

Owesishiyagalombili ungowabayisikhombisa — Inombolo Yesithathu

Daniyeli Isahluko Sesibili

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Umbuzo esizozama ukuyixazulula kulesi sihloko iwukuthi ukushiwo kokuqala kwemibuso yesiprofetho seBhayibheli kuDaniyeli isahluko sesibili kuvumelana kanjani nokushiwo kokugcina kwemibuso yesiprofetho seBhayibheli kuSambulo isahluko seshumi nesikhombisa. Ngihlose ukuveza imibuzo ethile ngalokho empeleni okukhonjwa emfanekisweni kaNebukadinesari, kanye nesikhundla samaphayona, sokuthi umlando wawo wawumelela isikhathi lapho idwala lalizoshaya izinyawo zomfanekiso.

UDadewethu uWhite uveza ukuthi sase sifinyelele esigabeni lapho “umsebenzi ongcewele kaNkulunkulu umelwe yizinyawo zesithombe lapho insimbi yayixutshwe nobumba oludakayo,” okuyinto aphinde ayichaze njengokuthi “ukuxubana kobuqili bebandla nobuqili bombuso.”

“Sesesifikile esikhathini lapho umsebenzi kaNkulunkulu ongcewele umelwe khona yizinyawo zesithombe lapho insimbi yayixutshwe khona nobumba olunodaka. UNkulunkulu unabantu, abantu abakhethiweyo, okumele ukuqonda kwabo kungcweliswe, okungafanele babe abangcewele ngokubeka phezu kwesisekelo ukhuni, utshani, nezibi. Wonke umphefumulo othembekile emiyalweni kaNkulunkulu uyobona ukuthi uphawu oluhlukanisayo lokholo lwethu yiSabatha losuku lwesikhombisa. Uma uhulumeni ubengahlonipha iSabatha njengoba uNkulunkulu eyalile, ubungema ngamandla kaNkulunkulu nasekuvikeleni ukholo olwanikelwa kwabangcewele kwaba kanye. Kodwa izikhulu zombuso ziyolusekela usuku lwesabatha olungelona olweqiniso, futhi ziyoxuba inkolo yazo nokugcinwa kwale ngane yobupapa, zilubeke ngaphezu kweSabatha iNkosi eyalingcwelisa yayibusisa, yayihlukanisela umuntu ukuba ayigcine ingcewele, njengesibonakaliso phakathi Kwakhe nabantu baKhe kuze kube yizizukulwane eziyinkulungwane. Ukuxutshwa kobuqili bebandla nobuqili bombuso kumelwe yinsimbi nobumba. Le nhlangano iyawenza buthaka wonke amandla amabandla. Lokhu ukwembathisa ibandla ngamandla ombuso kuyoletsa imiphumela emibi. Abantu sebecishe badlula lapho ukuphana kukaNkulunkulu kungasabekezelela khona. Bafake amandla abo kwezombusazwe, futhi bahlangene nobupapa. Kodwa isikhathi siyofika lapho uNkulunkulu eyobajezisa khona labo abenze ize umthetho waKhe, nomsebenzi wabo omubi uyobuyela phezu kwabo.” The Seventh-day Adventist Bible Commentary, volume 4, 1168.

Isikhathi esesifinyelele kuso lapho umsebenzi ongcewele kaNkulunkulu uxuba ezobupristi bezinkolo nezobuciko bombuso, siyincazelo yesikhathi esiqhubekela phambili. Uthi lokhu kuxubana “kwenza buthaka wonke amandla amabandla,” futhi “kuyoletsa imiphumela emibi,” nokuthi “isikhathi siyofika lapho uNkulunkulu eyakujezisa labo abenze umthetho waKhe waba yize.”

Ukuhlungana kwebandla nombuso okwenza buthaka amandla amabandla kuyisichasiso sebandla lasePergamos, lapho ukuhlanganiswa kobuqili bebandla nobuqili bombuso kwakumelela ukuhlubuka okwandulela ukwambulwa komuntu wesono. IPergamos nombusi okufanekisela ukuvumelana phakathi kobuKristu nokukhonza izithombe kwenzeka embusweni wesine kaDanieli ezimbili. Lokho kuvumelana kufanekiselwa kuDanieli ezimbili ngokusetshenziswa kwegama elithi “ubumba.”

Wena, nkosi, wabona, bheka, isithombe esikhulu. Lesi sithombe esikhulu, inkazimulo yaso yayivelele kakhulu, sasimi phambi kwakho; futhi isimo saso sasesabeka. Inhloko yalesi sithombe yayingeyegolide elicolekileyo, isifuba saso nezingalo zaso kwakungezesiliva, isisu saso namathanga aso kwakungokwethusi, imilenze yaso kwakungeyensimbi, izinyawo zaso ngokwengxenywe zazingezensimbi nangokwengxenywe zazingezobumba. Wabuka kwaze kwagawulwa itshe kungengazandla, elashaya lesi sithombe ezinyaweni zaso ezazingezensimbi nezobumba, lazichoboza zaba yizicucu. Danieli 2:31–34.

Njengoba ukuhunyushwa kukaDanieli kuqhubeka, akuseyona “ubumba” kodwa sekuphenduke ubumba obungcolile noma “ubumba olunodaka.”

Njengokuba wabona izinyawo nezinzwane, kuyinxenye yobumba lombumbi, kuyinxenye yensimbi, umbuso uyakwahlukana; kepha kuyakuba kuwo okuthile kwamandla ensimbi, njengoba wabona insimbi ixutshaniswe nobumba olunodaka. Danieli 2:41.

Ubumba obumsulwa obabuyibumba loMbumbi buguquka bube udaka oluxovekile. UNkulunkulu unguMbumbi waphezulu, futhi umsebenzi wakhe awulokothi ube udaka oluxovekile.

Kodwa manje, O Nkosi, wena ungubaba wethu; thina silubumba, wena ungumbumbi wethu; futhi sonke singumsebenzi wesandla sakho. Isaya 64:8.

Emlandweni waseRoma yobuhedeni, ibandla laseSmirna laliyibumba elimsulwa. Emlandweni wasePergamu, ongumbuso wesine kuDanieli isahluko sesibili, ibumba liguquka libe ubumba obunodaka. Lokho okukhulunywa ngakho kuqala kulesi siqephu njengokuthi nje “ibumba”, bese kamuva “ibumba lombumbi”, kuguquka kube “ubumba obunodaka”, njengoba ukuhunyushwa kuqhubeka. IPergamu yilapho loloshintsho lwafezwa khona ukuze kulungiswe indlela yeThiyathira, okungukuthi, iRoma yobupapa. Uguquko olusuka “ebumbeni” luye “ebumbeni obunodaka” luyikuhlubuka okulungisa indlela yeThiyathira, uPawulu akuchaza ngokuthi “ukuhlubuka kuqala” kweyesibili kwabaseThesalonika.

AmaMillerite ayengaboni ngale kombuso wesine waseRoma futhi alindela ukuthi Ukuza Kwesibili kukaKristu kube yisenzakalo esilandelayo sesiprofetho, ngokuba itshe elishaya izinyawo zesithombe limelela Ukuza Kwesibili. Kodwa ingabe uKristu wamisa umbuso ngo-1798 na? Wafika ngempela eNdaweni eNgcwelengcwele kakhulu ngo-Okthoba 22, 1844, ukuze amukele umbuso, kodwa ingabe wamiswa ngaleso sikhathi na?

Impendulo embuzweni wokuqala kuleyo mibuzo emibili ithi uKristu akazange amise umbuso waKhe ongunaphakade ngo-1798. Umbuzo wesibili wokuthi uKristu wamisa noma cha umbuso waKhe ongunaphakade ngo-Okthoba 22, 1844, nawo impendulo ithi cha.

Ingabe kwaba khona umbuso owamiselwa ngesikhathi seRoma yobuqaba? Ngibuza lokhu ngoba amaphayona aqonda umbuso wesine njengokuyiRoma yobuqaba kanye neRoma yobupapa, okukhomba u-1798 njengesiphetho sombuso wesine, lapho uKristu eyomisa khona umbuso waphakade. Kodwa incwadi yeSambulo iveza imibuso emine elandela iRoma yobuqaba.

Uma umbuso wesine wensimbi kuDaniyeli isahluko sesibili umelela nje iRoma yobuqaba, lapho ukuvumelana kukaConstantine kumelelwa khona ngobumba obuphendulwa baba ngobumba olunodaka, ingabe uKristu wamisa umbuso kulowo mlendo? Impendulo inguyebo.

Esiphambanweni, okuwumlando wasePergamosi, hhayi waseThiyathira, uKristu wamisa umbuso waKhe “womusa.” Kwaba khona umbuso waphakade owamiswa esiphambanweni, futhi isihlalo sobukhosi salowo mbuso sifanekisela isihlalo sobukhosi esimiswa ngesikhathi semvula yokugcina. Leso sihlalo sobukhosi semvula yokugcina simelela umbuso waKhe “wenkazimulo.”

“Isimemezelo esasenziwa ngabafundi egameni leNkosi sasiyiqiniso ngokuphelele kuzo zonke izingxenye zaso, futhi izehlakalo esasikhomba kuzo zazisenzeka ngaleso sikhathi. ‘Isikhathi sigcwalisekile, nombuso kaNkulunkulu ususondele,’ kwaba ngumyalezo wabo. Ekupheleni ‘kwesikhathi’—amasonto angamashumi ayisithupha nesishiyagalolunye kaDaniyeli 9, ayefanele ukufinyelela kuMesiya, ‘Ogcotshiweyo’—uKristu wayesemukele ukugcotshwa koMoya emva kokubhaphathizwa Kwakhe nguJohane eJordani. Futhi ‘umbuso kaNkulunkulu’ ababewumemezele njengosusondele wamiswa ngokufa kukaKristu. Lo mbuso wawungewona, njengoba babefundiswe ukukholwa, umbuso wasemhlabeni. Futhi wawungewona lowo mbuso ozayo, ongafi, oyomiswa lapho ‘umbuso nokubusa, nobukhulu bombuso ngaphansi kwezulu lonke, kuyakunikwa abantu abangcwele boPhezukonke;’ lowo mbuso ongapheliyo, lapho ‘yonke imibuso iyakumkhonza, imlalele.’ Daniyeli 7:27. Njengoba lisetshenziswa eBhayibhelini, igama elithi ‘umbuso kaNkulunkulu’ lisetshenziselwa ukubonisa kokubili umbuso womusa nombuso wenkazimulo. Umbuso womusa uvezwa nguPawulu eNcwadini eya kumaHebheru. Emva kokukhomba kuKristu, umnxuseli onozwela ‘ozwelana nobuthakathaka bethu,’ umphostoli uthi: ‘Masisondeleni ngesibindi esihlalweni somusa, ukuze samukele isihawu, sifumane umusa.’ Hebheru 4:15, 16. Isihlalo sobukhosi somusa simelela umbuso womusa; ngokuba ukuba khona kwesihlalo sobukhosi kubonisa ukuba khona kombuso. Emifanekisweni Yakhe eminingi uKristu usebenzisa inkulumo ethi ‘umbuso wezulu’ ukubonisa umsebenzi womusa kaNkulunkulu ezinhliziyweni zabantu.”

“Ngakho-ke isihlalo sobukhosi senkazimulo simelela umbuso wenkazimulo; futhi lo mbuso kubhekiselwa kuwo emazwini oMsindisi athi: ‘Lapho iNdodana yomuntu ifika enkazimulweni yayo, nazo zonke izingelosi ezingcwele ikanye nayo, khona iyakuhlala esihlalweni sobukhosi senkazimulo yayo; futhi phambi kwayo kuyakubuthwa zonke izizwe.’ Mathewu 25:31, 32. Lo mbuso useza esikhathini esizayo. Awuyikumiswa kuze kube sekufikeni kwesibili kukaKristu.

“Umbuso womusa wamiswa ngokushesha emva kokuwa komuntu, lapho kwakhiwa icebo lokuhlenga uhlanga olunecala. Ngaleso sikhathi wawukhona enjongweni nangesithembiso sikaNkulunkulu; futhi ngokukholwa, abantu babengaba yizakhamuzi zawo. Nokho wawungakamiswa ngokoqobo kwaze kwaba sekufeni kukaKristu. Ngisho nangemva kokungena emsebenzini waKhe wasemhlabeni, uMsindisi, ekhathele yinkani nokungabongi kwabantu, wayengase ahlehle emhlatshelweni waseKalvari. EGethsemane indebe yosizi

yayithuthumela esandleni saKhe. Wayengase ngisho nangaleso sikhathi esule umjuluko wegazi ebunzini laKhe futhi ashiye uhlanga olunecala ukuba lubhubhe ebubini balo. Ukuba wayekwenzile lokho, kwakungeke kube khona ukuhlengwa kwabantu abawileyo. Kodwa lapho uMsindisi enikela ngokuphila kwaKhe, futhi ngomoya waKhe wokugcina ememeza, ‘Kuphelile,’ khona-ke ukugcwaliseka kwecebo lokuhlenga kwaqinisekiswa. Isithembiso sensindiso esanikwa laba ababili abayizoni e-Edene saqiniswa. Umbuso womusa, owawuke waba khona ngaphambili ngesithembiso sikaNkulunkulu, wabe usumiswa.” The Great Controversy, 347.

UKristu wamisa umbuso ongapheli emlandweni wesiprofetho weRoma yabahedeni, hhayi ekupheleni kweRoma yobupapa. Futhi umisa umbuso waKhe wenkazimulo ekuFikeni kwaKhe kwesibili, okuhlanganisa umlando wemvula yokugcina, lapho imimoya emine yamaSulumane idedelwa khona.

“Imvula yokugcina iyeza phezu kwalabo abamsulwa—khona-ke bonke bayoyamukela njengakuqala.

“Lapho izingelosi ezine ziyekela, uKristu uyomisa umbuso waKhe. Akekho owamukela imvula yokugcina ngaphandle kwalabo abenza konke abangakwenza. UKristu ubengasisiza. Bonke babengaba ngabanqobi ngomusa kaNkulunkulu, ngegazi likaJesu. Izulu lonke linesithakazelo emsebenzini. Izingelosi zinesithakazelo.” Spalding and Magan, 3.

Lapho imimoya emine idedelwa, uKristu umisa umbuso waKhe. Kokubili imvula yamuva kanye nokudedelwa kwemimoya emine kumela izehlakalo eziqhubekela phambili, futhi akukho nakunye kwalokhu okumela umzuzwana othile ngesikhathi. Imimoya emine imele ubuSulumane.

“Izingelosi zibambe imimoya emine, emelelwe njengehhashi elithukuthele elifuna ukugqashula futhi ligijimele phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye emaphethelweni ezwe laphakade na? Ingabe siyoba buthakathaka ekuqondeni, sibande, sifile na? O, sengathi emabandleni ethu singaba noMoya nokuphefumula kukaNkulunkulu kuphefumulelwe kubantu baKhe, ukuze bame ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela incane, nesango lincinyane. Kodwa lapho sidlula ngesango elincinyane, ububanzi balo abunamkhawulo.” Manuscript Releases, umqulu 20, 217.

Izingelosi zibambe ihhashi elithukuthele lamaSulumane elifuna ukuphunyuka, lithwele ukufa nokubhujiswa endleleni yalo, kuleso sikhathi lapho uMoya kaNkulunkulu uphefumulelwa phezu kwabantu bakaNkulunkulu. Bese bemi ngezinyawo zabo baphile. Ngaphambi kokuba uMoya uphefumulelwe phezu kwabo, abantu bakaNkulunkulu bafile, ngokuba umoya kaMoya ubabangela ukuba basukume baphile. Lapho uDade White ethi manje sesifinyelele esikhathini lapho izinyawo zesithombe ezixubene nensimbi nobumba oluxovekile zimelela ukuhlanganiswa kwebandla nombuso, ukuthululwa kwemvula yokugcina kwakusekusasa.

“Imvula yokugcina izakwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla izakwehla ivela ezulwini, njalo umhlaba wonke uzakhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.

Kunezwi ezimbili kuSambulo isahluko 18.

“Lapho uJesu eqala inkonzo Yakhe yasobala emphakathini, wahlambulula iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwaba ukuhlanzwa kwesibili kweThempeli. Kanjalo-ke emsebenzini wokugcina wokuxwayisa izwe, izimemezelo ezimbili ezihlukile zenziwa emasontweni.” Selected Messages, book 2, 118.

Izwi lokuqala liyisixwayiso sokuvuka kubantu bakaNkulunkulu, kanti izwi lesibili liyisixwayiso sokuvuka kwabanye abantwana bakaNkulunkulu abaseseBhabhiloni.

“Kukhona izwe elilele ebubini, ekukhohlisweni nasekudukisweni, emthunzini uqobo wokufa,—lilele, lilele. Obani abezwa ukubeletha komphefumulo ukuze balivuse? Yiliphi izwi elingalinginyelela? Ingqondo yami ithwalelwa esikhathini esizayo lapho kuyakunikwa khona isibonakaliso, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayobe bebambezele ukuthola amafutha okugcwalisa izibani zabo, futhi sekwephuze kakhulu bayakuthola ukuthi isimilo, esimelwe ngamafutha, asidluliseki.” Bible Echo, May 4, 1896.

Kule ndima kwabuzwa imibuzo emibili. Obani abezwa umhelo womphefumulo wokubavusa? Yiliphi izwi elingabafinyelela?

“Izwi” elivusa umhlaba liyizwi lesibili lesAmbulo isahluko 18, elibiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni. Kokubili abantu bakaNkulunkulu nezwe badinga ukuvuswa nguMkhosi Waphakathi Kwamabili, okuwuphawu nje olunye lwemvula yokugcina.

Ngabe amaMillerite ayenembile yini ekuboneni ukuthi ezinsukwini zombuso wesine uKristu wayeyomisa umbuso ongapheliyo na? Yebo.

Wamisa umbuso waKhe “womusa” esiphambanweni, okwenzeka ngesikhathi somlando wombuso wesine wesiprofetho seBhayibheli. Lowo mbuso wawuyiRoma lobuqaba. KuDaniyeli isahluko sesibili, ingabe ukuhlubuka okwandulela ibandla laseThiyathira kumelwe khona? Yebo, ngoba ubumba obumele abantu bakaNkulunkulu bashintsha busuka ebumbini buba ubumba olunodaka. Ngakho-ke iThiyathira ikuphi emfanekisweni? Noma ingabe ikhona nhlobo emfanekisweni? Imelwe emfanekisweni, futhi uNebukhadinezari ukhanyisa lelo qiniso lapho efika esicongweni sokuzidla kwakhe okukhulu esahlukweni sesine sikaDaniyeli.

Inkosi yakhuluma, yathi: Akusilo yini leli Babiloni elikhulu engilakhileyo libe yindlu yombuso ngamandla obuqhawe bami, nangenxa yodumo lobukhosi bami na? Daniyeli 4:30.

Ngaphambi nje kwesahlulelo sikaNebukadinesari sezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sokuphila njengenyamazane yasendle, wabonakalisa ukuzidla kwakhe ngokubuza umbuzo wokuthi kambe akusikho yini ukuthi wakha umbuso oyilo iBabiloni elikhulu? Isifebe seSambulo 17 sinombhalo obhalwe ebunzini laso othi, “IMFIHLAKALO, IBABILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA.” IBandla laseRoma, njengoba uDade White elibiza kanjalo, liyiBabiloni Elikhulu. Inhloko yegolide esithombeni imele iBabiloni elingokoqobo, futhi imele neBabiloni elingokomoya, umbuso wesihlanu wesiprofetho seBhayibheli onaleso sici esisodwa sokuba

amandla athola inxeba elibulalayo. Ku-Isaya 23 amandla obupapa, amelwe njengeTire, ayeyokhohlakala iminyaka engamashumi ayisikhombisa njengezinsuku zenkosi eyodwa. IBabiloni elingokoqobo, elimelwe nguNebukadinesari, nalo lathola inxeba elibulalayo elaphulukiswa lapho uNebukadinesari exoshwa embusweni wakhe izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. IBabiloni elikhulu elingokoqobo lalifuzisela iBabiloni elikhulu elingokomoya, futhi kokubili imibuso yalo kwasuswa okwesikhashana, kwase kubuyiselwa futhi. Isifebe seSambulo 17 sasingaphethe indebe yesiliva esandleni saso, noma eyethusi noma eyensimbi, sasiphethe indebe yegolide.

Owesifazane wayembethe okunsomi nokubomvu kle, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, inesitsha segolide esandleni sayo, sigcwele izinengiso nokungcola kobufebe bayo. IsAmbulo 17:4.

Igolide lalimelela iBhabhiloni elingokoqobo, futhi limelela neBhabhiloni elingokomoya, umbuso wesihlanu wesiprofetho seBhayibheli owathola inxeba elibulalayo ngo-1798, lapho umbuso wesithupha wesiprofetho seBhayibheli uthatha isihlalo sobukhosi. IBhabhiloni elingokoqobo emfanekisweni lalandelwa ngumbuso wesiliva owawuqukethe amandla amabili, amaMede namaPheresiya, futhi uphondo lwamaPheresiya kuDanyeli isahluko sesishiyagalombili lwavela kamuva futhi lwaba lude kakhulu. UDariyu umMede wayeyiphondo lokuqala, futhi ujenene wakhe, uKoresi, wayengumPheresiya owayezogcina esengena embusweni emva kwenkosi yamaMede, uDariyu.

UKoresi wayeyisibonelo sikaKristu owayezoqala inqubo yokukhulula abantu bakaNkulunkulu ekuthunjweni. Umbuso wamaMede namaPheresiya umelela umbuso wesithupha wesiprofetho seBhayibheli, okuwuyi-United States. I-United States inezimpondo ezimbili ezimelela iRiphabhulikhi nobuProthestani. UDariyu umelela uphondo lweRiphabhulikhi lwe-United States, kanti uKoresi umelela uphondo lobuProthestani. Njengoba uKoresi aqala inqubo yokukhulula abantu bakaNkulunkulu ukuze bakhe kabusha iJerusalema nethempeli, i-United States yayiyizwe elavuselwa ukukhulula abathunjiwe ekuthunjweni kweBabiloni elingokomoya ukuze kumiswe ithempeli elingokomoya, okuyilo amaMillerite abeka isisekelo salo. Ukuthunjwa okungokoqobo eBabiloni okwakuyiminyaka engamashumi ayisikhombisa kwakuyisithombe sokuthunjwa eBabiloni elingokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. I-United States ingamahlombe esiliva emfanekisweni kaNebukadinesari.

Umbuso wesithathu wethusi kwakuyiGrisi, omele umbuso womhlaba wonke. Lowo mbuso yiNhlangu Yezizwe, okuyiyona embulweni isahluko seshumi nesikhombisa eyayiwumbuso owawungakafiki ngo-1798. Amakhosi ayishumi eSambulo isahluko seshumi nesikhombisa ayavuma ukunikela umbuso wawo ebupapeni, umbuso wesishiyagalombili, ongowayisikhombisa. Enza lesi sivumelwano ngoba ephoqwa yi-United States, nangenxa yokuthi umhlaba uyabhujiwa “yimimoya emine” yamaSulumane, ekhululwa ngesikhathi semvula yakamuva, eqala ukuthululwa ngokugcwele emthethweni weSonto e-United States.

Ngomthetho weSonto e-United States, uNkulunkulu umisa umbuso waKhe “wenkazimulo” njengoba ephakamisa abantu baKhe babe yisibonakaliso sokubiza abanye abantwana

bakaNkulunkulu ukuba baphume eBhabhiloni. Ngalokho, uphondo lobuProthestani luvela ekugcineni futhi luphakeme kunolokuqala, ngokuvumelana nezimpondo ezimbili zamaMede namaPheresiya. Lapho iZizwe Ezihlangene sezivumelene ukudlulisela ubukhosi bezwe kupapa, imimoya emine yobuSulumane iyadedelwa, futhi umbuso womhlaba wonke ubhekana nempi eyalandela ukufa kophondo lokuqala lwaseGrisi olwephulwa lwaveza izimpondo ezine.

Lapho umfanekiso usufinyelela ezinyaweni zensimbi (ubuciko bokubusa kombuso) nobumba oluxutshiwe (ubuciko bebandla) nasezinzweni eziyishumi (amakhosi ayishumi), itshe eliqoshwe entabeni kungengazandla lishaya izinyawo zomfanekiso. AmaMillerite ayenembile ngokuphathelene nomfanekiso kaDaniyeli, kangangokuba ayengaba nembile ngokombono wawo endaweni ayemi kuyo emlandweni wesiprofetho. Kodwa u-Alpha no-Omega njalo uveza ukuphela ngesiqalo, futhi imibuso emine yomfanekiso kaNebukadinesari imelela imibuso emine engokoqobo efanekisa abangane bayo abangokomoya ekupheleni kwezwe.

Ngemibuso yomlando iRoma livela lesishiyagalombili, futhi lingelaleyo eyisikhombisa. KuDaniyeli isahluko sesikhombisa iRoma livela lesishiyagalombili, futhi lingelaleyo eyisikhombisa. KuDaniyeli isahluko sesishiyagalombili iRoma livela lesishiyagalombili, futhi lingelaleyo eyisikhombisa. KusAmbulo isahluko seshumi nesikhombisa iRoma livela lesishiyagalombili, futhi lingelaleyo eyisikhombisa. KuDaniyeli isahluko sesibili, esimela ukukhulunywa kokuqala ngemibuso yesiprofetho seBhayibheli, iRoma yanamuhla yomoya ivela lesishiyagalombili, futhi ingeyaleyo eyisikhombisa. Umfanekiso wokuqala (Alpha) wemibuso yesiprofetho seBhayibheli ukhomba owokugcina (Omega).

“Sesifikile esikhathini lapho umsebenzi kaNkulunkulu ongcwele umelwe yizinyawo zesithombe lapho insimbi yayixutshwe khona nobumba oluthambile. UNkulunkulu unabantu, abantu abakhethiweyo, ukuqonda kwabo okumelwe kungcweliswe, okungamelwe babe ngabangcwele ngokubeka phezu kwesisekelo ukhuni, utshani, nezibi. Yonke imiphefumulo ethembekile emithethweni kaNkulunkulu izobona ukuthi uphawu oluhlukanisayo lokukholwa kwethu yiSabatha losuku lwesikhombisa. Ukuba uhulumeni ubengahlonipha iSabatha njengoba uNkulunkulu eyalile, ubeyokuma emandleni kaNkulunkulu nasekuvikeleni ukholo olunikezwa abangcwele kanye kuphela. Kodwa izikhulu zombuso ziyakusekela isabatha esingesilo, futhi ziyakuxuba ukukholwa kwazo kwenkolo nokugcinwa kwalo mntwana wobupapa, zilibeke ngaphezu kweSabatha iNkosi eyalingcwelisa yayibusisa, yayihlukanisela umuntu ukuba aligcine lingcwele, njengophawu phakathi kwaYo nabantu baYo kuze kube yizizukulwane eziyinkulungwane. Ukuxubana kobuqili benkolo nobuqili bombuso kumelwe yinsimbi nobumba. Le nhlangano yenza buthaka wonke amandla amasonto. Lokhu ukwembatha ibandla ngamandla ombuso kuyoletsa imiphumela emibi. Abantu sebecishe badlula umkhawulo wokubekezela kukaNkulunkulu. Batshale amandla abo kwezombusazwe, futhi bahlangene nobupapa. Kodwa isikhathi siyofika lapho uNkulunkulu eyobajezisa labo abenze umthetho waKhe waba yize, nomsebenzi wabo omubi uyobuyela phezu kwabo.” The Seventh-day Adventist Bible Commentary, volume 4, 1168.

U-Alfa no-Omega wenze ukuqonda okulungile kompayona kukaDaniyeli okubili kwaba “okusha.”

Lowo owayehlezi esihlalweni sobukhosi wathi: Bhekani, ngenza konke kube kusha. Wasesethi kimi: Bhala; ngokuba lawa mazwi ayiqiniso futhi athembekile. Wasesethi kimi: Sekwenzekile. Mina ngingu-Alfa no-Omega, isiqalo nesiphetho. Ngiya kumnika ophuzayo emthonjeni wamanzi okuphila ngesihle. IsAmbulo 21:5, 6.