

# Incwadi KaDaniyeli - Inombolo Engamashumi Amathathu Nane

*Ukwambulwa kukaDaniyeli: Uhambo Lwesiprofetho Emlandweni Womhlaba  
Nasezehlulelweni ZikaNkulunkulu*

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Izahluko eziyisithupha zokuqala zencwadi kaDaniyeli zimelela umlando wesilo somhlaba sesAmbulo seshumi nantathu. I-United States (isilo somhlaba), yaqala njengombuso wesithupha wesiprofetho seBhayibheli ngowe-1798, lapho upapa (isilo solwandle sesAmbulo seshumi nantathu) ethola isilonda esibulalayo esingokwesiprofetho, futhi yaphetha ukubusa kwayo njengombuso wesihlanu wesiprofetho seBhayibheli.

Umlando wesilo somhlaba ungumlando wesixwayiso sokusondela kwezehlulelo zikaNkulunkulu. Ekuqaleni komlando wesilo somhlaba, kwaqala ukwahlulela kukaNkulunkulu kophenyo, kanti ekupheleni kwesilo somhlaba kuqala ukwahlulela kukaNkulunkulu kokuphumelelisa isigwebo. Isixwayiso sokusondela kokwahlulela kukaNkulunkulu kophenyo, ekuqaleni, samelelwa ngomyalezo wengelosi yokuqala wesAmbulo isahluko seshumi nane, owafika “esikhathini sokuphela” ngo-1798. Isixwayiso sokusondela kokwahlulela kukaNkulunkulu kokuphumelelisa isigwebo, ekupheleni, simelelwa njengemyalezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane, eyafika “esikhathini sokuphela” ngo-1989.

Ngaso sonke “isikhathi sokuphela” kuvulwa uphawu engxenyeni ethile yencwadi kaDaniyeli. Ekuqaleni komlando wesilo somhlaba, ngo-1798, kwavulwa izahluko zesikhombisa, zesishiyagalombili, nezesishiyagalolunye zikaDaniyeli. Lezo zahluko zimelwe njengombono womfula i-Ulai. Ekupheleni komlando wesilo somhlaba, ngo-1989, kwavulwa izahluko zeshumi, zeshumi nanye, nezeshumi nambili zikaDaniyeli. Lezo zahluko zimelwe njengombono womfula i-Hiddekel. Noma nini lapho incwadi kaDaniyeli ivulwa uphawu, kulethwa phezu kwesizukulwane esiphila ngaleso sikhathi inqubo yokuvivinywa eyizigaba ezintathu.

Wathi yena, Hamba indlela yakho, Daniyeli: ngokuba la mazwi avaliwe futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Inqubo yokuhlola enezigaba ezintathu isekelwe esakhiweni segama lesiHeberu elihunyushwa ngokuthi “iqiniso,” eladalwa ngokuhlanganisa uhlamvu lokuqala, olweshumi nantathu, nolokugcina lwezinhlamvu zesiHeberu. Lelo gama lesiHeberu limelela futhi linamandla kaNkulunkulu okudala. Lonke iqiniso lesiprofetho lakhiwe phezu kwalelo gama, njengoba kunjalo nangenqubo yokuhlola enezigaba ezintathu kuDaniyeli isahluko seshumi nambili. Lelo gama alimeleli kuphela amandla kaNkulunkulu okudala, kodwa futhi limelela noJesu Kristu, oyiQiniso, futhi onguQala noPhela, njengoba kufanekiswa uhlamvu lokuqala nolokugcina lwezinhlamvu

zesiHeberu.

Umlando wokuqala wesilo sasemhlabeni, lapho isixwayiso sokusondela kokwahlulela kophenyo sifika ngesikhathi sokuphela ngo-1798, simelelwa yingelosi yokuqala yesAmbulo seshumi nane. Umlayezo wengelosi yokuqala wesAmbulo isahluko seshumi nane uqukethe ngasinye sezinyathelo ezintathu, okuyiqiniso, futhi ezimelela inqubo yokuvivinywa yezinyathelo ezintathu eyabhekana naleso sizukulwane lapho ingelosi yokuqala ifika ngo-1798.

Ngase ngibona enye ingelosi indiza phakathi kwezulu, inevangeli eliphakade lokulishumayeza abakhileyo emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, ithi ngezwi elikhulu: Yesabani uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. IsAmbulo 14:6, 7.

Umlando wokugcina wesilo sasemhlabeni, lapho isixwayiso sokusondela kwesahlulelo esisebenzayo sifika ngesikhathi sokugcina ngonyaka ka-1989, umelelwa yizingelosi ezintathu zesAmbulo isahluko seshumi nane. Izingelosi ezintathu zesAmbulo 14 zimelela izinyathelo ezintathu, eziyilo iqiniso, futhi izingelosi ezintathu zimelela inqubo yokuvivinya yezinyathelo ezintathu eyabhekana nesizukulwane esasiphila ngesikhathi ingelosi yesithathu ifika ngonyaka ka-1989.

Ngase ngibona enye ingelosi indiza phakathi kwezulu, inevangeli eliphakade ukuba ilishumayele kwabakhileyo emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, isho ngezwi elikhulu, ithi: Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi. Kwase kulandela enye ingelosi, ithi: Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba linathelise izizwe zonke iwayini lolaka lobufebe balo. Nengelosi yesithathu yabalandela, isho ngezwi elikhulu, ithi: Uma umuntu ekhonza isilo nomfanekiso waso, amukele uphawu lwalo ebunzini lakhe noma esandleni sakhe, naye uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe endebeni yokufutheka kwakhe; ayakuhlushwa ngomlilo nesibabule phambi kwezingelosi ezingewe, naphambi kweWundlu; nentuthu yokuhlushwa kwabo iyakhuphuka kuze kube phakade naphakade; kabanakuphumula imini nobusuku, labo abakhonza isilo nomfanekiso waso, nalowo owamukela uphawu lwegama laso. Nansi inkuthalo yabangewe; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. IsAmbulo 14:6–12.

Incwadi kaDaniyeli yakhiwe phezu kwemiyalezo yezingelosi ezintathu. Leso sakhiwo siyizo zombili izinyathelo ezintathu zegama lesiHeberu elisho “iqiniso”, kanye nenqubo ehambisanayo yokuvivinywa enezigaba ezintathu; kodwa leyo nqubo yokuvivinywa yembuleka emgqeni womlando wesilo somhlaba sikaSambulo isahluko seshumi nantathu (i-United States), futhi nasemgqeni womlando wezimpondo ezimbili zesilo somhlaba (iRiphabhulikhi nobuProthestani). Umlando we-United States, oqala ngo-1798 uqhubeke kuze kube ngumthetho weSonto osuzayo maduze, uyisikhathi esifanayo somlando lapho ibandla lamaSeventh-day Adventist likhona. Ngakho-ke incwadi kaDaniyeli nayo ifaka isakhiwo esiveza umlando wobu-Adventist, oqala ngo-1798 uqhubeke kuze kube ngumthetho weSonto osuzayo maduze. Ngokwenza kanjalo,

incwadi kaDaniyeli ikhomba imilando efanayo yesiprofetho emelwe encwadini kaSambulo, futhi ngokwenza kanjalo inikeza ufakazi wokuqala o lethela ekuphelelisweni umlayezo kafakazi wesibili. Ukupheleliswa kwalezi zincwadi ezimbili kufezwa ngesenzakalo esifanayo sesiprofetho esasikhona ebudlelwaneni beTestamente Elidala neTestamente Elisha.

“Umlando wokuphila, wokufa, nowokuvuka kukaJesu, njengalowo weNdodana kaNkulunkulu, awunakufakazelwa ngokuphelele ngaphandle kobufakazi obukuTestamente Elidala. UKristu wembulwa eTestamenteni Elidala ngokucacile njengaseTestamenteni Elisha. Elinye lifakaza ngoMsindisi ozayo, kanti elinye lifakaza ngoMsindisi osefike ngendlela eyabikezelwa ngabaprofethi. Ukuze kuqondwe ngokwazisa icebo lokuhlangwa, imiBhalo yeTestamente Elidala kufanele iqondwe ngokujulile. Kungukukhanya okukhazimulisiwe okuvela esikhathini esedlule sobuprofethi okuveza ukuphila kukaKristu nezimfundiso zeTestamente Elisha ngokucaca nangobuhle. Izimangaliso zikaJesu ziyisibonakaliso sobuNkulunkulu bakhe; kodwa ubufakazi obunamandla kakhulu bokuthi unguMhlengi wezwe butholakala eziprofethweni zeTestamente Elidala uma ziqhathaniswa nomlando weTestamente Elisha. UJesu wathi kumaJuda: ‘Phenyanisani imiBhalo; ngokuba nina nicabanga ukuthi kuyo ninokuphila okuphakade, kanti yona yiyo engifakazelayo.’ Ngaleso sikhathi kwakungekho omunye umbhalo okhona ngaphandle kwalowo weTestamente Elidala; ngakho-ke umyalo woMsindisi ucacile.” Spirit of Prophecy, volume 3, 211.

“Umlando wokuphila, wokufa, nowokuvuka kukaJesu,” ufingqa umsebenzi kaKristu ngenxa yesintu, futhi ufakaza ngezinyathelo ezintathu, futhi lezo zinyathelo ezintathu ziyilo “iqiniso.” Igama lesiHeberu elithi “iqiniso,” limele uJesu, onguwokuqala nowokugcina, isiqalo nesiphetho, no-Alfa no-Omega, futhi lelo gama ngokwalo liqukethe izinhlamvu zokuqala nezokugcina ezimele into efanayo, ngokuba njengoba engu-Alfa no-Omega, uJesu ubonakalisa ukuphela kwento kanye nesiqalo sento. Ukuphila, ukufa, nokuvuka kukaKristu kuyiqiniso, ngokuba, phakathi kwezinye izinto, kumelwe yizinyathelo ezintathu, futhi isinyathelo sokuqala nesokugcina kokubili “kungukuphila,” ngokuba “ukuphila” “nokuvuka” kokubili “kungukuphila.” Uhlamvu oluphakathi egameni lesiHeberu luyinhlamvu yeshumi nantathu yohlamvu lwezinhlamvu, futhi ishumi nantathu liwuphawu lokuhlubuka, futhi ukufa kukaKristu kwaletshwa ukuhlubuka kukaSathane namadodana ka-Adamu, ahlanganyela ekuhlubukeni kwakhe.

Ukuqondwa kweSambulo sikaJesu Kristu encwadini yeSambulo kuyavulwa uphawu ngaphambi nje kokuphela kwesikhathi sokuvivinywa komuntu, futhi into eyinhloko yeqiniso elivulwa uphawu ngaleso sikhathi ingukuthi uKristu uyi“qiniso,” u-Alfa no-Omega, obeka uphawu lwakhe njengo-Alfa no-Omega phezu kwamaqiniso awamisile ukuba abe khona eZwini Lakhe. Ngenkathi uDade White ebhala, “The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New,” uqinisekisa, kulabo abayakubona, ukuthi umyalezo wezingelosi ezintathu kuSambulo isahluko seshumi nane (nawo owakhiwe phezu kwalezo zinyathelo ezintathu ezifanayo, njengokuthi “impilo, ukufa, nokuvuka”), “cannot be fully demonstrated without the evidence contained” encwadini kaDaniyeli.

Ubuye futhi akhombise ukuthi incwadi kaDaniyeli ifakaza ngeBabiloni “elizayo”, kanti incwadi yeSambulo ifakaza ngeBabiloni “elifikile” ngendlela eyabikezelwa yincwadi kaDaniyeli. Ngaphezu kwalokho, ukusetshenziswa kwalokhu kukhombisa ukuthi “ukuze kuqashelwe ngokufanele” incwadi yeSambulo, incwadi kaDaniyeli “kufanele iqondwe ngokugcwele”, ngoba “kungukukhanya okukhazimulisiwe” okuvela encwadini kaDaniyeli “okuveza ukuphila kukaKristu nezimfundiso” zencwadi yeSambulo “ngokucaca nangobuhle.”

Amazwi akhe angabuye aqondwe njengakhomba ukuthi “izimangaliso zikaJesu” ezimelwe encwadini yeSambulo “ziwubufakazi bobuNkulunkulu bakhe; kodwa ubufakazi obunamandla kakhulu bokuthi unguMhlengi womhlaba buyatholakala” lapho iziprofetho zencwadi kaDaniyeli “ziqhathaniswa nomlando” wencwadi yeSambulo. Ngaphezu kwalokho kungabonakala ukuthi lapho “uJesu ethi kumaJuda, ‘Hlolani imiBhalo; ngokuba nina nicabanga ukuthi kuyo ninokuphila okuphakade, futhi yiyo efakaza ngami,’” khona-ke kumaJuda omoya anamuhla, incwadi kaDaniyeli iyona efakaza ngesAmbulo sikaJesu Kristu, futhi lesa sambulo esambulwa ngaphambi nje kokuphela kwesikhathi somusa siyindawo lapho kutholakala khona ukuphila okuphakade.

Incwadi kaDaniyeli ibeka obala amaqiniso esiprofetho alethwa ekuphelelisweni kwawo encwadini yeSambulo. Yaxhiwe phezu kwezinyathelo ezintathu ezimelelwa yigama lesiHeberu elisho “iqiniso”, ngakho-ke incwadi uqobo lwayo imelela uvivinyo esizukulwaneni lapho la maqiniso evulwa uphawu futhi embulwa. UJesu uqobo lwaKhe, njengo-Alfa no-Omega, ugcizelelwa ngokuqondile emazwini okuqala kanye nasesahlukweni sokuqala sencwadi yeSambulo. Lezi zihloko ziphinde zabonisa ukuthi isahluko sokuqala sikaDaniyeli sinokwakheka okufanayo kwesiprofetho kanye nezimpawu ezifanayo nesigijimi sengwezi yokuqala seSambulo isahluko seshumi nane.

Umyalezo wengelosi yokuqala kanye noDaniyeli isahluko sokuqala, kokubili kuveza inqubo yokuvivinywa yezinyathelo ezintathu eyisibonakaliso esivelele sika-Alfa no-Omega. Lesi sahluko siqala ngeBabiloni elingokoqobo linqoba uJuda ongokoqobo, futhi le ncwadi iholela empini yokugcina phakathi kweBabiloni noJuda emelwe emavesini ayisithupha okugcina kaDaniyeli isahluko seshumi nanye. Kulawo mavesi iBabiloni likamoya liyanqotshwa uJuda likamoya, njengoba uMikayeli esukuma futhi isikhathi sokuvivinywa komuntu sivala. Lawo mavesi amele ukuphela komlando wesiprofetho wempi ephakathi kweBabiloni noJuda. Kulawo mavesi kuboniswa ukuphulukiswa kwesilonda esibulalayo.

Amavesi achaza ukuphulukiswa kwesilonda esibulalayo aqala ngevesi lamashumi amane kuDaniyeli ishumi nanye, eliqala ngamazwi athi, “Nangesikhathi sokuphela.” “Isikhathi sokuphela” kuleli vesi simela u-1798, lapho upapa anikwa khona isilonda sawo esibulalayo. Amavesi abe eselandisa indaba yokuthi lesa silonda esibulalayo siphulukiswa kanjani, njengoba upapa enqoba, kuqala isitha sawo, inkosi yaseningizimu (iSoviet Union), okwesibili umfelandawonye waso, izwe elikhazimulayo (i-United States), okwesithathu isisulu saso, iGibhithe (i-United Nations). Evesini lamashumi amane nanhlano upapa (inkosi yasenyakatho) ufinyelela ekupheleni kwawo, kungekho ozowusiza. Indaba yokuphulukiswa kwesilonda esibulalayo sikapapa kula mavesi iqala ngokuwa kukapapa ngo-1798, futhi iphela ngokuvuka kokugcina nokuwa kukapapa. Amavesi aphakathi kokuvulwa kwalesi siqephu nokuvalwa kwalesi

siqephu aveza ukuhlubuka okuphakathi.

Igama lesiHebheru elisho “iqiniso” lakhiwa ngokuhlanganiswa kohlamvu lokuqala, uhlamvu lweshumi nantathu, nohlamvu lokugcina lwezinhlamvu zesiHebheru. Ishumi nantathu liyinombolo efanekisela ukuhlubuka, kanye nomlando ophakathi kokuqala nokokugcina. Esigabeni sokugcina sesiprofetho encwadini kaDaniyeli, impi efanayo emelwe emavesini okuqala kakhulu encwadi nayo imelwe. Lawo mavesi ethula isahluko sokuqala, lapho sithola khona inqubo yokuvivinywa enezinyathelo ezintathu eyona iqiniso. Khona-ke esigabeni sokugcina sithola lezo zinyathelo ezintathu ezifanayo, njengoba siqala ngokuwa kokuqala kopapa bese siphetha ngokuwa kokugcina kopapa, kanti phakathi kufihlwe ukuhlubuka kwezinsuku zokugcina.

Phakathi kwalawo mavesi ayisithupha okugcina esahlukweni seshumi nanye sikaDaniyeli, kukhona ubufakazi besibili beqiniso, ngokuba amandla okuqala endawo upapa ayedinga ukuwachitha (inkosi yaseningizimu) awuphawu lwamandla kadrako, njengoba kunjalo nangokugcina kulawo mandla amathathu endawo (iGibhithe). Ukunqoba okuyizinyathelo ezintathu okudingekayo ukuze kuphole isilonda esibulalayo kuqala ngenkosi yaseningizimu, eyisibonakaliso samandla kadrako okungakholelwa ebukhoneni bukaNkulunkulu, kanti awokugcina kulawo mandla amathathu, amelwe yiGibhithe, awuphawu oluyinhloko lweBhayibheli lokungakholelwa ebukhoneni bukaNkulunkulu okuhlotshaniwa nodrako. Empeleni, igama elihunyushwe ngokuthi “eningizimu” evesini lamashumi amane laleso siqephu lingu “negeb,” okuyigama elihunyushwa ngezinye izikhathi ngokuthi iGibhithe. Lezi zithiyo ezintathu ziphetha uphawu lweqiniso, ngokuba isithiyo sokuqala siyisithiyo sokugcina. Amandla aphakathi yizwe elikhazimulayo (i-United States). I-United States yilapho ukuhlubuka komthetho weSonto kulethwa khona, futhi uphawu lwe-United States ngesikhathi iqala lwalungamakoloni ayishumi nantathu.

Uphawu luka-Alfa no-Omega lugcwele kuyo yonke incwadi kaDaniyeli, futhi lunikeza ubufakazi bokuthi, lapho luhlanganiswa nencwadi yesAmbulo, lumisa ubuNkulunkulu bukaJesu Kristu. Ngokwezahluke zeshumi nambili zencwadi kaDaniyeli, kanye nenqubo yokuvivinywa yezigaba ezintathu eyenzeka esizukulwaneni lapho incwadi ivulwa; ukwenqaba isambulo sesakhiwo sencwadi kaDaniyeli, kungukuba phakathi kwalabo abachazwa njengababi. Ngokwesahluko seshumi nane sencwadi yesAmbulo, ukwenqaba isambulo sesakhiwo sencwadi kaDaniyeli, kungukuba phakathi kwalabo abachazwa njengabakhonza isilo nomfanekiso waso.

Incwadi yesAmbulo iveza ukuthi, ngaphambi nje kokuba isikhathi somusa siphela, isAmbulo sikaJesu Kristu siyavulwa, futhi isAmbulo sikaJesu Kristu sihlanganisa ukuvulwa kwesakhiwo sencwadi kaDaniyeli.

“Ehlonishwe ngabantu ngemithwalo yemfanelo yombuso nangemfihlo yemibuso ephethe ukubusa komhlaba wonke, uDaniyeli wahlonishwa nguNkulunkulu njengenxusa laKhe, futhi wanikwa izambulo eziningi ngezimfihlakalo zezikhathi ezizayo. Iziprofetho zakhe ezimangalisayo, njengoba zalotshwa nguye ezahlukweni 7 kuya ku-12 zencwadi ethwala igama lakhe, azizange ziqondwe ngokupheleleyo ngisho nangumprofethi ngokwakhe; kodwa ngaphambi kokuba imisebenzi yokuphila kwakhe iphele, wanikwa isiqinisekiso esibusisekile sokuthi ‘ekupheleni kwezinsuku’—esikhathini sokuvala somlando waleli zwe—wayeyovunyelwa futhi ukuba ame esabelweni nasendaweni yakhe. Akazange anikwe

ukuba aqonde konke lokho uNkulunkulu ayekwambulile ngenhloso yobunkulunkulu. ‘Vala amazwi, unamathisele incwadi uphawu,’ wayalwa kanjalo maqondana nemibhalo yakhe yesiprofetho; lokhu kwakumelwe kunamatheliswe uphawu ‘kuze kube yisikhathi sokuphela.’ ‘Hamba indlela yakho, Daniyeli,’ ingelosi yaphinde yayala isithunywa esithembekile sikaJehova; ‘ngokuba amazwi avalawe futhi anamathiselwe uphawu kuze kube yisikhathi sokuphela... Kepha wena hamba indlela yakho kuze kube sekupheleni; ngoba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku.’ Daniyeli 12:4, 9, 13.

“Njengoba sisondelela ekupheleni komlando waleli zwe, iziprofetho ezalotshwa nguDaniyeli zifuna ukunakwa kwethu okukhethekile, njengoba zihlobene nesikhathi impela esiphila kuso. Kanye nazo kufanele kuhlangukanele izimfundiso zencwadi yokucina yeMibhalo yeTestamente Elisha. USathane uholele abaningi ekukholweni ukuthi izingxenywe zesiprofetho zemibhalo kaDaniyeli nekaJohane umambuli azinakuqondwa. Kodwa isithembiso sicacile ukuthi isibusiso esikhethekile siyohambisana nokutadishwa kwalezi ziprofetho. ‘Abahlakaniphileyo bayokuqonda’ (ivesi 10), kwashiwo ngemibono kaDaniyeli eyayizakwambulwa ngezinsuku zokucina; futhi ngesambulo uKristu asinika inceku yaKhe uJohane ukuze siqondise abantu bakaNkulunkulu kuzo zonke izinkathi zeminyaka, isithembiso sithi, ‘Ubusisiwe ofundayo, nabezwayo amazwi alesi siprofetho, begcine nezinto ezilotshwe kuso.’ IsAmbulo 1:3.” Prophets and Kings, 547.

Ekhuluma ngenkathi ezayo ngokuphathelene nesikhathi nesizukulwane sakhe, uDade White wathi, “njengoba sisondelela ekupheleni komlando waleli zwe”, “‘abahlakaniphileyo bayokuqonda,’” ukuthi “iziprofetho ezalotshwa nguDaniyeli zifuna ukunakwa kwethu okukhethekile, njengoba zihlobene nalesi kanye isikhathi esiphila kuso.” “Izambulo eziningi zezimfihlakalo zezinkathi ezizayo. Iziprofetho zakhe ezimangalisayo, njengoba zalotshwa nguye ezahlukweni zesikhombisa kuya kweshumi nambili zencwadi ethwele igama lakhe,” “ziyakwambulwa ezinsukwini zokucina.”

Lapho incwadi kaDaniyeli ivulwa izimpawu, iveza inqubo yokuhlazwa enezigaba ezintathu, evivinya isizukulwane esiphila ngesikhathi iNgonyama yesizwe sakwaJuda inika abantu Bayo incwadi kaDaniyeli. KuSambulo isahluko seshumi, uDadewethu White usazisa ukuthi ingelosi eyehla “yayingeyena omunye ngaphandle kukaJesu Kristu uqobo.” KuSambulo isahluko seshumi, ingelosi yayinencwadana evuliwe esandleni Sayo, uJohane ayalwa ukuba ayithathe ayidle. Leyo ncwadi yavulwa izimpawu yiNgonyama yesizwe sakwaJuda, engeyena omunye ngaphandle kukaJesu Kristu uqobo, ngakho-ke incwadi uJohane ayalwa ukuba ayidle kwakuyincwadana kaDaniyeli.

“KwakuyiNgonyama yesizwe sakwaJuda eyavula izimpawu zencwadi, yanika uJohane isambulo salokho okumelwe kube khona kulezi zinsuku zokucina.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubufakazi bakhe obabubekwe uphawu kwaze kwaba yisikhathi sokuphela, lapho kwakufanele kumenyezwe emhlabeni wethu umlayezo wengelosi yokuqala. Lezi zindaba zibaluleke ngokungenamkhawulo kulezi zinsuku zokucina; kodwa ngesikhathi ‘abangingi beyohlazwa, benziwe mhlophe, bahlolwe,’ ‘ababi bayokwenza okubi; futhi akekho kwabayobabi oyakuqonda.’ Yeka ukuthi lokhu kuyiqiniso kangakanani! Isono singukweqa umthetho kaNkulunkulu; futhi labo abangeke bamukele

ukukhanya mayelana nomthetho kaNkulunkulu abayikuqonda ukumemezelwa kwemiyalezo yengelosi yokuqala, neyesibili, neyesithathu. Incwadi kaDaniyeli yembulwa ekwambulweni kuJohane, futhi isiholela phambili iye ezigcawini zokugcina zomlando walomhlaba.”

“Ingabe abafowethu bazokugcina engqondweni ukuthi siphila phakathi kwezingozi zezinsuku zokugcina na? Fundani iSambulo sihlangele noDaniyeli. Fundisani lezi zinto.” Testimonies to Ministers, 115.

Ukwenqaba isambulo sesakhiwo sencwadi kaDaniyeli, manje esesuswa uphawu lwayo, kuwukuba phakathi kwalabo abachazwa njengababi. Izahluko eziyisithupha zokuqala zikaDaniyeli zimisa isakhiwo sesiprofetho esimelela umlando wesiprofetho wobu-Adventisti, isilo somhlaba, iminyaka engamashumi ayisikhombisa engokomfanekiso ka-Isaya isahluko samashumi amabili nantathu, izimpondo ezimbili zobuProthestani nobuRiphabhulikhi, umlando wesiprofetho wemiyalezo yengelosi yokuqala neyesibili, kanye nomlando wemiyalezo yezingelosi ezintathu. Izahluko eziyisithupha zokugcina zikaDaniyeli zikhomba imiyalezo yesiprofetho esuswa uphawu lwayo ekuqaleni nasekupheleni kwayo yonke leyo milando eshiwo ngaphambili.

Isahluko sokuqala sikaDaniyeli siwumlando wokunyakaza kwengelosi yokuqala, ekuqaleni komlando wesilo somhlaba. Izahluko zokuqala kuya kwezintathu ziwumlando wokunyakaza kwengelosi yesithathu, ekupheleni komlando wesilo somhlaba. Isahluko sesine kufanele sihambisane nesahluko sokuqala, njengesiqalo; kuthi izahluko zesihlanu nezesithupha, zihambisane nezahluko zokuqala kuya kwezintathu, njengokuphela. Ukwanda kolwazi okumelelwe ezahlukweni zesikhombisa, zesishiyagalombili nezesishiyagalolunye kufanele kuhambisane nesahluko sokuqala njengomlando wesiqalo. Ukwanda kolwazi okumelelwe ezahlukweni zeshumi, zeshumi nanye, neshumi nambili kufanele kuhambisane nezahluko zokuqala kuya kwezintathu njengomlando wokuphela.

Umugqa phezu komugqa, lolu hlelo lokusebenza lubonisa umlando wokuqala wesilo somhlaba njengezahluko zokuqala, ezesine, zesikhombisa, zesishiyagalombili nezesishiyagalolunye. Loluhlelo lokusebenza luphinde lubonise umlando wokugcina wesilo somhlaba njengezahluko zokuqala kuya kwezintathu, isahluko sesihlanu, esesithupha, kanye nezesishiyagalombili kuya kweziyishumi nambili. Ngakho-ke, incwadi kaDaniyeli ibekwa obala njengokubili ukuqala nokuphela kwesilo somhlaba.

Ukuqala kwesilo somhlaba kungabonakala-ke njengokukuDaniyeli isahluko sokuqala, ngoba isahluko sesine kufanele sidlule phezu kwesahluko sokuqala (umugqa phezu komugqa). Izahluko zesikhombisa, zesishiyagalombili nezesi-9 nazo kufanele zidlule phezu kwesahluko sokuqala. Ngakho-ke, ukuqala komlando wesilo somhlaba kufanekiselwa nguDaniyeli isahluko sokuqala.

Kunjalo futhi nangokuphela kwesilo sasemhlabeni. Ukuphela komlando wesilo sasemhlabeni kumelwe yizahluko zokuqala kuya kwezintathu, futhi izahluko zesihlanu, zesithupha, zeshumi, zeshumi nanye, nezeshumi nambili kufanele zidlulele phezu kwezahluko ezintathu zokuqala (umugqa phezu komugqa); ngaleyo ndlela, ukuphela komlando wesilo sasemhlabeni kumelwe yizahluko ezintathu zokuqala zikaDaniyeli.

Isahluko sokuqala simelela ukuqala, bese kuthi izahluko zokuqala kuze kufike kwesesithathu zimelele ukuphela; futhi ukwakheka kokukodwa bese kuba kokuthathu, kukhomba ukuthi ukwakheka kwesiprofetho sencwadi kaDaniyeli kuyefana nokwakheka kwesiprofetho sezingelosi ezintathu zesAmbulo 14. Lapho, njengakuDaniyeli, ingelosi yokuqala imelela umlando ohlukile, kodwa futhi iyingxenywe eyodwa kwezintathu yomlando wezingelosi ezintathu. Ngesikhathi esifanayo, njengoba lokhu kuqaphela kukhomba futhi kugcizelela inhlanganisela yokuthathu nokukodwa, kuyisona futhi isakhiwo segama lesiHeberu elithi iqiniso, elingameleli uKristu kuphela, namandla kaNkulunkulu okudala, kodwa futhi nenqubo yezigaba ezintathu yokuvivinya neyokuhlansa, emelwe kokubili kuDaniyeli isahluko sokuqala, bese kuphinde futhi kuDaniyeli izahluko zokuqala kuze kufike kwesesithathu.

UJesu, oyilo iqiniso, futhi unguQalo noPhela, futhi ngalokho umlando wokuhamba kwengelosi yokuqala uyaphindwa ngokunembile ngokuphelele emlandweni wezingelosi ezintathu; ngakho-ke kuyamukeleka ngokwesiprofetho ukubeka izahluko ezintathu zokuqala zikaDaniyeli phezu kwesahluko sokuqala sikaDaniyeli, ngokuba ukuqala kuhlale kufanekisa isiphetho. Incwadi kaDaniyeli ngalokho iba “yincwadi encane” esesandleni sengelosi, ngokuba “incwadi encane” kaDaniyeli ingamelwa ngokuphelele esahlukweni sokuqala sikaDaniyeli.

Sizoqhubeka nesifundo sethu sencwadi kaDaniyeli esihlokweni esilandelayo.

“Phakathi kwalabo ababefunwa izinduna ezazilungiselela ukufeza izimiso zesinqumo sobukhosi, kwakukhona uDaniyeli nabangane bakhe. Lapho etshelwa ukuthi ngokwaleso sinqumo nabo kwakumelwe bafe, ‘ngokweluleka nangokuhlakanipha’ uDaniyeli wabuza ku-Ariyoki, induna yabalindi benkosi, wathi, ‘Kungani isinqumo sivela enkosini ngokushesha okungaka na?’ U-Ariyoki wantshela indaba yokudideka kwenkosi ngenxa yephupho layo elimangalisayo, nokwehluleka kwayo ukuthola usizo kulabo eyayibeke kubo kuze kube yileso sikhathi ithemba elikhulu kunawo wonke. Esekuzwile lokhu, uDaniyeli, ebeka ukuphila kwakhe engcupheni, wangena phambi kwenkosi wacela ukuba anikwe isikhathi, ukuze anxuse uNkulunkulu wakhe ukuba amambulele iphupho nencazelo yalo.”

“Nkosi yavuma kulokho kuncenga. ‘UDaniyeli wase eya endlini yakhe, wayesewazisa lo daba kuHananiya, kuMishayeli, naku-Azariya, abangane bakhe.’ Bonke ndawonye bafuna ukuhlakanipha kuMthombo wokukhanya nolwazi. Ukukholwa kwabo kwakunamandla ekuqapheliseni ukuthi uNkulunkulu wayebabeke lapho ababekhona, nokuthi babenza umsebenzi waKhe futhi behlangabezana nezimfuno zomsebenzi. Ezikhathini zokudideka nezingozi babehlale bephendukela kuYe ukuze bathole ukuqondiswa nokuvikelwa, futhi Wayezibonakalisile njengosizo oluhlala luseduze. Manje, ngokuphenduka kwenziliziyi, bazithoba futhi kuMahluleli womhlaba, bencenga ukuthi abanike ukukhululwa kulesi sikhathi sabo sesidingo esikhethekile. Futhi abazange bancenge ngeze. UNkulunkulu ababemhloniphile, manje wabahlonipha. UMoya weNkosi wehlela phezu kwabo, futhi kuDaniyeli, ‘embonweni wasebusuku,’ kwembulwa iphupho lenkosi nencazelo yalo.”

“Isenzo sokuqala sikaDaniyeli kwakuwukubonga uNkulunkulu ngesambulo asinikiweyo. Wamemeza wathi, ‘Mabongwe igama likaNkulunkulu kuze kube phakade naphakade; ngokuba ukuhlakanipha namandla kungokwaKhe; futhi Uyaguqula izikhathi nezinkathi;

Uyasusa amakhosi, amise amakhosi; Unika abahlakaniphileyo ukuhlakanipha, nalabo abaqondayo ulwazi; Wembula izinto ezijulile neziyimfihlo; Uyakwazi okusebumnyameni, nokukhanya kuhlala naYe. Ngiyakubonga, ngikudumise, wena Nkulunkulu wawobaba, ongiphe ukuhlakanipha namandla, futhi ongenzile ngazi manje lokho ebesikucelile Kuwe: ngokuba manje Usenzele kwaziwa udaba lwenkosi.”” Prophets and Kings, 493, 494.