

Incwadi kaDaniyeli - Inombolo Yeshumi Nantathu Nesithupha

*Uphawu Olungokwesiprofetho LukaNebukadinesari: Ukwembula Izimpawu
Zomlando Zokunyathela Zendlela Yomnyakazo WamaMillerite nombono
Ovaliwe woMfula i-Ulai*

Jeff Pippenger
2023-12-31

Isahluko sokuqala sikaDaniyeli simelela umlando wezingelosi zokuqala nezesibili kusukela ngo-11 Agasti 1840 kuze kube ngu-22 Okthoba 1844. Isahluko sesine sikaDaniyeli naso sikhuluma ngomlando wezingelosi zokuqala nezesibili kusukela ngo-723 BC kuze kube ngu-22 Okthoba 1844. Yebo, lokhu akunakwenzeka ukukubona ngaphandle kwendlela yemvula yakamuva ethi “umugqa phezu komugqa.”

UNebukhadinezari, esahlukweni sesine, uwuphawu lwesiprofetho oluyinkimbinkimbi kakhulu. Kubalulekile ukuba sizikhumbuze ngalokho amele khona njengoba siqala ukucabangela ukwambulwa kombono woMfula i-Ulai emlandweni kaWilliam Miller. Iphupho lesibili likaNebukhadinezari, ngokungafani kakhulu nephupho lesibili likaWilliam Miller, lalimelela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, okuyintambo yesiprofetho eluka yonke incwadi kaDaniyeli ndawonye. Lapho uDaniyeli ehumusha iphupho likaNebukhadinezari lesahluko sesine, wamxwayisa ngesahlulelo esizayo, futhi ngokwenza kanjalo wamfanekisa umlayezo wengelosi yokuqala owafika emlandweni “ngesikhathi sokuphela” ngo-1798.

Ngenkathi isahlulelo uNebukadinesari ayexwayiswe ngaso esasizokwehla sesifika, ukufika kwaso kwakuyisifaniso sango-Okthoba 22, 1844, lapho kwaqala khona ukwahlulela kophenyo. Esahlukweni sesine, kokubili umyalezo wesixwayiso owanikezwa nguDaniyeli, kanye nokufika kwesahlulelo esihlobene nalowo myalezo wesixwayiso, kwakumelwe yigama elithi “ihora”. “Thora” lesahlulelo sikaNebukadinesari lalimelela “ihora” lesahlulelo sikaNkulunkulu emlayezweni wengelosi yokuqala. Futhi lalifuzisela “ihora” lomthetho weSonto, lapho kuqala khona isahlulelo sikaNkulunkulu sokugcina. Ingxenye kaDaniyeli isahluko sesine emele ukufika komlayezo wengelosi yokuqala ngo-1798, kanye nokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, okufanekiswa yigama elithi “ihora,” bese iyaphindwa futhi yanwetshwa. Indlela yokuphinda bese kunwetshwa iyindlela yesiprofetho evela ngokuphindaphindiwe esiprofethweni, kodwa ikakhulukazi encwadini kaDaniyeli.

Lapho uNebukhadinezari esefikile “ehoreni” lokwahlulelwa, “izikhathi eziyisikhombisa,” okwakuyisahlulelo sakhe, zaqala, futhi njengenkosi yasenyakatho, wayesemele isahlulelo esafikiswa embusweni wasenyakatho wakwa-Israyeli ngo-723 BC. Wanikezwa inhliziyi yesilo, futhi isilo singumbuso esiprofethweni seBhayibheli, futhi kusukela ngo-723 BC kuze kube ngo-1798, wayemele izinhlobo ezimbili zobuqaba ezivame kakhulu ukuba yisihloko sencwadi

kaDaniyeli.

Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, ezimele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, wayemele amandla encithakalo obuqaba; kwase kuthi futhi kwezinye izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, ezifuzisela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, wayemele amandla encithakalo obupapa. Inhliziyo yawo womabili la mandla encithakalo yayiyinto efanayo, ngokuba ubupapa buyilobu buqaba nje obugqoke isivumo sobuKristu.

“Ekupheleni kwezinsuku,” okuwuphawu oluboniswa kuDaniyeli isahluko seshumi nambili, olumele “isikhathi sokuphela” ngo-1798, umbuso wakhe wabuyiselwa kuye. Ubufakazi bukaDaniyeli 4, kanye noMoya Wesiprofetho, bukhomba ukuthi lapho umbuso wakhe ubuyiselwa kuye “ekupheleni kwezinsuku,” wayesengumuntu ophendukile. Khona-ke uba uphawu lwesiprofetho lwamaqiniso amane abalulekile. Uba yisixhumanisi sesiprofetho phakathi kwamandla kadrako wobuqaba, ayewamele engxenyeni yokuqala “yezikhathi” zakhe eziyisikhombisa, kanye namandla esilo, ayewamele engxenyeni yokugcina “yezikhathi” zakhe eziyisikhombisa. Njengophawu lwala mandla amabili, emi njengombuso obuyiselwe ngo-1798, khona-ke umele amandla esithathu achithayo (umprofethi wamanga), ayeyobusa iminyaka engamashumi ayisikhombisa engokomfanekiso, ngesikhathi isifebe saseTire sasikhohliwe. Njengenkosi yaseBabiloni, uNebukadinesari umele isixhumanisi sesiprofetho phakathi kwamandla amathathu ayeyoba yiBabiloni lesimanje ezinsukwini zokugcina, elese liholela umhlaba e-Armagedoni.

Waphinde futhi wamelela ukuzalwa kwe-United States njengesilo sasemhlabeni, esaqala ngo-1798 sinjengewundlu, sifanekiselwa yisipiliyoni sakhe sokuphenduka. Ngesikhathi esifanayo wayezomela izimpondo ezimbili ezaziphezu kwesilo sasemhlabeni, okungukuthi iRiphabhulikhi nobuProthestani, zimelela amandla e-United States, okuyikho okwayivumela ukuba ibe yisizwe esithandwa kakhulu emhlabeni. Nokho ekugcineni kweminyaka engamashumi ayisikhombisa engokomfanekiso, lezo zimpondo ezimbili zaziyoze sezimelelwa njengeRiphabhulikhi ehlabekile nobuProthestani obuhlabekile, zombili izimpondo zahlukaniswe zaba yizigaba ezimbili. Uphondo lweRiphabhulikhi lwaluyokuba neqembu leDemocratic elazidelela obala izimiso ezingewele zoMthethosisekelo, kanye neqembu leRepublican elalizisho ukuthi lingabavikeli nabamela uMthethosisekelo, kodwa empeleni liphika izimiso ezingewele zoMthethosisekelo, kuyilapho likhetha amasiko nemikhuba ukuba kudlule izimiso ezingaphakathi kwalowo mbhalo ongcewele.

La maqembu amabili afanekiselwa ngabaSadusi nabaFarisi ngesikhathi sikaKristu. Umoya wabaSadusi nabaFarisi wawuyakubonakaliswa futhi ophondweni lobuProthestani obuhlabekayo, elinye iqembu lisekela ukukhonza ngeSonto kanti elinye lisekela ukukhonza ngeSabatha. Isimo sikaNebukadinesari esaguqulwa “ekupheleni kwezinsuku,” ngo-1798, sifanekisela ngokufanele i-United States, kanye nezimpondo zombili zesilo somhlaba. Zonke lezi zimpawu ezintathu—isilo somhlaba nezimpondo zaso ezimbili—zazimiselwe ukuguquka zisuke ewundlini zibe udrako.

UNebukadinesari, ekupheleni “kwezikhathi” zakhe eziyisikhombisa, wayemele isixhumanisi esakhomba umbuso wakhe ongokoqobo waseBhabhiloni njengophawu lweBhabhiloni lesimanje

ezinsukwini zokugcina, elakhiwe udrako, isilo, nomprofethi wamanga. Wayemele futhi izinhlango ezintathu zesiprofetho ezimelelwa yisilo somhlaba esinezimpondo ezimbili, esiguquka sisuka ewundlwini sibe udrako phakathi neminyaka engamashumi ayisikhombisa engokomfanekiso lapho isifebe saseThire sikhohlakala khona. Kuyajula ukuthi umbuso wakhe ongokoqobo yiwona impela umbuso ofanekisela umbuso obusa iminyaka engamashumi ayisikhombisa engokomfanekiso.

Uphawu lukaNebukhadinezari lwesahluko sesine kumele lubekwe phezu kwesahluko sokuqala. Lapho lokho kusetshenziswa, luhlanganisa izimpawu zomlando wobuMillerite, futhi luqinisekisa amaqiniso amaningana ombono woMfula i-Ulai avulwa ngaleso sikhathi. Isisekelo nentsika emaphakathi yomnyakazo wobuMillerite kwakungumbuzo nempendulo kaDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane. Umbuzo wawuthi, “Kuyakuba isikhathi esingakanani umbono omayelana nomhlatshelo wansuku zonke, nokona okuletha incithakalo, ukuze kokubili indawo engcwele nebandla kunikelwe ukuba kunyathelwe phansi?”

Phakathi kwamakhulu, uma kungenjalo phakathi kwezinkulungwane, zamagama angeziwe eBhayibhelini, yigama elingeziwe kuphela elithi “umhlatshelo” ukuphefumulelwa okukhombela ngokusobala ukuthi alingelona elombhalo. Lapho lelo gama lisuswa ngendlela efanele, kukhomba ngokucacile ukuthi “okwemihla ngemihla nesiphambeko” kungamandla amabili ahlukeni achithayo. USista White ukhomba ngokucacile ukuthi igama elithi “umhlatshelo” lanezelwa ukuhlakanipha kwabantu futhi alisebenzi embhalweni, futhi kuleso siqephu esifanayo uphinde akhombela ukuthi amaMillerite ayenembile ekuchazeni “okwemihla ngemihla” njengobuhedeni. Amagama ohlelo lolimi aqukethwe embuzweni wevesi leshumi nantathu akhunjwa ngokucophelela nguKristu ngemibhalo kaSista White, futhi lapho ebuswa yimibhalo kanye nemiyalelo eyengeziwe ephefumulelwe, umbuzo uthi, “Kuyoze kube nini umbono mayelana namandla amabili achithayo obuhetheni nobupapa, ayeyakunyathela phansi kokubili ingcwele nabantu bakaNkulunkulu?”

Ngakho-ke, lapho uNebukadinesari ebekwa “esikhathini sokuphela,” ngo-1798, umele umuntu ophendukile, ngakho-ke umele “abahlakaniphileyo” ababeyoqonda insika emaphakathi nesisekelo sobu-Adventisti. Ukuphenduka kwakhe kukhomba “abahlakaniphileyo” abaqonda “ukwanda kolwazi” okwakwambulwa ngaleso sikhathi, kodwa ukufanekisa kwakhe uqobo ngokwesiprofetho kuchaza ngokuqondile umlando oyisihloko sombuzo othi, “uyakuba yisikhathi esingakanani umbono wamandla achithayo obuqaba nobupapa obuyakunyathela abantu bakaNkulunkulu (ibutho), nendlu engcwele kaNkulunkulu?” Njengophawu “Iwentombi ehlakaniphileyo” eqonda “ukwanda kolwazi,” umele uWilliam Miller, ngoba uMiller unguphawu lwalabo ababengab “abahlakaniphileyo” emlandweni owaqala “esikhathini sokuphela,” ngo-1798.

UNebukadinesari uwuphawu lwendlela lwesikhathi “sokuphela,” futhi lapho lubekwa phezu kwesahluko sokuqala, futhi umelela ukufika kwengelosi yokuqala ngaleso sikhathi, ngoba esahlukweni sesine, “ihora” uDaniyeli anika ngalo uNebukadinesari umlayezo wesixwayiso, liphawula isikhathi lapho ingelosi yokuqala yafika khona, futhi lokho kwakungu-1798. “Ihora” lapho ukwahlulelwa kukaNebukadinesari kwafika khona, lamelela “ihora” lokuqala kokwahlulela kukaNkulunkulu kophenyo ngo-Okthoba 22, 1844. Izimpawu zendlela ezivezwa wuphawu

lukaNebukadinesari esahlukweni sesine, zingu-723 BC, 538, 1798 (isikhathi sokuphela) kanye no-Okthoba 22, 1844.

Izimpawu zomlando wamaMillerite kuDaniyeli isahluko sokuqala ziqala ngoJehoyakimi, oyisibonakaliso sokwembeswa amandla kombiko wokuqala owawusufikile “esikhathini sokuphela,” ngo-1798. Ukwembeswa amandla kombiko wokuqala, okumelelwa nguJehoyakimi, kuphawula u-11 Agasti 1840. Ukunqotshwa kukaJehoyakimi kuqala iminyaka engamashumi ayisikhombisa yokubusa kweBhabhiloni, ephela ngomthetho kaKoresi. Isahluko sokuqala sikaDaniyeli siveza inqubo yokuvivinywa enezinyathelo ezintathu, emelwe njengovivinyo lokudla, lulandelwe uvivinyo olubonakalayo olufinyelela esiphethweni ngovivinyo olungumhlola wokugcina. Lezo zivivinyo ezintathu zimelela u-11 Agasti 1840, lapho ingelosi enamandla, eyayingeyena omunye ngaphandle kukaJesu Kristu, yehla ivela ezulwini iphethe incwadi encane abantu bakaNkulunkulu ababe sebefanele ukuyi “dla”, njengoba nje uDaniyeli kanye nabathathu abathembekileyo bakhetha ukudla ukudla kwemidumba kunokudla kweBhabhiloni.

Isivivinyo sesibili saleyo nqubo samela ukubonakaliswa kokwenqaba kwamabandla amaProthestani umyalezo kaMiller (umyalezo wengelosi yokuqala), lapho-ke sekubonakala umehluko phakathi kwenhlangano yamaMillerite namabandla amaProthestani aqala ngaleso sikhathi indima yawo yesiprofetho njengeProthestani ehlubukile. Umehluko phakathi kwalezo zigaba ezimbili wawucace kakhulu njengokubonakala kwenyama kaDaniyeli nabangane bakhe abathathu inobuhle obukhulu futhi ikhuluphele kakhulu ngenxa yokudla ukudla kwasezulwini, esikhundleni sokudla kwaseBabiloni. Lowo mehluko waphawuleka ekupheleni konyaka webhayibheli ka-1843 (April 19, 1844), lapho kufika isikhathi sokulibala somfanekiso wezintombi eziyishumi.

Isivivinyo sesithathu, esasiyisivivinyo sokugcina nesinqumayo, simelela u-Okthoba 22, 1844 lapho, emva kweminyaka emithathu, “ihora” lafika lapho uNebukadinesari ngokwakhe ahlulela khona futhi wamemezela uDaniyeli kanye nalaba abathathu abavelele ukuthi babengcono “kashumi” kunabahlakaniphileyo baseBabiloni. Ukubeka uDaniyeli isahluko sesine phezu kwesahluko sokuqala kuveza izimpawu zendlela zomlando wamaMillerite eziqala “ngesikhathi sokuphela” ngo-1798; ukunikwa amandla kwesigijimi sengwezi yokuqala ngo-Agasti 11, 1840; ukudumala kokuqala ngo-Ephreli 19, 1844; kanye nokudumala okukhulu kwango-Okthoba 22, 1844.

Ngaphandle kokukhomba izimpawu zomlando ezithile zomlando wamaMillerite, lezi zahluko ezimbili, lapho zihlanganiswa “umugqa phezu komugqa,” ziveza umlayezo wengelosi yokuqala, zikhombe imibuso emibili echithayo eyisihloko semfundiso eyisisekelo yezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, kanye nenqubo yokuvivinya yezinyathelo ezintathu kaDaniyeli ishumi nambili ehlala yenzeka lapho incwadi kaDaniyeli isivulwa.

Baphinde babona futhi ukuthi uNebukhadinezari, njengophawu lwabahlakaniphileyo ngo-1798, ehambisana nephupho lakhe lesibili esahlukweni sesine, umelela uWilliam Miller, owayekuhleleke ukuba ukunyakaza kwakhe kube uphondo lweqiniso lwamaProthestani. Umsebenzi kaWilliam Miller, omelela amaqiniso ayisisekelo obu-Adventisti, umelelwe phezu kwamatafula amabili

kaHabakuki, futhi uNkulunkulu waqondisa ekwenziweni kwawo womabili lawo matafula angcwele.

Kwakukhona amaqiniso amaningana esiprofetho uMiller angawabonanga ngokunembile, ngoba indawo ayemi kuyo emlandweni wesiprofetho yamenqabela ukuba aqaphele ukuthi kukhona amandla amathathu enza incithakalo; kungesiwo kuphela ubuqaba (udrako), ubuPapa (isilo), kodwa futhi nobuProthestani obuhlubukile (umprofethi wamanga). Ngokuhlinzeka kukaNkulunkulu, lezo ziqondiso zesiprofetho zikaMiller, ezazilinganiselwe yindawo yakhe emlandweni, azizange zimelelwe phezu kwamatafula amabili angcwele kaHabakuki.

Iphupho lesibili likaNebukadinesari esahlukweni sesine sikaDaniyeli limelela iphupho lesibili likaWilliam Miller. Womabili la maphupho akhuluma “ngezikhathi eziyisikhombisa,” futhi iphupho likaMiller lichaza ukwenqatshwa komsebenzi wakhe okwaqala ngo-1863, kwase kukhula kwaze kwaba seMidnight Cry. Womabili la maphupho aphetha ngombuso obuyiselwe emva kwesikhathi sokuhlakazeka. Ngenxa yalesi sizathu, sizocabangela iphupho lesibili likaMiller, ngaphambi kokuba sicabange ngokuqondile ngombono womfula i-Ulai owavulwa uphawu ngo-1798.

“Ngaphupha ukuthi uNkulunkulu, ngesandla esingabonwayo, wangithumela ibhokisi elincane elakhiwe ngobuciko obumangalisayo, elalingaba ngamayintshi ayishumi ubude, kanti ububanzi balo buyisikwele esingamayintshi ayisithupha, lenziwe ngomthi omnyama we-ebony nangamapharele afakwe ngobuciko obumangalisayo. Kulelo bhokisi kwakunamathiselwe ukhiye. Ngashesha ngawuthatha lowo khiye, ngalivula ibhokisi; kwathi, ngokumangala nokwethuka kwami, ngathola ligcwele zonke izinhlobo nobukhulu bobucwebe, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zazo zonke izilinganiso namanani, kuhlelwe kahle ngobuhle ezindaweni zazo ezehlukene ebhokisini; futhi njengoba kwakuhleliwe kanjalo, kwakukhanyisa ukukhanya nenkazimulo okwakulinganiswa nelanga kuphela.

“Ngacabanga ukuthi kwakungesona isibopho sami ukujabulela ngedwa lo mbono omangalisayo, nakuba inhliziyo yami yayijabule kakhulu ngenxa yokukhazimula, ubuhle, nenani lalokho okwakukuwo. Ngakho-ke ngawubeka etafuleni eliphakathi ekamelweni lami, ngase ngimemezela ukuthi bonke ababenesifiso bangafika babone umbono okhazimula kakhulu futhi omuhle kunayo yonke eyake yabonwa ngumuntu kulokhu kuphila.

“Abantu baqala ukungena, ekuqaleni bebebalelwa, kodwa banda baze baba yisixuku. Lapho beqala ukubheka ebhokisini, babemangala bamemeze ngenjabulo. Kodwa lapho ababukeli sebandile, wonke umuntu waqala ukuphatha kabi amagugu, ewakhipha ebhokisini futhi ewasakazela phezu kwetafula. Ngaqala ukucabanga ukuthi umnikazi wayeyakufuna kimi futhi ibhokisi kanye namagugu futhi; nokuthi uma ngivumela ukuba asakazeke, ngangingasoze ngakwazi ukuwabuyisela ezindaweni zawo ebhokisini njengakuqala; futhi ngezwa ukuthi ngangingasoze ngakwazi ukubhekana nalokho kuphenduleka, ngoba kwakuyoba kukhulu kakhulu. Ngase ngiqala ukunxusa abantu ukuba bangawathinti, noma ukuwakhipha ebhokisini; kodwa lapho ngiya nginxusa kakhulu, yilapho baya ngokuya bewahlakaza ngokwengeziwe; manje basebebonakala bewahlakaza kulo lonke igumbi, phansi naphezu kwayo yonke impahla

yasekamelweni.

“Ngase ngibona ukuthi phakathi kwamagugu eqiniso nezinhlamvu zemali zangempela ababekuhlakazile, base behlakaze nenani elingenakubalwa lamagugu omgunyathi nezimali zomgunyathi. Ngathukuthela kakhulu ngenxa yokuziphatha kwabo okuyisisekelo nokungabongi kwabo, ngabakhuza ngabadelela ngenxa yalokho; kodwa lapho ngibakhuza kakhulu, yilapho behlakaza kakhulu amagugu omgunyathi nezimali ezingamanga phakathi kweziqiniso.”

“Ngase ngiyacasuka emphefumulweni wami wenyama, ngaqala ukusebenzisa amandla enyama ukubaxosha baphume ekamelweni; kodwa kwathi ngisaxosha oyedwa, kwangena abathathu abanye baletha ukungcola nezinkuni ezicebile nesihlabathi nazo zonke izinhlobo zemfucumfucu, kwaze kwaba yilapho bemboza yonke amagugu eqiniso, amadayimane, nezinhlamvu zemali, konke kwase kusithekile emehlweni. Babuye badabula isiqoqo sami baba yizicucu, basihlakaza phakathi kwemfucumfucu. Ngacabanga ukuthi akekho umuntu owayenaka usizi lwami noma intukuthelo yami. Ngadangala ngokuphelele, ngaphelelwa yithemba nenhliziyi, ngahlala phansi ngakhala.

“Ngesikhathi ngisakhala kanjalo futhi ngililela ukulahlekelwa kwami okukhulu nomthwalo wokulandisa, ngakhumbula uNkulunkulu, ngase ngithandaza ngobuqotho ukuba angithumele usizo. Masinyane umnyango wavuleka, kwangena indoda ekamelweni, abantu bonke baphuma kulo; yona-ke, iphethe ibhulashi lothuli ngesandla sayo, yavula amafasitela, yaqala ukukhuhla uthuli nemfucumfucu ikukhiphe ekamelweni.

“Ngamncenga ukuba ayeke, ngoba kwakukhona amanye amagugu ayigugu esakazeke phakathi kwemfucumfucu.

“Wangitshela ukuba ‘ngingesabi,’ ngoba wayezo ‘banakekela.’”

“Khona-ke, ngesikhathi eshanela uthuli nendle, namatshe ayigugu angamanga nezinhlamvu zemali zomgunyathi, konke kwaphakama kwaphuma ngefasitela njengefu, kwase kuthwalwa umoya kwanyamalala. Esiphithiphithini ngavala amehlo ami umzuzwana; kwathi sengiwavula, konke ukungcola kwase kunyamalale. Amatshe ayigugu angempela, amadayimane, nezinhlamvu zemali zegolide nezesiliva, kwakulele kusakazeke ngobuningi kulo lonke igumbi.”

“Wabe esebeka phezu kwetafula ibhokisi, elalikhulu kakhulu futhi lihle kakhulu kunelakuqala, waqoqa ndawonye amagugu, amadayimane, nezinhlamvu zemali, ngezandla ezigcwele, wakuphonsa ebhokisini, kwaze kwangasala nesisodwa, nakuba amanye amadayimane ayengemakhulu kunenhloko yenaliti.”

“Wabe esengibiza ukuba ‘ngize ngibone.’”

“Ngabheka ebhokisini, kodwa amehlo ami aphuphuthekiswa yilokho engakubona. Ayekhanya ngokuphindwe kayishumi kunenkazimulo yawo yangaphambili. Ngacabanga ukuthi ayehlazwe esihlabathini yizinyawo zalabo bantu ababi ababewahlakazile futhi bawanyathela othulini. Ayebekwe ngokuhlelekile nokuhle ebhokisini, ngalinye lisendaweni yalo, kungekho zimpawu ezibonakalayo zomzamo womuntu owawaphonsa phakathi. Ngamemeza ngenjabulo

enkulu, futhi lokho kumemeza kwangivusa.” Early Writings, 81–83.

Sizobhekana nephupho likaMiller esihlokwani esilandelayo.

Okulandelayo kuyisingeniso sephupho lesibili likaWilliam Miller, esabhalwa nguJames White lapho enyathelisa iphupho likaMiller ku-Advent Herald.

“Iphupho elilandelayo lashicilelwa kuyi-Advent Herald eminyakeni engaphezu kwemibili edlule. Ngaleso sikhathi ngabona ukuthi laliveza ngokucacile isipiliyoni sethu esedlule se-Second Advent, nokuthi uNkulunkulu wanikela leli phupho ukuze kuzuze umhlambi ohlakazekile.

“Phakathi kwezibonakaliso zokusondela okuseduze kosuku olukhulu nolwesabekayo lweNkosi, uNkulunkulu ubeke amaphupho. Bheka uJoweli 2:28–31; Izenzo 2:17–20. Amaphupho angeza ngezindlela ezintathu; okokuqala, ‘ngobuningi bemisebenzi.’ Bheka uMshumayeli 5:3. Okwesibili, labo abangaphansi komoya omubi nokukhohlisa kukaSathane bangaba namaphupho ngethonya lakhe. Bheka uDuteronomi 8:1–5; uJeremiya 23:25–28; 27:9; 29:8; uZakariya 10:2; uJuda 8. Okwesithathu, uNkulunkulu ubelokhu efundisa, futhi usafundisa abantu bakhe, kakhulu noma kancane, ngamaphupho, afika ngokusebenza kwezingelosi nangoMoya oNgcwele. Labo abemi ekukhanyeni okucacileyo kweqiniso bayokwazi lapho uNkulunkulu ebapha iphupho; futhi abanjalo abayikukhohliswa noma badukiswe ngamaphupho amanga.”

“Wasesethi, Yizwani manje amazwi ami; uma kukhona umprofethi phakathi kwenu, mina Jehova ngiyakuziveza kuye embonweni, ngikhulume kuye ngephupho.’ Numeri 12:6. UJakobe wathi, ‘Ingelosi kaJehova yakhuluma kimi ngephupho.’ Genesis 31:2. ‘UNkulunkulu wafika kuLabani umSiriya ngephupho ebusuku.’ Genesis 31:24. Fundani amaphupho kaJosefa, [Genesis 37:5–9], bese nendaba ethakazelisayo yokugcwaliseka kwawo eGibhithe. ‘EGibeyoni uJehova wabonakala kuSolomoni ngephupho ebusuku.’ 1 AmaKhosi 3:5. Umfanekiso omkhulu obaluleke kakhulu wesahluko sesibili sikaDaniyeli wanikezwa ngephupho, kanjalo nezilo ezine, nokunye, zesahluko sesikhombisa. Lapho uHerode efuna ukubhubhisa uMsindisi oselusana, uJosefa waxwayiswa ngephupho ukuba abalekele eGibhithe. Mathewu 2:13.

“Kuyakuthi ngezinsuku ZOKUGCINA, usho uNkulunkulu, ngiyakuthulula uMoya wami phezu kwayo yonke inyama: amadodana enu namadodakazi enu ayakuprofetha, izinsizwa zenu ziyakubona imibono, namaxhegu enu ayakuphupha amaphupho.’ IzEnzo 2:17.

“Isipho sokuprofetha, ngamaphupho nangemibono, lapha siyisithelo sikaMoya oNgcwele, futhi ezinsukwini zokugcina siyakubonakaliswa ngokwanele ukuba sibe yisibonakaliso. Singesinye sezipho zebandla levangeli.

“Wase enika abanye ukuba babe ngabaphostoli; nabanye babe NGABAPROFETHI; nabanye babe ngabavangeli; nabanye babe ngabefundisi nabafundisi; ukuze abangcwele bapheleliswe, ukuze kwenziwe umsebenzi wenkonzo, ukuze kwakhiwe umzimba kaKristu.’ Efesu 4:11–12.

“UNkulunkulu ubekile abathile ebandleni, kuqala abaphostoli, ngokwesibili ABAPROFETHI,’ njalonzalo. 1 Korinte 12:28. ‘Ningakudeleli UKUPROFETHA.’ 1

Thesalonika 5:20. Bheka futhi Izenzo 13:1; 21:9; Roma 7:6; 1 Korinte 14:1, 24, 39. Abaprofethi noma ukuprofetha kungokwakwaxhiwa kwebandla likaKristu; futhi abukho ubufakazi obungavezwa eZwini likaNkulunkulu bokuthi kwakumelwe kuphele ngaphambi kokuba kuphele abavangeli, abelusi nabafundisi. Kodwa ophikisayo uthi, 'Sekube nemibono namaphupho amanga amaningi kangangokuthi anginakuba nokwethemba kunoma yini yalolo hlobo.' Kuyiqiniso ukuthi uSathane unokwakhe okungumgunyathi. Wayehlale enabaprofethi bamanga, futhi impela singabalindela manje kuleli hora lakhe lokugcina lenkohliso nokunqoba. Labo abalahla izambulo ezinjalo ezikhethekile ngenxa yokuthi kukhona okungumgunyathi, bangahamba ngokufanele kancane baqhubekele phambili baphike ukuthi uNkulunkulu wake waziveza kumuntu ngephupho noma ngombono, ngokuba okungumgunyathi kwakuhlale kukhona.

“Amaphupho nemibono kuyindlela uNkulunkulu aziveze ngayo kumuntu. Ngale ndlela wakhuluma kubaprofethi; ubeke isipho sokuprofetha phakathi kwezipho zebandla levangeli, futhi ubale amaphupho nemibono kanye nezinye izibonakaliso 'ZEZINSUKU ZOKUGCINA.' Amen.

“Inhloso yami kulokhu okushiwo ngenhla ibe ngokususa ukuphikisa ngendlela engokombhalo, nokulungiselela ingqondo yomfundi kulokhu okulandelayo.” James White.