa phezu kwazo zombini, uphondo lweRiphabhlikhi oluwexukileyo kunye nophondo lobuProtestanti oluwexukileyo.

Ukubonakaliswa kwemimangaliso yobuSathana phambi komthetho weCawa oza kuza kungekudala kunxulumene nothixo wamaGrike uPan. Xa iDabi lasePanium lilwiwa lize loophulwe nguTrump nobuProtestanti obuwileyo, “ibhokisi kaPandora” iya kube ivuliwe, yaye akuyi kubakho ndlela yokusombulula iingxaki eziya kuthi zikhululwe phezu koluntu ngelo xesha; kuba, “uloyiko olukhulu luza kufika kungekudala phezu kwabantu. Isiphelo sikufuphi kakhulu. Thina abayaziyo inyaniso sifanele ukuba silungiselela oko kuza kuthi kungekudala kwehle phezu kwehlabathi njengommangaliso owoyikekayo nongalindelekanga.”

Ikhulu elinamawaka alikhulu anamashumi amane anesine ngabo abo batywiniweyo ngamandla angcamisayo eLizwi likaThixo awanikelwayo ngokutyhilwa kweSityhilelo sikaYesu Kristu. Eso Sityhilelo siquka imigca emininzi ethile yenyano, yaye sinika umyalelo ongamisekileyo wokuba ngubani na uYesu. NjengeLizwi likaThixo, yena unguMchazi weelwimi oMmangaliso, olawule lonke ulwimi lwabantu, ekubeni ngamandla akhe wazisa ukubakho kweelwimi ngeelwimi ezahlukeneyo xa wayehla nenkathazo yokudideka enqabeni yaseBhabheli. Yena nguMbali-manani oMmangaliso ofihle iimfihlelo ngamanani abekwe phambi kwethu eLizwini lakhe, kwanaphakathi kwayo yonke indalo yakhe. Ungumlawuli wembali, kuba imbali iyi“Bali” lakhe. Wadala umhlaba, yaye walawula ukumila komhlaba wesijikelezi-linga emva koMkhukula, yaye ngenxa yoko walawula neendawo ezahlukeneyo zesiprofeto ezakha “iinyaniso” ezifumaneka eLizwini lakhe. Ikhulu elinamawaka alikhulu anamashumi amane anesine, phakathi kwezinye izinto, limela abo babonakalisa ukholo lokuba wadala zonke izinto.

Ekuqalekeni kwakukho uLizwi, kwaye uLizwi wayekunye noThixo, kwaye uLizwi wayenguThixo. Lowo wayekho ekuqalekeni ekunye noThixo. Zonke izinto zenziwa ngaye; yaye ngaphandle kwakhe akuzange kubekho nanye into eyenziweyo. Yohane 1:1–3.

Ibali likaBhokisi kaPandora yintsomi evela kwintsomi yamandulo yamaGrike. Ichazwa ikakhulu kwincwadi ethi “Works and Days” yimbongi yamaGrike uHesiod nakwezinye iincwadi zakudala ezahlukeneyo. Kuacile ukuba yinguqulelo ebalisa ngokutsha yamava kaEva eMyezweni wase-Eden. Igama elithi “Pandora” livela kwintsomi yamandulo yamaGrike. Lisuselwe kumagama

esiGrike athi “pan” athetha “konke,” kunye no-“dora” othetha “izipho.” UPandora uthetha ukuthi “onesiphiwo sonke.” UEva ngumfuziselo webandla, yaye zonke izipho zifumaneka ngaphakathi ebandleni likaThixo.

Kwintsoni yamaGrike, uPandora wayengowokuqala umfazi ofayo owadalwa ngoothixo. Ngokutsho kwale ntsomi, wabunjwa nguHephaestus ngokomyalelo kaZeus, ukumkani woorthixo, njengexalenye yesicwangciso sokohlwaya uluntu. Ngamnye woorthixo wanikela ngezipho kuPandora, kuquka ubuhle, ubabalo, ubukrelekrele, nomtsalane. UZeus wamnika ingqayi (kwiingxelo ezalandelayo, yaba yibhokisi) waza wamyalela ukuba angaze ayivule phantsi kwazo naziphi na iimeko. UEva waxelelwa ukuba wayenokudla kuyo yonke imithi ngaphandle “komthi ophakathi kweGadi.”

UPandora, oyisiwe kukufuna ukwazi, ekugqibeleni wanikezela esilingweni waza wayivula ingqayi. Akuba enjenjalo, bonke ububi, iintlungu, nezifo ezazikade zigcinwe ngaphakathi bakhululeka bangena ehlabathini, basasaza ukubandezeleka nosizi phakathi koluntu. Noko ke, kwasala into enye engqayini: ithemba. Kwezinye iinguqulelo zentsomi, uPandora wayikhawuleza wayivala ingqayi, ngaloo ndlela ethintela ithemba ekubalekeni, kanti kwezinye, ithemba nalo laphuma, linika uluntu isibane esincinane sethemba nokunyamezela phambi kobunzima.

Idabi lasePanium lidityaniswa neDabi laseActium kumthetho weCawa ozayo kungekudala, yaye umthetho weCawa ozayo kungekudala wawufuziselwa luvavanyo oluseMyezweni wase-Eden. Emyezweni uvavanyo lwalungoluka-Adam noEva kuphela, kodwa ngemihla yokugqibela uvavanyo lwalufuneka lujamelane nabo bonke abantu kulo lonke ihlabathi. Uvavanyo lokuqala lokukholwa okanye lokungakholwa liLizwi likaThixo emyezweni lufuzisela uvavanyo lokugqibela lomthetho weCawa. UEva waloyisa olo vavanyo lokuqala waza wavulela uluntu lonke amasango ezibetho neentsizi, njengoko kumelwe yintsoni kaPandora.

Xa iMfazwe yasePanium idibana neMfazwe yaseActium, uvavanyo olwalumelwe ngumfuziselo eMyezweni yase-Eden luya kuvuleka phezu koluntu lonke. Ithemba eliya kuthi ngelo xesha linikelwe ehlabathini ngumqondiso ophakanyiselweyo ukuze ihlabathi lonke (panorama) liwubone.

Nonke, nonke bemi behlabathi, nani nihlala emhlabeni, khangelani, xa ephakamisa umqondiso ezintabeni; nize, xa evuthela isigodlo, yivani. Isaya 18:3.

Siza kuqhubekisa esi sifundo kwinqaku elilandelayo.

“Ihlabathi liqonga lemidlalo; abadlali balo, abangabemi balo, balungiselela ukudlala indima yabo kumdlalo omkhulu wokugqibela. Kwizihlewele ezikhulu zoluntu akukho bunye, ngaphandle kokuba abantu bahlangane ngomfelandawonye ukuze bafezekise iinjongo zabo zobuqu. UThixo ukhangele. Iinjongo Zakhe ngokuphathelele kwizifundo Zakhe ezinemvukelo ziya kuzaliseka. Ihlabathi alinikwanga ezandleni zabantu, nangona uThixo evumela izinto zembhodamo neziphazamiso ukuba zilawule okwethutyana. Amandla avela ezantsi asebenza ukuzisa izigcawu zokugqibela ezinkulu kulo mdlalo,—uSathana esiza njengoKristu, esebenza ngayo yonke inkohliso yokungalungisi phakathi kwabo bazibophelela kunye kwimibutho efihlakeleyo. Abo banikezela kumnqweno womfelandawonye basebenza bezalisekisa amacebo otshaba. Isizathu siya kulandelwa sisiphumo.”

“Akuzange nanini esi sigidimi sisebenze ngamandla angaphezu kwala sisebenza ngawo namhlanje. Ihlabathi liya lisanda ukubeka amabango kaThixo ecaleni. Abantu baye baba nesibindi ekwaphuleni umthetho. Ubungendawo babemi behlabathi sebuye phantse bazalisa umlinganiselo wobugwenxa babo. Lo mhlaba sele uphantse wafikelela kwindawo apho uThixo aya kuvumela umonakalisi ukuba enze ukuthanda kwakhe phezu kwawo. Ukubekwa kwemithetho yabantu endaweni yoMthetho kaThixo, ukuphakanyiswa, ngegunya lobuntu kuphela, kweCawa endaweni yeSabatha yeBhayibhile, sisisenzo sokugqibela kulo mdlalo. Xa olu tshintsho luba lolwendawo yonke, uThixo uya kuzityhila. Uya kusuka ebungangameni baKhe ukuze awunyikimise ngokoyikekayo umhlaba. Uya kuphuma endaweni yaKhe ukuze awohlwaye abemi behlabathi ngenxa yobugwenxa babo, nomhlaba uya kulityhila igazi lawo, ungabi saphinda uwagqume ababuleweyo bawo.”

“Simi emnyango wentlekele yamaxesha onke. Ngokulandelelana okukhawulezayo izigwebo zikaThixo ziya kulandela esinye emva kwesinye,—umlilo, nezikhukula, nenyikima, kunye nemfazwe nokuphalazwa kwegazi. Asimele simangaliswe ngeli xesha ziziganeko ezinkulu nezisigqibo; kuba ingelosi yenceba ayinakuhlala ixesha elide ngakumbi ikhusele abangaguqukiyo.

“Ingxaki isiza phezu kwethu kancinci kancinci, ngokuthe ngcembe. Ilanga likhanya ezulwini, lihamba kumjikelo walo oqhelekileyo, yaye izulu lisabhengeza uzuko lukaThixo. Abantu basadla besela, betyala besakha, betshata benikela ngomtshato. Abarhwebi basathenga bethengisa. Abantu basaxinana omnye komnye, bekhuphisana ngendawo ephezulu. Abathandi bolonwabo basasuka bexinanela kwiindawo zemidlalo yeqonga, kwimigca yomdyarho wamahashe, nasezindlwini zokungcakaza. Owona mchulumanco mkhulu usaqhubeka, kanti ke ixesha lovavanyo liyasondela ngokukhawuleza ekupheleni kwalo, yaye ityala ngalinye seliza kugqitywa ngonaphakade. USathana uyabona ukuba ixesha lakhe lifutshane. Usebenzise onke amagunya akhe ukuze abantu bakhohliswe, balahlekiswe, baxakekiswe, baze bathinjwe ziintliziyo de kube imini yovavanyo iphelile, kwaye umnyango wenceba uvaliwe ngonaphakade.

“Ukwaphula umthetho kuphantse kwafikelela emlinganisweni wako wokugqibela. Isiphithiphithi sizalise ihlabathi, yaye kungekudala uloyiko olukhulu luza kufikela uluntu. Isiphelo sisondele kakhulu. Thina basaziyo inyaniso sifanele ukuba silungiselela oko kungekudala kuza kwehlela ihlabathi njengokothuka okukhulu okugqithisileyo.

“Ngeli xesha lobutshinga bokugabadelela obuxhaphakileyo, sinokwazi ukuba ingxaki yokugqibela enkulu isondele. Xa ukudelelwa komthetho kaThixo sele kuphantse kwaba kokwendawo yonke, xa abantu baKhe becinezelwa baze baxhwalekiswe ngabanye abantu, iNkosi iya kungenelela.

“Simi phezu komda weziganeko ezikhulu nezinyanisekileyo. Iziprofeto ziyazaliseka. Imbali engaqhelekanga, ezaliswe ziziganeko, iyabhalwa ezincwadini zezulu. Yonke into ehlabathini lethu iyashukuma. Kukho iimfazwe, namarhe eemfazwe. Iintlanga zinomsindo, yaye ixesha labafileyo lifikile, ukuze bagwetywe. Iziganeko ziyatshintsha ukuze kuziswe usuku lukaThixo olukhawulezayo kakhulu. Kusele umzuzwana nje wexesha, ngokungathi kunjalo. Kodwa nangona sele uhlanga lumelana nohlanga, nobukumkani bumelana nobukumkani, akukabikho

kungquzulwano ngokubanzi ngoku. Okwangoku imimoya emine isabanjiwe de abakhonzi bakaThixo batywinwe emabunzini abo. Emva koko amagunya omhlaba aya kuhlenganisa imikhosi yawo ngenxa yedabi lokugqibela elikhulu.” Christian Service, 50, 51.