

Incwadi kaDaniyeli - Inombolo eyikhulu namashumi ayisishiyagalolunye nesishiyagalolunye

Ukuwohloka Kwezombusazwe kanye Nesiphetho Esiprofethiwe: Ukuphela Kwamaqembu e-Democratic ne-Republican Emongweni Wesiprofetho SeBhayibheli

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Sikhomba ukuphela kwamaqembu eDemocratic neRepublican emlandweni wesilo somhlaba. Isilo somhlaba sesAmbulo 13 sehlukaniwe saba amaqembu eRepublican neDemocratic alwisana phakathi komlando wesiprofetho wophondo lweRepublican. Izimpondo ziyizimpawu zamandla, futhi zombili izimpondo ziqukethe izifaniso ezincane zobudlelwane bazo besiprofetho ngaphakathi komlando wazo wesiprofetho. Ngokuphathelene nophondo lweRepublican, lesi sifaniso esincane siboniswa ngamaqembu amabili ezombusazwe ayinhloko agcwele kuwo wonke umlando wase-United States. I-United States ingomunye wemibuso embalwa ekhonjwe emlandweni wesiprofetho eyakhiwe ngamandla amabili. Zonke izizwe zangaphambilini zesiprofetho seBhayibheli ezimelelwa ngamandla amabili ziyisifaniso se-United States. Umbuso wamaMede namaPheresiya, iFrance (iSodoma neGibhithe), kanye no-Israyeli ngemibuso yawo yasenyakatho neyaseningizimu, konke kunegalelo ezimfanelweni zesiprofetho ze-United States.

Umbuso wamaMede namaPheresiya kuDaniyeli isahluko sesishiyagalombili wawunezimpondo ezimbili, futhi uphondo lokugcina (iPheresiya) lwakhuphuka lwaba lude kakhulu. Siyihlonzile le nto ngokubona ukuthi iqembu leDemocratic langena emlandweni ngaphambi kweqembu leRepublican, ngakho iqembu leRepublican ekugcineni liyoba elokugcina kula maqembu amabili. UMongameli wokuqala weRepublican wangena emlandweni ephendula isikhundla seqembu leDemocratic esasisekela ubugqila, futhi uMongameli wokuqala weRepublican wamemezela i-Emancipation Proclamation ngo-1863, okwaba maphakathi neMpi Yombango yase-United States, kanye nonyaka wokuhlubuka kwebandla lamaSeventh-day Adventist laseLawodisiya.

Umongameli wokugcina we-Republican ufanekiselwa ngumongameli wokuqala we-Republican, ngakho umongameli wokugcina uyongena emlandweni phakathi nempi yombango phakathi kweqembu lamaDemocratic elisekela ubugqila neqembu lakhe lamaRepublican elimelene nobugqila. Ubugqila obukhuthazwa yiqembu lamaDemocratic lezinsuku zokugcina bungubugqila bomhlaba wonke. Njengomongameli wokuqala we-Republican, umongameli wokugcina we-Republican uyobulawa yiqembu elisekela ubugqila, njengoba noTrump abulawa kwezombusazwe okhethweni luka-2020 olwebiwa. Njengomongameli wesithupha kusukela esikhathini sokuphela ngo-1989, uTrump wayeyoba ngumongameli ocebe kunabo bonke futhi wayeyovusa abomhlaba wonke hhayi base-United States kuphela, kodwa nabomhlaba wonke wonke. Ngakho-ke, esimemezeleni sakhe sokungenela ukhetho lobumongameli ngo-2015,

kwaqalwa impi yombango yezombusazwe phakathi kweqembu lamaDemocratic labomhlaba wonke elisekela ubugqila neqembu lamaRepublican elimelene nobugqila.

Ekugcwalisekeni kweSambulo isahluko seshumi nanye, uTrump wabulawa ngokwezombusazwe okhethweni olwebiwa lwango-2020, futhi iqembu lamaDemocratic laqala ukujabula ezitaladini, kwaze kwaba sobala ukuthi ngo-2022 uTrump wayesezogijima futhi ukuba nguMongameli. Khona-ke kwehlela abezwe jikelele ukwesaba okukhulu ekugcwalisekeni kwesahluko seshumi nanye seSambulo, futhi impi yabo yaqina kakhulu. Ubufakazi bezimpondo zamaMede namaPheresiya bukhomba ukuthi uphondo lokugcina ukuvela (iqembu lamaRepublican) lwaluzovela ekugcineni, futhi lukhuphuke lube phezulu kakhulu. UMongameli wokugcina weqembu lamaRepublican uyakunqoba iqembu lamaDemocratic.

Ukhetho lwango-2024 luphawula ukuphela kweqembu le-Democratic, ngokuba alusoze luphinde lube nelinye ithuba lokumisa umuntu ozongenela ubumongameli ngaphambi kokuba umthetho weSonto uphelise umlando wesiprofetho wesilo somhlaba. Ngomthetho weSonto iqembu le-Republican nalo liyaphela. Iqembu le-Democratic liphela okhethweni lwango-2024, kanti iqembu le-Republican liphela ngomthetho weSonto. Umthetho weSonto, njengoba uyisiphetho sombuso wesithupha wesiprofetho seBhayibheli, wabonakaliswa ngesiqalo sesilo somhlaba ngo-1798. Isici esiyinhloko sesiprofetho sesilo somhlaba “ukukhuluma” kwaso. Ngo-1798, i-United States yamisa i-Alien and Sedition Acts, okuyizo-ke ezifanekisela umthetho weSonto, lapho i-United States ikhuluma njengodrako.

Kusukela ngo-1776 kuya ku-1798, i-United States, nakuba yayingakabi umbuso wesithupha wesiprofetho seBhayibheli, imelela izimpawu-ndlela ezintathu zokukhuluma kwe-United States. Leyo nkathi yaholela ekuqaleni kokubusa kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli, ngakho-ke imelela inkathi eholela ekupheleni kokubusa kwesilo somhlaba njengombuso wesithupha. Isimemezelo Sokuzimela ngo-1776, esalandelwa nguMthethosisekelo ngo-1789 kanye neMithetho Yabokufika Nezokuvukela Umbuso yango-1798, zimelela izimpawu-ndlela ezintathu emlandweni oholela ekupheleni kwesilo somhlaba njengombuso wesithupha emthethweni weSonto. Ukugcwaliseka kwalezo zimpawu-ndlela ezintathu kumelelwa ngokwehlukile emlandweni wawo womabili amaqembu eDemocratic neleRepublican.

UMthetho i-Patriot Act ka-2001 ukhomba ukuqala kokususwa kokuzimela kwezakhamuzi zase-United States, futhi wafanekiselwa yisimemezelo esasimenyezelwa ngabashisekeli bezwe bangempela emlandweni waseMelika ngeSitatimende Sokuzimela. Uphawu lwendlela lwe-Patriot Act lungolokuqala kwezimpawu zendlela ezintathu kuwo womabili amaqembu, i-Republican ne-Democratic.

Iqembu lamaDemocrat liphela okhethweni lwango-2024, oluletha iMithetho Yezokuphatha kaTrump, eyafanekiselwa ngaphambili yiMithetho Yabokufika Neyokuvukela. IMithetho Yezokuphatha uTrump ayese eyimisa ayiwona umthetho weSonto, kodwa iyisifanekiso sokukhuluma njengodrako, ngokuba izosetshenziswa nguTrump njengoba egcwalisa ukukhonjwa kukaDadewethu White kokuthi “ubushiqela obusebenzayo” buyokwenzeka ezinsukwini

zokugcina. Ubushiqela yigama elichaza umbuso wobudiktetha, ofezwa ngeMithetho Yezokuphatha efanekiswa yiMithetho Yabokufika Neyokuvukela. Lapho uTrump esebenzisa iMithetho yakhe Yezokuphatha, kuyoba khona ukuphendulwa emuva kweziCalo zikaPelosi ezaphawula ubumongameli obuhlulekile bukaBiden.

Isikhathi esikhomba ukuphela kwamaqembu eDemocratic neRepublican siphethe uphawu lwe-Alpha ne-Omega, ngokuba ukuqala kwenkathi ngayinye kumele ukuphela. Ngenxa yalesi sizathu, uphawu lokuqala emgqeni weqembu leDemocratic nguMthetho iPatriot ka-2001, kanti uphawu lwesibili yiziVivinyo zikaPelosi ezaqala ngo-2021. Lezo zivivinyo zimelela ukwenqatshwa okuphelele koMthethosisekelo ka-1789. IZivinyo zikaPelosi zimelela uphawu oluphakathi emgqeni weqembu leDemocratic, olwa fanekiselwa lapho uMthethosisekelo uqinisekiswa amakoloni ayishumi nantathu, eminyakeni eyishumi nantathu emva kuka-1776. IZivinyo zikaPelosi zimelela ukuhlubuka ngokumelene noMthethosisekelo futhi zafaniswa no-1789. Uphawu lwesithathu lomugqa weDemocratic yilapho bephela khona njengeqembu lezombusazwe.

Ziphela okhethweni luka-2024, futhi uma ukufungiswa kuka-2025 sekuphuthuliwe, uchungechunge lwesibili lweziVivinyo zikaPelosi luzolethwa ngeMiyalo kaMongameli, eyayifanekiselwa yiMithetho ye-Alien and Sedition. Ngakho-ke, uphawu lwesithathu lwendlela lweQembu lamaDemokhrasi yiMithetho ye-Alien and Sedition ka-1798. Inkathi emele ukuphela kweQembu lamaDemokhrasi iqala ngokhetho, ukufungiswa, kanye nokwethulwa kwempi yezomthetho yezepolitiki kaSathane, futhi iphela ngokhetho, ukufungiswa, kanye nokwethulwa kwempi yezomthetho yezepolitiki kaSathane.

Eqenjini lamaRiphabhulikhi uphawu lokuqala lwendlela yi-Patriot Act ka-2001, efanekiselwa yiSitatimende Sokuzimela sango-1776. Uphawu lwesibili lwendlela alufani nalolo olwaluyisibonakaliso sesibili sendlela seqembu lamaDemokhrathi. Uphawu lwesibili lwendlela, olumelelwa nguMthethosisekelo ka-1789 kumaDemokhrathi, kwakuyi-Pelosi Trials yokuqala; kodwa uphawu lwesibili lwendlela lwamaRiphabhulikhi, olumelelwa nguMthethosisekelo ka-1789, luyi-Alien and Sedition Act, olugcwaliseka lapho kuphela ukufungiswa kwesibili kukaTrump ngo-2025. Kungenzeka kanjani ukuthi i-Alien and Sedition Acts yango-1798 imelele uMthethosisekelo ka-1789?

Ekugcotshweni kwesibili kukaTrump, iziMemezelo zakhe Zokuphatha, ezifanekiselwa yiMithetho Yabafokazi Neyokuvukela ka-1798, aziqalisi nje kuphela uchungechunge lwesibili lwamaCala kaPelosi, kodwa lezo zenzo ziphinde ziqalise ukwakheka komfanekiso wesilo. Inkathi yokwakheka komfanekiso wesilo iqala futhi iphele ngokukhuluma njengodrako. Ukukhuluma ekuqaleni kwenkathi kumela ukusungulwa kwamandla obukhosi amelwe njengobushiqela, noma njengoba uDade White ekubiza, “ubudespothi.” Ukukhuluma njengodrako ekupheleni kwenkathi yokwakheka komfanekiso wesilo kukhomba igunya lamandla enkolo elisungulwa phezu kwamandla ezombusazwe.

Isimemezelo Sokuzimela sasingumemezelo esimelene nobushiqela bobabili ubukhosi bezepolitiki bamakhosi aseYurophu negunya lezenkolo lebandla laseRoma. Inkathi yokwakheka komfanekiso

wesilo iyindawo lapho la mandla amabili onakele ehlanganiswa khona, igunya lezenkolo liphethe ubudlelwane. Ekubunjweni, noma ekuhlanganisweni, kwala mandla amabili, yigunya lezenkolo elivela ekugcineni futhi eliphakeme. Ngakho-ke, ukuqala kwaleyo nkathi kumela ukuphela kwaleyo nkathi. Imithetho ye-Alien and Sedition ka-1798 imele ukuphela kweqembu lamaDemocratic, futhi iyisibonakaliso sabo sesithathu, kodwa ngasikhathi sinye imele isibonakaliso sesibili enkathini yokuphela kweqembu lamaRepublican. Isibonakaliso sesithathu seqembu lamaRepublican ukuphoqelelwa kweSonto.

Eqenjini leDemocratic, izimpawu zomlando ezintathu ezimelelwa ngu-1776, 1789 no-1798 zifanekisela u-2001 (1776), amaCala okuqala kaPelosi ka-2021 (1789), kanye namaCala esibili kaPelosi ka-2025 (1798).

Eqenjini leRiphabhulikhi, lezi zimpawu ezintathu zesikhathi ezimelelwa ngu-1776, 1789, kanye no-1798 zifanekisela u-2001 (1776), ukuqulwa kwamacala kwesibili kukaPelosi kwango-2025 (1789), kanye nomthetho weSonto (1798).

U-1776, u-1789 kanye no-1798 bamele iminyaka engamashumi amabili nambili, kanti amashumi amabili nambili ayisibonakaliso sokuhlangana kobuNkulunkulu nobuntu. Lezi zimpawu ezintathu zifakaza ngo“Qiniso”, ngoba zimelela ukuthi uphawu lokuqala nolokugcina lukhomba iqiniso elifanayo. U-1776 ukhomba ukusungulwa kokuzimela, kanti u-1798 ukhomba ukususwa kokuzimela. Ngakho-ke zimelela izinhlamvu zokuqala nezokugcina ze-alfabethi yesiHeberu enezinhlamvu ezingamashumi amabili nambili. Uhlamvu lweshumi nantathu luyisibonakaliso sokuvukela, futhi lezo zinhlamvu ezintathu ndawonye; esokuqala, eseshumi nantathu nesokugcina zihlangana zakhe igama lesiHeberu elithi “Qiniso”.

U-1776 umelela umhla kaSeptemba 11, 2001, futhi uphawula ukuqala kwesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Uphawula ukuqala kokufafazwa kwemvula yokugcina, okuyisikhathi lapho udrako enikezwa khona isilo ngenxa yezinkonzo ezenziweyo, njengoba iqembu likadrako lamaDemocratic lizokwehlulwa yiqembu lesilo lamaRepublican.

Ngaleso sikhathi somlando, ukubekwa uphawu kophondo lweqiniso lwamaProthestani kuyafezeka phakathi nesikhathi lapho iNkosi yelulela khona isandla saYo okwesibili ukuze ibuthe abantu abachazwa njengabaxoshiwe bakwa-Israyeli, nabayophakanyiswa njengophawu ngesikhathi somthetho weSonto.

Ngomhlaka 18 Julayi 2020 uphondo lweqiniso lwamaProthestani lwahlakazwa, kwathi eminyakeni engamashumi amabili nambili emva kuka-2001, ngoJulayi ka-2023, umsebenzi wokubuthwa kwesibili waqalwa yizwi elimemeza ehlane. Ukubuthwa kokuqala kwenzeka ngo-2001, lapho ingelosi yesAmbulo isahluko seshumi nesishiyagalombili yehla ngesikhathi izakhiwo ezinkulu zomuzi waseNew York ziwohloka. Ukwehla kwaleyo ngelosi kwamele ukuqala kwesikhathi sokubekwa uphawu, kanti ukwehla kukaMikayeli ingelosi enkulu ngomhlaka 18 Julayi 2020 kwamele ukuphela kwesikhathi sokubekwa uphawu. UJesu, njengo-Alfa no-Omega, uhlale ebonisa ukuphela ngesiqalo, ngakho-ke izakhi eziprofethayo zokubuthwa kokuqala okwaqala ngoSeptemba 11, 2001, zimelela izakhi eziprofethayo ezenzeka ekubuthweni kwesibili.

Kunezifaniso ezintathu ezicacile zokuhlanganiswa kwesibili ezimele umlando wokuphetha wesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okuwumlando kaKristu, umlando wemiyalezo yengelosi yokuqala neyesibili kusukela ngo-Agasti 11, 1840 kuze kube ngu-Okthoba 22, 1844, kanye nomlando wengelosi yesithathu kusukela ngo-Okthoba 22, 1844 kuze kube ekuvukeleni kuka-1863. Labo ofakazi abathathu bamisa ukuhlanganiswa kwesibili kwabeyizinkulungwane eziyikhulu namashumi amane nane kusukela ngoJulayi 2023 kuze kube ngumthetho weSonto ozayo maduze. Uma sihlukanisa isici esisodwa esihlukile emlandweni ngamunye, sithola ubufakazi bendima yosizi lwesithathu.

Ekupheleni komhlangano wekamu wase-Exeter ngo-August 17, 1844, kwamenezelwa umlayezo Wokukhala Kwaphakathi Kwamabili. Lokho kumemezela kwakumele ukumemezela komlayezo Wokukhala Kwaphakathi Kwamabili emlandweni wabantu abayikhulu namashumi amane nane ezinkulungwane, ngoba yomibili le milando yayiyikho futhi iyikho ukugwaliseka komfanekiso wezintombi eziyishumi. USister White uveza ukuthi ukungena kukaKristu ngokunqoba eJerusalema kwakumele ukumemezela Wokukhala Kwaphakathi Kwamabili ngo-1844. Isikhathi okuwukuphela kwaso lapho uKristu ake wagibela isilwane kwakuwukungena Kwakhe eJerusalema, futhi isilwane asigibela kwakuyimbongolo, okuyisibonakaliso sobuSulumane. Esikhathini sombuthano wesibili kusukela ku-1844 kuya ku-1863, ngo-1848 uSister White uveza ukuthi izizwe zaseYurophu zazithukutheliswa, futhi ukuthukutheliswa kwezizwe kulowo mlando kwafezwa ngezinsongo zempi eqhubekayo ezazilethwa phezu kweYurophu ubuSulumane. Kuyo ngayinye yale milando emithathu yombuthano wesibili, indima yobuSulumane yosizi lwesithathu iyabonakaliswa.

Isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane saqala ngoSeptemba 11, 2001, ngokuhlasela okungalindelekile okuvela ebuSulumeni beshwangusha lesithathu, phezu kwezwe lanamuhla elikhazimulayo lase-United States. Eminyakeni engamashumi amabili nambili kamuva, ngo-Okthoba 7, 2023, ubuSulumane beshwangusha lesithathu baletha ukuhlasela okungalindelekile phezu kwezwe lasendulo elikhazimulayo. Emthethweni weSonto ozayo maduze, okuwukuzamazama okukhulu komhlaba kwesAmbulo ishumi nanye, ishwangusha lesithathu lifika futhi ngokuzuma, njengoba liphinde lifeze ukuhlasela okungalindelekile phezu kwezwe lanamuhla elikhazimulayo.

Ukuhlubuka okumelwe u-Israyeli ongokoqobo, njengophawu lwalabo ababethela uMesiya wabo esiphambanweni, kanye nokuhlasela okuthathu okumangazayo kweSulumane sosizi lwesithathu, kuthwala uphawu lwe“Qiniso.” Umlayezo ovala uphawu abayizinkulungwane eziyikhulu namashumi amane nane, owenza umsebenzi wokuqoqa abantu bakaNkulunkulu bezinsuku zokugcina okwesibili, wenzeka phakathi nesikhathi lapho imisebenzi yeSulumane sosizi lwesithathu isasebenza khona.

Isikhathi sesiprofetho esimelwe “njengokubuthwa kwesibili,” sikhomba ngokucacile izikhathi ezithile zesiprofetho ezakha umlando wonke “wokubuthwa kwesibili”. Ukwehla kukaKristu emva kokuvuka kwakhe kwabafuleyo kuphawula ukuqala komsebenzi wakhe wokubutha labo ababehlakazekile esiphambanweni.

Khona-ke uJesu wathi kubo: Nonke niyakukhubeka ngenxa yami ngalobu busuku; ngokuba kulotshiwe ukuthi: Ngiyakushaya umalusi, nezimvu zomhlambi ziyakuhlakazeka. Mathewu 26:31.

Emva kwezinsuku ezintathu ethuneni, uKristu wehlela kubafundi, eqalisa inkathi yezinsuku ezingamashumi amane yokufundisa komuntu siqu; lokhu kwalandelwa yinkathi yezinsuku eziyishumi yobunye nomthandazo ngaphambi kokuthululwa kukaMoya oNgcwele ngaphandle kwesilinganiso ngePhentekoste.

Incwadi yokuqala ngiyenzile, O Theophilus, ngakho konke uJesu aqala ukukwenza nokukufundisa, kwaze kwaba lusuku lapho enyuselwa khona phezulu, esenikile, ngoMoya oNgcwele, imiyalo kubaphostoli ayebakhethile; labo futhi azibonakalisa kubo ephila emva kokuhlupheka kwakhe ngezibonakaliso eziningi ezingaphikiseki, ebonwa yibo izinsuku ezingamashumi amane, ekhuluma ngezinto ezimayelana nombuso kaNkulunkulu; futhi, ehlangene nabo, wabayala ukuba bangasuki eJerusalema, kodwa balinde isithembiso sikaYise, athi ngaso, nizwile ngami. Ngokuba uJohane impela wabhabhadisa ngamanzi; kodwa nina niyakubhabhadiswa ngoMoya oNgcwele ezinsukwini ezingese zaba ziningi kusukela manje. Ngakho, lapho sebhlangene, bambuza, bethi, Nkosi, ngaleli sikhathi uyawubuyisela futhi yini umbuso ku-Israyeli na? Wathi kubo, Akusikho okwenu ukwazi izikhathi noma izinkathi uBaba azibekile emandleni akhe uqobo. Kodwa niyakwamukela amandla, emva kokuba uMoya oNgcwele esefikile phezu kwenu; nani niyakuba ngofakazi bami eJerusalema, naseJudiya yonke, naseSamariya, kuze kube semikhawulweni yomhlaba. Esekhumile lezi zinto, besabhekile, wanyuswa; ifu lamsusa emehlweni abo.... Kwathi lapho usuku lwePhentekoste selufikile ngokugcwele, bonke babe nganhliziyonye ndawonye endaweni eyodwa. Kwase kuqhamuka masinyane umsindo uvela ezulwini, unjengowesivunguvungu somoya onamandla, wagwala yonke indlu ababehleti kuyo. Izenzo 1:1–9, 2:1, 2.

Izinsuku ezingamashumi amane, zilandelwa yizinsuku eziyishumi abafundi okwakufanele “balinde” ngazo isithembiso sikaYise, uKristu wayebutha abafundi baKhe okwesibili. Isikhathi sokulinda eJerusalema siyisibonakaliso sesikhathi sokulibala, sivumelana nezikhathi zokulibala zikaMathewu amashumi amabili nanhlano noHabakuki ezimbili. Sonke leso sikhathi sichazwa nguKristu njengesiqala emsebenzini ka-Eliya, ngesikhathi uJohane ebhathiza, futhi sonke leso sikhathi saphela ngokubhathizwa ngoMoya oNgcwele ngePhentekoste. Ubhathizo luyisibonakaliso sokufa, sokumbelwa, nokuvuka, ngakho-ke uphawu lwendlela oluphakathi kuleso sonke isikhathi lwaluyisiphambano, ngokuba sonke leso sikhathi sinesigxivizo “seQiniso”.

Sonke lesi sikhathi siqala ngokubhathizwa kukaKristu nguJohane, lapho uMoya oNgcwele wehla ngesimo sejuba. Khona-ke kwaqala umsebenzi wokubuthela abafundi ababeyoba yisisekelo sethempeli lobuKristu. Ekupheleni kwaleso sikhathi uKristu ubuthela abafundi baKhe ngokwesibili, futhi isikhathi sokubuthela kwesibili siyimpindaphindo yesikhathi sokubuthela kokuqala, ngokuba uKristu ufanekisa ukuphela kwento ngesiqalo sayo.

Isiphambano sasimelelwe kusengaphambili ngokubhathizwa kukaKristu, futhi zombili lezi zehlakalo zaqala umsebenzi wokuqoqa abafundi. Uphawu lwendlela olukhomba isiqalo nesiphetho lumelela ukufa, ukumbelwa nokuvuka. Emva kokuvuka, izinsuku ezingamashumi amane

zokuvivinywa ehlane zamelela izinsuku ezingamashumi amane zokufundiswa emva kokwehla Kwakhe eza kubafundi. Lezi zinsuku ezingamashumi amane zombili zimelela iqiniso eliyinhloko elavezwa nguJesu kanje: “Kulotshiwe ukuthi: Umuntu akayikuphila ngesinkwa sodwa, kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu.”

Ngaleso sikhathi uJesu wavulela abafundi konke lokho abaprofethi ababekufakazile ngoKristu, ngaleyo ndlela ekhomba lesi sikhathi njengokuvulwa kweZwi laKhe lesiprofetho.

Bhekani, ababili kubo babehamba ngalolo suku beya emzaneni okuthiwa i-Emawuse, owawuqhele ngezigaba ezingamashumi ayisithupha ukusuka eJerusalema. Bakhuluma bodwa ngazo zonke lezi zinto ezazenzekile. Kwase kuthi, besakhulumisana futhi bephikisana, uJesu uqobo wasondela, wahamba nabo. Kodwa amehlo abo ayebanjwe ukuze bangamazi... Wayesethi kubo: O ziwula, nezinhliziyo ezivilaphayo ukukholwa kukho konke abaprofethi abakukhulumileyo! Bekungafanele yini ukuba uKristu ahlupheke ngalezi zinto, angene enkazimulweni yakhe na? Eseqala kuMose nakubo bonke abaprofethi, wabachazela kuyo yonke imiBhalo izinto ezimayelana naye. Base besondela emzaneni ababeya kuwo; yena wazenza sengathi uzodlulela phambili. Kepha bamncenga kakhulu, bethi: Hlala nathi, ngokuba sekuya kusihlwa, nosuku seluthambekele kakhulu. Wangena-ke ukuba ahlale nabo. Kwase kuthi, ehlezi nabo ekudleni, wathatha isinkwa, wasibusisa, wasihlephula, wabanika sona. Amehlo abo ase evuleka, bamazi; wayesenyamalala emehlweni abo. Luka 24:13–16, 26–31.

UKristu wahlala nabafundi ababengamqondi ukuthi ungubani, waze wavula amehlo abo, “waqala kuMose nakubo bonke abaprofethi, wabachazela kuyo yonke imibhalo izinto ezimayelana naye.” Amehlo abo avuleka lapho benikwa “isinkwa” ukuba basidle. Emva kwezinsuku ezingamashumi amane uKristu wenyukela ezulwini, futhi “wanyamalala phambi kwamehlo abo,” njengoba ayekwenzile kubafundi base-Emawuse ekuqaleni kwezinsuku ezingamashumi amane zemfundiso. Khona-ke baqala izinsuku eziyishumi zokuzilungiselela iPhentekoste, okuyisifanekiselo somthetho weSonto ozayo maduze.

Ekuzamazameni komhlaba okukhulu, okuwumthetho weSonto, usizi lwesithathu lwamaSulumane luza ngokushesha, futhi ubuSulumane buyilo “mpumalanga” “enamandla” ka-Isaya, okuwumphefumulo kaHezekeli ovela emimoyeni yomine kaJohane, evinjelwe ngesikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane.

Lapho abayizinkulungwane eziyikhulu namashumi amane nane sebebekiwe uphawu, khona-ke imimoya emine iyadedelwa, futhi “kwazeka masinyane kuvela izulu umsindo onjengowomoya onamandla ovunguzayo, wagcwala indlu yonke.” I-Islami yosizi lwesithathu ishaya “masinyane” nangokungalindelekile, futhi ikhiqiza “umsindo ovela ezulwini” oyicilongo lesikhombisa, elikhomba isikhathi lapho imfihlakalo kaNkulunkulu isiphelile khona; futhi imfihlakalo kaNkulunkulu iphelile kulabo abayizinkulungwane eziyikhulu namashumi amane nane lapho ubuNkulunkulu (ukuthululwa kukaMoya oNgcwele) buhlanganiswa unomphela nobuntu, futhi iNkosi ifika masinyane ethempelini laYo (indlu lapho abafundi babebuthene khona) futhi ingena esivumelwaneni nalabo abayizinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“INkosi ifuna ukuba sikhuphukele entabeni,—sisondele ngokwengeziwe ebukhoneni bayo. Siza enkingeni enkulu eyothi, ngaphezu kwanoma yisiphi esinye isikhathi esedlule kusukela kwaqala umhlaba, ifune ukuzinikezela okuphelele kwawo wonke umuntu oye wabiza igama likaKristu.

“Ukuvuselelwa kokwesaba uNkulunkulu kweqiniso phakathi kwethu kuyisidingo sethu esikhulu kunazo zonke nesiphuthuma kakhulu kunazo zonke. Kumelwe sibe nokugcotshwa okungcwele okuvela kuNkulunkulu, ukubhaphathizwa koMoya wakhe; ngokuba yilokhu kuphela okuyisikhali esisebenzayo ekusabalaliseni iqiniso elingcwele. NguMoya kaNkulunkulu ovuselela amandla omphefumulo ayefile ukuze aqonde izinto zasezulwini, futhi udonsela imizwa kuNkulunkulu naseqiniseni.

“Kuyilungelo lethu ukumethemba uNkulunkulu ezwini lakhe. Ngesikhathi uJesu esezakushiya abafundi bakhe, enyukela ezulwini, wabayala ukuba bathwale umlayezo wevangeli kuwo wonke amazwe, izilimi, nabantu. Wabatshela ukuba bahlale eJerusalema baze bembathiswe amandla avela phezulu. Lokhu kwakubalulekile empumelelweni yabo. Ukugcotshwa okungcwele kwakumelwe kwehlele phezu kwezinceku zikaNkulunkulu. Bonke labo ababebonakala ngokuphelele njengabafundi bakaKristu futhi behlangene nabaphostoli njengabavangeli, babuthana ndawonye eJerusalema. Basusa konke ukungezwani. Baqhubeka ngenhliziyonye emthandazweni nasekunxuseni, ukuze bamukele ukugcwaliseka kwesithembiso sikaMoya oNgcwele; ngokuba kwakumelwe bashumaye ivangeli ngokubonakaliswa kukaMoya nangamandla kaNkulunkulu. Kwakuyisikhathi sengozi enkulu kubalandeli bakaKristu. Babenjengezimvu phakathi kwezimpisi, nokho babenesibindi, ngokuba uKristu wayevukile kwabafuleyo, waziveza kubo, futhi wayebathembisile isibusiso esikhethekile esasizobafanelekisa ukuba baphume bayoshumayela ivangeli lakhe emhlabeni. Babelindile belindele ukugcwaliseka kwesithembiso sakhe, futhi babekhuleka ngokushisekela okukhethekile.”

“Lena yilo kanye inkambo okufanele ilandelwe yilabo abenza ingxenye emsebenzini wokumemezela ukufika kweNkosi emafwini ezulu; ngokuba abantu kumelwe balungiselwe ukuba beme ngosuku olukhulu lukaNkulunkulu. Nakuba uKristu wayebanike abafundi bakhe isithembiso sokuthi bayakwemukela uMoya oNgcwele, lokhu akuzange kususe isidingo somkhuleko. Bakhuleka ngokushisekela okukhulu nakakhulu; baqhubeka emkhulekweni benhliziyonye. Labo abasebenzayo manje emsebenzini onzima nongcwele wokulungiselela abantu ukufika kweNkosi, nabo kumelwe baqhubeke emkhulekweni. Abafundi bokuqala babenhliziyonye. Babengenakho ukuqagela, bengenaso isifundiso esiyinqaba ababesiphakamisa ngokuthi isibusiso esathenjiswa sasiyofika kanjani. Babemunye ekukholweni nasemoyeni. Babevumelana.”

“Bekani eceleni konke ukungabaza. Xoshani ukwesaba kwenu, nithole lokho okuhlangenwe nakho uPawulu ayenakho lapho ememeza ethi, ‘Ngibethelwe kanye noKristu esiphambanweni; nokho ngiyaphila; kanti akuseyimi, kodwa uKristu uphila kimi: futhi ukuphila engikuphilayo manje enyameni ngikuphila ngokukholwa eNdodaneni kaNkulunkulu, eyangithanda, yazinikela ngenxa yami.’ [Galathiya 2:20.] Nikeleni konke kuKristu, nivumele ukuphila kwenu kufihlwe kanye noKristu kuNkulunkulu. Khona niyakuba ngamandla okwenza okuhle.

Oyedwa uyakuxosha inkulungwane, nababili baxoshe izinkulungwane eziyishumi.” Gospel Workers, 369–371.