

Incwadi kaDaniyeli - Ikhulu elinamashumi asixhenxe anesine

*lingqiqo Zobuprofeti Nezityhilelo Zobuthixo: Ukuqonda Umbono KaDaniyeli
Neentsingiselo Zawo Zemihla Yokugqibela*

Jeff Pippenger
2024-04-04

Njengoko sijonga imfazwe yesithathu yeproxy, emelwe kwiiivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu, siya kuzikhumbuza ngoko kukhokelele kwezi vesi. Kwisahluko seshumi, uDaniyeli wamkela umbono wakhe wokugqibela, yaye ngokwenjenjalo uchazwa njengoqondayo kokubini imibono yesiprofeto engaphakathi nengaphandle. Igama lesiHebhere elithi “dabar,” elithetha “ilizwi,” liguqulelwe ngokuthi “into.” Kwisahluko sesithoba, xa uGabriyeli weza kwenza uDaniyeli awuqonde umbono weentsuku ezingamawaka amabini anamakhulu amathathu, igama lesiHebhere elithi “dabar” laguqulelwa ngokuthi “umcimbi.”

Ewe, ndakha ndisathetha emthandazweni, nanko indoda uGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngokukhawuleza, yandichukumisa ngexesha lomnikelo wangokuhlwa. Yandazisa, yathetha nam, yathi, Owu Daniyeli, ngoku ndiphumile ukuze ndikunike ubulumko nokuqonda. Ekuqaleni kwezibongozo zakho kwaphuma umyalelo, yaye ndize kukubonisa; kuba uthandwa kakhulu; ngoko ke liqonde eli lizwi, uwuqwalasele umbono. Daniyeli 9:21–23.

Xa uGabriyeli waxelela uDaniyeli ukuba “ayiqonde loo nto, acinge ngalo mbono,” igama lesiHebhere elithi “biyn” laguqulelwa ngokuthi “qonda” kwakunye nokuthi “cinga.” Elo gama lithetha ukwahlula ngengqondo. UGabriyeli wazisa uDaniyeli ukuba enze ukwahlula ngengqondo phakathi kwe-“dabar” eguqulelwe ngokuthi “into” kunye ne-“mareh,” eguqulelwe ngokuthi “umbono.” Ukuze ayiqonde intsingiselo awayeyinika uGabriyeli kuDaniyeli ngokuphathelele isiprofeto seminyaka engamakhulu amabini anamakhulu amathathu, uDaniyeli kwakufuneka aqaphele umahluko phakathi kombono wesiprofeto omelwe njenge-“into” kunye nombono wesiprofeto we-“mareh.” Le “into,” eyi-“dabar,” ethetha ilizwi, imela umgca wangaphandle wesiprofeto, yaye umbono we-“mareh” umele umgca wangaphakathi wesiprofeto.

Kwincwadi kaDaniyeli isahluko seshumi, inyaniso yokuqala etyhilwayo kumfundi wesiprofeto yeyokuba uDaniyeli umele abantu bakaThixo kwimihla yokugqibela abaqonda yomibini imigca yangaphakathi neyangaphandle yesiprofeto.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBeltshatsare; yaye le nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda ke loo nto, waba nokuqonda ngalo umbono. Daniyeli 10:1.

“Into” leyo, ligama lesiHebhere elithi “dabar,” yaye “umbono,” ngumbono we “mareh.” Njengomprofeti, uDaniyeli umele abantu bakaThixo bemihla yokugqibela, abokuzaliseka kwabo

okugqibeleleyo kungamakhulu alikhulu anamashumi amane anesine amawaka. Unyaka wesithathu kaKroshi ubeka uDaniyeli kumgca wenguquko owaqalayo ngexesha lesiphelo ngowe-1989. Ngaloo “mihla,” emele imbali esusela ngowe-1989 ukuya kumthetho weCawa oza kufika kungekudala eUnited States, uDaniyeli wayelila iiveki ezintathu. Kumgca wenguquko wamakhulu alikhulu anamashumi amane anesine amawaka, ixesha lokulila liphawula ezo ntsuku zintathu nesiqingatha apho amangqina amabini eSityhilelo isahluko seshumi elinanye, efile esitratweni. Isitrato seso sixeko sikhulu saseSodom naseYiputa, apho neNkosi yethu yabethelelwa khona emnqamlezweni, sikwayintlambo kaHezekile yamathambo omileyo afileyo.

Kwisahluko seshumi, uDaniyeli uguqulwa afaniswe nomfanekiselo kaKristu, aze achukunyiswe kathathu kwangaphambi kokuba uGabriyeli atolike umbono awawubonayo uDaniyeli. Loo mbono wavelisa ukwahlulwa kweendidi ezimbini zabakhonzi. Ivangeli elingunaphakade lisoloko livelisa iindidi ezimbini zabakhonzi. UDaniyeli wayemele udidi lwabakhonzi olumelwe njengekhulu elinamashumi amane anesine amawaka, ngokwahlukileyo kudidi olwabaleka ngomoya woloyiko emke kumbono.

Phambi kwesahluko seshumi uGabriyeli weza kathathu kuDaniyeli ukuze atolike umbono. Wawacacisa amaphupha emibono yezahluko zesixhenxe nesesibhozo, awayebonakalisa izikumkani zesiprofeto seBhayibhile kokubini ekubonakalalisweni kwazo kwezopolitiko (isahluko sesixhenxe), nakwembonakalo yazo yenkolo (isahluko sesibhozo). Emva koko, kwisahluko sesithoba, uGabriyeli watolika isiprofeto seminyaka engamawaka amabini anamakhulu amathathu. UGabriyeli ufika kwisahluko seshumi ukuze agqibe ukutolikwa okwashiywa kungaphelelanga kwisahluko sesithoba, kwanokubonelela uDaniyeli ngotoliko lombono owavelisa iindidi ezimbini zabanquli. Kuqala uGabriyeli unika uDaniyeli isishwankathelo ngokubanzi salo mbono kwindinyana yeshumi elinesine.

Ngoku ndize ukuze ndikuqondise okuya kwehlela abantu bakowenu ngemihla yokugqibela; ngokuba umbono usele ungowemihla emininzi. Daniyeli 10:14.

Umbono kaKristu, owavelisa iindidi ezimbini zabakhonzi, umele oko kuya kwehlela abantu bakaThixo ngemihla yokugqibela. Ucaciso lwezahluko zesixhenxe nesesibhozo lwalulucaciso lwembali emelwe kukunyuka nokuwa kobukumkani besiprofeto seBhayibhile, njengoko kuboniswe zizilo ezidla inyama nangezilwanyana zengcwele ngokulandelelana. Ucaciso lwesahluko sesithoba lwalulucacizululo oluneenkukacha lwamaxesha ahlukeneyo esiprofeto amelwe ngaphakathi kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu. Ngandlela ithile, umbono kaKristu ozukisiweyo kwisahluko seshumi wawumele oko kuya kwehlela abantu bakaThixo ngemihla yokugqibela. Phambi kokuba uGabriyeli aqale ngolwandlalo oluneenkukacha lwembali, oluyingcaciso yombono kaKristu ozukisiweyo, ukhumbuza uDaniyeli ukuba sele emxelele uDaniyeli oko kumelweyo yileyo ngcaciso.

Waza wathi yena, Uyayazi na into endizele yona kuwe? ke ngoku ndiya kubuya ndiye kulwa nomphathi wasePersi; yaye xa ndiphumile, yabona, umphathi waseGrisi uya kuza. Daniyeli 10:20.

UGabriyeli ukhumbuza uDaniyeli ukuba wayemxelele kwindima yeshumi elinesine ukuba wayeze kumenza aqonde oko kuya kwehlela abantu bakaThixo ngemihla yokugqibela, yaye wayelindele ukuba uDaniyeli abeke le ntetho ilandelayo yembali yesiprofeto kuloo mxholo. UDaniyeli wayefuna ukuqonda okuthile, ukususela kusuku lokuqala awaqala ngalo ukulila.

Waza wathi kum, Musa ukoyika, Daniyeli; kuba kususela kumhla wokuqala owawuzimisele ngawo intliziyo yakho ukuba uqonde, nokuzithoba phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho. Ke inkosana yobukumkani basePersi yandichasa iintsuku ezingamashumi amabini ananye; kodwa, yabona, uMikayeli, omnye weenkosana eziphambili, weza kundinceda; ndaza ndahlala khona kunye nookumkani basePersi. Daniyeli 10:12, 13.

Emva kweeveki ezintathu zikaDaniyeli zokuzila, wabona umbono kaKristu, owawungqinelana ngokwesiprofeto nombono kaKristu awawubonayo uYohane ePatmos.

Akukho ungaphantsi koNyana kaThixo ngokwakhe owabonakala kuDaniyeli. Le nkcazo iyafana naleyo yanikwa nguYohane xa uKristu wayetyhiliwe kuye eSiqithini sasePatmos. INkosi yethu ngoku iza kunye nomnye umthunywa wasezulwini ukuze afundise uDaniyeli oko kuya kwenzeka ngemihla yokugqibela. Olu lwazi lwanikwa uDaniyeli lwaza lwabhalwa ngokuphefumlelwa ngenxa yethu, thina esifikelwe ziziphelo zehlabathi.

“Inyaniso ezinkulu ezityhiliweyo nguMkhululi wehlabathi zezabo bazingela inyaniso ngokungathi bazingela ubuncwane obufihlakeleyo. UDaniyeli wayeyindoda esele ikhulile. Ubomi bakhe babuchithwe phakathi kwezinto ezitsalayo zenkundla yabahedeni, ingqondo yakhe ixakekiswa yimicimbi yobukumkani obukhulu; kanti ke uyazisusa kuzo zonke ezo zinto ukuze ahluphe umphefumlo wakhe phambi koThixo, aze afune ukwazi iinjongo zoPhezukonke. Kwaye ekuphenduleni izicelo zakhe ezinzulu, ukukhanya okuvela kwiinkundla zasezulwini kwanikelwa ngenxa yabo babeza kuphila ngemihla yokugqibela. Ngenjongo enzulu kangakanani ke ngoko ekufuneka simfune ngayo uThixo, ukuze avule ukuqonda kwethu siqonde iinyaniso eziziswe kuthi zivela eZulwini.”

“Mna ndinguDaniyeli ndedwa endawubonayo umbono; kuba amadoda ayenam akawubonanga umbono; kodwa kwawa phezu kwawo ukungcangcazela okukhulu, ade abaleka aya kuzifihla... Kwaye akwasala mandla kum; kuba ubuhle bam baphenduka kum baba kukonakala, ndaza andasala namandla.’ Oko kuya kuba ngamava abo bonke abo bangewaliswe ngenene. Okukhona becacane ngakumbi kwimbono yabo ngobukhulu, ubuqaqawuli, nokufezeka kukaKristu, kokukhona baya kubona ngokucace ngakumbi ubuthathaka babo nokungafezeki kwabo. Abayi kuba nakuthambekela kokuzibanga benesimilo esingenasono; oko kubonakale kulungile kukwanobuhle kubo ngokwabo kuya kuthi, xa kuthelekiswa nobunyulu nobuqaqawuli bukaKristu, kubonakale kuyinto nje engafanelekanga neyonakalayo. Kuxa abantu bohlulwe kuThixo, xa benemibono engacacanga kakhulu ngoKristu, apho bathi, ‘Andinasono; ndingewaliswe.’”

“Emva koko uGabriyeli wabonakala kumprofeti, wathetha naye ngolu hlobo: ‘Owu Daniyeli, mntu othandwa kakhulu, qonda amazwi endiwathethayo kuwe, uze ume nkqo; kuba ngoku ndithunyiwe kuwe. Yathi ke, akuba ethethile elo lizwi kum, ndema ndingcangcazela. Waza

wathi kum, Musa ukoyika, Daniyeli; kuba kususela kumhla wokuqala owawubeka ngawo intliziyo yakho ekuqondeni, nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho.”

“Yeka ukubekwa imbeko enkulu ngolo hlobo kuDaniyeli nguBukhulu baseZulwini! Uthuthuzela umkhonzi wakhe ongcangcazelayo, amqinisekise ukuba umthandazo wakhe uviwe eZulwini, nokuba, ekuphenduleni eso sicelo sishushu, isithunywa uGabriyeli sathunyelwa ukuze sichukumise intliziyo yokumkani wasePersi. Lo mlawuli wayemelene neempembelelo zoMoya kaThixo ebudeni beeveki ezintathu ngoxa uDaniyeli wayezila ukutya yaye ethandaza; kodwa iNkosana yaseZulwini, umphathi weengelosi, uMikayeli, yathunyelwa ukuba ijike intliziyo yokumkani onenkani ukuze athabathe inyathelo elithile eliqinisekileyo lokuphendula umthandazo kaDaniyeli.”

“Ke kaloku, akuba ethethile amazwi anjalo kum, ndabhekisa ubuso bam emhlabeni, ndaza ndasuka ndangathethi. Yabona, omnye, onjengomfanekiselo woonyana babantu, wachukumisa imilebe yam.... Wathi, Owu ndoda ethandwa kakhulu, musa ukoyika; uxolo malube kuwe; yomelela, ewe, yomelela. Akuba ethethile kum, ndomelezwa, ndathi, Inkosi yam mayithethe; kuba undomelezile wena.’ Lwalukhulu kangako uzuko lobuThixo olwatyhilwayo kuDaniyeli kangokuba wayengenako ukunyamezela ukulubona. Wandula ke umthunywa waseZulwini wakugquma ukuqaqamba kobukho bakhe waza wabonakala kumprofeti ‘njengonjengomfanekiselo woonyana babantu.’ Ngamandla akhe obuThixo wayomeleza le ndoda yengqibelelo neyokholo, ukuze ive isigidimi esasithunyelwe kuyo sivela kuThixo.

“UDaniyeli wayesisicaka esizinikeleyo soPhezukonke. Ubomi bakhe obude bazaliswa zizenzo ezihloniphekileyo zenkonzo ngenxa yeNkosi yakhe. Ubunyulu besimilo sakhe, nokuthembeka kwakhe okungagungqiyo, bulinganiswa kuphela kukuthobeka kwintliziyo yakhe nangokuzisola kwakhe phambi koThixo. Siyaphinda, Ubomi bukaDaniyeli ngumzekeliso ophefumlelweyo wongcwaliseko lokwenyaniso.” Review and Herald, February 8, 1881.

Amava kaDaniyeli kwisahluke seshumi amele abantu bakaThixo kwimihla yokugqibela, abathi, njengoDaniyeli noYohane, bakuqonde ukuTyhileka kukaYesu Kristu. Isitshixo sokubeka uDaniyeli kwimbali yesiprofeto apho amava akhe emi khona sisekelwe kwinyaniso yokuba wayekwisijwili, kwanokuba uMikayeli wathunyelwa ekupheleni kweentsuku ezingamashumi amabini ananye. Kwindima yokuqala, uDaniyeli ubhala ukuba wayenokuqonda kokubini imibono yangaphakathi neyangaphandle yesiprofeto. Phambi kweentsuku ezingamashumi amabini ananye uDaniyeli wayenokuqonda okungaphelelanga kwezo mbono zimbini, kodwa ngokutolikwa kukaGabriyeli, uDaniyeli wayibamba ngokupheleleyo “into” kunye “nombono” njengezityhilelo ezahlukeleleyo.

“Njengoko ixesha lokuphela kweminyaka engamashumi asixhenxe yobukhoboka lalisondele, ingqondo kaDaniyeli yaxhalaba kakhulu ngenxa yeziprofeto zikaYeremiya. Wabona ukuba ixesha lalisele lisondele xa uThixo wayeza kubanika abantu bakhe abanyuliweyo elinye ithuba lokuvavanywa; waza, ngokuzila ukutya, ngokuzithoba, nangomthandazo, wabongoza uThixo waseZulwini ngenxa kaSirayeli, ngala mazwi: ‘O Nkosi, Thixo omkhulu nowoyikekayo, ogcina umnqophiso nenceba kwabo bakuthandayo, nakwabo bayigcinayo imithetho yakho’; sonile, senza ubugwenxa, senza okubi, savukela, ngokukodwa ngokusuka emimiseleni yakho

nasezigwebeni zakho; kananjalo asibaphulaphulanga abakhonzi bakho abaprofeti, ababethetha egameni lakho kookumkani bethu, nakubathetheli bethu, nakoobawo bethu, nakubo bonke abantu belizwe.”

“Qaphelani la mazwi. UDaniyeli akabhengezi ukunyaniseka kwakhe phambi kweNkosi. Endaweni yokuzibanga ukuba msulwa yaye ungewele, uzichonga kunye nabanesono ngokwenene bakwaSirayeli. Ubulumko awabuphiwayo nguThixo babugqitha kakhulu kubulumko bezilumko zehlabathi, njengokuba ukukhanya kwelanga okukhanya ezulwini emini enkulu kukhazimla ngakumbi kuneyona nkwenkwezi ibuthathaka. Sekunjalo camngcani ngomthandazo ophuma emilebeni yale ndoda ithandwe kangaka liZulu. Ngokuzithoba okunzulu, ngeenyembezi, nangokukrazuka kwentliziyo, uyabongoza ngenxa yakhe nangenxa yabantu bakhe. Uvulela uThixo umphefumlo wakhe, evuma ububi bakhe, aze avume ubukhulu nobukhosi beNkosi.”

“Lunjani na ukunyaniseka nobushushu obubonakalisa izibongozo zakhe! Usondela kuThixo ngakumbi nangakumbi. Isandla sokholo siphakanyiselwa phezulu ukuba sibambelele kwizithembiso ezingasokuze zisilele zoPhezukonke. Umphefumlo wakhe uyazamazama emzabalazweni wentlungu. Kwaye unobungqina bokuba umthandazo wakhe uviwe. Uva ukuba uloyiso lolwakhe. Ukuba thina njengabantu besinokuthandaza njengoko uDaniyeli wathandazayo, size sizabalaze njengoko yena wazabalazayo, sizithoba imiphefumlo yethu phambi koThixo, besiya kufumana iimpendulo ezicacileyo kwizibongozo zethu, njengoko uDaniyeli wanikwa. Yivani indlela awunyanzelisa ngayo umcimbi wakhe enkundleni yaseZulwini:

“Owu, Thixo wam, thobela indlebe yakho, uve; vula amehlo akho, ukhangele amanxuwa ethu, nesixeko esibizwa ngegama lakho; kuba asibeki izibongozo zethu phambi kwakho ngenxa yobulungisa bethu, koko ngenxa yenceba yakho enkulu. Nkosi, yiva; Nkosi, xolela; Nkosi, phulaphula, wenze; musa ukulibazisa, ngenxa yakho, Thixo wam; kuba isixeko sakho nabantu bakho babizwa ngegama lakho. Yathi ke ndakuba ndithetha, ndithandaza, ndivuma isono sam nesono sabantu bakowethu, ... kwaza kwalapho indoda enguGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngokukhawuleza, yandichukumisa malunga nexesha lomnikelo wangokuhlwa.”

“Njengokuba umthandazo kaDaniyeli unyukela phambili, ingelosi uGabriyeli iyehla ngokukhawuleza ivela ezinkundleni zasezulwini, ukuza kumxelela ukuba izibongozo zakhe zivakele yaye ziphenduliwe. Le ngelosi inamandla ithunyiwe ukuba imnike ubuchule nokuqonda,—ukuvula phambi kwakhe iimfihlelo zamaxesha azayo. Ngaloo ndlela, ngoxa wayefuna ngenyameko ukwazi nokuqonda inyaniso, uDaniyeli waziswa kunxibelelwano nomthunywa otyunjwe liZulu.”

“Umntu kaThixo wayethandaza, engaceli ukunyuka nje kwemvakalelo yolonwabo, koko ecela ukwazi intando kaThixo. Kwaye wayelunqwenela olu lwazi, kungekhona ngenxa yakhe yedwa, kodwa nangenxa yabantu bakowabo. Umthwalo wakhe omkhulu wawungokaSirayeli, ababengagcini, ngokwengqiqo engqongqo, umthetho kaThixo. Uyavuma ukuba zonke iintlekele zabo ziye zabafikela ngenxa yezono zabo zokuwugqitha loo mthetho ungewele. Uthi, ‘Sonile, senze okungendawo.... Ngenxa yezono zethu nangenxa yobugwenxa boothixo bethu,

iYerusalem nabantu bakho baba sisigculelo kubo bonke abasingqongileyo.’ Babewulahlekele umgangatho wabo okhethekileyo, ongcwele, njengabantu abanyuliweyo bakaThixo. ‘Ngoku ke ngoko, Thixo wethu, yiva umthandazo womkhonzi wakho, nezibongozo zakhe, ukhanyise ubuso bakho phezu kwengcwele yakho elele iyinkangala.’ Intliziyo kaDaniyeli ijika inomnqweno onamandla kakhulu isiya engcweneni kaThixo ethe yaba yinkangala. Uyazi ukuba ukuchuma kwayo kunokubuyiselwa kuphela xa amaSirayeli eya kuguquka kwizono zawo zokuwugqitha umthetho kaThixo, aze abe nokuthobeka, athembeke, athobele.”

“Ekuphenduleni isibongozo sakhe, uDaniyeli akazange amkele kuphela ukukhanya nenyano awayeyidinga kakhulu yena nabantu bakhe, kodwa kwanombono weziganeko ezikhulu zexesha elizayo, kwade kwaya nasekubuyeni koMhlawuleli wehlabathi. Abo bazibiza ngokuba bangcwalisiwe, lo gama bengenamnqweno wokuyiphengulula iZibhalo, okanye wokuzamana noThixo emthandazweni ukuze bafumane ukuqonda okucacileyo ngakumbi kwenyaniso yeBhayibhile, abayazi into eyiyo ingcwaliso yokwenene.

“Bonke abakholwa ngentliziyo ilizwi likaThixo baya kulambela banxanelwe ukwazi intando yakhe. UThixo nguye umbhali wenyaniso. Ukhanyisa ukuqonda okumnyama, aze anike ingqondo yomntu amandla okubamba nokuqonda iinyaniso azityhileyo.

“UDaniyeli wathetha noThixo. Izulu lavuleka phambi kwakhe. Kodwa ke iimbeko eziphakamileyo awaziphiwayo zaba sisiphumo sokuzithoba nokufuna ngenyameko enkulu. Akazange acinge, njengoko besenza abaninzi kule mihla, ukuba akunamsebenzi oko sikukholelwayo, ukuba nje sinyanisekile, yaye simthanda uYesu. Uthando lokwenyaniso kuYesu luya kukhokelela ekuphengululeni okusondeleyo nokunyanisekileyo kakhulu malunga nokuba yintoni inyaniso. UKristu wathandaza ukuba abafundi bakhe bangcwaliswe ngenyaniso. Lowo uvilapha kakhulu ukuba enze uphando olunenkxalabo nolomthandazo ngenyaniso, uya kushiya ukuba amkele iimposiso eziya kuba yintshabalalo yomphefumlo wakhe.

“Ngexesha lokutyelelwa kukaGabriyeli, umprofeti uDaniyeli wayengenako ukwamkela eminye imfundiso; kodwa kwiminyaka embalwa emva koko, enqwenela ukwazi ngakumbi ngezinto ezazingekacaciswa ngokupheleleyo, waphinda wazimisela ukufuna ukukhanya nobulumko kuThixo. ‘Ngaloo mihla mna Daniyeli ndandizila iiveki ezintathu ezipheleleyo. Andidlanga sonka simnandi, akungenanga nyama namdiliya emlonyeni wam, andizange ndithambise konke konke.... Ndaza ndaphakamisa amehlo am, ndabona, nanko indoda ithile yambethe ilinen, izinqe zayo zibhinqiswe ngegolide ecwengileyo yaseUfazi. Nomzimba wayo unjengeberile, nobuso bayo bunjengokubonakala kombane, namehlo ayo anjengezibane zomlilo, neengalo zayo neenyawo zayo zinombala wobhedu obukhazimlisiweyo, nezwi lamazwi ayo linjengelizwi lesihlewele esikhulu.’”

“Akakho ongaphantsi koNyana kaThixo ngokwakhe owabonakala kuDaniyeli. Le nkcazo iyafana naleyo yanikwa nguYohane xa uKristu watyhilelwa kuye kwiSiqithi sasePatmos. INkosi yethu ngoku iza kunye nomnye umthunywa wasezulwini ukuze afundise uDaniyeli oko kwakuya kwenzeka ngemihla yokugqibela. Olu lwazi lwanikwa uDaniyeli, lwaza lwabhalwa ngokuphefumlelwa ngenxa yethu, thina ekufikelele kuzo iziphelo zehlabathi.” Review and Herald, February 8, 1881.

Ukutolika uGabriyeli, “umthunywa owabelweyo wezulu,” awayekuzisa kuDaniyeli kwakukugqitywa kokutolika awayesele eqalile ukukunika uDaniyeli kwisahluko sesithoba. Indlela yokusebenza ethi “umgca phezu komgca,” ifuna ukuba silungelelanise ukutolika kunye neemeko ezihambelanayo zazo zombini izahluko sesithoba neshumi kunye, ukuze sahlule ngokufanelekileyo umzekeliso wesiprofeto. Kukolu toliko apho imibono yemilambo i-Ulai neHiddekel idibana khona.

UDaniyeli waye waqonda ezincwadini zikaYeremiya nezikaMoses ukuba ukuhlangukwa kwabantu bakaThixo kwakusondele. Ngokwenjalo, uDaniyeli umele abantu bakaThixo bemihla yokugqibela abaqondayo ukuba ukuhlangukwa kokugqibela kwabantu bakaThixo kusondele. Abo bantu bemihla yokugqibela baya kuqonda ukuba baye basasazwa ngokwasemoyeni, njengoko kumelwe nguDaniyeli owayesasazwe wangena ebukhobokeni bokuthinjwa kweminyaka engamashumi asixhenxe eBhabheli. Baya kuthi ke baqonde ukuba bona, njengoDaniyeli, bamele ukubonakalisa impendulo kwimeko yabo yokusasazwa engqinelana nesisombululo esimelwe “ngamaxesha asixhenxe” sesahluko samashumi amabini anesithandathu seLevitikus.

Xa amava amnandi amelwe nguDaniyeli, afunwa sisicombululo esibekwe kuLevitikus wamashumi amabini anesithandathu, ebonakaliswa ngemihla yokugqibela, abantu bakaThixo bemihla yokugqibela baya kuba sele belila ngenxa yexesha elithile elichaziweyo. Elo xesha liphela xa uMikayeli isiphatha-zingelosi esehla.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

Niya kutshabalala phakathi kweentlanga, nelizwe leentshaba zenu liya kuniginya. Ke abo basalayo kuni baya kubuna ngenxa yobugwenxa babo emazweni eentshaba zenu; kwanjalo nangenxa yobugwenxa boothixo babo baya kubuna kunye nabo. Ukuba bathe bavuma ubugwenxa babo, nobugwenxa boothixo babo, nesiphoso sabo abasiphosa kum, kwanokuba bahambe ngokuchasene nam; Kanjalo nokuba nam ndahamba ngokuchasene nabo, ndabazisa ezweni leentshaba zabo; ukuba ke ngoko iintliziyo zabo ezingaluswanga zithobeka, baze ke ngoko bamkele isohlwayo sobugwenxa babo: Ndothi ke ndilikhumbule umnqophiso wam noYakobi, kwanomnqophiso wam noIsake, kwanomnqophiso wam noAbraham ndiwukhumbule; nelizwe ndiya kulikhumbula. Nelizwe liya kushiywa ngabo, lizonwabele iisabatha zalo, ngoxa lilele lisenkangala ngaphandle kwabo; nabo baya kusamkela isohlwayo sobugwenxa babo; ngenxa yokuba, ewe ngenxa yokuba, bazidelela izigwebo zam, nangenxa yokuba umphefumlo wabo wazenyanya imimiselo yam. Kanti ke ngenxa yayo yonke loo nto, bakuba besezweni leentshaba zabo, andiyi kubalahla, andiyi kubazonda, ndibatshabalalise kuphele, ndize ndiwaphule umnqophiso wam nabo; kuba ndinguYehova uThixo wabo. Kodwa ngenxa yabo ndiya kuwukhumbula umnqophiso wezinyanya zabo, endabakhupha ezweni laseYiputa emehlweni eentlanga, ukuze ndibe nguThixo wabo: ndinguYehova. Levitikus 26:38–45.