

# Incwadi kaDaniyeli - Ikhulu Namashumi Amahlanu Nesishiyagalolunye

*Ukwambulwa Kwezinto Ezintathu Zokuthintwa Yizingelosi Embonweni  
KaDaniyeli: IsAmbulo Sesiprofetho*

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Esahlukweni seshumi uDaniyeli uthintwa kathathu, futhi lokho kuthintwa okuthathu kuhambelana nezikhathi ezintathu uDaniyeli azibonela ngazo mathupha i- “march,” umbono. Ukuvela kokuqala nokokugcina kwakungoGabriyeli, isithunywa seSambulo sikaJesu Kristu. UGabriyeli nguyena othatha umlayezo kuKristu, awawuphiwa nguYise, awulethe kumprofethi, okumelwe awuthumele emabandleni.

Kepha ngiyakukubonisa okulotshwe embhalweni weqiniso; futhi akukho noyedwa omi nami kulezi zinto, ngaphandle kukaMikayeli, inkosana yenu. Daniyeli 10:21.

UGabriyeli uyazi ukuthi uyisidalwa esidalwiweyo, futhi yingakho atshela uJohane ngokusobala encwadini yeSambulo ukuba angamkhonzi.

Ngase ngiwela ezinyaweni zakhe ukuba ngimkhonze. Kepha wathi kimi: Qaphela, ungakwenzi lokho; ngiyinceku kanye nawe, kanye nabafovenu abanobufakazi bukaJesu; khonza uNkulunkulu; ngokuba ubufakazi bukaJesu bungumoya wesiprofetho. IsAmbulo 19:10.

Ngakho-ke umfundi wesiprofetho kufanele aqonde ukuthi isizathu sokuba uGabriyeli aveze ukuthi akekho ongaphezu kwakhe mayelana nalokho “okulotshiwe embhalweni weqiniso,” sinenjongo ethile yesiprofetho. Lapho eveza iqiniso lokuthi nguKristu kuphela oqonda imiBhalo kangcono kunaye, uveza uKristu njengo “Mikayeli inkosana yenu.” Kodwa uMikayeli akayona inkosana kuphela, uyinhloko yezingelosi.

Kepha uMikayeli ingelosi enkulu, lapho ephikisana noSathane ephikela ngomzimba kaMose, akazange alinge ukuletha ukumangalela okuyinhamba ngakuye, kodwa wathi: Inkosi mayikukhuze. Juda 7.

Ngakho-ke, konke ukuthintwa okuthathu kuwukuthintwa kwezingelosi, futhi izikhathi ezintathu uDaniyeli abhekana ngazo ne-“march”, umbono, kuba ngezingelosi. Ngesikhathi sesithathu uDaniyeli ethintwa, kwaba ukuze aqiniswe, ngoba ngaphambili, ekuthintweni kwesibili, wayephelelwe amandla.

Kwase kubuya futhi kwangithinta ofana nokubonakala komuntu, wanginika amandla, Wathi, O muntu othandwa kakhulu, ungesabi; ukuthula makube kuwe, qina, yebo, qina. Kwathi esekhulumile kimi, ngaqiniswa, ngathi, Inkosi yami mayikhulume; ngokuba ungiophe amandla. Wayesethi, Uyazi yini ukuthi ngize ngani kuwe? Manje sengizobuyela ukuyolwa nenkosana yasePheresiya; futhi lapho sengiphumile, bheka, inkosana yaseGrisi iyakuza. Daniyeli 10:18–20.

UGabriyeli ukhumbuza uDaniyeli ukuthi “ubezile ukuzwisa” uDaniyeli “akuqonde okuyakwehlela abantu bakho ezinsukwini zokugcina,” lapho embuza ukuthi, “Uyakwazi yini ukuthi ngize ngani kuwe na?” Ngokuvumelana nalokho ayekufundise uDaniyeli ngezinsuku zokugcina, uGabriyeli use esho ukuthi wayezobuye “ukulwa nenkosana yasePheresiya; futhi lapho sengiphumile, bheka, inkosana yaseGrisi iyakuza.” Khona-ke uqala ukulandisa kwesiprofetho kwesahluko seshumi nanye, okuchaza okwenzeka kwabeyikhulu namashumi amane nane ezinsukwini zokugcina. Lokho kulandisa kwesiprofetho kubekwe esimweni sempa “nenkosana yasePheresiya” kanye “nenkosana yaseGrisi”.

Umlando wangempela phakathi kukaKoresi Omkhulu no-Aleksanda Omkhulu wawungaphezu kweminyaka engamakhulu amabili. Kodwa ekuzamazameni komhlaba okukhulu kwesAmbulo isahluko seshumi nanye, izinyathelo zokugcina ziyashesha, futhi ngokushesha nje lapho umbuso wesithupha unqotshwa yinkosi yomgunyathi yasenyakatho, umbuso wesikhombisa, amakhosi ayishumi, amelwe yiGrisi, avuma masinyane ukunikela umbuso wawo esilwaneni.

Ezingeni elithile umbono we-“mareh” usetshenziswa izikhathi eziyisikhombisa kuDaniyeli isahluko seshumi. Sesticabangele ezine zalezo zikhathi eziyisikhombisa, futhi sikhombe ukuthi ukubhekisela kokuqala kunguDaniyeli echaza ukuthi ngaphambi konyaka wesithathu kaKoresi uDaniyeli wayewuqondile umbono. Ezikubhekiseleni ezintathu ezilandelayo, ukuthintwa okuthathu embonweni ngamunye kukhomba isipiliyoni sikaDaniyeli njengoba evuka ekulileni kwezinsuku ezingamashumi amabili nanye. Ukuvuka kwakhe kwemvuselelo kwakhiwe phezu kwengqubo yezinyathelo ezintathu zevangeli laphakade, futhi lezo zinyathelo ezintathu zimelelwa yizingelosi, nakuba isinyathelo sesibili kunguMikayeli ingelosi enkulu, onguYe owavusa uMose ekufeni, wamdlulisela ezulwini.

Lezo ezinye izikhathi ezintathu lapho igama elithi “vision” litholakala esahlukweni seshumi, akulona elithi “mareh,” kodwa ngelithi “marah.” “Marah” iyisimo sobulili besifazane sika “mareh.” Lisho umbono, futhi ngokwenzazelo ebangelayo “isibuko” noma “ingilazi yokuzibuka”. Isihluthulelo sencazelo yalo ukuthi “sibangelayo.” Kungumbono “wokubonakala”, kodwa lwehlukile ngobulili balo, ngaleyo ndlela lukhomba umlayezo ohlukile wesiprofetho. Njengoba incazelo yalo ethi “isibuko” isho, labo ababona umbono babona uhlobo oluthile lokubonakalisa. Lesi yisici segama esithi “sibangelayo.” Incazelo yegama elibangelayo esimweni sika “marah,” ijulile.

Igama elithi “causative” lihlobene nomqondo wobangela noma nesenzo sokwenza okuthile kwenzeka. Kwezolimi, ikakhulukazi emofolajini yezenzo, ifomu le-causative liyisakhiwo sohlelo lolimi esikhombisa ukuthi umenzi wesenzo ubangela omunye umuntu noma into ukuba yenze isenzo esichazwe yileso senzo. Ngokwesibonelo, esiNgisini, isenzo esithi “to read” siba yi-causative lapho sithi “to make someone read.” Lapha, umenzi wesenzo ubangela omunye umuntu ukuba enze isenzo sokufunda.

Ifomu ebangelayo ikhomba ukuthi umenzi unesibopho sokuletha ukuba kwenzeka isenzo esichazwa yisenzo. Igama elithi “ebangelayo” libhekisela endleleni isenzo noma isigameko esibangelwa ngayo ukuba senzeke. Kuzo zonke izikhathi ezintathu uDaniyeli asebenzisa kuzo

igama lesiHebheru elithi “marah,” umbono obukwa ngamehlo ubangela ukuthi owubukayo aguqulwe abe sesimweni somfanekiso awubukayo.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngiseceleni komfula omkhulu, onguHidekeli; khona-ke ngaphakamisa amehlo ami, ngabuka, bheka, kwakukhona umuntu othile embethe ilineni, okhalo lwakhe luboshelwe ngegolide elicolekileyo lase-Ufazi; nomzimba wakhe wawunjengeberule, nobuso bakhe bunjengokubonakala (mareh) kombani, namehlo akhe enjengezibani zomlilo, nezingalo zakhe nezinyawo zakhe zifana ngethusi elikhazimulisiwe ngombala, nezwi lamazwi akhe linjengezwi lesixuku. Mina Daniyeli ngedwa ngabona umbono (marah): ngoba amadoda ayenami awubonanga umbono (marah); kepha kwabehlela wona ukuthuthumela okukhulu, aze abaleka ayocasha. Ngakho ngasala ngedwa, ngabona lo mbono omkhulu (marah), akwase kusala mandla kimi: ngoba ubuhle bami baphenduka ngaphakathi kimi baba ukubola, angabe ngisawagcina amandla. Nokho ngezwa izwi lamazwi akhe: kwathi lapho ngizwa izwi lamazwi akhe, ngase ngilele ubuthongo obukhulu ngobuso bami, ubuso bami bubheke emhlabathini. Daniyeli 10:4–9.

Ekupheleni kwezinsuku ezingamashumi amabili nanye zokulila, okuyizo ezinsukwini zokugcina ezivumelana nezinsuku ezintathu nengxenye lapho ofakazi ababili befile emgwaqweni, uDaniyeli wenziwa ngokuzumayo ukuba abone ukubonakala kukaKristu, futhi ukubonakala kwaKhe “kunjengokubonakala (mareh) kombani.” Leso sehlakalo, ekupheleni kwezinsuku ezintathu nengxenye zeSambulo isahluko seshumi nanye, siveza ukwehlukaniswa, ngokuba “amadoda ayekanye” noDaniyeli enziwa ukuba “angawuboni umbono (marah); kodwa ukwesaba okukhulu kwehlela phezu kwawo, aze abaleka ayoziqhela. Ngakho-ke” uDaniyeli “washiywa yedwa,” kodwa “amadoda ayekanye nami [enziwa ukuba] angawuboni umbono (marah); kodwa ukwesaba okukhulu kwehlela phezu kwawo, aze abaleka ayoziqhela”.

Umbono uDaniyeli awubona eseyedwa wawungumbono wesifazane, oyimbangela, owaguqula uDaniyeli wamenza waba sesimweni somfanekiso walowo mbono. Lokho kuguqulwa kwafezwa ngokususwa kwamandla obuntu bukaDaniyeli, nangokuphendulwa kobuhle bakhe kwaba ukonakala.

“Inyama uqobo umphefumulo ahlala kuyo njengetabernakele futhi asebenza ngayo ingeyeNkosi. Asinalo ilungelo lokudelela noma iyiphi ingxenye yalo mshini ophilayo. Yonke ingxenye yomzimba ophilayo ingeyeNkosi. Ulwazi lwethu ngomzimba wethu uqobo kufanele lusifundise ukuthi wonke amalungu makakhonze uNkulunkulu, njengethuluzi lokulunga.

“Akekho ngaphandle kukaNkulunkulu ongathobisa ukuqhosha kwenhliziyo yomuntu. Asinakuzisindisa thina ngokwethu. Asinakuzivuselela thina ngokwethu. Ezinkundleni zasezulwini akuyikukulwa ngoma ethi, Kimi engangizithandayo, ngazigeza mina uqobo, ngazihlenga mina uqobo, makube kimi inkazimulo nodumo, isibusiso nokudunyiswa. Kodwa lena iyisihluthulelo sengwevu eculwa ngabaningi lapha kulo mhlaba. Abazi ukuthi kusho ukuthini ukuba mnene futhi uthobeke ngenhliziyo; futhi abahlosile ukukwazi lokhu, uma bengakugwema. Ivangeli lonke liqukethwe ekufundeni kuKristu, ubumnene Bakhe nokuthobeka Kwakhe.”

“Kuyini ukulungisiswa ngokukholwa? Kungumsebenzi kaNkulunkulu wokubeka inkazimulo yomuntu othulini, nokwenzela umuntu lokho okungekho emandleni akhe ukuba azenzele khona.” Testimonies to Ministers, 456.

Ulwazi lokulunga ngokukholwa luvumsebenzi kaNkulunkulu wokuthobisa inkazimulo yomuntu ize ifike othulini. Umbono amadoda ayenoDanyeli abalekiswa yiwo wawungumbono wesifazane “obangela” wokubonakala kukaKristu, futhi ngokushesha ngemva kokuba ukuzilungisa kukaDanyeli kuthotshisiwe kwafinyelela othulini, kwase kusetshenziswa ukuthintwa okuthathu kwezingelosi okwamenza uDanyeli ekugcineni waba namandla okuthwala isigijimi.

Ngo-1888, ingelosi enamandla yehla nesigijimi sokulunga ngokukholwa, njengoba sasethulwa ngabaDala uJones noWaggoner. Leyo ngelosi yona kanye yaphinde yehla ngoSeptemba 11, 2001, nesona kanye leso sigijimi sokulunga ngokukholwa. Lokho kwaphawula ukuqala kokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Ekupheleni kokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, isigijimi esasekuqaleni siyaphindwa, ngokuba uJesu njalo ufanekisa ukuphela kwento ngokuqala kwento.

Ngomhlaka 11 Agasti 1840 yona leyo ngelosi yehla yaqala izinyathelo ezintathu ezafezeka kusukela ngo-1840 kuya ku-1844. Lezo zinyathelo ezintathu zaqala ngokunikezwa amandla kwengelosi yokuqala ngomhlaka 11 Agasti 1840, ukufika kwengelosi yesibili ngomhlaka 19 Ephreli 1844, kanye nokufika kwengelosi yesithathu ngomhlaka 22 Okthoba 1844. Lowo mlendo wawungumfanekiso wangaphambili wokwehla kweyokuqala ezingelosini ezintathu ngomhlaka 11 Septemba 2001, okwalandelwa yingelosi yesibili ekudumazekeni komhlaka 18 Julayi 2020, futhi lokho kuphetha ngokufika kwengelosi yesithathu emthethweni weSonto ozayo maduze.

Ekupheleni kwalowo mlendo, lapho uMikayeli ehla ukuvusa uMose no-Eliya emva kwezinsuku ezintathu nengxenywe zokufa ezitaladini, njengoba kumelwe eSambulweni isahluko seshumi nanye, nanjengoba futhi kumelwe yizinsuku ezingamashumi amabili nanye zokulila kukaDanyeli, uKristu uphinde ehle. Uqala ngokwethula umbono wenkazimulo yaKhe, umbono obeka inkazimulo yomuntu othulini, futhi oletha ukwehlukana. Lapho uDanyeli esethulini, futhi emva kokuba uDanyeli eseguquliwe ngokubuka umbono wesifazane “obangelayo”, uyathintwa nguGabriyeli okokuqala, abekwe ezinyaweni zakhe eziqhaq hazelayo.

Khona-ke uMikayeli ingelosi enkulu wehla ukuze “avuse uMose,” wase ethinta uDanyeli okwesibili, emshiya engenamandla ngenxa yokunqotshwa kwakhe yiqiniso lokuthi wayekhuluma ngempela neNkosi yakhe. Khona-ke uGabriyeli wafika wamthinta okwesithathu, wamqinisa ngomsebenzi wokuba yisibonakaliso emthethweni weSonto ozayo maduzane. Lokho kuthinta okuthathu kuyizimpawu zezingelosi ezintathu zesAmbulo ishumi nane, nakuba kwenzeka ngosuku olulodwa.

Okuhlangenwe nakho kwengelosi yokuqala kuhlenganisa ukubonakala kukaKristu njengombani, umbono “obangela” owehlukanisayo, kanye nokuthinta kokuqala okuphakamisa uDanyeli emsuleni wenkazimulo yakhe yobuntu. Ingelosi yokuqala iphethe zonke izinyathelo ezintathu eziqukethwe kweyokuqala, ngokuba imelela umlayezo wokuqala. Akusikho ukwenzeka nje ngengozi ukuthi ukuthinta kokuqala kubhaliwe emavesini ayisiYISYAGALOLUNYE kuya

kwayishumi nanye.

Kepha ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngaba sekujuleni kobuthongo ngilele ngobuso bami, ubuso bami bubheke emhlabathini. Futhi, bheka, isandla sangithinta, sangimisa ngamadolo ami nasezintendeni zezandla zami. Wayesethi kimi: O Daniyeli, wena muntu othandeka kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba manje ngithunywe kuwe. Kwathi esekhulume leli zwi kimi, ngema ngithuthumela. Daniyeli 10:9–11.

Isipiliyoni sokuthintwa kwesibili, esenziwa nguKristu uqobo, siguqula uDaniyeli ekubeni angakwazi ukukhuluma, simenze akwazi ukukhuluma neNkosi yakhe. Ekuthintweni kwesibili, uDaniyeli akanawo umoya, ngakho lapha umelelwa esesigabeni somlayezo wokuqala kaHezekeli esahlukweni samashumi amathathu nesikhombisa.

Kwathi esekhulume lawo mazwi kimi, ngabhekisa ubuso bami phansi, ngaba yisimungulu. Futhi bheka, othile onjengesifaniso samadodana abantu wathinta izindebe zami; ngase ngivula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngenxa yombono izinhlungu zami ziphendukele phezu kwami, angisasele namandla. Ngokuba inceku yale nkosi yami ingakhuluma kanjani nale nkosi yami na? ngokuba mina, masinyane akusasalanga mandla kimi, futhi akukho kuphefumula okusele kimi. Daniyeli 10:15–17.

Emyalezweni wesibili kaHezekeli, umyalezo ovela emimoyeni yomine kufanele uphefumulelwe phezu kwamathambo, ukuze aphile futhi asukume ame njengempi enkulu enamandla. Ukunikwa amandla kwaleyo mpi kufanekiswa ukuthintwa kwesithathu.

Kwase kufika futhi ongathi ngokubonakala kwakhe unjengomuntu, wangithinta, wangiqaqinisa, wayesethi: O muntu othandwa kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kwathi esakhuluma kimi, ngaqina, ngase ngithi: Inkosi yami mayikhulume; ngokuba ungifakile amandla. Wayesethi: Uyakwazi yini ukuthi ngize kuwe ngani na? Manje sengizobuyela ukuyolwa nenkosana yasePheresiya; futhi lapho sengiphumile, bheka, inkosana yaseGrisiya iyakuza. Kodwa ngiyakukubonisa lokho okulotshiwe embhalweni weqiniso; futhi akakho noyedwa oma nami kulezi zinto, ngaphandle kukaMikayeli, inkosana yenu. Nami-ke ngonyaka wokuqala kaDariyu umMede, yebo mina, ngema ukuze ngimqinisekise nokumqinisa. Manje ngiyakukubonisa iqiniso. Bheka, kusezakuvuka amakhosi amathathu ePheresiya; owesine uyakuba nokucebisa okukhulu kakhulu kunabo bonke; futhi ngamandla akhe, ngenxa yengcebo yakhe, uyakuvusa bonke bamelane nombuso waseGrisiya. Daniyeli 10:18–11:2.

Umyalezo oletha ofakazi ababili baphile kuHezekeli isahluko samashumi amathathu nesikhombisa ngumyalezo we-Islami woweshumi lwesithathu, kodwa umugqa phezu komugqa, umyalezo uGabriyeli awukhombisa emfanekisweni kaMikayeli evusa uMose futhi emenyusa ezulwini njengesibonakaliso, ungumyalezo kamongameli wokugcina wase-United States. Ungumyalezo kamongameli wesithupha (uphondo lwamaRiphabhulikhi) owabulawa ngo-2020, njengoba kwakubulawa uphondo lweqiniso lwamaProthestani. Endabeni kaDaniyeli ukuvuka kusukela ezinsukwini zokulila uphondo lweqiniso lwamaProthestani kwaholela ekubonakaleni kokuvuka kophondo lwamaRiphabhulikhi.

Kasikhombisa encwadini kaDaniyeli isahluko seshumi, kusetshenziswe igama elithi “umbono” noma elithi “ukubonakala.” Lezo zikhombo eziyisikhombisa zikhonjiswa yigama elifanayo lesiHeberu, ngaphandle kokuthi kathathu kulezo zikhathi leli gama lisetshenziswe esigabeni sobulili besifazane, kanti kwezinye izikhathi ezine lisetshenziswe esigabeni sobulili besilisa. Njengoba isikhombisa siyinombolo yokuphelela, futhi inhlanguanisela ethi ezintathu-nezine elingana nesikhombisa iyisici esiyinhloko sencwadi yeSambulo, lapho ezintathu zokugcina zamabandla ayisikhombisa, nezimpawu eziyisikhombisa ezintathu zokugcina, namacilongo ayisikhombisa amathathu okugcina kuhlukaniswa ngokukhethekile kwezine zokuqala.

Izincwadi zikaDaniyeli neSambulo ziyincwadi efanayo, futhi ngalowo mqondo uDaniyeli noJohane bangumfanekiso ofanayo wezinsuku zokugcina. Umbono kaKristu esahlukweni seshumi ungumbono kaKristu oseSambulweni isahluko sokuqala.

Esahlukweni sokuqala seSambulo, uJohane uzwa izwi ngemuva kwakhe, aphenduke abone lowo okhulumayo.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, njengelophondo, lithi: Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:10, 11.

Kungaba yizithintelo ezintathu kuDaniyeli isahluko seshumi, noma umbono ofanayo esahlukweni sokuqala seSambulo, noma izigijimi ezimbili zikaHezekeli esahlukweni samashumi amathathu nesikhombisa, noma u-Isaya ethintwa ngelahle elivuthayo elisuswe e-altare, leso sehlakalo siveza ukuhlonzwa kokunikezwa amandla kwesigijimi sokugcina sesixwayiso, futhi lesa sigijimi siqala ekuvukeni kofakazi ababili ngoJulayi ka-2023. UDaniyeli, uJohane, uHezekeli no-Isaya bonke bamele isithunywa esizwa “izwi” livela “ezindleleni zakudala” emva kwaso, elibuza lithi, “ngiyakuthuma bani na?” Lapho lesa sithunywa siphendula sithi, “nangu mina, ngithume,” siyaqiniswa futhi siphakamisa izwi laso, njengomuntu omemeza ehlane. “Onezindlebe makezwe lokho uMoya akusho emabandleni.”

Sizoqhubeka nalesi sifundo esihlokweni sethu esilandelayo.

“Kuleso senzakalo esisanda kuchazwa, ingelosi uGabriyeli yamnika uDaniyeli yonke imfundiso ayengase eyamukele ngaleso sikhathi. Nokho, eminyakeni embalwa kamuva, umprofethi wafisa ukufunda okwengeziwe ngezindaba ezazingakachazwa ngokuphelele, waphinde wazimisela ukufuna ukukhanya nokuhlakanipha kuNkulunkulu. ‘Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu ephelele. Angidlanga sinkwa esimnandi, inyama newayini akungenanga emlonyeni wami, futhi angizigcobanga nhlobo... Ngase ngiphakamisa amehlo ami, ngabheka, bheka, kwakukhona indoda ethile yembethe ilineni, okhalo lwayo luboshwe ngegolide elicolekileyo lase-Ufaz. Nomzimba wayo wawunjengeberili, nobuso bayo bunjengokubonakala kombani, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo kufana nethusi elikhazimulisiwe, nezwi lamazwi ayo linjengezwi lesixuku’ (Daniyeli 10:2–6).”

“Le ncazelo iyafana naleyo eyanikezwa nguJohane ngesikhathi uKristu embulwa kuye esiQhingini sasePhatmose. Akekho ongaphansi kweNdodana kaNkulunkulu owabonakala kuDaniyeli. INkosi yethu iza kanye nesinye isithunywa sasezulwini ukufundisa uDaniyeli lokho okwakuyokwenzeka ezinsukwini zokugcina.

“Amaqiniso amakhulu ambulwa uMhlengi womhlaba angawabafunayo labo abafuna iqiniso njengengebo efihliwe. UDaniyeli wayesengumuntu osekhulile. Ukuphila kwakhe kwakudlule phakathi kwezilingo zenkantolo yabahedeni, ingqondo yakhe isindwa yizindaba zombuso omkhulu. Nokho uyazihlukanisa kuzo zonke lezi zinto ukuze athobise umphefumulo wakhe phambi kukaNkulunkulu, afune ukwazi izinhloso zoPhezukonke. Kwathi ekuphenduleni ukunxusa kwakhe, ukukhanya okuvela ezinkantolo zasezulwini kwadluliselwa ngenxa yalabo ababezophila ezinsukwini zokugcina. Ngakho-ke, kufanele simfune ngokuqiniseka okungakanani uNkulunkulu, ukuze avule ukuqonda kwethu ukuba siqonde amaqiniso alethwe kithi evela ezulwini.

“‘Mina Daniyeli ngedwa engabona umbono: ngokuba amadoda ayenami awawubonanga umbono; kepha ukwesaba okukhulu kwabehlela, kwaze kwaba ukuthi abaleka bayozifihla.... Amandla ayengasekho kimi; ngokuba ubuhle bami baphenduka kimi baba yinkohlakalo, futhi angabamba mandla’ (amavesi 7, 8). Bonke abangcweliswe ngeqiniso bayokuba nokuhlangenwe nakho okufanayo. Lapho imibono yabo ngobukhulu, inkazimulo, nokuphelela kukaKristu icaca kakhulu, yilapho beyobona khona ngokucace ngokwengeziwe ubuthakathaka babo nokungapheleli kwabo. Abayikuba nokuthambekela kokuzibiza njengabanesimilo esingenasono; lokho obekubonakala kubo kulungile futhi kuhle, kuyakubonakala, uma kuqhathaniswa nobumsulwa nenkazimulo kaKristu, kuyinto nje engafanele neyonakalayo. Kusekuthi lapho abantu behlukanisiwe noNkulunkulu, lapho benemibono engacacile kakhulu ngoKristu, khona besho ukuthi, ‘Anginasono; ngingewelisiwe.’”

“UGabriyeli wayesebonakala manje kumprofethi, wakhuluma kuye kanje: ‘Daniyeli, muntu othandwa kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba manje ngithunyelwe kuwe. Kwathi esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi, Ungesabi, Daniyeli; ngokuba kusukela osukwini lokuqala owabeka ngalo inhliziyo yakho ekuqondeni, nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwakala, nami ngize ngenxa yamazwi akho’ (amavesi 11, 12).

“Yeka inkulu inhlonipho eboniswa uDaniyeli yiNgange yezulu! Iyamduduza inceku yaYo ethuthumelayo, futhi imqinisekise ukuthi umkhuleko wakhe uzwiwe ezulwini. Ekuphenduleni lesi sicelo esishisekayo, ingelosi uGabriyeli yathunywa ukuba ithinte inhliziyo yenkosi yasePheresiya. Inkosi yayiphikisene nokufinyela kukaMoya kaNkulunkulu phakathi namaviki amathathu uDaniyeli esazila ukudla futhi ekhuleka; kodwa iNkosana yezulu, iNgelosi Enkulu, uMikayeli, yathunywa ukuba iguqule inhliziyo yenkosi enenkani ukuze ithathe isinyathelo esithile esiqondile sokuphendula umkhuleko kaDaniyeli.

“‘Kwathi esekhulume kimi amazwi anjalo, ngabhekisa ubuso bami emhlabathini, ngaba yisimungulu. Futhi, bheka, ofana nesifaniso samadodana abantu wathinta izindebe zami.... Wasesithi, O muntu othandwa kakhulu, ungesabi: ukuthula makube kuwe, qina, yebo, qina. Kwathi esekhulume kimi, ngaqiniswa, ngase ngithi, INkosi yami ayikhulume; ngoba

ungiqinisile’ (amavesi 15–19). Babukhulu kakhulu ubukhazikhazi bobuNkulunkulu obembulelwa uDaniyeli kangangokuba wayengenakukumela ukububona. Khona-ke isithunywa sasezulwini sembesa ukukhazimula kobukhona baso, sase sivele kumprofethi ‘njengofana nesifaniso samadodana abantu’ (ivesi 16). Ngamandla aso obuNkulunkulu saqinisa lo muntu wobuqotho nowokholo, ukuze ezwe umlayezo ayewuthunyelelwe uvela kuNkulunkulu.

“UDaniyeli wayeyinceku ezinikele yoPhezukonke. Impilo yakhe ende yayigcwele izenzo ezinhle zenkonzo eNkosini yakhe. Ukuhlanzeka kwesimilo sakhe nokwethembeka kwakhe okungantengantengi kulingana kuphela nokuthobeka kwenhliziyo yakhe kanye nokuzisola kwakhe phambi kukaNkulunkulu. Siyaphinda, Impilo kaDaniyeli iyisibonelo esiphefumulelwe sokungweliswa kweqiniso.” Sanctified Life, 49–52.