

Incwadi kaDaniyeli - Inani lesiXhenxe

Ookumkani Abasixhenxe

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Iindudumo ezisixhenxe zimela imbali ka-1798, kude kuse kufike ku-Okthobha 22, 1844. Loo mbali yafanekiselwa ngookumkani abasixhenxe bokugqibela bobukumkani bakwaYuda, ukususela kuManase ngo-677 BC kuse kuZedekiya ngo-586 BC.

Kwimigca yohlaziyo engcwele, uphawu lwokuxhotyiswa kwengelosi yokuqala luyisimboli esichaza into ethe gabalala ehlabathini lonke. Ngomhla we-11 ka-Agasti, 1840, isigidimi sengelosi yokuqala saxhotyiswa, saza ke eso sigidimi sathwalelwa kuzo zonke izikhululo zemishini ehlabathini lonke.

“Intshukumo ye-advent ka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; isigidimi sengelosi yokuqala sasiwe kwazo zonke izikhululo zovangelo emhlabeni.” *The Great Controversy*, 611.

Ngokwesiprofeto ngelo xesha, ingelosi yeSityhilelo seshumi yehla yaza yabeka unyawo olunye emhlabeni nolunye elwandle. UDade White wayichaza loo nto njengomfuziselo wobubanzi behlabathi lonke besigidimi eso.

“Ukuma kwengelosi, unyawo olunye luse elwandle, olunye luse emhlabeni, kubonisa ububanzi bokufikelela kokuvakaliswa kwesigidimi. Siya kuwela amanzi abanzi size sivakaliswe nakwamanye amazwe, kwanasehlabathini lonke.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Isibhengezo sikaKoreshi sommiselo wokuqala sasisimmiselo wehlabathi liphela.

Ke kaloku ngonyaka wokuqala kaKoreshi ukumkani wasePersi, ukuze lizaliseke ilizwi likaYehova elathethwa ngomlomo kaYeremiya, uYehova wawuvuselela umoya kaKoreshi ukumkani wasePersi, ukuze enze isaziso kulo lonke ubukumkani bakhe, aze asibhale, esithi, Utsho uKoreshi ukumkani wasePersi ukuthi, UYehova uThixo wamazulu undinike bonke ubukumkani bomhlaba; yaye undiyalele ukuba ndimakhele indlu eYerusalem, ekwaYuda. Ngubani na phakathi kwenu kubo bonke abantu bakhe? UThixo wakhe makabe naye, makanyuke aye eYerusalem, ekwaYuda, akhe indlu kaYehova uThixo kaSirayeli, (nguye uThixo,) ekwaYerusalem. Ke wonk' osaseleyo kuyo nayiphi na indawo ahlala kuyo njengowasemzini, amadoda aloo ndawo mawamncede ngesilivere, nangegolide, nangempahla, nangemfuyo, ngaphandle komnikelo wokuzithandela wendlu kaThixo eseYerusalem. Basuka ke iintloko zezindlu zooyise zakwaYuda nezakwaBhenjamin, nababingeleli, nabaLevi, nabo bonke abo uThixo wayewuvusile umoya wabo, ukuba banyuke baye kwakha indlu kaYehova eseYerusalem. Ezra 1:1–4.

Kanye njengoko ingelosi yokuqala yasiwa kuzo zonke izikhululo zobuthunywa emhlabeni ngomhla we-11 kuAgasti 1840, uKoreshi uzichaza njengokumkani “wazo zonke izikumkani

ezisemhlabeni,” njengoko ebhengeza ummiselo wokuqala. Ukuhla kwengelosi yeSityhilelo seshumi, ingelosi athi uDade White ngayo “ayingenguye ongaphantsi kobuntu bukaYesu Kristu,” kuneempawu ezifanayo zesiprofeto neengelosi enamandla yeSityhilelo seshumi elinesibhozo. UDade White uchaza ukuba injongo yengelosi yokuqala yayiyeyona injongo inye neyengelosi yeSityhilelo seshumi elinesibhozo.

“UYesu wathuma ingelosi enamandla ukuba yehle, ilumkise abemi bomhlaba ukuba balungiselele ukuza kwaKhe kwesibini. Njengoko ingelosi yayisuka ebusweni bukaYesu ezulwini, ukukhanya okuqaqambileyo kakhulu, okuzukileyo, kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo wawukukhanyisela umhlaba ngozuko lwayo nokulumkisa umntu ngomsindo ozayo kaThixo.” Early Writings, 245.

Ukuxhotyiswa kwengelosi yokuqala luphawu olugxininisa umba wehlabathi lonke. Umyalezo wokuqala ngexesha likaKristu waxhotyiswa ekubhaptizweni kukaKristu. IZibhalo zibonisa ukuba wonke uSirayeli waphuma waya entlangu ukuze eve umyalezo kaYohane.

Kwaza kuphuma beza kuye abaseYerusalem, nelaseYuda lonke, nawo wonke ummandla ojikelezileyo iYordan; baza babhaptizwa nguye eYordan, bevuma izono zabo. Mateyu 3:5, 6.

Ubulungiseleli bukaKristu babujoliswe kuSirayeli wamandulo, yaye ngolo hlobo lwesiprofeto lonke ihlabathi latsalelwa eYordan, indawo yobhaptizo lukaKristu. Kanti ke isiko lobhaptizo, noko lalikumela xa uKristu wayebhaptizwa, lalijoliswe kulo lonke ihlabathi.

Igama elinguYehoyakim lithetha ukuthi “uThixo uya kuvuka”, yaye ekubhaptizweni kukaKristu, xa uYohane wayemnyusela uKristu ephuma emanzini, umfuziselo “wokuvuka” uphuma engwabeni elinamanzi waba yinxalenye yaloo kuphiwa amandla. Kwiindima ezine zokuqala zikaEzra esele sizicaphule, indima yesihlanu ichaza impendulo yabo bawuvayo ummiselo ngala mazwi, “Basuka bavuka ke iintloko zezindlu zooyise bakwaYuda nabakwaBhenjamin, nababingeleli, nabaLevi, nabo bonke abo umoya kaThixo wabavusayo, ukuba benyuke, baye kwakha indlu kaYehova eseYerusalem.” Xa isigidimi sokuqala siphiswa amandla, kubakho ukuvuka, njengoko kumelwe ligama elinguYehoyakim.

NgoSeptemba 11, 2001, umyalezo wokuqala wentshukumo enamandla yengelosi yesithathu waxhotyiswa, njengoko kwakufuziselwe kukuxhotyiswa komyalezo wokuqala wentshukumo enamandla yengelosi yokuqala. UDade White ugqabaza ngentshabalalo yeTwin Towers ngaloo mhla.

“Ngoku kuza ilizwi lokuba ndibhengeze ukuthi iNew York iza kutshayelwa yiswele elikhulu lamanzi? Oku andizange ndakutsho. Ndakha ndathi, njengoko ndandijonge izakhiwo ezikhulu zisakhiwa apho, umgangatho phezu komnye, ‘Hayi, ziya kwenzeka izinto ezoyikekayo xa iNkosi iya kusuka igungqise umhlaba kabuhlungu! Ngelo xesha ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Sonke isahluko seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela umhlaba. Kodwa andinalo ukhanyiselo oluthile ngokukodwa malunga noko kuza kufikela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo ikhona ehlabathini. Ilizwi elinye elivela eNkosini,

ukuchukunyiswa kube kanye kwamandla ayo amakhulu, zize ezi zakhiwo zinkulu ziwe. Kuya kwenzeka izinto ezoyikeka kwazo esingenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Ngexesha lokunikwa amandla kwesigidimi sokuqala kwimbali yabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine, iNkosi “yasukuma” ukuze “inyikimise umhlaba ngokoyikekayo”. Igama likaYehoyakim lifuzisela ukunikwa amandla kwesigidimi sokuqala. Ngomhla we-11 kuAgasti, 1840, iNkosi yasuka etroneni yayo, yehla emhlabeni, yema phezu komhlaba nolwandle. Kumthetho wokuqala kaKoshi, abathembekileyo basukuma. UYehoyakim ungumfuziselo ongengowokufika nje kwengelosi yokuqala kuphela, kodwa ukwamele nokunikwa amandla kwengelosi yokuqala.

UYehoyakim umele owokuqala kookumkani abathathu bokugqibela, kodwa ukwamele nowesihlanu kookumkani abasixhenxe abakhokelela ekutshatyalalisweni kweYerusalem. Amagama abo kumkani basixhenxe anentsingiselo enkulu. Abo kumkani basixhenxe yayinguManase, uAmon, uYosiya, uYehowahazi, uYehoyakim, uYehoyakin noZedekiya.

Kwimbali yamaMillerite, uManase umele ixesha lesiphelo, ngo-1798. UManase uthetha ukuthi “okubangela ukulibala”, yaye kungo-1798 apho ihenyukazi laseTire lilityalwa iminyaka engamashumi asixhenxe. UManase wayengomnye wookumkani abangendawo gqitha, yaye uneempawu zesiprofeto ezifanele ukuqwalaselwa.

Ookumkani abasixhenxe bokugqibela bakwaYuda bamele imbali yeendudumo ezisixhenxe ukususela ngowe-1798, kuse kuze kube nguOktobha 22, 1844. UManase wayengowokuqala kooksukumkani abasixhenxe, yaye njengokumkani wokuqala kwabasixhenxe, wayeluhlobo lukaZedekiya, owaba ngowokugqibela kooksukumkani abasixhenxe. UYesu usoloko ematanisa isiphelo nesiqalo. UZedekiya, ukumkani wokugqibela kwabasixhenxe, wathinjelwa ebukhobokeni bokuthinjwa kwaseBhabheli. Ukumkani wokuqala kooksukumkani abasixhenxe bokugqibela naye wathinjelwa eBhabheli, emela kwangaphambili ukuthinjwa kokumkani wokugqibela ebukhobokeni baseBhabheli.

Yaye uYehova wathetha kuManase nakubantu bakhe, kodwa abazanga bamphulaphula. Ngenxa yoko uYehova wabazisela abathetheli bomkhosi bokumkani waseAsiriya, ababamba uManase phakathi kwameva, bambopha ngemixokelelwane, bamthwala bamsa eBhabheli. Ke kaloku, ekubeni wayesembandezelweni, wabongoza kuYehova uThixo wakhe, wazithoba kakhulu phambi koThixo wooyise bakhe, wathandaza kuye; yena wamcenga, wasiva isikhungo sakhe, wambuyisela eYerusalem ebukumkanini bakhe. Wandula ke uManase wazi ukuba uYehova unguThixo. 2 Kronike 33:10–13.

Amava kaManase okuza ekwazini ukuba iNkosi yayinguThixo, azaliseka ngokususwa ebukumkanini bakhe, aze emva koko abuyiselwe ebukumkanini bakhe. UNebhukadenetsare, njengoko kwaba njalo nakuManase, weza ekwazini iNkosi xa wayesuswe ebukumkanini bakhe, waza emva koko wabuyiselwa.

Ke kaloku ekupheleni kwemihla mna Nebhukadenetsare ndaphakamisela amehlo am ezulwini, ukuqonda kwam kwabuyela kum, ndamsikelela Oyena Uphakamileyo, ndamdumisa

ndamzukisa lowo uphilayo ngonaphakade, obukumkani bakhe bubukumkani obungunaphakade, nobukumkani bakhe bukhona kwizizukulwana ngezizukulwana; nabo bonke abemi bomhlaba babalelwa njengento engekho; wenza ngokwentando yakhe emkhosini wezulu naphakathi kwabemi bomhlaba; akukho bani unokuwunqanda umnwe wakhe, okanye athi kuye, Wenzani na? Kwangelo xesha ukuqonda kwam kwabuyela kum; kwathi ngenxa yobuqaqawuli bobukumkani bam, isidima sam nokubengezela kwam kwabuyela kum; abacebisi bam neenkosi zam bandifuna; ndamiselwa ebukumkanini bam, ndaza ndongezelelwa ubungangamsha obugqwesileyo. Ngoku mna Nebhukadenetsare ndiyamdumisa, ndimphakamisa, ndimzukisa uKumkani wezulu, yonke imisebenzi yakhe iyinyaniso, neendlela zakhe zingumgwebo; nabo bahamba ngokuzingca unako ukubathoba. Daniyeli 4:34–37.

Amava kaManase azalisekiswa phezu koNebhukadenetsare. UManase umele “ixesha lesiphelo” kwimbali yookumkani bokugqibela abathathu bakwaYuda, nokufika kwesiprofeto seminyaka engamashumi asixhenxe yokuthinjwa. UNebhukadenetsare umele “ixesha lesiphelo” kwimbali yemithetho emithathu, kanye njengoko u-1798 waye “lixesha lesiphelo” kwimbali yeendudumo ezisixhenxe. Kwiivesi ezisandul’ ukucatshulwa ukuqonda kukaNebhukadenetsare kwabuyela kuye “ekupheleni kwemihla.” “Ukuphela kwemihla” kukwabhekiswa kuko nasesahlukweni seshumi elinesibini sikaDaniyeli.

Ke wena hamba ngendlela yakho kude kube sekupheleni; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 12:13.

“Ukuphela kwemihla” kuDaniel isahluko seshumi elinesibini “lixesha lesiphelo,” kuba uDaniel waxelelwa ukuba ahambe “ade kube sekupheleni.” Ngelo xesha uDaniel wayeza “kuma esabelweni sakhe.” “Ukuma esabelweni sakhe” kuthetha ukuzalisekisa injongo yakhe, nto leyo uDaniel awayenzayo xa incwadi yakhe yayityhilwa ekupheleni kwemihla, elilo “ixesha lesiphelo.” Ngelo xesha kwakukho “ukwanda kolwazi” abaza kuluqonda abalumkileyo. Ekupheleni kwemihla kaNebhukadenetsare “ukuqonda” kwakhe kwabuyela kuye.

“Xa uThixo enika umntu umsebenzi okhethekileyo ukuba awenze, umele ukuma esabelweni sakhe nasendaweni yakhe njengoko wenzayo uDaniyeli, ekulungele ukusabela kubizo lukaThixo, ekulungele ukuzalisekisa injongo yaKhe.” Manuscript Releases, volume 6, 108.

UManase umele “ixesha lesiphelo” kwimbali yookumkani abathathu bokugqibela bakwaYuda, uNebhukadenetsare umele “ixesha lesiphelo” kwimimiselo emithathu. UManase walandelwa ngunyana wakhe uAmon.

UAmon uthetha “uqeqesho” yaye umele ixesha apho kwabakho “ukwanda kolwazi” okwakuya kuqeqesha “izilumko” kumyalezo owawutyhilwe. Emva koko uAmon walandelwa nguYosiya, ongukumkani yedwa kwabasixhenxe onembali yesiprofeto entle ngokufanelekileyo, nangona inzima.

UYosiya uthetha ukuthi “isiseko sikaThixo”, yaye umele ukumiselwa kweenyaniso ezazivulwe amatywina “ngexesha lesiphelo”. Ukwanda kolwazi okwakumelwe nguAmon kwahlanganiswa nguWilliam Miller, ngokhokelo lukaGabriyeli nezinye iingelosi ezingewe. Umsebenzi kaMiller

umelwa ligama elithi Yosiya, kuba wamisa iziseko zentshukumo. Kuninzi kakhulu okusamele kuchongwe ngoYosiya, kodwa ngoku siya kuqhubekela kunyana wakhe uYehowahazi.

UYehoahazi wayeneminyaka emashumi mabini anesithathu ezelwe, akuba eqale ukulawula; walawula iinyanga ezintathu eYerusalem. Igama lonina lalinguHamutali, intombi kaYeremiya waseLibhna. Wenza okubi emehlweni kaYehova, ngokwako konke abakwenzayo ooyise. UFaro-Neko wamfaka ematyathangweni eRibhela ezweni lakwaHamati, ukuze angalawuli eYerusalem; walibekela ilizwe irhafu yeetalente zesilivere ezilikhulu, nentalente yegolide. UFaro-Neko wammisa uEliyakim unyana kaYosiya ukuba abe ngukumkani esikhundleni sikaYosiya uyise, waliguqula igama lakhe laba nguYehoyakim; wamthabatha uYehoahazi; weza eYiputa, waza wafela khona. 2 Kumkani 23:31–34.

UYehoahazi uthetha ukuthi “uYehova ubambile”, yaye wabanjwa nguFaro-neko. UYehoahazi, unyana kaYosiya, wabanjwa nguFaro-neko, waza wathatyathelwa indawo ngumntakwabo uEliyakim, okuthetha ukuthi “uThixo wokuphakamisa”. Emva koko uFaro-neko waliguqula igama likaEliyakim walibiza ngokuba nguYehoyakim, okuthetha ukuthi “uThixo uya kuvuka”. Ukuguqulwa kwegama luphawu lobudlelane bomnqophiso, yaye ekuxhotyisweni kwesigidimi sokuqala, uThixo ungena emnqophisweni nabantu, ngaxeshanye edlula ngakwabantu ababengabantu bomnqophiso wangaphambili.

Ngomhla we-11 ka-Agasti, 1840, uBukhosi base-Ottoman, obabumelwe yimimoya emine eyayikhululwe iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, bathintelwa, okanye, njengoko uYehoahazi ethetha, “babanjwa”. Kwangelo xesha, uEliyakim wenziwa ukumkani, laza igama lakhe latshintshwa laba nguYehoyakim, elithetha ukuthi “UThixo uya kuvuka”. UYehoyakim walandelwa ngunyana wakhe uYehoyakin, onegama ezintathu eziBhalweni.

Igama elithi Yehoyakin lithetha ukuthi “uYehova uya kumisa aze azinzise.” Wayengunyana kaYehoyakim, yaye uphawula ukufika kwengelosi yesibini entwasahlobo ka-1844, njengoko uThixo “wamisa waza wazinzisa” uphondo olutsha, oluyinyaniso, lwamaProtestanti. Isigidimi sengwele yesibini sanikwa amandla sisigidimi seSikhalo Sasezinzulwini Zobusuku, yaye uYekoniya noKoniya bathetha ukuthi “uThixo uya kuzinzisa.” La magama mathathu, ngalinye linentsingiselo efanayo, amela ukudityaniswa kweSikhalo Sasezinzulwini Zobusuku kwisigidimi sengwele yesibini. Kusekuthululweni kokugqibela koMoya oyiNgcwele ngexesha leSikhalo Esikhulu apho ikhulu elinamashumi amane anesine amawaka etywinwa khona. Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwakufuziselwe kwiSikhalo Sasezinzulwini Zobusuku sentshukumo yamaMillerite, yaye uYehoyakin, okwabizwa ngokuba nguYekoniya noKoniya, uluphawu lokutywinwa.

“Ndiyaphila mna,” utsho uYehova, “nokuba uKonya unyana kaYehoyakim ukumkani wakwaYuda ebengangumsesane wokutywina esandleni sam sokunene, noko bendiya kukuhlutha apho; ndize ndikunikele esandleni sabafuna ubomi bakho, nasesandleni sabo ubuso babo uboyikayo, esandleni sikaNebhukadenetsare ukumkani waseBhabheli, nasesandleni samaKaledi. Ndokugxotha, wena nonyoko owakuzalayo, ndiniwisele kwelinye ilizwe eningazalelwanga kulo; nize nifela khona. Ke lona ilizwe abanqwenela ukubuyela kulo,

abasayi kubuyela kulo. Ingaba lo mntu uKonya usisithixo esidelekileyo, esaphukileyo na? usisitya ekungekho kukholiswa kuso na? yini na ukuba yena nenzala yakhe begxothiwe, baphoselwe ezweni abangalaziyo? Wena mhlaba, mhlaba, mhlaba, yiva ilizwi likaYehova.” Yeremiya 22:24–29.

UJehoyakin, uYekoniya noKoniya bamele ixesha lokutywinwa, xa ingelosi yesibini idityaniswa nesigidimi seSikhalo Sasezinzulwini Zobusuku. Umele ixesha lokutywinwa lwezidenge. Lo kumkani ukhohlakeleyo umele abo bangamantombi azizidenge aseLawodike, abathi ngexesha lokutywinwa bamiselwe ukwamkela uphawu lwerhamncwa, njengoko begabhekelwa ngaphandle ngonaphakade emlonyeni weNkosi.

Umsesane osesandleni sokunene sikaThixo litywina laKhe, yaye abo bakhutshelwa ngaphandle emlonyeni weNkosi ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka bamiselwa ngokwahlukileyo kuZerubhabheli, indoda eyayinesileyi se-“zihlandlo ezisixhenxe” esandleni sayo.

Thetha kuZerubhabheli, irhuluneli yakwaYuda, uthi, Ndiya kuzanyazanyisa amazulu nomhlaba; ndiyibhukuqe itrone yezikumkani, ndiwatshabalalise amandla ezikumkani zeentlanga; ndibhukuqe neenqwelo zokulwa, nabo bazikhweleyo; namahashe nabakhweli bawo baya kuwa phantsi, elowo ngenkamba yomzalwana wakhe. Ngaloo mini, itsho iNkosi yemikhosi, ndiya kukuthabatha wena, Zerubhabheli, mkhonzi wam, unyana kaSheyalitiyeli, itsho iNkosi, ndikwenze ube njengomsesane wokutywina; kuba ndikunyulile, itsho iNkosi yemikhosi. Haggai 2:21–23.

“Iitye lesikhubekiso” elingu “amaxesha asixhenxe” lilo “isikali selothe” esisesandleni sikaZerubhabheli, yaye yena umelwe njenge “tywina” uThixo alisebenzisayo ukutywina ikhulu elinamashumi amane anesine amawaka. Itywina, okanye “umqondiso”, lubekwa phezu kwabo “abancwina bakhale” ngenxa yamasikizi enziwa eYerusalem. Ukuncwina nokukhala kuchaza amava abo batywiniweyo, yaye ukutywinwa kunye nokukhala kungumfuziselo wempendulo yabo yangaphakathi kunyango lwe “maxesha asixhenxe.” Kukuvuma izono zabo nezono zooyise babo. Kukwamkela ukuba bebengahambi noThixo nokuba noThixo ebengahambi nabo kususela ekudanisekeni kukaJulayi 18, 2020. Luvavanyo olwasilelayo ngo-1863, ngelo xesha iFiladelfiya yayisuka ingena eLawodike. Lwabonakalisa kwangaphambili ixesha apho abo bamelwe nguKonaya bamiselwa ngonaphakade njengeentombi ezizizidenge zaseLawodike, yaye abo bamelwe nguZerubhabheli bamiselwa ngonaphakade njengeentombi ezizilumko zaseFiladelfiya.

UJehoichin walandelwa nguZedekiya, owo kugqibela kookumkani abasixhenxe. Njengoko uManase wayemela u-1798, kunye “naxesha lesiphelo,” uZedekiya umele ukumela umhla wama-22 Oktobha 1844, xa umbono wawusiya “kuthetha, ungaxoki.” UZedekiya ligama elenziwe ngokudityaniswa kwamagama amabini esiHebhere. Elinye igama lithi “Yehova”, yaye lidityaniswe negama eliguqulelwe kuDanyeli isahluko sesibhozo, ivesi yeshumi elinesine, ngokuthi “kuhlambuluke.” UZedekiya uthetha ukuhlanjululwa kwetempile kaThixo, okwaqala ngomhla wama-22 Oktobha 1844.

OoKumkani abasixhenxe bokugqibela bakwaYuda bamele imbali eqhubela phambili ukusuka ku-1798 ukuya ku-Oktobha 22, 1844. UYehoyakim ngumqondiso ka-Agasti 11, 1840, nto leyo emele uSeptemba 11, 2001. Ungumqondiso wokuxhutyiswa kwesigidimi sengwevu yokuqala, yaye waziswa kwindinyana yokuqala kaDaniyeli isahluko sokuqala. Ngaloo ndlela, imeko nomxholo kaDaniyeli isahluko sokuqala kukuxhutyiswa kwesigidimi sengwevu yokuqala, njengoko kumelwe kwiSityhilelo isahluko seshumi. KwiSityhilelo isahluko seshumi uKristu wehla enencwadi encinane esandleni saKhe, uYohane awayalelwa ukuba ayidle. Kungenxa yoko le nto uvavanyo lokuqala encwadini kaDaniyeli lunento yokwenza nokutya.

Siya kuqhubeka nezi zifundo kwinqaku elilandelayo.

Wandula ke kum, Nyana womntu, yondla isisu sakho, uzalise amathumbu akho ngalo mqulu ndikunika wona. Ndandula ke ndawudla; waza emlonyeni wam waba mnandi njengobusi. Hezekile 3:3.