

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalombili Nesishiyagalombili

*Kusukela eRaphia kuya ePanium: Ukwembula Ukubaluleka
Okungokwesiprofetho Kwezimpi Zasendulo*

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Impi yaseRaphia neMpi yasePanium yizigameko ezimbili zomlando ezihlukene ezenzeka ezikhathini nasezimweni ezehlukene, kodwa zombili zinokubaluleka emlandweni waseJudiya yasendulo nasezifundeni eziyizungezele. Impi yaseRaphia yenzeka ngonyaka ka-217 BC. Impi yasePanium yenzeka ngonyaka ka-200 BC phakathi kombuso wamaSeleukid (inkosi yasenyakatho) nombuso wamaPtolemy (inkosi yasingizimu). Lezi zimpi ezimbili zikhonjwa emavesini eleshumi nanye kuya kweleshumi nanhlanu encwadini kaDaniyeli isahluko seshumi nanye. Lezi zimpi ezimbili zandulela Ukuvukela KwamaMakkabi ngonyaka ka-167 BC.

Impi yasePanium yaqanjwa ngegama lesici sendawo esiseduze, iNtaba iPanium, lapho ukungqubuzana kwenzeka khona. Igama elithi Panium lisuselwa kunkulunkulu wamaGreki uPan, okwakunikelwe kuye ithempeli lapho. Le ndawo yayaziwa ngokuthi iPanium ngenxa yokuhlotschaniswa kwayo nokukhulekelwa kukaPan. Inkimbinkimbi yethempeli yayivame ukubizwa ngokuthi iSikhungo Esingcwele sikaPan, kugcizelelwa indima yaso njengendawo yokuzinikela ngokwenkolo nokukhonza okunikezelwe kunkulunkulu uPan. Igama elithi “Nymphaeum” libhekisela esikhumbuzweni noma ethempelini elincane elalinikelwe kuma-nymph amanzi enkolweni yasendulo yamaGreki neyamaRoma. Inkimbinkimbi yethempeli yasePanium yayihlanganisa umhume nomthombo wemvelo, okwakukholelwa ukuthi kuhlalwa kuwo ama-nymph, ngakho-ke ngezinye izikhathi yayibizwa ngokuthi iNymphaeum yasePanium.

Ngemva kokuba umuzi wakhiwe kabusha futhi wandiswa nguHerode Filiphu, indodana kaHerode Omkhulu, waziwa ngokuthi iKhesariya Filiphi ngenhlonipho yoMbusi waseRoma uKhesari Agustu kanye noHerode Filiphu uqobo. Isakhiwo sethempeli sasiyisikhungo esibalulekile senkolo ngaphakathi kwalomuzi.

Ngesikhathi sokubusa kukaMbusi u-Augustus, ithempeli lanikezelwa kabusha noma laqanjwa kabusha ngenhlonipho ka-Augustus, kubonakalisa inkolo yokukhuleka umbusi kanye nokuhlanganiswa kwemikhuba yenkolo yamaRoma esimweni sendawo senkolo. Indawo eseduze nedolobha lasendulo laseKesariya Filiphi, lapho kwakukhona khona ithempeli likaPani, ngezinye izikhathi yayibizwa ngokuthi “Amasango Esihogo” noma “Amasango EHadesi.”

Evesini leshumi nesithupha kuya kweleshumi nesishiyagalolunye zesahluko seshumi nanye sikaDaniyeli, kuvezwa izindawo ezintathu zomhlaba zokunqotshwa iRoma yobuqaba eyayizodingeka ukuba izinqobe ukuze imiswe njengombuso wesine wesiprofetho seBhayibheli

nenkosi yasenyakatho kuleso sahluko. Evesini leshumi nesithupha, ujenene wamaRoma uPompey uboniswa njengonqobe iSiriya ngo-65 BC, wabe esenqoba iJerusalema ngo-63 BC. Amavesi eleshumi nesikhombisa kuya kweleshumi nesishiyagalolunye abonisa ukunqotshwa kweGibhithe nguJulius Caesar, okuyisithiyos esithathu kulezo zithiyos ezintathu. Impi yase-Actium ngo-31 BC iyaphawula ukuqala kweminyaka engamakhulu amathathu namashumi ayisithupha lapho iRoma yobuqaba yayizobusa ngokuphakeme kakhulu ekugcwalisekeni kwevesi lamashumi amabili nane lesahluko seshumi nanye sikaDaniyeli.

Evesini lamashumi amabili kubonakaliswa ukubusa kuka-Augustus Caesar, futhi kulowo mlando uJesu wazalwa. Khona-ke emavesini amashumi amabili nanye namashumi amabili nambili kubonakaliswa ukubusa kukaTiberius Caesar omubi, ngaleyo ndlela kuphawulwe ukubethelwa kukaKristu. Evesini lamashumi amabili nantathu kubonakaliswa umfelandawonye amaJuda abaMaccabean angena kuwo neRoma yobuqaba, ngaleyo ndlela ukugeleza komlando okwaqala evesini leshumi nanye kumiswe, futhi ukulandisa komlando kubuyela emuva enkathini ka-161 BC kuya ku-158 BC.

Ivesi yamashumi amabili nantathu imelela umugqa wamaMaccabee, futhi nakuba inganikezi yonke imininigwane yomugqa wabo wokuprofetha, umlando uyayinikeza. Ngo-217 BC, kwaba khona iMpi yaseRaphia, futhi ngemva kwalokho inkosi engumntwana yashiya iGibhithe lisengozini. Njengoba amakhosi amaSeleucid nawamaGreki enza amacebo okubhekana nenkosi engumntwana ngonyaka ka-200 BC, iRoma yazifaka emlandweni futhi yaba umvikeli wenkosi engumntwana yaseGibhithe. Ngawo lowo nyaka kwaba khona iMpi yasePanium. Khona-ke ngo-167 BC kwaqala impi yabashokobezi yamaMaccabee.

Ukuvukela kwamaMaccabee kwaqala eModein ngonyaka ka-167 BC, futhi kwakuhlenganisa ukuthi amaMaccabee ayengagcini nje ngokulwa nombuso wamaSeleucid, kodwa futhi alwa namaJuda ayewabone njengasebumbene namaSeleucid. Lokhu kuvukela kwakugququzelwe ngokwenkolo, futhi kwenziwa kulwa nesitha sangaphakathi nesangaphandle. Ngonyaka ka-164 BC amaMaccabee aphinde anikela ithempeli, futhi lesi sehlakalo sikhunjulwa ngomkhosi wamaJuda weHanukkah. Ngawo lowo nyaka kwafa u-Antiochus Epiphanes, odume kabi. Khona-ke kusukela ku-161 BC kuya ku-158 BC “isivumelwano” sevesi lamashumi amabili nantathu sangenwa neRoma.

Okuwukuphela okukhulunywa ngqo ngamaMaccabee, ukuvukela kwawo, nesivumelwano sawo neRoma, kutholakala evesini lamashumi amabili nantathu, kodwa umlando wobukhosi, obubizwa ngokuthi uBukhosi bamaHasmonean, waqala eModein ngo-167 BC, waqhubeka kwaze kwaba yisikhathi sesiphambano. Abamele bokugcina boBukhosi bamaHasmonean kwakungabaFarisi besikhathi sikaKristu. Ngakho-ke, kukhona umugqa wesiprofetho womlando wobuJuda obuhlubukileyo njengoba bumelwe ngamaMaccabee, owaqala ngo-167 BC ekuvukeleni kwaseModein, ophela emavesini amashumi amabili nanye namashumi amabili nambili lapho uJesu ebethelwa esiphambanweni.

Umlando wabo wafinyelela esigabeni sokuguquka evesini leshumi nesithupha, lapho iRoma, okokuqala, ngoPompey, yanqoba iJerusalema. Isizathu sakhe esiyinhloko sokuletha ukubhujiswa

phezu kweJerusalema ngaleso sikhathi kwakuyingxabano phakathi kwezinhlangothi ezimbili zoBukhosi bakwaHasmonean. Kusukela kuleso sikhathi (63 BC), uJuda wayengaphansi kokubusa kweRoma. UBukhosi bakwaHasmonean bamaMaccabee buqala ngokwesiprofetho empini yaseModein ngo-167 BC, bese bubekwa ngaphansi kokuthotshiswa yiRoma ngo-63 BC. Ngokushesha ngemva kokuqala kwalowo mlando amaMaccabee asungula futhi angena esivumelwaneni neRoma kusukela ku-161 BC kuya ku-158 BC. Ayengaphansi kokubusa kweRoma kusukela ku-63 BC kwaze kwaba yisiphambano nokubhujiswa kokugcina kweJerusalema ngonyaka ka-70.

Ulayini lwesiprofetho lwamaMaccabee luwulayini wobuJuda obuhlubukayo, ngakho-ke lufanekisela ulayini wobuProthestani obuhlubukayo. Kusukela eMpini yasePanium kuze kufike emthethweni weSonto wevesi leshumi nesithupha, izenzakalo zesiprofetho zango-200 BC, 167 BC, 164 BC, kanye nesivumelwano kusukela ku-161 BC kuya ku-158 BC ziyophindwa emlandweni wobuProthestani obuhlubukayo. Lezi zimpawu zendlela ziyokwenzeka emlandweni kamongameli wesishiyagalombili ongowabayisikhombisa ngaphambi komthetho weSonto. U-200 BC umelela ulayini wangaphandle wophondo lweRiphabhulikhi maqondana no-167 BC, olumele ulayini wangaphakathi wophondo lobuProthestani obuhlubukayo.

Lezi zimpawu zendlela ngokuyisisekelo zifihlakele ngaphakathi komugqa womlando woBukhosi bamaHasmonean, kodwa nokho ziyingxenye yomlando ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye. Kungumugqa oyingxenye “yaleyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.”

Iqiniso lokuthi ubuJuda bugubha iHanukkah njengenkumbulo yokuvukela kwamaMaccabee, alichazi amaMaccabee njengabalungileyo. Ngenxa yokuhlubuka, iShekinah ayizange iphinde ibuyele ethempelini elakhiwa kabusha emva kokuthunjwa kweminyaka engamashumi ayisikhombisa. Umlayezo wokugcina wesiprofetho wafika ngoMalaki cishe emakhulwini amabili eminyaka ngaphambi kwamaMaccabee. Umlando wamaMaccabee uveza ukuthi bavumela abaholi babo bezombusazwe ukuba basebenze futhi njengompristi omkhulu, okuyisono kanye lesu uPtolemy waseGibhithe azama ukusenza, naleso iNkosi u-Uziya nayo eyazama ukusenza. Isiko lithi uNkulunkulu wangenelela ukuvimba uPtolemy kuleso senzo sokungcolisa okungcwele, futhi iZwi likaNkulunkulu lisho ngokusobala ukuthi uNkulunkulu wangenelela ngempela lapho inkosi u-Uziya izama ukwenza umsebenzi wompristi nowenkosi. Isithelo sokugcina sobukhosi babo saba ngabaFarisi. Asikho isizathu sokuphetha ngokuthi amaMaccabee babeyisibonakaliso sokulunga, naphezu kwenhlonipho yomlando amaJuda obuJuda besimanje angase abe nayo ngabo.

Uguquko lwamaProthestani lwaqala ngesikhathi sikaLuther, futhi lwaluyintuthuko eqhubekayo. Lwalungesilo isiko elisha, ngoba uJesu nabafundi baKhe babengamaProthestani. Lwaluwukuvuselwa ebumnyameni bomlando lapho uLuther nabanye abaguquli bevuswa khona. Isiqongo salolo guquko oluqhubekayo kwakuyinhlangano yamaMillerite. UNkulunkulu wayengadingi kuphela ukuvusa abaguquli bokuqala ezonweni zaseBabiloni, kodwa wayehlose ukubangenisa ekuqondeni okuphelele komthetho waKhe, nomsebenzi waKhe endaweni engcwele yasezulwini. Ngo-Ephreli 19, 1844 amaProthestani alahla ukukhanya okwandayo koguquko, aba ubuProthestani obuhlubukayo.

AmaMillerite athembekileyo ngaleso sikhathi “anikwa isembatho,” aqondiswa ukuba angene eNdaweni Engcwele Kakhulu ukuze aqede umsebenzi wokuba ngamaKristu amaProthestani avuthiwe. Ngo-1863 labo ababephiwe isembatho, ngenxa yokungalaleli, babeka eceleni isembatho sobuProthestani, bathatha isembatho saseLawodikeya. Esikhathini sokugcina sokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane, esaqala eminyakeni engamashumi amabili nambili ngemva kukaSeptemba 11, 2001, ngo-2023, iNgonyama yesizwe sakwaJuda ivula izimfihlo zamaqiniso agcwalisa umlando ofihlekile wevesi lamashumi amane lesahluko seshumi nanye sikaDaniyeli, okuwumlando osukela ekuweni kweSoviet Union ngo-1989 kuze kube ngumthetho weSonto ozayo maduze. Ngokwenza lokhu, Ivule izimfihlo zomlando wobuJuda obuhlubukileyo njengophawu lobuProthestani obuhlubukileyo.

Yomibili imigqa yabantu bakaNkulunkulu abahlubukayo, kungaba eyakwaJuda yangokoqobo noma eyakwaJuda ngokomoya (kokubili kuyimihlaba ekhazimulayo), iphelela ekunqotshweni kweJerusalema, owokuqala ngo-63 BC, kanti owesibili emthethweni weSonto ozayo maduze. Yomibili imigqa imele impi eqhutshwa yizinkolelo zenkolo ezidukisiwe. Yomibili imigqa imele impi emelene nefilosofi zenkolo zaseGrisi, futhi yomibili iphetha ngokuthi abahlubuki babe ngaphansi kweRoma. Ngikhomba izimpi ezintathu zevesi lamashumi amane njengezimele ukuwa kweSoviet Union ngo-1989, iMpi yase-Ukraine, kanye nePanium emthethweni weSonto, ngenhloso yokubonakalisa umehluko phakathi kwalezo zimpi ezintathu nezimpi zomhlaba ezintathu.

“Izwi likaNkulunkulu lixwayisile ngengozi esondelayo; makuthi lokhu kunganakwa, futhi izwe lamaProthestani liyofunda ukuthi izinhloso zeRoma ziyini ngempela kuphela lapho sekwephuze kakhulu ukuba liphunyuke ogibeni. Yena ukhula ngamandla buthule. Izimfundiso zakhe zisebenzisa ithonya lazo ezindlini zomthetho, emasontweni, nasezinhliziyweni zabantu. Uqongelela izakhiwo zakhe eziphakeme nezinkulu, ezindaweni eziyimfihlo zazo lapho ukuphindaphindwa kokushushisa kwakhe kwangaphambili kuyokwenzeka khona. Ngobuqili nangokungasolwa uqina amabutho akhe ukuze aqhubekisele phambili izinjongo zakhe ngesikhathi lapho kuyobe sekufikile ukuba ashaye. Konke akufisayo yindawo enenzuzo, futhi lokhu usevele ekunikezwa kona. Ngokushesha sizobona futhi sizozwa ukuthi iyini inhloso yengxenywe yamaRoma. Noma ubani oyokholwa futhi alalele izwi likaNkulunkulu ngalokho uyothwala ihlazo nokushushiswa.” The Great Controversy, 581.

Kusukela evesini leshumi, elikhomba ukuwa kweSoviet Union ngo-1989, kuze kube seMpilweni yasePanium evesini leshumi nanhlano, upapa ubulokhu “eqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe siqu lapho isikhathi sokuba ahlasele sesifikile.” La mavesi aveza izimo zesiprofetho eziwugibe “olulungisiwe” upapa, okungeke kwenzeke ukuba “luphunykwe.” Ekulweni kokugcina, okumelwe yiMpi yasePanium, umfanekiso wesilo uyokwakhiwa e-United States. Ukwakhiwa kwalowo mfanekiso kuyisivivinyo sokugcina sabantu bakaNkulunkulu bezinsuku zokugcina.

“INkosi ingibonisile ngokusobala ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba umusa uvalwe; ngokuba lokhu kuyoba yisivivinyo esikhulu sabantu bakaNkulunkulu, okuyiso okuyonqunywa ngaso isiphetho sabo saphakade. ... KusAmbulo 13 lesi sihloko sethulwa

ngokusobala; [IsAmbulo 13:11–17, kucashuniwe].

“Lokhu kungukuvivinywa abantu bakaNkulunkulu okufanele babe nakho ngaphambi kokuba babekwe uphawu. Bonke labo abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingamanga, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwemukela uphawu lukaNkulunkulu ophilayo. Labo abalahla iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwemukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

Ukwakheka komfanekiso wesilo kufanekiselwa yilesi sikhathi lapho umfelandawonye waseRoma ungenelelwa kuwo. Uphondo lwamaProthestani lwase-United States lwaba ngamadodakazi aseRoma ngo-1844, futhi ukuqala komlando wawo kuyaphindwa ekupheleni komlando wawo lapho ephinda enquma ukulingisa unina.

“Ngabona ukuthi isilo esinezimpondo ezimbili sasinomlomo kadrako, nokuthi amandla aso ayesekhanda laso, nokuthi isimemezelo sasiyophuma emlonyeni waso. Ngase ngibona uNina Wezifebe; ukuthi unina wayengewona amadodakazi, kodwa wayehlukile futhi ehlukani siwe kuwo. Ube nosuku lwakhe, futhi selwedlulile, kanti amadodakazi akhe, amahlelo obuProthestani, ayengawalandelayo ukungena enkundleni futhi enze umqondo lowo kanye lowo unina ayenawo lapho eshushisa abangcwele. Ngabona ukuthi njengoba unina ebehlamandla, amadodakazi ayekhula, futhi maduzane ayosebenzisa amandla ake asetshenziswa unina.”

“Ngabona ibandla eliyigama kuphela nama-Adventist ayigama kuphela, ukuthi, njengoJuda, ayeyosikhaphela kumaKhatholika ukuze athole ithonya lawo lokuba eze amelane neqiniso. Ngaleso sikhathi abangcwele bayoba ngabantu abangacacile, abaziwa kancane kumaKhatholika; kodwa amabandla nama-Adventist ayigama kuphela, awaziyo ukholo lwethu namasiko ethu (ngokuba ayesizonda ngenxa yeSabatha, ngoba ayengenakuyiphikisa), ayokhaphela abangcwele, ababike kumaKhatholika njengalabo abangazinaki izimiso zabantu; okungukuthi, bagcina iSabatha futhi abayinaki iSonto.

“Khona-ke amaKatolika ayoyala amaProthestani ukuba aqhubekele phambili, akhiphe isimemezelo sokuthi bonke abangeke bagcine usuku lokuqala lweviki esikhundleni sosuku lwesikhombisa bayobulawa. Futhi amaKatolika, amanani awo amakhulu, ayomeseka amaProthestani. AmaKatolika ayolinika umfanekiso wesilo amandla awo. Futhi amaProthestani ayosebenza njengoba unina wawo asebenza ngaphambi kwawo ekubhubhiseni abangcwele. Kodwa ngaphambi kokuba isimemezelo sawo siveze noma sithole izithelo, abangcwele bayokhululwa ngePhimbo likaNkulunkulu.” Spalding and Magan, 1, 2.

Kule ndima kunamaqembu amabili “abokuzisholo,” okusho ukuthi “ngegama kuphela,” akhaphela abathembekile bakaNkulunkulu kumaKatolika. Ukuqonda kuka-Ellen White ngamasonto okuzisholo kanye nama-Adventist okuzisholo kuhlukile kunalokho akumelayo ngempela ezinsukwini zokugcina; ngokuba ukuqonda kwakhe ngo-“Adventist wokuzisholo” kwakuyomela umKristu ovuma ukuthi ukholwa ekubuyeni kukaKristu. Kodwa abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo, futhi “u-Adventist wokuzisholo,” ezinsukwini zokugcina, umele ibandla lamaSeventh-day Adventist laseLawodikeya, kanti

amasonto okuzisholo ayinzalo yalabo ababa amadodakazi eRoma ngo-1844.

Ama-Seventh-day Adventist ayobazonda “abantu abangaziwa,” abangabameleli bakaNkulunkulu beqiniso, ngoba “abakwazi ukuphikisa iqiniso leSabatha,” elimelela iSabatha lokuphumula komhlaba. Ibandla lama-Seventh-day Adventist livuma ukuthi lisekela usuku lwesikhombisa njengosuku lokukhonza, kodwa ezinsukwini zokugcina iSabatha abangeke bakwazi ukuliphikisa yileyo “izikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha, okwakuyiqiniso lokuqala eliyisisekelo abalilahla ngo-1863.

Isiqephu esesibhekene naso manje sikhomba izinqubo zesiprofetho ezihambisana nomlando oqala ngomthetho weSonto osuzofika maduze, kodwa umlando wokuhlolwa kokugcina olandela umthetho weSonto uqala ukugcwaliseka ngaphakathi kwe-United States. Ngesikhathi somthetho weSonto, i-United States izophoqelela umhlaba wonke ukuba umise umfanekiso wesilo, kodwa ngaphambi kokuba bafeze lowo msebenzi, bayobe sebemisile umfanekiso wesilo e-United States.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyohlangana noPapa ekuphoqeni unembeza nasekuphoqeni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe emhlabeni bayoholelwa ukuba balandele isibonelo sayo.” Testimonies, umqulu 6, 18.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba yona ihola ekuqaleni, nokho yona leyo nhlekelele efanayo iyokwehlela abantu bethu kuzo zonke izingxenyane zomhlaba.” Testimonies, volume 6, 395.

Isivivinyo esikhulu sabantu bakaNkulunkulu senzeka ngaphambi komthetho weSonto, ngoba ngesikhathi somthetho weSonto isikhathi sokuvivinywa siyavalwa kuma-Seventh-day Adventists. Lesi sivivinyo simelelwa njengokwakhiwa komfanekiso wesilo, futhi umfanekiso wesilo uyinhlanganisela yebandla nombuso, ibandla lilawula lobo budlelwano. Njengoba amaProthestani aba yindodakazi yaseRoma ngo-1844, futhi indodakazi ingumfanekiso kanina, amaProthestani ahlubukayo ayofeza umsebenzi ofanayo ezinsukwini zokugcina, ngoba uJesu uhlala ebonakalisa ukuphela kwento ngesiqalo sento.

Umlando omelwe “yisivumelwano” sevesi lamashumi amabili nantathu kuDaniyeli isahluko seshumi nanye, wawumela abantu abazibiza ngokuthi bangabakaNkulunkulu kodwa abahlubukayo bezwe elikhazimulayo, belula isandla ukuze bakhe ubunye neRoma. U-161 BC kuya ku-158 BC umele ukwakheka komfanekiso wesilo ophetha ngomthetho weSonto.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kodwa siyini ‘isithombe sesilo’? futhi siyokwakhiwa kanjani? Isithombe senziwa yisilo esinezimpondo ezimbili, futhi siyisithombe sesilo. Sibuye sibizwe ngokuthi isithombe sesilo. Ngakho-ke, ukuze sazi ukuthi lesi sithombe sinjani nokuthi siyokwakhiwa kanjani, kumelwe sifunde izimpawu zesilo ngokwaso—ubupapa.

“Lapho ibandla lokuqala lonakaliswa ngokusuka ekululameni kwevangeli nokwamukela imikhuba namasiko obuhedeni, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukwesekwa ngamandla ombuso wezwe. Umphumela kwaba ubupapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuqhubekisela

phambili izinhloso zalo, ikakhulukazi ekujeziseni 'ukuhlubuka.' Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumelwe alawule kanjalo uhulumeni wombuso ukuze negunya lombuso lisetshenziswe yibandla ukufeza izinhloso zalo." The Great Controversy, 443.