

Incwadi kaDaniyeli - Inombolo Yamashumi Amathandathu Anesibini

*Ukuvulwa Kwezacholo Zombono KaWilliam Miller Wobuprofeti: Uvavanyo
Olungqongqo Lokuphambuka Kwe-Adventism ekukhanyeni 'Okukhulu'
Nembizo Lokubuyela Kwezona Ziseko Zinyanileyo*

Jeff Pippenger
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Amatye anqabileyo ephupha likaWilliam Miller aya kukhanya ngokuphindwe kalishumi ngakumbi kunokuba akhanya kwimbali yamaMillerite. Ukuqonda kwamaMillerite ulwazi olwandiswayo ngexesha lembali yawo kwakuchanekile, kodwa kwakungaphelelanga. Xa ukuqonda kwawo kubekwa kummiselo wembali ochaneke ngakumbi, kuchaza imiphumela enzulu ngakumbi, kuba akwandisi kuphela iinyaniso zesiprofeto ezimelwe ngamatye anqabileyo, kodwa kukwavelisa novavanyo lweentombi ezilishumi zemihla yokugqibela. Ukuqonda kwamaMillerite kumelwe kwiitshati ezimbini zoovulindlela (1843 no-1850). Zombini ezo tshati zazikukuzaliseka kweetafile ezaprofetwayo kwisahluko sesibini sikaHabakuki, yaye into yokuba ezo tshati zazikukuzaliseka kukaHabakuki, kwanokuba ezo nyaniso kanye zaziziinyaniso ezisisiseko ze-Adventism, yachongwa ngolo hlobo nguMoya weSiprofeto.

Ukuqondwa kwezinye ezimbalwa zeenyano ezisisiseko kwandiswa eluzukweni njengoko amaMillerite akhokelwa ekuqondeni ingcwele yasezulwini neenyano ezinxulumene nengcwele, emva kokudana okukhulu kwango-Oktobha 22, 1844. Kodwa ke ukuguqukela kwe-Adventism kwimeko yaseLawodikea ngowe-1856, nokwaliwa kwabo kokugqibela “kwamaxesha asixhenxe” ngowe-1863, kwabakhokhelela entlango yaseLawodikea. Akukho nyaniso ibalulekileyo eye yavezwa nge-Adventism ukususela kwiminyaka yoo-1850. Ukuba uyathandabuza elo bango, chaza ke ukuba kutheni lingachanekanga.

AmaMillerite ayelungile ekuqondeni kwawo uDaniyeli wesibini, kodwa ukuqonda kwawo kwakulinganiselwe. Ubu-Adventism abuzange budlulele ngaphaya kokuqonda kwamaMillerite. Namhlanje zonke izikumkani ezisibhozo ezimelwe kuDaniyeli isahluko sesibini zinokubonwa, njengokuba kunokubonwa nomfuziselo kaDaniyeli ethandaza ukuze ayiqonde imfihlelo yephupha likaNebhukadenetsare. Loo mfihlelo imele imfihlelo yokugqibela yesiprofeto, (bonke abaprofeti bachonga imihla yokugqibela), yaye imfihlelo yokugqibela yesiprofeto yile uYohane ayichonga njengeSityhilelo sikaYesu Kristu. Loo mfihlelo iyatyhilwa xa “ixesha likufuphi,” kanye phambi kokuba ukuvalwa kwexesha lovavanyo kufike, yaye loo mfihlelo ngoku iyatyhilwa kwabo bakhetha ukubona.

Ukuqonda kwamaMillerite ngo“imihla ngemihla” encwadini kaDaniyeli kwachongwa luphefumlelo njengokuchanileyo, kodwa ngonyaka ka-1901, ubu-Adventism baqalisa inkqubo yokulahla loo nyaniso isisiseko, yaye ngeminyaka yoo-1930 ubu-Adventism babusele bubuyele kwimbono yakudala yamaProtestanti, ethi “imihla ngemihla” imele umba othile wenkonzo

kaKristu engcweleni. Loo mbono kaSathana, utsho uMoya weSiprofeto, wavela “kwiingelosi ezazigxothiwe ezulwini.” Namhlanje imbono echanileyo yamaMillerite ngo “imihla ngemihla” inokubonwa ingeyiyo kuphela njengomfuziselo wobuhedeni, kodwa kwananjengomfuziselo wemvukelo yobuqhophololo be-Adventism, ezisa inkohliso enamandla phezu kwabo bangayithandiyo inyaniso.

AmaMillerite akhokelwa kumhla ochanileyo wokuphela kweminyaka engamakhulu amabini anamakhulu amathathu, yaye ubuAdventism, kwangoko emva koDano Olukhulu, baqonda ukukhanya okwandisiweyo okunxulumene neso siprofeto; kodwa ngokwala kwabo “amaxesha asixhenxe,” ukususela ngowe-1856 ukuya kowe-1863, kwanakwade kwasa kulo mhla kanye, ababonanga kukhanya kuqhubela phambili kuphuma kwimfundiso abathi yeyona ntsika yabo ephambili nesiseko sabo. Namhlanje “amaxesha asixhenxe” angabonwa, (ngabo bazimiseleyo ukubona), njengokuba enxulumene ngokuthe ngqo nalo lonke ixesha lesiprofeto seminyaka engamakhulu amabini anamakhulu amathathu.

Iminyaka yokuqala engamashumi amane anesithoba imela umjikelo womhlaba wokuphumla ngawo wonke unyaka wesixhenxe, ophindwa kasixhenxe. Iminyaka engamakhulu amane anamashumi alithoba ayimeli nje kuphela ixesha lovavanyo lukaSirayeli wamandulo, kodwa ikwachaza nokuba mingaphi iminyaka yemvukelo nxamnye nomyalelo wokuvumela umhlaba uphumle eyayiza kwenzeka ukuze kuqokelelwe isixa esipheleleyo seminyaka engamashumi asixhenxe awathintelwayo umhlaba ekuphumleni ngayo (elixesha lobukhoboka ngenxa yaloo mvukelo kanye). Iveki awawuqinisa ngayo uKristu umnqophiso yakhiwe yiminyaka emithathu enesiqingatha ukuya emnqamlezweni, neminyaka emithathu enesiqingatha emva komnqamlezo. Ngaloo veki uKristu wayebaqokelela bonke abantu, kuba wathi, ukuba uya kuphakanyiswa, uya kubaqokelela bonke abantu.

Ngoku kukugwetywa kweli hlabathi; ngoku umphathi weli hlabathi uya kukhutshelwa ngaphandle. Kwaye mna, ukuba ndiphakanyiswa emhlabeni, ndiya kutsalela kum bonke abantu. Yohane 12:31, 32.

Iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini apho uKristu waqinisekisa umnqophiso waza waqokelela abantu kuYe, zimele iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini apho uThixo wabachithachitha abantu baKhe abavukelayo, ngenxa yengxabano yomnqophiso waKhe. “Amaxesha asixhenxe” aphunyezwa nxamnye nobukumkani basentla bakwaSirayeli, amela ukusasazwa kweminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini eyaqala ngowama-723 BC yaza yaphela ngowe-1798. Unyaka wama-538 wahlula la maxesha mabini waza wenza amaxesha amabini alandelelanayo eminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Ixesha lokuqala limela ukunyathelwa phantsi kwengcwele nomkhosi bubuhedeni, ize elesibini limela ukunyathelwa phantsi okwenziwa bubupopu.

“amaxesha asixhenxe” eminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini nxamnye nobukumkani basemazantsi, aqala ngowama-677 BC aza aphela ngowe-1844, aphela ngomhla wama-22 kuOktobha 1844. Olu luphawu lwesiqalekiso somnqophiso, yaye

Iwagqitywa kukuvuthelwa kwexilongo lejubhile ekwakufanele livuthelwe ngoMhla woCamagushelo. UMhla woCamagushelo wokomfuziselo wokwenyaniso owaqala ngomhla wama-22 kuOktoberha 1844 umele ixesha elithile. Lixesha loMgwebo woPhando, yaye ngelo xesha kwakufanele kuvuthelwe ixilongo lejubhile elinxulumene nomjikelo ongcwele wesixhenxe.

Kepha ngemihla yesandi sengelosi yesixhenxe, xa iya kuqalisa ukuvuthela, imfihlelo kaThixo iya kube igqityiwe, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. ISityhilelo 10:7.

Ukuvakala kweXilongo lesixhenxe, okwaqala ngomhla wama-22 ku-Oktoberha, 1844, kumela iXilongo leNtlambululo yomjikelo ongcwele wesixhenxe, njengoko kubekwe kwiLevitikus amashumi amabini anesihlanu. Ekugqibeleni amaMillerite ayenyanisile ngokubalwa kwexesha lesiprofeto seminyaka engamawaka amabini anesithathu anamakhulu amabini, yaye ubuAdventism baqonda ngakumbi ngaso kanye emva koDano Olukhulu, kodwa “ilitye elinqabileyo” likaMiller lexesha leminyaka engamawaka amabini anesithathu anamakhulu amabini namhlanje likhanya ngokuphindwe kalishumi ngakumbi. Lonke uphawu lwesiprofeto lwamaxesha asixhenxe amelwe ngaphakathi kwexesha leminyaka engamawaka amabini anesithathu anamakhulu amabini, lunonxibelelwano oluthe ngqo lwesiprofeto kunye neminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini (“izihlandlo ezisixhenxe”), yeLevitikus izahluko zamashumi amabini anesihlanu nezamashumi amabini anesithandathu.

AmaMillerite alikhaba ibango lobuProtestanti obuwileyo nobuKatolika lokuba “abaphangi babantu bakho,” “abaziphakamisayo,” baza “bawa,” babengumqondiso ka-Antiochus Epiphanes, yaye ayelungile. Ayeyazi aza akhusela inyaniso yokuba yiRoma ethi, elizwini lesiprofeto likaThixo, imelwe “njengabaphangi babantu bakho abamisela umbono”, kungekhona ukumkani othile waseSiriya ongaziwayo nowangenantsingiselo kwimbali owayemisela umbono.

Namhlanje abafundisi bezakwalizwi bama-Adventist bafundisa ukuba “abaphangi babantu bakowenu” nguAntiochus Epiphanes. Namhlanje, ingxoxo leyo kwimbali yamaMillerite eyayimele ukuba abantu bomnqophiso wangaphambili ababedlulwa abazange, yaye babengenako, ukuqonda umbono (oko kusekwa kukuqondwa ngokuchanekileyo “kwabaphangi babantu bakowenu”), iphinda kwakhona iphindwe ngabantu bomnqophiso wangaphambili abaphinde kwakhona badlulwa.

Apho kungekho mbono, abantu bayatshabalala; kodwa lowo ugcina umyalelo, unoyolo. IMizekeliso 29:18.

AmaMillerite afundisa ngokuchanileyo ukuba iminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini (“amaxesha asixhenxe”), eLevitikus amashumi amabini anesithandathu, yayisesona siprofeto sexesha side, kwanesisokugqibela, eBhayibhileni; kodwa iAdventism yaseLawodike yala elo “gugu” ngowe-1863, yaye namhlanje kunokubonwa, (ngabo banqwenela ukubona), ukuba amaMillerite ayengachanekanga nje kuphela ekuchongeni “amaxesha asixhenxe” njengesona siprofeto sexesha side eBhayibhileni, kodwa kwanokuba “isiqalekiso”, esilulaka lukaThixo, sazalisekiswa nxamnye nobukumkani baseSirayeli basemantla nakwabasemazantsi.

Namhlanje kunokubonwa ukuba iziphelo ezahlukeneyo zezo zimbini zengqumbo, ezithethwa yincwadi kaDaniyeli ngazo (njengoko besenza nabanye abaprofeti), zingathi ziziphelo ezibini ezimisa umda (eyokuqala neyokugqibela) zexesha eliyiminyaka engamashumi amane anesithandathu, xa uKristu wakha itempile yamaMillerite, njengoko kwakufanekiselwa ziintsuku ezingamashumi amane anesithandathu awazichitha uMoses entabeni efumana imiyalelo yokwakha umnquba wasentlango; kwanakwiminyaka engamashumi amane anesithandathu yokuhlaziywa kwetempile nguHerode abakwaFarisi ababhekisela kuyo kwincoko yabo noKristu malunga nokuba Yena “uya kuyivusa” ngokuhlanjululwa kwetempile eyayisele “itshatyalalisiwe” ngabarhwebi nabatshintshi bemali, kananjalo nangokuvuswa kwetempile Yakhe yobuntu eyadalwa inekhromozomu ezingamashumi amane anesithandathu. Namhlanje, iinyaniso ezisisiseko zamaMillerite zisachanekile njengangaphambili, kodwa ngoku zinzulu ngokuphindwe kalishumi.

Namhlanje kunokubonwa (ngabo banentando yokubona), ukuba xa uKristu wazazisa njengoPalmoni (uMbalimangaliso, okanye uMbalizimfihlelo) kwindinyana yeshumi elinesithathu, yesahluko sesibhozo sikaDaniyeli, wayebonisa unxibelelwano phakathi kombono owawumela ixesha leminyaka engamawaka amabini anamakhulu amathathu nomnye umbono owawumela iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Xa ubudlelane bala maxesha mabini obuprofeti buqondwa, kunokubonwa ukuba anxibelelene ngokuthe ngqo neminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu, ethi yona ke inxulunyaniswe neminyaka eliwaka elinamakhulu amabini anamashumi alithoba kaDaniyeli ishumi elinesibini kwaneminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu yalo kwa loo ndinyana.

Kukho unxulumano oluninzi ngakumbi oluthe ngqo lwamaxesha esiprofeto anxulunyaniswa nemibono emibini yeevesi zeshumi elinesithathu neshumi elinesine kuDaniyeli isahluko sesibhozo, kodwa luqatshelwa kuphela ngabo banqwenela ukubona. Kodwa namhlanje, ngaphaya konxulumano lwawo onke amaxesha exesha adityaniswa yile mibono mibini, kukho isityhilelo segama likaPalmoni (uMbaleli omAngalisayo weManani, okanye uMbaleli weeMfihlelo). AmaMillerite ayenyanisile ngezo vesi zimbini, kodwa ayenomda, yaye namhlanje ubuAdventism busesebumnyameni obupheleleyo nobuqithisileyo.

Zimileni, nimangaliswe; khalani, nibubule: banxilile, kodwa kungengayini; bayagxadazela, kodwa kungengasiselo sinamandla. Kuba uYehova unithululele umoya wobuthongo obunzulu, wawavala amehlo enu; wabagquma abaprofeti nabalawuli benu, ababoni. Kwaye umbono wako konke ube kuni njengamazwi encwadi etywiniweyo, abayinikayo kulowo ufundileyo, besithi, Ndicela ukuba uyifunde le; aze athi, Andinako; kuba itywiniwe: Ize incwadi inikwe lowo ungafundanga, kusithiwa, Ndicela ukuba uyifunde le; aze athi, Andifundanga. Isaya 29:9–12.

UDade White uchaza ukuba uWilliam Miller wanikwa “ukukhanya okukhulu” ngenchwadi yeSityhilelo, kodwa ukuqonda kwakhe kwezahluko zeshumi elinesibini, ishumi elinesithathu, ishumi elinesixhenxe, neshumi elinesibhozo zeSityhilelo kwakungachananga, ngokucacileyo. Ezo ngqiqo zingachanekanga azimelwanga kwezo tshathi zimbini zingcwele, kodwa oko kumelweyo kwincwadi yeSityhilelo, isahluko sesithoba, “ligugu” lokuba iSilamsi imelwe ziiYeha ezintathu.

“Abashumayeli nabantu bayijonge incwadi yeSityhilelo njengengummangaliso nongabalulekanga kangako kunezinye izahlulo zeZibhalo eziNgcwele. Kodwa ndabona ukuba le ncwadi ngokwenene isisityhilelo esinikelwe ukuze sizuze ngokukhethekileyo abo babeza kuphila ngemihla yokugqibela, ukuze sibakhokele ekuchongeni indawo yabo yokwenene nomsebenzi wabo. UThixo walathisa ingqondo kaWilliam Miller kwiziprofeto, waza wamnika ukukhanya okukhulu ngencwadi yeSityhilelo.” Early Writings, 231.

Intetho ethi “ukukhanya okukhulu” kwimibhalo kaDade White inolwazi oluninzi kakhulu. UMiller wayeqonda amabandla, amatywina neexilongo zesiTyhilelo, kuba iingelosi ezingcwele “zalathisa ingqondo yakhe” kwezi zifundo. “Ukukhanya okukhulu” okwanikwa uMiller kwamelwa kwezo tafile zimbini zingcwele, yaye iinyaniso zemfundiso ezazilolo “khanyiso olukhulu” zachongwa ephupheni lakhe “njengamatye anqabileyo”. Ubu-Adventist banikwa olo “khanyiso lukhulu” baza baqalisa ukulugquma ngamatye anqabileyo omgunyathi ukuqala ngowe-1863. Umgaqo “wokukhanya” kukuba “ukukhanya” yinto uKristu ayisebenzisayo ukugweba umntu okanye abantu.

Asikokukhanya” kuphela okugweba abantu, kodwa kwanakho “ukukhanya” ababenokuba nako ukuba babengakhange baxhathise (njengoko benjenjalo ngo-1856, njengomzekelo omnye kuphela phakathi kwemininzi). Olunye uphawu olunxulunyaniswa “nokukhanya,” kukuba “ukukhanya” okulahlweyo kuvelisa umlinganiselo wobumnyama ohambelanayo. UbuAdventi balahla baza bagquma “ukukhanya okukhulu” awanikwa nguThixo uMiller, olumelayo iziseko zobuAdventi.

“Lowo ubona ngaphaya komphezulu, ofunda iintliziyi zabantu bonke, uthi ngabo baye banokuthi babe ‘nokukhanya okukhulu.’ ‘Ababandezelekanga, abamangalanga ngenxa yemeko yabo yokuziphatha neyokomoya.’ Inene, bazikhethela ezabo iindlela, yaye umphefumlo wabo uyakuvuyela amasikizi abo. Nam ndiya kukhetha ukulahlekiswa kwabo, ndibazisele noko bakoyikayo; ngokuba ndakubiza, akwabakho uphendulayo; ndakuthetha, abevanga; koko benza okubi emehlweni aM, bakhetha oko ndingakuvuyelanga.” “UThixo uya kubathumela ukulahlekiswa okunamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba ‘abangalwamkelanga uthando lwenyaniso, ukuze basindiswe,’ ‘kodwa banovuyo kokungendawo.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yeyiphi inkohliso enamandla ngakumbi enokulahlekisa ingqondo kunokuzenza ngathi wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni wenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona kuYehova? Owu, yinkohliso enkulu, lulahlekiso olunomtsalane, oluthimba iingqondo xa abantu abakhe “bayazi inyaniso,” bephazama bathabathe imo yobuthixo bayenze umoya namandla ayo; xa becinga ukuba bazizityebi, banda ngeempahla, yaye abasweli nto, kanti enyanisweni baswele yonke into.” Testimonies, volume 8, 249, 250.

ILawodikeya, awaba yi-Adventism ngowe-1856, imele abo bakhe banikwa “ukukhanya okukhulu,” kodwa abamiselweyo ukwamkela “inkohliso enamandla” yeyesiBini kwabaseTesalonika, lo gama lonke bekholelwa ukuba isiseko sobuxoki abasimisileyo ngokungenisa iingqekembe zobuxoki namatye anqabileyo obuxoki simiselwe nguThixo, kanti eneneni siseko esakhiwe phezu kwesanti. I-Adventism “licawa ebikhe yanokukhanya okukhulu,

ubungqina obukhulu”, kodwa “licawa” ethe yayilahla “isigidimi iNkosi” ebesi “thumele”, yaza ukususela ngoko yamkela “ezona ngxelo zingenaqiqweni neengcinga zobuxoki neemfundiso zobuxoki”.

“Abefundisi abangangwaliswanga bazixhobisa ngokuchasene noThixo. Bayamdumisa uKristu nothixo weli hlabathi ngomoya omnye. Nangona bevuma ngelizwi ukuba bayamamkela uKristu, bamkela uBharabhas, baze ngezenzo zabo bathi, ‘Hayi lo Mntu, kodwa nguBharabhas.’ Bonke abafunda le migca mabalumke. USathana uqhayise ngoko anako ukukwenza. Ucinga ukuba uya kuluchitha ubunye uKristu awathandazela ukuba bube khona eBandleni laKhe. Uthi, ‘Ndiya kuphuma ndibe ngumoya wobuxoki ukuze ndibakhohlise abo ndinako, ukuze ndigxeke, ndigwebe, ndize ndigqwethise.’ Makunyanyekelwe unyana wenkohliso nowobungqina bobuxoki “libandla eliye laba nokukhanya okukhulu,” ubungqina obukhulu, lize elo bandla liyilahle isigidimi iNkosi esisithumileyo, lamkele ezona zityholo zingaqondakaliyo neengcinga zobuxoki neethiyori zobuxoki. USathana uhleka ubudenge babo, kuba uyakwazi oko kuyinyaniso.”

“Abaninzi baya kuma kwiipulpiti zethu bephethe isibane sobuxoki besiprofeto ezandleni zabo, esikhanyiswe sisibane esesihogweni sikaSathana. Ukuba amathandabuzo nokungakholwa kuyanyanyezelwa, abalungiseleli abathembekileyo baya kususwa kubantu abacinga ukuba bazi kakhulu. ‘Ukuba ubuwazi,’ watsho uKristu, ‘nakuwe, ubuncinane ngalo mhla wakho, izinto ezizezoxolo lwakho! kodwa ngoku zifihlakele emehlweni akho.’”

“Nangona kunjalo, isiseko sikaThixo simi siqinile. INkosi iyabazi abo bangabaYo. Umfundisi ongcwalisiweyo makangabi nabuqhophololo emlonjeni wakhe. Makacace njengemini, ekhululekile kuyo yonke intsholongwane yobubi. Ubulungiseleli obungcwalisiweyo kunye nomshicilelo ongcolisekanga ziya kuba ngamandla ekukhanyiseni inyaniso kwesi sizukulwana sigwenxa. Ukukhanya, bazalwana, sifuna ukukhanya okungakumbi. Vuthelani isigodlo eZiyon; khalisani isilumkiso entabeni engcwele. Hlanganisani umkhosi weNkosi, neentliziyi ezingcwalisiweyo, ukuze uve oko iNkosi eya kukuthetha ebantwini baYo; kuba ilwandise ukukhanya kubo bonke abaya kuva. Mabaxhobe baze baxhotyiswe, benyuke baye emfazweni—ukunceda iNkosi nxamnye nabanamandla. UThixo ngokwaKhe uya kusebenzela uSirayeli. Zonke iilwimi ezixokayo ziya kuthuliswa. Izandla zeengelosi ziya kuzibhukuqa izicwangciso ezikhohlisayo ezisakhiwayo. Iinqaba zikaSathana aziyi kuze ziphumelele. Uloyiso luya kuhamba nomyalezo wengelosi yesithathu. Njengoko uMphathi womkhosi weNkosi wazidiliza iindonga zaseYeriko, ngokunjalo abantu beNkosi abagcina imithetho yaYo baya koyisa, zize zonke izinto ezichasayo zoyiswe. Makungabikho mphefumlo ukhalaza ngabakhonzi bakaThixo abeze kubo nomyalezo othunyelwe lizulu. Ningabi saphetha-gxeka kubo, nisithi, ‘Bagxininisa kakhulu; bathetha ngamandla kakhulu.’ Basenokuthetha ngamandla; kodwa akufuneki na oko? UThixo uya kwenza iindlebe zabaphulaphuli zinkenteze ukuba abayi kuliphulaphula ilizwi laKhe okanye umyalezo waKhe. Uya kubagxeka abo bachasa ilizwi likaThixo.

“USathana usebenzise onke amacebo anokwenzeka ukuze kungabikho nto iza phakathi kwethu njengabantu ukusikhalimela nokusohlwaya, nokusibongoza ukuba silahle iimpazamo zethu. Kodwa kukho abantu abaya kuthwala ityeya kaThixo. Abanye baya kuphuma phakathi kwethu

abangayi kusayithwala ityeya. Kodwa aba abanakwakha iindonga zokuthintela inyaniso; kuba yona iya kuqhubela phambili inyuke de kube sekupheleni. Kwixesha eladlulayo uThixo wavusa amadoda, yaye usenamadoda anamathuba alindileyo, elungiselelwe ukwenza ukuthanda kwaKhe—amadoda aya kudlula kwizithintelo ezingathi ziindonga eziqatywe ngodaka olungaxutywanga kakuhle. Xa uThixo ebeka uMoya waKhe phezu kwamadoda, aya kusebenza. Aya kuvakalisa ilizwi leNkosi; aya kuphakamisa ilizwi lawo njengxilongo. Inyaniso ayiyi kuncitshiswa okanye ilahlekelwe ngamandla ayo ezandleni zawo. Aya kubonisa abantu izikreko zabo, nendlu kaYakobi izono zayo.” Testimonies to Ministers, 409–411.

Ukuchonga umqondiso kaSathana “womihla ngemihla” njengomqondiso kaKristu kukudumisa “uKristu nothixo weli hlabathi ngomoya omnye. Ngelixa besithi bayamamkela uKristu, bamkela uBharabhas; yaye ngezenzo zabo bathi, ‘Hayi lo Mntu, kodwa uBharabhas.’” Inyaniso ezimelwe ephupheni likaMiller “njengamatye anqabileyo”, zaza kananjalo zaboniswa ngokucacileyo phezu kweetafile ezimbini ezingcwele, zinguloo “kukhanya kukhulu,” uMiller awanikwayo, nawa athe ama-Adventist awakhaba.

Bathi bayavuma ukuba badumisa uKristu ngophawu lukaSathana, baze bathi bema phezu kwesiseko sikaThixo, kanti siseko sobuxoki esizisa ulahlekiso olunamandla kubo bonke abamisa ukuma kwabo phezu kweso sakhiwo semfundiso siphosakeleyo. Akukho nto intsha phantsi kwelanga, yaye uSirayeli wanamhlanje uhamba nje emanyathelweni esiprofeto kaSirayeli wamandulo.

“Kukho into endiwuxinezeleyo emphefumleni wam: kukuswela okukhulu uthando lukaThixo, olulahlekileyo ngenxa yokuhlala kuchaswa ukukhanya nenyano, nangexa yempembelelo yabo bebesebenza ngokukhuthuleyo, abathi, phambi kobungqina obufumbe phezu kobungqina, basebenzisa impembelelo yokuthintela umsebenzi wesigidimi uThixo asithumeleyo. Ndibakhomba kwisizwe samaYuda ndize ndibuze, Simele na sibashiye abazalwana bethu bahambe kuloo ndlela inye yokuchasa ngobumfama, kude kube sesiphelweni kanye sexesha lovavanyo? Ukuba kukho abantu abakhe bafuna abalindi benyaniso nabathembekileyo, abangayi kuthula, abaya kukhala imini nobusuku, bevakalisa izilumkiso uThixo azinikezileyo, ngamaSeventh-day Adventists. Abo banikwe ukukhanya okukhulu, amathuba asikelelekileyo, abathi, njengeKapernahum, baphakanyiselwa ezulwini ngokubhekisele kwilungelo, baya kuthi na ngokungalisebenzisi kwabo bashiyelelwe ebunyamani obulingana nobukhulu bokukhanya abanikwe kona?”

“Ndingwenela ukubongoza abazalwana bethu abaya kuhlenganisana kwiNkomfa Jikelele ukuba bayithobe ingxelo eyanikwa abaseLawodikeya. Hayi imeko yobumfama abakuyo! Lo mbandela uziswe phambi kwengqalelo yenu kaninzi, ngokuphindaphindiweyo, kodwa ukunganeliseki kwenu ngemeko yenu yokomoya akubangakho nzulu yaye kubuhlungu ngokwaneleyo ukuba kusebenze uguquko. ‘Ngokuba uthi, Ndisityebi, ndisityebile ngempahla, andiswele nto; kodwa akwazi ukuba ulusizana, unesingqala, ulihlwempu, uyimfama, uhamba ze.’ Ityala lokuzikhohlisa liphezu kwamabandla ethu. Ubomi benkolo babaninzi bububuxoki.” Manuscript Releases, umqulu 16, 106, 107.

“IKapernahum” yayisisixeko awasikhethayo uYesu ukuba sibe sisixeko sakhe.

“EKapernahum uYesu wayehlala ngamaxesha aphakathi kohambo lwaKhe lokuya nokubuya, yaye ke yaziwa njenge ‘sixeko saKhe.’ Yayikumaxweme oLwandle lwaseGalili, yaye kufuphi nemida yentili entle yaseGenesarete, ukuba yayingekho kanye phezu kwayo.” The Desire of Ages, 252.

UKristu wakhetha iKapernahum njengoko kwakudala wakhetha iYerusalem.

Ke unyana wakhe ndiya kumnika isizwe esinye, ukuze uDavide umkhonzi wam abe nesibane ngamaxesha onke phambi kwam eYerusalem, umzi endizikhethela wona ukuba ndibeke igama lam khona. 1 Kumkani 11:36.

UKristu wakhetha ubu-Adventist njengesixeko sakhe ngowe-1844, yaye ngowe-1863, ubu-Adventist babeyakhe kwakhona isixeko sase “Yeriko”, umqondiso wentuthuzelo nobutyebi baseLawodike. Njengoko kwakunjalo ngoSirayeli wamandulo, kunjalo ke nangoSirayeli wale mihla. Ubu-Adventist bukholelwa ukuba bangabemi besixeko sikaThixo esikhethekileyo, kodwa bayaluchasa “ukhanyiso olukhulu” olunika ubungqina bobumi. NjengoShilo, ngexesha likaEli, uHofeni noPinehasi, ubu-Adventist buya kugwetywa ngokwelo “khanyiso lukhulu” banikwa ithuba lokulwamkela.

“Phakathi kwabantwana bakaThixo abazibizayo, kungakanani ukunyamezela okuncinane okubhaliweyo, mangaphi na amazwi abukhali athe athethwa, kungakanani ukugxeka okukhutshiweyo ngokuchasene nabo bangengobokholo lwethu. Baninzi abaye bajonga abo bangabamanye amabandla njengaboni abakhulu, kanti iNkosi ayibajongi ngolo hlobo. Abo bajonga ngaloo ndlela amalungu amanye amabandla, bamele ukuzithoba phantsi kwesandla esinamandla sikaThixo. Abo babagwebayo basenokuba babenokukhanya okuncinane kuphela, amathuba ambalwa namalungelo ambalwa. Ukuba babebenokukhanya amalungu amaninzi amabandla ethu abenako, basenokuba baqhubele phambili ngesantya esikhulu ngakumbi, baza balumela ukholo lwabo ngcono phambi kwehlabathi. Ngabo baqhayisa ngokukhanya kwabo, kodwa besilela ukuhamba kuko, uKristu uthi, ‘Ke mna ndithi kuni, kuya kuba nokunyamezeleka ngakumbi kwiTire neSidon ngomhla womgwebo, kunokuba kube kini. Nawe ke, Kapernahum [amaSeventh-day Adventists, athe afumana ukukhanya okukhulu], ophakanyiselwe ezulwini [ngokwelungelo], uya kuthotyelwa esihogweni; kuba ukuba imisebenzi yamandla, eyenziwe kuwe, yayenziwe eSodom, ngesiya kuba sihleli kude kube namhla. Kodwa mna ndithi kuni, Kuya kuba nokunyamezeleka ngakumbi kumhlaba waseSodom ngomhla womgwebo, kunokuba kube kuwe.’ Ngelo xesha uYesu waphendula wathi, ‘Ndiyakubulela kuwe, Bawo, Nkosi yezulu nomhlaba, ngokuba uzifihlile ezi zinto kwabazi nezilumko [ngokokuzicingela kwabo], wazityhila kwiintsana.’”

“Kwaye ngoku, ngenxa yokuba nizenzile zonke ezi zenzo, utsho uYehova, yaye ndithethe kuni, ndivuka kwakusasa ndithetha, kodwa anivanga; ndanibiza, kodwa aniphendulanga; ngenxa yoko ndiya kwenza kule ndlu ibizwa ngegama lam, enikholose ngayo, nakule ndawo endayinika nina nooyihlo, njengoko ndenzayo eShilo. Ndiya kunigxotha ebusweni bam, njengoko ndabagxothayo bonke abazalwana benu, yona yonke imbewu kaEfrayim.”

“INkosi imisele phakathi kwethu amaziko abaluleke kakhulu, yaye amelwe kukulawulwa, kungekhona njengoko kulawulwa amaziko ehlabathi, kodwa ngokomyalelo kaThixo. Amelwe

kukulawulwa iliso libe linye kuphela kubuqaqawuli bakhe, ukuze nangazo zonke iindlela kusindiswe imiphefumlo etshabalalayo. Kubantu bakaThixo kufikile ubungqina boMoya, kanti ke abaninzi abawathanga ntweni amasiluleko, izilumkiso, neengcebiso.

“Yivani ngoku oku, nina bantu bazizidenge, ningenangqiqo; nina ninamehlo, kodwa ningaboni; nina nineendlebe, kodwa ningeva: anisoyiki na mna, utsho uYehova? Aningcangcazeli na ebusweni bam, mna ndibeke isanti ukuba ibe ngumda wolwandle, ngommiselo ongunaphakade, ukuze lungabi nako ukuweqa? Yaye nangona amaza alo eziphosa ngamandla, akanako ukoyisa; nangona egquma, akanako ukuwudlula. Kodwa aba bantu banentliziyo enemvukelo neqhankqalazayo; baphambukile, bemka. Kanti abakhe batsho entliziyweni yabo ukuthi, Masimoyike ngoku uYehova uThixo wethu, onika imvula, eyangaphambili neyasekupheleni, ngexesha layo; usigcinela iiveki ezimisiweyo zokuvuna. Ubugwenxa benu buzisusile ezi zinto, nezono zenu zinithintele izinto ezilungileyo.... Abaligwebi ityala, ityala lenkedama, kanti bona bayaphumelela; nelungelo losweleyo abalenzeli mgwebo. Andiyi kubavelela na ngenxa yezi zinto? utsho uYehova; umphefumlo wam awuyi kuphindezela na kuhlanga olunje na?”

“Ngaba iNkosi iya kunyanzeliswa ukuba ithi, ‘Musa ukubathandazela aba bantu, ungaphakamisi nankxwaleko nathandazo ngenxa yabo, ungandithetheleli: kuba andiyi kukuphulaphula?’ ‘Ngenxa yoko izandyondyo zemvula zibanjisiwe, yaye akubangakho mvula yasemva kwexesha.... Akuyi na ukususela kweli xesha ukhale kum, usithi, Bawo wam, unguMkhokeli wobutsha bam?’” Review and Herald, August 1, 1893.

Siza kuqhubeka nengqwalasela yethu “yokukhanya okukhulu” awanikwa uWilliam Miller ngencwadi yeSityhilelo kwinqaku elilandelayo.

“Xa uKristu weza ehlabathini ukuze abe ngumzekelo wenkolo eyinyaniso, nokuphakamisa imigaqo emele ilawule iintliziyo nezenzo zabantu, ubuxoki babusele bunamathele nzulu kangaka kwabo babenokukhanya okukhulu kangako, kangangokuba abasazange bakuqonde ukukhanya, yaye babengenawo nomnqweno wokuncama isithethe ngenxa yenyaniso. Bamala uMfundisi wasezulwini, bambethelela emnqamlezweni iNkosi yozuko, ukuze bagcine amasiko neziyilo zabo. Lowo kanye umoya ubonakaliswa ehlabathini namhlanje. Abantu abakuthandi ukuphengulula inyaniso, hleze izithethe zabo ziphazamiseke, kuze kungeniswe ulungelelwano olutsha lwezinto. Kubo ubuntu kukho ukuthambekela okuhlala kukhona kokona, yaye abantu ngokwemvelo bathanda ukuphakamisa kakhulu iingcamango nolwazi lwabantu, kanti oko kungokobuthixo nokungunaphakade akuqondwa okanye kuxatyiswe.” Counsels on Sabbath School Work, 47.