

Incwadi kaDaniyeli - Inombolo Yamashumi Amane Anesine

Ukuveza Iziseko Ezalahlekileyo: Iinyaniso Zobuprofeti zikaWilliam Miller neMihla Yokugqibela ye-Adventism

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Iinyaniso ezisisiseko zikaWilliam Miller zagutyungelwa zaza zafihlwa phakathi kwezizukulwana ezine zobuAdventist. Ukubuyiselwa kwezo nyaniso zesiseko kubekwe phambili kwiphupha lakhe lesibini, yaye kuchongwa ngokuphindaphindiweyo eBhayibhileni nakuMoya weSiprofeto njengomsebenzi abantu bakaThixo bemihla yokugqibela abamelwe ukuwufeza. Iphupha likaMiller lichaza ukuba xa indoda enebrashi yokususa uthuli ibuyisela amatye anqabileyo, aya kukhazimla ngokuphindwe kalishumi ngakumbi kunelanga.

Ulwakhiwo lukaMiller lwalusekelwe ekuqondeni amagunya amabini achithayo, obuhedeni obalandelwa bubopu, yaye ubungqina bompostile uPawulos kwisahluko sesibini samaTesalonika banika uMiller isiseko esiqinileyo solwakhiwo lwakhe. Apho uPawulos uchaza ukuba iRoma yobuhedeni yayibambezele ukubakho kobopu ekunyukeni emandleni, kwada kwasuswa iRoma yobuhedeni. Kwi-2 Tesalonika, uPawulos kananjalo wanikela ngesiseko esiqinileyo solwakhiwo lwe-Future for America, xa wachaza ukuba “umntu wesono” okwisahluko eso wayekwamelwe njengokumkani owaziphakamisayo, kuDaniyeli isahluko seshumi elinanye, nakwivesi yamashumi amathathu anesithandathu.

Kubalulekile ukuqonda ukuba ukwanda kolwazi kwintshukumo yengelosi yokuqala neyesithathu kwakunxulunyaniswe ngqo nobungqina bukaPawulos kwisahluko sesibini samaTesalonika. Ngexesha lesiphelo ngo-1798, kwanango-1989, incwadi kaDaniyeli yatyhilwa, ngaloo ndlela kwaqaliswa inkqubo yokuvavanywa enamanqanaba amathathu. Inkqubo yokuvavanywa isoloko ivelisa iindidi ezimbini zabakhonzi kuyo imbali apho incwadi kaDaniyeli ityhilwayo. Kubalulekile ukubona imibhalo kaPawulos inxulumene nokwanda kolwazi ngexesha lesiphelo, kuba kweso kanye sahluko uPawulos ulumkisa ukuba abo bangalamkeliyo “uthando lwenyaniso,” baya kwamkela inkohliso enamandla evela kuThixo. Le nkohliso inamandla yiyo eyehliselwa abangendawo kuDaniyeli isahluko seshumi elinesibini, abakulahlayo ukwanda kolwazi. Kuzo zombini ezi mbali le nkohliso inamandla ibhekisa ngokuthe ngqo kakhulu kubuAdventist.

“Lowo ubona ngaphaya komphezulu, ofunda iintliziyo zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abaxhwalekanga yaye abamangalanga ngenxa yemeko yabo yokuziphatha neyomoya.’ Ewe, bakhethe ezabo iindlela, yaye umphefumlo wabo uyakuthakazelela amasikizi abo. Nam ndiya kukhetha inkohliso yabo, ndize ndizise uloyiko lwabo phezu kwabo; kuba ndathi ndakubiza, akwabakho namnye uphendulayo; ndathetha, abeva; koko benza okubi phambi kwamehlo Am, bakhetha oko endingakuthandiyo mna.’
‘UThixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba

‘abangayamkelanga intando yenyano, ukuze basindiswe,’ ‘kodwa bayoliswa kukungalingisi.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Kukho nkohliso inamandla ngaphezu kwayiphi na enokulukuhla ingqondo njengokuzenzisa kokuba wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona kuYehova? Owu, yinkohliso enkulu leyo, lulahlekiso olunomtsalane, oluthimba iingqondo xa abantu abakhe bayazi inyaniso bephazamisa imo yobuthixo nomoya namandla ayo; xa becinga ukuba bazizityebi, bandisiwe ngeempahla, yaye abaswele nto, kanti enyanisweni baswele yonke into.’”

“UThixo akaguqukanga ngokubhekisele kubakhonzi baKhe abathembekileyo abagcina iingubo zabo zingenabala. Kodwa abaninzi bayakhala besithi, ‘Luxolo nokhuseleko,’ kanti intshabalalo yesiqophe iyeza phezu kwabo. Ngaphandle kokuba kubekho inguquko epheleleyo, ngaphandle kokuba abantu bathobe iintliziyo zabo ngokuvuma izono baze bamkele inyaniso njengoko injalo kuYesu, abasayi kungena ezulwini. Xa ukuhlanjululwa kuya kwenzeka phakathi kwethu, asisayi kuphinda siphumle kamnandi, sizidla ngokuthi sisityebi, sandile ngezinto eziphathekayo, yaye asisweli nto.”

“Ngubani onokuthi ngenyaniso: ‘Igolide lethu livavanyiwe emlilweni; izambatho zethu azinabala lehlabathi?’ Ndabona uMfundisi wethu esalatha kwizambatho zobulungisa ekuthiwa bobabo. Wazihluba, waza wabeka elubala ukungcola okwakuphantsi kwazo. Wandula ke wathi kum: ‘Akuboni na ukuba bakugubungele ngokuqhayisa ukungcola kwabo nokubola kwesimilo sabo? “Saba njani na ihenyukazi isiseko esithembekileyo!” Indlu kaBawo yenziwe indlu yorhwebo, indawo apho ubukho nobuqaqawuli bobuThixo buphumileyo! Ngenxa yoku kukho ubuthathaka, namandla akakho.’” Testimonies, volume 8, 249, 250.

I-Adventism yayiyi “dolophu ethembekileyo” xa yayivakalisa isiKhulo saphakathi kobusuku ngo-1844. Ngo-1863, yaqalisa inkqubo yokwala “iziseko” ezamisela ngenkonzo kaWilliam Miller. Xa baqala ukubeka ecaleni iinyaniso ezisisiseko, ngaloo ndlela bezigubungela ngezacholo zobuxoki neengqekembe zobuxoki, babesakha isiseko esitsha. Abo baqalayo, baqhube, baza baqhubeka nalo msebenzi, bamelwe kumbhalo woMoya wesiProfeto njenge “abo babe nokukhanya okukhulu.”

“Ukukhanya okukhulu” ababethi bakwaba nako, kwamelwa ephupheni likaMiller njengamatye anqabileyo ayesebhokisini, awabekwa nguMiller phezu kwetafile embindini wegumbi lakhe, akhazimla ngakumbi kuno “ilanga.” Kule ndima isandul’ ukucatshulwa uDade White uchaza “abo baye baba nokukhanya okukhulu,” kodwa “abakhethe iindlela zabo.”

Bakhetha indlela entsha ngowe-1863. Uthi “lulukhohliso olutsal’ umdla, oluthimba iingqondo xa abantu abakhe bayazi inyaniso bephazama bathabathe imo yobuthixo bayenze umoya namandla abo; xa becinga ukuba bazizityebi, bandile ngezinto, yaye abaswele nto, kanti enyanisweni baswele yonke into.”

Uchaza imeko yaseLawodike, leyo yena nomyeni wakhe abayichazayo njengeyenzeke ngowe-1856. Emva koko bavavanywa iminyaka esixhenxe, kodwa basilela kuloo vavanyo

ngowe-1863, baza baqalisa ukumisa isiseko sobuxoki esizisa inkohliso enamandla yomyalezo wesilumkiso kaPawulos kumaTesalonika. Isilumkiso sikaPawulos kumaTesalonika siyinxaso eqinileyo yentshukumo ekuqaleni nasekupheleni kwe-Adventism, kwaye sivumelana ngokugqibeleleyo nephupha likaMiller, elijongana nesiqalo nesiphelo se-Adventism. Iphupha lakhe lichaza ukuba xa umsebenzi wokubuyisela amatye anqabileyo okuqala enyaniso ugqityiwe, ezo nyaniso ziya kukhazimla ngokuphindwe kalishumi ngakumbi kunokuba zakhazimla ekuqaleni kwazo kwiMidnight Cry ekuqaleni kwe-Adventism. Kwenzeka njani na ukuba ukuqonda kukaMiller kukhazimle ngakumbi ngoku, kunangexesha awathi waqala ukuqonda inyaniso?

Kukho iinyaniso ezininzi ezimelwe kwezo tshathi zimbini ezingcwele zikaHabakuki isahluko sesibini. Ezo nyaniso zamelwa ephupheni likaMiller njengezacholo eziya kuthi ekugqibeleni zibuyiselwe ngemihla yokugqibela, kanye phambi koMkhwazo Wasezinzulwini Zobusuku. Izacholo zobuxoki ezikhutshwa ngefestile ephupheni likaMiller zimele zombini iimfundiso zobuxoki ezangeniswa kubu-Adventist ukuze kwakhiwe isiseko sobuxoki, kwanokufihla isiseko sokwenyaniso; kodwa zikwamele nabo bangavumiyo ukuyekelela iimfundiso zobuxoki ezakha eso siseko sobuxoki. “Imihla ngemihla” yayiyintsika eyayibambe isakhelo senyaniso sikaWilliam Miller esaseka isiseko sokuqala, yaye ngemihla yokugqibela “imihla ngemihla” ayimeli kuphela ubuhedeni, njengoko uMiller wakuchonga ngokuchanekileyo, kodwa ikwangumfuziselo wemvukelo eyavelisa isiseko sobuxoki.

IBhayibhile, uMoya wesiProfeto, nembali, konke kungqina ukuba isikhalo seyure yomgwebo sango-1798 ukuya ku-1844, sasikukuvakaliswa kwesigidimi esafunyanwa saza sanikelwa nguWilliam Miller. Kungenxa yoko le nto loo ntshukumo ibizwa ngokuba yintshukumo yamaMillerite. Ngokwengqiqo, ukwala loo ntshukumo kukwala ukukhanya okwaveliswa ngo-1798, uDaniyeli awachaza njengokwanda kolwazi.

UYesaya uthetha ngamanxila bakwaEfrayim, aze abachaze abo manxila njengamadoda agxekayo alawula abantu baseYerusalem. UYesaya ubonisa ukuba abanxilanga yiwayini yokoqobo; banxiliswe yiwayini yomoya. Iwayini yomoya eBhayibhileni inokuba yimfundiso eyinyaniso okanye eyobuxoki, kuxhomekeke kumxholo. Amanxila akwaEfrayim anxile yimfundiso yobuxoki, eyiyo iwayini yaseBhabheli, njengoko imelwe lihenyukazi laseTire kwisahluko seshumi elinesixhenxe seSityhilelo nangokukaBheleshatsare ngobusuku bakhe bokugqibela bokuzonwabisa.

UIsaya wachaza iziphumo zokunxila ngokwasemoyeni okuza phezu kwabantu abagxekayo abalawula abantu baseYerusalem.

Yimani niqhwale, nimangaliswe; khalani, nikhale: banxilile, kodwa kungewayini; bayagxadazela, kodwa kungezaselo sinamandla. Kuba uYehova uniphalazele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, iimboni, ubagqubuthele. Kwaye umbono wako konke uye waba kuni njengamazwi encwadi etywiniweyo, abayinikela komfundileyo, besithi, Khawuyifunde le, ndiyakucela; athi yena, Andinakuyifunda; kuba itywiniwe: ize incwadi inikelwe kongafundanga, kusithiwa, Khawuyifunde le, ndiyakucela; athi yena, Andifundanga. Ngenxa yoko iNkosi yathi, Kuba abantu besondela kum ngomlomo wabo, bendibeka imbeko ngemilebe yabo, kodwa beyibeke

kude kum intliziyo yabo, nokundoyika kwabo kufundiswe ngumthetho wabantu: ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, umsebenzi omangalisayo nesimanga: kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqondayo babo kuya kufihlwa. Yeha kwabo bafuna ukufihla amacebo abo kuYehova enzonzobileni, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto nijikelezise kuya kuthatyathwa njengodongwe lombumbi: kuba ingaba into eyenziweyo ingathi ngoyenzileyo, Akandenzanga? okanye into ebunjiweyo ingathi ngoyibumbileyo, Wayengenakuqonda? Isaya 29:9–16.

UDade White ucaphula ezi ndima aze ke ongeze athi:

“Onke amazwi ale nto aya kuzaliseka. Bakhona abo bangazithobisi iintliziyo zabo phambi koThixo, nabangayi kuhamba ngokuthe tye. Bazifihla iinjongo zabo zokwenyaniso, baze bahlale benobudlelane nesithunywa esiwileyo, esithandayo nesenzayo ubuxoki. Utshaba lubeka umoya walo phezu kwamadoda anokuwasebenzisa ukulukuhla abo basese mnyama inxenye. Abanye bayafunxwa bubumnyama obukhoyo, baze babeke bucala inyaniso ngenxa yempazamo. Imini eyalathiswa sisiprofeto ifikile. UYesu Kristu akaqondwa. UYesu Kristu kubo uyintsomi. Kule nqanaba lembali yehlabathi, abaninzi benza njengamadoda anxilileyo. ‘Yimani, nimangaliswe; memezani, nikhale; banxilile, kodwa kungewayini; bayadengezela, kodwa kungeziselo sinamandla. Kuba uYehova uninikele umoya wobuthongo obunzulu, wawavala amehlo enu. Abaprofeti nabalawuli benu, ababoni, ubagqubuthele.’ Ukunxila ngokomoya kuphezu kwabaninzi abacinga ukuba bangabantu abaya kuphakanyiswa. Ukholo lwabo lwenkolo lunjengoko limelwe sesi Sibhalo. Phantsi kwempembelelo yalo, abakwazi ukuhamba ngokuthe tye. Benza iindlela ezigoso ekuhambeni kwezenzo zabo. Omnye aze emva koko omnye, bayagungqa besiya ngapha nangapha. INkosi ibakhangela ngenceba enkulu. Indlela yenyano abayazanga. Bangabaqulunqi bamaqhinga ngokwenzululwazi, yaye nabo babenako yaye bebefanele ukunceda, ngenxa yokubona ngokucacileyo ngokomoya, nabo ngokwabo bakhohlisiwe, yaye baxhasa umsebenzi okhohlakeleyo.

“Iziganeko zale mihla yokugqibela ziza kuthi kungekudala zifikelele kwisigqibo. Xa ezi nkohliso zemimoya zityhilwa zibonakale ziyile nto ziyiyo ngenene,—imisebenzi efihlakeleyo yemimoya emdaka,—abo bathe bathabatha inxaxheba kuzo baya kuba njengamadoda aphulukene neengqondo zawo.

“‘Ngako oko iNkosi isithi, Kuba aba bantu besondela kum ngomlomo wabo, bendizukisa ngemilebe yabo, kodwa bazisusile iintliziyo zabo kude kum, nokundoyika kwabo kum kufundiswa ngumyalelo wabantu; ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, ewe, umsebenzi omangalisayo nomangaliso; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqiqayo babo kuya kufihlwa. Yeha kubo abafuna ukufihla ngokunzulu icebo labo eNkosini, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene ukuphendulela kwenu izinto phantsi phezulu kuya kuthathwa njengodongwe lombumbi; kuba umsebenzi ungathi na ngalowo wawenzayo, Akandenzanga? okanye into eyenziweyo ingathi na ngalowo wayenzayo, Wayengenakuqonda?’”

“Kundityhilwe ukuba kumava ethu siye saba, yaye sisadibana, kanye nale meko yezinto. Amadoda abe nokukhanya okukhulu namalungelo amangalisayo amkele ilizwi leenkokeli ezizicingela ukuba zizilumko, ezithe zathandwa kakhulu zaza zasikelelwa yiNkosi, kodwa ezizikhuphileyo ezandleni zikaThixo zaza zazibeka phakathi kwemikhosi yotshaba. Ihlabathi liza kugutyungelwa zizikhohliso ezinomtsalane. Inggondo yomntu omnye, yamkele ezi zikhohliso, iya kusebenza phezu kwezinye iingqondo zabantu, ebeziguqula ubungqina obuxabisekileyo benyaniso kaThixo baba bubuxoki. La madoda aya kulahlekiswa ziingelosi eziwileyo, ngoxa bekufanele ukuba bema njengabalindi abathembekileyo, belumkele imiphefumlo, njengabo baya kuthi banike ingxelo. Bazibekile phantsi izixhobo zemfazwe yabo, baza baliphulaphula ilizwi lemimoya elukuhlayo. Benza ize icebo likaThixo, bayibekele ecaleni imilumkiso yakhe nokukhalima kwakhe, yaye ngokwenene bakwicala likaSathana, bephulaphula imimoya elukuhlayo neemfundiso zeedemon.

“Ukuxiliswa ngokwasemoyeni ngoku kuphezu kwabantu abangafanele ukuba bayagxadazela njengabantu abaphantsi kwempembelelo yotywala obunamandla. Ulwaphulo-mthetho nokungahambi kakuhle, ubuqhophololo, inkohliso, nentsebenziswano engekho bulungisweni kuzalise ihlabathi, ngokungqinelana nemfundiso yalowo mkhokeli wavukela ezinkundleni zasezulwini.

“Imbali iza kuphindwa. Ndingachaza ngokuthe ngqo oko kuya kubakho kwixesha elikufuphi, kodwa ixesha alikafiki. Imilo zabafuleyo ziya kubonakala, ngobuquqaba bobuqili bukaSathana, yaye abaninzi baya kuzimanya nalowo uthandayo aze enze ubuxoki. Ndiyabalumkisa abantu bakuthi ukuba kanye phakathi kwethu abanye baya kumka elukholweni, banikele indlebe koomoya abalahlekisayo nakwiimfundiso zeedemon, yaye ngenxa yabo inyaniso iya kuthethwa kakubi ngayo.” Battle Creek Letters, 123–125.

Bonke abaprofeti, kuquka uIsaya noDade White, bachaza imihla yokugqibela. Kule mihla iinkokeli zobu-Adventist “zimi ngokupheleleyo kwicala likaSathana, ziphulaphula imimoya elukuhlayo neemfundiso zeedemon.” UDade White ubeka phambili isiprofeto xa esithi, “Xa ezi nkohliso zomoya zityhilwa ukuba ziyiyo kanye le nto ziyiyo,—imisebenzi efihlakeleyo yemimoya emdaka,—abo bathe bathabatha inxaxheba kuzo baya kuba njengabantu abalahlekelwe ziingqondo zabo.” Ubunkokeli bobu-Adventist buya kuba njengabantu abalahlekelwe ziingqondo zabo, kwelo nqanaba kwimbali yemihla yokugqibela xa ukunxila kwabo kutyhilwa ukuba “kuyimisebenzi efihlakeleyo yemimoya emdaka.”

Kukho ukutyhilwa komsebenzi wamadoda agculelayo alawula abantu eYerusalem ngemihla yokugqibela. Oko kutyhilwa kwabekwa emfanekisweni ephupheni likaMiller, xa uMiller wathandaza kwaza kwavuleka umnyango. Kwenzeka kanye phambi kokuba avale amehlo akhe umzuzwana, kubonakalisa kanye isiphelo senkqubo yokutywina yabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine. Ukuvulwa komnyango kubonakalisa utshintsho lwezabelo zamaxesha, yaye ngelo xesha intshukumo yaseLawodikea yengelosi yesithathu itshintsha iye kwintshukumo yaseFiladelfiya yengelosi yesithathu.

Kwiscatshulwa esikuIsaya, kukho isishwankathelo somsebenzi ombi wezinxila zakwaEfrayim, ezingamadoda “ebefanele ukuma njengabagcini abathembekileyo.” Esi sishwankathelo

sivakaliswa ngolu hlobo: “Inene, ukuguqula kwenu izinto nizibhekise ezantsi kuya kuthatyathwa njengodongwe lombumbi; kuba ngaba into eyenziweyo iya kuthetha ngowayenzayo, ithi, Akandenzanga? okanye ngaba into ebunjiweyo iya kuthetha ngowayibumbayo, ithi, Wayengenakuqonda?”

Ukuchongwa kukaMiller “kwemihla ngemihla,” njengenkolo yobuhedeni okanye iRoma yobuhedeni, ekugqibeleni kuluphawu lukaSathana, kuba uSathana neRoma yobuhedeni bobabini bamelwe yinamba.

“Ngoko ke, ngoxa inamba, ngokuyintloko, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuhedeni.” Imbambano Enkulu, 439.

Ethetha ngamadoda alawula iYerusalem ngemihla yokugqibela, uDade White uthi: “Abanye bayazaliswa bubumnyama obukhoyo, baza bayibeke bucala inyaniso endaweni yempazamo. Imini eyaboniswa sisiprofeto ifikile. UYesu Kristu akaqondwa. UYesu Kristu kubo uyintsomi.” Ngomnyaka ka-1901, inkokeli yobu-Adventist evela eJamani yaqalisa ukwazisa imbono yobuxoki yoBuProtestanti obuwileyo ngokuphathelele “okwemihla ngemihla” encwadini kaDanyeli. Loo mbono uchaza ukuba “okwemihla ngemihla” kumela umsebenzi kaKristu wasengweleni, okanye olunye uhlobo lwalo mbono. Ndithi olunye uhlobo kuba kuye kwabakho ugxininiso olwahlukileyo olubekwe kobu buxoki kwimbali eyalandela u-1901, kodwa ezo mbono zobuxoki zihlala zibonakalisa isigqibo sokuba “okwemihla ngemihla” kumela uhlobo oluthile lomsebenzi kaKristu.

Igugu elaliyiyimfundiso ethi “eyemihla ngemihla,” uMiller awayichaza njengophawu lukaSathana, kubu-Adventism bemihla yokugqibela, lingumfuziselo kaKristu. Xa le mbono yaziswa ngowe-1901, bambalwa kakhulu abawamkelayo umbono wokuba “eyemihla ngemihla” yayingumfuziselo kaKristu, ingengomfuziselo kaSathana, kodwa ngeminyaka yoo-1930 igugu lemfundiso ethi “eyemihla ngemihla,” uMiller awayelikhuphe emthanjani wenyano ofumaneka ku-2 Tesalonika, isahluko sesibini, lalisele laliwe, njengokuba kwakukhatywe “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu ngowe-1863. Ndaweni ithile kwimbali esusela kowe-1863 ukuya kwiminyaka yoo-1930, ubu-Adventism babutshintshile iinkokeli, bungekakuqondi oko.

Bazalwana, ndiyayibona ingozi yenu, yaye ndiphinda ndibuze, Nina niphambukayo niyenza na nayiphi na imigudu yokulungisa okungalunganga? Imiphefumlo isenokuba iyakhubeka endleleni, ihamba ebumnyameni, kuba anenzanga zaba nkqo iindlela zeenyawo zenu. Ukuba nikwizikhundla zokuthenjwa, ndiyanibongoza ngakumbi nangakumbi, ngenxa yemiphefumlo yenu nangenxa yabo banijongayo njengabakhokeli, ukuba niguquke phambi koThixo ngenxa yaso sonke isiphoso esenziweyo, nivume impazamo yenu.

“Ukuba uyazingxengaxengisa entlokweni elukhuni yentliziyo, yaye ngenxa yekratshi nokuzigwebela ubulungisa ungazivumi iimpazamo zakho, uya kushiyeke uphantsi kwezilingo zikaSathana. Ukuba xa iNkosi ityhila iimpazamo zakho ungaguquki okanye ungavumi, ukubonelela kwayo kuya kukubuyisela kulo mhlaba kaninzi, kwakhona nakwakhona. Uya kushiywa wenze iimpazamo zohlobo olufanayo, uya kuqhubeka uswele ubulumko, yaye uya kubiza isono ngokuba bubulungisa, nobulungisa ngokuba sisono. Inkitha yeenkohliso eya

kulawula kwezi ntsuku zokugqibela iya kukungqonga, yaye uya kutshintsha iinkokeli, ungazi nokuba ukwenzile oko.” Review and Herald, December 16, 1890.

Amadoda agculelayo alawula abantu baseYerusalem, angamadoda “akwizikhundla zokuthembeka,” aya “kubiza isono ngokuba bubulungisa, nobulungisa ngokuba sisono,” yaye “Inene ukuniguqula kwenu izinto nizijike nentloko kuya kuthathwa njengodongwe lombumbi; kuba umsebenzi woba uthi na ngaye owawenzayo, Akandenzanga? nokuba into ebunjiweyo ithi na ngaye oyibumbileyo, Wayengenangqondo?” Ekuphikeni okuqhubekayo kwizizukulwana ezine zobu-Adventist, abo bakwizikhundla zokuthembeka batshintsha iinkokeli, bengenakuyazi. Abayazi ke loo nto, kuba ngokuthe ngcembe nangokuqhubekayo bazala ubungqina beempazamo zabo. Kolo phikiso luqhubekayo “ubulumko bezilumko zabo buya kutshabalala, nengqondo yabaqondayo babo iya kufihlwa.”

Baya kuziguqula izinto zibe phezulu ezisezantsi, babize isono ngokuba bubulungisa, nobulungisa ngokuba sisono. Umqondiso wale mvukelo yimfundiso ethi “imihla ngemihla,” leyo kuMiller yayiluphawu lukaSathana, kanti i-Adventism namhlanje iyichaza njengophawu lukaKristu. Oko kwakukhe kwaba yiankile eyamisela isakhelo sokusetyenziswa kwesiprofeto kukaWilliam Miller, ngoku sekube luphawu lokunxila kwamadoda agxekayo alawula phezu kwabantu baseYerusalem. Umfuziselo onxulunyaniswa “nemihla ngemihla,” encwadini kaDaniyeli, wakhanya ngokucaca njengelanga xa waqondwa kwisingcwaba sikaMiller ekuqaleni kwe-Adventism, kodwa ngemihla yokugqibela loo nyaniso ikhanya ngokuphindwe kalishumi ngakumbi, kuba inani leshumi lingumqondiso wovavanyo, yaye kuSirayeli wamandulo uvavanyo lweshumi lwalulovavanyo lokugqibela.

AbaFarisi bale mihla “banikezele” “imisebenzi kaKristu” “kumagunya kaSathana,” bechonga ubuhedeni “njengamandla angcwele kaThixo.”

“Abafarisi bonile kuMoya oyiNgcwele. Isiphiwo sabo sokuthetha basisebenzisa ukuxhaphaza uMhlawuleli wehlabathi, yaza ingelosi ebhalayo yawabhala amazwi abo ezincwadini zezulu. Banxulumanisa namandla kaSathana amandla angcwele kaThixo, awayebonakaliswe emisebenzini kaKristu. Babengenako ukuziphepha imisebenzi yaKhe emangalisayo, okanye bayibangele izizathu zendalo, ngoko bathi, ‘Yimisebenzi yomtyholi.’ Ngokungakholwa bathetha ngoNyana kaThixo ngokungathi ungumntu nje. Imisebenzi yokuphilisa eyayenziwe phambi kwabo, imisebenzi ekungekho namnye umntu wayeyenzile okanye ebenokuyenza, yayikukubonakaliswa kwamandla kaThixo, kodwa bamangalela uKristu ngokuba emanyene nesihogo. Benenkani, benobumnyama bentliziyo, beqinile njengeentsimbi entliziyweni, bazimisela ukuvala amehlo abo kubo bonke ubungqina, baza ngaloo ndlela benza isono esingaxolelekiyo.” Manuscript Releases, volume 4, 360.

Siya kuqhubeka kwinqaku elilandelayo ukuqwalasela kwethu ukwanda kolwazi, olwavulwa ekutywinweni kwalo kwintshukumo yengelosi yokuqala.