

Incwadi kaDaniyeli - Inani Elinye Nenkulungwane Enamashumi Asibhozo Anesixhenxe

Isityhilelo seNgonyama: Ukusuka ePanium ukuya kuTywino lokugqibela

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2024-04-17

Xa uYesu etyhila inyaniso yesiprofeto, umelwa njengeNgonyama yesizwe sakwaYuda; yaye eKesareya Filipi, iNgonyama yesizwe sakwaYuda yaqalisa ukutyhila ukuba “umele ukuya eYerusalem, eve ubunzima obuninzi kubadala nababingeleli abakhulu nababhali, abulawe, aze avuswe ngomhla wesithathu.” Ezo nyaniso ziyahambelana nesigidimi awasityhilayo ekuqaleni kwexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, kwaza kwakhona ekupheleni kwangelo xesha linye kanye. Ezo nyaniso ziyahambelana nesigidimi esimelwe kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli.

Xa Evula loo nyaniso kwabaliwaka elinamakhulu alikhulu anamashumi amane anesine, uyenza oko ngendlela yomgca phezu komgca, kuba kulapho kufunyanwa khona “izitshixo” zobukumkani bukaThixo. Ezo nyaniso zimele ukudliwa, kuba zizo izitshixo zobukumkani bukaThixo, yaye ubukumkani bukaThixo bumele ukuba bube ngaphakathi kubantu baKhe.

Ke kaloku, akuba ebuzwe ngabaFarisi ukuba ubukumkani bukaThixo buya kuza nini na, wabaphendula wathi, Ubukumkani bukaThixo abuzi ngokubonakalayo; kananjalo abayi kuthi, Nanku apha! nokuba, Nanku phaya! kuba, yabonani, ubukumkani bukaThixo buphakathi kwenu. Luka 17:20, 21.

Iidemon ziyakholwa, kanti ke ziyangcangcazela, kuba akwanelanga ukukholelwa nje “inyaniso.” Inyaniso imele ibe yinxalenye yakho njengoko kunjalo ngokutya okubonakalayo okutyiwayo. Kwimbali yeevesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu, iNgonyama yesizwe sakwaYuda ityhila amatywina enyaniso anxulumene nomthetho weCawa oza kufika kungekudala, yaye ezo nyaniso zitywina itywina eziphaleni zeentombi ezizizilumko, phambi kwengxaki ezayo. INgonyama yesizwe sakwaYuda yayisazi kakuhle ubungqina bukaMateyu isahluko seshumi elinesithandathu, yaye utyelelo lwaYo eKesareya Filipi lwaluhambelana nobungqina bukaDaniyeli ngePanium, yaye Yayisazi ukuba isithunzi somnqamlezo awawema phantsi kwaso Yona nomfundi waYo eKesareya Filipi, sasimele isithunzi somthetho weCawa ozayo kwimbali yabantu baYo bemihla yokugqibela.

Ukususela ngelo xesha uYesu waqala ukubonisa abafundi bakhe ukuba umelwe kukuya eYerusalem, eve iintlungu ezininzi kubadala nababingeleli abakhulu nababhali, abulawe, aze avuswe ngomhla wesithathu. Wandula ke uPetros wamthabatha, waqalisa ukumkhalimela, esithi, Makube lee kuwe, Nkosi; oku akusayi kukwehlela. Ke yena wajika, wathi kuPetros, Suka emva kwam, Sathana; usisikhubekiso kum; ngokuba akunyamezeli izinto

ezizezikaThixo, koko ezo zingezabantu. Waza uYesu wathi kubafundi bakhe, Ukuba kukho umntu ofuna ukuza emva kwam, makazincame, awuthabathe umnqamlezo wakhe, andilandele. Kuba othe wathanda ukusindisa ubomi bakhe uya kubulahla; kodwa othe wabulahla ubomi bakhe ngenxa yam uya kubufumana. Kuba uncedwa ngantoni na umntu, ukuba uthe walizuzwa ihlabathi liphela, ke wona umphefumlo wakhe walahleka? Okanye umntu uya kunikela ntoni na ukuze awubuyisele umphefumlo wakhe? Kuba uNyana woMntu uya kuza esebuziqawulini bukaYise neengelosi zakhe; aze andule ukubuyekeza elowo ngokwemisebenzi yakhe. Inene ndithi kuni, Bakhona kwabemi apha abangayi kukuva ukufa, bade bambone uNyana woMntu esiza ebukumkanini bakhe. Mateyu 16:21–28.

Into yokugqala, yaye ke ngoko, isekelwe kumgaqo wokukhankanywa kokuqala, eyona nto ibalulekileyo uYesu awayixelela abafundi baKhe malunga neembandezelo zomnqamlezo, kukuba babeza kufuneka bathabathe owabo umnqamlezo, ukuba bakhetha ukumlandela Yena. UDade White uchaza ngokucacileyo ukuba umnqamlezo ukwangumkhono. Umkhono nomnqamlezo bayimifuziselo yentando yomntu siqu, yaye konke kuxhomekeke ekusetyenzisweni ngokufanelekileyo kwentando. Amandla axhasa itempile kaThixo ayiMvana eyayixheliwe yaza yaxhonywa “entsikeni”. IMvana exheliweyo imela ukubethelelwa kwendalo esezantsi yenyama, yaye “intsika” ekuxhonywa kuyo inyama efileyo yintando. UKristu wanikela ngomzekelo waKhe wokuba koyiswa njani ngokuhlala egcina intando yaKhe iphantsi kwentando kaYise, yaye ngenxa yokuwufeza loo msebenzi, wahlala phantsi etroneni noYise. Umfuziselo wokoyisa yiMvana exheliweyo exhonywe entsikeni. Zonke ezi nyaniso zinxulumene ngokuthe ngqo nabo bamelwa njengoPetros.

KwiFiladelfiya, emelwe yintente yase-Exeter, kuthiwa:

Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi saphuma phandle kwakhona; yaye ndiya kubhala phezu kwakhe igama likaThixo wam, negama lomzi kaThixo wam, oyiYerusalem entsha, owehla uphuma ezulwini kuThixo wam; ndibhale phezu kwakhe negama lam elitsha. Lowo unendlebe makeve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:12, 13.

Lowo woyisayo njengokuba noKristu woyisayo uya kwamkela igama elitsha, kanye njengokuba kwenzekayo kuSimon Barjonah, yaye baya kuba yintsika etempileni kaThixo, njengokuba noKristu eyiMvana eyaxhelwayo neyanqunyanyiswayo entsikeni etempileni kaThixo. Xa beyisile njengokuba noKristu woyisayo, baya kuhlala etroneni ezindaweni zasezulwini, njengokuba wenzayo noKristu.

KwiLaodike, emelwe yintente yaseWatertown, kuthiwa:

Niyabona, ndimi emnyango, ndinkqonkqoza; ukuba kukho umntu olivayo ilizwi lam, avule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuba ahlale nam etroneni yam, njengokuba nam ndoyisayo, ndaza ndahlala noBawo etroneni yakhe. Lowo unendlebe, makeve oko akuthethayo uMoya kuwo amabandla. ISityhilelo 3:20–22.

Inyaniso yokuqala uYesu awayixelela abafundi xa wayeqalisa ukutyhila iintlungu zomnqamlezo yayikukuba abantu bamele boyise kanye njengoko Yena wayebeke umzekelo wokoyisa. Abantu bamele babethelele emnqamlezweni inyama kunye neenkanuko zayo neminqweno yayo. Xa oku kwenziwe, baya kuhlala kwiindawo zasezulwini.

Naxa sasifile ezonweni, wasivusa kunye noKristu, (nisindisiwe ngobabalo) waza wasiphakamisa kunye naye, waza wasihlalisa kunye naye ezindaweni zasezulwini kuKristu Yesu. Efese 2:5, 6.

Emva kokuvakalisa inyaniso yokubethelelwa emnqamlezweni, ngokwembono yoxanduva lomntu ngamnye, iNgonyama yesizwe sakwaYuda yongeza enye inyaniso ethetha ngemihla yokugqibela.

Kuba umntu uncedwa yintoni na, ukuba uthe wazuza ihlabathi liphela, aze aphulukane nomphfumlo wakhe? Okanye umntu uya kunikela ngantoni na ukuze awufumane kwakhona umphefumlo wakhe? Kuba uNyana woMntu uya kuza eluzukweni lukaYise ekunye neengelosi zakhe; aze andule ukuvuza elowo ngokwemisebenzi yakhe. Inene ndithi kuni, bakho abathile kwabemi apha, abangayi kuva ukufa, bade babone uNyana woMntu esiza ebukumkanini bakhe. Mateyu 16:26–28.

Xa umyalezo Wokukhala Kwasezinzulwini Zobusuku uvulwa liNgonyama yesizwe sakwaYuda ngexesha lokugqibela lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kuya kubakho abathile abangayi kufa. Waza ke wathetha ngokukodwa kwikhulu elinamashumi amane anesine amawaka, abantu baKhe bemihla yokugqibela abangayi kungcamla ukufa. Ngoko ke, kwiintsuku ezintandathu emva kotyelelo lwaKhe eKesareya Filipi, iNgonyama yesizwe sakwaYuda yatyhila inyaniso eyayiza kuqinisa abafundi baYo ngenxa yengxaki ezayo yomnqamlezo, kodwa ngokubaluleke ngakumbi yayithetha ngomthetho weCawa oza kufika kungekudala.

Kwathi emva kweentsuku ezintandathu uYesu wathabatha uPetros, noYakobi, noYohane umntakwabo, wabanyusela bodwa entabeni ephakamileyo. Waguqulwa imo phambi kwabo; ubuso bakhe bakhazimla njengelanga, nezambatho zakhe zaba mhlophe njengokukhanya. Nanko ke, kwabonakala kubo ooMoses noEliya bethetha naye. Waphendula ke uPetros, wathi kuYesu, Nkosi, kulungile ukuba sibe lapha; ukuba uyathanda, masenze apha iminquba emithathu; omnye ube ngowakho, omnye ube ngokaMoses, omnye ube ngokaEliya. Wathi esathetha, nanko ilifu eliqaqambileyo labagubungela; nalo nantsi ilizwi liphuma efini, lisithi, Lo nguNyana wam oyintanda, endikholisiweyo nguye; mveni yena. Bathi bakuva oko abafundi, bawa ngobuso babo, boyika kakhulu. Weza uYesu, wabachukumisa, wathi, Sukani, musani ukoyika. Bathe ke bakuphakamisa amehlo abo, ababonanga mntu, nguYesu yedwa kuphela. Bathi besihla entabeni, uYesu wabayala, esithi, Musani ukulixelela bani eli phupha, ade uNyana woMntu avuke kwabafuleyo. Bambuza ke abafundi bakhe, besithi, Kungani na ababhali besithi uEliya umele afike kuqala? Waphendula ke uYesu, wathi kubo, UEliya yena okunene uya kuza kuqala, azibuyisele zonke izinto. Ke ndithi kuni, uEliya usele efikile, baza abamazi, benza kuye konke abebekuthanda. Kwangokunjalo noNyana woMntu uya kuva ubunzima kubo. Baza ke abafundi baqonda ukuba wayethetha kubo ngoYohane umBhaptizi. Mateyu 17:1–13.

Kwisicatshulwa, iNgonyama yesizwe sakwaYuda ityhila izitywina zeenyaniso ezitywina ikhulu elinamashumi amane anesine amawaka kanye phambi kokuvalwa kwexesha lovavanyo, kuba “ixesha lisondele.” Kuqala yabonakalisa ukubandezeleka komnqamlezo, yaza yamela loo mava njengomahluko ochazayo phakathi kodidi olunye oluya kwala ukusebenzisa intando yalo ekubetheleleni inyama emnqamlezweni, nodidi oluya kulandela umzekelo kaKristu. Yandula ke yababonisa ukuba babemele isizukulwana sokugqibela sembali yehlabathi, xa kwakukho abantu ababephila ukusukela kwixesha lokutyhilwa kwezitywina okwenzeka ngoSeptemba 11, 2001, kude kube kukubuya Kwakhe.

Wandula wabonisa umbono wobukho baKhe obuzukisiweyo, yaye ekunye naYe kwakukho uMoses noEliya. Isigidimi sokutywinwa esityhiliweyo sisiTyhilelo sikaYesu Kristu, esinxulumanyiswa noMoses noEliya, yaye eso sigidimi saqalisa ukutyhilwa ngoJulayi ka-2023, xa amangqina amabini eSityhilelo isahluko seshumi elinanye, angooMoses noEliya, amiswayo, umgca phezu komgca, njengemiqondiso eyayimele ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Xa abafundi abathathu babona umbono baza baliva ilizwi likaThixo, “bawa ngobuso babo, boyika kakhulu. Waza uYesu weza wabachukumisa, wathi, Sukumani, ningoyiki.”

Umbono awabonwa ngabafundi abathathu umele umbono wobuqaqawuli bukaKristu ngemihla yokugqibela, yaye ngoko ke ngulo kanye umbono awawubonwa nguDanilyeli kwisahluko seshumi.

Kwaye mna Danilyeli ndedwa ndawubona umbono lowo; kuba amadoda ayenam akazange awubone umbono lowo; koko kwawa phezu kwawo ukungcangcazela okukhulu, aza abaleka aya kuzimela. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho namandla aseleyo kum; kuba ubuhle bam baphenduka ngaphakathi kum baba kukonakala, andaba nalo naliphi na amandla. Noko ke ndeva ilizwi lamazwi akhe; yathi ke ndakuva ilizwi lamazwi akhe, ndaba sebusuthongweni obunzulu ngobuso bam, ubuso bam bujolise emhlabeni. Khangela ke, isandla sandichukumisa, sandimisa ngamadolo am nangeentende zezandla zam. Sathi kum, Owu Danilyeli, ndoda ethandwa kakhulu, waqonde amazwi endiwathetha kuwe, ume nkqo; kuba ngoku ndithunyiwe kuwe. Ithe yakuthetha elo lizwi kum, ndema ndingcangcazela. Yaza yathi kum, Musa ukoyika, Danilyeli; kuba kususela kumhla wokuqala owawubeka ngawo intliziyo yakho ekuqondeni, nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho. Danilyeli 10:7–12.

Umbono wokwenziwa kumila okutsha okhankanywe kuMateyu isahluko seshumi elinesixhenxe, ngumbono wesipili sikaDanilyeli isahluko seshumi, owenzeka xa amathambo omileyo abafuleyo kaHezekile evuswa. Lo mbono, kunye nesigidimi esinxulumeneyo nawo, ubonakalalisa iintlobo ezimbini zabanquli, olunye lusemnqubeni wase-Exeter, olunye lusemnqubeni wase-Watertown, oluyindibano yabagculeli kaYeremiya, nendlu yesikhungu kaSathana kaYohane. Njengokuba kwakunjalo ngeziphumo zombono kubungqina bukaDanilyeli, kwaba njalo kananjalo ukuba, “xa abafundi bakuva oko, bawa ngobuso babo, boyika kakhulu. Kweza uYesu wabachukumisa, wathi, Vukani, ningoyiki.” Umbono wawuvakala ngendlebe, kwanokubonakala ngamehlo, kuzo zombini iimeko, kwaye wavelisa uloyiko, kuyo yomibini imizekelo. “Ukuchukumisa” kwakufuneka ukomeleza kuzo zombini ezo bungqina.

Umbono wokwenziwa kumila okwahlukileyo waba bubungqina, phakathi kwezinye izinto, bokuba iLizwi likaThixo alinakuze lisilele; kuba kwisahluko seshumi elinesithandathu sikaMateyu, kwivesi yokugqibela, uYesu wayethe, “Bakho abathile abemi apha, abangayi kungcamla ukufa, bade bambone uNyana womntu esiza ebukumkanini bakhe.” Ukwenziwa kumila okwahlukileyo kwakungumzekeliso wokuza “koNyana womntu” ebukumkanini baKhe.

“UMoses entabeni yenguquko wayelingqina lokoyisa kukaKristu isono nokufa. Wayemele abo baya kuphuma engcwabeni ekuvukeni kwamalungisa. U-Eliya, owayenyuselwe ezulwini engakhange akubone ukufa, wayemele abo baya kube besaphila emhlabeni ekubuyeni kwesibini kukaKristu, nabaya ‘kutshintshwa, ngesiquphe, ngokuqhanyaza kweliso, ngexilongo lokugqibela;’ xa ‘oku kufayo kuya kunxiba ukungafi,’ yaye ‘oku konakalayo kuya kunxiba ukungonakali.’ 1 Korinte 15:51–53. UYesu wayambathiswe ukukhanya kwezulu, njengoko aya kubonakala xa esiza ‘okwesibini, engengenxa yesono, esiza kusindisa.’ Kuba uya kuza ‘esebuqaqawulini bukaYise kunye neengelosi ezingwele.’ Hebhre 9:28; Marko 8:38. Isithembiso soMsindisi kubafundi sasizalisekile ngoku. Entabeni ubukumkani bozuko bexesha elizayo babonakaliswa ngomfuziselo omncinane,—uKristu uKumkani, uMoses engummeli wabangewele abavusiweyo, no-Eliya engummeli wabo banyuselweyo.” *The Desire of Ages*, 421.

Inyaniso yokutywinwa iquka ukuchongwa kokuba ikhulu elinamashumi amane anesine amawaka ngabo bamelwe kwiSityhilelo isahluko sesixhenxe, abangafiyo, yaye bamelwe nguEliya; kwanokuba isihlwele esikhulu kwiSityhilelo isahluko sesixhenxe, ngabo bamelwe nguMoses, abafa. Elinye iqela libizwa ngelizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo, lize elinye iqela libizwe ngelizwi lesibini leSityhilelo isahluko seshumi elinesibhozo.

Emva koko ukuchukumisa, uYesu wanika abafundi imiyalelo engakumbi xa Wathi, “Ningaxeleli mntu ngalo mbono, ade uNyana woMntu avuswe kwabafuleyo.” Umbono wokuguqulwa kobume, ongumbono wesipili, nombono kaIsaya kwisahluko sesithandathu, nombono kaPawulos ekwisesibhakabhakeni sesithathu, nombono kaHezekile wamavili angaphakathi kwamanye amavili, watywinwa yiNgonyama yesizwe sakwaYuda, kwada kwasemva kovuko lukaKristu.

Ukuvuka kukaKristu kumela ukuvuka kwamangqina amabini ayekunye noKristu kanye kuloo mbono, yaye ayeya kuvuswa ngoJulayi ka-2023. Ngelo xesha umyalezo wokutywina waweya kutyhilwa kumangqina amabini eSityhilelo seshumi elinanye nakumaqela amabini athembekileyo, yaye waweya kubekwa kumxholo wombono wesipili wozuko lukaKristu ekupheleni kwehlabathi.

Isigidimi sokutywinwa naso siya kubekwa ngaphakathi komxholo weendinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo, apho uchungechunge lonxibelelwano, olumele umanyano lobuThixo nobuntu, lubekwe ngokucacileyo kwinkqubo ehamba inyathelo nenyathelo yendlela isigidimi sokutywinwa esinikelwa ngayo kwabo bangabaviwa bokuba phakathi kwabalikhulu elinamashumi amane anesine amawaka.

Inkqubo yenyathelo ngenyathelo yayisuka kuYise, iye kuNyana, iye kwingelosi uGabriyeli, iye kuYohane, iye emabandleni. Isuka kuYise wobuThixo, iye kuNyana wobuThixo nowobuntu, iye kwisidalwa esingazange siwe (uGabriyeli), iye kwisidalwa esiweleyo (uYohane), iye emabandleni

aseAsiya (ihlabathi.) La manyathelo mahlanu achazwa ngokuthe ngqo ekukhankanyweni kokuqala kanye kweSityihilelo sikaYesu Kristu, yaye ukuphika naliphi na inyathelo kukuwaphika onke.

Ngokungqinelana neso sityihilelo abafundi baza babuza uYesu besithi, “Ngoko kutheni na ababhali besithi uEliya umele afike kuqala? Waza uYesu waphendula wathi kubo, Uya kuthi ngokwenene uEliya afike kuqala, aze abuyisele zonke izinto. Kodwa ndithi kuni, uEliya sele efikile, yaye abazanga bamqonda, koko benza kuye konke ababekuthanda. Ngokunjalo noNyana woMntu uya kubandezeleka ezandleni zabo. Bandula ke abafundi baqonda ukuba wayethetha kubo ngoYohane umBhaptizi.”

Indima yesiprofeto kaYohane umBhaptizi noYohane uMtyhili yinxalenye yesigidimi sokutywinwa, yaye abo babesententeni yaseWatertown abakhetha ukungasihoyi isigidimi sikaSamuel Snow, bamele abo bangafuniyo ukuvuma ukuba iNkosi ikhetha amadoda Athanda ukuwakhetha. Ilizwi elakhethwayo ngowe-1989, elaqala ukupapasha isigidimi salo kwiminyaka emakhulu mabini anamashumi amabini emva kuka-1776, ngowe-1996, elalingumlindi owachonga ukuba ububi besithathu babufikile ngoSeptemba 11, 2001, elathi lanikela isigidimi esinesono sikaJulayi 18, 2020, liyinxalenye yesigidimi sokutywinwa, yaye indima yalo imelwe nguYohane umBhaptizi.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ndabona ibandla labantu ababemi bekhuselwe kakuhle, bemi beqinile, benganiki nkxaso kwabo babefuna ukuphazamisa ukholo olusekiweyo lomzimba. UThixo wabakhangele ngolwamkelo. Ndaboniswa amanyathelo amathathu—imiyalezo yengelosi yokuqala, eyesibini, neyesithathu. Ingelosi eyayihamba nam yathi, ‘Yeha kulowo uya kususa isiqobo okanye ashukumise nesikhonkwane kwezi zigidimi. Ukuqondwa okuyinyaniso kwezi zigidimi kubaluleke ngokusisigxina. Ikamva lemiphefumlo lixhomekeke kwindlela ezamkelwa ngayo.’ Ndaphinda ndathotywa ndagqithiswa kwezi zigidimi, ndabona indlela abantu bakaThixo ababeyithenge ngexabiso elikhulu ngayo amava abo. Ayefunyenwe ngentlungu eninzi nangembambano enzima. UThixo wayebakhokele inyathelo ngenyathelo, wada wabamisela phezu kwesakhelo esiqinileyo, esingashukunyiswayo. Ndabona abantu besondela kweso sakhelo baza bahlola isiseko saso. Abanye, benovuyo, bangena kuso kwangoko. Abanye baqala ukufumana iziphene kwisiseko. Babefuna kwenziwe ukuphuculwa, yaye ke isakhelo besiya kuba sigqibelele ngakumbi, nabantu bonwabe ngakumbi. Abanye baphuma kuleso sakhelo ukuze basihlolisise baza bavakalisa ukuba sasibekwe gwenxa. Kodwa ndabona ukuba phantse bonke babema beqinile phezu kweso sakhelo baza babongoza abo babesephumile ukuba bayeke izikhalazo zabo; kuba uThixo wayenguMakhi oyiNkosi, yaye bona babesilwa naYe. Babalisa ngomsebenzi omangalisayo kaThixo, owawubakhokelele kweso sakhelo siqinileyo, baza bemaneyene baphakamisa amehlo abo ezulwini baza ngelizwi elikhulu bamzukisa uThixo. Oku kwabachaphazela abanye babo babekhalazile baza basishiya eso sakhelo, baza bona, benobuso obuthobekileyo, baphinda bangena kuso.”

“Ndabuyiselwa ekubhengezweni kokuza kokuqala kukaKristu. UYohane wayethunywe ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo bayalayo ubungqina bukaYohane abazange bancedakale ziimfundiso zikaYesu. Ukuchasa kwabo isigidimi esaxela

kwangaphambili ukuza kwaKhe kwabeka bona kwindawo apho babengenako ukwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wabakhokelela abo basalayo isigidimi sikaYohane ukuba baqhubeke ngakumbi, bade bamale baze bambethelele emnqamlezweni uKristu. Ngokwenjenjalo bazibeka kwindawo apho babengenako ukwamkela intsikelelo yemini yePentekoste, eyayiya kubafundisa indlela yokungena kwingcwele yasezulwini. Ukukrazuka komkhusane wetempile kwabonisa ukuba amadini nemimiselo yamaYuda zazingasayi kuphinda zamkelwe. Idini elikhulu lalinikelwe, laza lamkelwa, yaye uMoya oyiNgcwele owehla ngemini yePentekoste wathwala iingqondo zabafundi wazisusa kwingcwele yasemhlabeni wazisa kwingcwele yasezulwini, apho uYesu wayengene khona ngegazi laKhe siqu, ukuze athululele phezu kwabafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebunyamani obupheleleyo. Alahlekelwa kuko konke ukukhanya awayenokuba nako ngelicebo losindiso, aza asathembela kumadini awo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yayithabathe indawo yaleyo yasemhlabeni, kanti bona babengenalwazi ngolo tshintsho. Ngoko ke babengenako ukuncedakala kukulamla kukaKristu engcweleni.”

“Abaninzi bakhangele ngoloyiko olukhulu indlela amaYuda awaziphatha ngayo ekumlahleni nasekumbetheleleni uKristu; yaye xa befunda imbali yokuphathwa kakubi kwakhe okulihlazo, bacinga ukuba bayamthanda, nokuba ngebengazange bamkhanye njengoko wenza uPetros, okanye bambethelele njengoko enzayo amaYuda. Kodwa uThixo, ofunda iintliziyi zabo bonke, uluzise kuvavanyo olo thando ngoYesu abebanga ukuba banalo. Izulu lonke labukela ngomdla onzulu kakhulu ukwamkelwa kwesigidimi sengelosi yokuqala. Kodwa abaninzi ababebanga ukuba bayamthanda uYesu, nababephalala iinyembezi xa befunda ibali lomnqamlezo, bazigculela iindaba ezilungileyo zokufika kwakhe. Endaweni yokwamkela isigidimi ngovuyo, basibhengeza njengenkohliso. Babethiya abo babethanda ukubonakala kwakhe baza babaxotha emabandleni. Abo basilahlayo isigidimi sokuqala babengenakuncedwa sesesibini; ngokunjalo abazange baxhamle sisikhalo sasezinzulwini zobusuku, esasiza kubalungiselela ukuba bangene noYesu ngokholo kweyona ndawo ingcwele yengcwele yengcwele yasezulwini. Kwaye ngokwala ezo zigidimi zimbini zangaphambili, benze ukuqonda kwabo kwaba mnyama kakhulu kangangokuba abasakwazi ukubona nakuphi na ukukhanya kwisigidimi sengelosi yesithathu, esibonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengokuba amaYuda ambethelelayo uYesu, ngokunjalo amabandla angobizo kuphela aye azibethelele ezi zigidimi, yaye ngenxa yoko awanalo ulwazi lwendlela eya kweyona ndawo ingcwele, yaye akanakuncedwa kukuthethelela kukaYesu apho. NjengamaYuda, awanikezelayo imibingelelo yawo engenamsebenzi, nawo anikela imithandazo yawo engenamsebenzi kwelo gumbi uYesu alishiyileyo; yaye uSathana, evuyiswa yile nkohliso, uthabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe, nangezimanga zobuxoki, ukuze ababambe emgibeni wakhe. Abanye ubakhohlisa ngenye indlela, abanye ngenye. Uneenkohliso ezahlukeneyo ezilungiselelwe ukuchaphazela iingqondo ezahlukeneyo. Abanye bakhangele ngoloyiko olukhulu enye inkohliso, ngoxa besamkela ngokulula enye. USathana ukhohlisa abanye ngoMoya. Kwakhona uza njengengelosi yokukhanya aze asasaze impembelelo yakhe phezu kwelizwe ngeenguqu zobuxoki. Amabandla ayavuya kakhulu, aze acinge ukuba uThixo usebenzela wona ngokumangalisayo,

kanti ngumsebenzi womnye umoya. Olo vuselelo luya kuphela, lushiye ihlabathi nebandla zikwimeko embi ngakumbi kunangaphambili.”

“Ndabona ukuba uThixo unabantwana abanyanisekileyo phakathi kwama-Adventist ngokwegama nakwiicawe eziwileyo, yaye ngaphambi kokuba izibetho zigalelwe, abefundisi nabantu baya kubizwa baphume kwezi cawa, yaye baya kulwamkela ngenjabulo inyaniso. USathana uyakwazi oku; yaye ngaphambi kokuba kunikwe isikhalo esikhulu sengelosi yesithathu, uvusa uchulumanco kule mibutho yonqulo, ukuze abo bayalayo inyaniso bacinge ukuba uThixo unabo. Unethemba lokulukuhla abanyanisekileyo, aze abakhokelele ekucingeni ukuba uThixo usasebenza ngenxa yeeicawe. Kodwa ukukhanya kuya kukhanya, yaye bonke abanyanisekileyo baya kuzishiya iicawe eziwileyo, baze beme kunye nentsalela.” Early Writings, 258–261.