

Incwadi kaDaniyeli - Inombolo Engamashumi Amahlanu Nesikhombisa

*Ukwambulwa Kwezimfihlo Zesiprofetho zeSambulo: Uhambo Oluhamba
Ngeziprofetho Zezinsuku Zokugcina*

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Bonke abaprofethi bakhuluma ngokuphela kwezwe, futhi zonke iziprofetho zihlangana ziphethe encwadini yeSambulo. Encwadini yeSambulo kuthathwa umugqa ofanayo nowencwadi kaDaniyeli, ngokuba ziyincwadi efanayo. Yonke le migomo yesiprofetho ibhalwe yaqinisekiswa ngokuqinile ezihlokweni ezedlule. Encwadini yeSambulo siyatshelwa ukuthi ngaphambi nje kokuba umusa wokuqulwa uvalwe kukhona isiprofetho ebesivalwe ngophawu esivulwa. Lezi zihloko bezilokhu ziveza izakhi zesiprofetho ezihlobene nesigijimi esisencwadini yeSambulo esesivulwa manje. Isigijimi asisona iqiniso lesiprofetho elilodwa kuphela, futhi yonke ingxenye yesigijimi esivulwa manje iwela ngaphansi kwesigaba seSambulo sikaJesu Kristu.

Umyalezo uyambulwa kancane ngaphambi kokuvalwa komusa, lapho “isikhathi sesisondele.” Izincwadi zikaDaniyeli neSambulo, zihambisana nokuchasiswa okuvela emibhalweni yoMoya Wesiprofetho, zicacisa kakhulu ngenqubo ehambisana nokwambulwa komyalezo wesiprofetho. YiBhubesi lesizwe sakwaJuda elifeza ukwambulwa, futhi lapho lenza kanjalo lisebenzisa indlela ehlelekile yokwethula umyalezo. Lamukela umyalezo kuYise, omelwe njengophethe iBhayibheli njengoba livaliwe ngezimpawu eziyisikhombisa. IBhubesi lesizwe sakwaJuda, eliphinde libe yimpande kaDavide neWundlu elabulawa, lithatha incwadi kuYise bese lisusa izimpawu.

UJesu ube esenika uGabriyeli lo mbiko, yena kanye nezinye izingelosi bawudlulisele kumprofethi owubhalayo lo mbiko awuthumele emabandleni. Lapho isikhathi sokuvula umyalezo wesiprofetho sesisondele, ukuvulwa kwalowo myalezo wesiprofetho kuveza inqubo yokuvivinya enezinyathelo ezintathu, evivinya labo abangaphakathi emabandleni abayizethameli eziqondiswe yizibhalo zomprofethi; futhi ngokwesisekelo sokusabela komuntu ngamunye kulawo malungu ebandla, bayazinqumela ukuthi bakweliphi kula maqembu amabili. Labo abamukela ukwanda kolwazi okuvezwa umyalezo ovuliwe babonakaliswa njengaba “hlakaniphileyo,” kanti labo abangakwamukeli babonakaliswa nguDaniyeli njengaba “ababi,” nanguMathewu njengaba “ziwula”.

Zonke lezi zici ezihlobene nokwambulwa kwemfihlo yokugcina yesiprofetho zikhulunywa futhi zigcizelelwe evesini lesishiyagalolunye lesAmbulo isahluko seshumi nesikhombisa, ngoba likhomba ingxenye yesAmbulo sikaJesu Kristu ezovivinya lezi zinhlobo ezimbili zabakhulekeli. Lokhu likwenza ngokukhomba ukuthi “abahlakaniphileyo” yibo abayokuqonda umlayezo olandela uphawu lwesixwayiso lwalelo vesi.

Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, lapho owesifazane ehlezi khona. Kukhona futhi amakhosi ayisikhombisa: amahlanu awile,

nelilodwa likhona, kanti elinye alikafiki; futhi lapho lifika, limelwe ukuqhubeka isikhashana nje. Nesilo esasikhona, kodwa esingasekho, yiso kanye esesishiyagalombili, futhi singesabeyisikhombisa, futhi siya ekubhujisweni. IsAmbulo 17:9–11.

“Ingqondo enokuhlakanipha” iyingqondo “yabahlakaniphileyo.” “Abahlakaniphileyo” bayakuqonda ukwanda kolwazi, futhi ukwanda kolwazi olumelelwa ngokushesha ngemva kophawu lwesiprofetho, olukhomba iqiniso eliyakuqondwa ngabahlakaniphileyo futhi laliwa ngababi, yilona qiniso elihlobene nemibuso yesiprofetho seBhayibheli ebekwe emavesini alandelayo. Lawo mavesi amele umfanekiso wokugcina wemibuso yesiprofetho seBhayibheli, futhi lokho okwambulwa ezinsukwini zokugcina ukuthi leyo mibuso eyisishiyagalombili nayo imelelwe emfanekisweni wokuqala wemibuso yesiprofetho seBhayibheli kuDaneyeli isahluko sesibili.

Ukwambulwa kweqiniso kusekela umbono olinganiselwe wemibuso yesiprofetho seBhayibheli owawuyingxenywe yelinye lamagugu kaMiller, kodwa kwakhanya ngokuphindwe kayishumi, ngokuba kuqukethe iqiniso eliningi kakhulu kunalelo amaMillerite abeliqonda esesimweni sawo esilinganiselwe emlandweni, futhi limelela uvivinyo njengoba lumele inombolo ethi “ishumi,” nangophawu lwesixwayiso lwesixwayiso sokuqala esithi “nansi ingqondo enokuhlakanipha,” okuhunyushwe ngokwesiprofetho ngokuthi, iqiniso elilandelayo liyovivinya amabandla athunyelwa umlayezo ovulwa uphawu lwawo kancane ngaphambi kokuvalwa kwesikhathi somusa.

Esambulweni seshumi nesikhombisa uJohane wathwalelwa ehlane leminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobumnyama bobupapa. Wabekwa khona kanye ekupheleni kwaleyo nkathi ngo-1798, okuwumlando ofanayo ncamashi abekwa kuwo eSambulweni seshumi nantathu.

Ngase ngima phezu kwesihlabathi solwandle, ngabona isilo sikhuphuka siphuma olwandle, sinamakhanda ayisikhombisa nezimpondo eziyishumi, phezu kwezimpondo zaso kunemiqhele eyishumi, futhi phezu kwamakhanda aso kunegama lokuhlambalaza. IsAmbulo 13:1.

“Isihlabathi solwandle” simelela u-1798, ngokuba simelela indawo yokubuka yomlando lapho uJohane waboniswa khona upapa (isilo sasolwandle) esikhathini esedlule, kanye ne-United States (isilo somhlaba) isakhuphuka, futhi ekugcineni ikhuluma njengodrako emthethweni weSonto osuzofika maduzane. Khona-ke isilo somhlaba siphophelela umhlaba ukuba wamukele “umfanekiso wesilo,” owawuzokhuluma futhi usebenzise umthetho weSonto emhlabeni wonke.

“Ngesikhathi lapho ubuPapa, sebuphangwe amandla abo, baphopheleka ukuba buyeke ukushushisa, uJohane wabona kuvela umbuso omusha ukuze uphindaphinde izwi likadrako, futhi uqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lawa mandla, okungawokugcina azokulwa nebandla nomthetho kaNkulunkulu, amelwe yisilo esinezimpondo ezinjengezewundlu. Izilo ezazisandulele zazivela olwandle; kodwa lesi savela emhlabeni, okwakumele ukuvela ngokuthula kwesizwe esasimelelwa yiso—i-United States.” Signs of the Times, February 8, 1910.

UJohane uthathwa ayiswe kuleyo ndawo efanayo yokubuka umlando ukuze amukele ukwethulwa kokugcina kwemibuso yesiprofetho seBhayibheli esahlukweni seshumi nesikhombisa. Imi kuleyo

ndawo yokubuka, imibuso yethulwa phambi kwakhe. Uqala ngokwaziswa ukuthi isilo silawula kokubili ibandla nombuso, ngoba lona owesifazane uhlezi phezu hhayi kwezinhloko eziyisikhombisa kuphela, kodwa naphezu kwezintaba eziyisikhombisa. Ukuhlala kwaleyo ngxenye enkulu yokufeba kukhomba ukuthi nguyena ogibele isilo, kanti ogibele isilo nguyena olawulayo isilo.

Futhi owesifazane ombonileyo ungumuzi omkhulu lowo, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:18.

Igama elithi “uyabusa” lisho ukubamba nokuphatha phezu. Umgibeli ubusa phezu kwesilo ngokubamba izintambo zaso. UbuPapa bubusa phezu kwamakhanda ayisikhombisa futhi buphinde bubuse phezu kwezintaba eziyisikhombisa. KuDaniyeli isahluko sesibili, uDaniyeli wazisa uNebukadinesari ukuthi uyinhloko yegolide. Ku-Isaya isahluko sesikhombisa “inhloko” nayo iyinkosi, inhloko-dolobha noma umbuso.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; futhi kungakapheli iminyaka engamashumi ayisithupha nanhlanu u-Efrayimi uyakwepfulwa, angabe esaba yizizwe. Inhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikusimama. U-Isaya 7:7, 8.

Ubupapa, obungowesifazane ogibele isilo, bubusa phezu kwawo wonke amakhosi omhlaba. Lawo makhosi amelwe ngokuthi “amakhosi ayishumi,” ayingamandla kadrako ezinsuku zokugcina. Yiwona makhosi isifebe saseThire esifeba nawo. Lawo “makhosi ayishumi” aphoqiwe ukuba amukele igunya lobupapa, kodwa inkosi ephambili kulawo makhosi ayishumi yi-United States. Ngakho-ke i-United States nayo imelwe ngu-Ahabi, inkosi yemibuso eyishumi yasenyakatho yakwa-Israyeli. Inani elithi “isikhombisa” limelela “ukuphelela,” futhi lapho ubupapa bukhonjiswa njengobubusa phezu kwamakhosi omhlaba, buphinde bubuse phezu kwamakhosi ayishumi futhi buhlezi phezu kwamakhanda ayisikhombisa.

Nansi ingqondo enokuhlakanipha, ngokuba abahlakaniphileyo bezinsuku zokugcina basebenzisa indlela ethi “umugqa phezu komugqa,” futhi bayaqaphela ukuthi uphawu ngalunye lombuso wobuciko bezwe obubuswa yileso sifebe lukhomba iqiniso elifanayo. Futhi ubusa phezu kwezintaba eziyisikhombisa, futhi amaMillerite akhomba “intaba” esiprofethweni seBhayibheli njengophawu lombuso, kodwa futhi akhomba ukuthi izimpawu zinencazelo engaphezu kweyodwa.

Izintaba nazo ziyisifanekiselo sebandla. “Intaba engeweke ekhazimulayo” emiBhalweni imele ibandla likaNkulunkulu.

Izwi u-Isaya indodana ka-Amozi alibona mayelana noJuda neJerusalema. Kuyakuthi ngezinsuku zokugcina, intaba yendlu kaJehova iqiniswe esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; zonke izizwe ziyakugelezela kuyo. Abantu abanengi bayakuya bathi: Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa ngezindlela zakhe, nathi siyakuhamba ezindleleni zakhe; ngokuba umthetho uyakuphuma eSiyoni, nezwi likaJehova liphuma eJerusalema. Isaya 2:1–3.

“Indlu yeNkosi” iyibandla layo, futhi “iyintaba.” Isifebe esikhulu sihlezi phezu kwezintaba eziyisikhombisa, ngalokho kukhonjiswa ukuthi sibusa phezu kwawo wonke amabandla, njengoba nje sibusa phezu kwawo wonke amakhosi. Siphethe wonke amabandla nayo yonke imibuso emhlabeni wonke.

Umbono u-Isaya awukhombayo owafika kuye “ngokuqondene noJuda neJerusalema,” esisanda kuwucaphuna, uyaqhubeka, futhi kuseyiso lesi siqephu esifanayo esahlukweni sesine, futhi ngokuka-Isaya “lusuku” olufanayo lapho abantu bethi, “Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe.” Kuleso sikhathi esifanayo “abesifazane abayisikhombisa” bayabonakala.

Ngalolo suku, abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakuzidlela ukudla kwethu, sigqoke nezembatho zethu siqu; mavume kuphela sibizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngalolo suku igatsha likaJehova liyakuba lihle futhi libe nenkazimulo, nezithelo zomhlaba ziyakuba ezinhle kakhulu nezibukekayo kubo abaphunyukileyo bakwa-Israyeli. Kuyakuthi-ke osalayo eSiyoni, noseleyo eJerusalema, abizwe ngokuthi ungcele, yebo, yilowo nalowo obhaliweyo phakathi kwabaphilayo eJerusalema: lapho iNkosi isigezile ukungcola kwamadodakazi aseSiyoni, futhi isihlanze igazi laseJerusalema phakathi kwalo ngomoya wokwahlulela nangomoya wokushisa. UJehova uyakudala phezu kwazo zonke izindawo zokuhlala zentaba yaseSiyoni, naphezu kwemihlangano yalo, ifu nomusi emini, nokukhanya komlilo ovuthayo ebusuku; ngokuba phezu kwayo yonke inkazimulo kuyakuba nesivikelo. Kuyakuba khona idokodo libe ngumthunzi emini ekushiseni, libe yindawo yokuphephela, nesembozo esivikelayo esivunguvungwini nasemvuleni. Isaya 4:1–6.

“Usuku” oluyisihloko sombono ka-Isaya “yihora” lokuzamazama komhlaba okukhulu kwesAmbulo isahluko seshumi nanye. Abahlakaniphileyo abamukele isiyalo sokuba “babuye” ekudumazekeni kwangomhla kaJulayi 18, 2020, futhi abahlangabezane nezimfuneko zikaLevitikusi amashumi amabili nesithupha, futhi abalethwe ndawonye yisiprofetho sokuqala sikaHezekeli, bayabekwa uphawu lapho bemukela umlayezo wesibili kaHezekeli mayelana nemimoya yomine yobuSulumane. Bese bephakanyiselwa ezulwini njengophawu, futhi abanye abantwana bakaNkulunkulu abaseBabiloni baqala ukusabela obizweni lokuphuma eBabiloni, oluqala ekuzamazameni komhlaba, okuwumthetho weSonto onondelayo ukufika. Omunye umhlambi kaNkulunkulu uzwa umlayezo wokuphuma eBabiloni, futhi umemeza uthi, “Wozani, sikhuphukele entabeni yeNkosi, endlini kaNkulunkulu kaJakobe.”

Kulelo “hora” isifebe esikhulu siqala ukucula izingoma zaso nokuphinga namakhosi omhlaba. Labo abangabhalwanga encwadini yokuphila yeWundlu balandela isifebe, futhi amabandla abo aba ngaphansi kwegunya laso. Lawo mabandla amelwaniswa ngu-Isaya ngokuthi “abesifazane abayisikhombisa.” Labo “besifazane abayisikhombisa” bayizo “izintaba eziyisikhombisa” upapa ayobusa phezu kwazo, njengoba i-United States iphoqa umhlaba wonke ukuba umise umfanekiso wesilo oyakukhuluma futhi ubangele ukuba bonke bemukele uphawu lwegunya lopapa.

Labo “abesifazane abayisikhombisa bayakubamba umuntu oyedwa,” futhi lowo “muntu” ungulowo “muntu” uPawulu amkhomba ngokuthi “umuntu wesono.” Kuleso sikhathi

sokuvivinywa labo abasala “eJerusalema bayakuthiwa bangcwele, yebo, bonke ababhaliweyo phakathi kwabaphilayo eJerusalema.” Abantu bakaNkulunkulu yibo labo, kuleso sikhathi, amagama abo ebhaliwe encwadini yokuphila, encwadini yeWundlu elahlatshwa kusukela ekusekelweni kwezwe. Elinye iqembu, elibamba “umuntu wesono,” yilabo abakuSambulo isahluko seshumi nantathu abakhonza umuntu wesono.

Bonke abakhileyo emhlabeni bayakumkhonza, labo amagama abo engalotshwanga encwadini yokuphila yeWundlu elahlatshwa kusukela ekusekelweni kwezwe. Uma umuntu enendlebe, makezwe. IsAmbulo 13:8, 9.

“Thora” lokuzamazama komhlaba okukhulu, okuyinkinga yomthetho weSonto, liyisiphetho sokwahlulela okuphenyayo, futhi ukwahlulela kusekelwe ekutheni igama lakho litholakala noma alitholakali libhaliwe encwadini yokuphila; ngaleyo ndlela, ngaleso sikhathi izigaba ezimbili ezimelwe ngobudlelwane nencwadi yokuphila zikhomba yona kanye imiboniso yokugcina yokwahlulela. Labo ababambelela “kumuntu wesono,” bamemezela ukuthi bayaku“dla” “isinkwa” sabo “siqu, bagqoke” “izembatho” zabo “siqu,” kodwa isifiso sabo esiyinhloko ukuthi “babizwe ngegama lakho”.

Bayogcina isitatimende sabo semfundiso yezinkolelo (badle isinkwa sabo), futhi bayogcina isivumo sabo senkolo yehlelo (izingubo zabo), kodwa bamukele igama “lomuntu wesono.” Igama “lomuntu wesono” lithi “catholic”, okusho ukuthi “umhlaba wonke” noma “jikelele.” Labo ababamba “umuntu wesono” bafisa ukuba yingxenywe “yesonto elisemhlabeni wonke”, okuyisonto lamaKatolika. Bafisa lobo budlelwane ukuze “basuse” “ihlazo” labo.

“Ihlazo” libhekisa ezingxenyeni ezimbili ezibalulekile zesilo esibusa phezu kwawo wonke amabandla naphezu kwazo zonke izizwe ezinsukwini zokugcina. “Ngehora lokuzamazama komhlaba okukhulu” kusAmbulo isahluko seshumi nanye, “usizi lwesithathu luyeza masinyane”. “Usizi lwesithathu” luyi-Islam. “Ngehora lokuzamazama komhlaba okukhulu” kusAmbulo isahluko seshumi nanye, kukhala iCilongo lesiKhombisa. ICilongo lesiKhombisa luyi-Islam. I-Islam igadla “ngehora lokuzamazama komhlaba okukhulu,” ngokuba wonke amaCilongo angamathuluzi esiprofetho uNkulunkulu awasebenzisile ekwahluleleni ukukhonza iSonto ngenkani kuwo wonke umlando wezwe.

Lapho “ukubhujiswa kwesizwe” kwe-United States sekulethelwe phezu kwayo, ngomthetho weSonto osuzayo maduze, “izizwe ziyakuthukuthela.” KuyiSulumane esithukuthelisa izizwe esiprofethweni seBhayibheli, njengoba simelwe yisikhombo sokuqala seSulumane encwadini kaGenesisise.

Ingelosi leNkosi lathi kuye: Bheka, ukhulelwe, uzakuzala indodana, uyibize ngegama elithi u-Ishmayeli; ngokuba iNkosi ikuzwile ekuhluphekeni kwakho. Yena uyakuba ngumuntu wasendle; isandla sakhe siyakuba ngokumelene nabo bonke abantu, nezandla zabo bonke abantu ziyakuba ngokumelene naye; futhi uyakuhlala phambi kwabo bonke abafowabo. UGenesisise 16:11, 12.

“Ihlazo” lezinsuku zokugcina liyinkolo yamaSulumane. Amasonto nezizwe zomhlaba ziyakungena ngaphansi kwegunya loHlelo Olusha Lomhlaba lweZizwe Ezihlangene, olubuswa yibandla lamaKatolika. Upapa uyakuhlala phezu kohlelo lomhlaba olulodwa, njengoba nje uConstantine wanika upapa isihlalo sawo ngonyaka ka-330. Izizwe ziyakubona ukuthi amandla azo okubhekana nempi elethwa phezu kwesintu yiSulumane angafezwa kuphela ngomzamo wobunye, oyakudinga ukuzithoba ngaphansi kwegunya elithile lokuziphatha, okuyilona i-United States eyakugcizelela ukuthi liyibandla laseRoma. Njengoba nje uJustinian wanika ibandla lamaKatolika igunya lalo elikhulu ngonyaka ka-533, umlando uyaphindwa. I-United States iyakuphoqa umhlaba ngamandla ayo ezempi ukuba ulalele, njengoba nje uClovis enza ngenxa yebandla lamaKatolika ngonyaka ka-496. Umlando wevesi lesibili lesAmbulo isahluko seshumi nantathu uyakuphindwa.

Isilo engasibonayo sasifana nengwe, nezinyawo zaso zazinjengezebhere, nomlomo waso unjengomlomo wengonyama; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

Lapho isithombe sesimisiwe, amakhosi omhlaba, aye acasulwa ukuhlaselwa kwe-Islamu, ayobona ukuthi “ihlazo” lendawo yonke elamelwa i-Islamu, elisetshenzisiwe ukuletha ekubeni khona isithombe sesilo somhlaba wonke, lalingesilo “ihlazo” lowo “muntu wesono” (uJezebeli) ayekhathazeke ngalo ngempela. Sekwephuze kakhulu, izwe liyothola ukuthi uJezebeli akanandaba nakancane ne-Islamu, kodwa inhliziyi yakhe ifisa ukubulala u-Eliya, njengoba uHerodiya abulala uJohane uMbhapathizi.

“Ingqondo enokuhlakanipha” “iyingqondo yabahlakaniphileyo,” kanti “abahlakaniphileyo” yilabo abaqonda “ukwanda kolwazi” oluvelayo lapho iNgonyama yesizwe sakwaJuda, ivula izimpawu zeSambulo sikaJesu Kristu, ngaphambi nje kokuba isikhathi somusa siphele.

Wasesethi kimi: Ungawafaki uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze. Ongalungile makenze okungalungile namanje; nongcolileyo makaqhubeke nokungcola; nolungileyo makenze okulungileyo namanje; nongcwele makaqhubeke abe ngongcwele. IsAmbulo 22:10, 11.

“Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, lapho owesifazane ehlezi khona,” amele iqiniso lokuthi upapa uyobusa phezu kokubili ibandla nombuso. Izimpawu zinencazelo engaphezu kweyodwa, futhi izimpawu kufanele zichazwe futhi ziqondwe ngokomongo wendima lapho lezo zimpawu zethulwa khona. Kuvela impikiswano yokuthi leli vesi likhomba ukuthi amakhanda ayizintaba, ngakho-ke yini engaba yisisekelo sokumisa umehluko phakathi kwamakhanda (ubuciko bokuphatha umbuso) nezintaba (ubuciko bokuphatha ibandla)? Lowo mehluko usungulwa kuDanyeli izahluko zesikhombisa nezesishiyagalombili. Esahlukweni sesikhombisa kokubili iRoma yobuqaba neRoma yobupapa kuthiwa “kwehlukile” ezilwaneni ezazizandulele.

Lapho isahluko sesikhombisa sibekwa phezu kwesahluko sesishiyagalombili (umugqa phezu komugqa), sithola esahlukweni sesishiyagalombili uphondo oluncane lweRoma, luntengantenga phakathi kwendoda, owesifazane, indoda, owesifazane. Uphawu olulodwa (uphondo oluncane) olumele imibuso emibili. Kulezo zahluko, uphondo luyisigodlo, futhi isigodlo futhi siyinhloko. Esahlukweni sesishiyagalombili, uphondo oluncane lumelela imibuso emibili, umbuso wesine

nowesihlanu wesiprofetho seBhayibheli. Uphondo oluncane lumelela ngokomfanekiso imibuso emibili, futhi imibuso emibili oluyimele iyimibuso ekhomba ukuhlanganiswa kobuciko bombuso nobuciko bebandla. Izinhloko eziyisikhombisa, zona futhi eziyizintaba eziyisikhombisa, zimelela imibuso emibili, futhi omunye umbuso uwubuciko bebandla kanti omunye uwubuciko bombuso.

KuDaniyeli isahluko sesibili, kunobunye futhi ubufakazi balolu phawu lwesiprofetho, ngoba lapho umbuso wokugcina, amaMillerite awawuqonda njengombuso wesine waseRoma, umelelwa ngensimbi nodaka. Insimbi nodaka kuhlanganisiwe, nakuba empeleni insimbi ingahlangani nodaka. Nokho, lapho uDade White ephawula “ngensimbi nodaka,” ukuchaza njengophawu lobuqili bebandla nobuqili bombuso, njengoba kumelelwa uphondo oluncane lwesahluko sesishiyagalombili, kanye namakhanda eSambulo ishumi nesikhombisa, nawo ayizintaba.

“Sesesifikile esikhathini lapho umsebenzi ongwele kaNkulunkulu umelelwa izinyawo zomfanekiso lapho insimbi yayixutshaniswe khona nobumba olunodaka. UNkulunkulu unabantu, abantu abakhethiweyo, okumele ukuqonda kwabo kungcwelise, okungafanele babe abangwele ngokubeka phezu kwesisekelo izinkuni, utshani, nezinhlanga. Yonke imiphfumulo ethembekile emiyalweni kaNkulunkulu iyakubona ukuthi uphawu oluhlukanisayo lokholo lwethu luyiSabatha losuku lwesikhombisa. Uma umbuso ubungahlonipha iSabatha njengoba uNkulunkulu eyalile, ubungema ngamandla kaNkulunkulu nasekuvikeleni ukholo olwanikelwa kwabangwele kwaba kanye. Kodwa izikhulu zombuso ziyakusekela isabatha elingelona iqiniso, futhi ziyakuxubanisa ukukholwa kwazo kwenkolo nokugcinwa kwalona mntwana wobupapa, zilibeke ngaphezu kweSabatha iNkosi eyalingwelisa yayibusisa, yalibeka eceleni ukuze umuntu aligcine lingwele, njengophawu phakathi kwaYo nabantu baYo kuze kube yizizukulwane eziyinkulungwane. Ukuxubana kobuqili bebandla nobuqili bombuso kumelelwa yinsimbi nobumba. Le nhlanganisela yenza buthaka wonke amandla amabandla. Lokhu ukwembathisa ibandla ngamandla ombuso kuyoletha imiphumela emibi. Abantu sebephose badlula esigabeni sokubekezela kukaNkulunkulu. Babeke amandla abo kwezombusazwe, futhi bahlangene nobupapa. Kodwa isikhathi siyofika lapho uNkulunkulu eyakubajezisa labo abenze umthetho waKhe waba yize, futhi umsebenzi wabo omubi uyakubuyela phezu kwabo.” The Seventh-day Adventist Bible Commentary, volume 4, 1168, 1169.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Esigcawini esimele umsebenzi kaKristu ngenxa yethu, kanye nokumangalela kukaSathane ngokuqinile ngokumelene nathi, uJoshuwa umi njengompristi omkhulu, enza ukunxusa ngenxa yabantu bakaNkulunkulu abagcina imiyalo yakhe. Ngesikhathi esifanayo uSathane umelela abantu bakaNkulunkulu njengabonayo abakhulu, alethe phambi kukaNkulunkulu uhlu lwezono abalinge ukuba bazenze kukho konke ukuphila kwabo, aphoqelele ukuthi ngenxa yeziphambeko zabo banikelwe ezandleni zakhe ukuba ababhuhise. Ucindezela ukuthi akufanele bavikelwe yizingelosi ezikhonzayo ngokumelene nokuhlangana kwamandla obubi. Ugcwele ulaka ngoba engakwazi ukubopha abantu bakaNkulunkulu babe yizinyanda kanye nezwe, ukuze benikele kuye ukwethembeka okuphelele. Amakhosi nababusi nabaphathi bazibeke uphawu lomphikukristu phezu kwabo, futhi bamelelwa njengodrako ohamba eyokulwa nabangwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa

kukaJesu. Ebutha labo ngokumelene nabantu bakaNkulunkulu, bazibonakalisa futhi benecala lokukhetha uBaraba esikhundleni sikaKristu.”

“UNkulunkulu unengxabano nezwe. Lapho ukwahlulela sekuzohlala, nezincwadi zivulwa, Uyoba nesibalo esesabekayo okufanele asilungise, ebesingase manje senze izwe lesabe futhi liqhaqhazele, ukuba abantu babengaphuphuthekiswanga futhi bengathakathwanga ukudukiswa nokukhohliswa kukaSathane. UNkulunkulu uyolibizela izwe ukuba liphendule ngokufa kweNdodana Yakhe ezelwe yodwa, lowo izwe elithi, ngazo zonke izinjongo nezinhloso, limbethele kabusha, lamphathisa ihlazo obala ekushushiseni abantu Bakhe. Izwe limalile uKristu kumuntu wabangcwele Bakhe, lenqabile izigijimi Zakhe ngokwenqaba izigijimi zabaprofethi, zabaphostoli, nezithunywa. Labanqabile labo abebeyizisebenzi kanye noKristu, futhi ngalokhu kuyodingeka banike impendulo.” Testimonies to Ministers, 38, 39.