

UMoya WesiProfeto: Isikhalo Sasezinzulwini Zobusuku

litafle Ezimbini zikaHabakuki

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Kutshanje siqalise ukulungiselela umbhalo okhutshelwe kwintetho weZithebula Ezibini zikaHabakuki ukuze uguqulelwe kwiilwimi ezahlukehlukeneyo ezimelwe kwiwebhusayithi yethu. Umsebenzi wokuguqula intshumayelo ethethiweyo ibe yinkcazo ebhaliweyo ngumsebenzi omkhulu ngakumbi kunokuba kunokuqondwa ngumntu ongaziqhelananga nazo zonke izigaba ekufuneka kudlule kuzo ukuze intetho ethethiweyo iguqulwe ibe yinkcazo ebhaliweyo, kwanakwimixaki ezifunekayo zokugqibela zokuguqulela loo mxholo kwiilwimi ezahlukehlukeneyo ezikwiwebhusayithi. Sisandul' ukuqalisa ukuhlela ikopi yokuqala kweentetho ezingamashumi alithoba anesihlanu, ndaza ndafumanisa esinye isigaba ekufuneka nathi sidlule kuso. Sinento yokwenza nophuhliso oluqhubekayo lwalo myalezo ukusuka kowe-1989 kude kube kwimbali yethu yangoku.

Kwiintshumayelo ezazimalunga neminyaka elishumi elinesihlanu eyadlulayo kwakukho iinyaniso ezazisekwimo yazo yosana ngokubhekiselele ekuqondweni. Eyokuqala kwezo nyaniso endimele ndiyicacise kukufika kwengelosi yesibini kwimbali yamaMillerite. Ngelo xesha ndandiqonda ukuba ingelosi yesibini yafika xa iicawa zamaProtestanti zaqalisa ukuvala iingcango zazo nxamnye nentshumayelo kaMiller yomyalezo wengelosi yokuqala, ngokudibana nokuphela konyaka ka-1843. UWilliam Miller wasebenzisa ubalo lwamaxesha awayekhohlelwa ukuba lubonisa ukuba iminyaka ka-1843 yaqala ngoMatshi 22, 1843 yaza yaphela ngoMatshi 22, 1844. Wayecinga ukuba ezo ziprofeto zintathu ezathi ekugqibeleni zabekwa kwezo tshati zimbini ezingcwele zaziya kufikelela esiphelweni ngonyaka ka-1843, yaye wayekhohlelwa ukuba loo nyaka waphela ngoMatshi 22, 1844. Wayephazama kwiingongoma ezimbini.

Iziprofeto ezithathu zeentsuku ezili-1335 zikaDaniyeli ishumi elinesibini, zeminyaka engama-2520 “yamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu, nezentsuku ezili-2300 zikaDaniyeli isibhozo, zaqondwa nguMiller njengokuba zigqityiwe ngoMatshi ka-1844. Emva koko iNkosi yamkhokela uSamuel Snow ukuba angaqondi kuphela ukuba ezo ziprofeto zaziphela kungekhona ngo-1843, kodwa ngo-1844; koko uSnow waqalisa nokusebenzisa ukubalwa kwexesha kwamaKarayiti, nto leyo eyayingesiso isicelo sexesha uMiller awayesisebenzisa. UMiller wayesebenzisa ukubalwa kwexesha kwabaRabi/okusekelwe kwi-equinox, okwakuseka unyaka ukusuka entwasahlobo ukuya kwenye intwasahlobo.

Xa sasizisa iTheyibhile eziBini zikaHabakuki, sasingekayiqondi le nyaniso yembali kwaye sasisebenzisa amava kaMiller ukuphawula umhla wama-22 Matshi 1844 njengokufika kwesibini nokuqalisa kwexesha lokulibaziseka. Ndandiqonda, kwaye ndisakuqonda, ukuba ukufika kwaloo

ngelosi kwakuhambelana nexesha amaProtestanti ayesala ngalo isigidimi sikaMiller sengelosi yokuqala, yaye esi sicutshulwa silandelayo sasisisiqalo sam sokubhekisela kuso.

“NgoJuni, 1842, uMnu. Miller wanika uthotho lwakhe lwesibini lweentetho ecaweni yaseCasco Street ePortland. Ndakubona kulilungelo elikhulu ukuya kwezi ntetho; kuba ndandiphantsi kokudimazeka, yaye ndandingaziva ndilungiselele ukudibana noMsindisi wam. Olu thotho lwesibini lwavusa umdla omkhulu ngakumbi esixekweni kunolokuqala. Ngaphandle kwezimbalwa iimeko, amahlelo ahlukeneyo avala iingcango zeecawa zawo kuMnu. Miller. Iintshumayelo ezininzi ezivela kumaqonga ahlukeneyo zafuna ukubhenca iziphoso ekwakusithiwa zingobokunyaniseka okungagunyaziswanga zomthethi; kodwa izihlewe zabaphulaphuli abaxhalabileyo zazizimasa iintlanganiso zakhe, yaye abaninzi abazange bakwazi ukungena endlwini. Amabandla ayethule ngendlela engaqhelekanga yaye ephulaphule ngenyameko.” Life Sketches, 27.

Ndaqonda ukuba ukuvalwa kweengcango kumyalezo kaMiller kwakuphawula ukuqala kokwaliwa kwengelosi yokuqala, yaye ngokuvumelana nokuqonda kukaMiller ukubalwa kwexesha ngokwendlela yoorabhi/ngokusekelwe kwi-equinox ndacinga ukuba uMatshi 22, 1844, wayephawula ukuphela kuka-1843. Intshumayelo kaMiller ePortland ngoJuni ka-1842 enyanisweni iluphawu lwendlela olubonisa ukwaliwa okuqhubekayo okwagqibela ngokugqitywa ngoAprili 18, 1844, kodwa ngexesha lezo ntshumayelo sasingekakayiqondi indlela uSamuel Snow awayesebenzisa ngayo ukubalwa kwexesha ngokwendlela yamaKaraite.

Kwintshayelelo yokuqala esaqala ukuyihlela ngokutsha, ndaqalisa ukubona ukuba oko kwakubhaliwe ngelo xesha kubonakala ngathi kuyaphikisana noko sikufundisayo ngoku. Kuyaphikisana, kwangaxeshanye akuphikisananga. Yinto nje yokugxininisa ukufika okuqhubekayo kwengelosi yesibini, kwangaxeshanye ikwangumzekeliso wokutyhilwa okuqhubekayo kwalo myalezo, njengoko kwakunjalo kwimbali yamaMillerite. Esi saziyo sokucacisa sifanele ukuphendula abo bakhubekileyo kukuchongwa kwethu komhla we-19 Epreli 1844 njengokudana kokuqala kwamaMillerite nento eyayifundiswa ngaphambili.

“Imiyalezo yokuqala neyesibini yanikelwa ngowe-1843 nango-1844, yaye ngoku siphantsi kokubhengezwa kowesithathu; kodwa yomithathu le miyalezo kusekufuneka ibhengezwe. Kuyimfuneko ngoku kanye njengokuba kwakunjalo ngaphambili ukuba iphinde ivakaliswe kwabo bafuna inyaniso. Ngepensile nangelizwi simele sivakalise esi sibhengezo, sibonisa ulandelelwano lwazo, nokusebenza kweziprofeto ezisizisa kumyalezo wengelosi yesithathu. Akanakubakho owesithathu ngaphandle kowokuqala nowesibini. Le miyalezo simele siyinike ihlabathi ngeencwadi ezipapashiweyo, ngeentetho, sibonisa kumgca wembali yesiprofeto izinto ebezikhona nezinto eziya kubakho.” Selected Messages, incwadi 2, 104.

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Intshayelelo kwiiTafle eziBini zikaHabakuki nesiKhalo saphakathi kobusuku

Kolu luhlu, siza kujonga ezi tafile zimbini zikaHabakuki—iiTshathi zika-1843 no-1850—ngexesha elandisiweyo. Siya kuqala ngokubeka isiLilo Sasezinzulwini Zobusuku endaweni yaso. Njengoko kukhankanyiwe, inxalenye enkulu yeentetho zokuqala iya kuba luphengululo kwabo baqhelene nalo myalezo, kodwa ekubeni silungiselela uthotho olunokufundwa ngabantu abatsha kulo myalezo, kufuneka sibabekele phandle iingcamango ezithile ezisisiseko. Siya kuqala ngesiLilo Sasezinzulwini Zobusuku, sigxininise kwinkalo efumaneka embonweni wokuqala kaEllen White. Masifunde umhlathi wokuqala kwi-Christian Experience and Teachings, iphepha 57.

Akuzange kube kudala emva kokuhamba kwexesha ngo-1844 ukuba ndanikelwa umbono wam wokuqala ovulekileyo. Ndandityelele uNksk. Haines ePortland, eMaine, udade othandekayo kuKristu, intliziyo yakhe ibimanyene neyami. Thina sobahlanu, sonke singabafazi, sasiguqe ngokuzola esibingelelweni sosapho. Ngoxa sasithandaza, amandla kaThixo ehla phezu kwam ngendlela endingazange ndiyive ngaphambili.

Aba bafazi bahlanu, iintliziyo zabo zazidityaniswe noDade White, babengachasani nakuphi na ukubonakaliswa kwamandla kaThixo. Okuphawulekayo kukuba bonke babengabafazi, bemela ibandla, yaye babebahlanu, nto leyo enokubonwa njengamantombi amahlanu azizilumko. Oku kukuphawula nje kuphela.

Kwabonakala ngathi ndingqongwe kukukhanya, ndinyuka ndisiya phezulu nangaphezulu emhlabeni. Ndajika ndakhangela abantu be-Advent emhlabeni, kodwa andabafumana, kwaza ilizwi lathi kum, “Khangela kwakhona, uze ukhangele kancinci ngasentla.” Ngoko ndaphakamisa amehlo am ndabona indlela ethe tye nemxinwa, ephakanyiswe phezulu ngaphezu kwehlabathi. Kule ndlela abantu be-Advent babesiya esixekweni, esasikwesinye isiphelo sendlela. Babenokukhanya okuqaqambileyo kumiswe emva kwabo ekuqaleni kwendlela, endaxelelwa yingelosi ukuba kwakusisiBhengezo saseBusuku obuPhakathi. Oku kukhanya kwakukhanyisa kuyo yonke indlela, kwanika ukukhanya ezinyaweni zabo ukuze bangakhubeki. Ukuba babegcina amehlo abo ethe ntsho kuYesu, owayephambi kwabo nje, ebakhokelela esixekweni, babesekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sikude kakhulu, yaye babelindele ukuba ngeli xesha sele bengenile kuso. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo Yakhe yasekunene ezukileyo, kwaza kwaphuma ekwingalo Yakhe ukukhanya okwaweyiva phezu kweqela laba-Advent, baza badanduluka besithi, “Alleluia!” Abanye ke ngokungxama balukhanyela ukhanyiso olwalungasemva kwabo, baza bathi yayingengoThixo owayebakhokele wabayisa kude kangako. Ukukhanya olwalungasemva kwabo lwacima, lwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona uphawu nangoYesu, baza bawa besuka endleleni, bawa bangena kwihlabathi elimnyama nelikhohlakeleyo elingezantsi.

UWilliam Miller noKhwelo Yasezinzulwini Zobusuku

Kule ntetho yokuqala, emva kokumisela amanqaku ambalwa, siya kuxoxa ngeNkomfa yama-Adventist yaseLow Hampton ngoDisemba 1844. Kule nkomfa, kwahlanganisana abanye bamaMillerite, yaye uWilliam Miller walukhaba uqondelelo lweSikhalo Sasezinzulwini Zobusuku. Ingqiqo apha yeyokuba lo mbono, nangona ungowethu sonke, wawubhekiswe ngokukodwa

kuWilliam Miller.

Kule nyanga inye leyo, uWilliam Miller walukhanyela ukhanyiselo olwalungasemva kwabo—iSikhalo Saphakathi Kwezinzulwini Zobumnyama—olwalunokumenza awe aphume endleleni aye kwihlabathi labangendawo elingezantsi. Siya kuphonononga iziphumo zoku. Ubungqina bembali bubonisa ukuba amaMillerite onke ayekhohlelwa ukuba azalisekisa umzekeliso weentombi ezilishumi; oku kwakuyinto eyayisaziwa ngokubanzi phakathi kwawo. Siya kubonisa ukuba uWilliam Miller wayenokuqonda oko kwakuyiSikhalo Saphakathi Kwezinzulwini Zobumnyama. UMiller wayekhohlelwa ukuba iSikhalo Saphakathi Kwezinzulwini Zobumnyama yayingumyalezo weyure yomgwebo kaDaniyeli 8:14 nesiTyhilelo 14:6-9. Wayekhohlelwa ukuba umyalezo awaqala ukuwuvakalisa ekuqaleni kweminyaka yoo-1830 yayiyiSikhalo Saphakathi Kwezinzulwini Zobumnyama, “Nanko umyeni uyeza,” nokuba uYesu wayeza ehlabathini njengomyeni.

Kwimbali enkulu yembali yamaMillerite, ayekhohlelwa ukuba ayesizalisekisa umzekeliso weentombi ezilishumi, kodwa ayecinga ukuba iSikhalo Saphakathi Kobusuku sasichaza umyalezo awayewuvakalisa. Noko ke, ngehlobo lika-1844, kwavela ukuqonda okutsha nokuchanekileyo: iSikhalo Saphakathi Kobusuku yayiyintshukumo yeNyanga yeSixhenxe, apho uYesu wayelindelwe ukuba eze ngomhla weshumi wenyanga yesixhenxe. Eso sasiyiSikhalo Saphakathi Kobusuku sokwenene. Xa uMiller wasikhaba iSikhalo Saphakathi Kobusuku sokwenene ngoDisemba 1844, wayesikhaba isiganeko sembali sehlobo lika-1844 yaye ebuyela kwisikhundla sakhe sangaphambili sokuba sasiyimfundiso nje jikelele yeminyaka yoo-1830. Ukuqonda indlela iSikhalo Saphakathi Kobusuku esasebenza ngayo kubaluleke kakhulu. Ukuba awuyiqondi i-2520 ngendlela amaMillerite ayeyiqonda ngayo, awunako ukuqonda iSikhalo Saphakathi Kobusuku. Ukuba awunako ukuqonda iSikhalo Saphakathi Kobusuku ngendlela amaMillerite ayeyiqonda ngayo, uyaphuma endleleni uwe uye kwihlabathi elingendawo elisezantsi.

Kule ntetho, siza kuqala ngenyaniso ezithile ezikwitshathi ezikhatywayo ngokuvulelekileyo yi-Adventism namhlanje. IZiko loPhando lweBhayibhile leCawa yama-Seventh-day Adventist kunye noninzi lwabefundisi bezakwalizwi bama-Adventist bayayikhaba i-2520. Siya kujongana nalo mbandela ngokweBhayibhile njengoko siqhubeka, kodwa kuqala siza kubonisa ukuba u-Ellen White uyayamkela ngokupheleleyo i-2520. IZiko kunye noninzi lwabefundisi bezakwalizwi bakwayikhaba ingqiqo yabaVulindlela malunga ne-Daily. Siya kubonisa ukuba ukwala ingqiqo yabaVulindlela yokuba i-Daily bubuhedeni kukwala uMoya wesiprofeto. IZiko likwayikhaba esidlangalaleni ingqiqo yabaVulindlela ngeexilongo—iXilongo lesiHlanu nelesiThandathu. Siya kuqala ngokubonisa ukuba ukwala ingqiqo yabaVulindlela ngeexilongo kukwala uMoya weSiprofeto.

Namhlanje, uninzi lwama-Adventist aluqondi ngokucacileyo, nangona kungangcono, malunga ne-1290 ne-1335. Ngaphandle kokuqonda koovulindlela nge-1335, akukho sizathu seBhayibhile sokuchonga ixesha lokulibaziseka elaqala ngoMatshi 22, 1844. Ngaphandle kokuqonda ixesha lokulibaziseka, umntu akanako ukuqonda iindlela ezasebenza ngazo isiKhalo saphakathi kobusuku. Ngaphandle kokuqonda isiKhalo saphakathi kobusuku, umntu uyaphuma endleleni aye kwihlabathi elingendawo elingezantsi. Siya kuzibonisa ezi nyaniso etshatini ngokwesiqinisekiso

esicacileyo soMoya wesiProfeto, size ke sizihlulutye ngokweLizwi likaThixo. Kodwa kuqala, kufuneka sibone oko kwakungqonge imbali yamaMillerite nokuba yintoni eyavelisa isiKhalo saphakathi kobusuku.

Imbali yamaMillerite nokuFika kweNgelosi yokuQala

Siqala ngo-Uriah Smith, kwi-Thoughts on Daniel and Revelation, iphepha 521, ukuze sibonise imbali yamaMillerite size sijongane no-1798. U-Uriah Smith ubhala athi, “Ukulandelelana kwexesha leziganeke zeSityhilelo 10 kuqinisekiswa ngakumbi yinyaniso yokuba le ngelosi iyafana nengelosi yokuqala yeSityhilelo 14.” KwiSityhilelo 10, ingelosi enamandla yehla ivela ezulwini inencwadana encinane ivuliwe esandleni sayo. U-Ellen White uyasazisa ukuba le ngelosi enamandla nguYesu Kristu, yaye le ncwadana incinane yiNcwadi kaDanyeli. Ekupheleni kwesahluko seshumi, uYohane uxelelwa ukuba ayidle le ncwadana incinane, eya kuba mnandi emlonyeni wakhe ibe krakra esiswini sakhe. UYohane umele imbali yamaMillerite, apho isigidimi sikaDanyeli simnandi kodwa sikhokelela ekudanisekeni okukrakra. Ingelosi enamandla yeSityhilelo 10, ngokokutsho koovulindlela, yingelosi yokuqala yeSityhilelo 14—ziyafana, zingelosi enye.

Amaxesha amaninzi asichithi xesha lininzi sichaza ngokweenkcukacha ngaba zingelosi zikuSityhilelo, kodwa sifanele ukwenjenjalo. Ingelosi enamandla ekuSityhilelo 10 ikwayiyo naleyo ngelosi uWilliam Miller awayekholelwa ukuba yayizalisekisa isiKhalo saphakathi kobusuku ngokuphumeza umsebenzi wengelosi yokuqala ekuSityhilelo 14: ‘Moyikeni uThixo, nimmike uzuko; kuba lifikile ilixa lomgwebo wakhe.’ Ilixo lomgwebo wakhe libhekisa kuDanyeli 8:14. Ezi zingelosi zichaza imiba eyahlukeneyo yomsebenzi owaphunyezwayo.

Sibuyela ku-Uriah Smith: ‘Ulandelelwano lwamaxesha lweziganeko zeSityhilelo 10 luyaqinisekiswa ngakumbi yinyaniso yokuba le ngelosi iyafana nengelosi yokuqala yeSityhilelo 14.’ Ucacisa oko kubadibanisayo: zombini zinomyalezo okhethekileyo wokuvakalisa, zombini zenza isibhengezo sazo ngezwi elikhulu, zombini zisebenzisa ulwimi olufanayo olubhekisa kuMdali, yaye zombini zivakalisa ixesha—enye ifunga ukuba ixesha alisayi kubakho, kanti enye ivakalisa ukuba lifikile ilixa lomgwebo kaThixo. Umyalezo weSityhilelo 14:6 umi kweli cala lokuqalisa kwexesha lokuphela.

Uriah Smith uthi ixesha lesiphelo lingu-1798, yaye isigidimi sesiTyhilelo 14 siza emva koko. Ubhala athi, “Kodwa isigidimi sesiTyhilelo 14:6 sibekwe kweli cala lokuqalisa kwexesha lesiphelo. Sisibhengezo sokuba ilixa lomgwebo kaThixo lifikile, yaye ngenxa yoko simele ukusebenza kwaso kube kwisizukulwana sokugqibela. UPawulos akazange ashumayele ukuba ilixa lomgwebo lifikile. ULuther nabancedisi bakhe abazange balishumayele. UPawulos waxoxa ngomgwebo oza kuza, okwisikhathi esizayo esingachazwanga ngokucacileyo, yaye uLuther wawubeka ubuncinane kwiminyaka engamakhulu amathathu emva kwexesha lakhe. Ngaphezu koko, UPawulos ulumkisa ibandla ngokuchasene nayo nayiphi na intshumayelo enjalo yokuba ilixa lomgwebo kaThixo lifikile de kufike ixesha elithile.” Kweyesi-2 kwabaseTesalonika 2:1–3, uPawulos uthi umhla kaKristu awukasondele de kufike kuqala ukuwa kokholo, aze umntu wesono athhilwe. UPawulos wazisa umntu wesono, uphondo oluncinane, ubupopu, waza wagubungela

ngesilumkiso lonke ixesha lokongamela kwalo, elaqhubeka iminyaka eli-1260, laphela ngo-1798.

Ngo-1798, isithintelo sokuvakalisa ukuba usuku lukaKristu lusondele saphela. Kwaqalisa ixesha lesiphelo, netywina lasuswa kwincwadi encinane. Ukususela ngoko, ingelosi yeSityhilelo 14 yaphuma. U-Uriah Smith uthi, ‘Ukuba uya kuyibona,’ ukususela ngo-1798, umyalezo wengelosi yokuqala uye waphuma. Ngo-1798, ingelosi yokuqala yeSityhilelo 14 ifika embalini—oku kukuqonda koovulindlela. Ukususela ngoko, ingelosi yeSityhilelo 14 iye yavakalisa ukuba iyure yomgwebo kaThixo ifikile, yaye ingelosi yesahluko seshumi iye yema phezu kolwandle nomhlaba, ifunga ukuba ixesha alisayi kuba sabakho. Ubuwena bazo abunakuthandatyuzwa. Zonke iingxoxo ezimisela enye zisebenza nakwenye. Isizukulwana sangoku sibona ukuzaliseka kwezi ziprofeto zibini. Ekushumayeleni ngokufika kukaKristu, ngokukodwa ukususela ngo-1840 ukuya ku-1844, kwaqala ukuzaliseka kwazo okupheleleyo nokuncenkukacha.

USmith uphawula unyaka ka-1840 no-1844 ngokubhekiselele kwingelosi yokuqala yeSityhilelo 14 efika ngo-1798, kodwa ukwachaza nengelosi yokuqala ngo-1840, apho isigidimi sinikwe amandla. Ekushunyayelweni kokufika, ngokukodwa ukususela ngo-1840 ukuya ku-1844, kwaqalisa ukuzaliseka kwazo ngokupheleleyo. Isimo sengelosi esinenyawo olunye phezu kolwandle nolunye phezu komhlaba sibonisa ububanzi obukhulu besibhengezo sayo. Isigidimi sasiza kuwela ulwandle size sandiselele kwiintlanga ngeentlanga ezahlukeneyo, yaye isibhengezo sokufika ngenene saya kuzo zonke izikhululo zobuvangeli ehlabathini. Ukususela ngo-1840, isigidimi sengwele yokuqala, ngokuka-Ellen White, sasiqhutyelwa kuzo zonke izikhululo zobuvangeli ehlabathini. Oku kwazalisekiswa xa umgaqo wonyaka-ngosuku wesiprofeto seBhayibhile waqinisekiswa ngokuwa koBukhosi bama-Ottoman. Okwangoku asijongani neenkukacha, koko sibeka umongo wembali yamaMillerite neentshukumo zeSikhalo Saphakathi Kobusuku.

Iziganeko Ezibalulekileyo Zembali: 1833 nokuwa kweenkwenkwezi

Ngowe-1833, kwenzeka ukuwa kweenkwenkwezi. UEllen White uphawula kwi The Great Controversy, iphepha 333: “Ngowe-1833, kwiminyaka emibini emva kokuba uMiller eqalile ukuveza esidlangalaleni ubungqina bokubuya kukaKristu kungekudala, kwabonakala owokugqibela kwimiqondiso eyayithenjisiwe nguMsindisi njengemiqondiso yokufika kwakhe kwesibini. Watsho uYesu: ‘Inkwenkwezi ziya kuwa ezulwini.’ Mateyu 24:29. Kwaye uYohane kwiSityhilelo wachaza, njengoko wayebona embonweni iziganeko ezaziza kubhengeza usuku lukaThixo: ‘Inkwenkwezi zezulu zawela emhlabeni, njengoko umkhiwane uphosa amakhiwane awo angekavuthwa, xa ushukunyiswa ngumoya onamandla.’ ISityhilelo 6:13. Esi siprofeto safumana ukuzaliseka okuphawulekayo nokunamandla kwisikhukula esikhulu seemeteoro sangoNovemba 13, 1833.”

Ubungqina bukaWilliam Miller bubalisa ngolu hlobo: ‘NgoMgqibelo emva kwesidlo sakusasa—ehlotyeni lowe-1833, ndahlala phantsi edesikeni yam ukuze ndihlolisise umba othile, yaye ndathi ndakuphakama ukuze ndiphume ndiye emsebenzini, kwafika kum ngamandla angaphezu kwawo onke ngaphambili, “Hamba uye kukuxelela ihlabathi.” Olu luvo lwafika ngesiquphe, yaye ngamandla amakhulu kangangokuba ndaphinda ndahlala esitulweni sam ndisithi, “Andinakuphambani, Nkosi.” “Kutheni na?” kwabonakala ngathi yimpendulo, kwaza ke kwavela

zonke izizathu zam, ukuswela kwam amandla okwenza loo nto; kodwa ukubandezeleka kwam kwaba kukhulu kangangokuba ndangena emnqophisweni onzulu noThixo wokuba, ukuba Yena ebengandivulela indlela, bendiya kuhamba ndiye kwenza umsebenzi wam ehlabathini. “Uthetha ukuthini na xa usithi makavule indlela?” kwabonakala ngathi kuza kum. Kaloku, ndathi, ukuba ndingafumana isimemo sokuthetha esidlangalaleni kuyo nayiphi na indawo, ndiya kuhamba ndibaxelele oko ndikufumanayo eBhayibhileni ngokufika kweNkosi. Ngoko nangoko wonke umthwalo wam wasuka. Ndaza ndavuya kuba kwakungekho nto inokwenzeka yokuba ndibizwe ngolo hlobo, kuba ndandingazange ndifumane isimemo esinjalo, izilingo zam zazingaziwa, yaye ndandinethemba elincinane kakhulu lokuba ndingamenywa kuwo nawuphi na ummandla womsebenzi. Malunga nesiqingatha seyure emva kwelo xesha, ndingekaphumi kwelo gumbi, kwangena unyana kaMnu. Guilford waseDresden, omalunga neemayile ezilishumi elinesithandathu ukusuka apho ndihlala khona, waza wathi uyise umthumile kum yaye unqwenela ukuba ndihambe naye ndiye ekhaya, ndicinga ukuba mhlawumbi ufuna ukundibona ngomba othile weshishini. Ndambuza ukuba ufuna ntoni na. Waphendula wathi ngosuku olulandelayo kwakungayi kubakho kushunyayelwa ecaweni yabo, yaye uyise wayenqwenela ukuba ndize ndithethe nabantu ngomxholo wokufika kweNkosi. Ngoko nangoko ndaziqumbela ngokwenza umnqophiso endandiwenzile. Ndamvukela kwaoko uYehova ndaza ndagqiba ekubeni ndingayi. Ndamshiya loo nkwenkwe ndingamniki mpendulo, ndaza ndasuka ndaya kusithela kwihlathi elincinane elalikufuphi ndibandezeleke kakhulu. Apho ndasokola neNkosi kangangeyure enye, ndizama ukuzikhulula emnqophisweni endandiwenze nayo, kodwa andafumana kukhululeka. Kwanyanzeliswa esazela sam oku, “Uya kwenza umnqophiso noThixo uze uwaphule ngokukhawuleza kangaka na?” yaye ububi obugqithisileyo bokwenza oko bandigubungela. Ekugqibeleni ndathobela ndaza ndathembisa iNkosi ukuba, ukuba Yona ibingandixhasa, bendiya kuhamba, ndithembele kuyo ukuba indinike ubabalo namandla okwenza konke eya kukufuna kum. Ndabuyela endlwini ndafika loo nkwenkwe isalindile. Yahlala de kwaba semva kwesidlo sasemini, ndaza ndabuyela nayo eDresden.’ Yile ndlela awathi ngayo uMiller, ehlotyeni lowe-1833, waqalisa ukuwuvakalisa esidlangalaleni lo myalezo. NgoDisemba 1833, ukuwa kweenkwenkwezi kongeza ubunzulu obungwele kumyalezo wakhe.

1840: Ukuzaliseka Kwesiprofeto noBukhosi base-Ottoman

Ngowe-1840, uEllen White uphawula ngokuzaliseka okuphawulekayo kwesiprofeto. Le ndima idla ngokuphikiswa kwiMoya yesiProfeto, abanye besithi uUriah Smith wayifaka kwi-The Great Controversy, kodwa ezi mpikiswano azinasiseko. Uthetha ngokulandelelana kokuzaliseka kwesiprofeto okwaholela ku-1840, kuquka ukuwa kweenkwenkwezi neMini Yobumnyama. Ubhala athi, “Ngomnyaka ka-1840, kwakhona ukuzaliseka okuphawulekayo kwesiprofeto kwavusa umdla omkhulu nowasasazeka ngokubanzi.”

Ubhekisa kwisiprofeto seBhayibhile, kungekhona nje ukuqikelela komntu okwenziwa nguJosiah Litch. Kwiminyaka emibini ngaphambili, uJosiah Litch, umfundisi ophambili owayeshumayela ngokufika kwesibini, wapapasha uchazo lweSityhilelo 9, eqikelela ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayeza kubhukuqwa ngoAgasti 11, 1840. Ngexesha elalichaziwe, iTurkey, ngokusebenzisa oonozakuzaku bayo, yamkela ukhuseleko lwaMandla

aManyeneyo aseYurophu yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Esi siganeko sazalisekisa kanye oko kwakuxelwe kwangaphambili. Xa oku kwaziwayo, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolika iziprofeto eyayamkelwe nguMiller namaqabane akhe, yaza intshukumo ye-Advent yanikwa amandla amangalisayo okuqhubela phambili. Amadoda emfundo nesikhundla amanyana noMiller ekushumayeleni nasekupapasheni iimbono zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844, umsebenzi wanda ngokukhawuleza.

Uriah Smith wayesixelele ukuba ingelosi yokuqala yesiTyhilelo 14 yafika ngowe-1798, kodwa ikwayiyo le ngelosi ikwisiTyhilelo 10. KwiSityhilelo 10, uYohane uxelelwa ukuba athabathe incwadana encinane esandleni sengelosi aze ayidle, yaye iya kuba mnandi emlonyeni wakhe. Isigidimi samaMillerite saba mnandi ngomhla we-11 Agasti 1840, emva kweminyaka emibini sixela kwangaphambili ukuwa koBukhosi base-Ottoman ngokusekelwe kumgaqo wonyaka-ngosuku wesiprofeto seBhayibhile. Xa eso siganeko sazaliseka kanye njengoko sasiqikelelwe, isigidimi ababebesivakalisa saba mnandi emlonyeni wabo.

Ngomhla we-11 Agasti, 1840, isigidimi saba mnandi emlonyeni wabo. UYohane uxelelwa ukuba athabathe incwadana esandleni sengelosi eye yehla. Ingelosi yehla ngomhla we-11 Agasti, 1840, yaye le ngelosi yesiTyhilelo 10 ikwanguye lowo ufana nengelosi yokuqala yesiTyhilelo 14. Ingelosi yesiTyhilelo 14 ifika ngowe-1798 ngexesha lokuphela, kodwa isigidimi sayo sixhotyiswa ngowe-1840. UEllen White uthi xa eso siganeko saziwa, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolika isiprofeto eyayamkelwe nguMiller namaqabane akhe. Ukususela kwiminyaka yoo-1930, kuqalwa ngo-1919 kodwa ngakumbi ngeminyaka yoo-1930, ubu-Adventist buyalile imithetho yokutolika isiprofeto eyayamkelwe nguMiller namaqabane akhe—leyo mithetho iyindlela yezibhalo zobungqina ekufundweni kweBhayibhile.

Itshathi lika-1843 neXesha lokuLibazeleka

Umqondiso olandelayo embalini yitshathi ka-1843, eyaveliswa ngoMeyi 1842. UEllen White uthi, “Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi nokuba yayingafanele iguqulwe, ukuba amanani ayenjalo njengoko Yena wayefuna abe njalo, nokuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani ukuze kungabikho namnye onokuyibona de kususwe isandla saYo.” Le tshathi ngumqondiso wesiprofeto, owaveliswa ngoMeyi 1842. NgoJuni 1842, iicawa zamaProtestanti zavalela iingcango zazo, yaza ingelosi yesibini yafika.

Kwi-Testimonies, umqulu wokuqala, iphepha 21: “NgoJuni ka-1842, uMnu. Miller wanikela uthotho lwakhe lwesibini lweentetho kwiCasco Street Church ePortland, eMaine. Ngaphandle kweemeko ezimbalwa, amahlelo ahlukeneyo azivala iingcango zeecawe zawo nxamnye noMnu. Miller.” UEllen White usazisa ukuba njengamaKristu angamaSeventh-day Adventist, sifanele sifunde ukuqiniseka ukusuka kunobangela ukuya kwisiphumo. Unobangela owakhokelela ekubeni iicawe zamaProtestanti zivale iingcango zazo yaba kukungeniswa kwale tshathi. Xa le tshathi yaziswa ngoMeyi, iicawe zamaProtestanti zagqiba kwelokuba amaMillerite ayengabashisekeli abalahlekisiweyo.

Ukuphoxeka kokuqala kulandelayo. Kwi-The Great Controversy, iphepha 393: “Kwakusengoko ngo-1842, umyalelo onikwe kwesi siprofeto wokuba kubhalwe umbono, wenziwe ucece emacwecweni, ukuze afunde lowo ubalekayo, wawusele ucebise kuCharles Fitch ukulungiselela itshathi yesiprofeto yokubonisa imibono kaDaniyeli neSityhilelo.” UCharles Fitch, owafa kamsinya nje phambi koKuphoxeka Okukhulu lwango-Oktobha 22, 1844, wasetyenziswa yiNkosi kule mbali. Walungiselela itshathi, eyapapashwa ngoMeyi 1842.

Ukupapashwa kwale tshathi kwathatyathwa njengokuzalisekiswa komyalelo kaHabakuki. Noko ke, akukho mntu waqaphela ukulibaziseka okubonakalayo ekuzalisekeni kombono. Ixesha lokulinda limiswe kwangaphambili kweso siprofeto sinye. Emva kodano, esi Sibhalo sabonakala sibalulekile: “Ngokuba umbono uselishesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nangona ulibala, ulindele, kuba inene uya kufika, akayi kulibala. Ilungisa liya kuphila ngokholo.” Ixesha lokulinda luludano lokuqala, olufika ngoMatshi 22, 1844. AmaMillerite ayexela kwangaphambili ukuphela kwehlabathi ngo-1843, esebenzisa ubalo lwexesha oluseBhayibhileni. Xa iNkosi yayingekafiki ngelo xesha, udano lokuqala lwangena ngoMatshi 22, 1844. Olo lulo ixesha lokulinda.

Eli lixesha lokulibazisa emzekelisweni weentombi ezilishumi, kuHabakuki 2, nakuDaniyeli 12. UDaniyeli 12:11 uthi, “Kususela kwixesha apho umbingelelo wemihla ngemihla uya kususwa...” Oovulindlela baqonda ukuba ubuhedeni bathotywa ngo-508, xa uClovis oyisa amaVisigoth. Ukususela kwixesha apho ubuhedeni bususwa khona kwanaxa ubupopu bumiselwa (kwiminyaka engamashumi amathathu kamva ngo-538), kuya kubakho iintsuku ezili-1290. Ivesi elilandelayo lithi, “Unoyolo lowo ulindayo aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu.” U-508 dibanisa no-1335 kulingana no-1843. “Unoyolo lowo ufika ku-1843.” I-1335 iphawula ixesha lokulibazisa, isithi, “Unoyolo lowo ulindayo aze afikelele ku-1843.” Ukuba uyayixhasa ingqiqo yoovulindlela ngemihla ngemihla, njengoko noEllen White esenza, oku kucacile.

Ukuze oku kucace ngakumbi, uIsaya 30:18 uthi, “Kungoko ke iNkosi iya kulinda.” Apha, iNkosi ngumkhwenyana emzekelisweni weentombi ezilishumi, yaye iyalibazisa. “Kungoko ke umkhwenyana aya kulibazisa ukuze abe nobabalo kuni, yaye kungoko ke uya kuphakanyiswa ukuze abe nenceba kuni; kuba iNkosi inguThixo womgwebo. Banoyolo bonke abo bayilindeleyo.” Oku kuyahambelana noDaniyeli 12:12: “Unoyolo lowo ulindayo aze afikelele kwi-1335.” Umkhwenyana uyalibazisa ngoMatshi 22, 1844. Kukho intsikelelo enxulunyaniswe nokufika kudano lokuqala, uze emva koko ulinde. Xa ufika apha, umele ukulinda. Ulindele ntoni? UHabakuki 2:3 uthi, “Ngokuba umbono usesele ngowexesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibazisa, wulindele.” Intsikelelo yokufika kwi-1335 yintsikelelo yokufika kule mbali, apho iNkosi iya kuzalisekisa iSikhalo Sasebusuku.

Asingabo bonke abaya kuvunyelwa ukuba bathabathe inxaxheba kuKhwelo Lwasezinzulwini Zobusuku. Abanye abantu bahamba kunye namaMillerite kungekhona ngenxa yamava abo obuqu noYesu Kristu okanye ngenxa yokuzifundela kwabo iLizwi likaThixo, kodwa ngenxa yoloyiko. Phambi kokuba kufike uKhwelo Lwasezinzulwini Zobusuku, iNkosi iyabahlula aba bazalwana kuloo ntshukumo. Ukudana kokuqala kuyinxalenye yenkqubo elungiselela uKhwelo

Lwasezinzulwini Zobusuku. NgokukaEllen White, ukuba asikuqondi oku, siyawa siphume endleleni siye kwihlabathi elingendawo elingezantsi.

Ukuxhotyiswa Komyalezo Wengelosi Yesibini

Kwi-Early Writings, iphepha 238: ‘Kufuphi ekupheleni kwesigidimi sengelosi yesibini, ndabona ukukhanya okukhulu kuvela ezulwini kukhanya phezu kwabantu bakaThixo. Imitha yolu kukhanya yabonakala iqaqambile njengelanga, yaye ndeva amazwi eengelosi zimemeza zithi, “Yabonani, umyeni uyeza.” Oku kwakukukuKhwaza Kwasezinzulwini Zobusuku, okwakwenzelwe ukunika amandla kwisigidimi sengelosi yesibini. Oovulindlela baqonda ukuba isigidimi sengelosi yokuqala safika ngowe-1798 kodwa sanikwa amandla ngokuwa koBukhosi base-Ottoman ngowe-1840. Zonke izigidimi zifika kwinqanaba elithile lexesha yaye emva koko zinikwe amandla. Isigidimi sengelosi yesibini sifika ngomhla wama-22 kuMatshi, 1844, xa iicawa zamaProtestanti zavalela iingcango zazo kwisigidimi sikaMiller. UkuKhwaza Kwasezinzulwini Zobusuku kunika amandla kwisigidimi sengelosi yesibini. Isigidimi sengelosi yesithathu sifika ngomhla wama-22 kuOktobha, 1844, yaye sinikwa amandla xa ingelosi enamandla yeSityhilelo 18 idibana naso. Zonke izigidimi zifika embalini yaye emva koko zinikwe amandla. Oku kubalulekile ukuba kuqondwe.

Isikhalo Sasezinzulwini Sobusuku sanika amandla isigidimi sengelosi yesibini. Iingelosi zathunywa zisuka ezulwini ukuze zivuse abangcwele abatyhafileyo zize zibamisele umsebenzi omkhulu owawuphambi kwabo. Awona madoda anetalente enkulu ayengengawo awokuqala ukufumana esi sigidimi. UWilliam Miller wayengengowokuqala ukufumana esi sigidimi; koko ke, wayengowokugqibela ukusifumana. Wayengoyena unetalente ekusiqondeni esi sigidimi, lo gama uSamuel Snow wayengowokuqala. Abo babekade bekhokela emsebenzini babengabokugqibela ukusamkela nokunceda ukusandisa isikhalo. Ngokwembali, umntu wokugqibela ukwamkela isigidimi seSikhalo Sasezinzulwini Sobusuku yayinguWilliam Miller.

Ukusuka kwi-The Great Controversy, 376: Ngethuba lokuxhotyiswa koKhwelo lwasezinzulwini zobusuku, malunga nama-50,000 balishiya amabandla. Njengoko umsebenzi kaMiller wawusoloko usakha amabandla, ekuqaleni wamkelwa kakuhle; kodwa ke, xa abalungiseleli neenkokeli zonqulo bagqiba ukulwa imfundiso ye-Advent baza banqwenela ukucinezela lonke uvuselelo ngalo mba, bayichasa besesepulitini baza bawakhanyela amalungu abo ilungelo lokuya ekuvakalelweni ngokubuya kwesibini, kwanokuthetha ngethemba lawo ezintlanganisweni zentlalo. Iinkokeli kwiBandla lama-Adventist namhlanje ezalelayo ukufundiswa kwalo myalezo ecaweni kwanasezindlwini zabucala zimelwe kwangaphambili apha kwintshukumo yamaMillerite.

Amakholwa azifumana ephantsi kovavanyo olukhulu nasemxakeni omkhulu. Ayewathanda amabandla awo yaye ayengathandi ukuwahlukana nawo, kodwa ekubeni ayebona ubungqina beLizwi likaThixo bucinezela, nelungelo lawo lokuphengulula iziprofeto linqandwa, aziva ukuba ukunyaniseka kuThixo kwakuwalela ukuba azithobe. Abo babefuna ukuvala ubungqina beLizwi likaThixo babengenakuthatyathwa njengabamisela iBandla likaKristu. Ngenxa yoko, aziva enesizathu esifanelekileyo sokwahlukana nolwalamano lwawo lwangaphambili. Ehlotyeni lowe-1844, malunga nama-50,000 aphuma emabandleni.

Ukuqonda kukaMiller neSikhalo Sokwenyaniso Sasezinzulwini Zobusuku

Kwincwadi kaMdala uDamsteegt ethi, *Foundation of Seventh-day Adventist Message and Mission*, uMiller wakholwa ukuba ukubhengezwa kukaDanilyeli 8:14 kunye nengelosi yokuqala yeSityhilelo 14 kwakuyisiKhalo saphakathi kobusuku—“Yabonani, umyeni uyeza.” Wakholwa ukuba lo myalezo wawuchaza ukuza kwesibini kukaKristu. UMiller wayecinga ukuba yonke imbali yayisisiKhalo saphakathi kobusuku, kodwa uEllen White uthi isiKhalo saphakathi kobusuku sazalisekiswa ngexesha elithile elichaziweyo. USamuel Snow wanika intetho yakhe isihloko esithi “IsiKhalo Sokwenyaniso Saphakathi Kobusuku” ukuze asahlule kwimfundiso yamaMillerite yokuba isiKhalo saphakathi kobusuku sasingumyalezo oqhelekileyo.

Abona babengabomoya ngokugqithisileyo balwamkela kuqala olu myalezo, yaye abo babekade bekhokela emsebenzini baba ngabokugqibela ukuwamkela nokunceda ukwandisa isikhalo. UWilliam Miller, owayekhokele umsebenzi ukususela ngowe-1833 ukuya phambili, wasokola nomyalezo weSikhalo Sasebusuku obuphakathi kobusuku xa wafikayo ngo-Agasti 1844. Wayengaqinisekanga ngokuzahlula kwiicawa yaye wayesele efundisa enye ingqiqo yeSikhalo Sasebusuku obuphakathi kobusuku iminyaka emininzi.

UWilliam Miller wabhala wathi, “Andizange ndiqiniseke ngokupheleleyo ngawo nawuphi na umhla othile wokubonakala kweNkosi, ndikholelwa ukuba akukho mntu unokuwazi umhla nelixa. Kuzo zonke iintetho zam ezashicilelwayo, njengoko kuya kubonakala kwiphepha lesihloko, kwakusithiwa, malunga nonyaka ka-1843. Kuzo zonke iintetho zam zomlomo, ndandisoloko ndixelela abaphulaphuli bam ukuba amaxesha aya kufikelela esiphelweni ngowe-1843 ukuba kwakungekho mpazamo ekubaleni kwam, kodwa andinakutsho ukuba isiphelo sasingenakuza kwanaphambi kwelo xesha, kwanokuba babefanele ukuhlala belungile ngamaxesha onke. Ngowe-1842, abanye babazalwana bashumayela ngokuqiniseka okukhulu, unyaka kanye lowo, baza bandigxeka ngenxa yokuba ndifake u-‘ukuba’.” NgoMeyi 1842, kwapapashwa itshathi ka-1843, baza abazalwana baxelela uMiller ukuba asuse u-‘ukuba’ kwinkcazo yakhe.

UMiller waqhubeka wathi, “Amaphephandaba oluntu ayekwabhengezile ukuba ndimisele umhla othile, umhla wamashumi amabini anesithathu kuEpreli, wokubuya kweNkosi. Ngoko ke, ngoDisemba waloo nyaka, kuba ndandingaboni mpazamo kubalo lwam, ndapapasha inkolelo yam yokuba ngexesha elithile phakathi kukaMatshi 21, 1843, noMatshi 21, 1844, iNkosi yayiya kuza.” UMiller wayesele efikelele kwisigqibo somhla weshumi wenyanga yesixhenxe, yaye kudala ngaphambi kokuba uSamuel Snow asebenzise esi sigqibo ukuvakalisa uMkhosi Wasezinzulwini Zobusuku, uMiller wayesele ebhale ngaso. UMiller nguye lowo iNkosi eyamsebenzisayo ukudibanisa ulungelelwaniso lwengqiqo olwasetyenziswa nguSamuel Snow ekuchongeni u-Oktobha 22, 1844.

UMiller wabhala wathi, ‘Ngonyaka ka-1843, ezona zityholo zinobukrakra zafunjwa phezu kwam nakwabo babedibene nam ngamaphephandaba nangamanye amaqonga okushumayela. Iinjongo zethu zahlaselwa, imigaqo yethu yagqwethwa, nezimilo zethu zanyangwa.’ Ixesha lahamba, yaye umhla wama-21 Matshi 1844 wadlula ngaphandle kokubonakala kweNkosi. Ukudana kwaba kukhulu, yaye abaninzi abasahambanga nabo. Ngaphambi kwesi sithuba, ukususela ngowe-1840,

kwakukho uqikelelo lwamaMillerite angama-200,000, kodwa ngeli xesha, kwasala kuphela ama-50,000.

UMiller waqhubeka wathi, “Ngaphambi koku, ekwindla ka-1843, abanye babazalwana bam baqalisa ukubiza iicawa ngokuba yiBhabheli nokunyanzelisa ukuba kwakuluxanduva lwama-Adventist ukuphuma kuzo. Oku kwandikhathaza kakhulu. Isiphumo sako sasingesibi gqitha nje kuphela, koko ndakugqala njengokugqwethwa kweLizwi likaThixo, nokujijwa kweZibhalo.” UMiller walwa nesigidimi sengelosi yesibini, nto leyo eyamenza kwanzima ngakumbi ukwamkela isigidimi esiyinyaniso soKhalo lwasezinzulwini zobusuku. Lo mkhwa wasasazeka, yaye iicawa zavalwa kubo, nto leyo eyadala ubutshaba yaza yahlukanisa uninzi lwama-Adventist kwiicawa zabo ngokwahlukeneyo.

Emva kokuba ixesha lakhe elalipapashiwe lidlulile, uMiller wavuma ukuphoxeka kwakhe ngokuphathelele kwelona xesha lichanekileyo, kodwa wagcina ukholo lwakhe. Waqhubeka nemisebenzi yakhe eNtshona ngexesha lasehlotyeni lika-1844 de kwafika intshukumo yeNyanga yeSixhenxe. Wayengenandima kule ntshukumo ngaphandle kweleta awayeyibhale kwiinyanga ezilishumi elinesibhozo ngaphambili malunga nemigcino yoMthetho kaMoses eyayisalatha kuloo nyanga. Wayengalindelanga ukuba ezo zihloko ziya kusetyenziswa ngaloo ndlela okanye ukuba inkolelo kubo obo bungqina yayiya kuba luvavanyo losindiso. Wayengenabudlelane nale ntshukumo de kwaba ziiveki ezimbini okanye ezintathu ngaphambi ko-Oktobha 22, 1844. Kwileta awayibhalela uHimes ngo-Oktobha 6, 1844, uMiller wabhala wathi, “Ndibona uzuko kwinyanga yesixhenxe endingazange ndalubona ngaphambili... Ngoku, malisikelelwe igama leNkosi, ndibona ubuhle, ukuvumelana, nokungqinelana eziBhalweni, endakudala ndakuthandazela kodwa endingazange ndikubone kude kube namhlanje. Bulela iNkosi, mphefumlo wam. UMzalwana Snow, uMzalwana Storrs, nabanye, mabasikelelwe ngenxa yokuba zizixhobo zokuvula amehlo am. Sendiphantse ndafika ekhaya. Uzuko, uzuko, uzuko, uzuko.”

Emva koko, uMiller waphinda waqwalasela isiKhalo saphakathi kobusuku, wasibiza ngokuba bubungqongqo obugqithisileyo benkolo. UDamsteegt uphawula ukuba uSnow wafumana uludwe olusisiseko lomyalezo wesiKhalo saphakathi kobusuku emsebenzini wangaphambili kaMiller.

Izibalo zikaSnow, ezapapashwa ngoMatshi 1844, azizange zitsale ngqalelo kangako de kwafika intlanganiso yenkampu yase-Exeter, ngoAgasti 12–17, 1844. Apho, umhla wakhe ochanekileyo wokubuya kukaKristu wavuselela amaMillerite amaninzi, wazisa iphulo lawo lobuvangeli encotsheni. Impendulo yawo yaziwa ngokuba yintshukumo yeNyanga yeSixhenxe. Nangona iinkokeli zamaMillerite ekuqaleni zazithandabuza, kwiiiveki ezimbalwa ngaphambi kwesiganeko esasikulindelwe, zayijoyina le ntshukumo zaza zavumela ukuba iibono zikaSnow zipapashwe zize zixhaswe.

Isikhalo Sasezinzulwini Bobusuku Nento Esalandelayo

Umbono wokuqala kaEllen White ubonisa abantu bakaThixo besendleleni eya ezulwini, benokuhanya emva kwabo okubizwa ngokuba siKhalo Sasezinzulwini Zobusuku. Umyalezo owawushunyayelwe nguSamuel Snow kufuneka uqondwe. NgoMeyi 1842, kwashicilelwa iitshathi ezingama-300 zabashumayeli abangama-300. NgoMatshi 22, 1844, emva kokudana kokuqala,

itshathi yabekwa bucala, yaye abaninzi bayishiya intshukumo. Abo basala babemelwe kukulinda. Kwintlanganiso yenkampu yase-Exeter, uSnow wabonisa ukuba iNkosi yayiza kufika ngo-Oktobha 22, 1844, uMhla woXolelaniso. Oku kwabanyanzela ukuba bavakalise umyalezo.

UJoseph Bates wabalisela ukuba emva kwentlanganiso yenkampu yase-Exeter, xa wayehamba phakathi kweenqwelo zikaloliwe, weva amazwi ephindaphinda esithi, “Nantso, umyeni uyeza!” Le ntshukumo yawugubungela wonke uMzantsi neMntla we-United States kwiinyanga ezimbini, yakhokelela kuDano Olukhulu ngo-Oktobha 22, 1844.

UDamsteegt uphawula ngeNkomfa yama-Adventist yaseLow Hampton, yomhla wama-28–29 kuDisemba, 1844, eyayibandakanya uHimes noMiller. UHimes wabongoza ukuba abangcwele bathuthuzelwe, ihlabathi lobuKristu livuswe, kusithiwe usindiso luvakaliselwe aboni. Kwiiveki ezimbalwa kamva, i-Advent Press yaphinda yaqalisa, yaye uHimes wabhengeza ukuba umnyango wosindiso uvulekile. UMiller ngokuthe ngcembe wayishiya ingcamango egabadeleyo yomnyango ovaliweyo, waza wabuyela kwimbono yakhe yokuqala yoKhalazo lwasezinzulwini zobusuku. Kwangaloo nyanga, uEllen White waba nombono wakhe wokuqala, obonisa ukuba abo balikhabayo uKhalazo lwasezinzulwini zobusuku bayawa baphume endleleni. Loo mbono wawungokaWilliam Miller kanye njengokuba wawungowaye nabani na omnye.

Uvavanyo Lokugqibela Nelifa LikaWilliam Miller

Kwi-Early Writings, iphepha 257: “Ingqalelo yam yaza yabhekiswa kuWilliam Miller. Wayebonakala edidekile, eguqe phantsi kukuxhalaba nokubandezeleka ngenxa yabantu bakhe. Iqela elalibumbene linothando ngo-1844 laliqalisa ukulahlekelwa luthando lwalo, liphikisana omnye nomnye, lisiwa kwimeko ebandayo, yokutyibilika umva. Njengoko wayekubona oku, usizi lwaluphelisa amandla akhe. Ndabona amadoda akhokelayo emgadile, ingakumbi uJoshua Himes, esoyika hleze amkele umyalezo wengelosi yesithathu.” Umyalezo wengelosi yesithathu kulo mingo yiSabatha. Njengoko uMiller wayethambekela ekukhanyeni okuvela ezulwini, la madoda ayeceba amacebo okutsalela ingqondo yakhe kude nako. Impembelelo yabantu yamgcina ebumnyameni yaza yagcina impembelelo yakhe phakathi kwabo babelichasa inyaniso. Ekugqibeleni, uMiller waliphakamisa ilizwi lakhe ngokuchasene nokukhanya okuvela ezulwini—iSabatha. Wasilela ukuwamkela umyalezo owawuza kuchaza ukuphoxeka kwakhe nowawuza kuphosa ukukhanya nozuko phezu kwexesha eladlulayo. Wathembela kubulumko babantu endaweni yobobukaThixo. Ekubeni wayesephuke ngenxa yomsebenzi nobudala, wayengenatyala kangako njengabo babemgcina kude nenyano. Isono siphezu kwabo. Ukuba uMiller wayenokulubona ukhanyiso lwengelosi yesithathu, izinto ezininzi ngezichaziwe kuye. Kodwa abazalwana bakhe babesithi banothando olunzulu kangaka ngaye, kangangokuba wacinga ukuba wayengenakuze azahlule kubo. UThixo wamvumela ukuba awe phantsi kwamandla okufa, wamfihla engwabeni kude nabo bamtsalela kude nenyano. UMoses wona phambi kokungena kwiLizwe Lesithembiso; ngokunjalo noMiller wona njengoko wayesele eza kungena eKanan yasezulwini. Abanye bamkhokelela ukuba enze oku; abanye mabaphendule ngako. Kodwa iingelosi ziwulondoloza uthuli oluxabisekileyo lwalo mkhonzi kaThixo yaye uya kuphuma ekuveni isandi sexilongo lokugqibela.

Isiphelo: Izifundo Zanamhlanje

Ekugqibeleni, uWilliam Miller ngumfuziselo wamaSeventh-day Adventist ekupheleni kwehlabathi. Umbono wokuqala kaEllen White ungowemihla yethu ngaphezu kokuba wawungowemihla yakhe. Ekupheleni kwehlabathi, amaSeventh-day Adventist aya kukukhaba ukukhanya kweMidnight Cry. Ukukhanya kweMidnight Cry kunokuqondwa kuphela ngokuqonda le mbali. Ukudana kokuqala kwacoca intshukumo yamaMillerite kwabo babekho ngenxa yezizathu ezingezizo, kwaza kwalungiselela abantu amava ovavanyo awayeza kubangenisa kwiNdawo eNgcwele Kakhulu. Abo bafikelela kukudana kokuqala basikelelwe kuphela ukuba balinde de kube nguOktoberha 22, 1844. Eli xesha limiselwe nguThixo ukuze kuveliswe abantu aya kubahlanganisela kwiNdawo eNgcwele Kakhulu. Ukukhaba iMidnight Cry uze uwe endleleni kukukhaba yonke le mbali.

UWilliam Miller wenza iimpazamo ezintathu, yaye sihlala sivavanywa ngeemvavanyo ezintathu. Impazamo yakhe yokuqala yaba kukukhaba uKhalazo Lasezinzulwini Zobusuku ngoDisemba 1844. Eyesibini yaba kukumamela abantu endaweni kaThixo, nto leyo eyakhokelela kwimpazamo yakhe yesithathu: ukukhabela kude iSabatha. Ekupheleni kwehlabathi, ama-Adventist oMhla weSixhenxe aya kuyikhaba imbali yoKhalazo Lasezinzulwini Zobusuku kunye nobizo lokubuyela kwiindlela zakudala ngenxa yokuba emamela iinkokeli zawo. Ngokwenjenjalo, azilungiselela uphawu lwerhamncwa, ephinda inkqubo kaMiller yovavanyo enamanyathelo amathathu, eqala ngendlela anxulumana ngayo nomyalezo nembali yoKhalazo Lasezinzulwini Zobusuku.

Zimbini kuphela iziprofeto ezijongene nembali ukusuka kukuphoxeka kokuqala kuse ekuphoxekeni kwesibini: iintsuku ezingama-2300 (“Nokuba umbono ulibazisa, wulindele”) kunye ne-2520. Ukuyikhaba i-2520 kukuyikhaba iNkhalela Yasezinzulwini Zobusuku. Ukuyikhaba iNkhalela Yasezinzulwini Zobusuku kukuwela usuke endleleni uye kwihlabathi elibi elisezantsi.

Siza kuphinda sikuxubushe oku ngokubanzi ngakumbi kwintshumayelo elandelayo.