

Incwadi kaDaniyeli - Inombolo Yekhulu Namashumi Ayisikhombisa

*Inqaba Yomphefumulo: Ukuqonda Ukuhlezi KobuNkulunkulu Esihlalweni
Sobukhosi kanye Noguquko Esimweni Sobuprofethi*

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Isihluthulelo sokuhlonza iRussia njengamandla aqalisa impi yase-Ukraine ngo-2014 “yinqaba,” okuyinhloko, noma inhlokodolobha yombuso. Ithempeli lomuntu liqukethe ikhanda nomzimba. Ikhanda liyimvelo ephakeme, futhi umzimba uyimvelo ephansi. “Izikhathi eziyisikhombisa” ezaphela ngo-1844, zazisuzohlanganiswa neJerusalema, elaliyinhloko yakwaJuda. Ethempelini laseJerusalema kwakukhona isihlalo sobukhosi senkosi, eyinhloko yeJerusalema, yona eyayiyinhloko yakwaJuda. Ukuhlanganiswa kobuNkulunkulu nobuntu, okumelela ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, kuvezwa njengokwamukela “umqondo kaKristu.” Umqondo uyimvelo ephakeme, ngakho-ke uyilo “ikhanda.”

Lapho labo abamelwe nguDaniyeli bebona umbono wesifazane oyimbangela, obabangela ukuba baguqulwe babe semfanekisweni kaKristu, sebemukele umqondo kaKristu, yena ongu-Adamu wesibili, futhi ongowomoya. Kuleso sikhathi ingqondo yabo yenyama engokoqobo, abayizuza ku-Adamu wokuqala emva kokuba ewile futhi ephendule emuva uhlelo lokudalwa kwakhe, iyabethelwa esiphambanweni. Ingqondo yenyama elwa nomthetho kaNkulunkulu, abayemukela bengazikhethelanga ekuzalweni kwabo, ithathelwa indawo ngumqondo kaKristu, abawemukela ngokuzikhethela kwabo, olalela ngokuphelele umthetho kaNkulunkulu. Ingqondo yabo entsha, nengqondo kaKristu, sekuba yingqondo eyodwa, futhi zombili zihlala ndawonye esihlalweni sobukhosi ezindaweni zasezulwini. Kukhona indawo ngaphakathi kwethempeli lapho kutholakala khona isihlalo sobukhosi sikaNkulunkulu, futhi abantu, abadaliwe ngomfanekiso kaNkulunkulu, banendawo ethile ngaphakathi kwethempeli, eyakhelwe ubukhona bukaNkulunkulu.

Leyo ndawo ayikho esimweni sabo esiphansi, esifanekiselwa ngumbuso wasenyakatho. Ikuleyo ndawo efanekiselwa ngumbuso waseningizimu, okuyilapho uNkulunkulu akhetha khona ukubeka igama laKhe, okuyisimilo saKhe. Leyo ndawo iseJerusalema; kodwa njengokuthi iJerusalema iyinhloko-dolobha yakwaJuda, iJerusalema iyinhloko, kepha inhloko yenhloko-dolobha yinkosi. Futhi iJerusalema yakhethwa ukuba ibe yinhloko-dolobha, kodwa ngokunjalo yakhethwa njengendawo lapho uNkulunkulu ayeyobeka khona ithempeli laKhe. Khona-ke ethempelini laKhe wabeka isihlalo saKhe sobukhosi. Umbuso waseningizimu umelela isimo somuntu esiphakeme, kodwa futhi unegumbi lesihlalo sobukhosi elikhethekile lenkosi. USister White ubiza leyo ndawo ngokuthi “inqaba” yomphefumulo. Inqaba, ngokwenzazelo yayo, iyisivikelo esiqinile.

“Inhliziyo yonke kufanele inikelwe kuNkulunkulu, kungenjalo iqiniso likaNkulunkulu aliyikuba nomphumela ongewelisayo ekuphileni nasebuntwini. Kodwa kuyiqiniso elidabukisayo ukuthi abaningi abazibiza ngegama likaKristu abakaze banikele izinhliziyi zabo

kuye ngobuqotho obulula. Abakaze babe nokuhlangenwe nakho kokuphenduka kwenhliziyu okuhambisana nokuzinikela okuphelele ezimfunweni zobuKristu, futhi umphumela walokho uwukuthi amandla aguqulayo eqiniso awabonakali ekuphileni kwabo; ithuba elijulile, elithambisayo lothando lukaKristu alibonakaliswa ekuphileni nasebuntwini. Kodwa bekungenziwa umsebenzi omkhulu kangakanani wokondla umhlambi kaNkulunkulu ukube abelusi abangaphansi babebethelwe kanye noKristu, futhi bephila kuNkulunkulu ukuze basebenzisane noMelusi Omkhulu womhlambi! UKristu ubiza abantu ukuba basebenze njengoba naye asebenza. Kunesidingo sobufakazi obujulile ngokwengeziwe, obunamandla ngokwengeziwe, obuphoqayo ngokwengeziwe ngamandla eqiniso njengoba ebonakala ekukhonzeni uNkulunkulu okusebenzayo kwalabo abathi bayalikhulwa. Uthando loMsindisi emphefumulweni luyoholela ekugqukeni okusobala endleleni abasebenzi abasebenzela ngayo imiphfumulo yalabo ababhubhayo. Lapho iqiniso lithatha inqaba yomphfumulo, uKristu ubekwa esihlalweni sobukhosi enhliziyweni, khona-ke umenzeli ongumuntu angathi, ‘Ngibethelwe kanye noKristu; nokho ngiyaphila; kodwa akuseyimi, uKristu uphila kimi; nokuphila engikuphila manje enyameni ngikuphila ngokukholwa eNdodaneni kaNkulunkulu, eyangithanda, yazinikela ngenxa yami.’” Review and Herald, October 9, 1894.

“Isinqaba somphfumulo” yindawo lapho “uKristu ebekwe khona esihlalweni sobukhosi.” Ukubekwa kukaKristu esihlalweni sobukhosi kufezwa lapho inyama ibethelwa esiphambanweni, futhi inyama ngokwenzazelo kaPawulu iyimvelo ephansi, futhi iwumbuso wasenyakatho. Yingakho isiprofetho sombuso wasenyakatho safinyelela kuphela ku-1798. Imvelo ephansi ayinakuhlanganiswa nobuNkulunkulu; kumelwe iguqulwe ngokuphazima kweso ekufikeni kwesibili. Umbuso waseningizimu, owawuqethe “ikhanda” elaliyiyiJerusalema, kanye “nekhanda” elaliyiyingewe, wafinyelela ku-1844, ngokuba wawumelela imvelo ephakeme eyayingakhetha ukubethela inyama esiphambanweni futhi ngokukholwa ingene esinqabeni seNdawo Engwelengewe, ihlale esihlalweni sobukhosi kanye noKristu. Indawo lapho lokho kuhlangana, nalokho kubekwa esihlalweni sobukhosi kwenzeka khona isesinqabeni sethempeli lomuntu. Ivesi leshumi lesahluko seshumi nanye lichaza ikhanda njengenqaba, kodwa lelo qiniso limiswa kuphela ngobufakazi buka-Isaya, obufuna ukuba iqiniso eliphathelene nenqaba (isinqaba), liqondwe ekusebenzeni kwalo kwangaphandle nakwangaphakathi.

“Izwi likaNkulunkulu malibe ngukudla kwethu kokomoya. ‘Mina ngiyisinkwa sokuphila,’ kusho uKristu; ‘ozayo kimi akasoze alambe; nokholwayo kimi akasoze oma.’ Izwe liyabhubha ngenxa yokuswela iqiniso elimsulwa, elingaxutshiwe. UKristu uliqiniso. Amazwi akhe ayiqiniso, futhi aqukethe incazelo ejulile kunalokho okubonakala ngaphandle, kanye nenani elidlula ukubukeka kwawo okungaziqaji. Izingqondo ezivuswa nguMoya oNgcwele ziyoliqonda inani lala mazwi. Lapho amehlo ethu egcotshwa ngomuthi ongcwele wamehlo, siyokwazi ukubona amagugu ayigugu eqiniso, noma engase efihlwe ngaphansi kobuso.”

“Iqiniso libucayi, licwengisisiwe, futhi liphakeme. Lapho libumba isimilo, umphefumulo uyakhula ngaphansi kwethonya lalo elingcwele. Nsuku zonke iqiniso kufanele lamukelwe enhliziyweni. Kanjalo sidla amazwi kaKristu, awamemezela ukuthi angumoya nokuphila. Ukwamukela iqiniso kuyokwenza bonke abalitholayo babe ngabantwana bakaNkulunkulu, izindlalifa zezulu. Iqiniso eligcinwa liyigugu enhliziyweni aliyona incwadi ebandayo, efile,

kodwa lingamandla aphilayo.

“Iqiniso lingewe, lingelikaNkulunkulu. Linamandla futhi liqinile ukwedlula noma yini enye ekubumbeni isimilo sifane nesikaKristu. Kulo kukhona ukugcwala kwentokozo. Lapho ligcinwa liyigugu enhliziyweni, uthando lukaKristu lukhethwa kunothando lwanoma yimuphi umuntu. Lobu ubuKristu. Lolu uthando lukaNkulunkulu emphefumulweni. Ngaleyo ndlela iqiniso elimsulwa, elingaxutshiwe nalutho, lithatha inqaba ephakeme yobukhona. Kuyagcwaliseka amazwi athi, ‘Ngiyakunipha nenhliziyi entsha, ngifake umoya omusha phakathi kini.’ Kukhona ubukhosi empilweni yalowo ophila futhi asebenze ngaphansi kwethonya eliphilisayo leqiniso.” Review and Herald, February 14, 1899.

Lowo mbono womlando wesiprofetho kuDaniyeli isahluko seshumi nanye uqala lapho ivesi lesibili, kanye nomongameli wesithupha nowocebe kakhulu, kuhambelana nenhloko, enguRussia emavesini eshumi nanye kuya kweleshumi nanhlano. Kulowo mlando umongameli wesithupha uyakuba ngowesishiyagalombili ophuma kwabayisikhombisa, futhi uyakubusa lapho ibandla nombuso e-United States behlangana, bese bephelelisa ubufebe babo obungcwele ivesi leshumi nesithupha, emthethweni weSonto oza masinyane.

Ifulegi eliyobe seliphakanyiswa ngaleso sikhathi liyodunyazwa bese lifa isikhathi esiyizinsuku ezintathu nengxenye, okuyinto, kuDaniyeli isahluko 10, eyizinsuku ezingamashumi amabili nanye. Ekupheleni kwezinsuku ezingamashumi amabili nanye zokulila kukaDaniyeli, okuyikho ukuphela kwezinsuku ezintathu nengxenye zokufa emgwaqweni kofakazi ababili, abayibo labo basesigodini sikaHezekeli, abangamathambo omile afile—kunomyalezo ongokwesiprofetho obuyisela abafuleyo ekuphileni. Lelo nqubo, kuDaniyeli isahluko 10, limelwe yizinyathelo ezintathu.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngiseceleni komfula omkhulu, onguHidekeli; ngase ngiphakamisa amehlo ami, ngabheka; bheka, nansi indoda ethile embethe ilineni, okhalo lwayo luboshwe ngegolide elicwengekileyo lase-Ufaz. Umzimba wayo wawunjengeberile, nobuso bayo bunjengokubonakala kombani, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo kufana ngombala nethusi elikhazimulisiwe, nezwi lamazwi ayo linjengezwi lesixuku esikhulu. Mina Daniyeli ngedwa ngabona umbono; ngokuba amadoda ayenami awuwubonanga umbono; kodwa ukwesaba okukhulu kwabafikela, baze babaleka bayozifihla. Ngakho ngasala ngedwa, ngabona lo mbono omkhulu, amandla asala engekho kimi; ngokuba ubuhle bami baphenduka kimi baba yinkohlakalo, angasaba namandla. Nokho ngezwa izwi lamazwi ayo; kwathi lapho ngizwa izwi lamazwi ayo, ngase ngilele ubuthongo obujulileyo ngobuso bami, ubuso bami bubheke phansi. Bheka, isandla sangithinta, sangimisa ngamadolo ami nangezintende zezandla zami. Sasesithi kimi: Daniyeli, muntu othandekayo kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba manje ngithunyelwe kuwe. Kwathi lapho esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi: Ungesabi, Daniyeli; ngokuba kusukela osukwini lokuqala lapho wabeka khona inhliziyi yakho ekuqondeni nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwiwa, mina ngize ngenxa yamazwi akho. Kepha isikhulu sombuso wasePheresiya sangimelana izinsuku ezingamashumi amabili nanye; kodwa bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ukungisiza; ngase ngisala khona emakhosini asePheresiya. Manje sengize ukuzokuqondisa ngalokho okuyokwehlela abantu bakho ezinsukwini zokugcina; ngokuba

umbono uselezinsukwini eziningi ezizayo. Daniyeli 10:4–14.

UDaniyeli usekupheleni kwezinsuku ezingamashumi amabili nanye zokulila lapho ebona umbono kaKristu futhi ezwa amazwi kaKristu. Umbono weLizwi likaNkulunkulu elibonakalayo nelikhulunywayo uveza ukwahlukaniswa kwezigaba ezimbili, futhi uDaniyeli wayefile emgwaqweni, ngoba “wayesele ebuthongweni obunzima.”

Washo kanjalo; emva kwalokho wathi kubo: Umngane wethu uLazaru ulele; kodwa mina ngiya, ukuze ngimvuse ebuthongweni. Abafundi bakhe base bethi kuye: Nkosi, uma elele, uzophila. Kepha uJesu wayekhuluma ngokufa kwakhe; bona-ke babecabanga ukuthi ukhuluma ngokuphumula kobuthongo. Khona-ke uJesu wathi kubo ngokusobala: ULazaru ufile. Johane 11:11–14.

Khona-ke uDaniyeli wase ethintwa nguGabriyeli okokuqala, owamazisa ngomzabalazo wezepolitiki owawuqhubeka ngesikhathi uDaniyeli efile (elele), nokuthi manje wayesezomnika ukuhunyushwa kombono owawusanda ukuguqula uDaniyeli waba sesimweni sikaKristu. Emva kwalokho wayesezothintwa okwesibili, nguKristu uqobo lwaKhe.

Kwathi esekhulume lawo mazwi kimi, ngabhekisa ubuso bami emhlabathini, ngaba yisimungulu. Bheka, omunye onjengesimo samadodana abantu wathinta izindebe zami; khona-ke ngavula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngenxa yombono usizi lwami lungifikele, angisasele namandla. Ngokuba incekule yale nkosi yami ingakhuluma kanjani nale nkosi yami na? Ngokuba mina, masinyane akusalanga mandla kimi, futhi akusekho kuphefumula okusele kimi. Danieli 10:15–17.

Lokhu kuhambisana nesiprofetho sokuqala sikaHezekeli esahlukweni samashumi amathathu nesikhombisa, ngoba kulezi ziprofetho ezimbili uHezekeli ayalwa ukuba azethule emathanjeni afileyo asesigodini, esokuqala sakha imizimba, kodwa ngaleso sikhathi ayikabi nokuphefumula, futhi ayikabi namandla ebutho elinamandla. Yisiprofetho sesibili sikaHezekeli lapho leyo mizimba yamukela khona umoya ovela emimoyeni yomine, yema ngezinyawo njengebutho elinamandla, futhi ekuthintweni kwesibili kukaDaniyeli, “akusalanga mandla kimi, futhi akukho kuphefumula okusele kimi.” Khona-ke uDaniyeli waphinde wathintwa okwesithathu kukho konke, futhi okwesibili nguGabriele.

Kwase kubuya futhi othile owayenokubonakala komuntu wangithinta, wanginika amandla, wathi, O muntu othandwa kakhulu, ungesabi: ukuthula makube kuwe; qina, yebo, qina. Kwathi esekhulume kimi, ngaqina, ngathi, Inkosi yami mayikhulume; ngoba ungiphe amandla. Daniyeli 10:18, 19.

Ukuthintwa kwesithathu kukaDaniyeli kuyisiprofetho sesibili sikaHezekeli, esivusa imizimba ime ngezinyawo zayo njengempi enkulu enamandla. Isiprofetho sakhe sibhekiswe kubantu abaqaphelayo ukuthi bafile, ngoba babesesililweni, njengoba kwakunjalo nakuDaniyeli.

Wayesethi kimi: Profetha emoyeni, profetha, ndodana yomuntu, uthi emoyeni: Isho kanje iNkosi uJehova: Woza uvela emimoyeni yomine, mphefumulo, uphephezele phezu kwalaba ababuleweyo, ukuze baphile. Ngakho ngaprofetha njengalokho eyala ngakho kimi,

umphefumulo wangena kubo, baphila, bema ngezinyawo zabo, baba ibutho elikhulu ngokwedlulele. Wayesethi kimi: Ndodana yomuntu, lawa mathambo ayindlu yonke ka-Israyeli; bheka, bathi: Amathambo ethu omile, nethemba lethu liphelile; sinqanyuliwe ngakwethu. Hezekeli 37:9–11.

INkosi iyala uHezekeli ukuba aprofethe, futhi ibatshela ukuthi ubufakazi bendlu ka-Israyeli buyilokhu: bafe, abanathemba futhi banqunyiwe. Bayalila, njengoba noDaniyeli ayenjalo, ngoba badumele ngenxa yesibikezelo esahluleka sangoJulayi 18, 2020, futhi kuleso simo uHezekeli utshelwa ukuba aprofethe.

Ngakho profetha, uthi kubo: Isho kanje iNkosi uJehova: Bhekani, bantu bami, ngiyawavula amathuna enu, nginikhuphule emathuneni enu, nginilethe ezweni lakwa-Israyeli. Niyakwazi ukuthi nginguJehova, nxa sengivule amathuna enu, bantu bami, nganikhuphula emathuneni enu. Ngifake uMoya wami kini, niphile, nginibeke ezweni lenu; khona niyakwazi ukuthi mina Jehova ngikukhulumile, ngakwenza, kutsho uJehova. Hezekeli 37:12–14.

INkosi, enguMikayeli ingelosi enkulu, ivula amathuna abo, futhi ofakazi ababili besAmbulo seshumi nanye, abese bevuswa futhi banikwe uMoya oNgcwele, basukume, njengoba nje uMoya oNgcwele wanikwa labo abasukumayo lapho bekhishwa emathuneni abo esiprofethweni sesibili sikaHezekeli.

Kwathi emva kwezinsuku ezintathu nengxenye, uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. IsAmbulo 11:11.

Labo fakazi ababili bamelwe njengoMose no-Eliya, futhi noMose wavuswa ngezwi lengelosi enkulu.

Kepha uMikayeli ingelosi enkulu, lapho ephikisana noSathane, ephikisana naye ngomzimba kaMose, akazange alinge ukumethesa icala lokumthuka, kodwa wathi: INkosi mayikukhuze. UJuda 1:9.

UMikayeli, iNkosana neNgelosi Enkulu, nguyena owafika wasiza uGabriyeli kuDaniyeli isahluko seshumi, futhi yizwi lakhe elibiza amadoda nabesifazane ekuphileni.

Ngokuba iNkosi uqobo lwayo iyakwehla ivela ezulwini ngokumemeza okukhulu, ngezwi lengelosi enkulu, nangecilongo likaNkulunkulu; abafuleyo abakukuKristu bayakuvuka kuqala. I Thesalonika 4:16.

Ukuthintwa okuthathu kukaDaniyeli kumele ukuguquka komnyakazo waseLawodikeya wengelosi yesithathu uye emnyakazweni waseFiladelfiya wengelosi yesithathu; futhi kuDaniyeli ishumi, umbono ofeza lokho kuguquka usuka emfanekisweni waseLawodikeya uye emfanekisweni waseFiladelfiya umelwa ngumlando wesiprofetho omelelwe esahlukweni seshumi nanye. Lowo mbono umelwa nguHezekeli njengombono wobuSulumane beshwangusha lesithathu. Ngo-2014, iRussia yaqalisa impi yesibili yommeleli. Ngo-2015, umongameli ocebe kunabo bonke waqala imizamo yakhe yokuba ngumongameli wesithupha.

Ngo-2020, lowo mongameli, emele uphondo lweRiphabhulikhi, wabulawa yisilo esingakholwa ebukhoneni bukaNkulunkulu “esivukile” esivela emgodini ongenasiphelo, futhi ngalowo nyaka ofanayo uphondo lwamaProthestani aseLawodikeya nalo lwabulawa. Ngo-2023, zombili lezi zimpondo zabuyela ekuphileni, zombili ziqala uguquko lwazo zingene kowesishiyagalombili ovela kwabayisikhombisa. Olunye luguqukela emfanekisweni wesilo kwezombusazwe njengoba iBandla noMbuso kuhlangukani e-United States, kanti olunye uphondo luguquka lusuka emfanekisweni weLawodikeya luye emfanekisweni kaKristu. Zombili ziyakuphakanyiswa emthethweni weSonto ozayo maduze. Olunye luyakuba “u-Alexander Omkhulu”, inkosi evelele yamakhosi ayishumi anikela umbuso wawo wesikhombisa esifebeni saseRoma, kanti olunye luyakuphakanyiswa njengophawu.

Umbono oveza zombili lezi zinguquko ngumlando owembuleka phakathi kukaSeptemba 11, 2001 nomthetho weSonto. Ivesi leshumi nanye, lesahluko seshumi nanye sikaDanyeli, limakwa ngokukhethekile ngaphakathi komongo othi uma ningakholwa, aniyikusimama.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Imithetho yeBhayibheli mayibe yisiqondiso sempilo yansuku zonke. Isiphambano sikaKristu masibe yisihloko, sembula izifundo okumelwe sizifunde futhi sizenze. UKristu kumelwe angeniswe kuzo zonke izifundo, ukuze abafundi bamunce ulwazi ngoNkulunkulu futhi bammelwe ngesimilo. Ubuhle bakhe obuphelele mabube yisifundo sethu esikhathini kanye naphakade. Izwi likaNkulunkulu, elakhulunywa nguKristu eTestamenteni Elidala naseTestamenteni Elisha, liyisinkwa esivela ezulwini; kodwa okuningi okubizwa ngokuthi yisayensi kufana nezitsha eziqanjwe ngabantu, ukudla okuxutshiwe nokonakalisiwe; akusilo imana yangempela.

“Ezwini likaNkulunkulu kutholakala ukuhlakanipha okungenakuphikiswa, okungapheli—ukuhlakanipha okuvela, hhayi engqondweni enomkhawulo, kodwa engqondweni engenamkhawulo. Kodwa okuningi kwalokho uNkulunkulu akwembulile eZwini laKhe kumnyama kubantu, ngoba amagugu eqiniso afihlwe ngaphansi kwemfucumfucu yokuhlakanipha namasiko abantu. Kwabaningi ingcebo yeZwi ihlala ifihlekile, ngoba ayifunwanga ngokuphikelela okuqotho kuze kuqondwe izimiso zegolide. IZwi kufanele liphenywe ukuze kuhlanzwe futhi kulungiswe labo abalizamukelayo ukuba babe ngamalungu omndeni wobukhosi, abantwana beNkosi yasezulwini.”

“Ukutadishwa kwezwi likaNkulunkulu kufanele kuthathe indawo yokutadishwa kwalezo zincwadi eziye zaholela izingqondo ekukhonzeni okungaqondakaliyo nasekuzihuduleni kude neqiniso. Izimiso zalo eziphilayo, ezelukelwe ezimpilweni zethu, ziyoba yisivikelo sethu ezivivinyweni nasezilingweni; ukufundisa kwalo kwasezulwini kuyona kuphela indlela eya empumelelweni. Njengoba uvivinyo lufika kuwo wonke umphefumulo, kuyakuba khona ukuhlubuka. Abanye bayobonakala bengabakhapheli, benobudedengu, beziphakamisa, bezethemba bona ngokwabo, baphenduke basuke eqinisweni, becekela phansi ukholo lwabo. Kungani? Ngokuba abazange baphile ‘ngawo wonke amazwi aphuma emlonyeni kaNkulunkulu.’ Abazange bema bajula benza isisekelo sabo saqina.”

“Lapho amazwi eNkosi ngabangcwele Bayo abakhethiweyo elethwa kubo, bayakhononda futhi bacabange ukuthi indlela yenziwe yaba mncane kakhulu. Esahlukweni sesithupha sikaJohane sifunda ngabathile ababebhekwa njengabafundi bakaKristu, kodwa okwathi lapho iqiniso elicacileyo lilethwa kubo, banganeliseka futhi abasahambanga naYe. Ngokufanayo, nalaba bafundi abangajulile nabo bayakufulathela uKristu.” Testimonies, volume 6, 132.