

Incwadi kaDaniyeli - Inani Elinye Elikhulu Elineshumi Elinethoba

Ukubaluleka Kobuprofeti Kweempawu Zendlela Zembali: Ukuqonda Imihla Yokugqibela Ngophawu LwaseBhayibhileni

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Amakhulu alikhulu anamashumi amane anesine amawaka amelwe njengabo bahlanjululwa nguMthunywa woMnqophiso, yaye isihlwele esikhulu simelwe ziingubo ezimhlophe zobungqina bokufa ngenxa yokholo. Elokuqala kula maxesha mabini angewele emihla yokugqibela lichaza umsebenzi womthunywa olungiselela indlela yoMthunywa woMnqophiso, yaye elesibini ixesha limela umsebenzi kaEliya. Ixesha lokuqala limela umgwebo wophando wabaphilayo be-Adventism yaseLawodike, yaye ixesha lesibini limela umgwebo wokuphumeza kweRoma yanamhlanje.

“Uphawu” lokusaba ezixekweni ngemihla yokugqibela luye lwaqondwa gwenxa yi-Adventism yaseLawodike. UDade White usazisa ukuba ukutshatyalaliswa kweYerusalem ukususela ku-66 ukuya ku-70 AD kunika umzekeliso wophawu lwesilumkiso kubantu bakaThixo ngemihla yokugqibela.

“Ixesha alikude, xa, njengabafundi bokuqala, siya kunyanzeliswa ukuba sifune ikhusi kwiindawo ezinqwenelekileyo nezithe cwaka. Njengoko ukungqingwa kweYerusalem yimikhosi yamaRoma kwaba ngumqondiso wokuba amaKristu aseYuda abaleke, ngokunjalo ukuthatyathwa kwamandla luhlanga lwethu ngommiselo onyanzelisa isabatha yobupopu kuya kuba sisilumkiso kuthi. Ngoko ke kuya kuba lixesha lokushiya izixeko ezikhulu, kulungiselelwa ukushiya nezincinane, siye kumakhaya azolileyo kwiindawo ezifihlakeleyo phakathi kweentaba.” Testimonies, umqulu 5, 464.

Ukuvinjelwa kweYerusalem, okwakuluphawu lokuba kubaleke, yayikukuvinjelwa kokuqala okwaziswa nguKestiyo. Ngoko ke uKestiyo wayemele isoyikiso esasuswa okwethutyana, kuba akuba emisele ukuvinjelwa, wasuka warhoxa ngendlela eyimfihlakalo, yaye ababhali bambali abazange bakwazi nokukwazi ukumisela isizathu sengqiqo yakhe sokwenza oko.

“Emva kokuba amaRoma phantsi kukaCestius eyirhangqile loo mzi, alushiya ngesiqophe olo ngqingqwa ngexa yonke into yayibonakala ilungele uhlaselo olukhawulezileyo.” The Great Controversy, 31.

Ngeminyaka yoo-1880 neyee-1890 uSenator Henry W. Blair waseNew Hampshire wazisa uthotho lwamatyala omthetho kwiCongress ukuze iCawe ibekwe njengoluSuku lweSizwe loKuphumla. La matyala omthetho ayeqhele ukubizwa ngokuba zii-“Blair Sunday Bills.” USenator Blair wayengumkhuthazi onamandla wokugcinwa kweCawe njengosuku lokuphumla nolokugcinwa konqulo. Wayekholelwa ukuba usuku lokuphumla olufanayo kubo bonke lwaluza kuba neziphumo ezintle ngokokuziphatha nangokwentlalo kuluntu lwaseMerika. Nangona iinzame zakhe zafumana

inkxaso ethile, ngakumbi kumaqela enkolo, zaye zakhona zajongana nenkcaso, kuquka iinkxalabo ngokwahlulwa kwecawa norhulumente.

Le yayiyeyona nzame yokuqala yokupasisa umthetho weCawa kwimbali yerhamncwa lomhlaba, elo lalimiselwe ukuthetha njengerhamncwa xa ekugqibeleni liya kupasisa umthetho weCawa. Yayile ngecelele yemithethosivivinywa kaBlair awathi uA. T. Jones, omnye wezithunywa zeseshoni yeNkomfa Jikelele ka-1888, wangena ngayo kwiiholo zeNkongolo waza wayichasa ngobuciko obukhulu bokuthetha. Emva kwemizamo embalwa uSenator Blair walahlekelwa ngamandla okunyanzelisa iphulo lakhe loSuku lweSizwe lokuPhumla. Ngokunxulumana ngokuthe ngqo nelo bali lembali, kwakunye neziphumo zoSuku lweSizwe lokuPhumla (iCawa), ingxelo yembali yesiluleko sikaEllen White inokuhlaziywa.

Oko kufumaneka ekuhlolweni kwakhona kwezilumkiso zakhe ngomthetho weCawa kubalulekile, yaye kuqondwa gwenxa kakhulu ngaphakathi kwe-Adventism yaseLawodike. Kulo mingo wokuba kufuneka siphume ezixekweni, apho kwesi sicutshulwa sisandul' ukukhankanywa, wabhala esithi, “kuya kuthi ngoko ibe lixesha lokushiya izixeko ezikhulu, njengolungiselelo lokushiya nezincinane, siye kumakhaya asemagqagaleni kwiindawo ezizimeleyo phakathi kweentaba.” Wafundisa ngokuphindaphindiweyo ukuba abantu bakaThixo kwakufuneka bahlale emaphandleni, kodwa iingcebiso zakhe ngalo mbandela wokuhlala emaphandleni phambi kuka-1888 zibeka umyalelo wakhe wokushiya izixeko kumongo wokuba kungekudala kwixesha elizayo abantu bakaThixo babeza kufuna ukuphuma ezixekweni. Emva kuka-1888, kwimiyalelo yakhe ebhaliweyo ephathelelele ukuhlala emaphandleni, akazange nanye indlela aphambuke kwingcebiso yokuba sele sifanele ukuba siphumile ezixekweni.

Imithetho kaBlair yoSuku lweSizwe lokuPhumla eyafikayo embalini yaba “ngumqondiso” wokuphuma ezixekweni, yaye nangona loo mithetho kaBlair yaphulukana nentshukumiso eyayiyimfuneko ukuze iwufeze loo msebenzi, yaza yarhoxa yangena ebunyamani bembali, “umqondiso” wokubaleka wawusele unikiwe. Wanikwa kwilitye lembali lokuqala lokungqingwa, elaziswa nguCestius. Umthetho weCawe oza kufika kungekudala umelwe kukungqingwa kukaTitus, yaye ukuba kukho nabaphi na ama-Adventist aseLaodikea abasahleli ezixekweni xa kufika oko kungqingwa, baya kufa kunye nabangendawo.

Kukho amaxesha amabini esiprofeto ngemihla yokugqibela. Ahlulwe ngumthetho weCawa oza kufika kungekudala. Ixesha lokuqala ngumgwebo wophando wabaphilayo kwi-Adventism yaseLawodike, yaye ixesha lesibini ngumgwebo wokuphumeza wesifebe saseRoma. La maxesha mabini abonakaliswa ngokuphindaphindiweyo, kuba kukula maxesha mabini apho umzekeliso weentombi ezilishumi uzalisekiswa khona ngokungqongqo ngokupheleleyo, njengoko kwakunjalo kwimbali yamaMillerite. Ixesha lokulibaziseka kulo mzekeliso lelona xesha lokulibaziseka likaHabakuki isahluko sesibini, ngoko ke la maxesha mabini esiwaqwalaselayo nawo abonakaliswa nguHabakuki isahluko sesibini. Umzekeliso weentombi ezilishumi, noHabakuki isahluko sesibini, wazalisekiswa ngokungqongqo ngokupheleleyo kwimbali yamaMillerite, yaye xa zazalisekiswayo, uHezekile isahluko seshumi elinesibini, iindima zamashumi amabini ananye ukuya kwamashumi amabini anesibhozo, nazo zazalisekiswa.

livesi ezisibhozo zokugqibela zikaHezekile isahluko seshumi elinesibini zibonakalisa ixesha apho “isiphumo sawo wonke umbono” siya kuzalisekiswa, ngexesha apho uThixo wayeza “kungabi sawandisa” imibono yaKhe. Ezi zithuba zimbini zembali ziphindaphindwa ngokufuthi kangaka, yaye zichaza umgwebo wophando wabaphilayo kwi-Adventism yaseLawodike, nomgwebo wokuphumeza phezu kwehenyukazi laseTire, zisisithuba sesiprofeto apho wonke umbono oseBhayibhileni ufikelela ekuzalisekeni kwawo okugqibeleleyo nokokugqibela. Ngelo xesha abalikhulu elinamashumi amane anesine amawaka bayamiselwa, yaye bamele udidi olungafiyo, oluphila kude kube uKristu ebuya. KuLuka isahluko samashumi amabini ananye uKristu uchaza “umqondiso” ochaza ixesha apho eso sizukulwana sifike khona.

Kwiimbali ezimbini ezimelwe “ngophawu” lokusaba, njengoko lwabekwa nguKristu enxulumene nesikizi sentshabalalo, kuphawulwa amaxesha amabini, yaye ukuqala nokuphela kwawo kunalo “uphawu” ekuqaleni kwelo xesha kunye “neempawu” ekupheleni kwalo. “Uphawu” uKristu aluchonga njengolumelayo isizukulwana sokugqibela esasiza kuphila ade eze esemafini bubungqina bokuba ngoku sikwisizukulwana sokugqibela sembali yehlabathi.

KuLuka isahluko samashumi amabini ananye, uYesu uchaza imbali ukusuka kwiminyaka emithathu enesiqingatha yokunyathelwa phantsi nokutshatyalaliswa kweYerusalem engokoqobo ukusukela ngonyaka ka-66 kuse kwangonyaka ka-70, kuse ekupheleni kweminyaka emithathu enesiqingatha yokunyathelwa phantsi kweYerusalem yokomoya eyaqala ngo-538 yaza yaphela ngo-1798.

Ke kaloku, xa nithe nabona iYerusalem irhangqwe yimikhosi, yazini ngoko ukuba ukusibhangisa kwayo kusondele. Ngoko mabathi abo baseYudeya basabele ezintabeni; nabo baphakathi kwayo mabaphume bahambe; nabo basemaphandleni mabangangeni kuyo. Kuba ezo ziintsuku zempindezelo, ukuze kuzaliseke zonke izinto ezibhaliweyo. Kodwa yeha kwabakhulelweyo, nakwabancancisayo, ngaloo mihla! kuba kuya kubakho imbandezelo enkulu ezweni, nomsindo phezu kwaba bantu. Baya kuwa ngohlangothi lwekrele, basiwe ekuthinjweni kuzo zonke iintlanga; neYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:20–24.

“Amaxesha” okunyhashwa kweYerusalem ziintlanga akwisininzi, kuba amele ukunyhashwa kweYerusalem yokoqobo okwafikelela esiphelweni ngonyaka wama-70, nokunyhashwa kweYerusalem yokomoya okwafikelela esiphelweni ngo-1798. Iintlanga zimele bobabini ubuhedeni nobupopu, yaye ngawo la magunya mabini angumxholo wombono kumbuzo okuDaniyeli isahluko sesibhozo, obuzayo, “Koda kube nini.”

Ndaza ndeva omnye ongewele ethetha, yaza enye ingewele yathi kulowo ngewele ubethayo, Koze kube nini na umbono ongombingelelo wemihla ngemihla, nokreko lwentshabalalo, olunikezela ingewele nomkhosi, ukuba zinyathelwe phantsi? Daniyeli 8:13.

“Amaxesha eeNtlanga” kuLuka isahluko samashumi amabini ananye abhekisa kwiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini empindezelo kaThixo phezu kobukumkani basemantla, eyaqala ngowama-723 BC yaza yaphela ngowe-1798. Unyaka wama-538 uphawula ixesha awathi ngalo umntu wesono wema endaweni engewele waza

wazivakalisa ukuba unguThixo, ngaloo ndlela esahlula elo thuba laba ngamathuba amabini alinganayo eminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Ithuba lesibini leminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yimbali enye leyo ephawulwa njengophelayo kuLuka isahluko samashumi amabini ananye, indima yamashumi amabini anesine, xa “amaxesha eeNtlanga” azalisekayo. Kwingxelo yembali awayeyichaza uYesu kubafundi baKhe indima yamashumi amabini anesine izisa ubungqina obanikwayo kubafundi “kwixesha lesiphelo” ngowe-1798. Ukususela apho uYesu uqala ukubonisa “imiqondiso” enxulumene nentshukumo yamaMillerite.

Kwaye kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini; nasemhlabeni izizwe ziya kuba sekubandezelekeni, zididekile; ulwandle namaza egquma; iintliziyo zabantu ziphele amandla ngenxa yokoyika, nangenxa yokulindela ezo zinto zizayo phezu komhlaba; kuba amagunya amazulu aya kunyikima. Kwaye ke baya kumbona uNyana womntu esiza efini enamandla nangozuko olukhulu. Ke kaloku, xa ezi zinto ziqalisa ukwenzeka, khangeleni phezulu, niphakamise iintloko zenu; kuba usindiso lwenu luyasondela. Luka 21:25–28.

UYesu uthi, “kuya kubakho imiqondiso,” aze ayichaze njengemiqondiso elangeni nasenyangeni, nasezinkwenkwezini, ukubandezeleka kweentlanga, amagunya ezulu eshukunyiswa, aze ke uNyana womntu eze ngelifu. Yonke le “miqondiso,” yazaliseka kwimbali yamaMillerite.

“Isiprofeto asixeli kwangaphambili kuphela indlela nenjongo yokuza kukaKristu, kodwa sibeka nemiqondiso abantu abamele bazi ngayo xa sekusondele. Wathi uYesu: ‘Kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini.’ Luka 21:25. ‘Ilanga liya kwenziwa mnyama, nenyanga ayiyi kukhanyisa, neenkwenkwezi zezulu ziya kuwa, namandla asemazulwini aya kunyikinyiswa. Yandule ke babone uNyana woMntu esiza emafini, enamandla amakhulu nozuko.’ Marko 13:24–26. UMtyhili ulichaza ngolu hlobo olokuqala lwemiqondiso emele ukwenzeka ngaphambi kokubuya kwesibini: ‘Kwabakho inyikima enkulu; nelanga laba mnyama njengengxowa yoboya, nenyanga yonke yaba njengegazi.’ ISityihilelo 6:12.

“Le miqondiso yabonwa ngaphambi kokuvulwa kwenkulungwane yeshumi elinesithoba. Ekuzalisekeni kwesi siprofeto kwabakho, ngonyaka ka-1755, eyona nyikima yomhlaba yoyikekayo eyakha yabhalwa phantsi...”

“Kwiminyaka engamashumi amabini anesihlanu kamva kwavela umqondiso olandelayo okhankanywe esiprofetweni—ukwenziwa mnyama kwelanga nenyanga. Okwenza oku kwaba kukhangeleka ngakumbi kukuba ixesha lokuzaliseka kwako lalisalathiswe ngokucacileyo. Kwintetho yoMsindisi nabafundi baKhe eNtabeni yemiNquma, emva kokuchaza ixesha elide lovavanyo lwebandla,—iminyaka eli-1260 yentshutshiso yobupopu, ekwathi ngayo Wathembisa ukuba imbandezelo iya kufinyezwa,—Wakhankanya ngolu hlobo iziganeko ezithile ezaziza kwandulela ukuza kwaKhe, waza wamisa ixesha apho eyokuqala yazo yayiza kubonwa ngalo: ‘Ngaloo mihla, emva kwaloo mbandezelo, ilanga liya kwenziwa mnyama, nenyanga ayiyi kukhanyisa.’ Marko 13:24. Iintsuku eziyi-1260, okanye iminyaka, zaphela ngowe-1798. Ikota yenkulungwane ngaphambili, intshutshiso yayisele iphantse yaphela ngokupheleleyo. Emva kwale ntshutshiso, ngokwamazwi kaKristu, ilanga lalisimele

ukwenziwa mnyama. Ngomhla we-19 kuMeyi, 1780, esi siprofeto sazaliseka....”

“UKristu wayeyalele abantu baKhe ukuba balumkele imiqondiso yokubuya kwaKhe baze bavuye njengoko babeya kubona imiqondiso yoKumkani wabo ozayo. Wathi, ‘Zakuthi zakuqala ukwenzeka ezi zinto, khangeleni phezulu, niphakamise iintloko zenu; ngokuba inkululeko yenu isondele.’ Wakhomba abalandeli baKhe kwimithi etyatyambayo yasentlakohlaza, wathi: ‘Xa sele ihlumile, nizibona, nazi ngokwenu ukuba ihlobo selisondele. Kwangokunjalo nani, xa nibona ezi zinto zisenzeka, yazini ukuba ubukumkani bukaThixo busondele.’ Luka 21:28, 30, 31.” Imbambano Enkulu, 304, 306–308.

Ukusetyenziswa kathathu kweeRoma ezintathu kuchaza ukuba ekunyathelweni phantsi kweYerusalem yiRoma yobuhedeni kuqala, kuze emva koko yiRoma yobupopu, ukunyathelwa phantsi kwengcwele nomkhosi yiRoma yanamhlanje kwakumelwe lixesha elingaba ziintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu (iRoma yobuhedeni), okanye iminyaka yesiprofeto eliwaka elinamakhulu amabini anamashumi amathandathu (iRoma yobupopu). Iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu ezingumfuziselo (iinyanga ezingamashumi amane anesibini), ezichaza ixesha lokutshutshiswa kwabantu bakaThixo abathembekileyo yiRoma yanamhlanje, ziya kuba lixesha ngalinye elinawo “umqondiso” omnye owodwa, ochaza ixesha lokusabela kwabathembekileyo belo xesha. Ngasinye kula maxesha mathathu siphela ngokubonakala kwemiqondiso emininzi, kungekhona “umqondiso” omnye owodwa njengasekuqaleni kwelo xesha.

“Kungaphakathi kobusuku apho uThixo ebonakalisa khona amandla aKhe okusindisa abantu baKhe. Ilanga liyavela, likhanya ngamandla alo. Imiqondiso nezimanga zilandelana ngokukhawuleza. Abangendawo bawujonga lo mbono benoloyiko nokumangaliswa, lo gama amalungisa ebona ngovuyo olunzulu imiqondiso yokuhlangulwa kwawo. Yonke into kwindalo ibonakala ngathi iphumile kwindlela yayo. Imilambo iyayeka ukuqukuqela. Amafu amnyama, asindayo, ayenyuka aze angqubane omnye nomnye. Phakathi kwezulu elinomsindo kukho indawo enye ecacileyo yozuko olungenakuchazwa, apho kuvela khona ilizwi likaThixo linjengengxolo yamanzi amaninzi, lisithi: ‘Kugqityiwe.’ ISityhilelo 16:17.” Imbambano Enkulu, 636.

Ixesha lomgwebo wokuphunyezwa phezu kwehenyukazi laseRoma liqala ngokuphakanyiswa komqondiso otyhila ukuba umhlambi kaThixo ongomnye, oseseBhabhiloni, ufanele ukubaleka. Elo xesha liphela “ngemiqondiso nezimanga.” Elo xesha liqala “ngelizwi lesibini” leSityhilelo isahluko seshumi elinesibhozo, yaye liphela ngelizwi likaThixo. Kakade ke, ilizwi lokuqala nelesibini leSityhilelo isahluko seshumi elinesibhozo lilizwi likaKristu. Ilizwi lokuqala lichaza ukuqala komgwebo wophando webandla eliphilayo lama-Adventist aseLawodike, yaye ilizwi lesibini lichaza ukuphela kwelo xesha, kodwa likwaphawula ukuqala komgwebo wokuphunyezwa phezu kwehenyukazi laseRoma.

Imbali ephelileyo ilawulwa yiveki awathi ngayo uKristu waqinisa umnqophiso, kwaye umthetho weCawa oza kufika kungekudala ufanekiselwa njengomqondiso ophakathi njengoko ufanekiselwa ngumnqamlezo. Zombini ezi mbali zinesitywina sika-Alfa no-Omega, kuba isiqalo nesiphelo kwimbali nganye simelwe lilizwi likaThixo. Kananjalo zimele inyaniso, kuba umqondiso

ophakathi luvuquvuko lomthetho weCawa, yaye igama lesiHebhere elithi “inyaniso” lenziwa ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela bealfabhethi yesiHebhere. Ilizwi lokuqala lesiTyhilelo isahluko seshumi elinesibhozo lilizwi likaKristu, ilizwi lokugqibela lilizwi likaThixo, yaye ilizwi eliphakathi, nalo likwaliselizwi likaThixo, likwayindawo apho uvuquvuko lonobumba weshumi elinesithathu lumelwe lirhamncwa lasemhlabeni “elithethayo” njengenamba, njengoko kumelwe kwiSityhilelo isahluko SESHUMI ELINESITHATHU.

Umqondiso kumthetho weCawa oza kufika kungekudala umele “uphawu” lokuba abathembekileyo bakaThixo basabe, kodwa ukwachaza nokuba ukuqala kwexesha lesiprofeto eliphela xa umqondiso uphakanyiswa nalo kufuneka libe “nophawu.” Olo “phawu” lulo uYesu aluchazayo njengobungqina bokuba isizukulwana sokugqibela seplanethi enguMhlaba sifikelele. KuLuka isahluko samashumi amabini ananye abafundi babuza ukuba uKristu wayethetha ukuthini xa wayesithi itempile yayiza kutshatyalaliswa.

Baza bembuza, besithi, Mfundisi, ziya kubakho nini na ezi zinto? yaye uya kuba yintoni na umqondiso xa ezi zinto sele ziza kwenzeka? Luka 21:7.

Emva koko uYesu uqala ukuchaza imbali ekhokelela kumnyaka wama-70, xa itempile nesixeko zaziya kutshatyalaliswa, aze aqhubeke de kube kwivesi yama-24, apho achaza khona ukuba “amaxesha” eeNtlanga aya kuzaliseka nini.

Baya kuwa ngohlangothi lwekrele, bathinjelwe kuzo zonke iintlanga; neYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:24.

Inginga yokuba le ndinyana ibhekisela kwiYerusalem yokoqobo isekelwe kubuyatha bemfundiso yobuKatolika obubizwa ngokuba yi-futurism, obusebenzisa okufuziselayo ngokokoqobo buze bubeke ukuzaliseka kweziprofeto kuphela ekupheleni kwehlabathi. Uhlaselo olwenziwe phezu kokusetyenziswa ngokuchanekileyo kwale ndinyana lube luhlaselo olukhulu lukaSathana kulo lonke ixesha lokufundwa kweTestamente eNtsha. IYerusalem yokoqobo yayeka ukuba ngumfuziselo weYerusalem yesiprofeto ngexesha likaKristu, xa isiprofeto sokoqobo satshintsha ukusetyenziswa kokomoya. Esi sityhilelo sasiyimfundiso ebalulekileyo eyamiselwa ngumpostile uPawulos. Ukunyathelwa phantsi kweYerusalem kuchaza iminyaka eliwaka elinamakhulu mabini anamashumi amathandathu yobumnyama bobupopu ukusukela ngonyaka ka-538 ukuya ku-1798.

Ke wona umphandle ongaphandle kwetempile uwushiye; ungawulinganisi; ngokuba unikwe iintlanga: yaye wona umzi ongwele ziya kuwunyathela phantsi iinyanga ezimashumi mane anesibini. ISityhilelo 11:2.

IYerusalem yesiprofeto yayeka ukuba ngumfuziselo wesixeko esinyuliweyo emnqamlezweni.

“Baninzi abavakalelwa kukuba kuya kuba yinto elungileyo ukunyathela umhlaba waseYerusalem yakudala, nokuba ukholo lwabo luya kuqiniswa kakhulu ngokundwendwela iindawo zobomi nokufa koMsindisi! Kodwa iYerusalem yakudala ayisoze ibe yindawo engwele de ihlanjululwe ngomlilo ococekisayo ovela ezulwini.” Review and Herald, June 9, 1896.

Akuba uYesu ebakhokelele abafundi kwixesha lokuphela ngowe-1798 kwindinyana yamashumi amabini anesine, wandula ke wazisa ixesha lamaMillerite, xa isibhengezo sengelosi yokuqala sangena embalini.

Kwaye kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini; nasemhlabeni izizwe ziya kuba sembandezelweni, zididekile; ulwandle namaza agquma; iintliziyo zabantu ziphelelwe ngamandla ngenxa yokoyika, nangenxa yokulindela ezo zinto ziza kuwela phezu komhlaba; kuba amagunya ezulu aya kushukunyiswa. Kwaye ngoko baya kumbona uNyana womntu esiza efini enamandla nozuko olukhulu. Ke kaloku, xa ezi zinto ziqalisa ukwenzeka, khangelani phezulu, niphakamise iintloko zenu; kuba inkululeko yenu isondele. Luka 21:25–28.

Iimpawu ezazisa imbali yamaMillerite zazalisekiswa ngokungqinelana namandla eLizwi likaThixo angasoze asilele.

“Iimpawu elangeni, enyangeni, nasezinkwenkwezini zizalisekile.” Review and Herald, November 22, 1906.

Siza kuqhubeka noLuka isahluko samashumi amabini ananye kwinqaku elilandelayo.

“NgoDisemba 16, 1848, iNkosi yandinika umbono wokugungqiswa kwamandla amazulu. Ndabona ukuba xa iNkosi yayisithi ‘izulu,’ ekunikeni imiqondiso ebhalwe nguMateyu, uMarko, noLuka, yayithetha izulu; yaye xa yayisithi ‘umhlaba’ yayithetha umhlaba. Amandla ezulu lilanga, inyanga, neenkwenkwezi. Zilawula emazulwini. Amandla omhlaba ngabo balawula emhlabeni. Amandla ezulu aya kugungqiswa lilizwi likaThixo. Emva koko ilanga, inyanga, neenkwenkwezi ziya kushenxiswa ezindaweni zazo. Aziyi kudlula, kodwa ziya kugungqiswa lilizwi likaThixo.

“Amafu amnyama, anzima, anyuka aza angqubana phakathi kwawo. Isibhakabhaka savuleka saza sarhoxa; saza ke sakhangelana phezulu ngeso sithuba sivulekileyo eOrion, apho kwavela khona ilizwi likaThixo. ISixeko esiNgcwele siya kuhla sidlule kweso sithuba sivulekileyo. Ndabona ukuba amagunya omhlaba ngoku ayashukunyiswa, nokuba iziganeko ziza ngokulandelelana kwazo. Imfazwe, namarhe emfazwe, ikrele, indlala, nesibetho, zezona zokuqala ukushukumisa amagunya omhlaba; emva koko ilizwi likaThixo liya kushukumisa ilanga, inyanga, neenkwenkwezi, kwanalo nalo eli hlabathi. Ndabona ukuba ukushukunyiswa kwamagunya aseYurophu asikokuthi, njengoko abanye befundisa, kukushukunyiswa kwamagunya amazulu, kodwa kukushukunyiswa kwezizwe ezinomsindo.” Early Writings, 41.