

Incwadi kaDaniyeli — Inani Lesithoba

Umyalezo Wengelosi Yokuqala

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UDaniyeli isahluko sokuqala umele umyalezo wengelosi yokuqala weSityhilelo isahluko seshumi elinesine. UYehoyakim ngokomfuziselo uchaza ukuba kungokuxhotyiswa komyalezo wengelosi yokuqala, kungekhona ukufika kwawo “ngexesha lokuphela.” Bonke abaprofeti bachaza “imihla yokugqibela” yomgwebo wophando, ngoko ke isahluko simela umhla we-11 Septemba 2001, xa kwaqalayo inkqubo yokuvavanywa yabaliwaka elikhulu elinamashumi amane anesine amawaka. KwiMalaki isahluko sesithathu, loo nkqubo imelwe njengenkqubo yokuhlanjululwa xa umthunywa elungisa indlela ukuze umThunywa womnqophiso afike ngequbuliso etempileni yakhe. Umthunywa olungisa indlela, okwangulo “lizwi” limemezayo entlango, ukwaluvavanyo, oluyinxalenye yenkqubo yokuhlanjululwa. KwiMalaki isahluko sesithathu, abalikhulu elinamashumi amane anesine amawaka bamelwe njengoonyana bakaLevi. Oonyana bakaLevi bamele abo bema kunye nomthunywa uMoses, kwimvukelo yethole legolide eyayimele umfanekiso werhamncwa.

Ukuphumelela kuvavanyo lomfanekiselo werhamncwa, ngomnye umzekeliso weBhayibhile wesesibini kwezo zintathu iimvavanyo ezenza inkqubo yokuhlanjululwa. Oonyana bakaLevi bamele ukuluphumelela olo vavanyo ngaphambi kokuba batywinwe.

Ukutywinwa okuchazwe kuHezekile izahluko ezisibhozo nezisithoba, ngomnye umzekeliso wenkqubo yokuhlanjululwa eyaqala ngoSeptemba 11, 2001. Kwisahluko sesibhozo, abo baseYerusalem abathi ekugqibeleni baqubude elangeni, bamele izizukulwana ezine ze-Adventism yaseLawodike. Kwisahluko sesithoba, abo bamkela itywina bayancwina yaye bayakhala ngenxa yamasikizi enzekayo ngaphakathi kweYerusalem. IYerusalem yibandla likaThixo.

Imiyalezo yezithunywa zezulu ezintathu ikwangumzekeliso wenkqubo yokuhlanjululwa. Le miyalezo mithathu imele inkqubo yovavanyo enamanyathelo amathathu, yaye kuyafuneka ukuba oonyana bakaLevi baluphumelele uvavanyo lokuqala ukuze babe nokubandakanywa nakuvavanyo lwesibini. Uvavanyo lwesithathu luluhlobo olwahlukileyo lovavanyo, kuba lumele uvavanyo oluchonga ukuba oonyana bakaLevi baluphumelele na ngempumelelo uvavanyo lokuqala nolwesibini. Luluvavanyo olusisiprofeto lokwahlula. Uvavanyo lokuqala luvavanyo lokutya (ngokwasemoyeni), kuba luyaphunyezwa okanye luyasilelwa ngokusekelwe ekubeni oonyana bakaLevi bayayamkela na imiyalezo enikwe nguMoya oyiNgcwele ngoEliya, umthunywa olungiselela indlela umthunywa womnqophiso.

Ivesi yokuqala yencwadi yeSityhilelo igxininisa ubunzulu baloo myalezo. Ichaza ngabom ukuba umyalezo lowo umthunywa ongumntu, omelwe njengoYohane, awuthumela emabandleni, wawunikwe nguye nguGabriyeli, owawamkelayo kuKristu, naye ke owawamkelayo kuYise. Umyalezo kaEliya unobugunya bobuThixo, yaye ukwala umyalezo kaYohane, okanye kaEliya,

okanye “ilizwi lomemeza entlango”, kukwala iSityhilelo sikaYesu Kristu.

Uvavanyo lwesibini luvavanyo olubonakalayo, kuba xa oonyana bakaLevi besityile isigidimi sikaEliya, esasisisesandleni sengelosi eyehla ukuza kukhanyisa umhlaba ngozuko lwayo, bayayamkela indlela yeBhayibhile ebavumela ukuba baqonde ngokufanelekileyo iimpawu zamaxesha. Loo ndlela ivumela oonyana bakaLevi ukuba baqonde ukuba ezo mpawu zamaxesha zibonakalisa ukuba ibandla norhulumente bayadibana eUnited States, ekuzalisekisweni kovavanyo lomfanekiso werhamncwa. Okubaluleke ngakumbi, ezo mpawu zamaxesha, xa zibekwe ngaphakathi komxholo wemigca engcwele yohlaziyo, zingundoqo ka-Alpha no-Omega, isiqalo sibonakalisa isiphelo. Imigca engcwele yohlaziyo ichaza ukuba abantu bakaThixo bamele benze konke okusemandleni abo ukuze basebenzisane emsebenzini wokuzilungiselela itywina likaThixo.

Ngoko ke, zintanda zam, njengoko benisoloko nithobela, kungekhona kuphela ekubeni ndibe ndikhona nani, kodwa ngoku ngakumbi kakhulu ekungabikho kwam, sebenzeleni usindiso lwenu ngokwenu ninoloyiko nokungcangcazela. Kuba nguThixo osebenza kuni, kokubini ukuthanda nokwenza ngokokukholisa kwakhe okulungileyo. Zonke izinto zenzeni ningakrokri, ningaphikisani; ukuze ningabi nasiphako nibe ngabangenabungozi, nibe ngoonyana bakaThixo, abangenakusoleka, phakathi kwesizukulwana esigobileyo nesiphambeneyo, enikhanya phakathi kwaso njengezikhanyiso ehlabathini. Filipi 2:12–15.

UDaniyeli, uHananiya, uMishayeli noAzariya, abangabane ngenani, bamele ama-Adventist eSabatha yesiXhenxe ehlabathini lonke, aqonda umhla we-11 kuSeptemba 2001 njengokuchongwa kokuhla kwesithunywaseSityhilelo ishumi elinesibhozo, aze akhethe ukuthabatha imana efihlakeleyo esesandleni saso ayidle. Imana efihlakeleyo emele ukudliwa, njengoko umpostile uPawulos esandula ukucaphula, imele uThixo (imana efihlakeleyo), osebenza ngaphakathi kwabantu baKhe ukuze benze ukuthanda kwaKhe nokukholisa kwaKhe okulungileyo. UPawulos umele umthunywaseFiladelfiya, yaye ukwala isigidimi sakhe kwakukuthetha ukufa. UDaniyeli, uHananiya, uMishayeli noAzariya bamele abo bakhetha ukuyidla imana efihlakeleyo.

Ke kaloku phakathi kwabo, kwaboonyana bakwaYuda, kwakukho uDaniyeli, uHananiya, uMishayeli, noAzariya; inkosana yamathenwa yabathiya amagama, kuba uDaniyeli wayinika igama elinguBhelete-shatsare; noHananiya, elinguShadraki; noMishayeli, elinguMeshaki; noAzariya, elinguAbhedinego. Ke kaloku uDaniyeli wazimisela entliziyweni yakhe ukuba angazingcolisi ngesabelo senyama yokumkani, nangewayini awayeyisela; ngenxa yoko wacela enkosaneni yamathenwa ukuba angazingcolisi. Daniyeli 1:6–8.

UDaniyeli ugqiba kwelokuba unqwenela ukutya umyalezo owehliswa usuka ezulwini ngoSeptemba 11, 2001, kwangaxeshanye nokwala umyalezo omelwe kukutya nesiselo saseBhabheli. UAshpenazi wayekhethe ukuba ngabaphi na kubathinjwa bakwaYuda abamele ukuziswa phambi kokumkani.

Waza ukumkani wathetha no-Ashpenazi, umphathi wamathenwa akhe, ukuba azise abathile kubantwana bakwaSirayeli, nakwimbewu yokumkani, nakwizikhulu; abafana abangenasiphako, kodwa abanobuhle, abanobuchule kubo bonke ubulumko, benobuqili ekwazini, benokuqonda isayensi, nababenamandla okuma ebhotwe likakumkani,

nabanokufundiswa imfundo nolwimi lwamaKaledi. Daniyeli 1:4, 5.

Ukuba silandela umxokelelwane womyalelo ochazwe kwisiTyhilelo isahluko sokuqala, ivesi yokuqala, uNebhukadenetsare wayemwisele umthetho uAshpenaz ukuba akhethe abantwana ababezalisekisa isiprofeto uIsaya awasivakalisa kuHezekiya. UAshpenaz wawuthabatha umyalezo, waza wawunika uMelzar, inkosana yamathenwa. UNebhukadenetsare umele uYise wasezulwini; uAshpenaz umele uKristu, yaye uMelzar umele uGabriyeli. UAshpenaz wayesazi ukuba ngabaphi abantwana amakabanyule, yaye wayesazi ukuba uDaniyeli wayeya kwenza isigqibo esilungileyo ngenkqubo yokutya, ngaphambi kokuba amsuse amzise phambi kokumkani.

Ke kaloku uThixo wayemngenise uDaniyeli ebabalweni nasekuthandweni okuthambileyo kumthetheli wamathenwa. Waza umthetheli wamathenwa wathi kuDaniyeli, Ndiyamoyika inkosi yam ukumkani, emisele ukutya kwenu nesiselo senu; kuba kutheni le nto ifanele ukubona ubuso benu bubi ngokubonakala kunabantwana abangabalingane benu? Ngaloo ndlela niya kundibeka esichengeni sokuphulukana nentloko yam kukumkani. Daniyeli 1:9, 10.

Apha uMelzar uchaza inyathelo lokuqala lezigidimi zeengelosi ezintathu. Inyathelo lokuqala kukoyika uThixo, njengoko kubonisiwe kukoyika kukaMelzar uNebhukadenetsare. Igama lesiHebhere elithi “inyaniso,” eladalwa ngokudityaniswa konobumba wokuqala, oweshumi elinesithathu nowokugqibela woonobumba besiHebhere, sele kwaboniswa ngaphambili kwezi nqaku ukuba limela inkqubo yokuvavanywa enamanyathelo amathathu yeengelosi ezintathu. Ngokwenjenjalo, kwamiselwa phezu kwamangqina amaninzi ukuba isigidimi sengwekazi yokuqala sasiqulathe zontathu izilingo ezintathu ezimelwe zizigidimi zeengelosi ezintathu. Isigidimi sengwekazi yokuqala sichongwa njengevangeli elingunaphakade, nto leyo esichaza njengevangeli efanayo ukusukela kwimihla ka-Adam kude kuse eKubuyeni Kwesibini kukaKristu.

Ndabona enye ingelosi ibhabha esazulwini sezulu, inevangeli engunaphakade ukuba iyishumayeke kwabo bahleli emhlabeni, nakuzo zonke iintlanga, nezizwe, neelwimi, nabantu, isithi ngezwi elikhulu, Moyikeni uThixo, nimmike uzuko; kuba lifikile ilixa lomgwebo wakhe; nize nqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. IsiTyhilelo 14:6, 7.

Inyathelo yokuqala yesigidimi sengelosi yokuqala kukoyika uThixo. Inyathelo lesibini kukumnika uzuko, yaye elesithathu kukufika kweyure yomgwebo wakhe. Ngokunxulumene nezinye izigidimi zeengelosi ezimbini, isigidimi sengelosi yokuqala sithi, “moyikeni uThixo.” Isigidimi sengelosi yesibini ke sibhengeza ukuwa kweBhabheli, yaye nokuba kusembuthweni wamaMillerite wengelosi yokuqala, okanye embuthweni wengelosi yesithathu, ubizo lokuphuma eBhabheli kulapho ukubonakaliswa kokuthululwa koMoya oyiNgeweke kufezekiswa khona. Ngelo xesha, nokuba limelwe njengeSikhalo Sasezinzulwini Zobusuku, isikhalo esikhulu, okanye imvula yamva, abo bashumayela isigidimi bamzukisa uThixo. Isigidimi sengelosi yesibini kulapho uThixo anikwa khona uzuko, yaye elo xesha likhokelela kwinqanaba lexesha apho umgwebo wophando waqalayo kwimbali yamaMillerite, okanye umgwebo wehenyukazi laseBhabheli owenzeka kwintlekele yomthetho weCawa.

Uloyiko lukaMelazare lumele umyalezo wengelosi yokuqala, yaye luqalisa uvavanyo lokutya lweentsuku ezilishumi, nto leyo ethi nenani ishumi ngokwalo likwamele uvavanyo. Intetho

kaMelazare yokoyika ukumkani yayifana nokuba uDaniyeli oyike uThixo ngaphezu kokoyika ukumkani, waza wagqiba entliziyweni yakhe ukuba angazingcolisi ngokutya kweBhabheli. Ixesha lovavanyo lukaDaniyeli namadoda amathathu afanelekayo laliyiminyaka emithathu, ngaloo ndlela limela amanyathelo amathathu emiyalezo yeengelosi ezintathu.

Waza ukumkani wabamisela isabelo semihla ngemihla sokudla kokumkani, nese wayini awayisela yona; ukuze abondliwe iminyaka emithathu, ukuze ekupheleni kwayo beme phambi kokumkani. Daniyeli 1:5.

UDaniyeli isahluko sokuqala simele ukuxhotyiswa kwesigidimi sengelosi yokuqala, yaye apho kuphawulwa ukuqala kovavanyo lokutya, olwalumelwe kwimbali yamaMillerite kukutyiwa kwencwadana encinane. Ixesha lovavanyo lukaDaniyeli nabafaneleyo abathathu lafezekiswa kwiintsuku ezilishumi zokuqala zaloo minyaka mithathu. Ishumi luphawu lwenkqubo yokuvavanywa, njengoko kuboniswe nguSirayeli wamandulo xa babengasamkelanga uvavanyo lweshumi olwalumelwe sisigidimi sikaYoshuwa noKalebhi. Kanti likwamelwe nangexesha lentshutshiso ebandleni laseSmirna.

Musa ukoyika nanye kwezo zinto uya kuziva ubandezeleka ngazo; yabona, uMtyholi uya kuphosa abanye benu entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo imihla elishumi; yiba nokunyaniseka kude kuse ekufeni, yaye ndiya kukunika isithsaba sobomi. ISityhilelo 2:10.

Icebiso eyanikwa ibandla laseSmirna yayikukuba lingaloyiki ixesha lokuvavanywa, kuba ukuba lalimoyika uThixo, wayeya kuwuvuza loo moyiko wobuthixo ngesithsaba sobomi. Olo loyiko lobuthixo lumelwe ngumnqweno kaDaniyeli wokutya imana yasezulwini.

Wandula ke uDaniyeli kuMelsare, lowo umphathi wamasende ambekile phezu koDaniyeli, uHananiya, uMishayeli, noAzariya, wathi, Khawubavavanye abakhonzi bakho, ndiyakubongoza, iintsuku ezilishumi; mabasinike imifuno ukuba siyidle, namanzi okusela. Wandule ke ukubonwa phambi kwakho ubuso bethu, nobuso babantwana abadla kwisabelo sokutya kokumkani; uze wenze kubakhonzi bakho njengoko ubonayo. Waza ke wavuma kubo kulo mba, wabavavanya iintsuku ezilishumi. Daniyeli 1:10–14.

Uvavanyo lokuqala yayikukoyika uThixo, njengoko kubonakaliswa nguMelzar noDaniyeli ngokuzimisela entliziyweni yakhe ukuba angazingcolisi ngokutya nangesiselo saseBhabhiloni. Inxalenye yesibini yomyalezo wengelosi yokuqala kukunika uThixo uzuko, nto leyo emele ukubonakaliswa okubonakalayo kweziphumo zokutya. Ekupheleni kweentsuku ezilishumi, uDaniyeli namadoda amathathu afaneleyo bazukisa uThixo ngenkangeleko yabo yomzimba.

Ke kaloku ekupheleni kweentsuku ezilishumi ubuso babo babonakala buhle ngakumbi, yaye benyama ngakumbi, kunabo bonke abantwana ababesidla isabelo sokutya sokumkani. Ngaloo ndlela uMelsare wasisusa isabelo sokutya kwabo, newayini ababemele ukuyisela; wabanika imifuno. Ke bona aba bantwana bane, uThixo wabanika ulwazi nobuchule kuko konke ukufunda nobulumko; noDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Daniyeli 1:15–17.

Abo bantwana bane baluphumelela uvavanyo lokuqala lokutya, olo apho uAdam noEva bawa khona, nolwalumela uvavanyo lokuqala uKristu awajongana nalo ngoko nangoko emva kobhaptizo lwaKhe. Ubhaptizo lukaKristu lwalululo uxhotyiso lomyalezo wokuqala kungca waKhe wesiprofeto. Lwaxhobisa lwaza lwagunyazisa umyalezo owawuvakaliswa “lilizwi entlango”. Emva koko, njengoko kwakunjalo ngoDaniyeli namagorha amathathu, uKristu wavavanywa ngokuphathelele ekutyeni iintsuku ezingamashumi amane, njengoko noDaniyeli wavavanywa iintsuku ezilishumi. UDaniyeli noKristu babemele uvavanyo lwemana efihlakeleyo esandleni sengelosi eyehla ngoSeptemba 11, 2001. Kwakuza kulandela ezinye iimvavanyo ezimbini kuKristu, nakuDaniyeli. Uvavanyo lwesibini lwalululo apho uDaniyeli namagorha amathathu bazukisa uThixo ngenkangeleko yabo yobuso. Uvavanyo olwalandela olokutya kuKristu nalo lwalumela uzuko.

Waza umtyholi kuye, Ukuba unguNyana kaThixo, yitsho kweli litye ukuba libe sisonka. Wamphendula ke uYesu, esithi, Kubhaliwe kwathiwa, Umntu akayi kuphila ngasonka sodwa, koko ngamazwi onke kaThixo. Waza umtyholi, emthabathile, wamsa entabeni ephakamileyo, waza wambonisa zonke izikumkani zehlabathi ngomzuzu wexesha. Waza umtyholi wathi kuye, Onke la mandla ndiya kukunika wona, nozuko lwazo; ngokuba anikelwe kum; kwaye ndinika lowo ndithanda ukumnika wona. Ukuba ke ngoko uya kundinqula, zoba zezakho zonke. Waphendula ke uYesu, wathi kuye, Mka emva kwam, Sathana; kuba kubhaliwe kwathiwa, INkosi uThixo wakho woyinqula, ukhonze yona yodwa. Mateyu 4:3–8.

Emva kokuba uKristu ephumelele uvavanyo lokutya, uSathana wasuka wanikela “uzuko” lwazo zonke izikumkani zehlabathi, kodwa uKristu wakhetha endaweni yoko ukuzukisa uKumkani wookumkani bonke. UAdam noEva basilela kuvavanyo lokuqala, baza ngoko nangoko bafuna ukufihla imizimba yabo ngamagqabi omkhiwane, kuba babengasabonakalisi uzuko lukaThixo, njengoko lwalumelwe yingubo yokukhanya ababekade beyinxibile ngaphambili. Xa uDaniyeli namadoda amathathu afanelekileyo beluphumelele uvavanyo lokutya, banikwa ke ngoko “ulwazi nobuchule kuko konke ukufunda nobulumko: noDaniyeli wayenokuqonda kuyo yonke imibono namaphupha.”

Baluphumelela uvavanyo lwesibini, olwaluluvavanyo olubonakalayo olwaluqhutywe nguMeltsare. Kwimbali yamaMillerite, isigidimi sengelosi yesibini saphawula umahluko phakathi kwabo basamkelayo nabo basalayo isigidimi “selizwi” elikhwaza entlango, njengoko limelwe nguWilliam Miller. Ngokwesiprofeto, intshukumo yamaMillerite ke ngoko yaba luphondo olubonakalayo nolukuphela kwalo oluyinyaniso lobuProtestanti, yaye abo basalayo isigidimi nentshukumo baba ziintombi zaseRoma. Babekhethe ukutya ukutya nokusela iwayini yaseBhabheli, ngokuchasene nencwadi encinane. Ekupheleni kweminyaka emithathu, uDaniyeli namadoda axabisekileyo baziswa phambi kokuba bagwetywe nguNebhukadenetsare.

Ngoku ekupheleni kwemihla awayeyimisile ukumkani ukuba baziswe ngayo, inkosana yamathenwa yabazisa phambi koNebhukadenetsare. Waza ukumkani wathetha nabo; yaye phakathi kwabo bonke akufunyanwanga namnye onjengoDaniyeli, noHananiya, noMishaeli, noAzariya; ngenxa yoko bema phambi kokumkani. Kwaye kuzo zonke izinto zobulumko nokuqonda awayebabuza ngazo ukumkani, wabafumana belunge ngokuphindwe kalishumi

kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababekubo bonke ubukumkani bakhe. UDaniyeli ke waqhubeka kwada kwayiminyaka yokuqala yokumkani uKoreshi. Daniyeli 1:18–21.

UDaniyeli namadodana amathathu afanelekileyo baluphumelela uvavanyo lweentsuku ezilishumi, baza ke emva koko bafunyanwa benobulumko obuphindwe kalishumi ngaphezu kwabo bonke abanye xa baphumelela uvavanyo lwabo lokugqibela.

UDaniyeli isahluko sokuqala, sisibhekiso sokuqala somyalezo wengelosi yokuqala encwadini equka iincwadi zikaDaniyeli neSityhilelo. Siphethe iimpawu ezifanayo ncam nezo zengelosi yokuqala yeSityhilelo isahluko seshumi elinesine. Sixhasa inyaniso eyakhankanywa kuqala kwivesi yokuqala yeSityhilelo, kuba uNebhukadenetsare wanika uAshpenazi umyalezo, owathi naye wanika uMelzare umyalezo, owathi ke wanxibelelana noDaniyeli. UBawo wanika uKristu umyalezo, owathi naye wanika uGabriyeli umyalezo, owathi ke wanxibelelana noYohane.

Umyalezo odlulisiweyo, ongumyalezo ngoku otyhilwayo, uchaza inkqubo yonxibelelwano loYise nebandla laKhe. Into yokuqala uYise akhetha ukuyichazela ibandla laKhe, yinkqubo yovavanyo enamanqanaba amathathu yeengelosi ezintathu. ILizwi likaThixo lesiprofeto lichaze ngononophelo olukhulu le nkqubo ngemigca emininzi yesiprofeto, kwanembali yamaMillerite. Ezi nyaniso ziyinxalenye ebalulekileyo yemana efihlakeleyo eyayisesandleni sengelosi, xa yehla ngomhla we-11 Septemba, 2001.

Akunakwenzeka ukuthabatha inxaxheba, yaye ngoko ke ukudlula uvavanyo lwesibini, ukuba akukawudlulanga uvavanyo lokuqala. Le nyaniso yabonakaliswa ngokucacileyo kwimbali kaKristu neyamaMillerite. UDaniel isahluko sesibini luluvavanyo lwesibini, ekuthi ngalo, njengoko watshoyo uDade White, “isiphelo sethu saphakade siya kugqitywa.” Uqhubeka athi lolo luvavanyo esimele “ukuludlula, ngaphambi kokuba sitywinwe.” Olo vavanyo ngoku seluphantse lwagqitywa.

Isahluko sesibini sikaDaniyeli singovavanyo lomfanekiso werhamncwa, yaye kufanelekile ngokupheleleyo ukuba eso sahluko sibe singomfanekiso omkhulu; yaye kungenxa yokuba kuphela uDaniyeli wayeluphumelele uvavanyo lokutya, waza wasikelelwa ngokuba “nokuqonda” “nobulumko” obungaphezu “kakhulu ngeshumi,” apho wayenokuluqonda olo vavanyo. Njengakwisilumkiso ngolo vavanyo esibhaliweyo kwiincwadi zikaEllen White, uvavanyo lomfanekiso olukuDaniyeli isahluko sesibini luvavanyo olumela iziphumo zobomi okanye zokufa.

Ngenxa yoku ukumkani waba nomsindo, wavutha ngumsindo omkhulu kakhulu, waza wayalela ukuba kutshatyalaliswe zonke izilumko zaseBhabheli. Waphuma umyalelo wokuba izilumko zibulawe; baza bamfuna uDaniyeli namaqabane akhe ukuba babulawe. Daniyeli 2:12, 13.

Kukho eminye imiba embalwa yesiprofeto ekwisahluko sokuqala sikaDaniyeli ekufuneka siyiphonononge, yaye siya kuqhubeka naloo miba kwinqaku elilandelayo.

“Ndabona ibandla elalimi likhuselwe kakuhle, lizinzile, lingabaniki nkxaso abo babefuna ukuphazamisa ukholo olumisiweyo lomzimba. UThixo wabakhangele ngokuvuma.

Ndaboniswa amanyathelo amathathu—izigidimi zengelosi yokuqala, eyesibini, neyesithathu. Ingelosi eyayindikhapha yathi, ‘Yeha kuye oya kususa isikhonkwane okanye ashukumise isikhonkwane esincinane kwezi zigidimi. Ukuziqonda ngokwenyaniso ezi zigidimi kubaluleke ngokungummangaliso. Ikamva lemiphefumlo lixhomekeke kwindlela ezamkelwa ngayo.’ Ndaphinda ndakhokelwa ndadlula kwezi zigidimi, ndabona ukuba abantu bakaThixo babethenge ngamaxabiso amakhulu kangakanani amava abo. Ayefunyenwe ngokubandezeleka okukhulu nangomzabalazo onzima. UThixo wayebakhokele inyathelo ngenyathelo, wada wabamisa phezu kweqonga eliqinileyo, elingenakushukunyiswa. Ndabona abantu besondela kwelo qonga balihlola isiseko salo. Abanye ngovuyo bakhawuleza banyathela kulo. Abanye baqalisa ukufumana isiphoso kwisiseko. Babenqwenela ukuba kwenziwe ukuphuculwa, baze ngoko iqonga libe ligqibelele ngakumbi, nabantu bonwabe ngakumbi. Abanye behla eqongeni ukuze balihlolise baza bavakalisa ukuba limiswe gwenxa. Kodwa ndabona ukuba phantse bonke bema baqinile phezu kweqonga baza babongoza abo babehle kulo ukuba bayeke izikhalazo zabo; kuba uThixo wayenguMakhi Omkhulu, yaye babelwa nxamnye naYe. Babalisa ngomsebenzi omangalisayo kaThixo, owawubakhokelele kwelo qonga liqinileyo, baza bemaneyene baphakamisa amehlo abo ezulwini baza ngelizwi elikhulu bamzukisa uThixo. Oku kwabachukumisa abanye kwabo babekhalaza baza balishiya iqonga, baza bona benembonakalo ethobekileyo baphinda banyathela kulo.

“Ndakhokelelwa ndabuyiselwa kwisibhengezo sokuza kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo basalayo ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu. Ukuchasa kwabo umyalezo owawuxela kwangaphambili ukuza kwaKhe kwababeka kwindawo apho babengenako ukwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wabakhokelela abo bawalayo umyalezo kaYohane ukuba baqhubele phambili ngakumbi, bade bamala baza bambethelela emnqamlezweni uKristu. Ngokwenza oku bazibeka kwindawo apho babengenakukwazi ukwamkela intsikelelo ngaloo mini yePentekoste, eyayiya kubafundisa indlela yokungena engcweleni yasezulwini. Ukuqhawulwa kwesigqubuthelo setempile kwabonisa ukuba imibingelelo nemimiselo yamaYuda yayingasayi kuphinda yamkelwe. Umbingelelo Omkhulu wawusele unikelwe, yaye wamkelwa, noMoya oyiNgcwele owehla ngemini yePentekoste wawathwala iingqondo zabafundi wazisusa kwingcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe, ukuze athululele kubafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebumnyameni obupheleleyo. Alahlekelwa kuko konke ukukhanya awayenokuba nako ngecebo losindiso, aza aqhubeka ethembele kwimibingelelo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yayithabathe indawo yengcwele yasemhlabeni, kanti wona ayengenalo ulwazi ngolo tshintsho. Ngenxa yoko ayengenakuxhamla kulamlo lukaKristu endaweni engcwele.

“Abaninzi bajonga ngoloyiko indlela amaYuda awaziphatha ngayo ekumaleni nasekubetheleleni uKristu emnqamlezweni; yaye xa befunda imbali yokuphathwa kakubi kwakhe okulihlazo, bacinga ukuba bayamthanda, kwaye ngebengazange bamkhanye njengoko wenzayo uPetros, okanye bambethelele emnqamlezweni njengoko enjenjalo amaYuda. Kodwa uThixo, ofunda iintliziyo zabo bonke, uluzisile kuvavanyo olo thando ngoYesu ababesithi baluva. Izulu lonke lalibukele ngowona mdlala unzulu indlela owamkelwa

ngayo umyalezo wengelosi yokuqala. Kodwa abaninzi ababebanga ukuba bayamthanda uYesu, nabathi balila iinyembezi xa befunda ibali lomnqamlezo, bazigculela iindaba ezilungileyo zokufika kwakhe. Esikhundleni sokuwamkela ngovuyo loo myalezo, bathi yinkohliso. Babathiya abo babekuthanda ukubonakala kwakhe baza babagxotha ezicaweni. Abo bawalayo umyalezo wokuqala babengenakuxhamla kowesibini; kanaanjalo abazange baxhamle kwisikhalo saphakathi kobusuku, esasiza kubalungiselela ukuba bangene noYesu ngokholo kweyona ndawo ingcwele engcwele yengcwele yasezulwini. Kwaye ngokuyala kwabo loo miyalezo mibini yangaphambili, bakwenze kwaba mnyama kangako ukuqonda kwabo de bangabi sabona kukhanya kumyalezo wengelosi yesithathu, obonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengokuba amaYuda ambethelelelayo emnqamlezweni uYesu, ngokunjalo namabandla nje ngegama ayeyibethelele emnqamlezweni le miyalezo, yaye ngenxa yoko awanalo ulwazi lwendlela eya kweyona ndawo ingcwele, kwaye akanakuxhamla ekuthethelelweni kukaYesu apho. NjengamaYuda, awayenikela ngemibingelelo yawo engenamsebenzi, nawo anyusela imithandazo yawo engenamsebenzi kuloo gumbi uYesu awashiyayo; yaye uSathana, evuyiswa yile nkohliso, uzithabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe nangezimanga zobuxoki, ukuze ababophelele emgibeni wakhe.” Early Writings, 258–261.