

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisikhombisa Nesithupha

*Isambulo SikaNkulunkulu Nokuvuka Kokugcina: Ukuqonda Okuvela
Embonweni KaDaniyeli*

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Esahlukweni seshumi sencwadi kaDaniyeli, uGabriyeli ufeza umsebenzi wokwethulela abantu bakaNkulunkulu bezinsuku zokugcina ukuhunyushwa okuphelele kwencwadi kaDaniyeli. UDaniyeli umelela abantu bakaNkulunkulu bezinsuku zokugcina, abathi encwadini yeSambulo babe yizinkulungwane eziyikhulu namashumi amane nane. Ngalokho-ke, lezo zinkulungwane eziyikhulu namashumi amane nane ziyavuka ziqonde ukuthi ziye zahlakazeka, njengoba kumelwe nguDaniyeli esahlukweni sesishiyagalolunye. Futhi ziyavukela ekuqondeni ukuthi uvivinyo olukhulu okunqunywa ngalo ikusasa lazo laphakade luwuvivinyo lomfanekiso wesilo, olwenzeka ngaphambi kokuba zibekwe uphawu, nangaphambi kokuba isikhathi somusa siphela emthethweni weSonto e-United States. Zililela ukudumala okwazibhekana nazo ngoJulayi 18, 2020, futhi kuleso simo zinikezwa umbono kaKristu eNgcwelengcwele, njengoba kumelwe ngu-Isaya esahlukweni sesithupha.

Lowo mbono, njengoba uvezwe kubo bobabili uDaniyeli no-Isaya, ubavumela ukuba babone isimo sabo esonakele phambi kweNkosi yenkazimulo, futhi bobabili bathotshiswa baba luthuli. U-Isaya usezwa umbuzo othi ngubani uNkulunkulu ayomthuma kubantu baKhe, futhi u-Isaya uyazinikela, kodwa uqala ahlanzwe.

Ngase ngithi, Maye kimi! ngokuba ngibhujisiwe; ngoba ngingumuntu onezindebe ezingcolileyo, futhi ngihlala phakathi kwesizwe esinezindebe ezingcolileyo; ngoba amehlo ami ambonile iNkosi, uJehova wamabandla. Khona-ke enye yamaserafi yandizela kimi, iphethe ngesandla sayo ilahle elivuthayo, eyayilithathe ngodlawu e-altare; yalithinta emlonyeni wami, yathi, Bheka, lokhu sekuthintile izindebe zakho; nobubi bakho bususiwe, nesono sakho sihlanjululwe. Ngase ngizwa nezwi leNkosi, lithi, Ngizakuthuma bani, futhi ngubani oyakusihambela na? Ngase ngithi mina, Nangu mina; ngithume. U-Isaya 6:5–8.

U-Isaya wahlanjululwa ngehlahla lamalahle elathathwa e-altare, kanti uDaniyeli wahlanjululwa ngokubuka umbono oyisibuko oyimbangela, obangela obukayo ukuba aguqulwe abe ngumfanekiso awubukayo. U-Isaya utshelwa ukuba ayise umyalezo kubantu abathi bezwa bangezwa, futhi bebona bangaboni.

Wayesethi, Hamba, utshele lesi sizwe, uthi: Yizwani impela, kodwa ningaqondi; nibone impela, kodwa ningaboni ngokweqiniso. Yenza inhliziyo yalesi sizwe ibe manqikanqika, wenze izindlebe zaso zibe nzima, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyo yaso, siguquke, siphiliswe. U-Isaya 6:9, 10.

U-Isaya ufisa ukwazi ukuthi kuyomele axhumane isikhathi esingakanani nabantu abangaqondi futhi abangaboni; ngakho ubuza lo mbuzo othi, “kuze kube nini?”

Ngase ngithi mina, Nkosi, kuyakuba kuze kube nini? Yase iphendula yathi, Kuze kube yilapho imizi isiyincithakalo ingenamuntu ohlala kuyo, nezindlu zingasenamuntu, nezwe libe yincithakalo enkulu ngokuphelele, uJehova esebasusele kude abantu, kube khona ukushiywa okukhulu phakathi kwezwe. U-Isaya 6:11, 12.

Izwe eliyisihloko sesiprofetho seBhayibheli ezinsukwini zokugcina yi-United States, eliba “yincithakalo ephelele,” lapho ukubhujiswa kwesizwe kulethwa ukuhlubuka kwesizwe komthetho weSonto. Ivesi lamashumi amane nanye likaDaniyeli ishumi nanye lifaniswe yivesi leshumi nesithupha lesa sahluko esifanayo. Evesini lamashumi amane nanye, “ukudela okukhulu phakathi kwezwe” kukhonjiswa njengokuthi “abaningi” bayachithwa. Umlayezo ka-Isaya, uJesu abhekisela kuwo ngesikhathi ekhuluma namaJuda aphikisanayo emlandweni waKhe phakathi kwabantu, ukhomba ukuthi lapho abantu besivumelwano sangaphambili bedluliswa, khona-ke baba nezindlebe namehlo angaqondi noma angaboni. Umlayezo ka-Isaya umelela ubizo lokugcina ku-Adventism yaseLawodikeya, oluphela emthethweni weSonto, lapho i-Adventism yaseLawodikeya ikhishwa emlonyeni weNkosi.

Uyongena nasezweni elihle, futhi amazwe amaningi ayochithwa; kepha laba bayophunyuka esandleni sakhe, o-Edomu, noMowabi, nabaqhamukayo abakhulu babantwana bakwa-Amoni. Daniyeli 11:41.

U-Isaya noDaniyeli banikwa umthwalo wokwethula ubizo lokugcina eLawodikeya, futhi ekuthintweni kwesithathu kukaDaniyeli esahlukweni seshumi uyaqiniswa ukuze enze lowo msebenzi.

Kwase kufika futhi wangithinta ofana nokubonakala komuntu, wanginika amandla, wathi, O muntu othandekayo kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kwathi esekhulume kimi, ngaqiniswa, ngathi, Inkosi yami mayikhulume; ngokuba ungiphe amandla. Daniyeli 10:18, 19.

UDaniyeli waqiniswa ukuze anikeze umyalezo afika ekuwuqondeni lapho uMikayeli ehla esahlukweni seshumi. U-Isaya waziswa ukuthi kwakuyomelwe anikeze umyalezo kuze kube semthethweni weSonto. Emthethweni weSonto insali yayiyomiswa.

Ngase ngithi mina: Nkosi, kuze kube nini? Yaphendula yathi: Kuze kube yilapho imizi ichithwa ingasenamhlali, nezindlu zingasenamuntu, nezwe lisenziwa incithakalo enkulu, uJehova esebasuse abantu wababekela kude, kube khona ukushiywa okukhulu phakathi kwezwe. Kepha nokho kuyakuba khona okweshumi kulo, liphinde libuye, lidliwe; njengomuthi we-teil, nanjengesihlahla somoki, okuseleyo kwazo kusekuzo nxa sezichithe amaqabunga azo; kanjalo inzalo engcwele iyakuba yikho okuseleyo kwalo. Isaya 6:11–13.

Lapho sekuyoba khona “ukushiywa okukhulu phakathi kwezwe” (ngesikhathi somthetho weSonto), kuyobonakaliswa “okweshumi,” “okuyingqikithi” yakho “eyimbewu engcwele.” Umsuka wegama lesiHeberu elihunyushwe ngokuthi “okweshumi,” uthi “isishiyagalombili.”

INkosi iyoba “neshumi” lalabo “ababuyileyo,” ngesikhathi somthetho weSonto.

Yonke okweshumi kwezwe, noma kungokwenhlamvu yezwe, noma kungokwesithelo somuthi, kungokukaJehova; kungcwele kuJehova. Uma umuntu efuna nokuyihlenga ingxenye yokweshumi kwakhe, makanezele kukho isahlulo sesihlanu sakho. Mayelana nokweshumi kwezinkomo noma kwezifuya, yikho konke okudlula ngaphansi kwenduku, okweshumi kuyakuba ngcwele kuJehova. Levitikusi 27:30–32.

“Ingxenye yeshumi” “ebuyayo” ingcwele kuJehova, futhi iyisabelo sikaJehova.

Ngokuba isabelo seNkosi singabantu bayo; uJakobe uyisabelo sefa layo. Duteronomi 32:9.

Labo ababuyile ngaphambi komthetho weSonto yilabo abamelwe nguJeremiya, abaye bahlupheka ukudumala kokuqala, labo iNkosi eyabethembisa ukuthi uma babengabuya, babeyoba ngumlomo weNkosi, noma abakhulumela Yona.

Amazwi akho atholakala, ngawadla; izwi lakho laba kimi yinjabulo nokuthokoza kwenhliziyo yami; ngoba ngibizwe ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga embuthanweni wabahleki bosulu, futhi angijabulelanga; ngahlala ngedwa ngenxa yesandla sakho, ngoba ungigcwalise ngentukuthelo. Kungani ubuhlungu bami buphelela njalo, nesilonda sami singelapheki, esenqaba ukuphulukiswa na? Uyokuba kimi njengomqambimanga impela, nanjengamanzi aphelayo na? Ngalokho usho kanje uJehova ukuthi, Uma ubuya, khona ngiyakukubuyisa, futhi uyakuma phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Ngiyakukwenza kulesi sizwe ube ludonga lwethusi olubiyelwe; bayakulwa nawe, kodwa abayikukunqoba; ngoba mina nginawe ukukusindisa nokukukhulula, usho uJehova. Futhi ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:16–21.

Insaliyo noma okweshumi okubuyayo ebufakazini buka-Isaya kwakuzodliwa, ngoba banikwa umyalezo kaNkulunkulu, futhi iZwi laKhe kwakufanele lidliwe. Babengabantu ababeyoba ngumlomo kaNkulunkulu, futhi ngokwenza kanjalo babeyokwethula iZwi likaNkulunkulu elalizodliwa yilabo abafuna insindiso. UJeremiya akahlalanga “ebandleni labaklolodeli,” ngoba, njengakuDaniyeli, lapho ebona umbono “ibandla labaklolodeli” labaleka. UJeremiya wayecabanga ukuthi uNkulunkulu wamqambela amanga, ngoba isandla sikaNkulunkulu sasivumele ukudumazeka kokuqala kwango-April 19, 1844 emlandweni wamaMillerite, kanye no-July 18, 2020 ezinsukwini zokugcina. Isithembiso sikaJeremiya sasiwukuthi uma “engabuya,” futhi endimeni ka-Isaya, “okweshumi” “kuyabuya.”

Uma uJeremiya “ebuya,” uyinxenye “yokweshumi” luka-Isaya, olungcwele, futhi uyisabelo seNkosi, okukuwo “isibambiso” saso. Igama lesiHebheru elithi “isibambiso” lisho insika, futhi ukwenziwa “insika,” kuyisithembiso esanikwa abaseFiladelfiya.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma nakanye; 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.

“Insika,” okuwukuthi “ingqikithi” yabo, imelela ukuhlenganiswa kokuNkulunkulu nobuntu, ngokuba uKristu uyiyo “insika” esekela ithempeli.

“Ngesikhathi ngikulesi simo sokuphela amandla ngaba nephupho elangishiya nomthelela ojulile engqondweni yami. Ngaphupha ngibona ithempeli, okwakugcwala kulo abantu abaningi belibhekisa kulo. Yilabo kuphela ababebalekela kulowo thempeli ababeyosindiswa lapho isikhathi sesiphela. Bonke ababesala ngaphandle babeyolahleka kuze kube phakade. Izixuku ezazingaphandle, ziqhubeka ngezindlela zazo ezihlukahlukene, zaziklolodela futhi zihlekisa ngalabo ababengena ethempelini, zibatshela ukuthi lolu hlelo lokuphepha lwaluyinkohliso ehlakaniphile, nokuthi empeleni yayingekho nhlobo ingozi okufanele igwenywe. Zaze zabamba nabanye ukuze zibavimbe ekushesheni bangene phakathi kwezindonga zalo.

“Ngenxa yokwesaba ukuhlekiwa, ngacabanga ukuthi kungcono ukulinda kuze kube isixuku siyahlakazeka, noma kuze kube ngingangena bona benganginaki. Kodwa-ke inani labantu landa esikhundleni sokuncipha, futhi ngokwesaba ukuthi ngingase ngifike sekwephezile kakhulu, ngashesha ngaphuma ekhaya ngacindezela ngadlula esixukwini. Ekukhathazekeni kwami ukufinyelela ethempelini angizange ngiqaphele noma nginake isixuku esasangizungezile. Lapho ngingena esakhiweni, ngabona ukuthi ithempeli elikhulu kakhulu lalisekelwe yinsika eyodwa enkulu kakhulu, futhi kuyo kwakuboshwe iwundlu elalilimele lonke futhi lopho igazi. Thina esasikhona sabonakala sazi ukuthi leli wundlu lalidatshulwe futhi laliminyene ngenxa yethu. Bonke ababengena ethempelini kwakumelwe basondele phambi kwalo bavume izono zabo.

“Ngaphambi nje kweWundlu kwakukhona izihlalo eziphakeme, phezu kwazo kwakuhlezi ibandla elalibonakala lijabule kakhulu. Ukukhanya kwezulu kwakungathi kukhanya ebusweni babo, futhi badumisa uNkulunkulu, becula nezingoma zokubonga ezijabulisayo ezazibonakala zifana nomculo wezingelosi. Laba yibo ababefikile phambi kweWundlu, bavuma izono zabo, bamukela intethelelo, futhi manje babelindile ngokujabula okukhulu ukulindela kwabo kwesenzakalo esithile esijabulisayo.”

“Ngisho nangemva kokuba sengingenile esakhiweni, ukwesaba kwangehlela, kanye nomuzwa wehlazo wokuthi kumele ngizithobe phambi kwalaba bantu. Kodwa ngangibonakala ngiphophelele ukuqhubekela phambili, futhi ngangihamba kancane ngizungeza insika ukuze ngibhekane newundlu, lapho kukhala icilongo, ithempeli lanyakaza, kwavela imemezelo yokunqoba ivela kwabangewele ababebuthene, ukukhanya okwesabekayo kwakhanyisa isakhiwo, kwase kuthi konke kube ngubumnyama obukhulu. Bonke labo bantu abajabulayo babese banyamalele kanye nalokho kukhanya, mina ngasala ngedwa ekuthuseni okuthule kobusuku. Ngaphaphama ngisebunzimeni obukhulu bengqondo, futhi ngangingenakukholisa neze ukuthi bengiphupha. Kwabonakala kimi sengathi ukubhujiswa kwami kwase kunqunywe, nokuthi uMoya weNkosi wawusungishiyile, ungeke uphinde ubuye.”
Testimonies, volume 1, 27.

“Ingqikithi,” okungukuthi, engaphakathi kwengxenye yeshumi ebuyayo, “iyinsika” esekela ithempeli. UDaniyeli wabona umbono oyimbangela weWundlu elalilengiswe ensikeni, futhi iWundlu laliyiyo “insika”. Lapho uDaniyeli ebona lowo mbono omkhulu, waguqulwa waba sesimweni somfanekiso wensika, futhi ingxenye yeshumi ka-Isaya, ngokunjalo, inayo “ingqikithi” (insika) ngaphakathi kwayo, futhi leyo ngqikithi kufanele “idliwe” yibo bonke abayongena ethempelini. Labo abangena ethempelini, badle ingqikithi, bangomunye umhlambi kaNkulunkulu abasabela emlayezweni wesibonakaliso esiphakanyiswayo ngesikhathi somthetho weSonto, lapho kukhona ukulahla okukhulu ezweni. “Imbewu engcwele,” eyingqikithi ka-Isaya, iyiWundlu elahlatshwa kusukela ekusekelweni kwezwe.

Ingxenye yeshumi ebuyayo iyokhululwa esandleni sababi, lapho ngomthetho weSonto ukuhlukana kwePhiladelphia neLaodicea kumiswa kuze kube phakade, futhi abaningi khona-ke bayawiswa. Labo abawiswayo bachazwa njengababi abangaqondi. Bayakukhululwa futhi esandleni sabesabekayo, ngokuba abayikwamukela uphawu lwesilo.

Isho kanje iNkosi uJehova: Nami ngiyakuyekisa isixuku saseGibithe ngesandla sikaNebukhadirezari inkosi yaseBabiloni. Yena nabantu bakhe kanye naye, abesabekayo bezizwe, bayolethwa ukubhubhisa izwe; bayokhipha izinkemba zabo bamelane neGibithe, bagcwalise izwe ngababulawayo. Ngiyokomisa nemifula, ngithengise izwe esandleni sababi; ngilenze izwe libe yincithakalo, nakho konke okukulo, ngesandla sabafokazi: mina Jehova ngikhulumile. U-Isaya 30:10–12.

“Owesabekayo wezizwe” uyibutho elimele inkosi yasenyakatho. Uphawu oluphakanyiswayo ngesikhathi somthetho weSonto lukhululwa esandleni sezintombi eziyiziwula, noma ezimbi, futhi lukhululwa futhi esandleni sowesabekayo wezizwe. Indaba esiyiphathayo lapha ingeyokuthi u-Isaya, noDaniyeli, noJeremiya, noHezekeli, noJohane bonke basetshenziswa ukumela ukuvuka nokunikezwa amandla kwabeyikhulu namashumi amane nane ezinkulungwane ababuyayo ekudumazekeni kwangoJulayi 18, 2020. Embonweni wokugcina kaDaniyeli, umbono awuphiwa ngasemfuleni iHidekeli, uDaniyeli wenziwa ukuba aqonde kokubili imibono yangaphakathi neyangaphandle yeZwi likaNkulunkulu lesiprofetho, futhi uyaqiniswa ukuze ethule lowo myalezo.

Umlayezo wokwangaphakathi nowangaphandle uhlanganiswa nencazelo yesiprofetho yekhanda, noma “inqaba,” evesini leshumi, echaza impi yase-Ukraine eqhutshwa njengamanje nguPutin. Lowo khiye wokuhlonza ikhanda unokusetshenziswa kwangaphakathi nokwangaphandle, futhi ukuqala kwaleyo mpi kuphawula inkathi lapho womabili amakhanda eba yisihloko sesiprofetho. Inqaba noma ikhanda, njengalokhu iRussia ilikhomba, limisa impi yesibili yabaxhaswa ngamandla angaphandle, cholela empini yesithathu yabaxhaswa ngamandla angaphandle, ephawula ukuqala kweMpi Yezwe III, njengoba kufanekiswe yimpi yasePanium evesini leshumi nanhlanu.

Ivesi yeshumi nesithupha ingumthetho weSonto, ngakho-ke kusukela ngowezi-2014, lapho impi yase-Ukraine yaqala khona, njengoba imelwe emavesini eshumi nanye neshumi nambili, kuze kube ngumthetho weSonto, umsebenzi wokugcina ohlobene nokubekwa uphawu kwabantu bakaNkulunkulu uyafezeka. Ukuhumusha kukaGabriyeli kuDaniyeli isahluko seshumi nanye kumele umlayezo ongcwelisa, noma obeka uphawu kubantu bakaNkulunkulu. Ukuphuthelwa

yilelo qiniso kuwukuphuthelwa yikho konke. Isiprofetho esambulwayo, esincwadini yesAmbulo sibizwa ngokuthi IsAmbulo sikaJesu Kristu, futhi incwadi yesAmbulo esiveza njengaleso esambulwa ngaphambi nje kokuvalwa komusa, siyindima eqondile encwadini kaDaniyeli.

Wayesethi kimi: Ungawafaki uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi siseduze. Ongalungile makenze okungalungile futhi; nongcolileyo makahlale engcolile futhi; nolungileyo makahlale elungile futhi; nongcwele makahlale engcwele futhi. IsAmbulo 22:10, 11.

Ezinsukwini zokugcina, kukhona isikhathi esiqondile lapho isiprofetho sokugcina sivulwa khona, ngoba ivesi lithi “isikhathi sesisondele.” Yona le nkulumo kanye etholakala esahlukweni sokugcina seSambulo, iyatholakala futhi esahlukweni sokuqala.

ISambulo sikaJesu Kristu, uNkulunkulu amnika yona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wayeseyithumela wayiveza ngengelosi yakhe encekweni yakhe uJohane: owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nalabo abalizwayo amazwi alesi siprofetho, balondolozile izinto ezilotshwe kuso; ngokuba isikhathi siseduze. IsAmbulo 1:1–3.

Amakhulu amabili namashumi amabili, ngakho-ke amashumi amabili nambili, ayizimpawu zokuhlanganiswa kobuNkulunkulu nobuntu, futhi umsebenzi wokugcina wengelosi yesithathu, okuwukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, ufezwa ngaphakathi komongo wesiprofetho womfanekiso wezintombi eziyishumi. Izintombi ezihlaniphihle zezinsuku zokugcina zahlushwa ukudumala kwazo kokuqala ngoJulayi 18, 2020, futhi zahlakazeka njengamathambo afileyo emgwaqweni wesAmbulo isahluko seshumi nanye, kwaze kwaba nguJulayi ka-2023, eminyakeni engamashumi amabili nambili emva kokuba inqubo yokubekwa uphawu iqale ngo-2001. “Isikhathi sase siseduze,” futhi iNkosi yase ivusa “izwi ehlane” elalizemukele umyalezo kuGabriyeli, yena ayewamukele kuKristu, yena ayewamukele kuYise.

Izwi lase liqala ukuthumela umlayezo emabandleni, futhi uthunyelwe ngendlela ye-elektronikhi lapho ungafundwa futhi noma uzwakalwe, okwamanje ngezilimi ezingaphezu kwamashumi ayisithupha. Ingxenye yesiprofetho eyavulwa uphawu, okungukuthi lowo mlayezo, itholakala encwadini kaDaniyeli.

“Incwadi eyayivaliwe ayisona iSambulo, kodwa iyileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, uyivale incwadi, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.” Acts of the Apostles, 585.

“Ingxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina,” iyivesi lamashumi amane. Akusilo nje ivesi lamashumi amane kuphela; kuyileyo ngxenye yevesi lamashumi amane emelwe emva kwesikhathi sokuphela ngo-1989, nangaphambi komthetho weSonto wevesi lamashumi amane nanye. Umlando wevesi lamashumi amane ongenakho ukubalulwa phakathi kwevesi uqobo lwalo uyileyo ngxenye yesiprofetho ephathelene nezinsuku zokugcina eyayivalwe uphawu, futhi okuthe kusukela ngoJulayi, 2023, yaqala ukwambulwa kulabo abakhetha ukubona

nokuzwa.

Ivesi yamashumi amane ayiqophi lutho ngomlando olandela ukuwa kweSoviet Union ngo-1989, kuze kube ngumthetho weSonto wevesi yamashumi amane nanye, kodwa inikeza isisekelo sesiprofetho okufanele kubekwe phezu kwaso eminye imigqa yesiprofetho. Labo abangavumi ukubona nokuzwa ukuthi indlela yomugqa phezu komugqa iyindlela yemvula yakamuva abanalo ikhono lokubona umlando ofihlekile wevesi yamashumi amane, futhi lowo ngumlando oyisiAmbulo sikaJesu Kristu, uGabriyeli afika ukuzoluchazela uJohane noDaniyeli.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“EBhereya uPawulu waphinda waqala umsebenzi wakhe ngokungena esinagogeni samaJuda ukuze ashumayeke ivangeli likaKristu. Uthi ngabo, ‘Laba babenesimo esihle kunabaseThesalonika, ngokuthi balamukela izwi ngokulungela konke kwengqondo, behlola imiBhalo imihla ngemihla, ukuthi lezo zinto zazinjalo yini. Ngakho abaningi kubo bakholwa; kanye nabesifazane abahloniphekayo ababengamaGreki, namadoda futhi, bengembalwa.’”

“Ekuthulweni kweqiniso, labo abafisa ngobuqotho ukuba sendleleni efanele bayovuselwa ekuphenyeni imiBhalo ngenkuthalo. Lokhu kuyoveza imiphumela efana naleyo eyahambisana nomsebenzi wabaphostoli eBereya. Kodwa labo abashumayela iqiniso kulezi zinsuku bahlangabezana nabaningi abayiziphambeko kumaBereya. Abanakuphikisa imfundiso abayethulelwa yona, nokho babonakalisa ukungathandi okukhulu kakhulu ukuhlola ubufakazi obulethwa ukuyisekela, futhi bacabange ukuthi noma ngabe iyiqiniso, kuyindaba engenamthelela omkhulu ukuthi bayayamukela yini noma cha. Bacabanga ukuthi ukholo lwabo lwasendulo namasiko abo kubanele kahle. Kodwa iNkosi, eyathumela amaxusa ayo inomayalezo oya ezweni, iyobabeka abantu icala ngendlela abaphatha ngayo amazwi ezinceku zayo. UNkulunkulu uyokwahlulela bonke ngokokukhanya abakwethulelwe, noma ngabe kucacile kubo noma cha. Kungumsebenzi wabo ukuphenya njengoba kwenza amaBereya. INkosi isho ngomprofethi uHoseya ukuthi: ‘Abantu bami bayabhujiswa ngokuswela ulwazi; ngoba wenqabile ulwazi, nami ngiyakukunqaba.’”

“Izingqondo zamaBhereya zazingancishiswa ubandlululo, futhi zazizimisele ukuhlola nokwamukela amaqiniso ashumayelwa ngabaphostoli. Ukuba abantu besikhathi sethu bebengalandela isibonelo samaBhereya ahloniphekileyo, ngokuhlola imiBhalo nsuku zonke, nangokuqhathanisa imiyalezo abayilethwa nayo nalokho okulotshwe khona, bekuyoba nezinkulungwane ezithembekile emthethweni kaNkulunkulu lapho namuhla kukhona oyedwa. Kodwa abaningi abathi bayamthanda uNkulunkulu abanalo uthando lokushintsha basuke ephutheni baye eqinisweni, futhi babambekelele ezinganekwaneni ezimnandi zezinsuku zokugcina. Iphutha liphuphuthekisa ingqondo futhi liholele kude noNkulunkulu; kodwa iqiniso liletha ukukhanya engqondweni, nokuphila emphefumulweni.” Sketches from the Life of Paul, 87, 88.