

# Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Ayisihlanu Nesishiyagalombili

*Ukwembula Umbono: Ukuqonda Izinsuku Zokulila kuDaniyeli*

Jeff Pippenger

2024-03-25

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembuleka into kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBeliteshasari; leyo nto yayiyiqiniso, kepha isikhathi esimisiweyo sasiside; wayiqonda leyo nto, futhi wayenokuqonda kombono. Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu apheleleyo. Angidlanga sinkwa esimnandi, akungenanga nyama nawayini emlonyeni wami, futhi angizange ngizigcobe nhlobo, kwaze kwagcwaliseka amasonto amathathu ephelele. Kwathi ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngisecezeni komfula omkhulu, onguHidekeli. Daniyeli 10:1–4.

Phakathi kwezinsuku ezintathu nohhafu ezingokomfanekiso zeSambulo isahluko seshumi nanye, lapho ofakazi ababili befile emgwaqweni, kwembulwa “into” kuBelteshazzar. Ngaphambili wayesevele ewuqondile “umbono” (mareh), ngoba esahlukweni sesishiyagalolunye, uGabriyeli wayesevele efikile wamnika ukuqonda kombono.

Yebo, ngesikhathi ngisakhuluma emthandazweni, lowo muntu uGabriyeli, engangimbone embonweni ekuqaleni, esebangeleke ukuba andize ngesivinini esikhulu, wangithinta ngesikhathi somnikelo wakusihlwa. Wangazisa, wakhuluma nami, wathi: O Daniyeli, sengiphumile manje ukuba ngikunike ukuqonda nokuhlakanipha. Ekuqaleni kwezincengo zakho kwaphuma umyalo, mina sengize ukukubonisa; ngokuba uthandwa kakhulu; ngakho-ke qonda lolu daba, uqaphele umbono. Daniyeli 9:21–23.

“Indoda uGabriyeli, engangiyibonile,” uDaniyeli, “embonweni ekuqaleni,” kubhekiselwa ku-“chazon,” umbono womlando wesiprofetho, okwakukhuluma ngoGabriyeli echazela uDaniyeli umbono wemibuso yesiprofetho seBhayibheli esahlukweni sesishiyagalombili. Kodwa “umbono” uDaniyeli ayesemelwe ukuwucabangela esahlukweni sesishiyagalolunye kwakuyi-“mareh,” umbono wokubonakala. UGabriyeli wabe esenikeza uDaniyeli ukuhlaziywa komlando kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu.

Isahluko sesishiyagalolunye sagcwaliseka ngonyaka wokuqala kaDariyu. Lapho uBelteshazari ethi “wayenokuqonda kombono,” “ngonyaka wesithathu kaKoresi,” wayeseziqondile iminyaka emibili “imareh,” umbono. Lokho uBelteshazari afika akuqonda “ngalezo zinsuku” zokulila kwakuyileyo “nto,” okuwukuthi igama lesiHeberu elithi “dabar,” futhi yayinde, ngoba isikhathi esimisiwe sasingu-2,520 weminyaka.

UDaniyeli wayesevele eqondile okuthile mayelana “nento,” ngoba wayegcwalisa umkhuleko kaLevitikusi amashumi amabili nesithupha esahlukweni sesishiyagalolunye, futhi lowo ngumkhuleko “wentho.” Kwaba khona ukwanda kokukhanya phezu “kwezikhathi eziyisikhombisa,” uBelteshazari afika ekuziqondeni phakathi nezinsuku ezingamashumi amabili

nanye zokulila, futhi ukwanda kokukhanya phezu “kwezikhathi eziyisikhombisa,” phakathi nalezo zinsuku zokulila, kwakuyisifanekiso sokwanda kokukhanya phezu “kwezikhathi eziyisikhombisa” ngo-1856. NamaMillerite ayesevele azi “ngezikhathi eziyisikhombisa,” ngoba ayekumemezele, kodwa kwanezelwa ukukhanya okwakuzobavivinya ngqo kuleyo ndawo emlandweni wabo lapho besuka enhlanganweni yaseFiladelfiya bengena enhlanganweni yaseLawodikeya.

Izinsuku zokulila zikaBeltshazzar zihambisana nomlando wesiprofetho wesikhathi lapho inhlango yaseFiladelfiya yaguqukela enhlanganweni yaseLawodikeya ngowe-1856, bese ilandela iye ebandleni lama-Adventist laseLawodikeya ngowe-1863. Kokubili umlando kaBeltshazzar nowamaMillerite wokukhanya okwengeziwe phezu “kwezikhathi eziyisikhombisa,” kuyahambisana noguquko lwenhlango yaseLawodikeya yengelosi yesithathu iye enhlanganweni yaseFiladelfiya yabayizinkulungwane eziyikhulu namashumi amane nane, nasezinsukwini zokulila, okungukuthi ngesikhathi sokulibala, lapho ukukhanya okwengeziwe phezu “kwezikhathi eziyisikhombisa,” kwakumelwe kwambulwe.

UBheletshatsari umele kokubili isithunywa kanye nenhlango. Ezinsukwini zokulila kwakhe isithunywa kufanele siqonde “into,” okuyiQiniso, bese sithi-ke siyethule leyo “nto” enhlanganweni, lapho uMikayeli evusa ofakazi ababili ngonyaka ka-2023.

Igama lesiHeberu elithi “mareh” (umbono wokubonakala kukaKristu), uDaniyeli abonakaliswa njengoliqondayo evesini lokuqala, livezwa kane embonweni wokugcina kaDaniyeli. Kabili lihunyushwa ngokuthi “umbono,” futhi kabili ngokuthi “ukubonakala.” Ngokokuqala uDaniyeli esebenzisa leli gama evesini lokuqala, ukhomba ukuthi waqonda “umbono,” kodwa ezinye izikhombo ezintathu ziveza uDaniyeli ebhekana nombono. Evesini lesithupha, ubuso bukaKristu babunjengoku “kubonakala” kombani.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngathi ngisemaceleni omfula omkhulu, onguHidekeli, ngaphakamisa amehlo ami ngabheka; bheka, kwakukhona indoda ethile yembethe ilineni, izinkalo zayo ziboshwe ngegolide elicwengekileyo lase-Ufazi. Umzimba wayo wawunjengeberile, ubuso bayo bunjengokubonakala kombani, amehlo ayo enjengezibani zomlilo, izingalo zayo nezinyawo zayo zinjengombala wethusi eliphucuziweyo, nezwi lamazwi ayo linjengezwi lesixuku esikhulu. Mina Daniyeli ngedwa ngabona lo mbono; ngoba amadoda ayenami awuzange awubone lo mbono; kepha ukwesaba okukhulu kwehlela phezu kwawo, aze abaleka ayocasha. Ngalokho ngasala ngedwa, ngawubona lo mbono omkhulu, akwabe kusasele mandla kimi; ngoba ubuhle bami baphenduka kimi baba ukubola, angasala nginawo amandla. Daniyeli 10:4–8.

Kukhona elinye igama lesiHeberu elihunyushwa ngokuthi “umbono,” esizolikhuluma ngemva kokuba sesibeke obala ezinye izici zegama lesiHeberu elithi “mareh.” Emavesini andulelayo, igama elithi “ukubonakala” yilona gama lesiHeberu elithi “mareh.” Yilo lelo gama elihunyushwe ngokuthi “umbono” evesini leshumi nesithupha. Evesini leshumi nesithupha, umbono kaKristu wenze uDaniyeli wadabuka.

Futhi, bheka, okunjengesimo samadodana abantu kwathinta izindebe zami; ngase ngivula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngenxa

yombono izinhlungu zami ziphendukele phezu kwami, futhi angisabambanga mandla. Daniyeli 10:16.

Igama lesiHebheru elihunyushwe ngokuthi “ubuhlungu” lisho isibambo somnyango esijikayo, futhi “umbono” wokubonakala kukaKristu uDaniyeli awubona kulelo vesi wajika njengesibambo. “Isibambo esijikayo” esiphrofethweni simelela iphuzu lokuguquka.

“Kukhona izifundo okufanele zifundwe emlandweni wesikhathi esedlule; futhi ukunakwa kubhekiswa kuzo, ukuze bonke baqonde ukuthi uNkulunkulu usebenza ngendlela efanayo manje njengoba ebelokhu enza. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kwezizwe manje, ngendlela efanayo ncamashi njengoba bekulokhu kunjalo selokhu ivangeli laqala ukumemezela ku-Adamu e-Edene.

“Kukhona izikhathi eziyizindawo zokujika emlandweni wezizwe nowebandla. Ekuphatheni kukaNkulunkulu, lapho lezi zinkinga ezahlukeni zifika, ukukhanya kwaleyo nkathi kuyaphiwa. Uma samukelwa, kuba khona ukuqhubekela phambili ngokomoya; uma senqatshwa, kulandela ukuwohloka ngokomoya nokuphihlizeka komkhumbi. INkosi ezwini layo ivule umsebenzi ohlaselayo wevangeli njengoba uye waqhubekiswa esikhathini esedlule, futhi uyakuba njalo nasesikhathini esizayo, kuze kufike empini yokugcina, lapho izinhlangano zikaSathane ziyokwenza ukuhamba kwazo kokugcina okumangalisayo.” Bible Echo, August 26, 1895.

Ivesi yeshumi nesithupha imelela inguquko ebalulekile emlandweni uBeltshazari awumelelayo. Iyinguquko ebalulekile kukho kokubili uphondo lweRiphabhulikhi (isizwe) nophondo lwamaProthetani (ibandla). Imele inhlekelele, futhi imele iphuzu lapho kunikezwa khona ukukhanya okukhethekile kwalowo mlando. Uguquko olubalulekile kuDaniyeli lwenzeka ngesikhathi uDaniyeli “ethintwa,” okwesibili ezikhathini ezintathu. UDaniyeli wayezothintwa kathathu, futhi ngesikhathi ethintwa okwesibili, kwaba yinguquko ebalulekile kuDaniyeli, futhi leyo nguquko ebalulekile yayiyeyesibili ezikhathini ezintathu uDaniyeli abona ngazo umbono we-“mareh”.

Futhi, bheka, othile owayefana nokufana kwamadodana abantu wathinta izindebe zami; ngase ngivula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngombono usizi lwami luphendukele phezu kwami, futhi angisagcinanga mandla. Daniyeli 10:16.

Sizobhekana maduzane nalokhu kuthintwa kathathu. Ngokokuqala kwezikhathi ezine lapho igama elithi “mareh” lisetshenziswa nguDaniyeli, kwaba wubufakazi bakhe bokuthi wayewuqonda umbono; kanti izikhombo ezintathu zokugcina zikhomba okwabonwa nguye ngesikhathi ebona ngokoqobo ukubonakala. Ngokwesithathu lapho ekhomba umbono wokubonakala, kusevesini leshumi nesishiyagalombili, lapho ethintwa khona okwesithathu.

Kwase kufika futhi, kwangithinta othile owayenjengokubonakala komuntu, wanginika amandla. Daniyeli 10:18.

Ekuthintweni kwesibili, evesini leshumi nesithupha, okuyisikhombo sesibili embonweni we-“marah”, amandla akhe ayaphela, kodwa ekuthintweni kwesithathu, amandla akhe ayabuyiselwa. Evesini leshumi, eleshumi nesithupha, neleshumi nesishiyagalombili uDaniyeli uyathintwa. Evesini lesithupha, uDaniyeli ubona ukubonakala kukaKristu, bese kuba nguGabriyeli, kuthi evesini leshumi, uGabriyeli athinte uDaniyeli okokuqala.

Ngase ngiphakamisa amehlo ami, ngabheka; bheka, kwakukhona umuntu othile embethe ilineni, okhalweni lwakhe kuboshwe igolide elimsulwa lase-Ufaz; nomzimba wakhe wawunjengeberili, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibani zomlilo, nezingalo zakhe nezinyawo zakhe zifana ngombala nethusi elikhazimulisiwe, nezwi lamazwi akhe linjengezwi lesixuku esikhulu. Mina Daniyeli ngedwa ngabona lo mbono; ngokuba amadoda ayenami awubonanga lo mbono; kodwa ukwesaba okukhulu kwehlela phezu kwawo, aze abaleka ayocasha. Ngalokho ngasala ngedwa, ngawubona lo mbono omkhulu, akwase kusala mandla kimi; ngokuba ubuhle bami baphenduka ngaphakathi kwami baba ngukonakala, angasala namandla.

Kepha ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngawela ebuthongweni obukhulu ngobuso bami, ubuso bami bubheke phansi. Futhi bheka, isandla sangithinta, sangimisa ngamadolo ami nasezintendeni zezandla zami. Wayesethi kimi: O Daniyeli, wena muntu othandwa kakhulu, qonda amazwi engiwakhuluma kuwe, usukume ume uqonde; ngokuba manje ngithunyelwe kuwe. Kwathi esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi: Ungesabi, Daniyeli; ngokuba kusukela ngosuku lokuqala owabeka ngalo inhliziyu yakho ekuqondeni nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwakala, mina ngize ngenxa yamazwi akho. Kodwa inkosana yombuso wasePheresiya yangimelana izinsuku ezingamashumi amabili nanye; kodwa bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ukungisiza; mina ngasala lapho kanye namakhosi asePheresiya. Manje ngize ukuzokuqondisa okuzokwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono usezaqhubeka izinsuku eziningi. Daniyeli 10:5–14.

Khona-ke evesini leshumi nesithupha, uDaniyeli uthintwa okwesibili, lapho ebona umbono kaKristu.

Kwathi esekhulume lawo mazwi kimi, ngabhekisa ubuso bami emhlabathini, ngaba isimungulu. Futhi, bheka, othile onjengokufana kwamadodana abantu wathinta izindebe zami; ngase ngivula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngenxa yombono izinhlungu zami ziphendukele phezu kwami, futhi angisasele namandla. Ngokuba inceku yale nkosi yami ingakhuluma kanjani nale nkosi yami na? Ngokuba mina, masinyane nje akusasele mandla kimi, futhi akusekho kuphefumula okusele kimi. Danieli 10:15–17.

Khona-ke uDaniyeli uyathintwa okwesithathu, lapho kubonakala uGabriyeli, hhayi uKristu.

Kwase kubuya futhi kwangithinta owayenokubonakala okunjengokomuntu, wanginika amandla. Wathi, O muntu othandwa kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kwathi esakhuluma kimi, ngaqiniswa, ngathi, Inkosi yami ayikhulume; ngokuba ungiphela amandla. Wayesethi, Uyakwazi yini ukuthi ngizele wena ngani na? Manje sengizobuyela

ukuyolwa nenkosi yasePheresiya; futhi lapho sengiphumile, bheka, inkosi yaseGrisi iyakuza. Kepha ngiyakukubonisa okulotshiwe embhalweni weqiniso; futhi akakho noyedwa omi nami kulezi zinto, ngaphandle kukaMikayeli inkosi yenu. Daniyeli 10:18–21.

UDaniyeli uyathintwa kathathu, futhi ngesikhathi sokuqala nesesithathu uthintwa yingelosi uGabriele. Okwesibili ethintwa, uthintwa nguKristu. UDaniyeli wasebenzisa igama elifanayo lesiHeberu izikhathi ezine, kodwa okokuqala kulezo zikhathi ezine, evesini lokuqala, wayeveza ukuthi wayeliqonda “umbono.” Ukuqonda iqiniso kubalulekile, kodwa akufani nokulizwa iqiniso ngokuhlengenwe nakho, njengoba kwenzeka kuye kwezinye izikhathi ezintathu.

Kwathi lapho izinsuku zikaDaniyeli zokulila seziphelile wanikwa isipiliyoni sombono, ayesevele enokuqonda kwawo ngaphambi kokuba izinsuku zokulila kwakhe ziphele. Lesi sipiliyoni sakhiwa izinyathelo ezintathu, ezimelelwa ukuthintwa okuthathu. Ukuthinta kokuqala nokokugcina kwenziwa nguGabriyeli, kanti ukuthinta okuphakathi kwenziwa nguKristu. Ukuthinta kokuqala nokokugcina kwakuyizinhlamvu zokuqala nezokugcina zohlamvu lwesiHeberu. Kuleso sinyathelo sesibili, uDaniyeli uyaqaphela isimo sakhe njengomoni ovukelayo maqondana neNkosi yakhe; ngakho-ke ukuthinta okuphakathi kumelela ukuvukela, njengoba kumelelwa uhlamvu lweshumi nantathu lohlamvu lwesiHeberu.

“Kodwa uPetru wayengasenandaba ngemikhumbi noma ngomthwalo wayo. Lesi simangaliso, ngaphezu kwanoma yisiphi esinye ayekade esibonile, sasiyisibonakaliso samandla kaNkulunkulu kuye. KuJesu wabona Lowo owayebambe yonke imvelo ngaphansi kokulawula kwaKhe. Ukuba khona kobuNkulunkulu kwambulula ukungwele kwakhe okungenakho. Uthando lwakhe ngoMphathi wakhe, ihlazo ngenxa yokungakholwa kwakhe siqu, ukubonga ngenxa yokuzithoba kukaKristu, ngaphezu kwakho konke, umuzwa wokungcola kwakhe phambi kobumsulwa obungapheli, kwamnqoba. Ngesikhathi abangane bakhe besaqinisa okwakusenethini, uPetru wawa ezinyaweni zoMsindisi, ememeza, ‘Suka kimi; ngokuba ngingumuntu onesono, Nkosi.’”

“Kwaba yibo kanye ubukhona obufanayo bobungwele bobuNkulunkulu obabangela ukuba umprofethi uDaniyeli awe phansi njengofileyo phambi kwengelosi kaNkulunkulu. Wathi, ‘Ubuhle bami baphenduka kimi baba ukubola, angasala namandla.’ Kanjalo nalapho u-Isaya ebona inkazimulo yeNkosi, wamemeza wathi, ‘Maye kimi! ngokuba ngibhujisiwe; ngokuba ngingumuntu onezindebe ezingcolileyo, ngihlezi phakathi kwabantu abanezindebe ezingcolileyo; ngokuba amehlo ami abonile iNkosi, uJehova Sebawoti.’ Daniyeli 10:8; Isaya 6:5. Ubuntu, kanye nobuthakathaka nesono sabo, babekwa baqhathaniswa nokuphelela kobuNkulunkulu, futhi wazizwa eswele ngokuphelele futhi engengwele. Kanjalo kube njalo kubo bonke abanikezwe ukubona ubukhulu nobukhosi bukaNkulunkulu.”

“UPetru wamemeza wathi, ‘Suka kimi; ngokuba ngingumuntu oyisoni;’ nokho wanamathela ezinyaweni zikaJesu, ezwa ukuthi wayengenakwahlukaniswa Naye. UMsindisi waphendula wathi, ‘Ungesabi; kusukela manje uzakubamba abantu.’ Kwaba ngemva kokuba u-Isaya esebonile ubungwele bukaNkulunkulu nokungafaneleki kwakhe uqobo lapho aphathiswa khona umlayezo wobuNkulunkulu. Kwaba ngemva kokuba uPetru eholelwe ekuzideleni nasekuthembeleni emandleni obuNkulunkulu lapho amukela khona ubizo lomsebenzi wakhe

kaKristu.” The Desire of Ages, 246.

Umbono we- “mareh” ungumbono wokubonakala kukaKristu, kodwa ingelosi uGabriyeli imelwe ngesikhathi sesibili nesesine lapho uDaniyeli asebenzisa khona leli gama. Ngokokuqala kwaba yisititimende sokuthi uBheletshatsari waqonda umbono, kodwa ezintathu zokugcina zimelela uDaniyeli ehlangabezana nombono. Kuzo lezo zikhathi ezintathu uDaniyeli ehlangabezana nombono, ubuye futhi athintwe.

Isikhathi sokuqala athintwa ngaso nguGabriyeli kwakungemva kokuba esebonile ukubonakala kukaKristu okhazinyulisiwe, futhi lokho okwamehlela kwamshiya “ebuthongweni obukhulu ngobuso bami, nobuso bami bubheke phansi.” Umbono wawuveze ukwahlukaniswa, ngoba labo ababekanye naye “ababonanga umbono; kodwa ukubhudla okukhulu kwabafikela, baze babaleka bayocasha.” Ekudumazekeni kokuqala, uJeremiya “wahlala yedwa, ngenxa yesandla sikaNkulunkulu,” kanti kuBelteshazari “akwasala mandla” “ngokuba” “ukukhazimula” kwakhe “kwaguquka kimi kwaba ukubola, futhi” “akagcinanga mandla.”

Kwathi lapho uGabriyeli emthinta okokuqala, uGabriyeli wase embeka uDaniyeli ngamadolo akhe nasezintendeni zezandla zakhe. Wabe esemyalela uDaniyeli ukuba aqonde amazwi ayewakhuluma nokuba asukume, akwenzayo, nakuba wayethuthumela. UGabriyeli wase enikeza uDaniyeli incazelo eningilizwe yalokho okwakwenzekile phakathi kwezinsuku ezingamashumi amabili nanye zokukhala kukaDaniyeli. Wachaza ukuthi, ngemva kokulwa namakhosi asePheresiya izinsuku ezingamashumi amabili nanye, uMikayeli wehlela evela ezulwini ukuba angene empini, kwase kuthi uGabriyeli eze ukuphendula imithandazo kaDaniyeli nokumchazela “okuyakwehlela abantu bakho ezinsukwini zokugcina.” Lapho uMikayeli ehla evela ezulwini, uGabriyeli wathunywa ukuba achazele uDaniyeli izinsuku zokugcina.

Incazelo kaGabriyeli yanikezwa uDaniyeli ekupheleni kwezinsuku ezingamashumi amabili nanye zokulila, okuyinto, ekusetshenzisweni komugqa phezu komugqa kweSambulo isahluko seshumi nanye, emelela isikhathi lapho uHezekeli esahlukweni samashumi amathathu nesikhombisa eyalwa khona kabili ukuba aprofethe emathanjeni afileyo, ukuze avuse abaprofethi ababili emathuneni abo. Lokhu kwenzeka lapho uMikayeli ehla evela ezulwini futhi evusa umzimba kaMose, ngesikhathi enqaba ukuxoxisana noSathane encwadini kaJude. UDaniyeli usazophinde athintwe kabili ngemva kokuba uGabriyeli esemnike umbono ophelele wezinsuku zokulila.

Ngemva kokuba uGabriyeli eseqedile, uDaniyeli “wabhekisa ubuso bakhe emhlabathini, waba yisimungulu”; kwathi-ke uKristu uqobo “wathinta” “izindebe” zikaDaniyeli, uDaniyeli “wavula” “umlomo wakhe, wakhuluma, wathi kulowo owayemi phambi kwami, O nkosi yami, ngenxa yombono usizi lwami lungiphendukelele, futhi angisagcinanga mandla. Ngokuba inceku yale nkosi yami ingakhuluma kanjani nale nkosi yami na? ngokuba mina, masinyane kwase kungasekho mandla asele kimi, futhi akukho kuphefumula okusele kimi.”

Okuhlangenwe nakho kokubona nokukhuluma noKristu kuthobisa uDaniyeli kuze kube othulini. Waba yisimungulu, futhi wayeyohlala enjalo ukuba uKristu wayengathintanga izindebe zakhe, njengoba nezindebe zika-Isaya zathintwa yilahle elivela e-altare.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngenkathi u-Isaya ebona lesi sambulo senkazimulo nobukhosi beNkosi yakhe, wagajwa umuzwa wokuhlanzeka nobungcwele bukaNkulunkulu. Yeka ukuthi kwakubukhali kangakanani ukwehluka phakathi kokuphelela okungenakulinganiswa koMdali wakhe, nendlela yesono yalabo okwase kuyisikhathi eside, kanye naye, bebalwa phakathi kwabantu abakhethiweyo bakwa-Israyeli nabakwaJuda! ‘Maye kimi!’ kukhala yena; ‘ngoba ngichithiwe; ngokuba ngingumuntu onezindebe ezingcolileyo, futhi ngihlala phakathi kwabantu abanezindebe ezingcolileyo: ngokuba amehlo ami abonile iNkosi, uJehova Sebawoti.’ Ivesi 5. Emile, kungathi kunjalo, ekukhanyeni okuphelele kobukhona bukaNkulunkulu phakathi kwendawo engcwele yangaphakathi, waqonda ukuthi uma eshiywe ekungapheleleni nasekunganeleni kwakhe, wayengeke nhlobo akwazi ukufeza umsebenzi ayebizelwe wona. Kodwa kwathunyelwa iserafi ukuba imkhulule ekuhluphekeni kwakhe futhi imlungiselele umsebenzi wakhe omkhulu. Ilahle eliphilayo elivela e-altare labekwa ezindebeni zakhe, kuhambisana nala mazwi, ‘Bheka, lokhu sekuthintile izindebe zakho; nobubi bakho bususiwe, nesono sakho sihlanziwe.’ Khona-ke izwi likaNkulunkulu lazwakala lithi, ‘Ngizothuma bani, futhi ubani oyakusihambela na?’ u-Isaya waphendula wathi, ‘Nangu mina; ngithume.’ Amavesi 7, 8.”

“Isivakashi sasezulwini sayala isithunywa esasimilindile, sathi, ‘Hamba, utshele lesi sizwe uthi, Yizwani nokuyizwa, kodwa ningaqondi; Futhi nibone nokubona, kodwa ningaqapheli. Yenza inhliziyi yalesi sizwe ibe nqundu, wenze izindlebe zabo zibe lukhuni, uvale amehlo abo; funa babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyi yabo, baphenduke, baphiliswe.’ Amavesi 9, 10.

“Umsebenzi womprofethi wawucacile; kwakufanele aphakamise izwi lakhe ekuphikisaneni nobubi obabubusile. Kodwa wayesaba ukuwuthatha lo msebenzi engenasiqinisekiso esithile sethemba. ‘Nkosi, kuze kube nini na?’ kubuza yena. Ivesi 11. Akekho yini phakathi kwabantu Bakho abakhethiweyo oyoke aqonde, aphenduke, futhi aphulukiswe?”

“Umthwalo womphefumulo wakhe ngenxa yakwaJuda elahlekayo wawungayikuthwalwa ngeze. Umsebenzi wakhe wawungeke ube yize ngokuphelele. Nokho ububi obabukhula buphindaphindeka izizukulwane eziningi babungeke bususwe ezinsukwini zakhe. Kuyo yonke impilo yakhe kwakumelwe abe ngumfundisi onesineke, onesibindi—umprofethi wethemba kanye nowesahlulelo. Injongo kaNkulunkulu eyayizogcina ifezekile, izithelo ezigcwele zemizamo yakhe, kanye nezokusebenza kwazo zonke izithunywa zikaNkulunkulu ezithembekileyo, kwakuyobonakala. Insali yayiyakusindiswa. Ukuze lokhu kufezeke, izigijimi zesixwayiso nezokunxusa kwakumelwe zilethwe esizweni esihlubukayo, iNkosi yamemezela yathi: ‘Kuze kube yilapho imizi ichithwa ingenamuntu ohlala kuyo, Nezindlu zingasenamuntu, Nezwe lichithwa ngokupheleleyo, INkosi isisusile abantu yabayisa kude, Futhi kube khona ukulahlwa okukhulu phakathi kwezwe.’ Ivesi 11, 12.

“Izahlulelo ezinzima ezazizokwehlela abangaphenduki,—impi, ukuthunjwa, ukucindezelwa, ukulahlekelwa amandla nodumo phakathi kwezizwe,—konke lokhu kwakuzakuza ukuze labo ababeyobona kukho isandla sikaNkulunkulu ocatshile bathonyelwe ukuba baphenduke. Izizwe eziyishumi zombuso wasenyakatho zase zizohlakazelwa ngokushesha phakathi kwezizwe,

nemizi yazo ishiywe incithakalo; amabutho abhubhisayo ezizwe ezinobutha ayezocekela izwe lazo phansi kaningi futhi kaningi; ngisho neJerusalema ekugcineni laliyokuwa, futhi uJuda wayeyothunjwa; nokho iZwe Lesithembiso lalingayikushiywa ngokuphelele kuze kube phakade. Isiqinisekiso sesivakashi sasezulwini ku-Isaya sasisithi: ‘Kuyo kuyakuba okweshumi, Kubuye, kudliwe: Njengesihlahla se-teil, nanjengesihlahla se-okhi, Okusaseleyo kuso, lapho seliwisile amaqabunga aso: Kanjalo imbewu engcwele iyakuba yinsalela yaso.’ Ivesi 13.”

“Lesi siqinisekiso sokugcwaliseka kokugcina kwenjongo kaNkulunkulu saletha isibindi enhliziyweni ka-Isaya. Bekuyini uma amandla asemhlabeni ezihlela ukumelana noJuda na? Bekuyini uma isithunywa seNkosi sihlangu nokuphikiswa nokwenqatshwa na? U-Isaya wayeyibonile iNkosi, uJehova Sebawoti; wayewuzwile umculo wamaserafi, ‘Umhlaba wonke ugcwele inkazimulo yaKhe;’ wayenesithembiso sokuthi imiyalezo kaJehova eya kuJuda ohlubukayo yayiyohambisana namandla oMoya oNgcwele aletha ukulahlwa yicala; futhi umprofethi waqiniselwa umsebenzi owawuphambi kwakhe. Ivesi 3. Kuyo yonke inkonzo yakhe ende nenesicefe waphatha kanye naye inkumbulo yalo mbono. Iminyaka engamashumi ayisithupha noma ngaphezulu wema phambi kwabantwana bakwaJuda njengomprofethi wethemba, eba nesibindi ngokwengeziwe, njalo ngokwengeziwe eziprofethweni zakhe zokunqoba kwesikhathi esizayo kwebandla.” Prophets and Kings, 307–310.