

Incwadi kaDaniyeli - Inombolo Engamashumi Amathathu Nesishiyagalombili

*Ukwembulwa Kwamagugu: Iphupho Lesiprofetho LikaWilliam Miller
Nokubuyiselwa Kweqiniso*

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Ephusheni likaMiller wathunyelwa ibhokisi elincane ngesandla esingabonakali. Ephusheni lakhe waholelwa ukuba aqonde izilinganiso zebhokisi njengezithi “izikwele eziyisithupha” ngo-“amayintshi ayishumi.” Ishumi eliphindwe ngokuphindwe kabili kwesithupha lilingana namakhulu amathathu namashumi ayisithupha, okumela izinsuku zonyaka wesiprofetho. UMiller wanikwa ibhokisi elaliphethe umyalezo ayefanele ukuwumemezela, futhi umyalezo ayefanele ukuwumemezela wawusekelwe esimisweni sokuthi usuku esiprofethweni seBhayibheli lumelela unyaka. Ibhokisi laliyisiBhayibheli, futhi kuMiller iBhayibheli kwakufanele libhekwe ngaphansi kobukhulu besimiso “sosuku-munye-lonyaka” sesiprofetho seBhayibheli.

“Kuxhumene neZwi likaNkulunkulu kukhona ukhiye ovula ibhokisi eliyigugu, ukuze saneliseke futhi sithokoze. Ngizizwa ngibonga ngayo yonke imisebe yokukhanya. Esikhathini esizayo, okuhlangenwe nakho manje okuyimfihlakalo enkulu kithi kuyakuchazwa. Okunye okuhlangenwe nakho singase singakuqondi ngokugcwele kuze kube yilapho lokhu okufayo kugqoka ukungafi.” Manuscript Releases, volume 17, 261.

Kwakukhona “ukhiye” owawunamathiselwe ebhokisini ephusheni likaMiller, owawumela indlela yokusebenza uMiller aholelwa ukuba ayisebenzise.

“Labo ababambe iqhaza ekumemezeleni umlayezo wengelosi yesithathu bahlolisisa imiBhalo ngohlelo olufanayo nalolo olwamukelwa nguBaba uMiller. Encwadini encane enesihloko esithi Views of the Prophecies and Prophetic Chronology, uBaba uMiller unikeza imithetho elandelayo elula kodwa ehlakaniphile nebalulekile yokufunda iBhayibheli nokulichaza:—

“[Imithetho yokuqala kuya kweyesihlanu icashuniwe.]”

“Lokhu okungenhla kuyingxenye yale mithetho; futhi ekutadisheni kwethu iBhayibheli sonke siyakwenza kahle ukulalela izimiso ezibekiwe.” Review and Herald, November 25, 1884.

Lapho uMiller evula ibhokisi, wathola “zonke izinhlobo nobukhulu bamagugu, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zayo yonke imilinganiso nenani, kuhlelwe kahle ezindaweni zazo ezehlukene ebhokisini; futhi njengoba kwakuhlelwe kanjalo, kwakubonakalisa ukukhanya nenkazimulo okwakulinganiswa nelanga kuphela.” UMiller wathola amagugu amaqiniso akha amaqiniso ayisisekelo obu-Adventist. Amaqiniso awathola “ayehlelwe” ngokulandelana okuphelele futhi ayebonakalisa ukukhanya kwelanga.

UMiller wabe esemisa amaqiniso “etafuleni eliphakathi” futhi wabiza bonke ukuba “beze babone.” “Beza nibone,” kuwuphawu oluthathwe ekuvulweni kwezimpawu encwadini yesAmbulo, futhi

uMiller umele abahlakaniphileyo abawuqondayo umlayezo kaDaniyeli owavulwa ngo-1798. Amaqiniso uMiller awabeka phezu kwetafula ayengamaqiniso avuliweyo encwadini kaDaniyeli, ayesevulwe yiNgonyama yesizwe sakwaJuda, futhi ayefanele ukuvivinya lesi sizukulwane esasiphila ngesikhathi evulwa. Ngalesi sizathu, izilo ezine zesAmbulo ezihlotshaniwa nezimpawu ezine zokuqala, noMiller, zamemeza kuleso sizukulwane ukuba “beze babone.”

Ngase ngibona lapho iWundlu livula olunye lwezimpawu, ngezwa, kungathi umsindo wokuduma kwezulu, esinye sezidalwa ezine sithi: Woza ubone. Ngase ngibona, bheka, nanto ihhashi elimhlophe; nowaehleli phezu kwalo wayenomnsalo; wanikwa umqhele; waphuma enqoba, ukuze anqobe. Kwathi lapho selivule uphawu lwesibili, ngezwa isidalwa sesibili sithi: Woza ubone. Kwase kuphuma elinye ihhashi elibomvu; nowaehleli phezu kwalo wanikwa amandla okususa ukuthula emhlabeni, ukuze babulalane; wanikwa inkemba enkulu. Kwathi lapho selivule uphawu lwesithathu, ngezwa isidalwa sesithathu sithi: Woza ubone. Ngase ngibuka, bheka, nanto ihhashi elimnyama; nowaehleli phezu kwalo wayenesilinganiso esandleni sakhe. Ngezwa izwi phakathi kwezidalwa ezine lithi: Isilinganiso sikakolweni ngedenariyu, nezilinganiso ezintathu zebhali ngedenariyu; kepha amafutha newayini ungawonakalisi. Kwathi lapho selivule uphawu lwesine, ngezwa izwi lesidalwa sesine lithi: Woza ubone. Ngase ngibheka, bheka, nanto ihhashi elimpofu; negama lowaehleli phezu kwalo lalinguKufa, nesiHogo samlandela. Banikwa amandla phezu kwengxenye yesine yomhlaba, okubulala ngenkemba, nangendlala, nangokufa, nangezilwane zomhlaba. IsAmbulo 6:1–8.

KwakunguKristu, emelwe njengeBhubesi lesizwe sakwaJuda, owavula incwadi eyayivalwe ngezimpawu eziyisikhombisa encwadini yeSambulo; futhi kwakuyiBhubesi lesizwe sakwaJuda elavula amagugu uMiller ayewabeke phezu kwetafula, lase limemezela kubo bonke lithi, “wozani nibone.”

Amaqiniso awathola abonakaliswa ngokucacile eshadini lamaphayona lika-1843, uDadewethu White athi laqondiswa yisandla seNkosi, okuyiso lesi sandla esingabonakali esasilethele uMiller ibhokisi eligcwele amagugu. Amashadi angamakhulu amathathu akhiqizwa ngo-1842 ayeyikugcwaliseka komyalo kaHabakuki wokuba kubhalwe umbono futhi wenziwe wacaca phezu kwamatafula. Itafula likaMiller elaliphakathi kwekamelu lakhe lalimelela amashadi angamakhulu amathathu (amatafula) izithunywa zamaMillerite ezawathwala zawasa emhlabeni ngo-1842 nango-1843. Lelo shadi, kanye neshadi lamaphayona lika-1850, kwakungawo “amatafula” esahluko sesibili sikaHabakuki.

“Kwakuwubufakazi obuhlangene babafundisi namaphephandaba eSecond Advent, ngesikhathi bemi ‘okholweni lokuqala,’ ukuthi ukushicilelwa kweshadi kwakuwukugcwaliseka kukaHabakuki 2:2, 3. Uma ishadi laliwudaba lwesiprofetho (futhi labo abakuphikayo bashiya ukholo lokuqala), khona-ke kulandela ukuthi u-457 BC kwakungumnyaka okwakufanele kuqalwe ngawo ukubala izinsuku eziyi-2300. Kwakudingekile ukuthi u-1843 ube yisikhathi sokuqala esashicilelwa ukuze ‘umbono’ ‘ulibale,’ noma ukuze kube nesikhathi sokulibala, lapho iqembu lezintombi kwakumelwe lozele futhi lilale phezu kwendaba enkulu yesikhathi, ngaphambi nje kokuba livuswe ukukhala kwaphakathi kwamabili.” James White, Second Advent Review and Sabbath Herald, Umqulu 1, Inombolo 2.

Abantu abaqala ukusabela emlayezweni (amagugu) owase umelelwa etafuleni likaHabakuki, ekuqaleni babembalwa, kodwa ngokuqinisekiswa komgomo wosuku lube unyaka ngomhlaka 11 Agasti 1840, abantu “banda baba yisixuku.”

“Ngesikhathi esona kanye esashiwo, iTurkey, ngamanxusa ayo, yamukela ukuvikelwa kwamandla ahlange aseYurophu, ngalokho yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Leso sehlakalo sagwalisa ngokunembile isiprofetho. Lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhumusha iziprofetho ezazamukelwe nguMiller nabangane bakhe, futhi kwanikezwa umfutho omangalisayo enhlanganweni yokufika kukaKristu. Amadoda emfundo nesikhundla ahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Khona-ke isixuku saqala ukuphazamisa amagugu. Kulelo qophelo uMiller uzokhomba ukusakazwa kwamagugu. Igama elithi “sabalalisa” lingolunye lwezimpawu eziyinhloko “zeziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, futhi uMiller usebenzisa uhlobo oluthile lwegama elithi “sabalalisa” izikhathi eziyishumi ekwethulweni kwephupho lakhe. “Ishumi” liwuphawu lovivinyo, futhi liphawula ukuqonda okulungile kwencazelo engokomfanekiso yamagugu kaMiller “ahlakazekile” njengovivinyo lwesiprofetho kulabo abafikelwe yiziphetho zomhlaba.

Ukwaliwa kwegugu “lezikhathi eziyisikhombisa” kwaba yigugu lokuqala elabekwa eceleni yi-Adventism yaseLawodikea lapho behluleka uvivinyo “lokuhlakazeka” lukaMose, olwalethulwe ngu-Eliya (Miller), ngo-1863. Kusukela kuleso sikhathi kuya phambili, amagugu ayeyoqhubeka ehlakazeka ngokwandayo, exutshwa nezomgunyathi futhi ekugcineni embozwe ngokuphelele. Ukumbozwa kwamagugu ayigugu kwakuyogcina kufinyelele ezingeni lapho ibhokisi (iBhayibheli) lalizobhujiswa khona.

Ephusheni likaMiller kukhona umehluko ocacile phakathi kwe-“zikhathi eziyisikhombisa” zokuqala lapho uMiller esebenzisa khona igama elithi “hlakaza,” kanye nezikhathi ezintathu zokugcina lapho elisebenzisa khona lelo gama. Emva kokuba eseshilo elithi “hlakaza” “izikhathi eziyisikhombisa,” “wadangala ngokuphelele, waphela amandla enhliziyweni, wahlala phansi wakhala.”

Ngaphambi kokuba uKristu, omelelwe njengeBhubesi lesizwe sakwaJuda, aqale umsebenzi wakhe wokuvula incwadi eyayivalwe ngezimpawu eziyisikhombisa encwadini yeSambulo, uJohane wakhala. UJohane noMiller bobabili bakhala lapho beqonda ukuthi ibhokisi lomngcwabo (iZwi likaNkulunkulu) lalingcwatshwe ngezinsimbi eziyigugu zomgunyathi.

Ngase ngibona esandleni sokunene salowo owayehlezi esihlalweni sobukhosi incwadi ebhalwe ngaphakathi nangemuva, ivaliwe ngezimpawu eziyisikhombisa. Ngase ngibona ingelosi enamandla imemeza ngezwi elikhulu, ithi: Ngubani ofaneleyo ukuvula incwadi nokukhulula izimpawu zayo na? Futhi kwakungekho muntu ezulwini, noma emhlabeni, noma ngaphansi komhlaba, owayenamandla okuvula incwadi, noma ukuyibheka. Ngase ngikhala kakhulu, ngoba kwakungatholakalanga muntu ofaneleyo ukuvula nokufunda incwadi, noma

ukuyibheka. Omunye wabadala wathi kimi: Ungakhali; bheka, iNgonyama yesizwe sakwaJuda, iMpande kaDavide, inqobile ukuba ivule incwadi, nokukhulula izimpawu zayo eziyisikhombisa. IsAmbulo 5:1–5.

Kwathi lapho ukwenqatshwa okwakukhula kwamagugu ayetholwe nguMiller futhi awethula emhlabeni kufinyelela ezingeni lapho iBhayibheli (ibhokisi) lalibhujiswa, khona-ke uMiller wakhala.

“Ngase ngibona ukuthi phakathi kwamagugu angempela nezinhlamvu zemali zangempela ababekuhlakazile, babehambise ngobuningi obungenakubalwa amagugu angamanga nezinhlamvu zemali zomgunyathi. Ngathukuthela kakhulu ngenxa yokuziphatha kwabo okuyihlazo nokungabongi kwabo, ngabakhuza ngabagxeka ngenxa yalokho; kodwa lapho ngibakhuza kakhulu, kwaba yilapho beqhubeka nakakhulu behlakaza phakathi kwawangempela lawo magugu angamanga nezinhlamvu zemali ezingezona.”

“Ngase ngicasuka emphefumulweni wami wenyama, ngaqala ukusebenzisa amandla enyama ukuze ngibakhiphe ekamelweni; kodwa ngesikhathi ngikhipha oyedwa, abanye abathathu babengena, balethe ukungcola nezicucu zokhuni nesihlabathi nazo zonke izinhlobo zemfucuzo, baze basibekela ngokuphelele bonke ubucwebe bangempela, amadayimane, nezinhlamvu zemali, konke kwase kungasabonakali emehlweni. Baphinde badabula ibhokisi lami laba yizicucu, balisakaza phakathi kwemfucuzo. Ngacabanga ukuthi akekho umuntu owaqaphela usizi lwami noma ulaka lwami. Ngadangala ngokuphelele, ngaphela amandla enhliziyweni, ngahlala phansi ngakhala.”

Kuleli qophelo ephusheni lakhe igama elithi “hlakaza” selisetshenziswe “izikhathi eziyisikhombisa.” Ukuvela kokugcina okuthathu kwehlukile, kulezo eziyisikhombisa zokuqala, ngaleyo ndlela kubekwa uphawu lwesiprofetho phezu kokuhlakazwa okuyisikhombisa njengophawu “Iwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Iphupho lesibili likaMiller, njengasephusheni lesibili likaNebukadinesari, likhomba ngokomfanekiso “izikhathi eziyisikhombisa.”

NjengakuJohane kusAmbulo isahluko sesihlanu, lapho uMiller ekhala, indoda yebhulashi lothuli (iNgonyama yesizwe sakwaJuda) yabe “ivula umnyango” ingena ekamelweni. Ukubonakaliswa okubonwayo kukaBaba ephethe incwadi eyayivalwe ngezimpawu eziyisikhombisa, okwakungekho muntu owayengayivula, nokwakubangele uJohane ukuba akhale, kwaqala evesini lokuqala lesahluko sesine.

Emva kwalokhu ngabheka; bheka, umnyango wawuvuliwe ezulwini; nezwi lokuqala engalizwa lalinjengelensimbi yomtshingo ikhuluma nami, lathi: Khuphukela lapha, ngiyakukubonisa izinto okumelwe zenzeke emva kwalokhu. IsAmbulo 4:1.

UMiller wakhala, wabona umnyango uvuleka. “Ngenkathi ngikhala kanjalo futhi ngililela ukulahlekelwa kwami okukhulu kanye nomthwalo wokuziphendulela kwami, ngakhumbula uNkulunkulu, ngase ngithandaza ngokuzimisela ukuba angithumelele usizo. Ngokushesha umnyango wavuleka, kwangena indoda egumbini, abantu bonke base bephuma kulo; yona-ke, iphethe ibhulashi lokususa uthuli esandleni sayo, yavula amafasitela, yaqala ukuxubha uthuli

nodoti yakukhipha egumbini.” INgonyama yesizwe sakwaJuda nendoda yebhulashi lothuli bafika ekuvulekeni komnyango, lapho uJohane noMiller babekhala. Ukuvuleka komnyango kuwuphawu loshintsho lwenkathi yokwabiwa kwezinto ezingcwele.

Kanye noMiller, wakhala izinyembezi kwase kuvuleka umnyango, kodwa futhi wathandaza. “Ngadumala ngokuphelele, ngaphelelwa yisibindi, ngase ngihlala phansi ngakhala izinyembezi. Kwathi ngisesimweni esinjalo sokukhala nokulila ngenxa yokulahlekelwa kwami okukhulu nokuphenduleka kwami, ngakhumbula uNkulunkulu, ngase ngithandaza ngokuqotho ukuba Angithumele usizo. Masinyane umnyango wavuleka, kwangena indoda ekamelweni, lapho abantu bonke sebephumile kulo; yona, iphethe ibhulashi lokususa uthuli esandleni sayo, yavula amafasitela, yaqala ukukhukhula uthuli nemfucumfucu ekamelweni.”

Umkhuleko oyisibonakaliso somlando wezinsuku zokugcina, ngumkhuleko obonakaliswe nguDaniyeli kanye nabangane bakhe abathathu esahlukweni sesibili, futhi nanguDaniyeli esahlukweni sesishiyagalolunye. Ungumkhuleko kaLevitikusi amashumi amabili nesithupha we-“izikhathi eziyisikhombisa,” okufanele ofakazi ababili besAmbulo ishumi nanye bawukhuleke lapho sebona ukuthi babehlakazekile. Ofakazi ababili kufanele baphinde lokho uDaniyeli ayekwenzile esahlukweni sesishiyagalolunye, lapho eqaphela ukuthi waye “hlakazekile” njengokugcwaliseka kwesiqalekiso sikaMose. Ofakazi ababili kufanele baphinde lokho uMiller akubonisa ephusheni lakhe lapho efika endaweni lapho amagugu akhe ayesehlakazeke “izikhathi eziyisikhombisa.”

Lapho lowo mthandazo usubonisiwe, kuvulwa umnyango, kufike indoda ephethe ibhulashi lokususa ukungcola, futhi igumbi libe selingenalutho. Isixuku sababi sase sesihambile, futhi kwase kufikile inkathi entsha yokuphathwa. Khona-ke iNgonyama yesizwe sakwaJuda, isele elisesandleni saYo, “yavula amafasitela, yaqala ukukhukhula ukungcola nodoti egumbini,” futhi njengoba “yayikhukhula ukungcola nodoti, amagugu amanga nezinhlamvu zemali zomgunyathi, konke kwaphakama kwaphuma ngefasisitela njengefu, umoya wakuthwala kwakuyisa le kude.”

Amafasisitela avulekile nawo aphawula ukwehlukana, ngokuba njengoba udoti ukhishwa ngefasisitela, labo abagcwalise umyalo otholakala kuMalaki, oqondisa “abapristi” bezinsuku zokugcina ukuba, “nilethe wonke okweshumi endlini yokulondoloza, ukuze kube khona ukudla endlini yami, futhi ningivivinye manje ngalokhu, usho uJehova Sebawoti, uma ngingayikunivulela amafasisitela ezulu, nginithululele isibusiso, kuze kungabi khona indawo eyanele yokusamukela.” Umnyango ovulekile namafasisitela avulekile kumela ukuguquka kwesimiso sesambulo esigcwaliseka ngesikhathi kususwa abapristi ababi, kuyilapho abapristi abalungileyo bebusiswa.

Njengoba indoda enebhulashi lokususa ukungcola iqala ukuhlanza iphansi layo, uMiller uvala amehlo akhe okwesikhashana. “Phakathi kwesiphithiphithi ngavala amehlo ami okwesikhashana; kwathi lapho ngiwavula, yonke imfucuzo yayisinyamalele. Amagugu ayigugu, amadayimane, nezinhlamvu zemali zegolide nezesiliva, kwakulele kusakazeke ngobuningi egumbini lonke.” Okuyigugu nokuyihlazo kwase kwehlukaniswe ngokuphelele.

Ibhokisi elikhulu lase lifakwa phezu kwetafula, futhi amagugu ayehlakazekile aponswa kulo. “Wabe esebeka phezu kwetafula ibhokisi, elikhulu kakhulu futhi elihle kakhulu kunelokuqala,

waqoqa amagugu, amadayimane, nezinhlamvu zemali, ngezandla ezigcwele, wakuphonsa ebhokisini, kwaze kwangashiywa nalilodwa, nakuba amanye amadayimane ayengemakhulu kunekhanda lenaliti.” Amaqiniso ayisisekelo kaMiller abe eshlanganiswa ndawonye kungacini nje ngeBhayibheli kuphela, kodwa nangoMoya Wokuprofetha, futhi lawo maqiniso aba mahle ngokwengeziwe futhi acwazimula kakhulu kunalokho ayeyikho ekuqaleni.

Njengoba sihlola umbono woMfula i-Ulai ngokwemigomo yomyalezo owavulwa ngo-1798, kufanele kuqondwe ukuthi amanye ala maqiniso ayinganiselwe uhlaka olwanikezwa uMiller. Kumele futhi kulindelwe ukuthi ngakho amanye ala maqiniso ayoba makhulu futhi emahle ngokwedlulele, nakuba amanye awo engase abonakale emancane noma engabalulekile kangako.

Lapho amaqiniso esebuyiselwe, afakwa ebhokisini elikhulu ngokwengeziwe, bese isimemo siphinde senziwa futhi, hhayi nguMiller, kodwa nguKristu, (ongumuntu webhulashi lothuli, oyiNgonyama yesizwe sakwaJuda) ukuba, “woza ubone.” Lokhu kukhomba ukuthi ukusulwa kwezigxivizo kusekuthathe indawo, futhi ukusulwa kokugcina kwezigxivizo kungukuSambulo sikaJesu Kristu esenzeka ngaphambi nje kokuba umnyango womusa uvalwe, noma njengoba uDade White ekuchaza, lapho umuntu webhulashi lothuli esengenile.

“Ngabheka ngaphakathi ebhokisini, kodwa amehlo ami aphazanyiswa yilokho engakubona. Zakhanya ngokuphindwe kayishumi kunenkazimulo yazo yangaphambili. Ngacabanga ukuthi zazihlutshiwe esihlabathini ngezinyawo zalabo bantu ababi ababezihlakazile futhi bazinyathela othulini. Zazihleliwe ngokuhleleka okuhle ebhokisini, ngayinye isendaweni yayo, kungekho zimpawu ezibonakalayo zomzamo womuntu owaziphonsa phakathi. Ngamemeza ngenxa yenjabulo enkulu, futhi lokho kumemeza kwangivusa.” Early Writings, 83.

Isikhathi sokulibala kanye nokudumala kokuqala kwafika ngoJulayi 18, 2020, futhi kusukela ngoJulayi ka-2023, iNgonyama yesizwe sakwaJuda ibivula izimpawu emyalezweni weSambulo sikaJesu Kristu. Lokho kuvulwa kwezimpawu kuhlanganisa incwadi kaDanyeli, futhi sizophetha ukuhlola kwethu iphupho likaMiller esihlokweni esilandelayo.

Umsebenzi womuntu webhulashi lothuli wenziwa ngokubambisana “nabapristi abahlakaniphileyo”, futhi umsebenzi walabo “bapristi”, abayibo ofakazi ababili besAmbulo isahluko seshumi nanye, futhi abayibo namathambo afileyo avusiweyo kaHezekeli isahluko samashumi amathathu nesikhombisa, ubuye umelwe nangeminye imigqa yeZwi likaNkulunkulu. Sizosebenzisa embalwa yaleyo migqa njengofakazi besibili kulokho esesikuhlonzile mayelana nephupho lesibili likaWilliam Miller.

“ImiBhalo inikelelwe ukusisiza ukuze sithole ukufundiswa ekulungeni. Imisebe eyigugu yokukhanya ifihlwe amafu ephutha, kodwa uKristu ukulungele ukususa inkungu yephutha neyenkolelo-ze, nokusambulela ukukhazimula kobukhazikhazi bukaYise, ukuze sisho njengabafundi, ‘Inhliziyo yethu ibingavuthi yini phakathi kwethu, ngesikhathi ekhuluma nathi endleleni na?’” Publishing Ministry, 68.