

Incwadi kaDaniyeli - Ikhulu namashumi amane nambili

Ukubunjwa Komfanekiso Wesilo: Uhambo Lwesiprofetho Olwambulwayo

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2024-03-17

Isivivinyo esikhulu sabantu bakaNkulunkulu okumelwe basiphumelele ngaphambi kokuba babekwe uphawu wukwakheka komfanekiso wesilo. Lokho kwakheka kwenzeka kusukela ngoSeptemba 11, 2001 kuze kube ngumthetho weSonto e-United States. Leyo nkathi yesiprofetho imelela isikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, kanye nenkathi lapho yonke imibono yeBhayibheli ifinyelela ekugwalisekeni kwayo okuphelele. Kuleyo nkathi uphondo lweqiniso lwamaProthestani luzohlanzwa, futhi kuze kube phakade luzobonakalisa umfanekiso kaKristu, ngoba uKristu ungumProthestani.

“UKristu wayengumProthestani. Wabhikisha ngokukhonza okungokwesiko kwesizwe samaJuda, esasenqaba iseluleko sikaNkulunkulu ngokumelana nazo ngokwazo. Wabatshela ukuthi bafundisa imiyalo yabantu njengezimfundiso, nokuthi babengabazenzisi nabangabazenzisi abakhohlisayo. Njengamathuna acakiwe babemahle ngaphandle, kodwa ngaphakathi begcwele ukungcola nokonakala. AbaGuquli babuyela emuva kuKristu nakubaphostoli. Baphuma bazihlukanisa nenkolo yezimo nemikhosi. ULuther nabalandeli bakhe abazange basungule inkolo eguquliwe. Bamane bayamukela njengoba yethulwe nguKristu nabaphostoli. IBhayibheli lethulwa kithi njengomhlahlandlela owanele; kodwa upapa nezisebenzi zakhe balisusa kubantu sengathi liyisiqalekiso, ngoba lembula ukuzenzisa kwabo futhi likhuza ukukhonza kwabo izithombe.” Review and Herald, June 1, 1886.

Ngesikhathi sokubekwa uphawu, uphondo lwamaProthestani luyahlanzwa futhi luhlungwe. Kuleso sikhathi esifanayo, uphondo lweRiphabhulikhi oluhlubukile luhlangana namaProthestani ahlukile, ngaleyo ndlela kwakhiwe uphondo lwamandla oluyinhlanguyela yebandla nombuso. Izimpondo ezimbili zesilo somhlaba zibe seziba ngumfanekiso wesilo, kanye nomfanekiso kaKristu. Uphondo lokuhlubuka luwubudlelwane obubili bebandla elonakele nombuso owonakele, kanti uphondo lokulunga luwubudlelwane obubili bobuNkulunkulu nobuntu.

Umfanekiso wesilo usube usubunjwa emhlabeni, futhi uyisilo esiyizingxenye ezimbili esimelelwa uMbuso (iZizwe Ezihlangene), oswamukele ubuProthestani obuhlubukile besilo somhlaba njengekhanda laso eliholayo phakathi kwamakhanda ayishumi. Phezu kwaleso silo kubusa owesifazane, ongumama wezifebe, phezu kwesilo samakhosi ayishumi. Isilo asigibelayo siyinhlanganisela yeBandla noMbuso, njengoba kufanekiswa ubufebe bomoya obuyisihlobo sikaHerode nendodakazi kaHerodiya uSalome. Futhi ubudlelwane phakathi kowesifazane obusa phezu kwesilo nabo buyinhlanganisela yeBandla noMbuso, njengoba ubudlelwane obungemthetho besifebe saseRoma namakhosi akha isilo somhlaba wonke, esimele iZizwe Ezihlangene. Emfanekisweni wesilo ophoqwa kuwo wonke umhlaba wonke, zonke izizwe zizobandakanyeka, wonke amandla awonakele ayohlangana.

“IsAmbulo 17:13–14 kucashuniwe. ‘Laba banomqondo munye.’ Kuyoba khona isibopho sobunye esisemhlabeni wonke, ukuvumelana okukodwa okukhulu, umfelandawonye wamabutho kaSathane. ‘Bese benika isilo amandla abo namandla abo.’ Kanjalo kubonakaliswa wona lawo mandla afanayo angabusi ngokuthanda kwawo, acindezelayo, amelene nenkululeko yenkolo, nenkululeko yokukhulekela uNkulunkulu ngokuyala konembeza, njengoba kwabonakaliswa ubupapa, lapho esikhathini esedlule bushushisa labo ababenesibindi sokwenqaba ukuvumelana nemikhuba nemikhosi yenkolo yobuRoma.

“Empini ezolwiwa ezinsukwini zokugcina kuyohlangana, ziphikisana nabantu bakaNkulunkulu, onke amandla onakele ahlubukile ekwethembekeni emthethweni kaJehova. Kule mpi iSabatha lomyalo wesine liyoba yiphuzu elikhulu elizobekwa enkingeni; ngoba emyalweni weSabatha uMniki-mthetho omkhulu uziveza njengoMdali wamazulu nomhlaba.”
The Seventh-day Adventist Bible Commentary, volume 8, 983.

Iqiniso lokuthi ukuhlubuka okuhlotshaniwa nesithombe sesilo somhlaba wonke “kungokwasemhlabeni wonke,” futhi kumelela “wonke amandla onakele ahlubukile ekuthembekeni emthethweni kaJehova,” likhomba ukuthi ukwakheka kwesithombe sesilo ngaphakathi kwe-United States kukhomba ukuhlanganiswa kwawo wonke amandla onakele ahlubukile. AmaProthestani ase-United States ahlubuka lapho enqaba umlayezo wengelosi yokuqala ngo-1844, futhi ubu-Adventist baseLawodikeya bahlubuka ngo-1863. UbuProthestani obuhlubukile kanye nobu-Adventist baseLawodikeya bayokwakha “isibopho sobunye,” kanye nezinhlangothi zezombusazwe ezingaphakathi kophondo lweRiphabhulikhi, eziyengwe umprofethi wamanga, ukuba zinikele ngesigamu sombuso wazo.

Ngomfanekiso wesilo womhlaba, umprofethi wamanga nguye okhohlisa umhlaba. Emfanekisweni wesilo ophakathi kwe-United States, umprofethi wamanga okhiqiza “umfelandawonye wamabutho kaSathane” ongengcwele, kodwa obumbene, naye kumelwe abe “umprofethi wamanga”. Umfanekiso wesilo womhlaba uyizinhlangothi ezimbili, kodwa futhi ungubunye obuyizingxenye ezintathu. Lobo bunye obuyizingxenye ezintathu bukadra, besilo, nobomprofethi wamanga buholela umhlaba e-Armagedoni. Emfanekisweni wesilo oqala ukwakheka ngaphakathi kwe-United States, kumelwe kube khona ubunye obuyizingxenye ezintathu, obuphinde bube yisilo esiyizinhlangothi ezimbili. Kuyo yomibili imifanekiso yesilo, imvelo eyizinhlangothi ezimbili iyinhlanganisela yeBandla noMbuso, ibandla liphethe ukulawula lobu budlelwano.

Inyunyana emithathu ehlangene kufanele imelelwe kuzo zombili izithombe zezilo, kodwa kunokubonakaliswa okubili kukadrako, kwesilo nomprofethi wamanga encwadini yesAmbulo. Isakhiwo esiyingxenye ezintathu sesithombe somhlaba wonke sesilo simelwe ukusebenzelana nemimoya (udrako), ubuKhatholika (isilo) nobuProthestani obuhlubukile (umprofethi wamanga). Ngasinye salezo zintathu asinayo kuphela ingxenye yenkolo (ukusebenzelana nemimoya, ubuKhatholika nobuProthestani obuhlubukile), kodwa futhi sinengxenye yezepolitiki. Udrako (ubusoshiyali ngezinhlabo zabo ezehlukene), isilo (ubukhosi) nomprofethi wamanga (uqala njengeRiphabhulikhi, uphetho njengentando yeningi).

Inyunyana ephindwe kathathu ehlangana e-United States iphoqeelwa ukuhlanganiswa ndawonye (ikhohliswe) ngumprofethi wamanga, njengoba kunjalo nangesithombe sesilo somhlaba wonke.

Encwadini yesAmbulo kukhona enye inyunyana ephindwe kathathu ebonakaliswa ngamandla amathathu ahlubukayo avela kwalasha ongenasiphelo. UbuKatolika buphuma kwalasha ongenasiphelo esahlukweni seshumi nesikhombisa, futhi buyisilo saleyo nyunyana ephindwe kathathu evela kwalasha ongenasiphelo.

Isilo owasibonayo sasikhona, kepha asisekho; futhi siyakwenyuka siphuma kwalasha ongenamkhawulo, siye ekubhujisweni; nalabo abakhileyo emhlabeni bayakumangala, labo amagama abo angalotshwanga encwadini yokuphila selokhu kwabekwa isisekelo sezwe, lapho bebona isilo esasikhona, kepha esingasekho, kanti nokho sikhona. IsAmbulo 17:8.

Amandla kadrako wobungakholelwa ebukhoneni bukaNkulunkulu aphuma emgodini ongenasiphelo esahlukweni seshumi nanye.

Lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma emgodini ongenasiphelo siyakulwa nabo, sibanoqobe, sibabulale. IsAmbulo 11:7.

Umprofethi wamanga wobuSulumane uphuma emgodini ongenasiphelo esahlukweni sesishiyagalolunye.

Ingelosi lesihlanu lakhala, ngabona inkanyezi iwe ivela ezulwini iya emhlabeni; yanikwa ukhiye womgodi ongenamkhawulo. Lawuvula lowo mgodi ongenamkhawulo; kwase kuphuma intuthu emgodini, njengentuthu yesithando somlilo esikhulu; ilanga nomoya kwaba mnyama ngenxa yentuthu yomgodi. Entuthwini kwaphuma izinkumbi zehla emhlabeni; zanikwa amandla, njengofezela basemhlabeni benawo amandla. IsAmbulo 9:1–3.

Inkanyezi eyawa ivela ezulwini, yavula umgodi ongenasiphelo, yayingumprofethi wamanga uMohammed; futhi lapho evula umgodi, waletha amabutho e-Islami, amelwe njenge “izinkumbi”, endabeni yesiprofetho yezinsuku zokugcina. Inyunyana ephindwe kathathu yomgodi ongenasiphelo inomdondoshiya (ukungakholelwa kuNkulunkulu), nesilo (ubuKhatolika), nomprofethi wamanga (i-Islami). Emfanekisweni womhlaba wonke wesilo, umprofethi wamanga ubuProthestani obuhlubukile. Lowo mprofethi wamanga ukhohlisa umhlaba wonke, ngomdanso oyengayo kaSalome, noma ngomdanso wabaprofethi bakaBhali eNtabeni iKarmeli. Esambulweni isahluko seshumi nantathu, ukhohlisa umhlaba ngemimangaliso ayenzayo phambi kwesilo. Lezo zifanekiselo ezingokomfanekiso zokukhohlisa zimelela amandla okuphoqelela ngokwezomnotho namandla ezempi.

Futhi wenza izimangaliso ezinkulu, aze enze umlilo wehle uvela ezulwini uye emhlabeni phambi kwabantu, futhi ukhohlisa abahlezi emhlabeni ngezibonakaliswo ayenikwe amandla okuzenza phambi kwesilo; ethi kwabahlezi emhlabeni mabakhele isilo umfanekiso, sona esasinenxeba lenkamba, kodwa saphila. Futhi wanikwa amandla okunika ukuphila emfanekisweni wesilo, ukuze umfanekiso wesilo ukhulume, futhi ubangele ukuba kubulawe bonke abangeke bakhulekele umfanekiso wesilo. Futhi ubangela bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; futhi ukuze kungabi khona ongathenga noma ongathengisa, ngaphandle kwalowo onophawu, noma igama lesilo, noma isibalo segama laso. IsAmbulo 13:13–17.

Inkohliso nezimangaliso ezihlotshani swa nomprofethi wamanga empeleni zimelela amandla alethwa umnotho (ukuze kungabikho muntu ongathenga noma athengise), namandla empi (ofanele ukubulawa). Umprofethi wamanga wobuSulumane eBhayibhelini umelela umsebenzi wobuSulumane ekuvuseni intukuthelo nasekucindezeleni izizwe. Bafeza umsebenzi wabo wokuvusa intukuthelo nokucindezela ngempi, futhi iBhayibheli likhomba ukuthi impi yabo yona ibe isiveza inhlekelele yezomnotho. Impi yobuSulumane kanye nomonakalo wezomnotho olandelayo yikho okuletha ndawonye “wonke amandla onakele ahlubukile ekwethembekeni emthethweni kaJehova” e-United States.

Esiphambanweni, abaSadusi nabaFarisi “bahlubuka ngokuphelele ekuthembekeni emthethweni kaJehova,” lapho behlangana ukuze babethele esiphambanweni uphondo lweqiniso lwabaProthestani. Ekumenqabeni kwabo uKristu, bakhetha uBaraba, omelela uKristu wamanga. “Bar” lisho indodana, kanti “Abba” lisho ubaba. UBaraba usho ukuthi “iNdodana kaYise”. UKristu wayengomkhulu kunabo bonke abaprofethi, kanti uBaraba wayeyisibonakaliso somprofethi wamanga.

Ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, izimpondo ezimbili zesilo sasemhlabeni zifika endaweni yokubonakala kwazo kokugcina ngokwesiprofetho. Enye imele umfanekiso kaKristu, kanti enye imele umfanekiso wesilo. Emlandweni lapho lezi zimpondo ezimbili ziziveza khona, ubuProthestani obuhlubukileyo baqala uhambo lwabo olubheke emthethweni weSonto ozofika maduzane nge-Patriot Act ngo-2001. Lowo mngcele uhambisana ne-Declaration of Independence, eyathi ekuqaleni kwayo yakhuluma njengewundlu, ngokuba yaveza ukuphikisa kobuProthestani ngamandla obukhosi nangokubusa kobuPapa. Umngcele ehambisana nawo ekupheleni kwawo (i-Patriot Act) uveza ukucindezelwa kobuProthestani.

Isibonakaliso sesibili endleleni yezimpondo ezimbili ngesikhathi sokubekwa uphawu savezwa ekuqaleni nguMthethosisekelo, owawubhala ngokusemthethweni ukuhlukaniswa kwamandla amabili, okuyiyona amandla esilo somhlaba. Leso sibonakaliso safinyelela ekulinganeni kwaso ekupheleni, nge-“Kangaroo Court” yamacala okulalelwa kaJanuwari 6, 2021, lapho amalungelo ayisisekelo oMthethosisekelo abekelwa eceleni ngenxa yokuzuzisa kwezombangazwe.

Uphawu lokugcina endleleni yokuphela yezimpondo ezimbili ngumthetho weSonto osuzofika maduze, owawufanekiselwa ekuqaleni kwawo yiMithetho Yabafokazi Neyokuvukela Umbuso. Ngakho-ke, izimpawu zendlela ezintathu zomlando wokuqala zakhomba uguquko olusuka ekuzimeleni nasenkululekweni okufanekiselwa yiWundlu (1776), okuyiyona ndlela kuphela yokuba nenkululeko yeqiniso, luye ebugqilini bukadrako (1798).

Izimpawu ezintathu zesikhathi sokubekwa uphawu zikhomba uhambo lokugcina lwesilo somhlaba, ongumprofethi wamanga. Lolo hambo luphelela eJerusalema, lapho ibhanela liphakanyiswa, nalapho abaningi beyakuthi ngaleso sikhathi: “Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; yena uyakusifundisa ngezindlela zakhe, sihambe ezindleleni zakhe; ngokuba umthetho uyakuphuma eSiyoni, nezwi likaJehova eJerusalema.”

Uhambo lokugcina lwezinyathelo ezintathu lwesilo somhlaba luwuhambo lomprofethi wamanga osendleleni yakhe eya eJerusalema. Lapho uMprofethi Weqiniso efika futhi engena eJerusalema, wakwenza lokho egibele imbongolo. Naso isilo somhlaba sigibela “imbongolo” singene eJerusalema, ngokuba njengomprofethi wamanga (isilo somhlaba), simelwe nguBhalami. UBhalami, ekufuneni udumo nengcebo, waphenduka wasuka obizweni lokuba ngumprofethi weqiniso, futhi “waphendukela ekuhlubukeni ekwethembekeni emthethweni kaJehova.” Wanquma ukuhlanganyela ekuqalekiseni abantu bakaNkulunkulu, njengoba ne-United States iyokwenza emthethweni weSonto osuzayo maduzane.

Uhambo lukaBhalami lwafezwa ngokugibela imbongolo, futhi phakathi nohambo lwakhe kushiwo kathathu ukuthi imbongolo kaBhalami yamlethela usizi uBhalami. Okokuqala imbongolo yaphambuka endleleni.

Inkonyane yabona ingelosi kaJehova imi endleleni, inkemba yayo ihoshiwe esandleni sayo; inkonyane yaphambuka endleleni, yaya ensimini; uBhalami wayishaya inkonyane, ukuze ayibuyisele endleleni. Numeri 22:23.

Ngomhla ka-11 kuSeptemba 2001, ubuSulumane besishayo sesithathu, imbongolo yasendle yase-Arabiya yesiprofetho seBhayibheli, baphambukisa uBhalami endleleni, ngoba lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwe, kwaba “yisikhathi sokuphenduka” emlandweni wezizwe nowebandla. Ingelosi eyayimi endleleni kwakuyileyo Ngelosi enamandla eyase yehla ukuze ikhanyise umhlaba ngenkazimulo yaYo. Imbongolo yayisizophinda futhi imlethele uBhalami usizi.

Kepha ingelosi yeNkosi yema endleleni phakathi kwezivini, kukhona udonga ngalapha, nodonga ngalapha. Kwathi lapho imbongolo ibona ingelosi yeNkosi, yazicindezela odongeni, yachoboza unyawo lukaBhalami odongeni; wayeseyishaya futhi. Numeri 22:24, 25.

Emva kukaSeptemba 11, 2001, abantu bakaNkulunkulu kwakufanele bacule umlayezo wengoma yesivini (Isaya isahluko samashumi amabili nesikhombisa), okuyilapho uBalamu ekhona khona manje, kuno “donga” ngalolu hlangothi, no “donga” ngalolo hlangothi. Udonga olusemngceleni oseningizimu ye-United States luyindaba eyandulela ukuwa “kodonga lokwehlukana iBandla noMbuso” esibonakalisweni sesithathu nesokugcina. Indaba “yodonga” lomngcele oseningizimu iyindawo lapho “unyawo” lukaBalamu luchotshozwa khona, njengoba impi yangaphakathi mayelana nokufuduka kwabantu iqala ukuhlukana isilo somhlaba sibe amaqembu amabili aphikisanayo ngaphambi kokuphindwa kweMpi Yombango.

Umlando ophakathi kwezindonga zombili uwumlando omelwe uphawu lwendlela loMthethosisekelo kusukela ngowe-1789 kuya kowe-1798, owawuyisifanekiselo somlando ka-2015, lapho uTrump ememezela umkhankaso wakhe wokungenela isikhundla sobumongameli ngokugcizelela kwakhe “ukwakha udonga”, kuze kube yilapho umthetho weSonto ozayo maduze ususa udonga lokwehlukana iBandla noMbuso.

Ngemva kuka-11 Septemba 2001, isilo somhlaba, esimelwe nguBhalami, saqala ukuhlukana phakathi. Ukuhlukana kwezindonga ezimbili zikaBhalami kumele ukwehlukana kwezigaba

ezimbili phakathi kwezimpondo zombili zesilo somhlaba, okubonakaliswa ngokukhethwa kukaTrump ngo-2016, ukufa kofakazi ababili ngo-2020, ukuqulwa kwamacala kukaPelosi kaJanuwari 6, 2021, ukuvuselelwa kofakazi ababili ngo-2023, kanye nembongolo ekhubaza uBhalami ngo-Okthoba 7, 2023.

Uphawu lokugcina lohambo lukaBhalamu yilapho imbongolo “ikhuluma” khona, futhi kusemthethweni weSonto osusondele ukufika lapho i-United States ikhuluma njengodrako, lapho ingelosi yesAmbulo 18 ikhuluma khona okwesibili, nalapho umbono kaHabakuki owawulibele ukhuluma khona. Umbono owawulibele wawungumbono wobuSulumane beshwangusha lesithathu, futhi ukhuluma njengembongolo yasendle ngezenzo zayo zasendle emthethweni weSonto osusondele ukufika.

Ingelosi likaJehova lase liqhubeka, lama endaweni eminyene, lapho kwakungekho ndlela yokuphambukela ngakwesokunene noma ngakwesokhohlo. Kwathi lapho imbongolo ibona ingelosi likaJehova, yakhothama phansi ngaphansi kukaBhalami; ulaka lukaBhalami lwase luvutha, wayishaya imbongolo ngenduku. UJehova wase evula umlomo wembongolo, yathi kuBhalami: Ngoneni kuwe, lokhu ungishayile kathathu na? UBhalami wayesethi embongolweni: Ngokuba ungihlekisile; sengathi bekukhona inkemba esandleni sami, ngokuba manje bengizokubulala. Imbongolo yathi kuBhalami: Angiyona yini imbongolo yakho, obuyigibele selokhu ngaba ngeyakho kuze kube namuhla? Ngake ngajwayela ukwenza kanjalo kuwe na? Wathi: Qha. UJehova wase evula amehlo kaBhalami, wayibona ingelosi likaJehova imi endleleni, inkemba yayo ihoshiwe esandleni sayo; wase ekhothamisa ikhanda lakhe, wawa ngobuso bakhe phansi. Numeri 22:26–31.

I-United States ingumprofethi wamanga okhohlisa izwe ukuba limise umfanekiso wesilo womhlaba wonke. Esikhathini esiyisikhathi sokubunjwa komfanekiso wesilo ngaphakathi kwe-United States, i-United States ithwalwa ngumprofethi wamanga, omelwe yimbongolo kaBhalami. Umprofethi wamanga esikhathini sokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane, ophoqelela lawo wonke amandla onakele e-United States ukuba ahlangane ebudlelwaneni besonto nombuso, ubuSulumane bomaye wesithathu.

Ifeza umsebenzi wayo ngempi, nangokuwa komnotho okulethwa yileyo mpi. Lezo zimpawu ezimbili ziyizo kanye izindlela umprofethi wamanga wase-United States azisebenzisayo ukuphoqa umhlaba wonke ngazo lapho ephinda umsebenzi owenziwa e-United States ngumprofethi wamanga womgodini ongenamkhawulo.

I-United States manje imi phakathi kwendaba yodonga (lokufuduka) eyayiyinqikithi yoMthetho we-Alien and Sedition Acts ka-1798, nodonga lokwahlukaniswa kwebandla nombuso olususiwe ngokuphelele emthethweni weSonto olusondela ngokushesha. I-United States isivele ikhubazekile kwezezimali, ngoba isikweletu sayo sikazwelonke asisakwazi ukulungiseka. Amandla odrako okwamanje asekelisa isibikezelo samanga sezimali, kodwa kungamanga athi ingcebo ikhiqizwa ngomshini wokunyathelisa imali; phela, phela, udrako ungumqambimanga wesiprofetho seBhayibheli. Usakaza amanga akhe ngokumelwa kwesimanje komshini odumile wenkulumo-ze kaHitler, ngaleyo ndlela enikeza umqondo wokuba isici sesine se-Alien and Sedition Acts siphindwe, esasipha umongameli igunya lokuvala noma iyiphi inkundla yezindaba eyayiphikisana

nemibono yakhe.

UJesu ngaso sonke isikhathi ufanekisa ukuphela kwento ngokuqala kwento. Umfanekiso wesilo e-United States kumelwe ube nezici ezifanayo zesiprofetho nomfanekiso wesilo womhlaba wonke, futhi kunjalo, kodwa inkohliso eveza ubumbano olonakele ngaphakathi komprofethi wamanga wesilo sasemhlabeni ingumprofethi wamanga wamaSulumane. Kokubili uBhalami nembongolo kuyizimpawu zabaprofethi bamanga. Umlando wokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane ungumlando wamandla amathathu omgodi ongenasiphelo. UbuSulumane obuvela emgodini ongenasiphelo buyisibonakaliso sokuqala sikaSeptemba 11, 2001. Ukungakholelwa kuNkulunkulu komgodi ongenasiphelo kuyavela ukuze kubulale ofakazi ababili ngo-2020, kanti ubuKatolika bomgodi ongenasiphelo buyavela ekufeni kwabo emthethweni weSonto osuzofika maduze.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Izwe alithuthuki. Abantu ababi nabakhohlisi bayakwanda ngokuba babi kakhulu, bekhohlisa futhi bekhohliswa. Ngokwenqaba iNdodana kaNkulunkulu, ukumelwa ngobuntu kukaNkulunkulu oyedwa weqiniso, owayenobuhle, nomusa, nothando olungakhathali, inhliziyo yayo eyayihlale ithintwa usizi lwabantu, bese bekhetha umbulali esikhundleni sayo, amaJuda abonisa lokho imvelo yomuntu engakwenza futhi ezokwenza lapho amandla avimbelayo oMoya kaNkulunkulu esuswa, futhi abantu sebengaphansi kokulawulwa yisihlubuki. Labo abakhetha uSathane ukuba abe ngumbusi wabo bayoveza umoya wenkosi abayikhethileyo.”

“Izwe ngeke libe ngcono kuze kube uNkulunkulu ephuma endaweni yakhe ukuyolijezisa ngenxa yobubi balo. Khona-ke umhlaba uyokwambula igazi lawo, ungabe usawafihla ababulawayo bawo. UKristu waxwayisa abafundi bakhe wathi, ‘Qaphelani ukuba kungabikho muntu onidukisayo. Ngokuba abaningi bayakuza ngegama lami, bethi, Mina nginguKristu; badukise abaningi. Niyakuzwa ngezimpi nangamahlebezi ezimpi; bonani ningakhathazeki, ngokuba zonke lezi zinto zimelwe ukwenzeka, kodwa ukuphela akukafiki. Ngokuba isizwe siyakuvukela isizwe, nombuso uvukele umbuso; kuyakuba khona indlala, nezifo eziwumshayabhuqe, nokuzamazama komhlaba ezindaweni ngezindawo. Kepha konke lokhu kungukuqala kwemihelo. Khona bayakunikela ekuhluphekeni, banibulale; niyakuzondwa yizizwe zonke ngenxa yegama lami. Khona abaningi bayakukhubeka, bakhaphelane, bazondane. Kuyakavela nabaprofethi bamanga abaningi, badukise abaningi. Ngenxa yokwanda kobubi, uthando lwabaningi luyakuphola. Kepha okhuthazelayo kuze kube sekupheleni, nguyena oyakusindiswa.”

“Ngesikhathi uKristu esemhlabeni, izwe lakhetha uBaraba. Futhi namuhla izwe namabandla enza ukukhetha okufanayo. Izigcawu zokukhaphela, zokwaliwa, nezokubethelwa kukaKristu ziphinde zenziwa, futhi ziyophinde zenziwe futhi ngezinga elikhulu kakhulu. Abantu bayogcwaliswa izimfanelo zesitha, futhi kanye nabo ukukhohlisa kwaso kuyoba namandla amakhulu. Ngokwesilinganiso esifanayo nalokho ukukhanya okwenqatshwa ngakho, kuyoba khona ukuqonda okungamanga nokungaqondi kahle. Labo abamala uKristu bakhethe uBaraba basebenza ngaphansi kokudukiswa okubhubhisayo. Ukumelwa kabi kanye nobufakazi

bamanga kuyokhula kube ukuhlubuka okusobala. Iso uma lilibi, umzimba wonke uyogcwala ubumnyama. Labo abanika izinhliziyi zabo kunoma yimuphi umholi ngaphandle kukaKristu bayozithola sebengaphansi kokulawulwa, emzimbeni, emphefumulweni, nasemoyeni, kokuyengelwa okuyisihibe okuthakathayo kangangokuthi ngaphansi kwamandla ako imiphefumulo iyaphambuka ekuzweni iqiniso ukuze ikholwe amanga. Bayabanjwa futhi bathathwe, futhi ngazo zonke izenzo zabo bayamemeza bathi, Sikhululele uBaraba, kodwa uKristu mababethelwe.”

“Ngisho namanje lesi sinqumo siyathathwa. Izigigaba ezenziwa esiphambanweni ziyaphindwa futhi. Emasontweni aphambukile eqinisweni nasekulungeni kuyavezwa lokho imvelo yomuntu engakwenza nephinde ikwenze lapho uthando lukaNkulunkulu lungeyona isimiso esihlala njalo emphefumulweni. Asidingi ukumangala nganoma yini engase yenzeke manje. Asidingi ukubabaza nganoma yikuphi ukuvela kwezinto ezesabekayo. Labo abanyathela ngaphansi kwezinyawo zabo ezingcwele umthetho kaNkulunkulu banawo lowo moya owawukubo amadoda ahlambalaza futhi akhaphela uJesu. Ngaphandle kwanoma yikuphi ukuzisola kukanembeza, bayokwenza imisebenzi kayise wabo, uSathane. Bayobuza umbuzo owavela ezindebeni ezakhaphela zikaJuda, Ninganginikani uma ngimnikela kini uJesu uKristu na? Ngisho namanje uKristu uyakhaphelwa ebuntwini babangcwele bakhe.” Review and Herald, January 30, 1900.