

Incwadi kaDaniyeli - Inani leShumi elinethoba kuLikhulu namashumi amahlanu anesithoba

Ukutyhila linkqubo Ezintathu Zokuchukunyiswa Zeengelosi Embonweni KaDaniyeli: IsiTyhilelo Sesiprofeto

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Kwisahluko seshumi uDaniyeli uchukunyiswa kathathu, yaye ezo zikhukunyiso zintathu zihambelana namaxesha amathathu uDaniyeli azibonela ngawo ngokwakhe “mareh,” umbono. Ukuvela kokuqala nokokugqibela kwakungoGabriyeli, umthunywa weSityhilelo sikaYesu Kristu. NguGabriyeli lowo uthabatha umyalezo kuKristu, awawunikwayo nguYise, aze awuse kumprofeti, oza kuwuthumela emabandleni.

Kodwa ndiya kukubonisa oko kubhaliweyo esibhalweni senyaniso; yaye akukho namnye omiyo nam kwezi zinto, ngaphandle kukaMikayeli, inkosana yenu. Daniyeli 10:21.

UGabriyeli uyazi ukuba usisidalwa esadalwayo, yaye kungenxa yoko le nto wamxelela ngokungqalileyo uYohane encwadini yeSityhilelo ukuba angamnquli.

Ndaza ndawa ezinyaweni zakhe ukuze ndimnqule. Waza wathi kum, Khangela, musa ukuyenza loo nto; ndingumkhonzi kunye nawe, ndingowabazalwana bakho abanobungqina bukaYesu; nqula uThixo; kuba ubungqina bukaYesu bungumoya wesiprofeto. ISityhilelo 19:10.

Ngoko ke umfundi wesiprofeto umele aqonde ukuba isizathu sokuba uGabriyeli achaze ukuba akukho namnye ungaphezu kwakhe ngokunxulumene noko “kubhaliweyo esibhalweni senyaniso,” sinenjongo ethile yesiprofeto. Xa echaza inyani yokuba nguKristu kuphela oziqondayo iZibhalo ngcono kunaye, umchaza uKristu njengo “Mikayeli, inkosana yenu.” Kodwa uMikayeli akasiyonkosana kuphela, ukwayiNgelosi enkulu.

Kodwa uMikayeli isiphatha-zingelosi esikhulu, xa wayesukuzana noMtyholi, ephikisana naye ngomzimba kaMoses, akazange abe nabuganga bokumzisela ityala lesinyeliso, kodwa wathi, INkosi mayikukhalimele. Yuda 7.

Ngoko ke, zonke ezo zithintelo zintathu zizithintelo zeengelosi, yaye onke amathuba amathathu uDaniyeli afumana ngawo i-“mareh,” umbono, iba yeyengelosi. Okwesithathu xa uDaniyeli echukunyiswa, oko kukwenzelwa ukuba omelezwe, kuba ngaphambili, ekuchukunyisweni kwesibini, waphelwa ngamandla.

Kwafika kwakhona omnye, ofana ngokubonakala nomntu, wandichukumisa, wandomeleza, wathi, Owu ndoda ethandwa kakhulu, musa ukoyika; uxolo malube kuwe, yomelela, ewe, yomelela. Ke kaloku xa ethethile kum, ndomelela, ndathi, Makathethe inkosi yam; kuba undomelezile. Waza wathi, Uyakwazi na ukuba ndizele ntoni kuwe? ngoko ke ndiya kubuya ndiyokulwa nomphathi wasePersi; kwaye xa ndiphumile, yabona, umphathi waseGrisi uya

kufika. Daniyeli 10:18–20.

UGabriyeli ukhumbuza uDaniyeli ukuba “ubeze kumenza” uDaniyeli “aqonde okuya kwehlela abantu bakho ngemihla yokugqibela,” xa wayebuza uDaniyeli esithi, “Uyakwazi na ukuba ndize ngasiphi na isizathu kuwe?” Ngokuvumelana noko wayekufundisile uDaniyeli ngemihla yokugqibela, uGabriyeli uthi ke ngoko uya “kubuyela kulwa nenkosana yasePersi; yaye xa ndiphumile, yabona, inkosana yaseGrisi iya kuza.” Emva koko uqala ibali lesiprofeto lesahluko seshumi elinanye, elichaza oko kwehlela ikhulu elinamashumi amane anesine amawaka ngemihla yokugqibela. Elo bali lesiprofeto libekwe kumxholo wedabi nalo “inkosana yasePersi” kunye “nenkosana yaseGrisi”.

Imbali yokwenene phakathi koKroshi Omkhulu noAleksandire Omkhulu yayingaphezu kweminyaka engamakhulu amabini. Kodwa ke kunyikimo olukhulu lomhlaba lweSityhilelo isahluko seshumi elinanye, iintshukumo zokugqibela zikhawuleza, yaye kamsinya nje xa ubukumkani besithandathu boyisiwe ngukumkani wasentla wobuxoki, ubukumkani besixhenxe, ookumkani abalishumi, abamelwa yiGrisi, bavumelana ngoko nangoko ukunikela ubukumkani babo kulo mrhamncwa.

Kwinqanaba elinye umbono othi “march” usetyenziswe izihlandlo ezisixhenxe kuDaniyeli isahluko seshumi. Siye saqwalasela ezine kwezo zisixhenxe, saza sachonga ukuba isalathiso sokuqala nguDaniyeli ebonisa ukuba ngaphambi komnyaka wesithathu kaKroshi uDaniyeli wayewuqonda umbono. Kwezinye izalathiso ezintathu ezilandelayo, ukuchukumisa kathathu kumbono ngamnye kuchonga amava kaDaniyeli njengoko evuka ekuzileni kweentsuku ezingamashumi amabini ananye. Ukuvuka kwakhe kovuselelo kwakhiwe phezu kwenkqubo enamanyathelo amathathu yeendaba ezilungileyo ezingunaphakade, yaye la manyathelo mathathu amelwe zizithunywa zezulu, nangona inyathelo lesibini linguMikayeli isithunywa esikhulu sezulu, onguYe owamvusa uMoses ekufeni, wamnyusela ezulwini.

Ezinye izihlandlo ezintathu apho igama elithi “umbono” lifumaneka kwisahluko seshumi, asinguwo “march,” koko ngu “marah.” “Marah” sisimo sobufazi sika “march.” Lithetha umbono, yaye ngokwentsingiselo ebangelayo lithetha “isipili” okanye “iglasu yokuzijonga”. Isitshixo kwinkcazo yalo kukuba “sibangelayo.” Ngumbono “wokubonakala”, kodwa wahlukile ngokwesini sawo, ngaloo ndlela uchonga umyalezo owahlukileyo wesiprofeto. Njengoko inkcazo yalo ethi “isipili” ibonisa, abo babona umbono babona uhlobo oluthile lokubonakalisa. Le yinxalenye yegama ethi “ibangelayo.” Inkcazo yegama elibangelayo kumxholo ka “marah,” inzulu.

Igama elithi “causative” linxulumene nengqiqo yobangela okanye nesenzo sokubangela ukuba into yenzeke. Kwilwimi, ngakumbi kwimozafoloji yezenzi, imo ye-causative lulwakhiwo lwegramam olubonisa ukuba intloko yesenzi ibangela ukuba omnye umntu okanye enye into yenze isenzo esichazwe sisenzi eso. Umzekelo, esiNgesini, isenzi esithi “to read” siba kwimo ye-causative xa sisithi “to make someone read.” Apha, intloko ibangela ukuba omnye umntu enze isenzo sokufunda.

Ubume besizathu bubonisa ukuba intloko yesivakalisi inoxanduva lokuzisa isenzo esichazwe sisenzi. “Esibangela” sibhekisela kwindlela isenzo okanye isiganeko esibangelwa ngayo ukuba

senzeke. Ezi zihlandlo zintathu uDaniyeli asebenzisa ngazo igama lesiHebhere elithi “marah,” umbono ojongwayo ubangela ukuba lowo uwubonayo aguqulwe abe ngumfanekiselo waloo nto ayibukeleyo.

Kwaye ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndandisecaleni komlambo omkhulu, onguHidakele; ndaphakamisa amehlo am, ndakhangela, nanko ke indoda ethile yambethe ilinen, esinqeni sayo kubotshwe igolide elinyulu lase-Ufaz: nomzimba wayo unjengeberile, nobuso bayo bunjengokubonakala (mareh) kombane, namehlo ayo anjengezibane zomlilo, neengalo zayo neenyawo zayo zinombala wobhedu olukhazimlisiweyo, nelizwi lamazwi ayo linjengelizwi lesihlwele. Yaye mna Daniyeli ndedwa ndawubona umbono (marah): kuba amadoda ayenam awazange awubone umbono (marah); kodwa ukungcangcazela okukhulu kwehlela phezu kwawo, ade abaleka aya kuzimela. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu (marah), akwabakho mandla aseleyo kum: kuba ubuhle bam baguquka ngaphakathi kwam baba kukonakala, andasala namandla. Kodwa ndaliva ilizwi lamazwi ayo: kwathi ndakuva ilizwi lamazwi ayo, ndaba sebulalini obunzulu ngobuso bam, ubuso bam bujolise emhlabeni. Daniyeli 10:4–9.

Ekupheleni kweentsuku ezingamashumi amabini ananye zokulila, ezithi ngemihla yokugqibela zingqinelane neentsuku ezintathu nesiqingatha apho amangqina amabini elele efile esitratweni, uDaniyeli ngesiquphe wabangelwa ukuba abone ukubonakala kukaKristu, yaye ukubonakala Kwakhe “kunjengokubonakala (mareh) kombane.” Eso siganeko, ekupheleni kweentsuku ezintathu nesiqingatha zeSityhilelo isahluko seshumi elinanye, sivelisa ukwahlukana, kuba “amadoda ayekunye” noDaniyeli abangelwa ukuba “angawuboni umbono (marah); kodwa kwawela phezu kwawo ukungcangcazela okukhulu, aza abaleka aya kuzimela. Ngoko ke” uDaniyeli “washiywa yedwa,” kodwa “amadoda ayekunye nam [abangelwa ukuba] angawuboni umbono (marah); kodwa kwawela phezu kwawo ukungcangcazela okukhulu, aza abaleka aya kuzimela”.

Umbono awawubonayo uDaniyeli xa wayeyedwa yayiyimbombozelo yesifazane, ebangela, eyaguqula uDaniyeli waba semfanekisweni waloo mbono. Olo tshintsho lwafezekiswa ngokususwa kwamandla kaDaniyeli obuntu, kwanobuhle bakhe baguqulwa baba kukonakala.

“Eyona nyama kanye ahlala kuyo umphefumlo njengomnquba aze asebenze ngayo yeyikaYehova. Asinalungelo okungayihoyi nayiphi na indawo yale matshini uphilayo. Onke amalungu alo mzimba uphilayo ngawakaYehova. Ulwazi lwethu ngolwakhiwo lomzimba wethu ngokwasemzimbeni lumele ukusifundisa ukuba lonke ilungu malenze inkonzo kaThixo, njengesixhobo sobulungisa.

“Akukho bani ngaphandle koThixo onokuwoyisa ukuzingca kwentliziyo yomntu. Asinakuzisindisa thina ngokwethu. Asinako ukuzihlaziya ngokwethu. Ezinkundleni zasezulwini akuyi kubakho ngoma iya kuvunywa isithi, Kum owazithandayo mna, wazihlamba mna, wazikhulula mna, makube kum uzuko nembeko, intsikelelo nendumiso. Kodwa ke esi sisitshixo sengwevu yengoma eculwa ngabaninzi apha kweli hlabathi. Abayazi into ekuthethwa yiyo kukuba mnene, uthobeke ngentliziyo. Kanjalo abathethi nokufuna ukuyazi le nto, ukuba banokuyiphepha. Yonke iindaba ezilungileyo iqulethwe ekufundeni kuKristu,

ubulali baKhe nokuthobeka kwaKhe.”

“Kuyintoni ukugwetyelwa ngokholo? Ngumsebenzi kaThixo wokubeka uzuko lomntu eluthulini, nokwenzela umntu oko kungekho mandleni akhe ukuba azenzele kona.”
Testimonies to Ministers, 456.

Amava ogwetyelo ngokholo ngumsebenzi kaThixo wokubeka uzuko lomntu eluthulini. Umbono amadoda ayekunye noDaniyeli abangelwa ukuba abaleke kuwo yayingumbono “obangela” okwisini sobufazi wokubonakala kukaKristu, yaye kwangoko emva kokuba ukuzigwebela kukaDaniyeli kubekwe eluthulini, kwafakwa ukuchukumisa okuthathu kweengelosi okwamnika amandla uDaniyeli ekugqibeleni ukuba athwale isigidimi.

Ngowe-1888, ingelosi enamandla yehla nomyalezo wokugwetyelwa ngokholo, njengoko wawubonakaliswe ngabaDala uJones noWaggoner. Kanye kwaloo ngelosi yaphinda yehla ngoSeptemba 11, 2001, ikunye kanye kwaloo myalezo wokugwetyelwa ngokholo. Oko kwaphawula ukuqala kokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ekupheleni kokutywinwa kwekhulu elinamashumi amane anesine amawaka, umyalezo owawukho ekuqaleni uyaphindwa, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Ngo-11 Agasti 1840 kwaloo ngelosi inye yehla yaza yaqalisa amanyathelo amathathu awazalisekiswa ukusuka ku-1840 ukuya ku-1844. Loo manyathelo mathathu aqala ngokuxhotyiswa kwengelosi yokuqala ngo-11 Agasti 1840, ukufika kwengelosi yesibini ngo-19 Apreli 1844, nokufika kwengelosi yesithathu ngo-22 Oktobha 1844. Loo mbali yamisela kwangaphambili ukuhla kweyokuqala kweengelosi ezintathu ngo-11 Septemba 2001, okwalandelwa yingelosi yesibini ekudanisweni kwango-18 Julayi 2020, yaye oko kugqityezelwa ngokufika kwengelosi yesithathu kumthetho weCawa oza kufika kungekudala.

Ekupheleni kwalo mbali yembali, xa uMikayeli ehla eza kuvusa uMoses noEliya emva kweentsuku ezintathu nesiqingatha zokufa ezitratweni, njengoko kubonisiwe kwisiTyhilelo isahluko seshumi elinanye, kwananjengoko kubonisiwe kwiintsuku ezingamashumi amabini ananye zokuzila zikaDaniyeli, uKristu uyabuya kwakhona ehla. Kuqala ubeka phambi kwakhe umbono wobuqaqawuli baKhe, umbono lowo ubeka ubuqaqawuli bomntu eluthulini, uze uvelise ukwahlukana. Xa ke uDaniyeli sele esemhlabeni eluthulini, yaye emva kokuba uDaniyeli etshintshiwe ngokubukela umbono wobufazi “obubangelayo”, uchukunyiswa nguGabriyeli okokuqala, aze amiswe ngeenyawo zakhe ezingcangcazelayo.

Emva koko uMikayeli isithunywa esikhulu sezulu uyehla ukuze “avuse uMoses,” aze amchukumise uDaniyeli okwesibini, emshiya engenamandla ngenxa yokoyiswa bubunyani bokuba wayethetha ngokwenene neNkosi yakhe. Wandula ke uGabriyeli eze amchukumise okwesithathu, amomeleze ngenxa yomsebenzi wokuba ngumqondiso phantsi komthetho weCawa onondela ngokukhawuleza. Ezo zintathu zokuchukunyiswa ziyimiqondiso yeengelosi ezintathu zesiTyhilelo seshumi elinesine, nangona zisenzeka ngosuku olunye.

Amava engelosi yokuqala aquka ukubonakala kukaKristu njengombane, umbono “obangelayo” owahlulayo, nokuchukumisa kokuqala okumvusa uDaniyeli eluthulini lozuko lwakhe lobuntu.

Ingelosi yokuqala inawo onke amanyathelo amathathu aqukiweyo kowokuqala, kuba imela isigidimi sokuqala. Asiyongengozi into yokuba ukuchukumisa kokuqala kubhalwe kwiindinyana EZISITHOBA ukuya KWEZILISHUMI ELINANYE.

Kambe ndeva ilizwi lamazwi akhe; yathi xa ndeva ilizwi lamazwi akhe, ndawa bubuthongo obunzulu ngobuso bam, ubuso bam bujonge emhlabeni. Khangela ke, isandla sandichukumisa, sandimisa ngamadolo am nangezandla zam. Waza wathi kum, Owu Daniyeli, ndoda ethandwa kakhulu, waqonde amazwi endiwathethayo kuwe, ume nkqo; kuba ngoku ndithunyiwe kuwe. Yathi ke, akuba ethethile eli zwi kum, ndema ndingcangcazela. Daniyeli 10:9–11.

Amava ochuku lwesibini, olwanikelwa nguKristu ngokwaKhe, lumguqula uDaniyeli ekubeni angakwazi ukuthetha, lumnike amandla okuthetha neNkosi yakhe. Kuchuku lwesibini, uDaniyeli akanamphefumlo, ngoko ke apha umelwe ekwisigaba somyalezo wokuqala kaHezekile kwisahluko samashumi amathathu anesixhenxe.

Ke kaloku, akuba ethethe kum amazwi anjalo, ndabhekisa ubuso bam emhlabeni, ndasuka ndaba sisimumu. Yaye, khangela, omnye owayenokufana noonyana babantu wachukumisa imilebe yam; ndaza ndawuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, Nkosi yam, ngenxa yombono iintlungu zam zindehlele, andisagcinanga mandla. Kuba umkhonzi wale nkosi yam angathini na ukuthetha nale nkosi yam? ngokuba mna, kwangoko akwasala mandla kum, kungasasekho nokuphefumla kum. Daniyeli 10:15–17.

Kwisigidimi sesibini sikaHezekile, umyalezo ophuma emimoyeni yomine umele ukuphefumlelwa phezu kwamathambo, ukuze aphile aze ame ngeenyawo njengomkhosi omkhulu onamandla. Ukuxhotyiswa kwamandla kwaloo mkhosi kumelwe kukuchukunyiswa kwesithathu.

Kwafika waphinda wandichukumisa ofana nenkangeleko yomntu, wandomeleza, Wathi, Owu ndoda ethandwa kunene, musa ukoyika; uxolo malube kuwe, yomelela, ewe, yomelela. Ke kaloku, akuba ethethile kum, ndomelezwa, ndathi, Inkosi yam mayithethe; ngokuba undomelezile. Waza wathi, Uyakwazi na ukuba ndizele ntoni kuwe? ngoku ke ndiya kubuyela kulwa nomphathi wasePersi; ndakuphuma ke, yabona, umphathi waseGrisi uya kuza. Kodwa ndiya kukubonisa okubhaliweyo encwadini yenyanyiso; yaye akukho namnye omi nam kwezi zinto, ingenguMikayeli, umphathi wenu. Nam ke ngomnyaka wokuqala kaDariyo umMedi, mna ndema ukuba ndimqinisile, ndimomelezile. Ngoku ke ndiya kukubonisa inyaniso. Yabona, kuseza kuma ookumkani abathathu ePersi; owesine ke uya kuba sisityebi kakhulu ngaphezu kwabo bonke; aze ngamandla akhe ngobutyebi bakhe abaxhokonxe bonke ukuba bamelane nobukumkani baseGrisi. Daniyeli 10:18–11:2.

Isigidimi esibuyisela ubomi kumangqina amabini kuHezekile isahluko samashumi amathathu anesixhenxe sisigidimi soSilamsi seshwangusha lesithathu, kodwa umgca phezu komgca, isigidimi uGabriyeli asichaza emzekelisweni kaMikayeli evusa uMoses emnyusa emthabatha emsa ezulwini njengomqondiso, sisigidimi somongameli wokugqibela waseUnited States. Sisigidimi somongameli wesithandathu (uphondo lwamaRiphabhlikhi) owabulawayo ngo-2020, njengokuba kwakunjalo nangephondo loBuProtestanti bokwenyaniso. Kwingxelo kaDaniyeli uvuko oluphuma kwiintsuku zokuzila ngenxa yophondo loBuProtestanti bokwenyaniso, lwakhokelela ekuchongweni kovuko lophondo lwamaRiphabhlikhi.

Amaxesha asixhenxe kuDaniel isahluko seshumi, kusetyenziswa igama elithi “umbono” okanye “ukubonakala.” Ezo zikhankanyo zisixhenxe zichongwa ligama elifanayo lesiHebhere, ngaphandle kokuba kathathu kula maxesha elo gama likwimo yesini sobufazi, logama amanye amane ekwimo yesini sobudoda. Uxanduva lokuba isixhenxe silinani lokugqibelela, yaye indibaniselwano yesithathu-yesine elingana nesixhenxe iluphawu oluphambili lwencwadi yeSityhilelo, apho ezintathu zokugqibela kumabandla asixhenxe, nezintathu zokugqibela kwizitywina ezisixhenxe, nezintathu zokugqibela kumaxilongo asixhenxe, zahlulwa ngokukodwa kwezine zokuqala.

Iincwadi zikaDaniyeli neSityhilelo ziyincwadi enye, yaye ngale ndlela uDaniyeli noYohane bangumqondiso omnye wemihla yokugqibela. Umbono kaKristu okwisesahluko seshumi ngumbono kaKristu okwiSityhilelo isahluko sokuqala.

Kwisahluko sokuqala seSityhilelo, uYohane uva ilizwi emva kwakhe aze ajike ukuze abone lowo uthethayo.

NdandikuMoya ngomhla weNkosi, ndaza ndeva emva kwam ilizwi elikhulu, ngathi lelolwexilongo, lisithi, NdinguAlfa no-Omega, owokuqala nowokugqibela; yaye oko ukubonayo, kubhale encwadini, uze uyithumele kuwo amabandla asixhenxe aseAsia; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. IsiTyhilelo 1:10, 11.

Nokuba zizizichukumiso ezithathu kuDaniyeli isahluko seshumi, okanye umbono ofanayo kwisahluko sokuqala seSityhilelo, okanye imiyalezo emibini kaHezekile kwisahluko samashumi amathathu anesixhenxe, okanye uIsaya echukunyiswa ngelahle elivuthayo elisuka esibingelelweni, loo mava abonakalisa ukuxhotyiswa kwesigidimi sokugqibela sesilumkiso, yaye eso sigidimi siqala ekuvukeni kwamangqina amabini ngoJulayi ka-2023. UDaniyeli, uYohane, uHezekile noIsaya bonke bamele umthunywa ova “ilizwi” elivela “kwiindlela zamandulo” emva kwakhe, elibuza lisithi, “ndothuma bani na?” Xa loo mthunywa ephendula esithi, “nanku ndimi, ndithume,” uyomelezwa aze aphakamise ilizwi lakhe, njengalowo ukhalayo entlango. “Onendlebe makeve oko kuthethwa nguMoya kuwo amabandla.”

Siya kuqhubeka nesi sifundo kwinqaku lethu elilandelayo.

“Ngelo xesha lisandul’ ukuchazwa, ingelosi uGabriyeli yamnika uDaniyeli yonke imfundiso awayenako ngelo xesha ukuyamkela. Kwiminyaka embalwa emva koko, ke, umprofeti wanqwenela ukufunda ngakumbi ngezifundo ezazingekacaciswa ngokupheleleyo, waza waphinda wazimisela ukufuna ukukhanya nobulumko kuThixo. ‘Ngaloo mihla mna Daniyeli ndandizila iiveki ezintathu ezipheleleyo. Andityanga sonka simnandi, kungangeni nyama newayini emlonyeni wam, andizithambisanga konke konke.... Ndaza ndaphakamisa amehlo am, ndakhangela, ndabona, nanko umntu othile embethe ilinen emhlophe, esinqeni ebhinqiswe ngegolide ecikizekileyo yase-Ufaz. Umzimba wakhe wawunjengeberile, ubuso bakhe bunjengokubonakala kombane, amehlo akhe enjengezibane zomlilo, iingalo neenyawo zakhe zinjengombala wobhedu olukhazimlisiweyo, nelizwi lamazwi akhe linjengelizwi lesihlewele esikhulu’ (Daniyeli 10:2–6).

“Le nkcazelo iyafana naleyo yanikwa nguYohane xa uKristu watyhilwayo kuye esiqithini sasePatmos. Akakho mncinane kunoNyana kaThixo owabonakala kuDaniyeli. INkosi yethu iza kunye nomnye umthunywa wasezulwini ukuze ifundise uDaniyeli oko kuya kwenzeka ngemihla yokugqibela.

“Inyaniso ezinkulu ezityhiliweyo nguMhlawuleli wehlabathi zezababo abo bafuna inyaniso njengobutyebi obufihliweyo. UDaniyeli wayeyindoda esele ikhulile. Ubomi bakhe babuchithwe phakathi kwezinto ezitsal’ umdla zenkundla yabahedeni, ingqondo yakhe ixakekiswe yimicimbi yobukumkani obukhulu. Ukanti uyazikhwebula kuzo zonke ezo zinto ukuze athobe umphefumlo wakhe phambi koThixo, aze afune ukwazi iinjongo zoPhezukonke. Yaye ekuphenduleni izibongozo zakhe, ukukhanya okuvela ezinkundleni zasezulwini kwaxulunyani nabo babeza kuphila ngemihla yokugqibela. Hayi ke ngoko, sifanele ukumfuna uThixo ngokunyaniseka okukhulu kangakanani na, ukuze avule ukuqonda kwethu ukuze siqonde iinyaniso eziziswe kuthi zivela ezulwini.”

“Mna Daniyeli ndandibona ndedwa umbono lowo; kuba amadoda ayenam akawubonanga umbono lowo; kodwa kwawa phezu kwawo ukungcangcazela okukhulu, abaleka aya kuzimela... Kwasala kungasekho mandla kum; kuba ubuhle bam buguqukele kum baziinkohlakalo, andaba ndisabambeleda mandla’ (iindima 7, 8). Bonke abo bangcwaliswe ngokwenyaniso baya kuba namava afanayo. Okukhona iimbono zabo ngobukhulu, uzuko, nokufezeka kukaKristu zicaca ngakumbi, kokukhona baya kukubona ngokucace ngakumbi ukuswela kwabo amandla nokungafezeki kwabo. Abayi kuba nalo naluphi na utyekelo lokuzibanga benesimilo esingenasono; oko kuye kwabonakala kubo kulungile kwaye kuhle kubo ngokwabo kuya kuthi, xa kuthelekiswa nobunyulu nozuko lukaKristu, kubonakale kuyinto engenaxabiso nenokonakala kuphela. Kuxa abantu bohlukani naboThixo, xa beneembono ezingacacanga kakhulu ngoKristu, apho bathi, ‘Andinasono; ndingcwalisiwe.’”

“UGabriyeli ngoku wabonakala kumprofeti, wathetha naye ngolu hlobo: ‘Owu Daniyeli, ndoda ethandwa kakhulu, waqonde amazwi endiwathetha kuwe, ume nkqo: kuba ndithunyelwe kuwe ngoku. Ke kaloku, akuba ethethile eli lizwi kum, ndema ndingcangcazela. Wandula wathi kum, Musa ukoyika, Daniyeli: kuba kususela ngomhla wokuqala owawubeka intliziyo yakho ekuqondeni, nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho’ (iindima 11, 12).

“Luhlobo luni na uzuko olukhulu olubonakaliswayo kuDaniyeli nguBungamsha bezulu! Uthuthuzela umkhonzi waKhe ongcangcazelayo aze amqinisekise ukuba umthandazo wakhe uviwe ezulwini. Ekuphenduleni kweso sicelo sinyanisekileyo, ingelosi uGabriyeli yathunyelwa ukuba ichukumise intliziyo yokumkani wasePersi. Inkosi yayichasile iimpembelelo zoMoya kaThixo kwezo veki zintathu uDaniyeli wayezila ukutya aze ethandaza ngazo, kodwa iNkosana yezulu, iNgelosi enkulu, uMikayeli, yathunyelwa ukuba ijike intliziyo yaloo kumkani unenkani ukuze athabathe inyathelo eliqinisekileyo lokuphendula umthandazo kaDaniyeli.

“Xa athe wandithetha loo mazwi kum, ndabubhekisa ubuso bam emhlabeni, ndaza ndaba sisimumu. Kwaye, yabona, omnye onjengomfuziselo woonyana babantu wachukumisa imilebe yam... Waza wathi, O ndoda ethandwa kakhulu, Musa ukoyika: uxolo malube kuwe,

yomelela, ewe, yomelela. Xa athe wathetha kum, ndomelezwa, ndaza ndathi, Mayithethe iNkosi yam; kuba undomelezile' (iindinyana 15–19). Lwalukhulu kangangokuba uzuko olungwele olwatyhilwayo kuDaniyeli kangangokuba wayengenako ukunyamezela loo mbono. Wandula ke umthunywa wasezulwini wasigquma isikhanyiso sobukho bakhe, waza wabonakala kumprofeti 'enjengomfuziselo woonyana babantu' (indinyana 16). Ngamandla akhe angcwele wamomeleza lo mntu unyanisekileyo nowokholo, ukuze eve isigidimi esathunyelwa kuye sivela kuThixo.

“UDaniyeli wayesisicaka esizinikeleyo soPhezukonke. Ubomi bakhe obude babuzaliswe zizenzo ezihloniphekileyo zenkonzo ngenxa yeNkosi yakhe. Ubumsulwa besimilo sakhe nokunyaniseka kwakhe okungagungqiyo kulinganiswa kuphela kukuthobeka kwentliziyo yakhe nokuzisola kwakhe phambi koThixo. Siyaphinda, Ubomi bukaDaniyeli ngumzekeliso ophefumlelweyo wongcwaliso lokwenyaniso.” Sanctified Life, 49–52.