

Incwadi kaDaniyeli — Inombolo yeShumi elineSithandathu neShumi elinesixhenxe

*Inqaba Yomphefumlo: Ukuqonda Ukuhleli KukaThixo Etroneni Noguquko
Kwimeko Yobuprofeti*

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Isitshixo sokuchonga iRashiya njengamandla aqalisa imfazwe yaseUkraine ngowama-2014 “yinqaba,” eyintloko, okanye ikomkhulu lobukumkani. Itempile yomntu iquka intloko nomzimba. Intloko yindalo ephakamileyo, yaye umzimba yindalo esezantsi. “Amaxesha asixhenxe” aphela ngowe-1844, ayeza ke adityaniswe neYerusalem, eyayiyintloko yakwaYuda. Etempileni eseYerusalem kwakukho itrone yokumkani, oyintloko yeYerusalem, eyayiyintloko yakwaYuda. Umanyano loButhixo nobuntu, olumele ukutywinwa kwekhulu elinamashumi amane anesine amawaka, lumele ukwamkela “ingqondo kaKristu.” Ingqondo yindalo ephakamileyo, yaye ngoko ke “yintloko.”

Xa abo bamelwe nguDaniyeli bebona umbono wobubhinqa obubangela ukuba baguqulwe babe ngumfanekiso kaKristu, baye bamkela ingqondo kaKristu, onguAdam wesibini, nowomoya. Ngelo xesha ingqondo yabo yokoqobo yenyama, abayizuzayo kuAdam wokuqala emva kokuba ewile waza wajika umyalelo wendalo yakhe, iyabethelelwa emnqamlezweni. Ingqondo yenyama elwa nomthetho kaThixo, abayifumanayo kungekho kukhetha kwabo ekuzalweni kwabo, ithatyathelwa indawo yingqondo kaKristu, abayifumana ngokhetho lwabo, ethobela ngokugqibeleleyo umthetho kaThixo. Ingqondo yabo entsha, nengqondo kaKristu, zize zibe yingqondo enye, yaye zombini zihlala kunye etroneni ezindaweni zasezulwini. Kukho indawo ngaphakathi etempileni apho itrone kaThixo ikhoyo khona, yaye abantu, abadaliweyo ngokomfanekiso kaThixo, banendawo ethile ngaphakathi etempileni, eyenzelwe ubukho bukaThixo.

Loo ndawo ayikho kwimvelo yabo esezantsi, emelwe bubukumkani basemantla. Ikwindawo emelwe bubukumkani basemazantsi, yona leyo apho uThixo wakhetha ukubeka igama laKhe khona, elingumlinganiswa waKhe. Le ndawo iseYerusalem; kodwa njengoko iYerusalem ilikomkhulu lakwaYuda, iYerusalem yintloko, kanti intloko yekomkhulu ngukumkani. Kwaye iYerusalem yakhethwa ukuba ibe likomkhulu, kodwa kwangokunjalo yakhethwa ukuba ibe yindawo apho uThixo wayeya kubeka itempile yaKhe khona. Wandula ke etempileni yaKhe wabeka itrone yaKhe. Ubukumkani basemazantsi bumele imvelo yomntu ephakamileyo, kodwa bukwanendawo ekhethekileyo yesihlalo sobukhosi sikakumkani. USister White ubiza loo ndawo ngokuba “yinqaba” yomphefumlo. Inqaba, ngokwenkcazo yayo, yinqaba yokhuselo.

“Intliziyo yonke imele ukunikwa kuThixo, kungenjalo inyaniso kaThixo ayiyi kuba namandla okungcwalisa ubomi nesimilo. Kodwa yinyaniso ebuhlungu into yokuba abaninzi abavuma igama likaKristu abangazange bazinikele iintliziyo zabo kuye ngokulula. Abazange bakhe bafumane ukutyunyuzwa kwintliziyo okuhambelana nokuzinikela okupheleleyo kwiimfuno

zobuKristu, yaye isiphumo soko kukuba amandla aguqulayo enyaniso akakho ebomini babo; impembelelo enzulu, ethambisayo yothando lukaKristu ayibonakali ebomini nasesimilweni. Kodwa bekunokwenziwa umsebenzi onjani wokondla umhlambi kaThixo ukuba abalusi abangaphantsi babebethelelwe emnqamlezweni kunye noKristu, yaye bephila kuThixo ukuze basebenzisane noMalusi Oyintloko womhlambi! UKristu ubizela abantu ukuba basebenze njengoko wasebenza yena. Kukho imfuneko yobungqina obunzulu ngakumbi, obunamandla ngakumbi, obunyanzelisayo ngakumbi ngamandla enyaniso njengoko ebonakala ebungcweleni obusebenzayo bobomi babo bavumayo ukuba bayayikholwa. Uthando loMsindisi emphefumleni luya kukhokelela kutshintsho olucacileyo kwindlela abasebenzi abasebenzela ngayo imiphefumlo yabo batshabalalayo. Xa inyaniso ithabatha inqaba yomphefumlo, uKristu ubekwa etroneni entliziyweni, yaye ngoko ke ummeli ongumntu unokuthi, ‘Ndibethelelwe emnqamlezweni kunye noKristu; kodwa ndiyaphila; kanti asindim, nguKristu ophila kum; nobomi endibuphilayo ngoku enyameni ndibuphila ngokholo kuNyana kaThixo, owandithandayo, wazinikela ngenxa yam.’” Review and Herald, Oktobha 9, 1894.

“Inqaba yomphefumlo” yindawo apho “uKristu ehleli etroneni.” Ukuhlaliswa kukaKristu etroneni kufezekiswa xa inyama ibethelelwa emnqamlezweni, yaye inyama ngokokuchazwa kukaPawulos yindalo esezantsi, yaye iyibukumkani basemantla. Kungenxa yoko le nto isiprofeto sobukumkani basemantla safikelela kuphela ku-1798. Indalo esezantsi ayinakudityaniswa nobuThixo, imele iguqulwe ngephanyazo lesiqhwanyazo seliso ekufikeni kwesibini. Ubukumkani basemzantsi, obabune “ntloko” eyayiyiYerusalem, kunye “nentloko” eyayiyingcwele, bafikelela ku-1844, kuba babemela indalo ephezulu eyayinokukhetha ukubethela inyama emnqamlezweni ize ngokholo ingene enqabeni yeNdawo Engcwele Kakhulu, ize ihlale etroneni noKristu. Indawo apho oko kudityaniswa, nolo kuhlaliswa etroneni kwenzeka khona, ikwinqaba yetempile yomntu. Ivesi yeshumi yesahluko seshumi elinanye ichaza intloko njengenqaba, kodwa loo nyaniso imiselwa kuphela ngobungqina bukaIsaya, obufuna ukuba inyaniso engenginqaba (inqaba eyomeleleyo), iqondwe kwizicelo zayo zangaphandle nezangaphakathi.

“Ilizwi likaThixo malibe kukutya kwethu kokomoya. ‘Ndim isonka sobomi,’ watsho uKristu; ‘ozayo kum akasayi kuze alambe; nalowo ukholwayo kum akasayi kuze anxanwe.’ Ihlabathi liyatshabalala ngenxa yokuswela inyaniso ecocekileyo, engangxengwanga. UKristu uyinyaniso. Amazwi akhe ayinyaniso, yaye anentsingiselo enzulu ngakumbi kunaleyo ibonakala phezu komhlaba, nexabiso elingaphaya kwembonakalo yawo engenazigwagwiso. Ingqondo ezivuselelweyo nguMoya oyiNgcwele ziya kulibona ixabiso lala mazwi. Xa amehlo ethu etyatyekwe ngesithambiso samehlo esingcwele, siya kukwazi ukuqaphela amatye anqabileyo enyaniso, nangona enokuba engcwatywe ngaphantsi komphezulu.

“Inyaniso ithambile, icocekile, iphakame. Xa ibumba isimilo, umphefumlo uyakhula phantsi kwempembelelo yayo yobuthixo. Imini ngemini inyaniso imele yamkelwe entliziyweni. Ngaloo ndlela siyawadla amazwi kaKristu, awathi yena angumoya nobomi. Ukwamkelwa kwenyaniso kuya kwenza wonke oyamkelayo abe ngumntwana kaThixo, indlalifa yezulu. Inyaniso exatyswayo entliziyweni ayisosibhalo sibandayo, esifileyo, kodwa ingamandla aphilayo.

“Inyaniso ingcwele, ingokaThixo. Yomelele yaye inamandla ngakumbi kunayo nayiphi na enye into ekubunjweni kwesimilo ngokomfanekiso kaKristu. Kuyo kukho ukuzala kovuyo. Xa ixatyisiwe entliziyweni, uthando lukaKristu lukhethwa ngaphezu kothando lwanoma nguwuphi na umntu. Obu bubuKristu. Olu luthando lukaThixo emphefumleni. Ngale ndlela inyaniso enyulu, engenakuxutywa nanto, ithabatha inqaba ephambili yobukho. La mazwi ayazaliseka, ‘Ndoninika nentliziyo entsha, ndifake umoya omtsha phakathi kwenu.’ Kukho ubungangamsha ebomini balowo uphilayo aze asebenze phantsi kwempembelelo ephilisayo yenyano.”
Review and Herald, February 14, 1899.

Loo mbono wembali yesiprofeto kuDaniel isahluko seshumi elinanye iqala xa ivesi yesibini, kunye nomongameli wesithandathu nonobutyebi obukhulu, zihambelana nentloko, enguRashiya kwiivesi zeshumi elinanye ukuya kweleshumi elinesihlanu. Kulo mbali umongameli wesithandathu uya kuba ngowesibhozo ophuma kwabasixhenxe, yaye uya kulawula xa ibandla norhulumente eUnited States behlangana, baze bagqibe uhenyuzo lwabo olungcwele ngokungengcwele kwivesi yeshumi elinesithandathu, kumthetho weCawa oza kufika kungekudala.

Umqondiso oya kuthi ngelo xesha uphakanyiswe uya kudana aze afe kangangesithuba seentsuku ezintathu ezinesiqingatha, nto leyo ethi, kuDaniel ishumi, ibe ziintsuku ezingamashumi amabini ananye. Ekupheleni kweentsuku ezingamashumi amabini ananye zokuzila kukaDaniyeli, oko kukuthi ekupheleni kweentsuku ezintathu ezinesiqingatha zokufa esitratweni kwamangqina amabini, abangabo abo basentilini kaHezekile, abangamathambo omileyo afileyo—kukho umyalezo wesiprofeto obuyisela abafileyo ebomini. Loo nkqubo kuDaniel isahluko seshumi, imelwe ngamanyathelo amathathu.

Ke kaloku ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingaselunxwemeni lomlambo omkhulu, onguHidekeli; ndaphakamisa amehlo am, ndakhangela, nanko ke umntu othile embethe ilinen, esinqeni sakhe ebhinqe igolide ecocekileyo yaseUfaz. Nomzimba wakhe ubunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibane zomlilo, neengalo zakhe neenyawo zakhe zifana ngobukhazikhazi nobhedu olubengezelisiweyo, nezwi lamazwi akhe linjengezwi lesihlewe. Mna ke Daniyeli ndedwa ndawubona umbono; kuba amadoda ayekunye nam akawubonanga umbono; kodwa abanjwa kukungcangcazela okukhulu, aza abaleka, azimela. Ngenxa yoko ndashiyeka ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla aseleyo kum; kuba ubuhle bam baphenduka kum baba kukonakala, andaza ndasala ndingenamandla. Kanti ndeva izwi lamazwi akhe; kwathi ke, ndakuva izwi lamazwi akhe, ndaba sebuthongweni obunzulu ngobuso bam, ubuso bam bujolise emhlabeni. Nanko ke, isandla sandichukumisa, sandimisa ngamadolo am nangeentende zezandla zam. Sathi kum, Daniyeli, ndoda ethandwa kakhulu, waqonde amazwi endiwathetha kuwe, ume ngeenyawo; kuba ngoku ndithunyelwe kuwe. Yathi yakuthetha loo lizwi kum, ndema ndingcangcazela. Yandula yathi kum, Musa ukoyika, Daniyeli; kuba kususela kumhla wokuqala owawubeke ngawo intliziyo yakho ekuqondeni nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho. Ke umthetheli wobukumkani basePersi wandixhathisa iintsuku ezimashumi mabini ananye; kodwa nanko uMikayeli, omnye wabathetheli abaziintloko, weza kundinceda; ndaza ndahlala khona nookumkani basePersi. Ngoku ndize kukwenza uqonde oko kuya kubahlela

abantu bakowenu ngemihla yokugqibela; kuba umbono useza kuba ngowemihla emininzi.
Daniyeli 10:4–14.

UDaniyeli usekupheleni kweentsuku ezingamashumi amabini ananye zokulila kwakhe xa ebona umbono kaKristu, aze eve amazwi kaKristu. Umbono weLizwi likaThixo elibonakalayo nelithethiweyo uvelisa ukwahlulwa kweendidi ezimbini, yaye uDaniyeli wayefile esitratweni, kuba waye “elele ubuthongo obunzulu.”

Wazitsho ezi zinto; waza emva koko wathi kubo, UMhlobo wethu uLazaro ulele; kodwa ndiya khona, ukuze ndimvuse ebuthongweni. Ngoko ke abafundi bakhe bathi, Nkosi, ukuba ulele, uya kuphila. Noko ke uYesu wayethetha ngokufa kwakhe; kodwa bona bacinga ukuba uthetha ngokuphumla kokulala. Waza uYesu wathi kubo ngokuselubala, ULazaro ufile. Yohane 11:11–14.

Waza uDaniyeli wachukunyiswa nguGabriyeli okokuqala, owamxelela ngomzabalazo wezopolitiko owawusenzeka ngoxa uDaniyeli wayefile (elele), kwanokuba ngoku wayeza kunika intsingiselo yombono owawusandul’ ukuguqula uDaniyeli abe semfanekisweni kaKristu. Emva koko wayeza kuchukunyiswa okwesibini, nguKristu ngokwaKhe.

Ke kaloku akuba ethethile kum amazwi anjalo, ndabhekisa ubuso bam emhlabeni, ndaza ndaba sisimumu. Yabonani ke, ofana nomfanekiso woonyana babantu wachukumisa imilebe yam; ndaza ndawuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, Nkosi yam, ngenxa yalo mbono iintlungu zam zindehlele, yaye andinawo amandla aseleyo. Kuba umkhonzi wale nkosi yam angathini na ukuthetha nale nkosi yam? kuba mna, kwaoko akusasekho mandla kum, kwanokuphefumla akusekho kum. Daniyeli 10:15–17.

Oku kuyahambelana nesiprofeto sokuqala sikaHezekile kwisahluko samashumi amathathu anesixhenxe, kuba kwezo ziprofeto zibini uHezekile awaxelelwa ukuba azivakalise kumathambo afileyo asentilini, esokuqala senza imizimba, kodwa ngelo xesha yona ayikabi nawo umphefumlo, kwanokuba ayikabi namandla omkhosi omkhulu. Sisiprofeto sesibini sikaHezekile apho imizimba yamkela khona umphefumlo ovela emimoyeni emine ize ime njengomkhosi omkhulu, yaye ekuchukumisweni kwesibini kukaDaniyeli, “akwasala mandla kum, kungekho nomphefumlo useleyo kum.” Emva koko uDaniyeli uphinda achukunyiswe kwakhona okwesithathu xa kujongwa konke, yaye okwesibini nguGabriyeli.

Kwabuya kwafika omnye, owayefana nenkangeleko yomntu, wandichukumisa, wandomeleza, Wathi, Mfo othandwa kakhulu, musa ukoyika; uxolo malube kuwe; yomelela, ewe, yomelela. Ke kaloku, akuba ethethile kum, ndomelezwa, ndathi, Makathethe inkosi yam; kuba undomelezile. Daniyeli 10:18, 19.

Ukuchukumisa kwesithathu kukaDaniyeli sisiprofeto sesibini sikaHezekile, esizisa imizimba ukuba ime ngeenyawo zayo njengomkhosi omkhulu onamandla. Isiprofeto sakhe sibhekiswa kubantu abavumayo ukuba bafile, kuba babesezililini, njengoko wayenjalo uDaniyeli.

Waza wathi kum, Profeta emoyeni, profeta, nyana womntu, uthi emoyeni, Itsho iNkosi uYehova ukuthi; Yiza uvela emimoyeni yomine, wena mphefumlo, uphefumlele aba

babuleweyo, ukuze baphile. Ndaprofeta ke njengoko wayendiyalele; waza umphefumlo wangena kubo, baphila, bema ngeenyawo zabo, baba ngumkhosi omkhulu gqitha. Waza wathi kum, Nyana womntu, la mathambo ayindlu yonke kaSirayeli; khangela, bathi, Amathambo ethu omile, nethemba lethu liphelile; sinqunyulwe ngokwethu. Hezekile 37:9–11.

INkosi iyalela uHezekile ukuba aprofete, ibe ibaxelela ukuba ubungqina bendlu kaSirayeli kukuba bafile, bengenathemba, yaye banqunyulwe. Bayalila, njengokuba wayenjalo uDaniyeli, ngenxa yokuba bedanisiwe sisiprofeto esasilelayo sikaJulayi 18, 2020, yaye kuloo meko, uHezekile uxelelwa ukuba aprofete.

Ngoko ke profeta, uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, bantu bam, ndiya kuvula amangcwaba enu, ndininyuse emangcwabeni enu, ndininise ezweni lakwaSirayeli. Nize nazi ukuba ndinguYehova, ekubeni ndiwavulile amangcwaba enu, bantu bam, ndaninyusa emangcwabeni enu, ndibeke umoya wam kuni, niphile, ndininze ezweni lenu: nize nazi ukuba mna Yehova ndikuthethile oko, ndakwenza; utsho uYehova. Hezekile 37:12–14.

INkosi, enguMikayeli isiphatha-zingelosi, ivula amangcwaba abo; aze amangqina amabini eSityhilelo ishumi elinanye, athi ke avuswe aze anikwe uMoya oyiNgcwele, aze eme ngeenyawo, kanye njengoko uMoya oyiNgcwele wanikwa abo bema ngeenyawo xa bakhutshwa emangcwabeni abo kwisiprofeto sesibini sikaHezekile.

Yaye emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; laye uloyiko olukhulu lwehlela abo babebabonile. ISityhilelo 11:11.

Abo bangqina babini bamelwe njengoMoses noEliya, yaye noMoses wavuswa kwelabafileyo lilizwi lengelosi enkulu.

Kodwa uMikayeli isiphatha-zingelosi, ekubonisaneni kwakhe noMtyholi ephikisana ngawo umzimba kaMoses, akazange abe nabuganga bokumtyhola ngesityholo esigcwele isithuko, koko wathi, INkosi mayikukhalimele. Yuda 1:9.

UMikayeli, iNkosana nengelosi enkulu, nguYe owafika wanceda uGabriyeli kuDaniyeli isahluko seshumi, yaye lilizwi laKhe elibizela amadoda nabafazi ebomini.

Ngokuba iNkosi ngokwayo iya kuhla ivela emazulwini inentswahla, ngelizwi lesiphatha-zingelosi, nangexilongo likaThixo; baze abafileyo abakukuKristu bavuke kuqala. 1 Tesalonika 4:16.

Ukuchukunyiswa okuthathu kukaDaniyeli kumela utshintsho lwentshukumo yaseLawodikea yengelosi yesithathu, lisiya kwintsingiselo yentshukumo yaseFiladelfiya yengelosi yesithathu; yaye kuDaniyeli ishumi, umbono ozalisekisa olo tshintsho ukusuka kumfanekiso waseLawodikea usiya kumfanekiso waseFiladelfiya, umelwe yimbali yesiprofeto emelwe kwisahluko seshumi elinanye. Loo mbono umelwe nguHezekile njengombono wobuSilamsi wobubi besithathu. Ngo-2014, iRashiya yaqalisa imfazwe yesibini yabameli. Ngo-2015, oyena mongameli usisityebi waqalisa iinzame zakhe zokuba ngumongameli wesithandathu.

Ngo-2020, loo mongameli, emele uphondo lweRiphabhlikhi, wabulawa lirhamncwa elingakholelwayo kuThixo, “elivukileyo,” eliphuma enzonzobileni engenasiphelo, yaye kwangaloo nyaka uphondo lobuProtestanti baseLawodike nalo lwabulawa. Ngo-2023, omabini la maphondo abuyela ebomini, omabini eqalisa inguqu yawo eya kwelesibhozo eliphuma kwawesixhenxe. Elinye litshintshela emfanekisweni wezopolitiko werhamncwa njengoko iCawa noRhulumente zidibaniswa eUnited States, yaye elinye uphondo litshintshela lisuka emfanekisweni weLawodike lisiya emfanekisweni kaKristu. Omabini aya kuphakanyiswa emthethweni weCawa oza kufika kungekudala. Elinye liya kuba “ngu-Aleksandire Omkhulu”, ukumkani oyintloko wookumkani abalishumi abanika ubukumkani babo besixhenxe kwihenyukazi laseRoma, yaye elinye liphakanyiswe njengomqondiso.

Umbono ovelisa zombini ezi nguqu zembali etyhilwa phakathi koSeptemba 11, 2001 nomthetho weCawa. Ivesi yeshumi elinanye, yesahluko seshumi elinanye sikaDaniyeli, ichongwe ngokukodwa ngaphakathi komxholo wokuba ukuba aniyi kukholwa, anisayi kuqiniseka.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Imithetho yeBhayibhile mayibe sisikhokelo sobomi bemihla ngemihla. Umnqamlezo kaKristu mawube ngumxholo, uveza izifundo esimele ukuzifunda nokuzisebenzisa. UKristu makangeniswe kuzo zonke izifundo, ukuze abafundi basele ulwazi lukaThixo baze bammelise ngesimilo. Ubuhle baKhe obugqwesileyo mabube sisifundo sethu ngexesha langoku kwanasephakadeni. Ilizwi likaThixo, elathethwa nguKristu kwiTestamente eNdala nakwiTestamente eNtsha, sisonka esivela ezulwini; kodwa okuninzi okubizwa ngokuba yinzululwazi kunjengezitya eziyimveliso yokuqanjwa kwabantu, ukutya okungcolisiweyo; asiyomana eyinyaniso.

“Ezwini likaThixo kufumaneka ubulumko obungenakuthandatyuzwa, obungapheliyo—ubulumko obungavelanga kwinto enomda, kodwa engqondweni engenamda. Kodwa inxalenye enkulu yoko uThixo akutyhileyo eLizwini lakhe imnyama ebantwini, ngokuba amatye anqabileyo enyaniso angcwatyelwe phantsi kwenkunkuma yobulumko babantu nesithethe. Kwabaninzi ubuncwane beLizwi buhlala bufihlakele, kuba abukhange bufunwe ngokuzingisa okunyanisekileyo de kwaqondwa imiyalelo yegolide. ILizwi limele ukuphandwa ukuze licocwe lize lilungise abo balamkelayo ukuba babe ngamalungu osapho lwasebukhosini, abantwana boKumkani wasezulwini.

“Ukufundwa kwelizwi likaThixo makuthabathe indawo yokufundwa kwezo ncwadi ziye zakhokelela iingqondo kwimfihlakalo engaziwayo zaza zaza zabakhwebula enyanisweni. Imigaqo yalo ephilayo, elukiweyo ebomini bethu, iya kuba sisikhuselo sethu ezilingweni nasekuhendweni; umyalelo walo wobuthixo kuphela kwendlela eya empumelelweni. Njengoko uvavanyo luza kuwo wonke umphefumlo, kuya kubakho ukreko lokuwexuka. Abanye baya kubonakala bengabangcatshi, benoburhalarhume, beziphakamisa, bezanelisa ngokwabo, baze bajike enyanisweni, benze ukuphukelwa lukholo. Kutheni na? Kuba abazange baphile ‘ngawo onke amazwi aphuma emlonyeni kaThixo.’ Abazange bembe nzulu, benza isiseko sabo saqina.

“Xa amazwi eNkosi, athethwa ngabathunywa baYo abakhethiweyo, eziswa kubo, bayakrokra baze bacinge ukuba indlela yenziwe yaxinanisa gqitha. Kwisahluko sesithandathu sikaYohane

sifunda ngabanye ababegqalwa njengabafundi bakaKristu, kodwa abathi, xa inyaniso ecacileyo yaziswa kubo, bangakholiswa baza abangabe besahamba naYe. Kwangokunjalo naba bafundi bangaphezulu komphezulu nabo baya kumfulathela uKristu.” Testimonies, volume 6, 132.