

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisithupha

*Umkhuleko KaDaniyeli Nemfihlo YoMbuso Wesishiyagalombili: Isambulo Sezinsuku Zokugcina*

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Ezihlokwani zeshumi nesikhombisa nezeshumi nesishiyagalombili zeSambulo, ingelosi iletha kuJohane umbono wokwahlulelwa kobupapa. Ekuchithweni kokwahlulelwa kwalo kokugcina, imibuso yesiprofetho seBhayibheli imelwe.

Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, ehlezi phezu kwazo owesifazane. Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi lapho lifika, limelwe ukuqhubeka isikhashana nje. Nesilo esasikhona, kepha esingasekho, sona uqobo lwaso singesesishiyagalombili, futhi singesalawo ayisikhombisa, siya ekubhubheni. IsAmbulo 17:9–11.

UJohane wayethuthwe ngokomoya wayiswa ku-1798, lapho ayalelwa khona ukuthi amakhanda ayisikhombisa esilo esasithwele owesifazane wobupapa ayengamakhosi ayisikhombisa. Inkosi ingumbuso, futhi umbuso ubuye ube yikhanda esiprofethweni seBhayibheli. Ngo-1798, imibuso emihlanu yayisiwile, kanti munye wawubusa ngaleso sikhathi. Umbuso wesikhombisa wawusengowesikhathi esizayo, futhi wawumelwe ngamakhosi ayishumi. Khona-ke uJohane waziswa ukuthi umbuso wesishiyagalombili wawuyisilo sobupapa, esasingowalawo ayisikhombisa. Ubupapa babungumbuso wesihlanu, futhi babethole isilonda esibulalayo, ukuze kuthi lapho isilonda sabo esibulalayo sesiphulukiswa, bube sebuya bube yikhanda lesishiyagalombili elingelalawo ayisikhombisa.

KuDaniyeli isahluko sesibili, imibuso emine yokuqala yiBabiloni, iMede nePheresiya, iGriki neRoma. Leyo mibuso emine engokoqobo imele futhi imibuso emine kamoya, futhi ndawonye ikhomba amakhosi ayisishiyagalombili, noma amakhanda, eSambulo seshumi nesikhombisa, ngokuba uJesu njalo ufanekisa ukuphela kwento ngokuqala kwento. UDaniyeli isahluko sesibili ungukukhulunywa kokuqala ngemibuso yesiprofetho seBhayibheli, futhi iSambulo seshumi nesikhombisa ingokokugcina, ngakho-ke kufanele ivumelane, ngokuba uNkulunkulu akaguquki nanini.

Umbuso wesihlanu owawuwile ngo-1798 kwakuyiBhabhiloni elingokomoya, upapa. Umbuso wesithupha owawusemandleni ngo-1798 kwakuwumbuso onezimpondo ezimbili owawufanekiselwe ngaphambili ngumbuso onezimpondo ezimbili wamaMede namaPheresiya. Umbuso wesikhombisa, oqukethe amakhosi ayishumi, okwakuthi ngo-1798 ayengakafiki, unguhulumeni womhlaba wonke, owawufanekiselwe ngaphambili yiGrisi, uhulumeni womhlaba wonke ka-Aleksanda Omkhulu. Inhloko yesishiyagalombili, eyayivela kwabeyisikhombisa, kwakuwumbuso wesihlanu owawunenxeba elibulalayo, kodwa wabuye waphila lapho inxeba

elibulalayo seliphulukisiwe.

Ukwahlulelwa kwesifebe esikhulu kwenzeka “ngesikhathi” senhlekelele yomthetho weSonto, okungukuthi, inkathi yesikhathi eqala ngomthetho weSonto e-United States futhi iqhubeke emlandweni kuze kuvalwe isikhathi somusa wesintu. Kuleso “sikhathi,” esikhonjiswa kuDaniyeli ngokuthi “izinsuku zalawo makhosi”, uNkulunkulu uyakumisa umbuso waKhe. Kuleso “sikhathi” imvula yokugcina iyathululwa.

“Imvula yamuva iyeza phezu kwalabo abahlanzekile—ngaleso sikhathi bonke bayakuyamukela njengasekuqaleni.

“Lapho izingelosi ezine ziyekelela, uKristu uyomisa umbuso waKhe. Akekho oyokwamukela imvula yakamuva ngaphandle kwalabo abenza konke abangakwenza.” Spalding and Magan, 3.

Ukuthululwa kwemvula yakamuva kuqhubeka ngesigaba ngesigaba, ngoba kuhambisana nokwahlulela, futhi ukwahlulela nako kuqhubeka ngesigaba ngesigaba. AmaMillerite ayeqonda ukuthi ayephila ezinyaweni zesithombe sikaDaniyeli isahluko sesibili. Akholelwa ukuthi iRoma yayingumbuso wokugcina womhlaba, futhi ayeqinisile, kodwa eqondweni lawo ayinganiselwe.

“Ezinsukwini zalawa makhosi,” kuyenzeka emlandweni wombuso waseRoma, kodwa akuwona umlando weRoma yobuqaba noma weRoma yobupapa; kungumlando weRoma yesimanje. AmaMillerite asebenzisa iRoma yobuqaba neRoma yobupapa njengombuso owodwa, futhi ngokwenza kanjalo asebenzisa indima encwadini kaHezekeli ephathelene nenkosi yokugcina yakwaJuda (uZedekiya), ukuze asekele ukuqonda kwawo.

Wena-ke, nkosana yakwa-Israyeli engcolileyo nebi, osuku lwayo selufikile, lapho ububi buyakufinyelela ekugcineni kwabo, usho kanje uJehova uNkulunkulu, susa isigqoko sobukhosi, ukhumule umqhele; lokhu akusayikuba njengakuqala; phakamisa ophansi, wehlise ophakemeyo. Ngiyakuwubhidliza, ngiwubhidlize, ngiwubhidlize; futhi awusayikuba khona, kuze kufike yena onelungelo lawo; futhi ngiyakumnika wona. Hezekeli 21:25–27.

Kusukela kuZedekiya kwakuyoba khona imibuso emithathu eyayizoba “gumbuqelwa,” eyayiyoholela kuKristu, “okungelungelo lakhe,” ukuba abuse. IBabiloni, iMede nePheresiya, kanye neGrisi, kwakuyogumbuqelwa konke kuze kufike umbuso waseRoma; futhi phakathi nomlando walowo mbuso wesine, uKristu wayeyokuza amise umbuso. Wakwenza ngempela lokho.

“Phakathi kwababeholela isizwe ngokushesha ekubhujisweni, owayevelele kunabo bonke kwakunguZedekiya inkosi yabo. Eshiya ngokuphelele izeluleko zikaJehova njengoba zazinikezwe ngabaprofethi, ekhohlwa isikweletu sokubonga ayemkweleta uNebukhadinezari, ephula isifungo sakhe esiqinile sokwethembeka ayesifungé egameni leNkosi uNkulunkulu ka-Israyeli, inkosi yakwaJuda yahlubuka kubaprofethi, kumenzi wokuhle wayo, nakuNkulunkulu wayo. Ngokuyize kobuhlakani bayo uqobo yaphendukela ukuyofuna usizo esitheni sasendulo sempumelelo ka-Israyeli, “ithuma izithunywa zayo eGibhithe, ukuba zimnike amahhashi nabantu abaningi.”

“‘Uyophumelela na?’ kubuza iNkosi mayelana nalowo owayekhaphela ngaleyo ndlela ngokweyisa konke ukwethembeka okungcwele; ‘uyakuphunyuca yini owenza izinto ezinjalo? noma uyakwephula isivumelwano, akhululwe na? Njengokuba ngiphila, isho iNkosi uJehova, impela endaweni lapho kuhlala khona inkosi eyamenza inkosi, isifungo sayo asidelela, nesivumelwano sayo asiphula, yebo kanye nayo phakathi kweBhabhiloni uyakufa. Futhi uFaro, nebutho lakhe elinamandla nesixuku sakhe esikhulu, akayikumenzela lutho empini: ... njengoba adelela isifungo ngokwephula isivumelwano, bheka, esenikele isandla sakhe, futhi enze zonke lezi zinto, akayikuphunyuca.’ Hezekeli 17:15–18.

“Kule nkosana embi ‘engcolile’ kwase kufikile usuku lokwahlulelwa kokugcina. ‘Susa umqhele wobupristi,’ kumemezela iNkosi, ‘ukhumule umqhele wobukhosi.’ UJuda wayengeke aphinde avunyelwe ukuba nenkosi kuze kube yilapho uKristu uqobo emisa umbuso waKhe. ‘Ngiyakuwugumbuqela phansi, ngiwugumbuqele phansi, ngiwugumbuqele phansi,’ kwaba yisimemezelo saphezulu mayelana nesihlalo sobukhosi sendlu kaDavide; ‘futhi awusayikuba khona, kuze kufike Yena onelungelo laso; futhi ngizomnika sona.’ Hezekeli 21:25–27.”  
Abaprofethi naMakhosi, 450, 451.

UMiller wayeqinisile, kodwa ukuqonda kwakhe kwakunemingcele, ngoba umbuso uKristu awumisa lapho ehamba phakathi kwabantu wawungewona umbuso wokugcina wasemhlabeni. Kwakusekhona amakhosi amane emva kombuso weRoma yobuqaba. Nokho uKristu wamisa ngempela umbuso “womusa” esiphambanweni, kodwa lowo mbuso awuzange umiswe ezinsukwini zamakhosi ayishumi eSambulo isahluko seshumi nesikhombisa, futhi awuzange umiswe ngesikhathi semvula yokugcina. Umbuso uKristu awumisayo ezinsukwini zokugcina ungumbuso wakhe “wenkazimulo.” USister White ukhuluma ngokuqondile ngayo yomibili le mibuso.

AmaMillerite aqonda ukuthi uKristu wamisa umbuso phakathi nomlando wombuso wesine, futhi ayelungile, kodwa ayenomkhawulo ekuqondeni kwawo. Emlandweni wombuso wesine, uKristu wamisa umbuso “womusa,” kanti emlandweni wombuso wesishiyagalombili, wamisa umbuso wakhe “wenkazimulo.” Emlandweni lapho amisa khona umbuso “womusa,” uMoya oNgcwele wathululwa ngePentekoste. IPentekoste imele ngokomfanekiso ukuthululwa kwemvula yokugcina, emlandweni lapho emisa khona umbuso wakhe “wenkazimulo.”

Umlayezo wePhentekoste wawuwumyalezo wokuvuka kukaKristu kwangempela. Umlayezo wemvula yokugcina, okungenani ngokwengxenywe, uwumyalezo wokuvuka okungokomfanekiso okumelelwa yimfumbe yesiprofetho yokuthi owesishiyagalombili, ovela kwabayisikhombisa, ogcwaliseka esilwaneni, kanye nezimpondo ezimbili zesilo somhlaba. Umbuso wesine nowesishiyagalombili yilapho uKristu emisa khona umbuso waKhe.

“Isimemezelo esasenziwa ngabafundi egameni leNkosi sasinembile ngokuphelele kukho konke, futhi izehlakalo esasikhomba kuzo zazisenzeka ngaleso sikhathi. ‘Isikhathi sigcwalisekile, nombuso kaNkulunkulu useduze,’ kwakuyilowo myalezo wabo. Ekupheleni ‘kwesikhathi’—amasonto angamashumi ayisithupha nesishiyagalolunye kaDaniyele 9, ayefanele afinyelele kuMesiya, ‘Ogcotshiweyo’—uKristu wayesethole ukugcotshwa koMoya emva kokubhaphathizwa kwakhe nguJohane eJordani. Futhi ‘umbuso kaNkulunkulu’

abawumemezela njengoseduze wamiswa ngokufa kukaKristu. Lo mbuso wawungewona, njengoba babefundiswe ukukholwa, umbuso wasemhlabeni. Futhi wawungewona lowo mbuso wesikhathi esizayo, ongafi, oyomiswa lapho ‘umbuso nokubusa, nobukhulu bombuso phansi kwezulu lonke, kuyakunikwa abantu abangcwele boPhezukonke;’ lowo mbuso ongunaphakade, lapho ‘yonke imibuso iyakumkhonza, imlalele.’ Daniyeli 7:27. Njengoba lisetshenziswe eBhayibhelini, ibinzana elithi ‘umbuso kaNkulunkulu’ lisetshenziselwa ukubhekisela kokubili embusweni womusa nasembusweni wenkazimulo. Umbuso womusa uvezwa nguPawulu encwadini eya kumaHeberu. Emva kokukhomba kuKristu, umlamuleli onozwelo ‘ozwelana nobuthakathaka bethu,’ umphostoli uthi: ‘Masisondele-ke ngesibindi esihlalweni sobukhosi somusa, ukuze samukele isihe, sifumane nomusa.’ Heberu 4:15, 16. Isihlalo sobukhosi somusa simelela umbuso womusa; ngokuba ukuba khona kwesihlalo sobukhosi kusho ukuba khona kombuso. Eziningi zezaga zakhe uKristu usebenzisa ibinzana elithi ‘umbuso wezulu’ ukubhekisela emsebenzini womusa wobuNkulunkulu ezinhliziyweni zabantu.”

“Ngakho-ke isihlalo sobukhosi senkazimulo simelela umbuso wenkazimulo; futhi lo mbuso kubhekiselwa kuwo emazwini oMsindisi athi: ‘Nxa iNdodana yomuntu isifika ngenkazimulo yayo, nezingelosi zonke ezingcwele inazo, khona iyakuhlala esihlalweni sobukhosi senkazimulo yayo; futhi phambi kwayo kuyakubuthelwa zonke izizwe.’ Mathewu 25:31, 32. Lo mbuso useza. Awuyikumiswa kuze kube sekufikeni kwesibili kukaKristu.

“Umbuso womusa wamiswa ngokushesha emva kokuwa komuntu, lapho kwahlelwa isu lokuhlanga kohlanga olunecala. Khona-ke wawukhona enhlosweni nangesithembiso sikaNkulunkulu; futhi ngokukholwa, abantu babengaba yizakhamuzi zawo. Nokho wawungakamisela ngokuphelele kwaze kwaba sekufeni kukaKristu. Ngisho nangemva kokungena emsebenzini waKhe wasemhlabeni, uMsindisi, ekhathele yinkani nokungabongi kwabantu, wayengase ahoxe emhlatshelweni waseKalvari. EGetsemane indebe yosizi yathuthumela esandleni saKhe. Wayengase ngisho nangaleso sikhathi esule umjuluko wegazi ebunzini baKhe, ashiye uhlanga olunecala lubhubhe ebubini balo. Ukube wayekwenzile lokhu, kwakungeke kube khona ukuhlengwa kwabantu abawile. Kodwa lapho uMsindisi enikela ukuphila kwaKhe, futhi ngomoya waKhe wokugcina ememeza, ‘Sekuphelile,’ khona-ke ukugcwaliseka kwecebo lokuhlanga kwaqinisekiswa. Isithembiso sensindiso esanikwa labo bobabili abonayo e-Edene saqinisekiswa. Umbuso womusa, owawukhona ngaphambili ngesithembiso sikaNkulunkulu, wamiswa khona-ke.”

“Ngakho ukufa kukaKristu—ona kanye umcimbi abafundi ababewubheke njengokubhujiswa kokugcina kwethemba labo—kwaba yilokho okwalwenza lwaqinisekiswa ingunaphakade. Nakuba kwakubalethele ukudumala okubuhlungu, kwakuyisiqongo sobufakazi sokuthi ukukholwa kwabo kwakulungile. Umcimbi owababhebhethekisa ukulila nokuphelelwa yithemba waba yilowo owavulela wonke umntwana ka-Adamu umnyango wethemba, nowagxila kuwo ukuphila kwesikhathi esizayo nenjabulo yaphakade yabo bonke abathembekileyo bakaNkulunkulu kuzo zonke izinkathi.”

“Izinjongo zesihawu esingapheli zazisondele ekugcwalisekeni kwazo, ngisho naphakathi kokudumala kwabafundi. Nakuba izinhliziyi zabo zazingqotshwe ngumusa namandla emfundo

yaKhe yobunkulunkulu, Yena ‘owakhuluma njengokungakaze kukhulume muntu,’ nokho kwakuxubene negolide elimsulwa lothando lwabo ngoJesu, insimbi exubile embi yokuzidla kwezwe nezifiso zobugovu. Ngisho nasegumbini lePhasika, ngalelo hora elinesizotha lapho iNkosi yabo yayisivele ingena emthunzini waseGetsemane, kwakukhona ‘ukuphikisana phakathi kwabo ngokuthi ngubani kubo ongathiwa mkhulu.’ Luka 22:24. Umbono wabo wawugcwele isihlalo sobukhosi, nomqhele, nenkazimulo, kuyilapho phambi kwabo kwakulele ihlazo nobuhlungu bensimu, nendlu yokwahlulela, nesiphambano saseKalvari. Kwakuyikukhukhumala kwezinhliziyi zabo, ukulangazelela kwabo inkazimulo yezwe, okwakubaholele ekunamatheleni ngokuqinile kangaka emfundisweni yamanga yesikhathi sabo, nasekudedeleni bengayinaki inkulumo yoMsindisi eyayiveza isimo sangempela sombuso waKhe, futhi ikhomba ngaphambili ekuhluphekeni nasekufeni kwaKhe. Futhi la maphutha aholala ovivinyweni—olubukhali kodwa olwaludingeka—olwawunyelwa ukuze kulungiswe bona. Nakuba abafundi babeyiphambanisile incazelo yomyalezo wabo, futhi behlulekile ukuqonda okulindelwe yibo, nokho babeshumaye isixwayiso ababesinikwe nguNkulunkulu, futhi iNkosi yayiyoklomelisa ukholo lwabo futhi ihloniphe ukulalela kwabo. Kwakuzonikelwa kubo umsebenzi wokumemezela kuzo zonke izizwe ivangeli lenkazimulo leNkosi yabo evukileyo. Kwakungukubalungiselela lo msebenzi ukuba kuvunyelwe lesi sehlo esasibonakala kubo sibaba kakhulu.” The Great Controversy, 347, 348.

Encwadini yesAmbulo, “ingqondo enokuhlakanipha” ibala “inani lomuntu”, futhi iyaqaphela ukuthi “umuntu” futhi ungumbuso wesishiyagalombili, ongowabeyisikhombisa. “Umuntu wesono” uyinhloko yombuso wesishiyagalombili obusa amakhosi nabathengisi bomhlaba, amaBandla ayisikhombisa azihlanganisa nabo ukuze agweme ihlazo lokushushiswa, futhi ohlezi phezu kwamanzi amaningi.

Wayesethi kimi: Amanzi owabonayo, lapho kuhlezi khona isifebe, ayizizwe, nezixuku, nezizwe, nezilimi. IsAmbulo 17:15.

“Umuntu wesono” ubusa phezu kwezwe lezombusazwe, lezezimali, lenkolo, nelomphakathi, nabo bonke abantu, ngaphandle kwalabo abathole ukunqoba phezu kwesilo, nomfanekiso waso, nophawu lwaso nenani legama laso.

Ngase ngibona okungathi ulwandle lwengilazi oluxutshwe nomlilo; nalabo ababenqobile phezu kwesilo, naphezu komfanekiso waso, naphezu kophawu lwaso, naphezu kwenani legama laso, bemi phezu kolwandle lwengilazi, benezintambo zikaNkulunkulu. Base becula ingoma kaMose inceku kaNkulunkulu, nengoma yeWundlu, bethi: Mikhulu futhi iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu Somandla; zilungile futhi ziqinisile izindlela zakho, wena Nkosi yabangcwele. IsAmbulo 15:2, 3.

“Abahlakaniphileyo” abaqonda “ukwanda kolwazi,” lapho Isambulo sikaJesu Kristu sesivuliwe izimpawu, yilabo “abanokuqonda” futhi “ababalayo inani lesilo; ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha.” Lokho “kuqonda” kumelela ingxenye yenqubo yokuvivinywa enezinyathelo ezintathu ehlala yenzeka lapho uJesu evula izimpawu zesiprofetho. Yingakho kuphawulwa ukuthi “banqobile” “inani legama laso.”

Ukuzuza ukunqoba kuwukudlula esivivinyweni, futhi labo “abahlakaniphileyo” “abaqondayo” bathola ukunqoba okuhlobene nenombolo 666, futhi lelo vesi libuye lichaze ukuthi kunemibuso eyisishiyagalombili, nokuthi owesishiyagalombili uvela kweyisikhombisa. Leyo “mfihlakalo” imelwe kuDaniyeli isahluko sesibili, ngoba umkhuleko kaDaniyeli wawungowokuqonda “imfihlakalo.” Isambulo sokuthi kunemibuso eyisishiyagalombili, nokuthi umbuso wesishiyagalombili uvela kweyisikhombisa, nokuthi inombolo yalowo mbuso ingu-666, siyimfihlakalo uDaniyeli amelwe njengoyitholayo ngomkhuleko wakhe, futhi uDaniyeli umelela “abahlakaniphileyo” bakaNkulunkulu bezinsuku zokugcina.

UDaniyeli umelela “abahlakaniphileyo” bezinsuku zokugcina abambulwe kubo imfihlo kaDaniyeli isahluko sesibili, futhi leyo mfihlo iyisambulo sokuthi ukubhekisela kokugcina nokokuqala emibusweni yesiprofetho seBhayibheli kungukuthi kunezimbumba zombuso eziyisishiyagalombili emfanekisweni. Leso sambulo sigcina ukuqonda kwamaMillerite kukaDaniyeli isahluko sesibili kuqinile, kodwa sikhanya ngokuphindwe kayishumi nakakhulu, lapho sesibonakele. Ukukhazimula kwaso, ngokuba kukhanya ngokuphindwe kayishumi, kumelela uvivinyo abathi “abahlakaniphileyo” balunqoba, ngoba umbuso wesishiyagalombili, ongowabayisikhombisa, futhi ungumbuso wesithupha oyinyunyana ephindwe kathathu yodrako, yesilo, kanye nomprofethi wamanga. Ngalokho, udrako, isilo, nomprofethi wamanga bonke bangumbuso wesithupha, futhi ndawonye bamele u-666.

UNebukadinesari wavivinywa ngesambulo sikaDaniyeli isahluko sesibili, futhi wehluleka kulolo vivinyo. KuDaniyeli isahluko sesibili, uDaniyeli umele “abahlakaniphileyo” abaphumelela ovivinyweni lwemfihlo yomfanekiso. UNebukadinesari esahlukweni sesithathu umele ababi abahluleka kulolo vivinyo olufanayo impela. UNebukadinesari, njengenkosi yokuqala yombuso wokuqala, umele inkosi yokugcina yombuso wokugcina. Ngakho-ke umele “umuntu wesono,” umuntu wesiprofetho amabandla ayisikhombisa abamba kuye. Umuntu wadalwa ngosuku lwesithupha, ngakho-ke inani lesithupha liyinani lesintu. Inani likaNebukadinesari liyisithupha. UNebukadinesari wehluleka ovivinyweni lwenani elingu-666, futhi wamela ababi bezinsuku zokugcina. Njengophawu lomuntu wesono, inani lakhe liyisithupha.

INKosi uNebukadinesari yenza isithombe segolide, ubude baso babuyizingalo ezingamashumi ayisithupha, nobubanzi baso buyingalo eziyisithupha; wasimisa ethafeni laseDura, esifundazweni saseBabiloni. Daniyeli 3:1.

Isithombe segolide sasingamakhubhithi angamashumi ayisithupha ngobude, nangamakhubhithi ayisithupha ngobubanzi, futhi senziwa nguNebukadinezari, onenombolo yakhe iyisithupha. Lesi sithombe samiswa ngokuvukela ukukhanya kwesithombe sesahluko sesibili, futhi incazelo yesithombe ephindwe kathathu, lapho uqonda ukuthi inombolo kaNebukadinezari iyisithupha, ilingana noyisithupha, oyisithupha, oyisithupha.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Umqondo wokumisa umbuso kanye nobukhosi obuyakuhlala phakade wamthinta kakhulu umbusi onamandla, phambi kwezizingalo zakhe izizwe zomhlaba ezazingakwazanga ukuma. Ngokushisekela okwazalwa yisifiso esingenamingcele kanye nokuzidla kobugovu, wangena

ekubonisaneni nezazi zakhe ngokuthi lokhu kungafezeka kanjani. Esekhohliwe ukuphatha okumangalisayo okuhlobene nephupho lomfanekiso omkhulu; esekhohliwe futhi ukuthi uNkulunkulu wakwa-Israyeli ngenceku yaKhe uDaniyeli wayekucacisile ukubaluleka kwalowo mfanekiso, nokuthi ngokuhambisana naleyo ncazelo amadoda amakhulu ombuso ayesindiswe ekufeni okuyihlazo; esekhohliwe konke ngaphandle kwesifiso sabo sokumisa amandla abo kanye nobukhosi babo, inkosi nabeluleki bayo bombuso banquma ukuthi ngazo zonke izindlela ezingenzeka babezolwela ukuphakamisa iBhabhiloni njengeliphakeme kunakho konke, nelifanele ukwethembeka kwendawo yonke.”

“Umfanekiso oyisifanekiselo uNkulunkulu ayembule ngawo enkosini nakubantu inhloso yaKhe ngezizwe zomhlaba, manje wawuzokwenziwa ukuba usebenzele ukukhazinyuliswa kwamandla omuntu. Ukuhumusha kukaDaniyeli kwakuzokwenqatshwa futhi kukhohlwe; iqiniso lalizohunyushwa ngokungeyikho futhi lisetshenziswe ngokungeyikho. Uphawu olwaklanywa yiZulu ukuze lwembulele izingqondo zabantu izehlakalo ezibalulekile zesikhathi esizayo, lwaluzosetshenziswa ukuvimbela ukusakazeka kolwazi uNkulunkulu ayefisa ukuba izwe lulemukele. Kanjalo, ngamacebo abantu abanesifiso sokuziphakamisa, uSathane wayefuna ukuvimbela inhloso yobunkulunkulu ngesintu. Isitha sesintu sasazi ukuthi iqiniso elingaxutshaniswanga nephutha lingamandla amakhulu okusindisa; kodwa ukuthi lapho lisetshenziswa ukuphakamisa umuntu siqu nokufeza amacebo abantu, liba ngamandla obubi.”

“Ngomcebo wakhe omkhulu oyinqolobane, uNebukhadinezari wenza ukuba kwenziwe umfanekiso omkhulu wegolide, ofana ngezici zawo ezivamile nalowo owabonwa embonweni, ngaphandle kwento eyodwa kuphela, okuyimpahla owakhiwa ngayo. Njengoba amaKhaledi ayesejwayele izifanekiso ezinhle nezinkulu zonkulunkulu bawo bezizwe, ayengakaze ngaphambili akhiqize lutho oluhlaba umxhwele nolunesithunzi njengalesi sithombe esicwebezelayo, esasingamamitha angamashumi ayisithupha ukuphakama futhi siyisithupha ububanzi. Futhi akumangalisi ukuthi ezweni lapho ukukhonza izithombe kwakusakazeke kubo bonke, lowo mfanekiso omuhle nowegugu elingenakulinganiswa esigodini saseDura, omelela inkazimulo yaseBabiloni nobukhazikhazi namandla ayo, wanikelwa njengento yokukhonza. Ngakho-ke kwalungiselelwa lokho, futhi kwaphuma isimemezelo sokuthi ngosuku lokunikelwa kwawo bonke babeyakubonakalisa ukwethembeka kwabo okuphezulu kakhulu emandleni aseBabiloni ngokukhothama phambi komfanekiso.” Prophets and Kings, 504, 505.