

Incwadi kaDaniyeli – Inombolo Engamashumi Amathathu Anesithoba

*Ukutyhilwa Kwelaphu Elilukiweyo Lobuprofeti: Iphupha likaWilliam Miller
nokuBuyiselwa kweNyaniso eziSisiseko ngemihla yokugqibela*

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Sithathela ingqalelo ukusetyenziswa kwesiprofeto kwephupha likaWilliam Miller ngemihla yokugqibela, apho zonke iziprofeto zifumana ukuzaliseka kwazo okugqibeleleyo. Iphupha likaMiller lichaza ukufunyanwa, ukumiselwa, ukwaliwa, ukungewatywa nokubuyiselwa kweenyaniso ezisisiseko zobu-Adventist ezahlanganiswa ngenkonzo kaMiller. Ezo nyaniso zisisiseko zazimela iinyaniso ezatyhilwayo ngo-1798. Ezo nyaniso zimelwe ngumbono womlambo i-Ulai. Iphupha likaMiller, njengoko libhaliwe encwadini ethi Early Writings, laliyiphupha lakhe lesibini, yaye elo phupha lalimelwe kwangaphambili liphupha lesibini likaNebhukadenetsare, kanye njengokuba noMiller ngokwakhe wayemelwe kwangaphambili nguNebhukadenetsare.

Amanqaku angaphambili abonisile indlela isiphelo sobomi bukaNebhukadenetsare “samaxesha asixhenxe” ephila enentliziyo yesilwanyana, esaphela ngokomfuziselo ngo-1798. Ubukumkani bakhe baphinda babuyiselwa ngelo xesha, yaye okokuqala ngqa, uNebhukadenetsare wayemela indoda eguquke ngokupheleleyo. Ngokubhekiselele “kwixesha lesiphelo,” ngo-1798 wayemela “izilumko.” Sikwachongile ukuba, njengokumkani wokuqala waseBhabhiloni, umgwebo kaNebhukadenetsare “wamaxesha asixhenxe,” wawungumfuziselo womgwebo kaBheleshatsare wamawaka amabini anamakhulu amahlanu anamashumi amabini (mene, mene, tekel, upharsin), owayengukumkani wokugqibela waseBhabhiloni.

“Kumlawuli wokugqibela waseBhabheli, njengoko kwakunjalo ngokomfuziselo kowokuqala wayo, kweza isigwebo soMlindi ongwele: ‘Kumkani, ... kuthethwa kuwe; ubukumkani bususiwe kuwe.’ Daniyeli 4:31.” Abaprofeti nooKumkani, 533.

USista White wamchaza uBheleshatsare ngexesha lomgwebo wakhe njenge “kumkani osisidenge.” Ekugqityweni kwexesha lomgwebo kaNebhukadenetsare, umele “ukumkani osisilumko,” kuba wazuza kumgwebo “wamaxesha asixhenxe,” yaye uBheleshatsare, nangona wayeyazi imbali, wala ukuzuza kuwo.

“Kodwa ukuthanda kukaBheleshatsare ukuzonwabisa nokuzidumisa kwawacima ezifubeni zakhe izifundo awayengamele aze azilibale; waza wenza izono ezifana nezo ezazizise izigwebo ezicacileyo phezu kukaNebhukadenetsare. Wachitha amathuba awanikwayo ngobabalo, engakhathali ukuwasebenzisa amathuba awayefikeleleka kuye ukuze aqhelane nenyanyiso. ‘Ndenzeni na ukuze ndisindiswe?’ yayingumbuzo awathi loo kumkani mkhulu kodwa usisidenge wawudlula ngakuwo ngokungakhathali.” Bible Echo, April 25, 1898.

UNebhukadenetsare ngumfuziselo “wezilumko” ngo-1798, eziqonda ukwanda kolwazi ngexesha lesiphelo.

“Ukuqhayisa kwakhe ngekratshi kwakungekaphumi kakuhle emilebeni yakhe, xa ilizwi elivela eZulwini lamxelelayo ukuba ixesha lokugweba elimiselwe nguThixo lafika. Ngesiqophe kwaqhawulwa ukuqonda kwakhe, waza waba njengamarhamncwa. Iminyaka esixhenxe wahlala enjalo ehlisiwe. Ekupheleni kwelo xesha ukuqonda kwakhe kwabuyiselwa kuye; yaza ke, xa wayephakamisa amehlo akhe ngentobeko kuThixo omkhulu waseZulwini, walwamkela ulawulo lwesandla sobuthixo koku kohlwaywa, waza waphinda wabuyiselwa etroneni yakhe.

“Kwisimemezelo esenziwa esidlangalaleni, uKumkani uNebhukadenetsare wavuma ubutyala bakhe, kwanenceba enkulu kaThixo ekumbuyiseleni kwakhe. Esi yaba sisenzo sokugqibela sobomi bakhe njengoko kubhaliwe kwiMbali eNgcwele.” Review and Herald, February 1, 1881.

Ekupheleni kwezi “zihlandlo zisixhenxe” zikaNebhukadenetsare, wenza isibhengezo esidlangalaleni, esasibandakanya ukuvuma esidlangalaleni. UMiller, njengoNebhukadenetsare, umele “izilumko” ngo-1798, eziqondayo ukwanda kolwazi ngexesha lesiphelo. Bobabini baba namaphupha amabini, yaye iphupha labo lesibini ngokwahlukeneyo lichaza ngokomfuziselo ezi “zihlandlo zisixhenxe.” Ezi “zihlandlo zisixhenxe” zibonisiwe kumanqaku angaphambili njengophawu lwendawo yotshintsho.

Ngo-1798, uNebhukadenetsare uphawula utshintsho olusuka kwimeko yakhe yekratshi, lusiya kwimeko yezilumko. Oku kwakubandakanya ukuvuma kwakhe esidlangalaleni. U-1798, wayekwangumzuzu wotshintsho phakathi kobukumkani besihlanu nobesithandathu besiprofeto seBhayibhile. Kwakhona waphawula ukufika kwengelosi yokuqala, ngaloo ndlela ephawula ulungiselelo olutsha; kuba isilumkiso somgwebo ozayo sasingenakwenzeka de ubukumkani besihlanu besiprofeto seBhayibhile bamkele inxeba labo elibulalayo.

“Umyalezo ngokwawo ukhanyisa ngokubhekisele kwixesha ekufuneka le ntshukumo yenzeke ngalo. Kuxelwa ukuba uyinxalenye ‘yeendaba ezilungileyo ezingunaphakade;’ yaye uvakalisa ukuvulwa komgwebo. Umyalezo wosindiso uvakaliswe kuzo zonke izigaba zexesha; kodwa lo myalezo uyinxalenye yeendaba ezilungileyo ebekunokuvakaliswa ngayo kuphela ngemihla yokugqibela, kuba kungelo xesha kuphela apho bekunokuba yinyaniso khona ukuthi ilixa lomgwebo lifikile. Iziprofeto zibonisa uthotho lweziganeko oluhla luse kude kufike ukuvulwa komgwebo. Oku kuyinyaniso ngokukodwa ngencwadi kaDaniyeli. Kodwa loo nxalenye yesiprofeto sakhe eyayiphathelele imihla yokugqibela, uDaniyeli wayalelwa ukuba ayivale aze ayitywine ‘kude kube lixesha lesiphelo.’ Kungekabi sekufikeni kweli xesha, bekungenakuvakaliswa umyalezo omalunga nomgwebo, usekelwe ekuzalisekeni kwezi ziprofeto. Kodwa ngexesha lesiphelo, utsho umprofeti, ‘abaninzi baya kuya benyuka behla, nokwazi kwandiswe.’ Daniyeli 12:4.

“Umpostile uPawulos walumkisa ibandla ukuba lingakulindeli ukuza kukaKristu ngemihla yakhe. Uthi, ‘Loo mini ayiyi kuza, kungakhange kuqale kufike ukuwa kuqala, atyhileke naloo mntu wesono.’ 2 Tesalonika 2:3. Kungekuphela emva kowexuko olukhulu, nasemva kwexesha elide lolawulo ‘lomntu wesono,’ apho sinokulindela ukufika kweNkosi yethu. ‘Umntu

wesono,' okwabizwa kananjalo ngokuba 'yimfihlelo yokungendawo,' 'unyana wentshabalalo,' kwanokuba 'lowo ukhohlakeleyo,' umele ubupopu, obabufanele, njengoko kwaxelwa kwangaphambili esiprofetweni, ukuba bugcine ubukhosi bawo iminyaka eli-1260. Eli xesha laphela ngowe-1798. Ukuza kukaKristu kwakungenako ukwenzeka ngaphambi kwelo xesha. UPawulos ulwandisa olu lumkiso lwakhe ukuze lugubungele lonke ixesha lenkqubo yobuKristu kude kuse kunyaka we-1798. Kukweli cala lalo xesha apho umyalezo wokuza kukaKristu okwesibini umele ukuvakaliswa khona.”

“Akukho myalezo onjalo wakha wanikelwa kwizizukulwana ezadlulayo. UPawulos, njengoko sibonile, akazange awushumayele; walathisa abazalwana bakhe kwikamva ngelo xesha elalisesekude kakhulu ngenxa yokuza kweNkosi. NabaHlaziyi abazange bawuvakalise. UMartin Luther wabeka umgwebo malunga neminyaka engamakhulu amathathu kwikamva ukusuka kumhla wakhe. Kodwa ukususela ngo-1798 incwadi kaDaniyeli ivuliwe, ulwazi lweziprofeto lwandile, yaye abaninzi baye bavakalisa umyalezo onzulu womgwebo okufuphi.”
The Great Controversy, 356.

Ngo-1798, kwafika ixesha elitsha lomsebenzi wosindiso, yaye elo xesha litsha lanika isilumkiso selinye ixesha elaliza kuqalisa ngo-1844. Kolo tshintsho lwexesha, umnyango othile wawaza kuvalwa, nomnyango othile uvulwe.

Bhalela ingelosi yebandla laseFiladelfiya uthi; Utsho yena ongcwele, yena oyinyaniso, yena unesitshixo sikaDavide, yena uvulayo kungabikho namnye unokuvala; evalayo kungabikho namnye unokuvula; Ndiyayazi imisebenzi yakho: yabona, ndibeke phambi kwakho umnyango ovulekileyo, kungekho namnye unokuwulwa: kuba unamandla amancinane, waligcina ilizwi lam, akalikhanyela igama lam. ISityihilelo 3:7, 8.

Ukuvulwa komnyango kuphawula ixesha elitsha lolawulo. Kwakho ukuguquka kolawulo lwezikumkani nolomyalezo ngowe-1798, ekupheleni kokucaphuka kokuqala, okwapheliswa ukususela kowama-723 BC kude kuse kowama-1798. Kwakho kananjalo ukuguquka kolawulo ngowe-1844, ekupheleni kokucaphuka kokugqibela, okwapheliswa ukususela kowama-677 BC kude kuse kowama-1844. Ngowe-1798, ixesha lolawulo lomyalezo wengelosi yokuqala, olwalulumkisa ngomgwebo ondelayo, lwalufikile. Bobabini uNebhukadenetsare noMiller bamelwe “njengezilumko,” “ngexesha lokuphela,” xa “umnyango” wavulelwa ulawulo lwangaphakathi lomyalezo wengelosi yokuqala kwanokuguquka kolawulo lwangaphandle ukusuka kwirhamncwa lolwandle lusiya kwirhamncwa lomhlaba. Ixesha lolawulo lomyalezo wengelosi yokuqala lazaliseka xa umnyango ongena eNdaweni Engcwele Kakhulu wavulwa ngo-Oktobha 22, 1844, kwaza kwafika ixesha lolawulo lwengelosi yesithathu, nomgwebo wophando.

Iphupha lesibini likaMiller liqala xa kwavulwa umnyango ngowe-1798, yaye liphela xa kwavulwa umnyango ngexesha lotshintsho lwama“ngqina mabini” abuyiselwa ebomini ukuze avakalise isigidimi seSikhalo Sasezinzulwini Zobusuku. Ngokwesiprofeto bobabini uNebhukadenetsare noMiller babemele utshintsho olusuka ebukumkanini berhamncwa lolwandle lusiya ebukumkanini berhamncwa lomhlaba ngowe-1798. Bobabini bamele isibhengezo sokusondela nokufika komgwebo wokuphonononga ngowe-1844. Oowe-1798 nowe-1844 bamele ukupheliswa kwengqumbo yokuqala neyokugqibela kaThixo ngakubantu baKhe, eyazalisekiswa ngexesha

le“maxesha asixhenxe,” njengoko kubekwe kuLevitikus amashumi amabini anesithandathu. Iminyaka engamashumi amane anesithandathu ukusuka kowe-1798 ukuya kowe-1844 imele ukwakhiwa kwetempile yokomoya, awaya kuyo ngesiqophe uMthunywa womnqophiso ngomhla wama-22 Oktobha 1844, xa uKristu wayesuka eNdaweni eNgewele esiya eNdaweni eNgewele Kakhulu.

Ngo-1798, nango-1844, kubonisa iinguquko (ezingaphezu kwesinye), eziphawulwe “ngamaxesha asixhenxe.” Utshintsho lwe-Adventism kaMiller yaseFiladelfiya lusiya kwi-Adventism kaMiller yaseLawodikea ngo-1856, lwaphawulwa kananjalo kukwanda kolwazi “lwamaxesha asixhenxe,” olwathi kamva lwaliwa ngo-1863. Ngo-1798, kwakukho ukwanda kolwazi oluvela kwincwadi kaDaniyeli, olwaquka kwa “namaxesha asixhenxe” afanayo, eLevitikus amashumi amabini anesithandathu, awayeza kwalelwa ekupheleni kwe-Adventism kaMiller yaseFiladelfiya.

Utshintsho lwentshukumo yengelosi yokuqala ukusuka eFiladelfiya ukuya eLawodike lwamelwa yiminyaka esixhenxe ukusuka ku-1856 ukuya ku-1863. Isigidimi saseLawodike safika ngo-1856, yaye kangangeminyaka esixhenxe, ukukhanya okutsha “kwamaxesha asixhenxe” okwakutyhilwe kwavelisa inkqubo yokuvavanywa enamanqanaba amathathu, eyasilelayo yi-Adventism ngo-1863. Kwanikwa iminyaka esixhenxe ukuze ukukhanya “kwamaxesha asixhenxe” kwamkelwe okanye kwalwe. Utshintsho lwentshukumo ye-Adventism yamaMillerite yaseFiladelfiya ukuya kwi-Adventism yamaMillerite yaseLawodike, lufuzisela ukubuyiselwa umva kolandelelwano ekupheleni, oko kukuthi, utshintsho lwentshukumo yaseLawodike yengelosi yesithathu ukuya kwintshukumo yaseFiladelfiya yengelosi yesithathu.

Isiprofeto seminyaka emashumi amathandathu anesihlanu sikaIsaya, siphawula ukuqala kwengqumbo yokuqala neyokugqibela kaThixo nxamnye nobukumkani basemantla, kwaze emva koko nxamnye nobukumkani basemazantsi bakwaSirayeli.

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko inguRezini; yaye zingekapheli iminyaka emashumi mathandathu anesihlanu, uEfrayim uya kwaphulwa, angabi sisizwe. Isaya 7:8.

Isiprofeto sikaIsaya seminyaka emashumi amathandathu anesihlanu sanikwa ngo-742 BC, yaye kungaphelanga loo minyaka emashumi amathandathu anesihlanu ubukumkani basemantla babeya kube bungasekho. Kwiminyaka elishumi elinesithoba emva ko-742 BC, ngo-723 BC, ubukumkani basemantla bathinjwa bangeniswa ebukhobokeni yiAsiriya. Ekupheleni kwaloo minyaka emashumi amathandathu anesihlanu kwaqalisa ingqumbo yobukumkani basemazantsi ngo-677 BC, xa uManase wathinjwa ngamaBhabheli. Ngoko ke, loo minyaka emashumi amathandathu anesihlanu imele ixesha leminyaka elishumi elinesithoba ukuya ekuthinjweni kokuqala kobukumkani basemantla, kwalandela eminye iminyaka engamashumi amane anesithandathu de kwafika ukuthinjwa kukaManase.

Ezo ziprofeto zafikelela kwizaliseko zazo ngokwahlukeneyo ngowe-1798, ngowe-1844, nangowe-1863. Ngowe-1798, kwenzeka utshintsho lwangaphakathi kumyalezo wosindiso ngokufika kwengelosi yokuqala, kwaza kwangaxeshanye kwenzeka notshintsho lwangaphandle kwizikumkani zesiprofeto seBhayibhile. Ngowe-1844, kwenzeka utshintsho lwangaphakathi

kumyalezo wosindiso njengoko umnyango wavalelwa iNdawo eNgcwele waza umgwebo wophando waqala ngokufika kwengelosi yesithathu. Ngowe-1863, kwenzeka utshintsho lwangaphandle njengoko zombini iimpondo zerhamncwa lomhlaba zahluleka zaba ziindidi ezimbini.

Uphondo lweRiphabhlikhi lwahluleka lwaba ngamaqela amabini ezopolitiko awayeza kulawula imbali yesilo somhlaba ukususela ngelo xesha ukuya phambili. Uphondo lobuProtestanti lwahluleka lwaba zizibonakaliso ezibini zokuwexuka, elinye iqela lalisithi lingamaProtestanti yaye lisithi ligcina iSabatha yosuku lwesixhenxe, yaye olunye udidi lwalusithi lungamaProtestanti, kodwa luphakamisa usuku lwelanga njengosuku lwalo olukhethiweyo lonqulo.

Kolo bali, uphondo lobuProtestanti olwaluphume kumaXesha Obumnyama, lwavavanywa ukusukela ngomhla we-11 Agasti 1840 de kwangumhla we-22 Oktobha 1844, lwaza lwasilela kwinkqubo yovavanyo, lwaguquka lusuka kubantu bobuProtestanti abagcina iCawa laya kubantu bobuProtestanti abawexukileyo abagcina iCawa.

Kwimbali yophondo lokwenyaniso lamaProtestanti olwamiswayo lwaza lwachongwa ngowe-1844, kwabakho inkqubo yokuvavanywa ukusukela ngowe-1856 kude kube ngowe-1863. Emva koko uphondo lokwenyaniso lamaProtestanti olugcina iSabatha lwatshintsha, kokubini lusuka eFiladelfiya lusiya eLawodike, kwanokusuka kubantu bokwenyaniso abangamaProtestanti abagcina iSabatha lusiya kuphondo lamaProtestanti oluwexuki olugcina iSabatha. “Amaxesha asixhenxe” anxulunyaniswa no-1798, 1844, 1856, no-1863. “Amaxesha asixhenxe” ngumfuziselo onxulunyaniswa nendawo yenguqu, yaye le nyaniso imiswe phezu kwamangqina aliqela.

Ngo-1798, kwabakho ukwanda kolwazi ngale “maxesha asixhenxe,” kuba esona siprofeto sexesha sokuqala kanye awasifumanayo uMiller yayile nyaniso kanye. Ngo-1863, loo nyaniso yayisele yaliwe, ngaloo ndlela kuchongwa isigqibo sexesha lokugqibela leminyaka engamashumi amathandathu anesihlanu yesiprofeto esibekwe kuIsaya isahluko sesixhenxe.

Isiprofeto esipheleleyo seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini sinethuba leminyaka engamashumi amathandathu anesihlanu kokubini ekuqaleni nasekupheleni, ngendlela eguqukileyo enjengomfanekiso obuyiselweyo esipilini. Ekuqaleni kokuphela, kwiminyaka engamashumi amathandathu anesihlanu (1798) efuziselwe sisiqalo sokuqala kwiminyaka engamashumi amathandathu anesihlanu ngowama-742 BC xa isiprofeto sanikwa, kwabakho ukwanda kolwazi ngokuphathelele “amaxesha asixhenxe,” awathi amaMillerite “azizilumko” awaqunda aza awavakalisa. Ekupheleni kokuphela, kwiminyaka engamashumi amathandathu anesihlanu ngowe-1863, kwabakho olunye ukwanda kolwazi ngale nyaniso inye, eyathi ekugqibeleni yaliwa “ngababingeleli” abasandul’ ukuthweswa isithsaba lophondo lokwenyaniso lwamaProtestanti.

Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa enokuba walugatya ulwazi, nam ndiya kukugatya, ukuze ungabi ngumbengeleli kum; ekubeni uwulibele umyalelo woThixo wakho, nam ndiya kubalibala abantwana bakho. Hosea 4:6.

Ukwanda kolwazi xa incwadi kaDaniyeli ivulwa amatywina kunxulunyaniswa “namaxesha asixhenxe,” ngoko ke akulophawu nje kuphela lwendawo yenguqu, kodwa lukwaluphawu lokuvulwa komyalezo wesiprofeto.

Olunye utshintsho lwaqala ngoJulayi 18, 2020, ngokudana kokuqala, okwathi kwaqalisa “ixesha lokulibaziseka” kwaza kwaphawula ukuqala kweentsuku ezintathu nesiqingatha zesahluko seshumi elinanye seSityhilelo, apho amangqina amabini alele efile esitalatweni sesixeko esikhulu saseSodom neYiputa.

Umhla we-18 kuJulayi 2020 uphawula ukuqala kweentsuku ezintathu ezinesiqingatha ezingokomfuziselo (“izihlandlo ezisixhenxe”), ezazibonakalisiwe ngembali ka-1856 ukuya ku-1863. Omabini la maxesha ayimifuziselo “yezihlandlo ezisixhenxe.” Omabini la maxesha aphawula utshintsho lwenkqubo yolawulo lwesipho sobabalo (ingenguquko). Omabini la maxesha amela ukwanda kolwazi olunxulunyaniswa “nezihlandlo ezisixhenxe.”

Kwakungexesha lotshintsho ukusuka ebukumkanini baseBhabheli ukuya ebukumkanini bamaMedi namaPersi apho uDaniyeli wathandaza umthandazo kaLevitikus amashumi amabini anesithandathu, ngaloo ndlela ebonakalisa umthandazo kaLevitikus amashumi amabini anesithandathu njengophawu lwendlela lotshintsho lweentsuku zokugqibela. Ephupheni likaMiller, ekupheleni kweentetho ezisixhenxe zegama elithi “ukuchithachitha,” uMiller uyakhala aze athandaze. Ukulila kubonakalisa indawo apho iNgonyama yesizwe sakwaYuda (indoda enebrashi yothuli), ityhila umyalezo obutywiniweyo.

Umthandazo kaMiller uphawula umthandazo kaDaniyeli kaLevitikus amashumi amabini anesithandathu, onxulunyaniswa “namaxesha asixhenxe,” yaye uvela xa ucango neefestile zazivuliwe ephupheni likaMiller. Kodwa ke umthandazo kaDaniyeli, kwisahluko sesithoba, ukwahambelana nomthandazo kaDaniyeli kwisahluko sesibini. Ukwahambelana nomthandazo wokuvuma kaNebhukadenetsare ekupheleni “kwamaxesha akhe asixhenxe.”

Ngoko ke umthandazo kaMiller wawumelwe ngumthandazo kaLevitikus amashumi amabini anesithandathu, owawungumthandazo woluntu wokuvuma izono kwanowokucela ukutyhilwa kwetywina lemfihlelo yokugqibela yesiprofeto, kuba sonke isiprofeto sibonakalisa imihla yokugqibela. Ngoko ke imfihlelo kaDaniyeli isahluko sesibini imela imfihlelo yokugqibela emele ukutyhilwa. Umthandazo kaMiller, ephupheni lakhe, wawungumthandazo wonxunguphalo nowengqumbo yobulungisa ngokuphathelele amanyala awayewecele amatye anqabileyo egumbini lakhe. Unxunguphalo lwakhe lwabonakaliswa ngabo bancwina bakhale kuHezekile isahluko sesithoba, ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

UMiller wayejonge njengoko iinyaniso zazingcwatywa ngokuthe ngcembe ziimfundiso zobuxoki, de ekugqibeleni zafikelela kwinqanaba apho ibhokisi yomngcwabo (iBhayibhile ngokwayo) yatshatyalaliswayo. Ukutshatyalaliswa kwebhokisi yomngcwabo kaMiller kwenzeka kwisizukulwana sesithathu sobu-Adventist xa kwabakho intshukumo eyayinenjongo yokubekela bucala iBhayibhile yeKing James ngenxa yeenguqulelo zale mihla zeBhayibhile ezonakalisiweyo, ezisekelwe kubuKatolika.

UMiller walila, waza wathandaza, yaye ngoko nangoko kwavuleka umnyango, baza abantu bonke baphuma. Emva koko wangena umntu onebrashi yothuli (iNgonyama yesizwe sakwaYuda), wavula iifestile waza waqalisa ukucoca. Wandula ke uMiller wavakalisa inkxalabo yakhe ngenxa yamatye anqabileyo athe saa, waza umntu onebrashi yothuli wathembisa ukuba uya kuwanyamekela loo matye anqabileyo. Embindini wesiphithiphithi somsebenzi wokucoca womntu onebrashi yothuli, uMiller wavala amehlo akhe umzuzwana, yaye xa ewavulayo amehlo akhe, inkunkuma yayisele imkile. Amatye anqabileyo ayethe saa egumbini lonke, waza umntu onebrashi yothuli wabeka ibhokisi enkulu etafileni, waqokelela amatye anqabileyo waza wawaphosa ebhokisini, wathi, “yizani nibone.”

Intetho ethi, “yiza ubone,” ngumfuziselo wokuba inyaniso isandul’ ukutyhilwa. Inyaniso etyhilwelwe uMiller yinyaniso yokugqibela, kuba into elandelayo eza kwenzeka kukuvuswa kukaMiller “ngesandi sokumemeza,” esimela isikhalo esikhulu. UMiller wayengowokugqibela ukufumana isigidimi seSikhalo Saphakathi Kwezulu kwimbali yamaMillerite, yaye kanye phambi kwesandi sokumemeza esimvusa ephupheni, wavala amehlo akhe umzuzwana. Ekuphela kwesicatshulwa eBhayibhileni esibhekisa “kumzuzwana” kunye “namehlo” sichaza uvuko lokuqala.

Yabonani, ndinibonisa imfihlelo; asiyi kulala sonke, kodwa siya kuguqulwa sonke, ngesiquphe, ngokuqhanyaza kweliso, ngexilongo lokugqibela; kuba ixilongo liya kukhala, nabafuleyo baya kuvuswa bengenakonakala, nathi siya kuguqulwa. Kuba oku konakalayo kumelwe ukunxiba ukungonakali, nokufa oku ukunxiba ukungafi. 1 Korinte 15:51–53.

Kwimbali yotshintsho lwentshukumo yaseLawodikea yengelosi yesithathu iye kwintshukumo yaseFiladelfiya yengelosi yesithathu, njengoko imelwe kwiSityhilelo isahluko seshumi elinanye, uMiller umele kanye owokugqibela phakathi kweentombi ezizizilumko ukufumana umyalezo woKhalelo lwasezinzulwini zobusuku. Abokuqala ukuwamkela baba ngabona babenomoya kakhulu.

“Esi yayisikhalo saphakathi kobusuku, esasimele ukunika amandla kwisigidimi sengelosi yesibini. Iingelosi zathunyelwa zivela ezulwini ukuze zivuse abangewe ababedimazekile zize zibakulungiselele umsebenzi omkhulu owawuphambi kwabo. Awona madoda aneziphiwo ezinkulu ayengengawo awokuqala ukwamkela esi sigidimi. Iingelosi zathunyelwa kwabo bathobekileyo, abazinikeleyo, zaza zabanyanzela ukuba baphakamise isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani nimkhawulele!’ Abo babebekelwe esi sikhalo bakhawuleza, baza ngamandla oMoya oyiNgewele basivakalisa esi sigidimi, baza bavusa abazalwana babo ababedimazekile. Lo msebenzi wawungemi kubulumko nasekufundeni kwabantu, kodwa emandleni kaThixo, yaye abangewele baKhe abasivayo isikhalo babengenako ukusixhathisa. Abona babenomoya kakhulu basamkela kuqala esi sigidimi, yaye abo babekade bekhokela emsebenzini ngaphambili baba ngabokugqibela ukusamkela nokunceda ekwandiseni isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani nimkhawulele!’” Early Writings, 238.

Ekupheleni kweentsuku ezintathu nesiqingatha ezingokomfuziselo zeSityhilelo isahluko seshumi elinanye, kuvakaliswa owokuqala kwimiyalezo emibini, emelwe kuHezekile isahluko samashumi

amathathu anesixhenxe. Umyalezo wokuqala uhlanganisa amathambo afileyo nawawusasazekile, kodwa asahleli efile. Umyalezo lowo wanikelwa lilizwi elakhala “entlango”, ngaloo ndlela kuchongwa ukuba umyalezo kaHezekile uqala phambi kokuba iintsuku ezintathu nesiqingatha ezingokomfuziselo ziphele. Ezo ntsuku zintathu nesiqingatha zimele “intlango”, yaye kuse “entlango” apho umyalezo uvakaliswa khona. “Intlango” ikwangumfuziselo “wamaxesha asixhenxe,” aphawula utshintsho nokutyhilwa kwento ebitywiniwe, okuqalisa inkqubo yokuvavanywa.

Kukho ukukhula okuqhubela phambili komyalezo, kwakunye nokuwamkelwa okuqhubela phambili, njengoko kuboniswe ngoKhalelo lwasezinzulwini zobusuku kwimbali yamaMillerite. Abona babenomoya kakhulu baba ngabokuqala ukwamkela umyalezo welizwi elikhwaza entlango, yaye ababhali-mbali be-Adventism babhekisa kwileta eyabhalwa nguWilliam Miller kwiintsuku ezimbalwa ngaphambi ko-Oktobha 22, 1844, apho uMiller engqina ukuba ekugqibeleni wawuqonda waza wawamkela umyalezo kaSamuel Snow woKhalelo lwasezinzulwini zobusuku.

“Mzalwana othandekayo Himes: Ndibona uzuko enyangeni yesixhenxe endingazange ndilubone ngaphambili. Nangona iNkosi yayindibonisile intsingiselo yomfuziselo yenyanga yesixhenxe, kunyaka onesiqingatha odlulileyo, noko andizange ndiwaqonde amandla ale mizekeliso yomfuziselo. Ngoku, malisikelelwe igama leNkosi, ndibona ubuhle, imvisiswano, nokungqinelana eZibhalweni, endikade ndakuthandazela ixesha elide, kodwa endingazange ndikubone kude kube namhlanje. Bulela iNkosi, mphefumlo wam. UMzalwana Snow, uMzalwana Storrs, nabanye, mabasikelelwe ngenxa yesixhobo sabo ekuvuleni amehlo am. Sendiphantse ndafika ekhaya. Uzuko! Uzuko! Uzuko! Uzuko!” William Miller, Signs of the Times, October 16, 1844.

Ekuphindaphindweni kwembali yesiKhulo sasezinzulwini zobusuku, njengoko simelwe ephupheni likaMiller, uMiller wawavala amehlo akhe okomzuzwana. Ngaloo ndlela, “ngekhefu lomzuzwana, ngokuqhwanayaza kweliso, ngexilongo lokugqibela: kuba ixilongo liya kukhala, yaye abafileyo baya kuvuswa.” Ephupheni likaMiller umele abokugqibela ukufumana isigidimi sesiKhulo sasezinzulwini zobusuku, njengoko wenjenjalo nakwimbali yakhe. Umele abo bathi ekugqibeleni basamkele isigidimi kanye ngaphambi kokuba indoda enebrashi yothuli iqokelele amatye anqabileyo athe saa iwahlulele ebhokisini elikhulu ngakumbi. KwiSityhilelo isahluko seshumi elinanye, abokugqibela ukwamkela isigidimi sesibini sikaHezekile, esisigidimi semimoya emine yamaSilamsi, ekwanguloo myalezo wokutywinwa, bakwenza oko kanye ngaphambi kokuba kukhale elokugqibela kumaxilongo asixhenxe, elilixilongo “IweYeha lesithathu.” “Ngekhefu lomzuzwana, ngokuqhwanayaza kweliso, ngexilongo lokugqibela; kuba ixilongo liya kukhala, baze abafileyo bavuswe bengonakaliyo, nathi siya kuguqulwa.” (1 Korinte 15:52)

Esi sicutshulwa sichaza uvuko lokuqala olwenzeka ekubuyeni kwesibini, kodwa kukwakho novuko lwathambo omileyo abafileyo (amangqina amabini) olwenzeka ngexesha leyure yenyikima enkulu yeSityhilelo isahluko seshumi elinanye. Ngaloo “yure” yaloo nyikima, ixilongo lokugqibela kula maxilongo asixhenxe liyakhala, aze amangqina afileyo abesesesitratweni abuyiselwe ebomini, kungekhona njengamaLawodike, kodwa njengamaFiladelfiya, kuba ngesandi sexilongo seShwangusha sesithathu, amangqina amabini atywiniwe aza aguqulwa angonakaliyo, kuba akayi

kuphinda one kwakhona. UMiller umele owokugqibela ukufumana umyalezo ozisa amangqina amabini ebomini, ongumyalezo wemimoya emine yobuSilamsi, kwaye lowo ngumyalezo wokutywina.

Isandi selo xilongo ivusa awokugqibela kumathambo awomileyo abafileyo ababechithachithwe esitratweni saseSodom naseYiputa. UMiller wabukela njengoko iinyaniso zazingcwatywa ngokulandelelana ziimfundiso zobuxoki. Ekugqibeleni uMiller walila, ephawula ixesha ekwakuya kuqalisa ngalo ukutyhilwa kwetywina, kuba ukutyhilwa kwetywina ngumsebenzi oqhubekayo. Oko kutyhilwa kwetywina kwaqala ngexesha lokuphela kweentsuku ezintathu ezinesiqingatha.

Emva kokuba uMiller elilile, Lowo wayenamandla okuqhawula itywina lencwadi etywiniweyo wangena kulo mbaliso. Ephupheni likaMiller lowo wayenguMntu oneBhrashi yoThuli. Waza uMiller wathandaza, yaye kwangoko kwavuleka umnyango, kuphawula indawo apho intshukumo yaseLawodike yomlayezo wengelosi yesithathu yayiza kutshintsha ingene kwintshukumo yaseFiladelfiya yomlayezo wengelosi yesithathu. Umthandazo wakhe wawungumthandazo weLevitikus amashumi amabini anesithandathu, wawungumthandazo wokufuna ukuqonda imfihlelo yokugqibela yesiprofeto kunye nesivumo sesidlangalaleni sovukelo olazisa ezo ntsuku zintathu ezinesiqingatha phezu kwamangqina amabini; wawungumthandazo wabo batywiniweyo kuHezekile isahluko sesithoba.

Emva komthandazo, uKristu (indoda yebrashi yokungcola) wangena waza waqalisa ukucoca igumbi. Ekupheleni komsebenzi wokucoca wendoda yebrashi yokungcola, uMiller wawavala amehlo akhe okomzuzwana, echaza ukuphela kwexesha apho amathambo omileyo abafileyo ayefanele ukuvuswa. Yandula ke indoda yebrashi yokungcola yabutha amatye anqabileyo athe saa kwigumbi likaMiller, yaza yawabeka ebhokisini entsha, enkulu ngakumbi, phezu kwetafile embindini wegumbi likaMiller, njengoko amangqina amabini ephakanyiselwa phezulu abe ngumqondiso. Njengomqondiso, ke, abiza kuwo omnye umhlambi kaThixo oseseBhabheli ukuba “uze ubone” umyalezo iNgonyama yesizwe sakwaYuda esandul’ ukuwuphosa kuloo bhokisi intsha, enkulu ngakumbi.

Siza kuqalisa ukuqwalasela umbono woMlambo i-Ulai njengophawu lweenyaniso ezivela encwadini kaDaniyeli eyatyhilwayo ngo-1798 kwinqaku elilandelayo. Sibeke kwangaphambili iingongoma ezimbalwa zesalathiso phambi kwaloo ngqwalaselo. Eyokuqala kukuba isigidimi samaMillerite sasigqibelele (kwinqanaba laso lokukhula), kodwa sasingaphelelanga. Sabekwa kwisakhelo samagunya amabini, hayi amathathu, atshabalalisayo. Eyesibini kukuba xa iphupha likaMiller lichaza ukubuyiselwa kokugqibela kweenyaniso ezisisiseko, ngoko ezo nyaniso zisisiseko ziba “ziqaqambe ngokuphindwe kalishumi” kunobuqaqawuli bazo bokuqala. Ingongoma yesithathu kukuba intshukumo yengelosi yokuqala (intshukumo yamaMillerite), iyaphindwa kwintshukumo yengelosi yesithathu, kodwa ihamba neemiqathango ezimbalwa ezibalulekileyo. AmaMillerite njengophawu ayengamaFiladelfiya, ayenguNebhukadenetsare oqukukileyo, kodwa owathi ekugqibeleni, kwaye ngelishwa, “wayakha kwakhona iYeriko” ngo-1863.

Intshukumo yengelosi yesithathu yaqalisa ingamaLawodike, iswele inguquko, kodwa ekugqibeleni yayiya kuthabatha inxaxheba ekutshatyalalisweni kokugqibela kweYeriko (iYeriko yemihla

yokugqibela).

“UMsindisi wayengazanga kubeka ecaleni oko oosolusapho nabaprofeti babekuthethile; kuba Yena ngokwakhe wayethethile ngabo aba bantu babemele abanye. Zonke iinyaniso zeLizwi likaThixo zavela kuYe. Kodwa ezi ntsika zexabiso elingenakulinganiswa zazibekwe kwiindawo ezingezizo. Ukukhanya kwazo okuxabisekileyo kwakwenziwe ukuba kusebenzele impazamo. UThixo wayenqwenela ukuba zisuswe kwezo ndawo zempazamo zazo zize zibuyiselwe kwisakhelo senyaniso. Lo msebenzi wawunokufezwa sisandla sobuthixo kuphela. Ngokudityaniswa kwayo nempazamo, inyaniso yayisele isebenzela injongo yotshaba lukaThixo nolomntu. UKristu wayeze kuyibeka apho iya kuthi izukise uThixo, ize isebenzele usindiso loluntu.” *The Desire of Ages*, 287.