

Incwadi kaDaniyeli - Inombolo Ikhulu Neshumi

Umfelandawonye Ohlanganisa Kathathu WaseRoma: Ukwembula Ukubaluleka Kobuprofethi Kwezimpondo Zokumemeza Encwadini yeSambulo

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UbuSulumane bobubi bokuqala nobesibili besAmbulo isahluko sesishiyagalolunye babemele isahlulelo esalethwa phezu kweRoma. UWilliam Miller wayebize amacilongo ngokuthi, “izahlulelo ezikhethekile” ezaletwa phezu kweRoma, kodwa uMiller wayengenakuyibona iRoma yesiKhathi Samanje, njengobumbano oluphindwe kathathu oluholela izwe e-Armagedoni. U-Uriah Smith waqaphela ukuthi amacilongo ayemele isahlulelo sikaNkulunkulu phezu kweRoma, nokuthi icilongo lesihlanu nelesithupha (ububi bokuqala nobesibili), kwakuyizahlulelo phezu kwesonto lamaKatolika.

“Ngokuchazwa kwaleli cilongo, sizophinda sithathe emibhalweni kaMnu. Keith. Lo mbhali usho ngeqiniso ukuthi: ‘Kukhona cishe ukuvumelana okufanayo phakathi kwabachazi mayelana nanoma iyiphi enye ingxenye yeSambulo njengalokho okuphathelene nokusetshenziswa kwecilongo lesihlanu nelesithupha, noma umaye wokuqala nowesibili, kumaSaracens namaTurkey. Kusobala kakhulu kangangokuthi akunakwenzeka neze ukuba kuqondwe ngokungeyikho. Esikhundleni sevesi elilodwa noma amabili elikhomba ngayinye, sonke isahluko sesishiyagalolunye seSambulo, ngezingxenye ezilinganayo, sigxile encazelweni yakho kokubili.’

“Umbuso waseRoma wehla, njengoba wavuka, ngokunqoba; kodwa amaSaracens namaTurkey ayeyizinsimbi uhlobo lwenkolo yamanga olwaba yisihlava sesonto elahlubukayo; ngakho-ke, esikhundleni sokuba uphondo lwesihlanu nolwesithupha, njengalolo lwangaphambili, lubizwe ngalelo gama lodwa, lubizwa ngokuthi yizinhlopheko.” Uriah Smith, Daniel and Revelation, 495.

Lokho uMiller noSmith abangakubonanga mayelana namacilongo njengokwahlulela kukaNkulunkulu phezu kweRoma, kwakungokuthi lezo zahlulelo zalethwa ukuphoqeelwa kokuhlekelwa kwelanga. Ngonyaka ka-321, uConstantine wamisa umthetho wokuqala weSonto, kwathi eminyakeni eyisishiyagalolunye kamuva wasusa inhloko-dolobha wayisusa emzini waseRoma wayiyisa emzini waseConstantinople, ngaleyo ndlela eqalisa inqubo yokuhlakazeka koMbuso WaseRoma. KuDaniyeli isahluko seshumi nanye, iRoma yobuqaba yayizobusa ngobukhosi obuphelele “isikhathi” esisodwa, esasimelela iminyaka engamakhulu amathathu namashumi ayisithupha, kusukela eMpini yase-Actium, ngonyaka ka-31 BC, kuze kube ngonyaka ka-330, lapho uConstantine ehlukana umbuso waba yiNtshonalanga neMpumalanga.

Uyongena ngokuthula nasezindaweni ezivunde kakhulu zesifundazwe; futhi uyokwenza lokho okungazange kwenziwe ngoyise, nangoyise boyise; uyobahlakazela impango, nokuphanga, nengebo; yebo, uyokwakha amacebo akhe amelene nezinqaba eziqinile, kuze kube yisikhathi.

Daniyeli 11:24.

Phakathi kwaleyo minyaka engamakhulu amathathu namashumi ayisithupha, uMbuso WaseRoma wawungahlulwa cishe nhlobo; kodwa lapho inhloko-dolobha isithuthelwe eMpumalanga, ikhono lokubusa umbuso omkhulu kangaka lalingasekho. UConstantine wazama ukulondoloza ukubusa ngokuhlukanisa umbuso phakathi kwamadodana akhe amathathu, kodwa lokho kwanezela kuphela ekuwohlokeni kombuso wangaphambili.

Ngenkathi upapa ethatha isihlalo sobukhosi somhlaba ngonyaka ka-538, eMkhahlwini wesithathu wase-Orleans kwaphasiswa umthetho weSonto. Kanjalo, ngonyaka ka-606, uMohammed waqala inkonzo yakhe yokuprofetha, futhi ngokomfanekiso wamelela icilongo okwakuzoba yilokho izazi-mlando ezikubiza ngokuthi “isijeziro sesonto elihlubukile.” Umlando woMaye wokuqala nowesibili, oqala ngenkonzo kaMohammed ngonyaka ka-606, waphetha ngo-Okthoba 22, 1844, lapho kukhala icilongo lesikhombisa.

Mayedlula eyesibili selwedlulile; bheka, usizi lwesithathu luza masinyane. Ingelosi yesikhombisa yakhala icilongo; kwase kuba khona amazwi amakhulu ezulwini, ethi, Imibuso yaleli zwe isiphenduke imibuso yeNkosi yethu, neyoKristu wayo; iyakubusa kuze kube phakade naphakade. IsAmbulo 11:14, 15.

Ngesikhathi somlando woMaye ababili bokuqala, iConstantinople, inhloko-dolobha yeRoma yasempumalanga, yanqotshwa ngo-1453, kanti iRoma lobupapa entshonalanga yathola inxeba layo elibulalayo ngo-1798. “Isiswebhu sebandla elihlubukileyo,” sase sidilize kokubili iRoma yombuso neRoma yenkolo. Inyunyana ephindwe kathathu yeRoma yanamuhla ifezwa emthethweni weSonto ozayo maduze e-United States.

“AmaProthestani ase-United States azoba phambili ekweluleni izandla zawo ngaphesheya komhosha ukuze abambe isandla soKuxhumana Nemimoya; ayokwelulela ngaphesheya kwalasha ukuze axhawulane namandla obuRoma; futhi ngaphansi kwethonya lwalolu bumbano oluphindwe kathathu, leli zwe liyolandela ezinyathelweni zaseRoma ekunyatheleni amalungelo kanembeza.” The Great Controversy, 588.

Ngaleso sikhathi, ubuSulumane boMaye wesithathu buyofeza ukwahlulela kukaNkulunkulu phezu kweRoma Yesimanje ngenxa yokuphoqelela kwayo ukukhonza iSonto, njengoba enza ngeRoma yobuqaba, nangeRoma yobupapa. NgeRoma yobuqaba wasebenzisa amacilongo amane okuqala ukuqeda ukubusa kwamaRoma enhlokodolobha yeRoma yasentshonalanga ngonyaka ka-476, ngoba emva konyaka ka-476, akubanga khona mbusi wedolobha owayengowozalo lwamaRoma. Ngo-1453 icilongo lesihlanu lobuSulumane laqeda ukubusa kwamaRoma eRoma yasempumalanga. Ngo-1798, ukubusa kobupapa phezu kwesigaba sangaphambili esiyizigaba eziyishumi sezizwe zaseYurophu kwaqedwa emlandweni wecilongo lesithupha lobuSulumane. Ukubhujiswa kombuso womphakathi waseRoma, kokubili entshonalanga nasempumalanga, kanye nombuso wenkolo waseRoma, kwaletswa ukulandela ukuphoqelelwa kokukhonza kwelanga kobuqaba.

“Abantu base-United States baye baba ngabantu abathandwayo; kodwa lapho bevinjelela inkululeko yenkolo, belahla ubuProthestani, futhi besekela ubuPapa, isilinganiso secala labo

siyakugcwala, futhi ‘ukuhlubuka kwesizwe’ kuyakubhaliswa ezincwadini zezulu. Umphumela walokhu kuhlubuka uyakuba yincithakalo yesizwe.” Review and Herald, May 2, 1893.

Ukusetshenziswa okuphindwe kathathu kwesiprofetho kumisa isimo sokugcwaliseka kokugcina kwesiprofetho ngokusekelwe ezimweni zokugcwaliseka kokuqala kokubili. NgoSeptemba 11, 2001, uMaye wesithathu wafika emlandweni. Ekuqaleni wayesefikile ngo-Okthoba 22, 1844, ngokuba uMaye wesithathu uyicilongo lesikhombisa, futhi lelucilongo laqala ukukhala ngaleso sikhathi. Kodwa njengakwa-Israyeli wasendulo, u-Israyeli wanamuhla wakhetha ukuvukela, waletha isikhathi sokuzulazula ehlane esikhundleni sokuqeda umsebenzi. Ngakho-ke isikhathi sokubekwa uphawu sengelosi yesithathu sabambezeleka, kwaze kwaba yilapho siqala futhi ngoSeptemba 11, 2001.

“Iminyaka engamashumi amane ukungakholwa, ukukhononda, nokuvukela kwavimbela u-Israyeli wasendulo ekungeneni ezweni laseKhanani. Izono ezifanayo zilibazise ukungena kuka-Israyeli wanamuhla eKhanani lasezulwini. Kuzo zombili lezi zimo, izithembiso zikaNkulunkulu azibanga nephutha. Yikukungakholwa, ukuthanda izwe, ukungazinikezeli ngokuphelele, kanye nokuxabana phakathi kwabantu beNkosi abazibiza ngokuthi bangabayayo, okwenze sahlala kuleli zwe lesono nosizi iminyaka eminingi kangaka.” Selected Messages, incwadi 2, 69.

UNkulunkulu akaguquki, futhi wahlulela ngokokukhanya okukhona. U-Israyeli wanamuhla wayenokukhanya okuningi kakhulu kuno-Israyeli wasendulo, futhi siyatshelwa ukuthi “izono ezifanayo zibambezele ukungena kuka-Israyeli wanamuhla eKhanani lasezulwini.” Ukuba u-Israyeli wanamuhla wayebekwe icala kuphela ngokokukhanya u-Israyeli wasendulo ayebekwe icala ngakho, lokho kwakuyobe kwanele, kodwa bona babenokukhanya okungaphezulu. Ngakho-ke, uma kwaba “yizono ezifanayo” ezabangela ukuba “u-Israyeli wasendulo” azulazule ehlane “iminyaka engamashumi amane,” khona-ke u-Israyeli wanamuhla akazange nje kuphela axoshwe “ehlane” ekuvukeleni kuka-1863, kodwa futhi wayemiselwe ngokuqinisekileyo ukufa khona. “Izono” zabo zibambezele umsebenzi wengelosi yesithathu kwaze kwaba manje.

“Ingelosi yathi, ‘Ingelosi yesithathu iyababopha, noma ibafaka uphawu, ngezixhaxha ukuze baya esibayeni sasezulwini.’ Leli qembu elincane lalibukeka ligugile ngenxa yokukhathazeka, sengathi lalidlule ezivivinyweni ezinzima nasezingxabanweni. Kwase kubonakala sengathi ilanga lisanda kuphuma ngemuva kwefu, lakhanyisa ebusweni babo, kwabenza babonakale benqobile, sengathi ukunqoba kwabo kwase sekuseduze ukuba kufezeke.” Early Writings, 88.

Izono ezifanayo ezaxosha u-Israyeli wasendulo ukuba afe ehlane ziye zabambezele umsebenzi wengelosi yesithathu eyafika ngo-Okthoba 22, 1844.

“Emva kokuba uJesu evule umnyango Wendawo eNgcwelengcwele kunazo zonke, ukukhanya kweSabatha kwabonakala, futhi abantu bakaNkulunkulu bavivinywa, njengoba abantwana bakwa-Israyeli bavivinywa endulo, ukuze kubonakale ukuthi bayakugcina yini umthetho kaNkulunkulu. Ngabona ingelosi yesithathu ikhomba phezulu, ikhombisa abadumazekileyo indlela eya eNdaweni eNgcwelengcwele kunazo zonke yesigodlo sasezulwini. Njengoba bengena ngokukholwa eNdaweni eNgcwelengcwele kunazo zonke, bathola uJesu, futhi ithemba nenjabulo kuhluma kabusha. Ngababona bebhaka emuva, bebuyekeza okwedlule,

kusukela ekumemezelweni kokufika kwesibili kukaJesu, kwehle njalo kulo lonke ulwazi lwabo kwaze kwadlula isikhathi ngo-1844. Babona ukuchazwa kokudumala kwabo, futhi injabulo nesiqiniseko kuyabavuselela futhi. Ingelosi yesithathu ikhanyisele okwedlule, okwamanje, nekusasa, futhi bayazi ukuthi uNkulunkulu ngempela ubaholile ngokuhlinzeka kwaKhe okuyimfihlakalo.” Early Writings, 254.

Ingelosi yesithathu iyingelosi yokubekwa uphawu, futhi yafika ngo-Okthoba 22, 1844, kodwa umsebenzi wayo wabambezeleka ngenxa yezono ezifanayo ezabangela u-Israyeli wasendulo ukuba afele ehlane. Ukubambezeleka okwabangelwa ukuvukela kuka-1863 kwaba ukubambezeleka komsebenzi wengelosi yesithathu, ngakho-ke ukubekwa uphawu kuvinjiwe futhi kubambezelekile iminyaka engaphezu kwekhulu elilodwa.

“[Numeri 32:6–15, kucashuniwe.] INkosi uNkulunkulu inguNkulunkulu onomhawu, nokho ibekezela isikhathi eside ngezono neziphambeko zabantu baYo kulesi sizukulwane. Ukuba abantu bakaNkulunkulu bahamba ngeseluleko saYo, umsebenzi kaNkulunkulu ngabe waqhubekela phambili, izigijimi zeqiniso ngabe zahanjiswa kubo bonke abantu abahlala ebusweni bomhlaba wonke. Ukuba abantu bakaNkulunkulu babekholiwe kuYo futhi baba ngabenzi bezwi laYo, ukuba babegcine imiyalo yaYo, ingelosi ngabe ayifikanga indiza phakathi kwezulu inomlayezo ezingelosini ezine ezazizodedela imimoya ukuba ivuthe phezu komhlaba, imemeza ithi, Bamba, bamba imimoya emine, ukuba ingavuthi phezu komhlaba ngize ngibeke uphawu eziphongweni zezinceku zikaNkulunkulu. Kodwa ngenxa yokuthi abantu bayalalela kancane, abanakubonga, abangewe, njengokuba kwakunjalo ngo-Israyeli wasendulo, isikhathi siyalulwa ukuba bonke bezwe isigijimi sokugcina somusa esimemezelwa ngezwi elikhulu. Umsebenzi weNkosi uvinjiwe, isikhathi sokubekwa kophawu sibambezelekile. Abanengi abakaze balizwe iqiniso. Kodwa iNkosi iyobanika ithuba lokulizwa nokuguquka, futhi umsebenzi omkhulu kaNkulunkulu uyoqhubekela phambili.” Manuscript Releases, volume 15, 292.

Ngosuku luka-11 kuMandulo, 2001, ingelosi yesithathu yafika futhi, futhi isikhathi sokubekwa uphawu esasibambezelekile selokhu kwaba khona ukuhlubuka kuka-1863, saqala futhi. Kwakuwukufika kobuSulumane boMaye wesithathu, okuyilo futhi icilongo lesikhombisa eliphawula ukuqala kwesikhathi sokubekwa uphawu. Isikhathi sokubekwa uphawu saqala ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, lapho icilongo lesikhombisa liqala ukukhala, kodwa lelo cilongo lavinjelwa futhi labambezeleka.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yafunga ngaye ophila kuze kube phakade naphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuthi isikhathi asisayikuba khona; kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala ngecilongo, imfihlakalo kaNkulunkulu iyobe isiphelelisiwe, njengoba ayimemezela ezincekwini zakhe, abaprofethi. IsAmbulo 10:5–7.

“Izwi” lengelosi yesikhombisa, yizwi lengelosi yesAmbulo isahluko seshumi nesishiyagalombili, eyehla ngesikhathi izakhiwo ezinkulu zomuzi waseNew York City ziphonswa phansi.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elikhulu, yathi: Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala yamademoni, nesiboshwa sawo wonke umoya ongolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini lolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebile ngobuningi bokunethezeka kwalo. IsAmbulo 18:1–3.

“Izwi” lengelosi enamandla eyehlayo liyala izingelosi ukuba zibambe imimoya yomine, emelwe “njengehashi elithukuthele” elifuna ukuphunyuka lilethe ukufa nokubhujiswa endleleni yalo.

“Izingelosi zikaNkulunkulu zenza intando yaKhe, zibamba imimoya yomhlaba, ukuze imimoya ingavunguzi emhlabeni, nasolwandle, noma kunoma yimuphi umuthi, kuze kube yilapho izinceku zikaNkulunkulu sezibekwe uphawu emabunzini azo. Ingelosi enamandla ibonakala ikhuphuka ivela empumalanga (noma ekuphumeni kwelanga). Le ngelosi enamandla kunazo zonke inesibekiso sikaNkulunkulu ophilayo esandleni sayo, noma saLowo kuphela onganika ukuphila, ongabhala emabunzini uphawu noma umbhalo, labo abayakuphiwa ukungafi, ukuphila okuphakade. Yilizwi lale ngelosi ephakeme kunazo zonke elalinamandla okugunyaza izingelosi ezine ukuba zibambe imimoya emine kuze kube yilapho lo msebenzi usuphothuliwe, futhi kuze kube yilapho inika isimemo sokuyidedela.” Testimonies to Ministers, 445.

Ingelosi eyala izingelosi ezine ukuba zibambe imimoya, iyiyo ingelosi yesAmbulo isahluko seshumi nesishiyagalombili ekhanyisa umhlaba ngenkazimulo yayo, futhi “izwi” layo “elinamandla” liyizwi lengelosi yesikhombisa.

“Futhi yeka ukumelwa okunikeziwe kusAmbulo 7 ukuze sikucabangele, kusiduduze, futhi kusikhuthaze! Izingelosi ezine zithunyiwe ukuba zenze umsebenzi emhlabeni. Kodwa kukhona Othile owathenga izwe ngokuzinikela Yena uqobo ukuba libe yisihlengo salo, oneqoqo elikhethiweyo labambalwa. Obani? Yibo abagcina yonke imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu.

“Ukunaka kukaJohane kwaqondiswa kwesinye isigcawu: ‘Ngase ngibona enye ingelosi ikhuphuka ivela empumalanga, inophawu lukaNkulunkulu ophilayo’ (IsAmbulo 7:2). Ngubani lo? UyiNgelosi yesivumelwano. Uvela lapho kuphuma khona ilanga. UnguMthombo wokusa ovela phezulu. UngukuKhanya kwezwe. ‘Kuye kwakukhona ukuphila; futhi ukuphila kwakuyikukhanya kwabantu’ (Johane 1:4). NguYena lo u-Isaya amchazayo: ‘Sizalelwe umntwana, siphawe indodana; nombuso uyakuba semahlombe ayo; igama layo liyakuthiwa uMangaliso, uMeluleki, uNkulunkulu onaMandla, uYise onguPhakade, iNkosana yokuThula’ (Isaya 9:6). Wamemeza, njengOmunye owayenobukhosi obungaphezu kwamabandla ezingelosi ezulwini, kulabo ‘ababekuphiwe ukuba balimaze umhlaba nolwandle,’ ethi, ‘ningalimazi umhlaba, nolwandle, nomuthi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu’ (IsAmbulo 7:2, 3).”

“Nangu ubunkulunkulu nobuntu kuhlange. Umyalo unikezwa ezingelosini ezine ukuba zibambe imimoya emine ize yamukele ukubizwa kwaKhe. Funda sonke isahluko. Isililo esithi, ‘Ningoni,’ sikhulunywa nguMbuyiseli, uMhlengi.

“Ukwahlulela nolaka kwakufanele kubanjwe emuva isikhashana nje kuphela kuze kube yilapho umsebenzi othile usufezekile. Umlayezo, umlayezo wokugcina wesixwayiso nesihe, ubambezeleke ekwenzeni umsebenzi wawo ngenxa yothando lobugovu lwemali, uthando lobugovu lokunethezeka, kanye nokungafaneleki komuntu ukwenza umsebenzi odinga ukwenziwa. Ingelosi ezokhanyisa umhlaba ngenkazimulo yaYo ilinde amathuluzi abantu okwakungakhanya ngawo ukukhanya kwezulu, bese ngalokho ibambisane ukuze inikeze, ngobungcwele nobunzulu bawo obunesizotha, umlayezo ozonquma isiphetho sezwe.”
Manuscript Releases, volume 15, 222.

Ingelosi yesithathu, onguyena uKristu, futhi iyingelosi yokubeka uphawu eyafika ngo-Okthoba 22, 1844, kodwa ngenxa yokungalaleli kwabantu bakaNkulunkulu, umsebenzi waYo wokubeka uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane ubambezelekile kwaze kwaba nguSeptemba 11, 2001. Khona-ke ubuSulumane boMaye besithathu, badiliza izakhiwo ezinkulu zaseNew York, futhi inqubo yokubekwa kophawu yaqala. Ngaleso sikhathi izizwe zathukuthela, “kepha zabanjwa zingalawuleki.” Izwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, liyizwi eliyala izingelosi ezine ukuba zibambe, ngesikhathi abantu bakaNkulunkulu bebekwa uphawu.

UJesu uhlala ebonisa ukuphela ngesiqalo, futhi ngoFebhuwari 26, 1993, ubuSulumane boMaye wesithathu baqhumisa ibhomu leloli egalaji lokupaka elingaphansi komhlaba leNorth Tower yeWorld Trade Center. Lokho kuqhuma kwadala umonakalo omkhulu esakhiweni, kwabulala abantu abayisithupha kwalimaza abanye abangaphezu kwenkulungwane. Nakuba ukuhlasele kungazange kwehlise le mibhoshongo, kwakuyisenzo esikhulu sobuphekula enhlabathini yase-United States futhi kwaba yisandulela sezehlakalo zikaSeptemba 11, 2001.

Isikhathi sokubekwa uphawu saqala ngoSeptemba 11, 2001, kodwa sasihlanganisa isixwayiso sangaphambili eminyakeni eyisishiyagalombili ngaphambi kwalokho. Ukuhlasele kwamaSulumane kwa-Israyeli ngo-Okthoba 7, 2023 kuyisixwayiso sangaphambili sokuphela kwesikhathi sokubekwa uphawu. Izimpawu zesiprofetho zoMaye wesithathu sezimiswe kanye nezimpawu zesiprofetho zoMaye ababili bokuqala. Emavesini okuvula esahluko sesishiyagalolunye sencwadi yesAmbulo, kuboniswa ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane.

Sizocabangela leso sihloko esihlokweni esilandelayo.

“Uma izigameko ezinjengalezi zizakufika, izahlulelo ezinkulu kangaka phezu kwezwe elinecala, kuyoba kuphi ukuphephela kwabantu bakaNkulunkulu? Bayokhoselelwa kanjani kuze kudlule ukuthukuthela? UJohane ubona izakhi zemvelo—ukuzamazama komhlaba, isiphepho, nombango wezepolitiki—zimelwe njengezibanjwe yizingelosi ezine. Le mimoya ilawulwa kuze kube yilapho uNkulunkulu enikeza izwi lokuba iyekwe. Kulapho kukhona ukuphepha kwebandla likaNkulunkulu. Izingelosi zikaNkulunkulu zenza intando Yakhe, zibambe imimoya yomhlaba, ukuze imimoya ingavunguzi emhlabeni, nasolwandle, nakunoma yimuphi umuthi, kuze kube yilapho izinceku zikaNkulunkulu sezibekwe uphawu emabunzini azo. Ingelosi enamandla ibonakala inyuka ivela empumalanga (noma ekuphumeni kwelanga). Le ngelosi enamandla kunazo zonke iphethe esandleni sayo uphawu lukaNkulunkulu ophilayo,

noma lwaKhe Yena kuphela onganika ukuphila, ongaloba emabunzini uphawu noma umbhalo, labo abayokuphiwa ukungafi, ukuphila okuphakade. Yizwi lale ngelosi ephakeme kunazo zonke elalinegunya lokuyala izingelosi ezine ukuba zibambe imimoya emine kuze kube yilapho lo msebenzi usuqediwe, kuze kube yilapho yona isinikeza umyalo wokuyikhulula.”

“Labo abanqoba izwe, inyama, noSathane, bayoba yilabo abathandwayo abayokwamukela uphawu lukaNkulunkulu ophilayo. Labo izandla zabo ezingahlanzekile, nezinhliziyo zabo ezingemsulwa, abayikuba nophawu lukaNkulunkulu ophilayo. Labo abahlela isono bese besenza bayodluliswa. Yilabo kuphela okuthi, esimweni sabo sengqondo phambi kukaNkulunkulu, bagcwalisa isikhundla sabalabo abaphendukayo nabavuma izono zabo ngosuku olukhulu lokubuyisana oluyisifaniso sangempela, abayobonwa futhi baphawulwe njengabafanele ukuvikelwa nguNkulunkulu. Amagama alabo ababheka ngokuqina, belinda futhi beqapha ukuvela koMsindisi wabo—ngokukhuthala okukhulu nangokulangazelela okwedlula okwabalinda ukusa—ayobalwa kanye nalabo ababekiwe uphawu. Labo okuthi, nakuba benakho konke ukukhanya kweqiniso kubaneka emiphefumulweni yabo, befanele babe nemisebenzi ehambisana nokholo lwabo abaluvumayo, kodwa bayengwa yisono, bemisa izithixo ezinhliziyweni zabo, bonakalisa imiphefumulo yabo phambi kukaNkulunkulu, futhi bengcolisa labo abahlanganyela nabo esonweni, bayakucinywa amagama abo encwadini yokuphila, bashiywe ebumnyameni baphakathi kobusuku, bengenawo amafutha ezitsheni zabo kanye nezibani zabo. ‘Kepha kini enilesabayo igama Lami iLanga Lokulunga liyakuphuma, liphatha ukuphulukisa emaphikweni alo.’”

“Lokhu kufakwa uphawu kwezinceku zikaNkulunkulu kuyefana nalokho okwaboniswa uHezekeli embonweni. NoJohane futhi wayengufakazi walesi sembulo esimangalisa kakhulu. Wabona ulwandle namagagasi kuvungama, nezinhliziyo zabantu ziphela amandla ngenxa yokwesaba. Wabona umhlaba unyakaziswa, nezintaba zithwalwa ziyiswe phakathi kolwandle (okuyinto eyenzeka ngokoqobo), amanzi alo evungama futhi ephithizela, nezintaba zithuthumela ngenxa yokuvuvukala kwalo. Waboniswa izifo, ubhubhane, indlala, nokufa kugcwalisa umsebenzi wako omubi nowesabekayo.” Testimonies to Ministers, 445.