

Incwadi kaDaniyeli - Inani Elinye Elinamashumi Asixhenxe Anesithandathu

Isityhilelo SikaThixo noVuko Lokugqibela: Iingqiqo Ezivela Kumbono KaDaniyeli

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Kwisesahluko seshumi sikaDaniyeli, uGabriyeli uzalisekisa umsebenzi wokuzisa inkcazo epheleleyo yencwadi kaDaniyeli kubantu bakaThixo beemihla yokugqibela. UDaniyeli umele abantu bakaThixo beemihla yokugqibela, abathi, encwadini yeSityhilelo, babe ngamawaka alikhulu elinamashumi amane anesine. Ngaloo ndlela, amawaka alikhulu elinamashumi amane anesine ayavuka aqonde ukuba ayechithachithwe, njengoko oku kumelwe nguDaniyeli kwisahluko sesithoba. Kananjalo ayavuka aye ekuqondeni ukuba uvavanyo olukhulu ekuthi ngalo kumiselwe isiphelo sawo esingunaphakade luluvavanyo lomfanekiso werhamnawa, olwenzeka ngaphambi kokuba atywinwe, nangaphambi kokuba ixesha lovavanyo livalwe ngomthetho weCawa eUnited States. Alila ngenxa yokudana awajamelana nako ngomhla we-18 kuJulayi, 2020, yaye ekwelo meko, anikwa umbono kaKristu eNdaweni eNgcwele kangcwele, njengoko oku kumelwe nguIsaya kwisahluko sesithandathu.

Loo mbono, njengoko uboniswe kubo bobabini uDaniyeli noIsaya, ubavumela ukuba babone imeko yabo eyonakeleyo phambi kweNkosi yozuko, yaye bobabini bathotywa de babe luthuli. Emva koko uIsaya uva umbuzo obuza ukuba uThixo uya kuthumela bani ebantwini baKhe, yaye uIsaya uyazinikela, kodwa kuqala uyahlanjululwa.

Ndaza ndathi, Yeha kum! ngokuba ndibhubhile; kuba ndingumntu onemilebe engahlambulukanga, ndihleli phakathi kwabantu abanemilebe engahlambulukanga; kuba amehlo am ambonile uKumkani, uYehova wemikhosi. Kwandula ke kwandizela omnye weeserafi, ephethe esandleni sakhe ilahle elivuthayo, awayelithabathile ngezibambi esibingelelweni: Waza walibeka emlonyeni wam, wathi, Khangela, oku kuchukumise imilebe yakho; nobugwenxa bakho bususiwe, nesono sakho sicanyaguselwe. Ndaza ndeva ilizwi leNkosi, lisithi, Ndiya kuthuma bani, ngubani na oya kusihambela? Ndaza ndathi, Nanku ke mna; ndithume. Isaya 6:5–8.

UIsaya wahlanjululwa ngelahle elathatyathwa esibingelelweni, yaye uDaniyeli wahlanjululwa ngokubona umbono wesipili obangelayo, obangela lowo ukhangeleyo ukuba aguqulwe abe ngumfanekiso awukhangeleyo. UIsaya uxelelwa ukuba athabathe umyalezo awuse kubantu abathi besiva bangeva, yaye bebona bangaboni.

Waza wathi, Hamba, uze uxelele aba bantu, uthi, Nokuva niya kuva, kodwa ningaqondi; nokubona niya kubona, kodwa ningaqapheli. Yityebise intliziyo yaba bantu, ubenzima iindlebe zabo, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Isaya 6:9, 10.

UIsaya unqwenela ukwazi ukuba uya kuhlala ixesha elingakanani esebenzisana nabantu abangayiqondiyo nabangaboni ngengqiqo; ngoko ubuza umbuzo othi, “koda kube nini?”

Ndaza ndathi, Nkosi, koda kube nini? Yaza yaphendula yathi, Kude kube yimizi ichithakele, ingenabemi, nezindlu zingabi nabantu, nelizwe libe yinkangala ngokupheleleyo, iNkosi ibasusile abantu yabasa kude, kubekho ukushiywa okukhulu phakathi kwelizwe. Isaya 6:11, 12.

Ilizwe ekuthethwa ngalo kwiziprofeto zeBhayibhile ngemihla yokugqibela yi-United States, ethi “ichithakale ngokupheleleyo,” xa intshabalalo yesizwe iziswa kukuwexuka kwesizwe okuziswe ngumthetho weCawa. Ivesi yamashumi amane ananye kaDaniyeli ishumi elinanye, ibonakaliswe kwangaphambili yivesi yeshumi elinesithandathu yeso sahluko sinye. Kwivesi yamashumi amane ananye, “ukushiya okukhulu phakathi kwelizwe” kuchongwa njengokuba “abaninzi” bebhukuqwa. Umyalezo kaIsaya, ekubhekiswe kuwo nguYesu xa wayethetha namaYuda aphikisayo kwimbali Yakhe phakathi kwabantu, uchonga ukuba xa abantu ababengabomnqophiso wangaphambili bedlulwayo, ngoko baneendlebe namehlo angavayo nawangaboniyo ngokuqonda. Umyalezo kaIsaya umele ubizo lokugqibela kwi-Adventism yaseLawodike, oluphela kumthetho weCawa, apho i-Adventism yaseLawodike ihlanjwa iphume emlonyeni weNkosi.

Kananjalo uya kungena ezweni elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, neenkokeli zoonzana baka-Amon. Daniyeli 11:41.

UIzaya noDaniyeli banikwa uxanduva lokuvakalisa ubizo lokugqibela eLawodike, yaye ekuchukumisweni kwesithathu kukaDaniyeli kwisahluko seshumi uyomelezwa ngenxa yaloo msebenzi.

Waza weza kwabuya wandichukumisa umntu onjengenkangeleko yomntu, wandomeleza, wathi, Owu mntu uthandwa kakhulu, musa ukoyika: uxolo malube kuwe; yomelela, ewe, yomelela. Wathi akuthetha kum, ndomelele, ndaza ndathi, Makathethe inkosi yam; kuba undomelezile. Daniel 10:18, 19.

UDaniyeli womelezwa ukuze anike umyalezo awawuqondayo xa uMikayeli wehla kwisahluko seshumi. UIsaya waziswa ukuba kuya kufuneka anike umyalezo de kube ngumthetho weCawa. Ngomthetho weCawa intsalela iya kumiselwa.

Ndathi ke mna, Nkosi, koda kube nini na? Yaphendula yathi, Kude kube zizixeko zibhidlikile zingabi nabemi, nezindlu zingabi namntu, nelizwe lonke libe yinkangala; iNkosi ibasusile abantu yabasekela kude, kubekho ukushiywa okukhulu phakathi kwelizwe. Ke noko ke, kulo kuya kuba khona isishumi, yaye liya kubuya, lidliwe: njengomterebhinti, nanjengom-oki, ezinesiqu sazo kuzo xa ziphosa amagqabi azo; ngokunjalo imbewu engcwele iya kuba sisikhondo salo. Isaya 6:11–13.

Xa kuya kubakho “ukushiywa okukhulu phakathi kwelizwe” (ngexesha lomthetho weCawa), kuya kubonakaliswa “isishumi,” esino “bulunga” balo obungu “imbewu engcwele.” Ingcambu yegama lesiHebhere eliguqulelwe ngokuthi “isishumi,” ngu “isishumi.” INkosi iya kuba “nesishumi” esiye

“sabuyela,” ngexesha lomthetho weCawa.

Kwaye sonke isishumi selizwe, nokuba sesembewini yelizwe, nokuba sisiqhamo somthi, sesikaYehova; singcwele kuYehova. Ke ukuba umntu ethe nangayiphi na indlela wakhulula nantoni na kwizishumi zakhe, wosongeza kuso isahlulo sesihlanu saso. Ngokuphathelele ke isishumi somhlambi weenkomo, okanye somhlambi weegusha, oko kukuthi, konke okudlulayo phantsi kwentonga, okweshumi kuya kuba ngcwele kuYehova. Levitikus 27:30–32.

“Isishumi” “esibuyayo” singcwele kuYehova, yaye siyisabelo sikaYehova.

Ngokuba isabelo seNkosi ngabantu bayo; uYakobi sisabelo selifa layo. Duteronomi 32:9.

Abo baye babuya ngaphambi komthetho weCawa, ngabo abamelwe nguYeremiya, abo baye bahlupheka ngenxa yokudana kokuqala, athe kubo uYehova wathembisa ukuba, ukuba babeya kubuya, babeya kuba ngumlomo kaYehova, okanye izithethi zaKhe.

Amazwi akho afunyanwa, ndaza ndawadla; ilizwi lakho laba kum luvuyo nokuchwayita kwentliziyo yam; ngokuba ndibizwe ngegama lakho, Yehova, Thixo wemikhosi. Andahlala embuthanweni wabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; ngokuba undizalisile ngumsindo. Yini na ukuba intlungu yam ingapheli, nenxeba lam linganyangeki, lingavumi kuphiliswa? Uya kuba kum ngokupheleleyo njengoxoki na, nanjengamanzi asilelayo? Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndoba ndikubuyise, ume phambi kwam; ukuba ukhupha okunqabileyo kokungendawo, uya kuba njengomlomo wam; mababuyele kuwe bona, ke wena ungabuyeli kubo. Ndiya kukwenza kwaba bantu udonga lobhedu oluqinisiweyo; baya kulwa nawe, kodwa abayi kukoyisa; ngokuba ndinawe ukuba ndikusindise nokukuhlangula, itsho iNkosi. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:16–21.

Insalela okanye ishumi elibuyayo kubungqina bukaIsaya lalinokudliwa, kuba babenikwe isigidimi sikaThixo, yaye iLizwi laKhe lalimele lidliwe. Babengabo babeza kuba ngumlomo kaThixo, yaye ngokwenza oko babeza kuzisa iLizwi likaThixo elalimele lidliwe ngabo bafuna usindiso. UYeremiya akazange ahlale “entlanganisweni yabagxeki,” kuba, njengokuba kwakunjalo ngoDaniyeli, xa wabona umbono “intlanganiso yabagxeki” yasaba. UYeremiya wayecinge ukuba uThixo wamxokisa, kuba isandla sikaThixo sasivumele ukudana kokuqala kwangoAprili 19, 1844 kwimbali yabaMillerite, nangoJulayi 18, 2020 ngemihla yokugqibela. Isithembiso sikaYeremiya sasisokuba ukuba ebeya “kubuyela,” yaye kwisicatshulwa sikaIsaya, “ishumi” “liyabuya.”

Ukuba uYeremiya “uyabuya,” uyinxalenye “yeshumi” likaIsaya, elingcwele, yaye uyisabelo seNkosi, abo “ubukho” bayo bukubo. Igama lesiHebhere eliguqulelwe ngokuthi “ubukho” lithetha intsika, yaye ukwenziwa “intsika,” sisithembiso esanikwa abaseFiladelfiya.

Lowo woyisayo ndiya kumenza intsika etempileni yoThixo wam, angabi saphuma phandle; yaye ndiya kubhala phezu kwakhe igama loThixo wam, negama lesixeko soThixo wam, eyiYerusalem entsha, eyehla ivela ezulwini kuThixo wam; kananjalo ndiya kubhala phezu kwakhe igama lam elitsha. Lowo unendlebe, makeve oko akuthethayo uMoya kuwo amabandla. ISityhilelo 3:12, 13.

“Intsika,” oko kukuthi “ingqiqo yazo engundoqo,” imela ukudityaniswa kobuThixo nobuntu, kuba uKristu “uyintsika” exhasa itempile.

“Ngoxa ndandikwimeko enjalo yokudakumba ndaba nephupha elenza umbono onzulu engqondweni yam. Ndaphupha ndibona itempile, ekwakugaleleka kuyo abantu abaninzi. Kuphela ngabo babebalekela kuloo tempile ababeya kusindiswa xa ixesha liya kuvalwa. Bonke abo babeya kuhlala ngaphandle babeya kulahleka ngonaphakade. Izihlwele ezingaphandle, ezazisahamba-hamba ngeendlela zazo ngeendlela ngeendlela, zabagculela zaza zabahlekisa abo babengena etempileni, zaza zabaxelela ukuba eli cebo losindiso laliyinkohliso yobuqhophololo, nokuba enyanisweni kwakungekho bungozi nanye ekwakufuneka buphetshwe. Zade zabamba nabathile ukuze zibathintele ekungxameliseni ukungena ngaphakathi kweendonga.

“Ndathi, ndisoyika ukuhlekiswa, ndabona kungcono ukulinda de isihlwele sichithakale, okanye de ndibe nako ukungena ndingabonwa ngabo. Kodwa inani labantu landa endaweni yokuncipha; ndaza, ndinoloyiko lokuba ndingafika emva kwexesha, ndaphuma endlwini yam ngokungxama ndaza ndatyhutyha esihlweni. Ekuxhalabeni kwam kokufikelela etempileni andizange ndiqaphele, ndingakhathali nangayiphi na indlela, sisihlwele esasindingqongile. Ndakungena esakhiweni, ndabona ukuba itempile enkulu yayixhaswe yintsika enye enkulu gqitha, yaye kuyo kwakubotshelelwe imvana eyayixhatshazwe kanobom yaye isopha. Thina sasikhona sabonakala sisazi ukuba le mvana yayikrazuliwe yaza yatyunyuzwa ngenxa yethu. Bonke abangena etempileni kwakufuneka beze phambi kwayo baze bavume izono zabo.

“Kanye phambi kwegusha kwakukho izihlalo eziphakanyisiweyo, ekwakhuleli phezu kwazo ibandla labantu elalibonakala livuya kakhulu. Ukukhanya kwezulu kwakungathi kukhanya ebusweni babo, baza badumisa uThixo baza bacula iingoma zombulelo ovuyayo ezazivakala ngathi ngumculo weengelosi. Aba yayingabo ababefike phambi kwegusha, bazivuma izono zabo, bamkela uxolelo, yaye ngoku babelindele, benovuyo, ukwenzeka kwesiganeko esithile esonwabisayo.”

“Kwathi nasemva kokuba ndingene esakhiweni, uloyiko lwandigubungela, kwanovakalelo lwehlazo lokuba ndimele ndizithobe phambi kwaba bantu. Kodwa ndabonakala ndinyanzelekile ukuba ndiqhubeka, ndandisajika kancinci-kancinci ndijikeleza intsika ukuze ndijongane nemvana, xa kwavakala isigodlo sexilongo, itempile yashukuma, kwavela izikhalo zoloyiso zivela kwabangewele ababebuthene, ukukhanya okoyikekayo kwazalisa isakhiwo, kwaza emva koko konke kwaba bubumnyama obunzulu. Bonke abo bantu bonwabileyo babenyamalele kunye nokukhanya, ndaza ndashiyeka ndedwa kuloyikiso oluthe cwaka lobusuku. Ndavuka ndinentlungu engqondweni, yaye ndandingenakukwazi ukuzeyisela lula ukuba ndandiphupha. Kwabonakala kum ukuba isigwebo sam simisiwe, ukuba uMoya weNkosi undishiyile, engasayi kuphinda abuye.” Testimonies, volume 1, 27.

“Ubunyani,” obungaphakathi kweso sishumi sibuyayo, “yintsika” exhasa itempile. UDaniyeli wabona umbono ongunobangela weMvana eyayixhonywe entsikeni, yaye iMvana yayiyiyo “intsika”. Xa uDaniyeli wawubona loo mbono mkhulu, waguqulwa waba ngumfanekiso wentika, yaye isishumi sikaIsaya, ngokunjalo, sinabo “ubunyani” (intsika) ngaphakathi kubo, yaye obo bunyani bumele “budliwe” ngabo bonke abaya kungena etempileni. Abo bangena etempileni,

badle ubunyani, bangomnye umhlambi kaThixo abasabela kwisigidimi somqondiso ophakanyiswayo ngexesha lomthetho weCawa, xa kukho ukushiywa okukhulu ezweni. “Imbewu engcwele,” eyiyo ubunyani bukaIsaya, yiMvana eyaxhelwayo kususela ekusekweni kwehlabathi.

Oweshumi obubuyayo buya kuhlangukwa esandleni sabangendawo, xa ngexesha lomthetho weCawa ukwahlulwa kweFiladelfiya neLawodike kuqiniselwa ngonaphakade, yaye abaninzi ke ngoko bayabhukuqwa. Abo babhukuqwayo bachongwa njengabangendawo abangaqondiyo. Baya kuhlangukwa kanjalo esandleni sowoyikekayo, kuba abayi kwamkela uphawu lwerhamncwa.

Utsho iNkosi uYehova ukuthi; Ndiya kwenza nesihlwele saseYiputa siphela ngesandla sikaNebhukadenetsare ukumkani waseBhabheli. Yena nabantu bakhe ekunye naye, abangaboyikekayo beentlanga, baya kuziswa ukuba bayitshabalalise ilizwe; baya kukhwelela amakrele abo nxamnye neYiputa, balizalise ilizwe ngababulaweyo. Ndiya kuyomisa nemilambo, ndinikele ilizwe esandleni sabangendawo; ndiya kulenza ilizwe libe yinkangala, nako konke okukulo, ngesandla sabasemzini; mna Yehova ndithethile. Isaya 30:10–12.

“Aboyikekayo beentlanga” ngumkhosi omela ukumkani wasentla. Umqondiso ophakanyiswayo emthethweni weCawa bakhululwa esandleni seentombi ezizizidenge, okanye ezingendawo, yaye bakhululwa nasesandleni saboyikekayo beentlanga. Umba esijongene nawo apha kukuba uIsaya, noDaniyeli, noYeremiya, noHezekile, noYohane bonke basetyenziselwa ukumela uvuko nokuxhotyiswa kwekhulu elinamashumi amane anesine amawaka ababuyayo ekudanisekeni kukaJulayi 18, 2020. Embonweni wokugqibela kaDaniyeli, umbono awawunikwayo ngasemlanjeni iHidekele, uDaniyeli wenziwa ukuba aqonde imibono yangaphakathi neyangaphandle yeLizwi likaThixo lesiprofeto, yaye uyomelezwa ukuze awuveze loo myalezo.

Umyalezo wangaphakathi nowangaphandle uhlangukwa kunye nenkcazo yesiprofeto yentloko, okanye “inqaba,” kwivesi yeshumi, echaza imfazwe yaseUkraine eqhutywa ngoku nguPutin. Elo qhosha lokuchonga intloko linesicelo sangaphakathi nesangaphandle, yaye ukuqala kwaloo mfazwe kuphawula ixesha apho zombini iintloko ziba ngumxholo wesiprofeto. Inqaba okanye intloko, njengoko imi iRashiya, ichaza imfazwe yesibini yommeli, ekhokelela kwimfazwe yesithathu yommeli, ephawula ukuqala kweMfazwe Yehlabathi III, njengoko ifanekiswe lidabi lasePanium kwivesi yeshumi elinesihlanu.

Ivesi yeshumi elinesithandathu ngumthetho weCawa, yaye ke ngoko ukusukela ngowama-2014, xa kwaqalisa imfazwe yaseUkraine, njengoko imelwe ziivesi zeshumi elinanye neshumi elinesibini, kude kube ngumthetho weCawa umsebenzi wokugqibela onxulumene nokutywinwa kwabantu bakaThixo uyafezekiswa. Ukutolikwa kukaGabriyeli kuDaniel isahluko seshumi elinanye, kumela isigidimi esingwalisa, okanye esitywina abantu bakaThixo. Ukuphoswa kwalo nyaniso kukuphoswa yiyo yonke into. Isiprofeto esityhilwayo, esithi encwadini yeSityhilelo sibizwe ngokuba siyiSityhilelo sikaYesu Kristu, nesi encwadini yeSityhilelo sichazwa njengesityhilwa kanye phambi kokuvalwa kwexesha lobabalo, sisiqendu esithile sencwadi kaDaniel.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele. Onewugwenxa makaqhubeke esenza ugwenxa; nonengcolileyo makaqhubeke engcolile; nolilungisa makaqhubeke elilungisa; nongcwele makaqhubeke engcwele. IsiTyhilelo 22:10,

11.

Ngemihla yokugqibela, kukho ixesha elithile apho isiprofeto sokugqibela sivulwa khona, kuba ivesi ithi, “ixesha lisondele.” Kanye loo ntetho ifumaneka kwisahluko sokugqibela seSityhilelo ikwafumaneka nakwisahluko sokuqala.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo, ukuba azibonise kubakhonzi bakhe izinto ezimelwe kukuthi zenzeke kungekudala; wasithumela, wasibonakalisa ngengelosi yakhe kumkhonzi wakhe uYohane; owangqinela ilizwi likaThixo, nobungqina bukaYesu Kristu, nakuzo zonke izinto awazibonayo. Unoyolo lowo ufundayo, nabo bawavayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; ngokuba ixesha lisondele. ISityhilelo 1:1–3.

Amakhulu amabini anamashumi amabini, ngoko ke amashumi amabini anesibini, ayimiqondiso yokudityaniswa kobuThixo nobuntu, yaye umsebenzi wokugqibela wengelosi yesithathu, ongowokutywinwa kwamawaka alikhulu anamashumi amane anesine, ufezekiswa ngaphakathi komxholo wesiprofeto womzekeliso weentombi ezilishumi. Iintombi ezilumkileyo zemihla yokugqibela zafumana ukudana kwazo kokuqala ngoJulayi 18, 2020, zaza zamasazwa njengamathambo afileyo esitratweni seSityhilelo isahluko seshumi elinanye, kwada kwaya kuJulayi ka-2023, kwiminyaka engamashumi amabini anesibini emva kokuba inkqubo yokutywina yaqalayo ngo-2001. “Ixesha laliselisondele ke ngoko,” yaye iNkosi yaza yaphakamisa “ilizwi entlango” elalifumene umyalezo kuGabriyeli, owayewufumene kuKristu, yena owayewufumene kuYise.

Iilizwi laza laqalisa ukuthumela umyalezo ezicaweni, yaye uthunyelwe ngendlela ye-elektroniki apho unokufundwa kwaye okanye uviwe, ngoku sele ukho ngeelwimi ezingaphezu kwamashumi amathandathu. Inxalenye yesiprofeto eyatyhilwayo, oko kukuthi loo myalezo, ifumaneka encwadini kaDaniyeli.

“Incwadi eyatywinwayo asiyoSityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Ke wena, Daniyeli, wavale la mazwi, uyitywine nencwadi, kude kube lixesha lesiphelo.’ Daniyeli 12:4.” Acts of the Apostles, 585.

“Inxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela,” yivesi yamashumi amane. Ayisiyiyo nje kuphela ivesi yamashumi amane; yinxalenye yale vesi yamashumi amane emelwe emva kwexesha lesiphelo ngowe-1989, naphambi komthetho weCawa wevesi yamashumi amane ananye. Imbali yevesi yamashumi amane engakhankanywanga ngaphakathi kwale vesi ngokwayo yiyo inxalenye yesiprofeto enxulumene nemihla yokugqibela eyatywinwayo, nebeseloko ityhilwa ukususela ngoJulayi 2023 kwabo bakhetha ukubona nokuva.

Indima yamashumi amane ayibhali nto ngembali elandela ukuwa kweSoviet Union ngowe-1989, de kufike umthetho weCawa wendima yamashumi amane ananye, kodwa ibonelela ngeqonga lesiprofeto ekufuneka eminye imigca yesiprofeto ibekwe phezu kwalo. Abo bangafuniyo ukubona nokuva ukuba indlela yokusebenza yomgca phezu komgca iyindlela yemvula yamva abanalo amandla okubona imbali efihlakeleyo yendima yamashumi amane, yaye loo yimbali eyiSityhilelo sikaYesu Kristu, awafika uGabriyeli eza kusichazela uYohane noDaniyeli.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“EBhereya uPawulos waphinda waqalisa umsebenzi wakhe ngokungena kwindlu yesikhungu yamaYuda ukuze ashumayele iindaba ezilungileyo zikaKristu. Uthi ngabo, ‘Aba babenesidima ngakumbi kunabaseTesalonika, ngokokuba balamkela ilizwi ngokulungela konke kwengqondo, beziphengulula iZibhalo yonke imihla, ukuba ezo zinto zinjalo na. Ngoko ke abaninzi kubo bakholwa; kwanabafazi abahloniphekileyo abangamaGrike, kwanamadoda, ingengambalwa.’”

“Ekubonisweni kwenyaniso, abo banqwenela ngokunyanisekileyo ukuba kwicala elilungileyo baya kuvuselwa ekuphendleni ngenkuthalo iZibhalo. Oku kuya kuvelisa iziphumo ezifanayo nezo zahamba nemisebenzi yabapostile eBhereya. Kodwa abo bashumayela inyaniso kule mihla badibana nabaninzi abachasene ngokupheleleyo nabaseBhereya. Abanakuyiphikisa imfundiso ebekiweyo phambi kwabo, ukanti babonakalisa ukungathandi okukhulu ukuyiphengulula imiqondiso yobungqina obubekwe phambi kwabo bokuyixhasa, baze bacinge ukuba nokuba iyinyaniso, asingomcimbi ubalulekileyo nokuba bayayamkela na okanye abayayamkeli injalo. Bacinga ukuba ukholo lwabo lwakudala namasiko abo lwanele kubo. Kodwa iNkosi, eyathumela abathunywa bayo benomyalezo ehlabathini, iya kubabeka abantu uxanduva ngendlela abawaphatha ngayo amazwi abakhonzi bayo. UThixo uya kugweba bonke ngokokukhanya okubekwe phambi kwabo, nokuba kucacile kubo okanye akucacanga. Luxanduva lwabo ukuphengulula njengoko benza abaseBhereya. INkosi itsho ngomprofeti uHoseya ukuthi: ‘Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba ulugxothile ulwazi, nam ndiya kukugxotha nawe.’”

“Tingqondo zamaBhereya azizange zinciphiswe lualucalulo, yaye zazikulungele ukuphengulula nokwamkela iinyaniso ezazishunyayelwa ngabapostile. Ukuba abantu bexesha lethu babenokulandela umzekelo wamaBhereya ahloniphekileyo, ngokuphanda iZibhalo yonke imihla, nangokuthelekisa izigidimi abaziziselwayo noko kubhaliweyo apho, bekuya kubakho amawaka anyanisekileyo emthethweni kaThixo apho namhlanje kukho abe mnye kuphela. Kodwa abaninzi abathi bathanda uThixo abanamnqweno wokutshintsha besuke empazameni baye enyanisweni, yaye babambebele kwiintsoni ezimnandi zemihla yokugqibela. Impazamo iyimfamekisa ingqondo ize imkhwebule umntu kuThixo; kodwa inyaniso izisa ukukhanya engqondweni, nobomi emphefumleni.” Sketches from the Life of Paul, 87, 88.