

# **Incwadi kaDaniyeli - Inombolo Yekhulu Elinamashumi Alithoba Anesithoba**

*Ukuwohloka Kwezopolitiko Nekamva Lobuprofeti: Isiphelo Samaqela eDemocratic neRepublican Kumxholo Wesiprofeto SeBhayibhile*

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Sichaza ukuphela kwamaqela eDemocratic neRepublican kwimbali yerhamnwa lomhlaba. Irhamnwa lomhlaba leSityhilelo seshumi elinesithathu lahlulwe laba ngamaqela eRepublican neDemocratic alwa ngaphakathi kwimbali yesiprofeto yophondo lweRepublican. Iimpondo ziyimiqondiso yamandla, yaye zombini iimpondo ziqulethe imikrokhosm yobudlelwane bazo besiprofeto ngaphakathi kwembali yazo yesiprofeto. Ngokuphathelele uphondo lweRepublican, loo mikrokhosm ibonakaliswa ngamaqela amabini ezopolitiko aphambili agqugqisa kwimbali yeUnited States. IUnited States ngobunye bobukumkani obumbalwa obuchongiweyo kwimbali yesiprofeto obakhiwe ngamandla amabini. Zonke iintlanga zangaphambili zesiprofeto seBhayibhile ezimelwe ngamandla amabini zimela kwangaphambili iUnited States. Ubukumkani bamaMede namaPersi, iFrance (iSodom neYipta), noSirayeli enobukumkani bayo basemantla nabasezantsi, zonke zinegalelo kwiimpawu zesiprofeto zeUnited States.

Ubukumkani bamaMede namaPersi kuDaniel isahluko sesibhozo babuneempondo ezimbini, yaye uphondo lokugqibela (iPersi) lwaphakama lwaba lude ngakumbi. Sesiqalelo sisichongile ekuboneni ukuba umbutho weDemocratic wangena embalini ngaphambi kombutho weRepublican, ngoko ke umbutho weRepublican ekugqibeleni uya kuba ngowokugqibela kula maqela mabini. Umongameli wokuqala weRepublican wangena embalini ephendula kwisikhundla esixhasa ubukhoboka sombutho weDemocratic, yaye umongameli wokuqala weRepublican wabhengeza i-Emancipation Proclamation ngo-1863, eyayisisiqingatha seMfazwe yoLuntu yaseUnited States, kwanonyaka wemvukelo webandla lamaSeventh-day Adventist laseLawodike.

UMongameli wokugqibela weRiphabhlikhi ufanekiselwa ngumongameli wokuqala weRiphabhlikhi, ngoko ke umongameli wokugqibela uya kungena kwimbali esembindini wemfazwe yamakhaya phakathi kweqela lamaDemokhrasi elixhasa ubukhoboka neqela lakhe leRiphabhlikhi elichasene nobukhoboka. Ubukhoboka obukhuthazwa liqela lamaDemokhrasi lemihla yokugqibela bubukhoboka behlabathi. Njengoko kwakunjalo ngomongameli wokuqala weRiphabhlikhi, umongameli wokugqibela weRiphabhlikhi uya kubulawa liqela elixhasa ubukhoboka, kanye njengoko uTrump wabulawa ngokwezopolitiko kunyulo olwebiweyo luka-2020. Njengomongameli wesithandathu ukususela kwixesha lesiphelo ngo-1989, uTrump wayeya kuba ngoyena mongameli usisityebi yaye wayeya kuvusa amahlabathi ehlabathi kungekuphela nje eUnited States, kodwa nelo lonke ihlabathi. Ngaloo ndlela, ekubhengezeni kwakhe ukungenela ugqatso lobumongameli ngo-2015, kwaqalwa imfazwe yamakhaya yezopolitiko phakathi kweqela lamaDemokhrasi lama-globalist axhasa ubukhoboka neqela leRiphabhlikhi elichasene nobukhoboka.

Ekuzalisekiswa kweSityhilelo isahluko seshumi elinanye, uTrump wabulawa kwezopolitiko kunyulo luka-2020 olwebiwa, yaye iqela lamaDemokhrasi laqalisa ukuvuya ezitalatweni, kwada kwacaca ukuba ngo-2022, uTrump wayeza kuphinda angenele uMongameli. Emva koko uloyiko olukhulu lwehlela ama-globalists ekuzalisekiswa kwesahluko seshumi elinanye seSityhilelo, yaye imfazwe yawo yaba qatha ngakumbi. Ubungqina beampondo zamaMedi namaPersi buchaza ukuba uphondo lokugqibela oluya kuvela (iqela lamaRiphabhlikhi) luya kunyuka ekugqibeleni, yaye lukhwele lube phezulu ngakumbi. UMongameli wokugqibela ongumRiphabhlikhi uya koyisa iqela lamaDemokhrasi.

Unyulo luka-2024 luphawula isiphelo seqela lamaDemokhrasi, kuba alisayi kuphinda libe nelinye ithuba lokumisa umgqatswa wobongameli ngaphambi kokuba umthetho weCawa uphelise imbali yesiprofeto yerhamncwa lomhlaba. Kumthetho weCawa iqela lamaRiphabhlikhi nalo liyayeka. Iqela lamaDemokhrasi liphela kunyulo luka-2024, yaye iqela lamaRiphabhlikhi liphela kumthetho weCawa. Umthetho weCawa, ekubeni usisiphelo sobukumkani besithandathu besiprofeto seBhayibhile, wabonakaliswa ngesiqalo serhamncwa lomhlaba ngowe-1798. Olona phawu luphambili lwesiprofeto lwerhamncwa lomhlaba kukuba “Iuyathetha.” Ngowe-1798, i-United States yamisela iMithetho yeAlien and Sedition Acts, ethi ngoko ibe ngumfuziselo womthetho weCawa, xa i-United States ithetha njengenamba.

Ukususela ngowe-1776 ukuya kowe-1798, i-United States, nangona yayingekabi bubukumkani besithandathu besiprofeto seBhayibhile, imele iimpawu-ndlela ezintathu zokuthetha kweUnited States. Elo xesha lakhokelela ekuqalekeni kolawulo lwerhamncwa lomhlaba njengobukumkani besithandathu besiprofeto seBhayibhile, yaye ngoko ke limela ixesha elikhokelela ekupheleni kolawulo lwerhamncwa lomhlaba njengobukumkani besithandathu. ISibhengezo seNkululeko ngowe-1776, silandelwa nguMgaqo-siseko ngowe-1789 kunye neMithetho yeAlien and Sedition ngowe-1798, zimele iimpawu-ndlela ezintathu kwimbali ekhokelela ekupheleni kwerhamncwa lomhlaba njengobukumkani besithandathu kumthetho weCawa. Ukuzaliseka kwezo mpawu-ndlela zintathu kumelwe ngokwahlukileyo ngaphakathi kwimbali yawo omabini amaqela eDemocratic neleRepublican.

Umthetho iPatriot Act ka-2001 uchaza ukuqala kokususwa kwenkululeko yokuzimela kubemi baseUnited States, yaye wawufanekiselwa sisibhengezo esasenziwa ngooPatriot bokwenyaniso kwimbali yaseMelika ngeDeclaration of Independence. Isalathisi sePatriot Act sesokuqala kwizalathisi ezintathu kuzo zombini amaqela, iRepublican neDemocratic.

Iqela leDemocratic liphela kunyulo luka-2024, olungenisa iMiyalelo eLawulayo kaTrump eyayifuziselwe kwangaphambili yiAlien and Sedition Acts. IMiyalelo eLawulayo uTrump aya kuthi emva koko ayimise ayingomthetho weCawa, kodwa iluhlobo lokuthetha njengenamba, kuba iya kusetyenziswa nguTrump njengoko ezalisekisa ukuchongwa kukaDade White kokuba “ubuzwilakhe obusebenzayo” buya kubakho ngemihla yokugqibela. Ubuzwilakhe ligama elichaza ulawulo lobuzwilakhe, oluphunyezwa ngeMiyalelo eLawulayo efuziselwe kwiAlien and Sedition Acts. Xa uTrump ephumeza iMiyalelo yakhe eLawulayo, kuya kubakho ukuguqulwa kweTyala zikaPelosi ezaphawula ubongameli obungaphumelelanga bukaBiden.

Ixesha lexesha elichaza ukuphela kwamaqela eDemocratic neleRepublican liphethe uphawu luka-Alpha no-Omega, kuba ukuqala kwexesha ngalinye kumela ukuphela. Ngenxa yesi sizathu, uphawu lokuqala lwendlela lweqela leDemocratic nguMthetho wePatriot ka-2001, yaye uphawu lwesibini lwendlela ziZilingo zikaPelosi ezaqala ngo-2021. Ezo zilingo zimele ukwaliwa okupheleleyo koMgaqo-siseko ka-1789. IZilingo zikaPelosi zimele uphawu lwendlela oluphakathi kumgca weqela leDemocratic, olwamelwa ngokomfuziselo xa uMgaqo-siseko waqinisekiswa ngamathanga alishumi elinesithathu, kwiminyaka elishumi elinesithathu emva ko-1776. IZilingo zikaPelosi zimele uvukelo nxamnye noMgaqo-siseko yaye zamelwa ngokomfuziselo ngu-1789. Uphawu lwesithathu lwendlela kumgca weDemocratic kulapho baphela khona njengeqela lezopolitiko.

Ziphela kunyulo luka-2024, yaye xa ukumiselwa kuka-2025 sekuphunyeziwe, uthotho lwesibini lweZilingo zikaPelosi luya kuziswa ngeMiyalelo yoLawulo, eyayimelwe kwangaphambili yiMithetho yeAlien and Sedition Acts. Ngaloo ndlela, uphawu lwesithathu lwendlela lweqela lamaDemocratic yiAlien and Sedition Acts ka-1798. Ixesha elimele isiphelo seqela lamaDemocratic liqala ngonyulo, ukumiselwa, nokungeniswa kwemfazwe yomthetho yezopolitiko kaSathana, yaye liphela ngonyulo, ukumiselwa, nokungeniswa kwemfazwe yomthetho yezopolitiko kaSathana.

Kwiqela lamaRiphabhlikhi, uphawu lokuqala lwendlela nguMthetho wePatriot ka-2001, olufanekiswa siSibhengezo seNkululeko sango-1776. Uphawu lwesibini lwendlela alusilo olo lwaluluphawu lwesibini lwendlela kwiqela lamaDemokhrasi. Uphawu lwesibini lwendlela, olumelwe nguMgaqo-siseko ka-1789 kwicala lamaDemokhrasi, yayiziiTyala zokuqala zikaPelosi; kodwa uphawu lwesibini lwendlela kwicala lamaRiphabhlikhi, olumelwe nguMgaqo-siseko ka-1789, nguMthetho weAlien and Sedition, oza kuzaliseka xa ukumiselwa kwesibini kukaTrump sele kufezekisiwe ngo-2025. Inokwenzeka njani into yokuba iMithetho yeAlien and Sedition ka-1798 imele uMgaqo-siseko ka-1789?

Kumsitho lwesibini lukaTrump, iMiyalelo yakhe yoLawulo, emelwe ngokomfuziselo yiMithetho yeAlien neyeSedition ka-1798, ayiqalisi kuphela iseti yesibini yamaTyala kaPelosi, koko ezo mithetho zikwaqalisa ukusekwa komfanekiselo werhamncwa. Ixesha lokusekwa komfanekiselo werhamncwa liqala lize liphela ngokuthetha njengerhamncwa. Ukuthetha ekuqaleni kwelo xesha kumela ukumiselwa kwamandla obukumkani amelwe njengolawulo lobuzwilakhe, okanye njengoko uSister White ekubiza, “ubuzwilakhe.” Ukuthetha kwenamba ekupheleni kwexesha lokusekwa komfanekiselo werhamncwa kuchaza igunya lamandla enkolo lisungulwa phezu kwamandla ezopolitiko.

ISibhengezo seNkululeko sasisibhengezo esichasene nengcinezelo yolawulo lwezopolitiko lookumkani baseYurophu kwanogunyaziso lonqulo lwecawe yaseRoma. Ixesha lokusekwa komfanekiselo werhamncwa lilo apho la magunya mabini onakeleyo adityaniswa kunye, ugunyaziso lonqulo lulawula olo lwalamano. Ekusekweni, okanye ekudityanisweni kwala magunya mabini, lugunyaziso lonqulo oluphakama ekugqibeleni yaye luphakame ngaphezu kolunye. Ngoko ke, ukuqala kwelo xesha kumela ukuphela kwelo xesha. Imithetho yeAlien and Sedition yowe-1798 imela isiphelo seqela leDemocratic, yaye iluphawu lwendlela lwesithathu

kulo, kodwa kwangaxeshanye imela uphawu lwendlela lwesibini kwixesha lokuphela leqela leRepublican. Uphawu lwendlela lwesithathu lweqela leRepublican kukunyanzeliswa kweCawa.

Kweliqela leDemocratic, iziphawuli-ndlela ezithathu ezimelwe ngu-1776, 1789 no-1798 zifuzisela u-2001 (1776), iiTyala zokuqala zikaPelosi zika-2021 (1789), kunye neeTyala zesibini zikaPelosi zika-2025 (1798).

Kwiqela lamaRiphabhlikhi, iziganeko ezintathu eziphawulekayo ezimelwe ngu-1776, 1789, no-1798 zifanekisela u-2001 (1776), uLingo lwesibini lukaPelosi lwango-2025 (1789), nomthetho weCawa ngeCawa (1798).

1776, 1789 no-1798 zimele iminyaka engamashumi amabini anesibini, yaye amashumi amabini anesibini angumfuziselo womanyano lobuThixo nobuntu. Ezi zikhonkwane zexesha zintathu zithwala ubungqina “beNyaniso”, kuba zimela ukuba isikhonkwane sokuqala nesokugqibela sichaza inyaniso enye. U-1776 uchaza ukusekwa kwenkululeko yokuzimela, yaye u-1798 uchaza ukususwa kwenkululeko yokuzimela. Ngako oko zimele unobumba wokuqala nowokugqibela woonobumba besiHebhere, obunoonobumba abangamashumi amabini anesibini. Unobumba weshumi elinesithathu ungumfuziselo wemvukelo, yaye kunye abanobumba bathathu; owokuqala, oweshumi elinesithathu nowokugqibela, badityanisiwe benza igama lesiHebhere elithi “Inyaniso”.

1776 umele umhla we-11 kuSeptemba 2001, yaye uphawula ukuqala kwexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Uphawula ukuqala kokutshizwa kwemvula yasemva kwexesha, elixesha apho inamba inikelwa kulo irhamncwa ngenxa yeenkonzo ezenziweyo, njengoko iqela lenamba lamaDemokhrasi liya koyiswa liqela lerhamncwa lamaRiphabhlikhi.

Ngalo lonke elo bali lokwenzeka kwembali, ukutywinwa kophondo lokwenyaniso lobuProtestanti kufezekiswa ngelo xesha iNkosi isolula isandla saYo okwesibini ukuze iqokelele abantu abachongwe njengabagxothiweyo bakwaSirayeli, nabaya kuphakanyiswa njengomqondiso ngexesha lomthetho weCawa.

Ngomhla we-18 kuJulayi 2020 uphondo lokwenyaniso lobuProtestanti lwasasazwa, yaye kwiminyaka engamashumi amabini anesibini emva ko-2001, ngoJulayi ka-2023 kwaqalwa umsebenzi wokuqokelelwa kwesibini lilizwi elikhala entlango. Ukuqokelelwa kokuqala kwenzeka ngo-2001, xa isithunywa seSityhilelo isahluko seshumi elinesibhozo sehla ngexesha izakhiwo ezikhulu zesixeko saseNew York zisiwa phantsi. Ukuhla kweso sithunywa kwakumela ukuqala kwexesha lokutywinwa, yaye ukuhla kukaMikayeli isithunywa esikhulu ngomhla we-18 kuJulayi 2020 kwakumela ukuphela kwexesha lokutywinwa. UYesu, njengoAlfa no-Omega, usoloko ebonakalisa isiphelo ngesiqalo, ngoko ke izinto zesiprofeto zokuqokelelwa kokuqala ezaqala ngomhla we-11 kuSeptemba 2001 zimele izinto zesiprofeto ezenzekayo ekuqokeleleni kwesibini.

Kukho imizekeliso emithathu ecacileyo yokuqokelelwa kwesibini emele imbali yokugqibela yexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, eyimbali kaKristu, imbali yezigidimi zengelosi yokuqala neyesibini ukusukela ngoAgasti 11, 1840 ukuya kuOktobha 22, 1844, kwanembali yengelosi yesithathu ukusukela ngoOktobha 22, 1844 kuse ekwavukeleni

kuka-1863. Abo bangqina bathathu bamisela ukuqokelelwa kwesibini kwekhulu elinamashumi amane anesine amawaka ukusukela ngoJulayi 2023 kuse kumthetho weCawa oza kungekudala. Ukuba sahlula into enye ecacileyo kwimbali nganye sifumana ubungqina bendima yesibhozo sesithathu.

Ekupheleni kwentlanganiso yenkampu yase-Exeter ngo-Agasti 17, 1844, kwavakaliswa isigidimi seMidnight Cry. Oko kuvakaliswa kwakumela ukuvakaliswa kwesigidimi seMidnight Cry kwimbali yabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine amawaka, kuba zombini ezo mbali zazikukuzaliseka, kwaye zisekukuzaliseka, komzekeliso weentombi ezilishumi. USister White uchaza ukuba ukungena kukaKristu eYerusalem ngoloyiso kwakumela ukuvakaliswa kweMidnight Cry ngo-1844. Ekuphela kwexesha uKristu awakha wakhwela ngalo isilwanyana kwakukungena kwakhe eYerusalem, yaye isilwanyana awakwela sona yayiliesile, elingumfuziselo wobuSilamsi. Kwixesha lokuhlanganiswa kwesibini ukususela ku-1844 ukuya ku-1863, ngo-1848 uSister White uchaza ukuba iintlanga zaseYurophu zazicaphuka, yaye ukucatshukiswa kweentlanga kuloo mbali kwazalisekiswa zizisongelo zemfazwe eqhubekayo ezazisiwa phezu kweYurophu bubuSilamsi. Kwimbali nganye kwezi zintathu zokuhlanganiswa kwesibini, indima yobuSilamsi yesimashwa sesithathu iyachongwa.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka laqala ngoSeptemba 11, 2001, ngohlaselo olungalindelekanga oluvela kwiSilamsi sosizi lwesithathu, phezu komhlaba wanamhlanje ozukileyo wase-United States. Emva kweminyaka engamashumi amabini anesibini, ngo-Oktobha 7, 2023, iSilamsi sosizi lwesithathu sazisa uhlaselo olungalindelekanga phezu komhlaba wamandulo ozukileyo. Kumthetho weCawa ozayo kungekudala, ongulo nyikima mkhulu weSityhilelo seshumi elinanye, usizi lwesithathu luza ngesiquphe kwakhona, njengoko luphinda luzalisekisa uhlaselo olungalindelekanga phezu komhlaba wanamhlanje ozukileyo.

Uvukelo olumelwe nguSirayeli wokwenene, njengomfuziselo wabo bambethelela uMesiya wabo emnqamlezweni, kwanohlaselo oluthathu olungalindelekanga lweSilamsi lweshwangusha lesithathu, luthwele umtyikityo “weNyaniso.” Isigidimi esitywina ikhulu elinamashumi amane anesine amawaka, esifeza umsebenzi wokuqokelela abantu bakaThixo bemihla yokugqibela okwesibini, senzeka ngexesha apho imisebenzi yeSilamsi yeshwangusha lesithathu isasebenza.

Ixesha lesiprofeto elimele “ukuhlanganiswa kwesibini,” lichaza ngokucacileyo amaxesha athile esiprofeto enza imbali epheleleyo “yokuhlanganiswa kwesibini”. Ukwehla kukaKristu emva kokuvuka kwakhe kuphawula ukuqala komsebenzi wakhe wokuhlanganisa abo babesasazwe emnqamlezweni.

Wandula uYesu kubo wathi, Nonke niya kukhubeka ngenxa yam ngobu busuku; kuba kubhaliwe kwathiwa, Ndiya kumbetha umalusi, zize iigusha zomhlambi zichithakale. Mateyu 26:31.

Emva kweentsuku ezintathu engcwabeni, uKristu wehla weza kubafundi, waqalisa ixesha leentsuku ezingamashumi amane lokubafundisa buqu, elalandelwa lixesha leentsuku ezilishumi lokumanyana nokuthandaza ngaphambi kokuthululwa koMoya oyiNgcwele ngaphandle komlinganiselo ngePentekoste.

Incwadi yokuqala ndiyenzile, Owu Tiyofilo, ngayo yonke into awaqala ngayo uYesu ukuyenza nokuyifundisa, kwada kwayimini awathathwa ngayo enyuswa, emva kokuba, ngoMoya oyiNgcwele, wayenike imiyalelo kubapostile awayebanyulileyo; awazibonakalisa nakubo ephilile emveni kokubandezeleka kwakhe, ngobungqina obuninzi obungenakuphikwa, ebonwa ngabo imihla emashumi mane, ethetha ngezinto ezingobukumkani bukaThixo. Wathi, ehlanganisene nabo, wabayala ukuba bangemki eYerusalem, koko balinde isithembiso sikaYise, athi ngaso, nilivile kum. Kuba uYohane ngenene wabhaptiza ngamanzi; kodwa nina niya kubhaptizwa ngoMoya oyiNgcwele zingekapheli iintsuku ezininzi. Bathe ke bona, bakuhlanganisana, bambuza, besithi, Nkosi, wobubuyisela na ngeli xesha ubukumkani kuSirayeli? Wathi kubo, Asikokwenu ukwazi amaxesha namaxesha amisiweyo, awamisileyo uYise kwelakhe igunya. Kodwa niya kwamkela amandla, xa uMoya oyiNgcwele ethe wehla phezu kwenu; niya kuba ngamangqina am eYerusalem, nakulo lonke elakwaYuda, naseSamariya, kude kuse naseziphelweni zehlabathi. Akuba ezithethile ezo zinto, bakubonayo, wanyuswa; ilifu lamamkela, wemka emehlweni abo.... Ke kaloku, ekuzalisekeni komhla wePentekoste, bonke babemxhelo mnye ndawonye ndaweni-nye. Kweza ngesiquphe kusuka ezulwini isandi esinjengesomoya ovuthuza ngamandla, sazalisa yonke indlu ababehli kuyo. IZenzo 1:1–9, 2:1, 2.

Kangangemihla engamashumi amane, zilandelwa ziintsuku ezilishumi abafundi ababemele “balinde” kuzo isithembiso sikaYise, uKristu wayephinda aqokelele abafundi baKhe okwesibini. Ixesha lokulinda eYerusalem, liluphawu lwexesha lokulibala, oluhambelana namaxesha okulibala akuMateyu amashumi amabini anesihlanu nakuHabhakuki ezimbini. Lonke elo xesha lichongwa nguKristu njengeliqalayo emsebenzini kaEliya, xa uYohane wayebhaptiza, yaye lonke elo xesha laphela ngobhabhatizo loMoya oyiNgcwele ngePentekoste. Ubhaptizo luluphawu lokufa, ukungcwatywa, novuko, ngoko ke umqondiso ophakathi kulo lonke elo xesha wawungumnqamlezo, kuba lonke elo xesha lithwele uphawu luka “Nyaniso”.

Lonke elo xesha liqala ngobhabhatizo lukaKristu olwenziwa nguYohane, xa uMoya oyiNgcwele wehla ukwimo yehobe. Emva koko kwaqalisa umsebenzi wokuqokelelwa kwabafundi ababeza kuba sisiseko setempile yobuKristu. Ekupheleni kwelo xesha uKristu ubaqokelela kwakhona abafundi baKhe okwesibini, yaye ixesha lolo qokelelo lwesibini luphindaphindo lwexesha loqokelelo lokuqala, kuba uKristu uzekelisa ukuphela kwento ngesiqalo sayo.

Umnqamlezo wawusele ufuziselwe ngokubhaptizwa kukaKristu, yaye zombini ezo ziganeko zaqalisa umsebenzi wokuqokelela abafundi. Uphawu lwendlela oluchonga isiqalo nesiphelo lumele ukufa, ukungcwatywa novuko. Emva kovuko, iintsuku ezingamashumi amane zokuvavanywa entlango zafuzisela iintsuku ezingamashumi amane zomyalelo emva kokuhla kwaKhe eza kubafundi. Zombini ezo ntsuku zingamashumi amane zimela inyaniso esisiseko evakaliswa nguYesu ngala mazwi, “Kubhaliwe kwathiwa, Umntu akayi kuphila ngasonka sodwa, koko ngawo onke amazwi aphuma emlonyeni kaThixo.”

Ngelo xesha uYesu wabavulela abafundi konke ababekungqinile abaprofeti ngoKristu, ngaloo ndlela ebonisa ukuba elo xesha lalikusivulwa kweLizwi laKhe lesiprofeto.

Kwaye, yabonani, ababini kubo babesendleleni kwangaloo mini besiya kwilali ekuthiwa yi-Emawuse, eyayimalunga neefaralongo ezingamashumi amathandathu ukusuka eYerusalem. Babethetha bodwa ngazo zonke ezi zinto zazenekile. Kwathi, xa bethetha kunye beqiqa, uYesu ngokwakhe wasondela, wahamba nabo. Kodwa amehlo abo athintelwa ukuze bangamqondi... Waza wathi kubo, Hayi, zinyabi, ninentliziyo ecothayo ukukholwa kuko konke abakuthethileyo abaprofeti! Bekungafanelekile na ukuba uKristu eve ezi zinto, aze angene eluzukweni lwakhe? Waqala ngoMoses nangabo bonke abaprofeti, wabachazela kuzo zonke iziBhalo izinto ezingaye. Baza basondela kwilali ababesingise kuyo; yena wenza ngokungathi uya kudlulela phambili. Kodwa bamnyanzelisa, besithi, Hlala nathi; kuba kuyatshona, nemini sele ihambile kakhulu. Waza wangena ukuze ahlale nabo. Kwathi, njengoko wayehleli etafileni kunye nabo, wathabatha isonka, wasisikelela, wasiqhekeza, wabanika. Aze amehlo abo avuleka, bamqonda; waza wanyamalala emehlweni abo. Luka 24:13–16, 26–31.

UKristu walibazisa kunye nabafundi abangazange bamqonde ukuba ungubani, de wavula amehlo abo, “waqala ngoMoses nangabo bonke abaprofeti, wabachazela kuzo zonke izibhalo izinto ezingaye.” Amehlo abo avuleka xa banikwa “isonka” ukuba basitye. Emva kweentsuku ezingamashumi amane uKristu wenyukela ezulwini, “wanyamalala phambi kwamehlo abo,” njengoko wayenzile kubafundi base-Emmaus ekuqaleni kweentsuku ezingamashumi amane zemfundiso. Emva koko baqalisa iintsuku ezilishumi zokuzilungiselela iPentekoste, efuzisela umthetho weCawa osondela ngokukhawuleza.

Ngexesha lwenyikima enkulu, engumthetho weCawa, ishwangusha lesithathu lobuSilamsi liza ngokukhawuleza, yaye ubuSilamsi bungumoya “orhabaxa” “wasempuma” kaIsaya, ongumphefumlo kaHezekile ovela kwimimoya emine kaYohane ethintelwayo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Xa ikhulu elinamashumi amane anesine amawaka sele etywiniwe, ke ngoko imimoya emine iyakhululwa, yaye “ngequbuliso kweza isandi sivela ezulwini, singathi sesomoya ovuthuza ngamandla; saza sazala indlu yonke.” UbuSilamsi bosizi lwesithathu buhlasela “ngequbuliso” nangokungalindelekanga, yaye buvelisa “isandi esivela ezulwini” esilixilongo lesixhenxe, elichaza ixesha ekugqitywa ngalo imfihlelo kaThixo; yaye imfihlelo kaThixo igqitywa ngenxa yekhulu elinamashumi amane anesine amawaka xa ubuThixo (ukuthululwa koMoya oyiNgcwele) budityaniswa ngokusisigxina nobuntu, yaye iNkosi ifika ngequbuliso etempileni yaYo (indlu apho abafundi babehlanganisene khona) ize ingene emnqophisweni nekhulu elinamashumi amane anesine amawaka.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“INkosi ifuna ukuba sinyuke singene entabeni,—oko kukuthi, singene ngokusondeleyo ngakumbi ebusweni bayo. Siza kufikelela kwintlekele enkulu ethi, ngaphezu kwalo naliphi na elinye ixesha langaphambili ukususela ekuqalekeni kwehlabathi, ifune ukuzinikela ngokupheleleyo komntu wonke okhe wabiza igama likaKristu.

“Uvuselelo lokuhlonela uThixo lokwenyaniso phakathi kwethu lolona lukhulu nolungxamisekileyo kunazo zonke iifundo zethu. Simele sibe nokuthanjiswa okungcwele okuvela kuThixo, ubhaptizo loMoya wakhe; kuba lo nguye yedwa umenzeli osebenzayo ekusasazweni kwenyaniso engcwele. NguMoya kaThixo ovuselela amandla omphefumlo angenabomi ukuze axabise izinto zasezulwini, aze atsale iimvakalelo zentliziyo kuThixo nasenyanisweni.”

“Lilungelo lethu ukwamkela ilizwi likaThixo njengoko linjalo. Xa uYesu wayesele eza kushiya abafundi bakhe, enyukela ezulwini, wabayalela ukuba baphathe isigidimi seendaba ezilungileyo basise kuzo zonke iintlanga, iilwimi, nabantu. Wabaxelela ukuba bahlale eYerusalem bade bambathiswe ngamandla avela phezulu. Oku kwakuyimfuneko kwimpumelelo yabo. Uthambiso olungcwele kwakufuneka lwehle phezu kwabakhonzi bakaThixo. Bonke abo babebonakaliswe ngokupheleleyo njengabafundi bakaKristu, bedibene nabapostile njengabavangeli, bahlanganisana eYerusalem. Bazisusa zonke iiyantlukwano. Baqhubeka bemanyene ngazwi linye emthandazweni nasekukhungeleleni, ukuze bamkele ukuzaliseka kwesithembiso soMoya oyiNgcwele; kuba babemele ukushumayela iindaba ezilungileyo ngokubonakaliswa koMoya nangamandla kaThixo. Yayilixesha lengozi enkulu kubalandeli bakaKristu. Babenjengeegusha phakathi kweengcuka, kanti ke babenesibindi, ngenxa yokuba uKristu wayevukile kwabafuleyo, wazityhila kubo, waza wabathembisa intsikelelo ekhethekileyo eyayiza kubafanelekela ukuba baphume baye kushumayela iindaba zakhe ezilungileyo ehlabathini. Babelindile ngolindelo ukuzaliseka kwesithembiso sakhe, yaye babethandaza ngenzondelelo ekhethekileyo.

“Le yeyona ndlela ifanele ukulandelwa ngabo bathabatha inxaxheba emsebenzini wokuvakalisa ukuza kweNkosi emafini ezulu; kuba abantu bamele ukulungiselelwa ukuba beme ngomhla omkhulu kaThixo. Nangona uKristu wayebanike abafundi bakhe isithembiso sokuba baya kwamkela uMoya oyiNgcwele, oku akuzange kuyisuse imfuneko yomthandazo. Bathandaza ngakumbi nangakumbi ngokunyanisekileyo; baqhubeka emthandazweni bemxhelo mnye. Abo ngoku babandakanyekileyo emsebenzini onzulu wokulungiselela abantu ukuza kweNkosi, nabo mabahlale beqhubeka emthandazweni. Abafundi bokuqala babemxhelo mnye. Babengenazo iingcamango zokuzithethelela, bengenayo imfundiso engaqhelekanga abanokuyiphuhlisa ngokuba intsikelelo ethenjisiweyo yayiza kuza njani. Babemnye elukholweni nasemoyeni. Babemanyene.”

“Lahlani konke ukuthandabuza. Zigxotho iinkxalabo zenu, nizuze amava awaba nawo uPawulos xa wadanduluka esithi, ‘Ndibethelelwe emnqamlezweni kunye noKristu; noko ke ndiyaphila; kanti asisengomna, kodwa nguKristu ophila kum; nobu bomi ke ndibuphilayo ngoku enyameni, ndibuphila ngokholo loNyana kaThixo, owandithandayo, wazinikela ngenxa yam.’ [Galati 2:20.] Nikela yonke into kuKristu, nize ubomi benu bufihlwe kunye noKristu kuThixo. Ngoko niya kuba ligunya lokulungileyo. Omnye uya kugxotha iwaka, ababini bagxotho amawaka alishumi.” Gospel Workers, 369–371.