

Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Lesibini

I-United States, i-Patriot Act, neNdlela eya kwiZaliseko zeSiprofeto

Jeff Pippenger

2024-09-19

Saphelisa inqaku lokugqibela ngesivakalisi esathi, “Ngowama-2001 urhulumente waseUnited States wathetha iPatriot Act yangumthetho.”

“Baninzi, kwanaphakathi kwabo babandakanyekileyo kule ntshukumo yokunyanzeliswa kweCawa, abamfamekileyo kwiziphumo eziya kulandela eli nyathelo. Ababoni ukuba babetha ngqo inkululeko yonqulo. Baninzi abangazange baqonde amabango eSabatha yeBhayibhile nesiseko sobuxoki ekumi kuso ummiselo weCawa. Nayiphi na intshukumo exhasa umthetho wezenkolo, eneneni, sisenzo sokuvumela upopu, lowo kangangeenkulungwane ezininzi uhleli usilwa ngokuqhubekayo nenkululeko yesazela. Ukugcinwa kweCawa kubakho njengommiselo obizwa ngokuba ngowobuKristu ngenxa ‘yemfihlelo yokuchasa umthetho;’ yaye ukunyanzeliswa kwayo kuya kuba kukuqondwa ngokwenene kwemigaqo eyona ililitye lembombo lobuRoma. Xa uhlanga lwethu luya kuthi ngolo hlobo luzilahle izimiso zorhulumente walo de luwize umthetho weCawa, ubuProtestanti buya kuthi ngalo senzo budibane nobopu; oku akuyi kuba yenye into ngaphandle kokunika ubomi kubuzwilakhe obuthe kudala, ngononophelo olukhulu, bulindele ithuba labo lokuphinda bugqabhuke bungene kuburhulumente obungqongqo.” Testimonies, volume 5, 711.

U-1888 wayeyimise i-2001, yaye ngelo xesha uMthetho oYilwayo kaBlair waziswa, nangona ukusilela kwawo ekupasisweni kwamthintela ekubeni uthethe ngokwesiprofeto. Waba ngumqondiso ka-66 AD, wokungqingwa owaqalwayo waza emva koko warhoxiswa ngokumangalisayo. Xa kuqondwa ukuba kukho amaxesha amabini ovavanyo omfanekiso werhamncwa, nokuba ixesha lesibini liqala ngomthetho weCawa eUnited States, elimeliswa ngumfuziselo ngonyaka ka-321, yaye nokuba elo xesha liphela xa umthetho weCawa wehlabathi lonke, omelwa ngumfuziselo ka-538, unyanzeliswa ngokupheleleyo; ngoko ke kufunwa ngokwesiprofeto ukuba ukuqala kwexesha lokuqala lovavanyo lomfanekiso werhamncwa nako kuqalise ngohlobo oluthile lokumelwa ngomfuziselo komthetho weCawa oza kuthethwa. Ngo-1888, uMthetho oYilwayo kaBlair wawulilinge lokunyanzelisa umthetho weCawa wesizwe, yaye u-1888 uchaza ixesha apho ingelosi yeSityhilelo seshumi elinesibhozo yehla yaza yakhanyisa umhlaba ngobuqaqawuli bayo.

I-Patriot Act ngumfuziselo womthetho weCawa oqalisa ixesha lovavanyo lomfanekiso werhamncwa eUnited States. I-United States ithetha njengerhamncwa ekuzalisekiseni kweSityhilelo isahluko seshumi elinesithathu, ivesi yeshumi elinanye, xa inyanzelisa umthetho weCawa. Xa iwunyanzelisa loo mthetho iya kuthetha njengerhamncwa, yaye loo mthetho weCawa uchaza ukuba umfanekiso werhamncwa sele ubunjwe ngokupheleleyo eUnited States. Ngelo xesha iUnited States iya kube izalise indebe yalo yexesha lovavanyo, yaye uwexuko lwesizwe lulandelwa

yintshabalalo yesizwe. Ngelo xesha iUnited States iyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile njengoko umanyano oluphindwe kathathu lumiselwa.

UAlpha no-Omega usoloko uveza isiphelo kunye nesiqalo, yaye ekuqaleni kwe-United States kwakukho izihlandlo ezithathu apho i-United States yathetha ngokwesiprofeto, ezaphawula ukuqala kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile. IsiBhengezo seNkululeko ngo-1776, silandelwa nguMgaqo-siseko ka-1789, kwaza emva koko kwalandela iAlien and Sedition Acts zango-1798, kuchaza izihlandlo ezintathu zokuqala apho i-United States yathetha ngokwesiprofeto. Nganye kwezo mpapasho zintathu yayimela ukuthetha kwe-United States. Ezo zinyathelo zintathu zakhokelela ku-1798, ukuqala kokulawula kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile. Ezo zibonakaliso zexesha zontathu ezifanayo ekuqaleni kwe-United States zimela izibonakaliso zexesha zontathu ezikhokelela ekupheleni kokulawula kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile.

UMthetho iPatriot Act ngowokuqala kumaxesha amathathu apho iUnited States ithetha njengoko isondela esiphelweni sayo njengobukumkani besithandathu. Ukuthetha kwesithathu, okuchonga isiphelo sobukumkani besithandathu, ngumthetho weCawa. Embindini waloo mbali kwaqalwa amaTyala kaPelosi kaJanuwari 6, awaqala ngowe-2022. La matyala ayengukwala ngokuthe ngqo kwamalungelo abekwe ngokusesikweni kuMgaqo-siseko, kuba la matyala ayengowopolitiko ngokwendalo, yaye ukusetyenziswa komthetho njengesixhobo semfazwe kwakungengokwenziwa nje kweembono zobuxoki, kodwa kwakusisihlaselo esingqalileyo phezu komthetho “wenkqubo” nomthetho “ongumongo,” njengoko ichaziwe kuMgaqo-siseko.

UMthetho wePatriot Act ka-2001 wawuluhlaselo oluthe ngqo nxamnye ne-“Due Process Clause” evela kuzo zombini i-Fifth Amendment ne-Fourteenth Amendment zoMgaqo-siseko wase-United States. Ezi zimisela ukuba akukho bani unokuhluthwa ubomi, inkululeko, okanye impahla ngaphandle kwenkqubo yomthetho efanelekileyo. Oko kwakungo-2001, yaye ngo-2022 uhlaselo nxamnye noMgaqo-siseko lwajoliswa kuzo zombini i-“procedural due process” ne-“substantive due process.” Igama elithi “repudiate” lithetha ukuphika, yaye uDade White uchaza ukuba ngexesha lomthetho weCawa e-United States wonke umgaqo woMgaqo-siseko uya kuphikwa.

“Ngommiselo onyanzelisa ukumiselwa kobupopu ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebulungiseni. Xa ubuProtestanti buya kolula isandla sabo bunqumle umsantsa ukuze bubambe isandla samandla aseRoma, xa buya kufikelela ngaphaya kwenzonzobila ukuze buxhawulelane nokusebenzelana nemimoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kuzilahla zonke izimiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngoko siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.”

“Njengokuba ukusondela kwemikhosi yamaRoma kwaba ngumqondiso kubafundi wokutshatyalaliswa kweYerusalem okusondelayo, ngokunjalo olu wexuko lungaba ngumqondiso kuthi wokuba umda wokunyamezela kukaThixo ufikelelwe, wokuba umlinganiselo wobugwenxa besizwe sethu uzalisekile, nokuba ingelosi yenceba sele iza

kubaleka, ingasayi kuphinda ibuye. Abantu bakaThixo baya kuthi ke baphoswe kwezo meko zentlungu nokubandezeleka abaprofeti abazichazayo njengexesha lembandezelo kaYakobi. Izikhalo zabathembekileyo, abatshutshiswayo, zinyukela ezulwini. Kwaye njengokuba igazi lika-Abheli lalikhala lisemhlabeni, ngokunjalo kukho namazwi akhala kuThixo evela emangcwabeni abafeli-nkolo, emangcwabeni olwandle, emiqolombeni yeentaba, kumangcwaba ezindlu zoonongendi: ‘Koda kube nini, Nkosi, engcwele nenyanisekileyo, ungawehluleli na, ungaphindezeli na ngegazi lethu kwabo bahleli emhlabeni?’”

“INkosi iyawenza umsebenzi waYo. Lonke izulu luphithizela. UMGwebi womhlaba wonke kungekudala uza kusukuma aze amele igunya laKhe elithukiweyo. Uphawu lokukhululwa luya kubekwa phezu kwamadoda agcina imiyalelo kaThixo, ahlonela umthetho waKhe, aza ala uphawu lwerhamncwa okanye lomfanekiso walo.

“UThixo usityhile oko kuya kwenzeka ngemihla yokugqibela, ukuze abantu baKhe balungiselelwe ukuma ngokuchasene nesaqhwithi sokuchasana nengqumbo. Abo balunyukisiweyo ngeziganeko eziphambi kwabo mabangahlali kulindelo oluzolileyo lwesaqhwithi esizayo, bezithuthuzela ngokuthi iNkosi iya kubakhusela abathembekileyo baYo ngemini yembandezelo. Simele sibe njengamadoda alindele iNkosi yawo, kungekhona ngolindelo olungenzi nto, koko ngomsebenzi onyanisekileyo, ngokholo olungagungqiyo. Eli asiloxesha ngoku lokuvumela iingqondo zethu zixakekiswe zizinto ezingabalulekanga kangako. Xa abantu belele, uSathana usebenza ngenkuthalo ecwangcisa izinto ukuze abantu beNkosi bangabi nanceba nangabulungisa. Intshukumo yeCawa ngoku izenzela indlela ebunmyameni. Iinkokeli zifihla eyona ngxaki iyinyani, yaye abaninzi abazimanya nale ntshukumo nabo ngokwabo ababoni apho umsinga ongaphantsi usingise khona. Izibhengezo zayo zithambile yaye zibonakala ngathi zezobuKristu, kodwa xa ithetha iya kutyhila umoya wenamba. Kungumsebenzi wethu ukwenza konke okusemandleni ethu ukunqanda ingozi esongelayo. Simele sizame ukuxhobisa ikhethe ngokuzibeka ekukhanyeni okufanelekileyo phambi kwabantu. Simele sibabeke phambi kwabo owona mbuzo uyintloko ekuxoxwa ngawo, ngaloo ndlela sifake olona qhankqalazo lusebenzayo ngokuchasene namanyathelo okuthintela inkululeko yesazela. Simele siziphengulule iZibhalo size sibe nakho ukunika isizathu sokholo lwethu. Utsho umprofeti: ‘Abangendawo baya kwenza okungendawo: yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.’ Testimonies, volume 5, 451, 452.”

USista White uwungqamanisa umthetho weCawa neempawu ezininzi zokwalatha zemihla yokugqibela, yaye ngokwenjenjalo amazwi akhe atyhilayo “oko kuza kwenzeka kwimihla yokugqibela, ukuze abantu baKhe balungiselelwe ukuma bechasa uqhwithela lwenkcaso nolomsindo.” Ngoko ke, iimpawu zokwalatha azingqamanisa kwesi sicutshulwa zimele ukuhlolwa ngenyameko enkulu. Ndicebisa ukuba indawo ekubhekiswa kuyo ngumgca wesiprofeto ogxile kuMgaqo-siseko waseUnited States, kunye “nokuthetha” kwesizwe njengomfuziselo onxulumene ngokusondeleyo nezinye.

Ngalo nto ndithetha ukuthi, i-Blair Bill ngo-1888, i-Patriot Act ngo-2001, kunye neentshutshiso zezopolitiko ezathi zaqhutywa ngamaDemocrats kunye namaRepublican abangabaxhasi bobuglobalizim ukususela ngo-2022, nganye nganye yaba kukukhanyelwa okuthe ngqo kwezinto

ezimbini ezisisiseko zoMgaqo-siseko. U-1888 umele ukunyanzeliswa konqulo lwangeCawa, aze ke ngo-2001 kwabakho uguquko olusuka kumthetho wesiNgesi lusiya kumthetho waseRoma. Ngo-2022 kwahlaselwa umthetho “osisiseko” nomthetho “wenkqubo”.

Umthetho osisisiseko uchaza amalungelo neembophelelo zabantu ngabanye nemibutho, kanti umthetho wenkqubo uchaza inkqubo yokusombulula iimbambano nokunyanzelisa amalungelo neembophelelo zabantu ngabanye nemibutho. Umthetho uchaza indlela yokuziphatha esemthethweni okanye engekho mthethweni, uze ubeke izohlwayo zayo. Umthetho osisisiseko ugubungela iinkalo ezininzi zomthetho, kuquka umthetho wolwaphulo-mthetho, umthetho woluntu, nomthetho wezivumelwano.

Umthetho wolwaphulo-mthetho ngumzekelo obalaseleyo womthetho osisisiseko. Umthetho wolwaphulo-mthetho uchaza ukuba zeziphi izenzo ezithathwa njengezolwaphulo-mthetho nezohlwayo ezimiselweyo kwezo zenzo. Umthetho woluntu, nangona kunjalo, ulawula iingxabano phakathi kwabantu nemibutho, ezinjengokwaphulwa kwesivumelwano, ukwenzakala komntu, okanye iingxabano ngepropathi.

Umthetho wezinto ezisisiseko udla ngokubhalwa kwimithetho emiselweyo, kwimigaqo yolawulo, nakumthetho osekwe kumatyala agqityiweyo. Imithetho emiselweyo yimithetho epasiswa ngamaqumrhu owiso-mthetho, anjengeePalamente zesizwe okanye amawiso-mthetho amaphondo, yaye imigaqo yolawulo yimigaqo neenkqubo ezidalwa ziiarhente zolawulo. Umthetho osekwe kumatyala agqityiweyo ngumthetho abawudalayo abagwebi ngokutolika kwabo imithetho emiselweyo, imigaqo yolawulo, noMgaqo-siseko.

Umthetho wenkqubo ubhekisela kwimithetho elawula inkqubo yomthetho. Uchaza indlela amatyala aqhubela ngayo ngaphakathi kwenkqubo yomthetho, ukususela ekufakweni kokuqala kwesikhalazo kuse kufikelelwe kwisigqibo sokugqibela. Umthetho wenkqubo ugubungela iinkalo ezahlukeneyo zomthetho, kuquka iinkqubo zoluntu, zolwaphulo-mthetho, nezolawulo. Injongo yomthetho wenkqubo kukuqinisekisa ukuba inkqubo yomthetho inobulungisa yaye isebenza ngokunempumelelo. Unika isakhelo sokusonjululwa kweengxabano yaye uqinisekisa ukuba wonke umntu obandakanyekileyo kwinkqubo yomthetho, kuquka abagwebi, amagqwetha, nabamangali okanye abamangalelwa, uyakwazi oko kulindelekileyo kuye.

Umthetho osisisiseko nomthetho wenkqubo kuhloselwe ukuba basebenze kunye ukuze kuqinisekiswe ukuba ubulungisa buyenziwa. Umthetho osisisiseko uchaza amalungelo nezibophelelo zabantu ngabanye nemibutho, kanti umthetho wenkqubo uchaza inkqubo yokusonjululwa kweengxabano nokunyanzeliswa kwala malungelo nezi zibophelelo. Ngamanye amazwi, umthetho osisisiseko uchaza ukuziphatha okusemthethweni nokungekho semthethweni kunye neziphumo zokuziphatha okungekho semthethweni, kanti umthetho wenkqubo uchaza indlela ezo ngxaki zomthetho ezisombululwa ngayo.

Ngo-2001, iPatriot Act yasisusa ilungelo le-habeas corpus. “Habeas corpus” ligama lesiLatini eliguqulelwa ngokuthi “uya kuba nomzimba.” Libhekisa kumgaqo womthetho okhusela abantu ekubanjweni ngokungekho mthethweni ngokufuna ukuba inkundla ihlalele ukuba kusemthethweni na ukuvalelwa komntu entolongweni. I-habeas corpus lilungelo elisisiseko kwiinkqubo ezininzi

zomthetho, ngakumbi kwezo ziphenjela ngumthetho oqhelekileyo wesiNgesi. Liqinisekisa ukuba umntu akanakugcinwa eluvalelweni ngaphandle kwesizathu esifanelekileyo, yaye limvumela ukuba acele umngeni ekusemthethweni kokuvalwa kwakhe phambi komgwebi.

Igatyela elithi “Due Process Clause” livela kokubini kuLungiso lwesiHlanu nakwiLungiso lweShumi elineSine loMgaqo-siseko wase-United States. Ezi zicacisa ukuba akukho bani unokuhluthwa ubomi, inkululeko, okanye impahla ngaphandle kwenkqubo efanelekileyo yomthetho. Iinkundla ziye zaphuhlisa amasebe amabini emfundo yomthetho we-due process: i-due process yenkqubo kunye ne-due process yomxholo. Ngo-2001, ngoMthetho wePatriot, i-habeas corpus yasuswa njengengelo, yaye umthetho wesiNgesi wathathelwa indawo ngumthetho wamaRoma. Umthetho wesiNgesi uchaza ukuba umntu uthathwa njengomsulwa ade afunyaniswe enetyala, yaye umthetho wamaRoma uchaza ukuba umntu uthathwa njengomntu ade angqinwe ukuba umsulwa. Kumatyala kaPelosi ka-2022, kokubini i-due process yenkqubo kunye ne-due process yomxholo kwanyathelwa phantsi. Kokubini umthetho womxholo nomthetho wenkqubo kwasetyenziswa kumaTyala kaPelosi ngokuchasene kanye nenjongo yawo yomgaqo-siseko eyayijoliswe kuyo.

Umahluko phakathi kwe-substantive due process kunye ne-procedural due process usekwe kwiinkalo ezahlukeneyo zomthetho namalungelo ezikhuselwayo ngumbono ngamnye phakathi kwesakhelo soMgaqo-siseko wase-United States, ingakumbi phantsi kweziGatyela ze-Due Process zoHlomelo lwesiHlanu nolweshumi elineSine.

Inkqubo efanelekileyo yomthetho ngokomxholo ijongene namalungelo nenkululeko ezisisiseko urhulumente angenako ukuzinyhasha, nokuba kusetyenziswe yiphi na inkqubo. Ikhusele amalungelo athile ekuphazamisekeni ngurhulumente kwanokuba iinkqubo ezifanelekileyo zilandelwe. Inkqubo efanelekileyo yomthetho ngokomxholo ibandakanya amalungelo athathwa njengazisisiseko, anjengengelo lobumfihlo, ilungelo lokutshata, nelungelo lokukhulisa abantwana bakho. La malungelo akhuselwe ekungeneleleni kukarhulumente ngaphandle kokuba kukho umdla wombuso onyanzelekileyo. Isebenza njengomqathango wokulawula amandla karhulumente, iqinisekisa ukuba imithetho nemimiselo ayinyhashi iinkululeko ezisisiseko.

Inkqubo efanelekileyo yomthetho imalunga neenkqubo ekufuneka urhulumente azilandele ngaphambi kokuba ahlube umntu ubomi, inkululeko, okanye impahla. Iqinisekisa ukuba abantu bafumana ukuphathwa ngokufanelekileyo nangokungakhethi ngokusebenzisa iinkqubo zomthetho ezifanelekileyo. Inkqubo efanelekileyo yomthetho ifuna ukuba urhulumente alandele amanyathelo okanye iinkqubo ezithile, ezinjengokunika isaziso, ukuva ityala ngobulungisa, nokunika ithuba lokuba umntu aviwe, ngaphambi kokuba ahlube nabani na amalungelo akhe. Iqinisekisa iindlela imithetho enyanzeliswa ngazo, iqinisekisa ukuba urhulumente usebenza ngendlela enobulungisa nefanelekileyo.

Ukusetyenziswa komthetho njengesixhobo semfazwe obubonakalalisiwe ukususela oko kwaqalayo amaTyala kaPelosi, kubonisa ukukhanyelwa kwenkqubo efanelekileyo yomthetho, kokubini ngokomxholo nangokweenkqubo zayo. Amalungelo asisiseko abemi baseMerika akhanyelwa ngokuphandle nangempumelelo. Imisebenzi yobuxoki obucwangcisiweyo kunye norhwaphilizo oluvulelekileyo lwee-arhente ezaziwa ngoonobumba bazo eUnited States kuye kwatshatshiswa rhoqo.

kwanasemva kokuba amaTyala kaPelosi aqale, kodwa iinkqubo zomthetho eziye zasetyenziswa ngabo bamanyeneyo behlabathi bamaqela omabini ukususela oko kwaqalayo amaTyala kaPelosi, zenza umzekeliso ocacileyo wokutshatyalaliswa kwenkqubo efanelekileyo ngokweenkqubo zomthetho.

Ngaphambili kwinqaku sifunde oku, “Nayiphi na intshukumo exhasa umthetho wezenkolo, enyanisweni, isisenzo sokuncama egunyeni bukapopu, obuthe kangangeenkulungwane ezininzi balwa ngokungagungqiyo nenkululeko yesazela. Ukugcinwa kweCawa kubangelwa bubukho bayo njengombutho obizwa ngokuba ngowobuKristu ‘yimfihlelo yokuchasa umthetho;’ yaye ukunyanzeliswa kwako kuya kuba kukuqondwa ngokwenene kwemigaqo eyona ilitye lembombo lobuRoma. Xa ilizwe lethu liya kuthi ngaloo ndlela lizilahle iimfundiso zikarhulumente walo lide limisele umthetho weCawa, ubuProtestanti buya kuthi ngeso senzo budibane nepopu; oko akuyi kuba yenye into ngaphandle kokunika ubomi kubuzwilakhe obuthe kudala bulindele ngolangazelelo ithuba labo lokuphinda buqhamuke bube lulawulo olucinezela ngokungenamda.”

Kumgca wembali olunokumelwa nguMgaqo-siseko wase-United States kukho iimpawu-ndlela ezintathu ezithile ezimele inxalenye ethile yoMgaqo-siseko kokubini ekuqaleni nasekupheleni kwe-United States. Nganye kwezo mpawu-ndlela zintathu zizizenzo zopolitiko, yaye ngenxa yoko zifanekisela ukuthetha kwe-United States. Eyesithathu kwezo mpawu-ndlela zintathu ekuqaleni, eyaphawula u-1798, yayinguMithetho ye-Alien and Sedition, yaye eyesithathu kwezo mpawu-ndlela ekupheleni kuxa i-United States inyanzelisa umthetho weCawa, ithethe njengenamba ekuzalisekiseni kweSityhilelo isahluko seshumi elinesithathu, ivesi yeshumi elinanye.

Imbali yesiprofeto yaseUnited States iqala xa, njengoko imelwe ngumhlaba, yawuvula umlomo wayo yaza yawuginya unogumbe wentshutshiso yenamba.

Yaza inyoka yakhupha emlonyeni wayo amanzi, engumkhukula, emva komfazi, ukuze imenze athwalwe ngumkhukula. Waza umhlaba wamnceda umfazi; umhlaba wawuvula umlomo wawo, waza wawuginya umkhukula owawukhutshwe ligongqongqo emlonyeni walo. ISityhilelo 12:15, 16.

Ngo-1776, irhamncwa elaliza kunyuka emhlabeni, lize ekugqibeleni libe bubukumkani besithandathu besiprofeto seBhayibhile ngo-1798, lawuginya umlambo wentshutshiso owawujoliswe kubantu bakaThixo ngokumisela uhlanga olunomgaqo-siseko owawuchasa amagorha obuzwilakhe bobukhosi baseYurophu kwanobuzwilakhe becawa yobupapa.

Isibhengezo Sokuzimela sango-1776 sasifuzisela uMthetho wePatriot ka-2001. UMgaqo-siseko wango-1789 wawufuzisela iiTyala zikaPelosi eziqala ngo-2022. IMithetho yabaPhambukeli neyoVukelo yango-1798 yayifuzisela umthetho weCawa ngeCawa eUnited States.

Isibhengezo senkululeko esenziwa ngamaqhawe aseMerika ngowe-1776 sasimela isaziso sokulahleka kwenkululeko ngoMthetho wePatriot ka-2001. UMgaqo-siseko ka-1789 wawumela iiTyala zikaPelosi eziqalayo ngowama-2022. IMithetho yabaPhambukeli neYovukelo imela umthetho weCawa. Imbali yokulahlwa kwawo wonke umgaqo woMgaqo-siseko imela

ukubhangiswa okuqhubekayo koMgaqo-siseko okuphela kumthetho weCawa.

Le migca yonke ihambelana kwimbali efihlakeleyo yendima yamashumi amane yesahluko seshumi elinanye sikaDaniyeli. Kule nqaku sicaphule imihlathi emine kwi-Testimonies, umqulu 5, 451, 452.

Siza kuhlolisisa ngokusondeleyo ezo ziqendu kwinqaku elilandelayo.