

Owesibhozo Sisixhenxe — Inani lesiThathu

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Umbuzo esiya kufuna ukuyisombulula kweli nqaku kukuba ukukhankanywa kokuqala kobukumkani besiprofeto seBhayibhile kuDaniyeli isahluko sesibini kuhambelana njani nokukhankanywa kokugqibela kobukumkani besiprofeto seBhayibhile kwiSityhilelo seshumi elinesixhenxe. Ndizimisele ukuphakamisa eminye imibuzo malunga noko kanye kanye kuchongiweyo emfanekisweni kaNebhukadenetsare, kwanangesikhundla soovulindlela, esokuba imbali yabo yayimela elo xesha ilitye elaliya kubetha iinyawo zomfanekiso.

USista White uchaza ukuba sasisele sifikelele kwinqanaba apho “umsebenzi kaThixo ongcwele umelwe ziinyawo zomfanekiso apho intsimbi yayixutywe nodongwe oluthambileyo,” nto leyo ayichaza ngakumbi njenge “kuxutywa kobuqhophololo benkolo nobuqhophololo borhulumente.”

“Sifikile kwixesha apho umsebenzi ongcwele kaThixo umelwa ziinyawo zomfanekiso, apho intsimbi yayixutywe nodongwe olunodaka. UThixo unabantu, abantu abanyuliweyo, abanokuqonda kwabo kufuneka kungcwaliswe, abangamele bangabi ngcwele ngokubeka phezu kwesiseko umthi, ifula, neendiza. Wonke umphefumlo othembekileyo kwimithetho kaThixo uya kubona ukuba uphawu olwahlulayo lokholo lwethu yiSabatha yosuku lwesixhenxe. Ukuba urhulumente angayihlonela iSabatha njengoko uThixo eyalele, ubuya kuma emandleni kaThixo nasekukhuseleni ukholo olwanikelwa kwabaNgcwele kwakanye. Kodwa amadoda orhulumente aya kuyixhasa isabatha yobuxoki, aze axube ukholo lwawo lwenkolo nokugcinwa kwalo mntwana wobupopu, elubeka ngaphezu kweSabatha iNkosi eyayingcwalisileyo neyisikeleleyo, iyahlulele umntu ukuba ayigcine ingcwele, njengomqondiso phakathi kwaYo nabantu baYo kwizizukulwana eziliwaka. Ukuxutywa kobuqhetseba becawa nobuqhetseba borhulumente kumelwa yintsimbi nodongwe. Lo manyano uwenza buthathaka onke amandla eecawa. Oku kuxhobisa icawa ngamandla orhulumente kuya kuvelisa iziphumo ezimbi. Abantu sele bephantse badlula umda wokunyamezela kukaThixo. Batyale amandla abo kwezopolitiko, baza bamanyana nobupopu. Kodwa ixesha liya kufika apho uThixo aya kubohlwaya abo benze umthetho waKhe waba yinto engekho, yaye umsebenzi wabo ongendawo uya kubuyela phezu kwabo.” The Seventh-day Adventist Bible Commentary, volume 4, 1168.

Ixesha esifikileyo kulo, apho umsebenzi ongcwele kaThixo uxuba ulawulo lwecawa nolawulo lukarhulumente, yinkcazo yexesha eliqhubela phambili. Uthi oku kuxubana “kubuthathaka onke amandla ecawa,” yaye “kuya kuzisa iziphumo ezimbi,” nokuba “ixesha liya kufika xa uThixo eya kubohlwaya abo bawenze into engento umthetho waKhe.”

Ukudityaniswa kwebandla norhulumente okubuthathaka amandla eebandla kuyinkcazo yebandla lasePergamo, apho ukudityaniswa kobuqhinga bebandla nobuqhinga borhulumente kwakumela ukrejo olwandulela ukutyhilwa komntu wesono. UPergamo nomlawuli ongumfuziselo

wokuvumelana phakathi kobuKristu nokunqula izithixo kuvela ebukumkanini besine bukaDaniyeli isibini. Oko kuvumelana kumelwe kuDaniyeli isibini ngokusetyenziswa kwegama elithi “udongwe.”

Wena, kumkani, wabona, nanko umfanekiso omkhulu. Lo mfanekiso mkhulu, obuqaqambe bakhe babugqwesile, wema phambi kwakho; nembonakalo yawo yayisoyikeka. Intloko yalo mfanekiso yayiyeyegolide ecokisekileyo, isifuba sawo neengalo zawo zazingezesilivere, isisu sawo namathanga awo ayengobhedu, imilenze yawo yayingeyentsimbi, iinyawo zawo ziyinxalenye yentsimbi ziyinxalenye yodongwe. Wakhangela kwada kwakho ilitye elaqhawulwa kungekho zandla, elawubetha umfanekiso ezinyaweni zawo ezaziintsimbi nodongwe, lawatyumza aba ziingceba. Daniyeli 2:31–34.

Njengoko ukuchazwa kukaDaniyeli kuqhubeka, akusekho “udongwe,” kodwa kwaba ludongwe olungcolileyo okanye “udongwe olunodaka.”

Kwaye ekubeni wazibona iinyawo neenzwane, inxalenye ingudongwe lombumbi, nenxalenye iyintsimbi, ubukumkani buya kwahlulwa; kodwa kuya kubakho kubo okuthile kwamandla entsimbi, kuba wabona intsimbi ixutywe nodongwe olutyibilikayo. Daniel 2:41.

Udongwe olunyulu olwaluludongwe loMbumbi luyajika lube ludongwe oluxovulayo. UThixo nguMbumbi ongcwele, yaye umsebenzi wakhe awusokuze ube luxovulo.

Kodwa ngoku, Yehova, unguBawo wethu; thina siludongwe, wena ungumbumbi wethu; nathi sonke singumsebenzi wesandla sakho. Isaya 64:8.

Kwimbali yeRoma yobuhedeni, ibandla laseSmirna laliyiludongwe olusulungekileyo. Kwimbali yasePergamo, elubukumkanini besine kuDaniyeli isahluko sesibini, udongwe luguquka lube ludongwe oluxovulekileyo. Oko kuqala kukhankanyiweyo kwesi siqendu ngokulula njengokuthi “udongwe”, kwaze emva koko kwathiwa “udongwe lombumbi”, kuguquka kube “ludongwe oluxovulekileyo”, njengoko ukutolikwa kuqhubeka. EPergamo kulapho olo tshintsho lwafezekiswa khona ukuze kulungiswe indlela yeTiyatira, okanye iRoma yobupopu. Olo tshintsho lusuka “kudongwe” lube “ludongwe oluxovulekileyo” kukuwexuka okulungiselela indlela yeTiyatira, awathi uPawulos wakuchaza njengokuthi “ukuwexuka kuqala” kweyesibini kwabaseTesalonika.

AmaMillerite ayengaboni ngaphaya kobukumkani besine baseRoma, aza alindela ukuba ukuBuya kweSibini kukaKristu kube sisiganeko esilandelayo sesiprofeto; kuba ilitye elibetha iinyawo zomfanekiso limela ukuBuya kweSibini. Kodwa ngaba uKristu wamisa ubukumkani ngo-1798? Wafika ngenene eNdalweni eNgcwele Kakhulu ngomhla wama-22 kuOktobha 1844, ukuze amkele ubukumkani, kodwa ngaba bamiswa ngelo xesha?

Impendulo kumbuzo wokuqala kuloo mibuzo mibini kukuba uKristu akazange amise ubukumkani baKhe obungunaphakade ngo-1798. Umbuzo wesibini wokuba uKristu wamisa okanye akazange amise ubukumkani baKhe obungunaphakade ngo-Oktobha 22, 1844 nawo uphendulwa ngo-hayi.

Ngaba kwabakho ubukumkani obamiswayo ngexesha leRoma yabahedeni? Ndibuza oku kuba oovulindlela babebuqonda ubukumkani besine njengobuyiRoma yabahedeni kwakunye neRoma

yobupopu, nto leyo echaza u-1798 njengesiphelo sobukumkani besine, apho uKristu wayeya kumisa ubukumkani obungunaphakade. Kodwa incwadi yeSityhilelo ichaza ubukumkani obune obulandela iRoma yabahedeni.

Ukuba ubukumkani besine bentsimbi kuDaniyeli isibini bumela nje iRoma yobuhedeni, apho ukumelana kwezinto kukaConstantine kumelwa ludongwe oluguqulwe lwaba ludongwe olunamgxobhozo, ngaba uKristu wamisela ubukumkani kwelo bali lembali? Impendulo ithi ewe. Emnqamlezweni, ongumlando wePergamo, kungekhona oweTiyatira, uKristu wamisa ubukumkani baKhe “bobabalo.” Kwamiselwa emnqamlezweni ubukumkani obungunaphakade, yaye itrone yobo buukumkani ifuzisela itrone emiselwa ngexesha lemvula yasemva. Loo trone yemvula yasemva imele ubukumkani baKhe “bozuko.”

“Isaziso esasenziwe ngabafundi egameni leNkosi sasingesichanile ngokupheleleyo kuzo zonke iinkalo, yaye iziganeko esasalatha kuzo zazisele zisenzeka ngelo xesha. ‘Ixesha lizalisekile, ubukumkani bukaThixo busondele,’ yayisisigidimi sabo. Ekupheleni ‘kwelo xesha’—iiveki ezingamashumi amathandathu anesithoba zikaDaniyeli 9, ezaziza kufikelela kuMesiya, ‘Othanjisiweyo’—uKristu wayesele efumene ukuthanjiswa ngoMoya emva kobhaptizo lwaKhe ngoYohane eYordan. Kwaye ‘ubukumkani bukaThixo’ ababelubhengeze njengobusondeleyo basekwa kukufa kukaKristu. Obu buukumkani babungengobo, njengoko babefundiswe ukukholwa, ubukumkani basemhlabeni. Kanti kwakungengobobo buukumkani bangomso, obungafiyo, obuya kusekwa xa ‘ubukumkani nolawulo, nobukhulu bobukumkani phantsi kwezulu liphela, buya kunikwa abantu abangcwele bOsenyangweni,’ obo buukumkani banaphakade, apho ‘zonke izilawuli ziya kuMkhonza zize zimthobele.’ Daniyeli 7:27. Njengoko lisetyenziswa eBhayibhileni, ibinzana elithi ‘ubukumkani bukaThixo’ lisetyenziswa ukubhekisa kokubini kubukumkani bobabalo nakubukumkani bozuko. Ubukumkani bobabalo buziswa embonweni nguPawulos kwiNcwadi eya kumaHebhere. Emva kokwalatha kuKristu, umthetheleli onenceba ‘ovakalelwa bubuthathaka bethu,’ umpostile uthi: ‘Masize ke ngoko ngokukholosa etroneni yobabalo, ukuze samkele inceba, sifumane nobabalo.’ Hebhere 4:15, 16. Itrone yobabalo imele ubukumkani bobabalo; kuba ubukho betrone buthetha ubukho bobukumkani. Kwimizekeliso yaKhe emininzi uKristu usebenzisa ibinzana elithi ‘ubukumkani bamazulu’ ukubonisa umsebenzi wobabalo lukaThixo ezintliziyweni zabantu.”

“Ngoko ke itrone yozuko imela ubukumkani bozuko; yaye obu buukumkani kubhekiswa kubo ngamazwi oMsindisi athi: ‘Xa ke athe uNyana woMntu weza ngozuko lwaKhe, nazo zonke izithunywa zezulu ezingcwele zinaye, uya kwandula ahlale etroneni yozuko lwaKhe; zize phambi kwaKhe zihlanganiselwe zonke iintlanga.’ Mateyu 25:31, 32. Obu buukumkani busengobwexesha elizayo. Abuyi kumiselwa kude kube kukubuya kwesibini kukaKristu.

“Ubukumkani bobabalo bamiselwa kwangoko emva kokuwa komntu, xa kwaqulunqwa icebo lokukhululwa kohlanga olunetyala. Ngoko ke babukho enjongweni kaThixo nangokwesithembiso saKhe; yaye ngokholo, abantu babenokuthi babe ngabemi bawo. Noko ke abazange bamiselwe ngokwenene de kwaba sekufeni kukaKristu. Kwanasemva kokungena kwaKhe kumsebenzi waKhe wasemhlabeni, uMsindisi, ediniwe bubulukhuni nokungabi nambulelo kwabantu, wayenokurhoxa kwidini laseKalvari. EGetsemane indebe yentlungu yayingcangcazela esandleni saKhe. Wayenokuthi nangelo xesha asule ukubila kwegazi

ebunzini baKhe aze alushiye uhlanga olunetyala lutshabalale ezonweni zalo. Ukuba wayekwenzile oku, kwakungekho kukhululwa kwabantu abawileyo. Kodwa xa uMsindisi wanikela ubomi baKhe, waza ngomoya waKhe wokugqibela wakhwaza, ‘Kugqityiwe,’ ngoko ukuzaliseka kwecebo lokukhulula kwaqinisekiswa. Isithembiso sosindiso esanikelwa kweso sibini sinesono e-Eden saqinisekiswa. Ubukumkani bobabalo, obabukade bukhona ngaphambili ngesithembiso sikaThixo, ngoko bamiselwa.” The Great Controversy, 347.

UKristu wamisa ubukumkani obungunaphakade kwimbali yesiprofeto yeRoma yobuhedeni, kungekhona ekupheleni kweRoma yobupapa. Ukwamisa kananjalo ubukumkani baKhe bozuko ekuBuyeni kwaKhe kwesibini, obubandakanya imbali yemvula yasemva kwexesha, xa imimoya emine yamaSilamsi ikhululwa.

“Imvula yamva iyeza phezu kwabo bahlambulukileyo—bonke ngoko baya kuyamkela njengangaphambili.

“Xa ezi ngelosi zine ziyekelela, uKristu uya kumisa ubukumkani BaKhe. Akukho bani uya kwamkela imvula yangasemva ngaphandle kwabo benza konke abanako. UKristu wayeza kusinceda. Bonke babenokoyisa ngobabalo lukaThixo, ngegazi likaYesu. Izulu lonke linomdla kulo msebenzi. Iingelosi zinomdla.” Spalding and Magan, 3.

Xa imimoya yomine ikhululwa, uKristu umisa ubukumkani baKhe. Zombini imvula yasemva nokukhululwa kwemimoya yomine zibonisa iziganeko eziqhubela phambili, yaye akukho nanye kuzo emela umzuzu othile wexesha. Imimoya yomine imele ubuSilamsi.

“Izithunywa zezulu zibambe imimoya yomine, emelwe njengehashe elinomsindo elifuna ukuqhawuka likhululeke lize ligalele phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emdeni welo lizwe laphakade? Ngaba siya kuba buthuntu, bubanda, yaye sifile? Owu, akwaba singaba noMoya nomphfumlo kaThixo emabandleni ethu, kuphefumlelwa ebantwini baKhe, ukuze beme ngeenyawo zabo baphile. Kufuneka sibone ukuba indlela imxinwa, nesango linciphile. Kodwa njengoko sidlula esangweni elinciphileyo, ububanzi balo abunamda.” Manuscript Releases, umqulu 20, 217.

Iingelosi zibambe ihashe elinomsindo lobuSilamsi elifuna ukuqhawuka, lithwele ukufa nentshabalalo endleleni yalo, ngexesha apho uMoya kaThixo uphefumlelwa phezu kwabantu bakaThixo. Baza ke bema ngeenyawo zabo baze baphile. Phambi kokuba uMoya uphefumlelwe phezu kwabo, abantu bakaThixo bafile, kuba umphefumlo kaMoya ubabangela ukuba beme baze baphile. Xa uDade uWhite esithi ngoku sifike kwixesha apho iinyawo zomfanekiso ezixutywe ngentsimbi nodongwe olunesiduli zimela umdibaniso wecawa norhulumente, ukuthululwa kwemvula yasemva kwakusese kwixesha elizayo.

“Imvula yokugqibela iya kuwela phezu kwabantu bakaThixo. Iingelosi enamandla iya kuhla ivela ezulwini, lize ihlabathi liphela likhanyiswe luzuko lwayo.” Review and Herald, Aprili 21, 1891.

Kukho amazwi amabini kwiSityhilelo seshumi elinesibhozo.

“Xa uYesu waqalisa ulungiselelo lwaKhe esidlangalaleni, wayihlambulula iTempile ekuyingcolisweni kwayo okungcwele. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo, emsebenzini wokugqibela wokulumkisa ihlabathi, kukho izibheni ezibini ezahlukileyo ezenziwa emabandleni.” Selected Messages, incwadi 2, 118.

Ilizwi lokuqala sisimemo sokuvuka esijoliswe kubantu bakaThixo, ilizwi lesibini sisimemo sokuvuka esijoliswe kwabanye abantwana bakaThixo abaseBhabheli.

“Kukho ihlabathi elilele ebubini, enkohlisweni nasekudidekeni, kanye emthunzini wokufa,—bulele, bulele. Ngoobani abaziva intlungu yomphefumlo ukuze babavuse? Liliphi ilizwi elinokubafikelela? Ingqondo yam ithwalelwa kwixesha elizayo xa umqondiso uya kunikwa, ‘Yabonani, uMyeni uyeza; phumani niye kumhlangabeza.’ Kodwa abanye baya kube balibazisile ukufumana ioli yokuzalisa izibane zabo, baze bafumanise sekulihlile ukuba isimilo, esimelwe yile oli, asinakudluliselwa kwabanye.” Bible Echo, May 4, 1896.

Kule ndima kwabuziwe imibuzo emibini. Ngoobani abaziva iintlungu zomphefumlo ukuze bavuswe? Liliphi na ilizwi elinokubafikelela?

“Ilizwi” elivusa ihlabathi lilizwi lesibini leSityhilelo ishumi elinesibhozo elibiza omnye umhlambi kaThixo ukuba uphume eBhabhiloni. Bobabini abantu bakaThixo nehlabathi kufuneka bavuswe siSikhalo saphakathi kobusuku, esingomnye nje umqondiso wemvula yasemva.

Ngaba amaMillerite ayenyanisile ekuchongeni ukuba ngemihla yobukumkani besine uKristu wayeya kumisa ubukumkani obungunaphakade? Ewe.

Waseka ubukumkani baKhe “bobabalo” emnqamlezweni, ngexesha lembali yobukumkani besine besiprofeto seBhayibhile. Obo buukumkani bunguRoma wobuhedeni. KwiDaniyeli isahluko sesibini, ngaba ukumka enyanisweni okwandulela ibandla laseTiyatira kumelwe apho? Ewe, kuba udongwe olumela abantu bakaThixo lwatshintsha lusuka ekubeni ludongwe lwaba ludongwe olunodaka. Ngoko ke iTiyatira ikweyiphi indawo emfanekisweni? Okanye ngaba ikho kwaphela na emfanekisweni? Imelwe emfanekisweni, yaye uNebhukadenetsare usikhanyisela eso nyaniso xa efikelela encotsheni yekratshi lakhe lokuzidla kwisahluko sesine sikaDaniyeli.

Uukumkani wathetha, wathi, Asiyiyo na le Bhabheli inkulu, endiyakhileyo ukuba ibe yindlu yobukumkani ngamandla obugorha bam, nangenxa yozuko lobungangamsha bam? Daniyeli 4:30.

Kanye nje ngaphambi komgwebi kaNebhukadenetsare weentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini wokuphila njengerhamncwa lasendle, wabonakalisa ikratshi lakhe ngokubuza umbuzo wokuba, ngaba nguye na owakha ubukumkani obunguBhabhiloni omkhulu? Ihenyukazi leSityhilelo ishumi elinesixhenxe libhalwe ebunzi bayo, “IMFIHLAKALO, IBHABHILONI OMKHULU, UNINA WAMAHENYUKAZI NOWEZINTO EZINYANYEKAYO ZOMHLABA.” Icawa yaseRoma, njengoko uDade uWhite embiza, nguBhabhiloni omkhulu. Intloko yegolide emfanekisweni imele iBhabhiloni yokoqobo, yaye ikwamele neBhabhiloni yokomoya, ubukumkani besihlanu besiprofeto seBhayibhile obunophawu

olulodwa lokuba bungamandla awafumana inxeba elibulalayo. KuIsaya amashumi amabini anesithathu amandla opopu, amelwe yiTire, ayeza kulityalwa iminyaka engamashumi asixhenxe, njengeemihla zokumkani omnye. IBhabhiloni yokoqobo emelwe nguNebhukadenetsare nayo yafumana inxeba elibulalayo elaphiliswa xa uNebhukadenetsare wagxothwayo ebukumkani bakhe iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini. IBhabhiloni yokoqobo enkulu yayingumfuziselo weBhabhiloni yokomoya enkulu, yaye zombini izikumkani zazo zathatyathwa okwethutyana, zaza emva koko zabuyiselwa. Ihenyukazi leSityhilelo ishumi elinesixhenxe lalingenandebe yesilivere esandleni salo, kungekhona neyobhedu okanye eyentsimbi; lalinendebe yegolide.

Yaye umfazi wayembethe ngombala omfusa nobomvu, ehonjiswe ngegolide nangamatye anqabileyo neeperile, ephethe esandleni sakhe indebe yegolide ezele zizinto ezinezotho nobungcolileyo bobuhenyu bakhe. IsiTyhilelo 17:4.

Igolide lalimela iBhabhiloni yokoqobo, yaye likwalimela neBhabhiloni yokomoya, ubukumkani besihlanu besiprofeto seBhayibhile obafumana inxeba elibulalayo ngowe-1798, xa ubukumkani besithandathu besiprofeto seBhayibhile bathabatha itrone. Kulo mfanekiso iBhabhiloni yokoqobo yalandelwa bubukumkani besilivere obabunezigunya ezibini, amaMede namaPersi, yaye uphondo lwamaPersi kuDanyeli isibhozo lwavela ekugqibeleni yaye lwaba luphakamile ngakumbi. UDariyo umMede wayeluphondo lokuqala, yaye umkhosi wakhe oyintloko, uKoreshi, wayengumPersi owayeza kuthi ekugqibeleni angene emandleni emva kokumkani wamaMede, uDariyo.

UKoreshi wayengumfuziselo kaKristu owayeza kuqalisa inkqubo yokukhulula abantu bakaThixo ekuthinjweni. Ubukumkani bamaMedi namaPersi bumela ubukumkani besithandathu besiprofeto seBhayibhile, obo bunguUnited States. I-United States ineempondo ezimbini ezimele iRiphabhlikhi nobuProtestanti. UDariyo umele uphondo lweRiphabhlikhi lwe-United States, yaye uKoreshi umele uphondo lobuProtestanti. Njengoko uKoreshi waqalisa inkqubo yokukhulula abantu bakaThixo ukuze bakhe kwakhona iYerusalem netempile, i-United States yaba lilizwe elaphakanyiswayo ukuze likhulule abathinjwa ekuthinjweni kweBhabheli yokomoya, ukuze kumiswe itempile yokomoya, ekwathi amaMillerite abeka isiseko sayo. Ukuthinjwa kwangokoqobo eBhabheli, okwakuyiminyaka engamashumi asixhenxe, kwakungumfuziselo wokuthinjwa eBhabheli yokomoya okwiminyaka eliwaka namakhulu amabini anamashumi amathandathu. I-United States ngamagxa esilivere emfanekisweni kaNebhukadenetsare.

Ubukumkani besithathu bobhedu yayinguGrisi obumela ubukumkani behlabathi liphela. Obo buukumkani ziZizwe eziManyeneyo, ezithi kwiSityhilelo ishumi elinesixhenxe zibe bubukumkani obathi ngowe-1798 babungekabikho. Ookumkani abalishumi beSityhilelo ishumi elinesixhenxe bayavuma ukunikela ubukumkani babo kupopu, ubukumkani besibhozo, obungobasixhenxe. Benza esi sivumelwano ngenxa yokuba benyanzeliswa yi-United States, nangenxa yokuba ihlabathi litshatyalaliswa “yimimoya yomine” yamaSilamsi, ekhululwa ngexesha lemvula yamva, eqalisa ukuthululwa ngokupheleleyo emthethweni weCawa eUnited States.

Ngomthetho weCawa eUnited States, uThixo umisa ubukumkani baKhe “bobuqaqawuli” njengoko ephakamisa abantu baKhe babe ngumqondiso wokubiza abanye abantwana bakaThixo ukuba baphume eBhabheli. Ngaloo ndlela, uphondo lobuProtestanti luyavela ekugqibeleni kwaye luphakama ngaphezu kolokuqala, ngokungqinelana neempondo ezimbini zamaMedi namaPersi. Xa iZizwe eziManyeneyo zivuma ukunikezela ulawulo lwehlabathi kupopu, imimoya emine yamaSilamsi iyakhululwa, yaye ubukumkani behlabathi lonke bujamelana nemfazwe eyalandela ukufa kophondo lokuqala lwaseGrisi olwaphulwa lwaza lwavelisa iimpondo ezine.

Xa umfanekiso ufikelela ezinyaweni zentsimbi (ulawulo lombuso) nodongwe oludaka (ulawulo lwecawe) neenzwane ezilishumi (ookumkani abalishumi), ilitye eliqhawulwe entabeni ngaphandle kwezandla lityhutyha ezinyaweni zomfanekiso. AmaMillerite ayenyanisekile ngokomfanekiso kaDaniyele, kangangoko ayenokunyaniseka ukusuka kwindawo yawo kwimbali yesiprofeto. Kodwa uAlfa no-Omega usoloko ebonakalisa isiphelo ngesiqalo, yaye izikumkani ezine zomfanekiso kaNebhukadnetsare zimele izikumkani ezine zokwenyani ezifanekisela abo bahambelana nazo ngokwasemoyeni ekupheleni kwehlabathi.

Ngobukumkani bembali iRoma ivela njengeyesibhozo, yaye yeyabasixhenxe. KuDaniyele isahluko sesixhenxe iRoma ivela njengeyesibhozo, yaye yeyabasixhenxe. KuDaniyele isahluko sesibhozo iRoma ivela njengeyesibhozo, yaye yeyabasixhenxe. KwiSityhilelo isahluko seshumi elinesixhenxe iRoma ivela njengeyesibhozo, yaye yeyabasixhenxe. KuDaniyele isahluko sesibini, esimele ukukhankanywa kokuqala kobukumkani besiprofeto seBhayibhile, iRoma yanamhlanje yokomoya ivela njengeyesibhozo, yaye yeyabasixhenxe. Umzekeliso wokuqala (uAlfa) wobukumkani besiprofeto seBhayibhile uchaza nowokugqibela (uOmega).

“Sifike kwixesha apho umsebenzi ongwele kaThixo umelwe ziinyawo zomfanekiso apho intsimbi yayixutywe nodongwe oluthambileyo. UThixo unabantu, abantu abanyuliweyo, abanokuqonda okufuneka kungcwaliswe, ekungafanele ukuba bangcoliswe ngokubeka phezu kwesiseko umthi, ingca eyomileyo, neendiza. Wonke umphefumlo othembekileyo kwimithetho kaThixo uya kubona ukuba uphawu olwahlulayo lokholo lwethu yiSabatha yosuku lwesixhenxe. Ukuba urhulumente ebeya kuyihlonela iSabatha njengoko uThixo eyaleleyo, ubeya kuma ngamandla kaThixo nasekukhuseleni ukholo olwakhe lwahanjiswa kwabangcwele. Kodwa oorhulumente baya kuyixhasa isabatha yobuxoki, baze badibanise ukholo lwabo lwenkolo nokugcinwa kwalo mntwana wobupopu, beyibeka ngaphezu kweSabatha athe uYehova wayingcwalisa wayisikelela, wayahlula ukuba umntu ayigcine ingwele, njengomqondiso phakathi kwakhe nabantu bakhe kwizizukulwana eziliwaka. Ukuxutywa kobuqhinga becawa nobuqhinga borhulumente kumelwe yintsimbi nodongwe. Olu manyano luyawenza buthathaka onke amandla eecawa. Oku kunika icawa amandla orhulumente kuya kuzisa iziphumo ezimbi. Abantu baphantse badlula umda wokunyamezela kukaThixo. Batyale amandla abo kwezopolitiko, baza bamanyana nobupopu. Kodwa ixesha liya kufika xa uThixo eya kubohlwaya abo bayenze ilize imithetho yakhe, kwaye umsebenzi wabo ombi uya kubuyela phezu kwabo.” The Seventh-day Adventist Bible Commentary, umqulu 4, 1168.

UAlfa no-Omega wenze ukuqonda okuchanekileyo kobuvulindlela ngoDaniyeli kube “kutsha” kabini.

Yathi lowo wayehleli etroneni wathi, Khangela, ndiyenza ntsha yonke into. Waza wathi kum, Bhala; ngokuba la mazwi ayinyaniso, athembekile. Waza wathi kum, Kufeziwe. Mna ndinguAlfa no-Omega, isiqalo nesiphelo. Lowo unxaniweyo ndiya kumnika ngokukhululekileyo emthonjeni wamanzi obomi. IsiTyhilelo 21:5, 6.