

Incwadi kaDaniyeli - Inombolo Yesishiyagalolunye

Umlayezo Wengelosi Yokuqala

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UDaniyeli isahluko sokuqala umelela umlayezo wengelosi yokuqala yesAmbulo isahluko seshumi nane. UJehoyakimi, ngokomfanekiso, ukhomba ukuthi kungukunikwa amandla komlayezo wengelosi yokuqala, hhayi ukufika kwawo “esikhathini sokuphela.” Bonke abaprofethi bakhomba “izinsuku zokugcina” zokwahlulela okuphenyayo, ngakho-ke lesi sahluko simelela uSeptemba 11, 2001, lapho inqubo yokuvivinywa yabayizinkulungwane eziyikhulu namashumi amane nane yaqala. KuMalaki isahluko sesithathu, leyo nqubo imelwe njengenqubo yokuhlaza lapho isithunywa silungisa indlela ukuze isithunywa sesivumelwano size masinyane ethempelini laso. Isithunywa esilungisa indlela, futhi esiyilo “izwi” elimemeza ehlane, naso siyisivivinyo, okuyingxenye yenqubo yokuhlaza. KuMalaki isahluko sesithathu, abayizinkulungwane eziyikhulu namashumi amane nane bamelwe njengamadodana kaLevi. Amadodana kaLevi amele labo abema noMose oyisithunywa, ekhulubukeni kwethole legolide elalimelela umfanekiso wesilo.

Ukudlula esivivinyweni somfanekiso wesilo kungenye futhi imifanekiso yeBhayibheli echaza isivivinyo sesibili kwezintathu ezakha inqubo yokuhlazwa. Amadodana kaLevi kumelwe adlule kuleso sivivinyo ngaphambi kokuba abekwe uphawu.

Ukubekwa uphawu kukaHezekeli izahluko zesishiyagalombili nesesishiyagalolunye kungomunye umfanekiso wenqubo yokuhlazwa eyaqala ngoSeptemba 11, 2001. Esahlukweni sesishiyagalombili, labo abaseJerusalema abagcina sebekhothamela ilanga bamele izizukulwane ezine zobu-Adventist baseLawodike. Esahlukweni sesishiyagalolunye, labo abamukela uphawu bayabubula futhi bayakhala ngenxa yezinengiso ezenzekayo ngaphakathi kweJerusalema. IJerusalema liyibandla likaNkulunkulu.

Imiyalezo yezingelosi ezintathu iphinde ibe ngumfanekiso wenqubo yokuhlazwa. Leyo miyalezo emithathu imelela inqubo yokuvivinywa enezinyathelo ezintathu, futhi kuyadingeka ukuba amadodana kaLevi aphumelele esivivinyweni sokuqala ukuze abe nengxenye ngisho nasesivivinyweni sesibili. Isivivinyo sesithathu siwuhlobo oluhlukile lwesivivinyo, ngoba simelela isivivinyo esibonisa ukuthi amadodana kaLevi aphumelela yini ngempumelelo ezivivinyweni ezimbili zokuqala. Siyisivivinyo esiyiphepha lokuhlola lesiprofetho. Isivivinyo sokuqala siyisivivinyo sokudla (ngokomoya), ngoba siyaphuthelwa noma siphumelelwe ngokusekelwe ekutheni amadodana kaLevi ayamukela yini umlayezo onikezwa nguMoya oNgcwele ngo-Eliya, isithunywa esilungisa indlela yesithunywa sesivumelwano.

Ivesi lokuqala lencwadi yeSambulo ligcizelela ubukhulu nobunzima balowo myalezo. Ngamabomu liveza ukuthi lowo myalezo isithunywa esingumuntu, esimelwe njengoJohane, esiwuthumela emabandleni, wanikwa nguGabriyeli, owawamukela kuKristu, yena futhi

owawamukela kuYise. Umyalezo ka-Eliya uphethe igunya lobuNkulunkulu, futhi ukwala umyalezo kaJohane, noma ka-Eliya, noma “izwi elimemeza ehlane”, kungukwala iSambulo sikaJesu Kristu.

Isivivinyo sesibili siyisivivinyo esibukwayo, ngokuba lapho amadodana kaLevi esedlile umlayezo ka-Eliya, owawusesandleni sengelosi eyehla ukuzokhanyisa umhlaba ngenkazimulo yayo, asemukele indlela yeBhayibheli ebavumela ukuba bahlukanisise ngokufanele izibonakaliso zezikhathi. Leyo ndlela ivumela amadodana kaLevi ukuba aqaphele ukuthi lezo zibonakaliso zezikhathi ziveza ukuthi ibandla nombuso kuyahlangana e-United States, ekugwalisekeni kwesivivinyo somfanekiso wesilo. Okubaluleke kakhulu, lezo zibonakaliso zezikhathi, lapho zibekwa ngaphakathi komongo wemigqa engeweke yenguquko, ziyingqikithi ka-Alfa no-Omega, isiqalo siveza isiphetho. Imigqa engeweke yenguquko iveza ukuthi abantu bakaNkulunkulu kumele benze konke okusemandleni abo ukubambisana emsebenzini wokuzilungiselela uphawu lukaNkulunkulu.

Ngakho-ke, bathandekayo bami, njengoba nilokhu nilalela njalo, kungabi kuphela lapho ngikhona, kodwa manje kakhulu kakhudlwana lapho ngingekho, sebenzeleni insindiso yenu ngokwesaba nangokuthuthumela. Ngokuba nguNkulunkulu osebenza kini kokubili ukuthanda nokwenza ngokwentando yakhe enhle. Yenzani konke ngaphandle kokukhonona nokuphikisana; ukuze nibe ngabangenacala nabamsulwa, abantwana bakaNkulunkulu abangenakusolwa, phakathi kwesizukulwane esigwegwile nesonakeleyo, enikhanya phakathi kwaso njengezinkanyiso emhlabeni. Filipi 2:12–15.

UDaniyeli, uHananiya, uMishayeli no-Azariya, abane ngenani, bamele ama-Adventist oSuku lwesikhombisa emhlabeni wonke, abona uSeptemba 11, 2001 njengokukhonjwa kokwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili, futhi bakhetha ukuthatha imana efihlekile esesandleni sayo bayidle. Imana efihlekile okumele idliwe, njengoba umphostoli uPawulu esanda kucaphuna, imele uNkulunkulu (imana efihlekile), osebenza ngaphakathi kwabantu Bakhe ukuba benze intando Yakhe nokuthokoza okuhle Kwakhe. UPawulu umele isithunywa kumaFiladelfiya, futhi ukwenqaba umlayezo wakhe kwakungukufa. UDaniyeli, uHananiya, uMishayeli no-Azariya bamele labo abakhetha ukudla imana efihlekile.

Phakathi kwalaba kwakukhona abantwana bakwaJuda, uDaniyeli, uHananiya, uMishayeli, no-Azariya; inkosana yabathenwa yababiza ngamanye amagama: uDaniyeli yayimetha igama lokuthi uBelteshazari; uHananiya, elikaShadiraki; uMishayeli, elikaMeshaki; no-Azariya, elika-Abhedinego. Kepha uDaniyeli wazimisela enhliziyweni yakhe ukuthi akayikuzingcolisa ngesabelo sokudla kwenkosi, noma ngewayini eyayiliphuza; ngalokho wacela enkosini yabathenwa ukuba angazingcolisi. Daniyeli 1:6–8.

UDaniyeli unquma ukuthi ufisa ukudla umlayezo owehliswa uvela ezulwini ngoSeptemba 11, 2001, futhi futhi enqabe umlayezo omelwe njengokudla nesiphuzo saseBhabhiloni. U-Ashpenazi wayekhetha ukuthi yibaphi phakathi kwabathunjwa bakwaJuda okwakufanele baletwe phambi kwenkosi.

Inkosi yakhuluma ku-Ashpenazi, induna yezinduna zayo ezithenwe, ukuba ilethe abathile kubantwana bakwa-Israyeli, nasenzalweni yenkosi, nakwezikhulu; abafana abangenasici, kodwa ababukeka kahle, benobuciko kukho konke ukuhlakanipha, benolwazi, beqonda isayensi, nabenamandla okuma esigodlweni senkosi, nabangafundiswa imfundo nolimi lwamaKaledi. Daniyeli 1:4, 5.

Uma silandela uchungechunge lomyalo olukhonjiswe eSambulweni isahluko sokuqala, nevesi lokuqala, uNebukhadinezari wayeyale u-Ashipenazi ukuba akhethe abantwana ababegcwalisa isiprofetho u-Isaya ayesimemezele kuHezekiya. U-Ashipenazi wamukela umlayezo wase ewudlulisela kuMelzari, inkosi yabathenwa. UNebukhadinezari umele uYise wasezulwini; u-Ashipenazi umele uKristu, kanti uMelzari umele uGabriyeli. U-Ashipenazi wayazi ukuthi yibaphi abantwana okufanele abakhethe, futhi wayazi ukuthi uDaniyeli wayezokwenza isinqumo esifanele ngokuphathelene nokudla, ngaphambi kokuba amlethe phambi kwenkosi.

UNKulunkulu wayesemenze uDaniyeli ukuba athole umusa nothando olumnene kumphathi wezinduna. Umphathi wezinduna wayesethi kuDaniyeli: Ngiyesaba inkosi yami, eyimise ukudla kwenu nokuphuza kwenu; ngokuba kungani kufanele ibone ubuso benu bubi ukudlula obabantwana abangabontanga yenu na? khona niyakungenza ngibeke ikhanda lami engozini enkosini. Daniyeli 1:9, 10.

Lapha uMelzari ukhombela isinyathelo sokuqala semiyalezo yezingelosi ezintathu. Isinyathelo sokuqala ukwesaba uNkulunkulu, njengoba kuboniswa ukwesaba kukaMelzari uNebukhadinezari. Igama lesiHeberu elithi “iqiniso,” eladalwa ngokuhlanganisa uhlamvu lokuqala, olweshumi nantathu, nolokugcina lwezinhlamvu zesiHeberu, selivele lakhonjiswa kulezi zihloko njengelimele inqubo yokuvivinywa yezinyathelo ezintathu yezingelosi ezintathu. Ngokwenza kanjalo, kwamiswa phezu kofakazi abaningi ukuthi umlayezo wengilosi yokuqala wawunezivivinyo ezintathu zonke ezimelelwa yimiyalezo yezingelosi ezintathu. Umlayezo wengilosi yokuqala ubonakala njengevangeli eliphakade, okuwuchaza njengevangeli elifanayo kusukela ezinsukwini zika-Adamu kuze kube seKufikeni Kwesibili kukaKristu.

Ngase ngibona enye ingelosi indiza phakathi kwezulu, inevangeli eliphakade ukuba ilishumayele kwabakhileyo emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, ithi ngezwi elikhulu: Yesabani uNkulunkulu, ninnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nimkhuleke yena owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. IsAmbulo 14:6, 7.

Isinyathelo sokuqala somlayezo wengelosi yokuqala ukwesaba uNkulunkulu. Isinyathelo sesibili ukumupha inkazimulo, kanti esesithathu ukufika kwehora lokwahlulela kwakhe. Ngokuphathelene neminye imilayezo yezinye izingelosi ezimbili, umyalezo wengelosi yokuqala uthi, “yesabani uNkulunkulu.” Umyalezo wengelosi yesibili ube usumemezela ukuwa kweBabiloni, futhi noma kusemnyakazweni kaMillerite wengelosi yokuqala, noma emnyakazweni wengelosi yesithathu, ukubizelwa ukuphuma eBabiloni yilapho ukubonakaliswa kokuthululwa kukaMoya oNgcwele kufezeka khona. Kuleso sikhathi, noma simelwe njengoMkhosi Waphakathi Kwamabili, ukukhala okukhulu, noma imvula yamuva, labo abamemezela umlayezo bakhazimulisa uNkulunkulu. Umyalezo wengelosi yesibili yilapho uNkulunkulu enikwa inkazimulo khona, futhi lesi sikhathi

siholela ephuzwini lesikhathi lapho ukwahlulela okuphenyayo kwaqala khona emlandweni kaMillerite, noma ukwahlulelwa kwesifebe saseBabiloni okwenzeka enkingeni yomthetho weSonto.

Ukwesaba kukaMelzari kumela umlayezo wengelosi yokuqala, futhi kuqala ukuvivinywa kwezinsuku eziyishumi maqondana nokudla, lapho inani eliyishumi nalo lisho ukuvivinywa. Ukukhuluma kukaMelzari ngokwesaba inkosi kwakufana nokuthi uDaniyeli wayesaba uNkulunkulu ngaphezu kwenkosi, futhi ezimisela enhliziyweni yakhe ukungazingcolisi ngokudla kwaseBhabhiloni. Isikhathi sokuvivinywa kukaDaniyeli kanye nalaba abathathu abafaneleyo sasingeminyaka emithathu, ngaleyo ndlela simelela izinyathelo ezintathu zemilayezo yezingelosi ezintathu.

Inkosi yababela isabelo sansuku zonke sokudla kwenkosi, newayini eyayiliphuza; ukuze bondliwe kanjalo iminyaka emithathu, ukuze ekupheleni kwalokho bame phambi kwenkosi. Daniyeli 1:5.

Isahluko sokuqala sikaDaniyeli simelela ukunikezwa amandla komlayezo wengelosi yokuqala, futhi lapho kuphawulwa khona ukuqala kovivinyo lokudla, olwalumeleke emlandweni wamaMillerite ngokudla incwadi encane. Isikhathi sokuvivinywa sikaDaniyeli nalabo abathathu abahloniphekileyo sagcwaliseka ezinsukwini eziyishumi zokuqala zaleyo minyaka emithathu. Ishumi liwuphawu lwenqubo yokuvivinywa, njengoba kubonakaliswa ngu-Israyeli wasendulo lapho benqaba uvivinyo lweshumi olwalumeleke ngumlayezo kaJoshuwa noKalebi. Luphinde lumeleke ngesikhathi sokushushiswa ebandleni laseSmirna.

Ningesabi lutho kulezozinto ozakuhlupheka ngazo; bheka, uSathane uzakuphonsa abanye benu etilongweni, ukuze lilingwe; njalo lizakuba losizi insuku ezilitshumi: thembeka kuze kube sekufeni, mina ngizakupha umqhele wokuphila. ISambulo 2:10.

Iseluleko ebandleni laseSmirna sasiwukuba lingayesabi isikhathi sokuvivinywa, ngoba uma lalesaba uNkulunkulu, Wayezoluvuza lolo kwesaba kwalo okungokukaNkulunkulu ngomqhele wokuphila. Lokho kwesaba okungokukaNkulunkulu kufanekiswa yisifiso sikaDaniyeli sokudla imana yasezulwini.

UDaniyeli wayesethi kuMelisari, inkosi yezinduna eyayimbeke phezu kukaDaniyeli, uHananiya, uMishayeli, no-Azariya: Ngiyacela, vivinya izinceku zakho izinsuku eziyishumi; basinike imifino ukuba siyidle, namanzi ukuba siwaphuze. Khona-ke ubuso bethu mabubhekwe phambi kwakho, nobuso babafana abadla isabelo sokudla kwenkosi; bese njengoba uyakubona, wenze ngezinceku zakho. Ngakho wavuma kubo kule ndaba, wabavivinya izinsuku eziyishumi. Daniyeli 1:10–14.

Isivivinyo sokuqala kwakungukwesaba uNkulunkulu, njengoba kuboniswe nguMelzari noDaniyeli ngokuzimisela enhliziyweni yakhe ukuba angazingcolisi ngokudla nangesiphuzo saseBhabhiloni. Ingxenye yesibili yombiko wengelosi yokuqala iwukuba kunikwe uNkulunkulu inkazimulo, okumelwe ukubonakaliswa okubonakalayo kwemiphumela yokudla. Ekupheleni kwezinsuku eziyishumi, uDaniyeli namalunga amathathu afanele badumisa uNkulunkulu ngokubonakala kwabo ngokomzimba.

Kwathi ekupheleni kwezinsuku eziyishumi ubuso babo babubonakala buhle ngokwedlula bonke abanye, nenyama yabo igcwele kakhulu kunabo bonke abantwana ababedla isabelo sokudla kwenkosi. Ngakho uMelzari wasusa isabelo sokudla kwabo newayini ababemelwe ukuliphuza; wabanika imifino eyimbewu. Kepha laba bantwana abane, uNkulunkulu wabanika ulwazi nobuciko kukho konke ukufunda nokuhlakanipha; uDaniyeli yena wayenokuqonda kuyo yonke imibono namaphupho. Daniyeli 1:15–17.

Abantwana abane baphumelela esivivinyweni sokuqala sokudla, okuyilapho u-Adamu no-Eva behluleka khona, futhi esasimelela isivivinyo sokuqala uKristu abhekana naso masinyane emva kokubhathizwa kwakhe. Ukubhathizwa kukaKristu kwakungukunikezwa amandla komlayezo wokuqala emgqeni wakhe wesiprofetho. Kwanika amandla futhi kwaqinisekisa umyalezo owamenezelwa “yizwi lasogwadule”. Khona-ke, njengakuDaniyeli nakumaqhawe amathathu, uKristu wavivinywa ngendaba yokudla izinsuku ezingamashumi amane, njengoba noDaniyeli wavivinywa izinsuku eziyishumi. UDaniyeli noKristu babefanekisa isivivinyo semana efihliweyo esandleni sengelosi eyehla ngoSeptemba 11, 2001. Kwalandela izivivinyo ezimbili kuKristu, nakuDaniyeli. Isivivinyo sesibili kwakuyilapho uDaniyeli namaqhawe amathathu badumisa uNkulunkulu ngezimo zobuso babo. Isivivinyo esalandela esokudla kuKristu naso sasimelela inkazimulo.

Usathane wayesethi kuye, Uma wena uyiNdodana kaNkulunkulu, yala leli tshe ukuba libe yisinkwa. UJesu waphendula wathi, Kulotshiwe ukuthi: Umuntu kayikuphila ngesinkwa sodwa, kodwa ngawo wonke amazwi kaNkulunkulu. Usathane wayesemthatha wamyisa entabeni ende, wamkhombisa yonke imibuso yezwe ngomzuzwana wesikhathi. Usathane wayesethi kuye, Lawa wonke amandla nenkazimulo yako ngiyakunikela khona; ngokuba kunikelwe kimi, futhi ngikunika noma ubani engithanda ukumnika kona. Ngakho-ke, uma ungakhuleka kimi, konke kuyakuba ngokwakho. UJesu waphendula wathi kuye, Suka emva kwami, Sathane; ngokuba kulotshiwe ukuthi: Wokhuleka eNkosini uNkulunkulu wakho, ukhonze yona yodwa. Mathewu 4:3–8.

Emva kokuba uKristu ephumelele uvivinyo lokudla, uSathane wase esemnikeza “inkazimulo” yayo yonke imibuso yomhlaba, kodwa uKristu wakhetha kunalokho ukukhazimulisa iNkosi yamakho onke. U-Adamu no-Eva bahluleka ovivinyweni lokuqala, base befuna ngokushesha ukufihla ubuso babo ngamahlamvu omkhiwane, ngoba base bengasabonakalisi inkazimulo kaNkulunkulu, njengoba kwakumelwe yisembatho sokukhanya ababesigqoke ngaphambili. Lapho uDaniyeli namadoda amathathu ayegqamile bephumelela ovivinyweni lokudla, base benikwa “ulwazi nobungcweti kukho konke ukufunda nokuhlakanipha: noDaniyeli wayenokuqonda kuyo yonke imibono namaphupho.”

Baphumelela esivivinyweni sesibili, esasingukuvivinywa okubonakalayo esasiphathwe nguMelzari. Emlandweni wamaMillerite, umlayezo wengelosi yesibili wawuphawula umehluko phakathi kwalabo abamukela nalabo abawenqaba umlayezo “wezwi” elimemeza ehlane, njengoba lalimelwe nguWilliam Miller. Ngokwesiprofetho, inhlangothi yamaMillerite yabe isiba uphondo olubonakalayo noluwukuphela kweqiniso lobuProthestanti, kanti labo abenqaba umlayezo nenhlangothi baba ngamadodakazi aseRoma. Babekhethe ukudla ukudla nokuphuza iwayini

laseBhabhiloni, kunokuba bamukele incwadi encane. Ekupheleni kweminyaka emithathu, uDaniyeli namadoda ayigugu balethwa ukuba bahlulelwe nguNebukhadinezari.

Kwathi ekupheleni kwezinsuku inkosi eyayithe mabangeniswe ngazo, induna yabathenwa yabangenisa phambi kukaNebukadinesari. Inkosi yakhuluma nabo; kwathi phakathi kwabo bonke akutholakalanga noyedwa onjengoDaniyeli, noHananiya, noMishayeli, no-Azariya; ngakho bema phambi kwenkosi. Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabathola bengcono ngokuphindwe kayishumi kunabo bonke ababhuli nezazi zezinkanyezi ababesembusweni wayo wonke. UDaniyeli waqhubeka kwaze kwaba ngumnyaka wokuqala wenkosi uKoresi. Daniyeli 1:18–21.

UDaniyeli nalabo abathathu ababenesithunzi baphumelela isivivinyo sezinsuku eziyishumi, kwase kutholakala ukuthi bahlakaniphe ngokuphindwe kayishumi kunabo bonke abanye ngesikhathi bedlula esivivinyweni sabo sokugcina.

Isahluko sokuqala sikaDaniyeli siyisikhombo sokuqala somlayezo wengelosi yokuqala encwadini eyakhiwe yizincwadi zikaDaniyeli neSambulo. Siphethe izimpawu ezifanayo ncamashi nezingelosi yokuqala yesAmbulo isahluko seshumi nane. Sisekela iqiniso elaqala ukukhulunywa evesini lokuqala lesAmbulo, ngokuba uNebukadinesari wanika u-Ashipenazi umlayezo, yena wase enika uMelzari umlayezo, yena wase exhumana noDaniyeli. UBaba wanika uKristu umlayezo, yena wase enika uGabriyeli umlayezo, yena wase exhumana noJohane.

Umlayezo odluliselwayo, okuwumlayezo osevulwa uphawu lwawo manje, uveza inqubo yokuxhumana kukaYise nebandla laKhe. Into yokuqala uYise akhetha ukuyiveza ebandleni laKhe, yinqubo yokuvivinya enezinyathelo ezintathu yezingelosi ezintathu. IZwi likaNkulunkulu lesiprofetho lichaze ngokucophelela okukhulu le nqubo ngemigqa eminingana yesiprofetho, futhi nangomlando wamaMillerite. La maqiniso ayingxenywe ebalulekile yemana efihlekile eyayisesandleni sengwezi, lapho yehla ngoSeptemba 11, 2001.

Akunakwenzeka ukuhlanganyela, futhi ngalokho-ke ukwedlula uvivinyo lwesibili, uma ungakadluli uvivinyo lokuqala. Leli qiniso labonakaliswa ngokucacileyo emlandweni kaKristu nowamaMillerite. Isahluko sesibili sikaDaniyeli siwuvivinyo lwesibili, okuthi ngalo, njengoba uSister White esho, “isiphetho sethu saphakade siyakunqunywa.” Uqhubeka futhi athi lolo livivinyo okufanele “siludlule, ngaphambi kokuba sibekwe uphawu.” Lolo vivinyo seluseduze nokuphuthulwa manje.

Isahluko sesibili sikaDaniyeli sikhuluma ngokuvivinywa komfanekiso wesilo, futhi kufanelekile impela ukuthi leso sahluko sikhulume ngomfanekiso omkhulu, nokuthi kwaba kuphela ngoba uDaniyeli wayephumelele ekuvivinyweni kokudla, futhi ebusiswe “ngokuphindwe kayishumi” “ngokuqonda” nangokuhlakanipha, ukuthi wakwazi ukuqaphela lokho kuvivinywa. Njengesixwayiso sokuvivinywa emibhalweni ka- Ellen White, ukuvivinywa komfanekiso kuDaniyeli isahluko sesibili kuwuvivinyo olumele imiphumela yokuphila noma yokufa.

Ngenxa yalokhu inkosi yathukuthela, yathukuthela kakhulu, yayala ukuba kubhujiswe zonke izazi zaseBabiloni. Isimemezelo sase siphuma sokuba izazi zibulawe; base befuna uDaniyeli nabangane bakhe ukuba nabo babulawe. Daniyeli 2:12, 13.

Kukhona ezinye izindaba ezimbalwa zesiprofetho esahlukweni sokuqala sikaDaniyele okudingeka sizibhekisise, futhi sizoqhubeka ngalezo zindaba esihlokweni esilandelayo.

“Ngabona ibandla labantu elalimi liqinisekile futhi liqinile, linganiki nhlobo ukusekelwa kulabo ababefuna ukuphazamisa ukholo olumisiwe lomzimba. UNkulunkulu wabheka phezu kwabo ngokuvuma. Ngakhonjiswa izinyathelo ezintathu—imilayezo yengelosi yokuqala, eyesibili, neyesithathu. Ingelosi ebihamba nami yathi, ‘Maye kulowo oyosusa isivimbelo noma anyakazise inaliti kule milayezo. Ukuqonda kweqiniso kwale milayezo kubaluleke kakhulu. Isiphetho semiphfumulo sixhomeke endleleni eyamukelwa ngayo.’ Ngabuye ngaholelwa phansi ngale milayezo, ngabona ukuthi abantu bakaNkulunkulu babeyithenge ngenani elikhulu kangakanani imfundo yabo. Yayitholwe ngokuhlupheka okukhulu nangokulwa okunzima. UNkulunkulu wayebaholile isinyathelo ngesinyathelo, waze wababeka phezu kwesisekelo esiqinile, esinganyakazeki. Ngabona abantu besondela kulesi sisekelo balihlola. Abanye, ngenjabulo, bangena kuso masinyane. Abanye baqala ukusola isisekelo. Babefisa ukuba kwenziwe ukuthuthukiswa, khona-ke isisekelo sasiyoba siphelile ngokwengeziwe, nabantu babe nenjabulo enkulu kakhulu. Abanye behla esisekelweni ukuze basihlole, bamemezela ukuthi sabekwa ngokungeyikho. Kodwa ngabona ukuthi cishe bonke bema beqinile phezu kwesisekelo futhi banxusa labo ababehambile kuso ukuba bayeke ukukhononda kwabo; ngokuba uNkulunkulu wayenguMakhi Omkhulu, futhi babelwa naYe. Balandisa umsebenzi omangalisayo kaNkulunkulu, owawubaholele esisekelweni esiqinile, futhi ngazwi linye baphakamisa amehlo abo ezulwini, badumisa uNkulunkulu ngezwi elikhulu. Lokhu kwathinta abanye balabo ababekhononda futhi besishiyile isisekelo, nabo ngobuso obuthobekile babuye bangena kuso.”

“Ngakhunjuzwa emuva esimemezelweni sokuza kukaKristu kokuqala. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu. Ukuphikisana kwabo nomlayezo owawubikezela ukuza kwaKhe kwabafaka endaweni lapho babengenakwamukela kalula khona ubufakazi obunamandla kunabo bonke bokuthi WayenguMesiya. USathane wahola labo ababenqaba umyalezo kaJohane ukuba baqhubekile phambili nakakhulu, bamnqabe futhi bambethele uKristu. Ngokwenza lokhu bazibeka endaweni lapho babengenakwamukela khona isibusiso ngosuku lwePentekoste, esasiyobafundisa indlela eya endaweni engcwele yasezulwini. Ukudabuka kwesihlenqo sethempeli kwabonisa ukuthi imihlatshelo nemithetho yenkonzo yamaJuda kwakungeke kusamukelwe. Umhlatshelo omkhulu wawusunikelwe futhi wamukelwa, noMoya oNgcwele owehla ngosuku lwePentekoste wathwala izingqondo zabafundi wazisusa endaweni engcwele yasemhlabeni waziyisa kuleyo yasezulwini, lapho uJesu ayengene khona ngegazi laKhe uqobo, ukuze athululele phezu kwabafundi baKhe izinzuzo zokubuyisana kwaKhe. Kodwa amaJuda asala ebunmyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengase abe nakho ngesu lensindiso, aqhubeka nokwethemba imihlatshelo neminikelo yawo engenalusizo. Indawo engcwele yasezulwini yayisithathe indawo yale yasemhlabeni, nokho ayengenalo ulwazi ngalolo shintsho. Ngakho-ke ayengenakuzuzwa ngokumela kukaKristu endaweni engcwele.

“Abaningi babuka ngokwesaba indlela amaJuda enza ngayo ekwenqabeni nasekubethelweni kukaKristu; futhi njengoba befunda umlando wokuphathwa kwakhe kabi ngendlela eyihlazo,

bacabanga ukuthi bayamthanda, nokuthi bebengenakumphika njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, ulethile ovivinyweni lolo thando ngoJesu ababethi baluzwa. Izulu lonke labukela ngesithakazelo esijule kakhulu ukwamukelwa komlayezo wengelosi yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, futhi abakhala izinyembezi lapho befunda indaba yesiphambano, bahlekisa ngezindaba ezinhle zokufika kwakhe. Esikhundleni sokuwamukela ngenjabulo lowo mlayezo, bamemezela ukuthi uyinkohliso. Babazonda labo ababethanda ukubonakala kwakhe, base bebakhipha emabandleni. Labo abenqaba umlayezo wokuqala babengenakuzuzwa kowesibili; futhi abazuziswanga nangokumemeza kwaphakathi kwamabili, okwakuzobalungiselela ukuba bangene noJesu ngokukholwa endaweni engcwele kunazo zonke yendlu engcwele yasezulwini. Futhi ngokwenqaba le milayezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kangangokuba abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, okhombisa indlela eya endaweni engcwele kunazo zonke. Ngabona ukuthi njengoba amaJuda abethela uJesu, kanjalo namabandla okuzisholo abethela le milayezo, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwele kunazo zonke, futhi awakwazi ukuzuza ekuncengeni kukaJesu lapho. NjengamaJuda, ayenikela imihlatshelo yawo eyize, nawo anikela imikhuleko yawo eyize kuleyo ngxenye uJesu ayishiyile; futhi uSathane, ethokoziswa yile nkohliso, uzibeka esimweni senkolo, ahole izingqondo zalaba abazisholo ukuthi bangamaKristu kuye uqobo, esebenza ngamandla akhe, ngezibonakaliso zakhe nangezimangaliso zamanga, ukuze abaqinise ogibeni lwakhe.” Early Writings, 258–261.