

Incwadi KaDaniyeli - Inombolo Yamashumi Amabili

UDaniyeli nesiAmbulo: Ukwembula Ukwalukwa Kweziprofetho Kobukhosi Obuphakama Buwe

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USista White uvame ukuveza ukuthi izifundo zesiprofetho ezidingeka ukuba ziqondwe zivezwa ngokuphakama nokuwa kwemibuso.

“Kusukela ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca ezincwadini zikaDaniyeli neseSambulweni, kudingeka sifunde ukuthi alunalutho kangakanani udumo lwangaphandle nolwezwe kuphela. IBhabhiloni, kanye nawo wonke amandla nobukhosi balo, okungakaze umhlaba wethu usakubone okufana nakho selokhu kwaba khona,—amandla nobukhosi okwabonakala kubantu baleyo nkathi kuqinile futhi kuhlala njalo,—sekudlule ngokuphelele kanjani! Njengoba ‘iyimbali yotshani,’ libhubhile. Jakobe 1:10. Kanjalo nombuso wamaMede namaPheresiya, nemibuso yamaGreki neyamaRoma, kwabhubha. Kanjalo kuyabhubha konke okungenaye uNkulunkulu njengesisekelo sako. Kuphela lokho okuboshelwe enjongweni Yakhe, nokubonakalisa isimilo Sakhe, okungahlala njalo. Izimiso Zakhe yizo zodwa izinto eziqinileyo umhlaba wethu owaziyo.” Abaprofethi namaKhosi, 548.

“Ukuvuka nokuwa” kwemibuso emelwe ezincwadini zikaDaniyeli neSambulo kuyisizinda sendlela efanele yokufunda isiprofetho. Ukuwa kweBhabhiloni kufanekiswa ukuwa kweBhabhele likaNimrode kuGenesisise isahluko seshumi nanye. Bese kuthi kuDaniyeli isahluko sesihlanu, iBhabhiloni liwe futhi. Umlando wobupapa wokuvukela emandleni ngonyaka ka-538, kanye nokuwa kwabo okwalandela ngo-1798, nawo ufanekisa ukuwa kokugcina kweBhabhiloni, ngokuba amandla obupapa ngokwesiprofetho ayiBhabhiloni lomoya. Ubupapa bawa ngo-1798, futhi iSambulo isahluko seshumi nesishiyagalombili sibeka ngokucacile ukuwa kwabo kokugcina. KuDaniyeli isahluko seshumi nanye, nakuvesi lama-45, ubupapa, obumelwe lapho njengenkosi yasenyakatho, bufinyelela ekupheleni kwabo kungabi khona obuzobasiza. Lokhu kwenzeka lapho isikhathi somusa siphela, ngokuba ivesi lama-45 lesahluko seshumi nanye, nevesi lokuqala lesahluko seshumi nambili, zimelela umlando ofanayo.

Uyomisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyofinyelela ekupheleni kwakhe, kungabi bikho noyedwa oyomsiza. Futhi ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emela abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esinjengaleso esingakaze sibe khona selokhu kwaba nesizwe kuze kube yileso sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, wonke oyotholakala elotshiwe encwadini. Daniyeli 11:45, 12:1.

Umyalezo wengelosi yesibili wakhiwe phezu kweqiniso lokuthi iBabiloni liwile kabili. IBabiloni elingokoqobo, elimelwe nguNimrode noBelishasari, lawela kabili; futhi neBabiloni elingokomoya

lawa ngo-1798, futhi liyawa futhi lapho isikhathi sokuhlolwa komuntu sesiphela.

Kwase kulandela enye ingelosi, isho ithi: “Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo.” IsAmbulo 14:8.

Ukuphindwa kokuwa kweBabiloni engelosini yesibili kunikeza ukuthethelelwa kwesiprofetho kokuhlonza ukuphindwaphindwa kwamagama nemisho emiBhalweni njengophawu lwemiyalezo ehlanganisiwe yengelosi yesibili kanye Nokukhala Kwaphakathi Kwamabili. Kuphinde kusekele isimiso esakhonjiswa nguDade White, esiphathelene nokuthi ukutadisha isiprofetho kusekelwe ekuphakameni nasekuweni kwemibuso emelwe ezincwadini zikaDaniyeli neSambulo. Lokhu kubonisa umqondo wokuthi ukuze aqonde ukuwa kweBabiloni, umfundi wesiprofetho kufanele ahlanganise ndawonye konke ukuwa kweBabiloni, “umugqa phezu komugqa,” ukuze amise umlayezo wesiprofetho oqondile wokuwa kokugcina kweBabiloni.

Ukuwa kweBabiloni kabili emlayezweni wengelosi yesibili kusekelwe emthethweni wesiprofetho othi iqiniso liqinisekiswa ngobufakazi bofakazi ababili. Ukuphindaphindwa kokuwa kweBabiloni ngaphakathi komlayezo kufanekisela indlela yokusebenza yesiprofetho evezwa eBhayibhelini njengemvula yangemuva. Leyo ndlela engcwele, eyimvula yangemuva, iwukusetshenziswa kokuhlanganisa ndawonye imigqa ehluahlukene yesiprofetho “umugqa phezu komugqa.” Lapho isetshenziswa ngumfundi wesiprofetho, le ndlela imisa “umyalezo” wemvula yangemuva. Umyalezo wemvula yangemuva omiswa ngokusetshenziswa kwaleyo ndlela engcwele, usube usumenyenzelwa emlandweni wesiprofetho ohlanganisiwe wengelosi yesibili nowoKukhala Kwaphakathi Kwebusuku. Lokhu kwakuyiqiniso emlandweni wokunyakaza kwengelosi yokuqala, futhi kuyiqiniso nanamuhla, emlandweni wokunyakaza kwengelosi yesithathu.

Izahluko zesine nezesihlanu zencwadi kaDaniyeli zimelela umugqa womlando ohlanganisa ukuvuka nokuqala kweBhabhiloni, okumelwe nguNebukadinesari esahlukweni sesine, bese kuba ukuwa nokuphela kweBhabhiloni, okumelwe nguBelishasari esahlukweni sesihlanu. Ngokuhlangene ziveza umugqa owodwa wesiprofetho. Umugqa wesiprofetho ovezwa yilezo zahluko ezimbili kufanele ubekwe phezu kukaDaniyeli izahluko zokuqala kuya kwesithathu, ukuze kusungulwe umlayezo wemvula yangemuva.

Lezi zahluko ezimbili ziveza ukuwa nokuvuka futhi kukaNebukhadinezari, kanye nokuwa nokubhujiswa kukaBelishasari; ngakho-ke ziveza ukuwa kweBabiloni ekuqaleni nasekupheleni komugqa. Umugqa wesiprofetho owakhiwe yilezi zahluko ezimbili umiswe phezu kokuthi iBabiloni liwa, livuke, bese liwa futhi. Lelo qiniso lodwa liyakhomba ukuthi lezo zahluko ezimbili zimelela umlayezo wengelosi yesibili. Lezi zahluko ezimbili zimelela umlando wesilo somhlaba wesAmbulo 13, futhi kulowo mlendo umlayezo wengelosi yesibili kanye noKukhala Kwaphakathi Kwamabili kumenyenzelwa kabili.

Ngakho-ke, ngaphambi kokuba siqale ukuhlola izahluko zesine nezesihlanu zikaDaniyeli, sizokhomba indlela engcwele eyiyo imvula yamuva, bese kuthi ngokusebenzisa leyo ndlela sikhombe umlayezo wemvula yamuva.

Uphawu olubalulekile emlandweni wengelosi yokuqala neyesibili lwaluyindlela yokusebenza emelwe yimithetho kaWilliam Miller yokuhumusha isiprofetho. Leyo mithetho yasetshenziswa ngabantu ukukhomba umlayezo Wokukhala Kwaphezulu Kwamabili, futhi lowo mlayezo wawuyimlayezo yemvula yokugcina yalowo mlendo. Uphawu olubalulekile emlandweni wengelosi yesithathu luyindlela yokusebenza emelwe ngokuthi “Izihluthulelo Zesiprofetho”. Leyo mithetho kufanele isetshenziswe ihambisane nemithetho kaWilliam Miller ukuze kukhonjwe umlayezo Wokukhala Kwaphezulu Kwamabili emlandweni wethu wamanje, futhi umlayezo osumiswa manje yileyo mithetho uyimlayezo wemvula yokugcina wezinsuku zokugcina. Imithetho kaMiller imele imvula yokuqala emlandweni wesiprofetho wesilo sasemhlabeni, futhi leyo mithetho ihlanganiswe “nezihluthulelo Zesiprofetho” imele imvula yokugcina emlandweni wesiprofetho wesilo sasemhlabeni.

Imvula yemvula yamuva iyindlela esetshenziswayo ukukhiqiza umlayezo. Kukhona labo abakhohliswayo ngoba bafuna okuhlangenwe nakho kwemvula yamuva, bengakaqali ukufuna umlayezo okhiqiza lokho okuhlangenwe nakho. Amasonto ePentekoste obuKristu ayisibonelo esicacileyo salokho kukhohliseka. Lolo hlobo olufanayo lokuqondiswa ngokungafanele luyatholakala nakulabo abafuna ngempela umlayezo wemvula yamuva, kodwa benqaba ukufuna indlela ekhomba futhi emisa umlayezo wemvula yamuva. Ngaphandle kwendlela efanele, umlayezo ofanele awunakubonakala. Ngaphandle komlayezo ofanele, okuhlangenwe nakho okufanele akunakwenzeka neze.

Ukubaluleka kwaleli qiniso leBhayibheli akubonwa abaningi, ngokuba abakaze bacabange ukuthi ikhona indlela eyodwa elungile yokutadisha iBhayibheli, nokuthi ziningi izindlela ezingalungile zokulitadisha. Indlela engalungile yokutadisha iBhayibheli, okuyiyona ekhethwa kakhulu kunazo zonke, ukwethemba imibono yabanye abantu ngalokho iBhayibheli elikufundisayo. Lokhu kuyinkinga evamile kakhulu kubantu, kangangokuthi wonke amabandla ahlela uhlelo lokubhekana nalesi sidingo esibonwa ngokungeyikho semihlambi yawo. Leso sidingo samanga siveza umsebenzi wamanga wokumisa uhlelo lwabaholi abaziwa njengongoti bezomoya ekuqondeni iBhayibheli, abazokuqondisa kahle ukuqonda komhlambi ongaqeqeshiwe. IBhayibheli liyawuveza ngempela umumo wohlelo oluhlelekile kakhulu lwesakhiwo sebandla, oluhlanganisa abadala, abaprofethi nabafundisi, kodwa iBhayibheli alikaze likugunyaze ukonakala kokuhleleka kwebandla okuveza uhlelo lwabaholi abagcotshiwe ukuba banqume ukuthi liyini noma aliyini iqiniso, bese kuthi emva kwalokho banqume ukuthi ubani oyisihlubuki noma ongesiso.

Khuthalela ukuziveza uvunyiwe phambi kukaNkulunkulu, uyisisebenzi esingadingi ukuba namahloni, sihlukanisa kahle izwi leqiniso. 2 Thimothewu 2:15.

Umholi webandla kumelwe akhuthaze, akhuze, afundise, futhi aqaphe izimfundiso zamanga kanye nalabo abazikhuthazayo lezo zimfundiso zamanga, kodwa yilowo nalowo kithi kumelwe “afunde ngokuzimisela” ukuze “abonakale emukelekile kuNkulunkulu,” “ehlukanisa kahle izwi leqiniso.” Ngokwenza kanjalo, kumelwe sazi indlela iBhayibheli eliyikhombayo njengendlela efanele yokuhlukanisa kahle izwi leqiniso. Incwadi ka-Isaya izeza lezi zindaba esimweni semvula yamuva, ngakho-ke yikho lapho sizoqala khona.

Ngalolo suku uJehova uyakujezisa uLeviyathani ngenkamba yakhe ebuhlungu, enkulu, nenamandla, inyoka esheshayo; yebo, uLeviyathani, leyo nyoka egwegwile; futhi uyakubulala udrako osezilwandle. Ngalolo suku culani ngaye nithi: Isivini sewayini elibomvu. Mina Jehova ngiyasigcina; ngiyakusinisela ngezikhathi zonke; funa kulimaze umuntu, ngiyakusigcina ubusuku nemini. Ulaka alukho kimi; ngubani ongabeka ameva nameva ahlabayo phambi kwami empini na? Bengiyakuhamba phakathi kwawo, ngiwashise kanyekanye. Noma makabambe amandla ami, ukuze enze ukuthula nami; yebo, uyakwenza ukuthula nami. Uyakwenza ukuba abavela kuJakobe bamise izimpande; u-Israyeli uyakuqhakaza ahlume, agcwalise ubuso bezwe ngezithelo. Umyishaye yini njengoba eshaye labo abamshayayo? noma ubulewe yini njengokubulawa kwalabo ababulawa nguye? Ngokwesilinganiso, lapho sihluma, uyakuphikisana naso; uyawumisa umoya wakhe olukhuni ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlazwa; futhi lesi yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe eshoki aqhekezwe abe yizicucu, izixuku zezihlahla ezingcwele nezithombe akuyikuma. Nokho umuzi oqinile uyakuba yincithakalo, nendawo yokuhlala iyakuhlala, ishiywe njengenkangala; lapho ithole liyakudla khona, lilale khona, liqede amagatsha alo. Lapho amagatsha awo esebunile, ayakwepulwa; abesifazane bayafika bawathungela ngomlilo; ngokuba bangabantu abangenakuqonda; ngalokho owabenzayo akayikubahawukela, nowababumbayo akayikubabonisa umusa. Kuyakuthi ngalolo suku uJehova ayakubhula kusukela emfuleni kuze kube semfuldaneni waseGibhithe, nani niyakubuthelwa ngabanye ngabanye, nina bantwana bakwa-Israyeli. Kuyakuthi futhi ngalolo suku kukhala icilongo elikhulu, bese kufika labo ababebhubha ezweni lase-Asiriya, nabaxoshiweyo ezweni laseGibhithe, bakhuleke kuJehova entabeni engcwele eJerusalema. U-Isaya 27:1–13.

Ezihlokwani ezandulelayo, siye sakhuluma kaningi “ngesibhengezo” esiphakanyiswayo ukuze sibize abanye abantwana bakaNkulunkulu baphume eBhabhiloni. Ivesi lokugcina lika-Isaya isahluko samashumi amabili nesikhombisa, likhuluma ngomsebenzi wesibhengezo lapho lithi “icilongo elikhulu liyakukhala, bese beze labo ababelungele ukubhubha ezweni lase-Asiriya.” I-Asiriya iwuphawu lweBhabhiloni ezinsukwini zokugcina, futhi labo abezwa umlayezo wesixwayiso wokuphuma eBhabhiloni kulelo vesi, bayafika bakhonze kanye nalabo abamelwe njengabayizinkulungwane eziyikhulu namashumi amane nane, abamiswe ngokwesiprofetho “entabeni engcwele eJerusalema.”

Ivesi lithi, “kuyakuthi ngalolo suku.” “Lolo suku,” okuwusuku lapho izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili libiza abanye abantwana bakaNkulunkulu ukuba baphume eBhabhiloni, luyisizinda saso sonke lesi sahluko. Izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili limemeza ngesikhathi somthetho weSonto, lapho isifebe saseThire sikhunjulwa.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, nokuthi ningamukeli izinhlupho zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu ukhumbule ububi balo. IsAmbulo 18:4, 5.

Isahluko samashumi amabili nesikhombisa sika-Isaya siqala ngokukhomba lona lolo suku isahluko esiphetha ngalo, lapho sithi: “Ngalolo suku uJehova uyakumjezisa uLeviyathani, inyoka ehlabayo,

ngenkemba yakhe ebukhali, enkulu nenamandla; yebo, uLeviyathani, leyo nyoka esontekile; futhi uyakubulala udrako osezilwandle.”

Emthethweni yeSonto ukwahlulela kukaNkulunkulu kokuphatha nokuphindisela kuqala phezu kwemibuso kadrako (iZizwe Ezihlangene), yesilo (ubupapa) nomprofethi wamanga (i-United States). Emthethweni yeSonto umprofethi wamanga uyachithwa njengombuso wesithupha wesiprofetho seBhayibheli, futhi ukuhlubuka kwesizwe kuveza ukubhujiswa kwesizwe. Umthetho weSonto yilapho ukwahlulela kukaNkulunkulu kokuphatha kuqala ukuwela phezu kukadrako, onguSathane (futhi umbuso wakhe wasemhlabeni umelwe njengodrako), isilo nomprofethi wamanga. Kuyisijeziso esiqhubekayo, esiqala emthethweni yeSonto. Isiqalo nesiphetho sesahluko samashumi amabili nesikhombisa sika-Isaya kungumthetho weSonto, futhi leso sahluko simelela izindaba eziqondile ezihlobene ngokuqondile nomlando oholela kuze kufike futhi olandela emva komthetho weSonto.

Sicubungula isahluko samashumi amabili nesikhombisa, ngokuba sisungula isimo sesiprofetho sezahluko zamashumi amabili nesishiyagalombili namashumi amabili nesishiyagalolunye. Kulezo zahluko sizothola incazelo yemvula yokugcina njengendlela yokusebenza, ezosivumela ukuba siqonde ukubaluleka kokubeka izahluko zesine nezesihlanu zikaDaniyeli phezu kwezahluko zokuqala ezintathu zikaDaniyeli. Emva kokuba u-Isaya isahluko samashumi amabili nesikhombisa ekhombisile ukuqala kwesijeziso esiqhubekela phambili sombuso kadrako, uloba ukuthi kuleso sikhathi abantu bakaNkulunkulu bayalaywa ukuba “bamhlabelele.” Bahlabelele bani na?

Impendulo yokuthi kufanele kuhlatshelelwe bani itholakala esihlokweni sale ngoma, ngoba kufanele bahlabelele “isivini sewayini elibomvu, elilondolozwa nguJehova.” Indaba yesivini iyindaba yabantu bakaNkulunkulu, futhi yaqala ukukhulunywa ngu-Isaya esahlukweni sesihlanu.

Manje ngizohlabelela othandekayo wami ingoma yothandiweyo wami mayelana nesivini sakhe. Othandekayo wami unesivini egqumeni elivundile kakhulu; wasibiyela, wasusa amatshe aso, wasitshala ngomvini omuhle kakhulu, wakha umbhoshongo phakathi kwaso, wenza nesikhamo sewayini kuso; wayelindele ukuba sithele amagilebhisi, kodwa sathela amagilebhisi asendle. Manje-ke, nina bakhileyo eJerusalema, nani madoda akwaJuda, ake nahlulele, ngiyancenga, phakathi kwami nesivini sami. Yini ebisengenziwa esivini sami engingayenzanga kuso na? Pho, lapho ngangilindele ukuba sithele amagilebhisi, sathelani amagilebhisi asendle na? Manje-ke wozani; ngizonitshela engizokwenza esivini sami: ngizosusa uthango lwaso, sidliwe; ngidilize udonga lwaso, sinyathelwe phansi; ngizosishiya siyincithakalo; asiyikunqunywa, futhi asiyikulinywa; kodwa kuyomila kuso ameva nameva amancane; ngiyakuyala namafu ukuba angasiniseli imvula. Ngokuba isivini sikaJehova Sebawoti siyindlu ka-Israyeli, namadoda akwaJuda ayisitshalo sakhe esijabulisayo; wabheka ukwahlulela, kodwa bheka, ukucindezela; wabheka ukulunga, kodwa bheka, ukukhala. Isaya 5:1–5.

Emlandweni wenhlekelele yomthetho weSonto, abantu bakaNkulunkulu kufanele bacule ingoma yesivini kubantu bakaNkulunkulu, ngokuba ingoma ithi, “And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.” Ingoma yesivini iyingoma ekhomba ukudlulwa kwabantu besivumelwano sangaphambili, ngesikhathi uNkulunkulu engena

esivumelwaneni nalabo uPetru athi ngabo “in time past were not a people, but are now the people of God.” Ikhomba ukuthi akukho mvula eye yawela phezu kwesivini, ngalokho ikhomba umsebenzi ka-Eliya ofika kuleso sikhathi, futhi okunguye yedwa ongaveza imvula phakathi naleso sikhathi. Siyazi ukuthi le ngoma imayelana nokudlulwa kwabantu besivumelwano, ngokuba ingoma yesivini yaculwa nguKristu kwa-Israyeli wasendulo, ngesikhathi u-Israyeli wasendulo edlulwayo, kuyilapho ngesikhathi esifanayo uNkulunkulu wayengena esivumelwaneni no-Israyeli ongokomoya.

Zwani omunye umfanekiso: Kwakukhona umninindlu othile owatshala isivini, wasibiyela nxazonke, wemba isikhamo sewayini kuso, wakha nombhoshongo, wasiqashisela abalimi, wase eya ezweni elikude. Kwathi lapho isikhathi sezithelo sesisondele, wathuma izinceku zakhe kubalimi, ukuze zamukele izithelo zaso. Kepha abalimi bazibamba izinceku zakhe, bayishaya enye, babulala enye, bayikhanda ngamatshe enye. Wabuye wathuma ezinye izinceku eziningi kunalezo zokuqala; benza kuzo ngokunjalo. Kepha ekugcineni wathuma indodana yakhe kubo, ethi, Bayakuyihlonipha indodana yami. Kodwa lapho abalimi bebona indodana, basho bodwa bathi, Nansi indlalifa; wozani, siyibulale, sithathe ifa layo. Bayibamba, bayiphonsa ngaphandle kwesivini, bayibulala. Ngakho-ke, lapho inkosi yesivini ifika, iyakubenzani labo balimi na? Bathi kuye, Iyababhuhisa kabuhlungu labo bantu ababi, isiqashisele isivini kwabanye abalimi abayoyinika izithelo ngezikhathi zazo. UJesu wathi kubo, Anikaze yini ukufunda emibhalweni ukuthi, Itshe abalaxhi abalilahla, lona seliphenduke ikhanda legumbi; lokhu kwenziwe yiNkosi, futhi kuyamangalisa emehlweni ethu na? Ngakho ngithi kini, umbuso kaNkulunkulu uyakususwa kini, unikezwe isizwe esithela izithelo zawo. Futhi lowo oyakuwa phezu kwaleli tshe uyakwephulwa; kodwa lowo eliwele phezu kwakhe liyomgaya abe yimpuphu. Kwathi abapristi abakhulu nabaFarisi sebezile imifanekiso yakhe, baqonda ukuthi ukhuluma ngabo. Mathewu 21:33–45.

Ngenkathi uJesu ehlabela ama-Israyeli asendulo ingoma yesivini sikaNkulunkulu, adonswa kakhulu emqondweni nasemandleni alowo myalezo, kangangokuthi, lapho uJesu ebuza amaJuda aphikisanayo ukuthi iNkosi yesivini yayiyakwenzenjani kulabo ababulala iNdodana, awazange akwazi ukuzibamba ekunikezeni impendulo eqondileyo, lapho ethi, “Iyobabhuhisa kabuhlungu labo bantu ababi, bese iqashisela abanye abalimi isivini sayo, abayoyinikela izithelo zaso ngezikhathi zazo.”

UJesu wayesefaka masinyane elinye ivesi kuleyo ngoma, lapho ecula ngetshe elaliwa, futhi wahlanganisa impendulo yabo nesitanza sokugcina lapho ethi, “Ngakho-ke ngithi kini, umbuso kaNkulunkulu uyakususwa kini, unikwe isizwe esithela izithelo zawo. Lowo nalowo oyakuwa phezu kwaleli tshe uyakwephulwa; kepha lowo eliyokuwa phezu kwakhe, liyamchoboza abe yimpuphu.” Lokhu “ukumchoboza abe yimpuphu,” kunanela u-Isaya amashumi amabili nesikhombisa ngokwenza “wonke amatshe e-altare abe njengamatshe omcako aqhekezwe aba yizicucu, nezixuku zezihlahla nemifanekiso ngeke kusame.” Kokubili kuyizikhombo emsebenzini wemvuselelo owenziwa nguJosiya, owayefanekisela labo ezinsukwini zokugcina abaphinde bathole “izikhathi eziyisikhombisa”, okuyilo itshe lokukhubeka elichoboza labo abenqaba ukulithatha njengeliyigugu.

Ngosuku lomthetho weSonto, njengoba lumelwe ku-Isaya isahluko samashumi amabili nesikhombisa, labo “abake esikhathini esedlule bengesi isizwe,” mabahlabelele ingoma yesivini seWayini elibomvu seNkosi. Lezi zihloko zivame ukukhomba ukuthi awukho umlayezo wesithathu ngaphandle komlayezo wokuqala nowesibili. Umthetho weSonto ungumlayezo wesithathu, futhi usuku lomthetho weSonto luhlanganisa umlando wemiyalezo yokuqala neyesibili. Esahlukweni samashumi amabili nesikhombisa sika-Isaya, umthetho weSonto ukhomba inkathi emelwe kuDaniyeli isahluko sokuqala, bese futhi kuDaniyeli izahluko zokuqala kuya kwezintathu. Ngokwesiprofetho, usuku lomthetho weSonto esahlukweni samashumi amabili nesikhombisa lukhomba umlando kaSeptemba 11, 2001, lapho umlayezo wokuqala wanikwa amandla kwaze kwaba semthethweni weSonto osuzayo maduzane.

Esihlokweni esilandelayo sizoqhubeka nokucabangela kwethu lelo culo abahlengiweyo okufanele balimemezele esikhathini esiholela kulelo phuzu lapho isifebe saseRoma siyobe sesiqala ukucula iculo laso.

Ngase ngibuka, bheka, iWundlu lalimi entabeni iSiyoni, kanye nalo kwakukhona abayizinkulungwane eziyikhulu namashumi amane nane, benegama likaYise lilotshiwe emabunzini abo. Ngase ngizwa izwi livela ezulwini, linjengezwi lamanzi amaningi, linjengezwi lokuduma okukhulu; futhi ngizwa izwi labashayi bamahabhu beshaya amahabhu abo. Bacula kungathi kuyiculo elisha phambi kwesihlalo sobukhosi, naphambi kwezidalwa ezine, naphambi kwabadala; futhi akekho umuntu owayengalifunda lelo culo ngaphandle kwabayizinkulungwane eziyikhulu namashumi amane nane, abahlengwa emhlabeni. Yilaba abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Yilaba abalandela iWundlu noma yikuphi lapho liya khona. Laba bahlengwa phakathi kwabantu, bengabayizithelo zokuqala kuNkulunkulu nakuWundlu. Futhi emlonyeni wabo akufunyanwanga nkohliso; ngokuba abanacala phambi kwesihlalo sobukhosi sikaNkulunkulu. IsAmbulo 14:1–5.