

# Incwadi kaDaniyeli - Inani Lamashumi Amathathu Anesibhozo

*Ukutyhilwa Kwamatye Anqabileyo: Iphupha Lesiprofeto LikaWilliam Miller  
Nokubuyiselwa Kwenyaniso*

Jeff Pippenger  
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Ephupheni kaMiller wathunyelwa ibhokisi elincinane ngesandla esingabonwayo. Ephupheni lakhe wakhokelelwa ekuqondeni imilinganiselo yelo bhokisi njenge “sithandathu sikwere” ngo “lishumi lee-intshi.” Ishumi liphindaphindwe ngesithandathu esikwere lilingana namakhulu amathathu anamashumi amathandathu, amele iintsuku zonyaka wesiprofeto. UMiller wanikwa ibhokisi eyayiqulethe isigidimi awayemele ukusivakalisa, yaye isigidimi awayemele ukusivakalisa sasakhelwe phezu komgaqo wokuba usuku kwisiprofeto seBhayibhile lumele unyaka. Ibhokisi leyo yayiyiBhayibhile, yaye kuMiller iBhayibhile yayimele ijongwe kumlinganiselo womgaqo “wosuku-ngonyaka” wesiprofeto seBhayibhile.

“Inxulumene neLizwi likaThixo kukho isitshixo esivula ibhokisi exabisekileyo, ukuze saneliseke size sivuye. Ndiziva ndinombulelo ngawo wonke umtha wokukhanya. Kwixesha elizayo, amava ngoku kuthi ayimfihlakalo kakhulu aya kucaciswa. Amanye amava kusenokwenzeka ukuba singaze siwaqonde ngokupheleleyo de oku kufayo kunxibe ukungafi.” Manuscript Releases, volume 17, 261.

Kwakukho “isitshixo” esasinxulunyaniswe nebhokisi yomngcwabo ephupheni likaMiller, esasimela indlela yokusebenza uMiller awakhokelelwayo ukuba ayisebenzise.

“Abo babandakanyekayo ekubhengezeni isigidimi sengelosi yesithathu bayaziphengulula iziBhalo ngokwesicwangciso esinye neso samkelwa nguTata uMiller. Kule ncwadana incinane inesihloko esithi, Views of the Prophecies and Prophetic Chronology, uTata uMiller unika le migaqo ilula, kodwa enengqiqo nebalulekileyo, ilandelayo yokufunda nokutolika iBhayibhile:—

“[Imithetho yokuqala ukuya kweyesihlanu icatshuliwe.]”

“Oku ngasentla kuyinxalenye yale mithetho; yaye ekufundeni kwethu iBhayibhile siya kwenza kakuhle sonke ukuthobela imigaqo ebekiwe.” Review and Herald, November 25, 1884.

Xa uMiller wayivulayo ibhokisi, wafumana “zonke iintlobo nobukhulu bezacholo, iidayimani, amatye axabisekileyo, neengqekembe zegolide nezesilivere zayo yonke imilinganiselo nexabiso, zicwangciswe kakuhle kwiindawo zazo ezahlukeneyo ngaphakathi ebhokisini; yaye ngaloo ndlela zicwangcisiwe zabonakalisa ukukhanya nozuko olulinganiswa lilanga lodwa.” UMiller wafumanisa ubuncwane beenyaniso ezenza iinyaniso ezisisiseko zoBuvangeli bama-Adventist. Iinyaniso awazifumanayo “zazicwangciswe” ngendlela egqibeleleyo, zaza zabonakalisa ukukhanya kwelanga.

UMiller ke wabeka iinyaniso “etafileni ephakathi” waza wabiza bonke ukuba “beze babone.” “Yizani nibone,” luphawu oluthatyathwe ekuvulweni kwamatywina encwadini yeSityhilelo, yaye uMiller umele izilumko eziwuqondayo umyalezo kaDaniyeli owatyhilwayo ngo-1798. Iinyaniso uMiller awazibeka etafileni zazingamanyaniso atyhilwayo aphuma encwadini kaDaniyeli, awayetyhilwe yiNgonyama yesizwe sakwaYuda, yaye zaziza kuvavanya isizukulwana esasiphila ngexesha ezatyhilwa ngalo. Ngenxa yesi sizathu, amarhamncwa amane eSityhilelo anxulunyaniswa namatywina amane okuqala, yaye uMiller, amemelela eso sizukulwana ukuba “size sibone.”

Ndabona xa iMvana yavula olunye lwamatywina, ndaza ndeva, ngathi sisandi sendudumo, esinye kwizidalwa ezine sisithi, Yiza ubone. Ndaza ndabona, nanko ihashe elimhlophe; lowo wayehleli phezu kwalo wayenesaphetha; wanikwa isithsaba; waphuma esoyisa, nokoyisa. Xa yavula itywina lesibini, ndeva isidalwa sesibini sisithi, Yiza ubone. Kwaphuma elinye ihashe elibomvu: lowo wayehleli phezu kwalo wanikwa amandla okususa uxolo emhlabeni, ukuze babulalane; wanikwa ikrele elikhulu. Xa yavula itywina lesithathu, ndeva isidalwa sesithathu sisithi, Yiza ubone. Ndaza ndakhangela, nanko ihashe elimnyama; lowo wayehleli phezu kwalo wayenesikali esandleni sakhe. Ndeva izwi phakathi kwezidalwa ezine lisithi, Umlinganiselo wengqolowa ngedenariyo, nemilinganiselo emithathu yerhasi ngedenariyo; kodwa ioli newayini musa ukuzenzakalisa. Xa yavula itywina lesine, ndeva izwi lesidalwa sesine lisithi, Yiza ubone. Ndaza ndakhangela, nanko ihashe eliluthuthu: negama lalowo wayehleli phezu kwalo lalinguKufa, neHadesi yamlandela. Baza banikwa amandla phezu kwesahlulo sesine somhlaba, ukuba babulale ngekrele, nangendlala, nangokufa, nangamarhamncwa omhlaba. ISityhilelo 6:1–8.

YayinguKristu, emelwe njengeNgonyama yesizwe sakwaYuda, owatyhila incwadi eyayitywiniwe ngamatywina asixhenxe encwadini yeSityhilelo, yaye yayiyiNgonyama yesizwe sakwaYuda eyatyhila amatye anqabileyo awabekwa nguMiller phezu kwetafile, yaza ke yabhengeza kubo bonke isithi, “yizani nibone.”

Iinyaniso azifumanayo zaboniswa ngokucacileyo kwitshathi yovulindlela ka-1843, uDade White awathi yayikhokelwe sisandla seNkosi, esasisiso kwaeso sandla singabonakaliyo esasizisele uMiller ibhokisi encinane ezele ziigugu. Iitshathi ezingamakhulu amathathu ezaveliswa ngo-1842, zazikukuzalisekiswa komyalelo kaHabhakuki wokuba kubhalwe umbono, uze wenziwe ucece phezu kweetafile. Itafule kaMiller embindini wegumbi lakhe yayimele ezo tshathi zingamakhulu amathathu (iitafule) ezathatyathwa ngabathunywa bamaMillerite zasiwa ehlabathini ngo-1842 nango-1843. Loo tshathi, kunye netshathi yovulindlela ka-1850, zazizi “tafule” zikaHabhakuki isahluko sesibini.

“Yayibubungqina obumanyeneyo babafundisi neephapha zeSecond Advent, xa babemi ‘elukholweni lwantlandlolo,’ ukuba ukupapashwa kwetshathi kwakukuzaliseka kukaHabhakuki 2:2, 3. Ukuba itshathi yayiyinto yesiprofeto (yaye abo bayiphikayo bayalushiya ukholo lwantlandlolo), ngoko kulandela ukuba u-457 BC yayingunyaka ekwakuya kuqalwa kuwo ukubalwa iintsuku ezingama-2300. Kwakuyimfuneko ukuba u-1843 ube lixesha lokuqala elapapashwayo ukuze ‘umbono’ ‘ulibaziseke,’ okanye ukuze kubekho ixesha lokulibaziseka, apho iqela leentombi laliza kozela lize lilale kumbandela omkhulu wexesha,

kanye phambi kokuba livuswe siSikhalo saphakathi kobusuku.” James White, Second Advent Review and Sabbath Herald, Volume 1, Number 2.

Abantu abaqalisa ukusabela kumyalezo (amatye axabisekileyo) owathi emva koko wamelwa etafileni kaHabakuki, ekuqaleni babembalwa, kodwa ngokuqinisekiswa komgaqo wosuku lonyaka omnye ngoAgasti 11, 1840, abantu “banda baba sisihlwele.”

“Ngexesha kanye elalichaziwe, iTurkey, ngabameli bayo, yamkela ukhuseleko lwamandla amanyeneyo aseYurophu, yaye ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Eso siganeko sazalisekisa kanye isiprofeto. Xa oko kwaziwa, izihlwele zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyamkelwa nguMiller namaqabane akhe, yaye intshukumo yokuza kukaKristu yakhuthazeka ngokumangalisayo. Amadoda emfundo nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngo-1840 ukuya ku-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Emva koko isihlwele saqalisa ukuziphazamisa izacholo. Ngaloo mzuzu uMiller uza kuchonga ukusasazwa kwezacholo. Igama elithi “ukusasaza” lelinye leemiqondiso eziphambili “zezihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu, yaye uMiller usebenzisa uhlobo oluthile lwegama elithi “ukusasaza” izihlandlo ezilishumi ekunikezelweni kwephupha lakhe. “Ishumi” lingumqondiso wovavanyo, yaye liphawula ukuqonda okuchanekileyo kwentsingiselo yomfuziselo wezacholo zikaMiller “ezisasazekileyo” njengovavanyo lwesiprofeto kwabo abafikelwe ziziphelo zehlabathi.

Ukwalahlwa kwelitye elinqabileyo “lamaxesha asixhenxe” kwaba lelokuqala ilitye elinqabileyo elabekwayo ecaleni ngu-Adventism waseLawodikea xa basilelayo kuvavanyo “lokusasazwa” lukaMoses, olwalunikelwe nguEliya (Miller), ngowe-1863. Ukusuka kuloo ndawo ukuya phambili amatye axabisekileyo ayeza kusasazwa ngakumbi nangakumbi, axutywe nezinto zomgunyathi, aze ekugqibeleni agqunywe ngokupheleleyo. Ukugqunywa kwala matye axabisekileyo kwakusaya kuthi ekugqibeleni kufikelele kwinqanaba apho ibhokisi (iBhayibhile) yayiza kutshatyalaliswa.

Ephupheni likaMiller kukho umahluko ocacileyo phakathi kwamaxesha okuqala asixhenxe apho uMiller asebenzisa khona igama elithi “sasaza,” namaxesha amathathu okugqibela apho alisebenzisa khona elo gama. Emva kokuba ekhankanye “sasaza” “kasixhenxe,” “wadimazeka ngokupheleleyo, waphelwa lithemba nentliziyo, waza wahlala phantsi walila.”

Ngaphambi kokuba uKristu, omelweyo njengeNgonyama yesizwe sakwaYuda, aqalise umsebenzi wakhe wokuvula incwadi eyayitywinwe ngamatywina asixhenxe encwadini yeSityihilelo, uYohane walila. UYohane noMiller balila bobabini xa baqondayo ukuba ibhokisi yobuncwane (iLizwi likaThixo) yayimbelwe yaza yagqunywa ngamatye anqabileyo omgunyathi.

Ndabona esandleni sokunene soLowo wayehleli etroneni incwadi ebibhalwe ngaphakathi nangasemva, itywiniwe ngamatywina asixhenxe. Ndabona nesithunywa esinamandla sivakalisa ngezwi elikhulu sisithi, Ngubani na ofanelekileyo ukuvula le ncwadi nokukhulula amatywina ayo? Kwaye akukho namnye ezulwini, nasemhlabeni, kwanaphantsi komhlaba, owayenakho ukuyivula le ncwadi, nokuba ayijonge. Ndaza ndalila kakhulu, ngokuba

akufunyanwanga namnye ofanelekileyo ukuvula nokuyifunda le ncwadi, nokuba ayijonge. Waza omnye wabadala wathi kum, Musa ukulila: khangela, iNgonyama yesizwe sakwaYuda, iNgcambu kaDavide, yoyisile ukuba ivule le ncwadi, nokukhulula amatywina ayo asixhenxe. ISityhilelo 5:1–5.

Xa ukwaliwa okwandayo kwezacholo uMiller awazifumanayo waza waziveza ehlabathini kwafikelela kwinqanaba apho iBhayibhile (ibhokisi yezacholo) yatshatyalaliswayo, ngoko uMiller walila.

“Ndandula ke ndabona ukuba phakathi kwezacholo zokwenene neengqekembe zokwenene ababebeziwutwabululile, babezisasaze ngobuninzi obungenakubalwa izacholo zobuxoki neengqekembe zomgunyathi. Ndacaphuka kakhulu ngenxa yokuziphatha kwabo okuphantsi nokungabi nambulelo, ndaza ndababeka ityala ndabohlwaya ngenxa yoko; kodwa okukhona ndibohlwaya, kokukhona babesichithachitha phakathi kwezokwenene ezo zacholo zobuxoki neengqekembe zobuxoki.

“Ndaza ke ndakhathazeka emphefumlweni wam wenyama ndaza ndaqalisa ukusebenzisa amandla enyama ukuze ndibatyhale baphume egumbini; kodwa ngoxa ndandityhala omnye ephuma, kwakungena abathathu abangakumbi, bezisa ubumdaka neentshixho zesicucu somthi nesanti nalo lonke uhlobo lwenkunkuma, bada bazigquma zonke iigugu eziyinyaniso, iidayimani, neengqekembe zemali, zaza zonke zafihlwa emehlweni. Kananjalo bayikrazula-krazula ibhokisi yam baza bayisasaza phakathi kwenkunkuma. Ndacinga ukuba akukho namnye umntu owawuthabatha ingqalelo umvandedwa wam nokucaphuka kwam. Ndadimazeka ndiphela ndaza ndatyhafiswa entliziyweni, ndahlala phantsi ndalila.”

Ngeli xesha ephupheni lakhe igama elithi “sasa” lisetyenziswe “izihlandlo ezisixhenxe.” Iziganeko ezithathu zokugqibela zahlukile kwezisixhenxe zokuqala, ngaloo ndlela zibeka umqondiso wesiprofeto phezu kwezo zisasazo zisixhenxe njengophawu “lwezihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu. Iphupha lesibini likaMiller, njengokuba kunjalo nephupha lesibini likaNebhukadenetsare, lichaza ngokomfuziselo “izihlandlo ezisixhenxe.”

Njengoko kwakunjalo ngoYohane kwisiTyhilelo isahluko sesihlanu, xa uMiller walila, indoda enebrashi yokungcola (iNgonyama yesizwe sakwaYuda), yaza “yavula umnyango” yangena egumbini. Umfanekiso obonakalayo kaYise ebambe incwadi eyayitywinwe ngamatywina asixhenxe, ekungekho mntu wayenokuyivula, naleyo yayimenze uYohane walila, waqalisa kwindinyana yokuqala yesahluko sesine.

Emva kwezi zinto ndakhangela, yaye nanko umnyango uvuliwe ezulwini; nelizwi lokuqala endalivayo lalinjengelixilongo lithetha nam; lisithi, Nyuka uze apha, yaye ndiya kukubonisa izinto ezimele ukubakho emva koku. ISityhilelo 4:1.

UMiller walila, waza wabona ucango luvuliwe. “Ndithe ndakuba ndilila ndize ndikhale ngenxa yelahleko yam enkulu nokuphendula kwam, ndamkhumbula uThixo, ndaza ndathandaza ngokunyaniseka ukuba andithumelele uncedo. Kwaoko ucango lwavuleka, kwangena indoda egumbini, baza abantu bonke baphuma kulo; yaza yona, inebrashi yokutshayela uthuli esandleni sayo, yavula iifestile, yaqalisa ukuxubha uthuli nenkunkuma ezazisegumbini.” INgonyama

yesizwe sakwaYuda nendoda enebhrashi yothuli bafika ekuvulekeni kocango, xa uYohane noMiller babelila. Ukuvulwa kocango kungumfuziselo wenguqu yexesha lolawulo lukaThixo.

Kunye noMiller, walila kwaza kwavulwa umnyango, kodwa naye wathandaza. “Ndadimazeka ngokupheleleyo ndaza ndaphulukana namandla entliziyo, ndahlala phantsi ndalila. Ndithe ndakuba ndilila ngaloo ndlela, ndilusizi ngenxa yelahleko yam enkulu nangenxa yoxanduva lwam, ndamkhumbula uThixo, ndathandaza ngokunyanisekileyo ukuba andithumele uncedo. Kwaoko umnyango wavuleka, kwangena indoda egumbini, baza abantu bonke baphuma kulo; yaye yona, iphethe ibrashi yokususa uthuli esandleni sayo, yavula iifestile, yaqalisa ukususa ngibrashi uthuli nenkunkuma egumbini.”

Umthandazo osisiphawuli-ndlela kwimbali yemihla yokugqibela, ngumthandazo ophawulwe nguDaniyeli namadoda amathathu ahloniphekileyo kwisahluko sesibini, kwanangoDaniyeli kwisahluko sesithoba. Ngumthandazo weLevitikus amashumi amabini anesithandathu wo-“zihlandlo ezisixhenxe,” ekufuneka amangqina amabini eSityhilelo seshumi elinanye ewuthandaza xa eqonda ukuba aye asasazwa. Amangqina amabini makaphinde oko akwenzayo uDaniyeli kwisahluko sesithoba, xa waqonda ukuba waye “sasaziwe” ngokuzaliseka kwesiqalekiso sikaMoses. Amangqina amabini makaphinde oko uMiller wakubonakalisayo ephupheni lakhe xa wafikelela kwindawo apho amatye akhe anqabileyo ayesasazwe “izihlandlo ezisixhenxe.”

Xa loo mthandazo uphawulwa, kuvulwa ucango, kufike indoda enebhrashi yothuli, lize igumbi. Isihlewele sabangendawo sasimkile, kwafika ulawulo olutsha lwamaxesha. Emva koko iNgonyama yesizwe sakwaYuda, ombhoxo wayo wokwela usesandleni saYo, “yavula iifestile, yaqalisa ukutshayela uthuli nenkunkuma egumbini,” yaye njengoko “yayitshayela uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, konke kwaphakama kwaphuma ngefestile njengelifu, yaza imimoya yakuthwala yakusa kude.”

Iifestile ezivuliweyo nazo ziphawula ukwahlukana, kuba njengoko inkunkuma ikhutshelwa ngaphandle ngefestile, abo bazalisekise umyalelo ofumaneka kuMalaki, oyalela “ababingeleli” bemihla yokugqibela ukuba, “Yiziseni zonke izishumi endlwini yobuncwane, ukuze kubekho ukudla endlwini yam, nindivavanye ngoku ngako oku, utsho uYehova wemikhosi, ukuba andiyi kunivulela iifestile zezulu, ndinigalele intsikelelo, ukuze kungabikho ndawo yaneleyo yakuyamkela.” Ucango oluvuliweyo neefestile ezivuliweyo zimele utshintsho kulawulo lwamaxesha oluzalisekiswa ngelo xesha ababingeleli abangendawo besuswa, kanti ababingeleli abangamalungisa besikelelwa.

Njengokuba indoda ephethe ibrashi yokususa uthuli iqala ukucoca umgangatho wayo, uMiller uvala amehlo akhe umzuzwana. “Phakathi kuxakeko ndavala amehlo am umzuzwana; ndathi ndakuwavula, inkunkuma yayisele iphelile yonke. Amatye anqabileyo axabisekileyo, iidayimani, iingqekembe zegolide nezesilivere, zazithe saa ngobuninzi kulo lonke igumbi.” Izinto ezixabisekileyo nezingento zaza zahlulwa ngokupheleleyo ngoko.

Emva koko ibhokisi enkulu ngakumbi yabekwa phezu kwetafile, aza amatye anqabileyo awayethe saa aphoswa kuyo. “Waza ke wabeka phezu kwetafile ibhokisi, inkulu ngakumbi yaye intle ngakumbi kuneyokuqala, waqokelela amatye anqabileyo, iidayimani, neengqekembe, ngezandla

ezizeleyo, waziphosa ebhokisini, de akwabikho nanye eseleyo, nangona ezinye zedayimani zazingekho nkulu ngaphezu kwentloko yenaliti.” Iinyaniso ezisisiseko zikaMiller zaza ke zahlanganiswa ndawonye kungekuphela nje neBhayibhile, kodwa kwanangoMoya Wokuprofeta, yaye ezo nyaniso zaba ntle ngakumbi zaza zaqaqamba ngakumbi kunokuba zazinjalo ekuqaleni.

Njengoko sivavanya umbono woMlambo iUlai ngokwemigaqo yomyalezo owatyhilwayo ngowe-1798, kufanele kuqondwe ukuba ezinye zezo nyaniso zazinganiselwe sisakhelo esanikwa uMiller. Kufuneka kulindelwe kananjalo ukuba ezinye zezo nyaniso ziya kuthi ngoko zibe nkulu ngakumbi kwaye zibe nobuhle obungakumbi, nangona ezinye zazo zinokubonakala zincinane okanye zingabalulekanga kangako.

Xa iinyaniso zibuyiselwa, ziphoswa kwibhokisi enkulu ngakumbi, kuze ke kubizwe kwakhona, kungekhona nguMiller, kodwa nguKristu, (ongumntu onebrashi yothuli, onguNgonyama yesizwe sakwaYuda) ukuba, “uze ubone.” Oku kuchaza ukuba ukutyhilwa kokutywina kusandul’ ukwenzeka, yaye ukutyhilwa kokugqibela kokutywina sisiTyhilelo sikaYesu Kristu esenzeka kanye phambi kokuba kuvalwe ixesha loviwo, okanye njengoko uDade White echaza, xa umntu onebrashi yothuli engenile.

“Ndakhangela ebhokisini, kodwa amehlo am amfamekiswa ngumbono endandiwubona. Ayekhanya ngokuphindwe kalishumi uzuko lwawo lwangaphambili. Ndacinga ukuba aye akhuhlwa esantini ziinyawo zaloo bantu bangendawo ababewasasaza baze bawanyathele eluthulini. Ayelungelelaniswe kakuhle ngobuhle ebhokisini, ngalinye lisendaweni yalo, kungekho mikhondo ibonakalayo yemizamo yaloo ndoda yawaphosa ngaphakathi. Ndakhwaza ngenxa yovuyo olukhulu, yaye loo nkhwazo yandivusa.” Early Writings, 83.

Ixesha lokulibazisa nokudana kokuqala lafika ngomhla we-18 kuJulayi 2020, yaye ukususela ngoJulayi ka-2023, iNgonyama yesizwe sakwaYuda ibisolula amatywina omyalezo weSityhilelo sikaYesu Kristu. Oko kususwa kwamatywina kuquka incwadi kaDaniyeli, yaye siya kugqibezela ukuqwalasela kwethu iphupha likaMiller kwinqaku elilandelayo.

Umsebenzi womntu onebrashi yothuli wenziwa ngokusebenzisana “nababingeleli abalumkileyo”, yaye umsebenzi wabo “bababingeleli”, abangamangqina amabini eSityhilelo isahluko seshumi elinanye, nabangamathambo afileyo avusiweyo kaHezekile isahluko samashumi amathathu anesixhenxe, ukwamelwe nangeminye imigca yeLizwi likaThixo. Siya kusebenzisa embalwa yaloo migca njengamangqina esibini ngoko sikuchongileyo ngokuphathelele iphupha lesibini likaWilliam Miller.

“IziBhalo zinikelwe ukuze kusincede, ukuze sibe noqeqesho ebubulungiseni. Imitha exabisekileyo yokukhanya iye yafihlwa ngamafu empazamo, kodwa uKristu ukulungele ukutshayela kude iinkungu zempazamo neenkolelo-ze, aze asityhilele ubuqaqawuli obukhazimlayo bozuko lukaYise, ukuze sithi njengoko batshoyo abafundi, ‘Intliziyo yethu ibingavuthi na phakathi kwethu, xa ebethetha nathi endleleni?’” Publishing Ministry, 68.