

# Incwadi kaDaniyeli - Inani Lamashumi Amane anesithoba

*Ukutyhilwa Kweenyaniso: Isikhalo Sasezinzulwini Zobusuku, Indima YamaSilamsi, nenkqubo Yokugqibela Yokuvavanywa Kwiintsuku Zokugqibela*

Jeff Pippenger  
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Ukwanda kolwazi olwaveliswayo xa umbono woMlambo iUlai wavulwa ngowe-1798, lwavelisa inkqubo yokuvavanywa eyafikelela encotsheni yayo kwintshukumo yesiKhalo saMaphakathi koBusuku ngowe-1844. IsiKhalo saMaphakathi koBusuku semihla yokugqibela, esesivulwa ngoku, simelwe yile mbali, yaye siquka kanye ezo nyaniso zokuvavanya zale mbali, kuba umyalezo wesiKhalo saMaphakathi koBusuku osesivulwa ngoku kukubuyiselwa kwezijekulo zikaMiller.

“Iinyaniso esazifumanayo ngo-1841, ‘42, ‘43, nango-‘44 ngoku zimele ukufundwa nokuvakaliswa. Imiyalezo yeengelosi zokuqala, zesibini, neyesithathu iya kuthi kwixesha elizayo ivakaliswe ngezwi elikhulu. Iya kunikelwa ngokuzimisela okunzulu nangamandla oMoya.” Manuscript Releases, umqulu 15, 371.

Umxholo oyintloko wesigidimi sesiprofeto soKhwelo lwasezinzulwini zobusuku lwexesha lethu yindima yobuSilamsi beshwangusha lesithathu. Iintlekele ezintathu zobuSilamsi zonke zimelwe phezu kwamacwecwe amabini kaHabhakuki. Isigidimi soKhwelo lwasezinzulwini zobusuku semihla yokugqibela saqalisa ukutyhilwa ekudanisweni kukaJulayi 18, 2020, xa ixesha lokulinda lemihla yokugqibela lafikayo. Kanye njengokuba isigidimi soKhwelo lwasezinzulwini zobusuku kwimbali yamaMillerite sakhula ngokuqhubekayo, isigidimi semihla yokugqibela siphuhliswa ngokuthe ngcembe de sifike kwinqanaba elimelwe yintlanganiso yenkampu yaseExeter. Ngelo xesha iintombi zisenokuba zinayo ioli, okanye azinayo.

Isibhengezo sikaIsaya seshwangusha phezu kwamadoda agculelayo alawula abantu baseYerusalem, sibonisa ukuba umbono ube kubanxilayo bakwaEfrayim njengencwadi etywiniweyo. Kwesi siqendu sikaIsaya, umsebenzi wokuguqula umqondiso kaSathana ube ngumqondiso ongewele, njengoko kuye kwenziwa kwimbali yobu-Adventist, umele ukuthatyathwa njengodongwe lombumbi. Lowo msebenzi wawukukumisela inkcazelo “yemihla ngemihla,” njengomqondiso kaKristu, kanti enyanisweni ingumqondiso kaSathana. Xa uDaniyeli wasebenzisa igama elithi “tamid” njengomqondiso wobuhedeni, walikhetha elo gama ngenjongo yomfuziselo, kuba elo gama lithetha “okuqhubekayo”.

Kukho amagunya amathathu akhokelela ihlabathi eArmagedon, yaye elokuqala kula magunya mathathu yinamba (ubuhedeni). Inamba yaqalisa imfazwe yayo nxamnye noThixo ezulwini. Inamba iyaqhubekaka naloo mfazwe de kube sekupheleni kweminyaka eliwaka yemillenyam, xa ekugqibeleni itshatyalaliswa.

Xa ke yagqitywayo loo minyaka iliwaka, uSathana uya kukhululwa entolongweni yakhe, aphume aye kulahlekisa iintlanga ezisemagumbini omane omhlaba, uGogi noMagogi, ukuba azihlanganisele emfazweni; inani lazo linjengentlabathi yaselwandle. Zenyuka zaya kububanzi bomhlaba, zayarhangqa umkhosi wabangwele nesixeko esintanda. Kwehla umlilo uphuma kuThixo ezulwini, wabagqiba. Kwaye umtyholi owabalahlekisayo waphoswa echibini lomlilo nesalfure, apho likhona irhamncwa nomprofeti wobuxoki; baya kuthuthunjiswa imini nobusuku ngonaphakade kanaphakade. ISityhilelo 20:7–10.

Irhamncwa (ubupopu), obungowesibini kumagunya amathathu akhokela ihlabathi eArmagedon, nomprofeti wobuxoki (iUnited States), owesithathu kula magunya mathathu, omabini avele embalini emva kwembali yomnqamlezo, yaye omabini atshatyalaliswa ekuBuyeni kweSibini kukaKristu.

Yaye yabanjwa irhamncwa, kwanaye umprofeti wobuxoki owayesenza imimangaliso phambi kwalo, awabakhohlisa ngayo abo babefumene uphawu lwerhamncwa, nabo babenqula umfanekiso walo. Bobabini baphoswa bephila echibini lomlilo ovutha ngesulfure. ISityhilelo 19:20.

Xa uDanilyeli wakhetha igama lesiHebhere elithi “tamid” (okuqhubekayo) njengomfuziselo wobuhedeni (uSathana), wakhetha igama elichaza ukuba nguSathana oye waqhubeka elwa noThixo ngamaxesha onke. La magunya mabini amanye asebenza kuphela emfazweni yawo nxaanye noThixo ngexesha elimiselweyo. Ukukhetha kukaDanilyeli igama elithi “tamid” (okuqhubekayo) kwakunenjongo, yaye kwakuchanekile.

Njengoko ibali likaIsaya leshwangusha phezu kwabo iNkosi eyabathululela umoya wobuthongo obunzulu, yaza yawavala amehlo abo, liqhubeka lisuka kwisahluko samashumi amabini anesibhozo lisiya kwisahluko samashumi amathathu, ubhala athi:

Hamba ngoku, ukubhale phambi kwabo etafileni, ukulibhale encwadini, ukuze kubekho ngenxa yamaxesha azayo ngonaphakade kanaphakade: Kuba aba ngabantu abavukelayo, abantwana abaxokayo, abantwana abangathandiyo ukuva umthetho kaYehova: abathi kubabona, Musani ukubona; nakubaprofeti, Musani ukusiprofetela izinto ezithe tye, sithetheleni izinto ezigudileyo, niprofete iinkohliso: Sukani endleleni, phambukani emendweni, menzeni oyiNgcwele kaSirayeli ayeke phambi kwethu. Ngenxa yoko utsho oyiNgcwele kaSirayeli ukuthi, Ngenxa yokuba nilidelela eli lizwi, nithembele ekucinezeleni nasekugwenxeni, nize nixhomekeke kuko: ngenxa yoko obu bugwenxa buya kuba kuni njengokudilika okulungele ukuwa, ukudumba kudonga oluphakamileyo, okuqhekeka kwalo kufika ngesiqophe, ngephanyazo. Yaye uya kulwaphula njengokwaphuka kwesitya sombumbi esityunyuziweyo; akayi kusisindisa: ukuze kungafunyanwa ekutyumkeni kwaso nesuntswana lokuthabatha umlilo eziko, nokukha amanzi emhadini. Kuba itsho iNkosi uYehova, oyiNgcwele kaSirayeli, ukuthi, Ekubuyeni nasekuphumleni niya kusindiswa; ekuzoleni nasekuthembeni kuya kuba ngamandla enu: kodwa anavuma. Isaya 30:8–15.

“Itafile” ebhaliweyo yimiqolo kaHabakuki isahluko sesibini, eyayenzelwe ukuze abo bayifundayo bakwazi “ukubaleka” basasaze isigidimi. “Incwadi” eyathi yenza “ingxelo” “ngetafile” nguHabakuki. “Itafile” ephuma “encwadini” kaHabakuki imela inkqubo yokuvavanywa etyhila

“abantu abavukelayo, abantwana abaxokayo, abantwana abangavumiyo ukuva umthetho kaYehova.” “Abantu abavukelayo” abangavumiyo “ukuva” ngabo bakaYeremiya abangavumiyo ukuva isandi sexilongo somlindi.

Kananjalo ndamisela abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Ke bona bathi, Asiyi kuphulaphula. Yeremiya 6:17.

Abavukeli ngabo abo kwimbali kaIsaya, kwanakwimbali kaKristu, abangazange bavume ukuva.

Waza wathi, Hamba, uthi kwaba bantu, Nive okunene, kodwa ningaqondi; nibone okunene, kodwa ningazi. Yenza intliziyo yaba bantu ibe nkqumbileyo, uzidlebe zabo zibe nzima, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Isaya 6:9, 10.

Abavukeli abazizithulu bakaIsaya banako “ukuva,” kodwa aba “ve,” yaye ukwala kwabo “ukuva” kubonakalisa ukuba “abaqondi.” Ngabakhohlakeleyo bakaDaniyeli, abangabo neentombi ezizizidenge zikaMateyu, abangaluqondiyo ukwanda kolwazi olumelwe “etafileni” oluqatshelwe “encwadini” kaHabakuki. Ukuba abavukeli abazizithulu bakaIsaya bebeya kuva, babenokuguqulwa baze baphiliswe, kodwa intliziyo yabo ityebile, ngoko abanakuwuqonda umyalezo weSikhalo sasezinzulwini zobusuku. UYesu wanikela ubungqina besibini ngaba bavukeli bazizithulu.

Baza abafundi beza kuye, bathi kuye, Yini na ukuba uthethe nabo ngemizekeliso? Waphendula wathi kubo, Kungenxa yokuba nina nikuphiwe ukwazi iimfihlelo zobukumkani bamazulu, ke bona abanikwanga. Kuba lowo unako, uya kunikwa, aze abe nentabalala engakumbi; ke lowo ungenako, uya kuhluthwa kwanoko anako. Ngenxa yoko ndithetha kubo ngemizekeliso; ngokuba bebona ababoni, besiva abeva, yaye abaqondi. Kwaye kubo kuzaliseka isiprofeto sikaEsaya, esithi, Nokuba niya kuva, ningaqondi; nokubona niya kubona, ningaboni ngqiqweni; kuba intliziyo yaba bantu iye yatyebe, neendlebe zabo ziye zanzima ukuva, namehlo abo bawavale; hleze bakha babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, ndibaphilise. Kodwa asikelelwe amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezi zinto nizibonayo, kodwa abazibonanga; nokuva ezi zinto nizivayo, kodwa abazivanga. Mateyu 13:10–17.

Abalumkileyo bayayiqonda imfihlelo yemizekeliso, eyinyaniso emelweyo ngomgca phezu komgca. Abalumkileyo basikelelwe kuba bayabona baze beve, yaye abalumkileyo nabasikelelweyo bobabini bamelwe kuDaniyeli isahluko seshumi elinesibini. “Abalumkileyo” ngabo baqondayo (ngeentliziyo zabo) ukwanda kolwazi, okumelwe “yitafile” ethe yaqatshelwa “encwadini” kaHabhabhuki, yaye “abasikelelweyo” ngabo balindayo.

Wathi yena, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avalawe, atywiniwe kwada kwafika ixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Kususela kwixesha lokususwa kombingelelo wemihla ngemihla, nokumiswa kwesikizi esenza incithakalo, kuya kubakho iwaka

elinamakhulu amabini anamashumi asithoba eentsuku. Unoyolo lowo ulindayo, aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Daniyeli 12:9–13.

AmaMillerites ayiqonda ngokuchanekileyo into yokuba iintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu zaqala xa ubuhedeni (“umnikelo wemihla ngemihla”) “basuswayo” ngonyaka wama-508. Intsikelelo yathembiswa kwabo babebelindle ngonyaka we-1843. Igama elithi “uza” kweso sicatshulwa lithetha ukuthi “uyachukumisa.” Unyaka we-1843 “wachukumisa” unyaka we-1844 ekupheleni kwawo. Xa unyaka we-1843 waphelayo, “ixesha lokulibaziseka” likaHabhakuki lafika, yaye kwabhengezwa intsikelelo phezu kwabo babelindle njengoko kwakuyalelwe “encwadini” eyakhankanya “amacwecwe.” “Incwadi” kaHabhakuki yayalela abo ukuba “balinde” umbono.

UDaniyeli uchonga imbali ka-1798 (ixesha lokuphela), xa incwadi yakhe yatyhilwayo, kwaza ngaloo xesha kwaveliswa inkqubo yokuvavanywa enezigaba ezithathu (bahlanjululwa, benziwa mhlophe, baza bavavanywa). Loo nkqubo yafikelela esiphelweni sayo ekubonakalisweni kwembali efihlakeleyo yeendudumo ezisixhenxe. Loo mbali ifihlakeleyo yimiqondiso emithathu yenyano, emelwe kukuphoxeka kokuqala, umyalezo weSikhalo Sasezinzulwini Zobusuku, nokuphoxeka okukhulu. Intsikelelo yokufika ekuphoxekeni kokuqala imele inkqubo yokuvavanywa enezigaba ezithathu ekupheleni kwembali ka-1798 ukuya ku-1844.

Imbali ka-1798, ukuza kuthi ga kudano olukhulu luka-1844, lufuzisela imbali ka-1989, ukuza kuthi ga kumthetho weCawe oza kungekudala. Kukho intsikelelo ethenjisiweyo kwabo balindela umbono owaqalisa ukulibaziseka kudano lokuqala. “Izilumko” zikaDaniyeli ishumi elinesibini ngabo abo “basikelelekileyo,” nabathi “balinde.” Abangendawo ngabo abo “bangevayo” ngeentliziyo zabo, nabanga “baboniyo.” Onke amava entshukumo yamaMillerite ashwankathelwe kwiindima ezine zikaDaniyeli, yaye ezo ndima zikwalumela imbali yokutywinwa kwamawaka alikhulu anamashumi amane anesine.

Imbali engcwele emelwe kwezo ndinyana zine isekelwe ekuqondeni ukwanda kolwazi olwalumelwe ezibhebheni zikaHabakuki, kwanokwanda kolwazi uYesu awakuchazayo xa wayefundisa ngendlela yomgca phezu komgca. Wazisa umzekeliso phezu komzekeliso, ukuze acacise imfihlelo yesiprofeto “kwizilumko”. “Abangendawo” kuDaniyeli ishumi elinesibini abaqondi, yaye kweyesi-2 kwabaseTesalonika, isahluko sesibini, ukuswela kwabo ukuqonda kumelwe njengentiyo yenyano, ezisa inkohliso enamandla. Inyaniso abangendawo abangayithandiyo kwileta kaPawulos yayikukuthi “imihla ngemihla,” yaye kwezo ndinyana zine zikaDaniyeli, inyaniso yesiprofeto echongwe ngokukodwa ikwangu “imihla ngemihla.”

UYesu waxelela abafundi ukuba basikelelwe, yaye ngokwenjenjalo wayebathelekisa nabo bakuIsaya abala ukubona nokuva, ukuze baguquke. Abo basikelelweyo kuDaniyeli ishumi elinesibini ngabo balindayo. Iindima ezine kuDaniyeli isahluko seshumi elinesibini, kwanokuzalisekiswa kwezo ndima kwembali yamaMillerite, kwanokuthelekiswa kukaIsaya nodidi olwala ukuva nokubona, kwanolo mahluko lunye lweendidi ezimbini olwenziwa nguKristu, zonke zikhomba phambili kwembali efihlakeleyo yeendudumo ezisixhenxe eyafika ngoJulayi 18, 2020.

Inkqubo yokugqibela yokuvavanywa kwimbali yamaMillerite eyaqala ekudanisekeni kokuqala ngoku iyaphindwa. Abanye baya kubona, kanti abanye baya kwala ukubona.

“Yonke imiyalezo eyanikelwayo ukususela ngo-1840–1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abalahlekelwe kukuziqhelanisa kwabo. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezo zinto nizibonayo, abaza abazibona; nokuva ezo zinto nizivayo, abaza abaziva’ [Mateyu 13:16, 17]. Anoyolo amehlo azibonayo izinto ezabonwayo ngo-1843 nango-1844.

“Isigidimi sanikelwa. Kwaye akufuneki kubekho kulibaziseka ekuphindaphindeni isigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Kwandule ke uDaniyeli eme esabelweni sakhe, enikele ubungqina bakhe.” Manuscript Releases, volume 21, 437.

UWilliam Miller wakhokelwa ziingelosi ukuba aqonde ukuba “iimini zonke,” yayiluphawu lweRoma yobuhedeni. USister White waqinisekisa ngokuthe ngqo ukuba wayechanile kuloo ndlela yokuyiqonda. Oko kuqonda, okwakumelwe phezu “kweetafile” ezikhankanywe “encwadini” kaHabakuki, kuku “xesha elizayo.” Ukutyhilwa kokutywinwa kwaloo “ncwadi” kubonakalisa “abantwana abavukelayo, abaxokayo.” “Abantwana” luphawu lwesizukulwana sokugqibela, ngoko ke “ixesha elizayo,” kwesi sicutshulwa sikaIsaya, liphawulwe ngokukodwa njengeentsuku zokugqibela zomgwebo wophando.

USaya uthi “abantwana abaxokayo” baya kuwukhanyela umyalezo wesiprofeto omelwe phezu “kwetafile” okhankanywe “encwadini,” kuba bathi “kwiimboni, Musani ukubona; nakubaprofeti, Musani ukusiprofetela izinto ezilungileyo, sithetheleni izinto ezithambileyo, niprofete inkohliso.” Ngo-1863 ubu-Adventism baseLawodike baqalisa inkqubo eyandayo yokuzalisekisa isicelo sabo bantwana baxokayo. Lowo msebenzi ubonakaliswa nguIsaya njengokwala iindlela zakudala zeziseko zobuMillerite, kuba bathi, “Phumani endleleni, tyekani ecaleni komendo, menzeni oyiNgcwele kaSirayeli ayeke phambi kwethu.” Umendo, oyindlela, ziindlela zakudala zikaYeremiya.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe ngayo, niya kufumana ukuphumla kwemiphefumlo yenu. Ke bona bathi, Asiyi kuhamba ngayo. Yeremiya 6:16.

Ukwala kwabantwana “abaxokayo” kwezi “ndlela zakudala” zikaYeremiya kukwala umyalezo woKhwelo lwasezinzulwini zobusuku, apho kufumaneka khona “ukuphumla,” okukwangolo “kuphumla nokuhlaziyeka” abangavumanga ukukuphulaphula kuIsaya, okukwakwanguhlaziyeko lomyalezo wemvula yamva. Lowo myalezo ngumyalezo woKhwelo lwasezinzulwini zobusuku omelwe kwimbali yamaMillerite waza wabonakaliswa phezu “kweetafile” eziphawulwe “encwadini.” Ukwala kwabantwana abaxokayo umyalezo woKhwelo lwasezinzulwini zobusuku kumelwe ngumnqweno wabo “wokubangela Oyingcwele kaSirayeli ayeke ukuba phambi” kwabo.

Umbono wokuqala kaEllen White, uAlpha noOmega abaya kuwusebenzisa ngokuqinisekileyo ukumela isiphelo, uchaza indlela yamalungisa, uphawula ukukhanya ekuqaleni kwayo nokuba ngubani okhokela “izilumko” kuse ekupheleni kwendlela.

“Babenesibane esiqaqambileyo esibekwe emva kwabo ekuqaleni kwendlela, esandixelelwa yingelosi ukuba ‘sisikhalo sasezinzulwini zobusuku.’ Esi sibane sakhanya kuyo yonke indlela, sasinika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba babegcina amehlo abo ethe ntsho kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba sele bengenile kuso ngaphambili. Waza ke uYesu abakhuthaze ngokuphakamisa ingalo yaKhe yasekunene ezukileyo, yaye engalweni yaKhe kwaphuma ukukhanya okwakungcangcazela phezu kweqela le-advent, baza bakhwaza besithi, ‘Alleluia!’ Abanye, ngokungxama, bakukhanyela ukukhanya okwakungasemva kwabo, baza bathi yayingengoThixo owabakhokelela ukuphuma bade bafikelela apho. Ukukhanya okwakungasemva kwabo kwacima, kwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona umqondiso noYesu, baza baphuma endleleni, bawela ezantsi bangena kwihlabathi elimnyama nelingendawo elingezantsi.” Christian Experience and Teachings of Ellen G. White, 57.

Yayikukhanya kweSikhalo Sasezinzulwini Zobusuku ekuqaleni nasekupheleni. YayinguYesu (OyiNgcwele kaSirayeli) ababenqwenela ukuba ayeke ukuba phambi kwabo. Ukukhanya okuvela engalweni yokunene ezukileyo kaYesu kwakukokukhanya kweSikhalo Sasezinzulwini Zobusuku njengoko kwakumelwe phezu “kweetafile” ezaphawulwa “encwadini”. Ukulahlwa ngaba “bantwana baxokayo” komyalezo weSikhalo Sasezinzulwini Zobusuku sikaKristu, nendlela ababefanele ukuhamba ngayo, kwazisa umgwebo kaThixo phezu kwabo njengoko babewela besuka endleleni. “Udonga oluphakamileyo” olwaphukayo ngesiqophe, “ludonga” lokwahlulwa kwebandla norhulumente olutshatyalaliswayo kumthetho weCawa ozayo kungekudala. Lowo mgwebo uza “ngesiqophe ngephanyazo,” yaye uya kuba “njengokwaphuka kwesitya sombumba esiqhekezwe saziingceba.” Nguwo umgwebo onxulumene nokuguqula umqondiso kaSathana “wemihla ngemihla” uwubeke ujonge ezantsi, nokuwuchaza njengomqondiso kaKristu.

Inene, ukuguqula kwenu izinto kube phezulu ngezantsi kuya kuthatyathwa njengodongwe lombumbi; kuba umsebenzi ungatsho na ngowamenzayo ukuthi, Akandenzanga? okanye into ebunjiweyo ingatsho na ngowayibumbayo ukuthi, Wayengenakuqonda? Isaya 29:16.

“Umnikelo wemihla ngemihla” yinyaniso yesiprofeto edibanisa kunye iivesi ezine kuDanilyeli isahluko seshumi elinesibini, ezichaza umahluko phakathi kwabakhohlakeleyo nezilumko. “Umnikelo wemihla ngemihla” yinyaniso ethi ithiywe ngabo bamkela ulahlekiso olunamandla ku-2 Tesalonika. “Umnikelo wemihla ngemihla” umele umnqweno “wabantwana abaxokayo” wokuba uNgcwele kaSirayeli asuke endleleni yabo. Kwaye isohlwayo sabo simelwe kukuqhekeka kwesitya sombumbi, yaye oko kushiyekileyo kungumzekeliso wemeko elahlekileyo yeentombi ezizizidenge, kuba ngamaqhekeza aphukileyo nashiyekileyo eso sitya sombumbi siqhekeziweyo, “akuyi kufunyanwa” “nelinye iqhekeza lokuthabatha umlilo eziko, nokuba lokukha amanzi emhadini.”

Zombini “umlilo” namanzi ziimpawu zoMoya oyiNgcwele, kwanjengoko kunjalo nangeoli emzekeliswa weentombi ezilishumi. Xa isiKhalo saphakathi kobusuku sifika ngequbuliso ngesiquphe, njengoko senjenjalo kwintlanganiso yenkampu yase-Exeter ngoAgasti ka-1844, kuya kuba yinto engenakwenzeka ukuba “abantwana abaxokayo” bafumane ioli (amanzi okanye umlilo). Babebiziwe ukuba “babuye” emva kokudana kokuqala, njengoko kwaba njalo ngoYeremiya, kodwa bala.

Amazwi akho afunyanwa, ndaza ndawadla; ilizwi lakho laba kum uvuyo nokuvuya kwentliziyo yam; kuba ndibizwa ngegama lakho, Yehova, Thixo wemikhosi. Andihlalanga embuthweni wabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na intlungu yam ingapheli, nesilonda sam singanyangeki, esalayo ukuphiliswa? Woba kum kanye njengexoki na, nanjengamanzi asilelayo? Ngako oko utsho uYehova ukuthi, Ukuba uyabuya, ndiya kukubuyisa, ume phambi kwam; nokuba ukwahlula okunqabileyo kokungendawo, uya kuba njengomlomo wam; mababuyele kuwe bona, ke wena ungabuyeli kubo. Ndiya kukwenza kwaba bantu udonga lobhedu olubiyelweyo; baya kulwa nawe, kodwa abayi kukweyisa; kuba ndinawe, ukuba ndikusindise, ndihlangule, utsho uYehova. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:16–21.

UYeremiya umele abo babuya emva kodano lokuqala. Abo bangena emsebenzini wokwahlula “okuxabisekileyo kokungcolileyo,” ukuze “beme phambi” kweNkosi baze babe “ngumlomo” weNkosi. Ngabo abo bamelwe nguDaniyele kwisahluko sesithoba, njengabaqondayo imeko yabo yokuchithachithwa, baza emva koko bathandaza umthandazo weLevitikusamashumi amabini anesithandathu. Ngabo abo bamelwe nguDaniyele, uYeremiya, nabalindi bakaHabakuki abathelekiswa “nabantwana abaxokayo.” “Abantwana abaxokayo” nabo babizwa “nguLowo Oyingcwele kaSirayeli” xa Wathi, “ekubuyeni nasekuphumleni niya kusindiswa; ekuzoleni nasekuthembeni kuya kuba ngamandla enu: kodwa anavuma.”

Amatye anqabileyo kaMiller ziinyaniso ezimelwe kwiitafule zikaHabakuki, ezimele uvavanyo lomyalezo weMidnight Cry ovelisa iindidi ezimbini zabakhonzi. Umfuziselo wemvukelo ebonakaliswayo ngokuchasene naloo matye anqabileyo “ngowemihla ngemihla.” UMiller wayechanekile ekuqondeni kwakhe “okwemihla ngemihla,” kodwa ukuqonda kwakhe kwakulinganiselwe yimbali awayephila kuyo, yaye amatye anqabileyo awayeqhele ukuwabeka phezu kwetafile embindini wegumbi lakhe ngoku akhanya ngokuphindwe kalishumi kunokuba ayenjalo xa uMiller waqala ukuwabeka phezu kwetafile yakhe. Ngoku akwisingxobo esikhulu ngakumbi, kuba eso singxobo ngoku asisameli iBhayibhile kuphela, njengoko sasinjalo ngexesha likaMiller, koko ngoku simela zombini iBhayibhile noMoya wesiprofeto.

Ngaba ngaba bangqina babini abavelisa ukukhanya kovavanyo ngemihla yokugqibela, yaye ngaba ngaba bangqina babini ababa yindawo ephambili yedabi ngemihla yokugqibela. UMiller walibona idabi elo, kuba ephupheni lakhe bathabatha ibhokisi yakhe (iBhayibhile), baza bayikrazula. UYohane, emele “izilumko” ngemihla yokugqibela, “wayekwisiqithi esibizwa ngokuba yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu.” UYohane wayetshutshiswa ngenxa yokukholwa ngumyalezo weBhayibhile kwakunye nemibhalo kaEllen White.

Siya kuqhubekela nokuqwalasela iinyaniso ezimelwa ngumbono woMlambo iUlai, owatyhilwayo ngo-1798, kwinqaku elilandelayo.

“Asinanto into esimele siyoyike ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yayo kwimbali yethu edlulileyo.” *Life Sketches*, 196.