

Incwadi kaDaniyeli - Inani Lamashumi Amane Anesihlanu

Inguquko Yomfuziselo: Ukutyhila Imfihlelo Ye "Daily" Encwadini KaDaniyeli

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“Umihla ngemihla” encwadini kaDaniyeli waqondwa nguWilliam Miller njengophawu lweRoma yobuhedeni okanye lobuhedeni, kodwa ngemihla yokugqibela luluphawu lokwaliwa kweenyaniso ezisisiseko zikaWilliam Miller. Lumele ukuphela kwemvukelo eyaqala ngo-1863, ngokwaliwa kokuqonda kukaMiller “amaxasha asixhenxe” kaMoses akuLevitikus amashumi amabini anesithandathu. Xa ama-Adventist ayala ukumiselwa okuchanekileyo “komihla ngemihla” njengobuhedeni, aguqula uphawu lukaSathana alwenza uphawu lukaKristu. UIsaya uchaza ukuba lo msebenzi wawukukujika izinto zibe phezulu zibe phantsi. Ukwaliwa “komihla ngemihla” kwamiselwa ngeminyaka yoo-1930 (isizukulwana sesithathu sobu-Adventist), kodwa kwakusele kuyimpikiswano ukususela ngo-1901 (isizukulwana sesibini sobu-Adventist). NjengakwaSirayeli wamandulo, ukwaliwa kwenyaniso okuqhubekayo kwakhokelela ekwamkelweni kwempazamo eyayiqulathe iziqalelo zesono esingaxolelekiyo.

Isono esingaxolelekiyo samaYuda athanda ukuphikisa sabonakaliswa xa achonga imisebenzi awayeyenzile uKristu njengemisebenzi kaSathana. U-Israyeli wamandulo ngumfuziselo oyintloko ka-Israyeli wale mihla, yaye u-Israyeli wale mihla wenza kanye loo nto, kodwa ngokuchaseneyo. Bathabatha imisebenzi kaSathana (ubuhedeni), baza bayinxulumanisa noKristu. Uvukelo luka-Israyeli wamandulo luquka ukukhetha kwawo uSathana njengokumkani wawo.

Ngoko ke, akukuva uPilato elo lizwi, wamkhupha uYesu ngaphandle, waza wahlala esihlalweni sokugweba endaweni ebizwa ngokuba yiPavumente, kodwa ngesiHebhere, yiGabatha. Ke kaloku yayilusuku lokulungiselela iPasika, yaye kwakumalunga neyure yesithandathu; waza wathi kumaYuda, Yabonani uKumkani wenu! Kodwa bakhwaza besithi, Msuse, msuse, mbethelele emnqamlezweni. UPilato wathi kubo, Ndimbethelele emnqamlezweni na uKumkani wenu? Ababingeleli abakhulu baphendula bathi, Asinankumkani ngaphandle kukaKesare. Ngoko ke wamnikela kubo ukuba abethelelewe emnqamlezweni. Baza bona bamthabatha uYesu, bamhambisa ke. Yohane 19:13–16.

UPilato wayengummeli weRoma yobuhedeni, yaye uDade White uchaza ukuba inamba eyagxothwayo ezulwini kwiSityhilelo isahluko seshumi elinesibini nguSathana, kodwa ngengqiqo yesibini inamba ikwayiRoma yobuhedeni. Ngoko ke inamba ifuziselwa “ngemihla ngemihla.” Ukuphela kovukelo lukaSirayeli wamandulo, xa babhengeza esidlangalaleni bathi, “Asinakumkani ngaphandle kukaKesare,” kwamela isibhengezo sabo esidlangalaleni sokuba babengabantu abangaphantsi kokulawulwa ngukumkani wabo, yaye ukumkani wabo wayenguSathana. Olo vukelo nxamnye noThixo njengoKumkani, lwaqala ngemihla kaSamuweli umprofeti, xa bamala uThixo njengokumkani wabo baza bafuna ukuba banikwe ukumkani ongumntu ukuze babe njengezinye iintlanga.

Banduluka bonke bakwaSirayeli bazihlanganisa, beza kuSamuweli eRama, baza bathi kuye, Khangela, usaluphele, yaye oonyana bakho abahambi ezindleleni zakho; ngoku senzele ukumkani asigwebe njengazo zonke iintlanga. Kodwa loo nto ayizange imkholise uSamuweli, xa babesithi, Sinike ukumkani asigwebe. Waza uSamuweli wathandaza kuYehova. Wathi uYehova kuSamuweli, Lithobele ilizwi labantu kuko konke abakuthethayo kuwe; kuba abakwalanga wena, koko bakwalile mna, ukuze ndingabi ngukumkani phezu kwabo. Ngokwemisebenzi yonke abayenzileyo, kususela mhla ndabanyusayo eYiputa, kwada kwangale mini, abandishiya ngayo, bakhonza abanye oothixo, benjenjalo nakuwe. 1 Samuweli 8:4-8.

USirayeli wamandulo akazange aqonde ukuba wayemlahlile uThixo, nokuba umnqweno wawo wokuba nokumkani wasemhlabeni wawunokhula ude ufikelele kwinqanaba lokuba bambethelele emnqamlezweni uMesiya, baza bakhetha uSathana njengokumkani wabo. Uvukelo lwabo lwalufihlakele emehlweni abo ngenxa yeengcamango zabo zobulungisa bokuzilungisa ezathi, nangona babemlahlile uThixo, babesengabantu abanyuliweyo; kuba, ngapha koko, babesithi ngokwengqiqo yabo, uThixo wayesaqhubeka egcina ubulungiseleli obungcwele bobuprofeti, nasemva koSamuweli.

Bayiqonda gwenxa inkonzo yesiprofeto yabaprofeti, bekholelwa ukuba ubukho babaprofeti bakaThixo babubungqina bokuba babengabantu abanyuliweyo bakaThixo. Abazange babone ukuba babekude noThixo nokuba abaprofeti babefuna ukubakhokelela ukuba babuyele kuThixo, kuba babeyitolika imisebenzi yabaprofeti njengobungqina bokukhokela kukaThixo. Oku kwakunjalo nangona babeqhubeka beyala yonke imiyalezo yabaprofeti ababethunyelwe kubo. Kwangalo hlobo kwaloo nkohliso kwehlela ubu-Adventist ngowe-1863.

Ubu-Adventism bayikhaba intshukumo eyayihlanganiswe ngenkonzo kaWilliam Miller, baza bakhetha ukuba yicawa ebhaliswe ngokusemthethweni kwangalo nyaka mnye abalahla ngawo umyalezo kaMoses “wamaxesha asixhenxe,” njengoko wawuziswe nguEliya (William Miller). Kwangalo nyaka mnye bavelisa itshathi yobuxoki yesiprofeto, eyayingenakufundwa kwakhona, yaye yayingasenako “ukuthetha” ngokukaHabakuki 2, indima 3, kuba yayifuna uxwebhu olongezelelekileyo ukuze ichazwe. Iitshathi zikaHabakuki zazinokufundwa kanye njengoko zazinje, yaye ngenxa yoko zazinako “ukuthetha”.

I-Adventism yala ukwenza naluphi na uvavanyo lokuzihlola ngokumalunga nokhetho abalwenzayo ngowe-1863, kuba ngapha koko babenomprofetikazi phakathi kwabo, nto leyo eyayingqina ukuba babengabantu abaseleyo abachongiweyo encwadini yeSityhilelo, abanomoya wesiProfeto. Babonakalisa kwaloo moya nesimo sengqondo sikaSirayeli wamandulo, yaye uvukelo olwaqalayo ngokwaliwa kwelitye lokuqala elixabisekileyo elafunyanwa nguMiller, ekugqibeleni lwabakhokelela ekwaleni kwabo ukuchongwa kukaMiller kwelitye elixabisekileyo elithi “the daily” nabo.

USirayeli wale mihla bayala ukuqonda kukaMiller “ngokwemihla ngemihla,” umqondiso weRoma yobuhedeni, nto leyo nayo engumqondiso kaSathana, baza bathi “ngokwemihla ngemihla” ngumqondiso kaKristu. Ngamanye amazwi, uSirayeli wale mihla wakhetha ukwamkela umqondiso kaSathana njengomqondiso kaKristu. Kanye njengokuba uSirayeli wamandulo wabhengeza ukuba

babengenakumkani wumbi ngaphandle kukaKesare, ummeli weRoma yobuhedeni, engumqondiso kaSathana.

Ngokokusetyenziswa kwesiprofeto, olo khetho lwalufuna ukuba uSirayeli wanamhlanje aphinde achaze izahluko zesixhenxe, zesibhozo nezesithoba zikaDaniyeli, ezazizezona zahluko zimelwe nguMlambo i-Ulai, yaye ezazikukwanda kolwazi kwimbali yamaMillerite. Babeya kunyanzelwa ukuba baziguqule ezo zahluko, kuba isahluko sesibhozo sibhekisa ngokuthe ngqo “kweyemihla ngemihla” izihlandlo ezithathu.

Benyanzeliswa yimbali apho umbono womlambo iUlai wavulwa, amaMillerite ayengenakubona banye ubukumkani basemhlabeni ngaphambi kokuba uKristu abuye aze amise ubukumkani baKhe obungunaphakade, njengoko bumelwe kuDaniyeli isahluko sesibini. Ngenxa yoko bawuphatha ubukumkani besine baseRoma njengobukumkani bunye obunezinto ezimbini. Ezo zinto zimbini zimelwe ngokuthe ngqo kwizahluko zesixhenxe nesezisibhozo zikaDaniyeli. UDaniyeli uchaza ukuba umbono awawamkelayo kwisahluko sesibhozo wawumele ukuqondwa unxulumene nombono wesahluko sesixhenxe.

Ngomnyaka wesithathu wobukumkani bokumkani uBheleshatsare kwabonakala umbono kum, kum mna Daniyeli, emva kwalowo wabonakala kum ekuqaleni. Daniyeli 8:1.

Umbono “owabonakala ku” Daniyeli “ekuqaleni,” yayingumbono wesahluko sesixhenxe.

Ngomnyaka wokuqala kaBheleshatsare ukumkani waseBhabheli, uDaniyeli waphupha, wabona nemibono yentloko yakhe elele embhedeni wakhe; wandula ke wayibhala iphupha loo nto, waxela intsingiselo emfutshane yezinto ezo. Daniyeli 7:1.

Ezi zibono zibini zimele iinkalo ezimbini zobukumkani besiprofeto seBhayibhile ezathi zaqalwa ukumelwa kwisahluko sesibini sikaDaniyeli. Ubukumkani obune—iBhabhiloni, amaMedi namaPersi, iGrisi neRoma—baphindwa kwisahluko sesixhenxe, baza baphinda kwakhona kwisahluko sesibhozo, kodwa kukho umahluko phakathi kwezinto zopolitiko zobukumkani obune nezinto zonqulo zobukumkani obune. KuDaniyeli isahluko sesixhenxe, obu bukumkani bumelwe ngamarhamncwa adla inyama, kodwa kwisahluko sesibhozo obu bukumkani bunye buboniswa ngezilwanyana zengcwele. UDaniyeli wayenqwenela ukusiqonda isibonakaliso sesahluko sesixhenxe, waza uGabriyeli weza kuye ukuze asichaze.

Mna Daniyeli ndaba buhlungu emoyeni wam phakathi komzimba wam, yaye imibono yentloko yam yandiphazamisa. Ndasondela komnye wabo babemi kufuphi, ndambuza inyaniso yako konke oku. Waza wandixelela, wandazisa ukutyhilwa kwezi zinto. Ezi zilwanyana zinkulu, zona zine, zingookumkani abane, abaya kuvela emhlabeni. Ke bona abangcwele bOyena Uphakamileyo baya kuyamkela ubukumkani, balibambe ubukumkani ngonaphakade, ewe, ngonaphakade kanaphakade. Daniyeli 7:15–18.

UDaniyeli waxelelwa ukuba amarhamncwa amane ayengobukumkani obune basemhlabeni obuya kubakho de kumiswe ubukumkani bukaThixo obungunaphakade, ngokuvumelana noDaniyeli isahluko sesibini. Kwakumele kubekho ubukumkani obune basemhlabeni obandulela ukufika kobukumkani bukaThixo obungunaphakade, njengoko bumelwe lilitye elaqingqwayo entabeni laza

lazalisa umhlaba wonke kwisahluko sesibini.

USista White wayithabatha ukuqonda kwamaMillerite ngezo zikumkani zine waya ngaphaya kakhulu kokuqonda kwamaMillerite, xa wayethetha ngerhamncwa lomhlaba lesiTyhilelo isahluko seshumi elinesithathu.

“Kule ndawo kungeniswa omnye umqondiso. Utsho umprofeti ukuthi: ‘Ndabona elinye irhamncwa linyuka liphuma emhlabeni; laye lineempondo ezimbini ezifana nezegusha.’ Ivesi 11. Kokubini imbonakalo yeli rhamncwa nendlela elavela ngayo kubonisa ukuba uhlanga elimele lona alufani nala aboniswe phantsi kwemiqondiso eyandulelayo. Izikumkani ezinkulu ezithe zalawula ihlabathi zathi zaboniswa kumprofeti uDaniyeli njengezirhamncwa ezixhwilayo, zinyuka xa ‘imimoya yomine yamazulu yayivuthuza phezu kolwandle olukhulu.’ Daniyeli 7:2. KwiSityhilelo ishumi elinesixhenxe ingelosi yachaza ukuba amanzi amele ‘izizwe, nenkitha yabantu, neentlanga, neelwimi.’ ISityhilelo 17:15. Imimoya ngumqondiso wengxabano. Imimoya yomine yamazulu ivuthuza phezu kolwandle olukhulu imela iziganeko ezoyikekayo zokoyisa neenguquko ezithe izikumkani zafikelela ngazo emandleni.”
Imbambano Enkulu, 439.

Amarhamncwa ayimiqondiso yoloyiso olwafezekiswayo njengoko izikumkani zazifumana ulawulo. Irhamncwa elidlayo limela ngokwesiprofeto amandla ezopolitiko, ezoqoqosho nezomkhosi obukumkani. Ezo zikumkani zifanayo zimelwe kuDaniyeli isahluko sesibini nese sixhenxe, zikwanikelwa umfanekiso kwakhona kwisahluko sesibhozo, kodwa apho zonke zinxulunyaniswa nezinto ezivela kwingcwele kaThixo, yaye ngokwenjenjalo zimele icala lenkolo lezikumkani, kuba zonke zaziyimanyano yebandla noRhulumente.

Ngomnyaka wesithathu wobukumkani bukaKumkani uBheleshatsare, kwabonakala umbono kum, kum mna Daniyeli, emva kwalowo wabonakala kum ekuqaleni. Ndabona embonweni; kwaza kwathi, ndakubona, ndandiseShushan ebhotwe, elikwiphondo laseElam; ndabona embonweni, ndandisecaleni komlambo iUlai. Ndaza ndaphakamisa amehlo am, ndabona; nanko ke, kwakumi phambi komlambo inkunzi yegusha eneempondo ezimbini; zaye ezo mpondo zombini zinde; kodwa enye yayinde kunenye, yaye ende ngakumbi yavela emva. Ndabona loo nkunzi yegusha ihlaba isinga entshonalanga, nasentla, nasemazantsi; kangangokuba kwakungekho zilwanyana zinokuma phambi kwayo, kungekho namnye unokuhlangula esandleni sayo; yenza ngokwentando yayo, yaza yaba nkulu. Ke kaloku, ndakuba ndisaqwalasela, nanko ke, kweza inkunzi yebhokhwe ivela entshonalanga phezu kobuso behlabathi liphela, ingawuchukumisi umhlaba; yaye loo nkunzi yebhokhwe yayinophondo olubalulekileyo phakathi kwamehlo ayo. Yaza yeza kuloo nkunzi yegusha ineempondo ezimbini, endandiyibonile imi phambi komlambo, yabalekela kuyo ngomsindo wamandla ayo. Ndayibona isondela kufuphi nenkunzi yegusha, yaza yavutha ngumsindo nxa manye nayo, yabetha inkunzi yegusha, yaza yaphula iimpondo zayo zombini; yaye kwakungekho mandla enkunzini yegusha okumelana nayo, kodwa yayiwisa emhlabeni, yayinyathela; yaye kwakungekho namnye unokuhlangula inkunzi yegusha esandleni sayo. Ngako oko inkunzi yebhokhwe yaba nkulu kunene; kwathi, isenamandla, lwaphulwa olo phondo lukhulu; endaweni yalo kwavela amane abalulekileyo, esinga kwimimoya yomine yezulu. Daniyeli 8:1–8.

Isahluko sesibhozo siqala ngoDaniyeli eqinisekisa ukuba ngelo xesha wayesaphila kwimbali yobukumkani bokuqala besiprofeto seBhayibhile (iBhabheli), kodwa umbono wakhe awuchazi nawuphi na umqondiso owawuza kumela iBhabheli, kuba uqala ngenkunzi yegusha eyayimela ubukumkani besibini basemhlabeni baseMedi namaPersi. Ukungabikho komqondiso weBhabheli kwenziwe ngenjongo, kuba uphawu oluphambili lweBhabheli kukuba imela ubukumkani obususwayo, baze emva koko bubuyiselwe, njengoko kuboniswe “ngamaxesha asixhenxe” kaNebhukadenetsare ephila njengerhamncwa. Ngelo “xesha lisixhenxe” kumelwa inxenye yeBhabheli yokomoya (ubupapa), kuba ubupapa bubukumkani obulityelwayo iminyaka engamashumi asixhenxe yomfuziselo, ngexesha awayenenxeba elibulalayo. Inyaniso yokuba uDaniyeli uchaza ukuba wamkela umbono “ngomnyaka wesithathu wobukumkani bukukumkani uBheleshatsare,” ichaza iBhabheli njengobukumkani obandulela ubukumkani besibini bamaMedi namaPersi, kodwa igxininisa iBhabheli njengobukumkani obufihlakeleyo, okanye obulityelweyo, obulityelwayo ngemihla kakumkani omnye.

Izilo zesahluko sesibhozo azizizo izilo ezixhaphazayo; zizilo ezazisetyenziswa njengemibingelelo enkonzweni yengcwele. Ubukumkani besine bumelwe “luphondo oluncinane,” kungekhona njengerhamncwa, kodwa iimpondo zaziynxalenye yengcwele kaThixo, kuba izibingelelo ezingcwele zikaThixo zazineempondo njengenxalenye yoyilo lwazo.

Ayisiyiyo kuphela into yokuba izikumkani ezine zesiprofeto zimelwe nguDaniyeli ngamagama anxulumene nengcwele, koko ke nembali yesahluko iqulethe amagama aliqela athatyathwe ngokuthe ngqo enkonzweni yengcwele kaThixo. Ibali elisesahlukweni linikelwa ngamazwi esiHebhere athatyathwe enkonzweni yengcwele, kodwa kwakhona nesenzo sokunikezela umbingelelo enkonzweni yengcwele sakhiwe ngaphakathi kulwakhiwo lwesahluko. Inyaniso yokuba uDaniyeli wadibanisa ngenjongo isahluko sesixhenxe nesezibhozo kunye, ivumela abo banqwenela ukubona, ukuba isahluko sesixhenxe sichaza ubugcisa borhulumente bezikumkani zesiprofeto seBhayibhile, kanti isahluko sesibhozo sichaza ubugcisa bebandla bezikumkani zesiprofeto seBhayibhile.

I-Adventism iye yanyanzeleka ukuba iyigqume le nyaniso ngeentsomi zikaSathana, kuba oku kuqondwa kutyhila ukuba amatye anqabileyo kaMiller ayenjalo kanye njengoko uThixo wayewamisile ukuba abe njalo. Ukulahla kwabo ukuqonda kukaMiller “ngosedwa lwemihla ngemihla,” kumelwe njengokuthi “uThixo wayengenakuqonda,” kuba bathi xa uThixo wanika uMiller ulwakhiwo olusisiseko (ngenkonzo yeengelosi ezingcwele), lwalungachananga.

Inene ukuphendula kwenu izinto ngentloko kuya kuthi kuqwalaselwe njengodongwe lombumbi; kuba ingaba into eyenziweyo iya kuthi na ngaye owayenzayo, Akandenzanga? okanye into eyilwayo iya kuthi na ngaye oyilileyo, Wayengenakuqonda? Isaya 29:16.

Isakhelo sikaMiller yayisisakhiwo sesiprofeto awasibonayo wasisebenzisa, kodwa ukususela ngowe-1863 ukuya phambili, i-Adventism yabuyela kwizicelo zemfundiso-zakwalizwi zobuProtestanti obawileyo nobuKatolika, ukuze ifihle amatye anqabileyo ephupha likaMiller. I-Adventism yamkela isakhelo sobuxoki (into eyakhiweyo), ukuze iyikhabe loo msebenzi, kwanomYili waloo msebenzi. Ngokwenjengalo, bathi uMyili waloo msebenzi akanakuqonda.

Ukukhatywa kweso sakhelo kwakunjalo, kwaye kusenjalo, kukukhatywa kokwanda kolwazi okwatyhilwayo ngowe-1798. Abo bakhatyayo ukwanda kolwazi bayawukhaba umsebenzi noMyili waloo msebenzi, yaye ngokwemigaqo kaDaniyeli babengabo “abangendawo”.

Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:10.

“abangendawo baya kwenza ubungendawo,” ngaloo ndlela kuchongwe ukwaliwa kwenyaniso okuqhubela phambili nokwanda. Ukuchasa kwabangendawo esi sicwangciso-siseko kukuchasa uThixo, yaye ngenxa yoko uThixo uyabachasa abangendawo ngenxa yokwala abakuzama ukukuphumeza ngesicwangciso-siseko sobuxoki.

Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba ulalile ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbengeleli kum; ekubeni uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hoseya 4:6.

Abantu bakaThixo, ababe “ngababengeleli” bakaThixo ukususela ngowe-1844 kude kube ngowe-1863, bagatywa ngenxa yokuswela kwabo “ulwazi” olwandisiweyo ngobulungiseleli bukaWilliam Miller. Kubalulekile ukuqwalasela umxholo wendinyana yesithandathu kuHoseya, kuba umxholo uchaza imvukelo eyandayo nxamnye nenyano, emelwe “njengolwazi.”

Yivani ilizwi likaYehova, nina bantwana bakaSirayeli; kuba uYehova unobango nabemi belizwe, ngenxa yokuba kungekho nyaniso, kungekho nceba, kungekho lwazi ngoThixo elizweni. Ngokufunga, nangokuxoka, nangokubulala, nangokuba, nangokukrexeza, bayagqabhuka; negazi lichukumisa igazi. Ngenxa yoko ilizwe liya kulila, nabo bonke abahlala kulo baya kuhexa, kunye namarhamncwa asendle, neentaka zezulu; ewe, neentlanzi zolwandle nazo ziya kususwa. Kanti makungabikho mntu ubambanisa, kungabikho namnye osolayo omnye; kuba abantu bakho banjengabo babambana nombengeleli. Ngenxa yoko uya kuwa emini, nomprofeti naye uya kuwa nawe ebusuku, ndibatshabalalise unyoko. Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba walugatya ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbengeleli kum; ekubeni uwulibele umthetho woThixo wakho, nam ndiya kubalibala abantwana bakho. Njengoko babesanda, benza isono kum ngokunjalo; ngenxa yoko ndiya kuyiguqula uzuko lwabo lube lihlazo. Batya isono sabantu bam, babeka intliziyo yabo ebugwenxeni babo. Kwaye kuya kuba njalo, njengabantu, ngokunjalo nombengeleli; ndobohlwaya ngeendlela zabo, ndibabuyekeze ngemisebenzi yabo. Kuba baya kudla, bangahluthi; baya kuhenyuza, bangandi; ngenxa yokuba bayekile ukumthobela uYehova.

Ukuhenyuza newayini nevinyo elitsha kuyayisusa intliziyo. Abantu bam bafuna icebo kwizithixo zabo zomthi, nentonga yabo ibaxelela; kuba umoya wobuhenyu ubabangisile ukuba baduke, baza bahenyuza bemka phantsi koThixo wabo. Benza imibingelelo ezincotsheni zeentaba, batshise nesiqhumiso ezindulini, phantsi kwemithi yemi-oki neyompopola neyomelmi, ngokuba umthunzi wayo ulungile; ngenxa yoko iintombi zenu ziya kuhenyuza, nabafazi benu baya kukrexeza. Andiyi kuzohlwaya iintombi zenu xa zihenyuza, nabafazi benu xa bekrexeza; kuba bona ngokwabo bazahlula kunye namahenyukazi, benze imibingelelo

kunye noonongogo; ngenxa yoko abantu abangenakuqonda baya kuwa. Nokuba wena, Sirayeli, uyahenyuza, makangoni uYuda; ningayi eGilgali, ninganyuki niye eBhetaven, ningafungi nithi, UYehova uyaphila. Kuba uSirayeli uyabuyela umva njengethole elinenkani elibuyela umva; ngoku uYehova uya kubalusa njengemvana endaweni ebanzi. UEfrayim ubambene nezithixo: myekeni. Isiselo sabo simuncu: baye baqhubeka behenyuza; abalawuli bakhe bathanda ngentloni ukuthi, Yiphani. Umoya umbhinqile ngamaphiko awo, yaye baya kuba neentloni ngenxa yemibingelelo yabo. Hoseya 4:1–19.

Isilumkiso sikaHoseya sisokuba “uYehova unembambano nabemi belizwe, ngokuba akukho nyaniso, nenceba, nakwazi uThixo ezweni.” Ubu-Adventist ngabantu bakaThixo bemihla yokugqibela. Ngomhla lowo indoda enebrashi yothuli ingena egumbini likaMiller, ubu-Adventist, kuquka abantu, ababingeleli, nabaprofeti “ongaqondiyo uya kuwa,” kuba baya kuba “bebambelele kwizithixo.” Izithixo zabo ziimfundiso zabo zobuxoki, ezilukwe zafakwa kwisakhiwo sobuxoki.

Uvukelo olufanekiselwa kukwala ukwanda kolwazi luyindlela yovukelo ekhula ngokunyuka, ide ifike kwinqanaba apho ixesha labo lovavanyo liphela ngesibhengezo sokuba bamanyene neemfundiso zomgunyathi ezikhukuliswayo ziphuma egumbini likaMiller. Uvukelo lwabo lufanekiselwa njengokwenza uhenyuzo ngokuqhubekayo. Ukusukela ngowe-1863 ukuya kuthi ga ekuvalweni kwexesha lovavanyo, bahlala bevukela de bakhutshelwe ngaphandle emlonyeni weNkosi.

Uvukelo lokwala ulwazi lwabonakaliswa kukukrexeza kwabo “ngokuqhubekayo”; yaye nangona ingelilo kwa elo gama linye lesiHebhere, intsingiselo iyafana negama lesiHebhere elithi “tamid,” elithetha “okuqhubekayo,” yaye elo lihunyushwa ngokuthi “imihla ngemihla” encwadini kaDaniyeli.

Siya kuqhubeka nesifundo sethu ngezikumkani ezine zesiprofeto seBhayibhile kwinqaku elilandelayo.

“Ndaza ndabona ngokunxulumene ‘neMihla Ngemihla,’ ukuba igama elithi ‘umbingelelo’ longezwe bubulumko bomntu, yaye alisosakubhalo; nokuba iNkosi yanika umbono ochanekileyo ngayo kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, phambi kowe-1844, phantse bonke babemanyene kumbono ochanekileyo ‘weMihla Ngemihla;’ kodwa ukususela kowe-1844, ekudidekeni, kuye kwamkelwa ezinye iibono, kwaza kwalandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.