

Incwadi kaDaniyeli - Ikhulu Elinamashumi Amahlanu Anesibhozo

Ukutyhila Umbono: Ukuqonda lintsuku Zokulila kuDaniyeli

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Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lathiwa nguBheleteshatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda loo nto, waba nokuqonda umbono. Ngaloo mihla mna Daniyeli ndandizilile iiveki ezintathu ezizeleyo. Andityanga sonka simnandi, akungenanga nyama newayini emlonyeni wam, andizithambisanga kwaphela, kwada kwazaliseka iiveki ezintathu ezipheleleyo. Ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingasecaleni komlambo omkhulu, onguHidekele. Daniyeli 10:1–4.

Ngexesha leentsuku ezintathu nesiqingatha ezingokomfuziselo zeSityhilelo isahluko seshumi elinanye, xa amangqina amabini elele efile esitratweni, kutyhilwa “into” kuBelteshatsare. Wayekade sele ewuqondile “umbono” (march), kuba kwisahluko sesithoba, uGabriyeli wayesele efikile wamnika ukuqonda ngalo mbono.

Ewe, ndathi ndisathetha emthandazweni, indoda enguGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngesantya esikhulu, yandichukumisa malunga nexesha lomnikelo wangokuhlwa. Yandazisa, yathetha nam, yathi, Owu Daniyeli, ndiphumile ngoku ukuze ndikunike ubulumko nokuqonda. Ekuqaleni kwezibongozo zakho umyalelo waphuma, yaye ndize kukubonisa; kuba uthandwa kakhulu: ngako oko yiqonde le nto, uze uwuqwalasele umbono. Daniyeli 9:21–23.

“Indoda uGabriyeli, lowo” uDaniyeli “wayeyibonile embonweni ekuqaleni,” ibhekisa kwi-“chazon,” umbono wembali yesiprofeto, owawubhekisa ekubeni uGabriyeli watolika umbono wezikumkani zesiprofeto seBhayibhile kuDaniyeli kwisahluko sesibhozo. Kodwa “umbono,” lowo ke uDaniyeli wayemele ukuwuqwalasela kwisahluko sesithoba, wawuyi-“march,” umbono wokubonakala. Emva koko uGabriyeli unika uDaniyeli uhlalutyo lwembali lwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu.

Isahluko sesithoba sazaliseka ngomnyaka wokuqala kaDariyo. Xa uBhelteshatsare esithi “wayenokuqonda umbono,” “ngomnyaka wesithathu kaKoreshi,” wayewuqondile “umbono,” i-“march,” iminyaka emibini. Oko uBhelteshatsare wafikelela ekuqondeni “ngaloo mihla” yokuzila kwakuyile “nto,” oko kukuthi igama lesiHebhere elithi “dabar,” yaye yayinde, kuba ixesha elimiselweyo lalingamawaka amabini anamakhulu amahlanu anamashumi amabini eminyaka.

UDaniyeli wayesele eyiqondile inxalenye ethile yale “nto,” kuba wayesenza umthandazo weLevitikus amashumi amabini anesithandathu kwisahluko sesithoba, yaye lowo ngumthandazo wale “nto.” Kwakukho ukukhanya okwandileyo phezu “kwamaxesha asixhenxe,” awathi uBheleteshatsare waqonda ngexesha leentsuku ezingamashumi amabini ananye zokuzila, yaye

ukwanda kokukhanya phezu “kwamaxesha asixhenxe,” ngexesha lezo ntsuku zokuzila, kwakufuzisela ukwanda kokukhanya phezu “kwamaxesha asixhenxe” ngowe-1856. AmaMillerite nawo ayesazi kwangaphambili “ngamaxesha asixhenxe,” kuba ayewavakalisile, kodwa kwakukho ukukhanya okongeziweyo okwakumele ukuwavavanya kanye kuloo ndawo yembali yawo xa ayesuka kwintshukumo yaseFiladelfiya esiya kwintshukumo yaseLawodike.

Iintsuku zokuzila zikaBeltshazare zihambelana nembali yesiprofeto yexesha apho intshukumo yaseFiladelfiya yatshintshela kwintshukumo yaseLawodike ngo-1856, yaza emva koko yangena kwibandla lama-Adventist laseLawodike ngo-1863. Zombini imbali kaBeltshazare neyamaMillerite yokwanda kokukhanya ngokuphathelele “amaxesha asixhenxe,” ziyangqinelana notshintsho lwentshukumo yaseLawodike yengelosi yesithathu ukuya kwintshukumo yaseFiladelfiya yabaliwaka elinamakhulu amane anamashumi amane anesine, kwanasezinsukwini zokuzila, ezikwithuba lokulinda, xa kwakufanele kutyhilwe ukukhanya okwandileyo ngokuphathelele “amaxesha asixhenxe,”

UBheletshatsare umele zombini, umthunywa kunye nentshukumo. Ngemihla yokuzila kwakhe umthunywa umele ukuqonda “into leyo,” eyinyaniso, aze emva koko ayibeke “into leyo” phambi kwentshukumo, xa uMikayeli evusa amangqina amabini ngowama-2023.

Igama lesiHebhere elithi “mareh” (umbono wokubonakala kukaKristu), uDaniyeli achazwa njengoluqondayo kwindinyana yokuqala, livela izihlandlo ezine kumbono wokugqibela kaDaniyeli. Kabini liguqulelwa ngokuthi “umbono,” yaye kabini ngokuthi “ukubonakala.” Okokuqala uDaniyeli esebenzisa elo gama kwindinyana yokuqala, uchaza ukuba wayewuqonda “umbono,” kodwa ezinye izalathiso ezintathu zichaza uDaniyeli esiva loo mbono. Kwindinyana yesithandathu, ubuso bukaKristu babunjengoku “kubonakala” kombane.

Kwaye ngowamashumi amabini anesine umhla wenyanga yokuqala, ndakuba ndingaselunxwemeni lomlambo omkhulu, onguHidekeli; ndaphakamisa amehlo am, ndakhangela, nanko umntu othile embethe ilinen, ezinqeni zakhe ebhinqe igolide ecikizekileyo yaseUfaz. Nomzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibane zomlilo, neengalo zakhe neenyawo zakhe zinjengobhedu olukhazimlisiweyo ngombala, nelizwi lamazwi akhe lalinjengelazwi lesihlewele. Kwaye mna Daniyeli ndedwa ndawubona umbono lowo; kuba amadoda ayenam awawubonanga umbono lowo; ke, ukungcangazela okukhulu kwehlela phezu kwawo, aza asaba aya kuzimela. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla aseleyo kum; kuba ubuhle bam bandijikela baba kukonakala, andagcina mandla. Daniyeli 10:4–8.

Kukho elinye igama lesiHebhere eliguqulelwa ngokuthi “umbono,” esiya kuliphatha emva kokuba sibeke phambi kwakho iimpawu ezithile zegama lesiHebhere elithi “mareh.” Kwiivesi ezingaphambili ligama elithi “inkangeleko,” elo lelona gama lesiHebhere elithi “mareh.” Elo gama linye liguqulelwa ngokuthi “umbono” kwivesi yeshumi elinesithandathu. Kwivesi yeshumi elinesithandathu, umbono kaKristu umenze uDaniyeli wabuhlungu.

Nanko ke, omnye onjengofana nonyana babantu wachukumisa imilebe yam; ndaza ndavula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, O nkosi yam, ngenxa

yombono iintlungu zam zindihlasele, yaye andinawo amandla aseleyo. Daniyeli 10:16.

Igama lesiHebhere eliguqulelwe ngokuthi “iintlungu” lithetha isikrifu socango, yaye “umbono” wokubonakala kukaKristu awabonayo uDaniyeli kule ndinyana wajika isikrifu socango. “Isikrifu socango” kwisiprofeto simela indawo yokujika.

“Kukho izifundo ekufuneka zifundwe kwimbali yexesha eladlulayo; yaye ingqalelo ibhekiswa kwezi, ukuze bonke baqonde ukuba uThixo usebenza ngeendlela ezifanayo ngoku njengoko ebesoloko esenza. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kweentlanga ngoku, kanye njengoko bekusoloko kunjalo kususela ekubeni iindaba ezilungileyo zaqala ukuvakaliswa kuAdam e-Eden.

“Kukho amaxesha angamanqanaba okutshintsha kwimbali yeentlanga neyebandla. Kulawulo lukaThixo olulungiselelayo, xa ezi ngxaki zahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa. Ukuba kwamkelwa, kubakho inkqubela yokomoya; ukuba kuyaliwa, kulandela ukuhla kokomoya nokwaphuka kwenqanawa. INkosi, eLizwini laYo, iwutyhilile umsebenzi ohlaselayo weendaba ezilungileyo njengoko uye waqhutywa kwixesha elidluleyo, nanjengoko uya kuba njalo kwixesha elizayo, kude kuse kwimbambano yokugqibela, xa izixhobo zikaSathana ziya kwenza intshukumo yazo yokugqibela emangalisayo.” Bible Echo, August 26, 1895.

Ivesi yeshumi elinesithandathu imele inguquko ebalulekileyo kwimbali emelwe nguBheliteshatsare. Yinguquko ebalulekileyo kokubini uphondo lweRiphabhlikhi (isizwe) nophondo lwamaProtestanti (ibandla). Imele intlekele, yaye imele indawo apho kunikwa ukukhanya okukhethekileyo kwelo bali lembali. Inguquko ebalulekileyo kuDaniyeli yenzeka xa uDaniyeli waye “chukunyisiwe,” okwesibini kwizihlandlo ezithathu. UDaniyeli wayeza kuchukunyiswa kathathu, yaye okwesibini ekuchukunyiswa kwakhe, yaba yinguquko ebalulekileyo kuDaniyeli, yaye loo nguquko yayiyeyesibini kwizihlandlo ezithathu uDaniyeli awabona ngazo umbono we-“mareh”.

Yabona, kwathi, kukho ofana nomfuziselo woonyana babantu owachukumisa imilebe yam; ndaza ndawuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, O nkosi yam, ngenxa yombono iintlungu zam zibuyile phezu kwam, yaye andinawo amandla aseleyo. Daniel 10:16.

Siza kuqwalasela kungekudala ukuchukunyiswa okuthathu. Okokuqala kwezi zine apho uDaniyeli asebenzisa khona igama elithi “mareh,” kwaba bubungqina bakhe bokuba wayewuqonda umbono, yaye ezi zikhankanyo zintathu zokugqibela zichaza amava akhe xa wayebona ngokwenene inkangeleko. Okwesithathu achaza ngako umbono wenkangeleko kukwivesi yeshumi elinesibhozo, apho achukunyiswa khona okwesithathu.

Kwafika kwakhona, wandichukumisa umntu onjengokwembonakalo yomntu, wandomeleza. Daniyeli 10:18.

Ekuchukumiseni kwesibini, kwivesi yeshumi elinesithandathu, eliyireferensi yesibini kumbono we-“marah,” amandla akhe aphelile, kodwa ekuchukumiseni kwesithathu, amandla akhe

ayabuyiselwa. Kwivesi zeshumi, zeshumi elinesithandathu, nezeshumi elinesibhozo uDaniyeli uyachukunyiswa. Kwivesi yesithandathu, uDaniyeli ubona inkangeleko kaKristu, aze emva koko abone uGabriyeli; kanti kwivesi yeshumi, uGabriyeli umchukumisa uDaniyeli okokuqala.

Ndaza ndaphakamisa amehlo am, ndakhangela; yabona, nanko umntu othile embethe ilinen emhlophe, izinqe zakhe zibotshwe ngegolide ecolekileyo yase-Ufaz: nomzimba wakhe unjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe anjengezibane zomlilo, neengalo zakhe neenyawo zakhe zinjengobhedu olukhazimlisiweyo ngombala, nelizwi lamazwi akhe linjengelizwi lesihlwele. Kwaye mna Daniyeli ndedwa ndawubona umbono lo; kuba amadoda ayenam akawubonanga umbono; kodwa kwabakho ukungcangcazela okukhulu okuwe phezu kwawo, kangangokuba asaba aya kuzimela. Ngako oko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla ashiyekileyo kum; kuba ubuhle bam baphenduka ngaphakathi kum baba yinkxwaleko, andasala namandla.

Noko ke ndaliva ilizwi lamazwi akhe; yathi, ndakuliweva ilizwi lamazwi akhe, ndawa bubuthongo obunzulu ngobuso bam, ubuso bam bujolise emhlabeni. Kwaye, yabona, isandla sandichukumisa, sandimisa ngamadolo am nangeentende zezandla zam. Wathi kum, Owu Daniyeli, ndoda ethandwa kakhulu, waqonde amazwi endiwathethayo kuwe, uze ume nkqo; kuba ngoku ndithunyelwe kuwe. Akutsho loo mazwi kum, ndema ndingcangcazela. Wandula ke wathi kum, Musa ukoyika, Daniyeli; kuba kususela kumhla wokuqala owawubeke ngawo intliziyo yakho ekuqondeni, nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho. Ke lona umthetheli wobukumkani basePersi wandichasa iintsuku ezimashumi mabini ananye; kodwa, yabona, uMikayeli, omnye wabathetheli abakhulu, weza kundinceda; ndaza ndasala khona nookumkani basePersi. Ke kaloku ndize kukwenza uqonde okuya kwehlela abantu bakowenu ngemihla yokugqibela; kuba umbono usengoweentsuku ezininzi. Daniyeli 10:5–14.

Emva koko kwivesi yeshumi elinesithandathu, uDaniyeli uchukunyiswa okwesibini, xa ebona umbono kaKristu.

Ke kaloku akuba ethethe amazwi anjalo kum, ndabhekisa ubuso bam emhlabeni, ndasala ndingathethi. Yaye, yabona, into enjengokufana noonyana babantu yachukumisa imilebe yam; ndaza ndawuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, O nkosi yam, ngombono iintlungu zam zijike zandehlela, yaye andisagcinanga mandla. Kuba umkhonzi wale nkosi yam angathini na ukuthetha nale nkosi yam? kuba mna, kwangoko akusekho mandla ashiyekileyo kum, kungekho naphunga luseleyo kum. Daniel 10:15–17.

Ke kaloku uDaniyeli uyachukunyiswa okwesithathu, ekubonakaleni kukaGabriyeli, kungekhona kukaKristu.

Kwabuya kwakhona kwandichukumisa omnye owayefana ngokubonakala nomntu, wandomeleza, Wathi, Owu ndoda ethandwa kakhulu, musa ukoyika; uxolo malube kuwe; yomelela, ewe, yomelela. Ke kaloku akuba ethethile kum, ndomelezwa, ndathi, Thetha, nkosi yam; kuba undomelezile. Waza wathi, Uyazi na into endizele yona kuwe? Ke ngoku ndiya kubuyela kulwa nenkosana yamaPersi; yaye ekumkeni kwam, yabona, iya kufika inkosana yaseGrisi. Kodwa ndiya kukubonisa oko kubhaliweyo esibhalweni senyaniso; kwaye akukho

namnye umi nam kwezi zinto, ngaphandle kukaMikayeli inkosana yenu. Daniyeli 10:18–21.

UDaniyeli uchukunyiswe kathathu, yaye okokuqala nokwesithathu uchukunyiswa sisithunywa uGabriyeli. Okwesibini xa echukunyiswa, uchukunyiswa nguKristu. UDaniyeli wasebenzisa igama elifanayo lesiHebhere kane, kodwa okokuqala kula maxesha mane, kwivesi yokuqala, wayevakalisa ukuba wayeqonda “umbono.” Ukuqonda inyaniso kubalulekile, kodwa akufani nokuyiva inyaniso ngokwamava, njengoko wakwenza kwamanye la maxesha mathathu.

Xa iintsuku zikaDaniyeli zokuzila kwakhe zakufikelela esiphelweni, wanikwa amava ombono lowo wayesele enokuqonda ngawo ngaphambi kokuba iintsuku zokuzila kwakhe ziphele. La mava enziwe ngamanyathelo amathathu, amelwe kukuchukunyiswa kathathu. Ukuchukunyiswa kokuqala nokokugqibela kwenziwa nguGabriyeli, kanti ukuchukunyiswa okuphakathi kwenziwa nguKristu. Ukuchukunyiswa kokuqala nokokugqibela kwakungoonobumba bokuqala nabokugqibela boonobumba besiHebhere. Kulo nyathelo lwesibini, uDaniyeli uyayiqonda imeko yakhe njengomoni ovukelayo phambi kweNkosi yakhe, yaye ngaloo ndlela ukuchukunyiswa okuphakathi kumela uvukelo, njengoko lumelwe ngunobumba weshumi elinesithathu woonobumba besiHebhere.

“Kodwa uPetros wayengasenankathalo ngoku ngeenqanawa nangomthwalo. Lo mmangaliso, ngaphezu kwawo nawuphi na omnye awakha wawubona, kuye wawuyimbonakaliso yamandla obuthixo. KuYesu wabona Lowo ubambe yonke indalo iphantsi kolawulo lwaKhe. Ubukho bobuthixo bavezela esakhe ukungcwele kwakhe ukuswela. Uthando ngakuMfundisi wakhe, ihlazo ngenxa yokungakhohwa kwakhe, umbulelo ngenxa yokuzithoba kukaKristu, ngaphezu kwako konke, ingqiqo yokungahlambuluki kwakhe ebukhoneni bococoeko olungapheliyo, kwamoyisa ngokupheleleyo. Ngoxa amaqabane akhe ayelungisa okubekukho emnatheni, uPetros wawa ezinyaweni zoMsindisi, edanduluka esithi, ‘Suka kum; kuba ndingumntu onesono, Nkosi.’”

“Yayibubukho obo bunye bobungcwele bobuThixo obabangela ukuba umprofeti uDaniyeli awe phantsi ngokungathi ufile phambi kwengelosi kaThixo. Wathi, ‘Ukukhazimla kwam kwaguquka kum kwaba kukonakala, andaba namandla aseleyo.’ Ngoko ke, xa uIsaya wabona uzuko lweNkosi, wadanduluka wathi, ‘Yeha kum! kuba ndiphelile; ngokuba ndingumntu oneendebe ezingcolileyo, ndihleli phakathi kwabantu abaneendebe ezingcolileyo: kuba amehlo am ayibonile iKumkani, uYehova wemikhosi.’ Daniyeli 10:8; Isaya 6:5. Ubuntu, kunye nobuthathaka baso nesono saso, baziswa ekuthelekisweni nokugqibelela kobuThixo, waza waziva engenako ngokupheleleyo yaye engengcwele. Kunjalo ke kubo bonke abo banikwe umbono wobukhulu nobungangamsha bukaThixo.”

“UPetros wadanduluka wathi, ‘Suka kum; kuba ndingumntu onesono;’ kodwa wabambelela ezinyaweni zikaYesu, evakalelwa kukuba wayengenakwahlulwa kuYe. UMsindisi waphendula wathi, ‘Musa ukoyika; ukusukela ngoku uya kubambisa abantu.’ Kwaba semva kokuba uIsaya ebubonile ubungcwele bukaThixo nokungafaneleki kwakhe ukuba anikwe isigidimi esivela kuThixo. Kwaba semva kokuba uPetros ekhokelelwe ekuzincameni nasekuthembeleni kumandla kaThixo ukuba wamkela ubizo lomsebenzi wakhe ngenxa kaKristu.” *The Desire of Ages*, 246.

Umbono we-“mareh” ngumbono wokubonakala kukaKristu, kodwa ingelosi uGabriyeli imelwa kukusetyenziswa kwesibini nokwesine kwaloo gama nguDaniyeli. Okokuqala lalisisibhengezo sokuba uBheleteshatsare wayewuqonda umbono, kodwa ezithathu zokugqibela zimela uDaniyeli esiva umbono. Kuzo zonke izihlandlo ezithathu uDaniyeli awuva ngazo umbono, ukwachukunyiswa.

Ixesha lokuqala wachukunyiswa nguGabriyeli lalingemva kokuba ebone inkangeleko kaKristu ozukisiweyo, yaye loo mava amshiya “ebuthongweni obunzulu ngobuso bam, ubuso bam busingise emhlabeni.” Umbono wawuzise ukwahlulwa, kuba abo babenaye “abawubonanga umbono; kodwa kwabakho ukungcangcazela okukhulu phezu kwabo, kangangokuba basaba ukuze bazifihle.” Ekudanisekeni kokuqala, uYeremiya “wahlala yedwa, ngenxa yesandla sikaThixo,” yaye kuBheleteshatsare “akwasala mandla” “kuba” “ubuhle” bakhe “bajika ngaphakathi” kuye “baba kukonakala, yaye” “akagcinanga mandla.”

Akuba uGabriyeli emphathe okokuqala, wandula ke uGabriyeli wahlalisa uDaniyeli phezu kwamadolo akhe nasezintendeni zezandla zakhe. Emva koko wamyalela uDaniyeli ukuba awaqonde amazwi awawathethayo aze eme ngeenyawo, nto leyo awayenzayo, nangona wayengcangcazela. Wandula ke uGabriyeli wamnika uDaniyeli inkcazelo ecacileyo yoko kwenzekileyo ngexesha leentsuku ezingamashumi amabini ananye zokuzila kukaDaniyeli. Wachaza ukuba, emva kokulwa nookumkani basePersi iintsuku ezingamashumi amabini ananye, uMikayeli wehlela evela ezulwini ukuze angene emfazweni, kwaza emva koko uGabriyeli weza kuphendula imithandazo kaDaniyeli nokumchazela uDaniyeli “oko kuya kubahlela abantu bakowenu ngemihla yokugqibela.” Xa uMikayeli wehla evela ezulwini, uGabriyeli wathunywa ukuba achazele uDaniyeli imihla yokugqibela.

Ingcaciso kaGabriyeli yanikwa uDaniyeli ekupheleni kweentsuku ezingamashumi amabini ananye zokuzila, ezithi, ekusetyenzisweni komgca phezu komgca kweSityhilelo isahluko seshumi elinanye, zimelise ixesha apho uHezekile kwisahluko samashumi amathathu anesixhenxe eyalelwa kabini ukuba aprofete emathanjeni afileyo, ukuze avuse abaProfeti ababini emangcwabeni abo. Oku kwenzeka xa uMikayeli esihla evela ezulwini aze avuse umzimba kaMoses, ngoxa esala ukunxibelelana noSathana encwadini kaYuda. UDaniyeli usaza kuchukunyiswa kwakhona kabini emva kokuba uGabriyeli emnike umbono jikelele weentsuku zokuzila.

Emva kokuba uGabriyeli egqibile, uDaniyeli “wajolisa ubuso bakhe emhlabeni, waza waba sisimumu,” kwaza emva koko uKristu ngokwaKhe “wazichukumisa” “iindevu” zikaDaniyeli, waza ke uDaniyeli “wavula” “umlomo wakhe, wathetha, wathi kulowo wayemi phambi kwam, Nkosi yam, ngenxa yombono iintsizi zam zindifikile, yaye andisagcinanga mandla. Kuba unokuthetha njani na umkhonzi wale nkosi yam nale nkosi yam? kuba mna, kwangoko akwasala mandla kum, yaye akusasekho kuphefumla kushiyekileyo kum.”

Amava kaDaniyeli okubona nokuthetha noKristu amthoba abe luthuli. Waba sisimumu, yaye wayeya kuhlala enjalo ukuba uKristu wayengazange achukumise imilebe yakhe, njengoko imilebe kaIsaya yachukunyiswa lilahle elivela esibingelelweni.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Njengoko uIsaya wayebona esi sityhilelo sozuko nobungangamsha beNkosi yakhe, wagutyungelwa kukuva ubunyulu nobungwele bukaThixo. Hayi ubukhali bomahluko phakathi kokugqibelela okungenamlinganiso koMdali wakhe, nendlela yesono yabo babekade, kunye naye ngokwakhe, kudala bebalwa phakathi kwabantu abanyuliweyo bakwaSirayeli nakwaYuda! ‘Yeha kum!’ wadanduluka; ‘kuba ndiphelile; ngokuba ndingumntu oneemilebe ezingcolileyo, yaye ndihlala phakathi kwabantu abaneemilebe ezingcolileyo; kuba amehlo am ayibonile iKumkani, uYehova wemikhosi.’ Ivesi 5. Emi, ngokungathi kunjalo, ekukhanyeni okupheleleyo kobukho bobuThixo ngaphakathi kwengwele engaphakathi, waqonda ukuba ukuba wayeza kushiywa ekungafezekini nasekungonilini kwakhe, wayengenakuze nakancinane akwazi ukuzalisekisa umsebenzi awayebizelwe kuwo. Kodwa kwathunywa iserafi ukuba imkhulule ekubandezelekeni kwakhe nokuba imlungiselele umsebenzi wakhe omkhulu. Ilahle elivuthayo elivela esibingelelweni labekwa emilebeni yakhe, kunye nala mazwi, ‘Yabona, oku kuchukumisile imilebe yakho; nobugwenxa bakho bususiwe, nesono sakho sihlanjululwe.’ Emva koko kwevakala ilizwi likaThixo lisithi, ‘Ndiya kuthuma bani, ngubani na oya kusihambela na?’ waza uIsaya waphendula wathi, ‘Nanku ndim; ndithume.’ Iivesi 7, 8.”

“Undwendwe lwasezulwini lwathi kumthunywa olindileyo, ‘Hamba, uye kuxelela aba bantu ukuthi, Nive okunene, kodwa ningaqondi; Nibone okunene, kodwa ningaqapheli. Yenza intliziyo yaba bantu ibe tyebileyo, Yenze iindlebe zabo zibe nzima, uvale namehlo abo; Hleze babone ngamehlo abo, beve ngeendlebe zabo, Baqonde ngentliziyo yabo, Baguquke, baphiliswe.’ Iindima 9, 10.

“Umsebenzi womprofeti wawucacile; wayemelwe kukuphakamisa ilizwi lakhe ekuchaseni ububi obabugqubayo. Kodwa wayesoyika ukuwuthabatha lo msebenzi engenasiqinisekiso sithile sethemba. ‘Nkosi, koda kube nini na?’ wabuza. Indima 11. Akukho namnye na kubantu Bakho abanyuliweyo oya kuze aqonde, aguquke, aphiliswe?”

“Umthwalo wakhe womphefumlo ngenxa kaYuda olahlekayo wawungayi kuthwalwa ngelize. Uthumo lwakhe lwalungayi kuba yinto engenasiqhamo ngokupheleleyo. Noko ke, ububi obabuphindaphindeka kwizizukulwana ezininzi babungenakususwa ngemihla yakhe. Kubo bonke ubomi bakhe wayemelwe kukuba ngumfundisi onomonde, onesibindi—umprofeti wethemba kwanangowentshabalalo. Injongo kaThixo, ekugqibeleni izalisekile, isiqhamo esipheleleyo semizamo yakhe, nesemisebenzi yabo bonke abathunywa bakaThixo abathembekileyo, sasiza kubonakala. Intsalela yayiya kusindiswa. Ukuze oku kwenzekwe, izigidimi zesilumkiso nezokubongoza zazimele ukuhanjiswa kwisizwe esinemvukelo, yatsho iNkosi: ‘Kude kube yimizi ethe yabhujiswa, kungekho bani umi kuyo, Nezindlu kungekho mntu kuzo, Nelizwe lenziwe yinkangala ngokupheleleyo, Yaye iNkosi ibashenxisile abantu kude, Kube nokushiywa okukhulu phakathi kwelizwe.’ Ivesi 11, 12.

“Izigwebo ezinzima ezaziza kwehlela abanguqukiyo,—imfazwe, ukuthinjwa ekuthinjweni, uxinzelelo, ukulahlekelwa ngamandla nangodumo phakathi kweentlanga,—zonke ezi zinto zaziza kuza ukuze abo babeza kuqonda kuzo isandla sikaThixo owoniweyo bakhokelelwe ekuguqukeni. Izizwe ezilishumi zobukumkani basemantla zaziza kusasazwa kungekudala phakathi kweentlanga, nezixeko zazo zishiywe ziyinkangala; imikhosi etshabalalisayo

yeentlanga ezichasayo yayiza kuhamba phezu komhlaba wazo kaninzi; kwanomYerusalem ekugqibeleni wayeza kuwa, yaye uYuda wayeza kuthinjwa asiwe ekuthinjweni; ukanti ilizwe leSithembiso lalingayi kuhlala lishiyiwe ngokupheleleyo ngonaphakade. Isiqinisekiso somthunywa wasezulwini kuIsaya sasi: ‘Kuyo kuya kubakho isishumi, Kwaye siya kubuya, sidliwe: Njengomthi we-teil, nanjengom-oki, Esisiseko sawo sikuzo, xa ziphosa amagqabi azo: Ngokunjalo imbewu engcwele iya kuba sisiseko saso.’ Indima 13.”

“Esi siqinisekiso sokuzaliseka kokugqibela kwenjongo kaThixo sazisa inkalipho entliziyweni kaIsaya. Nokuba amagunya asemhlabeni azixhobisa ngokumelana noYuda? Nokuba umthunywa weNkosi adibane nenkcaso nokuchasana? UIsaya wayembonile uKumkani, uYehova wemikhosi; wayevile ingoma yeeserafi, ethi, ‘Umhlaba uphela uzaliswe bubuqaqawuli baKhe;’ wayenesithembiso sokuba izigidimi zikaYehova kuYuda ebuyela umva zaziya kuhamba kunye namandla agwebayo oMoya oyiNgcwele; yaye umprofeti waqiniswa ngenxa yomsebenzi owawuphambi kwakhe. Indima 3. Kulo lonke uthumo lwakhe olude nolunzima wayehamba ephethe inkumbulo yalo mbono. Kangangeminyaka emashumi mathandathu okanye nangaphezulu wema phambi koonyana bakaYuda njengomprofeti wethemba, esiya esiba nesibindi ngakumbi nangakumbi kwizibikezelo zakhe zoloyiso lwexesha elizayo lwebandla.” Prophets and Kings, 307–310.