

# Incwadi kaDaniyeli - Inombolo Engamashumi Amathathu Nesikhombisa

*Ukubuyisela Amaqiniso Okuqala: Ukwembula Iphupho LikaWilliam Miller  
Nokuvuka Kabusha Kwesiprofetho Ezinsukwini Zokugcina*

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Iphupho likaWilliam Miller lafakwa encwadini ethi Early Writings, ngakho-ke lingaphansi kokuhlaziywa nokusetshenziswa okufanayo okungokwesiprofetho okudingeka kufezwe ngumfundi ofuna ukuhlukanisa kahle iZwi leqiniso. Leli phupho lethulwe izikhathi eziningi eminyakeni edlule yiFuture for America, kodwa lapha silifaka esifundweni “sokwanda kolwazi,” olwawulwa “ngesikhathi sokuphela” ngo-1798. Leli phupho likhuluma ngomlando wesigijimi esasimelela ulwazi olwandiweyo. Libonisa ukuxhumana phakathi kweminyakazo yezigijimi zengelosi yokuqala neyisithathu.

Iphupho likaWilliam Miller lichaza umsebenzi wakhe, futhi umsebenzi wakhe wawufanekiselwa ngumsebenzi kaMose ekuqaleni kuka-Israyeli wasendulo. Ukugcwaliseka kwephupho likaMiller ezinsukwini zokugcina kwakufanekiselwa ngumsebenzi kaKristu ezinsukwini zokugcina zika-Israyeli wasendulo. Umsebenzi uKristu awufeza ekupheleni kuka-Israyeli wasendulo wawumele umsebenzi uKristu awufeza ezinsukwini zokugcina zika-Israyeli ongokomoya. Ephusheni likaMiller umsebenzi ofezwa ezinsukwini zokugcina uvezwa njengowenziwa “uMuntu oneBhulashi Lothuli”. Kubalulekile ukuqaphela iphupho likaMiller njengokubikezela ukugcwaliseka kweMidnight Cry ezinsukwini zokugcina. Kubalulekile futhi ukuqaphela ukuthi umsebenzi kaKristu ku-Israyeli wasendulo ezinsukwini zabo zokugcina wawufanekisela umsebenzi “woMuntu oneBhulashi Lothuli” ephusheni likaMiller.

Enye ingxenye yomsebenzi kaKristu okubalulekile ukuyiqaphela ukuthi Akazange nje kuphela avule amaqiniso ayengewatshwe kusukela esikhathini sikaMose, kodwa uKristu ngesikhathi esifanayo wawakhulisa lawo maqiniso okuqala. Ngokwenza kanjalo, Wabeka isibonelo sokuthi lapho abantu bakaNkulunkulu begcwalisa iphupho likaMiller ezinsukwini zokugcina, amaqiniso amiswa ngomsebenzi kaMiller ayokwandiswa adlule ukuqonda kwawo kwasekuqaleni.

“Ngesikhathi soMsindisi, amaJuda ayesemboze kakhulu amagugu ayigugu eqiniso ngemfucumfucu yesiko nezinganekwane, kwaze kwaba yinto engenakwenzeka ukuhlukanisa iqiniso namanga. UMsindisi weza ezosusa imfucumfucu yenkolelo-ze namaphutha abesegcinwe isikhathi eside, nokumisa amagugu ezwi likaNkulunkulu ohlakeni lweqiniso. UMsindisi ubengenzani uma ebeza kithi manje njengoba eza kumaJuda? Bekuyomele enze umsebenzi ofanayo wokususa imfucumfucu yesiko nemikhosi. AmaJuda aphazamiseka kakhulu lapho enza lo msebenzi. Ayesephuthelwe iqiniso lokuqala likaNkulunkulu, kodwa uKristu walibuyisela futhi labonakala. Kungumsebenzi wethu ukukhulula amaqiniso ayigugu kaNkulunkulu enkolelweni-ze nasephutheni. Yeka umsebenzi esiwuphathisiwe evangelini!”  
Review and Herald, June 4, 1889.

Namuhla indoda enebhulashi lothuli (uKristu) yenza “umsebenzi ofanayo wokususa imfucumfucu yesiko nemikhosi” njengoba iNgonyama yesizwe sakwaJuda (uKristu) yenza ngesikhathi samaJuda. Ephusheni likaMiller, amagugu ayigugu eqiniso ayebekwe ngokuhlelekile ngokuphelele ebhokisini lezwi likaNkulunkulu, agcina esembozwe yimfucumfucu namagugu omgunyathi. Lawo magugu kwakufanele akhishwe emfundeni yemfucumfucu abuyiselwe ebhokisini elikhulu leZwi likaNkulunkulu ngesikhathi soKukhala Kwaphakathi Kwamabili kwezinsuku zokugcina, ngoba kwakungesikhathi uMiller ebuka lawo magugu asebuyiselwe ebhokisini elikhulu lapho “amemeza ngenjabulo enkulu kakhulu, futhi lokho kumemeza” kwamvusa. Iphupho likaMiller lenzeka ngo-1847, eminyakeni emithathu emva koKukhala Kwaphakathi Kwamabili kwengelosi yokuqala, ngakho ukuvuka kwakhe ephusheni kungoKukhala Kwaphakathi Kwamabili kwezinsuku zokugcina. Lokho Kukhala Kwaphakathi Kwamabili kumenyezelwa ofakazi ababili ababebulewe yisilo esasenyuka siphuma emgodini ongenamkhawulo, futhi bafa emgwaqweni izinsuku ezintathu nengxenywe, kwaze kwaba yilapho behlanganiswa baba munye base bephila esigodini samathambo omile afileyo, base bephakanyiswa baba yisibonakaliso. Iphupho likaMiller ligwaliseka kulowo mgwaqo, nasesigodini esifanayo asichaza ngokuthi “igumbi lakhe”.

Emlandweni wamaMillerite, uMiller wasetshenziswa yiNkosi ukumisa amaqiniso okuqala e-Adventism, kodwa iphupho lakhe lakhomba ukuthi ngokuhamba kwesikhathi lawo maqiniso ayeyongcwatshwa. Lesi simo sokususa imfucumfucu yesiko nemikhuba yendabuko yilokho uKristu akufeza ekupheleni kuka-Israyeli wasendulo, futhi ngokwenza kanjalo waveza kusengaphambili ukugwaliseka kokugcina kwephupho likaWilliam Miller.

AmaJuda ayeselahlekelwe ukubona “iqiniso lokuqala likaNkulunkulu, kodwa uKristu walibuyisela futhi ukuba libonakale,” futhi akhomba umsebenzi waKhe ngokuthi “umsebenzi wethu.” Umsebenzi wethu “ukukhulula amaqiniso ayigugu kaNkulunkulu enkolelweni-ze nasephutheni.” Iphupho likaWilliam Miller likhomba ukutholakala, ukwethulwa nokwaliwa, kanye nokubuyiselwa kwamaqiniso okuqala. Ukuze afeze umsebenzi wokubuyisela, uKristu wabeka iqiniso “ohlakeni lweqiniso.” “Uhlaka lweqiniso” kuWilliam Miller lwaluyikuqonda kwakhe amandla amabili achithayo obuqaba nobupapa. Ezinsukwini zokugcina “uhlaka lweqiniso” lungamandla amathathu achithayo kadrako, esilo, nomprofethi wamanga.

“Ngenkathi uKristu efika emhlabeni ukuzobonakalisa inkolo yeqiniso, nokuphakamisa izimiso okufanele zibuse izinhliziyi nezenzo zabantu, amanga ayesezibambe ngokujule kangaka kulabo ababebe nokukhanya okukhulu kangaka, baze bengabe besakuqonda ukukhanya, futhi bengenaso nhlobo isifiso sokudela isiko ngenxa yeqiniso. Bamala uMfundisi wasezulwini, bambethela esiphambanweni iNkosi yenkazimulo, ukuze bagcine amasiko abo siqu nezinto abazisungulela zona. Lowo moya ofanayo uqobo uyabonakaliswa emhlabeni namuhla. Abantu bayakwenyanya ukuhlolisisa iqiniso, funa amasiko abo aphazamiseke, bese kungeniswa uhlelo olusha lwezinto. Kubantu kukhona ukuthambekela okuqhubekayo kokona, futhi abantu ngokwemvelo bathanda ukuphakamisa kakhulu imibono nolwazi lwabantu, kuyilapho okungokwaphezulu nokuphakade kungabonwa noma kwaziswe.” Counsels on Sabbath School Work, 47.

Ukube uKristu wayeza emhlabeni namuhla, wayezothola “wona lowo moya” wokuphakanyiswa kwemibono yoluntu nolwazi, owabeka isiko esikhundleni seqiniso. Ephusheni likaMiller, ezinsukwini zokugcina, uKristu uza njengendoda yebhulashi lothuli ukuze afeze wona lowo msebenzi. Lapho umsebenzi Wakhe njengendoda yebhulashi lothuli usufezekile, amagugu okuqala ayokhanya ngokuphindwe kayishumi kunelanga, njengofakazi ababili, abamelwe nguMiller, bevuka ekumemezeni kwesililo esikhulu.

Uhlaka lweqiniso olunikezwe uMiller lwaluyisakhiwo sesiprofetho samandla amabili achithayo, kanti uhlaka lweqiniso olunikezwe i-Future for America luyisakhiwo sesiprofetho samandla amathathu achithayo. “Isihluthulelo” esasixhunywe ebhokisini kwakuyindlela ethile eyavulwa uphawu futhi yanikezwa uMiller, kwase kuthi emva kwalokho yanikezwa i-Future for America.

“Isihluthulelo solwazi ngosuku lukaKristu sasithathiwe yilabo ababefanele ukuba basiphathe ukuze bavule ngaso indlu yengcebo yokuhlakanipha emiBhalweni yeTestamente Elidala. Orabhi nabafundisi base beyivalele cishe ngokuphelele imibuso yezulu kwabampofu nakwabahluphekileyo, babashiya ukuba babhubhe. Ezinkulumweni Zakhe uKristu akazange alethe izinto eziningi phambi kwabo kanye kanye, funa adide izingqondo zabo. Wenza iphuzu ngalinye lacaca futhi lahluka. Akazange akudelele ukuphindwa kwamaqiniso amadala navamile eziprofethweni uma ayeyokhonza injongo Yakhe yokugxilisa imibono.”

“UKristu wayengumsunguli wawo wonke amagugu eqiniso asendulo. Ngomsebenzi wesitha la maqiniso ayesususiwe endaweni yawo efanele. Ayesehlukani siwe nesikhundla sawo sangempela, abekwa ohlakeni lwephutha. Umsebenzi kaKristu kwakuwukuwalungisa kabusha nokuwamisa la magugu ayigugu ohlakeni lweqiniso. Izimiso zeqiniso ezaziphiwe nguye uqobo ukuba zibusise umhlaba, ngokusebenza kukaSathane, zazimbelwe phansi futhi kubonakala sengathi zase ziphelile. UKristu wazihlenga emfucumfucwini yephutha, wazipha amandla amasha, aphilayo, wayeseziyala ukuba zikhanye njengamagugu ayigugu, futhi zime ziqine kuze kube phakade.”

“UKristu uqobo wayengasebenzisa noma yiliphi lala maqiniso amadala ngaphandle kokuboleka ngisho nengcosana encane, ngokuba nguyena owayewaqaamba wonke. Wawafaka ezingqondweni nasemicabangweni yesizukulwane ngasinye, futhi lapho efika emhlabeni wethu wawahlela kabusha wawaphilisa amaqiniso ayesezefile, ewenza abe namandla ngokwengeziwe ukuze kuzuze izizukulwane ezizayo. KwakunguJesu Kristu owayenamandla okusindisa la maqiniso emfucumfucwini, aphinde awanike umhlaba enokusha namandla okungaphezu kwalokho ayenakho ekuqaleni.” Manuscript Releases, volume 13, 240, 241.

Kuyathakazelisa ukuqaphela kuleso siqephu sokugcina ukuthi ukhiye uKristu awusebenzisa ekupheleni kuka-Israyeli wasendulo kwakungowokuvula iTestamente Elidala. Ukhiye wendlela yokusebenza kaMiller wavula ibhokisi leTestamente Elidala neleLisha, kodwa ezinsukwini zokugcina, ekuphetheni kwephupho lakhe, lelo bhokisi selikhulu kakhulu. Ukhiye wendlela yokusebenza ezinsukwini zokugcina awuvuli iTestamente Elidala neleLisha kuphela, kodwa uvula noMoya Wesiprofetho. Ukwambulwa kweSambulo sikaJesu Kristu, ngaphambi nje kokuvalwa komusa, kufezwa yiNgonyama yesizwe sakwaJuda, ethi ephusheni likaMiller imelwe yindoda enebhulashi lothuli. USisi White uveza ukuthi umsebenzi wendoda enebhulashi lothuli wenziwa

ngaphambi nje kokuvalwa komusa.

“INkosi yanginika umbono, ngoJanuwari 26, engizowulandisa. Ngabona ukuthi abanye babantu bakaNkulunkulu babengenakuqonda futhi belele ngokomoya; futhi babevukile ingxenye kuphela, bengasiboni isikhathi esesiphila kuso manje; nokuthi ‘umuntu’ one-‘bhulashi lothuli’ wayesengenile, nokuthi abanye babesengozini yokukhukhuleka basuswe. Ngancenga uJesu ukuba abasindise, ababekezele kancane futhi, abenze babone ingozi yabo eyesabekayo, ukuze balungele ngaphambi kokuba kube sekwephuze unomphela. Ingelosi yathi, ‘Ukubhujiswa kuyeza njengesivunguvungu esinamandla.’ Ngancenga ingelosi ukuba ihawukele futhi isindise labo ababethanda leli zwe, futhi ababebambebele ezintweni zabo, futhi ababengazimisele ukuzidedela, bazidele ukuze kusheshiswe izithunywa endleleni yazo yokondla izimvu ezilambileyo, ezazibhubha ngenxa yokuswela ukudla komoya.”

“Njengoba ngangibona imiphefumulo ehluphekayo ifa ngenxa yokuswela iqiniso lamanje, futhi abanye ababethi bayalikhulwa iqiniso beyiyekela ife, ngokugodla izindlela ezidingekayo zokuqhubekisela phambili umsebenzi kaNkulunkulu, leso sibonakaliso sasibuhlungu kakhulu, ngase ngincenga ingelosi ukuba isisuse kimi. Ngabona ukuthi lapho umsebenzi kaNkulunkulu udinga ingxenye yempahla yabo, njengensizwa eyafika kuJesu, [Mathewu 19:16–22.] bahamba bedabukile; nokuthi ngokushesha isishayo esichichimayo sasiyakwedlula sibhuqe konke ababenakho, bese kuba sekwephuze kakhulu ukunikela ngempahla yasemhlabeni, nokuzibekela ingcebo ezulwini.” Review and Herald, April 1, 1850.

“Isishayo esichichimayo” siyisifanekiselo somthetho weSonto osuzayo maduze, futhi umsebenzi wendoda yebhulashi lokusula uthuli ephusheni likaMiller wenzeka ngaphambi nje kokuba kuvalwe isikhathi somusa. Kulapho Esehlanze igumbi, khona-ke abese ephonsa amagugu ebuyela ebhokisini elikhulu, bese ekhanya ngokuphindwe kayishumi kunelanga. UDaniyeli kanye nalabo abathathu abahloniphekileyo batholwa bengcono ngokuphindwe kayishumi kunabanye.

Manje, ekupheleni kwezinsuku inkosi eyayithe maka lethwe ngazo, induna yabathenwa yabangenisa phambi kukaNebukadinesari. Inkosi yase ikhuluma nabo; kwathi phakathi kwabo bonke akufunyanwanga noyedwa onjengoDaniyeli, noHananiya, noMishayeli, no-Azariya; ngalokho bema phambi kwenkosi. Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabafumana bengcono ngokuphindwe kayishumi kunabo bonke ababhuli nabahloli bezinkanyezi ababekulo lonke umbuso wayo. Daniyeli 1:18–20.

“Ukuphela kwezinsuku,” kuDaniyeli, kwakumele uvivinyo oluyinqophamlando lapho uNebukhadinezari akhipha khona isahlulelo, futhi lolo vivinyo lufanekisa umthetho weSonto ezinsukwini zokugcina. Amaqiniso okuqala nayisisekelo ayokhanya ngokuphindwe kayishumi lapho esebuyiselwe ezinsukwini zokugcina, kunangesikhathi aqala ukuqashelwa ngaso. La maqiniso, kanye nabahlakaniphileyo abawaqondayo lawo maqiniso ezinsukwini zokugcina, bayokhanya ngokuphindwe kayishumi ngesikhathi semvula yangasemuva, okuyikuphindwa koKukhala Kwaphakathi Kobusuku.

“Nibeka ukufika kweNkosi kude kakhulu. Ngabona ukuthi imvula yokugcina yayiza [ngokuphazima njengokunjalo] njengokukhala kwaphakathi kwamabili, futhi ngamandla aphindwe kayishumi.” Spalding and Magan, 5.

Ukubuyiselwa kwamaqiniso okuqala kufezwa ngokusetshenziswa kwendlela yemvula yokugcina ethi “umugqa phezu komugqa.” Uma esebuyiselwe, amaqiniso okuqala akhanya “izikhathi eziyishumi” ngokwedlula indlela ayekhanya ngayo lapho uMiller eqala ukuwabheka. Abahlakaniphileyo abasebenzisa isihluthulelo sendlela yokusebenza ukuze babuyisele amaqiniso okuqala, bathola ulwazi “olungcono izikhathi eziyishumi” kunalabo abadla indlela yokusebenza yaseBabiloni. Labo abakhukhulwa yindoda yebhulashi lokungcola, yilabo asebenamathele emasikweni nasezinkambisweni ezimboze iqiniso lokuqala, futhi abakhishwa kanye namaphutha amasiko nezinkambiso abasebenamathele kuwo.

Imfundiso yamanga iyisithixo.

“Ngokwenqaba iqiniso, abantu benqaba noMqambi walo. Ngokunyathela umthetho kaNkulunkulu, bayaphika igunya loMniki-mthetho. Kulula nje ukwenza isithixo ngezimfundiso nezinkolelo ezingamanga njengokwenza isithixo ngokhuni noma ngetshe.” The Great Controversy, 584.

Isimemezelo esamelana no-Efrayimi esaphawula ukuvalwa komnyango womusa ku-Efrayimi, sigcizelela iqiniso lalokho okufezwa yindoda yebhulashi lothuli lapho ikhukhula phansi.

UEfrayimi unamathele ezithixweni: myekeni. Hoseya 4:17.

Uyilokho okudlayo, njengoba kwaboniswa nguDanilyeli kanye namadoda amathathu ahloniphekileyo. Ukukhathazeka kukaDade White ngalabo ababeyiziwula futhi belele ubuthongo kwakumayelana nokungalungeli kwabo, kanye nokuntula kwabo ukuqonda ngokubaluleka kwe“qiniso lamanje.” Ukukhathazeka kwakhe kwakuyinkulamo yokukhathalela kukaKristu ngamaJuda ayedonsisana ngezinto ezingelutho osukwini lwakhe nangesikhathi sakhe, ayesesilahlekelwe ngokuphelele ukubona amaqiniso okuqala. Iphupho likaMiller likhomba ekupheleni kuka-Israyeli wanamuhla ongowomoya, oye wenziwa isibonelo ngu-Israyeli wasendulo ongokoqobo.

“Ababhali nabaFarisi bathi bayayichaza imiBhalo, kodwa bayichaza ngokuvumelana nemibono namasiko abo uqobo. Imikhuba yabo nezisho zabo kwaba lukhuni ngokwengeziwe ngokwengeziwe. Ngokwengqondo yawo yokomoya, iZwi elingcwele laba kubantu njengencwadi evaliwe ngophawu, evalelwe ukuqondwa kwabo.” Signs of the Times, Meyi 17, 1905.

Ubumnyama obuqhubekayo sebuhlezi phezu kobu-Adventist baseLawodikeya kusukela ngo-1863, futhi iBhayibheli noMoya Wesiprofetho sekube kubo njengencwadi evalwe ngophawu. Kuseduze nje ngaphambi kokuvalwa komusa, iSambulo sikaJesu Kristu siyavulwa, futhi siveza inqubo yokuvivinya eyizigaba ezintathu ephetha ngokuthi labo abenqaba ukudedela izithombe zabo zamasiko nesintu bakhukhulwe ngumthetho weSonto oluzayo maduze.

“SinoMhlengi ongenamkhawulo, futhi ayigugu kangakanani amagugu eqiniso afakazela lokhu eZwini likaNkulunkulu. Kodwa lawa magugu ayigugu afihlwe ngaphansi kwenqwaba yemfucumfucu, yesiko, yezimfundiso zamanga, uSathane uqobo aluqalile. Amaqhinga akhe asebenza ngamandla angavamile ezingqondweni zabantu ukuze asithe inani likaKristu kulabo

abakholwa kuye. Isitha sikaNkulunkulu nesomuntu siphonse isiphandla phezu kwalabo abathi bangabalandeli bakaKristu, kwaze kwathiwa ngabaningi kubo, Abalazi isikhathi sokuhanjelwa kwabo.” Review and Herald, August 16, 1898.

Iphupho likaMiller lifanekisa umlando wokumiswa “kwamaqiniso okuqala,” ukwenqatshwa kwawo okwalandela, bese kuba ukubuyiselwa kwawo kokugcina. Ngaphambi nje kokuvalwa kwesikhathi somusa, “iNdoda Yebhulashi Lothuli” iyangena kulesi sigameko, iphinde imise amaqiniso okuqala, iwakhazimulise “kashumi” kunakuqala. Lokhu kwenzeka phakathi nomlando Wokukhala Kwamaphakathi Nobusuku, okuza ngaphambi Kokukhala Okukhulu kwengelosi yesithathu emthethweni weSonto. Ukukhala Kwamaphakathi Nobusuku kuvusa futhi kwehlukane izintombi kusengaphambili ngaphambi komthetho weSonto, njengoba nje Ukukhala Kwamaphakathi Nobusuku kwandulela ukuvulwa kokwahlulela kophenyo emlandweni wamaMillerite. Lapho amagugu ephonswa emuva ebhokisini elikhulu, elibuyiselwe esimweni salo, sekwephuze kakhulu, ngokuba lesi sehlakalo senzeka “ngemva kokuba” iphansi selikhukhulwe lahlanzeka.

“Uthuli nodoti lwamanga kungcwabe amagugu ayigugu eqiniso, kodwa izisebenzi zeNkosi zingawembula la magugu, ukuze izinkulungwane ziwabuke ngokujabula nangokumangala. Izingelosi zikaNkulunkulu ziyakuba eceleni komsebenzi othobekileyo, zimmika umusa nokukhanyiselwa kwasezulwini, futhi izinkulungwane ziyoholelwa ukuba zithandaze noDavide zithi, ‘Vula amehlo ami, ukuze ngibone izinto ezimangalisayo emthethweni wakho.’ Amaqiniso asekuze kwaba ngezikhathi ezide engabonwa futhi enganakiwe ayakukhazimula ephuma emakhasini akhanyiselweyo ezwi elingwele likaNkulunkulu. Amasonto ngokuvamile aye azwa iqiniso, alenqaba, alinyathela ngezinyawo, ayakwenza okubi ngokwengeziwe; kodwa ‘abahlakaniphileyo,’ labo abaqotho, bayakuqonda. Incwadi ivuliwe, futhi amazwi kaNkulunkulu afinyelela ezinhliziyweni zalabo abafisa ukwazi intando yakhe. Ngokumemeza okukhulu kwengelosi evela ezulwini ehlanganyela nengelosi yesithathu, izinkulungwane ziyovuka ekudakeni okubambe izwe isikhathi eside, futhi ziyobona ubuhle nenani leqiniso.” Review and Herald, December 15, 1885.

“Izinkulungwane” ezivuka ngaleso sikhathi zimelela omunye umhlambi kaNkulunkulu oseseBabiloni, ngoba “ukukhala okukhulu” kuqala ngesikhathi somthetho weSonto. Umsebenzi “weNdoda Yebhulashi Lothuli” usulokhu uqhubeka kusukela ngoSeptemba 11, 2001, futhi kakhulu kakhulu kusukela ngoJulayi ka-2023.

“Umphostoli uthi, ‘Yonke imibhalo iphefumulelwe nguNkulunkulu, futhi inenzuzo ekufundiseni, ekukhuzeni, ekuqondiseni, nasekuqeqesheni ekulungeni, ukuze umuntu kaNkulunkulu aphelele, ehlonyselwe ngokupheleleyo yonke imisebenzi emihle.’ IBhayibheli lingumchazi walo uqobo. Enye indima iyoba ukhiye oyovula ezinye izindima, futhi ngaleyo ndlela ukukhanya kuyokhanyiselwa incazelo efihlekile yezwi. Ngokuhlanganisa imibhalo ehlukeni ephathelene nesihloko esifanayo, kubhekwa ukubaluleka kwayo ngazo zonke izinhlangothi, incazelo yeqiniso yeMibhalo iyokwenziwa icace.”

“Abaningi bacabanga ukuthi kumele babheke izincazelo zemibhalo ukuze baqonde incazelo yezwi likaNkulunkulu, futhi asiyikuma endaweni yokuthi izincazelo akufanele zifundwe;

kodwa kuyodingeka ukuqonda okukhulu ukuze kutholakale iqiniso likaNkulunkulu ngaphansi kwenqwaba yamazwi abantu. Kuncane kangakanani osekwenziwe yibandla, njengomzimba ovuma ukukholwa iBhayibheli, ukuqoqa amagugu ahlakazekile ezwi likaNkulunkulu abe yiketanga elilodwa eliphelele leqiniso! Amagugu eqiniso awalali phezu kobuso, njengalokhu abaningi becabanga. Inqondo enkulu ebumbanweni bobubi ihlale isebenza ukuze igcine iqiniso lingabonakali, futhi ilethe obala ngokuphelele imibono yamadoda amakhulu. Isitha senza konke okusemandleni aso ukufiphaza ukukhanya kwezulu ngezindlela zemfundo; ngoba asihlosile ukuthi abantu bezwe izwi leNkosi, lithi, ‘Nansi indlela, hambani ngayo.’”

“Amagugu eqiniso alele ehlakazekile phezu kwensimu yesambulo; kodwa angcwatshwe ngaphansi kwamasiko abantu, ngaphansi kwamazwi nemiyalo yabantu, futhi ukuhlakanipha okuvela ezulwini akunakiwe cishe ngokuphelele; ngokuba uSathane uphumelele ekwenzeni izwe likholwe ukuthi amazwi nemisebenzi yabantu kubaluleke kakhulu. INkosi uNkulunkulu, uMdali wamazwe, ngezindleko ezingapheliyo inikeze ivangeli emhlabeni. Ngaleli thuluzi elingcwele, imithambo ejabulisayo, eqabulayo yenduduzo yasezulwini nenduduzo ehlala njalo ivulelwe labo abayakufika emthonjeni wokuphila. Kusekhona imithambo yeqiniso esazotholakala; kodwa izinto zomoya ziqondwa ngokomoya. Izingqondo ezisibekelwe ububi azinakuliqonda inani leqiniso njengoba linjalo kuJesu.” Review and Herald, December 1, 1891.

Umsebenzi kaKristu njengoba umelwe ephusheni likaMiller njengendoda yebhulashi lokususa ukungcola unemikhakha emibili. Uwukususa iphutha, nokubuyisela amaqiniso okuqala. Ukususwa kwephutha nakho kunezinhlangothi ezimbili, ngoba lapho iphutha likhukhulwa liphonswe ngefasitela, lelo phutha lihamba nalabo abakhetha ukuhlala benamathele emaphutheni. Umsebenzi wokwahlukanisa ofezwa yindoda yebhulashi lokususa ukungcola ubuye wakhulunywa nguJeremiya, futhi ubufakazi bakhe buvumelana noDadewethu White, lapho ethi, “izisebenzi zeNkosi zingembula le migugu, ukuze izinkulungwane ziyibuke ngokuthokoza nangokumangala.”

Ngakho-ke usho kanje uJehova: Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Jeremiya 15:19.

Umongo wale ndima kuJeremiya ukhuluma nalabo abaye babhekana nokudumazeka kokuqala kwangoJulayi 18, 2020. Akusiyena nje kuphela indoda yebhulashi lothuli ehlukenisa okuyigugu kokuyihlazo, kodwa futhi kungumsebenzi walabo abamelwe nguJeremiya, abavezwa njengabenza isinqumo sokuthi bazobuyela yini eNkosini noma bangabuyeli. Kusobala ukuthi bebengakabi neNkosi, ngokuba uma babe behamba nayo, bekungeke kube khona isizathu sokuba babuyele. Lapho sebebuya bema phambi kweNkosi, bese kuthi emva kwalokho babe ngumlomo waYo, bayobe sebefeze umsebenzi wokuhlukanisa okuyigugu kokuyihlazo. Umsebenzi “weNdoda Yebhulashi Lothuli” udinga ukuhlanganyela kwabahlakaniphileyo. Umsebenzi “weNdoda Yebhulashi Lothuli” ephusheni likaMiller ubuye ubonakaliswe lapho uKristu ehlanza isibuya saKhe ngenqubo yokucwenga.

“Ukuthi ngokushesha kangakanani le nqubo yokucwengisiswa izoqala anginakusho, kodwa ngeke ibambezeleke isikhathi eside. Lowo ophephelo lakhe lisesandleni sakhe uyolihlanza

ithempeli lakhe ekungcoleni kwalo kokuziphatha. Uyosusa ngokuphelele konke ukungcola esibuyeni sakhe.” Testimonies to Ministers, 372, 373.

“Inqubo yokuhlanjululwa” yokugcina yaqala ngoJulayi ka-2023, futhi iyona kanye inqubo yokuhlanjululwa kaMalaki isahluko sesithathu.

“UMalaki 3:1–4 ucashuniwe.

“Inqubo yokucwengisisa neyokuhlambulula iyaqhubeka phakathi kwabantu bakaNkulunkulu, futhi iNkosi yamabandla isibeke isandla sayo kulo msebenzi. Le nqubo ivivinya kakhulu umphefumulo, kodwa iyadingeka ukuze ukungcola kususwe. Izilingo ziyimpoqo ukuze sisondezwe kuBaba wethu osezulwini, sizithobe entandweni yakhe, ukuze sinikele eNkosini umnikelo wokulunga. Umsebenzi kaNkulunkulu wokucwengisisa nowokuhlambulula umphefumulo kumelwe uqhubeke kuze kube yilapho izinceku zakhe zithobekwe kangaka, zife kangaka kubo uqobo, ukuthi lapho zibizelwa enkonzweni esebenzayo, zibe neso elibheke kuphela enkazimulweni kaNkulunkulu.” Review and Herald, April 10, 1894.

Iphupho lesibili likaMiller limemezela ukubuyiselwa kwamaqiniso okuqala, kanye nokubuyiselwa ngesikhathi esifanayo kwabantu ababesakazekile. Iphupho lesibili likaNebukadinesari limemezela ukubuyiselwa kombuso wakhe. Iphupho likaMiller likhuluma ngokufihlwa kwamaqiniso okuqala ngezisho zokuthi lawo maqiniso “ayesakazekile.” Igama elithi “sakazekile” liwuphawu “Iwezikhathi eziyisikhombisa.” Iphupho likaNebukadinesari limayelana “nokusakazeka” “kwezikhathi eziyisikhombisa.” UNebukadinesari ubekwa ngesikhathi sokuphela ngo-1798, futhi lapho umele indoda ephendukileyo. UMiller uwuphawu “Iwabahlakaniphileyo” ngo-1798.

Sizoqhubeka nephupho likaMiller esihlokwani esilandelayo.

“Lapho sibizelwa ukuba sehluke nabanye, noma abanye beveza ukungavumelani kwabo nombono wethu, kufanele sibonakalise umoya wobuKristu, futhi sigcine leli qiniso livelele ukuthi singakwazi ukuthula futhi sibe nobulungisa; ngokuba iqiniso liyakwazi ukumelana nokuhlolwa. Lapho lihlolwa kakhulu, kulapho ukukhanya kwalo kuyophuma kukhanya ngokwengeziwe. INkosi ayikuthandi konke okunuka ubulukhuni nobuqatha, futhi ibeka ukusola kwayo phezu kwalabo abaphonsa indelelo nokuhlambalaza phezu kwalabo abehluka nabo ngombono, bababeke ekukhanyeni okubi kakhulu okungenzeka. Izulu lonke libabuka labo abenza lokhu njengoba Izulu labuka abaFarisi, futhi libamemezela njengabangazazi kokubili imiBhalo namandla kaNkulunkulu. Izitha zeqiniso azinakwenza iqiniso libe yiphutha. Zingalixoba iqiniso ngezinyawo, zicabange ukuthi ngenxa yokuba zililahle phansi, zalimboza ngemfucumfucu, selinqotshiwe; kodwa uNkulunkulu uyakuthinta abanye babathembekile bakhe ukuba benze njengoba uKristu enza esesemhlabeni,—bashanele imfucumfucu, babuyisele iqiniso endaweni yalo efaneleyo esakhiweni seqiniso.

“Ezinkampanini lapho iqiniso liyindaba yokuxoxwa, kuyakuba khona labo abayokuphikisa konke abangakaze bakubambe njengeqiniso; kuthi ngesikhathi bezithopha ngokuthi balwa nephutha kuphela, kube yisidingo ukuba bezwe ngezindlebe ezingakhethi, ukuze baqonde ukuthi liyini iqiniso, bangakumeli kabi futhi bangakuhumushi kabi lokho okukhulunyawo. Banesibonelo samadoda azo zonke izikhathi aye alwa neqiniso, nalawo, ngokwenza kanjalo,

enqaba iseluleko (sic) sikaNkulunkulu maqondana nawo. Sizakuba nzima isibopho esiyokwehla phezu kwamadoda abe nokukhanya okukhulu, namathuba amakhulu, kodwa abe esehlulekile nokho ukuba ngokuphelele ohlangothini lweNkosi. Uma bengazimisela ukuba ngokuphelele ohlangothini lweNkosi, bayakulondolozwa ebuqothweni, ngisho nalapho bebizelwa ukuba bame bodwa. Yena wayeyobenza bakwazi ukuma ngesibindi, ebumsulweni nasekulungeni, belwela izimiso zokulunga ezingonakalisiwe. Wayeyobasekela ekulweleni okulungileyo ngoba kulungile, yize ubulungisa babuwele emgwaqweni, nokulunga kungabe kusangena. Babeyoqonda lokho okuyoba msulwa nokungangcolile, nokuvumelana nokuphila kukaKristu, futhi babengeke baphambuke ezimisweni ezimsulwa kakhulu zobuKristu ngomoya, ngezwi, noma ngesenzo, noma bemi baphikisana kungabi nokungazi kuphela, kodwa nalabo abafundile nabanolwazi, abasebenzisa izikhali zobuqili bokuphikisana ukuze babathulise. Kuyo yonke le mpi yephutha imelene neqiniso, babeyakulondolozwa, futhi benziwe bakwazi ukugcina indlela yokuziphatha enjalo yokuthi izitha zabo zingeke ziwaphikise noma ziwamelane amazwi abo. Babeyokuma njengedwala esimisweni, benqaba ukwenza isivumelwano sokuyekethisa nanoma ubani, kodwa belondoloza umoya obuyobonakalisa wonke umKristu.

“Lowo ongumlandeli kaKristu uyokwahlukanisa phakathi kokungcwele nokujwayelekile, futhi ayobambelela ebufakazini beqiniso besimilo nomsebenzi womuntu, ngoba uKristu usho ukuthi, ‘Niyakubazi ngezithelo zabo.’ UmKristu uyokuqhubekela phambili phakathi kwazo zonke izinhlobo zokuphikiswa. Uyokudelela ukuthopha ngoba kuzelwe nguSathane. Uyokwenyanya ukumangalela ngoba kuyisikhali somubi. Ngeke bagcine umona noma bazitike ngokuziphakamisa, ngoba lezi ziyizimpawu zesitha sikaNkulunkulu nesomuntu. Ngeke batholakale bengabahloli abayizimpimpi; ngokuba uSathane wasebenzisa amaJuda adelelekile ekwenzeni lo msebenzi wokulwa noJesu. Ngeke balandele abafowabo ngesikhukhula semibuzo njengoba amaJuda alandela uKristu ngenhloso yokumbamba ngamazwi akhe, nokumcasula ukuba akhulume izinto eziningi ukuze bamenze onecala ngezwi.” Home Missionary, September 1, 1894.