

# Incwadi kaDaniyeli — Inani Lamashumi Amabini

*UDaniyeli nesiTyhilelo: Ukutyhilwa koMthungo woBuprofeti woKunyuka nokuwa kweeBukumkani*

Jeff Pippenger  
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USista White usoloko echaza ukuba izifundo zesiprofeto ezifunekayo ukuba ziqondwe zibonakaliswa ngokuphakama nokuwa kwezikumkani.

“Ekuphakameni nasekuweni kweentlanga njengoko kucaciswe ngokubonakalayo kwiincwadi zikaDaniyeli neSityhilelo, kufuneka sifunde ukuba lungenamsebenzi kangakanani na uzuko lwangaphandle nolwehlabathi nje. IBhabeli, ngamandla ayo onke nobungangamsha bayo, obungazange buphinde bubonwe lihlabathi lethu ukususela ngoko,—amandla nobungangamsha obabonakala kubantu baloo mini ngathi buqinile yaye buya kuhlala ngonaphakade,—bugqithe ngokupheleleyo bunyamalala! Njenge ‘ntyatyambo yengca,’ itshabalele. Yakobi 1:10. Ngaloo ndlela kwatshabalala ubukumkani bamaMedi namaPersi, kwanobukumkani bamaGrike nobamaRoma. Kwaye ngaloo ndlela kutshabalala konke okungenaye uThixo njengesiseko sako. Kuphela koko kubotshelelwe kwinjongo yaKhe, nokubonakalisa isimilo saKhe, okunokuhlala. Imigaqo yaKhe yeyona nto kuphela ezinzileyo eliyaziyo ihlabathi lethu.” Abaprofeti nooKumkani, 548.

“Ukuvuka nokuwa” kobukumkani obubonakaliswe ezincwadini zikaDaniyeli nesiTyhilelo yeyona ngongoma iphambili yendlela echanileyo yokufunda isiprofeto. Ukuwa kweBhabeli kufanekiswa kukuwa kweBhabeli kaNimrodi kwiGenesis isahluko seshumi elinanye. Kwandula ke, kuDaniyeli isahluko sesihlanu, iBhabeli yawa kwakhona. Imbali yobupopu yokunyukela kwabo emandleni ngonyaka ka-538, nokuwa kwabo okwalandelayo ngo-1798, nayo ifanekisa ukuwa kokugqibela kweBhabeli, kuba amandla obupopu ngokwesiprofeto ayiBhabeli yasemoyeni. Ubupopu bawa ngo-1798, yaye isiTyhilelo isahluko seshumi elinesibhozo sichaza ukuwa kwabo kokugqibela. KuDaniyeli isahluko seshumi elinanye, kwindima yamashumi amane anesihlanu, ubupopu, obumelwe apho njengokumkani wasentla, bufikelela esiphelweni sabo kungekho bani wokubanceda. Oku kwenzeka xa ixesha lovavanyo livalwa, kuba indima yamashumi amane anesihlanu yesahluko seshumi elinanye, nendima yokuqala yesahluko seshumi elinesibini, zimela imbali enye.

Yaye uya kumisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engcwele ezukileyo; ukanti uya kufika esiphelweni sakhe, kungabikho namnye wokumnceda. Kanjalo ngelo xesha uMikayeli uya kusuka eme, umthetheli omkhulu, omi ngenxa yabantwana babantu bakowenu; kuya kubakho ixesha lembandezelo, elingazange libekho kususela oko kwabakho uhlanga kwada kwangelo xesha; kanjalo ngelo xesha abantu bakowenu baya kusindiswa, bonke abo bafunyanwa bebhaliwe encwadini. Daniel 11:45, 12:1.

Umyalezo wengelosi yesibini usekelwe kwinyaniso yokuba iBhabhiloni iwile kabini. IBhabhiloni yokoqobo, emelwe nguNimrode noBheleshatsare, yawela kabini, yaye iBhabhiloni yokomoya

yawa ngo-1798, yaye iphinda iwe kwakhona xa ixesha lokuvavanywa kwabantu livaliwe.

Kwaye kwalandela enye ingelosi, isithi, Iwile, iwile iBhabhiloni, eso sixeko sikhulu, ngokuba senzé zonke iintlanga zanzila ngewayini yengqumbo yobufebe baso. ISityhilelo 14:8.

Ukuphindwa kokuwa kweBhabheli kwisithunywa sesibini kunika isiseko sesiprofeto sokuchonga ukuphindwa kabini kwamagama namabinzana ngaphakathi kweZibhalo njengomqondiso wemiyalezo edibeneyo yesithunywa sesibini neSikhalo Sasezinzulwini Zobusuku. Kwakhona kuyawuxhasa umgaqo ochongwe nguDade White, ophathelele ekubeni ukufundwa kwesiprofeto kusekelwe ekunyukeni nasekuweni kwezikumkani ezimelwe kwiincwadi zikaDaniyeli neSityhilelo. Kubonisa umbono wokuba, ukuze kuqondwe ukuwa kweBhabheli, umfundi wesiprofeto umele adibanise ndawonye konke ukuwa kweBhabheli, “umgca phezu komgca,” ukuze kusekwe umyalezo ochanekileyo wesiprofeto wokuwa kokugqibela kweBhabheli.

Ukuwa kweBhabheli kabini kwisigidimi sengelosi yesibini kusekelwe kumgaqo wesiprofeto ochaza ukuba inyaniso imiswa ngengqina lamangqina amabini. Ukuphindwa kabini kokuwa kweBhabheli ngaphakathi kwesigidimi kumela indlela yokusebenza yesiprofeto echazwa eBhayibhileni njengemvula yasemva. Loo ndlela ingwele, eyiyo imvula yasemva, kukusetyenziswa kokudibanisa imigca eyahlukeneyo yesiprofeto ndawonye “umgca phezu komgca.” Xa isetyenziswa ngumfundi wesiprofeto, loo ndlela yokusebenza imisa “isigidimi” semvula yasemva. Isigidimi semvula yasemva esimiswa ngokusetyenziswa kwaloo ndlela ingwele yokusebenza, emva koko sibhengezwa kwiimbali zesiprofeto ezidityanisiweyo zengelosi yesibini neSikhalo Saphakathi Kwezinzulwini Zobusuku. Oku kwakuyinyaniso kwimbali yentshukumo yengelosi yokuqala, yaye kuyinyaniso nanamhla, kwimbali yentshukumo yengelosi yesithathu.

Izahluko zesine nezihlanu zencwadi kaDaniyeli zimele umgca wembali ogubungela ukuphakama nesiqalo seBhabheli, esimelwe nguNebhukadenetsare esahlukweni sesine, yaye ke ukuwa nokuphela kweBhabheli, okumelwe nguBhelshatsare esahlukweni sesihlanu. Xa zidityanisiwe zivelisa umgca omnye wesiprofeto. Umgca wesiprofeto oveliswa zezo zahluko zimbini umele ukubekwa phezu kwezahluko zokuqala ukuya kwesesithathu zikaDaniyeli, ukuze kusekwe isigidimi semvula yamva.

Ezi zahluko zibini zibonisa ukuwa nokuphakama kwakhona kukaNebhukadenetsare, kwakunye nokuwa nokutshatyalaliswa kukaBheleshatsare, yaye ngenxa yoko zibonisa ukuwa kweBhabhiloni ekuqaleni nasekupheleni komgca. Umgca wesiprofeto owenziwe zezi zahluko zibini wakhiwe phezu kweBhabhiloni isiwa, sivuka, size sibuye siwe kwakhona. Loo nyaniso yodwa ichaza ukuba ezo zahluko zibini zimele umyalezo wengelosi yesibini. Ezi zahluko zibini zimele imbali yerhamncwa lomhlaba leSityhilelo seshumi elinesithathu, yaye kuloo mbali umyalezo wengelosi yesibini kunye neMidnight Cry uvakaliswa kabini.

Ngako oko, ngaphambi kokuba siqalise ukuqwalasela izahluko zesine nezesihlanu zikaDaniyeli, siya kuqala sichonge indlela engwele yokusebenza eyiyimvula yamva, size ke ngokusebenzisa loo ndlela yokusebenza sichonge isigidimi semvula yamva.

Uphawu olubalulekileyo lwembali yengelosi yokuqala neyesibini yayiyindlela yokusebenza emelwe yimithetho kaWilliam Miller yokutolika iziprofeto. Leyo mithetho yasetyenziswa ngabantu ekuchongeni umyalezo woKhwelo lwaMaphakathi koBusuku, yaye loo myalezo wawungumyalezo wemvula yamva kwelo bali lembali. Uphawu olubalulekileyo lwembali yengelosi yesithathu yindlela yokusebenza emelwe njenge “Izitshixo Zeziprofeto”. Leyo mithetho imele ukusetyenziswa ngokudibeneyo nemithetho kaWilliam Miller ekuchongeni umyalezo woKhwelo lwaMaphakathi koBusuku kwimbali yethu yangoku, yaye umyalezo ngoku omiselwa yileyo mithetho ngumyalezo wemvula yamva wemihla yokugqibela. Imithetho kaMiller imele imvula yokuqala kwimbali yesiprofeto yerhamncwa lomhlaba, yaye loo mithetho idityaniswe ne “Izitshixo Zeziprofeto” imele imvula yamva kwimbali yesiprofeto yerhamncwa lomhlaba.

Imvula yasekupheleni yindlela esetyenziswayo ekuveliseni isigidimi. Bakhona abo bakhohliswayo kuba befuna amava emvula yasekupheleni, bengakhange kuqala bafune isigidimi esivelisa loo mava. Iicawa zamaPentekoste zobuKristu zingumzekelo ocacileyo waloo nkohliso. Kwanolo hlobo lunye lolwalathiso oluphosakeleyo lukhona nakwabo bafuna ngenene isigidimi semvula yasekupheleni, kodwa bala ukufuna indlela echonga neqinisa isigidimi semvula yasekupheleni. Ngaphandle kwendlela echanileyo, isigidimi esichanekileyo asinakuchongwa. Ngaphandle kwesigidimi esichanekileyo, amava achanekileyo ayinto engenakwenzeka.

Ukubaluleka kwale nyaniso yeBhayibhile akubonwa ngabaninzi, kuba abazange bakhe baqwalasele ukuba kunendlela enye echanekileyo yokufunda iBhayibhile, kwanokuba kukho iindlela ezininzi ezingachanekanga zokufunda iBhayibhile. Indlela engachanekanga yokufunda iBhayibhile, leyo ikhethwa ngokugqithiseleyo kunazo zonke, kukuthembela kwizimvo zabanye abantu ngoko iBhayibhile ikufundisayo. Le yingxaki eqheleke kakhulu ebantwini, kangangokuba ibandla ngalinye limisa inkqubo yokuhlangabezana nale mfuno iqondwa ngokungeyonyani njengemfuneko yemihlambi yalo. Loo mfuno yobuxoki ivelisa umsebenzi wobuxoki wokumisela inkqubo yeenkokeli ezichongwa njengeengcali zokomoya zokuqonda iBhayibhile eziya kukhokela ngokuchanekileyo ukuqonda komhlambi ongaqeqeshwanga. IBhayibhile ngenene ichaza inkqubo ehleleke kakuhle yolwakhiwo lwebandla, equka amadoda amakhulu, abaprofeti nabafundisi, kodwa iBhayibhile ayize ivume ukonakaliswa kolungelelwaniso lwebandla oluvelisa inkqubo yeenkokeli ezimiselwe ngokusesikweni ukuba zichaze ukuba yintoni eyinyaniso okanye engeyonyaniso, yaye emva koko ukuba ngubani onguwexuki okanye ongeyonguwexuki.

Zondelele ukuzibonakalisa uvunyiwe phambi koThixo, ungumsebenzi ongenasidingo sokuba neentloni, elahlula ngokuchanekileyo ilizwi lenyaniso. 2 Timoti 2:15.

Inkokeli yebandla ifanele ukukhuthaza, ukohlwaya, ukufundisa, nokulinda ngokuchasene neemfundiso zobuxoki nabo bazikhuthazayo ezo mfundiso zobuxoki, kodwa ngamnye kuthi umele “azimisele ukufunda” ukuze “abonakaliswe emkelwe nguThixo,” “elahlula ngokufanelekileyo ilizwi lenyaniso.” Ngokwenza oko, kufuneka siyazi indlela iBhayibhile eyichazayo njengendlela echanekileyo yokulahlula ngokufanelekileyo ilizwi lenyaniso. Incwadi kaIsaya izibeka ezi zinto kwimeko yemvula yasemva, ngoko ke siya kuqalisa khona.

Ngaloo mini iNkosi iya kumohlwaya uleviyatan ngenkemba yayo elukhuni, enkulu, enamandla; uleviyatan, inyoka ebalekayo; kwano-uleviyatan, loo nyoka igoso; yaye iya kuyibulala inamba eselwandle. Ngaloo mini culani ngaye, nisithi, Isidiliya sewayini ebomvu. Mna, iNkosi, ndiyasigcina; ndiyasinkcenkceshela ngamaxesha onke; hleze wonakalise nabani na, ndiyasigcina ubusuku nemini. Umsindo awukho kum; ngubani onokundimisa phambi kwameva neenkunzane emfazweni? Ndingadlula phakathi kwazo, ndizitshise ndawonye. Okanye makabambebele emandleni am, ukuze enze uxolo nam; ewe, uya kwenza uxolo nam. Uya kubangela ukuba abo baphuma kuYakobi bendele iingcambu; uSirayeli uya kutyatyamba, ahlume, azalise ubuso behlabathi ngesiqhamo. Ingaba umbethe njengoko wabetha abo babembethayo? okanye ubulewe ngokokubulawa kwabo babulewe nguye? Ngomlinganiselo, xa ihluma, uya kuphikisana nayo; uyawuthintela umoya wakhe onamandla ngemini yomoya wasempuma. Ngenxa yoku ke, ubugwenxa bukaYakobi buya kucanyagushelwa; yaye esi sisona siqhamo sonke sokususa isono sakhe; xa ewenza onke amatye esibingelelo abe njengamatye ekalika aqhawulwe aziingceba, ooAshera nemifanekiso eqingqiweyo abayi kusuka beme. Kanti ke umzi onqatyisiweyo uya kuba yinkangala, nendawo yokuhlala ilahlwe, ishiywe njengentlango; apho ithole liya kudla khona, lize lilale khona, liwagqibe amasebe awo. Xa amasebe awo omile, aya kuqhawulwa; abafazi bayafika, bawatshise ngomlilo; ngokuba sisizwe esingenangqondo; ngenxa yoko lowo wabenzayo akayi kuba nenceba kubo, nalowo wababumbayo akayi kubenzela bubele. Kwaye kuya kuthi ngaloo mini iNkosi ibethe iziqhamo zisuke emlanjeni omkhulu kuse emfuleni waseYiputa, nize niqokelelwe ngamnye ngamnye, nina bantwana bakwaSirayeli. Kwaye kuya kuthi ngaloo mini kuvuthelwe isigodlo esikhulu, baze beze abo babesele belungele ukutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, banqule iNkosi entabeni engcwele eYerusalem. Isaya 27:1–13.

Kumanqaku angaphambili, siye sathetha ngokuphindaphindiweyo “ngomqondiso” ophakanyiswayo ukuze kubizwe abanye abantwana bakaThixo ukuba baphume eBhabhiloni. Ivesi yokugqibela kaIsaya isahluko samashumi amabini anesixhenxe, ithetha ngomsebenzi womqondiso xa isithi, “ixilongo elikhulu liya kuvuthelwa, baze beze abo babesele bekulungele ukutshabalala ezweni laseAsiriya.” IAsiriya iluphawu lweBhabhiloni kwimihla yokugqibela, yaye abo baluvayo kwisivakalisi eso umyalezo wesilumkiso wokuphuma eBhabhiloni, beza banqule kunye nabo bamelwe njengamakhulu alikhulu anamashumi amane anesine amawaka, ababekwe ngokwesiprofeto “entabeni engcwele eYerusalem.”

Ivesi lithi, “kuya kuthi ngaloo mini.” “Loo mini,” eyimini xa ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, libiza abanye abantwana bakaThixo ukuba baphume eBhabhiloni, ingummiselo wesi sahluko sonke. Ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, likhwaza ngexesha lomthetho weCawa, xa ihenyukazi laseTire likhunjulwa.

Ndaza ndeva elinye izwi liphuma ezulwini, lisithi, Phumani kulo, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zalo, nize ningamkelwa zizibetho zalo. Kuba izono zalo zifike zaya kutsho ezulwini, yaye uThixo uzikhumbule izenzo zalo zobugwenxa. ISityhilelo 18:4, 5.

Isaya isahluko samashumi amabini anesixhenxe siqala ngokuchaza olo suku lunye esi siphela ngalo isahluko, xa sisithi, “Ngaloo mini uYehova ngekrele lakhe elibukhali, nelikhulu, nelinamandla, uya kuvelela uLeviyatan, inyoka ebalekayo, ewe, uLeviyatan, loo nyoka ijjekileyo;

yaye uya kubulala inamba esemanzini olwandle.”

Emthethweni yeCawa kaCawe, umgwebo kaThixo wokuphumeza, nowempindezelo, uqala phezu kwezikumkani zenamba (iZizwe eziManyeneyo), irhamncwa (ubupopu) nomprofeti wobuxoki (iUnited States). Emthethweni yeCawa kaCawe umprofeti wobuxoki uyabhukuqwa njengobukumkani besithandathu besiprofeto seBhayibhile, kwaye uwexuko lwesizwe luvelisa intshabalalo yesizwe. Umthetho weCawa kaCawe yindawo apho imigwebo kaThixo yokuphumeza iqala ukuwela phezu kwenamba, enguSathana (nobukumkani bakhe basemhlabeni obumelwe njengenamba), irhamncwa nomprofeti wobuxoki. Sisohlwayo esiqhubekayo, esiqala emthethweni yeCawa kaCawe. Ukuqala nokuphela kwesahluko samashumi amabini anesixhenxe sikaIsaya ngumthetho weCawa kaCawe, kwaye eso sahluko sibonisa imiba ekhethekileyo enxulumene ngqo nembali ekhokelela kuwo nalandelayo emva komthetho weCawa kaCawe.

Siqwalasela isahluko samashumi amabini anesixhenxe, kuba siseka imeko yobuprofeti yezahluko zamashumi amabini anesibhozo nezamashumi amabini anesithoba. Kwezo zahluko siya kufumana inkcazo yemvula yamva njengendlela yokusebenza, eya kusivumela ukuba siqonde ukubaluleka kokubeka izahluko zesine nezesihlanu zikaDaniyeli phezu kwezahluko zokuqala ukuya kwesesithathu zikaDaniyeli. Emva kokuba uIsaya isahluko samashumi amabini anesixhenxe echonge ukuqala kwesohlwayo esiqhubekela phambili sobukumkani benamba, ubhala ukuba ngelo xesha abantu bakaThixo bayalelwa ukuba “bamculele.” Bamculele bani?

Impendulo yokuba ngubani ekumele kukulelwe yena ikwisihloko sale ngoma, kuba bamele ukucula “isidiliya sewayini ebomvu, asigcinayo uYehova.” Iballi lesidiliya libali labantu bakaThixo, yaye liqala ukukhankanywa nguIsaya kwisahluko sesihlanu.

Ngoku ke ndiya kuvumela othandekayo wam ingoma ngothandekayo wam, engomyezo wakhe weediliya. Othandekayo wam wayenomyezo weediliya entabeni echume kunene; waza wawubiyela, wawususa amatye awo, wawutyala ngomdiliya ogqwesileyo, wakha nenqaba phakathi kwawo, wenza nesixovulelo sewayini kuwo; walindela ukuba uvelise iidiliya, kodwa wavelisa iidiliya zasendle. Ke ngoku, nina bemise baseYerusalem, nani madoda akwaYuda, ndiyanicela, gwebeni phakathi kwam nomyezo wam weediliya. Yintoni na ebisenokwenziwa ngakumbi emyezweni wam weediliya endingayenzanga kuwo? Kutheni na, xa ndandilindele ukuba uvelise iidiliya, uvelise iidiliya zasendle? Ke ngoku yizani; ndiyanixelela oko ndiya kukwenza emyezweni wam weediliya: ndiya kususa uthango lwawo, uze udliwe uphele; ndidilize udonga lwawo, uze unyathelwe phantsi; ndiya kuwushiya ulubhongozo: awusayi kuthenwa, awusayi kugrunjwa; kodwa kuya kuhluma kuwo ameva namakhakakhaka; ndiya kuyalela namafu ukuba angani mvula kuwo. Kuba umyezo weediliya kaYehova wemikhosi uyindlu kaSirayeli, namadoda akwaYuda asisityalo sakhe esimnandi; walindela ubulungisa, kodwa nanko ingcinezelo; walindela ubulungisa, kodwa nanko umkhwazo. Isaya 5:1–5.

Kwimbali yengxaki yomthetho weCawa, abantu bakaThixo bamele ukuculela abantu bakaThixo ingoma yesidiliya, kuba ingoma ithi, “Ke ngoku, nina bahlali baseYerusalem, nani madoda akwaYuda, ndiyanicela, gwebeni phakathi kwam nesidiliya sam.” Ingoma yesidiliya yingoma echaza ukudlulwa ecaleni kwabantu bomnqophiso bangaphambili, ngoxa uThixo engena emnqophisweni nabo abo uPetros athi ngabo “ngaphambili babengabantu, kodwa ngoku

bangabantu bakaThixo.” Ichaza ukuba akukho mvula iwe phezu kwesidiliya, ngaloo ndlela ichaza umsebenzi kaEliya, oza ngelo xesha, nowathi yedwa enako ukovelisa imvula ngelo xesha. Siyazi ukuba ingoma imalunga nokudlulwa ecaleni kwabantu bomnqophiso, kuba ingoma yesidiliya yaculwa nguKristu kuSirayeli wamandulo, ngelo xesha uSirayeli wamandulo wayedlululwa ecaleni, ngoxa uThixo ngaxeshanye wayengena emnqophisweni noSirayeli wokomoya.

Yivani omnye umzekeliso: Kwakukho indoda eyayingumninimzi, eyatyala isidiliya, yasibiyela macala onke, yemba isixovulelo sewayini kuso, yakha inqaba, yasirentisa kubalimi, yaya kwelakude. Ke kaloku, xa ixesha leziqhamo lalisondele, yathumela izicaka zayo kubalimi, ukuze ziye kwamkela iziqhamo zaso. Kodwa abalimi bazibamba izicaka zayo, babetha esinye, babulala esinye, basixuluba ngamatye esinye. Yaphinda yathumela ezinye izicaka, zininzi kungezokuqala; baza benza kubo ngokunjalo. Ke ekugqibeleni yathumela kubo unyana wayo, isithi, Baya kumhlonela unyana wam. Kodwa abalimi, bakumbona unyana, bathetha bodwa, besithi, Lo yindlalifa; yizani, masimbulale, silithabathe ilifa lakhe. Bambamba ke, bamphosela ngaphandle kwesidiliya, bambulala. Ngoko ke, xa ithe yafika inkosi yesidiliya, iya kwenza ntoni kwabo balimi? Bathi kuyo, Iya kubatshabalalisa kakubi abo bantu bangendawo, isirentise isidiliya kwabanye abalimi, abaya kuyinika iziqhamo ngexesha lazo. UYesu wathi kubo, Anizanga nifunde na eziBhalweni ukuthi, Ilitye abalaxhi balalayo, lona elo lenziwe intloko yekona; oku kuvela eNkosini, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kuthatyathwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Ke yena oya kuwa phezu kweli litye, uya kwaphuka; kodwa lowo liya kuwa phezu kwakhe, liya kumgaya abe ngumgubo. Ke kaloku, bakuva ababingeleli abakhulu nabaFarisi imizekeliso yakhe, baqonda ukuba wayethetha ngabo. Mateyu 21:33–45.

Xa uYesu wayicula ingoma yesidiliya sikaThixo kuSirayeli wamandulo, batsalelwa kakhulu kwingqiqo nakumandla omyalezo, kangangokuba, xa uYesu wayebuza amaYuda aphikisanayo ukuba iNkosi yesidiliya iya kwenza ntoni kwabo babulala uNyana, abazange bakwazi ukuzibamba ekunikeni impendulo echanileyo, xa babesithi, “Uya kubatshabalalisa kabuhlungu abo bantu bangendawo, aze asiqeshisele isidiliya sakhe kwabanye abalimi, abaya kumnika iziqhamo ngexesha lazo.”

Waza uYesu ngoko ngoko wongeza elinye ivesi kwingoma, xa wayecula ngelitye elaliwaliwe, waza wahlanganisa impendulo yabo kunye nesitanza sokugqibela xa wayesithi, “Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kuthatyathwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Kananjalo lowo uya kuwa phezu kweli litye uya kwaphuka; ke yena lowo liya kuwela phezu kwakhe, liya kumtyumza abe luthuli.” Le ntetho ethi “liya kumtyumza abe luthuli,” ivakalisa uIsaya amashumi amabini anesixhenxe othi “onke amatye esibingelelo abe njengamatye ekalika aqhekezwe kubini, kwaye amahlathi angcwele nemifanekiso eqingqiweyo aziyi kuma.” Zombini ezi zikhombisa umsebenzi wemvuselelo owenziwa nguYosiya, owayefuzisela abo baphakathi kwemihla yokugqibela abaphinda bafumanisa “amaxesha asixhenxe”, alilitye lesikhubekiso elityumza abo bangavumiyo ukuligqala njengelinqabileyo.

Ngomhla womthetho weCawa, njengoko umelwe kuIsaya isahluko samashumi amabini anesixhenxe, abo “ababe ngengabo abantu ngaphambili,” bamele ukucula ingoma yesidiliya

sewayini ebomvu sikaYehova. Ezi nqaku ziye zaxela rhoqo ukuba akukho myalezo wesithathu ngaphandle komyalezo wokuqala nowesibini. Umthetho weCawa ngumyalezo wesithathu, yaye umhla womthetho weCawa uquka imbali yemiyalezo yokuqala neyesibini. Kwisahluko samashumi amabini anesixhenxe sikaIsaya, umthetho weCawa uchaza ixesha elimelwe kuDaniyeli isahluko sokuqala, aze kwakhona kuDaniyeli izahluko zokuqala ukuya kwezintathu. Ngokwesiprofeto, umhla womthetho weCawa kwisahluko samashumi amabini anesixhenxe uchaza imbali kaSeptemba 11, 2001, xa umyalezo wokuqala wanikwa amandla, waqhubekeka wada waya kumthetho weCawa osondelayo.

Siza kuqhubeka nokuqwalasela kwethu ingoma abaya kuyivakalisa abo bahlanguliweyo ngexesha elikhokelela kwinqanaba apho ihenyukazi laseRoma liya kuqalisa ukucula ingoma yalo, kwinqaku elilandelayo.

Ndaza ndabona, nanko iMvana imi phezu kweNtaba yeZiyon, inayo ikhulu elinamashumi amane anesine amawaka, enegama loYise libhaliwe emabunzini azo. Ndeva izwi liphuma ezulwini, linjengesandi samanzi amaninzi, linjengesandi sendudumo enkulu; ndeva nezwi lababethi boomrhubhe bebetha oomrhubhe babo. Babethi ngathi bacula ingoma entsha phambi kwetrone, naphambi kwezidalwa ezine, naphambi kwamadoda amakhulu; kungekho namnye wayenokuyifunda loo ngoma, ngaphandle kwekhulu elinamashumi amane anesine amawaka, abahlangulwayo emhlabeni. Ngabo abo bangazange bangcoliswe ngabafazi; kuba baziintombi. Ngabo abo balandela iMvana naphi na apho iya khona. Bona bahlangulwa phakathi kwabantu, banganowokuqala kuThixo nakwiMvana. Emlonyeni wabo akufunyanwanga nkohliso; kuba bengenatyala phambi kwetrone kaThixo. IsiTyhilelo 14:1–5.