

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisikhombisa Nane

*Ukuqonda Kweziprofetho Nezambulo ZobuNkulunkulu: Ukuqonda Umbono KaDaniyeli Nemithelela Yawo Ezinsukwini Zokugcina*

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Njengoba sikhuluma ngempi yesithathu eyisithunywa, emelwe emavesini ethi ishumi nantathu kuya kweleshumi nanhlanu, sizozikhumbuza ngalokho okuholele kula mavesi. Esahlukweni seshumi, uDaniyeli wamukela umbono wakhe wokugcina, futhi ngokwenza lokho uchazwa njengoqonda kokubili imibono yesiprofetho yangaphakathi neyangaphandle. Igama lesiHeberu elithi “dabar,” elisho “izwi,” lihunyushwe ngokuthi “into.” Esahlukweni sesishiyagalolunye, lapho uGabriyeli efika ukuzokwenza uDaniyeli aqonde umbono wezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, igama lesiHeberu elithi “dabar” lahunyushwa ngokuthi “indaba.”

Yebo, kusathi ngisakhuluma ngomkhuleko, indoda uGabriyeli, engangiyibonile embonweni ekuqaleni, yandiza ngesivinini esikhulu, yangithinta ngesikhathi somnikelo wakusihlwa. Yangazisa, yakhuluma nami, yathi: O Daniyeli, sengiphumile manje ukuzokunika ukuhlakanipha nokuqonda. Ekuqaleni kokunxusa kwakho kwaphuma umyalo, mina sengifikile ukuzokukhombisa; ngokuba uthandwa kakhulu; ngalokho qonda lolu daba, ucabangele umbono. Daniyeli 9:21–23.

Lapho uGabriyeli etshela uDaniyeli ukuba “aqonde indaba, acabangele umbono,” igama lesiHeberu elithi “biyn” lahunyushwa ngokuthi “qonda” futhi nangokuthi “cabangela.” Leli gama lisho ukwehlukana engqondweni. UGabriyeli wazisa uDaniyeli ukuba enze ukwehlukana kwengqondo phakathi kwe- “dabar” elihunyushwe ngokuthi “indaba” kanye ne- “march”, elihunyushwe ngokuthi “umbono”. Ukuze aqonde incazelo uGabriyeli ayeyinikeza uDaniyeli mayelana nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, uDaniyeli kwakufanele aqaphele umehluko phakathi kombono wesiprofetho omelelwe ngokuthi “indaba” kanye nombono wesiprofetho othi “march”. “Indaba”, okuyi- “dabar,” okusho izwi, imelela umugqa wangaphandle wesiprofetho, kanti umbono we- “march” imelela umugqa wangaphakathi wesiprofetho.

Esahlukweni seshumi sencwadi kaDaniyeli, iqiniso lokuqala elembulelwa umfundi wesiprofetho yilokhu: uDaniyeli umele abantu bakaNkulunkulu ezinsukwini zokugcina abaqonda kokubili imigqa yesiprofetho yangaphakathi neyangaphandle.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulwa into kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBeltshazari; futhi leyo nto yayiyiqiniso, kodwa isikhathi esimisiwe sasiside; wayiqonda leyo nto, futhi wayenokuqonda ngombono. Daniyeli 10:1.

Le “nto,” yigama lesiHebheru elithi “dabar,” kanti “umbono” ungumbono we- “mareh.” Njengomprofethi, uDaniyeli umelela abantu bakaNkulunkulu bezinsuku zokugcina, ukugwaliseka kwabo okuphelele okuyizinkulungwane eziyikhulu namashumi amane nane. Unyaka wesithathu kaKoresi ubeka uDaniyeli emgqeni wokulungiswa owaqala ngesikhathi sokuphela ngo-1989. Ngalezo “zinsuku,” ezimelela umlando ka-1989 kuze kube ngumthetho weSonto osuzofika e-United States, uDaniyeli wayelila amasonto amathathu. Emgqeni wokulungiswa wezinkulungwane eziyikhulu namashumi amane nane, isikhathi sokulila siphawula izinsuku ezintathu nengxenye lapho ofakazi ababili besAmbulo isahluko seshumi nanye befile emgwaqweni. Umgwaqo walelo dolobha elikhulu laseSodoma nelaseGibhithe, lapho neNkosi yethu yabethelwa khona, ubuye ube yisigodi sikaHezekeli samathambo omile afile.

Esahlukweni seshumi, uDaniyeli uguqulwa abe semfanekisweni kaKristu, futhi uthintwa kathathu ngaphambi kokuba uGabriyeli achaze umbono uDaniyeli awubona. Lowo mbono wakhapha ukwahlukana kwezigaba ezimbili zabakhulekeli. Ivangeli laphakade lihlala likhipha izigaba ezimbili zabakhulekeli. UDaniyeli wayemele isigaba sabakhulekeli esimelelwa njengabayizinkulungwane eziyikhulu namashumi amane nane, ngokuphambene nesigaba esabaleka ngokwesaba ngenxa yalowo mbono.

Ngaphambi kwesahluko seshumi uGabriyeli weza kuDaniyeli kathathu ukuba ahumushe umbono. Wahumusha imibono yezahluko zesikhombisa nesesishiyagalombili, eyayibonisa imibuso yesiprofetho seBhayibheli kokubili ekubonakaleni kwayo kwezombusazwe (isahluko sesikhombisa), nasekubonakaleni kwayo kwezenkolo (isahluko sesishiyagalombili). Khona-ke esahlukweni sesishiyagalolunye uGabriyeli wahumusha isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. UGabriyeli ufika esahlukweni seshumi ukuze aqedele ukuhumusha okwase kushiywe kungakapheleli esahlukweni sesishiyagalolunye, futhi anike uDaniyeli ukuhumusha kombono owaveza lezi zigaba ezimbili zabakhulekeli. UGabriyeli uqale anike uDaniyeli isifinyezo esibanzi sombono evesini leshumi nane.

Manje sengize ukuze ngikuqondise ngalokho okuyokwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono usengowezinsuku eziningi. Daniyeli 10:14.

Umbono kaKristu, owakhiqiza izigaba ezimbili zabakhulekeli, umele lokho okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina. Ukuchazwa kwezahluko zesikhombisa nesesishiyagalombili kwakuyikuchazwa komlando owawumeleke ngokuvuka nokuwa kwemibuso yesiprofetho seBhayibheli, njengoba kuboniswe ngokulandelana yizilwane ezidla inyama nezilwane zendawo engewe. Ukuchazwa kwesahluko sesishiyagalolunye kwakuyukwehlukani swa okuningiliziwe kwezikhathi ezehlukene zesiprofetho ezazimeleke ngaphakathi kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Ngandlela-thile, umbono kaKristu okhazinyulisiwe esahlukweni seshumi wawumele lokho okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina. Ngaphambi kokuba uGabriyeli aqale ngalolu hlu oluningiliziwe lomlando, oluyikuchazwa kombono kaKristu okhazinyulisiwe, ukhumbuza uDaniyeli ukuthi useke wantshela kakade uDaniyeli ukuthi lokho kuchazwa kumele ini.

Wayesethi, Uyakwazi yini ukuthi ngizele ukuthini kuwe? Futhi manje ngizobuya ngiyokulwa nenkosana yasePheresiya; futhi lapho sengiphumile, bheka, inkosana yaseGrisi iyakuza. Daniyeli 10:20.

UGabriyeli ukhumbuza uDaniyeli ukuthi wayetshela uDaniyeli evesini leshumi nane ukuthi wayeze ukuzwisa uDaniyeli lokho okuyokwenzeka kubantu bakaNkulunkulu ezinsukwini zokugcina, futhi wayelindele ukuba uDaniyeli abeke le nkulumo elandelayo yomlando wesiprofetho kulowo mongo. UDaniyeli wayefuna ukuqonda okuthile okuqondile kusukela ngosuku lokuqala aqala ngalo ukulila.

Wasesethi kimi: Ungesabi, Daniyeli, ngokuba kusukela osukwini lokuqala owabeka ngalo inhliziyo yakho ekuqondeni, nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwiwa; mina sengize ngenxa yamazwi akho. Kepha isikhulu sombuso wasePheresiya sangimelana izinsuku ezingamashumi amabili nanye; kodwa bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ukungisiza; mina ngasala khona namakhosi asePheresiya. Daniyeli 10:12, 13.

Ngemva kwamasono amathathu kaDaniyeli okukhala, wabona umbono kaKristu, owawuhambisana ngokwesiprofetho nombono kaKristu uJohane ayewubonile esePhatmose.

“Akekho omunye ngaphandle kweNdodana kaNkulunkulu owabonakala kuDaniyeli. Le ncazelo iyafana naleyo eyanikezwa nguJohane lapho uKristu embulwa kuye esiqhingini sasePhatmose. INkosi yethu manje iza nesinye isithunywa sasezulwini ukuze ifundise uDaniyeli ngalokho okuyokwenzeka ezinsukwini zokugcina. Lolu lwazi lwanikezwa uDaniyeli, futhi lwabhala ngokuphefumulelwa ngenxa yethu, thina esifikelwe yiziphetho zomhlaba.

“Amaqiniso amakhulu embulwa nguMhlengi womhlaba angawabo labo abafuna iqiniso njengengebo efihliweyo. UDaniyeli wayesekhulile ngeminyaka. Ukuphila kwakhe kwakudlule phakathi kokukhangwa yinkantolo yabahedeni, umqondo wakhe usindwa yizindaba zombuso omkhulu; nokho uyazihlukanisa kuzo zonke lezi zinto ukuze ahlophe umphefumulo wakhe phambi kukaNkulunkulu, afune ukwazi izinhloso zoPhezukonke. Kanti ngenxa yokuphendulwa kwezicelo zakhe zokunxusa, ukukhanya kwavela ezinkantolo zasezulwini kwaziswa labo ababeyakuphila ezinsukwini zokugcina. Ngakho-ke kufanele simfune uNkulunkulu ngokuzimisela okukhulu kangakanani, ukuze avule ukuqonda kwethu ukuba siqonde amaqiniso alethwe kithi evela eZulwini.”

“Mina, Daniyeli, ngabona umbono ngedwa; ngoba amadoda ayenami awawubonanga umbono; kodwa kwawela phezu kwawo ukuthuthumela okukhulu, aze abaleka ayozifihla.... Futhi akwasala mandla kimi; ngoba ubuhle bami baguquka kimi baba ukubola, futhi angagcinanga mandla.’ Siyoba njalo isipiliyoni sawo wonke umuntu ongcweliswe ngeqiniso. Lapho imibono yabo ngobukhulu, inkazimulo, nokuphelela kukaKristu icaca ngokwengeziwe, kulapho beyobona ngokusobala nakakhulu ubuthakathaka babo nokungapheleli kwabo. Ngeke babe nokuthambekela kokuzibiza ngokuthi banesimilo esingenasono; lokho okubonakale kulungile futhi kukuhle kubo ngokwabo, uma kuqhathaniswa nobumsulwa nenkazimulo kaKristu, kuyovela njengokuyinto engafanele futhi ebolayo kuphela. Kungaleso sikhathi lapho

abantu behlukanisiwe noNkulunkulu, lapho benemibono engacacile neze ngoKristu, lapho bethi, ‘Anginasono; ngingcwelisiwe.’”

“UGabriyeli wase ebonakala kumprofethi, wakhuluma naye kanje: ‘O Daniyeli, wena muntu othandwa kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba manje ngithunyiwe kuwe. Kwathi esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi, Ungesabi, Daniyeli; ngokuba kusukela osukwini lokuqala owabeka ngalo inhliziyoy yakho ekuqondeni nasekuzithobeni phambi kukaNkulunkulu wakho, amazwi akho azwakala, mina ngize ngenxa yamazwi akho.’”

“Yeka inkazimulo enkulu eyaboniswa uDaniyeli yiSithunzi saseZulwini! Iyamduduzwa inceku yayo ethuthumelayo, futhi imqinisekisa ukuthi umkhuleko wakhe uzwakele ezulwini, nokuthi, ekuphenduleni lesi siculo esivuthayo, ingelosi uGabriyeli yathunyelwa ukuba ithinte inhliziyoy yenkosi yasePheresiya. Inkosi yayimelene nemibono eyayilethwa nguMoya kaNkulunkulu phakathi nalawo masonto amathathu lapho uDaniyeli ezila ukudla futhi ekhuleka, kodwa iNkosana yaseZulwini, ingelosi enkulu, uMikhayeli, yathunyelwa ukuba iguqule inhliziyoy yenkosi enenkani ukuze ithathe isinyathelo esiqondile sokuphendula umkhuleko kaDaniyeli.”

“Kwathi lapho esekhulume amazwi anjalo kimi, ngabhekisa ubuso bami emhlabathini, ngaba yisimungulu. Futhi bheka, owayenjengesimo samadodana abantu wathinta izindebe zami.... Wasesithi, O muntu othandekayo kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kwathi lapho esekhulume kimi, ngaqina, ngathi, Inkosi yami mayikhulume; ngokuba ungiqinisele.’ Bukhulu kangaka ubukhazikhazi bobuNkulunkulu obambulelwa uDaniyeli, kangangokuba wayengenakukumela ukububonwa kwabo. Khona-ke isithunywa saseZulwini safihla ukukhanya kobukhona baso, savela kumprofethi ‘njengonjengesimo samadodana abantu.’ Ngamandla aso obunkulunkulu saqinisa lo muntu wobuqotho nowokukholwa, ukuze ezwe umlayezo awawuthunyelwe uNkulunkulu.

“UDaniyeli wayeyinceku ezinikele yoPhezukonke. Ukuphila kwakhe okude kwakugcwele izenzo ezinhle zenkonzo kuNkosi yakhe. Ubumsulwa besimilo sakhe, nokuthembeka kwakhe okungantengantengi, kulinganiswa kuphela ukuthobeka kwenhliziyoy yakhe nokuzisola kwakhe phambi kukaNkulunkulu. Siyaphinda, Ukuphila kukaDaniyeli kungumfanekiso ophefumulelwe wokungcweliswa kweqiniso.” Review and Herald, February 8, 1881.

Okuhlangenwe nakho kukaDaniyeli esahlukweni seshumi kumele abantu bakaNkulunkulu ezinsukwini zokugcina, abathi, njengoDaniyeli noJohane, baqonde iSambulo sikaJesu Kristu. Isihluthulelo sokubeka uDaniyeli emlandweni wesiprofetho lapho okuhlangenwe nakho kwakhe kutholakala khona sisekelwe eqinisweni lokuthi wayesosizini, nokuthi uMikayeli wathunywa ekupheleni kwezinsuku ezingamashumi amabili nanye. Evesini lokuqala, uDaniyeli ubhala ukuthi wayenokuqonda kokubili imibono yangaphakathi neyangaphandle yesiprofetho. Ngaphambi kwezinsuku ezingamashumi amabili nanye uDaniyeli wayenokuqonda okungaphelele kwale mibono emibili, kodwa ngokuchazwa kukaGabriyeli, uDaniyeli wayiqonda ngokuphelele “into” kanye “nombono” njengezambulo ezehlukene.

“Kwathi njengoba isikhathi sokuvalwa kweminyaka engamashumi ayisikhombisa yokuthunjwa sasisondele, ingqondo kaDaniyeli yakhathazeka kakhulu ngeziprofetho

zikaJeremiya. Wabona ukuthi isikhathi sesifikile lapho uNkulunkulu ayeyonika khona abantu bakhe abakhethiweyo esinye isivivinyo; futhi ngokuzila ukudla, ngokuzithoba, nangomkhuleko, wanxusa uNkulunkulu waseZulwini ngenxa ka-Israyeli, ngalawa mazwi: ‘O Nkosi, Nkulunkulu omkhulu nowesabekayo, ogcina isivumelwano nomusa kulabo abamthandayo, nakulabo abagcina imiyalo yakhe’; sonile, senza ububi, senza okukhohlakeleyo, sahlubuka, yebo, ngokuphambuka emithethweni yakho nasezahlulelweni zakho; futhi asilalelanga izinceku zakho abaprofethi, abakhuluma ngegama lakho emakhosini ethu, nakwizikhulu zethu, nakoyise bethu, nakubo bonke abantu bezwe.’

“Qaphelani la mazwi. UDaniyeli akamemezeli ukuthembeka kwakhe phambi kweNkosi. Esikhundleni sokuzisho emsulwa nengewele, uzihlanganisa nalabo bakwa-Israyeli abayizoni ngempela. Ukuhlakanipha uNkulunkulu amupha khona kwakudlula kakhulu ukuhlakanipha kwabahlakaniphileyo baleli zwe, njengalokhu ukukhanya kwelanga elikhanya emazulwini emini enkulu kuqhakazile kunenkanyezi ebuthakathaka kunazo zonke. Nokho cabangani ngomkhuleko ophuma ezindebeni zalo muntu othandwe kangaka yiZulu. Ngokuzithoba okukhulu, ngezinyembezi, nangokudabuka kwenhliziyo, uyancenga ngenxa yakhe nangenxa yabantu bakhe. Uvulela uNkulunkulu umphefumulo wakhe, evuma ububi bakhe siqu, futhi evuma ubukhulu nobukhosi beNkosi.”

“Yeka ukushisekela okukhulu nokuvutha komoya okubonakala ezincengweni zakhe! Usondela kuNkulunkulu ngokwengeziwe nangokwengeziwe. Isandla sokukholwa selulwa saya phezulu ukuze sibambe izithembiso zoPhezukonke ezingaphuthumi neze. Umphefumulo wakhe ulwa ngosizi olukhulu. Futhi unobufakazi bokuthi umkhuleko wakhe uzwiwe. Uzwa ukuthi ukunqoba kungokwakhe. Uma thina njengabantu singakhuleka njengoba uDaniyeli akhuleka, silwe njengoba naye alwa, sithobisa imiphefumulo yethu phambi kukaNkulunkulu, besiyokubona izimpendulo eziphawulekayo ezicelweni zethu njengoba zanikezwa uDaniyeli. Yizwani ukuthi ulucindezela kanjani udaba lwakhe enkantolo yaseZulwini:”

“O Nkulunkulu wami, beka indlebe yakho, uzwe; vula amehlo akho, ubone amanxiwa ethu, nomuzi obizwe ngegama lakho; ngokuba asilethi ukunxusa kwethu phambi kwakho ngenxa yokulunga kwethu, kodwa ngenxa yesihe sakho esikhulu. O Nkosi, yizwa; O Nkosi, thethelela; O Nkosi, lalela wenze; ungalibali, ngenxa yakho uqobo, O Nkulunkulu wami; ngokuba umuzi wakho nabantu bakho babizwe ngegama lakho. Kwathi ngisakhuluma, ngithandaza, ngivuma isono sami nesono sabantu bakithi, ... kwase kufika indoda uGabriyeli, engangiyibonile embonweni ekuqaleni, indiza masinyane, yangithinta ngesikhathi somnikelo wakusihlwa.”

“Kwathi umkhuleko kaDaniyeli usakhuphuka, ingelosi uGabriyeli yehla ngokushesha ivela emagcekeni asezulwini, izomtshela ukuthi ukunxusa kwakhe kuzwakele futhi kuphenduliwe. Le ngelosi enamandla ithunyiwe ukuba imnike ukuqonda nokuhlakanipha,—ukuvulela phambi kwakhe izimfihlakalo zezikhathi ezizayo. Ngaleyo ndlela, ngesikhathi efuna ngobuqotho ukwazi nokuqonda iqiniso, uDaniyeli walethwa ekuhlanganyeleni nesithunywa saseZulwini esimisiwe.”

“Umuntu kaNkulunkulu wayekhuleka, hhayi efuna ukuzindiza kwemizwa ejabulisayo, kodwa efuna ulwazi lwentando kaNkulunkulu. Futhi wayelufisa lolo lwazi, hhayi ngenxa yakhe kuphela, kodwa nangenxa yabantu bakhe. Umthwalo wakhe omkhulu wawungoka-Israyeli,

ababengacini, ngomqondo oqondile kakhulu, umthetho kaNkulunkulu. Uyavuma ukuthi zonke izinhlupheko zabo zibehlasele ngenxa yeziphambeko zabo kulowo mthetho ongcewele. Uthi, ‘Sonile, senze okubi kakhulu... Ngokuba ngenxa yezono zethu nangenxa yobubi bawobaba bethu, iJerusalema nabantu bakho sebeyisihlamba kubo bonke abasizungezileyo.’ Base belahlekelwe yisimilo sabo esikhethekile, esingcewele, njengabantu bakaNkulunkulu abakhethiweyo. ‘Manje-ke, O Nkulunkulu wethu, yizwa umkhuleko wenceku yakho, nokuncenga kwayo, ubusukhanyisele ubuso bakho phezu kwendlu yakho engcewele eseyincithakalo.’ Inhliziyo kaDaniyeli iphendukela ngolangazelelo olukhulu endaweni engcewele kaNkulunkulu eseyincithakalo. Uyazi ukuthi ukuchuma kwayo kungabuyiselwa kuphela lapho u-Israyeli ephenduka eziphambekweni zakhe zomthetho kaNkulunkulu, abe othobekile, athembeke, alalele.”

“Ekuphenduleni isicelo sakhe, uDaniyeli akazange amukele kuphela ukukhanya neqiniso ayekudinga kakhulu yena nabantu bakhe, kodwa futhi nombono wezenzakalo ezinkulu zesikhathi esizayo, kuze kube sekufikeni koMhlengi wezwe. Labo abathi bangcwelisiwe, kuyilapho bengenalo uthando lokuhlola imiBhalo, noma lokulwa noNkulunkulu ngomkhuleko ukuze bathole ukuqonda okucacile kweqiniso leBhayibheli, abazi ukuthi kuyini ukungcweliswa kweqiniso.

“Bonke abakholwa ngenhliziyo izwi likaNkulunkulu bayolamba futhi bomela ulwazi lwentando yakhe. UNkulunkulu ungumsunguli weqiniso. Ukhanyisela ukuqonda okumnyama, anike ingqondo yomuntu amandla okubamba nokuqonda amaqiniso awembulile.

“UDaniyeli wakhuluma noNkulunkulu. Izulu lavuleka phambi kwakhe. Kodwa izihlonipho eziphakeme aziphiwa zaziysithelo sokuzithoba nokufuna ngenkuthalo enkulu. Akazange acabange, njengoba benza abaningi namuhla, ukuthi akunandaba ukuthi sikholwani, uma nje sithembekile, futhi sithanda uJesu. Uthando lweqiniso ngoJesu luyoholela ekuphenyeni okusondele kakhulu nangokuzimisela okukhulu mayelana nokuthi liyini iqiniso. UKristu wakhuleka ukuba abafundi bakhe bangcwelisiwe ngeqiniso. Lowo ovila kakhulu ukuba enze ukufuna iqiniso ngokukhathazeka nangomthandazo, uyoshiywa ukuba amukele amaphutha ayakuba ukubhujiswa komphfumulo wakhe.

“Ngesikhathi sokuvakasha kukaGabriyeli, umprofethi uDaniyeli wayengakwazi ukwamukela eminye imfundiso; kodwa eminyakeni embalwa kamuva, efisa ukwazi kabanzi ngezindaba ezazingakachazwa ngokugcwele, waphinde wazimisela ukufuna ukukhanya nokuhlakanipha kuNkulunkulu. ‘Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu apheleleyo. Angidlanga sinkwa esimnandi, akungenanga nyama newayini emlonyeni wami, futhi angizigcobanga neze... Khona ngaphakamisa amehlo ami, ngabheka, bheka, kwakukhona umuntu othile embethe ilineni, okhalo lwakhe luboshwe ngegolide elicolekileyo lase-Ufazi. Umzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombani, namehlo akhe enjengezibani zomlilo, izingalo zakhe nezinyawo zakhe zifana nethusi elicwebezeliwe ngombala, nezwi lamazwi akhe linjengezwi lesixuku.”

“Akekho ongaphansi kunoNdodana kaNkulunkulu uqobo owabonakala kuDaniyeli. Le ncazelo iyafana naleyo eyanikwa uJohane lapho uKristu embulwa kuye esiqhingini sasePhatmose. INkosi yethu manje iza kanye nesinye isithunywa sasezulwini ukuze ifundise uDaniyeli lokho

okwakuzokwenzeka ezinsukwini zokugcina. Lolu lwazi lwanikwa uDaniyeli futhi lwabhalwa ngokuphefumulelwa ngenxa yethu esesifikelwe yiziphetho zomhlaba.” Review and Herald, February 8, 1881.

Ukuhumusha uGabriyeli, “isithunywa sezulu esithunyiwe,” ayekuletha kuDaniyeli kwakuyikupheleliswa kokuhumusha ayeseqalile ukukunikeza uDaniyeli esahlukweni sesishiyagalolunye. Indlela yokusebenza ethi “umugqa phezu komugqa,” ifuna ukuba sihlanganise ndawonye ukuhumusha kanye nezimo ezihambisanayo zazo zombili izahluko zesishiyagalolunye neseshumi, ukuze sahlukanise ngokufanele umfanekiso wesiprofetho. Kulokhu kuhumusha yilapho imibono yemifula i-Ulai neHiddekel ihlangana khona.

UDaniyeli wayeqondile ezincwadini zikaJeremiya nezikaMose ukuthi ukukhululwa kwabantu bakaNkulunkulu kwase kusondele. Ngokwenza kanjalo, uDaniyeli umelela abantu bakaNkulunkulu bezinsuku zokugcina abaqonda ukuthi ukukhululwa kokugcina kwabantu bakaNkulunkulu kwase kusondele. Labo bantu bezinsuku zokugcina bayokwazi ukuthi bahlakazekile ngokomoya, njengoba kumelwe nguDaniyeli owayesakazelwe ebugqilini bokuthunjwa kweminyaka engamashumi ayisikhombisa eBabiloni. Khona-ke bayokuqonda ukuthi bona, njengoDaniyeli, kumelwe babonakalise impendulo esimweni sabo sokuhlakazeka evumelana nekhambi elimelwe “izikhathi eziyisikhombisa” zesahluko samashumi amabili nesithupha sikaLevitikusi.

Lapho isipiliyoni sokuthobeka esimelelwa nguDaniyeli, esifunwa yikhambi elibekwe kuLevitikusi amashumi amabili nesithupha, sibonakaliswa ezinsukwini zokugcina, abantu bakaNkulunkulu bezinsuku zokugcina bayobe sebekade bekhala isikhathi esithile esiqondile. Leso sikhathi siphetha lapho uMikayeli ingelosi enkulu ehla.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Niyakubhubha phakathi kwezizwe, nezwe lezitha zenu liyakunidla. Labo abasele kini bayakuncipha ngenxa yobubi babo emazweni ezitha zenu; futhi bayakuncipha kanye nabo ngenxa yobubi bobaba babo. Uma bevuma ububi babo, nobubi bobaba babo, kanye nesiphambeko sabo abasonile kimi ngaso, nokuthi bahambe ngokuphikisana nami; nokuthi nami ngahamba ngokuphikisana nabo, ngabangenisa ezweni lezitha zabo; uma-ke izinhliziyiyo zabo ezingasokile zithobeka, bese bemukela isijejiso sobubi babo: khona ngiyakukhumbula isivumelwano sami noJakobe, futhi nesivumelwano sami no-Isaka, nesivumelwano sami no-Abrahama ngiyakusikhumbula; futhi ngiyakulikhumbula izwe. Izwe nalo liyakushiywa yibo, lijabulele amasabatha alo, ngesikhathi lisala liyincithakalo ngaphandle kwabo; nabo bayakwamukela isijejiso sobubi babo, ngoba, yebo ngoba badelela izahlulelo zami, nangenxa yokuthi umphefumulo wabo wanenge imithetho yami. Kodwa nokho kukho konke lokho, lapho besesezweni lezitha zabo, angiyikubalahla, futhi angiyikubanenga, ukuba ngibabhubhise ngokuphelele, nokwephula isivumelwano sami nabo; ngokuba mina nginguJehova uNkulunkulu wabo. Kepha ngenxa yabo ngiyakukhumbula isivumelwano sokhokho babo, engabakhipha ezweni laseGibithe phambi kwezizwe, ukuze ngibe nguNkulunkulu wabo: mina nginguJehova. Levitikusi 26:38–45.