

Incwadi kaDaniyeli - Inombolo Yamashumi Amathathu

Ihora Lokwesaba

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Ukwesaba kukaBelshazari ngenxa yombhalo oyimfihlakalo akukhulumi ngokufa kwakhe kuphela nangokuphela kombuso wesithupha wesiprofetho seBhayibheli, kodwa futhi kukhuluma nangesikhathi emlandweni wesiprofetho lapho ukwesaba kubamba amakhosi omhlaba. Ukwesaba kwawo kuvezwa “umoya wasempumalanga” wobuSulumane. Ukwesaba kwawo kunjengowesifazane osemihelweni, ngaleyo ndlela kukhomba ubuhlungu obandayo ngokwanda, obufika ngokushesha okwandayo. Ukwesaba kuqala “ngehora” ledili likaBelshazari, nakuba kwaqala ukufika ngoSeptemba 11, 2001. Kusukela lapho kuqhubeke imimoya iqala ukushelela ezandleni zezingelosi ezine eziyibambile ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Isililo ngoTyrus uHezekeli asikhombayo sichaza iTyrus ngokubuza umbuzo wesiprofetho othi, “Yimuphi umuzi onjengeTyrus, njengobhujisiwe phakathi kolwandle na?”

Imikhumbi yaseTharishishi yakuhlabelela emakethe yakho; wawugcwaliswa, wenziwa waba nobukhosi obukhulu phakathi kwezilwandle. Abagwedli bakho bakuyise emanzini amakhulu; umoya wasempumalanga ukuphulile phakathi kwezilwandle. Ingcebo yakho, nemibukiso yakho, nempahla yakho yokuhwebelana, nabasolwandle bakho, nabashayeli bakho, nabavimbi bezikhala zomkhumbi wakho, nabathengisi bempahla yakho, nawo wonke amadoda akho empi akuwe, kanye nalo lonke ibandla lakho eliphakathi kwakho, kuyakuwa phakathi kwezilwandle ngosuku lokubhujiswa kwakho. Izindawo ezingaphandle ziyakuzamazama ngezwi lokukhala kwabashayeli bakho. Bonke ababamba isigwedlo, abasolwandle, nabo bonke abashayeli bolwandle, bayakwehla emikhunjini yabo, bame ezweni; benze izwi labo lizwakale ngokumelene nawe, bakhale kabuhlungu, baziphosele uthuli emakhanda abo, bazigingqe emlotheni; bazenze impandla ngokuphelele ngenxa yakho, bazibophe ngendwangu yamasaka, bakulilele ngobuhlungu benhliziyo nangokulila okubuhlungu. Ekulileni kwabo bayakukuphakamisela isililo, bakhale ngawe, bathi: Yiliphi idolobha elifana neTire, elifana nalelo elibhujiswe phakathi kolwandle na? Lapho impahla yakho yayiphuma olwandle, wagcwalisa abantu abaningi; wanothisa amakhosi omhlaba ngobuningi bengcebo yakho nangempahla yakho yokuhwebelana. Ngesikhathi uyakuphulwa yizilwandle ekujuleni kwamanzi, impahla yakho yokuhwebelana nalo lonke ibandla lakho eliphakathi kwakho kuyakuwa. Bonke abakhileyo eziqhingini bayakumangala ngawe, namakhosi abo ayakwesaba kakhulu, ayakuphazamiseka ebusweni bawo. Abathengisi phakathi kwezizwe bayakukhlelisa ngokukushaya amakhwelo; uyakuba yinto eyesabekayo, ungabe usaba khona kuze kube phakade. Hezekeli 27:25–36.

ITire lingumuzi, noma umbuso, abathengisi bomhlaba abalikhalele ngokubuhlungu, base bebuza bathi, “Yimuphi umuzi onjengeTire?” Benza kanjalo “ngesikhathi” umuzi uphahlizwa olwandle.

EsAmbulweni isahluko seshumi nesishiyagalombili, isifebe saseTire, esiyisifebe saseRoma, esiphinge namakhosi omhlaba futhi esikhonjwa njengalowo muzi omkhulu ukwahlulelwa kwawo okufika ngehora elilodwa, nangosuku olulodwa. Yena ungumuzi ophakamisa lowo mbuzo wesiprofetho ovela emakhosini nakubathengisi abakhalayo.

Ngakho-ke izinhlopho zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa nya ngomlilo; ngokuba unamandla iNkosi uNkulunkulu emahlulelayo. Namakhosi omhlaba, aplingayo naye, aphila ngokunethezeka naye, ayakumkhalela, amklabalele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa kwakhe, ethi, Maye, maye, muzi omkhulu waseBabiloni, muzi onamandla! ngokuba ngehora linye ukufika kwesahlulelo sakho. Nabathengisi bomhlaba bayakumkhalela, bamulilele; ngokuba kakusekho muntu othenga impahla yabo: impahla yegolide, neyesiliva, neyamatshe ayigugu, neyamaparele, neyelineni elicolekileyo, neyebubende, neyesilika, nebomvu klebhu, nayo yonke imithi yethuyine, nazo zonke izinhlobo zezitsha zophondo lwendlovu, nazo zonke izinhlobo zezitsha zokhuni oluyigugu kakhulu, nezezethusi, nezensimbi, nezemabula, nesinamoni, namakha, namafutha okugcoba, nenhlaka yempepho, newayini, namafutha, nofulawa ocolekileyo, nokolweni, nezinkomo, nezimvu, namahhashi, nezinqola, nezigqila, nemiphefumulo yabantu. Nezithelo ezazifiswa ngumphefumulo wakho sezisukile kuwe, nazo zonke izinto ezimnandi nezinhle sezisukile kuwe, futhi awusayikuzifumana nakanye. Abathengisi balezi zinto, abacebiswa nguye, bayakuma kude ngenxa yokwesaba ukuhlushwa kwakhe, bekhala belila, bethi, Maye, maye, muzi omkhulu, owawembathiswe ilineni elicolekileyo, nobubende, nobomvu klebhu, uhlotshiswe ngegolide, nangamatshe ayigugu, nangamaparele! ngokuba ngehora linye ingcebo engaka isiphenduke ize. Futhi wonke umphathi womkhumbi, nabo bonke abahamba ngemikhumbi, namatilos, nabo bonke abasebenza olwandle, bema kude, bamemeza lapho bebona intuthu yokusha kwakhe, bethi, Yimuphi umuzi ofana nalo muzi omkhulu! Baphonsa uthuli emakhanda abo, bamemeza, bekhala belila, bethi, Maye, maye, muzi omkhulu, okwacebiswa kuwo bonke ababenemikhumbi elwandle ngenxa yokubiza kwawo! ngokuba ngehora linye usuphendulwe incithakalo. IsAmbulo 18:8–19.

Ukuvulwa kweSambulo sikaJesu Kristu kuhlenganisa umlayezo Wokukhala Kwaphakathi Kwamabili. Lowo mlayezo uyisiprofetho sesibili sikaHezekeli amashumi amathathu nesikhombisa esiletha ekuphileni amathambo omile afile abelele ezitaladini izinsuku ezintathu nengxenye, ukuze abe yibutho elinamandla. Lowo mlayezo uwumlayezo ohlenganisa iqiniso lokuthi yiSulumane iNkosi elisebenzisayo ukuletha isahlulelo esiphophelelayo phezu kwe-United States ngenxa yokuphophelelwa kweSonto. Leso sahlulelo sifika “ngehora” lokuzamazama komhlaba okukhulu, okuyilo futhi “ihora” lapho umbhalo wesandla wabonakala odongeni lukaBelshazari. Lowo mbhalo wesandla wakhipha ukwesaba, okumelelwa njengokubamba wonke amakhosi nabathengisi lapho isakhiwo somnotho somhlaba wonke sidilizwa “ngumoya wasempumalanga” weSulumane, abangené ngasese embusweni kaBelshazari, ngokudabula “udonga” oluphansi oluseningizimu olwalunganakiwe.

“Umuzi” noma umbuso amakhosi nabathengisi abawulilela, bethi, “ngumuphi umuzi onjengalo muzi omkhulu na,” ungumbuso wesifebe saseThire, sona-ke ngaleso sikhathi esihlabelelayo

izingoma zaso futhi senza ubufebe kanye nawo lawo makhosi uqobo. Bonke abaprofethi bakhuluma ngokuphela kwezwe, futhi bayavumelana omunye nomunye, ngakho-ke abathengisi bakaHezekeli bangabathengisi abafanayo nabaseSambulweni isahluko seshumi nesishiyagalombili. Kathathu eSambulweni isahluko seshumi nesishiyagalombili bakhala bathi “Maye, maye,” lapho lowo muzi omkhulu nesakhiwo sezimali zeplanethi yomhlaba kubhujiswa. Igama lesiGreci elihunyushwe ngokuthi “Maye,” kuleso siqephu, yilo kanye igama elifanayo elihunyushwe kathathu eSambulweni isahluko sesishiyagalombili, nevesi leshumi nantathu, lapho lihunyushwe khona ngelinye igama lesiNgisi elihlukile.

Ngase ngibona, ngezwa ingelosi indiza phakathi nezulu, isho ngezwi elikhulu, ithi: Maye, maye, maye kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo lezingelosi ezintathu ezisazokhala! IsAmbulo 8:13.

Amakhosi nabathengisi bakhala ngokubhujiswa komnotho wezwe ngamazwi athi, “maye, maye,” okusho ukuthi “maye, maye,” futhi lo “Maye” uwuphawu lwe-Islamu. Ukwesaba okubamba uBelishasari nezikhulu zakhe lapho umbhalo uvela odongeni, kungukwesaba okuvezwayo lapho uhlaka lomnotho womhlaba luhlakazwa ukuhlasele okuqhubekayo okuvela e-Islamu, uNkulunkulu ayisebenzisayo njengethuluzi laKhe lokuphatha ngomusa waKhe ukuze alethe ukwahlulela kwaKhe kokugcina phezu kwalabo abaphuza iwayini laseBabiloni, okungukuphoqelelwa kweSonto. Leli qiniso liyisihloko “somthwalo” ka-Isaya amashumi amabili nantathu ngesifebe sase “Thire.”

Isiprofetho ngeTire. Khewulani, nina mikhumbi yaseTharishishi; ngokuba ichithakele, kangangokuthi akukho ndlu, akukho kungena kuyo; kwembulwe kubo kusukela ezweni laseKhithimi. Thulani, nina bakhileyo esiqhingini; wena ogcwaliswe ngabathengisi baseSidoni, abawela ulwandle. Futhi ngasemanzini amakhulu imbewu yaseSihori, isivuno somfula, iyinzuzo yalo; futhi liyimakethe yezizwe. Yiba namahloni, wena Sidoni; ngokuba ulwandle lukhulumile, yebo, inqaba yolwandle, luthi: Angizange ngizwe ubuhlungu bokubeletha, angizalanga bantwana, futhi angondlanga izinsizwa, angikhulisanga nezintombi. Njengasezweni umbiko ngeGibhithe, bayakuzwiswa ubuhlungu obukhulu ngombiko ngeTire. Welani niye eTharishishi; khewulani, nina bakhileyo esiqhingini. Ingabe lona ngumzi wenu wentokozo, omdala wawo uvela ezinsukwini zasendulo na? izinyawo zawo uqobo ziyakuwuthwala ziwuse kude, uyokwakha njengowezizwe. Ngubani owaceba lokhu ngeTire, umuzi othwesa imiqhele, abathengisi bawo abayizikhulu, nabahwebi bawo abayizihloniphekayo zomhlaba? UJehova Sebawoti ukuhlose lokho, ukuba angcolise ukuzidla kwakho konke okuwubukhosi, nokuletha ekwedelelweni bonke abahloniphekayo bomhlaba. Dabula ezweni lakho njengomfula, ndodakazi yaseTharishishi: akusekho mandla. Welula isandla sakhe phezu kolwandle, wamazamisa imibuso; uJehova wayala ngomuzi wabathengisi, ukuba achithe izinqaba zawo. Wathi: Awusayikuthokoza futhi, wena ntombi ecindezelweyo, ndodakazi yaseSidoni; sukuma, wele uye eKhithimi; nalapho futhi awuyikuba nokuphumula. Bheka izwe lamaKaledi; lesi sizwe sasingekho, kwaze kwaba yilapho umAsiriya elakhela khona abahlala ehlane; bamisa imibhoshongo yalo, bakha izigodlo zalo; waliletha ekubhujisweni. Khewulani, nina mikhumbi yaseTharishishi; ngokuba inqaba yenu ichithakele. Kuyakuthi ngalolo suku iTire ikhohlakale iminyaka engamashumi ayisikhombisa,

njengokwezinsuku zenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iTire iyakuhlabelela njengowesifazane oyisiphingi. Thatha ihabhu, uzungeze umuzi, wena sifebe esakhohlakeleyo; shaya kamnandi, hlabelela izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova ayakuyivakashela iTire, ibuyele emholweni wayo, yenze ubufebe nayo yonke imibuso yezwe ebusweni bomhlaba. Futhi ukuthengiselana kwayo nomholo wayo kuyakuba ngcwele kuJehova; akuyikugcinwa, akuyikubekwa eceleni; ngokuba ukuthengiselana kwayo kuyakuba ngokwabakha phambi kukaJehova, ukuze badle kwanele, futhi babe nezingubo ezihlala njalo. Isaya 23:1–18.

Iminyaka engamashumi ayisikhombisa, okuyiyo “njegezinsuku zenkosi eyodwa”, imelwe ngombuso waseBhabhiloni, ngoba inkosi ingumbuso, futhi iBhabhiloni elingokoqobo labusa iminyaka engamashumi ayisikhombisa. Iminyaka engamashumi ayisikhombisa yeBhabhiloni elingokoqobo yaphela “ngehora” umbhalo wesandla uvela ezindongeni zendlu yesidlo sikaBhelishazari. Ngabo lobo busuku wabulawa, ngamandla afika “ngodonga” engaqashelwa, ngoba wayesemcimbini ephuza iwayini laseBhabhiloni, kuyilapho iqembu lomculo likaNebukhadinezari lalidlala umculo, nesifebe saseThire sicula ihubo elimnandi, no-Israyeli ohlubukileyo esina ekhothama.

Khona-ke ukwesaba kwabamba bonke ababehilelekile, ngokuba uNkulunkulu waye “cebile ngeTire” futhi waye “hlosile” “ukungcolisa ukuqhosha kwayo yonke inkazimulo, nokuletha ekweyisweni bonke abahloniphekileyo bomhlaba.” Ngakho-ke uNkulunkulu “wamazamisa imibuso” “ngokuzamazama okukhulu komhlaba” kwalelo “hora,” ngokuba uNkulunkulu waye “niké umyalo ngokumelene nombuso womthengisi,” “ukubhidliza izinqaba zawo.” E “horeni” lokwesaba likaBelshazzar, amakhosi nabathengisi baqala ukusesha ukuze baqonde incazelo yamazwi omlilo ayesodongeni. Ukufa kukaBelshazzar sekuzokwenzeka, kodwa ngaleso sikhathi wayesaphila. Ngakho-ke wafuna ukuqonda lawo mazwi ayimfihlakalo, wanikela ngemivuzo kwizazi uma zingahumusha lokho okubhaliweyo, kodwa akwenzekanga, ngokuba izazi zaseBabiloni zisebenzisa indlela yokufunda iBhayibheli eyayiyinkohliso yeqiniso. Lawo mazwi ayimfihlakalo anjengombono wencwadi evaliwe.

Base kungena zonke izazi zenkosi; kodwa azikwazanga ukufunda umbhalo, nokwazisa inkosi incazelo yawo. Inkosi uBelishasari yasesaba kakhulu, ubuso bayo baguquka kuyo, nezikhulu zayo zamangala. Inkosikazi-ke, ngenxa yamazwi enkosi nezikhulu zayo, yangena endlini yomkhosi; inkosikazi yakhuluma yathi: O nkosi, phila kuze kube phakade; imicabango yakho mayingakukhathazi, nobuso bakho mabungaguquki. Kukhona umuntu embusweni wakho, okukhona kuye umoya wawonkulunkulu abangcwele; futhi ngezinsuku zikayihlo kwafunyanwa kuye ukukhanya nokuqonda nokuhlakanipha, njengokuhlakanipha konkulunkulu; lowo inkosi uNebukadinesari uyihlo, inkosi, ngithi, uyihlo, eyamenza induna yababhuli, nababhula ngezinkanyezi, namaKaledi, nabavumisi; ngokuba kwafunyanwa kulowo Daniyeli, inkosi eyamqamba ngokuthi uBeliteshasari, umoya omuhle kakhulu, nolwazi, nokuqonda, nokuchaza amaphupho, nokudalula amazwi anzima, nokuxazulula ukungabaza; ngakho makubizwe uDaniyeli manje, yena uyakubonisa incazelo. UDaniyeli wayesengeniswa phambi kwenkosi. Inkosi yakhuluma yathi kuDaniyeli: Unguye yini lowo Daniyeli,

ongowabantwana bokuthunjwa bakwaJuda, inkosi ubaba engabakhipha kwaJuda? Ngizwile ngawe nokuthi umoya wawonkulunkulu ukuwe, nokuthi ukukhanya nokuqonda nokuhlakanipha okuhle kakhulu kufunyanwa kuwe. Manje-ke izazi, nababhula ngezinkanyezi, zilethiwe phambi kwami ukuze zifunde lo mbhalo, zangenza ngazi incazelo yawo; kodwa azikwazanga ukubonisa incazelo yaleyo nto. Mina ngizwile ngawe ukuthi uyakwazi ukunika izincazelo, nokuxazulula ukungabaza; ngakho manje, uma ukwazi ukufunda lo mbhalo, nokungenza ngazi incazelo yawo, uyakwembathiswa okubomvu klebhu, ufakwe iketanga legolide entanyeni yakho, ube ngumbusi wesithathu embusweni. Daniyeli 5:8–16.

Indlovukazi esigodlweni yayingeyona inkosikazi kaBelshazari, kodwa yayiyindlovukazi kayisemkhulu wakhe, futhi yayazi ukuthi ubani owayengakwazi ukufunda umbhalo osodongeni. Kwakukhona ibandla (ngokuba owesifazane, ngokwesiprofetho, uyibandla), embusweni elalazi ukuthi ubani owayengakwazi ukuqonda izimfihlakalo zikaNkulunkulu.

“Kwakukhona esigodlweni owesifazane owayehlakaniphe kunabo bonke,—indlovukazi kayisemkhulu kaBelishasari. Kulesi simo esiphuthumayo yakhuluma enkosini ngolimi olwathumela umsebe wokukhanya ebumnyameni. ‘O nkosi, phila kuze kube phakade,’ yasho, ‘imicabango yakho mayingakukhathazi, nobuso bakho mabungaguquki. Kukhona umuntu embusweni wakho okuye kuye kukhona umoya wonkulunkulu abangewe; futhi ezinsukwini zikayihlo ukukhanya nokuqonda nokuhlakanipha, okufana nokuhlakanipha konkulunkulu, kwafunyanwa kuye; lowo inkosi uNebukadinesari, uyihlo, inkosi, ngithi, uyihlo, yamenza induna yabathakathi, nababhuli bezinkanyezi, namaKhaledi, nababhuli; ...manje-ke makabizwe uDaniyeli, khona uyakubonisa incazelo.’”

“‘Khona-ke uDaniyeli walethwa phambi kwenkosi.’ Ezama ukuziqinisa nokubonakalisa igunya lakhe, uBelishasari wathi, ‘Ingabe wena unguDaniyeli lowo ongowabantwana bokuthunjwa bakwaJuda, inkosi, ubaba, eyabakhipha kwaJudiya na? Mina ngizwile nangaye, ukuthi umoya wonkulunkulu ukuwe, nokuthi ukukhanya nokuqonda nokuhlakanipha okuhle kakhulu kutholakala kuwe.... Manje, uma ungakwazi ukufunda lo mbhalo, ungazise nencazelo yawo, uyakwembathiswa okubomvu klebhu, ufakelwe nomgexo wegolide entanyeni yakho, ube ngumbusi wesithathu embusweni.’”

“UDaniyeli akazange amangazwe ukubukeka kwenkosi, futhi akazange adideke noma esatshiswe ngamazwi ayo. Waphendula wathi, ‘Izipho zakho mazibe ngezakho, nemivuzo yakho uyinike omunye; nokho ngizakufundela inkosi okulotshiweyo, futhi ngiyazisa kuyo incazelo yako. O nkosi, uNkulunkulu oPhezukonke wanika uNebukadinesari uyihlo umbuso, nobukhulu, nenkazimulo, nodumo.... Kepha kwathi lapho inhliziyo yakhe iziphakamisa, nengqondo yakhe iba lukhuni ngokuzidla, wehliswa esihlalweni sakhe sobukhosi, nenkazimulo yakhe yasuswa kuye.... Nawe ndodana yakhe, O Belishasari, awuyithobanga inhliziyo yakho, nakuba wawukwazi konke lokhu, kodwa uziphakamisile ngokumelana noNkulunkulu wezulu; baletha phambi kwakho izitsha zendlu yaKhe, wena nezikhulu zakho, abafazi bakho nezancinza zakho, naphuza kuzo, wadumisa onkulunkulu besiliva negolide, bethusi nensimbi, bokhuni netshe, abangaboni, bengezwa, futhi abazi lutho; kodwa uNkulunkulu osesandleni saKhe umphefumulo wakho, nongowakhe zonke izindlela zakho, awumkhazimulisanga.’”

“Yilokhu ukubhala okwabhalwa ukuthi, Mene, Mene, Tekel, Upharsin. Nansi incazelo yaleyo nto: Mene: UNkulunkulu ubalile umbuso wakho, wawuqeda. Tekel: Ulinganisiwe ezilinganisweni, wafunyanwa usweleka. Peres: Umbuso wakho uhlukaniwe, wanikwa amaMede namaPheresiya.’

“UDaniyeli akazange aphambuke emsebenzini wakhe. Wabeka isono senkosi phambi kwayo, eyibonisa izifundo ebingazifunda kodwa engazifundanga. UBelishasari wayengazinakanga izenzakalo ezazibaluleke kangaka kuye. Wayengawufundanga kahle umlando kayisemkhulu wakhe. Umthwalo wokwazi iqiniso wawubekwe phezu kwakhe, kodwa isifundo esisebenzayo abengasifunda futhi enze ngokuvumelana naso asizange samukelwe enhliziyweni; futhi inkambo yakhe yesenzo yaletha umphumela oqinisekileyo.

“Lona kwakungumkhosi wokugcina wokuzigabisa owawenziwa yinkosi yamaKaledi; ngokuba Lowo obekezela isikhathi eside ebubini bomuntu wayesdlulisele isigwebo esingenakuguqulwa. UBelishasari wayemhlazisile kakhulu Lowo owayemphakamisile wamenza inkosi, futhi isikhathi sakhe sokuvivinywa sasisusiwe kuye. Ngesikhathi inkosi nezikhulu zayo sezifinyelele esiqongweni sokuzitika kwazo, amaPheresiya aphambukisa uMfula i-Ewufrathe esiteshini sawo, angenelela emzini owawungagadiwe. Ngesikhathi uBelishasari namakhosi akhe bephuza ezitsheni ezingcwele zikaJehova, bedumisa onkulunkulu babo besiliva negolide, uKoresi namasosha akhe babesemi ngaphansi kwezindonga zesigodlo. ‘Ngalobo busuku,’ kusho umbhalo, ‘uBelishasari inkosi yamaKaledi wabulawa. UDariyu umMede wamukela umbuso.’” Bible Echo, May 2, 1898.

Phakathi kwenhlekelele, inkosikazi (ibandla), yabona ukuthi kukhona umthombo ongakhomba i-“Future for America”. UDaniyeli uphinde ame esabelweni sakhe ukuze agcwalise injongo yakhe ekupheleni kwezinsuku. Ubufakazi befulegi obanikezwa esithandweni somlilo nguShadiraki, uMeshaki no-Abedi-Nego manje bunikezwa nguDaniyeli, njengoba enezela emgqeni weqiniso ukuthi “ngehora” lenhlekelele yomthetho weSonto, labo abamele ifulegi bayolethwa phambi kweziphathimandla zombuso ukuze bafakaze iqiniso.

“Bayakunikela emiphakathini yokwahlulela, ... yebo niyakuyiswa nakubabusi nasemakhosini ngenxa Yami, kube ngubufakazi kubo nasezizweni.’ Mathewu 10:17, 18, R. V. Ukushushiswa kuyosabalalisa ukukhanya. Izinceku zikaKristu ziyakulethwa phambi kwabakhulu bezwe, okuthi, uma bekungengenxa yalokhu, mhlawumbe bangaze balizwe ivangeli. Iqiniso limelwe ngokungeyikho kulaba bantu. Balalele izinsolo zamanga ezimayelana nokholo lwabafundi bakaKristu. Kaningi indlela yabo kuphela yokwazi isimilo salo sangempela iwubufakazi balabo abamangalelwa ngenxa yokholo lwabo. Lapho bephenywa, laba kudingeka baphendule, nabahluleli babo balalele ubufakazi obunikezwayo. Umusa kaNkulunkulu uyakwabelwa izinceku Zakhe ukuze zihlangabezane naleso simo esiphuthumayo. ‘Niyakunikezwa,’ kusho uJesu, ‘ngalo lelo hora eniyakukusho. Ngokuba akusini enikhulumayo, kodwa nguMoya kaYihlo okhuluma kini.’ Njengokuba uMoya kaNkulunkulu ukhanyisa izingqondo zezinceku Zakhe, iqiniso liyakwethulwa ngamandla alo obunkulunkulu nangokuyigugu kwalo. Labo abalilahla iqiniso bayakuma ukuze bamangalele futhi bacindezele abafundi. Kodwa phakathi kokulahlekelwa nokuhlupheka, yebo kuze kube sekufeni, abantwana beNkosi mababonakalise ubumnene besibonelo sabo

esingokobunkulunkulu. Kanjalo kuyakubonakala umehluko phakathi kwezinceku zikaSathane nabameleli bakaKristu. UMsindisi uyakuphakanyiswa phambi kwababusi nabantu.” *The Desire of Ages*, 354.

Njengakwabathathu abahloniphekileyo, uDanilyeli wayengenandaba nanoma yiziphi izipho, futhi kwakungadingeki ukuba azilolonge kusengaphambili lokho ayeyokusho. Wamane wethula kalula ukuhunyushwa “kwezikhathi eziyisikhombisa,” njengoba kwakufanekiswe odongeni.

Sizoqhubeka nendaba kaBelshazzar esihlokweni esilandelayo.

“Labo abangathembekile emsebenzini kaNkulunkulu bayaswela isimiso; izinhloso zabo azinaso isimo esingabaholela ekukhetheni okulungileyo ngaphansi kwazo zonke izimo. Izinceku zikaNkulunkulu kufanele zizizwe ngazo zonke izikhathi ukuthi ziphansi kweso loMqashi wazo. Lowo owabuka idili elingcwele elalingcolisiwe likaBelshazzar ukhona kuzo zonke izikhungo zethu, egumbini lokubalela lezimali lomthengisi, nasendaweni yokusebenzela yangasese; futhi isandla esingenagazi ngokuqinisekile siqopha ukunganaki kwenu, njengoba saqopha ukwahlulelwa okwesabekayo kwenkosi ehlambalazayo. Ukulahlwa kukaBelshazzar kwabhalwa ngamazwi omlilo, ‘Ulinganisiwe ezilinganisweni, wafunyanwa usweleka’; futhi uma nihluleka ukugcwalisa izibopho zenu eniziphiwe nguNkulunkulu, ukulahlwa kwenu kuyakuba okufanayo.” *Messages to Young People*, 229.