

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inani Lamashumi Amathathu anesihlanu

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2026-01-27

Inani Lamashumi Amathathu Anesihlanu

Kwiphepha lama-81 le-Early Writings (kwaye “81” iluphawu loMbingeleli oMkhulu omnye ongcele kunye nababingeleli abangamashumi asibhozo), iphupha lesibini likaWilliam Miller libhaliwe. NjengoNebhukadenetsare, uWilliam Miller wayenamaphupha amabini. Iphupha lesibini likaNebhukadenetsare kwisahluko sesine sikaDaniyeli, libekwe ngaphakathi komxholo “wamaxesha asixhenxe” kaMoses akuLevitikus 26. UMiller wasebenzisa isahluko sesine sikaDaniyeli ukubonakalisa “amaxesha asixhenxe” akuLevitikus 26 xa wayefundisa i-2,520, nangona wayeyibiza ngokuba “ngamaxesha asixhenxe.” UMiller akazange aqonde ukuba wayenziwe umfuziselo ngoNebhukadenetsare, kodwa iintsuku zikaNebhukadenetsare eziyi-2,520 kwisahluko sesine zimelwe zombini ligama elithi “sasaza” kunye nenyano yokuba zenzeka ‘amaxesha asixhenxe,’ ngaphambi kokuba indoda yebrashi yothuli ifike ephupheni likaMiller.

UMiller ubizwa ngokuba “nguBawo uMiller” nguDade White, kodwa kungekhona ngendlela yobuhedeni njengoko amaKatolika esenza, koko ngendlela yobupatriyarka, efana noBawo uAbraham. UMiller ungumfuziselo; ungumntu womnqophiso, emele uthotho lwemifuziselo yeBhayibhile ecaleni kwendlela eya kumnqophiso wokugqibela kunye nekhulu elinamashumi amane anesine amawaka. UYoweli uyasazisa ukuba ngemihla yokugqibela amadoda amakhulu aya kuphupha amaphupha, yaye uWilliam Miller ngumdala wembali yethu, kananjalo ungumlimi owazalisekisa isiprofeto sikaWilliam Tyndale esithi, “Ukuba uThixo uyasindisa ubomi bam, kungekudala ndiza kwenza ukuba inkwenkwe eqhuba ikhuba yazi ngakumbi ngeZibhalo kunawe.”

“UThixo wathumela ingelosi yaKhe ukuba ichukumise intliziyo yomfama owayengakholelwa eBhayibhileni, ukuze amkhokelele ekuphandeni iziprofeto. Iingelosi zikaThixo zamhambela rhoqo loo mnyulwa, ukuze zikhokele ingqondo yakhe, zize zivulele ukuqonda kwakhe iziprofeto ezazihleli zimnyama ebantwini bakaThixo. Isiqalo somxokelelwane wenyaniso sanikwa kuye, waza wakhokelwa ukuba aphande ikhonkco emva kwekhonkco, wada wajonga eLizwini likaThixo emangalisiwe, elincomela. Wabona apho umxokelelwane ogqibeleleyo wenyaniso. Elo Lizwi wayekhe aligqala njengelingaphefumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle balo nangozuko lwalo. Wabona ukuba inxalenye enye yeSibhalo icacisa enye, yaye xa isiqendu esinye sasivaliwe ekuqondeni kwakhe, wafumana kwenye indawo yeLizwi oko kwakusicacisa. Waligqala iLizwi elingcelele likaThixo ngovuyo, nangentlonipho enzulu, nangenkwantyo engcelele.” Early Writings, 230.

UMiller wayengumlimi owazalisekisa isiprofeto sikaTyndale, yaye ukupapasha kwakhe kokuqala ulwazi lwesiprofeto awayelugokelele ekutyhilweni kukaDaniyeli 8:14 kwaba ngowe-1831,

kwiminyaka engamakhulu amabini anamashumi amabini emva kokupapashwa kweKing James Version yeBhayibhile. UJohn Wycliff, uWilliam Tyndale, nokupapashwa kweKing James Bible ngowe-1611, bamele amatye ezikhumbuzo amathathu aqalisa isiprofeto seminyaka engamakhulu amabini anamashumi amabini esiphela xa inkwenkwana kaTyndale yokulima yayiza kuvula iLizwi likaThixo kwisigidimi sengelosi yokuqala, esasilandelwa zezinye iingelosi ezimbini. Loo ngelosi yokuqala yafika ngowe-1798, neyisithathu ngowe-1844. UWycliff, uTyndale, noKing James banxulumana nomlimi owayeza kuzalisekisa ukuqikelela kukaTyndale, nowayeza kufuzisela imbali yeengelosi ezintathu ukususela ngowe-1798 kuse kowe-1844.

Ukufunyanwa kukaWilliam Miller kwe-alpha kwakuyiminyaka engama-2,520 yeLevitikus amashumi amabini anesithandathu, kwaye ukufunyanwa kwakhe kwe-omega kwakuyiminyaka engama-2,300 kaDaniyeli 8:14. Ukusasazwa kukaYuda kweminyaka engama-2,520 kwaqala ngo-677 BC kwaza kwaphela ngo-1844. Iminyaka engama-2,300 kaDaniyeli 8:14 yaphela ngo-1844. Zombini zaphela kunye ngo-1844, kwaye indawo yokuqala yokufunyanwa kwe-alpha ne-omega kukaWilliam Miller yayohlulwe yiminyaka engamakhulu amabini anamashumi amabini. “Amakhulu amabini anamashumi amabini” ngumfuziselo kaWilliam Miller, phezu kwamangqina amabini. Ukufunyanwa kwe-alpha ne-omega kukaMiller kumelwe ngu-1798 no-1844. Ukusasazwa kweminyaka engama-2,520 ngokuchasene nobukumkani basemantla kwaphela ngo-1798, kwaye kwiminyaka engamashumi amane anesithandathu kamva, ngo-1844, iminyaka engama-2,300 yaphela.

Iminyaka eyi-2,520 eyaphela ngo-1798 iphawula loo mhla, yaye eyi-2,520 emelene noYuda, eyaphela ngo-1844, ivelisa ixesha leminyaka engamakhulu amabini anamashumi amabini. Oku kuthetha ukuba eyi-2,520 emelene noSirayeli ivelisa ixesha lesiprofeto leminyaka engamashumi amane anesithandathu, yaye eyi-2,520 emelene noYuda ivelisa ixesha lesiprofeto leminyaka engamakhulu amabini anamashumi amabini. I-alpha yelo xesha ngu-677 BC, yaye i-omega ngu-457 BC, okuthetha ukuba i-alpha yexesha leminyaka engamashumi amane anesithandathu neyexesha leminyaka engamakhulu amabini anamashumi amabini imelwe yi-2,520, yaye i-omega yemigca yomibini yi-2,300. Ezo “zokusasazwa” zimbini zeminyaka eyi-2,520 zinika amangqina amabini exesha eliqala nge-2,520 lize liphele nge-2,300. Yomibini loo migca ichaza izifumaniso zika-alpha no-omega zikaWilliam Miller.

“Iphupha likaWilliam Miller”

“Ndaphupha ukuba uThixo, ngesandla esingabonwayo, wandithumelela ibhokisi encinane eyayenziwe ngobugcisa obumangalisayo, imalunga nee-intshi ezilishumi ubude, yaye imalunga nezintandathu ngokulingana, yenziwe nge-ebhoni neeperile ezazifakwe ngaphakathi ngobugcisa obumangalisayo. Kwakuncanyathiselwe kuyo isitshixo. Ndakhawuleza ndasithabatha isitshixo ndaza ndayivula ibhokisi; ndaza, ndamangaliswa ndothuka, ndafumanisa ukuba izele zizo zonke iindidi nobukhulu bobucwebe, iidayimani, amatye anqabileyo, neemali zegolide nezesilivere zazo zonke iintlobo nobukhulu nexabiso, zilungelelaniswe kakuhle kwiindawo zazo ezahlukeneyo ngaphakathi ebhokisini; yaye, zicwangciswe ngaloo ndlela, zazibonakalisa ukukhanya nozuko olwalulinganiswa kuphela lilanga.”

“Ndacinga ukuba yayingengomsebenzi wam ukonwabela lo mbono umangalisayo ndedwa, nangona intliziyo yam yayizele luvuyo ngenxa yokukhazimla, ubuhle, nexabiso lezinto ezazikuwo. Ngoko ke ndawubeka phezu kwetafile esembindini egumbini lam, ndaza ndasasaza ilizwi lokuba bonke ababenomqweno banokuza babone owona mbono uzukileyo nowona ukhanyayo wakha wabonwa ngumntu kobu bomi.

“Abantu baqalisa ukungena, ekuqaleni bebembalwa ngenani, kodwa besanda bade baba sisihlwele. Xa babeqala ukukhangela ebhokisini, babemangaliswa baze badanduluke luvuyo. Kodwa xa ababukeli babesanda, wonke umntu waqalisa ukuziphazamisa izacholo, ezikhupha ebhokisini aze azichithachithe phezu kwetafile.

“Ndaqalisa ukucinga ukuba umninizo wayeza kuphinda afune ibhokisi namatye anqabileyo esandleni sam; yaye ukuba ndawavumela asasazeke, ndandingasayi kuphinda ndikwazi ukuwabuyisela ezindaweni zawo ebhokisini njengangaphambili; ndaza ndaziva ukuba andisayi kuze ndikwazi ukumelana noxanduva olo, kuba lwaluya kuba lukhulu gqitha. Ndandula ke ukuqala ukubongoza abantu ukuba bangawaphathi, bangawakhuphi ebhokisini; kodwa okukhona ndandibabongoza, kokukhona babesanda ukuwasasaza; yaye ngoku kwakubonakala ngathi bawasasaza kuwo wonke umzi, emgangathweni nakuzo zonke iziqwenga zefanitshala ezazisegumbini.”

“Ndabona ngoko ukuba phakathi kwamatye anqabileyo okwenene neengqekembe zemali zokwenene babechithachithe isixa esingenakubalwa samatye anqabileyo obuxoki neengqekembe zemali zomgunyathi. Ndavutha kakhulu ngumsindo ngenxa yesenzo sabo esisezantsi nokungabi nombulelo kwabo, ndaza ndabakhalimela ndabacekisa ngenxa yoko; kodwa okukhona ndibakhalimelayo, kokukhona babesasaza amatye anqabileyo obuxoki neengqekembe zemali zobuxoki phakathi kwezokwenene.

“Ndandula ke ndacaphuka emphefumlweni wam ongowasemzimbeni, ndaza ndaqalisa ukusebenzisa amandla omzimba ukubakhuphela ngaphandle kwegumbi; kodwa ngoxa ndandimkhupha omnye, kwakungena abathathu abangakumbi baze bangenise uthuli neentlama zokhuni nesanti nazo zonke iintlobo zenkunkuma, bada bagubungela zonke iijuweli zokwenene, iidayimani, neengqekembe, ezazisuke zingasabonakali. Kananjalo bayikrazula yaziingceba ibhokisi yam baza bayisasaza phakathi kwenkunkuma. Ndacinga ukuba akukho namnye umntu uwuqaphelayo umvandedwa wam okanye ingqumbo yam. Ndadimazeka ngokupheleleyo ndatyhafa umoya, ndahlala phantsi ndalila.

“Ndakha ndalila ndaza ndazila ngenxa yelahleko yam enkulu nembopheleleko yam, ndamkhumbula uThixo, ndaza ndathandaza ngokunyanisekileyo ukuba andithumelele uncedo.

“Kwaoko umnyango wavuleka, kwaza kwangena indoda egumbini; abantu bonke bakuba bemkile kulo, yaza yona, inebrashi yokutshayela ukungcola esandleni sayo, yavula iifestile, yaqalisa ukutshayela ukungcola nenkunkuma iphume egumbini.

“Ndakhala kuye ukuba ayeke, kuba kwakukho amatye anqabileyo axabisekileyo athe saa phakathi kwenkunkuma.

“Wandixelela ukuba ‘ndingoyiki,’ kuba wayeya ‘kubanyamekela’.”

“Ke, lo gama wayekhuhla uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, zonke zaphakama zaphuma ngefestile njengelifu, yaza imimoya yazithwala yazimka. Embindini waloo ngxokozelo ndawavala amehlo am umzuzwana; ndathi ndakuwavula, inkunkuma yayisele iphelile yonke. Amatye anqabileyo exabiso, iidayimani, iingqekembe zegolide nezesilivere, zazithe saa ngobuninzi kulo lonke igumbi.

“Wandula ke wabeka phezu kwetafile ibhokisi, elikhulu kakhulu nelihle ngakumbi kunelokuqala, waqokelela izacholo, iidayimani, iingqekembe, ngezandla ezizeleyo, waziphosa ebhokisini, de akwabikho nanye eshiyekileyo, nangona ezinye zedayimani zazingengaphezu kwencam yepini.”

“Wandibiza ke ngoko ukuba ‘ndize ndibone.’”

“Ndakhangela ngaphakathi ebhokisini, kodwa amehlo am akhazimlwa ngulo mbono. Ayekhazimla ngokuphindwe kalishumi uzuko lwawo lwangaphambili. Ndacinga ukuba ayehlanjululwe entlabathini ziinyawo zaloo bantu bangendawo ababewasazile baza bawanyathela eluthulini. Ayecwangciswe ngolungelelwano oluhle ngaphakathi ebhokisini, ngalinye lisendaweni yalo, kungekho mqondiso ubonakalayo wemizamo yomntu owawaphosayo apho. Ndakhwaza ngenxa yovuyo olukhulu, yaye olo khwazo lwandivusa.”
Early Writings, 81–83.

Ukuqala kwiphepha “81,” uphawu lwababingeleli, iphupha lichaza imbali yomsebenzi webandla lamaSeventh-day Adventist laseLawodikea yokutshabalalisa iinyaniso zesiseko ezahlanganiswa buButhixo ngobuntu bukaWilliam Miller. Imbali iphela xa uMiller “wakhwaza luvuyo olukhulu kakhulu” yaye loo mkhwazo “wamvusa.” Imbali emelwe ephupheni ifikelela esiphelweni kumsindo omkhulu wengelosi yesithathu, ongowona msitho uphambili woMkhosi Wasezinzulwini Zobusuku. Ingxelo yembali yephupha likaMiller ikwamele neempawu zendlela zembali yamaMillerite, yaye ngoko ke ikwamele nembali ehambelanayo yentshukumo yabo ikhulu elinamashumi amane anesine amawaka. Okubaluleke ngokulinganayo kukuba umelo lwembali olusephupheni luqulethe nefraktali yesiprofeto yembali eyaqala ukuphinda ngo-2023.

Amatye anqabileyo enyaniso awaqatshelwayo kwembali yabantu abalikhulu elinamashumi amane anesine amawaka abekwa kwirekhodi yoluntu ngowama-2004, aze aphinda kwakhona ngowama-2012, xa ukunikezelwa kweeTheyibhile zikaHabakuki kwaqokelela iqela elalimiselwe ukusasazeka. Ezo nyaniso zabekwa phezu kwetafile ngowama-2004, ngomboniso wokuqala weenyaniso ezazityhiliwe ngowe-1989. “Abambalwa” bawuqwalasela umyalezo ngelo xesha, kodwa ngowama-2012, uthotho lweentetho ezingama-95 olunesihloko esithi ITheyibhile zikaHabakuki lwazisa isihlwele, kuba “abantu baqalisa ukungena, ekuqaleni bebembalwa ngenani, kodwa besanda de baba sisihlwele.”

Ukususela ngowama-2012 kwada kwangumhla we-18 kuJulayi, 2020, ezo nyaniso zathi ngokuthe ngcembe zingasazwa zaza zagqunywa yinkunkuma. Ngomhla we-18 kuJulayi, 2020, abaxhasi besigidimi seeThebhile zikaHabakuki basasazwa isithuba seentsuku ezintathu nesiqingatha.

Kwaye xa bathe bayigqiba ubungqina babo, irhamncwa elinyukayo liphuma enzonzobileni liya kulwa nabo, liboyise, libabulale. Izidumbu zabo ziya kulala esitratweni sesixeko esikhulu,

esithi ngokomoya sibizwe ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni. Kwaye abantu beentlanga nezizalwana neelwimi neentlanga baya kuzibona izidumbu zabo iintsuku ezintathu ezinesiqingatha, yaye abayi kuvuma ukuba izidumbu zabo zibekwe emangcwabeni. Abo bahleli emhlabeni baya kuvuya ngabo, bagcobe, bathumelelane izipho; kuba aba baprofeti babini babebathuthumbisa abo bahleli emhlabeni. ISityhilelo 11:7–10.

NgeSabatha, umhla wama-30 kuDisemba 2023, iFuture for America yadibana kwintlanganiso ye-Zoom kwintlanganiso yayo yokuqala kawonke-wonke ukususela ngomhla we-18 kuJulayi 2020. Umhla wama-30 kuDisemba 2023 uziintsuku ezili-1,260 emva komhla we-18 kuJulayi 2020, okanye “iintsuku ezintathu nesiqingatha.” Ngoxa uEliya noMoses babefile esitratweni, elinye iqela “liyavuya.” IFuture for America yayisele ibuyele ekupapasheni umyalezo wesiprofeto ngoJulayi ka-2023, kuba umyalezo owawumele ngoko uye kuwo wonke umhlaba, ngenxa yemfuneko yesiprofeto, wawufanele ukuvela “entlango.” Iintsuku ezintathu nesiqingatha, okanye iintsuku ezili-1,260, ziyintlango.

Yaye umfazi wasabela entlango, apho wayenendawo ayilungiselelweyo nguThixo, ukuze bondliwe khona iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. ISityhilelo 12:6.

“Intlango” “ziintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu,” eziziintsuku eziyi-1,260, ekwangokunjalo “ziintsuku ezintathu ezinesiqingatha,” kwaye imelwe kwisiTyhilelo 12:6, yaye “126” sisishumi se-1,260. Enye yeenyaniso ezimangalisayo ezatyhilwayo ngelo xesha yayiyimfuneko yenguquko ekuzalisekiseni komthandazo “wamaxesha asixhenxe” kuLevitikus amashumi amabini anesithandathu.

Iintsuku eziyi-1,260 zikwaluphawu lweentsuku eziyi-2,520. “Amaxesha asixhenxe” achasene nobukumkani basemantla aqala ngo-723 BC aza aphela ngo-1798. Umbindi wawo ngu-538, ngaloo ndlela kusungulwa iminyaka eyi-1,260 apho ubuhedeni bawayinyathela phantsi ingcewele nomkhosi, kwalandela eminye eyi-1,260 apho ubupapa bawayinyathela phantsi ingcewele nomkhosi. Esi sakhiwo sesiprofeto siyahambelana neentsuku eziyi-1,260 ukusuka ekubhaptizweni kukaKristu ukuya emnqamlezweni, ezilandelwa zezinye iintsuku zesiprofeto eziyi-1,260 ukuya kutsho ku-34 AD, xa ivangeli yaya kwiiNtlanga. Ngaloo ndlela, phezu kwamangqina amabini, u-1,260 yinxalenye yeentsuku eziyi-2,520, okanye “amaxesha asixhenxe” kaMoses eLevitikus amashumi amabini anesithandathu.

Ilizwi kwisithuba sentlango, ixesha elaqala ngeSabatha, Julayi 18, 2020, lada lafika kwiSabatha, Disemba 30, 2023, laqalisa ukukhala ngoJulayi ka-2023; yaye xa ixesha “lentlango” laphelayo ngeSabatha, Disemba 30, 2023, kwafika uvuko lukaMoses noEliya. Umyalezo welo lizwi wachaza ukuba uphawu lwendlela lokudana kokuqala okufanayo kuzo zonke iintshukumo zohlaziyo lwaluchaza uqikelelo olungelulo lukaJulayi 18, 2020, kwimeko yomzekeliso weentombi ezilishumi. Wabiza amadoda nabafazi enguqukwani emelwe ngumthandazo weLevitikus amashumi amabini anesithandathu. Iphupha likaMiller limela kanye loo nguquko xa ebhala esithi, “Ngoxa ndandilila ndize ndimbambazele ngenxa yelahleko yam enkulu nangenxa yoxanduva lwam, ndamkhumbula uThixo, ndaza ndathandaza ngokunyanisekileyo ukuba andithumelele

uncedo.”

Yizani Nibone

Iphupha likaMiller lahlulwe ngamabinzana amabini athi “yiza ubone.” Ngexesha lokuqala uMiller umema abantu ukuba “beze babone,” kanti ngexesha lesibini “indoda enebrashi yothuli” imema uMiller ukuba eze abone. “Yiza ubone” luphawu lwesiprofeto oluchaza inyaniso yesiprofeto etyhilweyo. Izitywina ezine zokuqala ngasinye siqulethe umyalelo othi “yiza ubone.”

Ndabona xa iMvana ivula olunye lwamatywina, ndaza ndeva, ngathi sisandi sendudumo, esinye sezidalwa ezine sisithi, Yiza uze ubone. ... Xa ke yayivule itywina lesibini, ndeva isidalwa sesibini sisithi, Yiza uze ubone. ... Xa ke yayivule itywina lesithathu, ndeva isidalwa sesithathu sisithi, Yiza uze ubone. ... Xa ke yayivule itywina lesine, ndeva ilizwi lesidalwa sesine lisithi, Yiza uze ubone. IsiTyhilelo 6:1, 3, 5, 7.

Ekuqaleni kwephupha likaMiller, amazwi athi “yiza uze ubone” ayialfa, yaye ukuphela kwawo athi “yiza uze ubone” yiomega. Iphupha lichaza ukutyhilwa ekuqaleni kwephupha njengamatye anqabileyo athi, xa “elungelelanisiwe abonakalisa ukukhanya nozuko olwalulingana nelanga kuphela.” Xa uKristu wamemela uMiller ukuba “yiza uze ubone” iomega, uMiller uthi, “amehlo am akhazimliswa ngumbono lowo. Ayekhanya ngokuphindwe kalishumi kunozuko lwawo lwangaphambili.” Ukukhanya kwealfa kwakunjengelanga, yaye ukukhanya kweomega kwakuphindwe kalishumi kunelanga.

Chithachitheka

Ukuzila kukaMiller nokuguquka kwakhe kubonakaliswa ekupheleni kwexesha elaqala ngelithi “yiza ubone” lokuqala, nelokugqibela elithi “yiza ubone.” Ngexesha eliqala ngokuba uMiller atyhile umyalezo ebantwini aze kamva liphele ngokuba uKristu atyhile umyalezo kuMiller, igama elithi “sabalalisa” limelwa “izihlandlo ezisixhenxe.” UMiller uya kulisebenzisa kwakhona elo gama, kodwa phakathi kokutyhilwa kokuqala nokokugqibela, “sabalalisa” livakaliswa “izihlandlo ezisixhenxe.” IBhayibhile ichaza umgwebo “wezihlandlo ezisixhenxe” ngegama elithi, “sabalalisa.”

Ndiya kunichithachitha phakathi kweentlanga, ndize ndirhole ikrele emva kwenu; nelizwe lenu liya kuba yinkangala, nezixeko zenu zibe yinkangala. Levitikus 26:33.

Inyaniso yokuqala kanye uMiller awayifumanayo yayile “zihlandlo zisixhenxe” zikaLevitikus amashumi amabini anesithandathu, yaye ephupheni lakhe ixesha eliphakathi kokupapashwa kwesigidimi sikaMiller nokupapashwa kwesigidimi sikaKristu, zonke iinyaniso ezisisiseko ezimelwe ngumsebenzi kaWilliam Miller zaziza kugutyungelwa yinkunkuma neengqekembe zomgunyathi zabefundisi bezakwalizwi boBuadventist boMhla weSixhenxe baseLawodike. Oko kulahlwa kweenyaniso ezisisiseko kumelwe njengeentshabalaliseko ezisixhenxe ngaphakathi kwembali ephakathi kwe-alpha ne-omega. Ezi “zihlandlo zisixhenxe” zingumfuziselo womsebenzi kaWilliam Miller, wona ke ongamaziko eSeventh-day Adventism, ekuthi kuwo iintsuku ezi-2,300 zikaDanyeli 8:14 zibe yintsika ephakathi kanye yaso eso siseko. Oko kuchaza ukuba iminyaka eyi-2,520 yokuchithachitheka, eyayiyeyokuqala, okanye ukufunyanwa kwe-alpha kukaWilliam

Miller, iphawula ukuqala kwexesha elaphela ngokufunyanwa kwe-omega kukaWilliam Miller, oko kukuthi iintsuku ezi-2,300.

Xa ubuAdventi bamaSabatha baseLawodike babeka bucala “amaxesha asixhenxe” ngowe-1863, babeka bucala into yokuqala eyafunyanwa nguWilliam Miller, eyayiza kuba kukufumanisa kwakhe kwe-alpha nokufumanisa kwakhe okusisiseko. Okokugqibela ekufumaniseni kukaMiller yayiziintsuku ezi-2 300, ezazikukufumanisa kwakhe kwe-omega nokufumanisa kwakhe kwesiphatho esingasentla sesakhiwo. “Amaxesha asixhenxe” awaphela ngowe-1798 abonakalisa ama-2 520, yaye iintsuku ezi-2 300 zaphawulwa ngowe-1844.

Ngumntu onebrashi yokucoca ukungcola oqokelela amatye anqabileyo emva kokuba ethe saa izihlandlo ezisixhenxe. Emva koko ibhokisi yawo iba nkulu ngakumbi, ibe ntle ngakumbi, yaye ikhanye ngokuphindwe kalishumi ngakumbi kunelanga. Ishumi luphawu lovavanyo, yaye ngoko loo matye anqabileyo akhanya kuvavanyo olungaphezu komhla welanga, ngoko ke iphupha likaMiller liqala ngo-1798 lize liphele kwisikhalo esikhulu sengelosi yesithathu emthethweni weCawa.

Imbali yamaMillerite ukususela ngowe-1798 kude kube ngowe-1863 ikwayimbali ukususela ngowe-1798 kude kube ngumthetho weCawa osondelayo ngokukhawuleza. Imbali emelwe ephupheni likaWilliam Miller eyenzeka phakathi kokuba uMiller athi “yiza ubone” kude kube lixesha apho indoda yeBhrashi yoThuli ithi “yiza ubone,” yiyo yomibini ixesha elisusela ngowe-1798 kude kube ngowe-1863, kanjalo nexesha elisusela ngowe-1798 kude kube ngumthetho weCawa. Umgca ophela ngowe-1863 yifraktali yesiprofeto yomgca oqala ngowe-1798 uze uphele ngomthetho weCawa. Yomibini loo migca imelwe ephupheni likaMiller.

Umnyango ovaliweyo ngomhla wama-22 ku-Oktobha 1844 ufuzisela umnyango ovaliweyo ngexesha lomthetho weCawa. Isiprofeto seminyaka engama-2,300 esazalisekiswa ngo-1844 sifuzisela umthetho weCawa.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, njengoko kuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kubekwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko kwaprofetwayo nguMalaki, ziinkcazo zesiganeko esinye; yaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekeliseni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Imigca

I-omega yezinto ezafunyanwa nguMiller yayisisiprofeto seminyaka eyi-2,300, ngoko ke zombini u-1844 nomthetho weCawa zimelelwa yiminyaka eyi-2,300. Oku kuthetha ukuba u-2,520 yi-alpha yaye u-2,300 yi-omega yayo yomibini imigca; umgca omnye uphetha ngo-1863, yaye omnye umgca uphetha kumthetho weCawa. Kuyo yomibini imigca isiprofeto sika-2,520 siyi-alpha, kwanilitye lesiseko. I-fractal ka-1798 ukuya ku-1863 kwimbali esisiseko yabaMillerite, ikwahambelana nenye i-fractal kwi-omega, imbali yelitye lembombo yabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine.

Ngo-9/11 uThixo wabiza abantu baKhe ukuba babuyele kwiindlela zakudala zikaYeremiya, eziziseko, ezithi zona kwakhona zimelwe sisithunywa sembali esisiseko, esimele kwakhona ukufunyanwa kwakhe kwe-alpha okuyisiseko “kwamaxesha asixhenxe.” “Amaxesha asixhenxe” luphawu lweziseko zabalikhulu elinamashumi amane anesine amawaka, yaye ngo-9/11 ukutywinwa kwelo qela kwaqalisa ngomyalezo wokuvavanywa weziseko, omelwe yeyona nyaniso yokuqala kanye esisiseko kaWilliam Miller ne-Adventism. Ngo-9/11 ixesha lokutywinwa laqalisa, yaye kumthetho weCawa oza kufika kungekudala ixesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka liyagqitywa.

Loo mbali yifrakthali eqala ngo-2,520 ize iphele ngo-2,300, yaye ngenxa yoko loo mbali ngumgca wesithathu wembali yesiprofeto omelwe ephupheni likaWilliam Miller. I-2,520 yazaliseka ngo-1798, yaza i-2,300 ngo-1844. Umsebenzi omelwe yile migca mibini ngumsebenzi kaKristu wokudibanisa ubuThixo baKhe nobuntu bethu. Ngumsebenzi wokuguqula umoni abe ngongwele, ubuyisele indalo ephakamileyo kwitrone yayo efanelekileyo phezu kwendalo esezantsi. Ngenxa yesi sizathu, umzimba womntu uthabatha iintsuku eziyi-2,520 ukuze uvelise ngokutsha ngokupheleleyo yonke iseli emzimbeni, yaye kwalo mzimba kanye kusekelwe kwiichromosome ezingama-23 zendoda ezidityaniswe nee-chromosome ezingama-23 zomfazi. Zizonke zivelisa itempile ephilayo, emelwe njengenani elithi “46,” elixesha elisusela ku-1798 ukuya ku-1844, elixesha lephupha likaWilliam Miller ukusuka kwi-2,520 ngo-1798 ukuya kwi-2,300 ngo-1844.

Iphupha likaWilliam Miller likwaqulethe enye ifraktali ebalulekileyo. Ukusukela ngo-9/11 kuse kuye kutsho kumthetho weCawa kukho ifraktali ka-1798 kuse kuye kutsho kumthetho weCawa, njengoko kunjalo ngo-1798 kuse kuye kutsho ku-1863. U-2023 kuse kuye kutsho kumthetho weCawa uyifrakthali ka-9/11 kuse kuye kutsho kumthetho weCawa, yaye le yimbali apho yonke imigca engaphakathi ephupheni likaMiller yalatha kuyo njenge-omega yazo zonke. Eli lelona xesha apho iinyaniso zokuqala zikhuliswa ngokuphindwe kalishumi ngaphezu kwelanga.

Iziqholo Ezibini

Ngowe-1840, igama elithi “bustle” (njengesibizo) lalisetyenziswa ngokuqhelekileyo ukubhekisela kwizenzo esinamandla, esixakekileyo, okanye esinengxolo—amaxesha amaninzi sinentsingiselo yokuphithizela, imincili, ukungxama, okanye ukuxhalaba. Lalisalatha kushukumo oludlamkileyo, isiphithiphithi, okanye ukuphithizela apha naphaya, nokuba phakathi kwesihlwele, ekhayeni, emarikeneni, okanye ngexesha lesiganeko esithile. Ngoko ke “bustle” ephupheni likaMiller ibiya kuchaza ukuphithizela kwangoko komsebenzi, imincili, okanye umsebenzi ongxamisekileyo owawusenzeka kanye ngelo xesha—eso siphithiphithi okanye eso saxhobo sethutyana semeko okanye sesihlandlo sangoku.

UMiller uthi, “Ngoko ke, ngoxa wayekukuhla uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, konke kwaphakama kwaza kwaphuma ngefestyle njengelifu, yaye umoya wakuthwala wakusa kude. Ekuqhubekeni kwaloo ngxokolo ndawavala amehlo am umzuzwana; ndathi ndakuwavula, inkunkuma yayisuswe yonke.”

“Ingxokozelo” ichaza amanqaku amabini ephupheni likaMiller; elokuqala xa isihlwele sisasaza amatye anqabileyo, ize eyesibini ibe xa indoda enebhrashi yothuli ivula iifestile ize iqalise

ukutshayela ikhuphe amatye anqabileyo obuxoki. Ingxokozelo yokuqala ne-alpha kukugqunywa kwamatye anqabileyo, yaye eyesibini ne-omega yingokubuyiselwa kwamatye anqabileyo. Ngexesha lengxokozelo, uMiller wawavala amehlo akhe. UMiller walaliswa ekuphumleni ngowe-1849, kanye kwelo nqanaba apho uKristu wayesolula khona isandla saKhe okwesibini ukuze aqokelele intsalela yabantu baKhe. Emva koko uMiller wawavala amehlo akhe, yaye ngowe-1850 iinyaniso zakhe zaphinda zabekwa phezu kwetafile ekuzalisekiseni komyalelo kaHabakuki wokubhala umbono nokuwenza ucace. Ngaloo xesha lengxokozelo, uMiller uwavala amehlo akhe, yaye xa evuka amatye anqabileyo sele ekwinkqubo yokubuyiselwa.

Ingxokozelo yesibini ephupheni lakhe yenzeka xa ibhanile yamawaka alikhulu anamashumi amane anesine ivuswa kwakhona, ihlanjululwa yaye icocwa njengaloo bhanile uZekariya ayichaza njengamatye anqabileyo aphezu kwesithsaba.

Yaye uYehova uThixo wabo uya kubasindisa ngaloo mini njengomhlambi wabantu bakhe; kuba baya kuba njengamatye esithsaba, ephakanyiswe njengomqondiso phezu kwelizwe lakhe. Kuba bukhulu kangakanani na ububele bakhe, bukhulu kangakanani na ubuhle bakhe! Ingqolowa iya kubavuyisa abafana, newayini entsha iintombi. Celani kuYehova imvula ngexesha lemvula yokugqibela; wothi ke uYehova enze amafu aqaqambileyo, abanike izihlambi zemvula, wonke umntu ingca entsimini. Kuba izithixo zithethe amampunge, nabavumisi babone ubuxoki, bathetha amaphupha obuxoki; bathuthuzela ilize; ngenxa yoko bahamba indlela yabo njengomhlambi, bakhathazeka, ngokuba kwakungekho malusi. Umsindo wam wavutha nxamnye nabalusi, ndaza ndazohlwaya iinkunzi zeebhokhwe; kuba uYehova wemikhosi uwutyelele umhlambi wakhe, indlu kaYuda, waza wabenza njengamahashi akhe amahle ekulweni. Zekariya 9:16–10:3.

“Umhlambi wabantu baKhe” ungumqondiso nomfuziselo, yaye ukwakwazi nokuba ngamatye anqabileyo (iingqekembe zobucwebe) esithsabeni. Umhlambi wabantu baKhe uchongwa ngexesha lemvula yasemva kwexesha, kuba umyalelo ngowokuba kucelwe imvula yasemva kwexesha ngexesha lemvula yasemva kwexesha. Umhlambi uthlekiswa ngokuchaseneyo “nomhlambi” owahamba ngendlela yawo, kunokuba uhambe ngendlela yeendlela zakudala zikaYeremiya. Ngexesha lemvula yasemva kwexesha amatye anqabileyo angumhlambi waKhe aya kuba lihashe laKhe elihle emfazweni. Elo “hashe lihle” libandla eloyisayo, elimelwe ngomtshakazi wokuqala wobuKristu, elifuziselwa nguPetros owathi, njengehashe elimhlophe ngexesha lophawu lokuqala, waphuma esoyisa, ukuze oyise.

Ndabona xa iMvana ivula olunye lwezitywina, ndeva, ngathi sisandi sendudumo, esinye kwizidalwa ezine sisithi, Yiza ubone. Ndabona, nanko ihashe elimhlophe; lowo wayelikhwele wayenesaphetha; wanikwa isithsaba; waphuma esoyisa, nokuze oyise. ISityhilelo 6:1, 2.

Ngoko ke uPetros ungumfuziselo webandla lokuqala lamaKristu labapostile ngexesha lokuthululwa kwemvula yasePentekoste, kwakunye nomfuziselo webandla lokugqibela lamaKristu ngexesha lemvula yokugqibela, eyayifuziselwe kukuthululwa kwemvula yasePentekoste.

Ndabona izulu livulekile, yaye khangela, ihashe elimhlophe; lowo wayehleli phezu kwalo wayebizwa ngokuba nguThembekileyo noYinyaniso, yaye ngobulungisa uyagweba, enze

imfazwe. Amehlo akhe ayenjengedangatye lomlilo, yaye entlokweni yakhe kwakukho izithsaba ezininzi; yaye wayenegama elibhaliweyo, ekungekho bani wayelazi ngaphandle kwakhe yedwa. Yaye wayembethe isambatho esintywiliselwe egazini; yaye igama lakhe libizwa ngokuba liLizwi likaThixo. Nemikhosi eyayisezulwini yamlandela ikhwele amahashe amhlophe, inxibe ilinen emhlophe, ecocekileyo. ISityhilelo 19:11–14.

Amahashe amhlophe amela umkhosi kaKristu ovuswayo kuHezekile 37, yaye angulo ibandla eloyisileyo, yaye angamatye esithsaba, kuba uKristu umisela ubukumkani Bakhe bozuko ngexesha lemvula yasemva. Njengabameli bobukumkani Bakhe, ikhulu elinamashumi amane anesine amawaka zizacholo ezisesithsabeni, esingumqondiso wobukumkani abamkela ekupheleni kweentsuku ezi-2 300, obo babungo-Oktobha 22, 1844 yaye buya kuba njalo kwakhona ngexesha lomthetho weCawa. Obo bukhosi bamahashe amhlophe buyavuswa ngexesha lemvula yasemva, xa iifestile zezulu zivulwa, kuba uYohane walibona ihashe elimhlophe xa izulu lalivuliwe.

Kwisiphithiphithi se-alpha sowe-1849, uMiller wawavala amehlo akhe ekufeni, okwethutyana elincinane. UMiller wayenguEliya, yaye uEliya wafa ngoJulayi 18, 2020, walala esitratweni iintsuku ezili-1,260 wada wafikelela kwisiphithiphithi se-omega, waza ke wavuswa. Ukuvuswa kwakhe kuphawulwa njengokufikayo xa indoda yebrashi yothuli yavula ifestile yezulu ukuze ikhuphe inkunkuma. Umkhosi wamahashe amhlophe uyavuswa xa ifestile yezulu ivulwa, yaye xa oko kusenzeka kuchongwa ukwahlulwa kwenyaniso nobuxoki. Oko kwahlulwa kukwachongwa encwadini kaMalaki.

Zisani zonke izishumi koovimba, ukuze kubekho ukudla endlwini yam; nindivavanye ngoku ngako oku, utsho uYehova wemikhosi, nokuba andiyi kunivulela na iifestile zezulu, ndinithululele intsikelelo, ingabi sakhona indawo yaneleyo yokuyamkela. Malaki 3:10.

Imimoya yabaprofeti iphantsi kwabaprofeti, yaye uYohane kwiSityhilelo, iphupha likaMiller noMalaki banika amangqina amathathu exesha xa iifestile zezulu zivulwa. Ephupheni likaMiller oko kuse-omega wobizo oluthi “yizani nibone.” Uxakeko kwi-alpha lwalungelo xesha kwaqala ukusasazwa, yaye i-omega lixesha ekuqala ngalo ukuqokelelwa.

Phambi kokuba siqhubekele phambili ephupheni likaMiller sifuna ukufaka amagqabaza kaJames White ngelo phupha. UJames White uchaza amatye anqabileyo okwenene njengabantu bakaThixo bokwenene, aze amatye anqabileyo omgunyathi awachaze njengabangendawo. Mna ndichaza amatye anqabileyo njengeenyaniso ezichasaniswa nempazamo. Amatye anqabileyo nawomgunyathi omabini ngumlayezo nabathunywa, ngokuchasaniswa nempazamo nabathunywa bobuxoki.

“IPHUPHA LOMZALWANE UMILLER Ndiphuphe ukuba uThixo, ngobabalo lwakhe olungunaphakade, wandithuma ngomkhaphi ukuze andibonise iziganeko ezithile ezidlulayo emhlabeni. Ndaboniswa kuqala ihlabathi lasemhlabeni. Kwakukho inani elikhulu kakhulu labantu, njengentlabathi yolwandle. Babezimisele kwindlela emxinwa, yaye babephuthuma phambili ngokungxama. Apha naphaya emacaleni endlela kwakukho izibane ezininzi ezibengezelayo; yaye bonke abo babephuthuma phambili babenotyekelo olukhulu

lokuyiphambuka indlela baze baye kwezo zibane. Ndaza ndathi kumkhaphi wam, “Bathini na aba bantu?” Wathi yena kum, “Ngabasebenzi bokuzibekela ilungelo. Zonke ezi zibane ezininzi zibonisa iindlela ezahlukeneyo neziphambanisayo zokuhlangulwa; yaye ukuba unokukhangela ngokuqaphela, uya kubona ukuba baye babekwa ngabom ecaleni kwendlela ngulo ungendawo, ukuze, ukuba kunokwenzeka, atsalele apha aye phaya bonke abo bangenayo inyaniso emilonyeni yabo.” Ndabona ukuba, kanye njengoko umkhaphi wam wayetshilo, xa la maqela amakhulu abantu ayesondela kwizibane, ayekhawuleza ukutyeshela ngokukhawuleza izikhokelo ecaleni kwendlela, aze anyathele kwizibane. Yaye xa benjenjalo, ngephanyazo iliso labo lalibonakala livuleka; yaye babekhawuleza babonane ngokukhawuleza, baze baqalise ukumemezana besithi, “Le yeyona ndlela ilungileyo kunene.” Kodwa kwangalo mzuzu ukuwa kwabo kwakusisidenge njengakwajalo ukungaboni kwabo ngaphambili, kuba babekhawuleza ukuwa baze banyamalale ezantsi phakathi kwezibane nezo zingxobongqondo zazibonakala ngathi zinyibilika zize zingabikho. Kuba izibane zaziqhuma emacaleni endlela njengoko izitshabalalisi ezininzi zibaleka zisiya ekutshatyalalisweni, ziqaqambisa indlela yazo ukuya phambili. Ndaza ndafuna ukwazi ukuba ngaba la maqela mabini abantu aya kuhlala eninzi njalo. Umkhaphi wam wathi, “Khangela uye apho.” Ndaye ndabona umjelo omde wabantu uphuma kwicala elahlukileyo lebala. Kwaye xa befika kwizibane kwakubonakala ngathi babezama ukuzigwema. Yaye, kanye xa omnye wawela kwisibane, ngoko nangoko amakhulu amaninzi ngakumbi ayetsalela ekupambukeni. Kodwa xa omnye wokuqhubeka ngokungagungqiyo, kulungile ukuba ubone indlela yonke inani lolo didi lalibonakala lisomelele ngakumbi kunangaphambili. Ke loo mthetho wawubonakala ngathi kukuba, kamsinya nje xa umntu etshatyalaliswa, omnye wayethatha indawo yakhe; yaye abo baqhubekela phambili babonakala ngathi bangabangabafayo. Kwenye indawo ethe qelele endleleni ndabona umntu omi esitulweni esiphakamileyo, izandla zakhe zomelele zibambebele emanzini akrakra adanduluka kubonakala ngathi aphuma emoyeni. Ndambuza umkhaphi wam ukuba ngubani na lo mfo. Wathi, “Ngumvukeli omkhulu.” Ndandisafuna ukuhlolisisa ngakumbi xa ndabona isiganeko esingaqhelekanga. Ngesinye isihlandlo la manzi acacileyo amnandi ayetshintsha abe yintwasahlobo embi, yaye ngokukhawuleza emva koko umntu endandimjonga wayebonakala ehlike kwaye emehlweni akhe kubonakala ihlazo nomona omnyama. Wayephosa amadlozi okanye amabhakazana emloniyeni walo mthombo; yaye ngokukhawuleza emva koko la madlozi ayejika abe ziimpethu ezingcolileyo. Zazifumanisa indlela yazo emanzini, ziwonakalisa aza abonakala engamanzi awaneleyo nelungelo kakhulu njengawaseMara. Ndaye ndabona amawaka amaninzi ezigidi zabantu asele emthonjeni. Yaye abakusela emanzini ngeli xesha elo aphesheya babonakala ngathi bafumana ungcoliseko oluthile, kuba babonakala bedakumbile kwaye bethandabuza emoyeni, yaye babonakala benomdla omkhulu wokumamela kulo mntu wayesemthonjeni. Noko kunjalo, ngalo lonke elo xesha babebonakala benqwenela kakhulu ukufikelela emanzini. Kwaye kwakusoloko kukho umjelo omde wabantu usiya kuwo, uze usuke kuwo umjelo omfutshane. Ndaza ndabona ukuba amanzi emlanjeni ayesempilweni kakhulu. Yaye ke, emva kwethutyana, lowo wayengcolisile amanzi wajonga ngesimilo esonwabileyo phezulu kumakholwa amaninzi apho. Waza waqalisa ukutshiza kwakhona, yaye kwabakho inyambalala enkulu yeembungu ezinobuthi eziwa emthonjeni; yaye amanzi aba mbi ngakumbi ngokuphindwe kashumi kunangaphambili. Ndathi kumkhaphi wam, “Kuthetha ukuthini na oku?” Wathi, “Amanzi omjelo lowo ziinkolo zothando; amanzi acwengileyo aphuma emthonjeni emele inyaniso yeVangeli. Loo mntu umi

ngasemthonjeni nguPopu waseRoma. Ezi zinambuzane neziqaqa ziphuma emlonyeni wakhe ziikardinali, ababingeleli, nabefundisi; yaye amanzi ahlukaniiseke kangaka athe aphuma emthonjeni ziimfundiso zabo zenkohliso, ezisetyenziswa nguSathana ukonakalisa iinyaniso ezinyulu zeVangeli.” Emva koko ndabona amawaka amaninzi ebuyela emva emthonjeni, yaye babonakala benganeliseki siselo ababesisele kulo mlambo. Ndaza ndajonga kwakhona endleleni emxinwa, ndaza ndabona ukuba kwakukho abantu abazizigidi ezininzi ngoku behamba kuyo. Yaye, njengoko ndandisakubona kwasekuqaleni, umjelo wawusoloko usiba mfutshane kuwo. Kodwa inani lilonke lalibonakala ngathi liyanda, ngaphandle kokuba mhlawumbi eli xesha abantu babebonakala benxunguphele ngakumbi kunangaphambili. Yaye ke ndazibuza kumkhaphi wam ukuba kuthetha ukuthini oku, yaye ukuba ngubani na lowo usoloko ecutha loo mjelo uthe ubabaleke usiya emthonjeni. “Yindoda yesono,” watsho yena, “unyana wentshabalalo. Njengoko usiya emthonjeni, uvakalisa iimfundiso zakhe eziphosakeleyo ezihlanjalazayo. Yaye bonke abo bavumayo ukuba bakholiswe ziimfundiso zakhe, yaye bangemi bomelele enyanisweni, baphambukiswa nguye kuwo umendo wesibhakabhaka.” Ndaza ndathi kumkhaphi wam, “Ndicela undixelele ukuba kutheni na aba bantu belishwa bexhaphaka kangaka endleleni emxinwa kangaka? Yaye kutheni bedakumbile kangaka nje?” Wathi yena, “Umendo ngowesibhakabhaka; kwaye bonke abo bahamba kuwo basemendweni obheka esixekweni esitsha, iYerusalem entsha. Kwaye intlungu nembandezelo abanayo zonke zivela kwizilingo neembandezelo ezininzi ekufuneka bedlule kuzo de bakwazi ukungena apho. Kodwa yibukele kakuhle, yaye uya kubona ukuba iinkxwaleko zabo ziya kukhawuleza ukuphela, yaye baya kufumana uvuyo olungenakupheliswa.” Ngoko ndaza ndajonga ngononophelo, ndaza ndabona emgama izixeko ezimbini ezinkulu. Yaye umkhaphi wam wathi kum, “Esinye sisixeko esikhulukazi saseBhabheli, esinye yiYerusalem entsha.” Ndaza ndabona ukuba isixeko saseBhabheli sasimi ngasesandleni sasekhohlo salo mendo umxinwa. Kwaye saba yindawo yokuphambukela yabaninzi kakhulu. Umoya wayo wawubonakala ngathi uyatyhafisa kakuhle, yaye ukuphuma kwayo kwakukrakra kangangokuba amakhulu amawaka babonakala bedanyaza baza banyanzeliswa ekupambukeni. Emva koko ndabona emva kwabo umqolomba omnyama owawubonakala ngathi uzala loo msi mtshabalalisayo. Kwaye xa ndabuza intsingiselo yawo, umkhaphi wam wandixelele ukuba wawungumngxuma ongenasiphelo. “Abo baphambukayo,” watsho yena, “baza kuwela kulo mngxuma, yaye baya kunyamalala ngonaphakade. Kuba, njengoko ndisitsho kuwe, zonke ezi zibane neziphambukiso zibekwe ngabom nguSathana ukuze anikele ukonakala nokutshatyalaliswa kwabaninzi.” Ndazibuza ukuba kutheni abantu besoloko benyaniseka ukuvuma ukulingwa, ngakumbi xa umendo omxinwa wawubonakala uthe ngqo njengendlela yentshabalalo. “Khawubukele,” watsho umkhaphi wam, “yaye uya kubona unobangela.” Ngoko ndaza ndabukela. Yaye ndabona omnye emva komnye ehliseka endleleni baze batshone ngoko nangoko. Emva koko, lowo wayesandul’ ukuwa wayedla ngokubuya aze atsalele abanye ukuba baye apho wayephambukele khona; yaye ngamanye amaxesha amawaka amaninzi ayedideka nguye aze alahleke. Wathi umkhaphi wam, “Ngoku uyabona unobangela. Bonke abo batshona emkhondweni ngabavakali beVangeli ekwenziweni. Xa bephuma, kwaye bebonwa ngabanye abantu, ngokukhawuleza benza ukuba umendo ube semgangathweni ngendlela efanelekileyo, baze ngalo moya omnye batsale abanye ukuba balandele umzekelo wabo. Yaye, njengoko ubona, bahlala benqwenela ukubuyela kwakhona.” Ndaza ndathi kumkhaphi wam, “Kutheni na lowo umendo usiba mfutshane ngolu hlobo?” Wathi yena,

“Ngumendo wokuphila; kwaye bambalwa abawufumanayo. Bonke abo bakwelo cala lasekunene bendlela ngamakholwa enyaniso; yaye oku umendo usoloko usiba mfutshane kuwo kuthetha ukuba amakholwa enyaniso ayesanda ukungcangcazela esondela ebukumkanini bamazulu, kwaye, xa ekhangela ngasemva, apho athe aphuma khona, ayamangaliswa kukubona ukunyaniseka nokungakholwa kwawo kuqina kakhulu kunokuba bekunjalo xa aqala. Njengoko ulwandle lubonakala luncipha kumhambi owulishiyayo, kunjalo nomhlaba ubukeka mncinane kumaKristu njengoko esondela emazulwini. Ukhoho lwawo luyanda, iimfuno zawo ziyanda, amathemba awo ayakhanya ngakumbi, ububele bawo butyebe, yaye amathemba nobungqina bawo buyakhuliswa kunye nenkqubela yawo. Le yiyona nto yenza umendo ubonakale umfutshane kuwo.” Kwakukho indawo ezininzi endleleni apho ubumnyama babonakala bukhulu kakhulu. Kwaye njengoko ndabona amaqela ahlukeneyo esondela kwezo ndawo, babonakala benxunguphele, yaye bamemeza kakhulu kuThixo ukuba abasindise. Yaye kwakungekho mntu ndabona ewa kwezo ndawo zenkungu nobumnyama. Kodwa kwakubakho amawaka amaninzi awayetyhafa aze acinge ukuba awasoze akwazi ukudlula. Waze umkhaphi wam wandixelela ukuba oko kubonisa ukuba ngamanye amaxesha abantu bakaThixo bayenziwa badlule kwimilingo yobumnyama obukhulu, ebonakala kubo ngathi akukho nto inokuqhawula isiphelo sabo ngaphandle kongenelelo oluthe ngqo lukaThixo. Kodwa uthembekile ekubeni akayi kubavumela ukuba bahendwe ngaphezu kwamandla abo okumelana nako; kwaye xa bona, ngokuzithoba okupheleleyo, bebongoza uNcedo lwakhe ebunzimeni babo, uya kubomeleza aze ababonelele ukuba bakwazi ukuqhubela phambili. Yaye kwakhona ndabona ukuba, xa umendo wawutyhutyha kwiindawo apho amaza omlilo ayedubula phezulu kuyo yonke indawo, abagqithi babonakala behamba ngendlela engaqhelekanga, kwaye phantse bonke babesithi gqi ngokungathi bahamba ngokutsiba. Emva koko ndabona ukuba amehlo abo ayesoloko ejonge kwinto enkulu ezulwini kanye ngaphezu kweYerusalem entsha, kwaye eyayibonakala ngathi idanyaza ngobuqaqawuli obungabalekiyo. Yaye xa bedlula kwezo ndawo zinobungozi, amehlo abo ayesoloko ejonge kuloo nto inobuqaqawuli phezulu, yaye kungengenxa yoko kuphela ukuba babephumelela ukudlula ngokukhuselekileyo. Kwaye ndabona ukuba, kwakamsinya nje emva kokudlula kwiindawo ezineemivumbo zomlilo, iingubo zabo zazibonakala zikhanya ngokuqaqamba ngokuphindwe kasixhenxe kunangaphambili. Ndaza ndabuza umkhaphi wam intsingiselo yalo mbonakalo; yaye wathi, “Le yimifanekiso yamakholwa ecinezelweyo anqumla kwizithando zentshutshiso, yaye ngalo lonke elo xesha agcina amehlo awo ethe nqo kutyelelo oluzayo olungenakuhlwa. Yiyo loo nto uwabona ehamba ngokutsiba; kuba xa bekhangelela phezulu kubuqaqawuli obuzayo, bajonge ukuxinezeleka kwabo okwangoku njengento engafanelekanga ukuba ithelekiswe. Kwaye njengoko uphawule, iingubo zabo zikhanya ngokuqaqamba ngakumbi emva kokudlula kwiindawo ezinjalo, kuba iimbandezelo nezonakaliso zonke zisebenza ekungeneni kokholo lwekristu nokomeleza ubungcwele bokwenene.” Ngoko emva koko ndabona ukuba babeza kwindawo enkulu kakhulu, apho isango eliphezulu lalivulekile endleleni. Yaye kulo lonke olo mendo andizange ndibone mntu uwileyo okanye wabuyela emva xa efikile apho. Kwaye xa befika apho, babonakala bengakwazi ukucinezela uvuyo lwabo. Emva koko kwakubakho amawaka amaninzi bephakamisa izandla zabo ekudumiseni okuphuphuma. Yaye xa bedlula esangweni, izambatho zabo zazibonakala zinobumhlophe obungenakuchazwa, zize zikhanyiswe ngobuqaqawuli obukhazimlayo. Emva koko ndabona ukuba umendo wawubonakala usiba banzi ngakumbi kunangaphambili. Kwaye lo mbono

waloo nto inobuqaqawuli ngasentla kwesixeko wawubonakala ukhanya ngamandla awayekude kakhulu ngakumbi kunangaphambili. Ndambuza umkhaphi wam ukuba ithetha ukuthini na le nto bayibonayo. Wathi, “Yimbasa engonakaliyo, nesithsaba sobuqaqawuli esingafiyo. Yaye wena ubona umendo ubonakala ubanzi ngakumbi ngasekupheleni kuba onke amakholwa aza kufika ekuhambeni kwexesha esondela emangcwabeni. Kwaye amangcwaba alithafa elimsinga wakuya emazulwini. Yibukele kakuhle indlela abenza ngayo ngoku.” Ngoko ndaza ndabukela. Yaye ndabona ukuba bonke babehamba ngendlela efanayo, kodwa ngokungathi babebaleka ukuya kufikelela kwimbasa eyayimi phambi kwamehlo abo. Yaye abo babebonakala beze bemxinwa baye babonakala bekhawuleza kakhulu apha. Yaye kwakubonakala ngokungathi bonke ababafileyo abasele behambe endleleni ixesha elide baqalisa ngoku ukuvuyela inkangeleko yesixeko. Emva koko ndabona ukuba, xa omnye efikela emlanjeni omkhulu owawusele kanye phambi kwesango lesixeko, wanqunyanyiswa kancinci. Yaye apha wonke umntu wayebonakala ngathi ulindele. Kodwa kwakungafunekanga alinde ixesha elide. Kuba kubonakala ngathi, kwakamsinya nje xa ulwandle luqonda ukuba izinyawo zakhe zichukumisa amanzi alo, lwaluvuthuza lube ngamaza aqaqambileyo, aze olo didi luthi luthi ngoohambo luphuthume luwele luye kwelinye icala. Yaye xa omnye ewele, wayebonakala ngathi unyukela phezulu ngokungathi unamaphiko ezingelosi. Naye wonke umntu xa efikela emlanjeni wayedla ngokutsiba ngentlombe engcwele. Yaye umkhaphi wam wandixelela ukuba lo mlambo wawungumfanekiso wokufa, kwaye loo nto yayibonisa ukuba bonke abo basweleka eNkosini bafanele ukutsiba ngovuyo, kuba ukufa kwabo kungumnyango wobomi obungunaphakade. “Khawubukele kwaye,” watsho yena, “uza kubona into engakumbi.” Ngoko ndaza ndabukela. Yaye emva kokuba banqumle umlambo, ndabona ukuba bahlangatyezwa linqwelo okanye inqwelo-zithuthi eyayikhanywa bubuqaqawuli obunamandla; yaye xa bengena kuyo, babonakala ngathi badanyaza ngaphezu kokuba babenjalo ngaphambili. Yaye ngoxa inqwelo yanduluka inyuka ngayo phezulu, abantu abangcwele babonakala ngathi bangena kanye kumbono waloo nto inobuqaqawuli engentla kwesixeko. Yaye kwakungekapheli xesha lide ndabona ukuba inqwelo ibafaka ngaphakathi kwesixeko. Yaye xa bengena, zonke izixeko zasezulwini zazibonakala ziphuphuma ngodumo, yaye isixeko sonke sasivakalisa ngokungathi ngamazwi ayizigidi ezilishumi, “Makabongwe uYehova!” Ndaza ndajonga ekugqibeleni kumbono waloo nto inobuqaqawuli engentla kwesixeko, yaye ndabona ukuba yiMvana, “ekhangeleka ngathi ibulewe.” Yaye, kanye njengokuba iliso lam laphumla kuyo, loo nto inobuqaqawuli obungenasichazo yayikhupha imijelo emikhulu yokukhanya okungapheliyo phezu kwazo zonke iindwendwe ezakhe. Emva koko amehlo am avulwa, ndaza ndaqonda ukuba ndandiphuphile.”—Advent Herald.

“Iphupha elilandelayo lapapashwa kwi-Advent Herald, ngaphezu kweminyaka emibini edlulileyo. Ngelo xesha ndabona ukuba lalityhila ngokucacileyo amava ethu adlulileyo okunqula ukuza kwesibini, nokuba uThixo walinika eli phupha ngenjongo yokunceda umhlambi osasazekileyo.

“Phakathi kwemiqondiso yokusondela kwemini enkulu neyoyikekayo yeNkosi, uThixo ubeke amaphupha. Khangela uYoweli 2:28–31; IZenzo 2:17–20. Amaphupha anokufika ngeendlela ezintathu; okokuqala, ‘ngenxa yobuninzi bemisebenzi.’ Khangela INtshumayeli 5:3. Okwesibini, abo baphantsi komoya ongcobileyo nenkohliso kaSathana banokuba namaphupha ngenxa yempembelelo yakhe. Khangela iDuteronomi 8:1–5; uYeremiya 23:25–28; 27:9; 29:8;

uZekariya 10:2; uYuda 8. Okwesithathu, uThixo usoloko efundisile, yaye usafundisa abantu bakhe ngaphezulu okanye ngaphantsi ngamaphupha, afika ngokusebenza kweengelosi noMoya oyiNgcwele. Abo bema ekukhanyeni okucacileyo kwenyaniso baya kwazi xa uThixo ebanika iphupha; yaye abanjalo abayi kulukuhliswa baze bakhokelelwe ekulahlekeni ngamaphupha obuxoki.”

“Wathi, Yivani ngoku amazwi am; ukuba kukho umprofeti phakathi kwenu, mna Yehova ndiya kuzenza ndaziwe kuye embonweni, ndithethe naye ephupheni.” Numeri 12:6. Wathi uYakobi, “Ingelosi kaYehova yathetha kum ephupheni.” Genesis 31:2. “UTHixo weza kuLabhan umSiriya ephupheni ebusuku.” Genesis 31:24. Funda amaphupha kaYosefu, [Genesis 37:5–9,] wandule ke ibali elinomdla lokuzaliseka kwawo eYiputa. “EGibheyon uYehova wabonakala kuSolomon ephupheni ebusuku.” 1 Kumkani 3:55. Umfanekiso omkhulu obalulekileyo wesahluko sesibini sikaDaniyeli wanikwa ephupheni, kwanjalo namarhamncwa amane, njl. esahluko sesixhenxe. Xa uHerode wayefuna ukutshabalalisa uMsindisi oselusana, uYosefu walunyukiswa ephupheni ukuba asabele eYiputa. Mateyu 2:13.

“Kwaye kuya kuthi, NGEENTSUKU ZOKUGQIBELA, utsho uThixo, Ndiya kuthulula kuMoya wam phezu kwayo yonke inyama; oonyana benu neentombi zenu baya kuprofeta, amadodana enu asematsha aya kubona imibono, namadoda enu amakhulu aya kuphupha amaphupha.’ IZenzo 2:17.

“Isipho sesiprofeto, ngamaphupha nangemibono, apha sisiqhamo soMoya oyiNgcwele, yaye ngemihla yokugqibela siya kubonakaliswa ngokwaneleyo ukuze sibe ngumqondiso. Sesinye sezipho zebandla leendaba ezilungileyo.”

“Wanika abanye ukuba babe ngabapostile; abanye babe NGABAPROFETI; abanye babe ngabavangeli; abanye babe ngabefundisi nabafundisi-ntsapho; ukuze abangcwele bagqibeleliswe, ukuze kwenziwe umsebenzi wolungiselelo, ukuze kwakhiwe umzimba kaKristu.’ Efese 4:11, 12.

“Yaye uThixo umisile abathile ebandleni, okokuqala abapostile, okwesibini ABAPROFETI,’ njl. 1 Korinte 12:28. ‘Ningakudeli UKUPROFETA.’ 1 Tesalonika 5:20. Khangelani kanjalo nakwiZenzo 13:1; 21:9; Roma 7:6; 1 Korinte 14:1, 24, 39. Abaprofeti okanye ukuprofeta kungokokwakhiwa kwebandla likaKristu; yaye akukho bungqina bunokukhutshwa eLizwini likaThixo bokuba kwakufanele kuphele ngaphambi kokuba abavangeli, abalusi nabafundisi baphele. Kodwa uthi umchasi, ‘Bekukho imibono namaphupha obuxoki amaninzi gqitha kangangokuba andinako ukuthembela kuyo nantoni na yaloo hlobo.’ Kuyinyaniso ukuba uSathana uneyakhe into efuzelweyo. Wayesoloko enabaprofeti bobuxoki, yaye ngokuqinisekileyo sinokubalindela ngoku kweli lixa lakhe lokugqibela lenkohliso noloyiso. Abo bazikhanyelayo ezo zityhilelo zikhethekileyo ngenxa yokuba ikhona into efuzelweyo, banokuthi ngokulinganayo baqhube kancinane phambili baze bakhanye ukuba uThixo wakha wazityhila emntwini ngephupha okanye ngombono, kuba into efuzelweyo ibisoloko ikhona.”

“Amaphupha nemibono sisixhobo uThixo azityhila ngaso emntwini. Ngaso esi sixhobo wathetha kubaprofeti; usibekile isipho sobuprofeti phakathi kwezipho zebandla levangeli, yaye uwadwelise amaphupha nemibono kunye neminye imiqondiso ‘YEENTSUKU

ZOKUGQIBELA.’ Amen.

“Injongo yam kula mazwi angentla ibikukususa iinkcaso ngendlela engokweZibhalo, nokulungiselela ingqondo yomfundi oko kulandelayo.

“WM. MILLER,

“Low Hampton, N. Y. Dis. 3, 1847.” James White, Iphupha likaMzalwana uMiller, 1–6.

“1. ‘Ibhokisi’ limela iinyaniso ezinkulu zeBhayibhile, ezinxulumene nokuza kwesibini kweNkosi yethu uYesu Kristu, ezanikwa uMzalwana uMiller ukuba azipapashele ihlabathi.

“2. ‘Isitshixo esasincanyathiselwe’ yayiyindlela yakhe yokutolika iLizwi lesiprofeto—thelekisa isibhalo nesibhalo—iBhayibhile iyiyo ngokwayo umtoliki wayo. Ngesi sitshixo uMzalwana uMiller wavula ‘ibhokisi,’ okanye inyaniso enkulu yokufika kukaKristu ehlabathini.

“3. ‘Amatye anqabileyo, iidayimani, njl.’ ‘azo zonke iintlobo nobukhulu’ ezazithi ‘zilungelelaniswe kakuhle kakhulu kwiindawo zazo ezahlukehlukeneyo ebhokisini’ zimele abantwana bakaThixo, [Malaki 3:17,] abavela kuzo zonke iicawa, nakwphantse kuzo zonke izikhundla neemeko zobomi, abamamkela ukholo lokuza kukaKristu, baza babonakala bethabatha ukuma okunesibindi kwizikhundla zabo ezahlukehlukeneyo, kwinjongo engewele yenyano. Ngoxa babehamba ngolu hlobo, ngamnye enikela ingqalelo emsebenzini wakhe, ehamba ngokuthobeka phambi koThixo, ‘babonakalisa ukukhanya nozuko’ ehlabathini, olwalulinganiswa kuphela libandla leentsuku zabapostile. Umyalezo, [ISityihilelo 14:6,7,] wahamba, ngokungathi kunjalo, phezu kwamaphiko omoya, yaye isimemo esithi, ‘Yizani, kuba zonke izinto sezilungile ngoku,’ [Luka 14:17,] sasasazeka ngamandla nangempumelelo.

“4. ‘Abantu baqalisa ukungena, ekuqaleni bebembalwa ngenani, kodwa banda de baba sisihlewele.’ Xa imfundiso yokuza kukaKristu yayiqala ukushunyayelwa nguMzalwana uMiller, nabanye abambalwa kakhulu, yaba nempembelelo encinane kakhulu, yaye bambalwa kakhulu abavuswayo yiyo; kodwa ukususela kowe-1840 ukuya kowe-1844, naphi na apho yayishunyayelwa khona, uluntu lonke lwavuseleleka.

“5. Xa ingelosi ephaphazelayo [ISityihilelo 14:6–7] yaqalisa okokuqala ukushumayela iindaba ezilungileyo ezingunaphakade, ‘Moyikeni uThixo, nimnike uzuko; kuba ilixesha lomgwebo wakhe lifikile,’ abaninzi bamemelela luvuyo ngenxa yokubona kusondela ukuza kukaYesu, nokubuyiselwa kwezinto, abathi kamva bachasa, bagxeka, baza bayihlekisa inyaniso eyathi kancinane ngaphambili yabazalisa luvuyo. Baziphazamisa baza bazichithachitha izacholo. Oku kusisa ekwindla lowe-1844, xa kwaqalisa ixesha lokuchithachitheka.”

“Qaphelani oku: Yayingabo abo bakha ‘bamemeza ngovuyo’ abaye bazikhathaza baza bazisasaza izacholo. Kwaye akakho nabani na oye waluchithachitha umhlambi ngempumelelo engako, waza wawukhokelela ekulahlekeni ukususela ngowe-1844, njengabo bakha bashumayela inyaniso, bavuya ngayo; kodwa ke ukususela ngoko bayiphikayo umsebenzi kaThixo, nokuzaliseka kwesiprofeto kumava ethu adlulileyo okufika kukaKristu.

“6. ‘Amatye anqabileyo omgunyathi neengqekembe zomgunyathi’ ezazisasazwe phakathi kwezokwenene, ngokucacileyo zimela abaguqukileyo bobuxoki, okanye ‘abantwana abangabasemzini,’ [Hosea 5:7] ukususela oko umnyango wawalwayo ngo-1844.

“7. ‘Uthuli neenkuni ezisikiweyo, isanti nazo zonke iintlobo zenkunkuma,’ zimele iimpazamo ezahlukeneyo nezininzi eziye zaziswa phakathi kwabakholwa ekufikeni kwesibini, ukususela ekwindla ka-1844. Apha ndiya kuqwalasela ezimbalwa zazo.

“1. Isikhundla abathi abanye ‘babalusi’ basithabatha ngokuzidla ngoko nangoko emva kokuba kunikwe isikhalo saphakathi kobusuku, sokuba amandla anyibilikisayo, anzulu, kaMoya oyiNgcwele awayehamba nentshukumo yenyanga yesixhenxe ayeyimpembelelo yemesmerism. UGeorge Storrs wayephakathi kwabokuqala ukuthabatha esi sikhundla. Khangela imibhalo yakhe ekupheleni kuka-1844, kwi-Midnight-Cry, eyayipapashwa ngelo xesha eNew York City. UJ. V. Himes, kwiNkomfa yaseAlbany entwasahlobo ka-1845, wathi intshukumo yenyanga yesixhenxe yavelisa imesmerism enobunzulu beenyawo ezisixhenxe. Oku ndixelelwe ngulowo wayekhona, noweva elo lizwi. Abanye nabo abathabatha inxaxheba ebonakalayo kwisikhalo senyanga yesixhenxe, ukususela ngoko bayibize loo ntshukumo ngokuba yayingumsebenzi kaMtyholi. Ukubhekisa umsebenzi kaKristu noMoya oyiNgcwele kuMtyholi, ngemihla yoMsindisi wethu, kwakukukunyelisa, yaye kukukunyelisa nangoku. 2. Inzame ezininzi malunga nexesha elichanekileyo. Kuba iintsuku ezingama-2300 zaphela ngo-1844, amaxesha amaninzi amiselwe, ngabantu abohlukeneyo, ukuze abe sisiphelo sazo. Ngokwenza oku basuse ‘imiqondiso yomda,’ baza baphosa ubumnyama nokuthandabuza phezu kwayo yonke intshukumo ye-advent. 3. Ispiritualism nazo zonke iingcinga zayo ezingento nezigabadeleyo. Eli qhinga likaMtyholi, elifezekise umsebenzi owoyikekayo wokufa, limelwe ngokufanelekileyo kakhulu ‘ziingceba zokucanda,’ kunye ‘nazo zonke iintlobo zenkunkuma.’ Abaninzi kwabo basela ityhefu ye-spiritualism bayivuma inyaniso yamava ethu e-advent angaphambili, yaye ngale nyaniso abaninzi benziwe bakholwa ukuba i-spiritualism yayisisiqhamo sendalo sokukholwa ukuba uThixo wayeyalathisa iintshukumo ezinkulu ze-advent ngo-1843 nango-1844. UPetros, ethetha ngabo babeza ‘kungenisa iimfundiso ezilahlekisayo ezitshabalalisayo, bade bamkhanye neNkosi eyabathengayo,’ uthi ‘NGESIZATHU SABO INDLELA YENYANISO IYA KUTSHO KAKUBI NGAYO.’ 4. US. S. Snow esithi ungu ‘Eliya umProfeti.’ Lo mntu, ekuhambeni kwakhe okungaqhelekanga nokungalawulekanga, naye udlale indima yakhe kulo msebenzi wokufa, yaye ikhondo lakhe liye labanotyekelo lokuzisa indawo eyinyaniso yabangcwele abalindileyo ekudunyazweni kakubi ezingqondweni zemiphefumlo emininzi enyanisekileyo.”

“Kolu luhlu lweemfundiso eziphosakeleyo ndinganokongeza nezinye ezininzi ngakumbi, ezinjengale ‘minyaka eliwaka’ yeSityhilelo 20:4, 7, ekuthiwa yayikwixesha eladlulayo, i-144,000 yeSityhilelo 7:4; 14:1, abo ‘abavukayo baphuma emangcwabeni’ emva kovuko lukaKristu, imfundiso yokungasebenzi, imfundiso yokutshatyalaliswa kweentsana, njalo njalo. Ezi mpazamo zasasazwa ngenkuthalo enkulu, zaza zanyanzeliswa phezu komhlambi olindileyo, kangankuba, ngexesha uMzalwana uMiller wayenalo iphupha, amatye anqabileyo okwenyaniso ‘ayengasabonakali emehlweni,’ yaye amazwi omprofeti ayesebenza—‘Kwaye ugwebo lubuyiselwe umva, nobulungisa bume kude,’ njalo njalo. Bona uIsaya 56:14.”

“Ngelo xesha kwakungekho phephandaba lama-Advent kweli lizwe elalikusela unobangela wenyaniso yangoku. I-‘Day-Dawn’ yaba yeyokugqibela ukukhusela indawo eyinyaniso yomhlambi omncinane; kodwa yafa kwiinyanga eziliqela ngaphambi kokuba iNkosi inike uMzalwana uMiller eli phupha; yaye kwidabi layo lokugqibela lokufa yalathisa abangcwele abadiniweyo nabancwinayo ku-1877, ngoko yayisasele ikwikamva leminyaka engamashumi amathathu, njengexesha lokuhlangulwa kwabo kokugqibela. Yeha! yeha! Akumangalisi ukuba uMzalwana uMiller ephupheni lakhe, ‘wahlala phantsi walila’ ngenxa yale meko ilusizi yezinto.

“8. Ibhokisi, limela inyaniso yokuza kukaKristu eyapapashwa nguMzalwana uMiller ehlabathini, njengoko ibonakaliswa ngumzekeliso weentombi ezilishumi. Mateyu 25:1–11. Okokuqala ixesha, 1843, okwesibini, ixesha lokulibaziseka, okwesithathu, isikhalo saphakathi kobusuku, ngenyanga yesixhenxe, 1844, yaye okwesine, umnyango ovaliweyo. Akukho namnye ofunde amaphepha eSecond Advent ukususela ngo-1843, onokukhanyela ukuba uMzalwana uMiller uwakhuthazile la manqaku mane abalulekileyo kwimbali yokuza kukaKristu. Le nkqubo yenyaniso ehambelanayo okanye ‘ibhokisi’ iqhawulwe yaziingceba, yaza yachithachithwa phakathi kwenkunkuma ngabo baye bayilahla eyabo amava, baza baziphika kwa ezo nyaniso kanye ababezishumayela ngenkalipho engaka ehlabathini kunye noMzalwana uMiller.”

“9. Indoda enebhrashi ‘yokucoca ubumdaka’ imela ukukhanya okucacileyo kwenyaniso yangoku, njengoko kubekwe elubala sisigidimi sengelosi yesithathu, [ISityhilelo 14:9–12,] esele sicoca ngoku iimpazamo zisuke kwintsalela. Umsebenzi wenyaniso yangoku waqalisa ukuvuseleleka entwasahlobo ka-1848, yaye ukususela ngelo xesha kude kube ngoku ubunyuka yaye buzuza amandla. ‘Ibhrashi yokucoca ubumdaka’ ibihamba, yaye iimpazamo bezisuka zidlule zimke phambi kokukhanya okucacileyo kwenyaniso, yaye amanye amatye axabisekileyo, ekungekudala kakhulu eyegutyungelwe bubumnyama nempazamo aza angabonakali emehlweni, ngoku ame ekukhanyeni okucacileyo kwenyaniso yangoku.”

“Lo msebenzi wokukhupha amatye anqabileyo, nokususa impazamo, ukhula ngokukhawuleza, yaye umiselwe ukuqhubeka ngamandla andayo, kude kube bangcwele bonke bephengululiwe, bamkele uphawu loThixo ophilayo. Thelekisa oku nesahluko samashumi amathathu anesine sikaHezekile, yaye uya kubona ukuba uThixo uthembisile ukuqokelela umhlambi wakhe owawuchithakele kulo mhla umnyama nowamafu, ukususela ngo-1844. Phambi kokuba uYesu eze, ‘umhlambi omncinane’ uya kuqokelelwa ungene ‘kubunye bokholo.’ UYesu ngoku uyazihlambululela ‘isizwe esikhethekileyo, esinenzondelelo yemisebenzi emihle,’ yaye xa esiza uya kufumana ‘ibandla lakhe lingenabala, nangenamibimbi, nento enjalo.’ ‘Ophethe ifotsholo yokwela esandleni sakhe, uya kulicokisa ngokupheleleyo ibala lakhe lokubhulela, ayihlanganisele engobozini ingqolowa yakhe, njl.’ Mateyu 3:12.

“10. Ibhokisi lesibini, ‘elikhulu kakhulu kwaye lihle ngakumbi kunelokuqala,’ ekwaqokelelwa kulo ‘amatye anqabileyo,’ ‘iidayimani’ neengqekembe ezazithe saa, limela intsimi ebanzi yenyaniso ephilayo yangoku apho umhlambi obethe saa uya kuqokelelwa khona, oko kukuthi i-144,000, bonke benetywina likaThixo ophilayo. Akukho nanye kwezo dayimani zinqabileyo eya kushiywa ebumnyameni. Nangona ezinye zingekho nkulu kunentloko yenaliti, aziyi

kuhoywa, zize zishiywe ngaphandle ngalo mhla xa uThixo esenza amatye akhe anqabileyo. [Malaki 3:16–18] Unako ukuthumela iingelosi zakhe aze azikhawulezise njengoko wamkhupha uLote eSodom. ‘INKosi iya kuwugqiba ngokukhawuleza umsebenzi wayo emhlabeni.’ ‘Iya kuwufinyeza ngobulungisa.’ Bona kumaRoma 9:28.” James White, Amanqaku asezantsi ephupheni likaMzalwana uMiller.