

# Incwadi kaDaniyeli - Inombolo Eyikhulu Nesine

*Ukwambulwa Komthetho Wesiprofetho: Ukuqonda Izahlulelo Zophenyo Nezokwenziwa Ezinsukwini Zokugcina*

Jeff Pippenger  
2024-02-29

Sibeka umthetho wesiprofetho owavezwa yiNgonyama yesizwe sakwaJuda emsebenzini waYo wokuvula izimpawu zamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, “ngesikhathi sokuphela,” ngo-1989, lapho iSoviet Union isuswa ngamandla umfelandawonye oyimfihlo phakathi kukaRonald Reagan nopapa waseRoma. Sikhombisile ukuthi ukusetshenziswa okuphindwe kathathu kweRoma nokuwa kweBabiloni kuveza owesifazane nesilo asigibelayo nabusa phezu kwaso eSambulweni ishumi nesikhombisa.

Ukubonakaliswa kowesifazane nesilo ezahlukweni zeshumi nesikhombisa nezeshumi nesishiyagalombili kukhomba ukwahlulela okuqhubekayo uNkulunkulu akuletha phezu kweBhabhiloni Lesimanje, okuqala ngomthetho weSonto osuzayo maduze futhi kuqhubekwe kuze kube uMikayeli esukuma nokuphela kwesikhathi sokuvininywa komuntu. Leso sikhathi siphawula ingxenye yokuqala yoKwahlulela LukaNkulunkulu Lokuphatha, olwenziwa kuhlanganiswe nesihe saKhe. Khona-ke ngezifo eziyisikhombisa zokugcina, akukho sihe esihlanganiswa nezahlulelo zaKhe. Lezi zinyathelo ezimbili ziye zafakazelwa futhi oKwahlulelweni Lokuphenyayo, olwaqala ngo-Okthoba 22, 1844. Ukwahlulela okuphenyayo kwaqala ngokuphenywa nokwahlulelwa kwabafileyo, futhi ngoSeptemba 11, 2001, kwaqala ukwahlulelwa okuphenyayo kwabaphilayo.

Ukwahlulelwa kwabaphilayo nakho kuhlukaniswe izikhathi ezimbili, okokuqala kuqala ngoSeptemba 11, 2001, ngokuhlolwa nokwahlulelwa kwalabo abangabafanelekayo ukuba babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane, ngokuba ukwahlulelwa kuqala endlini kaNkulunkulu. Ukwahlulela okuphenyayo kwabafileyo kwafezeka kuphela kulabo amagama abo ayekade, ngesikhathi esithile ekuphileni kwabo, ebhaliwe encwadini yokuphila. Amagama abafileyo ayebhaliwe futhi ebhalisiwe abe eseqhathaniswa nencwadi yezono. Uma babenezono ezingavunywanga, amagama abo ayesuswa encwadini yokuphila. Ukwahlulela okuphenyayo kwabaphilayo kuchazwa njengokuqala endlini kaNkulunkulu, kanti ekwahluleleni okuphenyayo kwabafileyo kwakungadingeki kuchazwa kanjalo.

Ekwahlulelweni kophenyo kwabaphilayo, iZwi likaNkulunkulu lalicophelela ukubonisa ukuthi lesa sahlulelo, ngesikhathi sokubekwa uphawu kwabayi-ikhulu namashumi amane nane ezinkulungwane, saqala eJerusalema, okuyibandla likaNkulunkulu. IBhayibheli linikeza ubufakazi besibili obuqondile baleli qiniso.

Ngokuba sesifikile isikhathi sokuba ukwahlulela kuqale endlini kaNkulunkulu; kuthi uma kuqala kithi, kuyakuba yini ukuphela kwalabo abangayilaleli ivangeli likaNkulunkulu na? 1 Petru 4:17.

Ukwahlulelwa kwabaphilayo kuqala eJerusalema, endlini kaNkulunkulu, futhi kukhona isikhathi esiqondile lapho lokho kwahlulelwa kuqala khona. Ukwahlulelwa kwabaphilayo kuqala eJerusalema lapho uphondo lukayinki lombhali ludabula phakathi kweJerusalema lubeke uphawu emadodeni nakwabesifazane ababubula futhi bekhala ngenxa yezinengiso ezenziwa ebandleni kanye nasezweni.

Isigaba esingalaleli ivangeli sikhonjiswa encwadini yeSambulo isahluko sesikhombisa siqhathaniswa nalabo abayizinkulungwane eziyikhulu namashumi amane nane nezinkulungwane ezine, lapho uJohane ebakhomba khona njengesixuku esikhulu. Isixuku esikhulu simelela isigaba semiphfumulo ephilayo eyahlulelwa ngesikhathi sokwahlulelwa kwabaphilayo abangakalaleli ngokuphelele umthetho kaNkulunkulu, ngokuba bebelokhu bekhonza ngosuku lwelanga lopapa. Emthethweni weSonto osuzayo maduze e-United States, labo abaye babekwa uphawu yingelosi enesitsha sikayinki sombhali kuHezekeli isahluko sesishiyagalolunye, okuyikho futhi ukubekwa uphawu kweSambulo isahluko sesikhombisa, bayophakanyiswa babe yisibonakaliso. Khona-ke labo abangakalaleli ivangeli njengamanje bayobekwa icala ngokuphathelelene neSabatha losuku lwesikhombisa.

“Kodwa amaKristu ezizukulwane ezedlule ayelugcina iSonto, ecabanga ukuthi ngokwenza kanjalo ayegcina iSabatha leBhayibheli; futhi namuhla akhona amaKristu eqiniso kuwo wonke amasonto, kungasali ngaphandle nenhlanganyelo yamaRoma Katolika, akholelwa ngobuqotho ukuthi iSonto liyiSabatha elimiswe nguNkulunkulu. UNkulunkulu uyakwamukela ukuqiniseka kwenhloso yawo nokwethembeka kwawo phambi Kwakhe. Kodwa lapho ukugcinwa kweSonto sekuphoqelelwa ngomthetho, nezwe selikhanyiselwe mayelana nesibopho seSabatha leqiniso, khona-ke lowo oyakweqa umyalo kaNkulunkulu ukuze alalele umyalo ongenagunya eliphakeme kunelaseRoma, uyobe ngalokho ehlonipha ubuPapa ngaphezu kukaNkulunkulu. Uyobe ekhothamela iRoma namandla aphoqelela isimiso esimisiwe yiRoma. Uyakhonza isilo nomfanekiso waso. Njengoba abantu beyokwenqaba ngaleso sikhathi isimiso uNkulunkulu asimemezele njengophawu lwegunya Lakhe, bese behlonipha esikhundleni saso lokho iRoma ekukhethile njengophawu lobukhosi bayo, bayokwamukela ngalokho uphawu lokwethembeka kwabo eRoma—‘uphawu lwesilo.’ Futhi akusikho kuze kube yilapho lolu daba selubekwe ngokucacile kanjalo phambi kwabantu, futhi belethwa ekukhetheni phakathi kwemiyalo kaNkulunkulu nemiyalo yabantu, lapho labo abaqhubeka esephutheni beyokwamukela ‘uphawu lwesilo.’” *The Great Controversy*, 449.

Ifulegi lalabo ababekiweyo uphawu ngulowo obiza labo abangayilaleli ivangeli ekulaleleni.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibhengezo kubantu; kuyo abeZizwe bayakufuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo okwesibili ukuze ibuyise insali yabantu bayo esele, ivela e-Asiriya, naseGibithe, nasePhathrosi, naseKushe, nase-Elamu, naseShinari, naseHamathi, naseziqhingini zolwandle. Futhi iyakumisa isibhengezo sezizwe, iqoqe abaxoshiweyo bakwa-Israyeli, ibuthele ndawonye abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Isaya 11:10–12.

Labo abangakalaleli ivangeli okwamanje bayahlulelwa besaphila, kodwa ukwahlulelwa kwabo kumelwe kulandele ukwahlulelwa kophenyo kwabaphilayo abayikhulu namashumi amane nane ezinkulungwane, ngokuba bangexwayiswa kuphela ngokubona amadoda nabesifazane abanophawu lukaNkulunkulu ngesikhathi senhlekelele yomthetho weSonto oluzofika maduze.

“Umsebenzi kaMoya oNgcwele uwukweyisa izwe ngesono, nangokulunga, nangokwahlulela. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa yiqiniso bengcweliswa ngeqiniso, benza ngokwezimiso eziphakeme nezingcwele, bebonisa ngendlela ephakeme nephakanyisiwe umugqa ohlukanisayo phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo. Ukungcweliswa kukaMoya kugqamisa umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona olweqiniso. Lapho uvivinyo lufika, kuyoboniswa ngokucacile ukuthi yini uphawu lwesilo. Kuwukugcina iSonto. Labo okuthi, ngemva kokulizwa iqiniso, baqhubeke nokuthatha lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Ukwahlulela kokwenziwa, okuyilapho umsebenzi ka-Eliya wesithathu ufezwa khona, kuqala emthethweni weSonto osuzayo maduze. Kuyizikhathi ezimbili zesikhathi; esikhathini sokuqala izahlulelo zikaNkulunkulu zixutshaniswa nomusa kulabo abangayilaleli manje ivangeli, bese kulandelwa yizifo eziyisikhombisa zokugcina ezithululwa ngaphandle komusa.

“Isikhathi sokuhlolwa asisazukuqhubeka isikhathi eside kakhulu. Manje uNkulunkulu uyasihoxisa isandla sakhe esivimbelayo emhlabeni. Sekuyisikhathi eside ekhuluma kubantu besilisa nabesifazane ngokusebenza koMoya wakhe oNgcwele; kodwa abazange basilalele isimemo. Manje ukhuluma kubantu bakhe, nakulo izwe, ngezahlulelo zakhe. Isikhathi salezi zahlulelo siyisikhathi somusa kulabo abangakabi nalo ithuba lokufunda ukuthi liyini iqiniso. INkosi iyakubabheka ngobumnene. Inhliziyo yayo yomusa iyathinteka; isandla sayo siselulelwe ukusindisa. Izixuku eziningi ziyokwemukelwa esibayeni sokuphepha, zona eziyokuzwa iqiniso okokuqala kulezi zinsuku zokugcina.” Review and Herald, November 22, 1906.

Labo abangalaleli ivangeli yibo “ezinye izimvu” uJesu athembisa ukuzibiza, futhi bayolizwa izwi laKhe lapho ebabiza.

Nginezinye izimvu enginazo, ezingezona ezalesi sibaya; nazo kufanele ngizilethe, futhi ziyakulizwa izwi lami; khona kuyakuba mhlambi munye, nomalusi munye. Johane 10:16.

“Izwi” abalizwayo liyilo “izwi” lesibili lesAmbulo isahluko seshumi nesishiyagalombili, elimemeza kakhulu ngesikhathi somthetho weSonto ozofika maduze, lapho ukwahlulelwa kwesifebe esikhulu kuphindwa kabili, ngoba sesigwalise indebe yaso yokuvivinywa yesono.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumyalezo ofanayo nowanikezwa yizingelosi yesibili. IBabiloni liwile, ‘ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo

wayini?—Izimfundiso zalo zamanga. Linike izwe isabatha lamanga esikhundleni seSabatha somyalo wesine, futhi liphindaphindile amanga uSathane awaqala ukuwatshela u-Eva e-Edene—ukungafi kwemvelo komphefumulo. Namanye amaphutha amaningi ahlobene nalokhu liwasakazile kabanzi, ‘lifundisa njengezimfundiso imiyalo yabantu’ (Mathewu 15:9).”

“Lapho uJesu eqala inkonzo yaKhe yomphakathi, wahlanza iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo yaKhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa izwe, kwenziwa izimemezelo ezimbili ezehlukene emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba liphuzisile zonke izizwe iwayini lolaka lobufebe balo’ (Isambulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, nokuba ningamukeli izinhlupho zalo. Ngokuba izono zalo sezifinyelele ezulwini, noNkulunkulu ukukhumbulile ukungalungi kwalo’ (Isambulo 18:4, 5).” Selected Messages, book 2, 118.

Emthethweni weSonto ozayo maduze e-United States ukwahlulela okuphokophelelayo kwesigungu esiphezulu phezu kweBhabhiloni lesiNamuhla kuyaqala, futhi isikhathi sokugcina sokwahlulela kwabaphilayo siqala njengoba lezo zahlulelo zombili zimbondelana. Isithunywa sesithathu esilungisa indlela yomsebenzi weSithunywa seSivumelwano simelela umsebenzi phakathi nesikhathi sokwahlulela kwabaphilayo esaqala ngo-September 11, 2001, futhi siphela lapho owokugcina walabo abamanje abangayilaleli ivangeli bezwa izwi lesibili lesAmbulo isahluko seshumi nesisihyagalombili, bese bephuma eBhabhiloni. Lowo msebenzi ukhomba ukuhlanzwa nokusulwa kwethempeli labayizinkulungwane eziyikhulu namashumi amane nane ekuqaleni kwenkonzo yesithunywa esilungisa indlela, bese kuba khona ukusulwa nokuhlanzwa kwethempeli lesixuku esikhulu ekupheleni kwenkonzo yesithunywa esilungisa indlela yeSithunywa seSivumelwano.

Ekufikeni komthetho weSonto osekuseduze, ukubonakaliswa kwamandla kaNkulunkulu okwenzeka ngePhentekoste kuyaphindwa.

“Akakho noyedwa phakathi kwethu oyoke amukele uphawu lukaNkulunkulu ngesikhathi izimilo zethu zisenezibala noma amabala phezu kwazo. Kushiyelwe kithi ukuba silungise ukusilela okusezimilweni zethu, ukuhlanza ithempeli lomphumulo kukho konke ukungcola. Khona-ke imvula yokugcina iyakwehlela phezu kwethu njengoba imvula yokuqala yehlela phezu kwabafundi ngoSuku lwePhentekoste....”

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isikhunta sezwe futhi balungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi abahlanza imiphumulo yabo ngokulalela iqiniso, laba bamukela isikhunta sasezulwini futhi balungiselela uphawu lukaNkulunkulu emabanzini abo. Lapho isimemezelo siphuma futhi uphawu lufakwa, isimilo sabo siyohlala sihlanzekile futhi singenasici kuze kube phakade.” Testimonies, volume 5, 214, 216.

Kulapha lapho kungase kukhubeke khona ekubonakaleni kokungavumelani eZwini lesiprofetho, nakuba kungadingekile ukuba kube njalo. NgePentekoste ngesikhathi sabafundi umlayezo

owagcotshwa ngamandla awuzange uyiswe kwabeZizwe, okuyibo labo abangayilaleli ivangeli ngesikhathi somthetho weSonto osuzofika masinyane. Umlayezo owagcotshwa ngamandla ngePentekoste wayiswa ku-Israyeli wasendulo, owawusesesikhathini sawo sokugcina sovivinyo eminye iminyaka emithathu nengxenye.

Amaviki angamashumi ayisikhombisa amiselwe phezu kwabantu bakho naphezu komuzi wakho ongwele, ukuze kuqedwe ukona, nokuqeda izono, nokwenzela ububi ukubuyisana, nokungenisa ukulunga okuphakade, nokubeka uphawu embonweni nasekuprofetheni, nokugcoba oNgwele kunabo bonke. Daniyeli 9:24

Umlayezo owanikwa amandla ngePhentekoste wawungeke ulethwe kulabo abangazange balalele ivangeli kwaze kwaba yilapho uStefanu ekhandwa ngamatshe ngonyaka ka-34. USister White uvame ukukhomba leli qiniso.

“Khona-ke,” kusho ingelosi, “uyakuqinisa isivumelwano nabaningi isonto elilodwa [iminyaka eyisikhombisa].” Iminyaka eyisikhombisa emva kokuba uMsindisi eqale inkonzo yaKhe, ivangeli kwakumelwe lishunyayelwe ngokukhethekile kumaJuda; iminyaka emithathu nengxenye nguKristu uqobo lwaKhe; bese kuthi emva kwalokho ngabaphostoli. “Phakathi nesonto uyakwenza umhlathshelo nomnikelo kuphele.” Daniyeli 9:27. Entwasahlobo ka-A.D. 31, uKristu, umhlathshelo weqiniso, wanikelwa eKhalvari. Khona-ke iveli lethempeli ladatshulwa laba mbili, kubonisa ukuthi ubungwele nokubaluleka kwenkonzo yemihlatshelo kwase kuphelile. Isikhathi sase sifike sokuba umhlathshelo nomnikelo wasemhlabeni kuphele.

“Lelo sonto elilodwa—iminyaka eyisikhombisa—laphela ngo-A.D. 34. Khona-ke ngokukhandwa ngamatshe kukaStefanu amaJuda ekugcineni aqinisa uphawu lokwenqaba kwawo ivangeli; abafundi ababehlakazeke ngenxa yokushushiswa ‘bahamba yonke indawo beshumayela izwi’ (IzEnzo 8:4); futhi kungakabiphi, uSawulu umshushisi waguquka, waba nguPawulu, umphostoli kwabeZizwe.” *The Desire of Ages*, 233.

Umlayezo owahlonyiswa ngePhentekoste, ezinsukwini ezingamashumi amahlanu emva kokuvuka kukaKristu, uyavumelana nomthetho weSonto lapho ivangeli libiza omunye umhlambi kaKristu ukuba uphume eBabiloni, nokho akuzange kube iminyaka emithathu nesigamu emva kwesiphambano lapho amaJuda “avalela uphawu ukwenqaba kwawo ivangeli,” umlayezo wasuswa waya kwabeZizwe, abangibo labo ngaleso sikhathi ababengalilaleli ivangeli. Lokho okubonakala kuyimpikiswano kuyakhuliswa ukukhonjwa kokuthi ngo-AD 34 amaJuda avalela uphawu ukwenqaba kwawo ivangeli, ngokuba uDade White usho okunye.

“Njengoba lonke uhlelo lwemikhosi lwaluluphawu lukaKristu, lwalungenanzuzo ngaphandle Kwakhe. Lapho amaJuda eqinisa ukwenqaba kwawo uKristu ngokumnikela ekufeni, enqaba konke okwawunika ithempeli nemisebenzi yalo incazelo nokubaluleka. Ubungwele balo base buyishiyile. Lalimiselwe ukubhujiswa. Kusukela ngalolo suku iminikelo yemihlatshelo nenkonzo ehlobene nayo kwakungasenamsebenzi. Njengomnikelo kaKhayini, kwakungabonakalisi ukukholwa kuMsindisi. Ngokubulala uKristu, amaJuda ngokweqiniso adiliza ithempeli lawo. Lapho uKristu ebethelwa, ikhethini langaphakathi lethempeli ladatshulwa laba yizicucu ezimbili kusukela phezulu kuze kube phansi, okwakubonisa ukuthi umhlathshelo omkhulu wokugcina wawusuwenziwe, nokuthi uhlelo lweminikelo yemihlatshelo

Iwalusufike ekugcineni kwalo phakade.” The Desire of Ages, 165.

Ingabe amaJuda avala ukwala kwawo ivangeli ekukhandweni ngamatshe kukaStefanu noma esiphambanweni sikaKristu? Lokhu okubonakala kuyimpikiswano kuhlotshani swa nalokho okubonakala kuyimpikiswano yokuhlonza ukubonakaliswa kwamandla kaNkulunkulu ngePentekoste nomthetho weSonto oluzayo maduze.

Sihlose ukulungisa lokhu okubonakala kuyimpikiswano esihlokweni esilandelayo, kodwa ngifisa ukusikhumbuza ukuthi injongo yalokhu kuhlola okukhethekile isekelwe eqinisweni elivezwe ngabaprofethi lokuthi abantu bakaNkulunkulu baseLawodikeya ezinsukwini zokugcina abakuqondi ukwahlulela. Sithathe isikhathi sokubukeza izikhathi nezinhloso ezehlukene zokwahlulela ukuze kucace ukuthi kokubili ukwahlulela okuphenyayo nokwahlulela kokufeza isahlulelo kulangana emthethweni weSonto oza masinyane. Ukuze kubonakale isambulo esihambisana nalezi zimpikiswano ezibonakalayo esisanda kuziveza, bekudingeka ukuba lezi zingxenywe zibuyekezwe.

Sizoqhubeka nalezi sifundo esihlokweni esilandelayo.

“AmaRoma Katolika ayavuma ukuthi ukuguqulwa kweSabatha kwenziwa yibandla lawo, futhi akhomba lolu shintsho uqobo njengobufakazi begunya eliphakeme lebandla. Athi, ngokugcina usuku lokuqala lwesonto njengeSabatha, amaProthestani ayaliqaphela igunya lalo lokumisa imithetho ezintweni ezingokukaNkulunkulu. Ibandla laseRoma alikaze liyeke isimangalo salo sokungaphambuki; futhi lapho izwe namabandla amaProthestani amukela iSabatha samanga esidalwe yilo, kuyilapho enqaba iSabatha likaJehova, avuma lesi simangalo ngokoqobo. Bangase bacaphune igunya lalolu shintsho, kodwa ubuqili bokucabanga kwabo bubonakala kalula. UmKatolika waseRoma uhlakaniphe ngokwanele ukubona ukuthi amaProthestani ayazikhohlisa, evala amehlo awo ngamabomu emaqinisweni ale ndaba. Njengoba ukumiswa kweSonto kuthola ukwamukelwa, uyajabula, ezwa eqinisekile ukuthi ekugcineni kuyoletha wonke umhlaba wamaProthestani ngaphansi kwebhanela laseRoma.”

“Ukuguqulwa kweSabatha kuwuphawu noma uphawu lwamandla egunya lebandla laseRoma. Labo okuthi, beqonda izimfuno zomyalo wesine, bakhethe ukugcina iSabatha samanga esikhundleni seqiniso, ngalokho bakhokha ukuhlonipha kulawo mandla okuyiwona wodwa asiyalayo. Uphawu lwesilo luyiSabatha lobupapa, elamukelwe umhlaba esikhundleni sosuku olumiswe nguNkulunkulu.

“Kodwa isikhathi sokwamukela uphawu lwesilo, njengoba simiswe esiprofethweni, asikafiki. Isikhathi sokuvivinywa asikafiki. Kukhona amaKristu eqiniso kuwo wonke amabandla, kuhlangukisa nenhlangukisa yamaRoma Katolika. Akukho noyedwa olahlwayo aze abe esethole ukukhanya futhi abone isibopho somyalo wesine. Kodwa lapho isimemezelo siyakuphuma siphokelela iSabatha yomgunyathi, nalapho isimemezelo esikhulu sengwele yesithathu siyakuxwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa phakathi kwamanga neqiniso uyakudwetshwa ngokusobala. Khona-ke labo abasaqhubeka ekwephuleni umthetho bayakwamukela uphawu lwesilo emabunzini abo noma ezandleni zabo.”

“Ngezinyathelo ezisheshayo sisondelela kulesi sikhathi. Lapho amasonto amaProthestani eyohlangana namandla ezwe ukuze asekele inkolo yamanga, okuyiyo okwenza okhokho bawo babekezelele ukuhlushwa okunesihluku kakhulu ngenxa yokuyiphikisa, khona-ke iSabatha lobupapa liyophoqelelwa ngegunya elihlangene lesonto nombuso. Kuyoba khona ukuhlubuka kwesizwe, okuyophela kuphela ekubhujisweni kwesizwe.” Bible Training School, February 2, 1913.