

# Incwadi kaDaniyeli - Inani Lamashumi Amathathu

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Uloyiko lukaBheleshatsare ngenxa yokubhala okungaqondakaliyo alubhekiseli ekufeni kwakhe kuphela nakwisiphelo sobukumkani besithandathu besiprofeto seBhayibhile, kodwa lukwabhekisa kwinqanaba lembali yesiprofeto apho uloyiko lubamba khona ookumkani bomhlaba. Uloyiko lwabo luveliswa “ngumoya wasempumalanga” wamaSilamsi. Uloyiko lwabo lunjengolomfazi osezintlungwini zokubeleka, ngaloo ndlela lubonisa intlungu eyanda ngokuqhubekayo, efika ngokuqhubeka isiba ngesantya esikhulu ngakumbi. Uloyiko luqala “ngexesha” ledili likaBheleshatsare, nangona lwafika kuqala ngoSeptemba 11, 2001. Ukususela ngoko ukuya phambili imimoya iqala ukutyibilika iphume ezandleni zeengelosi ezine eziyibambileyo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Isijwili seTire esichongwe nguHezekile, siyichaza iTire ngokubuza umbuzo wesiprofeto othi, “Ngowuphi na umzi onjengeTire, onjengotshatyalalisiweyo phakathi kolwandle?”

Iinqanawa zaseTarshishe zazikuvuyela ezimarikeni zakho; wazaliswa, waza wenziwa wanobuqaqawuli obukhulu phakathi kweelwandle. Abagwedli bakho bakuse emanzini amakhulu; umoya wasempuma ukwaphule phakathi kweelwandle. Ubutyebi bakho, neemarike zakho, urhwebo lwakho, oomatiloshe bakho, nabaqhubi bakho, abalungisi bezikhewu zakho, nabasebenzi borhwebo lwakho, nawo onke amadoda akho emfazwe akuwe, nalo lonke ibandla lakho eliphakathi kwakho, baya kuwa phakathi kweelwandle ngemini yokutshabalala kwakho. Iindawo ezisemaphandleni ziya kunyikima sisandi sesikhalo sabaqhubi bakho. Kwaye bonke abaphatha umgwedlo, oomatiloshe, nabo bonke abaqhubi bolwandle, baya kuhla ezinqanaweni zabo, beme emhlabeni; bakhulise izwi labo nxaanye nawe, bakhale kabuhlungu, baziphosele uthuli ezintlokweni zabo, bazigingqele eluthuthwini; baza kuziphungula iinwele zabo ngokupheleleyo ngenxa yakho, bazibhinqise ngeengxowa, bakulile ngenxa yakho ngobukrakra bentliziyo nangokubhomboloza okukrakra. Ekuhlweni kwabo baya kukuphakamisela isililo, bakhale ngawe, besithi, Sisiphi isixeko esinjengeTire, esinjengaleso sitshatyalalisiweyo phakathi kolwandle? Xa izinto zakho zokurhweba zaphuma elwandle, wazalisa izizwe ezininzi; wawatyebisa ookumkani bomhlaba ngobuninzi bobutyebi bakho noborhwebo lwakho. Ngexesha oya kwaphulwa ngalo ziilwandle enzulwini yamanzi, urhwebo lwakho nalo lonke ibandla lakho eliphakathi kwakho luya kuwa. Bonke abemi beziqithi baya kumangaliswa nguwe, nookumkani babo baya koyika kakhulu, ubuso babo buya kuphazamiseka. Abarhwebi phakathi kwezizwe baya kukutsholozela; uya kuba yinto eyoyikekayo, ungasayi kuba sabakho naphakade. Hezekile 27:25–36.

ITire sisixeko, okanye ubukumkani, abathi abarhwebi bomhlaba basikhalela ngokukrakra, baze emva koko babuze bathi, “sisiphi na isixeko esinjengeTire?” Benza oko ngelo “xesha,” xa isixeko siqhekezwa elwandle. KwiSityhilelo isahluko seshumi elinesibhozo, ihenyukazi laseTire,

eliyihenyukazi laseRoma, eliye lahenyuza nookumkani bomhlaba, nelichongwa njengeso sixeko sikhulu esigwebo saso sifika ngeyure enye, nangosuku olunye. Siso isixeko esiphakamisa umbuzo wesiprofeto ophuma kookumkani nakubarhwebi abalilayo.

Ngenxa yoko ke ziya kumfikela izibetho zakhe ngemini enye, ukufa, nokulila, nendlala; yaye uya kutshiswa ngokupheleleyo ngomlilo: kuba inamandla iNkosi uThixo emgwebayo. Kananjalo ookumkani bomhlaba, abahenyuze kunye naye, baphila ngobunewunewu kunye naye, baya kumkhalela, bamlilele, xa bebona umsi wokutsha kwakhe, beme mgama ngenxa yokoyika intuthumbo yakhe, besithi, Yeha, yeha, sixeko esikhulu iBhabhiloni, sixeko esinamandla! kuba isigwebo sakho sifike ngeyure enye. Nabarhwebi bomhlaba baya kulila, benze isijwili ngenxa yakhe; kuba akukho mntu usathenga urhwebo lwabo: urhwebo lwegolide, nesilivere, namatye anqabileyo, neeperile, nelinen ecikizekileyo, nebomfusa, nesilika, nebomvu bubomvu, nayo yonke imithi yethayini, nazo zonke iintlobo zeempahla zendlovu, nazo zonke iintlobo zeempahla zemithi exabisekileyo kakhulu, nezekopolo, nezesyinyithi, nezemabhile, nesinamoni, neziqholo, neziqhumiso, nentlaka yokuqhumisa, newayini, neoli, nomgubo ocolekileyo, nengqolowa, neenkomo, neegusha, namahashe, neenqwelo, namakhoboka, nemiphefumlo yabantu. Neziqhamo ezanqwanelwa ngumphefumlo wakho zimkile kuwe, nazo zonke izinto ezimnandi nezibukekayo zimkile kuwe, yaye akusayi kuze uphinde uzifumane kwaphela. Abarhwebi bezi zinto, abatyebiswa nguye, baya kuma mgama ngenxa yokoyika intuthumbo yakhe, belila, besenza isijwili, besithi, Yeha, yeha, eso sixeko sikhulu, esasambathiswe ngelinen ecikizekileyo, nebomfusa, nebomvu bubomvu, sihonjiswe ngegolide, namatye anqabileyo, neeperile! Kuba ngobutyebi obungaka kwenziwe into engekho ngeyure enye. Kwaye wonke umphathi wenqanawa, nabo bonke abasebenza ezinqanaweni, noomatiloshe, nabo bonke abarhwebayo elwandle, bema mgama, bakhala xa bebona umsi wokutsha kwaso, besithi, Sisiphi na isixeko esinjengesi sixeko sikhulu! Baphosa uthuli ezintlokweni zabo, bakhala, belila, besenza isijwili, besithi, Yeha, yeha, eso sixeko sikhulu, ekwatyebiswa ngaso bonke ababenazo iinqanawa elwandle ngenxa yobunewunewu baso! kuba senziwe saphanziswa ngeyure enye. ISityhilelo 18:8–19.

Ukutyhilwa kweSityhilelo sikaYesu Kristu kubandakanya isigidimi sesikhalo saphakathi kobusuku. Eso sigidimi sisiprofeto sesibini sikaHezekile amashumi amathathu anesixhenxe esizisa emaphilweni amathambo omileyo afileyo athe alala ezitratweni iintsuku ezintathu nesiqingatha, ukuze abe ngumkhosi onamandla. Eso sigidimi sisigidimi esibandakanya inyaniso yokuba yi-Islam iNkosi eyisebenzisayo ukuzisa umgwebo olawulayo phezu kwe-United States ngenxa yokunyanzeliswa kweCawa. Lowo mgwebo ufika “ngelixa” lenyikima enkulu, ekwangelo “xesha” apho umbhalo wesandla wavela eludongeni lukaBheleshatsare. Lo mbhalo wesandla wavelisa uloyiko, oluchazwa njengolubambayo bonke ookumkani nabarhwebi xa ulwakiwo loqoqosho lweplanethi yomhlaba ludilizwa “ngumoya wasempuma” we-Islam, abathe bangena ngasese ebukumkanini bukaBheleshatsare, ngomzantsi “wodonga” olusezantsi olwalungahoywanga.

“Isixeko” okanye ubukumkani obulilwelwa ziikumkani nabarhwebi, baze babuze bathi, “sesiphi isixeko esinjengesi sixeko sikhulu,” bubukumkani behenyukazi laseTire, elo ke ngoko licula iingoma zalo lize lihenyuze kanye nezo kumkani. Bonke abaprofeti bathetha ngesiphelo sehlabathi yaye bayavumelana omnye nomnye, ngoko ke abarhwebi bakaHezekile ngabona barhwebi

bakwanye abakhankanywa kwiSityhilelo isahluko seshumi elinesibhozo. Izihlandlo ezithathu kwiSityhilelo isahluko seshumi elinesibhozo bayakhala besithi, “yeha, yeha,” njengoko esi sixeko sikhulu kunye nolwakhiwo lwezezimali lweplanethi yomhlaba lubhukuqwa. Igama lesiGrike eliguqulelwe ngokuthi “yeha,” kweso siqendu, lelona gama linye kanye eliguqulelwe izihlandlo ezithathu kwiSityhilelo isahluko sesibhozo, ivesi yeshumi elinesithathu, apho ke liguqulelwe ngelinye igama lesiNgesi elahlukileyo.

Ndabona, ndeva isithunywa sezulu siphaphazela phakathi kwezulu, sisithi ngezwi elikhulu, Yeha, yeha, yeha, kubemi bomhlaba ngenxa yamanye amazwi exilongo eengelosi ezintathu ezizeza kuvuthela! ISityhilelo 8:13.

Ookumkani nabathengisi bayakhalela ukutshatyalaliswa koqoqosho lwehlabathi ngamazwi athi, “yeha, yeha,” okuthetha ukuthi, “iswe, iswe,” yaye le “Yeha” ingumfuziselo wobuSilamsi. Uloyiko olubamba uBheleshatsare neenkosi zakhe xa umbhalo wesandla ubonakala eludongeni, lululoyiko oluveliswa xa isakhiwo soqoqosho seplanethi yomhlaba sitshatyalaliswa ziintlaselo eziqhubekayo ezivela kubuSilamsi, uThixo abubenzisayo njengesixhobo saKhe solondolozo ukuze azise umgwebo waKhe wesigqeba phezu kwabo basela iwayini yaseBhabhiloni, oko kukuthi ukunyanzeliswa kweCawe. Le nyaniso ngumxholo “womthwalo” kalsaya wamashumi amabini anesithathu wehenyukazi lase “Tire.”

Isigwebo esinxamnye neTire. Bhombolozani, nina nqanawa zaseTarshishe; ngokuba ichithiwe, akwabikho ndlu, akwabikho kungena kuyo; oko kutyhilwe kubo kuvela ezweni laseKhitim. Thulani, nina bemi besiqithi; wena uzaliswe ngabarhwebi baseTsidon, abawela ulwandle. Ngamanzi amakhulu imbewu yaseSihore, isivuno somlambo, yeyona ngeniso yayo; ibe yona iyindawo yorhwebo lweentlanga. Yiba neentloni, Tsidon; kuba ulwandle luthethile, amandla olwandle esithi, Andikhulelwanga zintlungu, andizali bantwana, andondli madodana aselula, andikhulisi zintombi. Njengakwisigidimi esingayo iYiputa, baya kuva iintlungu ezibuhlungu ngenxa yesigidimi esingayo iTire. Welani niye eTarshishe; bhombolozani, nina bemi besiqithi. Ngaba sesi sixeko senu esasivuya, esasikho kwakudala, semihla yamandulo? Inyawo zaso ngokwaso ziya kusithwala zisiye kude ukuze siphambukele khona. Ngubani na oyicebisileyo le ngecebiso ngokuchasene neTire, isixeko esithwesayo izithsaba, esabarhwebi baso bengabathetheli, abarhwebi baso bengabahloniphekileyo behlabathi? UYehova wemikhosi uyimisele, ukuze angcolise ukuzingca kwalo lonke uzuko, aze azise ekudeleni bonke abahloniphekileyo behlabathi. Gqitha ezweni lakho njengomlambo, ntombi yaseTarshishe; akusekho mandla. Wolule isandla sakhe phezu kolwandle, wazishukumisa izikumkani; uYehova uwise umthetho ngokuchasene nesixeko sorhwebo, ukuba atshabalalise iinqaba zaso ezinqatyisiweyo. Wathi, Akusayi kuba sabuya uvuye, ntombi icinezelweyo, ntombi yaseTsidon; suka, uwele uye eKhitim; nalapho akuyi kuba nakuphumla. Yabonani ilizwe lamaKaledi; aba bantu babengengabo, kwada kwaba ngowaseAsiriya owabamiselayo abo bahlala entlanga; bamisa iinqaba zalo, baphakamisa amabhotwe alo; waliguqula laba yinxuwa. Bhombolozani, nina nqanawa zaseTarshishe; ngokuba amandla enu achithiwe. Kuya kuthi ke ngaloo mini, iTire ilityalwe iminyaka engamashumi asixhenxe, ngokwemihla yokumkani omnye; ekupheleni kweminyaka engamashumi asixhenxe iTire iya kucula njengonongogo. Thabatha uhadi, ujikeleze umzi, wena nongogo ubulityelwe; dlala kamnandi, cula iingoma

ezininzi, ukuze ukhunjulwe. Kuya kuthi ke ekupheleni kweminyaka engamashumi asixhenxe, uYehova ayivelele iTire, ibe yona iya kubuyela emvuzweni wayo, ihenyuze nezikumkani zonke zehlabathi phezu kobuso bomhlaba. Kanti urhwebo lwayo nomvuzo wayo ziya kuba bubungcwele kuYehova; akuyi kugcinwa buncwane, kungabekwa ecaleni; kuba urhwebo lwayo luya kuba lolwabo bahlala phambi koYehova, ukuze badle ngokwaneleyo, babe neengubo ezihlala zihleli. Isaya 23:1–18.

Iminyaka engamashumi asixhenxe, ethi “njengeentsuku zokumkani omnye,” imelwe bubukumkani baseBhabheli, kuba ukumkani bubukumkani, yaye iBhabheli yokoqobo yalawula iminyaka engamashumi asixhenxe. Iminyaka engamashumi asixhenxe yeBhabheli yokoqobo yaphela “ngexesha” olo kubonakala kulo umbhalo wesandla ezindongeni zeholo lesidlo sikaBheleshatsare. Kwangobo busuku wabulawa, ngamandla awafika “ngodonga” engabonwa, kuba wayesenza umbhiyozo esela iwayini yaseBhabheli, lo gama iokhestra kaNebhukadenetsare idlala umculo, yaye ihenyukazi laseTire licula uncuthu olumnandi, yaye uSirayeli owawexukile edanisa aze aqubude.

Ngoko uloyiko lwabamba bonke ababandakanyekileyo, kuba uThixo waye “cebisene nxamnye neTire” yaye “wayezimisele” “ukungcolisa ikratshi labo bonke ubungangamsha, nokuzisa ekudelelweni bonke ababekekileyo bomhlaba.” Ngenxa yoko uThixo “washukumisa izikumkani” ngalo “nyikima inkulu” yaloo “yure,” kuba uThixo waye “enike umyalelo nxamnye” nobukumkani “bomrhwebi,” “ukutshabalalisa iinqaba zabo ezinqatyisiweyo.” Ngelo “yure” loloyiko lukaBheleshatsare, ookumkani nabarhwebi baqalisa ukukhangela ukuze baqonde intsingiselo yamazwi omlilo ayeseludongeni. Ukufa kukaBheleshatsare sekusondele ukuba kwenzeke, kodwa ngelo xesha usaphila. Ngenxa yoko wafuna ukuqonda loo mazwi ayimfihlakalo waza wanikela ngemivuzo kwizilumko, ukuba zinokuwatolika loo mazwi abhaliweyo, kodwa oko akuzange kwenzeke, kuba izilumko zaseBhabheli zisebenzisa indlela yokufunda iBhayibhile eyayiyinkohliso yenyaniso. Loo mazwi ayimfihlakalo anjengombono wencwadi etywiniweyo.

Kwandula ke zonke izilumko zokumkani; kodwa azaba nako ukufunda umbhalo, nokumazisa ukumkani ukutyhilwa kwawo. Waza ukumkani uBheleshatsare wakhathazeka kakhulu, nobuso bakhe baguquka kuye, neenkosi zakhe zamangaliswa. Ke kaloku ukumkanikazi, ngenxa yamazwi okumkani neenkosi zakhe, wangena endlwini yesidlo; wathetha ukumkanikazi wathi, Kumkani, phila ngonaphakade; mazingakukhathazi iingcinga zakho, nobuso bakho mabungaguquki. Kukho umntu ebukumkanini bakho, okukuye umoya woothixo abangcwele; ngemihla kayihlo kwafunyanwa kuye ukukhanya, nokuqonda, nobulumko obunjengobobulumko boothixo; lowo ukumkani uNebhukadenetsare uyihlo, ukumkani, ndithi, uyihlo, wammisa ukuba abe yintloko yamagqirha, yabavumisi ngeenkwenkwezi, yamaKaledi, neyabaxeli-thamsanqa; ngenxa yokuba kwafunyanwa kuDaniyeli lo, awathi ukumkani wamthiya igama elinguBheletesatsare, umoya ogqwesileyo, nolwazi, nokuqonda, nokutyhila amaphupha, nokucacisa izintsonkotha, nokusombulula amathandabuzo. Ke ngoku makabizwe uDaniyeli, yaye uya kukubonisa ukutyhilwa. Wandule ke uDaniyeli wangeniswa phambi kokumkani. Wathetha ukumkani wathi kuDaniyeli, Unguwe na loo Daniyeli, ongowabantwana bokuthinjwa bakwaYuda, awabakhupha kwaYuda ukumkani ubawo? Ndivile nokuvile ngawe, ukuba umoya woothixo ukuwe, nokuba ukukhanya nokuqonda nobulumko obugqwesileyo

kufunyanwa kuwe. Ke kaloku izilumko, abavumisi ngeenkwenkwezi, zingeniswe phambi kwam, ukuze zifunde lo mbhalo, zindazise ukutyhilwa kwawo; kodwa azabanga nako ukutyhila intsingiselo yento le. Ke mna ndive ngawe, ukuba unako ukwenza iintyhilelo, nokusombulula amathandabuzo; ngoku ke, ukuba unako ukuwufunda lo mbhalo, undazise ukutyhilwa kwawo, uya kwambathiswa ezimfusa, ube nesacholo segolide entanyeni yakho, ube ngumlawuli wesithathu ebukumkanini. Daniyeli 5:8–16.

Ukumkanikazi ebhotwe wayengengomfazi kaBheleshatsare, kodwa wayengukumkanikazi kayisemkhulu wakhe, yaye wayesazi ukuba ngubani owayenokufunda umbhalo oseludongeni. Kwakukho ibandla (kuba umfazi, ngokwesiprofeto, uluphawu lwebandla), ebukumkanini, elalazi ukuba ngubani owayenokuqonda iimfihlelo zikaThixo.

“Kwakukho ebhotweni umfazi owayelumkile ngaphezu kwabo bonke,—ukumkanikazi kayisemkhulu kaBheleshatsare. Kolu ngxamiseko wathetha kukumkani ngolwimi olwathumela umqadi wokukhanya ebumnyameni. ‘Kumkani, phila ngonaphakade,’ watsho, ‘mabanganikukhathazi iingcinga zakho, nobuso bakho mabungaguquki. Kukho indoda ebukumkanini bakho ekukho kuyo umoya woothixo abangcwele; yaye ngemihla kayihlo kwafunyanwa kuyo ukukhanya nokuqonda nobulumko, obunjengobulumko boothixo; awayenzayo ukumkani uNebhukadenetsare, uyihlo, ukumkani, nditsho, uyihlo, umphathi wabakhafuli, nabavumisi ngeenkwenkwezi, namaKaledi, nababhuli; ...ke kaloku makabizwe uDaniyeli, yaye uya kubonisa ukutyhilwa kwako.”

“‘Emva koko uDaniyeli wangeniswa phambi kokumkani.’ Ezama ukuziqinisa nokubonakalisa igunya lakhe, uBheleshatsare wathi, ‘Nguwe na lowo Daniyeli, ongowabantwana bokuthinjwa bakwaYuda, awakhutshwa kwaYuda ngukumkani, ubawo? Ndive ke ngawe, ukuba umoya woothixo ukuwe, nokuba ukukhanya nokuqonda nobulumko obugqwesileyo kufunyanwa kuwe.... Kaloku ukuba unokulufunda olu bhalo, wandazise ukutyhilwa kwalo, uya kwambathiswa ezibomvu, ube nomxokelelwane wegolide entanyeni yakho, ube ngumlawuli wesithathu ebukumkanini.”

“UDaniyeli akazange athatheke bubungangamsha bokubonakala kokumkani, engadidaniswanga okanye esoyikiswa ngamazwi akhe. Waphendula wathi, ‘Izipho zakho mazibe zezakho, nemivuzo yakho uyinike omnye; kanti ke ndiya kukufundela ukumkani lo mbhalo, ndimazise nentsingiselo yawo. Kumkani, uThixo Osenyangweni wamnika uNebhukadenetsare uyihlo ubukumkani, nobukhulu, nozuko, nembeko.... Ke kaloku, xa intliziyo yakhe yaphakama, nengqondo yakhe yoma ngenxa yekratshi, wasuswa etroneni yakhe yobukumkani, nozuko lwakhe balususa kuye.... Wena ke, nyana wakhe, Bheleshatsare, akuyithobanga intliziyo yakho, nangona ubuwazi konke oku, koko uziphakamisile nxamnye noThixo wezulu; baza bazisa phambi kwakho izitya zendlu yaKhe, waza wena, nezidwangube zakho, nabafazi bakho, namashweshwe akho, nasela kuzo, wancoma oothixo besilivere negolide, nobhedu, nesinyithi, nomthi, nelitye, abangaboniyo, bangeviyo, bengazi nto; ke yena uThixo osesandleni saKhe umphefumlo wakho, nokuziindlela zakho zonke, awumdumisanga.”

“‘Nanku umbhalo obubhaliweyo lo: Mene, Mene, Tekel, Upharsin. Nantsi intsingiselo yalo mbandela: Mene: UThixo ubalile ubukumkani bakho, wabuphelisa. Tekel: Ulinganisiwe

ezikalini, wafunyanwa usweleka. Peres: Ubukumkani bakho bohluliwe, banikwa amaMedi namaPersi.’

“UDaniyeli akaphambukanga emsebenzini wakhe. Wabeka isono sokumkani phambi kwakhe, embonisa izifundo ebenokuzifunda kodwa engazifundanga. UBelshatsare akazange azithobebe iziganeko ezazibaluleke kangaka kuye. Akazange ayifunde ngokuchanekileyo imbali kayisemkhulu. Uxanduva lokwazi inyaniso lwalubekwe phezu kwakhe, kodwa isifundo esisebenzayo ebenokuthi asifunde aze enze ngokwaso asizange samiliselwa entliziyweni; yaye indlela yakhe yokwenza yazisa isiphumo esiqinisekileyo.”

“Lo yayingumthendeleko yokugqibela yokuzigwagwisa eyabanjwa ngukumkani wamaKaledi; kuba Lowo unyamezela ixesha elide ukugwenxa komntu wayesele ewukhuphile umgwebo ongenakubuyiselwa. UBheleshatsare wayemhlazisile kakhulu Lowo wayemphakamisile ukuba abe ngukumkani, yaye ixesha lakhe lovavanyo lathatyathwa kuye. Ngoxa ukumkani nezidwangube zakhe babesekwincopho yemibhiyozo yabo enobunewunewu, amaPersi awuphambukisa uMlambo iYufra the emjelo wawo, aza angene kuloo mzi ungakhuselwanga. Ngoxa uBheleshatsare neenkosi zakhe babesela kwiimpahla ezingcwele zikaYehova, bedumisa oothixo babo besilivere negolide, uKoreshe namajoni akhe babemi phantsi kweendonga zebhotwe. ‘Ngaloo busuku,’ itsho ingxelo, ‘wabalawa uBheleshatsare ukumkani wamaKaledi. Waza uDariyo umMedi waluthabatha ubukumkani.’” Bible Echo, Meyi 2, 1898.

Phakathi kwengxaki, ukumkanikazi (ibandla), waqonda ukuba kukho umthombo onokuchaza “Ikamva leMerika”. UDaniel uphinda ame esabelweni sakhe ukuze azalisekise injongo yakhe ekupheleni kwemihla. Ubungqina bomqondiso obanikwa ezikweni lomlilo nguShadrach, Meshach noAbednego ngoku bunikwa nguDaniel, njengoko esongeza kumgca wenyaniso wokuba “ngexesha” lengxaki yomthetho weCawa, abo bamele umqondiso baya kuziswa phambi kwabasemagunyeni borhulumente ukuze bangqine inyaniso.

“‘Baya kunikele ezinkundleni zamatyala, ... kanjalo naphambi kweenkosi neerhuluneli niya kusiwa ngenxa yaM, kube bubungqina kubo nakwiintlanga.’ Mateyu 10:17, 18, R. V. Intshutshiso iya kusasaza ukukhanya. Abakhonzi bakaKristu baya kuziswa phambi kwezikhulu ezinkulu zehlabathi, ezithi, ukuba bekungengako oku, mhlawumbi zingaze zive ivangeli. Inyaniso iye yamiselwa gwenxa kwaba bantu. Baye bamamela izityholo zobuxoki ezimalunga nokholo lwabafundi bakaKristu. Amaxesha amaninzi ekuphela kwendlela yabo yokufunda isimilo sako sokwenyaniso bubungqina babo baziswa ematyaleni ngenxa yokholo lwabo. Xa bephantsi kovavanyo aba bafuneka ukuba baphendule, nabagwebi babo ukuba baphulaphule ubungqina obunikelwayo. Ubabalo lukaThixo luya kwabelwa abakhonzi baKhe ukuze bahlangabezane neso sidingo singxamisekileyo. ‘Niya kunikwa,’ utsho uYesu, ‘kwangelo lixa into eniya kuthetha ngayo. Kuba asini nina nithethayo, kodwa nguMoya woYihlo othetha kuni.’ Njengoko uMoya kaThixo ekhanyisa iingqondo zabakhonzi baKhe, inyaniso iya kubonakaliswa ngamandla ayo obuthixo nangobuxabisekileyo bayo. Abo bayalayo inyaniso baya kuma ukuze bamangalela baze bacinezele abafundi. Kodwa phakathi kwelahleko nentlungu, kude kuse ekufeni, abantwana beNkosi bamele ukubonakalisa ubulali boMzekelo wabo wobuthixo. Ngaloo ndlela kuya kubonakala umahluko phakathi kwezixhobo zikaSathana nabameli bakaKristu. UMsindisi uya kuphakanyiswa phambi kwabalawuli nabantu.”

Ulangazelelo Lwamaxesha Onke, 354.

Njengakubo abo bathathu bafanelekileyo, uDaniyeli wayengenamdla nakwiziphi na izipho, yaye wayengenasidingo sokuphindaphinda kwangaphambili oko aza kukuthetha. Wabeka ngokulula kakhulu intsingiselo yala “maxesha asixhenxe,” awayemelwe eludongeni.

Siya kuya kuqhubeka ibali likaBheleshatsare kwinqaku elilandelayo.

“Abo bangathembekanga emsebenzini kaThixo baswele umgaqo; iinjongo zabo azinasimo sinokubakhokelela ekukhetheni okulungileyo phantsi kwazo zonke iimeko. Abakhonzi bakaThixo bafanele bazive ngamaxesha onke ukuba baphantsi kweliso loMqeshi wabo. Lowo wayebukele isidlo sikaBheleshatsare esingcolileyo ukho kuzo zonke iziko zethu, kwigumbi lokubala lomrhwebi, nakwindawo yokusebenzela yabucala; yaye isandla esingenagazi ngokuqinisekileyo sirekhoda ukungahoyi kwenu, njengoko sarekhoda umgwebo owoyikekayo wokumkani onyelisayo. Ukugwetywa kukaBheleshatsare kwabhalwa ngamazwi omlilo, ‘Ulinganisiwe ezilinganisweni, wafunyanwa usweleka’; yaye ukuba niyasilela ukuzalisekisa iimbopheleleko zenu enizininikwe nguThixo, ukugwetywa kwenu kuya kuba kokufanayo.”  
Messages to Young People, 229.