

# Bhuku ra Danieri - Nomboro Imwe Zana Nemakumi Manomwe nelna

*Maonero Oouporofita no Kuziviswa kwaMwari: Kunzwisisa Chiratidzo chaDhanieri neZvazvinoreva Mumazuva Ekupedzisira*

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Sezvatinotaura hondo yechitatu yemumiririri, inomiririrwa mundima yegumi nenhatu kusvikira yegumi neshanu, tichazviyeuchidza pamusoro pezvakanotungamirira ndima idzi. Muchitsauko chegumi, Danieri anogamuchira chiratidzo chake chokupedzisira, uye mukuita kudaro anozivikanwa somunhu anonzwisisa zvose zviratidzo zvousprofita zvomukati nezvokunze. Shoko rechiHebheru rokuti “dabar,” rinoreva “shoko,” rakashandurwa richinzi “chinhu.” Muchitsauko chechipfumbamwe, apo Gabhurieri akauya kuzivisa Danieri kuti anzwisise chiratidzo chemazuva ane zviuru zviviri namazana matatu, shoko rechiHebheru rokuti “dabar” rakashandurwa richinzi “nyaya.”

එසේය, මම යාවිඤ්ඤාවනේ කතා කරමින් සිටියදී, ආරම්භයේ දර්ශනයේදී මා දුටු ගවේෂණයේ නමුත් මනුෂ්‍යයා වගේගෙන් පියාසර කරවා, සන්ධියා පූජාවේ වගේලාවට මා ස්පර්ශ කළේය. ඔහු මට දන්වා, මා සමඟ කතා කරමින් මසෙයේ කීවේය: “දානයලේ, නුඹට ඥානය සහ අවබෝධය දෙන පිණිස මම දැන් පිටත්ව ආවමි. නුඹගේ යාවිඤ්ඤා ආරම්භයේදීම ආඥාව නික්ම ගියේය; එය නුඹට පනේවීමට මම ආවමි; මන්ද නුඹ අනිශ්චිත ජීවිතයකුරුය. එබැවින් මගේ කාරණය තේරුම්ගෙන දර්ශනය සලකා බලන්න.” දානයලේ 9:21-23.

When Gabriel told Daniel to “understand the matter, and consider the vision,” the Hebrew word “biyn” was translated as both “understand” and also as “consider.” The word means to mentally separate. Gabriel informed Daniel to make a mental separation between the “dabar” translated as “matter” and the “mareh”, translated as “vision”. In order to understand the interpretation that Gabriel was providing to Daniel concerning the prophecy of twenty-three hundred years, Daniel was to recognize the distinction between the prophetic vision represented as the “matter” and the prophetic “mareh” vision. The “matter”, which is the “dabar,” meaning word, represents the external line of prophecy and the “mareh” vision represents the internal line of prophecy.

Katika sura ya kumi ya Danieli, ukweli wa kwanza unaofunuliwa kwa mwanafunzi wa unabii ni kwamba Danieli anawawakilisha watu wa Mungu katika siku za mwisho wanaoelewa mistari ya unabii ya ndani na ya nje.

Mugore rechitatu rokutonga kwaKoreshi mambo wePersia, chinhu chakazarurirwa Dhanieri, uyo ainzi Bherites hazari; uye chinhu ichocho chakanga chiri chechokwadi, asi nguva yakatarwa yakanga iri refu; uye akachinzwisisa chinhu ichocho, akava nokunzwisisa kwechiratidzo. Dhanieri 10:1.

“Chinhu” ichocho, ishoko rechiHebheru rinonzi “dabar,” uye “chiratidzo,” ndicho chiratidzo che “mareh.” Sa muporofita, Danieri anomirira vanhu vaMwari vemazuva okupedzisira, avo kuzadziwa kwavo kwakakwana vari zviuru zana namakumi mana nezvina. Gore rechitatu raKoreshi rinoisa Danieri mumutsara werumutsiriro wakatanga panguva yokuguma muna 1989. Mu “mazuva iwayo,” anomirira nhorondo kubva muna 1989 kusvikira kumurayiro weSvondo uchakurumidza kuuya muUnited States, Danieri akanga achichema kwemavhiki matatu. Mumutsara werumutsiriro wezviuru zana namakumi mana nezvina, nguva yokuchema iri kuratidza mazuva matatu nehafu ayo zvapupu zviviri zvaZvakazarurwa chitsauko chegumi nechimwe zvakafa mumugwagwa. Mugwagwa weguta guru iro reSodhoma neJipiti, pakarovererwawo Ishe wedu pamuchinjikwa, ndiwowo mupata waEzekieri wamapfupa akaoma akafa.

Mu chipaturo teni, Daniel walisanduluzgika kuwa mu chikozgo cha Khristu, ndipo wakakhwaskika katatu pambere Gabriel wandafumuskire kwa Daniel mazgo gha mboniwoni iyo wakawona. Mboniwoni iyi yikababa kupatukana kwa magulu ghaŵiri gha ŵakusopa. Uthenga uwemi wamuyirayira nyengo zose ukubaba magulu ghaŵiri gha ŵakusopa. Daniel wakimilira gulu la ŵakusopa ilo likuyimilika nga ni ŵanthu handiredi na fote-foru sauzandi, mwakupambana na gulu ilo likachimbira na wofi kufuma ku mboniwoni.

Pamberi pechitsauko chegumi, Gabrieri akauya kuna Danieri katatu kuti adudzire chiratidzo. Akadudzira zviratidzo zvezvitsauko zvinomwe nezvisere, izvo zvaifananidzira umambo hwechiporofita cheBhaibheri mukuratidzwa kwahwo kwezvematongerwo enyika (chitsauko chinomwe), uye mukuratidzwa kwahwo kwechitendero (chitsauko chisere). Zvino muchitsauko chechipfumbamwe Gabrieri akadudzira chiporofita chemakore zviuru zviviri nemazana matatu. Gabrieri anosvika muchitsauko chegumi kuti apedzise dudziro yakanga yasiwa isina kukwana muchitsauko chechipfumbamwe, uye kuti ape Danieri dudziro yechiratidzo chakaburitsa mapoka maviri avanamati. Gabrieri anotanga kupa Danieri muono mukuru wechiratidzo mundima yegumi neina.

Zvino ndauya kuzokuzivisa zvinofanira kuwira vanhu vako pamazuva okupedzisira; nokuti chiratidzo ichi chichiri chamazuva mazhinji. Danieri 10:14.

Chiono cha Kristu, icho chikapangiska magulu ghaŵiri gha awo ŵakusopa, chikuyimira ivyo vizamuchitikira ŵanthu ŵa Chiuta mu mazuwa ghaumaliro. Kumanyiskira kwa machaputala 7 na 8 kukaŵa kumanyiskira kwa mbiri iyo yikayimirika na kuwuka na kuwa kwa maufumu gha uchimi wa mu Baibolo, umo kukulongosorekera na vinyama vya munyama yakukora nyama na vinyama vya pa malo ghakupatulika, pakuyana. Kumanyiskira kwa chaputala 9 kukaŵa kupambanura mwatsanetsatane nyengo zakupambanapambana za uchimi izo zikayimirika mukati mwa uchimi wa vyaka vikwi viŵiri na mazana ghatatu. Mwanjira yinyake, chiono cha Kristu wakuchindikika mu chaputala 10 chikayimira ivyo vizamuchitikira ŵanthu ŵa Chiuta mu mazuwa ghaumaliro. Pambere Gabrieli wandambe na nondomeko yatsanetsatane ya mbiri, iyo ni kumanyiskira kwa chiono cha Kristu wakuchindikika, wakumbuskira Danieli kuti wali kale kumuphalira Danieli icho kumanyiskira uku kukuyimira.

Aka ndokuti kwauri, “Unoziva here chandakauyira kwauri? Zvino ndichadzokera kundorwa nomuchinda wePersia; uye kana ndabuda, tarira, muchinda weGiriki achauya.” Danieri 10:20.

Gabriel anamuumbusha Danieli kwamba alikuwa amemwambia Danieli katika mstari wa kumi na nne, ya kwamba alikuwa amekuja kumfahamisha Danieli yatakayowapata watu wa Mungu katika siku za mwisho, naye alitarajia Danieli kuiweka maelezo yafuatayo ya historia ya unabii katika muktadha huo. Danieli alikuwa akitafuta ufahamu maalumu tangu siku ya kwanza alipoanza kuomboleza.

Ipapo akati kwandiri, Usatya, Danieri; nokuti kubvira pazuva rokutanga rawakaisa mwoyo wako pakunzwisisa nokuzvinipisa pamberi paMwari wako, mashoko ako akanzwickwa, uye ndauya nokuda kwamashoko ako. Asi muchinda woumambo hwePezhiya akandirwisa mazuva makumi maviri nerimwe; asi tarira, Mikari, mumwe wavachinda vakuru, akauya kundibatsira; uye ndikasara ikoko namadzimambo ePezhiya. Danieri 10:12, 13.

Mushure memavhiki matatu aDanieri okuchema, akaona chiritidzo chaKristu, icho nenzira youporofita chaienderana nechiritidzo chaKristu chakanga chaonekwa naJohani paPatmosi.

“Hakuna mwingine ila Mwana wa Mungu mwenyewe aliyemtokea Danieli. Maelezo haya yanafanana na yale aliyopewa Yohana Kristo alipojifunua kwake katika Kisiwa cha Patmo. Bwana wetu sasa anakuja pamoja na mjumbe mwingine wa mbinguni ili amfundishe Danieli yale ambayo yangetukia katika siku za mwisho. Maarifa haya alipewa Danieli, nayo yakaandikwa kwa uvuvio kwa ajili yetu sisi ambao miisho ya dunia imetufikia.

“जगत्का उद्धारकर्ताद्वारा प्रकट गरएका महान् सत्यहरू तनीहरूकै नमित्त हुन्, जसले सत्यलाई गुप्त धनझैँ खोज्दछन्। दानिएल वृद्ध पुरुष थिए। उनको जीवन एउटा अन्यजातीय दरबारका मोह-मायाबीच बतिको थियो, उनको मन एउटा महान् साम्राज्यका कार्यभारहरूले व्यस्त थियो; तैपनि उनी यी सबैबाट अलग भई परमेश्वरको सामु आफ्नो प्राणलाई दीन तुल्याउन, र सर्वोच्चका अभिप्रायहरूको ज्ञान खोज्न लागे। अनि उनका वनितीहरूको प्रत्युत्तरस्वरूप, स्वर्गीय दरबारहरूबाट त्यस ज्योतिर्प्रदान गरियो, जो अन्तमि दिनिहरूमा जीवति रहनेहरूका नमित्त थियो। त्यसो भए, हामीले कस्तो गम्भीर तत्परताका साथ परमेश्वरलाई खोज्नुपर्छ, ताकि उहाँले हाम्रो समझ खोलदिनुहोस्, र हामी स्वर्गबाट हामीकहाँ ल्याइएका सत्यहरू बुझ्न सकौं।”

“नाइल डेनयिलले मात्रै त्यो दर्शन देखे; कनिक भिसँग भएका मानसिहरूले त्यो दर्शन देखेनन्; तर उनीहरूमा ठूलो कम्प पस्यो, जसले गर्दा तनीहरू लुकन भागे.... अनिमिमा कुनै शक्तिबाँकी रहेन; कनिकमिरो शोभा मभतिरै विकृतमा परिणत भयो, र ममा कुनै शक्ति रहेन।’ वास्तवमै पवतिरीकृत भएको प्रत्येक जनाको अनुभव यस्तै हुनेछ। खरीष्टको महानता, महामि, र सदिधताबारे तनीहरूको दृष्टिजित सिपष्ट हुन्छ, आफ्नै दुर्बलता र अपूरणता तनीहरूले उतनिै जीवन्त रूपमा देख्नेछन्। नषिपाप चरतिरको दाबी गर्ने कुनै प्रवृत्ति तनीहरूमा हुनेछैन; आफूमै सही र शोभन देखिएको कुरा पनि, खरीष्टको पवतिरता र महमिसँग तुलना गर्दा, केवल अयोग्य र भ्रष्ट हुने वस्तुजस्तो मात्र देखिन्छ। मानसिहरू जब परमेश्वरबाट अलग हुन्छन्, जब खरीष्टबारे तनीहरूको दृष्टि अत्यन्त अस्पष्ट हुन्छ, तब तनीहरू भन्छन्, ‘म नषिपाप छु; म पवतिरीकृत छु।’”

“අසුව ගව්ඊයලේ නවීවරයාට පමණී සිට, මසෙමේ ඔහුට කතා කළේය: ‘ඉතා ඈරමේමකරනු ලබන මනුෂීයයකු වන දානියලේ, මා ඔබට කියන වචන තමේදුරුමනින්, සහ නරෙහිව සිටින්න; මකිනිසාද දැන් මා ඔබ වනෙ එවනු ලැබ

ඇත.' නවද ඔහු මේ වචනය මා සමඟ කතා කළ කල, මම වවුලෙමින් නැගී සිටියමේ. එවිට ඔහු මට මසෙමේ කීවේය: 'දානියලේ, භය නොවන්න; මක්නිසාද ඔබ නේරුමුගැනීමටත්, ඔබගේ දවේයන්වහන්සේ ඉදිරියෙනි ඔබම ඔබ පීඩාකරගැනීමටත් ඔබගේ හෘදය යොමු කළ පළමු දවසේ සිටම, ඔබගේ වචන ඇසුණේය; සහ මා පැමිණියේ ඔබගේ වචන නිසාය.'"

"Nga dakulukhulu kangakanani ukuhlonishwa okwaboniswa kuDaneyeli nguBukhosi baseZulwini! Uyayiduduza inceku yakhe ethuthumelayo, futhi uyayiqinisekisa ukuthi umthandazo wayo wezwakala eZulwini, nokuthi, ekuphenduleni leso sicelo esishisekayo, ingelosi uGabriele yathunywa ukuba ithinte inhliziyu yenkosi yasePheresiya. Inkosi yayimelene nemibono kaMoya kaNkulunkulu phakathi namaviki amathathu uDaneyeli ezila ukudla futhi ethandaza, kodwa iNkosana yaseZulwini, ingelosi enkulu, uMikayeli, yathunywa ukuba iphendule inhliziyu yaleyo nkosi enenkani ukuze ithathe isinyathelo esiqondile sokuphendula umthandazo kaDaneyeli."

"Zvino wakati ataura mashoko akadaro kwandiri, ndakatarisa chiso changu pasi, ndikava mbeveve. Uye tarirai, mumwe akanga akafanana nemufananidzo wevanakomana vavanhu akabata miromo yangu.... Akati, Iwe munhu anodikanwa zvikuru, usatya; rugare ngaruve kwauri; simba, hongu, iva nesimba. Zvino wakati ataura neni, ndakasimbiswa, ndikati, Ishe wangu ngaataure; nokuti mandisimbisa.' Kubwinya kwaMwari kwakazarurwa kuna Danieri kwakanga kwakakura zvikuru zvokuti haana kukwanisa kutsungirira kuona kwacho. Ipapo mutumwa weKudenga akafukidza kupenya kwokuvapo kwake, akaonekwa kumuporofita sa 'mumwe akanga akafanana nemufananidzo wevanakomana vavanhu.' Nesimba rake rouMwari akasimbisa murume uyu wokutendeka nowokutenda, kuti anzwe shoko raakatimirwa naMwari."

"Danieri akanga ari muranda akazvipira waWokumusorosoro. Upenyu hwake hurefu hwakazadzwa namabasa akanaka ebasa kuna Tenzi wake. Kuchena kwehunhu hwake, nokutendeka kwake kusingazununguki, zvinongoenzaniswa chete nokuzvininipisa kwemwoyo wake nokupfidza kwake pamberi paMwari. Tinodzokorora tichiti, Upenyu hwaDanieri mufananidzo wakafemerwa wokunatswa kwechokwadi." Review and Herald, February 8, 1881.

Zvakaitika kuna Danieri muchitsauko chegumi zvinomiririra vanhu vaMwari mumazuva okupedzisira, avo, saDanieri naJohani, vanonzwisisa Zvakazarurwa zvaJesu Kristu. Kiyi yokuisira Danieri munhoroondo youprofita umo munowanikwa zvakaitika kwaari yakavakirwa pachokwadi chokuti akanga ari mukuchema, uye kuti Mikaeri akatumwa pakupera kwamazuva makumi maviri nerimwe. Mundima yokutanga, Danieri anonyora kuti akanga ane kunzwisisa kwezvose zviri zviviri zviratidzo zvomukati nezvokunze zvousprofita. Asati asvika mazuva makumi maviri nerimwe, Danieri akanga aine kunzwisisa kusina kukwana kwezviratidzo zviviri izvi, asi nokududzirwa kwaGabrieri, Danieri anonyatsonzwisisa "chinhu" ne"chiratidzo" sezvazarurwa zvakasiyana.

"වහලේභාවයේ අවුරුදු හත්තැව සමීපීරණ වීමට කාලය ෭෦ වූ කල, දානියලේගේ සිත යරෙමේයාගේ අනාවැකි පිළිබඳව මහත් ලසෙ කමිපිත විය. දවේයන්වහන්සේ තම තෝරාගත් ජනතාවට තවත් එක් පරීක්ෂාවක් දෙන

කාලය අත ලඟ බව ඔහු දැනුවත්ය; එවිට උපවාසය, තමාව පහත් කරගැනීම සහ යාච්ඤාව සමඟ, ඉශ්රායලේගේ වනුවෙන් ඔහු ස්වර්ගයේ දවේයන්වහන්සේගෙන් දැඩිව අයදා සිටියේ, මමෙ වචනවලින්ය: ‘අහෝ ස්වාමීනි, ඒරබලන් භයංකරන් දවේයන්වහන්ස, ඔබට ඒරෝම කරන හා ඔබගේ ආඥා රක්ෂා කරන අය සමඟ ගිවිසුමක් කඳුණාවත් පවත්වන තැනත්වහන්ස’; අපි පව් කළමු, අපරාධ කළමු, දුෂ්ට ලසෙ කිරියා කළමු, කරලි ගැසුවමු, එනම් ඔබගේ නියෝගවලින් හා ඔබගේ වීනිශ්චයවලින් ඉවත් වමුණිය; තවද ඔබගේ සේවකයන් වූ අනාවක්තාවරුන්ටද අපි කන් නොදුන්නමු; ඔවුන් ඔබගේ නාමයෙන් අපගේ රජවරුන්ටත්, අපගේ ඒරධානීන්ටත්, අපගේ පියවරුන්ටත්, දේශයේ සියලු ජනතාවටත් කථා කළෝය.”

“Tarirai mashoko aya. Danieri haazivisi kutendeka kwake pachake pamberi paJehovha. Panzvimbo pokuzviti akachena uye mutsvene, anozvibatanidza navatadzi chaivo veIsraeri. Uchenjeri hwaakapihwa naMwari hwakanga hwakakwirira zvikuru kupfuura uchenjeri hwavakachenjera venyika, sezvinongoita chiedza chezuva chinopenya kumatenga masikati machena kupenya kupfuura nyeredzi isina simba zvikuru. Zvisinei, fungisisai munyengetero unobva pamiromo yomurume uyu aifarirwa zvikuru neDenga. Nokuzvinipisa kwakadzama, nemisodzi, uye nokubvaruka kwomwoyo, anonyengeterera iye pachake navanhu vake. Anovhura mweya wake pamberi paMwari, achireurura kushata kwake pachake, uye achibvuma ukuru noumambo hwaJehovha.”

“Kunyarara kwakadini nokupisa kwomwoyo kunoratidza kukumbira kwake! Ari kuswadera pedyo naMwari nguva nenguva. Ruoko rwekutenda rwunosimudzirwa kumusoro kuti rubate zvipikirwa zvisingakundikani zvoWokumusorosoro. Mweya wake uri kurwira mukurwadziwa kukuru. Uye ane uchapupu hwokuti munyengetero wake wanzwikwa. Anonzwa kuti kukunda ndokwake. Dai isu, serudzi, tainyengetera sezvakanyengetera Danieri, nokurwira sezvaakarwira, tichizvinipisa pamberi paMwari, taizoon mhinduro dzinobatika zvikuru kuzvikumbiro zvedu sezvakapiwa Danieri. Inzwi kuti anomisa sei mhaka yake padare roKudenga:

“Hai Mwari wangu, tererai nzeve yenyu munzwe; zarurai meso enyu muone kuparadzwa kwedu, neguta rinodanwa nezita renyu; nokuti hatikumikidzi mikumbiro yedu pamberi penyu nokuda kwekururama kwedu, asi nokuda kwetsitsi dzenyu huru. Ishe, inzwi; Ishe, kanganwirai; Ishe, teererai muite; musanonoka, nokuda kwenyu pachenyu, hai Mwari wangu; nokuti guta renyu navanhu venyu vanodanwa nezita renyu. Uye ndichiri kutaura nokunyengetera, nokureurura chivi changu nechivi chavanhu vangu, ... kunyange murume Gabrieri, wandakanga ndaona muchiratidzo pakutanga, achikurumidzirwa kubhururuka nokukurumidza, akandibata panguva yechibayiro chamadekwana.”

“Daniyeli alipokuwa akiendelea na maombi yake, malaika Gabrieli akaja kwa kasi akishuka kutoka nyua za mbinguni, ili kumwambia kwamba dua zake zimesikiwa na kujibiwa. Malaika huyu mwenye nguvu ametumwa kumpa hekima na ufahamu,—kufunua mbele yake mafumbo ya nyakati zijazo. Hivyo basi, alipokuwa akitafuta kwa bidii kuijua na kuelewa kweli, Daniyeli aliletwa katika ushirika na mjumbe aliyeteuliwa wa Mbinguni.

“Munthu wa Mulungu anali kupemphera, osati chifukwa cha chisangalalo chongodutsa cha kumverera kosangalatsa, koma chifukwa cha kudziwa chifuniro chaumulungu. Ndipo ankafuna chidziwitso chimenechi, osati kwa iye yekha basi, koma kwa anthu ake. Cholemetsa chake chachikulu chinali cha Israeli, amene sanali, m’lingaliro lolondola kwambiri, kusunga lamulo la Mulungu. Iye avomereza kuti masautso awo onse awagwera chifukwa cha kulakwa kwawo pa lamulo loyera limenelo. Iye akuti, ‘Tachimwa, tachita zoipa kwambiri... Chifukwa cha machimo athu ndi chifukwa cha mphulupulu za makolo athu, Yerusalemu ndi anthu anu akhala chitonzo kwa onse amene atizungulira.’ Iwo anataya khalidwe lawo lapadera, loyera, monga anthu osankhidwa a Mulungu. ‘Tsopano tsono, Inu Mulungu wathu, imvani pemphero la mtumiki wanu, ndi mapembedzero ake, ndipo yatsani nkhope yanu pa malo anu opatulika amene asanduka mabwinja.’ Mtima wa Danieli umatembenekira ku malo opatulika a Mulungu amene asanduka mabwinja ndi chikhumbo champhamvu kwambiri. Iye akudziwa kuti kulemera kwake kungabwezeretsedwe kokha pamene Israeli adzalapa zolakwa zawo pa lamulo la Mulungu, ndi kukhala odzichepetsa, okhulupirika, ndi omvera.

Mukumupindura ku gukumbira kwe, Daniyeli ntiyaherejwe gusa umucyo n’ukuri we n’ubwoko bwe bari bakeneye cyane, ahubwo yanahawe no kureba iby’ingenzi bikomeye byo mu gihe kizaza, kugeza no ku kuza k’Umucunguzi w’isi. Abiyita ko bejeje, nyamara badafite icyifuzo cyo gusuzuma Ibyanditswe Byera, cyangwa cyo kugundana n’Imana mu isengesho kugira ngo barusheho gusobanukirwa ukuri kwa Bibiliya, ntibazi icyo kwezwa nyakuri ari cyo.

“Vose vanotenda nomwoyo shoko raMwari vachanzwa nzara nenyota yokuziva kuda kwake. Mwari ndivo muvambi wezvokwadi. Vanovhenekera kunzwisisa kwakasvibiswa nerima, uye vanopa pfungwa dzomunhu simba rokubata nokunzwisisa zvakwadi zvakazarura.

“దనీయేలు దేవునితో సంభవించాడు. పరలోకం అతని ఎదుట తొరవబడింది. అయితే అతనికి అనుగ్రహంపొందిన ఉన్నత గౌరవం అతని వినయపూర్వక అవమానభవన మరియు హృదయపూర్వకమైన అన్వేషణకు ఫలితముగా లభించాయి. నేటి దినమందలి అనేకులు భవించునట్లు, మనము నీజయితీగలవరమై యేసును వేరేమించుచుండినచో మనము ఏమీ నమ్ముచునను అనేది సంగతి కదనీ అతడు భవించలేదు. యేసుపట్లనున్న నీజయైన వేరేమ, సత్యమేమిటి తెలిసినట్లుకు అత్యంత సమీపమైన మరియు హృదయపూర్వకమైన విచారణకు నడివించును. క్రోనీతు తన శిష్యులు సత్యదోషం పరిశుద్ధపరచబడునట్లు వేరేరీధించాడు. సత్యమును గూర్చి ఆందోళనతో కూడిన, వేరేరీధనపూర్వకమైన అన్వేషణ చేయుటకు మిక్కిలి అలసత్వముగలవడు, తన ఆత్మ నశనమునకు కరణముగా తప్పిపోవలను నోవీకరించుటకు వీడిచిపోటబడును.”

“Pa nguva yekushanya kwaGabrieli, muporofita Danieri akanga asingagoni kugamuchira imwezve dzidziso; asi makore mashoma akatevera, achishuva kuziva zvakawanda pamusoro pezvinhu zvakanga zvisati zvatsanangurwa zvizere, akazvipira zvakare kutsvaka chiedza nouchenjeri kuna Mwari. ‘Mumazuva iwayo ini Danieri ndakanga ndichichema mavhiki matatu akazara. Handina kudy achingwa chinonaka, kunyange nyama newaini hazvina kupinda mumuromo mangu, uye handina kuzvizora zvachose... Ipapo ndakasimudza meso angu ndikatarisa, zvino tarirai, mumwe murume akanga akapfeka nguo yomucheka wakaisvonaka, chiuno chake chakanga chakasungwa nendarama yakaisvonaka yeUfuz. Muviri wakewo

wakanga wakaita seberiri, chiso chake chakanga chakaita sokubwinya kwemheni, meso ake akaita semwenje yomoto, maoko ake netsoka dzake zvakanga zvakafanana noruvara rwendarira yakakwenenzverwa, uye inzwi ramashoko ake rakanga rakaita senzwi reboka guru revanhu.”

“Haasi muntu mudiki kunze koMwanakomana waMwari ndiye akaonekwa kuna Danieri. Tsananguro iyi yakafanana neyakapiwa naJohani apo Kristu akazarurwa kwaari paChitsuwa chePatimosi. Ishe wedu zvino vanouya pamwe chete nemumwe mutumwa wokudenga kuzodzidzisa Danieri zvaizoitika mumazuva okupedzisira. Ruzivo urwu rwakapihwa kuna Danieri uye rwakanyorwa nokufemerwa nokuda kwedu isu takasvikirwa nemigumo yenyika.”  
Review and Herald, February 8, 1881.

Ukutolikeka kokuthi uGabriyeli, “isithunywa sezulu esithunyiweyo,” wayekuletha kuDanieri, kwakuwukuqedela ukutolikeka ayeseqalile ukumnika uDanieri esahlukweni sesishiyagalolunye. Indlela yokuhumusha ethi “umugqa phezu komugqa,” ifuna ukuba sihlanganise ndawonye ukutolikeka kanye nezimo ezihambisana nazo kuzo zombili izahluko zesishiyagalolunye neshumi, ukuze sihlukanise ngokufaneleyo umfanekiso wesiprofetho. Kukulo kutolikeka lapho imibono yemifula i-Ulai ne-Hiddekel ihlangana khona.

Danieri akanga anzwisisa kubva mumabhuku aJeremia naMosesi kuti kununurwa kwevanhu vaMwari kwakanga kwava pedyo. Nokudaro, Danieri anomirira vanhu vaMwari vemazuva okupedzisira vanonzwisisa kuti kununurwa kokupedzisira kwevanhu vaMwari kwava pedyo. Vanhu ivavo vemazuva okupedzisira vachaziva kuti vakanga vapararira pakunamata, sezvinomiririrwa naDanieri uyo akanga apararira muuranda hwokutapwa hwamakore makumi manomwe muBhabhironi. Ipapo vachanzwisisa kuti ivo, saDanieri, vanofanira kuratidza mhinduro kumamiriro avo okupararira inoenderana nomushonga unomiririrwa ne“nguva nomwe” dzaRevhitiko chitsauko makumi maviri nezvitanhatu.

Kana chitiko chokuzvinipisa chinomiririrwa naDanieri, icho chinodikanwa nemushonga wakaiswa pachena muna Revhitiko makumi maviri nenhanhatu, chakaratzidzwa mumazuva okupedzisira, vanhu vaMwari vomumazuva okupedzisira vanenge vave vachichema kwenguva yakatarwa. Nguva iyoyo inopera apo Mikaeri ngirozi huru anoburuka.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

Na muchaparara pakati pavahedheni, uye nyika yavavengi venyu ichakumedzai. Vaya vachange vasara kwamuri vachaonda nokuda kwezvakaipa zvavo vari munyika dzavavengi venyu; uyewo vachaonda pamwe chete navo nokuda kwezvakaipa zvamadzibaba avo. Kana vakareurura zvakaipa zvavo, nezvakaipa zvamadzibaba avo, nokudarika kwavo kwavakandarika nako kwandiri, uye nokuti vakafamba vachindipikisa; uye kuti neniwo ndakafamba ndichivapikisa, ndikavauyisa munyika yavavengi vavo; kana zvino mwoyo yavo isina kudzingiswa ikazvinipisa, uye ivo vakazobvuma kurangwa kwezvakaipa zvavo: ipapo ndicharangarira sungano yangu naJakobho, uyewo sungano yangu naIsaka, uyewo sungano yangu naAbrahama ndichairangarira; uye ndicharangarira nyika. Nyika ichasiwawo navo, uye ichafarikanya masabata ayo, painenge iri dongo pasina ivo; uye ivo vachabvuma kurangwa kwezvakaipa zvavo; nokuti, nokuti vakazvidza zvandakatonga, uye nokuti mweya yavo

yakanga ichisemesa mitemo yangu. Asi kunyange zvakadaro, kana vari munyika yavavengi vavo, handingavarasi, uye handingavasemi, kuti ndivaparadze zvachose, nokutyora sungano yangu navo; nokuti ini ndini Jehovha Mwari wavo. Asi nokuda kwavo ndicharangarira sungano yamadzitateguru avo, vandakabudisa munyika yeJipiti pamberi pavahedheni, kuti ndive Mwari wavo: ini ndini Jehovha. Revhitiko 26:38–45.