

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisikhombisa Nantathu

Izithunzi Zobupapa: Ukwembula Umthelela Nezinhlalo Ezisemva KukaPapa KaHitler

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Encwadini enesihloko esithi, *Hitler's Pope*, umbhali uJohn Cornwell uqala indaba kapapa wesikhathi esizayo, owabusa ngesikhathi uHitler ebusa iJalimane, ngokukhuluma ngomkhulu wakhe kanye noPapa Pius IX, abaxoshwa eDolobheni laseRoma. Lapho uPius IX ebaleka eDolobheni laseRoma, ezifihle njengendelakazi, indoda okuwukuphela kwayo ayihamba nayo kwakungomkhulu kapapa wesikhathi esizayo. UCornwell ukhuluma ngobudlelwane obuseduze balaba bantu ababili, bese kuthi ngemva kwalokho abonise ukuthi uyise kapapa wesikhathi esizayo naye wayexhumene nesikhungo samandla seBandla lamaKatolika. Ngokwenza kanjalo, uveza isimo senhlalo, sezombusazwe nesezenkolo somlando kusukela esikhathini sikaPius IX kuze kufike eMpini Yezwe II. Lokho kubuka konke komlando kufundisa kakhulu.

“Kwathathwa esinye futhi isinyathelo ekuziphakamiseni kobupapa, lapho, ngekhulu leshumi nanye, uPapa Gregory VII ememezela ukuphelela kweBandla laseRoma. Phakathi kwezitatimende azibeka kwaba khona esamemezela ukuthi ibandla alikaze liphambuke, futhi alisoze laphambuka, ngokwemibhalo. Kodwa ubufakazi bombhalo abuzange buhambisane naleso simangalo. Lowo pontiff oziqhenyayo wabuye wafuna amandla okususa ababusi esihlalweni sobukhosi, futhi wamemezela ukuthi asikho isigwebo asikhiphayo esingaguqulwa yinoma ubani, kodwa ukuthi kwakuyilungelo lakhe ukuguqula izinqumo zabo bonke abanye.”

“Umfanekiso omangalisayo wesimo sobushiqela balo mmeli wokungaphambuki wanikezwa endleleni amphatha ngayo umbusi waseJalimane, uHenry IV. Ngokuthi alokothe angalinaki igunya likapapa, lo mbusi kwamanyezelwa ukuthi uxoshiwe esontweni nokuthi ususiwe esihlalweni sobukhosi. Ethuswe ukumlahla nokumesabisa kwezikhulu zakhe uqobo, ezazikhuthazwa ekuvukeleni yena ngumyalelo kapapa, uHenry wabona isidingo sokwenza ukuthula kwakhe neRoma. Ephelezelwa ngumkakhe nenceku ethembekileyo, wawela izintaba zase-Alps phakathi nobusika, ukuze azithobe phambi kukapapa. Lapho efika enqabeni uGregory ayesezihlukanisele kuyo, waholelwa, engenabo abalindi bakhe, wayiswa egcekeni elingaphandle, futhi lapho, emakhazeni anzima obusika, enekhanda elingamboziwe nezinyawo ezingenazicathulo, egqoke izingubo ezilusizi, walinda imvume kapapa yokuba angene phambi kwakhe. Akuzange kube kuze kube yilapho eseqhubeke izinsuku ezintathu ezila futhi evuma izonzo, lapho-ke kuphela umbusi omkhulu weSonto ezithoba ukumnika intethelelo. Ngisho nangaleso sikhathi kwakungaphansi kombandela wokuthi umbusi alinde ukugunyazwa ngupapa ngaphambi kokuba aphinde athwale izimpawu zobukhosi noma asebenzise amandla obukhosi. Futhi uGregory, ejabule ngokunqoba kwakhe, waziqhayisa ngokuthi kwakuyisibopho sakhe ukwehlisa ukuzidla kwamakhosi.” The Great Controversy, 57.

UGregory VII wayengum“mmeli wokungaphambuki,” kodwa leso simangalo esihlekisayo asizange senziwe imfundiso esemthethweni (idogma) kwaze kwaba nguPius IX, owamisa leso simangalo esiyisiwula njengemfundiso esunguliwe emkhandlwini wokuqala waseVatican. Le mfundiso yamukelwa ngoJulayi 18, 1870, eminyakeni eyikhulu namashumi amahlanu ngokunembile ngaphambi kokudumazeka kokuqala kwalabo abayizinkulungwane eziyikhulu namashumi amane nane.

Okufundisayo ngomlando ukuthi lapho uPius IX ehlela uMkhandlu wokuqala waseVatican, futhi esebenzisa imfundiso yakhe yokungaphambuki, isisusa sakhe sabangelwa inzondo yakhe ngalokho okwakubizwa ngokuthi “isimanjemanje.” Lokho kwakungasekelwe emcabangweni wokuthi upapa wayengenakwenza maphutha lapho echaza izimfundiso zeBhayibheli, kwakuyisivikelo sokuphikisana kobupapa nethonya elaliveliswe yiNguquko yaseFrance. Lokho kwakubhekiswe kulokho okwakuyogcina sekwaziwa ngokuthi ubuKhomanisi.

Inguquko yaseFrance yaletha ukuvukela nokuguqulwa okukhulu esakhiweni sokubusa sezizwe zaseYurophu, kuhambisana nenzondo ekhethekile ngobukhosi obuyibupapa. Kwakuyivukela lamaRiphabhulikhi ase-Italy elalikhipe uPius IX, kanye nesandla sakhe sokunene, eRoma okwesikhashana. “I-modernism,” eyayimelelwa yizinhlobonhlobo zefilosofi ezazivezwe yiNguquko yaseFrance, yayiyisitha esikhulu sikaPius IX, futhi imfundiso yakhe yokungaphambuki yayihloselwe ukusekela zonke izimangalo upapa azenza ngokumelene nemibono yama-modernists eyayivezwe yiNguquko yaseFrance.

UDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, likhomba ukuthi ngo-1798, inkosi yaseningizimu (iFrance engenakholelwa kuNkulunkulu), yanika inkosi yasenyakatho (ubupapa) inxeba elibulalayo.

Imfundiso kaPius IX yokungaphambuki yayixhumene nempi emelwe yivesi lamashumi amane kuDaniyeli ishumi nanye, futhi kusukela engxenyeni yokugecina ka-1869 kuze kube unyaka olandelayo uPius IX wabizela ndawonye uMkhandlu wokuqala waseVatican, owaziwa ngokuthi iVatican I, ngenjongo yokuqinisekisa ukuthi upapa wayeyinhloko yobuKatolika, nokuthi ubuKatolika babuyinhloko yawo wonke amasonto, njengoba kwakumenyezwe ngumthetho kaJustinian ngonyaka ka-533.

UMkhandlu Wesibili waseVatican, owaziwa futhi ngokuthi iVatican II, wabanjwa kusukela ngowe-1962 kuya kowe-1965. Wawuyisenzakalo esiyinqophamlando emlandweni weBandla lamaKatolika, futhi ungomunye wemikhandlu yebandla yomhlaba wonke ebaluleke kakhulu ezikhathini zanamuhla. Lo mkhandlu wabizelwa ukuba uhlangane ngaphansi kobuholi bukaPapa John XXIII futhi waqhubeka ngesikhathi sobupapa bukaPapa Paul VI emva kokushona kukaJohn XXIII ngowe-1963. Kubalulekile ukuqaphela umehluko ocacile phakathi kwale mikhandlu emibili.

Umkhandlu wokuqala wawumiselwe ukusungula lokho okubizwa ngokuthi “ubukhulu bokuqala,” bukapapa, okusho ukuthi upapa ungumbusi, umfundisi, nomalusi ophakeme weBandla, onesibopho sokulondoloza nokuhumusha izimfundiso zokholo. Igunya lakhe lalihlanganisa ukuchaza izimfundiso eziyizibopho zenkolo, ukukhipha izinqumo zemfundiso, nokwenza izimemezelo ezinegunya ezindabeni zokholo nokuziphatha, okwaziwa njengokungaphambuki

kukapapa. Lihlanganisa futhi igunya likapapa lokubusa iBandla lendawo yonke, kuhlanguanise namandla okumisa ababhishobhi, ukulawula amasakramente, nokuphatha ukuphathwa kweBandla.

Umkhandlu wesibili wawuhlolelwe ukuphambukisa ibandla ukuze libe yinhlangano yobunye bamabandla. Le mikhandlu yayiyiziphakamiso eziphikisanayo ngqo. Umkhandlu wokuqala owawulondoloza isiko waphikiswa ngumkhandlu wesibili wenkululeko. Lezo zinhlangothi zombili zazihluke njengobusuku nemini, futhi isiprofetho esibhekiswa ezimfihlakalweni ezintathu zaseFatima sikhomba impi yangaphakathi emelwe ngokufanele yile mikhandlu emibili.

Isiprofetho sikhomba isigaba esisekela ubukhulu obumelwe nguPius IX njengokumelwe yilowo obizwa ngokuthi “upapa omhlophe,” “upapa omuhle,” noma “umbhishobhi omuhle”, kanti esinye isigaba, esihlotshaniswa noVatican II, simelwe “upapa omnyama,” noma “upapa omubi,” noma “umbhishobhi omubi.” Impikiswano yale mibonowombusazwe emibili imelwe lapho uvakashela indawo engcwele yesimangaliso saseFatima, eFatima, ePortugal. Lapho ungena, indlela yokuhamba ibekwe phakathi kwesithombe sikapapa omnyama ngasohlangothini olulodwa, nopapa omhlophe ngakolunye uhlangothi.

Ngakho-ke kuba yingxenye yefa lalowo muntu owayezogcina eseba yilokho incwadi ekumchaza ngokuthi upapa kaHitler, ukuthi izimpande zakhe zixhumene ngokuqinile emzabalazweni phakathi kwesimanje (inkosi yaseningizimu), nobukhosi obuphakeme bobupapa (inkosi yasenyakatho).

Kufanele kuqondwe ukuthi umbhali wencwadi esiyicabangisisayo wayengumKatolika owayemi kahle eBandleni, futhi inhloso yakhe ayivezayo ngokubhala le ncwadi kwakungukukhanyisa ngodaba lwesimangalo sokuthi upapa owabusa ngesikhathi seMpi Yezwe II wayesekele uHitler, amaNazi, noma wayenecala nganoma iyiphi indlela ekuQothulweni Kwesizwe okwenzelwa amaJuda, kanye nabanye. Lapho uCornwell ekhuluma ngomkhulu kaPius XII, owayeyisandla sokunene esahlela uMkhandlu weVatican I, umlando womzabalazo phakathi kwamakhosi aseningizimu nawasenyakatho uyadlalwa kulowo mlendo uqobo. Ngesikhathi uguquko lwe-“Republicanism” lufinyelela e-Italy, cishe unyaka owodwa, amaNtaliyane axosha uPius IX emzini waseRoma, futhi kusukela lapho kuqhubeke, ngisho nangemva kokuba ebuyile, konke ubupapa obake baba nakho kwakuyilezo zindawo eziyikhulu neshumi zama-eka, ezaziwa ngokuthi yiVatican City.

Ukuphela kwendlela ayekwazi ngayo nhlobo ukubuyela eVatican kwaba ngosizo lwamabutho aseFrance, kanye nemalimboleko evela kwabakwaRothschild, osomabhange abangamaJuda abadume kabi. Ukuze kuqondwe ngobuhlakani ukubandakanyeka kobupapa ekuQothulweni Kwesizwe phakathi neMpi Yezwe II, kudingeka ukuqondwa okuyisisekelo kwesimo sengqondo saseYurophu ngamaJuda kusukela ekubethelweni kukaKristu. Incwadi iphakamisa ukuthi ukungawathandi amaSemite nobandlululo lwezinhlanga kuyizimo zengqondo ezimbili ezehlukene, ithi inzondo kaHitler ngamaJuda yayingehlangu, ngoba uHitler wayewabheka amaJuda njengesigaba esiphansi sabantu, kanti ukungawathandi amaSemite kwakuyinzondo ngamaJuda ngenxa yokuthi abulala uNkulunkulu. Noma ngabe lokhu kuyinto eyodwa ncamashi, noma ngabe ngempela kukhona umehluko phakathi kwakho kokubili, iqiniso losizi lwamaJuda lifanele ukuqondwa.

Ngokwesibonelo, eMelika namuhla, uma kusetshenziswa igama elithi “ghetto,” iningi licabanga ukuthi liyincazelo yengxenywe yedolobha ehlwempu, ewohlokile. Kodwa igama elithi “ghetto,” ekuqaleni lalibhekisela engxenyeni yedolobha, ikakhulukazi eVenice, e-Italy, lapho amaJuda ayephoqelelwa ukuhlala khona ngeNkathi Ephakathi. I-ghetto yokuqala yasungulwa eVenice ngo-1516, lapho iRiphabhulikhi yaseVenice ivalela amaJuda endaweni emisiwe yedolobha eyayaziwa ngokuthi “geto nuovo” (isikhungo esisha sokuncibilikisa insimbi), okwathi ekugcineni yaziwa ngokuthi i-ghetto.

EYurophu phakathi neNkathi Ephakathi, amaJuda ayevinjelwe mayelana nezindawo ayengahlala kuzo, kanye nemisebenzi ayevunyelwe ukuyenza. Le mikhawulo yayisekelwe encazelweni endala yokumelana namaJuda, eyayibhekisela enkolelweni yokuthi amaJuda ayebulele uNkulunkulu, nokuthi zonke izinkinga zawo ezalandela zazizilethele wona ngokwawo ngezenzo zawo.

NgeNkathi Ephakathi, kwakuyisiko elaliqinisiwe ukuthi amaKristu ayengenakubolekisa ngemali noma amukele inzalo ngesikweletu. AmaJuda ayekhululiwe kulowo mkhawulo, futhi ukubolekisa ngemali kwaba ngomunye wemisebenzi amaJuda ayevunyelwe ukuyenza. Ababhange bamaJuda, njengomndeni wakwaRothschild, baba ngabashintshi bemali ngenxa yemikhawulo yomthetho mayelana nokuthi yiziphi izisebenzi ababeyovunyelwa ukuzenza. Lapho uPius IX edinga izimali zokubuyela eVatican, ukukhunganathea kwakhe ngokungabe esabusa umuzi waseRoma kwakhuliswa yisidingo sakhe sokucela imali kumaJuda.

Ngaphambi kokuxoshwa kwakhe eRoma, uPius IX wayebonakala engomunye wamaqembu amabili ngokuphathelene namaJuda nobudlelwane bebandla namaJuda. La maqembu amabili ayeyilaba ababekhohlelwa ukuthi amaJuda, kungakhathaliseki ukuthi kwenzekani kuwo, athola nje lokho okubafanele, kanti elinye lalivame ukukhombisa umusa omncane kumaJuda. Lapho uPius IX ebuyela eVatican ngemva kokuxoshwa, lowo musa ayeke awubonakalisa ngezinye izikhathi ngaphambi kokudingiswa kwakhe akazange aphinde awubonakalise. Ngaphambi kokudingiswa kwakhe wayevale ighetto edolobheni laseRoma, kodwa ngemva kokubuya kwakhe wayimisa kabusha leyo ghetto, waqala futhi ukubeka intela phezu kwamaJuda ukuze abuyisele ndawonye ukulahlekelwa kwakhe ngokwezimali.

Isandla sokudla sikaPapa Pius IX kwakunguMarcantonio Pacelli, umkhulu kapapa kaHitler. Wayengummeli owayengowesigaba esikhethekile sabameli esasixhasa ubupapa. Indodana yakhe yaba yingxenywe yaleso sigaba esifanayo sabameli abasezingeni eliphezulu, kanjalo nomzukulu wakhe, owayezogcina esengupapa kaHitler. Ngemva kokuba incwadi isidlulise emlandweni womkhulu kaEugenio Pacelli, uyise, nobusha bakhe kanye nemfundo yakhe, ibhekisela esikhundleni uPacelli asithatha lapho eqala umsebenzi wakhe wobupapa. Njengommeli, evela ohlwini lwabameli abasezingeni eliphezulu bobupapa, wakhethwa ukuba ahole umnyango owawukhethekile ezivumelwaneni, ezibizwa ngokuthi ama-concordat. Ngo-1901 uPacelli walethwa ehhovisi leSikhungo Sobunobhala Besifundazwe Sobupapa.

UPacelli waba yisithunywa ezizweni. Ngokwesiprofetho uPacelli waba yindawo esemthethweni yokuxhumana eyafeza ngokuphelele ubufebe bamakhosi omhlaba nopapa. Ngo-1903, uPius X wagcotshwa njengopapa. Ngokushesha waqala ukuhlasela “ubuthi bengqondo” obabuveza

“ukuvumelana kweqiniso nezimo nokungabaza.” Umuntu owayephethe umzamo kaPius X wokuqeda “isimanjemanje” kwakunguUmberto Benigni, owayesebenza ehovisi elifanayo noPacelli. UBenigni wake washo ngeqembu lezazi-mlando ezisezingeni lomhlaba, ukuthi kwakungamadoda okwathi kuwo, “umlando awulutho ngaphandle komzamo oqhubekayo, onokuphelelwa ithemba, wokuhlaza ngokuhlaza. Kulolu hlobo lomuntu kukhona ikhambi elilodwa kuphela: inkantolo yamacala enkolo!” KuBenigni, isazi-mlando esiveza noma yiluphi uzwelo ngemibono eyavela eNguqukwini yaseFrance sasifanele ukubulawa.

Ngokusemthethweni, uBenigni wayephethe umnyango wenkulumo-ze wobupapa, kodwa ngokungemthethweni wayephethe futhi inhlango eyimfihlo yezinhlo, eyayenzelwe ukubona noma imaphi amaKatolika ayenokuzwelana “nesimodeni,” esasivela enkosini yaseningizimu. Ekugcineni, ngo-1910, umsebenzi wakhe wakhiqiza umyalo owaphoqa abasebenzi bobupapa ukuba bafunge isifungo, esabizwa ngokuthi Isifungo Sokulwa Nesimodeni. Sisasebenza nanamuhla. Ukuze uqashwe yiVatican kumelwe ufunge ukuzonda imibono yesimodeni, namuhla esingayibiza ngokuthi imibono yobukhomanisi.

Esifingqweni sencwadi kaCronwell, ekhasini lesembozo sangaphakathi kuthiwa, “Eminyakeni eyishumi yokuqala yekhulu leminyaka, njengommeli osemusha waseVatican owayevelele ngobuhlakani, uPacelli wasiza ekubumbeni umbono wezombusazwe nowobupapa wamandla obupapa angakaze abonwe; phakathi nawo-1920 wasebenzisa ubuqili nokushushumbisa ukuze aphoqebele amandla eJalimane. Ngo-1933, uHitler waba umlingani wakhe ophelile ezingxoxweni, kwase kusungulwa isivumelwano esanikeza iSonto LamaKatolika izinzuzo kwezenkolo nasezemfundo, ngokushintshana nokuhoxa kwamaKatolika ekusebenzeni kwezenhlalo nakwezombusazwe. Lokhu ‘kuzidela ngokuzithandela’ kobuKatolika bezombusazwe, okwaphoqwa kusukela eRoma, kwasiza ekuvukeni kobuNazi.”

Emhlanganweni wekhabhinethi ngoJulayi 14, 1933, u-Adolph Hitler waveza umbono wakhe ngaleyo nyanga yokuthi i-concordat eyakhiqizwa nguPacelli namaNazi yanika iJalimane “indawo yokwethemba.... Empini eyayisathuthuka yokulwa nobuJuda bamazwe ngamazwe.”

Incwadi kaCornwell ayizange yamukelwe kahle amaKatolika ayengafuni ukwamukela ubufakazi bokuthi uPacelli wayeyisizathu esiyinhloko sokuba uHitler akwazi ukukhuphukela embusweni, ngoba iJalimane laliyizwe elineningi lamaKatolika. UPacelli wayenze isivumelwano esasivimbela indlu yokushicilela yamaKatolika, izinhlangano zezindaba zamaKatolika kanye nezikole zamaKatolika ekutheni zisho noma yini mayelana nendlela uHitler ayehamba ngayo kusukela ngo-1933 kuya phambili. Le ncwadi ilandelela ngokusobala ukuthambekela kukaPacelli okwakumelene namaJuda, yena owabe eseba upapa ngesikhathi seMpi Yezwe II. Okungenani izinto ezintathu zingafakazelwa ngemithombo yomlando ethembeke kakhulu evela kule ncwadi.

Okokuqala kuyimpi yenkosi yasenyakatho nenkosi yaseningizimu, njengoba kuvezwe kuDaniyeli isahluko seshumi nanye. Kuleyo mpi izitha zingobuKatolika obumelene nokungakholelwa ebukhoneni bukaNkulunkulu, upapa emelene noKhomanisi. Elinye iphuzu liwukuthi upapa wasebenzisa ubuNazi njengebutho lakhe elimele ukungakholelwa ebukhoneni bukaNkulunkulu phakathi neMpi Yezwe II, njengoba nje upapa asebenzisa ubuProthestani obuhlubukile ngo-1989

njengebutho lakhe elimele ukungakholelwa ebukhoneni bukaNkulunkulu kwe-USSR. Incwadi iphinde ikhombise isakhiwo sangaphakathi nesangaphandle sesiprofetho esimelelwe yimiyalezo kaSathane eyaphuma emangalweni yaseFatima.

Impi yaseRafiya esemngceleni, emelwe emavesini eshumi nanye neshumi nambili kaDaniyeli ishumi nanye, imele impi yomngcele eqhubeka manje e-Ukraine. Impi yasendulo yayiyimipi eshisayo; eyesibili iyimpi yesibili yommeleli, lapho amabutho abameleke khona ebandakanyeka ekuxhumaneni okubulalayo. IRafiya ikhomba impi yomngcele njengengaphakathi phakathi kwenkosi yasenyakatho nenkosi yaseningizimu, kodwa isiprofetho sifundisa ukuthi kuze kube ngumthetho weSonto osuzayo maduze, isifebe saseTire siyakhohlakala, uJezebeli useSamarिया, futhi uHerodiya weqa umkhosi wosuku lokuzalwa lukaHerode. Labo bofakazi abathathu bendima yenkosi yasenyakatho kulo mlendo wanamuhla baveza ukuthi yona isemva kwezigcawu idonsa imicu. Izimpi ezishisayo, izimpi zommeleli, nezimpi ezibandayo ezenzeka ngesikhathi ikhohlakele ziyafezwa ngamabutho ayo abameleli.

IRashiya iyinkosi yaseningizimu, futhi manje isingene empini esemngceleni exhaswa ngezimali ngabomhlaba wonke bezwe laseNtshonalanga, ikakhulukazi amaDemocrat aqhubekelaphambili kanye namaRepublican e-RINO (Republican In Name Only) e-United States. Lapho i-United States imelwe njengebutho elisebenzela egameni lenkosi yasenyakatho evesini lamashumi amane likaDaniyeli ishumi nanye, izici zayo ezimbili ezingokwesiprofetho zingamandla ezempi namandla ezimali. I-United States yenza wona lowo msebenzi e-Ukraine eyawenza ngo-1989, isiza uPapa ngokumelene neRussia, futhi ibutho elisebenza egameni lomunye elisemhlabathini, elivikela i-Ukraine, ligwele kangangokuthi ngabasekeli bamaNazi kangangokuba ngisho nabezindaba abavamile abakwazi ukukuphika. IRoma manje isebenzisa wona lawa mabutho asebenza egameni lomunye eyawasebenzisa empini eshisayo eyayiyiMpi Yezwe II, nango-1989, ukulwa neRussia. Funda incwadi ethi: Hitler's Pope, the Secret History of Pius XII.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngokunjalo, lapho uNkulunkulu ayaseduze nokuvulela uJohane othandekayo umlando webandla wezikhathi ezizayo, wamnika isiqinisekiso sothando nokunakekela koMsindisi abantu baKhe ngokumembulela ‘ofana neNdodana yomuntu,’ ehamba phakathi kwezinti zezibani, ezazimelela amabandla ayisikhombisa. Ngesikhathi uJohane eboniswa imizabalazo yokugcina emikhulu yebandla namandla asemhlabeni, wavunyelwa futhi ukubona ukunqoba kokugcina nokukhululwa kwabathembekileyo. Wabona ibandla lilethwa empini ebulalayo nesilo nomfanekiso waso, nokukhulekelwa kwaleso silo kuphoqelelwa ngaphansi kwesijejiso sokufa. Kodwa ebheka ngalé kwentuthu nomsindo wempi, wabona ibandla limi eNtabeni iSiyoni neWundlu, line, esikhundleni sophawu lwesilo, ‘igama likaYise lilotshiwe emabunzini alo.’ Waphinde wabona ‘labo ababeyinqobile isilo, nomfanekiso waso, nophawu lwaso, nenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu’ behlabela ingoma kaMose neyeWundlu.”

“Lezi zifundo zingenxa yokusisiza thina. Sidinga ukusekela ukholo lwethu kuNkulunkulu, ngoba phambi kwethu khona manjalo kukhona isikhathi esiyovivinya imiphefumulo yabantu. UKristu, eseNtabeni Yeminqumo, walandisa kabusha izahlulelo ezesabekayo

ezaziyokwandulela ukuza Kwakhe kwesibili: ‘Niyakuzwa ngezimpi nangamahlebezi ezimpi.’ ‘Isizwe siyovukela isizwe, nombuso uvukele umbuso: kuyakuba khona indlala, nezifo eziumashayabhuqe, nokuzamazama komhlaba ezindaweni ngezindawo. Konke lokhu kungukuqala kobuhlungu.’ Nakuba lezi ziprofetho zathola ukugcwaliseka okuyingxenye ekubhujisweni kweJerusalema, zinokusebenza okuqonde ngokwengeziwe ezinsukwini zokugcina.”

“Simi embundwini bezehlakalo ezinkulu nezinesizotha esikhulu. Isiprofetho sigcwaliseka ngokushesha. INkosi isemnyango. Maduzane kuzovuleka phambi kwethu inkathi enentshisekelo emangalisayo kubo bonke abaphilayo. Izimpikiswano zesikhathi esedlule ziyovuselelwa; kuzovela izimpikiswano ezintsha. Izigigaba ezizokwenzeka ezweni lethu azikakaze ngisho ziphuphwe. USathane uyasebenza ngezikhungo zabantu. Labo abenza umzamo wokuguqula uMthethosisekelo nokuthola umthetho ophoqa ukugcinwa kweSonto, baqonda kancane kakhulu ukuthi umphumela uyoba yini. Inhlekelele isisondela impela.

“Kodwa izinceku zikaNkulunkulu akufanele zizethembe kulesi sikhathi esikhulu sokuphuthuma. Emibonweni eyanikwa u-Isaya, kuHezekeli, nakuJohane sibona ukuthi izulu lixhumene kangakanani nezinto ezenzekayo emhlabeni nokuthi lukhulu kangakanani ukunakekela kukaNkulunkulu labo abathembekile kuye. Umhlaba awunamphathi yini. Uhlelo lwezehlakalo ezizayo lusezandleni zeNkosi. Ubukhosi bezulu buphethe esandleni saso siqu isiphetho sezizwe, kanye nezindaba zebandla laKhe.” Testimonies, volume 5, 752, 753.