

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Amane Nesikhombisa

*Indima Yezinhlangothi Zenkolo Ekulolongeni Ezombusazwe ZaseMelika:
Kusukela kuPat Robertson kuya kuChristian Coalition*

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Saphetha isihloko sokugcina ngendima elandelayo:

“Amandla okwenza izimangaliso abonakaliswa ngokusebenzisana nemimoya ayosebenzisa ithonya lawo ngokumelene nalabo abakhetha ukulalela uNkulunkulu kunabantu. Ukuxhumana okuvela emimoyeni kuyomemezela ukuthi uNkulunkulu ubathumile ukuze baqinisekise labo abenqaba iSonto ngephutha labo, beqinisekisa ukuthi imithetho yezwe kufanele ilalelwe njengomthetho kaNkulunkulu. Bayokhala ngobubi obukhulu obusemhlabeni, bese besekela ubufakazi babafundisi benkolo bokuthi isimo esiwohlokile sokuziphatha sibangelwa ukungcweliswa kweSonto. Kuyoba kukhulu ukucasuka okuyovuswa ngokumelene nabo bonke abenqaba ukwamukela ubufakazi babo.” *The Great Controversy*, 589, 590.

“Ubufakazi babafundisi benkolo bokuthi ukuwohloka kwesimo sokuziphatha kubangelwa ukungcweliswa kweSonto,” buyisibonakaliso somlando oholela ekuphoqeletweni kokukhulekelwa kwelanga e-United States. UPat Robertson, umshumayeli waseMelika wethelivishini nomsunguli weChristian Broadcasting Network (CBN) kanye neChristian Coalition, wangenela ukhetho lukaMongameli wase-United States emijahweni yokuqala yeRepublican ngo-1988. Umkhankaso kaRobertson wagxila ekuhlenganiseni abavoti abangamaKristu abalandela umgogodla wokulondoloza kanye nasekukhuthazeni izindaba zenhlalo nezokuziphatha ezazihambisana nezinkolelo zakhe zobuVangeli. Ngesikhathi sokuphela ngo-1989, emlandweni womongameli wokuqala kwabangu-8 bokugcina, umholi nomsunguli weChristian Coalition wangenela isikhundla sobumongameli. Umlando wobumongameli bukaReagan uyisifanekiso somlando womongameli wokugcina weRepublican.

Izahlulelo zikaNkulunkulu sezizokhiqiza isimo esigcwalisa indima yangaphambili evela ku-The Great Controversy, futhi esihambisana nomsebenzi we-Christian Coalition. I-Christian Coalition yavela ukuze ibhekane nezinkinga zokuziphatha nezomphakathi uDade White azibonisa ukuthi azinakuxazululwa yilabo abaphethe izintambo zombuso. I-Christian Coalition, emlandweni kaReagan, imelela inhlangothi efanayo esikhathini esiseduze kakhulu esizayo. Ngokwesiprofetho, i-Christian Coalition yafanekiswa yi-National Reform Movement ngesikhathi senhlekelele yomthetho weSonto exhunywe nama-Blair Bills ngeminyaka yawo-1880 nawo-1890. I-National Reform Movement yasungulwa ngo-1888, futhi uDade White wabhekana ngokuqondile naleyo nhlangothi emibhalweni yakhe.

“Kulindele abantu bakaNkulunkulu inhlekelele enkulu. Kulindele umhlaba inhlekelele. Umzabalazo omkhulu kunayo yonke wezikhathi zonke ususeduze phambi kwethu. Izehlakalo

esesimemezele iminyaka engaphezu kwamashumi amane, ngegunya lezwi lesiprofetho, ukuthi sezizokwenzeka, manje seziyenzeka phambi kwamehlo ethu. Kakade udaba lwesichibiyelo soMthethosisekelo esinqanda inkululeko kanembeza seluphakanyiswe kubameli besizwe. Udaba lokuphoqelesa ukugcinwa kweSonto selube ngolunentshisekelo nokubaluleka ezweni lonke. Sazi kahle ukuthi lo mkhankaso uyophela ngani. Kodwa ingabe sikulungele lokho okuzolandela? Ingabe siwufeze ngokwethembeka umsebenzi uNkulunkulu asiphathise wona wokuxwayisa abantu ngengozi ephambi kwabo?”

“Baningi, ngisho naphakathi kwalabo ababambe iqhaza kulo mnyakazo wokuphoqeletwa kweSonto, abawuboni umphumela oyakulandela lesi senzo. Ababoni ukuthi bashaya ngqo inkululeko yenkolo. Baningi abangakaze baqonde izimangalo zeSabatha leBhayibheli nesisekelo samanga esimi kuso isikhungo seSonto. Noma yimuphi umnyakazo ovuna umthetho wenkolo empeleni uyisenzo sokuvumela upapa, lona osele izinkathi eziningi ulwa ngokuphikelela nenkululeko kanembeza. Ukugcinwa kweSonto kukweleta ukuba khona kwako njengesikhungo esibizwa ngokuthi esobuKristu “emfihlakalweni yobubi;” futhi ukuphoqeletwa kwako kuyakuba ukuvuma, empeleni, izimiso eziyisisekelo impela zeRoma. Lapho isizwe sakithi siyakulahla kanjalo izimiso zombuso waso size simise umthetho weSonto, ubuProthestani buyakuthi ngalesi senzo bubambisane nobupapa; lokho akuyikuba yinto enye ngaphandle kokunika ukuphila ubushiqela obuselokhu isikhathi eside bulindele ngentshiseko ithuba labo lokuphinde buvuke bube ngumbuso wobudlova obusebenzayo.”

“Inhlango Yezinguquko Zesizwe, isebenzisa amandla omthetho wezenkolo, iyakuthi, lapho isikhule ngokugcwele, ibonakalise ukungabekezeleli okufanayo nokucindezela okufanayo obekubusa ezikhathini ezedlule. Imikhandlu yabantu ngaleso sikhathi yazithathela amalungelo angokaNkulunkulu, ichoboza ngaphansi kwamandla ayo obudlova inkululeko kanembeza; kwase kulandela ukuboshwa, ukudingiswa, nokufa kulabo ababephikisa izinqumo zayo. Uma ubuPhapha noma izimiso zabo sebuphinde bunikezwe amandla ngomthetho, imililo yokushushisa iyophinde ivuswe imelane nalabo abangayikunikela nganonembeza neqiniso ngokuhlonipha amaphutha adumile. Lobu bubi sebuseduze kakhulu nokuba bube ngokoqobo.”

“Lapho uNkulunkulu esinike ukukhanya okukhombisa izingozi eziphambi kwethu, singema kanjani simsulwa emehlweni Akhe uma singakunaki ukusebenzisa yonke imizamo esemagunyeni ethu ukuze sikubeke phambi kwabantu? Singaneliseka yini ukubashiya bebhekana nalolu daba olukhulu kangaka bengaxwayiswanga?

“Kukhona ithemba eliphambi kwethu lomzabalazo oqhubekayo, ngaphansi kwengozi yokuboshwa, yokulahlekelwa yimpahla, ngisho neyokulahlekelwa ukuphila uqobo, ukuze kuvikelwe umthetho kaNkulunkulu, owenziwa ize yimithetho yabantu. Kulesi simo inqubomgomo yezwe iyokhuthaza ukuvumelana kwangaphandle nemithetho yezwe, ngenxa yokuthula nokuzwana. Futhi bakhona abanye abayokhuthaza ngisho nendlela enjalo besebenzisa umBhalo: ‘Makuthobe zonke izinhliziyu emandleni aphakeme.... Ngokuba amandla akhona amisiwe nguNkulunkulu.’”

“Kodwa indlela yezinceku zikaNkulunkulu ezikhathini ezedlule ibe yini na? Lapho abafundi beshumayela uKristu naye ebethelwe, emva kokuvuka kwakhe, abaphathi babayala ukuba bangabe besakhuluma noma ukufundisa ngegama likaJesu. ‘Kepha uPetru noJohane

baphendula bathi kubo: Ukuba kulungile yini emehlweni kaNkulunkulu ukulalela nina kunoNkulunkulu, yahlulelani nina. Ngokuba thina asinakuyeka ukukhuluma ngezinto esizibonileyo nesizizwile.’ Baqhubeka nokushumayela izindaba ezinhle zensindiso ngoKristu, futhi amandla kaNkulunkulu afakaza kulo myalezo.” Testimonies, umqulu 5, 711–713.

Izahlulelo zikaNkulunkulu sezizokhiqiza isimo emkhakheni wezenhlalo, wezomnotho nowenkolo ngaphakathi kwe-United States, esiveza umqondo wokuba abaholi benkolo baqale ukubiza ukuvuselelwa kokuziphatha komphakathi, njengoba kwafaniswa ngeminyaka yawo-1880 nowawo-1890, bese futhi emlandweni kamongameli owaphawula isikhathi sokuphela ngo-1989. “Inhlekelele enkulu ilindele abantu bakaNkulunkulu. Inhlekelele ilindele umhlaba.” USister White ubuza imibuzo emibili, “Lapho uNkulunkulu esinike ukukhanya okusibonisa izingozi eziphambi kwethu, singama kanjani sibe msulwa phambi Kwakhe uma singakunaki ukwenza yonke imizamo esemagunyeni ethu yokukuletha phambi kwabantu na? Singaneliseka yini ukubashiya babhekane nalolu daba olunesisindo esikhulu bengaxwayisiwe na?”

Yikuphi ukukhanya obekukhona okukhombisa izingozi eziphambi kwethu, futhi uma bekungekho ukukhanya, uNkulunkulu onothando ubengababeka kanjani abantu Bakhe icala ngokungethuli umlayezo wesixwayiso, uma babengakaze bawuzwe lowo mlayezo wesixwayiso? Mfundu Othandekayo, uzobekwa icala ngokukhanya okumelwe yilezi zihloko.

Izincazelo eziqondile zezimpawu zombuso wodrakho weDemocrat, zombuso womprofethi wamanga weRepublican, zombuso wobupapa, ubuSulumane, kanye nebandla lama-Adventist laseLawodikeya, kanye no-Israyeli ongokoqobo kulezi zihloko, ziyothathwa njengenkulumbo yenzondo yilabo ababusa, kodwa ziyisigijimi esivela eZwini likaNkulunkulu esiqiniswa yindlela yokuhumusha ethi umugqa phezu komugqa, futhi leyo migqa iyakhala ngokuthi izahlulelo zikaNkulunkulu sezizokwanda futhi zikhuphuke ngobuningi bokwenzeka kwazo.

Ngokwesiprofetho, iNhlangotho yobuKristu eyahlangana emlandweni ngaphambi nje kwesikhathi sokuphela ngo-1989, inomsebenzi osebenza ngokubaluleke kakhulu kunokumane ifaniswe nama-1880 nama-1890. Endimeni esisanda kuyicaphuna kuSister White, uveza ukusebenzelana nemimoya njengengenye yezindlela ezimbili uSathane athumba ngazo umhlaba, bese echitha amagama ambalwa ekhuluma ngezimangaliso azowenza.

Ngemva kokhetho lwango-1988, okungukuthi emva kokufika kwe-Christian Coalition, kwaba nokubonakaliswa okukhulu kakhulu kwezimangaliso zikaSathane embusweni kadrako, embusweni wesilo, nasebusweni bomprofethi wamanga. Kubalulekile ukuhlela lezi zenzakalo ngendlela efanele, ngoba ziyisifanekiselo sokufika kukaSathane ezenza uKristu emva komthetho weSonto ozayo maduze e-United States.

Emkhakheni yobuKatolika, ngeminyaka yawo-1990 umhlaba wabuka njengoba izibonakaliso zokubonakala kwalowo okuthiwa yiNcasakazi uMariya zenzeka, zihambisana nezimangaliso zezithombe zabangcwele ezopha igazi, izimangaliso zokubonakala esibhakabhakeni, ukuwa kwamacembe ezimbali kuvela amazulwini angenamafu, nezinye izimangaliso zikaSathane eziyize. Uhambo olungcwele lwezinkulungwane zabantu emhlabeni wonke lwenziwa izixuku ngalezo zikhathi, luhudulelwa ekudukisweni okwafezwa yilezi zehlakalo. Kwabhalwa izincwadi ngazo,

izintatheli zaphenya, omagazini abanjengo-Time no-Newsweek bakuveza lokhu emakhasini abo okuqala.

Embusweni kadrako, izithombe zamaHindu zaseNdiya zabonakalisa izimangaliso zikaSathane ngokuthi lezo zithombe ziphuze ngezipuni noma ngezingilazi iminikelo yeziphuzo eyayibekwa emilonyeni yezithombe. Lesi senzakalo, esaqala emzaneni omncane eNdiya, sasakazekela, njengamaxoxo aseGibhithe, ezweni lonke. Izindaba zethelevishini ze-BBC zenza ukuphawula ngalesi senzakalo, futhi njengokungathi kungumcabango wamuva, intatheli ye-BBC kuthelevishini yaphakamisa umbuzo, “Ngiyazibuza ukuthi bekuyokwenzekani uma besingaya eMnyuziyamu waseLondon kusasa futhi sinikele esinye sezithombe zamaHindu ingilazi yobisi?” Izindaba zakusihlwa zosuku olulandelayo zabonisa yona leyo ntatheli eMnyuziyamu waseLondon, futhi ngenkathi amakhamera eqopha, yanikela lesi sithombe esikhulu samaHindu ingilazi yobisi. Lapho ingilazi ithinta izindebe zesithombe, ubisi lwamuncwa ngokushesha esithombeni.

Ngaphakathi ekukhanyiseni kwemimoya okuseziprofethweni zamaNdiya aseMelika, inyathi emhlophe eyayaziwa ngokuthi “Miracle” yazalwa ngo-Agasti 20, 1994, epulazini likaDave noValerie Heider eduze kwaseJanesville, eWisconsin. UMiracle wazalwa enoboya obumhlophe, futhi ukuzalwa kwakhe kwabhekwa ngabanye njengokugcwaliseka kwesiprofetho samaMelika Omdabu. Emasikweni ahlukehlukeni amaMelika Omdabu, ukuzalwa kwenyathi emhlophe kubhekwa njengesenzakalo esingcwele nesibalulekile, esifanekisela ubunye, ukuthula, nokuvuselelwa ngokomoya. UMiracle wadonsa ukunakwa okubanzi futhi waba uphawu lwethemba nokubaluleka ngokomoya kubantu abaningi. Isiprofetho senyathi emhlophe silandelwa emuva, futhi sihlotsaniswa ngokuqondile nento engcwele kunazo zonke enkolweni yokukhanyiselwa kwemimoya yamaMelika Omdabu, ngoba kusemlandweni wokuqala wenyathi emhlophe lapho “piece pipe” yethulwa khona kulelo siko.

Ngo-1994, embusweni womprofethi wamanga wobuProthestani obuhlubukayo, ukunyakaza koKuhleka OkuNgcwele, okwaziwa futhi ngokuthi yiToronto Blessing, kwaqala ngoJanuwari 1994 eToronto Airport Vineyard Church (manje eseyaziwa ngokuthi iCatch The Fire Toronto) eToronto, e-Ontario, eCanada. Kwakungesikhathi sochungechunge lwemihlangano yemvuselelo eyayiholwa ngabefundisi uJohn noCarol Arnott lapho isenzakalo sokuhleka okungalawuleki, kanye nokunye ukubonakaliswa njengokuthuthumela, ukukhala, nokuwa phansi, noma ukulingisa izilwane nemisindo yezilwane (okuvame ukubizwa ngokuthi “ukubulawa ngoMoya” noma “ukudakwa eNkosini”), saqala ukwenzeka phakathi kwebandla.

Ukuhleka nezinye izibonakaliso kwabhekiswa kukho ngabahlanganyeli njengokubangelwa ubukhona nomsebenzi kaMoya oNgcwele, okwabangela ukuba kusetshenziswe igama elithi “Ukuhleka Okungcwele” ukuchaza lesi simo. Imihlangano yemvuselelo eToronto Airport Vineyard Church yadonsa ukunakwa nezivakashi ezivela emhlabeni wonke, okwabangela ukusabalala kwalolu hlelo kwamanye amabandla nasemiphakathini. Abantu babevela emhlabeni wonke ukuzozizwela lokhu kuhleka, futhi lapho sebebuyela emabandleni abo asekhaya, lawo mabandla ayevame ukuqala ukubonakalisa zona lezo zibonakaliso zamademoni.

UPat Robertson wasungula i-Christian Broadcasting Network (CBN) ngo-1960. I-CBN yayingelinye lamanethiwekhi okuqala kamabonakude ayenikelwe ezinhlelweni zobuKristu, futhi yadlala indima ebalulekile ekukhuleni komkhakha wokusakaza wobuKristu e-United States. Ngokuhamba kweminyaka, i-CBN yandise ukufinyelela nomthelela wayo ngakamabonakude, ngomsakazo, nangemithombo yezindaba yedijithali, yaba ngenye yezinhlangano ezinkulu kunazo zonke zemithombo yezindaba zobuKristu emhlabeni.

Ngo-1988, wasungula i-Christian Coalition, wabe esegijimela isikhundla sobuMongameli base-United States. Izinkolelo zakhe zilandelelwa emuva ku-National Reform Movement naku-Lord's Day Alliance. Zombili lezo zinhlangano zaqala ngo-1888, futhi zakhuthaza izinguquko ezihlukahlukene emphakathini ezazisekelwe ezimisweni zobuKristu, kuhlangukise nokujinjelwa kotshwala, ilungelo labesifazane lokuvota, kanye nokugcinwa kweSabatha (iSonto) njengosuku lokuphumula nolokukhonza. Lo mkhankaso wathonywa ubuProthestani bevangeli futhi wafuna ukumisa "isizwe sobuKristu" esiholwa yizimiso zeBhayibheli. URobertson wayemele izimiso ezifanayo neze-National Reform Movement kanye neze-Lord's Day Alliance. Ngenxa yaleso sizathu, wasungula futhi i-Regent University.

UPat Robertson wasungula iRegent University ngo-1977, evumelana nemfundiso yamaKatolika uWilliam Miller ayiphikisa ngesibindi esikhulu. UbuKatolika nobuProthestani obuhlubukile basebenzisa indlela kaSathane yokuchaza iBhayibheli okuthi, phakathi kwezinye izithelo ezingangcweliswanga, ikhiqize inkolelo yokuthi kuyoba khona iminyaka eyinkulungwane yokuthula ngaphambi kokuba uJesu empeleni abuye. URobertson ukholelwa ukuthi inyuvesi yakhe iqeqesha amadoda nabesifazane ukuba babe yilabo abayophatha umbuso kaKristu weminyaka eyinkulungwane phakathi neMillennium yeBhayibheli. Igama elithi "regent" lisho umuntu osebenza njengommeleli noma njengosekela wombusi noma inkosi, ongaphandle kwezwe.

Ngaphambi kwesikhathi sokuphela ngo-1989, kuqala okungenani ngo-1960, izifaniso zesimanje zalezo zinhlangano ezazicindezela ukuba kube nomthetho weSonto ngo-1888, zavela emlandweni. Emva kuka-1989, ukubonakaliswa kukaSathane kwazamazamisa zonke izingxenywe ezintathu zombuso wenkolo kadrako, wesilo, nomprofethi wamanga. UJesu uhlala ehlanganisa ukuphela kwento nokuqala kwento, futhi u-1989, "isikhathi sokuphela" evesini lamashumi amane likaDaniyele ishumi nanye, uqala inkathi yesiprofetho ephela ngomthetho weSonto osuzofika wevesi lamashumi amane nanye. Lapho lowo mthetho weSonto usufika, uSathane uvela "ezibeka" njengoKristu, futhi kuqala isenzo sakhe sokukhohlisa esiyisicoco, sihambisana nezimangaliso nokuphiliswa.

Umlando oqala leso sikhathi sesiprofetho ukhomba umsebenzi wenhlangano yobuProthestani ehlubukile, oholela emthethweni weSonto, owawufanekiselwe ngu-1989, okuyisiqalo saleso sikhathi. Ngo-1989, "udonga" "lwesihenqo sensimbi" lwawa, futhi ekupheleni kwalesi sikhathi "udonga lokwahlukanisa iBandla noMbuso" luyawa. Isiqalo saleso sikhathi siphawula omongameli ababili bokuqala kwabanguMongameli abayisishiyagalombili bokugcina. Isiqalo siphawula upapa enqoba isitha sakhe sobungakholelwa kuNkulunkulu eSoviet Union, kanti esokugcina siphawula upapa enqoba isitha sakhe sobuProthestani e-United States. Isiqalo sikhomba owokuqala kulabo mongameli abayisishiyagalombili (oweqembu lamaRepublican),

ehlenganisa izandla nomphikukristu wesiprofetho seBhayibheli, kanti isiphetho siphawula owokugcina kulabo mongameli abayisishiyagalombili ehlenganisa izandla nomphikukristu wesiprofetho seBhayibheli. Lowo mongameli wokuqala uqondwa njengonesibopho sokuwisa udonga, kanti owokugcina nguyena oyokwakha udonga.

Ngo-1960, kuqhubeka kwaze kwaba yisikhathi sokuphela ngo-1989, kwaqala iNational Reform Movement yesimanje. Ngemva kokhetho, kwaqala izimangaliso zikaSathane. Ngaphambi komthetho weSonto, ukubonakaliswa kokugcina kwabaguquli besizwe kuyophinde kuphakamise ikhanda lalo lezombusazwe. Ngesikhathi somthetho weSonto, isikhathi sesifikile sokusebenza okumangalisayo kukaSathane. Ngaphambi komthetho weSonto kuyoba khona, ngenxa yesidingo sesiprofetho, izahlulelo ezingeke zisuse kuphela ukuchuma kwesizwe sase-United States, kodwa lezo zahlulelo, ngenxa yesidingo sesiprofetho, ziyodinga ukuba zibe zimbi kakhulu futhi zesabeke kangokuba kubekwe umqondo ovumela labo abasekugcineni kwe-national reform movement, ama-Christian Nationalists, ukuba bakhombe isizathu salezo zahlulelo njengokungabantu abayizakhamuzi abangcolisa lokho abakubiza ngoSuku lweNkosi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Uma abantu bethu beqhubeka kulesi simo sokunganaki abebekuso, uNkulunkulu angeke athululele phezu kwabo uMoya waKhe. Abakulungelanga ukubambisana naYe. Abakavuki ukuze baqaphele isimo esikhona futhi abaqondi ingozi esongelayo. Kumelwe manje bazizwe, kunanini ngaphambili, isidingo sabo sokuqapha nangesenzo esihlangene.”

“Umsebenzi okhethekile wengelosi yesithathu awuboniswanga ngobukhulu bawo. UNkulunkulu wayehlose ukuba abantu baKhe babe kude phambili kunesikhundla abakuso namuhla. Kodwa manje, lapho isikhathi sesifikile sokuba bangene esenzweni, kusenzilungiselelo okufanele bazenze. Lapho abavuseleli Bakazwelonke beqala ukugcizelela izinyathelo zokunciphisa inkululeko yenkolo, amadoda ethu aholayo kwakufanele ukuba ayewuqaphela umumo wezinto futhi asebenze ngokukhuthala okukhulu ukuvimba le mizamo. Akuhambisani nohlelo lukaNkulunkulu ukuthi ukukhanya kugcinwe kude nabantu bethu—iqiniso elikhona manje impela ababelidinga ngalesi sikhathi. Akubona bonke abefundisi bethu abashumayela umlayezo wengelosi yesithathu abaqonda ngempela ukuthi yini eyakha lowo myalezo. Inhlangotho yoGuquko Lwesizwe ibhekwe ngabanye njengento engenakubaluleka kangako, kangangokuthi abacabangi ukuthi kudingekile ukuba bayinake kakhulu, baze bazizwe nokuthi ngokwenza kanjalo bayobe benikela isikhathi ezindabeni ezehlukile emlayezweni wengelosi yesithathu. Sengathi iNkosi ingabaxolela abafowethu ngokuhumusha kanjalo wona kanye umlayezo waleli sikhathi.

“Abantu badinga ukuvuselelwa mayelana nezingozi zesikhathi samanje. Abalindi balele. Sisalele emuva ngeminyaka. Abalindi abakhulu mabezwe isidingo esiphuthumayo sokuziqaphela, funa baphuthelwe amathuba abawaphiwe okubona izingozi.”

“Uma amadoda aholayo ezingqungqutheleni zethu engawamukeli manje umyalezo awathunyelwe nguNkulunkulu, futhi angahlangani nawo ekwenzeni, amabandla ayolahlekelwa kakhulu. Lapho umlindi, ebona inkemba isiza, ekhala icilongo ngezwi elicacileyo, abantu kulo lonke ulayini bayonanelisa isixwayiso, futhi bonke bayokuba nethuba lokuzilungiselela impi.

Kodwa kaningi umholi ume ngokungabaza, kubonakale sengathi uthi: ‘Masingasheshi kakhulu. Kungase kube nephutha. Kumelwe siqaphele singavusi ixwayiso elingamanga.’ Lokho kanye kungabaza nokungaqiniseki ngakuye kumemeza kuthi: ‘Ukuthula nokulondeka.’ Ningajabuli kakhulu. Ningethuki. Kuningi kakhulu okwenziwa ngalolu daba lwesichibiyelo senkolo kunalokho okufunwa yisimo. Lokhu kuvuselelwa konke kuzophela nya.” Ngaleyondlela uphika empeleni umyalezo ovela kuNkulunkulu, futhi isixwayiso esasihloselwe ukuvusa amabandla siyehluleka ukwenza umsebenzi waso. Icilongo lomlindi alikhiphi izwi elicacileyo, futhi abantu abalungiseleli impi. Umlindi makaqaphele, funa ngenxa yokungabaza kwakhe nokulibala kwakhe, imiphefumulo ishiywe ukuba ibhubhe, negazi labo lifunwe esandleni sakhe.

“Sekuyiminyaka eminingi sibheke ukuba kumiswe umthetho weSonto ezweni lakithi; futhi, manje njengoba lo mkhankaso usuphezu kwethu impela, siyabuza: Ingabe abantu bakithi bazokwenza umsebenzi wabo kulolu daba na? Asinakusiza yini ekuphakamiseni izinga nasekubizeleni phambili labo abananhlonipho ngamalungelo abo enkolo namalungelo abo avumelekileyo? Isikhathi sisondele ngokushesha lapho labo abakhetha ukulalela uNkulunkulu kunabantu beyokwenziwa bazizwe isandla sokucindezela. Pho-ke siyakumdumaza yini uNkulunkulu ngokuthula kwethu kuyilapho imiyalo Yakhe engcwele inyathelwa ngezinyawo?”

“Ngesikhathi izwe lamaProthestani, ngesimo salo sengqondo, lenza ukuvumela eRoma, masingavuki ukuze siqonde isimo sezinto futhi sibheke impi ephambi kwethu ngokuma kwayo okuyikho. Abalindi mabaphakamise manje izwi labo banikeze umlayezo oyiliqiniso lamanje lalesi sikhathi. Masi bonise abantu ukuthi sikuphi emlandweni wesiprofetho, futhi sifune ukuvusa umoya wobuProthestani beqiniso, sivuse izwe ukuba liqaphele ukubaluleka kwamalungelo enkululeko yenkolo asejabuliselwe isikhathi eside kangaka.”

“UNkulunkulu usibizela ukuba sivuke, ngokuba ukuphela sekusondele. Ihora ngalinye elidlulayo lingelomsebenzi ezinkantolo zasezulwini ukuze kulungiselwe abantu emhlabeni ukuba badlale indima ezigcawini ezinkulu ezizovuleka ngokushesha phezu kwethu. Le mizuzu edlulayo, ebonakala kithi inenani elincane kangaka, isindiswe yizintshisekelo zaphakade. Ibumba isiphetho semiphefumulo ekuphileni okuphakade noma ekufeni okuphakade. Amazwi esiwa khuluma namuhla ezindlebeni zabantu, imisebenzi esiyenzayo, umoya wombiko esiwuthweleyo, kuyoba iphunga lokuphila elisa ekuphileni noma lokufa elisa ekufeni.

“Bazalwane bami, niyaqonda yini ukuthi ukusindiswa kwenu uqobo, kanye nesiphetho seminye imiphefumulo, kuncike ekuzilungiseleleni enikwenzayo manje ngenxa yokuvivinywa okuphambi kwethu? Ninakho yini lokho kushiseka okukhulu, lokho kukholwa nokuzinikela, okuzonenelisa ukuba nime lapho ukuphikiswa kuyo lethwa kunimelene nani? Uma uNkulunkulu ake wakhuluma ngami, isikhathi siyofika lapho niyolethwa phambi kwamakhosi omkhandlu, futhi yonke indawo yeqiniso eniyibambayo iyogxekwa kanzima. Isikhathi abaningi manje abasivumela ukuba sichitheke kufanele sinikelwe emsebenzini uNkulunkulu asinike wona wokuzilungiselela inhlekelele esondelayo.” Testimonies, umqulu 5, 714–716.