

Incwadi kaDaniyeli - Inombolo Engamashumi Amathathu Nesishiyagalolunye

*Ukwembulwa Kwendwangu Yesiprofetho: Iphupho LikaWilliam Miller kanye
Nokubuyiselwa Kwamaqiniso Ayisisekelo Ezinsukwini Zokugcina*

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2024-01-03

Sicabangela ukusetshenziswa okungokwesiprofetho kwephupho likaWilliam Miller ezinsukwini zokugcina, okuyizona lapho zonke iziprofetho zithola khona ukugwaliseka kwazo okuphelele. Iphupho likaMiller libonakalisa ukutholakala, ukumiswa, ukwenqatshwa, ukungewatshwa nokubuyiselwa kwamaqiniso ayisisekelo obu-Adventist aqoqwa ngenkonzo kaMiller. Lawo maqiniso ayisisekelo ayemele amaqiniso avulwa uphawu ngo-1798. Lawo maqiniso amelwe ngumbono woMfula i-Ulai. Iphupho likaMiller, njengoba lilotshiwe encwadini ethi Early Writings, laliyiphupho lakhe lesibili, futhi lelo phupho lase liyisifanekiselo esandulelwa yiphupho lesibili likaNebukadinesari, njengoba noMiller ngokwakhe wayeyisifanekiselo esandulelwa nguNebukadinesari.

Izihloko ezidlule zibonisile ukuthi isiphetho sempilo kaNebukadinesari “yezikhathi eziyisikhombisa” ephila nenhliziyo yesilwane, saphela ngokomfanekiso ngo-1798. Umbuso wakhe wase ubuyiselwa kuye, futhi okokuqala ngqa, uNebukadinesari wamela umuntu oguquke ngokuphelele. Ngokwesikhathi “sokuphela,” ngo-1798, wamela “abahlakaniphileyo.” Siphinde sabonisa nokuthi, njengenkosi yokuqala yaseBabiloni, ukwahlulelwa kukaNebukadinesari “kwezikhathi eziyisikhombisa,” kwakungumfanekiso wokwahlulelwa kukaBelishasari kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili (mene, mene, tekkel, upharsin), owayeyinkosi yokugcina yaseBabiloni.

“Embusini wokugcina waseBabiloni, njengasekuqaleni kwayo ngomfanekiso, kwafika isigwebo soMlindi wobuNkulunkulu: ‘O nkosi, ... kukhulunyiwe kuwe; Umbuso ususukile kuwe.’ Daniyeli 4:31.” Abaprofethi naMakhosi, 533.

USista White wabiza uBhelishasari, ngehora lokwahlulelwa kwakhe, ngokuthi “inkosi eyisiwula.” Esiphethweni sehora lokwahlulelwa likaNebukadinesari, umele “inkosi ehlananiphileyo,” ngokuba wazuza ekwahlulelweni “kwezikhathi eziyisikhombisa,” kanti uBhelishasari, nakuba wayelazi lelo mlando, wenqaba ukuzuza kulo.

“Kodwa uthando lukaBelshezari lokuzithokozisa nokuzidumisa lwasula izifundo ayengafanele neze ukuba azikhohlwe; futhi wenza izono ezifana nalezo ezaletsa izahlulelo ezivelele phezu kukaNebukhadinesari. Wachitha amathuba ayewanikwe ngomusa, enganaki ukusebenzisa amathuba ayeseduze kwakhe ukuze azijwayeze iqiniso. ‘Kumelwe ngenzeni ukuze ngisindiswe?’ kwakuwumbuzo lowo inkosi enkulu kodwa eyisiwula eyawedlula ngokunganaki.” Bible Echo, April 25, 1898.

UNebukadinesari uwuphawu “Iwabahlakaniphileyo” ngo-1798, abaqonda ukwanda kolwazi ngesikhathi sokuphela.

“Ukuziqhenya kwakhe akukaze kusuke kahle ezindebeni zakhe, kwathi izwi elivela eZulwini lamtshela ukuthi isikhathi sokwahlulela esimisiwe nguNkulunkulu sase sifinyelele. Ngaso lesi sikhathi ingqondo yakhe yasuswa kuye, waba njengenyamazane. Iminyaka eyisikhombisa wahlaliswa kuleso simo sokwehliswa. Ekupheleni kwaleso sikhathi ingqondo yakhe yabuyiselwa kuye; kwathi lapho ephakamisela amehlo akhe phezulu ngokuzithoba kuNkulunkulu omkhulu waseZulwini, waqaphela isandla sobuNkulunkulu kulokhu kulaywa, wabuye wabuyiselwa esihlalweni sakhe sobukhosi.

“Esimemezelweni somphakathi, iNkosi uNebukadinesari yavuma icala layo, kanye nesihawu esikhulu sikaNkulunkulu ekubuyiselweni kwayo. Lesi kwaba isenzo sokugcina sokuphila kwayo njengoba silotshiwe eMlandweni oNgcwele.” Review and Herald, February 1, 1881.

Ekupheleni “kwezikhathi eziyisikhombisa” zikaNebukhadinezari, wenza isimemezelo esidlangalaleni, esasifaka nokuvuma obala. UMiller, njengoNebukhadinezari, umele “abahlakaniphileyo” ngo-1798, abaqonda ukwanda kolwazi ngesikhathi sokuphela. Bobabili baba namaphupho amabili, futhi womabili amaphupho abo esibili, ngokomfanekiso, akhomba “izikhathi eziyisikhombisa.” “Izikhathi eziyisikhombisa” sezikhonjisiwe ezihlokwani ezedlule njengokuphawula iphuzu lenguquko.

Ngo-1798, uNebukadinesari uphawula uguquko esuka esimweni sakhe sokuzigqaja, aye esimweni sabahlakaniphileyo. Lokhu kwakuhlanganisa ukuvuma kwakhe obala. U-1798 futhi wawuyiphuzu lenguquko phakathi kombuso wesihlanu nowesithupha wesiprofetho seBhayibheli. Waphinde waphawula ukufika kwengelosi yokuqala, ngaleyo ndlela uphawula isikhathi esisha sokwabiwa, ngoba isixwayiso sokwahlulela okuzayo sasingeke senzeke kuze kube yilapho umbuso wesihlanu wesiprofetho seBhayibheli usuthole inxeba lawo elibulalayo.

“Umyalezo uqobo ukhanyisa mayelana nesikhathi lapho le nhlango izokwenzeka khona. Kuthiwa uyingxenywe ‘yevangeli laphakade;’ futhi umemezela ukuvulwa kokwahlulela. Umyalezo wensindiso ushumayelwe kuzo zonke izinkathi; kodwa lo myalezo uyingxenywe yevangeli eyayingamenyezelwa kuphela ezinsukwini zokugcina, ngokuba kungaleso sikhathi kuphela lapho kwakuyoba yiqiniso khona ukuthi ihora lokwahlulela lase lifikile. Iziprofetho ziveza ukulandelana kwezehlakalo okuholela ekuvulweni kokwahlulela. Lokhu kuyiqiniso ikakhulukazi ngencwadi kaDaniyeli. Kodwa leyo ngxenywe yesiprofetho sakhe eyayiphathelene nezinsuku zokugcina, uDaniyeli wayalelwa ukuba ayivale futhi ayinamathisele uphawu ‘kuze kube yisikhathi sokuphela.’ Kuze kube yilapho sifinyelela kuleso sikhathi, kwakungeke kumenyezelwe umyalezo omayelana nokwahlulela, osekulwe ekugcwalisekeni kwalezi ziprofetho. Kodwa ngesikhathi sokuphela, kusho umprofethi, ‘abaningi bayakugijima baye laphaya nalapha, nolwazi luyakwanda.’ Daniyeli 12:4.”

“Umphostoli uPawulu waxwayisa ibandla ukuba lingakulindeli ukufika kukaKristu ezinsukwini zakhe. Uthi: ‘Lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, futhi kwambulwe lowo muntu wesono.’ 2 Thesalonika 2:3. Kuze kube ngemva kokuhlubuka okukhulu, nangemva kwesikhathi eside sokubusa ‘komuntu wesono,’ yilapho

kuphela singabheka ukufika kweNkosi yethu. ‘Umuntu wesono,’ obizwa futhi ngokuthi ‘imfihlakalo yokungalingi,’ ‘indodana yokubhubha,’ kanye ‘nalowo omubi,’ umele upapa, okwakufanele, njengokubikezelwa yisiprofetho, alondolozwe ubukhosi bawo iminyaka eyi-1260. Leso sikhathi saphela ngo-1798. Ukufika kukaKristu kwakungeke kwenzeke ngaphambi kwaleso sikhathi. UPawulu uqondisa lesi sixwayiso sakhe kuso sonke isikhathi sobuKristu kuze kube unyaka ka-1798. Kungapha kwalelo sikhathi lapho umyalezo wokubuya kwesibili kukaKristu kufanele ushumayelwe khona.”

“Awukho umlayezo onjalo owake wanikezwa ezikhathini ezedlule. UPawulu, njengoba sesibonile, akazange awushumayele; waqondisa abafowabo ekusaseni ngaleso sikhathi elalikude kakhulu mayelana nokufika kweNkosi. Abaguquli benkolo abazange bawumemezele. UMartin Luther wabeka ukwahlulela cishe eminyakeni engamakhulu amathathu esikhathini esizayo kusukela osukwini lwakhe. Kodwa kusukela ngo-1798 incwadi kaDanieli iye yavulwa uphawu, ulwazi lweziprofetho lwandile, futhi abaningi bamemezele umlayezo onesizotha wokwahlulela oseduze.” The Great Controversy, 356.

Ngo-1798, kwafika inkathi entsha yomsebenzi wensindiso, futhi leyo nkathi entsha yanikeza isixwayiso ngenye inkathi eyayizoqala ngo-1844. Kuloloshintsho lwenkathi, kwakuyovalwa umnyango, kuvulwe nomunye umnyango.

Futhi engelosini yebandla laseFiladelfiya loba; Nanku akushoyo oNgcwele, oQinisileyo, onezikhiye zikaDavide, ovulayo kungabikho muntu ovala; novalayo kungabikho muntu ovulayo; Ngiyayazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovulekileyo, futhi akakho ongawuvimba; ngokuba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami. IsAmbulo 3:7, 8.

Ukuvulwa komnyango kuphawula inkathi entsha yokuphathwa kwezulu. Kwaba khona uguquko lwenkathi yokuphathwa kwemibuso kanye nolomyalezo ngo-1798, ekupheleni kokucasuka kokuqala, olwagcwaliseka kusukela ku-723 BC kwaze kwaba ngu-1798. Kwaba khona futhi uguquko lwenkathi yokuphathwa ngo-1844, ekupheleni kokucasuka kokugcina, olwagcwaliseka kusukela ku-677 BC kwaze kwaba ngu-1844. Ngo-1798, inkathi yokuphathwa komyalezo wengelosi yokuqala, owawuxwayisa ngesahlulelo esisondelayo, yayisifikile. Bobabili uNebukhadinezari noMiller bavezwa njengab “abahlakaniphileyo,” “esikhathini sokuphela,” lapho “umnyango” wavulelwa khona inkathi yangaphakathi yokuphathwa komyalezo wengelosi yokuqala kanye noguquko lwangaphandle lwenkathi yokuphathwa olusuka esilwaneni sasolwandle luye esilwaneni sasemhlabeni. Inkathi yokuphathwa komyalezo wengelosi yokuqala yagcwaliseka lapho umnyango ongena eNgcwelengcwele wavulwa ngo-Okthoba 22, 1844, kwase kufika inkathi yokuphathwa kwengelosi yesithathu, kanye nesahlulelo sopenyo.

Iphupho lesibili likaMiller liqala lapho kuvulwa umnyango ngo-1798, futhi liphetha lapho kuvulwa umnyango esikhathini soguquko “sofakazi ababili” ababuyiselwa ekupheleni ukuze bamemezele isigijimi soKukhala Kwaphakathi Kwamabili. Ngokwesiprofetho bobabili uNebukadinesari noMiller babemele uguquko olusuka embusweni wesilo sasolwandle luye embusweni wesilo somhlaba ngo-1798. Bobabili bamele isimemezelo sokusondela nokufika kokwahlulela kopenyo ngo-1844. U-1798 no-1844 bamele ukuphela kokuthukuthela kokuqala nokokugcina

kukaNkulunkulu ngokumelene nabantu Bakhe, okwafezwa phakathi nesikhathi “sezikhathi eziyisikhombisa,” njengoba kubekiwe kuLevitikusi amashumi amabili nesithupha. Iminyaka engamashumi amane nesithupha kusukela ku-1798 kuze kube ku-1844 imele ukwakhiwa kwethempeli likamoya umthunywa wesivumelwano afika kulo masinyane ngo-Okthoba 22, 1844, lapho uKristu esuka eNdaweni eNgcwele engena eNdaweni eNgcwele.

U-1798, no-1844, babonisa izinguquko (ezingaphezu kokukodwa), eziphawulwe “yizikhathi eziyisikhombisa.” Uguquko lwe-Adventism kaMiller yasesigabeni saseFiladelfiya luyiswa ku-Adventism kaMiller yasesigabeni saseLawodikiya ngo-1856, nalo lwaphawulwa ukwanda kolwazi “lwezikhathi eziyisikhombisa,” olwabe selwenqatshwa ngo-1863. Ngo-1798, kwakube khona ukwanda kolwazi okuvela encwadini kaDaniyeli, okwafaka phakathi zona lezo “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, okwakuzokwenqatshwa ekupheleni kwe-Adventism kaMiller yasesigabeni saseFiladelfiya.

Ukuguquka kokunyakaza kwengelosi yokuqala kusuka eFiladelfiya kuya eLawodikeya kwamelwa yiminyaka eyisikhombisa kusukela ku-1856 kuya ku-1863. Umyalezo waseLawodikeya wafika ngo-1856, futhi iminyaka eyisikhombisa, ukukhanya okusha “kwezikhathi eziyisikhombisa” okwakwambulwa kwaveza inqubo yokuvivinywa enezinyathelo ezintathu, eyahluleka yi-Adventism ngo-1863. Kwanikezwa iminyaka eyisikhombisa ukuze ukukhanya “kwezikhathi eziyisikhombisa” kwamukelwe noma kwenqatshwe. Ukuguquka kokunyakaza kweMillerite Philadelphian Adventism kuya eMillerite Laodicean Adventism kufanekisela ukubuyiselwa emuva kokulandelana ekugcineni, okuwukuguquka kokunyakaza kweLawodikeya kwengelosi yesithathu kuya ekunyakazeni kweFiladelfiya kwengelosi yesithathu.

Isiprofetho sika-Isaya seminyaka engamashumi ayisithupha nanhlanu siphawula ukuqala kwentukuthelo kaNkulunkulu yokuqala neyokugcina emelene nombuso wakwa-Israyeli wasenyakatho, bese kuba ngokumelene nombuso wakwa-Israyeli waseningizimu.

Ngokuba inhloko yeSiriya yiDamaseku, nenhloko yeDamaseku nguRezini; futhi eminyakeni engamashumi ayisithupha nanhlanu u-Efrayimi uyakuchotshozwa, angabe esaba yisizwe. Isaya 7:8.

Isiprofetho sika-Isaya seminyaka engamashumi ayisithupha nanhlanu sanikezwa ngo-742 BC, futhi kungakapheli iminyaka engamashumi ayisithupha nanhlanu umbuso wasenyakatho wawuyobe ungasasekho. Eminyakeni eyishumi nesishiyagalolunye emva kuka-742 BC, ngo-723 BC, umbuso wasenyakatho wathunjelwa ebugqilini yi-Asiriya. Ekupheleni kweminyaka engamashumi ayisithupha nanhlanu, ulaka lombuso waseningizimu lwaqala ngo-677 BC, lapho uManase ethathelwa ekuthunjweni ngabaseBhabhiloni. Ngakho-ke le minyaka engamashumi ayisithupha nanhlanu imelela isikhathi seminyaka eyishumi nesishiyagalolunye kuze kufike ukuthunjwa kokuqala kombuso wasenyakatho, bese kuba eminye iminyaka engamashumi amane nesithupha kuze kufike ukuthunjwa kukaManase.

Lezo ziprofetho zafinyelela ukugcwaliseka kwazo ngokulandelana kwazo ngo-1798, ngo-1844 nango-1863. Ngo-1798, kwaba khona uguquko lwangaphakathi emlayezweni wensindiso ngokufika kwengelosi yokuqala, futhi kwaba khona futhi uguquko lwangaphandle emibusweni

yesiprofetho seBhayibheli. Ngo-1844, kwaba khona uguquko lwangaphakathi emlayezweni wensindiso njengoba umnyango wavalelwa iNdawo Engewe, futhi ukwahlulela kophenyo kwaqala ngokufika kwengelosi yesithathu. Ngo-1863, kwaba khona uguquko lwangaphandle njengoba zombili izimpondo zesilo somhlaba zahlukana zaba yizigaba ezimbili.

Uphondo lweRiphabhulikhi lwahlukana lwaba amaqembu ezombusazwe amabili ayeyobusa umlando wesilo somhlaba kusukela lapho kuya phambili. Uphondo lobuProthestani lwahlukana lwaba izibonakaliso ezimbili zokuhlubuka, iqembu elilodwa elalithi lingelobuProthestani futhi lithi ligcina iSabatha losuku lwesikhombisa, kanye nelinye isigaba elalithi lingelobuProthestani, kodwa lalisekela usuku lwelanga njengosuku lwalo olukhethiweyo lokukhonza.

Kulowo mlando, uphondo lwamaProthestani olwaluphume eNkathini Yobumnyama lwavivinywa kusukela ngo-August 11, 1840 kwaze kwaba ngu-October 22, 1844, lwahluleka kuleyo nqubo yokuvivinywa, lwase luguquka lusuka kubantu bamaProthestani abagcina iSonto lube ngabantu bamaProthestani abahlubukileyo abagcina iSonto.

Emlandweni wophondo lweqiniso lwamaProthestani olwamiswa lwabuye lwahlonzwa ngo-1844, kwenzeka inqubo yokuvivinywa kusukela ngo-1856 kwaze kwaba ngu-1863. Khona-ke uphondo lweqiniso lwamaProthestani abagcina iSabatha lwaguquka kokubili lusuka eFiladelfiya luya eLawodikeya, futhi lusuka kubantu beqiniso abangamaProthestani abagcina iSabatha luya ophondweni lwamaProthestani ahlubukayo abagcina iSabatha. “Izikhathi eziyisikhombisa,” zihlotshaniswa no-1798, 1844, 1856, kanye no-1863. “Izikhathi eziyisikhombisa,” ziyisibonakaliso esihlotshaniswa nendawo yokuguquka, futhi leli qiniso limiswa phezu kofakazi abaningana.

Ngo-1798, kwaba khona ukwanda kolwazi mayelana “nezikhathi eziyisikhombisa,” ngoba isiprofetho sesikhathi sokuqala impela uMiller asithola sasiyilelo qiniso uqobo. Ngo-1863, lelo qiniso lase lenqatshiwe, ngaleyo ndlela kubonakaliswa isiphetho senkathi yokuphela yeminyaka engamashumi ayisithupha nanhlano yesiprofetho esibekwe ku-Isaya isahluko sesikhombisa.

Isiprofetho esiphelele seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sinenkathi yeminyaka engamashumi ayisithupha nanhlano kokubili ekuqaleni nasekupheleni, ngendlela ephendukene njengesithombe esisesibukweni. Ekuqaleni kokuphela kweminyaka engamashumi ayisithupha nanhlano (1798), okufanekiswa ukuqala kokuqala kweminyaka engamashumi ayisithupha nanhlano ngo-742 BC lapho isiprofetho sanikezwa khona, kwaba nokwanda kolwazi mayelana “nezikhathi eziyisikhombisa,” okuyiqiniso “abahlakaniphileyo” bamaMillerite abalufunda futhi balumemezela. Ekupheleni kokuphela kweminyaka engamashumi ayisithupha nanhlano ngo-1863, kwaba nokunye futhi ukwanda kolwazi ngalelo qiniso elifanayo, okwagcina kunqatshiwe “abapristi” abasanda kuthweswa umqhele bophondo lweqiniso lwamaProthestani.

Abantu bami bayabhujiswa ngokuswela ulwazi; ngoba wena ulahlile ulwazi, nami ngiyakukulahla, ukuze ungabi ngumphristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyobakhohlwa abantwana bakho. Hoseya 4:6.

Ukwanda kolwazi lapho incwadi kaDaniyeli isivulwa uphawu kuhlotshaniwa “nezikhathi eziyisikhombisa,” ngakho-ke akusilo kuphela uphawu lwephuzu lenguquko, kodwa futhi nolokuvulwa kophawu komlayezo wesiprofetho.

Olunye uguquko lwaqala ngoJulayi 18, 2020, ngokudumazeka kokuqala, okwaqala “isikhathi sokulibala” futhi kwaphawula ukuqala kwezinsuku ezintathu nengxenye zesahluko seshumi nanye seSambulo, lapho ofakazi ababili belele befile emgwaqweni womuzi omkhulu waseSodoma naseGibhithe.

Umhla ka-18 Julayi 2020 uphawula ukuqala kwezinsuku ezintathu nengxenye ezingokomfanekiso (“izikhathi eziyisikhombisa”), ezaziboniswe ngumlando ka-1856 kuya ku-1863. Zombili lezi zikhathi ziyizimpawu “zezikhathi eziyisikhombisa.” Zombili lezi zikhathi ziphawula ushintsho lwesikhathi sokwabiwa kwezinto ezingcwele (inguquko yokudlulela kwesinye isigaba). Zombili lezi zikhathi zimelela ukwanda kolwazi oluhlobene “nezikhathi eziyisikhombisa.”

Kwakungesikhathi soguquko sisuka embusweni waseBhabhiloni siya embusweni waseMede namaPheresiya lapho uDaniyeli athandaza khona umthandazo kaLevitikusi amashumi amabili nesithupha, ngaleyo ndlela ekhomba umthandazo kaLevitikusi amashumi amabili nesithupha njengophawu lwendlela yoguquko lwezinsuku zokugcina. Ephusheni likaMiller, ekupheleni kwezisho eziyisikhombisa zegama elithi “ukuhlakazeka,” uMiller uyakhala futhi uyathandaza. Ukukhala kuphawula lelo phuzu lapho iNgonyama yesizwe sakwaJuda (indoda yebhulashi lothuli), ivula uphawu emlayezweni obekwe uphawu.

Umthandazo kaMiller uphawula umthandazo kaDaniyeli kaLevitikusi amashumi amabili nesithupha, ohlotshaniwa “nezikhathi eziyisikhombisa,” futhi owenzeka lapho umnyango namafasitela kuvulwa ephusheni likaMiller. Kodwa umthandazo kaDaniyeli, esahlukweni sesishiyagalolunye, ubuye uvumelane nomthandazo kaDaniyeli esahlukweni sesibili. Ubuye futhi uvumelane nomthandazo wokuvuma kaNebukhadinezari ekupheleni “kwezikhathi” zakhe eziyisikhombisa.

Ngakho-ke umkhuleko kaMiller wamela umkhuleko kaLevitikusi amashumi amabili nesithupha, owawungumkhuleko wasobala wokuvuma izono kanye nomkhuleko wokucela ukuvulwa kophawu lwemfihlakalo yokugcina yesiprofetho, ngoba sonke isiprofetho sikhombisa izinsuku zokugcina. Ngakho-ke imfihlakalo kaDaniyeli isahluko sesibili imele imfihlakalo yokugcina okufanele ivulwe uphawu lwayo. Umkhuleko kaMiller, ephusheni lakhe, wawungumkhuleko wokukhathazeka nowentukuthelo elungileyo maqondana nezinengiso ezazenzekile emagemeni egumbini lakhe. Ukukhathazeka kwakhe kwabonakaliswa yilabo ababubulayo nabakhalayo kuHezekeli isahluko sesishiyagalolunye, ngesikhathi sokubekwa uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane.

UMiller wabona njengoba amaqiniso ayengcwatshwa kancane kancane yizimfundiso ezingamanga, okwaze ekugcineni kwafinyelela esigabeni lapho ibhokisi lomngcwabo (okungukuthi, iBhayibheli uqobo lwalo) labhujiswa. Ukubhujiswa kwebhokisi lomngcwabo likaMiller kwenzeka esizukulwaneni sesithathu sobu-Adventist, lapho kwaba khona umkhankaso ohlosiwe wokubeka eceleni iBhayibheli iKing James ngenxa yezinguqulo zeBhayibheli zesimanje

ezonekele ezisekelwe ebuKatolikeni.

UMiller wakhala, wase ethandaza, futhi ngokushesha umnyango wavuleka, abantu bonke baphuma. Khona-ke kwangena indoda enebhulashi lothuli (iNgonyama yesizwe sakwaJuda), yavula amafasitela yaqala ukuhlanza. Khona-ke uMiller waveza ukukhathazeka kwakhe ngamagugu ayesakazekile, indoda enebhulashi lothuli yamthembisa ukuthi yayizowanakekela amagugu. Esiphithiphithini somsebenzi wokuhlaza waleyo ndoda enebhulashi lothuli, uMiller wavala amehlo akhe isikhashana, kwathi lapho ewavula amehlo akhe, imfucumfucu yayisinyamalele. Amagugu ayesakazeke egumbini lonke, indoda enebhulashi lothuli yase ibeka ibhokisi elikhulu phezu kwetafula, yaqoqa amagugu yawaphonsa ebhokisini yase ithi, “wozani nibone.”

Inkulumo ethi, “woza ubone,” iwuphawu lokuthi iqiniso lisanda kwambululwa. Iqiniso elambulelwe uMiller liyiqiniso lokugcina, ngokuba into elandelayo ezokwenzeka ukuvuswa kukaMiller “ekumemezeni,” okufanekisela ukukhala okukhulu. UMiller waba ngowokugcina ukwamukela umlayezo Wokukhala Kwaphakathi Kwamabili emlandweni wamaMillerite, futhi masinyane nje ngaphambi kokumemeza okumvusayo ephusheni, wavala amehlo akhe okomzuzwana. Indima kuphela eBhayibhelini ekhuluma “ngomzuzwana” kanye “namehlo” izeza uvuko lokuqala.

Bhekani, ngiyanihonisa imfihlakalo; Asiyikulala sonke, kodwa sonke siyakuguqulwa, ngomzuzwana, ngokuphazima kweso, ekhaleni lokugcina; ngokuba icilongo liyakukhala, nabafuleyo bayakuvuswa bengonakali, nathi siyakuguqulwa. Ngokuba lokhu okonakalayo kumelwe ukwembatha ukungonakali, nalokhu okufayo kumelwe ukwembatha ukungafi. 1 Korinte 15:51–53.

Emlandweni woguquko lokusuka enhlanganweni yaseLawodikeya yengelosi yesithathu kuya enhlanganweni yaseFiladelfiya yengelosi yesithathu, njengoba kumelwe kuSambulo isahluko seshumi nanye, uMiller umele owokugcina impela ezintombini ezihlakaniphileyo ukwamukela umlayezo Wokukhala Kwaphakathi Kwamabili. Owokuqala ukuwamukela kwakungabomoya kakhulu.

“Lokhu kwakuyisikhalo sasebusuku obuphakathi kwamabili, esasizakunika amandla umlayezo wengelosi yesibili. Izingelosi zathunywa zivela ezulwini ukuze zivuse abangwele ababedangele futhi zibalahlele umsebenzi omkhulu owawuphambi kwabo. Amadoda ayenamakhono kakhulu ayengengawokuqala ukwamukela lo myalezo. Izingelosi zathunyelwa kwabathobekileyo, abazinikele, zabacindezela ukuba baphakamise isikhalo, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’ Labo ababebekelwe lesi sikhalo bashesha, futhi ngamandla kaMoya oNgwele bamemezela umlayezo, bavusa abafowabo ababedangele. Lo msebenzi awuzange ume ekuhlakanipheni nasekufundeni kwabantu, kodwa emandleni kaNkulunkulu, futhi abangwele baKhe abezwa isikhalo abakwazanga ukusimelana naso. Abangokomoya kakhulu bawamukela kuqala lo myalezo, futhi labo ababeke bahola emsebenzini ngaphambili baba ngabokugcina ukuwamukela nokusiza ukuqinisa isikhalo, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’” Early Writings, 238.

Ekupheleni kwezinsuku ezintathu nengxenye ezingokomfanekiso zesAmbulo isahluko seshumi nanye, kumenyezela umlayezo wokuqala kwemibili, omelwe kuHezekeli isahluko samashumi amathathu nesikhombisa. Umlayezo wokuqala uhlanganisa amathambo afile nawahlakazekileyo, kodwa asafile. Umlayezo wethulwa yizwi elamemeza “ehlane”, ngaleyo ndlela kukhonjiswa ukuthi umlayezo kaHezekeli uqala ngaphambi kokuba izinsuku ezintathu nengxenye ezingokomfanekiso ziphele. Lezo zinsuku ezintathu nengxenye zimelela “ihlane”, futhi kungaphakathi “ehlane” laphe kumenyezela khona umlayezo. “Ihlane” nalo liyisibonakaliso “sezikhathi eziyisikhombisa,” okumaka inguquko nokwambulwa kwalokho obekunamathelisiwe, okwethula inqubo yokuvivinywa.

Kukhona ukuthuthuka okuqhubekela phambili komlayezo, kanye nokwamukelwa okuqhubekela phambili, njengoba kuboniswe ngoMkhosi Waphakathi Kobusuku emlandweni wamaMillerite. Labo ababesemoyeni kakhulu baba ngabokuqala ukwamukela umlayezo wezwi elimemeza ehlane, futhi izazi-mlando ze-Adventism zikhomba encwadini eyabhalwa nguWilliam Miller ezinsukwini ezimbalwa ngaphambi kuka-Okthoba 22, 1844, laphe uMiller efakaza khona ukuthi ekugcineni wawuqonda futhi wawemukela umlayezo kaSamuel Snow woMkhosi Waphakathi Kobusuku.

“Mfowethu Othandekayo Himes: Ngibona inkazimulo enyangeni yesikhombisa engangingakaze ngayibona ngaphambili. Nakuba iNkosi yayisivele ingibonisile, eminyakeni eyodwa nengxenye edlule, ukubaluleka okungokomfanekiso kwenyanga yesikhombisa, nokho angizange ngiqonde amandla alezo zifanekiso. Manje, malibongwe igama leNkosi, ngibona ubuhle, ukuvumelana, nokuhlangana emiBhalweni, engangikuhlekelele isikhathi eside, kodwa angizange ngikubone kuze kube namuhla. Bongela iNkosi, mphefumulo wami. Makabusiwe uMfowethu Snow, uMfowethu Storrs, nabanye, ngenxa yensiza yabo ekuvuleni amehlo ami. Sengicishe ngifike ekhaya. Inkazimulo! Inkazimulo! Inkazimulo! Inkazimulo!” William Miller, Signs of the Times, October 16, 1844.

Ekuphindaphindweni komlando Wokukhala Kwaphakathi Kwamabili, njengoba kuvezwe ephusheni likaMiller, uMiller wavala amehlo akhe umzuzwana. Kanjalo “ngomzuzwana, ngokuphazima kweso, ngesikhathi secilongo lokugcina; ngokuba icilongo liyakukhala, nabafileyo bayakuvuswa.” Ephusheni likaMiller umelela owokugcina ukwamukela umlayezo Wokukhala Kwaphakathi Kwamabili, njengoba enza nasemlandweni wakhe uqobo. Umelela labo abagcina ngokwamukela umlayezo ngaphambi nje kokuba indoda yebhulashi lothuli iqoqe amagugu ahlakazekile iwaphonse ebhokisini elikhulu kakhulu. EsAmbulweni isahluko seshumi nanye, abokugcina ukwamukela umlayezo wesibili kaHezekeli, ongumlayezo wemimoya emine yobuSulumane, okuwumlayezo wokubekwa uphawu futhi, benza kanjalo ngaphambi nje kokuba kukhala elokugcina kumacilongo ayisikhombisa, okuyicilongo “loMaye wesithathu.” “Ngomzuzwana, ngokuphazima kweso, ngesikhathi secilongo lokugcina; ngokuba icilongo liyakukhala, abafileyo bayakuvuswa bengenakonakala, nathi siyakuguqulwa.” (1 Korinte 15:52)

Le ndima ikhomba uvuko lokuqala olwenzeka ekubuyeni kwesibili, kodwa kukhona futhi uvuko lwathambo omile afile (ofakazi ababili) olwenzeka ngehora lokuzamazama komhlaba okukhulu kwesAmbulo isahluko seshumi nanye. Ngalelo “hora” lalokho kuzamazama komhlaba, kukhala icilongo lokugcina kulawo macilongo ayisikhombisa, futhi ofakazi abafile ababese mgwaqweni

babuyiselwa ekuphileni, hhayi njengabaseLawodikeya, kodwa njengabaseFiladelfiya, ngokuba ngesikhathi secilongo soMaye wesithathu, ofakazi ababili sebebekwe uphawu futhi baguqulwe babe ngabangonakaliyo, ngokuba abasayikuphinda boné. UMiller umele abokugcina ukwamukela umlayezo oletha ofakazi ababili ekuphileni, okuwumlayezo wemimoya emine yobuSulumane, futhi ungumlayezo wokubekwa uphawu.

Umsindo walelo cilongo uvusa owokugcina emathanjeni omileyo abafileyo ayebihlakazekile emgwaqweni waseSodoma naseGibhithe. UMiller wabukela njengoba amaqiniso ayengcwatshwa kancane kancane ngezimfundiso zomgunyathi. Ekugcineni uMiller wakhala, ephawula isikhathi lapho ukuvulwa kokubekwe uphawu kwakuzoqala khona, ngokuba lokho kuvulwa kuyumsebenzi oqhubekela phambili. Lokho kuvulwa kwaqala esikhathini sokuphela sezinsuku ezintathu nengxenywe.

Ngemva kokuba uMiller ekhale, Lowo owayenamandla okuvula incwadi eyayivalelwe ngophawu wangena endabeni. Ephusheni likaMiller lowo kwakunguMuntu Webhulashi Lothuli. UMiller wase ethandaza, kwase kuvuleka umnyango ngokushesha, okuphawula indawo lapho inhlango yaseLawodikeya yengelosi yesithathu yayizoguqukela enhlango weni yaseFiladelfiya yengelosi yesithathu. Umthandazo wakhe wawungumthandazo kaLevitikusi amashumi amabili nesithupha, wawungumthandazo wokucela ukuqondwa kwemfihlo yokugcina yesiprofetho kanye nokuvuma obala ukuhlubuka okwehlisela phezu kofakazi ababili izinsuku ezintathu nengxenywe, wawungumthandazo walabo ababekwa uphawu kuHezekeli isahluko sesishiyagalolunye.

Ngemva komthandazo, uKristu (indoda yebhulashi lokungcola) wangena waqala ukuhlanza ikamelo. Ekupheleni komsebenzi wokuhlanza waleyo ndoda yebhulashi lokungcola, uMiller wavala amehlo akhe isikhashana, ekhomba ukuphela kwesikhathi okwakumelwe ukuba kuvuswe ngaso amathambo omile abafileyo. Indoda yebhulashi lokungcola yase ibutha amagugu ayesakazekile ekamelweni likaMiller, yawabeka ebhokisini elisha, elikhudlwana, phezu kwetafula eliphakathi nendawo ekamelweni likaMiller, njengoba ofakazi ababili bephakanyiswa babe yisibonakaliso. Njengesibonakaliso, base bebiza omunye umhlambi kaNkulunkulu oseseBabiloni ukuba “uze ubone” umlayezo iNgonyama yesizwe sakwaJuda esanda kuwuphonsa ebhokisini elisha, elikhudlwana.

Esihlokwani esilandelayo sizoqala ukucabangela umbono womfula i-Ulai njengophawu lwamaqiniso avela encwadini kaDaniyeli eyavulwa uphawu ngo-1798. Sesibeke kusengaphambili amaphuzu ambalwa okuyisethenjwa ngaphambi kwalokho kucatshangelwa. Elokuqala ngelokuthi umlayezo wamaMillerite wawuphelele (esigabeni sawo sokukhula), kodwa ungakapheleli. Wabekwa ohlakeni lwamandla amabili, hhayi amathathu, achithayo. Elesibili ngelokuthi, lapho iphupho likaMiller likhomba ukubuyiselwa kokugcina kwamaqiniso ayisisekelo, lawo maqiniso ayisisekelo ngaleso sikhathi “akhanya ngokuphindwe kayishumi” kunenkazimulo yawo yokuqala. Iphuzu lesithathu ngelokuthi ukunyakaza kwengelosi yokuqala (ukunyakaza kwamaMillerite) kuyaphindwa ekunyakazeni kwengelosi yesithathu, kodwa kunezixwayiso ezimbalwa ezibalulekile. AmaMillerite njengophawu ayengamaFiladelfiya, ayengoNebukadinesari oququkile, kodwa ekugcineni futhi ngeshwa, “akha kabusha iJeriko” ngo-1863.

Ukunyakaza kwengelosi yesithathu kwaqala njengamaLawodikeya, edinga ukuphenduka, kodwa ekugcineni kwakuyobamba iqhaza ekubhujisweni kokugcina kweJeriko (iJeriko lezinsuku zokugcina).

“UMsindisi wayengazelanga ukususa lokho okwakukhulunywe ngamakhosi ezizukulwane nabaprofethi; ngoba Yena ngokwakhe wayekhulume ngalawo madoda abemele. Wonke amaqiniso ezwi likaNkulunkulu avela kuYe. Kodwa lawa magugu ayigugu ayebekwe ezimisweni ezingamanga. Ukukhanya kwawo okuyigugu kwakwenziwe ukuba kusekele iphutha. UNkulunkulu wayefisa ukuba asuswe ezimisweni zawo zephutha abuyiselwe esakhiweni seqiniso. Lo msebenzi wawungenakufezwa ngaphandle kwesandla sobuNkulunkulu. Ngokuhlangana kwalo nephutha, iqiniso laliqhubekela phambili imbangela yesitha sikaNkulunkulu nesomuntu. UKristu wayezelile ukulibeka lapho liyakudumisa khona uNkulunkulu, futhi lisebenzele ukusindiswa kwesintu.” The Desire of Ages, 287.