

Incwadi kaYoweli neBandla lama-Adventist eSuku lweSixhenxe laseLawodike - Inani Lamashumi Amathathu Anesithandathu

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2026-01-27

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Kule “ngxokozelo,” uJames White ayichaza njengokusasazeka kwamaMillerite emva ko-Oktoberha 22, 1844, uWilliam Miller waba nephupha ngowe-1847, yaye kwiminyaka emibini kamva wabekwa ekuphumleni.

“Ukuba uWilliam Miller wayenokukwazi ukubona ukukhanya kwesigidimi sesithathu, izinto ezininzi ezazibonakala zimnyama yaye ziyimfihlakalo kuye ngesiya kuchazwe. Kodwa abazalwana bakhe babebonakalisa uthando nomdla onzulu kangaka ngaye, de wacinga ukuba wayengenako ukuzahlula kubo. Intliziyo yakhe yayitsalela enyanisweni, aze emva koko ajonge kubazalwana bakhe; bona babeyichasa. Ngaba wayenokuzahlula kwabo babemi ecaleni kwakhe, becaleni kwakhe, ekubhengezeni ukuza kukaYesu? Wacinga ukuba ngokuqinisekileyo babengenakumlahlekisa.”

“UThixo wamvumela ukuba awele phantsi kwamandla kaSathana, ubukhosi bokufa, waza wamfihla engcwabeni kude nabo babemsoloko bemrhuqela kude nenyano. UMoses wenza impazamo xa wayesele eza kungena eLizwe leSithembiso. Kwangokunjalo, ndabona ukuba uWilliam Miller wenza impazamo xa wayesele eza kungena eKanan yasezulwini, ngokuvumela impembelelo yakhe ukuba ichasane nenyano. Abanye bamkhokelela koku; ngabanye ekufuneka kuphendulwe ngako. Kodwa iingelosi ziyalinda uthuli oluxabisekileyo lwalo mkhonzi kaThixo, yaye uya kuvela ngelizwi lesigodlo sokugqibela.

“Iqonga Eliqinileyo

“Ndabona iqela labantu elalime limi, ligadwe kakuhle, lizinzile, lingabaniki nkxaso abo babefuna ukuphazamisela ukholo olumisiweyo lomzimba. UThixo wabakhangelanga ngolwamkelo. Ndaboniswa amanyathelo amathathu—imyalezo yengelosi yokuqala, eyesibini, neyeyesithathu. Ingelosi eyayihamba nam yathi, ‘Yeha kuye lowo uya kususa isithintelo okanye ashukumise isikhonkwane kule miyalezo. Ukuqondwa okuyinyano kwale miyalezo kubaluleke kakhulu. Ikamva lemiphefumlo lixhomekeke kwindlela eyamkelwa ngayo.’ Ndaphinda ndakhokelwa ndehla ndadlula kule miyalezo, ndaza ndabona ukuba abantu bakaThixo babeyithenge ngexabiso elikhulu kangakanani amava abo. Yayifunyenwe ngokubandezeleka okukhulu nangomzabalazo onzima. UThixo wayebakhokele inyathelo ngenyathelo, wada wabeka phezu kweqonga eliqinileyo, elingashukunyiswayo. Ndabona abantu besondela kwelo qonga belihlola isiseko salo. Abanye, benovuyo, bangena ngoko nangoko phezu kwalo. Abanye baqalisa ukukhalazela isiseko. Babenqwenela ukuba kwenziwe ukuphuculwa, yaye ngoko iqonga beliya kugqibelela ngakumbi, nabantu bonwabe kakhulu ngakumbi. Abanye behla kwelo qonga ukuze balihlolisise baza bathi limiswe ngendlela

engalunganga. Kodwa ndabona ukuba phantse bonke bema baqinile phezu kweqonga, baza babongoza abo babehle kulo ukuba bayeke izikhalazo zabo; kuba uThixo wayenguMakhi oyiNkosi, yaye bona babesilwa naYe. Babalisa umsebenzi omangalisayo kaThixo, owawubakhokelele kwelo qonga liqinileyo, baza bemanyene baphakamisa amehlo abo ezulwini baza ngelizwi elikhulu bamzukisa uThixo. Oku kwachaphazela abanye babo babekhalazile baza balishiya iqonga, baza bona, benembonakalo ethobekileyo, baphinda banyukela kulo.” Early Writings, 258.

Imisebenzi Emangalisayo KaMiller

“Umsebenzi omangalisayo” kaWilliam Miller wakhokelela “kwisiseko esiqinileyo” esasili “iqonga elomeleleyo, elingashukumisekiyo.” “Isiseko” “seqonga elingashukumisekiyo,” kunye nohlasele olwalandelayo phezu kwalo “iqonga” nangeso “siseko” ezazaziswa emva kokufa kukaMiller ngo-1849, zichongwa ephupheni lakhe.

UWilliam Miller ungumfuziselo weziseko zobuAdventist.

Kananjalo ungumfuziselo wembali yamaMillerite ukususela ngo-1798 kude kube ngu-1863.

Ukwangumqondiso kananjalo wembali yamaMillerite ukususela ngo-1798 ukuya kutsho ku-1844.

Kananjalo ngumfuziselo wembali yezithunywa zezulu ezithathu ukusuka ngowe-1798 kuse kuthi ga kumthetho weCawa.

Umelwe yiminyaka engamashumi amane anesithandathu ukusukela ngowe-1798 kude kuse ngowe-1844.

Umeleliswa ngenani elithi “220,” ngokunxulumene nama-2,520 nama-2,300.

Umelwe “ngamaxesha asixhenxe”—i-2,520.

Umelwe yi-2,300.

Amaphupha amabini kaMiller ayefanekiselwe ngamaphupha amabini kaNebhukadenetsare kwisahluko sesibini nakwisahluko sesine sikaDaniyeli.

Ixesha lika-1798 liqala ngoNebhukadenetsare lize liphele ngo-1863 ngoBheleshatsare.

Ixesha elisusela ku-1798 ukuya kumthetho weCawa liqala ngoNebhukadenetsare lize liphele ngoBheleshatsare.

Njengomfuziselo wembali yamaMillerite, ungumfuziselo weziseko, ezimele iinyaniso ezafunyanwa phakathi kofumaniso lwe-alpha lwe-2,520 nofumaniso lwe-omega lwe-2,300. Ethetha ngephupha likaWilliam Miller, uJames White wachaza ukuba “isitshixo” sasingumgaqo kaMiller wokufunda iBhayibhile. Le ndlela yokufunda sisitshixo sikaDavide esabekwa egxalabeni likaMiller, kuba wazisa isiprofeto seminyaka engama-2300 esaphela xa uIsaya 22:22 wazalisekayo ngo-Oktobha 22, 1844.

Iinyaniso eziqalise ukutyhilwa ukususela ngo-2023 ukuya phambili, zezi nyaniso eza sele zachongwa kwiintshumayelo zikaHabakuki's Tables 95, yaye ezo nyaniso ngoku zibekwa ngaphakathi kwesakhelo esitsha so“Nyani.”

Ubizo lwelizwi entlango ngoJulayi 2023 lwachaza ukuba ukulila nokuzila kwakuyimfuneko kwabo babeza kuguquka ngenxa yesibhengezo sikaJulayi 18, 2020. Abo babeza kuba phakathi kweentombi ezizizilumko babemelwe kukuguquka bevumelana nomthandazo kaDaniyeli isahluko sesithoba, ongumthandazo wabo bakuLevitikus 26 abaqondayo ukuba baye basasazwa.

Xa uMiller esithi, “Ndithe ndakukhala ndaza ndazila ngenxa yelahleko yam enkulu nangenxa yoxanduva lwam, ndamkhumbula uThixo, ndaza ndathandaza ngokunyanisekileyo ukuba andithumelele uncedo. Ngoko nangoko ucango lwavuleka, kwangena indoda egumbini, baza abantu bonke baphuma kulo; yaza ke yona, iphethe ibhrashi yokucoca uthuli esandleni sayo, yavula iifestile, yaqalisa ukutshayela uthuli nenkunkuma egumbini.”

Ucango olwavulekayo yayiyintliziyo kaMiller xa “wathandaza ngokunyanisekileyo” ecela “uncedo.” UYesu, enguNgqina oyiNyaniso eLaodike, unkqonkqoza ezintliziyweni efuna ukungena. Xa ucango lwavulekayo kwaqalisa inkqubo yokwahlula. Xa ucango lwavulekayo, “iifestile” nazo zavuleka, yaye “iifestile” ziifestile zezulu.

UYohane wabona iifestile zezulu zivuliwe kwisahluko seshumi elinesithoba seSityhilelo njengoko iNkosi yayivusa umkhosi waYo wamahashe amhlophe, kwakamsinya emva kokuba umtshakazi ezilungisile. Loo mkhosi ngowomkhosi kaHezekile omayo ekuphenduleni umyalezo womoya orhabaxa wasempuma. Loo mkhosi libandla eloyisileyo elitshintsha lisuka kwibandla elisamilitayo lisiya kwibandla eloyisileyo xa kwahlulwa kwengqolowa nokhula kufezekisiwe. Oko kwahlulwa kukwamelwe njengokutshintsha kusukwa kumava aseLawodike kusiyiwa kumava aseFiladelfiya. UMiller wavula intliziyo yakhe wavumela iNgqina eliyiNyaniso ukuba lingene, njengoko Wayehlula ingqolowa nokhula, ngaloo ndlela evusela ebomini umkhosi waYo wamahashe amhlophe.

Ngomhla wama-31 kuDisemba 2023 indoda yeBhrashi yoThuli yangena egumbini emva kokuba abantu bemkile, yaza yaqalisa umsebenzi wokususa inkunkuma yesiphoso, ngoxa ibeka iinyaniso ezindala zeeTafile zikaHabakuki kwisakhelo esitsha senyaniso.

“UMsindisi wayengezanga ukuze asuse oko oosolusapho nabaprofeti babekuthethile; kuba Yena ngokwaKhe wayethethile ngabo aba bantu babemele oku. Zonke iinyaniso zelizwi likaThixo zazivela kuYe. Kodwa ezi ziqwenga zexabiso elingenakuthelekiswa nanto zazibekwe kwizakhelo zobuxoki. Ukukhanya kwazo okuxabisekileyo kwakwenziwe kwasebenzela impazamo. UThixo wayenqwenela ukuba zisuswe kwezo zakhelo zempazamo zize zibuyiselwe kwisakhelo senyaniso. Lo msebenzi wawunokufezwa sisandla sobuthixo kuphela. Ngenxa yokudityaniswa kwayo nempazamo, inyaniso yayisele ikhonza injongo yotshaba lukaThixo nolomntu. UKristu wayeze kuyibeka apho iya kumzukisa khona uThixo, ize isebenzele usindiso loluntu.” *The Desire of Ages*, 287.

Enye yeenyaniso zokuqala ezifundisiweyo ngo-2024 yayikukuchazwa kodano lwangoJulayi 18, 2020. Umgca phezu komgca kwaqondwa ukuba ezona zidonco zokuqala zayo yonke imigca

yohlaziyo zachonga uJulayi 18, 2020 njengophawu lwendlela oluphambili emzekelisweni weentombi ezilishumi. Umxholo wodano waba “sisitshixo” sokuvula inyaniso yengcwele; kanti ke kudano olukhulu lwango-1844, ingcwele yaba “sisitshixo” esavula udano.

Indoda enebhrashi yokucoca uthuli, ekwangulo neNgonyama yesizwe sakwaYuda, yaqalisa ukuvula izitywina zomyalezo weSikhalo Sasezinzulwini Zobusuku ngowama-2023. Ngoku sifike kwindawo ephupheni likaMiller apho ebeka khona ibhokisi enkulu phezu kwetafile aze aphose kuyo iinyaniso eziza kukhanya ngokuphindwe kalishumi ngaphezu kwelanga. Elinye lala matye anqabileyo sisityhilelo sokuba ungubani na kwibali lesiprofeto.

Xa isiprofeto sivulwa, Yena uyiNgonyama yesizwe sakwaYuda, ethabatha iinyaniso zakudala aze azibeke kwisakhelo esitsha samanyathelo amathathu “enyani.” Eso sakhelo sibanjwe kunye nguKristu njengoAlfa no-Omega, owokuqala nowokugqibela. NjengeLizwi likaThixo, walungelelanisa yonke into yeLizwi laKhe. NjengoPalmoni wayila yonke imiba yayo njengemathematika.

Xa uPetros eseKesareya Filipi, ngentsimbi yesithathu, Uzazisa njengoPalmoni, egxininisa “iifraktali zesiprofeto.” Enye yezityhilelo zokugqibela zikaKristu njengoNkosi yesiprofeto, kukugxininisa iifraktali zesiprofeto njengoko zimelwe nguPetros kuMateyu 16:18, nto leyo engumqondiso ka-1.618, obizwa ngokuba ngumlinganiselo wegolide kwindalo yendalo, kodwa “iifraktali zesiprofeto” nguPalmoni.

Siqale nje ukuqaphela ii-fractal zesiprofeto ezibekwe phakathi kweveki engcwele ka-27 ukuya ku-34. Ngaphambi kokuba sibuyele apho sisindleleni eya encwadini kaYoweli, ugxininiso lwee-fractal zesiprofeto kwakufuneka longezwe ekuqwalaseleni kwethu iphupha likaMiller.

Ixesha ukusuka ekubizeni kukaMiller abantu ukuba “beze nibone,” yaye uKristu, njengendoda yebrashi yothuli, ebiza uMiller ukuba “aze abone,” lisusela ku-1798 lize kuse emthethweni weCawa, kodwa liqulethe i-fractal ngaphakathi kwelo bali lilonke, ngexesha elisusela ku-1798 lize ku-1863. Likwanezinye i-fractal ezisusela ku-9/11 ziye emthethweni weCawa, kwanenye esusela ku-2023 iye emthethweni weCawa.

Xa uMiller wawavala amehlo akhe phakathi kwesiphithiphithi, wayemele imbali ka-1849, xa iNkosi yayizama ukugqiba umsebenzi, kodwa akwaba nampumelelo. Uvuswa kwakhona ngo-2023, kuba unguEliya owabulawayo esitratweni kunye noMoses. Wafa ngo-1849, waza waphinda wafa ngoJulayi 18, 2020.

Iphupha lakhe lanikwa ngowe-1847, kwandula ke iNkosi yolula isandla saYo okwesibini yaza yapapasha itshathi yowe-1850. Xa iNkosi yolula isandla saYo okwesibini kwimbali yabangamakhulu alikhulu anamashumi amane anesine amawaka, uMiller uyavuswa.

Indawo yokuqala yokuchithwa kukaSirayeli noYuda yomibini ibekwe encwadini kaIsaya.

Ngokuba intloko yeSiriya iyiDamasko, nentloko yeDamasko inguRezini; yaye zingekapheli iminyaka emashumi mathandathu anesihlanu, uEfrayim uya kwaphulwa, ukuze angabi sabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ingunyana kaRemaliya. Ukuba

aniyi kukholwa, inene aniyi kuzinziswa. Isaya 7:8, 9.

Isiprofeto sanikwa ngowama-742 BC, yaye kwiminyaka elishumi elinesithoba kamva, ngowama-723 BC, uSirayeli wachithachithwa ngama-Asiriya, kwaza emva koko kwiminyaka engamashumi amane anesithandathu kamva uYuda wachithachithwa yiBhabheli. Le mihla mithathu imele ixesha leminyaka elishumi elinesithoba, elalandelwa yiminyaka engamashumi amane anesithandathu. Xa ezo ziprofeto zimbini zaphela ngowe-1798 nangowe-1844 ngokulandelelana, ixesha leminyaka elishumi elinesithoba ekuqaleni, ukusuka ngowama-742 BC kuse ngowama-723 BC, laliliyiminyaka elishumi elinesithoba ye-alpha, emela iminyaka elishumi elinesithoba ye-omega ukusuka ngowe-1844 kuse ngowe-1863.

UMiller wasweleka kwiminyaka emihlanu yokuqala ye-omega, yaye kwiminyaka elishumi elinesithoba neyesixhenxe kamva kwapapashwa amanqaku kaHiram Edson angomxholo othi “amaxesha asixhenxe.” Kwiminyaka esixhenxe kamva “amaxesha asixhenxe” akhatywa. U-1856 kwakufanele abe kukutywinwa okwakungaphambi komthetho weCawa ka-1863, kodwa akwaba njalo.

Ingelosi yesithathu yafika ngowe-1844, ngowe-1888 nango-9/11. USister White wabonisa ukuba xa izakhiwo ezikhulu zeSixeko saseNew York zisiwa phantsi, iindinyana ezintathu zokuqala zeSityhilelo ishumi elinesibhozo ziya kuzaliseka.

ISityhilelo 18

IVESI YOKUQALA—Ke kaloku emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; yaza ihlabathi lakhanyiswa bubuqaqawuli bayo.

IVESI YESIBINI—Wakhala ngamandla, ngezwi elikhulu, esithi, Iwile, iwile, iBhabheli enkulu, yaba yindawo yokuhlala yeedemon, yaba yinqaba yoomoya bonke abangcolileyo, nentolongo yeentaka zonke ezingcolileyo nezithiyekileyo.

Ivesi YESITHATHU—Kuba zonke iintlanga zisele kwiwayini yengqumbo yohenyuzo lwalo, nookumkani bomhlaba benze uhenyuzo nalo, nabarhwebi bomhlaba batyebile ngobuninzi bobunewunewu balo.

Ingelosi yokuqala enamandla yehla inomlayezo esandleni sayo, yaye uYohane wayalelwa ukuba aye kuyithabatha incwadi encinane aze ayidle. Loo ngelosi yokuqala yenza umsebenzi ofanayo nalowo wengelosi yesiTyhilelo ishumi elinesibhozo ekhanyisa ihlabathi ngozuko lwayo. Oku kungenxa yokuba ingelosi yokuqala iyi-alpha, yaye ingelosi yesithathu iyi-omega, kwaye isiqalo sisoloko sibonakalisa isiphelo.

“UYesu wathuma ingelosi enamandla ukuba yehle ize ilumkise abemi bomhlaba ukuba balungiselele ukubonakala kwaKhe kwesibini. Njengoko le ngelosi yaphumayo ebusweni bukaYesu ezulwini, ukukhanya okuqaqambe ngokugqithileyo nokunozuko olukhulu kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo wawukukhokela umhlaba ukuba ukhanyiswe ngozuko lwayo nokulumkisa umntu ngomsindo ozayo kaThixo.” Early Writings, 245.

Ingelosi yokuqala yivesi yokuqala yeSityhilelo seshumi elinesibhozo.

Yaye emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; waza umhlaba wakhanyiswa bubuqaqawuli bayo.

Ingelosi yesibini yivesi yesibini yeSityhilelo ishumi elinesibhozo.

Wakhwaza ngamandla ngezwi elinamandla, esithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemoni, nenqaba yayo yonke imimoya engcolileyo, nesibiyelo sazo zonke iintaka ezingcolileyo nezithiyekileyo.

Ingelosi yesithathu yivesi yesithathu yesiTyhilelo ishumi elinesibhozo.

Ngokuba zonke iintlanga ziselwe yiwayini yengqumbo yohenyuzo lwakhe, nookumkani bomhlaba bahenyuzile naye, nabarhwebi bomhlaba bazityebisile ngobuninzi bobunewunewu bakhe.

Bonke ookumkani bakrexeza nehenyukazi emthethweni weCawa, njengoko kufuziselwa kwindinyana yesithathu. Isigidimi sengelosi yesibini sesokuba iBhabheli iwile, yaye leyo yindinyana yesibini. Umsebenzi wengelosi yokuqala yayikukukhanyisa ihlabathi ngozuko lwayo, yaye leyo yindinyana yokuqala. Indinyana yokuqala yi-9/11. Indinyana yesibini yinkqubo yokwahlula ebisiqhuba phakathi koluntu lonke ukususela nge-9/11, yaye indinyana yesithathu ngumthetho weCawa. Ngenxa yesi sizathu, i-9/11 sisigidimi sengelosi yesithathu, yaye kunjalo nomthetho weCawa. I-9/11 sisilumkiso somthetho weCawa osondelayo njengoko umelwe ziindinyana ezintathu zokuqala, yaye elinye ilizwi lendinyana yesine ngumthetho weCawa. Ilizwi lokuqala leSityhilelo seshumi elinesibhozo sisilumkiso somthetho weCawa osondelayo, yaye eso silumkiso siguquka sibe yinyaniso ephilayo emthethweni weCawa.

Ukususela ku-9/11 ukuya emthethweni weCawa ngeCawa kufanekiswa lixesha le-alpha elithi “yiza ubone” lephupha likaMiller ukuya kwi-omega ethi “yiza ubone.” Phakathi ko-9/11 nomthetho weCawa ngeCawa, amatye anqabileyo abekwa phezu kwetafile kaMiller embindini wegumbi, asasazwa aze angcwatywe, aze emva koko abuyiselwe yindoda enebhrashi yokungcola. Ingelosi eyehla ngowe-1840 inencwadi encinane yaba yingelosi yokuqala ne-alpha eyamela ingelosi eyehla ngo-9/11. Loo ngelosi ichongiwe kwisahluko seshumi, xa uYohane exelelwa ukuba incwadi iya kuba mnandi, kodwa ijike ibe krakra.

UYohane wayemele intshukumo yesithunywa sokuqala, emelwe ngamaMillerite, yaye wayekwabonakalisa intshukumo yabaliwaka elinamakhulu amane anamashumi amane anesine. Okokuqala nokubalulekileyo, wayemele imihla yokugqibela, njengoko abaprofeti besoloko besenza. Ngenxa yesi sizathu, waxelelwa kwangaphambili ukuba incwadi yayiza kuba mnandi, ize ke emva koko ibe krakra. AmaMillerite ayengayazi le nto kwangaphambili, kodwa kwabaliwaka elinamakhulu amane anamashumi amane anesine kuyafuneka ukuba bayazi le nto.

UMiller, njengomthunywa wesithunywa sokuqala, ungumfuziselo oyintloko walowo wadla incwadi encinane. Njengomgayi wayemelwe kukwahlula ingqolowa emakhobokweni, aze ke ayigalele loo ngqolowa ibe ngumgubo, enze isonka esasimele sidliwe. Wabelana ngesonka ngokusibeka embindini wegumbi lakhe, ebiza bonke ababethanda ukuba “beze babone.” Kodwa

njengomfuziselo walowo wayithabathayo incwadi esandleni sesithunywa, uMiller, njengoko kwakunjalo ngoYohane, ubhekisa ngakumbi kwimihla yokugqibela yesithunywa sesithathu kunasekuqaleni kwemihla yesithunywa sokuqala. Ephupheni lakhe uqala ngokusazisa ukuba wawamkela umyalezo wakhe ngesandla esingabonwayo. Isithunywa sokuqala kwiSityhilelo seshumi siphethe incwadi encinane esandleni saso, kodwa isithunywa seSityhilelo seshumi elinesibhozo, esi-omega kwi-alpha ka-1840, asinancwadi imelwe esandleni saso, yaye yileyo ncwadi awayamkelayo uMiller—incwadi evela esandleni esingabonwayo. Ukuthi kukaMiller “yizani nibone” ngu-9/11, yaye ukuthi kwendoda enebrashi yokungcola “yizani nibone” ngumthetho weCawa.

Phakathi kwe-alpha ne-omega ethi “yiza ubone” unomyalezo wengelosi yesibini, kuba i-alpha yi-9/11, eyivesi yokuqala yesahluko seshumi elinesibhozo, yaye ivesi yesibini yiyo ingelosi yesibini ephela kwivesi yesithathu, engumthetho weCawa nange-omega ethi “yiza ubone.” Ephupheni likaMiller ingelosi yesibini, nokuwa kweBhabheli, zimelwe zizihlandlo ezisixhenxe apho kusetyenziswa khona igama elithi scatter, ngoxa ibali liphela lichaza inyaniso yoyiswa yimpazamo.

Ingelosi yokuqala neyesithathu zehla nomyalezo omelwe ukuthatyathwa uze udliwe ngomhla we-11 ka-Agasti, 1840 nango-9/11 ngokulandelelana. Le mihla mibini iyangqinelana nendima yokuqala yeSityhilelo ishumi elinesibhozo.

Iinyaniso ezisisiseko zapapashwa ngoMeyi ka-1842, yaye itshathi yovulindlela ka-1843 yaba yi-alpha yeetafile ezimbini zikaHabakuki. Ngo-2012 kwapapashwa iiThebhile zikaHabakuki, zihambelana noMeyi ka-1842.

AmaMillerite afumana ukuphoxeka kwawo kokuqala ngoAprili 19, 1844, okufanekisela uJulayi 18, 2020. Ngelo xesha ingelosi yesibini yafika, yaye ukufika kwayo kwahambelana nendima yesibini yeSityhilelo ishumi elinesibhozo. Oko kuphoxeka kwaphawula ukuphela kwengelosi yokuqala. Apho ingelosi yesibini yafika, kwaqalisa ixesha lokulibaziseka kumzekeliso weentombi. Imbali yengelosi yokuqala imele ukuhamba ngaxeshanye nembali yengelosi yesibini, yaye xa isetyenziswa ngale ndlela, ukufika kwengelosi yesibini kuhambelana nokufika kwengelosi yokuqala ngo-1840 nango-9/11.

Ixesha lokulibaziseka lafika nge-9/11, elalifanekiselwa ngu-Epreli 19, 1844. Nge-9/11 imimoya emine yamaSilamsi yakhululwa, yaza emva koko yabanjwa yathintelwa. Loo mimoya mine kaYohane iyimimoya erhabaxa kaIsaya, kwanomoya wasempuma wesiprofeto, yaye ingelosi yokutywinwa inyuka ivela empuma. Xa inyuka, ikhwaza isithi “bamba, bamba, bamba, bamba” izihlandlo ezine ngokukaDade White. Ixesha lokulibaziseka eliqala ngokufika kwengelosi yesibini limelwe njengemimoya emine ebanjwe yathintelwa de kutywinwe ikhulu elinamashumi amane anesine amawaka.

Emva kodano lokuqala, uSamuel Snow wakhokelwa ukuba adibanise umyalezo woKhalelo lwaseBusuku baPhakathi, ngaloo ndlela emela ngokomfuziselo ilizwi lasentlango ngoJulayi ka-2023.

Kwintlanganiso yentente yase-Exeter, ukwahlulwa kweentombi ngokusekelwe kwioli yokuvavanywa, kwacoca kwaza kwahlanjululwa namaMillerite, ngokungqinelana nomsebenzi woMthunywa woMnqophiso. Intlanganiso yentente yase-Exeter yamel' ukutywina, kuba umsebenzi waqhubekela phambili njengeliza elikhulu lolwandle, okanye njengomkhosi onamandla, de kwafika ingelosi yesithathu ngo-Oktobha 22, 1844. Isitshixo sembali kukwahlulwa.

Ingelosi yesibini yenza umsebenzi wokwahlula xa ifika, njengoko yenzayo ekudanisekeni kokuqala, yaye yaphela ngokwahlulwa kuka-Oktobha 22. Phakathi kwezo zahlulo zimbini, isigidimi sengelosi yesibini sabhengezwa. Ingelosi yesibini luhlulo oluqhubekekayo kude kuse kuvavanyo lokugqibela lweoli. Uvavanyo lokugqibela lweoli lukhokelela kuvavanyo lokuqinisekisa lwengelosi yesithathu. Olo vavanyo lokuqinisekisa lwalungumqamlezo kuYesu, yaye uMyezo waseGetsemane, okuthetha “umyezo wesixovulelo seoli,” wandulela olo vavanyo lokuqinisekisa lomqamlezo, yaye uvavanyo lweoli yeentombi lwandulela ukuvalwa komnyango kowe-1844.

Uvavanyo lokugqibela, olulandelwa ngumgwebo, lwaba luvavanyo lweshumi kuSirayeli wamandulo. Emva koko banikelwa ukuba bafe entlango. Nokuba kuseKadeshe, eGetsemane okanye e-Exeter; uvavanyo lokugqibela phambi komgwebo, apho iindidi ezimbini zahlulwa khona, lubonisa uvavanyo lokugqibela emva kowama-2023, olwandulela umgwebo womnyango ovaliweyo womthetho weCawa. Olo vavanyo lokugqibela kukutywinwa. Uvavanyo lokugqibela okanye lokusibela lubonisa ubukho bovavanyo lokuqala.

Ngowama-2023, ixesha lokulibaziseka laphela njengoko iNgonyama yesizwe sakwaYuda yatyhila umbono owawumele ukulibaziseka, ngokususa isandla saYo. Kwaza kwaqala umsebenzi kaSamuel Snow.

Ukuba sibeka ixesha lesithunywa sokuqala nelesesibini ngokuhambelanayo, zichaza ukwehla kwesithunywa esinomyalezo ovavanya abantu bakaThixo ngokusabela kwabo kumyalelo wokuba bathabathe bawudle umyalezo. Umyalezo osisiseko ke ubekwa esidlangalaleni, de umyalezo osisiseko usilele. Emva koko kufika isithunywa sesithathu. Ixesha lesithunywa sesithathu yiminyaka elishumi elinesithoba eyayiyiminyaka elishumi elinesithoba ye-omega, ukususela ku-742 BC kuse ku-723 BC.

Ixesha lika-1844 ukuya ku-1863, kunye nexesha lika-742 BC ukuya ku-723 BC, lihamba ngokuhambelana omnye nomnye, yaye likwahambelana namaxesha engelosi yokuqala neyesibini. Ezo migca mine zembali yesiprofeto zihambelana no-9/11 ukuya kumthetho weCawa. Ezo migca mihlanu ziyimbali ka-alpha kaMiller ethi “yizani nibone” kunye no-omega kaKristu ethi “yizani nibone.”

Amaxesha amane Esixhenxe

Xa iqondwa ngokuchanekileyo, iLevitikus amashumi amabini anesithandathu ichaza “amaxesha asixhenxe,” izihlandlo ezine, yaye “amaxesha asixhenxe” aluphawu lukaMiller nesigidimi sakhe. Ngowe-1842, ukuqonda kukaMiller “amaxesha asixhenxe” kwamiselwa kwitshathi ka-1843 awathi uDade White ngayo, “yayikhokelwe sisandla seNkosi,” yaye “ayingafanele iguqulwe.”

Kwiminyaka esixhenxe kamva uMiller wafa ngowe-1849, yaye kwiminyaka esixhenxe kamva isigidimi “samaxesha asixhenxe” safakwa kwingxelo nguHiram Edson, yaye kwiminyaka esixhenxe kamva salahlwa.

Ngo-1842 itafile yokuqala kaHabakuki yapapashwa.

Ngowe-1849 umthunywa we-alpha “wezihlandlo ezisixhenxe” okwitshati ka-1843 uyafa.

Ngo-1856 umthunywa ka-omega we-“seven times” okwikhati lika-1850 akahoywanga.

Ngowe-1863 itafile ezimbini zikaHabakuki zaliwa, kwaza kwapapashwa itshathi yowe-1863.

Itshati yobuthixo epapashwe ekuqaleni, neshati yomntu epapashwe ekugqibeleni. Phakathi, kuchongiwe abathunywa ababini, kuba isigidimi sesibini sisoloko sinophindo olumbaxa.

Ingelosi yokuqala

Ngowe-1842 itafile yokuqala kaHabakuki yapapashwa.

Ingelosi yesibini

Ngowe-1849 kufa umthunywa omdala wetshathi ka-1843.

Ngowe-1856 umthunywa omtsha wetshathi ka-1850 uyatyeshelwa.

Ingelosi yesithathu

Ngowe-1863 isigidimi salahlwa, yaye itshathi ka-1863 yapapashwa.

Ixesha leminyaka engamashumi amabini ananye elimele iisimboli ezine “zezihlandlo ezisixhenxe,” ezahlulwe ngokulinganayo ngeminyaka esixhenxe. Isigidimi se-alpha sipapashwa (1842), umthunywa we-alpha uyafa (1849), umthunywa we-omega uyatyeshelwa (1856), yaye isigidimi se-omega siyaliwa (1863), nto ebonisa ngokomfuziselo u-2012; Julayi 18, 2020; 2023; nomthetho weCawa osondelayo. Ukufa kukaMiller ngo-1849 kuhambelana noJulayi 18, 2020. Umthunywa, nesigidimi, baviruswa ngo-2023. Isigidimi se-omega ngoku siyatyhilwa, yaye silandelwa ngumthetho weCawa ka-1863.

Kwintshukumo yamaMillerite, umyalezo wamiswa, kwaza ke umthunywa wasweleka. Kwintshukumo ehambelanayo umyalezo wamiswa, kwaza ke umyalezo wasweleka. Umyalezo wavuswa ngowe-1856 nango-2023. Uwexuko luluphawu luka-1863, yaye uloyiso luluphawu lomlingane walo kumthetho weCawa. Phambi kowexuko noloyiso lomthetho weCawa nolo luka-1863, ukutyhilwa kokukhanya kwe-omega yelitye lembombo eliphezulu kwezi “zihlandlo ezisixhenxe” zowe-1856 kubekwe phambili, njengoko bekunjalo ukususela ngo-2023.

Siya kuqhubeka kwinqaku elilandelayo.

UWilliam Miller: 1782–1849

William: “intando” kunye “nesigcina-ntloko” — “umkhuseli ozimiseleyo”, “umlondolozisi onenkani”, okanye “igorha elinentando eyomeleleyo.”

Miller: umntu osebenza isigayo, ngakumbi isigayo esisila ingqolowa ibe ngumgubo.

Igorha elinentando eyalo ndlela yayo

“Umlimi othe tye, onentliziyo enyanisekileyo, owayekhe wakhokelelwa ekubeni athandabuze igunya elingwele leziBhalo, ukanti enqwenela ngokunyanisekileyo ukwazi inyaniso, wayenguloo mntu wakhethwa ngokukhethekileyo nguThixo ukuba akhokele ekuvakalisweni kokubuya kwesibini kukaKristu. Njengabanye abahlaziyi abaninzi, uWilliam Miller ebomini bakhe bokuqala walwa nobuhlwempu, waza ngaloo ndlela wafunda izifundo ezinkulu zokukhuthala nokuzincama. Amalungu osapho awaphuma kulo ayebonakaliswa ngumoya wokuzimela nowokuthanda inkululeko, ngamandla okunyamezela, nangokuthanda ilizwe okutshisayo—iimpawu ezazikwabonakala kakhulu kwisimo sakhe. Uyise wayengukapteni emkhosini woVukelo, yaye kwizincamo awazenzayo emizabalazweni nasekubandezelekeni kwelo xesha lalinengxwabangxwaba kunokulandelwa iimeko ezinzima zobomi bukaMiller bokuqala.

“Wayenomzimba osemgangathweni, yaye kwasebuntwaneni wabonakalisa ubungqina bamandla engqondo angaphezu kwesiqhelo. Njengoko wayekhula, oku kwabonakala ngakumbi. Ingqondo yakhe yayisebenza, iphuhliswe kakuhle, yaye wayenonxano oluqatha lolwazi. Nangona wayengenazo iingenelo zemfundo yasekholejini, uthando lwakhe lokufunda nomkhwa wokucinga ngononophelo nokuhlalutya ngokusondeleyo kwamenza indoda enesigwebo esiqinileyo neembono ezibanzi. Wayenobuntu bokuziphatha obungenasiphako nodumo olunqwenelekayo, esaziwa ngokubanzi ngokunyaniseka, ukonga, nobubele. Ngamandla okuzimisela nokuzimisela emsebenzini, wafumana kwangethuba ubunakho bokuziphilisa kakuhle, nangona kunjalo imikhwa yakhe yokufunda yaqhubeka igcinwa. Wazalisa izikhundla ezahlukahlukeneyo zoluntu nezomkhosi ngendumiso, yaye iindlela eziya kubutyebi nembeko zabonakala zivuleke banzi phambi kwakhe.” The Great Controversy, 317.

“Ulwazi nguThixo alufumaneki ngaphandle komzamo wengqondo, ngaphandle komthandazo wokucela ubulumko ukuze nahlule, kwingqolowa ecocekileyo yenyano, umququ athe ngawo amadoda noSathana bazigqwetha iimfundiso zenyaniso. USathana nembumba yakhe yamagosa angabantu bazamile ukuxuba umququ wempazamo nengqolowa yenyano. Simelwe kukuyikhangela ngenkuthalo inqobo efihlakeleyo, size sifune ubulumko obuvela ezulwini ukuze sahlule ukuqanjwa ngabantu kwimiyalelo engcwele. UMoya oyiNgcwele uya kumnceda umphandi wenyano ezinkulu nezixabisekileyo ezinxulumene necebo lokuhlangula. Ndingathanda ukugxininisa kubo bonke inyaniso yokuba ukufundwa nje kweZibhalo ngokungakhathali akwanelanga. Simelwe kukuphengulula, yaye oku kuthetha ukwenza konke oko lithethwa lilizwi elo. Njengoko umvukuzi ewuphonononga ngolangazelelo umhlaba ukuze afumane imithambo yegolide yawo, kwangokunjalo nani nimelwe kukuliphengulula ilizwi likaThixo ngenxa yenqobo efihlakeleyo uSathana ekudala kangaka efuna ukuyifihla emntwini. INkosi ithi, ‘Ukuba nabani na ethanda ukwenza ukuthanda kwakhe, uya kwazi ngayo imfundiso.’ Yohane 7:17, Revised Version.”

“Ilizwi likaThixo liyinyaniso nokukhanya, yaye limelwe kukuba sisibane ezinyaweni zenu, ukunikhokela onke amanyathelo endleleni kude kuse emasangweni omzi kaThixo. Kungenxa yoku le nto uSathana enze imigudu emikhulu kangaka, engxamisekileyo, yokuthintela indlela eye yaphakanyiselwa abahlawulelweyo beNkosi ukuba bahambe kuyo. Anifanele ukuzisa iingcamango zenu eBhayibhileni, nize nenze izimvo zenu zibe liziko ekufanele ukuba inyaniso ijikeleze kulo. Nimelwe kukubeka bucala iingcamango zenu emnyango wophando, nize, ngeentliziyo ezithobekileyo nezithulisiweyo, isiqu sifihlwe kuKristu, ngomthandazo onyanisekileyo, nifune ubulumko kuThixo. Nimelwe kukuziva ukuba kufuneka nilazi ukuthanda kukaThixo okutyhiliweyo, kuba kuchaphazela impilo-ntle yenu yobuqu, engunaphakade. IBhayibhile sisikhokelo eninokuthi ngaso niyazi indlela eya ebomini obungunaphakade. Nimelwe kukunqwenela ngaphezu kwazo zonke izinto ukuba nikwazi ukuthanda neendlela zeNkosi. Animelwe kuphanda ngenjongo yokufumana izibhalo eninokuzitolika ukuze zingqine iingcamango zenu; kuba ilizwi likaThixo lithi oku kukujija iziBhalo kuse ekutshabalaleni kwenu. Nimelwe kukuzikhulula kuzo zonke iintshisakalo, nize ngomoya womthandazo kuphando lwelizwi likaThixo.” Review and Herald, September 11, 1894.

“UWilliam Miller wazalelwa ePittsfield, eMassachusetts. Imfundo yakhe yesikolo esisemthethweni yathabatha iinyanga ezili-18 kuphela, kodwa wazifundisa ngokwakhe ngenxa yomkhwa wakhe onamandla wokufunda. Kananjalo waqalisa kwangethuba ukubhala, eqamba imibongo yaye egcina idayari. Ukufunda kwakhe kwamtyhila kubabhali abangakhulwayo abamchaphazela bamjolisa kwicala ledeism. Waba ngumgwebi woxolo ekupheleni kweminyaka yakhe yamashumi amabini, yaye walwa kwiMfazwe ka-1812. Amava amaninzi ngexesha lale ngxabano aguqulela ingqondo yakhe kuThixo wobuqu. Ngowe-1816 wayeguqukile, yaye waqalisa ukufunda iBhayibhile ngenzondelelo enkulu. Wabhala wathi, ‘IZibhalo... zaba luvuyo lwam, yaye kuYesu ndafumana umhlobo.’”

“Ngowe-1818, ekufundeni kwakhe iziprofeto, wafikelela kwisigqibo sokuba uYesu wayeza kubuya ‘malunga nowe-1843.’ Ngowe-1831 waqalisa ukwabelana ngezifundo zakhe esidlangalaleni kwiindawo ezincinane, emva kokuqiniseka okunamandla nokukhokelwa koBonelelo ukuba enenjalo. Emva kokudibana noJ. V. Himes, umhleli odumileyo, ngowe-1839, kwavuleka indlela yokuba ashumayele kumaqela amakhulu kwizixeko ezikhulu. Nangona wayechaswa ngabaninzi, ukushumayela kwakhe, kwakunye nokwabanye abamkela isigidimi sokuBuya, kwaba nefuthe elibonakalayo, kwanokuba babe ngange-100,000 abamkela ukukholwa ekubuyeni kukaKristu okusondeleyo. UEllen Harmon wamva ePortland, eMaine, ngoMatshi ka-1840 xa wayeneminyaka eli-12 ubudala. Wabalisa wathi, “UMnu. Miller walandela iziprofeto ngokuchaneka okwachukumisa iintliziyo zabamvayo ngesigwebo. Wema phezu kwamaxesha eziprofeto, waza wazisa ubungqina obuninzi ukomeleza isikhundla sakhe. Emva koko izibongozo zakhe ezinzulu nezinamandla kwakunye nezilumkiso zakhe kwabo babengakulungelanga, zabamba izihlwele ngokungathi zithakathwe.” Life Sketches, 20.