

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalombili Nesikhombisa

*Isambulo Sehubesi: Kusukela ePhaniyumi kuya Ekubekweni Kophawu
Kokugcina*

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Lapho uJesu evula iqiniso lesiprofetho elalibekwe uphawu, umelelwa njengeNgonyama yesizwe sakwaJuda; futhi eKesariya Filipi, iNgonyama yesizwe sakwaJuda yaqala ukuvula “ukuthi kumelwe aye eJerusalema, ahlupheke kakhulu kubadala nakubapristi abakhulu nababhali, abulawe, avuswe futhi ngosuku lwesithathu.” Lawo maqiniso ayahambisana nomyalezo awuvula ekuqaleni kwesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, bese ephinda futhi ekupheleni kwaso lesi sikhathi uqobo. Lawo maqiniso ayahambisana nomyalezo omelelwa emavesini eshumi nantathu kuya kweleshumi nanhlanu esahlukweni seshumi nanye sikaDaniyeli.

Lapho Evula lelo qiniso kulabo abayizinkulungwane eziyikhulu namashumi amane nane, ukwenza lokho ngendlela yomugqa phezu komugqa, ngoba yilapho kutholakala khona “izihluthulelo” zombuso kaNkulunkulu. Lawo maqiniso kufanele adliwe, ngokuba ayizihluthulelo zombuso kaNkulunkulu, futhi umbuso kaNkulunkulu mawube phakathi kwabantu Bakhe.

Kwathi esebuzwe abaFarisi ukuthi umbuso kaNkulunkulu uyofika nini, wabaphendula wathi: Umbuso kaNkulunkulu awuzi ngokubonakalayo; futhi abayikusho ukuthi, Bhekani, nangu lapha! noma, nangu laphaya! ngokuba, bhekani, umbuso kaNkulunkulu uphakathi kwenu. Luka 17:20, 21.

Amademoni ayakholwa, kepha nokho ayathuthumela, ngoba akwanele ukumane ukholwe “iqiniso.” Kumele libe yingxenywe yakho njengoba kunjalo ngokudla okubonakalayo okudliwayo. Emlandweni wamavesi eshumi nantathu kuya kweleshumi nanhlanu, iBhubesi lesizwe sakwaJuda livula izimpawu zamaqiniso ahlobene nomthetho weSonto ozayo maduze, futhi lawo maqiniso agxiviza uphawu emabunzini ezintombi ezihlakaniphileyo, ngaphambi kwenhlekelele ezayo. IBhubesi lesizwe sakwaJuda lalazi ngokugcwele ubufakazi bukaMathewu isahluko seshumi nesithupha, futhi ukuvakashela kwaLo eKhesariya Filipi kwakuvumelana nobufakazi bukaDaniyeli ngePhaniyumi, futhi Wayazi ukuthi isithunzi sesiphambano abaMile ngaphansi kwaso Yena nomfundi waKhe eKhesariya Filipi sasimelela isithunzi somthetho weSonto ozayo emlandweni wabantu baKhe bezinsuku zokugcina.

Kusukela kuleso sikhathi uJesu waqala ukubonisa abafundi bakhe ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi kubadala, nakubapristi abakhulu, nakubabhali, abulawe, avuswe futhi ngosuku lwesithathu. Khona uPetru wambeka eceleni, waqala ukumsola, ethi, Makube kude nawe, Nkosi; lokhu akusoze kwehlele wena. Kepha waphenduka, wathi kuPetru, Suka emva kwami, Sathane; uyisikhubekiso kimi; ngokuba

awuqondi izinto zikaNkulunkulu, kodwa ezabantu. Khona uJesu wathi kubafundi bakhe, Uma umuntu efuna ukungilandela, makazidele, athwale isiphambano sakhe, angilandele. Ngokuba yilowo nalowo ofuna ukusindisa ukuphila kwakhe uyakulahlekelwa yikho; kepha yilowo nalowo olahlekelwa ukuphila kwakhe ngenxa yami uyakukufumana. Ngokuba umuntu uyakusizakala ngani, uma ezuzwa izwe lonke, kodwa alahlekelwe ngumphefumulo wakhe na? noma umuntu uyakunikani kube yinhlawulo yomphefumulo wakhe na? Ngokuba iNdodana yomuntu iyakuza enkazimulweni kaYise kanye nezingelosi zayo; khona iyakuvuza yilowo nalowo njengokwemisebenzi yakhe. Ngqiqinisile ngithi kini, Bakhona abathile kwababemi lapha abangasoze banambitha ukufa, baze babone iNdodana yomuntu iza embusweni wayo. Mathewu 16:21–28.

Okokuqala, ngakho-ke ngokusekelwe emthethweni wokukhulunywa kokuqala, into ebaluleke kakhulu uJesu ayitshela abafundi baKhe mayelana nezinhlophelo zesiphambano, ukuthi kwakuyodingeka bathwale esabo isiphambano, uma bekhetha ukumlandela. UDade White usho ngokucacile ukuthi isiphambano futhi siyijoka. Ijoka nesiphambano kuyizimpawu zentando yomuntu siqu, futhi konke kuncike ekusebenzisweni okulungile kwentando. Amandla asekelwa ithempeli likaNkulunkulu ayiWundlu elalibulewe nelalilengiswe “ensikeni”. IWundlu elibuleweyo limelela ukubethelwa kwemvelo ephansi yenyama, futhi “insika” inyama efile elengiswa kuyo yintando. UKristu wanikeza isibonelo saKhe sokuthi kunqotshwa kanjani ngokugcina njalo intando yaKhe ithobekile ngaphansi kwentando kaYise, futhi ngenxa yokufeza lowo msebenzi, wahlala phansi esihlalweni sobukhosi kanye noYise. Uphawu lokunqoba yiWundlu elibuleweyo elilengiswe ensikeni. Wonke la maqiniso ahlotshaniswa ngokuqondile nalabo abamelwe njengoPetru.

KuFiladelfiya, emelwe yitende lase-Exeter, kuthiwa:

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma nakancane: futhi ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami: futhi ngiyakuloba phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akusho emabandleni. IsAmbulo 3:12, 13.

Lowo onqobayo njengoba uKristu anqoba uyakwamukela igama elisha, njengoba noSimoni Barjona enza, futhi bayakuba yinsika ethempelini likaNkulunkulu, njengoba noKristu eyiWundlu elahlatshwayo futhi elalengiswa ensikeni ethempelini likaNkulunkulu. Lapho benqoba njengoba uKristu anqoba, bayakuhlala futhi esihlalweni sobukhosi ezindaweni zasezulwini, njengoba noKristu enza.

ELawodikeya, emelwe yitende laseWatertown, kuthiwa:

Bhekani, ngimi ngimi emnyango, ngingqongqoza; uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngiyakumnika ukuhlala nami esihlalweni sami sobukhosi, njengoba nami nganqoba, ngase ngihlala noBaba esihlalweni saKhe sobukhosi. Onendlebe makezwe lokho uMoya akusho emabandleni. IsAmbulo 3:20–22.

Iqiniso lokuqala uJesu alitshela abafundi njengoba eqala ukwembula ukuhlupheka kwesiphambano, kwakuyiqiniso lokuthi abantu kumelwe banqobe ngokunembile njengoba Yena ayebeke isibonelo sokunqoba. Abantu kumelwe babethele esiphambanweni inyama kanye nemizwa nezinkanuko zayo. Lapho lokhu sekwenziwe bayakuhlaliswa ezindaweni zasezulwini.

Noma sasifile ezonweni, wasiphilisa kanye noKristu (ngomusa nisindisiwe), wasivusa kanye naye, wasihlalisa kanye naye ezindaweni zasezulwini kuKristu Jesu. Efesu 2:5, 6.

Ngemva kokwethula iqiniso lokubethelwa esiphambanweni ngokwesibopho somuntu siqu, iNgonyama yesizwe sakwaJuda yanezela elinye iqiniso elibhekene nezinsuku zokugcina.

Ngokuba umuntu uzuzeni ntoni, uma ezuya umhlaba wonke kodwa alahlekelwe ngumphefumulo wakhe na? Noma umuntu uyakunikelani kube yisihlengo somphefumulo wakhe na? Ngokuba iNdodana yomuntu iyakuza enkazimulweni kaYise kanye nezingelosi zayo; khona iyakuvuza wonke umuntu ngokwemisebenzi yakhe. Ngqiqinisile ngithi kini: Bakhona abanye kwabemi lapha abangayikuzwa ukufa, baze babone iNdodana yomuntu iza embusweni wayo. Mathewu 16:26–28.

Ngesikhathi umlayezo Wokukhala Kwaphakathi Kwamabili uvulwa yiNgonyama yesizwe sakwaJuda esikhathini sokuphetha sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, kwakuyoba khona abathile ababengeke bafe. Wayesekhulumisa ngokuqondile abayizinkulungwane eziyikhulu namashumi amane nane, abantu Bakhe bezinsuku zokugcina abangayikuzwa ukufa. Ngakho-ke, ezinsukwini eziyisithupha emva kokuhambela Kwakhe eKhesariya Filipi, iNgonyama yesizwe sakwaJuda yavula iqiniso elalizokuqinisa abafundi Bayo ngenhlekelele ezayo yesiphambano, kodwa okubaluleke kakhulu lakhuluma ngomthetho weSonto osusondele ukufika.

Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane umfowabo, wabakhuphulela entabeni ende bebodwa. Waguqulwa isimo phambi kwabo; ubuso bakhe bakhanya njengelanga, nezingubo zakhe zaba mhlophe njengokukhanya. Futhi bheka, kwabonakala kubo uMose no-Eliya bekhuluma naye. UPetru wase ephendula wathi kuJesu: Nkosi, kuhle ukuba sibe lapha; uma uthanda, masenze lapha amadokodo amathathu; elilodwa elakho, nelilodwa elikaMose, nelilodwa elika-Eliya. Esakhuluma nje, bheka, ifu elikhazimulayo labasibekela; futhi bheka, kwavela izwi efwini, lathi: Lo uyiNdodana yami ethandekayo, engithokozile ngayo; yizweni. Kwathi abafundi sebeyizwile lokho, bawa ngobuso babo, besaba kakhulu. UJesu wasondela wabathinta, wathi: Sukumani, ningesabi. Kwathi sebephakamise amehlo abo, ababoni muntu, kuphela uJesu yedwa. Kwathi bese behla entabeni, uJesu wabayala wathi: Ningatsheli muntu ngalowo mbono, iNdodana yomuntu ize ivuswe kwabafuleyo. Abafundi bakhe bambuza, bathi: Pho kungani ababhali bethi u-Eliya kumelwe afike kuqala na? UJesu waphendula wathi kubo: U-Eliya kambe uyafika kuqala, abuyisele zonke izinto esimweni sazo. Kodwa ngithi kini, u-Eliya usefikile kakade, kepha abamazanga, benza kuye konke ababekuthanda. Kanjalo neNdodana yomuntu iyakuhlupheka kubo. Khona abafundi baqonda ukuthi wayekhuluma kubo ngoJohane uMbhapathizi. Mathewu 17:1–13.

Kule ndima iBhubesi lesizwe sakwaJuda livula izimpawu zamaqiniso abeka uphawu eziyizinkulungwane eziyikhulu namashumi amane nane ngaphambi nje kokuvalwa komusa, ngokuba “isikhathi sesisondele.” Waqala ngokuchaza ukuhlupheka kwesiphambano, futhi wamela lolo lwazi njengomehluko ochazayo phakathi kwesigaba esisodwa esasingayikuvuma ukusebenzisa intando yaso ekubethelweni kwenyama, nesinye isigaba esasiyolandela isibonelo sikaKristu. Khona-ke wabethulela ukuthi babemele isizukulwane sokugcina emlandweni womhlaba, lapho kwakuyoba khona abantu abaphila kusukela esikhathini sokuvulwa kwezimpawu okwenzeka ngoSeptemba 11, 2001, kuze kube sekubuyeni Kwakhe.

Wase esebonisa umbono wobukhazikhazi bokuba kwakhe okukhazinyulisiwe, futhi wayenoMose no-Eliya. Umlayezo wokubekwa uphawu osuvuliwe yiSambulo sikaJesu Kristu, esihlobene noMose no-Eliya, futhi lowo mlayezo waqala ukwambulwa ngoJulayi 2023, lapho ofakazi ababili besAmbulo isahluko seshumi nanye, abangabo uMose no-Eliya, bemiswa, umugqa phezu komugqa, njengezimpawu ezazimelela ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane. Lapho abafundi abathathu bebona umbono futhi bezwa izwi likaNkulunkulu, “bawa ngobuso babo, besaba kakhulu. UJesu wasondela wabathinta, wathi, Sukumani, ningesabi.”

Umbono abafundi abathathu abayibona umelela umbono wenkazimulo kaKristu ezinsukwini zokugcina, ngakho-ke uyona kanye leyo mibono uDaniyeli ayibona esahlukweni seshumi.

Mina Daniyeli ngedwa ngabona umbono; ngoba amadoda ayenami awawubonanga umbono; kodwa ukuvevezela okukhulu kwabafikela, baze babaleka bayozifihla. Ngakho ngasala ngedwa, ngabona lowo mbono omkhulu, futhi amandla awasalanga kimi; ngoba ubuhle bami baphenduka kimi baba yinkohlakalo, angasaba namandla. Nokho ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngaba sezumekile ubuthongo obunzima ngobuso bami, ubuso bami bubheke emhlabathini. Futhi bheka, isandla sangithinta, sangimisa ngamadolo ami nasezintendeni zezandla zami. Wathi kimi: Daniyeli, muntu othandeka kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngoba sengithunyelwe kuwe manje. Kwathi esekhulume leli zwi kimi, ngema ngithuthumela. Wayesethi kimi: Ungesabi, Daniyeli; ngoba kusukela osukwini lokuqala owabeka ngalo inhliziyo yakho ekuqondeni, nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwakala, mina ngifikile ngenxa yamazwi akho. Daniyeli 10:7–12.

Umbono wokuguqulwa kwesimo kuMathewu isahluko seshumi nesikhombisa, ungumbono wesibuko kaDaniyeli isahluko seshumi, owenzeka lapho amathambo omile afileyo kaHezekeli evuswa. Umbono, kanye nesigijimi esihambisana nawo, uveza izigaba ezimbili zabakhulekeli, esinye etendeni lase-Exeter, kanti esinye etendeni lase-Watertown, okuyibandla labaklolodeli likaJeremiya, nesinagoge likaSathane likaJohane. Njengasemiphumeleni yombono ebufakazini bukaDaniyeli, kanjalo futhi “lapho abafundi bekuzwa, bawa ngobuso babo phansi, besaba kakhulu. UJesu wase eza wabathinta, wathi, Vukani, ningesabi.” Umbono wawuzwakala futhi ubonakala kuzo zombili izimo, futhi wakhiqiza ukwesaba, kuzo zombili izibonelo. “Ukuthintwa” kwakudingeka ukuze kunikezwe amandla kuzo zombili lezi zibufakazi.

Umbono wokuguqulwa kwesimo wawungubufakazi, phakathi kwezinye izinto, bokuthi iZwi likaNkulunkulu alihluleki nanini, ngokuba esahlukweni seshumi nesithupha sikaMathewu, evesini lokugcina, uJesu wayeshilo ukuthi, “Bakhona abanye kwababemi lapha abangayikukunambitha ukufa, baze babone iNdodana yomuntu iza embusweni wayo.” Ukuguqulwa kwesimo kwakuyisibonelo sokufika “kweNdodana yomuntu” embusweni wayo.

“UMose entabeni yokuguqulwa isimo wayengufakazi wokunqoba kukaKristu phezu kwesono nokufa. Wayemele labo abayophuma ethuneni ekuvukeni kwabalungileyo. U-Eliya, owayethathwe wayiswa ezulwini engakubonanga ukufa, wayemele labo abayobe besaphila emhlabeni ekufikeni kwesibili kukaKristu, futhi abayoguqulwa ‘ngokuphazima kweso, ngokucwayiza kweso, ngokukhala kokugcina kwecilongo;’ lapho ‘lokhu okufayo kumelwe ukwembathiswe ukungafi,’ futhi ‘lokhu okubolayo kumelwe ukwembathiswe ukungaboli.’ 1 Korinte 15:51–53. UJesu wayembathiswe ukukhanya kwezulu, njengoba eyakubonakala lapho efika ‘okwesibili, hhayi ngenxa yesono, kube ngukusindiswa.’ Ngokuba uyokuza ‘enkazimulweni kaYise kanye nezingelosi ezingcwele.’ Heberu 9:28; Marku 8:38. Isithembiso soMsindisi kubafundi sase sigwalisekile manje. Entabeni umbuso wenkazimulo wesikhathi esizayo wamiswa ngesifaniso esincane,—uKristu iNkosi, uMose engummeleli wabangcwele abavusiweyo, no-Eliya engowalabo abathathiweyo.” *The Desire of Ages*, 421.

Iqiniso lokubekwa uphawu lihlanganisa ukukhonjwa kokuthi abayizinkulungwane eziyikhulu namashumi amane nane bayilabo abamelwe kusAmbulo isahluko sesikhombisa, abangafi, futhi abamelwe ngu-Eliya, nokuthi isixuku esikhulu kusAmbulo isahluko sesikhombisa siyilabo abamelwe nguMose, abafayo. Elinye iqembu libizwa ngezwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, kanti elinye iqembu libizwa ngezwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili.

Emva kokuthintwa, uJesu wanika abafundi isiyalo esengeziwe lapho ethi, “Ningamtsheli muntu lo mbono, kuze kube iNdodana yomuntu isivukile kwabafileyo.” Umbono wokuguqulwa kwesimo, ongumbono wesibuko, nombono ka-Isaya esahlukweni sesithupha, nombono kaPawulu esesezulwini lesithathu, nombono kaHezekeli wamasondo angaphakathi kwamasondo, kwawalwa yiNgonyama yesizwe sakwaJuda kwaze kwaba ngemva kokuvuka kukaKristu.

Ukuvuka kukaKristu kufanekisela ukuvuka kofakazi ababili ababenoKristu kulowo mbono uqobo, futhi kwakumele bavuswe ngoJulayi ka-2023. Ngaleso sikhathi umlayezo wophawu wawuyokwambulwa kofakazi ababili besAmbulo ishumi nanye kanye namaqembu amabili abathembekileyo, futhi wawuyobekwa esimweni sombono wesibuko senkazimulo kaKristu ekupheleni kwezwe.

Umlayezo wokubekwa uphawu nawo uyobekwa ngaphakathi komongo wamavesi amathathu okuqala esahluko sokuqala seSambulo, lapho uchungechunge lokuxhumana, olumele ukhlanganiswa kobuNkulunkulu nobuntu, lubekwe khona ngenqubo yesinyathelo ngesinyathelo yokuthi umlayezo wokubekwa uphawu wethulwa kanjani kulabo abayizifanele ukuba babe phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane.

Inqubo yesinyathelo ngesinyathelo yayivela kuYise, iye eNdodaneni, iye engelosini uGabriyeli, iye kuJohane, iye emabandleni. Kusukela kuYise oNgewele, kuye eNdodaneni enobunkulunkulu nobuntu, kuye esidalweni esingakaweli esonweni (uGabriyeli), kuye esidalweni esiwile (uJohane), kuye emabandleni ase-Asia (umhlaba.) Lezi zinyathelo ezinhlanu zikhonjiswa ngokucacile ekukhulunyweni kokuqala nje kweSambulo sikaJesu Kristu, futhi ukuphika noma yisiphi isinyathelo kuwukuphika zonke.

Ngokuvumelana naleso sambulo abafundi base bembuza uJesu bathi, “Pho kungani ababhali bethi u-Eliya umelwe ukuza kuqala na? UJesu wase ephendula wathi kubo, U-Eliya impela uyakuza kuqala, abuyisele konke. Kepha ngithi kini, u-Eliya usefikile kakade, kodwa abamqondanga, benza kuye konke ababekuthanda. Ngokunjalo neNdodana yomuntu iyakuhlushwa yibo.” Khona abafundi baqonda ukuthi wayekhuluma kubo ngoJohane uMbhapathizi.

Indima yesiprofetho kaJohane uMbhapathizi noJohane uMambuli iyingxenye yomlayezo wokubekwa uphawu, futhi labo abasetendeni laseWatertown abakhetha ukungawunaki umyalezo kaSamuel Snow, bamele labo abangathandi ukuvuma ukuthi iNkosi ikhetha amadoda Ekhetha ukuwakhetha. Izwi elakhethwa ngo-1989, elaqala ukushicilela umyalezo walo eminyakeni engamakhulu amabili namashumi amabili emva kuka-1776, ngo-1996, elaliyinogada elakhomba ukuthi umaye wesithathu wawusufikile ngoSeptemba 11, 2001, elalethula umyalezo oyisono kaJulayi 18, 2020, liyingxenye yomlayezo wokubekwa uphawu, futhi indima yalo imelwe nguJohane uMbhapathizi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngabona ibandla labantu abema bevikelwe kahle futhi bemi baqina, benganiki neze ukwamukelwa kulabo ababefuna ukuphazamisa ukholo olumiswe lwesigungu. UNkulunkulu wababheka ngokuvuma. Ngaboniswa izinyathelo ezintathu—imiyalezo yengelosi yokuqala, eyesibili, neyisithathu. Ingelosi eyayihamba nami yathi, ‘Maye kuye oyakunyakazisa isigaxa noma asuse iphini kule miyalezo. Ukuqonda kweqiniso kwale miyalezo kubaluleke kakhulu. Isiphetho semiphefumulo silenga endleleni eyamukelwa ngayo.’ Ngaphinde ngehliswa ngadluliswa kule miyalezo, ngabona ukuthi abantu bakaNkulunkulu babeyithenge ngenani elikhulu kangakanani imfundiso yabo abayizuze ngokwenzekayo kubo. Yayitholwe ngokuhlupheka okukhulu nangokulwa okunamandla. UNkulunkulu wayebaholile isinyathelo ngesinyathelo, waze wababeka phezu kwepulatifomu eqinile, engenakunyakaziswa. Ngabona abantu besondela kule pulatifomu bayihlola isisekelo sayo. Abanye bathi ngokuthokoza bangena kuyo masinyane. Abanye baqala ukuthola amaphutha esisekelweni. Babefisa ukuba kwenziwe ukulungiswa, khona-ke ipulatifomu yayiyoba ephelele kakhudlwana, nabantu bajabule kakhulu ngokwengeziwe. Abanye behla epulatifomu beyihlola, bamemezela ukuthi yabekwa ngokungafanele. Kodwa ngabona ukuthi cishe bonke bema baqina phezu kwepulatifomu futhi banxusa labo ababesehle kuyo ukuba bayeke ukukhononda kwabo; ngokuba uNkulunkulu wayenguMakhi Omkhulu, futhi babelwa naYe. Balandisa ngomsebenzi omangalisayo kaNkulunkulu, owawubaholele kule pulatifomu eqinile, futhi ngobunye baphakamisa amehlo abo ezulwini, ngezwi elikhulu badumisa uNkulunkulu. Lokhu kwathinta abanye balabo ababekhononda futhi beshiyile ipulatifomu, nabo ngobuso obuthobekile baphinde bangena kuyo.”

“Ngabuyiselwa emuva ekumemezelweni kokufika kukaKristu kokuqala. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu. Ukuphikisa kwabo umlayezo owawubikezela ukufika Kwakhe kwabafaka esimweni lapho babengenakwamukela kalula ubufakazi obunamandla kakhulu bokuthi WayenguMesiya. USathane wahola labo ababenqaba umlayezo kaJohane ukuba baqhubekela phambili kakhulu, baze bamphike futhi bambethele uKristu. Ngokwenza lokhu bazibeka lapho babengenakwamukela khona isibusiso ngosuku lwePhentekoste, esasiyobafundisa indlela eya endlini engcwele yasezulwini. Ukuqhephuka kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yenkonzo yamaJuda kwakungeke kusamukelwe. Umhlatshelo Omkhulu wawusunikelwe futhi wamukelwa, kanti uMoya oNgcwele owehla ngosuku lwePhentekoste wasusa izingqondo zabafundi endaweni engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi Lakhe uqobo, ukuze athululele phezu kwabafundi Bakhe izinzuzo zokubuyisana Kwakhe. Kodwa amaJuda asala ebunnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho ngecebo lensindiso, futhi aqhubeka ethembela emihlatshelweni naseminikelweni yawo engenamsebenzi. Indawo engcwele yasezulwini yayisithathe indawo yaleyo yasemhlabeni, nokho ayengenalo ulwazi ngalolu shintsho. Ngakho-ke ayengenakuzuzwa ngokumela kukaKristu endaweni engcwele.

“Abaningi babheka ngokwesaba indlela amaJuda enza ngayo ekwaleni nasekubethelweni kukaKristu; futhi njengoba befunda umlando wokuhlukunyezwa Kwakhe okuyihlazo, bacabanga ukuthi bayamthanda, nokuthi bona babengeke bamphike njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, ulethe othandweni abaluzwakalisa ngoJesu esivivinyweni. Izulu lonke labukela ngentshiseko ejulileyo ukwamukelwa komyalezo wengelosi yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, nabakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokuza Kwakhe. Esikhundleni sokwamukela umyalezo ngenjabulo, bamemezela ukuthi uyinkohliso. Babazonda labo ababethanda ukubonakala Kwakhe, futhi babakhipha emabandleni. Labo abawenqaba umyalezo wokuqala babengeke bazuze kowesibili; futhi abazuzanga nasekukhaleni kwaphakathi kwamabili, okwakufanele kubalungiselele ukungena noJesu ngokukholwa endaweni engcwelengcwele yesibili yethempeli lasezulwini. Futhi ngokwenqaba le miyalezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kangangokuthi abakwazi ukubona ukukhanya emyalezweni wengelosi yesithathu, obonisa indlela eya endaweni engcwelengcwele yesibili. Ngabona ukuthi njengoba amaJuda ambethela uJesu, kanjalo namabandla azibiza ngokuthi awenkolo ayebethela le miyalezo, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwelengcwele yesibili, futhi angeke azuze ekunxuseleni kukaJesu lapho. NjengamaJuda, ayenikela ngemihlatshelo yawo engenamsebenzi, nawo anikela ngemikhuleko yawo engenamsebenzi egunjini uJesu asewushiyile; futhi uSathane, ejatshuliswa yileyo nkohliso, uzithathela isimo senkolo, ahole izingqondo zalaba abazibiza ngamaKristu ziye kuye, esebenza ngamandla akhe, ngezibonakaliso zakhe, nangezimangaliso zamanga, ukuze ababophe ogibeni lwakhe. Abanye ubakhohlisa ngenye indlela, nabanye ngenye. Unezinkohliso ezahlukene ezilungiselwe ukuthinta izingqondo ezahlukene. Abanye babheka ngokwesaba inkohliso eyodwa, kuyilapho bemukela kalula enye. USathane ukhohlisa abanye ngeMimoya. Ubuye aze njengengelosi

yokukhanya, asakaze ithonya lakhe ezweni ngezinguquko zamanga. Amabandla ayaziphakamisa, acabange ukuthi uNkulunkulu usebenza ngokumangalisayo ngenxa yawo, kanti kungumsebenzi womunye umoya. Leyo ntshiseko iyakudamba, ishiye izwe nebandla kusesimweni esibi kakhulu kunangaphambili.”

“Ngabona ukuthi uNkulunkulu unabantwana abaqotho phakathi kwama-Adventist ngegama kuphela nasemabandleni awileyo, futhi ngaphambi kokuba izinhlupho zithululwe, abefundisi nabantu bayobizwa baphume kula mabandla futhi bayokwamukela iqiniso ngenjabulo. USathane uyakwazi lokhu; futhi ngaphambi kokuba kunikezwe ukukhala okukhulu kwengelosi yesithathu, uvusa isasasa kulezi zinhlangano zenkolo, ukuze labo abalenqabile iqiniso bacabange ukuthi uNkulunkulu unabo. Uthemba ukukhohlisa abaqotho futhi abaholele ekucabangeni ukuthi uNkulunkulu usasebenzela amabandla. Kodwa ukukhanya kuyokhanya, futhi bonke abaqotho bayowashiya amabandla awileyo, futhi bayokuma kanye nensali.” Early Writings, 258–261.