

# Incwadi kaDaniyeli - Inombolo Enye Ikhulu Elinamashumi Amabini Anesibhozo

*Ukubaluleka Kwesiprofeto koBhaptizo nokuLingwa kukaKristu: Ukuveza  
Iimpawu zaMandla amaThathu eHlabathi*

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Ukutywinwa kwaqalisa ngomhla we-11 Septemba 2001 xa ingelosi enamandla yesahluko seshumi elinesibhozo seSityhilelo yehla. Ukwehla kwayo kwafuziselwa kukwehla kwengelosi yeSityhilelo ishumi ngomhla we-11 Agasti 1840, kwanakwakukwehla kukaMoya oyiNgcwele ekubhaptizweni kukaKristu. Ukubhaptizwa kukaKristu kubhekisa phambili kwimvula yasemva ekuhlени kwayo ngexesha izakhiwo ezikhulu zeSixeko saseNew York zawiswa phantsi. Amandla avela phezulu aqalisa, kanaanjalo ngelo xesha amandla avela ngezantsi (emngxunyeni ongenasiphelo) ayeza kubonakaliswa, kuba iLizwi likaThixo alize lisilele.

Xa uKristu wayebhaptizwa, ngoko nangoko waya entlango waza wazila iintsuku ezingamashumi amane, emva koko wahendwa nguSathana ngezihendo ezithathu. Ngasinye kwezo zihendo zithathu simele iimpawu eziphambili zamandla amathathu akhokela ihlabathi eArmagedon. Ezo zihendo zintathu yayikukuzingca, uphawu lwenamba; inkonzo yokutya, uphawu lwerhamncwa; nokuzithemba ngokugqithiseleyo, uphawu lomprofeti wobuxoki. Ukuzingca nokuziphakamisa kumelwe nguLusifa kwinkcazo yakudala kaIsaya.

Hayi, uwe njani na ukuwa ezulwini, Owu Lusifa, nyana wokusa! Uwe njani na phantsi emhlabeni, wena owawenza iintlanga zibe buthathaka! Kuba watsho entliziyweni yakho ukuthi, Ndiya kunyukela ezulwini, ndiya kuwuphakamisa itrone yam ngaphezu kweenkwenkwezi zikaThixo; ndihleli ke entabeni yebandla, emacaleni asentla; ndiya kunyukela ngaphezu kweendawo eziphakamileyo zamafu; ndiya kufana naLowo uPhezukonke. Kanti ke uya kuthotyelwa esihogweni, emacaleni omhadi. Abo bakubonayo baya kukukhangelela ngenyameko, bakuqonde, besithi, Nguye na lo mntu owawunyikimisa umhlaba, owawuzishukumisa izikumkani? Isaya 14:12–16.

Izihlandlo ezihlanu uLusifa uvakalisa entliziyweni yakhe esithi, “Ndiya kwenza.” USathana, owayekade ebizwa ngokuba “ngumthwali wokukhanya” (uLusifa), kodwa ngoku othwala ubumnyama bodwa, nguye “owayeshukumisa iintlanga.” Ngokwesiprofeto unxulunyaniswa “neentlanga,” kuba ungumkhokeli womanyano olungendawo lweentlanga, kwanowomanyano lwabarhwebi oluchongwa kwiSityhilelo izahluko zeshumi elinesixhenxe neshumi elinesibhozo.

“Ookumkani neenkosana nabalawuli bazibeke phezu kwabo uphawu lomchasi-kristu, yaye bamelwe yinamba ephuma iye kulwa nabangcwele—abo bagcina imithetho kaThixo nababambe ukholo lukaYesu.” Testimonies to Ministers, 38.

Ekubhaptizweni kukaKristu uMoya oyiNgcwele wehla, oko kwakufuzisela ixesha lasemva koSeptemba 11, 2001. Emva kobhaptizo lwaKhe, uSathana wamlinga uKristu ngesithembiso

sokumnika amandla uSathana awasebenzisayo ukulawula izikumkani zehlabathi, kuba ekuweni kuka-Adam, uSathana wayesele engumphathi wezikumkani zehlabathi.

Waza umtyholi, emthabathile wamyusa entabeni ephakamileyo, wambonisa zonke izikumkani zehlabathi ngesiquphe sexesha. Wathi umtyholi kuye, Onke la mandla ndiya kukunika wona, nobuqaqawuli bazo; kuba loo nto inikelwe kum; kwaye ndiyinika lowo ndithanda ukumnika yona. Ukuba ke ngoko uya kundinqula, ziya kuba zezakho zonke. Waphendula uYesu, wathi kuye, Suka emva kwam, Sathana; kuba kubhaliwe kwathiwa, Uya kunqula iNkosi uThixo wakho, ukhonze yona yodwa. Luka 4:5–8.

Iimpawu ezimbini eziphambili zeRoma yobupopu (irhamncwa) bubuhenyu bayo, kunye “nokutya” nesiselo esityhefileyo ekusasaza.

Noko ke ndinezinto ezimbalwa endizimangalelayo kuwe, ngokuba uyamvumela loo mfazi uYezebhele, ozibiza ngokuba ungumprofetikazi, ukuba afundise nokulukuhla abakhonzi bam, ukuze benze uhenyuzo, baze badle izinto ezibingelelwe kwizithixo. ISityhilelo 2:14.

“Ukutya” nesiselo akunikelayo ziimfundiso zakhe zobuxoki.

“Isono esikhulu esityatyekwa kwiBhabheli kukuba ‘lasela zonke iintlanga ngewayini yomsindo wobuhenyu balo.’ Le ndebe yokunxilisa ayinika ihlabathi imele iimfundiso zobuxoki elizamkeleyo njengesiphumo sonxibelelwano lwalo olungekho mthethweni nabakhulu behlabathi.” The Great Controversy, 388.

Irhamncwa yobuKatolika nayo ilahlekisa ihlabathi ngobugqwirha bayo, obuphinda bube yinto ethathwa ngaphakathi.

Nokukhanya lwesibane alusayi kuphinda lukhanye konke konke kuwe; nelizwi lomyeni nelomtshakazi alusayi kuphinda livakale konke konke kuwe; ngokuba abarhwebi bakho babeziingangamsha zomhlaba; ngokuba zonke iintlanga zalahlekiswa bubugqwirha bakho. ISityhilelo 18:23.

Igama lesiGrike eliguqulelwe ngokuthi “ubugqwirha,” lingu-pharmakeia, elithetha amayeza. Indebe yegolide esesandleni sakhe ayimeli nje kuphela indebe yokusela iwayini kuyo, koko ikwamela indebe apho kulungiswa khona kuze kuhanjiswe iziselo zakhe zonyango lomlingo. Kwihlabathi lanamhlanje, ezo ziselo zomlingo zihanjiswa ngeenaliti, kungekhona kakhulu ngendebe. Xa uSathana evela emva komthetho weCawa osondelayo ngokukhawuleza, uya kwenza imimangaliso yokuphilisa. Imimangaliso enxulumene nezo ziselo neemfundiso zobuxoki zobupopu, yamelwa nguSathana exelela uKristu ukuba enze ummangaliso ngokuguqula ilitye libe sisonka.

Imbali yesiprofeto engaphambi nasemva komthetho weCawa inezona mpawu zifanayo. Ixesha lovavanyo lomfanekiso werhamncwa kubuAdventism olukhokelela kumthetho weCawa eUnited States lufuzisela ixesha lovavanyo lomfanekiso werhamncwa lwehlabathi liphela. Kungenxa yoko le nto sixelelwa ukuba, “ingxaki efanayo iya kuza phezu kwabantu bethu kuzo zonke iindawo zehlabathi.”

Imimangaliso yokuphilisa kaSathana eyenziwa nguSathana emva komthetho weCawe, imela “ubugqirha” bento ekuthiwa linyango obutyhalelwa ebantwini ngexesha lembali eliqala ngoSeptemba 11, 2001. UYesu wathi, “umntu akayi kuphila ngasonka sodwa, kodwa ngamazwi onke kaThixo.” “Ukutya” kweRoma zizithethe namasiko awabeka ngaphezu kweLizwi likaThixo.

“Kwiintshukumo eziqhubekayo ngoku eUnited States zokuzuzela amaziko nezithethe zecawa inkxaso karhulumente, amaProtestanti alandela emanyathelweni abalandeli bobupopu. Koko ke, ngaphezu koko, avulela upopu umnyango wokuba aphinde azuze eMelika yamaProtestanti ubungangamsha awalahlekelwayo kwiHlabathi eliDala. Kwaye oko okunika le ntshukumo ukubaluleka okukhulu ngakumbi yinyaniso yokuba eyona njongo iphambili ekujoliswe kuyo kukunyanzeliswa kokugcinwa kweCawa—isiko elavela eRoma, nelibangwa yiyo njengophawu lwegunya layo. Ngumoya wobupopu—umoya wokuvumelana nezithethe zehlabathi, wokuhlonela amasiko abantu ngaphezu kwemithetho kaThixo—ongena ngaphakathi kwiicawe zamaProtestanti uze uzikhokelele ekwenzeni loo msebenzi mnye wokuphakanyiswa kweCawa athe ubupopu bawenza ngaphambi kwazo.” Imbambano Enkulu, 573.

Isithethe nesiko kuko “ukutya” kwemfundiso irhamncwa elibeka endaweni yeLizwi likaThixo, ukuze liphakamise unqulo-zithixo lwalo lobuhedeni.

“Asiboni indlela iCawa yaseRoma enokuzihlambulula ngayo kwityala lokunqula izithixo. Kuyinyaniso, iyazibanga ukuba inqula uThixo ngale mifanekiso; babenjenjalo ke namaSirayeli xa baqubuda phambi kwethole legolide. Kodwa ingqumbo yeNkosi yabavuthela, yaye abaninzi babulawa. UThixo wabagweba njengabanquli-zithixo abangahloneliyo uThixo, yaye kwaloo ngxelo inye ibhalwa namhla ezincwadini zasezulwini nxa mnye nabo banqula imifanekiso yabangcwele nababizwa ngokuba ngamadoda angcwele.

“Kwaye le yinkolo amaProtestanti aqalisa ukuyijonga ngobabalo olukhulu kangaka, yaye ekugqibeleni iya kudityaniswa nobuProtestanti. Noko ke, olu manyano aluyi kwenziwa ngotshintsho kubuKatolika; kuba iRoma ayisoze itshintshe. Ibanga ukungaphazami. BubuProtestanti obuya kutshintsha. Ukwamkelwa kweengcamango ezikhululekileyo ngakwicala lwayo kuya kuyizisa apho inokubamba khona isandla sobuKatolika. ‘IBhayibhile, iBhayibhile, isisiseko sokholo lwethu,’ yaba sisikhalo samaProtestanti ngexesha likaLutere, ngoxa amaKatolika ayekhala esithi, ‘Ootata, isiko, isithethe.’ Ngoku amaProtestanti amaninzi akufumanisa kunzima ukungqina iimfundiso zawo ngeBhayibhile, kanti akanaso isibindi sokuziphatha sokwamkela inyaniso ebandakanya umnqamlezo; ngenxa yoko ayakhawuleza esiza kumhlaba wamaKatolika, aze, esebenzisa ezona ngxoxo zingcono anazo ukuze ayiphephe inyaniso, acaphule ubungqina booTata, namasiko nemiyalelo yabantu. Ewe, amaProtestanti enkulungwane yeshumi elinesithoba asondela ngokukhawuleza kumaKatolika ekungakholweni kwawo malunga neZibhalo. Kodwa kusekho namhlanje umsantsa obanzi kanye phakathi kweRoma nobuProtestanti bukaLutere, Cranmer, Ridley, Hooper, nomkhosi obekekileyo wabafeli-nkolo, njengoko wawukho xa la madoda enza olo qhankqalazo olwawanika igama lokuba ngamaProtestanti.”

“UKristu wayengumProtestanti. Waqhankqalaza ngokuchasene nonqulo olusisithethe lwesizwe samaYuda, olwalulahlile icebo likaThixo ngokuchasene nalo ngokwalo. Wabaxelela

ukuba bafundisa njengemfundiso imithetho yabantu, kwanokuba babengabazenzisi nabahanahanisi. Njengamangcwaba aqatywe mhlophe babebahle ngaphandle, kodwa ngaphakathi bezele bubumdaka nokonakala. AbaHlaziyi baqala kuKristu nakubapostile. Baphuma baza bazahlula kunqulo lweemo neenkonzo zamasiko. ULutere nabalandeli bakhe abazange basungule inkolo ehlahlaziweyo. Bayamkela nje njengoko yanikelwa nguKristu nabapostile. IBhayibhile ibekwe phambi kwethu njengesikhokelo esaneleyo; kodwa upopu nabasebenzi bakhe bayisusa ebantwini ngokungathi sisiqalekiso, ngenxa yokuba ityhila ukuzibanga kwabo ize ikhalimele unqulo-zithixo lwabo.” Review and Herald, Juni 1, 1886.

Imimangaliso yokuphilisa, eyenza isiseko sobunxamanxani, yiyo yorhwebo lwakhe oluqhelekileyo.

“Abaninzi bazama ukucacisa imibonakaliso yokomoya ngokuyibhekisa ngokupheleleyo kubuqhophololo nakubugculeli bezandla obenziwa ngumthunywa. Kodwa nangona kuyinyaniso ukuba iziphumo zobuqhetseba zisoloko zidluliselwe njengemibonakaliso eyinyaniso, kuye kwakho, kanjalo, imiboniso ecacileyo yamandla angaphezu kwawemvelo. Ukunkqonkqoza okuyimfihlakalo okwathi kwathi kwaqala ngako ubugqwirha bokomoya bale mihla kwakungeyiyo imiphumo yobuqhetseba bomntu okanye ubuqili bakhe, kodwa kwakungumsebenzi othe ngqo weengelosi ezingendawo, ezathi ngaloo ndlela zazisa enye yezona nkohliso ziphumeleleyo ekutshabalaliseni imiphefumlo. Abaninzi baya kubanjiswa ngomgibe ngenxa yenkolelo yokuba ubugqwirha bokomoya bubuqhophololo nje bomntu; xa beziswa ubuso ngobuso nemibonakaliso abangayi kukwazi ukuyijonga ngaphandle kokuba ingaphezu kwawemvelo, baya kulahlekiswa, baze bakhokelwe ekuyamkeleni njengamandla amakhulu kaThixo.”

“Aba bantu abuyihoyi ubungqina beZibhalo obungemimangaliso eyenziwa nguSathana nabameli bakhe. Kwakungenxa yoncedo lukaSathana apho izanuse zikaFaro zanikwa amandla okuxelisa umsebenzi kaThixo. UPawulos uyangqina ukuba ngaphambi kokubuya kwesibini kukaKristu kuya kubakho izibonakaliso ezifanayo zamandla kaSathana. Ukuza kweNkosi kuya kwandulelwa ‘kukusebenza kukaSathana ngawo onke amandla nemiqondiso nezimanga zobuxoki, nangayo yonke inkohliso yokungalungisi.’ 2 Tesalonika 2:9,10. Kwaye umpostile uYohane, echaza amandla okwenza imimangaliso aza kubonakaliswa ngemihla yokugqibela, uthi: ‘Yenza imiqondiso emikhulu, ide yenza nomlilo wehle ezulwini, uze emhlabeni phambi kwabantu, ibalahlekise abo bahleli emhlabeni ngenxa yaloo miqondiso ibinikwe amandla okuyenza.’ ISityhilelo 13:13, 14. Akuxelwe kwangaphambili iindlela nje zokukhohlisa apha. Abantu bayalahlekiswa yimimangaliso abanamandla okuyenza abameli bakaSathana, kungekhona leyo bazenza ngathi bayayenza.” Imbambano Enkulu, 553.

Imfundiso zobuxoki ezakhiwe phezu kwezithethe nezamasiko, iimbonakaliso zemimangaliso zobumoya, ushishino lobuxoki lwezonyango nolwemizi-mveliso, kwakunye nokudityaniswa kobuqhetseba becawa noburhulumente, zonke ezi ziziphawu zerhamncwa lobuKatolika. Ikratshi luphawu lwamandla enamba. Ukuzithemba ngokugqithisileyo luphawu lomprofeti wobuxoki wobuProtestanti obuwexukileyo.

Kwaye uYesu, ezele nguMoya oyiNgcwele, wabuya evela eYordan, waza wakhokelwa nguMoya waya entlango, apho wahendwa nguMtyholi iintsuku ezingamashumi amane. Kwaye

ngaloo mihla akazange adle nto; yaza yakuphela loo mihla, walamba emva koko. Waza uMtyholi wathi kuye, Ukuba unguNyana kaThixo, yitsho eli litye ukuba libe sisonka. UYesu wamphendula esithi, Kubhaliwe kwathiwa, Umntu akayi kuphila ngesonka sodwa, kodwa ngamazwi onke kaThixo. Luka 4:1–4.

Ukuzigwagwisa sisibizo esibhekisa kwisenzo okanye kwisiganeko sokuthabatha into njengenyani kungekho bungqina okanye ubungqina obaneleyo. Kubandakanya ukwenza isigwebo okanye ukufikelela kwisigqibo ngokusekelwe kulwazi olungaphelelanga okanye olungonelanga. Ukuzigwagwisa kungathetha kwanqanaba elithile lokuzithemba kolo qikelelo lomntu, kwanaxa lusenokungabi nabulungisa ngokupheleleyo.

UbuProtestanti obuwxukileyo buyamkele iCawa njengosuku lukaThixo lonqulo kungekho bungqina nakanye obuvela eLizwini likaThixo obuxhasa loo mbono ugwenxa, yaye bakwenza oko ngoxa besazi bevuma ukuba bangamaProtestanti, abanesiqubulo esithi “liLizwi likaThixo lodwa,” okanye njengoko uMartin Luther wabhengeza, “Sola Scriptura!” Bakhetha ukuyamkela ngokusekelwe kwizithethe namasiko ecawa yaseRoma, okanye mhlawumbi njengelifa nje elamkelweyo kubokhokho babo. Ekukhwazeni okukhulu kwengelosi yesithathu inyaniso yokuba akukho sizathu kwaphela esinokuxhaswa yiBhayibhile sokunqula ilanga iya kutyhilwa ngokucacileyo, yaye ke abo baqhubeka kuloo kuzenzisa kwabo kugwenxa baya kulamkela uphawu lwerhamncwa.

“Ukuba ukukhanya kwenyaniso kunikelwe kuni, kutyhila iSabatha yomthetho wesine, kwaye kubonisa ukuba akukho siseko eLizwini likaThixo sokugcinwa kweCawa, kanti nisenamatehe kwisabatha sobuxoki, ningafuni ukuyingcwalisa iSabatha athi uThixo ‘yimini yam engcwele,’ namkela uphawu lwerhamncwa. Oku kwenzeka nini?—Xa nithobela ummiselo oniyalela ukuba niyeke ukusebenza ngeCawa nize ninqule uThixo, ngoxa nisazi ukuba akukho nalinye ilizwi eBhayibhileni elibonisa iCawa iyenye into ngaphandle kokuba lusuku oluqhelekileyo lokusebenza, niyavuma ukwamkela uphawu lwerhamncwa, nize nilwale itywina likaThixo. Ukuba silwamkela olu phawu emabunzini ethu okanye ezandleni zethu, izigwebo ezivakaliswe phezu kwabangathobeliyo zimele ukusihlela. Kodwa itywina loThixo ophilayo libekwa phezu kwabo bayigcina ngononophelo lwesazela iSabatha yeNkosi.” Review and Herald, Epreli 27, 1911.

Ubuthathaka obuqondwa ngokuqhelekileyo beqela lamaRiphabhlikhi kukuzimisela kwabo ukucinga ukuba abachasi babo bezopolitiko banobulungisa yaye banyanisekile, xa iziqhamo zeqela lamaDemokhrasi zityhila ngokucacileyo ukuba bangabantwana boyise wobuxoki. Ngokuphindaphindiweyo nangokuzingisileyo amaRiphabhlikhi abamkela abachasi babo bezopolitiko ngokwelizwi labo, xa sele bebonisiwe kaninzi nangakumbi ukuba abachasi babo abaze baligcine ilizwi labo. Bababeka iinjongo ezinyanisekileyo abo baye baphinda-phinda ukubonakalisa ukungabikho kwaso nasiphi na isizathu esinengqiqo sokuxhasa uqikelelo olunesiphako lwamaRiphabhlikhi malunga nokunyaniseka nokuthembeka abalulindeleyo. Kuyinyaniso kananjalo ukuba amaRiphabhlikhi amaninzi ayala ukuxhasa umgaqo ngenxa yenzuzo yemali yobuntu, okanye ngenxa yeemeko ezifihlakeleyo zokuziphatha okubi ezibavumela ukuba balawulwe ngokulula, kodwa uphawu oluphambili lwesiprofeto lweqela lamaRiphabhlikhi

kukuzigqatsa.

Luphawu lokuzidla olu, oluphawulwe ngokwesiprofeto kumaProtestanti awexukileyo, lulo olubavumelayo ukuba bazenze ngathi bathathe indawo ephakamileyo ngokwasemoyeni nakwezopolitiko, kanti enyanisweni bazilahlile iimbopheleleko zabo zobumi phantsi kolindelo olungenanto lokuba abo bachasene nabo kwezopolitiko baya kuligcina ilizwi labo. Eyona nkcazo iqhelekileyo yobugeza kukuzama ukwenza into enye ngokuphindaphindiweyo, ngoxa kulindeleke isiphumo esahlukileyo; ukanti amaRiphabhlikhi aphikisa ngelithi ngamaDemokhrasi asulelwe bubugeza obubonakaliswa yintiyo yawo ngoTrump.

Noko ke ukungaphili kakuhle kwengqondo kwamaRiphabhlikhi kubonakaliswa ngokuphindaphindiweyo njengoko evumelana neentloni, phantsi kwengcinga yokuba intlanganiselwano iyinxalenye yomsebenzi wenkqubo yowiso-mthetho, kanti ezo ntlonti zabo zezopolitiko, abathi zisekelwe kumgaqo “wenkqubo yowiso-mthetho,” zenziwa kunye nodidi olungaze lwenze ntlonti. AmaDemokhrasi anikela umhlaba kuphela kwinkqubo yezopolitiko xa ethintelwe ngokupheleleyo linani elime nxamnye nawo. Akazange anike ubungqina bokusebenza ngenene ukufikelela embindini kwinkqubo yezopolitiko. Ukungaphili kakuhle kwengqondo kwamaRiphabhlikhi kukuphindaphinda kwawo ukulindela ngentembelo kwabanye, nto leyo engenazizathu kwaphela.

Ngokukude kunene, uninzi olukhulu lwabo baxhasa uDonald Trump luya kungqina into yokuba olona phawu lumbi lukaTrump kukuzimisela kwakhe ukwamkela amadoda njengabaxhasi benkqubo yakhe, lo gama ubungqina obukhoyo bubonisa ukuba yayikukuzigqaja ngokupheleleyo kwicala likaTrump ukwenza olo khetho. Ukuzigqaja luphawu lwesiprofeto lobuProtestanti obuwileyo. USathana wamlinga uKristu ngokucaphula iBhayibhile, kodwa ngokwenjenjalo, uSathana wawugqwetha loo mbhalo wawenza waba luvavanyo olungenazizathu nelingengokweZibhalo.

Waza wamzisa eYerusalem, wamisa encotsheni yetempile, wathi kuye, Ukuba unguNyana kaThixo, ziphosele phantsi usuke apha; kuba kubhaliwe kwathiwa, Uya kuziwisela umthetho ngawe iingelosi zakhe, ukuba zikugcine; kwaye ziya kukuthwala ngezandla zazo, hleze ngasiphi na isikhathi ukhubeke unyawo lwakho elityeni. Waza uYesu, ephendula, wathi kuye, Kuthiwe, Uze ungamlingi uYehova uThixo wakho. Luka 4:9–12.

Kumthetho weCawa oza kufika kungekudala, iya kuba ngamaProtestanti ase-United States aya kuthabatha umyalelo weBhayibhile wokuyeka ukusebenza ngemini yeSabatha, aze agqwese umthetho wokunqula uThixo ngeSabatha yosuku lwesixhenxe awuguqulele ekubeni ngumyalelo owenziweyo wokuba eneneni lusuku lwelanga lobuhedeni amadoda afanele ukunqula ngalo. Aya kugqwesa isiqendu seBhayibhile asiguqulele ekubeni luvavanyo olungenagunya nolungengokweZibhalo.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ndabona ukuba irhamncwa elineempondo ezimbini lalinomlomo wenamba, kwanokuba amandla alo ayesentlokweni yalo, nokuba ummiselo uya kuphuma emlonyeni walo. Emva

koko ndabona uMama wamaHenrykazi; ukuba umama wayengengawo iintombi, kodwa wayahlukene yaye ecacile ngokwahlukileyo kuzo. Uye waba nomhla wakhe, yaye udlulile, zaza iintombi zakhe, amahlelo obuProtestanti, zaba zezalandelayo ukuvela eqongeni zize zibonakalalise kwaloo moya wayenawo umama xa wayetshutshisa abangcwele. Ndabona ukuba njengoko umama ebehlala ngamandla, iintombi bezikhula, yaye kungekudala ziya kusebenzisa amandla awayekade esetyenziswa ngunina.”

“Ndabona ukuba ibandla elibizwa ngegama kuphela nama-Adventist abizwa ngegama kuphela, njengoko wenzayo uYuda, aya kusingcatsha kumaKatolika ukuze afumane impembelelo yawo ukuze eze amelane nenyano. Abangcwele ngelo xesha baya kuba ngabantu abangaziwayo, abaziwa kancinane kumaKatolika; kodwa amabandla nama-Adventist abizwa ngegama kuphela, aziyo inkolo yethu namasiko ethu (kuba ayesithiyile ngenxa yeSabatha, kuba ayengenako ukuyiphikisa), aya kubangcatsha abangcwele aze abaxele kumaKatolika njengabo bangazikhathalelanga izimiselo zabantu; oko kukuthi, bagcina iSabatha baze bangayihoyi iCawa.

“Emva koko amaKatolika aya kucela amaProtestanti ukuba aqhubele phambili, aze akhuphe umthetho wokuba bonke abangayi kugcina umhla wokuqala weveki, endaweni yomhla wesixhenxe, baya kubulawa. Kwaye amaKatolika, abaninzi ngenani, aya kuma ngasecaleni kwamaProtestanti. AmaKatolika aya kunika umfanekiso werhamncwa amandla awo. Kwaye amaProtestanti aya kusebenza njengoko unina wawo wasebenza ngaphambi kwawo ukutshabalalisa abangcwele. Kodwa ngaphambi kokuba umthetho wawo uzise okanye uvelise isiqhamo, abangcwele baya kuhlangukwa liZwi likaThixo.” Spalding and Magan, 1, 2.