

Incwadi kaDaniyeli - Inani Lamashumi Amathathu anesiXhenxe

*Ukubuyiselwa Kweenyaniso Zantlandlolo: Ukutyhilwa Kwephupha
LikaWilliam Miller nokuVuka Ngokutsha Kobuprofeti kwiMihla Yokugqibela*

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Iphupha likaWilliam Miller labekwa ngaphakathi kwincwadi ethi Early Writings, yaye ngenxa yoko lixhomekeke kolo hlalutyo nokusetyenziswa kwesiprofeto okufuneka kwenziwe ngumfundi ofuna ukwahlula ngokufanelekileyo iLizwi lenyaniso. Iphupha eli liye lavezwa amaxesha amaninzi kule minyaka idlulileyo yiFuture for America, kodwa apha silingenisa ekufundweni “kokwanda kolwazi,” okwatyhilwa “ngexesha lesiphelo” ngowe-1798. Iphupha elo lijongana nembali yesigidimi esasimela ulwazi olwandisiweyo. Libonakalisa unxibelelwano phakathi kweentshukumo zezigidimi zengelosi yokuqala neyesithathu.

Iphupha likaWilliam Miller lichaza umsebenzi wakhe, yaye umsebenzi wakhe wafanekiselwa ngumsebenzi kaMoses ekuqaleni kukaSirayeli wamandulo. Ukuzaliseka kwephupha likaMiller ngemihla yokugqibela kwafanekiselwa ngumsebenzi kaKristu ngemihla yokugqibela kaSirayeli wamandulo. Umsebenzi awawufeza uKristu ekupheleni kukaSirayeli wamandulo wawumela umsebenzi awufeza uKristu ngemihla yokugqibela kaSirayeli wokomoya. Ephupheni likaMiller, umsebenzi ofezekiswa ngemihla yokugqibela ubonakaliswa njengowenziwa “yiNdoda yeBhrashi yoThuli”. Kubalulekile ukuqonda iphupha likaMiller njengoqikelelo lokuzaliseka kweSikhalo saPhakathi kobusuku ngemihla yokugqibela. Kukwabalulekile ukuqonda ukuba umsebenzi kaKristu kuSirayeli wamandulo ngemihla yabo yokugqibela wawufanekisela umsebenzi “weNdoda yeBhrashi yoThuli” ephupheni likaMiller.

Enye inxalenye yomsebenzi kaKristu ekubalulekileyo ukuyiqaphela kukuba akazange nje avule iinyaniso ezazingcwatyelwe ukususela kwixesha likaMoses, koko ngaxeshanye uKristu waziphakamisa wazandisa ezo nyaniso zantlandlolo. Ngokwenjalo, wamisa umzekelo wokuba xa abantu bakaThixo bezalisekisa iphupha likaMiller ngemihla yokugqibela, iinyaniso ezasekwa ngomsebenzi kaMiller ziya kwandiselwa ngaphaya kokuqondwa kwazo kwasekuqaleni.

“Ngexesha loMsindisi, amaYuda ayeyigqume kangaka imihombiso exabisekileyo yenyano ngengxubakaxaka yesithethe neentsomi, kangangokuba kwakungenakwenzeka ukwahlula okuyinyaniso kokungeyonyaniso. UMsindisi weza kususa loo ngxubakaxaka yenkolelo engenasiseko neempazamo ebezixatyiswe ixesha elide, aze amise imihombiso yelizwi likaThixo kwisakhelo senyaniso. UMsindisi ebeya kwenza ntoni ukuba ebenokufika kuthi ngoku njengoko wafikayo kumaYuda? Bekuya kufuneka enze umsebenzi ofanayo wokususa ingxubakaxaka yesithethe nemibhiyozo. AmaYuda aphazamiseka kakhulu xa wayesenza lo msebenzi. Ayesele ephulukene nombono wenyaniso yokuqala kaThixo, kodwa uKristu wayibuyisela kwakhona ekubonakaleni. Ngumsebenzi wethu ukukhulula iinyaniso zikaThixo ezixabisekileyo kwinkolelo engenasiseko nakwimpazamo. Hayi ukuba mkhulu kangakanani na

umsebenzi esiwuphathisiweyo kwiindaba ezilungileyo!” Review and Herald, June 4, 1889.

Namhlanje indoda enebrashi yokutshayela uthuli (uKristu) yenza “umsebenzi ofanayo wokucoca inkunkuma yesithethe nesiko” njengalowo iNgonyama yesizwe sakwaYuda (uKristu) yawenza ngexesha lamaYuda. Ephupheni likaMiller, amatye anqabileyo enyaniso awayelungelelaniswe ngokugqibeleleyo ebhokisini yelizwi likaThixo, agutyungelwa yinkunkuma nangamatye anqabileyo omgunyathi. Lawo matye kwakufuneka akhutshwe enkunkumeni aze abuyiselwe kwakhona ebhokisini enkulu yeLizwi likaThixo ngexesha lesiKhalo saseBusuku basezinzulwini zemihla yokugqibela, kuba kwaba ngexesha uMiller wayejonga amatye abuyiselweyo ebhokisini enkulu awathi “wakhwaza luvuyo olukhulu, yaye eso sikhalo sandivusa”. Iphupha likaMiller lenzeka ngowe-1847, iminyaka emithathu emva kwesiKhalo saseBusuku sengelosi yokuqala, ngoko ke ukuvuka kwakhe ephupheni sisiKhalo saseBusuku semihla yokugqibela. Eso siKhalo saseBusuku sivakaliswa ngamangqina amabini awayebulewe lirhamncwa elanyukayo liphuma enzonzobileni, aza afa esitratweni iintsuku ezintathu ezinesiqingatha, de ahlanganiswa ndawonye aza ke aziswa ebomini entilini yamathambo awomileyo afileyo, aze emva koko aphakanyiswe njengomqondiso. Iphupha likaMiller lizalisekiswa kweso sitrato, nakuloo ntlambo kanye ayichaza ngokuthi “ligumbi lakhe”.

Kwimbali yamaMillerite, uMiller wasetyenziswa yiNkosi ukumisela iinyaniso zokuqala ze-Adventism, kodwa iphupha lakhe labonisa ukuba ekuhambeni kwexesha ezo nyaniso zaziya kungcwatywa. Le meko yokususa inkunkuma yesithethe nesiko yiyo kanye awaphumeza ngayo uKristu ekupheleni kukaSirayeli wamandulo, yaye ngokwenjengalo wamela kwangaphambili ukuzaliseka kokugqibela kwephupha likaWilliam Miller.

AmaYuda ayelahlekelwe kukubona “inyaniso yokuqala kaThixo, kodwa uKristu wayibuyisela kwakhona ekubonakaleni,” aza awuchonga umsebenzi Wakhe njengokuba “ungumsebenzi wethu.” Umsebenzi wethu “kukukhulula iinyaniso ezixabisekileyo zikaThixo kwiinkolelo ezibubuxoki nasezimpazameni.” Iphupha likaWilliam Miller lichonga ukufunyanwa, ukunikezelwa nokukhatywa, kwakunye nokubuyiselwa, kweenyaniso zokuqala. Ukuze kuzalisekise umsebenzi wokubuyisela, uKristu wabeka inyaniso “kwisakhelo senyaniso.” “Isakhelo senyaniso” kuWilliam Miller sasingukuqonda kwakhe amagunya amabini achithachithayo obuhedeni nobobupopu. Ngemihla yokugqibela “isakhelo senyaniso” singamagunya amathathu achithachithayo enamba, erhamncwa, nomprofeti wobuxoki.

“Xa uKristu wafika ehlabathini ukuze abe ngumzekelo wonqulo lokwenyaniso, nokuphakamisa imigaqo efanele ilawule iintliziyi nezenzo zabantu, ubuxoki babusele bumilisele nzulu kangangokuba abo babenokukhanya okukhulu kangako babengasasaqondi ukukhanya, yaye babengenakuthanda ukuncama isithethe ngenxa yenyanyiso. Bayala uMfundisi wasezulwini, bambethelela emnqamlezweni iNkosi yozuko, ukuze bagcine amasiko abo neziyilo zabo. Kwangalo kwa lo moya ubonakaliswa ehlabathini namhlanje. Abantu abathandi ukuphanda inyaniso, hleze amasiko abo aphazamiseke, kuze kungeniswe ulungelelwano olutsha lwezinto. Kuluntu kukho ukuthambekela okuqhubekayo kokulahleka ekuphoseni, yaye abantu ngokwemvelo bathanda ukuphakamisa kakhulu iingcamango nolwazi loluntu, lo gama oko kungokobuthixo nokungunaphakade kungaqondwa okanye kungaxatyiswa.” Counsels on

Sabbath School Work, 47.

Ukuba uKristu wayeza kuza ehlabathini namhlanje, wayeya kufumana “owona moya mnye kanye” wokuphakanyiswa kweengcamango nolwazi lwabantu, owabeka isithethe endaweni yenyano. Ephupheni likaMiller, ngemihla yokugqibela, uKristu uza njengendoda yebrashi yothuli ukuze azalisekise loo msebenzi mnye kanye. Xa umsebenzi waKhe njengendoda yebrashi yothuli ugqityiwe, amatye anqabileyo okuqala aya kukhazimla ngokuphindwe kalishumi ngaphezu kwelanga, njengamangqina amabini, amelwe nguMiller, avukayo ekhwazweni lokukhala okukhulu.

Isakhelo yenyano eyanikwa uMiller yayisisakhiwo sesiprofeto samandla amabini achithachithayo, yaye isakhelo senyano esanikwa iFuture for America sisakhiwo sesiprofeto samandla amathathu achithachithayo. “Isitshixo” esasincanyathiselwe ebhokisini yayiyindlela ekhethekileyo eyatyhilwayo yaza yanikwa uMiller, yaza emva koko yanikwa iFuture for America.

“Isitshixo solwazi ngomhla kaKristu sasithathiwe ngabo babemelwe kukusibamba ukuze bavule ngaso indlu yobuncwane bobulumko eZibhalweni zeTestamente eNdala. Oorabhi nabafundisi babebuye bayivale phantse ngokupheleleyo kubasweleyo nakwabaxhwalekileyo ubukumkani bamazulu, babashiya ukuba batshabalale. Ezintshumayelweni Zakhe uKristu akazisanga izinto ezininzi phambi kwabo ngaxeshanye, hleze adide iingqondo zabo. Wayenza icace yaye ihluke yonke ingongoma. Akazange akudele ukuphindaphindwa kweenyano zakudala neziqhelekileyo ezikwiziprofeto ukuba zaziza kumnceda ekufakeni iingcamango ezingqondweni.”

“UKristu wayengumsunguli wawo onke amatye axabisekileyo amandulo enyano. Ngomsebenzi wotshaba ezi nyano zazisusiwe endaweni yazo. Zazohluliwe kwisikhundla sazo esiyinyano, zaza zabekwa kwisakhelo sempazamo. Umsebenzi kaKristu wawukukulungisa kwakhona nokumisela la matye axabisekileyo kwisakhelo senyano. Imigaqo yenyano awayeyinike yena ngokwakhe ukuze isikelele ihlabathi, yayithi, ngokusebenza kukaSathana, ingcwatye yaza yabonakala ngathi iphelile. UKristu wazihlangula kwingqushu yempazamo, wanika amandla amatsha, aphilayo, waza wayalela ukuba zikhanye njengamatye anqabileyo, zize zime ziqinile ngonaphakade.

“UKristu ngokwaKhe wayenokusebenzisa naliphi na kula manyano amadala engabolekanga nelona qhekezana lincinane, kuba nguye owayeqamba onke. Wayewafake ezingqondweni nasekucingeni kwesizukulwana ngasinye, yaye ekufikeni kwaKhe ehlabathini lethu wawahlela ngokutsha wawaphilisa la manyano awayesele efile, ewenza abe namandla ngakumbi ukuze kuxhamle izizukulwana ezizayo. YayinguYesu Kristu owayenamandla okuwahlangula la manyano enkunkumeni, aze awanike kwakhona ihlabathi enobutsha namandla angaphezu kwawawo okuqala.” Manuscript Releases, umqulu 13, 240, 241.

Kuyathakazelisa ukuqaphela kweso siqwenga sokugqibela ukuba isitshixo awasisebenzisayo uKristu ekupheleni kukaSirayeli wamandulo yayikukuvula iTestamente eNdala. Isitshixo sendlela yokusebenza kaMiller savula ibhokisi yeTestamente eNdala neNtsha, kodwa ngemihla yokugqibela, ekupheleni kwephupha lakhe, ibhokisi inkulu ngakumbi. Isitshixo sendlela yokusebenza ngemihla yokugqibela asivuli iTestamente eNdala neNtsha kuphela, kodwa sivula

noMoya Wokuprofeta. Ukuvulwa kwetyhilelo lukaYesu Kristu, kanye phambi kokuvalwa kwexesha lovavanyo, kufezekiswa yiNgonyama yesizwe sakwaYuda, ethi ephupheni likaMiller imelwe yindoda enebrashi yothuli. UDade White uchaza ukuba umsebenzi wale ndoda enebrashi yothuli wenzeka kanye phambi kokuvalwa kwexesha lovavanyo.

“INkosi yandinika umbono, ngomhla wama-26 kuJanuwari, endiya kuwubalisa. Ndabona ukuba abanye kubantu bakaThixo babengaqondi, belele, bengathi bavuke isiqingatha kuphela, yaye babengaliqondi ixesha esesiphila kulo ngoku; nokuba ‘indoda’ enalo ‘ibrashi yothuli’ yayisele ingene, nokuba abanye babesengozini yokutshayelwa kude. Ndacenga uYesu ukuba abasindise, ababekele ixesha elithile elingephi, aze abavumele babone ingozi yabo eyoyikekayo, ukuze bakulungele ngaphambi kokuba kube semva kakhulu ngonaphakade. Ingelosi yathi, ‘Intshabalalo iyeza njengesiqhwithi esinamandla.’ Ndacenga ingelosi ukuba ibe nenceba, ibasindise abo babethanda eli hlabathi, benamathele kwizinto zabo, bengavumi ukuzikhulula kuzo, nokuzincama ukuze abathunywa bakhawuleziswe endleleni yabo yokondla iigusha ezilambileyo, ezazitshabalala ngenxa yokuswela ukutya kokomoya.

“Njengoko ndandibona imiphefumlo elusizi isifa ngenxa yokuswela inyaniso yangoku, yaye abanye ababebanga ukuba bayayikholelwa inyaniso babeyiyeka ife, ngokubamba iindlela eziyimfuneko zokuqhubela phambili umsebenzi kaThixo, loo mbono wawubuhlungu gqitha, ndaza ndacela ingelosi ukuba iyisuse kum. Ndabona ukuba xa umsebenzi kaThixo wawufuna inxalenye ethile yempahla yabo, njengaloo mfana weza kuYesu, [Mateyu 19:16–22.] bahamba bemfiliba; yaye ukuba kungekudala isibetho esiphuphumayo siya kudlula phezu kwabo size sikhukulise yonke impahla yabo, yaye ngoko kuya kuba sekusemva kakhulu ukuncama izinto zasemhlabeni, nokuzibekelela ubuncwane ezulwini.” Review and Herald, Aprili 1, 1850.

“isibetho esiphuphumayo” singumfuziselo womthetho weCawa osondela ngokukhawuleza, yaye umsebenzi wendoda yebrashi yokucoca ukungcola ephupheni likaMiller wenzeka kanye ngaphambi kokuba kuvalwe ixesha lovavanyo. Kuxa athe walicoca igumbi aze ke aphose amatye anqabileyo abuyele kwisingxobo esikhulu, aze ke akhanye ngokuphindwe kalishumi ngakumbi kunelanga. UDaniyeli namadoda amathathu ahloniphekileyo bafunyanwa bengcono ngokuphindwe kalishumi kunabanye.

Ke kaloku ekupheleni kwemihla awayeyimisile ukumkani ukuba baziswe ngalo phambi kwakhe, inkosana yamathenwa yabazisa phambi koNebhukadenetsare. Waza ukumkani wathetha nabo; yaye phakathi kwabo bonke akufunyanwanga namnye onjengoDaniyeli, noHananiya, noMishayeli, noAzariya; ngenxa yoko bema phambi kokumkani. Kwaye kuzo zonke izinto zobulumko nokuqonda ukumkani awababuza ngazo, wabafumana belunge ngokuphindwe kalishumi kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababekulo lonke ubukumkani bakhe. Daniyeli 1:18–20.

“Ukuphela kwemihla,” kuDaniyeli, kwakumela uvavanyo olungundoqo apho uNebhukadenetsare wayewisa umgwebo, yaye olo vavanyo lufuzisela umthetho weCawa ngeCawe kwimihla yokugqibela. Iinyaniso zantlandlolo nezisisiseko ziya kukhanya ngokuphindwe kalishumi ngakumbi xa zibuyiselwe ngemihla yokugqibela, kunangexesha ezathi zaqondwa okokuqala. Iinyaniso, kwanabazizilumko abaziqondayo ezo nyaniso ngemihla yokugqibela, ziya kukhanya

ngokuphindwe kalishumi ngakumbi ngexesha lemvula yasemva, engokuphindwa koKhalelo lwasezinzulwini zobusuku.

“Nenza ukufika kweNkosi kubonakale kukude kakhulu. Ndabona ukuba imvula yamva yayisiza [ngokukhawuleza njengoko] isikhalo sasezinzulwini zobusuku, inamandla aphindwe kalishumi.” Spalding and Magan, 5.

Ukubuyiselwa kweenyaniso zantlandlolo kufezekiswa ngokusetyenziswa kwendlela yemvula yamva ethi “umgca phezu komgca.” Zakuba zibuyisiwe, iinyaniso zantlandlolo zikhanya “ngokuphindwe kalishumi” ngakumbi kunokuba zazinjalo xa uMiller waqala ukuzijonga. Izilumko ezisebenzisa isithixo sendlela yokusebenza ukuze zibuyisele iinyaniso zantlandlolo, zifumana amava “angcono ngokuphindwe kalishumi” kunalawo abo badla indlela yokusebenza yaseBhabheli. Abo batshayelwa kude ngumntu onebrashi yokungcola, ngabo abo bathe bancamathela kwizithethe nakwimikhwa ethe yagquma inyaniso yantlandlolo, nabahlanjululwayo baphume kunye neziphoso zezithethe nemikhwa abathelelene nayo.

Imfundiso yobuxoki sisithixo.

“Ngokulikhaba inyaniso, abantu bayamkhaba uMsunguli wayo. Ngokuwunyathela umthetho kaThixo, bayalikhanyela igunya loMniki-mthetho. Kulula kanye ukwenza isithixo ngeemfundiso neengcinga zobuxoki njengokwenza isithixo ngomthi okanye ngelitye.” Imbambano Enkulu, 584.

Isibhengezo esabekwa phezu kukaEfrayim esaphawula ukuvalwa kwexesha lovavanyo lukaEfrayim, sigxininisa inyaniso yoko akufezayo indoda yebrashi yothuli xa itshayelela umgangatho.

UEfrayim unamathele kwizithixo; myekeni yedwa. Hoseya 4:17.

Uyinto into okudlayo, njengoko kubonakalisiwe nguDaniyeli namadoda amathathu afanelekileyo. Ukuxhalaba kukaDade White ngabo babengo “zizidenge yaye belele” kwakunxulumene nokungazilungiseleli kwabo, nokungabi nokuqonda kwabo ukubaluleka kwe “nyaniso yangoku.” Ukuxhalaba kwakhe kwakuluphawu lokuxhalaba kukaKristu ngamaYuda ayethanda ukuxambulisa emihleni yakhe, awathi aphulukana ngokupheleleyo nokubona iinyaniso zokuqala. Iphupha likaMiller lichaza ukuphela kukaSirayeli wokomoya wale mihla, oye wafanekiswa nguSirayeli wamandulo ongokoqobo.

“Ababhali nabaFarisi bazibanga ukuba bayazicacisa iziBhalo, kodwa bazicacisa ngokungqinelana neengcamango zabo nezithethe zabo. Izithethe zabo nemimiselo yabo zaya zisiba ngqongqo ngakumbi nangakumbi. Ngokwengqiqo yawo yokomoya, iLizwi elingwele laba ebantwini njengencwadi etywiniweyo, evalekile ekuqondeni kwabo.” Signs of the Times, May 17, 1905.

Ubumnyama obuqhubela phambili buhleli phezu kobu-Adventism baseLaodikeya ukususela ngowe-1863, yaye iBhayibhile noMoya weSiprofeto baye baba kubo njengencwadi etywiniweyo. Kanye phambi kokuba kivalwe ixesha lovavanyo, ISityhilelo sikaYesu Kristu siyatyhilwa, yaye sivelisa inkqubo yovavanyo enamanqanaba amathathu ephela ngokuba abo bangavumiyo

ukuncama izithixo zabo zesiko nenkcubeko yemveli bakhukuliswe ngumthetho weCawa oza kungekudala.

“SinoMhlawuleli ongenamda, yaye zinexabiso elikhulu kangakanani na iigugu zenyano ezingqina oku eLizwini likaThixo. Kodwa ezi zacholo zixabisekileyo zingcwatyelwe phantsi kwesambuku senkunkuma, sesithethe, seembono ezitenxileyo, ezaye zaqalwa nguSathana ngokwakhe. Amaqhinga akhe asebenza ngamandla angaqhelekanga ezingqondweni zabantu ukuze afiphaze ixabiso likaKristu kwabo bakholwayo kuye. Utshaba lukaThixo nolwabantu luphose umlingo phezu kwabo bazibiza ngokuba ngabalandeli bakaKristu, de kube ngabantu abaninzi kunokuthiwa ngabo, Abalazi ixesha lokundwendwelwa kwabo.” Review and Herald, August 16, 1898.

Iphupha likaMiller libonisa imbali yokumiselwa “kweenyaniso zantlandlolo,” ukwaliwa kwazo okwalandelayo, kwandule ke ukubuyiselwa kwazo kokugqibela. Kanye phambi kokuvalwa kwexesha lovavanyo “iNdoda eneBhrashi yoThuli” ingena kulo mboniso ize iphinde imisele iinyaniso zantlandlolo, ize izenze zikhanye “ngokuphindwe kalishumi.” Oku kwenzeka ngexesha lembali yesiKhulo saphakathi kobusuku, esandulela isiKhulo esiKhulu sengelosi yesithathu emthethweni weCawa. IsiKhulo saphakathi kobusuku sivusa size sahlule iintombi ezingezizo phambi komthetho weCawa, kanye njengokuba isiKhulo saphakathi kobusuku sandulela ukuvulwa komgwebo wophando kwimbali yamaMillerite. Xa amatye anqabileyo ephoswa abuyiselwe kwibhokisi enkulu, ebuyiselweyo, sele kusemva kwexesha, kuba eso siganeko senzeka “emva kokuba” umgangatho utshayelwe wacoceka.

“Uthuli nenkunkuma yemposiso ziyimingcwabile iigugu ezixabisekileyo zenyano, kodwa abasebenzi beNkosi banokuyityhila le mivuzo, ukuze amawaka ayijonge ngovuyo nangokumangaliswa. Iingelosi zikaThixo ziya kuba ecaleni komsebenzi othobekileyo, zimnike ubabalo nokukhanyiselwa okungcwele, yaye amawaka aya kukhokelwa ukuba athandaze noDavide athi, ‘Vula amehlo am, ukuze ndibone izinto ezimangalisayo emthethweni wakho.’ Iinyaniso ebezingabonwa yaye zingahoywa kangangeminyaka emininzi, ziya kukhazimla ziphume kumaphepha akhanyiselweyo elizwi elingcwele likaThixo. Iicawa ngokubanzi ezithe zayiva inyaniso, zaza zayala zaza zayinyhasha, ziya kwenza ububi ngakumbi; kodwa ‘abalumkileyo,’ abo banyanisekileyo, baya kuqonda. Incwadi ivuliwe, yaye amazwi kaThixo afikelela ezintliziyweni zabo banqwenela ukwazi intando yakhe. Ekuvakaleni okukhulu kwengelosi evela ezulwini edibanisa nowesithathu, amawaka aya kuvuka kuloo kuphithizela kokozela okubambe ihlabathi kangangeminyaka emininzi, aze abone ubuhle nexabiso lenyaniso.” Review and Herald, December 15, 1885.

“Amawaka” athi ke avuke ngoko, amele omnye umhlambi kaThixo oseseBhabhiloni, kuba “isikhulo esikhulu” siqala emthethweni weCawe. Umsebenzi wo “Mntu weBhrashi yoLuthuli” ubusuqhuba ukususela ngoSeptemba 11, 2001, yaye nangakumbi ukususela ngoJulayi ka-2023.

“Umpostile uthi, ‘Zonke iziBhalo zinikwe ngempfumlelo kaThixo, yaye ziluncedo ekufundiseni, ekukhalimeleni, ekulungiseni, nasekuqeqesheni ebulungiseni: ukuze umntu kaThixo afezeke, exhotyiselwe ngokupheleleyo yonke imisebenzi emihle.’ IBhayibhile iyazicacisa ngokwayo. Isiqendu esinye siya kuba sisithixo esiya kuvula ezinye iziqendu, yaye

ngale ndlela kuya kukhanyiselwa intsingiselo efihlakeleyo yelizwi. Ngokuthelekisa izibhalo ezahlukeneyo ezithetha ngesihloko esinye, kujongwe indlela ezinxulumene ngayo macala onke, intsingiselo eyiyo yeziBhalo iya kubonakala ngokucacileyo.

“Abaninzi bacinga ukuba bamele badibane neencwadi zokucacisa iziBhalo ukuze baqonde intsingiselo yelizwi likaThixo, yaye asinakuma kwelokuba ezo ncwadi zokucacisa akufuneki zifundwe; kodwa kuya kufuneka ukuqonda okukhulu ukuze kufunyaniswe inyaniso kaThixo phantsi kobuninzi bamazwi abantu. Kuncinane gqitha okwenzwe libandla, njengomzimba ovuma ukuba uyakholelwa eBhayibhileni, ukuqokelela amatye anqabileyo athe saa elizwi likaThixo awadibanise abe likhonkco elinye eligqibeleleyo lenyaniso! Amatye anqabileyo enyaniso akalele phezu komhlaba, njengoko abaninzi becinga. Ingqondo enkulu kumanyano lobubi isoloko isebenza ukugcina inyaniso ingabonakali, nokuzisa izimvo zamadoda amakhulu zibonakale ngokupheleleyo. Utshaba lwenza konke okusemandleni alo ukusitha ukukhanya kwezulu ngeenkqubo zemfundo; kuba alunanjongo yokuba abantu beve ilizwi leNkosi lisithi, ‘Yiyo le indlela, hambani ngayo.’”

“Amatye anqabileyo enyaniso athe saa phezu kwentsimi yesityhilelo; kodwa angcwatywe phantsi kwezithethe zabantu, phantsi kwamazwi nemithetho yabantu, yaye ubulumko obuvela ezulwini bungathi bususiwe ekuthathelweni ngqalelo; kuba uSathana uphumelele ekwenzeni ihlabathi likholelwe ukuba amazwi nezenzo eziphunyeziweyo zabantu zibaluleke kakhulu. INkosi uThixo, uMdali wehlabathi neendidi zazo, ngexabiso elingenasiphelo uninike ihlabathi ivangeli. Ngalo mmeli ongcwele, kuvulwe imithombo evuyisayo, ehlaziyayo yentuthuzelo yasezulwini nentuthuzelo engunaphakade kwabo baya kuza emthonjeni wobomi. Kusekho imithambo yenyaniso engekafunyanwa; kodwa izinto zokomoya ziqondwa ngokomoya. Ingqondo ezigutyungelwe bububi azinakuxabisa ixabiso lenyaniso njengoko injalo kuYesu.”
Review and Herald, Disemba 1, 1891.

Umsebenzi kaKristu, njengoko umelwe ephupheni likaMiller njengendoda yebrashi yothuli, uphindwe kabini. Ngowokususa impazamo, nokubuyisela iinyaniso zokuqala. Ukususwa kwempazamo nako kuphindwe kabini, kuba xa impazamo ikhutshelwa ngaphandle ngefestile, impazamo ithabatha kunye nayo abo bakhetha ukuhlala bebambelele kwiimpazamo. Umsebenzi wokwahlula owenziwa yindoda yebrashi yothuli ukwathethwa nguYeremiya, yaye ubungqina bakhe buyavumelana noDade White, xa wathi, “abasebenzi beNkosi bangazityhila ezi ndyebo, ukuze amawaka azijonge ngovuyo nangokuncoma.”

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndokubuyisa kwakhona, uze ume phambi kwam; yaye ukuba ukhupha okunqabileyo kokungento yanto, uya kuba njengomlomo wam; mababuyele kuwe bona; ke wena ungabuyeli kubo. Yeremiya 15:19.

Umxholo wesi sicutshulwa esikuYeremiya ubhekisa kwabo baye bafumana ukuphoxeka kokuqala kukaJulayi 18, 2020. Asinguye nje kuphela indoda yebhrashi yothuli owahlula ixabisekileyo kokungcolileyo, kodwa ikwangumsebenzi wabo bamelwe nguYeremiya, ababoniswa njengabenza isigqibo sokuba baya kubuyela eNkosini okanye bangabuyeli. Ngokucacileyo babengengabo abakunye neNkosi, kuba ukuba babebehamba nayo, bekungayi kubakho sizathu sokuba babuyele. Xa ke bebuyela baze beme phambi kweNkosi, baze emva koko babe ngumlomo waYo, baya kuba

bewufezele umsebenzi wokwahlula ixabisekileyo kokungcolileyo. Umsebenzi “weNdoda yeBhrashi yoThuli” ufuna ukuthabatha inxaxheba kwabazilumko. Umsebenzi “weNdoda yeBhrashi yoThuli” ephupheni likaMiller ukwabonakaliswa xa uKristu ecoca isanda saKhe ngenkqubo yokusulungekisa.

“Andinakutsho kanye ukuba iya kuqalisa kwakamsinyane kangakanani na le nkqubo yokucokiswa; kodwa ayiyi kulityaziswa ixesha elide. Lowo onecebo lokuhlulwa esandleni saKhe uya kuyihlambulula itempile yaKhe ekungcolisweni kwayo ngokokuziphatha. Uya kuwucoca ngokupheleleyo umhlaba waKhe wokubhula.” Testimonies to Ministers, 372, 373.

“Inkqubo yokuhlanjululwa” yokugqibela yaqala ngoJulayi ka-2023, yaye yinkqubo yokuhlanjululwa ekwiMalaki isahluko sesithathu.

“UMalaki 3:1–4 ucatshulwe.

“Inkqubo yokusulungekisa nokuhlanjululwa iyaqhubeka phakathi kwabantu bakaThixo, yaye iNkosi yemikhosi ibeke isandla sayo kulo msebenzi. Le nkqubo inzima kakhulu emphefumleni, kodwa iyimfuneko ukuze kususwe ukungcola. Izilingo zibalulekile ukuze sisondezwe kufuphi noBawo wethu wasezulwini, sithobeke ukuthanda kwakhe, ukuze sinikele eNkosini umnikelo ngobulungisa. Umsebenzi kaThixo wokusulungekisa nokuhlanjululwa komphefumlo umele uqhubeke de abakhonzi bakhe bathotywe kangangokuba, bafe kangangokuba kwisiqu sabo, ukuze xa bebizelwa enkonzweni esebenzayo, babe neliso elinye kuphela elijonge eluzukweni lukaThixo.” Review and Herald, Epreli 10, 1894.

Iphupha lesibini likaMiller lichaza ukubuyiselwa kweenyaniso zokuqala, kwanokubuyiselwa ngaxeshanye kwabantu ababechithachithiwe. Iphupha lesibini likaNebhukadenetsare lichaza ukubuyiselwa kobukumkani bakhe. Iphupha likaMiller lijongana nokungcwatywa kweenyaniso zokuqala ngokwemigaqo ethi ezo nyaniso “zachithachithwa.” Igama elithi “zachithachithwa” liluphawu “lwamaxesha asixhenxe.” Iphupha likaNebhukadenetsare limalunga “nokuchithachithwa” “kwamaxesha asixhenxe.” UNebhukadenetsare ubekwa ngexesha lokuphela ngowe-1798, yaye apho umele indoda eguqukileyo. UMiller luphawu “Iwezilumko” ngowe-1798.

Siza kuqhubeka nephupha likaMiller kwinqaku elilandelayo.

“Xa sibizelwa ukuba sahluka nabanye, okanye abanye babonakalise ukungavumelani noluvo lwethu, sifanele ukubonakalisa umoya wobuKristu, size sigcine le nyaniso icace gca yokuba sinako ukuhlala sizolile kwaye singakhethi buso; kuba inyaniso iyakunyamezela ukuphandwa. Okukhona ifundwa ngakumbi, kokukhona ukukhanya kwayo kuya kuqaqamba ngakumbi. INkosi iyakucaphukela konke okunencasa yoburhalarhume nobungqingqwa, ize ibeke ukohlwaya kwayo phezu kwabo abagibisela indelelo nesigxeko phezu kwabo bahlukileyo kubo ngoluvo, bebabeka ekukhanyeni okubi kunako konke. Izulu lonke libajonga abo benza oku njengoko iZulu lalibajonga abaFarisi, lize libabhengeze njengabangazaziyo zombini iziBhalo namandla kaThixo. Iintshaba zenyanyano azinakuyenza inyaniso ibe yimpazamo. Zinokuyinyathela inyaniso, zicinge ukuba ngenxa yokuba ziyiwisile phantsi, zaza zayigquma ngengqushu, yoyisiwe; kodwa uThixo uya kushukumisela abanye babathembekileyo bakhe ukuba benze njengoko uKristu wenza xa wayesemhlabeni,—bakhuhle ingqushu, baze

babuyisele inyaniso kwindawo yayo efanelekileyo kwisakhelo senyaniso.

“Kwiindibano apho inyaniso iyinto exutyushwayo, kuya kubakho abo baya kuchasa yonke into abangazange bayibambe njengenyaniso; yaye ngoxa bezincoma besithi balwa nempazamo kuphela, banesidingo sokuva ngeendlebe ezingenamkhethe, ukuze baqonde ukuba yintoni inyaniso, bangamelisi gwenxa yaye bangatoliki gwenxa oko kuthethiweyo. Banomzekelo wamadoda azo zonke izizukulwana athe alwa nenyano, aza ngokwenjenjalo alikhaba icebo likaThixo ngokuchasene nabo. Bunzima buya kuba luxanduva oluya kuhlala phezu kwabantu abaye banokukhanya okukhulu, namathuba amakhulu, kodwa babe besilela ukuma ngokupheleleyo kwicala leNkosi. Ukuba bangazama ukuma ngokupheleleyo kwicala leNkosi, babeya kugcinwa ekunyanisekeni okungaguqukiyo, kwanaxa bebizelwa ukuba beme bodwa. Yena wayeya kubenza bakwazi ukuma ngesibindi, ngobunyulu nangobulungisa, besilwela imigaqo yobulungisa engonakaliswanga. Wayeya kubaxhasa ekulweleni okulungileyo ngenxa yokuba kulungile, nokuba ubulungisa buwile esitratweni, kwanobuqotho bungenakungena. Babeya kuyiqonda into ecocekileyo nengenasiphako, nevumelanayo nobomi bukaKristu, yaye babengayi kujika kwezo migaqo zicocekileyo zenkolo yobuKristu ngomoya, ngelizwi, okanye ngesenzo, nokuba bemi bechasene kungekuphela nokungazi, kodwa nakwabo bafundileyo nabanamava, abasebenzisa izixhobo zobuqhetseba bokucamanga ukuze babathulise. Kulo lonke olu hlaselo lwempazamo nxamnye nenyano, babeya kugcinwa, benziwe bakwazi ukulandela indlela enjalo kangangokuba iintshaba zabo zingabi nako ukubaphikisa okanye ukubamelana nabo. Babeya kuma njengelitye emgaqweni, benqaba ukwenza naluphi na uxolelaniso nomntu, kanti ke begcina umoya obuya kuphawula wonke umKristu.”

“Lowo ungumlandeli kaKristu uya kwahlula phakathi kokungcwele nokuqhelekileyo, aze abambelele kubungqina bokwenyaniso besimilo nomsebenzi womntu; kuba uKristu uthe, ‘Niya kubazi ngeziqhamo zabo.’ UmKristu uya kuqhubeka esiya phambili phakathi kwazo zonke iintlobo zenkcaso. Uya kukudela ukunconywa ngobuqhophololo kuba kuzelwe nguSathana. Uya kukuthiya ukumangalela kuba sisixhobo songendawo. Abayi kugcina umona okanye baziylise ekuziphakamiseni, kuba ezi zizinto eziphawulayo zotshaba lukaThixo nolomntu. Abayi kufunyanwa bengabahloli abafihlakeleyo; kuba uSathana wasebenzisa amaYuda adelekileyo ekwenzeni lo msebenzi nxamnye noYesu. Abayi kubasukela abazalwana babo ngolwandlalo lwemibuzo njengoko amaYuda amlandela uKristu ngenjongo yokumbambisa ngamazwi akhe, nokumkhuthaza ukuba athethe ngezinto ezininzi ukuze bamenze umoni ngenxa yelizwi.” Home Missionary, Septemba 1, 1894.