

Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Asibhozo anesine

*ISabatha noKuthabatha Inyama: lintsika Ezisisiseko Zenkqubo
YokuTywinwa YamaMillerite*

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Uvavanyo lokugqibela lwesizukulwana samaMillerite, esasilelayo kwinkqubo yokuvavanywa, lwaqala ngowe-1856, ngokufika kokukhanya okwandisiweyo phezu “kwamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Ukusuka kowe-1856 ukuya kowe-1863 umyalezo waseLawodike waphawula ixesha lokugqibela kwisithuba sexesha esaqala ngokufika kwengelosi yesithathu ngomhla wama-22 ku-Oktobha, 1844. Eso sithuba sexesha simelwe ziivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli.

Elo xesha ibonakaliswa kungekuphela nje zezo ndinyana, kodwa nangembali eyazizalisekisayo ezo ndinyana, kwanobungqina bendawo yasePanium, ekwayiKesareya Filipi. IKesareya Filipi yatyelelwa ngabom nguKristu kanye ngaphambi komnqamlezo, yaye umnqamlezo umele umthetho weCawa, omelwe yindinyana yeshumi elinesithandathu. Ngomhla wama-22 kuOktobha 1844 iNgonyama yesizwe sakwaYuda yachonga imfundiso yeSabatha ngokukhanya okukhethekileyo. Emva koko, ekupheleni kwaloo nkqubo yokuvavanywa, Wazisa ukwanda kolwazi ngokuphathelele “amaxesha asixhenxe,” yaye “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu ayimfundiso yeSabatha. Ngumyalelo weSabatha wokuba umhlaba uphumle ongumfuziselo othe ngqo womyalelo weSabatha wokuba abantu baphumle. Isiprofeto sexesha seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini kunye neminyaka engamawaka amabini anamakhulu amathathu saphela sobabini ngomhla wama-22 kuOktobha 1844.

Ixesha lokugqibela lenkqubo yokuvavanywa, ukususela ngowe-1856 ukuya kowe-1863, laba sisityhilelo esikhulu ngakumbi seSabatha, eyayibekwe ekukhanyeni okukhethekileyo ekuqaleni kwenkqubo yokutywinwa nokuvavanywa. Imbali emelwe kukuzaliseka kweendinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli ishumi elinanye imela ixesha lokuvavanywa apho itywina likaThixo licinezelwa ngonaphakade phezu kwamakhulu alikhulu anamashumi amane anesine amawaka. Kuloo mbali iintonga ezimbini zikaHezekile ziyadityaniswa. Ukudityaniswa kwezo ntonga zimbini kumele umanyano lobuThixo nobuntu, yaye imfundiso ekhanya ekukhanyeni okukhethekileyo kuloo mbali yimfundiso yokuzalwa kukaKristu enyameni.

Ngenxa yesi sizathu, xa uPetros wamchaza uKristu njengoNyana kaThixo eKesareya Filipi, wayevuma ukuba uKristu, njengoNyana kaThixo, wayemela indalo yakhe ephindwe kabini yokuba enguNyana kaThixo onguThixo ngokwakhe, owayethabathe phezu kwakhe inyama yobuntu, waza ngokwenjenjalo waba nguNyana womntu.

“Njengoko abafundi babephengulula iziprofeto ezazingqina ngoKristu, baziswa kunxulumano noButhixo, baza bafunda ngaye Yena owayenyukele ezulwini ukuze agqibe umsebenzi awayewuqalile emhlabeni. Bayiqonda into yokuba kuYe kwakuhlala ulwazi olwalungenakuqondwa nangowuphi na umntu, engenancedo lommeli wobuthixo. Babefuna uncedo lwaLowo ookumkani, abaprofeti, namadoda angamalungisa ababemxele kwangaphambili. Bemangalisiwe bafunda baza baphinda bafunda iinkcazo zesiprofeto zobuntu baKhe nomsebenzi waKhe. Babeyiqonde ngokungacacanga kangakanani na imiBhalo yesiprofeto! babecotha kangakanani na ekwamkeleni iinyaniso ezinkulu ezazingqina ngoKristu! Bekhangele kuYe ekuthotyweni kwaKhe, njengoko wayehamba engumntu phakathi kwabantu, babengayiqondanga imfihlelo yokwenziwa kwaKhe inyama, nesimo esimbaxa sobume baKhe. Amehlo abo ayebanjwe, ukuze bangabuqondi ngokupheleleyo ubuThixo kubuntu. Kodwa emva kokuba bekhanyiselwe nguMoya oyiNgcwele, hayi indlela abalangazelela ngayo ukumbona kwakhona, nokuzibeka ezinyaweni zaKhe!” The Desire of Ages, 507.

Ukusukela ngomhla wama-22 kuOktobha, 1844, kude kube ngu-1863, kumela ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Elo xesha laqalisa xa iSabatha yaphakanyiswayo njengenyaniso ekhethekileyo phakathi kweenyaniso ezininzi ezityhilwayo ngexesha lokutywinwa. Elo xesha laqalisa ukuvakala kwexilongo lesixhenxe, elichaza ixesha ekwakumele ukuba imfihlelo kaThixo igqitywe ngalo.

Kodwa ngemihla yelizwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela, imfihlelo kaThixo iya kube igqityiwe, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. ISityhilelo 10:7.

Ingelosi yesixhenxe ikwangoyesithathu usizi, kuba ukutywinwa kwenzeka kwimbali ngexesha apho imfazwe yamaSilamsi isasebenza. Ukuba ubuAdventism bukaMiller babenyanisekile kwixesha elalandela u-Oktobha 22, 1844, ubuSilamsi obabuthintelwe ngo-Agasti 11, 1840, ngebukhululiwe.

“Ukuba ama-Adventist, emva kodano olukhulu luka-1844, ayebambebele nkqi elukholweni lwawo aza aqhubeka emanyene kwinkqubela yokubonelela kukaThixo evulekileyo, emkela isigidimi sengwelosi yesithathu aze ngamandla oMoya oyiNgcwele asivakalise ehlabathini, ngaba ayebeza kukubona ukusindisa kukaThixo, iNkosi ngeyasebenza ngamandla kunye nemizamo yawo, umsebenzi ngowube ugqityiwe, yaye uKristu ngowusele eze kudala ukuba amkele abantu baKhe kumvuzo wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela emva kodano, abaninzi kwababevakala ukubuya kukaKristu banikela ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, yaye ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, imbali yethu ngeyahluka ngokubanzi kangakanani na!” Evangelism, 695.

Ngomhla wama-22 ku-Oktobha, 1844, ixilongo lesixhenxe laqalisa ukuvakala, yaye nexilongo leNkululeko laqalisa ukuvakala.

Uze uzibalele iisabatha zeminyaka ezisixhenxe, izihlandlo ezisixhenxe zeminyaka esixhenxe; yaye ixesha leesabatha ezisixhenxe zeminyaka liya kuba kuwe yiminyaka engamashumi amane anesithoba. Wothi ke uvuthele ixilongo leyubhile ngomhla weshumi wenyanga yesixhenxe;

ngomhla wokucamagushela niya kulivuthela ixilongo kulo lonke ilizwe lenu. Noya kuyingcwalisa iminyaka yamashumi amahlanu, nivakalise inkululeko kulo lonke ilizwe kubo bonke abemi balo; iya kuba yiyubhile kuni; aze wonke umntu abuyele kwilifa lakhe, aze wonke umntu abuyele entsatsheni yakhe. Levitikus 25:8–10.

Xa liqala ixesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, kukho isigodlo esichaza ukuba imfazwe eyenziwe yi-Islam ifikile, kwakunye nesigodlo esivakalisa inkululeko kwabo babe ngamakhoboka esono. Esinye isigodlo sichaza imbali yangaphandle, size esinye simele amava angaphakathi abo bantu bomnqophiso beentsuku zokugqibela. Ubukhoboka babo buyasuswa xa ubuntu babo bunxulunyaniswa nobuThixo baKhe ngonaphakade. Umgca phezu komgca, ezo zigodlo zibini zisisigodlo esinye, kuba isigodlo seJubili sivuthelwa kuphela ngoMhla woCamagushelo, yaye uMhla woCamagushelo uqala xa kuvuthelwa isigodlo sesixhenxe seshwangusha sesithathu. Imfundiso eyayimele zozibini izigodlo kwintshukumo yamaMiller yayikukhanya kweSabatha. Ukukhanya okumela zozibini iziGodlo kule mihla yokugqibela yimfundiso yokuzalwa kukaKristu enyameni. Umgca phezu komgca, iSabatha nemfundiso yokuzalwa kukaKristu enyameni ziyimfundiso enye.

Ukuvuma kukaPetros kwachaza uMesiya, kwanangoNyana kaThixo. UMesiya nguNyana kaThixo. UMesiya nguMdali omelwe yiSabatha.

“UPawulos wayengazange ambone uKristu ngexesha wayehlala emhlabeni. Wayevile ngenene ngaye nangemisebenzi yakhe, kodwa wayengenakukholwa ukuba uMesiya othenjisiweyo, uMdali wawo onke amazwe, uMniki wazo zonke iintsikelelo, wayenokubonakala emhlabeni engumntu nje.” *Sketches from the Life of Paul*, 256.

ISabatha imchaza uMdali, yaye uMdali lowo yayinguKristu awamchazayo uPetros. UNyana kaThixo, awamchazayo uPetros, nguYe owazimanya nenyama yomntu ukuze abe nguNyana womntu. UNyana kaThixo umele ukuzalwa kukaKristu esenyameni.

“UKristu wazisela amadoda nabafazi amandla okoyisa. Weza kulo mhlaba enesimo sobuntu, ukuze aphile engumntu phakathi kwabantu. Wathabatha phezu kwakhe izibophelelo zendalo yobuntu, ukuze avavanywe aze alingwe. Ebuntwini bakhe wayenesabelo kwindalo yobuthixo. Ekuzalweni kwakhe enyameni wafumana, ngengqiqo entsha, isihloko soNyana kaThixo. Ingelosi yathi kuMariya, ‘Amandla Osenyangweni aya kukugubungela: ngako oko nalo loo nto ingwele iya kuzalwa nguwe iya kubizwa ngokuba nguNyana kaThixo’ (Luka 1:35). Ngelixa wayenguNyana womntu, waba nguNyana kaThixo ngengqiqo entsha. Ngoko ke wema kwihlabathi lethu—enguNyana kaThixo, ukanti enxulunyaniswe ngokuzalwa nohlanga loluntu.” *Selected Messages*, incwadi 1, 226.

ECesareya Filipi, uvumo lukaPetros olungamacala mabini lwamela ikhulu elinamashumi amane anesine amawaka aqondayo ukuba uYesu unguKristu, uNyana kaThixo, kwanemfundiso yeSabatha eyakhanyiselwa ngowama-1844, kunye nemfundiso yokwenziwa inyama eyamkelwayo ngemihla yokugqibela. Ukukhanya kwenyaniso engamacala mabini kuvulwa ekuqaleni nasekupheleni kwexesha lokutywinwa, njengoko kungqinwa yimbali yokutywinwa ukusuka kuOktobha 22, 1844 ukuya kowe-1863, kunye nembali yamazwi amabini eSityhilelo isahluko

seshumi elinesibhozo.

Kokubini umgca wamaMillerite wenkqubo yokutywinwa, nomgca wesiprofeto wokutywinwa kwiSityhilelo seshumi elinesibhozo, kukho uvavanyo ekupheleni kanye kwexesha apho kudandalaziswa udidi olunye njengeentombi eziziziyatha, njengoko kwakunjalo ukusukela ngowe-1856 ukuya kowe-1863, yaye kudandalaziswa udidi oluthile njengeentombi ezizizilumko ukususela ngoJulayi 2023 kuse kude kube ngumthetho weCawa oza kufika kungekudala. Elo xesha lokugqibela lovavanyo liphinda isiqalo selo xesha. Kwangelo ngelosi lelahla ngoSeptemba 11, 2001 lafika njengoMikayeli ukuze libize abafuleyo ebomini ngowama-2023, abanye kubomi obungunaphakade, abanye ekufeni okungunaphakade. Xa Wafikayo, Wakhokela abantu Bakhe wabuyisela kwiziseko. Abanye bayala ukuhamba kwiindlela zakudala, abanye bayahamba kwiindlela zakudala. Abanye bayasiphulaphula isandi sexilongo, abanye bayala ukuva.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, ukuba iphi na indlela elungileyo, nihambe kuyo, nize nifumane ukuphumla kwemiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndimisile abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bathi bona, Asiyi kuphulaphula. Yereimiya 6:16, 17.

Isigidimi esimelwe lixilongo abalindi abalivuthelayo sinamacala amabini. Sisixilongo sesixhenxe sobuSilamsi kunye nesixilongo seJubili senkululeko. Sisisigidimi sendibaniselwano yoButhixo nobuntu, ezezekiswa yimfihlelo yokwenziwa inyama, yaye leyo ivelisa isimilo esilungiselelwe itywina likaThixo, eliyiSabatha. Isigidimi, umsebenzi neemeko ezinxulumene nelo xesha lokugqibela lokutywinwa elaqala ngoJulayi 2023, kwiminyaka engamashumi amabini anesibini emva ko-2001, zimelwe ziindinyana zeshumi elinesithathu ukuya kweyeshumi elinesihlanu zikaDaniyeli isahluko seshumi elinanye, nangokutyelela kukaKristu eKesareya Filipi kuMateyu isahluko seshumi elinesithandathu.

Emzekeliseni weentombi ezilishumi zonke ezo ntombi zalala ngexesha lokulibala. UYesu waxelela abafundi baKhe ukuba uLazaro ulele.

Watsho ezi zinto; waza emva koko wathi kubo, Umhlobo wethu uLazaro ulele; kodwa mna ndiya kuye, ukuze ndimvuse ebuthongweni. Bathi ke abafundi bakhe, Nkosi, ukuba ulele, uya kuphila. Kambe ke uYesu wayethetha ngokufa kwakhe; kodwa bona bacinga ukuba uthetha ngokuphumla kobuthongo. Waza uYesu wathi kubo ngokucacileyo, ULazaro ufile. Yohane 11:10–14.

Ekupheleni kweentsuku ezingamashumi amabini ananye, uDaniyeli wabona umbono, yaye wayelele obuthongo obunzulu.

Kwaye mna Daniyeli ndedwa ndawubona umbono; kuba amadoda awayenam akawubonanga umbono; kodwa ukungcangcazela okukhulu kwabafikela, kangangokuba basaba baya kuzifihla. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla ashiyekileyo kum; kuba ubuhle bam baphenduka ngaphakathi kum baba kukonakala, andaza andagcina mandla. Noko ndaliva ilizwi lamazwi akhe; yaye xa ndalivayo ilizwi lamazwi akhe, ndaba bubuthongo obunzulu ngobuso bam, ubuso bam bujolise emhlabeni. Daniyeli 10:7–9.

Amangqina amabini eSityhilelo isahluko seshumi elinanye, ayefile esitratweni iintsuku ezintathu ezinesiqingatha, yaye amathambo afileyo kaHezekile ayesentilini. NgoJulayi 18, 2020 ixesha lokulibazisa lokufa ngokomoya nokulala laziswa phezu kweentombi ezinyulu zentshukumo yengelosi yesithathu. Kwiminyaka emithathu kamva kwaqalisa inkqubo yokuvusa nokulungiselela abantu bakaThixo bemihla yokugqibela njengomqondiso wakhe nomkhosi wakhe onamandla. Ingelosi eyehla ngoJulayi 18, 2020 yatyhila inyaniso eyayitywiniwe, njengoko izithunywa zezulu zisoloko zisenza xa zisihla.

Inyaniso awayityhilulayo yayiyingamava exesha lokulibazisa nokudana kokuqala. Abantu bakaThixo bemihla yokugqibela ngelo xesha babesasazekile, yaye xa inkqubo yokubavusa yafika embalini, kwafuneka baqonde baze bavume ukuba babesasazekile nokuba babesexesheni lokulibazisa. Kwaza ngoko kwathunyelwa iingelosi ezininzi, okanye imiyalezo emininzi, ukuze kuqiniswe isigidimi sexesha lokulibazisa.

“Kufuphi nokuphela kwesigidimi sengelosi yesibini, ndabona ukukhanya okukhulu kuvela ezulwini kukhanya phezu kwabantu bakaThixo. Imitha yoku kukhanya yabonakala iqaqambile njengelanga. Ndaza ndeva amazwi eengelosi ememelela esithi, ‘Yabonani, uMyeni uyeza; phumani niye kumhlangabeza!’”

“Esi yayisisikhalo saphakathi kobusuku, esasiza kunika amandla kwisigidimi sengwele yesibini. Iingelosi zathunywa zivela ezulwini ukuze zivuse abangcwele ababedimazekile zize zibalungiselele umsebenzi omkhulu owawuphambi kwabo. Awona madoda anetalente enkulu ayengengabo awokuqala ukufumana esi sigidimi. Iingelosi zathunywa kwabathobekileyo, abazinikeleyo, zaza zabanyanzela ukuba baphakamise isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela!’ Abo babebekelwe esi sikhalo bakhawuleza, baza ngamandla kaMoya oyiNgcwele basivakalisa esi sigidimi, baza bavusa abazalwana babo ababedimazekile. Lo msebenzi awuzange ume kubulumko nasekufundeni kwabantu, kodwa emandleni kaThixo, yaye abangcwele baKhe abasivayo isikhalo babengenako ukusichasa. Abona babengabomoya kakhulu basamkela kuqala esi sigidimi, yaye abo babekhe bakhokela ngaphambili emsebenzini baba ngabokugqibela ukusamkela nokunceda ukwandisa isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela!’”

“Kuyo yonke imimandla yelizwe, kwanelwa ukukhanya ngomyalezo wengelosi yesibini, yaye isikhalo sanyibilikisa iintliziyo zamawaka. Sahamba sisuka kwisixeko sisiya kwesinye, yaye sisuka kwidolophana sisiya kwenye, kwada abantu bakaThixo abalindileyo bavuswa ngokupheleleyo. Kwiicawa ezininzi umyalezo awuvunyelwanga ukuba unikelwe, yaye isihlwele esikhulu sabo babenobungqina obuphilayo sazishiya ezo cawa ziwileyo. Umsebenzi omkhulu wafezekiswa sisikhalo saphakathi kobusuku. Umyalezo wawuhlola iintliziyo, ukhokelela amakholwa ekubeni azifunele ngokwawo amava aphilayo. Ayekwazi ukuba ayengenakuxhomekeka omnye komnye.” Early Writings, 238.

Ukufika komyalezo woKhalela phakathi kobusuku emzekelisweni kuchaza ixesha apho iindidi ezimbini zeentombi zibonakalalisa khona ukuba zinayo na ioli. Izilumko zineoli, eziziyatha azinayo. Umzekeliso wazaliseka ngomsebenzi kaSamuel Snow kwimbali yamaMillerite, yaye kuloo msebenzi umyalezo owawuziswa nguSnow waphuhliswa njengoko kubonisiwe ngamanqaku

akhe kwiimpapasho zamaMillerite zaloo xesha. Emva koko, xa wafika entlanganisweni yenkampu yase-Exeter, eyayiqhubeka ukususela ngomhla we-12 ukuya kowe-17 ku-Agasti 1844, kukwamelwe ixesha elathiwela ekubeni abo babekuloo ntlanganiso bayishiye intlanganiso baza babhengeze umyalezo.

Kukho “inqaku elithile lexesha” apho isigidimi seSikhalo Saphakathi Kwamabili simiselwa ngokupheleleyo, yaye ngelo nqanaba, ngokusekelwe emzekelisweni, ixesha lobabalo liyavalwa phezu kweentombi. Elo “nqaku lexesha” landulelwa “lixesha elithile” apho isigidimi siphuhliswa khona. Ukususela ngoJulayi, 2023 isigidimi seSikhalo Saphakathi Kwamabili besiphuhliswa, yaye ngokungafaniyo nokuzaliseka kwamaMillerite, isigidimi sidluliselwe ehlabathini lonke kwangaphambili “kokuvalwa kwexesha lobabalo”. Xa ixesha lobabalo lavalwa ekupheleni kwentlanganiso yase-Exeter, isigidimi saya ngoko “kuyo yonke imimandla yelizwe,” yaye “kwanikwa ukukhanya phezu kwesigidimi sengelosi yesibini, yaye isikhalo sanyibilikisa iintliziyo zamawaka. Saya sisuka kwisixeko siye kwesinye, yaye sisuka kwilali siye kwenye, kwada abantu bakaThixo ababelindile bavuswa ngokupheleleyo.”

Kwimbali yethu yangoku, umyalezo owaqalisa ukupapashwa ngoJulayi ka-2023 ngoku ukwiilizwe ezilikhulu elinamashumi amabini ehlabathini lonke, yaye amanqaku amele ukukhula komyalezo weSikhalo Sasezinzulwini Zobusuku ayafumaneka ngeelwimi ezingaphezu kwamashumi amathandathu, yaye la manqaku anokufundwa okanye aphulaphulwe.

ISityihilelo sikaYesu Kristu, awasinikwa nguThixo, ukuze abonise kubakhonzi bakhe izinto ezimele zenzeke kwakamsinyane; wasithumela, wasibonakalisa ngesithunywa sakhe kumnquli wakhe uYohane; owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, begcina izinto ezibhaliweyo kuso; ngokuba ixesha likufuphi. ISityihilelo 1:1–3.

Ukukhanya kwalo myalezo njengoko kumelwe ngala manqaku kuye kwafezekiswa kwisithuba esimalunga neenyanga ezintandathu ngabantu ababini.

“Ngaphandle kokuba abo banako ukunceda kwi — bavuswe baqonde uxanduva lwabo, abayi kuwubona umsebenzi kaThixo xa isikhalo esikhulu sengelosi yesithathu siya kuviwa. Xa ukukhanya kuphuma ukuze kukhanyisele ihlabathi, endaweni yokunyuka beze kunceda uYehova, baya kufuna ukuwubopha umsebenzi waKhe ukuze uhambelane neengcamango zabo ezimxinwa. Mandinixelele ukuba iNkosi iya kusebenza kulo msebenzi wokugqibela ngendlela engaphandle kakhulu kwesiqhelo sezinto, nangendlela eya kuba ngokuchasene naso nasiphi na isicwangciso somntu. Kuya kubakho phakathi kwethu abo baya kuhlala befuna ukulawula umsebenzi kaThixo, bade bayalele nokuba ngawaphi amanyathelo afanele ukuthathwa xa umsebenzi uqhubela phambili phantsi kolwalathiso lwengelosi edibana nengelosi yesithathu komyalezo oza kunikelwa kwihlabathi. UThixo uya kusebenzisa iindlela namacebo ekuya kuthi ngawo kubonakale ukuba Yena uthabathe iintambo ezandleni zaKhe. Abasebenzi baya kumangaliswa ziindlela ezilula aya kuzisebenzisa ukuzisa nokugqibezela umsebenzi waKhe wobulungisa.” Testimonies to Ministers, 300.

INgonyama yesizwe sakwaYuda ngoku ibazise abantu bayo bemihla yokugqibela kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli ishumi elinanye, ivula imbali emelwe yimbali ka-200 BC ukuya ku-63 BC, kwanakwisahluko seshumi elinesithandathu sikaMateyu, nembali yokutyelela kukaKristu eKesareya Filipi. Zombini iziprofeto nembali yokuzaliseka kwazo ziyahambelana nelo candelo lencwadi kaDaniyeli elalitywinwe kwada kwangemihla yokugqibela. Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, ngoko ke ngemihla yokugqibela, kanye ngaphambi kokuba livalwe ixesha lovavanyo, iSityhilelo sikaYesu Kristu siyatyhilwa, yaye eso Sityhilelo siquka elo candelo likaDaniyeli elinxulumene nemihla yokugqibela. Ixesha selisondele lokugqitywa kwentlanganiso yenkampu yase-Exeter.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; ngokuba ixesha likufuphi. Ongenalungisa, makenze okungenabulungisa nangakumbi; nongcolileyo, makangcole nangakumbi; nolilungisa, makenze ubulungisa nangakumbi; nongcwele, makangcwaliswe nangakumbi. ISityhilelo 22:10, 11.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

Yabonani, imihla iyeza, itsho iNkosi uYehova, endiya kuthumela ngalo indlala ezweni; kungabi yindlala yesonka, kungabi lunxano lwamanzi, koko ibe yeyokuva amazwi kaYehova; baya kubhadula ukusuka elwandle baye elwandle, besuka entla bade baye empuma; baya kugxalathelana befuna ilizwi likaYehova, kodwa bangalifumani. Ngaloo mini iintombi ezintle namadodana aselula ziya kuphelelwa ngamandla ngenxa yonxano. Abo bafunga ngesono saseSamariya, bathi, Uthixo wakho, Dan, uyaphila; bathi, Indlela yaseBher-shebha iyaphila; bona baya kuwa, bangabi savuka kwakhona. Amosi 8:11–14.