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*Ukutyhila limfundiso Ezikhohlisayo: Uhlalutyo Olungqongqo lukaDaniyeli 8
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Xa uphondo oluncinane lwaseRoma lumelwe kwiindinyana zethoba ukuya kweshumi elinesibini zesahluko sesibhozo sikaDaniyeli, luyimfuziselo eyonakeleyo, kuba luyimfuziselo yokunxiba ngendlela yesini esahlukileyo, umntu onxiba eziguqula phakathi kobudoda nobufazi. Oku kuyavumelana nokuqonda kwamaMillerite kokuba iRoma yamelwa ngamaxesha amabini, ixesha lokuqala lizele lulawulo lombuso waseRoma, ize eyesibini ibe lulawulo lwebandla laseRoma; kodwa ekuguququkeni kwezesini kwezo ndinyana, uphondo oluncinane luphuma kulandelelwano lwembali nolwesiprofeto (lonakele). Noko ke, indinyana nganye kwezi zine imela imbali enxulumene ngokuthe ngqo nokuba lulawulo lombuso waseRoma okanye lulawulo lwebandla laseRoma. IRoma yobuhedeni yatshutshisa bonke abo babemelana negunya layo lobukumkani, kodwa intshutshiso yeRoma yobupopu (yobubhinqa) kwindinyana yeshumi, ijolise ngokukodwa ezulwini.

Kwingqiqo yamaMillerite yokuba iRoma yayibubukumkani besine nobokugqibela, ukuguquququka ukusuka kurhulumente ukuya ecaweni, kusuka ecaweni kubuyele kurhulumente, kwakhona kubuyele ecaweni, kwakungayi kuba yinto ebaxhalabisayo. Babekubonile ukuxubana kwesinyithi nodongwe ezinyaweni zikaDaniyeli isahluko sesibini, baza bakuqonda nje njengamanqanaba amabini eRoma, bengenaxhala lokuchaza ulandelelwano oluthile lwembali lobukumkani besine nobesihlanu. Kwangokunjalo bakuqonda nangesahluko sesixhenxe, apho uphondo olwathetha izinto ezinkulu nxamnye nOyena Uphakamileyo, lwancothulwa iimpondo ezintathu kwiimpondo ezilishumi zokuqala zerhamncwa laseRoma. Nokuba uMiller waye waqonda ukuguquququka kwesini sesibizo kwivesi yesithoba ukuya kweyeshumi elinesibini, oko kwakungabalulekanga ekuqondeni kwakhe ukuba ubukumkani besine yayiyiRoma. Ngokwengqiqo yamaMillerite ubukumkani besine baphela ngo-1798, yaye isiganeko esilandelayo sesiprofeto yayikukuBuya kweSibini kukaKristu.

Uphondo olusisifazane luchonga umfazi owenza uhenyuzo lokomoya kunye nophondo olusisiduna, yaye lumelwe kwiivesi zeshumi neshumi elinesibini.

Yaza yakhula kakhulu, yade yaya kutsho kumkhosi wezulu; yaza yawisa phantsi emhlabeni inxenye yomkhosi neyeenkwenkwezi, yaza yazinyathela. Daniyeli 8:10.

Intshutshiso yamandla obupopu yayijoliswe ngokuchasene nobuKristu (umkhosi wezulu), yaye kwivesi yeshumi elinesibini iRoma yobupopu (owesifazana) yamkela amandla okufeza umsebenzi wayo wokubulala ngenxa yesikreko sokuhenyuza nookumkani baseYurophu.

Kwaye wanikwa umkhosi ukuba ulwe nombingelelo wemihla ngemihla ngenxa yesikreco; yaza yaliphosa phantsi emhlabeni inyaniso; yaza yenza, yaphumelela. Daniyeli 8:12.

“Umkhosi” kule ndinyana umele amandla omkhosi awanikwa upopu “ngokuchasene nesiqhelo semihla ngemihla.” Igama elithi “ngokuchasene” lithetha “ukusuka ku”. Ukusuka kookumkani bamahedeni baseYurophu (iRoma yobuhedeni), abamelwe “sisiqhelo semihla ngemihla,” inkxaso yomkhosi (umkhosi) yanikwa upopu “ngenxa yesikreco.” Indibaniselwano yebandla norhulumente, ibandla lilo elilawula olo lwalamano, yiyo “isikreco.” Iwayini yaso eso sikreco ligazi lamaKristu. Yakuba upopu sele enolawulo lwemikhosi yeRoma yobuhedeni, iRoma yobupopu (“yona”) “yawisa inyaniso emhlabeni; yaza yenza, yaphumelela.”

KuDaniyeli isahluko seshumi elinanye, ivesi lamashumi amathathu ananye, ukunikelwa kwemikhosi kwiRoma yobupopu nako kumelwe:

Kwaye iingalo ziya kuma ngakuye, yaye ziya kuyihlambela ingcwele yamandla, zisuse umbingelelo wemihla ngemihla, zize zibeke isikizi elibangela incithakalo. Daniyeli 11:31.

Le ndinyana ichaza inguquko yembali ukusuka eRoma yobuhedeni ukuya eRoma yobupopu. Kule ndinyana “iingalo” ngookumkani baseYurophu abaqalisa ukuxhasa ubupopu, kuqalwa ngoClovis, ukumkani wamaFranks (eFransi), ngonyaka ka-496. “Iingalo” zathi zayingcolisa kananjalo “ingcwele yamandla” (isixeko saseRoma), ngeemfazwe eziqhubekayo ukususela kwinkulungwane yesine ukuya phambili de kube ngonyaka ka-538. “Iingalo” zaphinda zasusa ukuchasa kobuhedeni ukunyuka kobupopu, yaye ngonyaka ka-508, ukuchasa kobuhedeni kwakusele kuphelile.

Igama eliguqulelwe ngokuthi “suswa,” ligama lesiHebhere elithi “sur” yaye lithetha ukuthi “ukususa.” “Iingalo” zabeka “isikizi esenza incithakalo” (upopu), etroneni yomhlaba ngonyaka wama-538. Xa uDaniyeli isahluko sesibhozo, ivesi le-12, lichaza ukuba “umkhosi” wanikwa uphondo oluncinane lobufazi, liyangqinelana nobungqina bevesi lama-31 lesahluko se-11. Incwadi yeSityhilelo nayo inika ubungqina benyaniso efanayo kwisahluko se-13.

Irahamncwa endayibonayo yaye yayifana nengwe, neenyawo zayo zazinjengeenyawo zebhere, nomlomo wayo unjengomlomo wengonyama; yaza inamba yayinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

USister White uchaza ngokungqalileyo ukuba irhamncwa levesi yesibini bubupopu, nokuba inamba ekule vesi yiRoma yobuhedeni. IRoma yobuhedeni yanika ubupopu izinto ezintathu; “amandla ayo, nesihlalo sayo sobukhosi, negunya elikhulu.”

Amandla omkhosi anikwa yiRoma yobuhedeni, eqala ngoClovis ngonyaka wama-496. “Isihlalo” sokulawula kuso sanikwa ubupapa ngonyaka wama-330, xa umlawuli uConstantine wasusa ikomkhulu lakhe waya eConstantinople, eshiya isixeko sakhe sangaphambili esilikomkhulu, iRoma, phantsi kolawulo lwecawe yobupapa. Ngonyaka wama-533, umlawuli uJustinian wamisa ngomthetho ukuba upopu wayeyintloko yecawe nomlungisi wabawexuki, enikela “igunya lakhe elikhulu” kupopu waseRoma. Ivesi yeshumi elinesibini kaDaniyeli isahluko sesibhozo ichaza ixesha apho “umkhosi” wanikelwayo, yaye loo nyaniso yesiprofeto iyangqinwa ngamangqina amaninzi. Ukususela kuloo xesha (ukuqala ngonyaka wama-496), ubupapa “baphumelela.”

Yayiya kuqhubeka “isenza” yaye “iphumelela” de kube sekupheleni komsindo nxamnye nobukumkani basentla bakwaSirayeli ngo-1798, yaye ubupopu bamkela inxeba labo elibulalayo.

Ke ukumkani uya kwenza ngokwentando yakhe; aze aziphakamise, azandiswe ngaphezu kwabo bonke oothixo, aze athethe izinto ezimangalisayo nxamnye noThixo woothixo, aze aphumelele kude kugqitywe umsindo: ngokuba oko kumiselweyo kuya kwenziwa. Daniyeli 11:36.

Ivesi yesithoba yesahluko sesibhozo ichaza iRoma yobudoda (iRoma yobuhedeni), yaye imela inkqubo yokoyisa enamanyathelo amathathu eyafezekiswa yiRoma yobuhedeni, neyayiyisifaniso seemimandla ezintathu zejografi ezaziza koyiswa ukuze iRoma yobupopu imiselwe phezu kwetrone yomhlaba, njengoko imelwe ziimpondo ezintathu ezancothulwayo esahlukweni sesixhenxe. Ezo nkqubo zimbini zokoyisa ezinamanyathelo amathathu zeRoma yobuhedeni neyeRoma yobupopu, zazimela imiqobo emithathu yejografi yeRoma yanamhlanje, kwiivesi zamashumi amane ukuya kumashumi amane anesithathu zikaDaniyeli ishumi elinanye. Kwandule ke, esahlukweni sesibhozo, ivesi yeshumi elinanye, kuphinda kumelwe uphondo oluncinane lobudoda (iRoma yobuhedeni). Kule vesi, ingqiqo engcwalisiweyo iqine kangangokuba, amadoda agxekayo alawula iYerusalem anyanzeleka ukuba angenise ubuxoki bezakwalizwi obuliqela ukuze akhe isiseko sawo sobuxoki.

Ewe, wazikhulisa kwada kwafikelela nakuNkosana yomkhosi; kwaza nguye kwasuswa idini lemihla ngemihla, nendawo yengcwele yayo yawiswa phantsi. Daniyeli 8:11.

Njengoko siqalisa ukujongana neemali zomgunyathi namatye anqabileyo obuxoki athe angeniswa kubu-Adventism ukususela ngowe-1863, kufanele kuqatshelwe ukuba zikho iinkalo ezimbini eziphambili zobungcali bezakwalizwi obucingelwayo obuziqhayisa ngazo ubu-Adventism, njengesiseko sokuxhasa iimfundiso zobuProtestanti obuwiweyo nobuKatolika. Ibango elenziwa zizazi zezakwalizwi zale mihla kubu-Adventism kukuba mhlawumbi zingcali kwimbali yeBhayibhile, okanye zingcali kwiilwimi zeBhayibhile. Indlela ezilisebenzisa ngayo eli vesi ityhila ukuba ilizwi lesiprofeto sele libe njengencwadi etywiniweyo kubo, yaye ikwatyhila nokuba ibango labo lokuba ziingcali kwiilwimi zeBhayibhile lisisiqhamo sale mihla sobuFarisi.

Okokuqala kukungahoyi ukutshintshatshintsha kwezijobelelo zesini ngokuphathelele uphondo oluncinane kwivesi yesithoba kuse kweyeshumi elinesibini. Ukuba ngokwenene babengabazi bolwimi lwesiHebhere, babengayi kukukhanyela, okanye bakunciphise, ukuba uDaniyeli wasebenzisa ngabom ukutshintshatshintsha kwezijobelelo zesini kwezo vesi. Uphondo oluncinane lumelwe kuzo zombini izini, yaye ezo zini zitshintshatshintsha ukusuka kwenye ziye kwenye kwezo vesi. Izazi ngezakwalizwi zizama ukuyifihla le nyaniso ngenkunkuma nangeengqekembe zomgunyathi, kuba ichaza ngokucacileyo ukuba ivesi yeshumi elinanye ichonga iRoma yobuhedeni, hayi iRoma yobupopu. Ngokuqinisekileyo zona zinyanzelisa ukuba uphondo oluncinane lwevesi yeshumi elinanye ngupopu, kanti enyanisweni yiRoma yobuhedeni.

Xa sele kuqondwe ukuba kwezi ndinyana zine zophondo oluncinane zimbini ezikwisini sobudoda zize zibe zimbini ezikwisini sobufazi, kuba lula ke ukungenisa inyaniso yeBhayibhile yokuba umfazi esiprofetweni seBhayibhile umele ibandla, aze indoda imele urhulumente. Ukwazi oku

kwenza kubonakale kubo bonke abanqwenela ukubona, ukuba uphondo oluncinane lwendinyana yeshumi elinanye lukwisini sobudoda, luyiRoma yobudeni (iRoma yobuhedeni), hayi iRoma ekwisini sobufazi (iRoma yobupopu).

Ke kaloku le ndima iqondwa njengokufundisa ukuba iRoma yobuhedeni (yena) yaziphakamisa yaza yazenza nkulu yamelana neNkosana yomkhosi, njengoko yenzayo iRoma yobuhedeni xa yabeka iNkosana yomkhosi emnqamlezweni waseKalvari. Ayisiyiyo kuphela into yokuba iRoma yobuhedeni yaziphakamisa yamelana noKristu emnqamlezweni, kodwa le ndima iqhubeka isithi ngaye (iRoma yobuhedeni) “umbingelelo wemihla ngemihla wasuswa.”

Encwadini kaDaniyeli kukho amagama amabini esiHebhere omabini aguqulelwa ngokuthi “susa.” La magama athi “sur” no “rum”. Omabini la magama asetyenziswa kwinkonzo yengcwele. U-“sur” uthetha ukususa okanye ukukhupha, yaye xa uthuthu olwaluse-altare engcweleni lwalususwa, igama elalisetyenziswa ukuchaza ukususwa kothuthu lwalungu “sur”. Igama elithi “rum” lithetha ukuphakamisa nokuphakamisela phezulu, yaye xa umbingeleli engcweleni wayemelwe ukuphakamisa umnikelo wokunyakazisa, wayefanele uku-“rum” (ukuphakamisa) umnikelo. Kwindima yeshumi elinanye, iRoma yobuhedeni (“imihla ngemihla”) yayiya ku-“rum” (kususe) ubuhedeni ngokuphakamisa nokuphakamisela phezulu inkolo yobuhedeni.

IRoma yobuhedeni yayiya kuphakamisa ize izukise inkolo yobuhedeni. Iingcali zenkolo yama-Adventist ezibanga ubungcali kwiilwimi zeBhayibhile zikhetha ukuguqulela zonke iindawo apho kubonakala khona amazwi athi “susa” encwadini kaDaniyeli ngokuthi “khupha.” Zisilela ukuqonda ukubhala kukaDaniyeli okwahlukileyo nokuchaneke gqitha, yaye ngaloo ndlela zizibeka ngaphezu komprofeti uDaniyeli.

Iingcali zezakwalizwi ezivuma ukuba ziyaziqonda iilwimi zeBhayibhile zinika iingxoxo zokuthethelela isizathu sokuba uDaniyeli wayezimisele ukuthetha into enye, xa wasebenzisa amagama amabini ahlukeneyo. Zinika izifundo zamagama ezinde nezidinayo ukuze zixhase amabango azo obuxoki. Iingcali zezakwalizwi ezivuma ukuba ziyiqonda imbali yeBhayibhile ziphikisa zisithi ukusetyenziswa okungeyonyaniso kusekelwe ekuqondeni ukuba kumaxesha ahlukeneyo embali igama elinye linokuthetha into eyahlukileyo, ngoko ke xa uDaniyeli wasebenzisa amagama amabini ahlukeneyo, yingcali yembali kuphela enokuchonga oko uDaniyeli awayekuthetha ngokwenene. Kubalulekile ukuchonga ezi ndlela zimbini zobuxoki, kuba zisetyenziswa rhoqo ziingcali zezakwalizwi ezifuna ukuzifihla kwindlela ethi “umgca phezu komgca.”

Ewe, wazenza mkhulu kwanokufikelela kumphathi-mkhosi; yaye nguye kwasuswa umbingelelo wemihla ngemihla, nendawo yengcwele yakhe yawiswa phantsi. Daniyeli 8:11.

Igama eliguqulelwe ngokuthi “sasisuswa” kule ndinyana lithetha uku “phakanyiswa nokuzukiswa”. Alithethi ukususa. Le nyaniso idala ukubhideka nokuphikisana kubafundisi bezezakwalizwi bama-Adventist, kuba izimvo zabo ezisisiseko azimi phantsi kovavanyo olulula lwale ndinyana, xa kusetyenziswa kule ndinyana intsingiselo yokwenene yegama elisetyenziswe nguDaniyeli. Baphikisa ngelithi uphondo oluncinane olukule ndinyana yiRoma yobupopu, yaye ngenxa yoko le ndinyana iya kufundeka ngolu hlobo: “nguye” (iRoma yobupopu) “okwenyuswa

ngayo okuqhubekayo.”

Kambe ke abanangxaki konke konke ngokubandakanya elo gama longeziweyo uDade White athi ngokungqalileyo longezwa bubulumko bomntu yaye alisebenzi kulo mbhalo.

“Ndandaza ndabona ngokubhekisele ‘kumnikelo wemihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘umbingelelo’ longezwe bubulumko bomntu, yaye alililo elombhalo, nokuba iNkosi yanika umbono ochanekileyo ngalo kwabo banikela isibhengezo seyure yomgwebo.”
Early Writings, 74.

Bachonga “okwemihla ngemihla” njengenkonzelo kaKristu yengcwele, ngoko ke “idini lemihla ngemihla” lixhasa ingcamango yokuba “okwemihla ngemihla” ngumsebenzi kaKristu wedini engcweleni yasezulwini. Kodwa ukuphefumlelwa kukwazisa ukuba igama elithi “idini” “alilolombhalo”.

Xa amaxhala akwaEfrayim echaza “imihla ngemihla” njengomsebenzi kaKristu kwingcwele, loo ndinyana iya kuthi ke ifundeke ngolu hlobo, “nguye” (iRoma yobupopu) “kwasuswa imihla ngemihla,” okanye iya kuthi ifundeke, “ngamandla obupopu, ubulungiseleli bukaKristu kwingcwele basuswa.” Ngokwenene bafundisa obu buxoki. Banyanzelisa besithi, ngobumnyama bolawulo lobupopu, ukuqonda okuyinyaniso kobulungiseleli bukaKristu kwingcwele kwasuswa ezingqondweni zabantu.

Kanti igama eliguqulelwe ngokuthi “susa,” alithethi ukususa; lithetha ukuphakamisa nokuzukisa. Ukuba abo bazibiza ngokuba ziingcali zeelwimi zeBhayibhile bebeya kusisebenzisa ngokuchanekileyo intsingiselo yegama lesiHebhere elithi “rum” kulesi sicutshulwa, uguqulelo lwabo beluya kufuneka luthi, “ngamandla obupopu, ulungiselelo lukaKristu lwendlu engcwele lwaphakanyiswa lwaza lwazukiswa.” Babuphi na ubupopu obakha bamphakamisa bamzukisa uKristu?

Bazama ukunyanzelisa intsingiselo yegama lesiHebhere elithi “sur” phezu kwegama lesiHebhere elithi “rum.” UDaniyeli usebenzisa igama elithi “sur,” elithetha ukususa, ngokunxulumene “nomihla ngemihla” kwezinye iivesi ezimbini, kodwa kwivesi yeshumi elinanye, uDaniyeli wakhetha igama elithi “rum” elithetha ukuphakamisa nokuzukisa. Asiyiyo nje kuphela into yokuba umxube weentsomi ngokuphathalele le vesi ububudenge ngenxa yokujijwa kwentsingiselo yegama eliguqulelwe ngokuthi “susa,” kodwa akuzange kubekho xesha apho ubulungiseleli bukaKristu engcweleni babususwa nangayiphi na indlela ebantwini.

Ke yena ke, ngenxa yokuba ehlala ngonaphakade, unobupristi obungaguqukiyo. Ngenxa yoko unako nokubasindisa ngokupheleleyo abo beza kuThixo ngaye, ekubeni esoloko ephila ukuze abathethelele. Hebhere 7:24, 25.

Ukubanga, njengoko benjenjalo abafundisi bezakwalizwi bama-Adventist, ngelinge lokuxhasa ukusetyenziswa kwabo gwenxa kwale ndinyana, ukuba kwakukho ixesha apho upapa wayesebenzisa uhlobo oluthile lwamandla okususa ukulamla kukaKristu etempileni engcwele, bubudenge!

Kodwa abafundisi bezakwalizwi abafundisi ukuba le vesi ibonisa ukuba ubupopu baphakamisa baza bazukisa ulungiselelo lwasengweleni lukaKristu. Bayayiphepha intsingiselo yamazwi kaDaniyeli, kwakunye nengcebiso ephfumlelweyo kaEllen White, ukuze bafundise oko bakhetha ukukufundisa nangona kukho ubungqina bamazwi kaDaniyeli.

Ewe, waziphakamisa wada waya kutsho kwiNkosana yomkhosi, yaza ngaye idini lemihla ngemihla lasuswa, nendawo yengcwele yayo yabhukuqwa. Daniyeli 8:11.

Abefundisi bezakwalizwi bafundisa ukuba le ndima ithetha ukuthi “ngamandla obupopu, inkonzo kaKristu yengcwele yasuswa,” yaye ukususwa kwenkonzo kaKristu yengcwele ezingqondweni zabantu kuxhaswa yinto yokuba, ngokunxulumene noko kususwa, indawo “yengcwele” kaKristu “yaphoswa phantsi.” Akukho nanye indima eLizwini likaThixo echaza ukuba ingcwele yasezulwini, apho uKristu enza khona ukuthethelela kwakhe, yakha yaphoswa phantsi. Kanjalo akukho nanye indawo eBhayibhileni echaza ukuba izulu ngokwalo, eliyi “ndawo yengcwele yakhe”, lakha laphoswa phantsi. Kwakhona, abefundisi bezakwalizwi bazibeka ngaphezu komprofeti uDaniyeli, kuba banyanzelisa ukuba “indawo yengcwele yakhe” kule ndima ibhekisela kwengcwele kaThixo, nangona uDaniyeli efundisa ngokuthe ngqo okuchasene nalo mbono.

Lingcali ezibanga ukuba ziingcaphephe zolwimi lwesiHebhere ziyagxininisa ukuba kulo mhlathi igama lesiHebhere elithi “rum” kufuneka liqondwe ngentsingiselo yegama lesiHebhere elithi “sur.” Kwangokunjalo zigxininisa ukuba igama lesiHebhere elithi “miqdash” kufuneka liqondwe njengegama lesiHebhere elithi “qodesh.” “Miqdash” no“qodash” omabini aguqulelwa nje ngokuba “yingcwele” encwadini kaDaniyeli, ukanti aneentsingiselo ezahlukileyo. “Miqdash” limela nayiphi na ingcwele, nokuba yingcwele kaThixo okanye yingcwele yobuhedeni. Lilo igama eliqhelekileyo elisetyenziselwa ingcwele, kodwa “qodesh” lisetyenziswa eBhayibhileni kuphela ukumela ingcwele kaThixo.

UDaniyeli wayewazi umahluko phakathi kwengcwele yobuhedeni nengcwele kaThixo. Ukuba uDaniyeli wayeza kuchaza ingcwele yobuhedeni, wayeza kusebenzisa igama elithi “miqdash.” Kuyamangalisa kum ukuba abo kuthiwa ziingcali zolwimi lwesiHebhere abazange bakhe bajongane nenyano yokuba, kwivesi ezine ezilandelelanayo, uDaniyeli usebenzisa omabini la magama izihlandlo ezithathu. Ukusetyenziswa kukaDaniyeli kwala magama mabini esiHebhere, omabini aguqulelwa ngokuthi “ingcwele,” kuchaza intsingiselo uDaniyeli awayejonge ukuba iqondwe.

Ewe, wazikhulisa wada wafikelela nakwiNkosana yomkhosi, yaye ngaye umbingelelo wemihla ngemihla wasuswa, nendawo yengcwele yakhe yawiswa phantsi. Kwaye wanikwa umkhosi wokulwa nombingelelo wemihla ngemihla ngenxa yesono sokreko, yaza yaphosa inyaniso emhlabeni; yaza yenza, yaphumelela. Ndeva ke ongcwele omnye ethetha, kwathi omnye ongcwele wathi kuloo ngcwele uthile wayethetha, Lo mbono ongombingelelo wemihla ngemihla, nokreko lwenxuwa, wokunikela zombini ingcwele nomkhosi ukuba zinyathelwe phantsi, uya kuba kude kube nini na? Wathi ke kum, Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Daniyeli 8:11–14.

Kanye kanye kweso siqendu siqulathe isiseko se-Adventism, uDaniyeli usebenzisa amagama amabini ahlukeneyo esiHebhere, omabini aguqulelwa ngokuthi “ingcwele.” Kwiindinyana zeshumi elinesithathu neshumi elinesine uDaniyeli wakhetha ukusebenzisa igama lesiHebhere elithetha “ingcwele,” elisetyenziswa eBhayibhileni kuphela ukubonisa ingcwele kaThixo, kodwa kwindinyana yeshumi elinanye, uDaniyeli wasebenzisa igama lesiHebhere eliqhelekileyo okanye elibanzi, elinokuthetha ingcwele kaThixo, okanye linokuthetha ingcwele yabahedeni.

Ukuba uDaniyeli wayefuna ukuchonga “ingcwele” kwivesi yeshumi elinanye njengengcwele kaThixo, ngewayesebenzise elo gama linye lesiHebhere alisebenzise kabini phakathi kweevesi ezintathu ezilandelayo. Kucace ngokupheleleyo ukuba uDaniyeli wayesenza umahluko phakathi kwengcwele yabahedeni kwivesi yeshumi elinanye, nengcwele kaThixo kwiivesi yeshumi elinesithathu neyeshumi elinesine! Kodwa amanxila akwaEfrayim aphikisa ngelithi “indawo yengcwele yakhe” eyathi “yawiswa phantsi,” kwivesi yeshumi elinanye, yayiyindawo yengcwele kaThixo, nangona ephepha igama elithi “indawo.”

Bafundisa ukuba ubupopu kwasusa ulungiselelo lukaKristu lokuthethelela baza bayiphosa phantsi inyaniso yengcwele yasezulwini. Kodwa uDaniyeli wayecacile ukuba “ingcwele” kwindinyana yeshumi elinanye yayingeyongcwele kaThixo, koko yayiyingcwele yobuhedeni. UDaniyeli wayecace ngokunjalo ukuba yayingeyiyo “ingcwele” eyaphoswayo phantsi, kodwa “indawo” yengcwele yakhe.

Ngokwala ukuvuma ukuguquguquka kwesini okunenjongo kweendinyana zesithoba ukuya kwese shumi elinesibini, abafundisi bezakwalizwi bale mihla bamkela inkcazo “yemihla ngemihla” eyavela kubuProtestanti obuwexukileyo, baza baqalisa ukwakha isiseko phezu kwentlabathi yokuqikelela komntu, isithethe, nesiko. Xa befika kwindinyana yeshumi elinanye, bade bayala necebo eliphefumlelweyo likaDade White elalichonge ukuba ukuqonda kukaMiller “kwemihla ngemihla” njengobuhedeni kwakuchanile, baze baqalise ukusebenzisa ubugcisa bokulahlekisa nokuqikelela ukuze bakhusele uthando lwabo lwemfundiso yobuKatolika neyobuProtestanti.

Batshintsha iRoma yobuhedeni bayenze iRoma yobupopu kule ndinyana, baze banyanzelise intsingiselo ethi “susa” phezu kwegama elithetha “phakamisa uze uzukise”. Bayichaza isimboli sikaSathana esithi “imihla ngemihla”, njengomfuziselo wobuthixo, baze ke banyanzelise ukuthi itempile yobuhedeni yitempile kaThixo, ngoxa bephepha ukubhekisa ngokuthe ngqo “endaweni” yengcwele. Kwaye “abangafundanga” (njengoko uIsaya ebachaza), abaya kuqonda kuphela ukuba “abafundileyo” babaxelele ukuba kunjalo, bayasamkela eso sidlo seentsomi kude kube yintshabalalo yabo.

Siza kuqhubekeka nokuqwalasela kwethu ukwanda kolwazi olufuziselwe njengamatye anqabileyo ephupheni likaMiller kwinqaku elilandelayo.

“Umpostile uPawulos usilumkisa esithi, ‘abanye baya kusuka elukholweni, benikela indlebe koomoya abalahlekisayo, nakwiimfundiso zeedemon.’ Yile nto sinokuyilindela. Ezona zilingo zethu zinkulu ziya kuvela ngenxa yolo didi lwabantu abathe bakha bayixhasa inyaniso, kodwa abayjikela umva baze baye ehlabathini, bayinyathele phantsi ngeenyawo zabo ngentiyo nangentlekisa. UThixo unomsebenzi afanele ukuwenzwa ngabakhonzi bakhe

abanyanisekileyo. Uhlaselo lotshaba lumele ukuhlangatyezwa ngenyaniso yelizwi lakhe. Ubuxoki mabubhencwe, isimilo sabo sokwenene sityhilwe, nokukhanya komthetho kaYehova makukhanye kungene ebumnyameni bokuziphatha behlabathi. Simele ukubeka phambi kwabantu iimfuno zelizwi lakhe. Asiyi kubanjwa singenatyala xa singawutyeshela lo msebenzi unzulu kangaka. Kodwa lo gama simi sikhusela inyaniso, masingemi sikhusela isiqu sethu, size senze umsindo omkhulu ngenxa yokuba sibizelwe ukuthwala ungcikivo nokumelwa gwenxa. Masingazisizeli, kodwa masibe nenzondelelo enkulu ngomthetho woPhezukonke.”

“Utsho umpostile, ‘Kuya kufika ixesha apho bengayi kuyinyamezela imfundiso ephilileyo; kodwa ngokweenkanuko zabo baya kuziqwebela abafundisi, beneendlebe ezirhawuzelayo; yaye baya kuzisusa iindlebe zabo enyanisweni, baphendukele ke kwiintsomi.’ Macala onke sibona abantu bethinjwa ngokulula ziingcinga ezilahlekisayo zabo balenza ilize ilizwi likaThixo; kodwa xa inyaniso ibekwe phambi kwabo, bazaliswa kukunganyamezeli nangumsindo. Ke sona isikhuthazo sompostile kumkhonzi kaThixo sithi, ‘Wena ke qaphela ezintweni zonke, unyamezele iimbandezelo, wenze umsebenzi womshumayeli weendaba ezilungileyo, uwuzalise ngokupheleleyo umsebenzi wakho wobulungiseleli.’ Ngemihla yakhe, abathile balishiya ityala leNkosi. Ubhala athi, ‘UDema undishiyile, eyithande eli hlabathi langoku;’ aze aphinde athi, ‘UAlesandire umkhandi wobhedu undenzele okubi kakhulu: iNkosi mayimbuyekeze ngokwemisebenzi yakhe: nawe mlumkele; kuba uwachasile kakhulu amazwi ethu.’”

“Abaprofeti nabapostile badlula kwizilingo ezifanayo zokuchaswa nokugculelwa, yaye kwanayo iMvana kaThixo engenasiphako yahendwa ezintweni zonke njengoko nathi sihendwa. Yathwala ukuphikiswa ngaboni nxaanye nayo.

“Sonke isilumkiso sale mihla sifanele ukuhanjiswa ngokuthembeka; kodwa ‘umkhonzi weNkosi makangabi ngowokuxabana; makabe nobulali kubo bonke abantu, ekulungele ukufundisa, enokunyamezela; ebafundisa ngobulali abo bazichasayo.’ Simele siwagcine ngononophelo amazwi oThixo wethu, hleze singcoliswe ziintshukumo ezikhohlisayo zabo balushiyileyo ukholo. Simele ukumelana nomoya wabo nempembelelo yabo ngesona sixhobo sinye esasetyenziswa yiNkosi yethu xa yayihlaselwa yinkosana yobumnyama,—‘Kubhaliwe kwathiwa.’ Simele sifunde ukulisebenzisa ngobuchule ilizwi likaThixo. Isibongozo sithi, ‘Zondelele ukuzimisa uvunyiwe kuThixo, ungumsebenzi ongenasizathu sakuba neentloni, elahlula kakuhle ilizwi lenyaniso.’ Kufuneka kubekho umsebenzi okhuthelweyo nomthandazo onyanisekileyo nokholo ukuze kuhlangatyezwane nempazamo ejijekileyo yabafundisi bobuxoki nabakhohlisi; kuba ‘ngemihla yokugqibela kuya kufika amaxesha anobungozi. Kuba abantu baya kuba ngabazithandayo, ngabathandi bemali, ngabaqhayisayo, ngabanekratshi, ngabanyelisi, ngabangathobeliyo abazali, ngabangenambulelo, abangengcwele, abangenalo uthando lwendalo, abangavumiyo ukuxolelana, abangabamangaleli bobuxoki, abangenakuzeyisa, abanolunya, abadeleli bokulungileyo, abangcatshi, abangxamayo, abaziphakamisileyo, abathandi bezinto ezimnandi kunokuba babe ngabathandi bakaThixo; benembonakalo yobuthixo, kodwa bewakhanyela amandla abo: abo baphephe.’ La mazwi abonakalisa isimilo samadoda abakhonzi bakaThixo abaya kuhlangana nawo. ‘Abamangaleli bobuxoki,’ ‘abadeleli bokulungileyo,’ baya kuhlasela abo bathembekileyo kuThixo wabo kwesi sizukulwana sonakeleyo. Kodwa umthunywa waseZulwini makabonakalise umoya

owabonakaliswa yiNkosi. Ngokuthobeka nangothando makasebenzele usindiso lwabantu.

“UPawulos uyaqhubeka ethetha ngabo bachasene nomsebenzi kaThixo, ebafanisa namadoda awalwa nxamnye nabathembekileyo ngexesha loSirayeli wamandulo. Uthi: ‘Ke njengokuba uYanes noYambres bamchasayo uMoses, benjenjalo nabo aba bachasa inyaniso; bengamadoda ezingqondo ezonakeleyo, alahliweyo ngokubhekisele elukholweni. Kodwa abayi kuqhubekela phambili; kuba ubudenge babo buya kubonakaliswa kubo bonke abantu, njengokuba nobabo babubonakaliswa.’ Siyazi ukuba ixesha liyeza xa ubudenge bokulwa noThixo buya kutyhilwa. Sinako ukulinda ngokuzola, sinomonde nokuthembela, nokuba sigxekwa kangakanani na, sidelisiwe; kuba ‘akukho nto ifihlakeleyo engayi kubonakaliswa,’ yaye abo bamzukisayo uThixo baya kuzukiswa nguye phambi kwabantu neengelosi. Simele ukwabelana ngeembandezelo zabahlaziyi. Kubhaliwe kwathiwa, ‘Izithuko zabo bakuthukayo zawa phezu kwam.’ UKristu uyayiqonda intlungu yethu. Akakho namnye kuthi obizelwe ukuthwala umnqamlezo yedwa. INdoda yentlungu yaseKalvari ichukunyiswa yimvakalelo yeenkxwaleko zethu, yaye njengokuba yena wabandezeleka ekulingweni, unako nokubanceda abo bakwintlungu nasekulingweni ngenxa yakhe. ‘Ewe, nabo bonke abaya kuphila ngobuthixo kuKristu Yesu baya kutshutshiswa. Ke wona amadoda amabi nabakhohlisi aya kuya esiba mandundu ngakumbi, ekhohlisa, ekhohliswa. Ke wena qhubeka ezintweni ozifundileyo.’
Review and Herald, January 10, 1888.