

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Ayisishiyagalombili Nesishiyagalolunye

Ukwalukwa Kobuprofethi Bempi YasePanium: Isandulela soMthetho weSonto

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Impi yasePanium yayiyimpi yokomoya ngokuyisisekelo. Ngaphambi nje komthetho weSonto, umongameli wesishiyagalombili, ongowesithupha kusukela kuRonald Reagan ngesikhathi sokuphela ngo-1989, futhi ongumongameli wokugcina weRiphabhulikhi, futhi ongumongameli ocebe kunabo bonke, futhi ophinde avuse sonke isizinda se-globalism, uyohola ubuProthestani obuhlubukile ekunqobeni inkolo yamaGreki kaPan, okuyiyo i-“woke-ism” ye-globalism. Emavesini eshumi nanye neshumi nambili, umlando oqala eMpini yase-Ukraine ngo-2014 uphetha ngomthetho weSonto evesini leshumi nesithupha. Ivesi leshumi nanhlano liyimpi yasePanium, futhi impi yasePanium iholela empini yase-Actium, okuyiMpi Yezwe Yesithathu.

Ngesikhathi “sokuzamazama komhlaba okukhulu”, okuwumthetho weSonto wevesi leshumi nesithupha, ubuSulumane bosizi lwesithathu buhlasela i-United States, buvusa intukuthelo ezizweni, futhi bulethe ukubhujiswa kwesizwe. Yimpi yasePanium eyandulela lokho kuhlasela. Emthethweni weSonto kusungulwa inyunyana ephindwe kathathu yodrako, yesilo, nomprofethi wamanga.

“Ngesimemezelo esigcizelela ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo ngaphesheya komhosha ukuze bubambe isandla samandla aseRoma, lapho buyofinyelela ngale kwalasha ukuze bubambisane neMimoya, lapho, ngaphansi kwethonya lalenhlangano ephindwe kathathu, izwe lakithi liyolahla yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani nowesifundazwe, futhi liyokwenza amalungiselelo okusakazwa kwamanga nezinkohliso zobuPapa, khona-ke siyokwazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela kuseduze.” Testimonies, volume 5, 451.

Ngaleso sikhathi, inxeba lokufa lobupapa seliphole ngokuphelele, futhi ubusa ngobukhosi obuphelele aze ekugcineni afike ekupheleni kwakhe engenamuntu ongamsiza. Kungesikhathi iRoma inqoba khona isithiyo sesithathu lapho ebusa khona, njengoba kumelwe yiRoma yobuqaba kuDaniyeli isahluko sesishiyagalombili, ivesi lesishiyagalolunye, nasesahlukweni seshumi nanye, amavesi eshumi nesithupha kuya kweleshumi nesishiyagalolunye. Lapho iRoma yobupapa isusa izimpondo ezintathu, yabusa ngobukhosi obuphelele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, njengoba nje neRoma yobuqaba yabusa ngobukhosi obuphelele iminyaka engamakhulu amathathu namashumi ayisithupha lapho isinqobe iGibhithe, isithiyo

sesithathu, eMpini yase-Actium ngo-31 BC.

Ku-grammar, isijobelelo esithi “ium” siyanezelwa ekugcineni kwegama ukuze kwakhiwe ibizo elisho indawo, isimo, noma iqoqo lezinto ezithile. Sivame ukusetshenziswa ekwakhekeni kwamagama obuchwepheshe nawesayensi, ikakhulukazi ku-chemistry naku-biology. Ngokwesibonelo: “stadium” libhekisela endaweni yemincintiswano yezemidlalo noma yezinye izehlakalo, “aquarium” libhekisela endaweni lapho kugcinwa khona izinto eziphilayo zasemanzini noma izitshalo ukuze ziboniswe, futhi “gymnasium” libhekisela endaweni yokuvivinya umzimba noma yokuqeqesha. Esetshenzisweni lwamagama esayensi, “ium” livame ukusetshenziswa ukubonisa i-elementi yekhemikhali noma inhlanganisela yayo, ikakhulukazi lapho leyo elementu noma leyo nhlanganisela isihlukanisiwe noma isitholakele. Ngokwesibonelo: “sodium” libhekisela ku-elementu yekhemikhali enophawu u-Na, “calcium” libhekisela ku-elementu yekhemikhali enophawu u-Ca.

Ukuqala kokubusa kweRoma yobuqaba ngokuphelele kwafezwa eMpini yase-Actium, futhi iMpi yasePanium yavula umnyango wempi emelwe yi-Actium; ngokuba “umugqa phezu komugqa,” i-Actium imele umthetho weSonto lapho ubupapa buphinde bubuse umhlaba ngokuphelele.

I-Actium yayiyimphi yasolwandle, kanti iPanium yayiyimphi yasemhlabeni; ngalokho ukhlanganiswa kwalezi zimpi ezimbili kumelela impi yomhlaba wonke ehlanganisa umhlaba nolwandle. I-Actium, okuyiyona mpi yasolwandle edume kakhulu emlandweni wasendulo, nayo imelela impi yomhlaba wonke, ngoba “amanzi owabonayo, lapho kuhlezi khona isifebe, angabantu, nezixuku, nezizwe, nezilimi.” I-Panium imelela impi yokomoya ehlanganiswe nempi yezombusazwe emthethweni weSonto ozayo maduze.

Igama elithi “pan,” njengelibizo, linezincazelo eziningi kuye ngokwesimo somongo; kodwa ezinganekwaneni zamaGreci, uPan ungukulunkulu wabelusi, wemihlambi, womculo wasemakhaya, nowasehlane. Uvame ukuvezwa njengomuntu oyisigamu nembuzi eyisigamu, owaziwa ngokuthanda kwakhe umculo nemvelo.

“Njengesenzo esiyisicoco emdlalweni omkhulu wenkohliso, uSathane uqobo uyokuzenza uKristu. ISonto sekuyisikhathi eside lizibiza ngokubheka ukufika koMsindisi njengokugwaliseka kwamathemba alo. Manje umkhohliso omkhulu uyokwenza kubonakale sengathi uKristu usefikile. Ezingxenyeni ezahlukene zomhlaba, uSathane uyozeveza phakathi kwabantu njengomuntu wobukhosi, okhazimulayo ngokukhanya okudidayo, efana nencazelo yeNdodana kaNkulunkulu eyanikezwa nguJohane encwadini yeSambulo. ISambulo 1:13–15.”
The Great Controversy, 624.

UPan ungukulunkulu ongumalusi, futhi uzozenza uMalusi weqiniso. Ukulingisa kukaSathane uKristu kuqala ngesikhathi somthetho weSonto, ngoba “ngesimemezelo” “singase” khona-ke “sazi ukuthi isikhathi sesifikile somsebenzi omangalisayo kaSathane nokuthi ukuphela sekusondele”.

Igama elithi “pan” lingabuye lisho isitsha sokupheka esingajulile, esinomlomo obanzi, esisetshenziselwa ukuthosa, ukubhaka, noma ukupheka ukudla. Impi yokugcina igxile eJerusalema yomoya, intaba engcwele ephakanyiswe njengophawu, nentaba umhlambi kaNkulunkulu omunye

osaseBabiloni obalekela kuyo. Ngaleso sikhathi zonke izizwe ziyakuza zimelane neJerusalema yomoya, ekhonjwa “njengekomishi” (pan).

Umthwalo wezwi likaJehova ngo-Israyeli, usho uJehova, owelula amazulu, wabeka izisekelo zomhlaba, wabumba umoya womuntu phakathi kwakhe. Bheka, ngiyakwenza iJerusalema libe yindebe yokuthuthumela kubo bonke abantu abalizungezileyo, lapho beyokuba ekujinjelweni kokubili uJuda neJerusalema. Ngalolo suku ngiyakwenza iJerusalema libe yitshe elisindayo kubo bonke abantu; bonke abazisinda ngalo bayakunqunywa babe yizicucu, noma bonke abantu bomhlaba bebuthene ndawonye ukulihlubuka. Zakariya 12:1-3.

IJerusalema nayo iyimbiza, ngoba iyona imbiza lapho umdlalo uqhutshwa khona. “Imbiza” iyisitsha sokupheka.

Wayesethi kimi, Ndodana yomuntu, laba yibo abantu abaceba okubi, banikeze iseluleko esibi kulo muzi; abathi, Akukaseduze; asakhe izindlu; lo muzi uyimbiza, thina siyinyama. Ngakho-ke profetha ngokumelene nabo, profetha, wena ndodana yomuntu. UMoya weNkosi wehlela phezu kwami, wathi kimi, Khuluma; usho kanje uJehova; Nikhulume kanjalo nina, ndlu ka-Israyeli; ngokuba ngiyazazi izinto ezifika ezingqondweni zenu, yileyo naleyo yazo. Nandise ababulawayo benu kulo muzi, nagcwalisa imigwaqo yawo ngababulawayo. Ngakho usho kanje iNkosi uJehova; Ababulawayo benu enibabeke phakathi kwawo, bona bayinyama, nalo muzi uyimbiza; kodwa mina ngiyakunikhapha phakathi kwawo. Niyesabile inkemba; mina ngiyakwehlisela inkemba phezu kwenu, isho iNkosi uJehova. Ngiyakunikhapha phakathi kwawo, nginikele nina ezandleni zabafokazi, ngenze izahlulelo phakathi kwenu. Niyakuwela ngenkemba; ngiyakunahlulela emngceleni wakwa-Israyeli; khona niyakukwazi ukuthi nginguJehova. Lo muzi awuyikuba yimbiza yenu, nani aniyikuba yinyama phakathi kwawo; kodwa ngiyakunahlulela emngceleni wakwa-Israyeli; khona niyakukwazi ukuthi nginguJehova; ngokuba anihambanga ngezimiso zami, anenzanga ngokwezahlulelo zami, kodwa nenzile ngokwemikhuba yezizwe ezinihaqileyo. Hezekeli 11:2–12.

Ngolimi lwesiNgisi, “pan” njengesiqalo lisho “okwendawo yonke,” “konke” noma “okuwela konke”. Ngokwesibonelo, “panorama” libhekisela embonweni obanzi noma ophелеle wendawo, “pantheism” libhekisela enkolelweni yokuthi indawo yonke ingcwele, kanti “Pan-American” libhekisela entweni ehlanganisa wonke amazwe aseMelika. Ngakho-ke “pan” lichaza impi yomhlaba wonke.

“USathane uphambukisa izingqondo ngemibuzo engenakubaluleka, ukuze zingaboni ngezinga elicacile nelihlukanisekayo izindaba ezinkulu kakhulu ezibaluleke ngokwedlulele. Isitha sihlela ukubamba umhlaba ngogibe.

“Lelo zwe okuthiwa lingelamaKristu lizoba yinkundla yezenzo ezinkulu nezinqumayo. Abantu abasezikhundleni zombuso bayomisa imithetho elawula unembeza, ngokwesibonelo sobuPapa. IBabiloni liyokwenza zonke izizwe ziphuze iwayini lolaka lobufebe balo. Zonke izizwe ziyobandakanyeka.” Selected Messages, incwadi 3, 392.

Igama elithi “act” uma lisetshenziswa njengebizo lisho “isinqumo esibhaliwe esisemthethweni noma umthetho owenziwe yisigungu somthetho.”

“Lapho isizwe sethu siyobe sizilahle kangaka izimiso zikahulumeni waso size simise umthetho weSonto, ubuProthetani ngalelo senzo buyobe buhlanganisa izandla nobuPapa.” Testimonies, volume 5, 712.

Izwe okuthiwa ngelobuKristu liyinkundla yezenzo ezinkulu, noma yeziqephu, futhi zonke izizwe (pan) ziyobandakanyeka. Igama elithi “isiqephu” lingabhekisela futhi ekuhlukanisweni noma engxenyeni yomdlalo, ifilimu, noma okunye ukwethulwa, okuvame ukubonakala ngeqoqo elithile lezehlakalo noma lezenzo. Igama elithi “ukwenza” njengesenzo, lisho ukwenza isenzo esithile noma ukuziphatha ngendlela ethile. Lingabhekisela futhi ekwenzeni sengathi noma ekudlaleni indima, njengasekulingiseni emdlalweni noma efilimini.

“Izwe liyinkundla yemidlalo. Abadlali balo, abangabakhileyo balo, balungiselela ukudlala indima yabo emdlalweni wokugcina omkhulu. UNkulunkulu akasabhekwa. Ezixukwini ezinkulu zesintu akukho bumbano, ngaphandle kwalapho abantu behlangana ngenhlangano ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izinjongo zakhe maqondana nezihloko zakhe ezivukelayo ziyogcwaliseka. Izwe alinikelwanga ezandleni zabantu, nakuba uNkulunkulu evumela izici zokudideka nokungahleleki ukuba zibuse okwesikhashana. Amandla avela ngezansi ayasebenza ukuze alethe izigcawu zokugcina ezinkulu kulo mdlalo,—uSathane eza njengoKristu, futhi esebenza ngakho konke ukukhohlisa kokungalungi kulabo abazibophezela ndawonye ezinhlanganweni eziyimfihlo. Labo abavuma ukulawulwa yintshisekelo yokuhlangana ngenhlangano basebenzela ukufeza amacebo esitha. Imbangela iyolandelwa ngumphumela.”

“Ukweqa umthetho sekucishe kwafinyelela emkhawulweni wako. Ukudideka kugcwele umhlaba, futhi maduze kuzokwehlela abantu ukwesabeka okukhulu. Ukuphela sekusondele kakhulu. Thina esilaziyo iqiniso kufanele silungiselele lokho okuzokwehlela umhlaba maduze njengokumangala okukhulu okungazelelwe.” Review and Herald, September 10, 1903.

IPaniyumi ne-Akthiyumi zimelela iMpi Yezwe yesithathu. Kuleyo mpi kuyakuba khona ukubonakaliswa okungaphezu kwemvelo, njengokumelwe unkulunkulu wembuzi wamaGriki, uPan. Impi iyakuhlotsaniswa nokuphoqelelwa komthetho weSonto njenge“senzo.” Futhi le mpi ichazwa ngokuthi “yizigcawu zokugcina emdlalweni omkhulu,” ngokuba ayisona nje kuphela isenzo esisemthethweni sokuphoqelela umthetho weSonto, kodwa futhi iyisiqongo somdlalo wevangeli emahoreni okuvala okuhlolwa komuntu. Ngaphambi kwempi lapho iPaniyumi ne-Akthiyumi zihlangana khona ngokwesiprofetho, evesini leshumi nesithupha lesahluko seshumi nanye sikaDaniyeli, ibutho likaNkulunkulu lezinsuku zokugcina liyobe selivele livusiwe, futhi isibhengezo salo, okuyifulegi lesibonakaliso, siyobe sesiphakanyisiwe. Incazelo eyinhloko yelithi “isibonakaliso” iyifulegi lebuthe.

I-Akthi nePhani yi-Akthiyamu nePhaniyamu, futhi uLimi Olumangalisayo walawula indawo, amagama, nomlando wazo zombili izimpi, ngokuba kungumlando oseduze ngaphambi komthetho weSonto oza maduzane. Impi yasePhaniyamu yenzeka ngonyaka ka-200 BC, futhi ivesi leshumi nesithupha lichaza iRoma inqoba iJerusalema ngonyaka ka-63 BC.

Phakathi komlando wezinsuku zokugcina omelwe yisikhathi esisukela ku-200 BC kuya ku-63 BC, ukwakhiwa komfanekiso wesilo e-United States kuyofezwa, njengoba kumelwe ngumlando ka-161 BC kuya ku-158 BC. Ngaphambi kwesikhathi lapho izinyakazo zokugcina zokumisa umfanekiso wesilo e-United States ziyokwenzeka, kuyoba khona isenzakalo esimelwe ukuvukela kwaseModein ngo-167 BC. Lokho kuvukela kufanekiselwa ukuvukela inkolo ephoqelelwe yaseGrisi, futhi lokho kuvukela kuyoholela ophawini lwendlela olumelwe ukunikezelwa kabusha kwethempeli ngo-164 BC.

U-164 BC ukhunjulwa ubuJuda ngenxa yesimangaliso sokuthi uwoyela ongcwele owawulingana nosuku olulodwa waqhubeka izinsuku eziyisishiyagalombili. Ngakho-ke u-164 BC, olandulela u-161 BC, ukhomba isimangaliso sikaSathane esafezwa ngenxa yabantu bakaNkulunkulu abahlubukayo. Lesi simangaliso simelelwa njengosuku olulodwa olukhiqiza izinsuku eziyisishiyagalombili, futhi uwoyela walolo suku lokuqala yikho okwahlinzeka zonke lezo zinsuku eziyisishiyagalombili. Lesi simangaliso salethwa phezu kwengxenye eyodwa eyayiyingxenye yaleyisikhombisa, futhi lo mphawu womlando ubekwe ngaphakathi impela emlandweni lapho imfihlakalo yalwesishiyagalombili ongowalabayisikhombisa ifezwa phezu kwazo zombili uphondo lweRiphabhulikhi oluhlubukayo kanye nophondo lwamaProthestani oluhlubukayo.

Ukubonakaliswa kwezimangaliso zikasathane ngaphambi komthetho weSonto ozayo maduze kuhlotshaniswa nonkulunkulu wamaGreci uPan. Lapho impi yasePanium ilwiwa futhi inqotshwa nguTrump kanye nobuProthestani obuhlubukile, “ibhokisi likaPandora” liyobe selivuliwe, futhi ngeke kube khona ndlela yokuxazulula izinkinga ezizobe sezededelwe phezu kwesintu, ngokuba, “ukwesaba okukhulu kuzofika maduze phezu kwabantu. Ukuphela sekuseduze kakhulu. Thina abalaziyo iqiniso kufanele sizilungiselele lokho okuzophahlazela umhlaba maduze njengesimangaliso esesabekayo esingazelelwe.”

Izinkulungwane eziyikhulu namashumi amane nane yiyo labo ababekwe uphawu ngamandla angcweleliyo eZwi likaNkulunkulu elanikezwa ngokwambulwa kokuvulwa kweSambulo sikaJesu Kristu. Leso Sambulo sihlanganisa imigqa eminingana eqondile yeqiniso, futhi sinikeza imfundiso engcweleliyo yokuthi uJesu ungubani. NjengeZwi likaNkulunkulu, unguMhlaziyi Wezilimi Omangalisayo olawule lonke ulimi lwabantu, njengoba ngamandla Akhe waletha izilimi ezehlukene lapho enisa ukudideka embhoshongweni waseBabele. UnguMbali Wezinombolo Omangalisayo ofihle izimfihlo ngezinombolo ezibekiwe eZwini Lakhe, naphakathi kwayo yonke indalo Yakhe. Ungumlondolosi womlando, ngokuba umlando uyindaba “Yakhe.” Wadala umhlaba, futhi walawula ukwakheka kwezwe lomhlaba emva kukaZamcolo, ngakho-ke nezimo ezehlukene zezwe eziphrofethayo ezakha “amaqiniso” atholakala eZwini Lakhe. Izinkulungwane eziyikhulu namashumi amane nane zimelela, phakathi kwezinye izinto, labo ababonakalisa ukukholwa ukuthi Yena wadala zonke izinto.

Ekuqaleni wayekhona uLizwi, futhi uLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni ekuNkulunkulu. Zonke izinto zenziwa ngaye; ngaphandle kwakhe akubangakho lutho olwenziweyo olwenziwa. Johane 1:1–3.

Indaba ngebhokisi likaPandora iyinganekwane yasendulo yezinganekwane zamaGrecki. Ixoxwa ikakhulukazi encwadini ethi “Works and Days” yimbongi yamaGrecki uHesiod, kanye nakwezinye izinsiza ezihlukahlukene zakudala. Kusobala ukuthi iyisifaniso esiphindaphinda isipiliyoni sika-Eva eNsimini yase-Edene. Igama elithi “Pandora” livela ezinganekwaneni zasendulo zamaGrecki. Lisuselwa emagameni esiGrecki athi “pan” elisho “konke,” kanye nelithi “dora” elisho “izipho.” UPandora usho ukuthi “onesiphiwo sonke.” UEva uwuphawu lwebandla, futhi zonke izipho zitholakala ngaphakathi kwebandla likaNkulunkulu.

Emlandweni wenganekwane yamaGrecki, uPandora wayengowesifazane wokuqala ofayo owadalwa onkulunkulu. Ngokwengxenyane yale nganekwane, wabunjwa nguHephaestus ngokomyalo kaZeus, inkosi yonkulunkulu, njengengxenyane yecubo lokujezisa isintu. Ngamunye wonkulunkulu wanikela ngezipho kuPandora, kuhlanganisa ubuhle, umusa, ukuhlakanipha, nokukhanga. UZeus wamnika imbiza (ezindabeni ezalandela, yaphenduka ibhokisi) futhi wamyala ukuba angalokothi ayivule ngaphansi kwanoma yiziphi izimo. U-Eva watshelwa ukuthi wayengadla kuzo zonke izihlahla ngaphandle “komuthi owawuphakathi kweNsimu.”

UPandora, ehlulwe yisifiso sokwazi, wacina esenqotshwa yisilingo futhi wavula imbiza. Ekuyivuleni kwakhe, bonke ububi, izinhlungu, nezifo okwakade kugcinwe ngaphakathi kwakhululwa kwangena emhlabeni, kwasakaza ukuhlupheka nosizi phakathi kwesintu. Nokho, kwasala into eyodwa embizeni: ithemba. Kwezinye izinhlobo zale nganekwane, uPandora wayivalela ngokushesha imbiza, evimbela ithemba ukuba lingaphumi, kanti kwezinye, ithemba nalo laphuma, linika isintu ukukhanya okuncane kwethemba nokuqina ekubhekaneni nobunzima.

Impi yasePanium ihlangana neMpi yase-Actium emthethweni weSonto osuzofika maduze, futhi umthetho weSonto osuzofika maduze wawufanekiselwa yisivivinyo esesivandeni sase-Edene. Esivandeni isivivinyo sasimelene no-Adamu no-Eva kuphela, kodwa ezinsukwini zokugcina isivivinyo kwakudingeka sibhekane nabo bonke abantu emhlabeni wonke. Isivivinyo sokuqala sokukholwa noma sokungakholwa iZwi likaNkulunkulu esivandeni sifanekisela isivivinyo sokugcina somthetho weSonto. U-Eva wehluleka kuleso sivivinyo sokuqala futhi wavulela phezu kwesintu izimpophoma zosizi, njengoba kumelwe enganekwaneni kaPandora.

Lapho Impi yasePanium ihlangana neMpi yase-Actium, uvivinyo olumelelwe eNsimini yase-Edene luyovuleka phezu kwesintu sonke. Ithemba eliyobe selinikezwa izwe ngaleso sikhathi liyisibhengezo esiphakanyiselwa phezulu ukuze izwe lonke (ipanorama) lisibone.

Nonke nina enihlala emhlabeni, nani enakhe phezu komhlaba, bonani, lapho ephakamisa ibhanela ezintabeni; nalapho ekhalisa icilongo, yizwani. Isaya 18:3.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Izwe liyinkundla yemidlalo; abadlali, abangabakhileyo balo, balungiselela ukudlala ingxenyane yabo emdlalweni wokugcina omkhulu. Ezixukwini ezinkulu zesintu akukho bunye, ngaphandle kwalapho abantu behlangana ngenhlangano ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izinhloso zakhe maqondana nezikhonzi zakhe ezihlubukayo zizofezeka. Izwe alinikelwanga ezandleni zabantu, nakuba uNkulunkulu

evumela ukuba izakhi zokudideka nokungahleleki zibuse okwesikhashana. Amandla avela ezansi ayasebenza ukuletha izigcawu zokugcina ezinkulu zalo mdlalo,—uSathane eza njengoKristu, esebenza ngakho konke ukukhohlisa kokungalungi phakathi kwalabo abazibophezela ndawonye emiphakathini eyimfihlo. Labo abavumela intshisekelo yokuhlangana ngenhlangano ukuba ibabuse benza amacebo esitha. Imbangela iyolandelwa ngumphumela.”

“Akukaze kwaba khona lapho lo myalezo usebenza ngamandla amakhulu njengalokhu usebenza namuhla. Ngokwanda, izwe libeka ehlelweni elincane izimangalo zikaNkulunkulu. Abantu sebebe nesibindi ekoneni. Ububi babakhileyo emhlabeni sebuze bagcwalisa isilinganiso sobubi babo. Lo mhlaba usucishe wafinyelela endaweni lapho uNkulunkulu eyovumela umbhubhisi ukuba enze intando yakhe phezu kwawo. Ukubekwa kwemithetho yabantu esikhundleni somthetho kaNkulunkulu, ukuphakanyiswa, ngegunya lobuntu kuphela, kweSonto esikhundleni seSabatha leBhayibheli, kuyisenzo sokugcina kulo mdlalo. Lapho lokhu kubekwa esikhundleni sekuba ngokomhlaba wonke, uNkulunkulu uyakuziveza. Uyovuka ebukhosini bakhe ukuze anyakazise umhlaba ngokwesabeka okukhulu. Uyophuma endaweni yakhe ukuze ajezise abakhileyo emhlabeni ngenxa yobubi babo, nomhlaba uyakuveza igazi lawo, ungabe usabafihla ababuleweyo bawo.”

“Simi embundwini benhlekelele yezinkathi zonke. Ngokulandelana okusheshayo izahlulelo zikaNkulunkulu ziyakulandelana—umlilo, nesikhukhula, nokuzamazama komhlaba, kanye nempi nokuchitheka kwegazi. Akufanele simangaliswe ngalesi sikhathi yizehlakalo ezinkulu nezinqumayo; ngokuba ingelosi yomusa ayinakuhlala isikhathi eside kakhulu isavikela abangaphenduki.

“Inkinga iyasifikela kancane kancane ngokuntshontsha. Ilanga lisakhanya emazulwini, lidlula emjikelezweni walo ojwayelekile, namazulu asalokhu ememezela inkazimulo kaNkulunkulu. Abantu basalokhu bedla futhi bephuza, betshala futhi bakha, beshada futhi bendisa. Abathengisi basalokhu bethenga futhi bethengisa. Abantu basacindezelana bodwa, bebangisana indawo ephakeme kunazo zonke. Abathandi bentokozo basalokhu begcwala ezinkundleni zemidlalo yaseshashalazini, emijahweni yamahhashi, nasezindlini zokugembula. Kukhona intokozo enkulu kakhulu yonke indawo, nokho ihora lomusa wokuhlolwa livaleka masinyane, futhi icala ngalinye seliseduze nokunqunywa phakade. USathane uyabona ukuthi isikhathi sakhe sifushane. Usemise zonke izindlela zakhe ukuba zisebenze ukuze abantu bakhohliswe, badukiswe, bahlale bematasa, futhi bathatheke, kuze kube usuku lokuhlolwa seluphelile, nomnyango womusa usuvalwe phakade.”

“Isiphambeko sesicishe safinyelela emkhawulweni waso. Ukudideka kugcwele umhlaba, futhi ukwesabeka okukhulu sekuzokwehlela abantu. Ukuphela sekusondele kakhulu. Thina esilaziyo iqiniso kufanele sizilungiselele lokho osekuzogqashuka phezu kwezwe njengesimangaliso esikhulu esingalindelekile.

“Kulesi sikhathi sokwanda kobubi obubusayo singazi ukuthi inhlekelele yokugcina enkulu isiseduze. Lapho ukweyisa umthetho kaNkulunkulu sekucishe kube semhlabeni wonke, lapho abantu baKhe becindezelwa futhi behlushwa ngabanye abantu, iNkosi izongenela.

“Simi emngceleni wezenzakalo ezinkulu nezinzima. Iziprofetho ziyagwaliseka. Umlando ongajwayelekile, ogcwele izehlakalo, uyalotshwa ezincwadini zasezulwini. Konke emhlabeni wethu kuyanyakaziswa. Kukhona izimpi, namahlebezi ezimpi. Izizwe zithukuthele, futhi isikhathi sabafuleyo sesifikile, ukuze bahlulelwe. Izehlakalo ziyaguquka ukuze zilethe usuku lukaNkulunkulu olushesha kakhulu. Kusele umzuzwana nje wesikhathi, kungathi kunjalo. Kodwa nakuba kakade isizwe sivukela isizwe, nombuso uvukela umbuso, akukabikho manje ukuhlanganyela kwempi okujwayelekile. Okwamanje imimoya yomine isabambekile kuze kube yilapho izinceku zikaNkulunkulu sezibekwe uphawu emabunzini azo. Khona-ke amandla omhlaba ayohlanganisa amabutho awo ngenxa yempi yokugcina enkulu.” Christian Service, 50, 51.