

# Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nanhlanu

*Ukuguqulwa Okungokomfanekiso: Ukwembula Imfihlakalo yoMhlatshelo  
Wemihla Ngemihla Encwadini KaDaniyeli*

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“Okwejwayelekile” encwadini kaDaniyeli kwaqashelwa nguWilliam Miller njengophawu lweRoma yamaqaba noma lobuqaba, kodwa ezinsukwini zokugcina kuwuphawu lokwenqatshwa kwamaqiniso ayisisekelo kaWilliam Miller. Kumele ukuphela kokuvukela okwaqala ngo-1863, ngokwenqatshwa kokuqonda kukaMiller “izikhathi eziyisikhombisa” zikaMose zakuLevitikusi amashumi amabili nesithupha. Lapho ubu-Adventist benqaba ukuhlonzwa okuyikho “kokwejwayelekile” njengobuqaba, baguqula uphawu lukaSathane lwaba uphawu lukaKristu. U-Isaya ukhomba ukuthi lo msebenzi wawungowokuphendulela izinto phansi phezulu. Ukwenqatshwa “kokwejwayelekile” kwaqiniswa ngeminyaka yawo-1930 (isizukulwane sesithathu sobu-Adventist), kodwa kwakube sekuyimpikiswano kusukela ngo-1901 (isizukulwane sesibili sobu-Adventist). Njengo-Israyeli wasendulo, ukwenqatshwa kweqiniso okwakwande kancane kancane kwaholela ekwamukelweni kwephutha elaliqukethe izingxenye zesono esingathethelelwayo.

Isono esingathetheleleki samaJuda ayethanda ukuphikisana sabonakaliswa lapho ebiza imisebenzi uKristu ayeyenzile ngokuthi iyimisebenzi kaSathane. U-Israyeli wasendulo uyisibonakaliso esiyinhloko sika-Israyeli wanamuhla, futhi u-Israyeli wanamuhla wenza yona kanye leyo nto, kodwa ngokuphambene. Wathatha imisebenzi kaSathane (ubuqaba), wayinika uKristu njengokungathi ngeyakhe. Ukuhlubuka kuka-Israyeli wasendulo kufaka phakathi nokukhetha kwabo uSathane ukuba abe yinkosi yabo.

Ngakho-ke, lapho uPilatu ezwa lelo zwi, wakhipha uJesu, wahlala esihlalweni sokwahlulela endaweni ebizwa ngokuthi iSigcawu Samatshe, kodwa ngesiHeberu kuthiwa yiGabbatha. Kwakungumlungiselelo wePhasika, cishe ngehora lesithupha; wayesethi kubaJuda: Bhekani iNkosi yenu! Kodwa bamemeza bathi: Msuseni, msuseni, mbethele esiphambanweni. UPilatu wathi kubo: Ngimbethele esiphambanweni yini iNkosi yenu na? Abapristi abakhulu baphendula bathi: Asinankosi ngaphandle kukaKesari. Ngakho-ke wamnikela kubo ukuba abethelwe esiphambanweni. Base bemthatha uJesu, bamuka naye. Johane 19:13–16.

UPilatu wayeyimele iRoma lobuhedeni, futhi uDade White uveza ukuthi udrako owakhahlelwa waphuma ezulwini esahlukweni seshumi nambili seSambulo nguSathane, kodwa ngomqondo wesibili udrako futhi uyilo iRoma lobuhedeni. Ngakho-ke udrako ufanekiselwa “ngowansuku zonke.” Ukuphela kokuvukela kuka-Israyeli wasendulo, lapho bememezela obala bathi, “Asinankosi ngaphandle kukaKhesari,” kwamela isimemezelo sabo sasobala sokuthi babeyizakhamuzi ezingaphansi kwenkosi yabo, futhi inkosi yabo kwakunguSathane. Lokho

kuvukela uNkulunkulu njengeNkosi kwaqala ezinsukwini zomprofethi uSamuweli, lapho benqaba uNkulunkulu njengeNkosi yabo futhi bafuna ukuba banikwe inkosi engumuntu ukuze babe njengezinye izizwe.

Kwase kubuthana bonke abadala bakwa-Israyeli, beza kuSamuweli eRama, bathi kuye: Bheka, usumdala, namadodana akho awahambi ezindleleni zakho; ngakho-ke manje simisele inkosi isahlulele, njengazo zonke izizwe. Kodwa le nto yamcasula uSamuweli, lapho bethi: Siphe inkosi isahlulele. USamuweli wasekhuleka eNkosini. INkosi yathi kuSamuweli: Lalela izwi labantu kukho konke abakushoyo kuwe; ngokuba abakwalanga wena, kodwa bangalile mina, ukuze ngingabusi phezu kwabo. Njengazo zonke izenzo abazenzileyo kusukela osukwini engabakhuphula ngalo eGibhithe kuze kube yilolu suku, abangishiyile ngazo bakhonza abanye onkulunkulu, benza kanjalo nakuwe. 1 Samuweli 8:4-8.

U-Israyeli wasendulo abazange baqaphele ukuthi babemlahlile uNkulunkulu, noma ukuthi ukufisa kwabo inkosi yasemhlabeni kwakuyoqhubekela phambili kuze kufike ezingeni lokuthi babethele uMesiya esiphambanweni, bakhethe uSathane ukuba abe yinkosi yabo. Ukuvukela kwabo kwakufihlekile emehlweni abo ngemibono yabo yokuzilungisa, yokuthi naphezu kokulahla uNkulunkulu, babesengabantu abakhethiweyo; phela, njengoba babecabanga, uNkulunkulu wayesalokhu egcina inkonzo engcwele yokuprofetha, ngisho nangemva kukaSamuweli.

Bayiqonda kabi ukukhonza kwabaprofethi ngokwesiprofetho, bekhulwa ukuthi ukuba khona kwabaprofethi bakaNkulunkulu kwakufakazela ukuthi babengabantu bakaNkulunkulu abakhethiweyo. Abazange babone ukuthi babekude noNkulunkulu nokuthi abaprofethi babelwela ukubabuyisela kuNkulunkulu, ngoba bahumusha umsebenzi wabaprofethi njengobufakazi bokuhola kukaNkulunkulu. Lokhu kwakunjalo naphezu kokuqhubeka kwabo nokwenqaba yonke imiyalezo yabaprofethi eyayithunyelwe kubo. Inkohliso efanayo yehlela i-Adventism ngo-1863.

I-Adventism yalilahla ibandla elalibuthelwe ndawonye ngomsebenzi kaWilliam Miller, yakhetha ukuba ibe yibandla elibhaliswe ngokomthetho ngawo lowo nyaka eyalahla ngawo umlayezo kaMose “wezikhathi eziyisikhombisa,” njengalowo owethulwa ngu-Eliya (William Miller). Ngawo lowo nyaka yakhiqiza ishadi lesiprofetho elingelona iqiniso, elalingasakwazi ukufundwa, futhi lalingasakwazi “ukukhuluma” ngokukaHabakuki 2, ivesi 3, ngoba lalidinga incwajana echazayo ukuze lichazwe. Amashadi kaHabakuki ayengafundwa njengoba enjalo, ngakho-ke ayekwazi “ukukhuluma”.

Ubu-Adventist benqaba ukwenza noma yikuphi ukuzihlola mayelana nesinqumo abasenza ngo-1863, ngoba phela babenomprofethikazi phakathi kwabo, okufakazela ukuthi babeyizinsali zabantu ezichazwe encwadini yeSambulo, ezazinoMoya Wokuprofetha. Babonakalisa umoya nesimo sengqondo esifanayo no-Israyeli wasendulo, futhi ukuhlubuka okwinqaba ngokwenqatshwa kwetshe lokuqala eliyigugu elatholakala nguMiller, ekugcineni kwabaholela nasekwenqatshweni kokuchazwa nguMiller kwetshe eliyigugu “lemihla ngemihla” futhi.

U-Israyeli wanamuhla wenqaba ukuqonda kukaMiller “okwemihla ngemihla,” okuyisibonakaliso seRoma yobuqaba, yona futhi eyisibonakaliso sikaSathane, wase uthi “okwemihla ngemihla” kuyisibonakaliso sikaKristu. Ngamanye amazwi, u-Israyeli wanamuhla wakhetha ukwamukela

isibonakaliso esingesikaSathane njengesibonakaliso sikaKristu. Njengoba nje u-Israyeli wasendulo wamemezela ukuthi babengenankosi ngaphandle kukaKhesari, ummeleli weRoma yobuqaba, okuyisibonakaliso sikaSathane.

Ngokuphathelene nokusebenza kwesiprofetho, lesi sinqumo sasifuna ukuba u-Israyeli wanamuhla kudingeke achaze kabusha izahluko zesikhombisa, zesishiyagalombili nezesishiyagalolunye zikaDaniyeli, okuyizona kanye lezo zahluko ezimelelwa nguMfula i-Ulai, futhi ezaba ukwanda kolwazi emlandweni wamaMillerite. Babeyophoqeleka ukuguqula lezo zahluko, ngokuba isahluko sesishiyagalombili sibhekisela ngokuqondile “kokwemihla ngemihla” kathathu.

Bephoqwe ngumlando lapho umbono woMfula i-Ulai wavulwa khona uphawu, amaMillerite ayengaboni eminye imibuso yasemhlabeni ngaphambi kokuba uKristu abuye amise umbuso waKhe waphakade, njengoba uvezwe kuDaniyeli isahluko sesibili. Ngakho-ke athatha umbuso wesine waseRoma njengombuso owodwa onezinhlangothi ezimbili. Lezo zinhlangothi ezimbili zazimelelwe ngokuqondile ezahlukweni zesikhombisa nezesishiyagalombili zikaDaniyeli. UDaniyeli ukhomba ukuthi umbono awamukela esahlukweni sesishiyagalombili kwakufanele uqondwe ngokuhlangene nombono wesahluko zesikhombisa.

Ngomnyaka wesithathu wokubusa kwenkosi uBelishasari kwabonakala umbono kimi, yebo kimi Daniyeli, emva kwalowo owabonakala kimi ekuqaleni. Daniyeli 8:1.

Umbono “owabonakala ku” Daniyeli “ekuqaleni,” wawungumbono wesahluko zesikhombisa.

Ngomnyaka wokuqala kaBelishasari inkosi yaseBabiloni uDaniyeli waba nephupho nemibono yekhanda lakhe embhedeni wakhe; wayesebhala iphupho, walandisa isifinyezo sezindaba. Daniyeli 7:1.

Imibono emibili imelela izingxenye ezimbili zemibuso yesiprofetho seBhayibheli eyayiqale yamelwa esahlukweni sesibili sikaDaniyeli. Imibuso emine yaseBhabhiloni, amaMede namaPheresiya, iGrisi, neRoma yaphindwa esahlukweni zesikhombisa, yabuye yaphindwa futhi esahlukweni sesishiyagalombili, kodwa ngokwehlukana phakathi kwezingxenye zezombusazwe zemibuso emine nezingxenye zenkolo zemibuso emine. KuDaniyeli isikhombisa, imibuso imelwe yizilwane ezidla ezinye, kodwa esahlukweni sesishiyagalombili yona le mibuso efanayo yethulwa ngezilwane zethempeli. UDaniyeli wayefisa ukuqonda umbono wesahluko zesikhombisa, uGabriyeli wase eza kuye ukuze awuchaze.

Mina Daniyeli ngadabuka emoyeni wami phakathi komzimba wami, futhi imibono yekhanda lami yangihlupha. Ngase ngisondela komunye walabo ababemi khona, ngambuza iqiniso lakho konke lokhu. Wase engitshela, wangazisa ukuhunyushwa kwalezi zinto. Lezi zilwane ezinkulu, eziyisine, zingamakhosi amane, ayakuvela emhlabeni. Kodwa abangcwele boPhezukonke bayakwamukela umbuso, bawudle ifa umbuso kuze kube phakade, yebo kuze kube phakade naphakade. Daniyeli 7:15–18.

UDaniyeli waziswa ukuthi lezo zilwane ezine zaziyizimibuso ezine zasemhlabeni ezaziyoba khona kuze kumiswe umbuso kaNkulunkulu ongunaphakade, ngokuvumelana nesahluko sesibili sikaDaniyeli. Kwakuzoba khona izimibuso ezine zasemhlabeni ezandulela ukufika kombuso

kaNkulunkulu ongunaphakade, njengoba kufanekiswe yidwala elaqoshwa entabeni lagcwala umhlaba wonke esahlukweni sesibili.

UDade White wadlulisela kude kakhulu ukuqonda kwamaMillerite ngalezo zizwe ezine, kunalokho amaMillerite ayekuqonda, lapho ekhuluma ngesilo somhlaba sesAmbulo isahluko seshumi nantathu.

“Ngalesi sikhathi kwethulwa olunye uphawu. Umprofethi uthi: ‘Ngabona esinye isilo sikhuphuka emhlabathini; sasinamaphondo amabili anjengewundlu.’ Ivesi 11. Kokubili ukubonakala kwalesi silo nendlela yokuphakama kwaso kubonisa ukuthi isizwe esimelelwa yiso asifani nalezo ezethulwe ngaphansi kwezimpawu ezandulelayo. Imibuso emikhulu ebuse umhlaba yethulwa kumprofethi uDaniyeli njengezilwane ezidla ezinye, ivela ngesikhathi ‘imimoya emine yezulu ilwa phezu kolwandle olukhulu.’ Daniyeli 7:2. KusAmbulo isahluko seshumi nesikhombisa ingelosi yachaza ukuthi amanzi amele ‘izizwe, nezixuku, nezizwe, nezilimi.’ IsAmbulo 17:15. Imimoya iwuphawu lwengxabano. Imimoya emine yezulu ilwa phezu kolwandle olukhulu imelela izigcawu ezesabekayo zokunqoba nezinguquko zombuso, okuyizo imibuso efinyelele ngazo emandleni.” The Great Controversy, 439.

Izilo ziyizimpawu zokunqoba okwafezwa njengoba imibuso yayifika emandleni. Isilo esidla ezinye ngokwesiprofetho simelela amandla ezombusazwe, ezomnotho, nawempi ombuso. Imibuso efanayo emelwe kuDaniyeli isahluko sesibili nesesikhombisa, imelwe futhi esahlukweni sesishiyagalombili, kodwa lapho yonke ihlotshaniswa nezakhi ezithathwe engcwelengcwele kaNkulunkulu, futhi ngalokho imelela uhlangothi lwenkolo lwale mibuso, ngokuba yonke yayiyinhlangotho yebandla noMbuso.

Ngomnyaka wesithathu wokubusa kwenkosi uBelishasari kwabonakala kimi umbono, yebo kimi Daniyeli, emva kwalowo owabonakala kimi ekuqaleni. Ngabona embonweni; kwathi lapho ngibona, ngangiziseShushani esigodlweni, esisesifundazweni sase-Elamu; ngabona embonweni, ngisemfuleni i-Ulayi. Ngase ngiphakamisa amehlo ami, ngabona; bheka, kwakumi phambi komfula inqama eyayinezimpondo ezimbili; lezo zimpondo zombili zaziphakeme; kodwa esinye sasiphakeme kunesinye, kanti esiphakeme kakhulu savele kamuva. Ngabona inqama ihlaba ngasentshonalanga, nangasenyakatho, nangaseningizimu; kangangokuthi kwakungekho zilwane ezazingema phambi kwayo, futhi kwakungekho nowayengahlenga esandleni sayo; kodwa yenza ngokwentando yayo, yaba nkulu. Kuthe ngisacabanga, bheka, kwaqhamuka impongo yesilisa ivela entshonalanga phezu kobuso bomhlaba wonke, ingawuthinti phansi umhlaba; impongo leyo yayinempondo enkulu ephawulekayo phakathi kwamehlo ayo. Yase ifika enqameni eyayinezimpondo ezimbili, engangiyibonile imi phambi komfula, yagijimela kuyo ngolaka lwamandla ayo. Ngayibona isondela enqameni, yathukuthela kakhulu ngayo, yashaya inqama, yaphula izimpondo zayo zombili; inqama yayingasenamandla okumelana nayo, kodwa yayiwisela phansi, yayinyathela; kwakungekho nowayengahlenga inqama esandleni sayo. Ngakho impongo yesilisa yaba nkulu kakhulu; kwathi isenamandla, impondo enkulu yaphuka; esikhundleni sayo kwavela ezine eziphawulekayo zibheke emimoyeni emine yezulu. Daniyeli 8:1–8.

Isahluko sesishiyagalombili siqala ngoDaniyeli eqinisekisa ukuthi ngaleso sikhathi wayephila emlandweni wombuso wokuqala wesiprofetho seBhayibheli (iBhabhiloni), kodwa umbono wakhe awuvezi naluphi uphawu olwaluzomela iBhabhiloni, ngoba uqala ngenqama eyamela umbuso wesibili wasemhlabeni, iMede namaPheresiya. Ukungabikho kophawu lweBhabhiloni kunenjongo, ngoba isici esiyinhloko seBhabhiloni ukuthi simelela umbuso osuswayo, bese kamuva ubuyiselwa, njengoba kufanekiswe “yizikhathi eziyisikhombisa” zikaNebukhadinezari zokuphila njengesilo. Phakathi kwalezo “zikhathi eziyisikhombisa” kuvezwa ingxenye yeBhabhiloni lomoya (ubupapa), ngoba ubupapa bungumbuso okhohlakeleyo iminyaka engamashumi ayisikhombisa eyisifanekiselo, phakathi naleso sikhathi lapho babenxeba elibulalayo. Iqiniso lokuthi uDaniyeli ubonisa ukuthi wamukela umbono “ngomnyaka wesithathu wokubusa kwenkosi uBelishasari,” libonisa iBhabhiloni njengombuso owandulela umbuso wesibili weMede namaPheresiya, kodwa ligcizelela iBhabhiloni njengombuso ofihlekile, noma okhohliwe, okhohlwayo phakathi nezinsuku zenkosi eyodwa.

Izilo zesahluko sesishiyagalombili aziyona izilo ezidla ezinye; ziyizilwane ezazisetshenziswa njengeminikelo emsebenzini wenkonzo yasendlini engcwele. Umbuso wesine umelwe “ngophondo oluncane,” hhayi njengesilo; kodwa izimpondo zazingengxenye yendlu engcwele kaNkulunkulu, ngoba ama-altare asendlini engcwele kaNkulunkulu ayenezimpondo njengengxenye yomumo wawo.

Akukhona kuphela ukuthi imibuso emine yesiprofetho yayimelwe nguDaniyeli ngezisho zasethempelini elingcwele, kodwa ukulandisa kwalesi sahluko kuqukethe namagama amaningana athathwe ngokuqondile enkonzweni kaNkulunkulu yasethempelini elingcwele. Ukulandisa kulesi sahluko kwethulwa ngamazwi esiHeberu athathwe enkonzweni yasethempelini elingcwele, kodwa futhi nesenzo sokwethula umnikelo enkonzweni yasethempelini elingcwele sakhawe ngaphakathi esakhiweni salesi sahluko. Iqiniso lokuthi uDaniyeli ngenhloso wahlanganisa isahluko sesikhombisa nesesishiyagalombili, livumela labo abafisa ukubona, ukuthi isahluko sesikhombisa sikhomba ubuciko bombuso bemibuso yesiprofetho seBhayibheli futhi isahluko sesishiyagalombili sikhomba ubuciko bebandla bemibuso yesiprofetho seBhayibheli.

I-Adventism iye yaphoqeleka ukuba ifihle leli qiniso ngezinganekwane zikaSathane, ngokuba lokhu kuqaphela kwembula ukuthi amagugu kaMiller ayenjalo nje njengoba uNkulunkulu wawaklama ukuba abe njalo. Ukwenqaba kwabo ukuqonda kukaMiller “ngemihla ngemihla,” kuvezwa njengokungathi “uNkulunkulu wayengenakuqonda,” ngokuba bathi ngesikhathi uNkulunkulu enika uMiller uhlaka (ngenkonzo yezingelosi ezingcwele), lwalungelunembile.

Ngempela ukuphenduphendula kwenu izinto kuzothathwa njengobumba lombumbi; ngokuba ingabe umsebenzi uyakuthi ngalowo owawenzayo: Akangenzanga na? noma into ebunjiweyo iyakuthi ngalowo oyibumbileyo: Wayengenakuqonda na? U-Isaya 29:16.

Uhlaka lukaMiller lwaluyisakhiwo sesiprofetho asiqaphela wasisebenzisa; kodwa kusukela ngonyaka ka-1863 kuya phambili, ubu-Adventism babuyela ezinhlelweni zemfundiso yenkolo zobuProthetani obuhlubukayo nobuKhatholika, ukuze kufihlwe amagugu ephupho likaMiller. Ubu-Adventism bamukela uhlaka lwamanga (into ebunjiwe), ukuze benqabe umsebenzi, kanye

noMenzi womsebenzi lowo. Ngokwenza kanjalo, bathi uMenzi womsebenzi akanakuqonda. Ukwenqaba lolo hlaka kwakuyikho, futhi kuseyikho namanje, ukwenqaba ukwanda kolwazi olwavulwa uphawu ngonyaka ka-1798. Labo abenqaba ukwanda kolwazi benqaba umsebenzi noMenzi womsebenzi, futhi ngokwamazwi kaDaniyeli babeyizi “ababi”.

Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyoqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:10.

“Ababi bayakwenza ububi”, ngaleyo ndlela kukhonjiswe ukwenqatshwa kweqiniso okuqhubekela phambili futhi okwandayo. Ukwenqatsha kwababi lolu hlelo oluyisisekelo kuwukwenqatsha uNkulunkulu, futhi ngokunjalo uNkulunkulu uyabala ababi ngenxa yokwenqatsha abazama ukukufeza ngohlelo oluyisisekelo lomgunyathi.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngenxa yokuba ulahle ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba ukhohliwe umthetho kaNkulunkulu wakho, nami ngiyokhohlwa abantwana bakho. Hosea 4:6.

Abantu bakaNkulunkulu, ababengabapristi bakaNkulunkulu kusukela ngo-1844 kuze kube ngu-1863, balahlwa ngenxa yokuswela kwabo “ulwazi” olwalwandisiwe ngenkonzo kaWilliam Miller. Kubalulekile ukubheka umongo wevesi lesithupha kuHoseya, ngoba lowo mongo uveza ukuvukela iqiniso okwakukhula ngokwengeziwe, okumelwe “njengolwazi.”

Zwanini izwi likaJehova, nina bantwana bakwa-Israyeli; ngokuba uJehova unecala nabakhileyo ezweni, ngoba akukho qiniso, nesihe asikho, nokwazi uNkulunkulu akukho ezweni. Ngokufunga, nangokuqamba amanga, nangokubulala, nangokweba, nangokuphinga, bayadubuladubula, negazi lithintana negazi. Ngalokho izwe liyakulila, nabo bonke abakhileyo kulo bayakuphela amandla, kanye nezilo zasendle, kanye nezinyoni zezulu; yebo, nezinhlanzi zolwandle ziyakusithathwa. Nokho makungabikho muntu ophikisana nomunye, noma amkhuze: ngokuba abantu bakho banjengabaphikisana nompristi. Ngalokho uyakuwa emini, nomprofethi naye uyakuwa kanye nawe ebusuku, mina ngibhubhise unyoko. Abantu bami bayabhujiswa ngokuswela ukwazi; ngoba ulalile ukwazi, nami ngiyakukwala, ukuba ungabi ngumpristi kimi; lokhu ukhohliwe umthetho kaNkulunkulu wakho, nami ngiyakubakhohlwa abantwana bakho. Njengokuba banda, kanjalo bangonela; ngalokho ngiyakuguqula inkazimulo yabo ibe yihlazo. Badla isono sabantu bami, babeke inhliziyi yabo eubini babo. Kuyakuba njengabantu, kanjalo kube njengompristi; ngibajezise ngenxa yezindlela zabo, ngibabuyisele izenzo zabo. Ngokuba bayakudla, bangasuthi; bayakuphinga, bangandi; ngokuba bayekile ukunaka uJehova.

Ubufebe newayini kanye newayini elisha kususa inhliziyi. Abantu bami bafuna iseluleko ezithixweni zabo zokhuni, nenduku yabo iyabatshela; ngokuba umoya wobufebe ubadukisile, futhi baye baziphatha njengabafeba besuka ngaphansi kukaNkulunkulu wabo. Benza imihlatshelo eziqongweni zezintaba, bashise impepho emagqumeni, ngaphansi kwezihlahla zom-oki, nemipopula, nemi-elimu, ngokuba umthunzi wazo muhle; ngalokho amadodakazi enu ayakufeba, nabafazi benu bayakuphinga. Angiyikuwajezisa amadodakazi enu lapho efeba, nabafazi benu lapho bephinga; ngokuba bona uqobo bazihlukanisa nezifebe, benze imihlatshelo kanye nezifebe zasethempelini; ngalokho abantu abangenakuqonda bayakuwa.

Noma wena, Israyeli, uziphatha njengesifebe, nokho makangoni uJuda; futhi ningayi eGiligali, ningakhuphukeli eBhethaveni, ningafungi nithi: INkosi iyaphila. Ngokuba u-Israyeli uyahlehla njengenkonyane ehlehlayo; manje iNkosi iyobondla njengewundlu endaweni ebanzi.

U-Efrayimi unamathele ezithixweni; myekeni. Isiphuzo sabo simuncu; baqhubeka befeba njalo; ababusi bakhe bathanda ngehlazo ukuthi: Philisani. Umoya umubophile ngamaphiko awo, futhi bayakujabha ngenxa yemihlatshelo yabo. Hoseya 4:1–19.

Isexwayiso sikaHoseya siwukuthi “uJehova uphikisana nabakhileyo ezweni, ngoba akukho qiniso, nomusa, nokwazi uNkulunkulu ezweni.” Ubu-Adventisti bangabantu bakaNkulunkulu bezinsuku zokugcina. Ngosuku lapho umuntu ophethe ibhulashi lothuli engena ekamelweni likaMiller, ubu-Adventisti, kuhlenganisa nabantu, nabapristi, nabaprofethi “ongaqondi uyakuwa,” ngokuba bayakuba “bebambelele ezithombeni.” Izithombe zabo ziyizifundiso zabo zomgunyathi, ezelukelwe ohlakeni lomgunyathi.

Ukuvukela okubonakaliswa ukwenqatshwa kokwanda kolwazi kuwukukhuphuka okuqhubekayo kokuvukela okufinyelela esigabeni lapho isikhathi sabo somusa siphela ngesimemezelo sokuthi bahlanganiswe nezimfundiso ezingamanga ezikhukhulwa zisuswe ekamelweni likaMiller. Ukuvukela kwabo kubonakaliswa njengokwenza ubufebe njalo. Kusukela ngo-1863 kuqhubeka kuze kube sekupheleni kwesikhathi somusa, bavukela njalo kuze kube yilapho bekhafullelwa ngaphandle emlonyeni weNkosi.

Ukuvukela kokwala ulwazi kwakumelwe ukulokhu kwabo “njalo” bephinga, futhi nakuba kungelona igama lesiHeberu elifanayo, incazelo iyefana negama lesiHeberu elithi “tamid” elisho “okuqhubekayo”, futhi lelo lihunyushwe ngokuthi “okwemihla ngemihla” encwadini kaDaniyeli.

Sizoqhubeka nesifundo sethu semibuso emine yesiprofetho seBhayibheli esihlokwani esilandelayo.

“Ngase ngibona maqondana ‘weNsuku Zonke,’ ukuthi igama elithi ‘umhlatshelo’ lanezelwa ukuhlakanipha kwabantu, futhi alihlangene nombhalo; nokuthi iNkosi yanika umbono oqondileyo ngakho kulabo abamemeza isimemezelo sehora lokwahlulelwa. Lapho ubunye babukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondileyo ‘weNsuku Zonke;’ kodwa kusukela ngo-1844, ekudidekeni, eminye imibono yamukelwa, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.