

# Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amabili Nesishiyagalombili

*Ukubaluleka Kwesiprofetho Kobhaphathizo LukaKristu Nokulingwa Kwakhe:  
Ukwembula Izimpawu Zokubusa Kwamandla Ezwe Amathathu*

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Ukubekwa uphawu kwaqala ngoSeptemba 11, 2001, lapho ingelosi enamandla yesahluko seshumi nesishiyagalombili seSambulo yehla. Ukwehla kwayo kwafanekiswa ukwehla kwengelosi yeSambulo ishumi ngo-Agasti 11, 1840, futhi kwafanekiswa nangokwehla kukaMoya oNgewele ekubhaphathizweni kukaKristu. Ukubhaphathizwa kukaKristu kubhekisa phambili emvuleni yokugcina eyehla ngesikhathi izakhiwo ezinkulu zeDolobha laseNew York zidilizwa. Amandla avela phezulu aqala, futhi ngaleso sikhathi futhi amandla avela ngaphansi (emgodini ongenamkhawulo) ayeyobonakaliswa, ngoba iZwi likaNkulunkulu alihluleki nanini.

Lapho uKristu ebhaphathizwa, masinyane waya ehlane wazila ukudla izinsuku ezingamashumi amane, emva kwalokho walingwa nguSathane ngezilingo ezintathu. Ngasinye salezo zilingo ezintathu simele izimpawu eziyinhloko zamandla amathathu ahola izwe e-Armagedoni. Lezo zilingo ezintathu kwakuyiziqhenya, okuyisici sedrako; inkanuko yokudla, okuyisici sesilo; kanye nokuzidla ngokungafanele, okuyisici somprofethi wamanga. Ukuziqhenya nokuziphakamisa kumelwe nguLusifa encazelweni evamile ka-Isaya.

Yeka kanjani ezulwini, wena Lusifa, ndodana yokusa! Uqunywe phansi kanjani emhlabathini, wena owawenza izizwe zibe buthakathaka! Ngokuba usho enhliziyweni yakho ukuthi: Ngiyakwenyukela ezulwini, ngiphakamise isihlalo sami sobukhosi ngaphezu kwezinkanyezi zikaNkulunkulu; ngihlale futhi entabeni yebandla, emikhawulweni yasenyakatho; ngiyokwenyuka ngaphezu kwezindawo eziphakemeyo zamafu; ngiyokufana noPhezukonke. Nokho uyakwehliselwa phansi esihogweni, emikhawulweni yomgodi. Abakubonayo bayokugqolozela, bakucabangele, bethi: Yilo yini le ndoda eyanyakazisa umhlaba, eyazamazamisa imibuso. Isaya 14:12–16.

Izikhathi ezinhlanu uLusifa uzimemezela enhliziyweni yakhe athi, “Ngiyakwenza.” USathane, owayekade ebizwa ngokuthi “umphathi wokukhanya” (uLusifa), kodwa manje osephatha ubumnyama kuphela, nguyena “owanyakazisa izizwe.” Ngokwesiprofetho uhlotshaniswa “nezizwe,” ngoba ungumholi wenhlangano embi yezizwe, kanye nenhlangano yabathengisi echazwa encwadini yeSambulo izahluko zeshumi nesikhombisa neshumi nesishiyagalombili.

“Amakhosi nababusi nabaphathi bazibeke phezu kwabo uphawu lomphikukristu, futhi bamelwa njengodrako oya ukuyolwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu.” Testimonies to Ministers, 38.

Ekubhaphathizweni kukaKristu uMoya oNgewele wehlela phezu Kwakhe, kufanekisela isikhathi sangemva kuka-September 11, 2001. Emva kokubhaphathizwa Kwakhe uSathane walinga uKristu

ngomnikelo wokumnika amandla uSathane awasebenzisayo ukubusa imibuso yezwe, ngoba ekuweni kuka-Adamu, uSathane wayesebe ngumbusi wemibuso yezwe.

Usathane wamthatha wamusa entabeni ende, wamkhombisa yonke imibuso yezwe ngomzuzwana nje wesikhathi. Usathane wasethi kuye: Lawa onke amandla ngiyakukunika wona, nenkazimulo yako; ngokuba kunikelwe kimi lokho; ngikunika noma ubani engithanda ukumnika khona. Ngakho-ke uma ungakhuleka kimi, konke kuyakuba ngokwakho. UJesu wamphendula wathi kuye: Suka emva kwami, Sathane; ngokuba kulotshiwe ukuthi: Wokhuleka eNkosini uNkulunkulu wakho, ukhonze yona yodwa. Luka 4:5–8.

Izici ezimbili eziyinhloko zeRoma yobupapa (isilo) ubufebe bayo kanye “nokudla” nesiphuzo esinobuthi ekusabalalisayo.

Nokho nginokumbalwa engikumelene nawe ngakho, ngoba uyamyeka lowomfazi uJezebeli, ozibiza ngomprofethikazi, ukuba afundise futhi ayenge inceku zami ukuba zenze ubufebe, nokuba zidle okunikelwe ezithombeni. IsAmbulo 2:14.

“Ukudla” nesiphuzo akunikezayo kuyizimfundiso zakhe zamanga.

“Isono esikhulu esibekwe phezu kweBabiloni siyilesi sokuthi ‘linathelise zonke izizwe iwayini lentukuthelo yobufebe balo.’ Le ndebe yokudakwa eliyethula emhlabeni imelela izimfundiso zamanga elizamukele ngenxa yokuxhumana kwalo okungemthetho nabakhulu bomhlaba.” The Great Controversy, 388.

Isilo sobuKatolika naso siyadukisa umhlaba ngobuthakathi baso, okuyinto futhi futhi ethathelwa ngaphakathi.

Futhi ukukhanya kwesibani akusayikukhanya neze kuwe; nezwi lomyeni nelomlobokazi alisayikuzwakala neze kuwe; ngokuba abathengisi bakho babeyizingwazi zomhlaba; ngokuba zonke izizwe zadukiswa ngobuthakathi bakho. IsAmbulo 18:23.

Igama lesiGrecki elihunyushwe ngokuthi “ubuthakathi” lithi pharmakeia, elisho imithi. Indebe yegolide esesandleni sakhe ayimeli nje kuphela indebe yokuphuzela iwayini, kodwa futhi imele indebe lapho kulungiswa khona futhi kunikezwe khona iziphuzo zakhe zemilingo zokwelapha. Ezweni lanamuhla, lezo ziphuzo zemilingo sezilethwa ngezinaliti, hhayi kakhulu ngendebe. Lapho uSathane ebonakala emva komthetho weSonto oza maduzane, uyokwenza izimangaliso zokuphulukisa. Izimangaliso ezihlotshaniswa nalezo ziphuzo nezimfundiso zamanga zobupapa zamelelwa nguSathane etshela uKristu ukuba enze isimangaliso ngokuguqula itshe libe yisinkwa.

Umlando wesiprofetho ngaphambi nangemva komthetho weSonto unezimpawu ezifanayo. Isikhathi sokuvivinywa ngomfanekiso wesilo ngokuphathelene nobu-Adventism esiholela emthethweni weSonto e-United States sifanekisa isikhathi sokuvivinywa ngomfanekiso wesilo somhlaba wonke. Yingakho sitshelwa ukuthi, “inkinga efanayo iyakwehlela abantu bethu kuzo zonke izingxenye zomhlaba.”

Izimangaliso zokuphilisa zikaSathane ezenziwa nguSathane emva komthetho weSonto, zimelela “ubuthakathi” bomuthi okuthiwa ngowokwelapha obudayiswa njengobuyiqiniso phakathi

nomlando oqala ngoSeptemba 11, 2001. UJesu wathi, “umuntu kayikuphila ngesinkwa sodwa, kodwa ngamazwi onke kaNkulunkulu.” “Ukudla” kweRoma kuyizithethe namasiko akubeka ngaphezu kweZwi likaNkulunkulu.

“Ezinyakazweni ezenzeka manje e-United States zokuzuzela izinhlangano nemikhuba yesonto ukusekelwa nguhulumeni, amaProthestani alandela ezinyathelweni zamaPapa. Yebo, nangaphezu kwalokho, avulela upapa umnyango wokuba aphinde azuze eMelika yamaProthestani ubukhosi obukhulu abulahlekelwa yibo eMhlabeni Omdala. Futhi okwenza le nhlangano ibaluleke kakhulu yileli qiniso lokuthi into enkulu ehloswe ngayo ukuphoqelelwa kokugcinwa kweSonto—umkhuba owaqala eRoma, futhi lona awubiza njengophawu lwegunya lalo. Yiwona umoya wobupapa—umoya wokuvumelana nemikhuba yezwe, wokuhlonipha amasiko abantu ngaphezu kwemiyalo kaNkulunkulu—ongena phakathi emasontweni amaProthestani futhi uwaholele ekwenzeni wona lowo msebenzi wokuphakanyiswa kweSonto owake wenziwa upapa ngaphambi kwawo.” *The Great Controversy*, 573.

Isiko nesiko kuyikho “ukudla” kwemfundiso isilo esikubeka esikhundleni seZwi likaNkulunkulu, ukuze siphakamise ukukhonza kwaso izithombe kobuqaba.

“Ukuthi iSonto laseRoma lingazihlambulula kanjani esolweni sokukhonza izithombe thina asiboni. Kuyiqiniso, lithi likhonza uNkulunkulu ngalezi zithombe; kanjalo nama-Israyeli enza lapho ekhothama phambi kwethole legolide. Kodwa ulaka lweNkosi lwavutha ngokumelene nabo, kwabulawa abaningi. UNkulunkulu wabamemezela njengabakhonzi bezithombe abangamesabi uNkulunkulu, futhi lowo mlando ofanayo ulotshwa namuhla ezincwadini zasezulwini umelana nalabo abakhonza izithombe zabangcwele nalabo okuthiwa bangamadoda angcwele.”

“Futhi lena yiyo inkolo amaProthestani aseqala ukuyibheka ngomusa omkhulu kangaka, futhi ekugcineni eyohlangukiswa nobuProthestani. Nokho, lolu bumbano ngeke lwenziwe ngokuguquka kobuKatolika; ngokuba iRoma ayiguquki neze. Izibiza ngokuthi ayiphambuki. Yibo ubuProthestani obuyoguquka. Ukwamukela kwabo imibono yenkululeko kuyobafikisa lapho bengabambana khona ngezandla nobuKatolika. ‘IBhayibheli, iBhayibheli, liyisisekelo sokukholwa kwethu,’ kwakuyisililo samaProthestani ngesikhathi sikaLuther, kuyilapho amaKatolika ememeza ethi, ‘Obaba, isiko, umkhuba.’ Manje amaProthestani amaningi akuthola kunzima ukufakazela izimfundiso zawo ngeBhayibheli, nokho awanaso isibindi sokuziphatha sokwamukela iqiniso elihlela isiphambano; ngakho-ke ashesha kakhulu ukuya endaweni yamaKatolika, futhi, esebenzisa izizathu ezinhle kunazo zonke abanazo ukuze agweme iqiniso, acaphuna ubufakazi boBaba, namasiko nemithetho yabantu. Yebo, amaProthestani ekhulwini leshumi nesishiyagalolunye ashesha kakhulu ukusondela kumaKatolika ekungakholweni kwawo mayelana nemiBhalo. Kodwa namuhla kusekhona umhoshu omkhulu kangako phakathi kweRoma nobuProthestani bukaLuther, Cranmer, Ridley, Hooper, nebutho elihle labafel’ ukholo, njengalokho okwakukhona ngesikhathi la madoda enza ukuphikisa okwawanika igama lokuthi amaProthestani.”

“UKristu wayengumProthestani. Waphikisana nokukhonza okusemthethweni kwesizwe samaJuda, esasenqaba iseluleko sikaNkulunkulu maqondana nabo ngokwabo. Wabatshela

ukuthi bafundisa imiyalo yabantu njengezimfundiso, nokuthi babengabazenzisi nabangabahanahanisi. Njengamathuna acakwe mhlophe babebahle ngaphandle, kodwa ngaphakathi begcwele ukungcola nokubola. AbaVuseleli baqala kuKristu nakubaphostoli. Baphuma bazihlukanisa nenkolo yamafomu nemikhosi. ULuther nabalandeli bakhe abazange basungule inkolo eguquliwe. Bamane bayamukela njengoba yethulwa nguKristu nabaphostoli. IBhayibheli sethulwa kithi njengomhlahlandlela owanele; kodwa upapa nezisebenzi zakhe balisusa kubantu sengathi liyisiqalekiso, ngoba lembula ukuzenzisa kwabo futhi likhuza ukukhonza kwabo izithixo.” Review and Herald, June 1, 1886.

Izimangaliso zokuphilisa, ezakha isisekelo sokukhonza imimoya, ziyimpahla yakhe yokuthengisa.

“Abaningi bazama ukuchaza izibonakaliso zomoya ngokuzibeka ngokuphelele enkohlisweni nasekubhandeni kwezandla ngasohlangothini lomlamuli. Kodwa nakuba kuyiqiniso ukuthi imiphumela yobugebengu bokukhohlisa ivame ukwedluliswa njengokungathi iyizibonakaliso eziyiqiniso, kube khona futhi ukubonakaliswa okusobala kwamandla angaphezu kwawemvelo. Ukungqongqoza okuyimfihlakalo okwaqala ngakho imimoya yesimanje kwakungewona umphumela wokukhohlisa noma wobuqili bomuntu, kodwa kwakuwumsebenzi oqondile wezingelosi ezimbi, ezangenisa ngaleyo ndlela enye yezinkohliso eziphumelela kakhulu ekubhujiseni imiphfumulo. Abaningi bayobanjwa ngenkolelo yokuthi imimoya iyinkohliso nje yabantu; lapho sebebhekene ubuso nobuso nezibonakaliso abangeke bakwazi ukuzibheka ngaphandle kokuthi zingezingaphezu kwawemvelo, bayokhohliswa, baholelwe ekuzamukeleni njengamandla amakhulu kaNkulunkulu.

“Laba bantu abalunaki ubufakazi bemiBhalo mayelana nezimangaliso ezenziwa nguSathane nezithunywa zakhe. Kwakungenxa yosizo lukaSathane lapho izangoma zikaFaro zanikezwa amandla okulingisa umsebenzi kaNkulunkulu. UPawulu ufakaza ngokuthi ngaphambi kokubuya kwesibili kukaKristu kuyakuba khona izibonakaliso ezifanayo zamandla kaSathane. Ukuza kweNkosi kuyakwandelwa ‘ngokusebenza kukaSathane ngamandla onke nangezibonakaliso nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi.’ 2 Thesalonika 2:9,10. Futhi umphostoli uJohane, echaza amandla okwenza izimangaliso ayakubonakaliswa ezinsukwini zokugcina, uthi: ‘Yenza izimangaliso ezinkulu, ize yehle umlilo ezulwini uye emhlabeni phambi kwabantu, ibakhohlise abahlezi emhlabeni ngezibonakaliso eyaphiwa amandla okuzenza.’ IsAmbulo 13:13, 14. Lapha akukhulunywa nje ngenkohliso elula. Abantu bakhohliswa yizimangaliso izithunywa zikaSathane ezinawo amandla okuzenza, hhayi lezo ezizenza sengathi ziyakwazi ukuzenza.” The Great Controversy, 553.

Izimfundiso zamanga ezakhiwe phezu kwemikhuba namasiko, izibonakaliso zezimangaliso ezivela emimoyeni, imboni-mbumbulu yezokwelapha neyezimboni, kanye nokuhlanganiswa kobuqili bebandla nobuqili bombuso, konke kuyizimpawu zesilo sobuKhatholika. Ukuziqhenya kuwuphawu lwamandla kadrako. Ukuzazisa ngokungafanele kuwuphawu lomprofethi wamanga wobuProthetani obuhlubukile.

UJesu, egcwele uMoya oNgcwele, wabuya evela eJordani, waholwa nguMoya waya ehlane, ezilingwa usuku ezingamashumi amane nguSathane. Ngalezo zinsuku akazange adle lutho; kwathi seziphelile, kamuva walamba. USathane wayesethi kuye: Uma uyiNdodana

kaNkulunkulu, yala leli tshe ukuba libe yisinkwa. UJesu wamphendula, wathi: Kulotshiwe ukuthi umuntu akayikuphila ngesinkwa sodwa, kodwa ngamazwi onke kaNkulunkulu. Luka 4:1–4.

Ukuzidla kuyibizo elibhekisela esenzweni noma esenzakalweni sokuthatha into njengayiqiniso ngaphandle kobufakazi noma ubufakazi obanele. Kuhilela ukwenza isahlulelo noma ukufinyelela esiphethweni ngokusekelwe olwazini olungaphelele noma olunganele. Ukuzidla kungabuye kubonise izinga elithile lokuzethemba kulokho umuntu akucabangayo, ngisho noma lokho kungase kungabi nokuthetheleleka okuphelele.

UbuProthestani obuhlubukayo bamukele iSonto njengosuku lukaNkulunkulu lokukhonza bengenabufakazi nakancane obusekela lowo mbono oyiphutha ovela eZwini likaNkulunkulu, futhi benza lokho ngesikhathi bevuma ngokuqondayo ukuthi bangamaProthestani, isiqubulo sabo esithi “iZwi likaNkulunkulu lodwa,” noma njengoba uMartin Luther amemezela, “Sola Scriptura!” Bakhetha ukulamukela ngokusekelwe emasikweni nasezinkambisweni zebandla laseRoma, noma mhlawumbe njengelifa nje elamukelwa koyisemkhulu babo. Ekukhaleni okukhulu kwengelosi yesithathu iqiniso lokuthi akukho nhlobo ukulunga kokukhonza ilanga okunganikezwa yiBhayibheli liyokwambulwa ngokucacileyo, bese kuthi labo abaqhubeka ekuziqhenyeni kwabo okuyiphutha bayokwamukela uphawu lwesilo.

“Uma ukukhanya kweqiniso kulethiwe kuwe, kwembula iSabatha yomyalo wesine, futhi kukhombisa ukuthi akukho sisekelo eZwini likaNkulunkulu sokugcinwa kweSonto, kodwa nokho usabambebele esabatheni elingamanga, wenqaba ukungcwelisa iSabatha uNkulunkulu alibiza ngokuthi ‘usuku lwami olungewe,’ wamukela uphawu lwesilo. Lokhu kwenzeka nini?—Lapho ulalela isimemezelo esikuyala ukuba uyeke ukusebenza ngeSonto futhi ukhulekele uNkulunkulu, kuyilapho wazi ukuthi alikho nelilodwa izwi eBhayibheli elikhombisa ukuthi iSonto liyinto enye ngaphandle kosuku olujwayelekile lomsebenzi, uyavuma ukwamukela uphawu lwesilo, futhi wenqaba uphawu lukaNkulunkulu. Uma samukela lolu phawu emabunzini ethu noma ezandleni zethu, izahlulelo ezamenezelwa phezu kwabangalaleli kumelwe zishelele. Kodwa uphawu lukaNkulunkulu ophilayo lubekwa phezu kwalabo abagcina iSabatha leNkosi ngonembeza ohlanzekileyo.” Review and Herald, April 27, 1911.

Ubuthakathaka beqembu lamaRiphabhulikhi, njengoba kuvame ukuqondwa, yikuzimisela kwalo ukucabanga ukuthi abaphikisi balo kwezombusazwe banobulungisa futhi baqotho, kanti izithelo zeqembu lamaDemokhrasi ziveza ngokucacile ukuthi bangabantwana bakayise wamanga. Kaningi, futhi ngokungaguquguquki, amaRiphabhulikhi athatha abaphikisi bawo kwezombusazwe ngokwezwi labo, nakuba sebevezelwe kaninginingi ukuthi labo baphikisi abaligcini neze izwi labo. Baphonsa izisusa eziqotho phezu kwalabo asebeveze ngokuphindaphindiwe ukuthi akukho sizathu esinengqondo esingasekela ukuqagela okuyiphutha kwamaRiphabhulikhi kokulindela ubuqotho nokwethembeka. Kuyiqiniso futhi ukuthi amaRiphabhulikhi amaningi ayakwenqaba ukumela isimiso ngenxa yenzuzo yomuntu siqu yezezimali, noma ngenxa yezimo eziyimfihlo zokungaziphathi kahle ezibavumela ukuba balawuleke kalula, kodwa isici esiyinhloko sesiprofetho seqembu lamaRiphabhulikhi wukuzazisa.

Yilesi sokuziqhenya okuyiso esiphawulwa ngokwesiprofetho kumaProthestani ahlubukayo, esibavumelayo ukuba bazenze sengathi bathathe isikhundla esiphakeme ngokokuziphatha nangokwepolitiki, kanti empeleni bazihlubile emithwalweni yabo yobuzwe ngaphansi kokulindela okuyize ukuthi izimbangi zabo zezepolitiki zizogcina izwi lazo. Incazelo ejwayeleke kakhulu yobuhlanya iwukuzama ukwenza into efanayo kaningi nangokuphindaphindiwe, kuyilapho kulindelwe umphumela ohlukile, nokho amaRiphabhulikhi aphikisa ngokuthi amaDemokhrasi yiwo atheleleke ngobuhlanya obubonakala enzondweni yawo ngoTrump.

Nokho ubuhlanya bamaRepublican buqhubeka bubonakaliswa ngokuphindaphindiwe lapho bevumelana nokuyekethisa, ngaphansi komqondo wokuthi ukuyekethisa kuwumsebenzi wenqubo yomthetho, kanti ukuyekethisa kwabo kwezombusazwe, abathi kusekelwe esimisweni “senqubo yomthetho,” bakwenza nesigaba esingalokothi siyekethise. AmaDemocrat anikela kuphela enqubweni yezombusazwe lapho eboshwe ngokuphelele yizinombolo ezimelene nawo. Awakaze anikeze ubufakazi bokusebenza ngempela ukuze kufinyelelwe indawo ephakathi ngenqubo yezombusazwe. Ubuhlanya bamaRepublican yithemba labo eliphindaphindayo, eligcwele ithemba elihle ngabanye, elingenasisekelo nhlobo.

Iningi kakhulu lalabo abasekela uDonald Trump liyofakaza ukuthi isici esibi kunazo zonke sikaTrump ukuzimisela kwakhe ukwamukela amadoda njengabasekeli bohlelo lwakhe, kuyilapho ubufakazi obukhona bukhomba ukuthi kwakuwukuzigabisa okuphelele ngasohlangothini lukaTrump ukwenza lolo khetho. Ukuzigabisa kuyisici esingokwesiprofetho sobuProthestani obuhlubukileyo. USathane walinga uKristu ngokucaphuna iBhayibheli, kodwa ngokwenza kanjalo, uSathane wawuhlanekezela lowo mbhalo wawenza isivivinyo esingenasisekelo nesingekho emiBhalweni.

Wamletha eJerusalema, wammisa esiqongweni sethempeli, wayesethi kuye: Uma wena uyiNdodana kaNkulunkulu, ziphonse phansi usuka lapha; ngoba kulotshiwe ukuthi: Uyakuyala izingelosi zakhe ngawe, ukuba zikulonde; futhi ziyakukuthwala ngezandla zazo, funa noma nini unyawo lwakho lushayeke etsheni. UJesu ephendula wathi kuye: Kuthiwe: Ungayilingi iNkosi uNkulunkulu wakho. Luka 4:9–12.

Emthethweni yeSonto esezayo maduzane, kuyoba amaProthestani ase-United States ayothatha umyalo weBhayibheli wokuyeka ukusebenza ngosuku lweSabatha, aphendukezelwe umyalo wokukhonza uNkulunkulu ngeSabatha losuku lwesikhombisa uwenze umyalo oqanjiwe wokuthi empeleni usuku lwelanga lobuqaba yilo abantu okufanele bakhonze ngalo. Bayophendukezela indima yeBhayibheli bayenze isivivinyo esingenasisekelo nesingokomBhalo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngabona ukuthi isilo esinezimpondo ezimbili sasino mlomo kadrako, nokuthi amandla aso ayesekhanda laso, nokuthi isimemezelo sasiyophuma emlonyeni waso. Ngase ngibona uNina Wezifebe; ukuthi unina wayengewona amadodakazi, kodwa wayehlukile futhi ehlukani siwe nawo. Ube nosuku lwakhe, futhi selwedlule, namadodakazi akhe, amahlelo amaProthestani, ayelandelayo ukuvela enkundleni nokwenza ngokomoya ofanayo nalowo unina ayenawo ngesikhathi ehlupha abangcwele. Ngabona ukuthi njengoba unina ebe ewohloka ngamandla,

amadodakazi ebe ekhula, futhi maduzane ayosebenzisa amandla ake asetshenziswa ngunina.”

“Ngabona ibandla elingelokuzisholo kuphela nama-Adventist angawokuzisholo kuphela, ukuthi, njengoJuda, bayakusikhaphela kumaKatolika ukuze bathole ithonya lawo ukuze beze bamelane neqiniso. Khona-ke abangcwele bayokuba ngabantu abangaziwa kakhulu, abaziwa kancane kumaKatolika; kodwa amabandla nama-Adventist angawokuzisholo kuphela azi ngokholo lwethu nangamasiko ethu (ngokuba ayesizonda ngenxa yeSabatha, ngoba ayengenakuyiphikisa) ayobakhaphela abangcwele, abike ngabo kumaKatolika njengalabo abangayinaki imithetho yabantu; okungukuthi, ukuthi bagcina iSabatha, bengayinaki iSonto.

“Khona-ke amaKatolika ayala amaProthestani ukuba aqhubekele phambili, akhiphe isimemezelo sokuthi bonke abangeke balugcine usuku lokuqala lwesonto, esikhundleni sosuku lwesikhombisa, bayobulawa. Futhi amaKatolika, anesibalo esikhulu, ayoma ngasekela amaProthestani. AmaKatolika ayakunika umfanekiso wesilo amandla awo. Futhi amaProthestani ayosebenza njengoba unina wasebenza ngaphambi kwawo ukuze abhubhise abangcwele. Kodwa ngaphambi kokuba isimemezelo sawo siveze noma sithele izithelo, abangcwele bayokhululwa ngePhimbo likaNkulunkulu.” Spalding and Magan, 1, 2.