

# Incwadi kaDaniyeli - Inani Lamashumi Amathandathu

*Umthandazo kaDaniyeli neMfihlelo yoBukumkani besiBhozo: ISityhilelo seMihla yokuGqibela*

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Kwizahluko zeshumi elinesixhenxe neshumi elinesibhozo zeSityhilelo, ingelosi izisa kuYohane umbono womgwebo wobupopu. Ekuhlalutyweni komgwebo walo wokugqibela, izikumkani zesiprofeto seBhayibhile zimelwe khona.

Nantsi ke ukuqonda okunobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli phezu kwazo umfazi lowo. Kukho nookumkani abasixhenxe: abahlanu bawile, omnye ukho, nomnye akakafiki; aze xa efikayo, amele ukuhlala ithutyana elifutshane. Irhamncwa elakhe lakho, lingasekho, lona ngokwalo lingowesibhozo, kwaye lingowabasixhenxe, liye entshabalalweni. ISityhilelo 17:9–11.

UYohane wayethuthwe ngokomoya wasiwa kowe-1798, apho afundiswa khona ukuba iintloko ezisixhenxe zerhamncwa elalithwele umfazi wobupopu zazingookumkani abasixhenxe. Ukumkani bubukumkani, yaye ubukumkani bukwayintloko kwisiprofeto seBhayibhile. Ngowe-1798, izikumkani ezintlanu zazisele ziwile, yaye ngelo xesha kwakulawula esinye. Ubukumkani besixhenxe babuseza kwixesha elizayo, yaye babumelwe ngookumkani abalishumi. Emva koko uYohane waxelelwa ukuba ubukumkani besibhozo yayilirhamncwa lobupopu, elaliphuma kwezisixhenxe. Ubupopu babubukumkani besihlanu, yaye babufumene inxeba elibulalayo, ukuze kuthi xa inxeba labo elibulalayo liphilisiwe, bube ke ngoko yintloko yesibhozo ephuma kwezisixhenxe.

KuDaniyeli isahluko sesibini izikumkani ezine zokuqala nguBhabheli, amaMedi namaPersi, iGrisi neRoma. Ezo zikumkani zine zokwenyani zikwamele izikumkani ezine zokomoya, yaye kunye zibonakalisa ookumkani abasibhozo, okanye iintloko, zesiTyhilelo seshumi elinesixhenxe; kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento. UDaniyeli isahluko sesibini kukhankanyo lokuqala lwezikumkani zesiprofeto seBhayibhile, yaye isiTyhilelo seshumi elinesixhenxe sesokugqibela, ngoko ke zimele ukuvumelana, kuba uThixo akaze atshintshe.

Ubukumkani besihlanu obabuwele ngo-1798, yayiyiBhabhiloni yokomoya, upopu. Ubukumkani besithandathu obabusemandleni ngo-1798, yayibubukumkani obuneempondo ezimbini obabufuziselwe bubukumkani obuneempondo ezimbini bamaMedi namaPersi. Ubukumkani besixhenxe, obuquka ookumkani abalishumi, abathi ngo-1798 babengekafiki, buburhulumente behlabathi elinye, obabufuziselwe yiGrisi, urhulumente wehlabathi elinye ka-Alesandire Omkhulu. Intloko yesibhozo, eyayivela kwabasiXhenxe, yayibubukumkani besihlanu obabunexeba elibulalayo, kanti baphila kwakhona xa inxeba elibulalayo laphiliswa.

Umgwebo wesihenyukazi esikhulu wenzeka “ngexesha” lentlekele yomthetho weCawa, oko kukuthi, ixesha eliqala ngomthetho weCawa eUnited States lize liqhubeke kuyo yonke imbali de kuvalwe ixesha lokusetyenziswa kwabantu. Kulo “xesha,” ekuthiwa kuDaniyeli “ziintsuku zaba kumkani”, uThixo uya kumisa ubukumkani baKhe. Kulo “xesha” imvula yasemva iyathululwa.

“Imvula yamva iyeza phezu kwabo banyulu—ngoko ke bonke baya kuyamkela njengakuqala.

“Xa izithunywa ezine ziyeka, uKristu uya kumisa ubukumkani baKhe. Akukho namnye uya kwamkela imvula yasemva ngaphandle kwabo benza konke abanako.” Spalding and Magan, 3.

Ukuthululwa kwemvula yasemva kuyinkqubo eqhubela phambili, kuba ihambelana nomgwebo, yaye nomgwebo uqhubela phambili. AmaMillerite ayeqonda ukuba ayephila ezinyaweni zomfanekiso kaDaniyeli isahluko sesibini. Ayekhohlelwa ukuba iRoma yayingubukumkani bokugqibela basemhlabeni, yaye ayechanile, kodwa enokuqonda okulinganiselweyo.

“Tintsuku zaba kumkani,” ziyavela ngokwenene kwimbali yobukumkani baseRoma, kodwa asiyombali yeRoma yobuhedeni okanye yeRoma yobupapa; yimbali yeRoma yanamhlanje. AmaMillerite ayayisebenzisa iRoma yobuhedeni neRoma yobupapa njengobukumkani obunye, yaye ngokwenjenjalo asebenzisa isicatshulwa sencwadi kaHezekile esiphathelele ukumkani wokugqibela wakwaYuda (uZedekiya), ukuxhasa ukuqonda kwawo.

Kwaye wena, nkosana yakwaSirayeli engcolileyo, engendawo, omhla wakho ufikile, xa ubugwenxa buya kufikelela esiphelweni, Itsho iNkosi uYehova ukuthi; Susa ubhinco lwasebukhosini, ukhulule isithsaba; oku akusayi kuba njengoko bekunjalo: phakamisa ophantsi, uze uthobe ophakamileyo. Ndiya kuyibhukuqa, ndiyibhukuqe, ndiyibhukuqe; yaye ayisayi kuba sabakho, ade afike lowo unelungelo lwayo; yaye ndiya kumnika yona. Hezekile 21:25–27.

Ukusuka kuZedekiya kwakuya kubakho izikumkani ezithathu ezaziya “kubhukuqwa,” ezaziya kukhokela kuKristu, lowo “ilungelo lakhe likuko,” ukuba alawule. IBhabheli, amaMedi namaPersi, neGrisi zonke zaziza kubhukuqwa de kufike ubukumkani baseRoma; yaye ngexesha lembali yobo bucumkani besine, uKristu wayeza kuza amise ubukumkani. Wakwenza kanye oko.

“Phakathi kwababo babekhokelela isizwe ngokukhawuleza entshabalalweni, oyintloko kubo yayinguZedekiya ukumkani wabo. Eziphose ngokupheleleyo iingcebiso zikaYehova njengoko zazinikelwe ngabaprofeti, elibele ityala lombulelo awayelimelwe nguNebhukadenetsare, ephula isifungo sakhe esingcwele sokunyaniseka awasithabatha egameni leNkosi uThixo kaSirayeli, ukumkani wakwaYuda wavukela abaprofeti, umxhamli wakhe, noThixo wakhe. Ngokulambatha kobulumko bakhe wazifunela uncedo kutshaba lwakudala lwempumelelo kaSirayeli, “ethumela abathunywa bakhe eYiputa, ukuze bamnike amahashe nabantu abaninzi.”

“‘Uya kuphumelela na?’ wabuza uYehova ngokuphathethelele kulowo wayengcathe ngaloo ndlela, ngoburhalarhume obungaka, lonke uxanduva olungcwele oluphathisiweyo; ‘uya kusinda na lowo wenza izinto ezinjalo? okanye uya kuwaphula umnqophiso, aze ahlangulewe? Njengokuba ndihleli nje, utsho iNkosi uYehova, inene endaweni ahlala kuyo ukumkani owamenza ukumkani, osifungiso sakhe wasidelela, nomnqophiso wakhe wawaphula, ewe,

kunye naye phakathi kweBhabheli uya kufa. NoFaro akayi kumnceda emfazweni, enomkhosi wakhe onamandla nendimbane yakhe enkulu: ... ekubeni wasidelela isifungiso ngokuwaphula umnqophiso, xa, khangela, wayenikile isandla sakhe, wenza zonke ezi zinto, akayi kusinda.’ Hezekile 17:15–18.

“Kumlawuli ongendawo ongendawo nongendawo” lwalufikile usuku lokugqibela lokugwetywa. “Susa isithsaba sobupristi,” watsho ngokumisela uYehova, “ukhulule nesithsaba sobukumkani.” KwaYuda kwakungayi kuphinda kuvunyelwe ukuba abe nokumkani de uKristu ngokwaKhe amise ubukumkani baKhe. “Ndiya kuyibhukuqa, ndiyibhukuqe, ndiyibhukuqe,” waba ngummiselo ovela kuThixo ngokuphathelele itrone yendlu kaDavide; “yaye ayisayi kuba sabakho, ade afike Lowo lilungelo laKhe; yaye ndiya kuyinika Yena.” Hezekile 21:25–27.” Abaprofeti nooKumkani, 450, 451.

UMiller wayenyanisile, kodwa ukuqonda kwakhe kwakunqunyelwe, kuba ubukumkani awabumisa uKristu xa wayehamba phakathi kwabantu babungebobokugqibela basemhlabeni. Kwakuseza kubakho ookumkani abane emva kobukumkani beRoma yobuhedeni. Kambe ke, uKristu walumisa ubukumkani “bobabalo” emnqamlezweni, kodwa obo bucumkani abuzange bumiswe ngemihla yookumkani abalishumi beSityhilelo ishumi elinesixhenxe, yaye abuzange bumiswe ngexesha lemvula yasemva. Ubukumkani obumiswa nguKristu ngemihla yokugqibela bubukumkani bakhe “bozuko.” USister White uthetha ngokuthe ngqo ngazo zombini ezi zikumkani.

AmaMillerite aqonda ukuba uKristu wamisa ubukumkani ngexesha lembali yobukumkani besine, yaye ayenyanisile, kodwa ayenomda ekuqondeni kwawo. Kwimbali yobukumkani besine, uKristu wamisa ubukumkani “bobabalo,” yaye kwimbali yobukumkani besibhozo, wamisa ubukumkani bakhe “bobuqaqawuli.” Kwimbali awamisa ngayo ubukumkani “bobabalo,” uMoya oyiNgcwele wathululwa ngePentekoste. IPentekoste ifuzisela ukuthululwa kwemvula yamva, kwimbali apho amisa khona ubukumkani bakhe “bobuqaqawuli.”

Umyalezo wePentekoste wawungumyalezo wovuko lukaKristu lwangokoqobo. Umyalezo wemvula yasemva kwexesha, ubuncinane ngokuyinxenye, ngumyalezo wovuko olungumfuziselo olumelelwa liqhina lesiprofeto lokuba owesibhozo ophuma kwabasixhenxe, elizalisekiswa lirhamncwa, kwanangeempondo ezimbini zerhamncwa lomhlaba. Ubukumkani besine nobesibhozo ziindawo apho uKristu amisa khona ubukumkani baKhe.

“Isaziso esasenziwe ngabafundi egameni leNkosi sasisichanile ngokupheleleyo kuzo zonke iinkalo, yaye iziganeko esasikhomba kuzo zazisele zisenzeka ngelo xesha. ‘Ixesha lizalisekile, ubukumkani bukaThixo busondele,’ yayingumyalezo wabo. Ekupheleni ‘kwexesha’—iiveki ezingamashumi amathandathu anesithoba zikaDaniyeli 9, ezaziza kufikelela kuMesiya, ‘Othanjisiweyo’—uKristu wayesele emkele ukuthanjiswa koMoya emva kobhaptizo lwaKhe ngoYohane eYordan. Kwaye ‘ubukumkani bukaThixo’ ababebhengeze ukuba busondele bamiselwa ngokufa kukaKristu. Obu bucumkani babungengabo, njengoko babefundiswe ukuba bakholelwe, ubukhosi basemhlabeni. Kwangokunjalo babungeyobobo bucumkani bezayo, obungenakufa, obuya kumiselwa xa ‘ubukumkani nolawulo, nobukhulu bobukumkani phantsi kwezulu liphela, buya kunikwa abantu abangcwele bOsenyangweni;’ obo bucumkani baphakade, apho ‘zonke iilawulo ziya kumkhonza zize zimthobele Yena.’ Daniyeli 7:27.

Njengoko lisetyenziswa eBhayibhileni, ibinzana elithi ‘ubukumkani bukaThixo’ lisetyenziswa ukubonisa zombini ubukumkani bobabalo nobukumkani bozuko. Ubukumkani bobabalo bubonakaliswa nguPawulos kwiNcwadi eya kumaHebhere. Emva kokwalatha kuKristu, umthetheleli onenceba ‘ovakalelwa kukuswela amandla kwethu,’ umpostile uthi: ‘Masisondele ke ngoko ngenkalipho etroneni yobabalo, ukuze samkele inceba, sifumane ubabalo.’ Hebhere 4:15, 16. Itrone yobabalo imele ubukumkani bobabalo; kuba ubukho betrone buthetha ubukho bobukumkani. Kweemizekeliso zaKhe ezininzi uKristu usebenzisa ibinzana elithi ‘ubukumkani bamazulu’ ukubonisa umsebenzi wobabalo olungcwele ezintliziyweni zabantu.”

“Ngoko ke itrone yozuko imele ubukumkani bozuko; yaye obu bukumkani kubhekiselwa kubo emazwini oMsindisi athi: ‘Xa ke uNyana woMntu efika ngobuqaqawuli baKhe, nazo zonke izithunywa ezingcwele zikunye naYe, wandula ke ahlale etroneni yozuko lwaKhe; zize ziqokelelwe phambi kwaKhe zonke iintlanga.’ Mateyu 25:31, 32. Obu bukumkani busesazayo. Abuyi kumiselwa de kube kukubuya kwesibini kukaKristu.

“Ubukumkani bobabalo bamiselwa kwangoko emva kokuwa komntu, xa kwaqulunqwayo icebo lokukhululwa kohlanga olunetyala. Ngoko ke babukho kwinjongo nangesithembiso sikaThixo; yaye ngokholo, abantu babenokuthi babe ngabemi babo. Noko ke, abazange bamiselwe ngokwenene kwada kwasekufeni kukaKristu. Kwanasemva kokungena kuMsebenzi waKhe wasemhlabeni, uMsindisi, edinwe bubulukhuni nokungabi nambulelo kwabantu, wayenokurhoxa kumbingelelo waseKalvari. EGetsemane indebe yosizi yangcangcazela esandleni saKhe. Wayenokuthi kwanangelo xesha azisule umbilo wegazi ebunzini baKhe aze alushiye uhlanga olunetyala lutshabalale ezonweni zalo. Ukuba wayekwenzile oko, ngekungabikho kukhululwa kwabantu abawileyo. Kodwa xa uMsindisi wanikela ubomi baKhe, waza ngomoya waKhe wokugqibela wadanduluka wathi, ‘Kugqityiwe,’ ngoko ukuzaliseka kwecebo lokukhululwa kwaqinisekiswa. Isithembiso sosindiso esanikwa esi sibini sinesono e-Eden saqinisekiswa. Ubukumkani bobabalo, obabukade bukhona ngaphambili ngesithembiso sikaThixo, ngelo xesha bamiselwa.”

“Ngoko ke ukufa kukaKristu—eso sehlo kanye abafundi ababesiqwalasele njengokutshatyalaliswa kokugqibela kwethemba labo—saba yinto eyalenza laqiniseka ngonaphakade. Nangona kwakubazisele ukudana okukrakra, kwaba yincopho yobungqina bokuba ukukholwa kwabo kwakuchanekile. Isiganeko esasibazalisile kukuzila nokuphelelwa lithemba saba seso esavulela wonke umntwana ka-Adam ucango lwethemba, nesona apho ubomi bexesha elizayo nolonwabo olungunaphakade lwabo bonke abathembekileyo bakaThixo kuzo zonke izizukulwana lwagxila khona.

“Injongo zenceba ezingenasiphelo zazisondele ekuzalisekeni kwazo, kwanakwisithuba sokudana kwabafundi. Nangona iintliziyi zabo zazitsalwe lubabalo olungcwele namandla emfundo yaKhe, Lowo ‘wathetha njengokuba kungazange kuthethe mntu,’ sekunjalo, kwakuxutywe negolide ecocekileyo yothando lwabo ngoYesu, isinyibilikisi esisezantsi sokuzingca kwehlabathi namabhongo obuzingca. Kwanakwigumbi lePasika, ngaloo yure inzulu xa iNkosi yabo yayisele ingena emthunzini waseGetsemane, kwakukho ‘ukuphikisana phakathi kwabo, kokuba nguwuphi kubo oya kubalelwa njengoyena mkhulu.’ Luka 22:24. Umbono wabo wawuzaliswe sisihlalo sobukhosi, sisithsaba, nangozuko, ngoxa kanye phambi

kwabo kwakulele ihlazo nentlungu yomyezo, iholo lomgwebo, nomnqamlezo waseKalvari. Yayikukuzingca kweentliziyo zabo, ukunxanelwa kwabo uzuko lwehlabathi, okwakubakhokelele ekubambeleleni ngenkani kwimfundiso yobuxoki yexesha labo, nasekugqithiseni bengayihoyanga amazwi oMsindisi abonisa ubume bokwenene bobukumkani baKhe, nathi ekhomba kwangaphambili kwintlungu yaKhe nasekufeni kwaKhe. Kwaye ezi mpazamo zakhokelela esilingweni—esibukhali kodwa siyimfuneko—esavunyelwayo ukuze silungiswe. Nangona abafundi babeyiphambanisile intsingiselo yomyalezo wabo, baza basilela nokubona ukuzaliseka koko babekulindele, sekunjalo babeshumayele isilumkiso ababesinikwe nguThixo, kwaye iNkosi yayiza kuwuvuza ukholo lwabo, ihloniphe ukuthobela kwabo. Kubo kwakufanele ukuphathiswa umsebenzi wokuvakalisa kuzo zonke iintlanga iindaba ezilungileyo ezizukileyo zeNkosi yabo evukileyo. Kwakungenxa yokubabalungiselela lo msebenzi ukuba amava awayebonakala kubo ekrakra kangaka avunyelwa.” Imbambano Enkulu, 347, 348.

Encwadini yeSityhilelo, “ingqondo enobulumko” ibala “inani lomntu”, ize iqonde ukuba “loo mntu” ukwabubukumkani besibhozo, obungobezisixhenxe. “Umntu wesono” uyintloko yobukumkani besibhozo obulawula phezu kookumkani nabarhwebi bomhlaba, ekudibana nabo amabandla asixhenxe ukuze aphephe isinyeliso sentshutshiso, yaye uhleli phezu kwamanzi amaninzi.

Waza wathi kum, Amanzi owabonayo, apho lihleli khona ihenyukazi, ngabantu, nenkitha zabantu, nezizwe, neelwimi. ISityhilelo 17:15.

“umntu wesono” ulawula ihlabathi lezopolitiko, elezemali, elezenkolo, neloluntu, kwanabo bonke abantu, ngaphandle kwabo bafumene uloyiso phezu kwerhamncwa, nomfanekiso walo, uphawu lwalo, nenani legama lalo.

Ndaza ndabona ngathi lulwandle lweglasi oluxutywe nomlilo; nabo abo boyisileyo phezu kwerhamncwa, naphezu komfanekiso walo, naphezu kophawu lwalo, naphezu kwenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo. Bacula ingoma kaMoses, umkhonzi kaThixo, nengoma yeMvana, besithi, Mikhulu ziyamangalisa imisebenzi yakho, Nkosi Thixo uSomandla; zithe tye zinyanisile iindlela zakho, wena Kumkani wabangcwele. ISityhilelo 15:2, 3.

“Abo balumkileyo” abayiqondayo “inkcitho yolwazi,” xa iSityhilelo sikaYesu Kristu sivulwa itywina, ngabo banalo “ukuqonda” baze “balibale inani lerhamncwa; kuba lilinganani lomntu; nenani lalo lingaMakhsandathu anamashumi amathandathu anesithandathu.” Olo “qonda” lumele inxalenye yenkqubo yovavanyo enamanyathelo amathathu ehlala isenzeka xa uYesu evula itywina lesiprofeto. Yiyo loo nto kuphawulwa ukuba “baloyisile” “inani legama lalo.”

Ukuzuza uloyiso kukuphumelela uvavanyo, yaye abo “babulumko” nab “baqondayo” bafumana uloyiso olunxulunyaniswa nenani 666, yaye le ndima ikwachaza ukuba zikho izikumkani ezisibhozo, nokuba eyesibhozo ivela kwezisixhenxe. Loo “mfihlelo” imelwe kuDanyeli isahluko sesibini, kuba umthandazo kaDanyeli wawukukwazi ukuqonda “imfihlelo.” Isityhilelo sokuba zikho izikumkani ezisibhozo, nokuba ubukumkani besibhozo buvela kwezisixhenxe, nokuba inani lobu bucumkani lingu-666, yile mfihlelo uDanyeli aboniswa njengoyifumanayo ngomthandazo

wakhe, yaye uDaniyeli umele “izilumko” zikaThixo zemihla yokugqibela.

UDaniyeli umele “izilumko” zemihla yokugqibela ezityhilwe imfihlelo kaDaniyeli ababini, yaye loo mfihlelo sisityhilelo sokuba ukubhekiswa kokugqibela nokokuqala kwizikumkani zesiprofeto seBhayibhile kukuba kukho izikumkani ezisibhozo emfanekisweni. Eso sityhilelo sixhasa ukuqonda kwamaMillerite isahluko sesibini sikaDaniyeli, kodwa sikhanya ngokuphindwe kalishumi ngakumbi, xa sele siqondwe. Ubukhazikhazi baso, kuba bukhanya ngokuphindwe kalishumi ngakumbi, bumele uvavanyo izilumko eziloyisayo, kuba ubukumkani besibhozo obuphuma kwabasixhenxe, bukwangubukumkani besithandathu obuyimanyano ephindwe kathathu yenamba, yerhamncwa nomprofeti wobuxoki. Ngoko ke, inamba, irhamncwa nomprofeti wobuxoki bonke bangubukumkani besithandathu, yaye kunye bamele u-666.

UNebhukadenetsare wavavanywa sisityhilelo sikaDaniyeli isahluko sesibini, waza wasilela kolo vavanyo. KuDaniyeli isahluko sesibini, uDaniyeli umele “izilumko” eziphumelela uvavanyo olungemfihlakalo womfanekiso. UNebhukadenetsare kwisahluko sesithathu umele abangendawo abasilelayo kolu vavanyo lunye kanye. UNebhukadenetsare, njengokumkani wokuqala wobukumkani bokuqala, umele ukumkani wokugqibela wobukumkani bokugqibela. Ngenxa yoko umele “umntu wesono,” umntu wesiprofeto athi amabandla asixhenxe ambambe. Umntu wadalwa ngomhla wesithandathu, yaye inani lesithandathu ngoko ke linani loluntu. Inani likaNebhukadenetsare lisithandathu. UNebhukadenetsare wasilela kuvavanyo lwenani 666, waza wamele abangendawo bemihla yokugqibela. Njengomqondiso womntu wesono, inani lakhe lisithandathu.

UKumkani uNebhukadenetsare wenza umfanekiso wegolide, omde waba ziikubhite ezimashumi mathandathu, nobubanzi bawo baba ziikubhite ezintandathu; wawumisa ethafeni laseDura, ephondweni laseBhabhiloni. Daniyeli 3:1.

Umfanekiso wegolide wawungamashumi amathandathu eekubhite, wawububanzi beekubhite ezintandathu, yaye wenziwa nguNebhukadenetsare, onenani lakhe linguNtandathu. Umfanekiso wamiswa ngokuvukela ukukhanya komfanekiso wesahluko sesibini, yaye inkcazo yomfanekiso enamacala amathathu, xa uliqonda ukuba inani likaNebhukadenetsare nguNtandathu, ilingana noNtandathu, Ntandathu, Ntandathu.

Siya kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Incamango yokumisa ubukhosi nenzala yobukumkani eya kuhlala ngonaphakade, yamchukumisa ngamandla amakhulu umlawuli onamandla phambi kweengalo zakhe iintlanga zehlabathi ezazingakwazanga ukuma. Ngenzondelelo eyazalwa kukulangazelela okungenamida nokuzingca kobuqu, wangena engcebweni kunye nezilumko zakhe ngendlela yokukufeza oku. Ewalibele amalungiselelo amangalisayo olwalathiso olungcwele anxulumene nephupha lomfanekiso omkhulu; walibala kananjalo ukuba uThixo kaSirayeli, ngomkhonzi waKhe uDaniyeli, wayeyicacisile intsingiselo yaloo mfanekiso, nokuba, ngokunxulumene nalo utoliko, amadoda amakhulu obukumkani ayesindisiwe ekufeni okulihlazo; elibele konke ngaphandle komnqweno wabo wokumisa awabo amandla nobungangamsha, ukumkani nabacebisi bakhe bombuso bazimisela ukuba ngazo zonke iindlela ezinokwenzeka baya

kuzama ukuphakamisa iBhabheli njengelona liphezulu, nelifanele ukunyaniseka kwehlabathi lonke.

“Umfuziselo womfanekiso awathi uThixo ngawo watyhila kukumkani nakubantu injongo yaKhe ngeentlanga zomhlaba, ngoku wawusele uza kusetyenziselwa ukuzukiswa kwamandla oluntu. Ukuchazwa kukaDanyeli kwakumele ukwaliwe kuze kulityalwe; inyaniso yayiza kuguqulelwa kakubi ize isetyenziswe kakubi. Umqondiso owamiselwa liZulu ukuze utyhile ezingqondweni zabantu iziganeko ezibalulekileyo zexesha elizayo, wawuza kusetyenziswa ukuthintela ukusasazeka kolwazi uThixo awayenqwenela ukuba ihlabathi lilwamkele. Ngale ndlela, ngamacebo abantu abanamabhongo, uSathana wayefuna ukuphazamisa injongo yobuthixo ngohlanga loluntu. Utshaba loluntu lwalusazi ukuba inyaniso engaxutywanga nempazamo ingamandla amakhulu okusindisa; kodwa xa isetyenziselwa ukuphakamisa isiqu sakho nokukhuthaza amacebo abantu, iba ngamandla obubi.

“Kwizisele zakhe zobutyebi ezityebileyo, uNebhukadenetsare wayalela ukuba kwenziwe umfanekiso omkhulu wegolide, ofana ngokwemilo yawo ngokubanzi nalowo wabonwa embonweni, ngaphandle kwento enye kuphela, eyeyezinto ezazisetyenziswe ukuwubumba. AmaKaledi, ekubeni ayeqhele imifanekiso emikhulu neqaqambileyo yoothixo bawo bobuhedeni, ayengazange ngaphambili avelise nto inamandla kangaka nehloniphekileyo njengalo mfanekiso uqaqambileyo, omde oziikubhite ezingamashumi amathandathu nobubanzi obuziikubhite ezintandathu. Kwaye akumangalisi ukuba kwilizwe apho unqulo-zithixo lwaluxhaphake ngokubanzi, lo mfanekiso mhle nowexabiso elingenakuthelekiswa nanto, owawukwithafa laseDura, umele uzuko lwaseBhabhiloni nobunewunewu namandla alo, unikelwe ukuba ube yinto enqulwayo. Ngako oko kwamiselwa njalo, kwaza kwaphuma ummiselo wokuba ngomhla wokunikezelwa kwawo bonke mababonakalise ukunyaniseka kwabo okuphezulu kumandla aseBhabhiloni ngokuguqa phambi komfanekiso.” Abaprofeti NeeKumkani, 504, 505.