

Incwadi kaDaniyeli – Inombolo Ikhulu Namashumi Amathathu Nesishiyagalombili

Ukuveza uDaniyeli 11: Uhambo Lwesiprofetho Oludabula Emlandweni

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Ivesi lamashumi amane sesahluko seshumi nanye sikaDaniyeli limelela elinye lamavesi ajulile kakhulu eZwini likaNkulunkulu. Imilando yesiprofetho emelwe kulo yilapho amasondo angaphakathi kwamasondo ombono kaHezekeli ehlanganiswa khona. Ngesikhathi sokuphela somnyakazo wamaMillerite ngo-1798, kanye nangesikhathi sokuphela somnyakazo wengelosi yesithathu ngo-1989, kuvezwa imilando yangaphakathi neyangaphandle yabantu bakaNkulunkulu bezinsuku zokugcina. Kuleli vesi kukhona isimemezelo sokwahlulela okusondelayo okwafika nengelosi yokuqala ngo-1798, kuze kufike emthethweni weSonto wevesi lamashumi amane nanye. Ngakho-ke leli vesi limelela ukwahlulela okuphenyayo kwebandla likaNkulunkulu okuqala ngabafuleyo, kuqhubeka kuze kufike ekubekweni uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, kanye noNkulunkulu ekhipha i-Adventism yaseLawodikeya emlonyeni waKhe.

Umlando lapho upapa wamukela khona inxeba lawo elibulalayo ngo-1798, kuze kube yilapho inxeba elibulalayo seliphulukiswa evesini lamashumi amane nanye, umelwe emlandweni wevesi. Kusukela evesini lamashumi amane nanye kuya phambili kubekwe ngaphakathi komongo wezahlulelo ezikhulayo zikaNkulunkulu eziphoqelelwayo, eziqala kulelo vesi. Ngalo mqondo wesiprofetho, ivesi lamashumi amane liyisiphetho sikaDaniyeli isahluko seshumi nanye, kanti amavesi okuqala nawesibili esahluko ayisiqalo. Isahluko seshumi nanye siveza ukuvukela komphikukristu, kanti isahluko seshumi simelela ukuqala kombono woMfula iHidekeli, futhi isahluko seshumi nambili simelela isiphetho. Izahluko zeshumi neshumi nambili zimelela owokuqala nowokugcina, kanti isahluko seshumi nanye siyikuvukela okuphakathi.

Izahluko zeshumi neshumi nambili ziyafana, ngokuba, ngokungafani nesahluko seshumi nanye, zimelela okuhlangenwe nakho kukaDaniyeli maqondana nombono, kanti isahluko seshumi nanye singumbono uqobo. Isahluko seshumi siyinhlamvu yokuqala yohlamvu lwesiHeberu, isahluko seshumi nanye siyinhlamvu yeshumi nantathu ehlobukayo yohlamvu lwesiHeberu, kanti isahluko seshumi nambili siyinhlamvu yokugcina yohlamvu. Umbono woMfula iHidekeli uyi“Qiniso.”

Esahlukweni seshumi nanye, isiqalo sifanekisa isiphetho, ngokuba uKristu akaguquki nanini. Umlando wokugcina omelelwe evesini lamashumi amane, uyisikhathi sokuvivinywa sesithombe sesilo. Leso sikhathi sokuvivinywa siphetha ngophawu lwesilo, olumelelwe evesini lamashumi amane nanye. Ngakho-ke, amavesi okuqala nelesibili kumelwe akhulume ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, ngokuba lesa sikhathi futhi siyisikhathi sokwakheka kwesithombe sesilo.

“INkosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyakwaxhiwa ngaphambi kokuba kuvalwe umusa wokuhlolwa; ngokuba lokhu kuyoba uvivinyo olukhulu kubantu

bakaNkulunkulu, okuyilo okuyonqunywa ngalo isiphetho sabo saphakade....”

“Lona uvivinyo abantu bakaNkulunkulu okumelwe babe nalo ngaphambi kokuba babekwe uphawu.” Manuscript Releases, volume 15, 15.

Kuhlala kukhona izimpawu zomlando ezimbili ezihlonza isikhathi sokuphela. Enhlanganweni yokuvuselela kaMose, kwakuwukuzalwa kuka-Aroni, kwalandelwa eminyakeni emithathu kamuva ukuzalwa kukaMose. Enhlanganweni yokuvuselela yokuphuma eBabiloni nokwakha kabusha ithempeli, kwakuyinkosi uDariyu, kulandelwa inkosi uKoresi. Enhlanganweni yokuvuselela kaKristu, kwakuwukuzalwa kukaJohane uMbhapathizi, kwalandelwa ezinyangeni eziyisithupha ukuzalwa kukaKristu. Enhlanganweni yokuvuselela yamaMillerite, kwakuwukufa kwesimiso sobupapa ngo-1798, kwalandelwa ukufa kukapapa ngo-1799. Enhlanganweni yokuvuselela yengelosi yesithathu, kwakungumongameli uReagan nomongameli uBush wokuqala, bobabili ababemele u-1989. KuDaniyeli isahluko seshumi, ivesi lokuqala, sithola inkosi uKoresi ikhonjwa.

Ngonyaka wesithathu kaKoresi inkosi yasePheresiya kwembulwa indaba kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBelitesazari; leyo ndaba yayiyiqiniso, kepha isikhathi esimisiwe sasiyiside; wayiqonda leyo ndaba, futhi wayenokuqonda ngombono. Daniyeli 10:1.

Evesini ezilandelayo zesahluko seshumi, sibona okwenzeka kuDaniyeli kuvezwa kusengaphambili ngaphambi kokuba uGabriyeli anikeze umbono womlando wesiprofetho esahlukweni seshumi nanye. UKoresi uphawula isikhathi sokuphela, ngokuba ngaphambili uKoresi, umshana kaDariyu, wayengumphathi-mpi kaDariyu owabulala uBhelishazari, ngaleyo ndlela ephawula ukuphela kweminyaka engamashumi ayisikhombisa yokuthunjwa, eyayiyisifanekiso seminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokuthunjwa kuka-Israyeli ongokomoya eBhabhiloni ongokomoya kusukela ku-538 kuya ku-1798.

“Ibandla likaNkulunkulu emhlabeni lalingaphansi kokuthunjwa ngokuqinisekileyo ngalesi sikhathi eside sokushushiswa okungaphezi, njengokuba nabantwana bakwa-Israyeli babethunjwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Ukuphela kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ngo-1798 kwaphawula isikhathi sokuphela; kanjalo-ke ukuphela kweminyaka engamashumi ayisikhombisa kwaphawula “isikhathi sokuphela” salowo mlando. Bobabili uDariyu noKoresi bavezwa ekufeni kukaBelishazari nasekupheleni kombuso waseBhabhiloni, ngoba uKoresi, njengomkhuzi kaDariyu owafeza umsebenzi, wayemele uDariyu. Lapho uGeorge Bush omdala efungiswa esikhundleni ngoJanuwari 20, 1989, uReagan wayebe ngumongameli ezinsukwini eziyishumi nesishiyagalolunye zokuqala zika-1989.

Umbono waseHiddekel waqala ngesikhathi sokuphela, ngomnyaka wesithathu kaKoresi. Lapho uGabriyeli eqala ukwembulela uDaniyeli umlando wesiprofetho wesahluko seshumi nanye, uqala ngokubhekisela emnyakeni wokuqala kaDariyu, ukuze kumiswe ngokusobala ukuthi umbono womlando wesiprofetho ayesezowethula kuDaniyeli uqala esikhathini sokugcina sokuphela, ngo-1989, ngoba bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo.

Kepha ngiyakukubonisa lokho okulotshiweyo encwadini yeqiniso; futhi akakho noyedwa omi kanye nami kulezi zinto, ngaphandle kukaMikayeli inkosana yenu. Nami-ke ngonyaka wokuqala kaDariyu umMede, yebo mina, ngema ukuze ngimqinisekise nokumqinisa. Daniyeli 10:21; 11:1.

Ngonyaka wokuqala kaDariyu, omele isikhathi sokuphela ngo-1989, uGabriyeli “wema”, ngaleyo ndlela ekhomba ukuthi “ngesikhathi sokuphela” kufika ingelosi. Ngo-1798 yafika ingelosi yokuqala, kwathi ngo-1989 yafika ingelosi yesithathu. Kwaze kwaba yilapho isigijimi sengwele yesithathu sinikwa amandla ngo-2001 lapho kwaqala khona ukubekwa uphawu kwengelosi yesithathu, kodwa ukunyakaza kokufika kwengelosi yesithathu ngo-1989, kufanekiswa nguGabriyeli emi ngesikhathi sokuphela. UGabriyeli uzombonisa uDaniyeli “lokho okulotshiwe embhalweni weqiniso,” futhi umbono waseHidekeli unophawu “IweQiniso,” uGabriyeli asezokwethula.

Evesini leshumi nane zesahluko seshumi uGabriyeli wayesemazisile uDaniyeli ukuthi lokho ayekhuluma ngakho embonweni weHidekeli kwakuyilokho “okuyokwenzeka kubantu bakaNkulunkulu ezinsukwini zokugcina.”

Manje sengifikile ukukwazisa okuzokwehlela abantu bakini ezinsukwini zokugcina; ngokuba umbono usengowezinsuku eziningi. Danieli 10:14.

Ivesi lesibili sikaDaniyeli isahluko seshumi nanye simela ulwazi olwavulwa ngesikhathi sokuphela ngo-1989, futhi olukhomba lokho “okuyakwehlela” abantu bakaNkulunkulu “ezinsukwini zokugcina”.

Manje-ke ngizakukubonisa iqiniso. Bheka, kusezakuvuka amakhosi amathathu ePheresiya; kanti elesine liyakuba yicebile kakhulu kunawo wonke: futhi ngamandla alo ngenxa yengecebo yalo liyakuvusa bonke ukuba bamelane nombuso waseGrisi. Daniyeli 11:2.

UKoresi ufanekisela inkosi yesibili kusukela ngo-1989. Uyinkosi yoMbuso wamaMede namaPheresiya, omelela umbuso wesiprofetho seBhayibheli ezinsukwini zokugcina owakhiwa izimpondo ezimbili, ezimelelwa amaMede namaPheresiya. Emva kwenkosi yesibili yombuso wesilo somhlaba esinezimpondo ezimbili ngesikhathi sokuphela ngo-1989, kwakusazoba khona amakhosi amathathu (uClinton, uBush wokugcina, u-Obama), bese kuba khona inkosi eyayicebe kakhulu kunabo bonke. Amakhosi amathathu alandela uBush wokuqala aceba emva kobumongameli bawo, futhi kuphela ngenxa yokuthi ayesengumongameli. UTrump, owesine owayecele kakhulu, futhi owayengumongameli ocele kunabo bonke owake waba khona, akazange enze imali yakhe ngenxa yokuthi wayengumongameli, kodwa ngokuyinhloko ngomsebenzi wakhe wokutshalwa kwezimali kwezindlu, kudala kakhulu ngaphambi kokuba angenele isikhundla sobumongameli.

Ngokwesilinganiso, umongameli owake waba ngocebile kunabo bonke emlandweni waseMelika kwakungumongameli wokuqala wase-United States. Ngaphambi kuka-Donald Trump, uGeorge Washington wayengumongameli ocebile kunabo bonke emlandweni waseMelika, futhi wazuza ingcebo yakhe, njengoba kwenza noDonald Trump, ngokutshala izimali ezindaweni ezithengiswayo. Bobabili uWashington noTrump bangena esikhundleni sobumongameli bevela

ezizindeni zezombusazwe ezingezona ezendabuko. UWashington wayeyinhloko yezempi ngokuyinhloko ngaphambi kokuba abe ngumongameli, kanti uTrump wayengusomabhizinisi nobuntu bethelivishini, owathi, njengokukaWashington, wayengenakho nakancane ukuhlangenwe nakho kwezombusazwe ngaphambilini.

Bobabili omongameli babedume ngobuntu babo obuqinile nezindlela zabo zobuholi, nakuba lezi zimfanelo baziveza ngezindlela ezehluka kakhulu. UWashington wayaziwa ngobuholi bakhe obuzithobile, obunokuzola, nobunokuzethemba, kanye nokuba khona kwakhe okuhlanganisayo ngesikhathi seMpi Yenguquko nasezinyakeni zokuqala zeRiphabhulikhi, kanti uTrump waziwa ngendlela yakhe eqinile yokuhola nokuphatha. Bobabili uWashington noTrump babengabantu ababangela impikiswano enkulu, yize kwakungenxa yezizathu ezehluka kakhulu. UWashington, nakuba ayehlonishwa kakhulu, wabhekana nokugxekwa ngesikhathi sakhe ngezindaba ezihlukahlukene, kuhlanganisa nemibono yakhe ngobugqila. Ubumongameli bukaTrump babuphawulwa izingxabano eziningi, kuhlanganisa ukusebenzisa kwakhe “ama-tweets anolaka” ezinkundleni zokuxhumana, izinqumo zakhe zenqubomgomo ezibeka iMelika kuqala, kanye nokuzazi kwakhe yena uqobo.

Umongameli ocebe kunabo bonke nowesithupha wayezovusa amandla odrako wamazwe omhlaba. Lapho sibeka umlando wevesi lesibili lesahluko seshumi nanye phezu komlando wesikhathi sika-1776, 1789, no-1798, sithola olunye ulwazi olukhuluma ngomongameli wokugcina wesilo somhlaba, ngokuba uJesu ufanekisa ukuphela ngesiqalo. Izikhathi ezimbili zokuqala ezimelwe ngu-1776 no-1789 zinikeza ofakazi ababili bokuthi umongameli wokugcina uyoba ngumongameli wesishiyagalombili, owayengowabayisikhombisa. UTrump wayengumongameli wesithupha emva kukaReagan, futhi njengomongameli wesishiyagalombili uyoba “ngowabayisikhombisa”. Umongameli wokugcina, nowesishiyagalombili, uyobusa lapho i-United States yakha umfanekiso “wesilo futhi owesilo”.

UMongameli ophethe ngesikhathi isithombe sesilo sakhiwa yi-United States, kumelwe abe ngowesishiyagalombili, okungukuthi ongowabayisikhombisa, njengoba kufakazelwa uPeyton Randolph noJohn Hancock. Ubupapa buyinhloko yesishiyagalombili eyayivela kwabayisikhombisa, futhi bamukela isilonda sokufa esingokwesiprofetho. Ukuze kube yisithombe sobupapa, umongameli wesishiyagalombili ongowabayisikhombisa naye kumelwe abe nokuhlonzwa okungokwesiprofetho kokuthi “ulimele” noma “ubulewe” ngokwesiprofetho.

Ubupapa bathola inxeba lalo elibulalayo embusweni kadrako (iFrance), umbuso kadrako lowo ubupapa obabulokhu belwa nawo kusukela esikhathini lapho uPawulu abonisa khona ukuthi imfihlakalo yobubi (umuntu wesono) yayisivele isebenza ngaleso sikhathi. Udrako wobuhedeni wayevimbela ubupapa ekuthatheni isihlalo sobukhosi, obabuthatha ngo-538.

Kusukela ekuqaleni kobupapa kuze kube sekubhujisweni kwabo kokugcina, bulwa namandla kadrako. Umfanekiso wobupapa udinga ukuthi lowo mfanekiso ulwe namandla kadrako. KuSambulo ishumi nesikhombisa ubupapa, obuyinhloko yesishiyagalombili, evela kulezo zinhloko eziyisikhombisa, ekugcineni bushiswa ngomlilo, futhi inyama yabo idliwa ngamakhosi ayishumi. Kuzo zombili lezi zikhathi zokufa (ngo-1798 nangezinsuku zokugcina), isilo sobupapa

sibulawa ngamandla kadrako. Ukuze i-United States yakhe umfanekiso wesilo, umongameli wesishiyagalombili naye bekuyodingeka abulawe ngamandla kadrako eyayilwa nawo, futhi inkosi yesithupha emva kwesikhathi sokuphela ngo-1989, iyiyo inkosi eyavusa wonke amandla kadrako.

URonald Reagan wayeyisihlubuki sobuProthestani, kodwa uGeorge Bush wokuqala wayengumkhankaso ojwayelekile wobumbano lwembulunga yonke. Enye yezinkulumo zakhe ezidume kakhulu yileyo lapho aqamba amanga ngokuthi, ngo-Agasti 18, 1988, “Futhi yimi ongeke anyuse izintela. Umbangi wami manje uthi uzozinyusa njengendlela yokugcina, noma njengendlela yesithathu yokugcina. Kodwa lapho usopolitiki ekhuluma kanjalo, uyazi ukuthi leyo yindlela azogcina eye kuyo. Umbangi wami akakukhiphi ngaphandle ukwenyuswa kwezintela. Kodwa mina ngiyakukhipha ngaphandle. Futhi iCongress izongicindezela ukuba ngenyuse izintela, mina ngithi cha. Futhi bayocindezela, mina ngithi cha, baphinde bacindezele, futhi konke engingakusho kubo yilokhu: fundani ezindebeni zami: azikho izintela ezintsha.”

Ngaphandle kwalawo manga omphakathi, ayisici sommeli wamandla kadrako, amazwi akhe adume kakhulu ayesethulweni esihlangene seCongress ngo-September 11, 1990, lapho athi khona, “Manje, singabona umhlaba omusha usuvela sobala. Umhlaba lapho kukhona khona ithemba elingokoqobo kakhulu lohlelo olusha lomhlaba. Ngamazwi kaWinston Churchill, ‘uhlelo lomhlaba’ lapho ‘izimiso zobulungisa nokudlala ngokulingana ... zivikela ababuthakathaka kwabanamandla ...’ Umhlaba lapho iZizwe Ezihlangene, sezikhululiwe ekuxakanisweni yimpi ebandayo, zimi ngomumo ukugcwalisa umbono womlando wabasunguli bazo.” UBush omdala wayeyisazi somhlaba wonke, noma wayeziveza njengeRiphabhulikhi.

UBill Clinton waba ngumongameli wokuqala ukubamba umkhosi wakhe wokugcotshwa eSikhumbuzweni sikaLincoln, okusho ukuthi wafulathela uLincoln wabhekana nentsika ye-obelisk yesikhumbuzo sikaWashington, i-obelisk egcwele ngaphakathi izimpawu zobuFreemason. Kokubili le obelisk kanye nezimpawu zobuFreemason akhetha ukubhekana nazo ngesikhathi efunga ngamanga ukwethembeka kwakhe kuMthethosisekelo, kwakungameleli nje kuphela ukuthi wayefulathele uphawu oluphikisana nobugqila oluyisiKhumbuzo sikaLincoln, kodwa futhi nokuma kukaClinton komlando akukhethayo kuyavumelana nenkulumo yakhe yokwamukela, lapho adumisa khona uprofesa ayefunde ngaphansi kwakhe eNyuvesi yamaJesuit ayeye kuyo.

Lowo profesa, uCarroll Quigley, wabhala incwadi ethi: *Tragedy and Hope: A History of the World in Our Time*, eyashicilelwa ngo-1966, futhi eqondwa ngokufanele nangokubanzi njengemele “iBhayibheli lemibono yobumbuluzwe bomhlaba”. Njengoba iKoran injalo kubuSulumane, nanjengoba iMorals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, eyabhalwa ngu-Albert Pike, yashicilelwa ngo-1871, ibhekwa njengokuchazwa okuphelele kunakho konke kwezimfundiso eziyimfihlakalo zeFreemasonry; noma njengoba iThe Book of Mormon injalo kubaNgcwele Bezinsuku Zokugcina, incwadi kaQuigley iyona Bhayibheli yefilosofi yobumbuluzwe bomhlaba. Iningi beliyokwazi ukube uClinton wayedumise uMohammed weKoran, noma ukube wayedumise uJoseph Smith weThe Book of Mormon, futhi abanye bebeyokwazi ukuthi u-Albert Pike wayengubani, kodwa bambalwa ababazi ukuthi ukudumisa kukaClinton uQuigley kwakuhambisana nohlelo lwakhe siqu lobumbuluzwe bomhlaba, nokwenqaba kwakhe izimiso ezimelwe ngu-Abraham Lincoln.

Enkulumweni, uClinton wathi: “Ngesikhathi ngisemusha, ngezwa isimemo sikaJohn Kennedy sobuzwe. Kwathi-ke, njengomfundi eGeorgetown, ngezwa lesi simemo sichazwa ngokucacile nguprofesa ogama lakhe linguCarroll Quigley, owathi kithi iMelika yisizwe esikhulu kunazo zonke emlandweni ngoba abantu bakithi bahlale bekholelwa ezintweni ezimbili: ukuthi ikusasa lingaba ngcono kunanamuhla nokuthi ngamunye wethu unomthwalo womuntu siqu wokuziphatha wokwenza kube njalo.” Umbono kaCarroll Quigley wokuthi “yenze iMelika ibe nkulu futhi”, kwakuwukuba i-United States idele ubukhosi bayo besizwe kuZizwe Ezihlangene. UClinton wayenguDemocrat, umhlaba-wonke, ummeleli kadrako.

“Njengobaba, nanjengendodana”, uGeorge Bush wokugcina wayengowezwe lonke, futhi njengoba kwakunjalo kuyise, naye wayengowezwe lonke eziveza njengomRiphabhulikhi. Isithelo asiweli kude nesihlahla. IBhayibheli siphakamisa umbuzo ongadingi mpendulo, “Ababili bangahamba kanyekanye yini, ngaphandle kokuba bevumelene na?” Kwanele nje ukulandelela amabhizinisi amaningi uBush wokugcina awafeza kanye noBill noHillary Clinton ukuze kubonakale ukuthi uBush wokugcina wayevumelana nobani.

UBarack Hussein Obama wenza isitatimende mayelana nokuguqula i-United States ngokuyisisekelo emhlanganweni womkhankaso ngaphambi nje kokuba akhethwe njengoMongameli. Ngo-Okthoba 30, 2008, eColumbia, eMissouri, u-Obama wathi: “Sesisele ngezinsuku ezinhlanu ngaphambi kokuguqula ngokuyisisekelo i-United States of America.” Lesi sitatimende sasiyinxenye yomyalezo ka-Obama obanzi othi “ithemba nenguquko”, owawuyisihloko esisemqoka somkhankaso wakhe wobumongameli ka-2008, ugcizelela ukuzibophezela kwakhe ezinguqukweni ezinkulu zenqubomgomo kanye nesiqondiso esehlukile sezwe. Isiqondiso aphendulela kuso izwe saba yizinqubomgomo zikadrako zokuglobhalisa, ezimelene nabamhlophe, ezisekela ukukhipha izisu, ezimelene namafutha ekhabhoni, ezimelene neMelika kodwa zisekela ukuglobhalisa, Ukuhlukahluka, Ukulingana, Nokubandakanywa, umlando wamanga we-Critical Race Theory, nokunye nokunye. U-Obama wayengesona nje isihleli somphakathi; wayeyiso, futhi usengiso nanamuhla, isimeleli se-ajenda yokuglobhalisa yamandla kadrako.

Nokho-ke, uTrump, ngokungafani nosopolitiki ojwayelekile wanamuhla, wagcina izithembiso eziningi kunazo zonke ezinye izipresidenti eziyisikhombisa phakathi nenkathi eqala ngo-1989, sezihlanganisiwe. Wayezinikele ekwenzeni iMelika ibe nkulu futhi futhi, futhi ekuzameni ukwenza kanjalo, wavusa amandla abaphathi bomhlaba wonke ayephethe, hhayi e-United States kuphela, kodwa emhlabeni wonke.

UJoe Biden akanabo ubufakazi nhlobo bokuthi uyikho okunye ngaphandle kokuba abe ngomunye nje umkhankaso womhlaba wonke.

Isilo sobuKatolika salwa impi ende, eyadonsa isikhathi eside, namandla kadrako, futhi umongameli obusayo ngesikhathi i-United States yakha umfanekiso wobupapa, ngokwesidingo sesiprofetho, uyakuba semzabalazweni namandla kadrako. Akekho phakathi komongameli abasaphila, ngaphandle kukaDonald Trump, ongayilwa impi namandla kadrako, ngoba amaDemocrat angabomhlaba wonke obala (odrako), futhi uGeorge Bush wokugcina wayenjalo,

njengoba noyise wayenjalo (eyiRepublican ezishoyo, kodwa empeleni engudrako womhlaba wonke), ngokuba uJesu uhlale efanekisa owokugcina nowokuqala.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Inhlekelele enkulu ilindele abantu bakaNkulunkulu. Inhlekelele ilindele umhlaba. Umzabalazo omkhulu kunayo yonke wezikhathi zonke usuphambi kwethu. Izehlakalo esesimemezele iminyaka engaphezu kwamashumi amane, ngegunya lezwi lesiprofetho, ukuthi sezizayo, manje sezenzeka phambi kwamehlo ethu. Sekuvele udaba lokuchitshiyelwa koMthethosisekelo oluvimbela inkululeko kanembeza selwethulwe kubameli besizwe. Udaba lokuphoqeelwa kokugcinwa kweSonto selube ngolwesithakazelo nokubaluleka kazwelonke. Sazi kahle ukuthi umphumela walesi sinyathelo uyoba yini. Kodwa ingabe sesikulungele lokhu okubhekene nathi? Ingabe siwufeze ngokwethembeka yini umsebenzi uNkulunkulu asiphathise wona wokuxwayisa abantu ngengozi ebaphambi kwabo?”

“Baningi, ngisho naphakathi kwalabo ababambe iqhaza kulo mkhankaso wokuphoqeelwa kweSonto, abayiboni kahle imiphumela eyolandela lesi senzo. Ababoni ukuthi bashaya ngqo inkululeko yenkolo. Baningi abangakaze baqonde izimangalo zeSabatha leBhayibheli nesisekelo esingamanga okwakhelwe kuso isimiso seSonto. Noma yimuphi umkhankaso ovuna umthetho wenkolo empeleni uyisenzo sokuvumela ubupapa, obuye iminyaka eminingi kangaka balwa ngokungaguquki nenkululeko kanembeza. Ukugcinwa kweSonto kukhona ngenxa yalokho okubizwa ngokuthi ‘imfihlakalo yobubi;’ futhi ukuphoqeelwa kwako kuyoba ukuqashelwa ngokoqobo kwezimiso eziyitshe legumbi lobuRoma. Lapho isizwe sethu sesizilahla ngaleyo ndlela izimiso zombuso waso size simise umthetho weSonto, ubuProthestani kuyobe kuleso senzo buhlanganisa izandla nobupapa; lokho ngeke kube lutho olunye ngaphandle kokunika ukuphila ubushiqela obekunesikhathi eside bulindele ngomhobholo ithuba labo lokuphinde buqhamuke embusweni wobudlova osebenzayo.

“Ukunyakaza Kokuguqula Isizwe, kusebenzisa amandla omthetho wenkolo, kuyakuthi, lapho sekukhule ngokuphelele, kubonakalise ukungabekezelelani nokucindezela okufanayo nalokho okwakubusa ezikhathini ezedlule. Imikhandlu yabantu ngaleso sikhathi yazithathela amalungelo obukhosi obuNgcwele, ichoboza ngaphansi kwamandla ayo obudlova inkululeko kanembeza; kwase kulandela ukuboshwa, ukudingiswa, nokufa kulabo ababemelana nemiyalo yayo. Uma ubuPapa noma izimiso zabo sekuphinde kwafakwa emandleni ngomthetho, imililo yokushushisa iyakuvuselelwa ngokumelene nalabo abangayikunikela unembeza neqiniso ngenxa yokuhlonipha amaphutha athandwayo ngabantu abaningi. Lobu bubi sebuseduze nokugcwaliseka.”

“Lapho uNkulunkulu esinike ukukhanya okusibonisa izingozi eziphambi kwethu, singema kanjani simsulwa emehlweni Akhe uma sidebeselela ukukhipha wonke umzamo osemandleni ethu ukuze sikulethe phambi kwabantu? Singaneliseka yini ukubashiya ukuba babhekane nalolu daba olunesisindo esikhulu bengaxwayiswanga?” Testimonies, volume 5, 711, 712.