

Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nane

Ukwembulwa Kwezisekelo Ezalahleka: Amaqiniso Esiprofetho KaWilliam Miller Nezinsuku Zokugcina Zobu-Adventist

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Amaqiniso ayisisekelo kaWilliam Miller ambeswa phezu kwezizukulwane ezine zobu-Advent. Ukubuyiselwa kwalawo maqiniso ayisisekelo kubekwa obala ephusheni lakhe lesibili, futhi kukhonjwa kaningi eBhayibhelini naseMoyeni Wesiprofetho njengomsebenzi abantu bakaNkulunkulu bezinsuku zokugcina okufanele bawufeze. Iphupho likaMiller likhomba ukuthi lapho indoda yebhulashi lothuli ibuyisela amagugu, ayokhanya ngokuphindwe kayishumi kunelanga.

Uhlaka lukaMiller lwalusekelwe ekuqapheliseni lawo mandla amabili achithayo obuqaba alandelwa ubuPapa, futhi ubufakazi bomphostoli uPawulu esahlukweni sesibili kwabaseThesalonika banikeza uMiller isisekelo esiqinile sohlaka lwakhe. Lapho uPawulu uveza ukuthi iRoma yobuqaba yayivimbele ubuPapa ekukhuphukeni bube namandla, kwaze kwaba yilapho iRoma yobuqaba isuswa. Kweyesi-2 kwabaseThesalonika, uPawulu wabuye wanikeza isisekelo esiqinile sohlaka lwe-Future for America, lapho uPawulu ebonisa khona ukuthi “umuntu wesono” okuleso sahluko wayephinde amelwe njengenkosi eyaziphakamisayo, kuDaniyeli isahluko seshumi nanye, nevesi lamashumi amathathu nesithupha.

Kubalulekile ukuqonda ukuthi ukwanda kolwazi ekuhambeni kwezingelosi zokuqala nezesithathu kwakuxhumene ngqo nobufakazi bukaPawulu esahlukweni sesibili sabaseThesalonika. Ngesikhathi sokuphela ngo-1798, kanye nangowe-1989, incwadi kaDaniyeli yavulwa uphawu, ngaleyo ndlela kwaqalwa inqubo yokuvivinywa enezinyathelo ezintathu. Inqubo yokuvivinywa ihlala iveza izigaba ezimbili zabakhulekeli emlandweni lapho incwadi kaDaniyeli ivulwa uphawu. Kubalulekile ukubona imibhalo kaPawulu ihlangene nokwanda kolwazi ngesikhathi sokuphela, ngokuba kuleso kanye sahluko lapho uPawulu exwayisa khona ukuthi labo abangemukeli “uthando lweqiniso,” bayokwamukela ukukhohliswa okunamandla okuvela kuNkulunkulu. Ukukhohliswa okunamandla yilokho okulethelwa ababi kuDaniyeli isahluko seshumi nambili, abenqaba ukwanda kolwazi. Kuyo yomibili le milando, ukukhohliswa okunamandla kubhekisela ngokuqondile kakhulu kubu-Adventist.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabantu bonke, usho ngalabo abaye baba nokukhanya okukhulu athi: ‘Abahlushwa futhi abamangalisiwe ngenxa yesimo sabo sokuziphatha nesokomoya.’ Yebo, bazikhethela ezabo izindlela, nomphefumulo wabo uthokoza ezinengweni zabo. Nami-ke ngiyakukhetha ukudukiswa kwabo, ngilethe phezu kwabo lokho abakwesabayo; ngoba lapho ngibiza, akwabikho ophendulayo; lapho ngikhuluma, abalalanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho

engingathokozanga ngakho.’ ‘UNkulunkulu uyakubathumela ukuduka okunamandla, ukuze bakholwe amanga,’ ngoba ‘abalamukelanga uthando lweqiniso, ukuze basindiswe,’ ‘kodwa bathokozela ukungalungi.’ U-Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yikuphi ukukhohliswa okunamandla kunaloku okungadukisa ingqondo ukwedlula ukuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni wenza izinto eziningi ngokwenqubo yezwe futhi wona kuJehova na? O, kuyinkohliso enkulu, ukudedelwa okukhangayo, okuthumba izingqondo lapho abantu abake bayazi iqiniso benza iphutha lokuthatha isimo sokumesaba uNkulunkulu njengomoya namandla ako; lapho becabanga ukuthi bacebile futhi bandisiwe ngempahla futhi abasweli lutho, kanti empeleni baswele konke.’”

“UNkulunkulu akaguqukile maqondana nezinceku zaKhe ezithembekile ezigcina izingubo zazo zingenabala. Kodwa abanengi bamemeza bathi, ‘Ukuthula nokulondeka,’ kuyilapho ukubhujiswa okuzumayo kubafikela. Ngaphandle kokuba kube khona ukuphenduka okuphelele, ngaphandle kokuba abantu bathobise izinhliziyi zabo ngokuvuma izono futhi bamukele iqiniso njengoba linjalo kuJesu, abayikungena ezulwini nanini. Lapho ukuhlanzwa sekuyokwenzeka phakathi kwezikhundla zethu, asisayikuphumula ngokunethezeka, sizigabisa ngokuthi sicebile, sandisiwe ngempahla, singaswele lutho.’”

“Ngubani ongasho ngeqiniso ukuthi: ‘Igolide lethu livivinywe emlilweni; izingubo zethu azinabala elivela ezweni’? Ngabona uMfundisi wethu ekhomba izingubo zalokho okuthiwa ukulunga. Ezihlubulile, waveza obala ukungcola okwakungaphansi. Wase ethi kimi: ‘Awuboni yini ukuthi bakufihle ngokuzenzisa ukungcola kwabo nokubola kwesimilo sabo? “Umuzi othembekileyo uphenduke kanjani isifebe!” Indlu kaBaba yenziwe indlu yokuhwebelana, indawo lapho ubukhona nenkazimulo kaNkulunkulu kusukile khona! Ngenxa yalokhu kukhona ubuthakathaka, namandla ayashoda.’” Testimonies, umqulu 8, 249, 250.

I-Adventismu yayiyi “umuzi othembekileyo” ngesikhathi imemezela Isililo Saphakathi Kwamabili ngo-1844. Ngo-1863, yaqala inqubo yokwenqaba “izisekelo” ezamiselwa ngenkonzo kaWilliam Miller. Lapho beqala ukubeka eceleni amaqiniso ayisisekelo, ngaleyo ndlela bewamboza ngamatshe ayigugu omgunyathi nezinhlamvu zemali, babesakha isisekelo esisha. Labo abaqala, baqhuba, futhi baqhubeka nalowo msebenzi bavezwa emibhalweni yoMoya Wesiprofetho njengokuthi “labo abaye baba nokukhanya okukhulu.”

“Ukukhanya okukhulu” abake baba nakho, kwavezwa ephusheni likaMiller njengamagugu ayesebhokisini, uMiller awabeka phezu kwetafula elalimaphakathi negumbi lakhe, akhanya ngokugqama okwedlula “ilanga.” Endimeni esanda kucashunwa uDade White ukhomba “labo abaye baba nokukhanya okukhulu,” kodwa “abakhethe izindlela zabo siqu.”

Bakhetha indlela entsha ngo-1863. Uthi “kuyinkohliso ehehayo, ebanjisa izingqondo lapho abantu abake balazi iqiniso bedida isimo sokumesaba uNkulunkulu noMoya namandla ako; lapho becabanga ukuthi bacebile, bandile ngezimpahla, futhi abasweli lutho, kanti empeleni baswela konke.”

Ukhomba isimo saseLawodikeya, yena nomyeni wakhe abasikhomba njengaleso esenzeka ngowe-1856. Base behlolwa iminyaka eyisikhombisa, kodwa bahluleka ekuhlolweni ngowe-1863, baqala ukwakha isisekelo samanga esiletha inkohliso enamandla yomlayezo wesixwayiso kaPawulu kwabaseThesalonika. Isixwayiso sikaPawulu kwabaseThesalonika siyisibambiso kukho kokubili ukunyakaza ekuqaleni nasekupheleni koBu-Adventisti, futhi sivumelana ngokuphelele nephupho likaMiller, elikhuluma kokubili ngokuqala nangokuphela koBu-Adventisti. Iphupho lakhe likhomba ukuthi lapho umsebenzi wokubuyisela amagugu okuqala eqiniso usufezekile, lawo maqiniso ayokhanya ngokuphindwe kayishumi kunangesikhathi eqala ukukhanya eSikhalweni Saphakathi Kobusuku ekuqaleni koBu-Adventisti. Kungenzeka kanjani ukuthi ukuqonda kukaMiller kukhanye ngokugqama okukhulu manje kunangesikhathi eqala ukubona iqiniso?

Kunamaqiniso amaningana amelwe emashadini amabili angcwele kaHabakuki isahluko sesibili. Lawo maqiniso amelwe ephusheni likaMiller njengamagugu ayeyogcina ebuyiselwe ezinsukwini zokugcina, ngaphambi nje koMemezelo Waphakathi Kwamabili. Amagugu omgogodla aphumiselwa ngaphandle ngefasisela ephusheni likaMiller amele kokubili izimfundiso zamanga ezangeniswa e-Adventism ukuze kwakhiwe isisekelo samanga, kanye nokufihla isisekelo seqiniso; kodwa futhi amele nalabo abenqaba ukuyekela izimfundiso zamanga ezakha lesi sisekelo samanga. “Okwansuku zonke” kwakuyihange lohlaka lweqiniso lukaWilliam Miller olwaqinisa isisekelo sokuqala, futhi ezinsukwini zokugcina “okwansuku zonke” kufanekisela hhayi ubuhedeni kuphela, njengoba uMiller akuhlonda ngokunembile, kodwa futhi kuyisibonakaliso sokuhlubuka okwavezela isisekelo samanga.

IBhayibheli, uMoya Wesiprofetho, kanye nomlando, konke kufakaza ukuthi ukukhala kwehora lokwahlulela kusukela ngowe-1798 kuze kube ngowe-1844, kwakuwukumemezela komlayezo owatholwa futhi wethulwa nguWilliam Miller. Yingakho lenhlangano ibizwa ngokuthi yinhlangano yamaMillerite. Ngokwengqondo elandelayo, ukwenqaba leyo nhlangano, kuwukwenqaba ukukhanya okwavela ngowe-1798, uDanyeli akukhomba njengokwanda kolwazi.

U-Isaya ukhuluma ngezidakwa zakwa-Efrayimi, futhi uveza ukuthi lezo zidakwa zingamadoda adelelayo abusayo phezu kwabantu baseJerusalema. U-Isaya uveza ukuthi awadakiwe yiwayini elingokoqobo, kodwa adakwe yiwayini likamoya. Ebhayibhelini iwayini likamoya liyimfundiso eyiqiniso noma eyamanga, ngokwesimo somongo. Izidakwa zakwa-Efrayimi zidakwe yimfundiso yamanga, eyiyo iwayini laseBhabhiloni, njengoba lifanekiswa yisifebe saseThire esahlukweni seshumi nesikhombisa seSambulo, nangokaBelishasari ngobusuku bakhe bokugcina bokuzitika.

U-Isaya wakhomba imiphumela yokudakwa ngokomoya eyehlela amadoda adelelayo abusayo phezu kwabantu baseJerusalema.

Zimangaliseni, nimangale; khalani, nikhale: badakiwe, kodwa kungengawayini; bayazulazula, kodwa kungengesiphuzo esinamandla. Ngokuba uJehova unithululele umoya wobuthongo obukhulu, wavala amehlo enu; abaprofethi benu nababusi benu, ababoni, ubembozile. Umbono wakho konke usuphenduke kini waba njengamazwi encwadi evaliwe, abayinikela kofundileyo, bethi: Ngicela uyifunde le; yena athi: Anginakuyifunda, ngokuba ivaliwe. Incwadi isinikelwa kongafundile, kuthiwe: Ngicela uyifunde le; yena athi: Angifundile. Ngalokho iNkosi yathi: Ngokuba lesi sizwe sisondela kimi ngomlomo waso, nangemilebe yaso siyangidumisa, kepha

izinhliziyi zaso zisusile kude nami, nokungesaba kwaso kimi kufundiswa ngumthetho wabantu; ngalokho, bheka, ngiyakuphinda ngenze umsebenzi omangalisayo phakathi kwalesi sizwe, umsebenzi omangalisayo nesimanga; ngokuba ukuhlakanipha kwabahlakaniphileyo baso kuyakubhujiswa, nokuqonda kwabahlakaniphileyo baso kuyakufihlwa. Maye kulabo abafuna ukujula ukuze bafihle icebo labo kuJehova, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo na? ngubani osaziyo na? Impela ukuphendukezela kwenu izinto phansi phezulu kuyakubalelwa njengobumba lombumbi; ngokuba umsebenzi uyakusho yini ngowamenza ukuthi: Akangenzanga? noma into ebunjiweyo iyakusho yini ngoyibumbileyo ukuthi: Wayengenakuqonda? U-Isaya 29:9–16.

UDade White ucaphuna la mavesi bese engeza:

“Wonke amazwi alokhu ayogcwaliseka. Bakhona labo abangazithobisi izinhliziyi zabo phambi kukaNkulunkulu, futhi abangeke bahambe ngobuqotho. Bafihla izinhloso zabo zangempela, futhi baqhubeka benobudlelwane nengelosi ewileyo, ethandayo futhi eyenzayo amanga. Isitha sifaka umoya waso phezu kwabantu esingabasebenzisa ukukhohlisa labo abasebumnyameni ngokwengxenywe. Abanye bayagcotshwa ubumnyama obubusayo, futhi babeka eceleni iqiniso ngenxa yephutha. Usuku olwakhonjiswa yisiprofetho selufikile. UJesu Kristu akaqondwa. UJesu Kristu kubo uyinsumansumane. Kulesi sigaba somlando womhlaba, abaningi benza njengabantu abadakiwe. ‘Manini, nimangale; memezani, nikhale; badakiwe, kodwa hhayi ngewayini; bayazulazula, kodwa hhayi ngesiphuzo esinamandla. Ngokuba uJehova uninike umoya wobuthongo obukhulu, wavala amehlo enu. Abaprofethi benu nababusi benu, ababoni, ubasibekele.’ Ukudakwa ngokomoya kuphezu kwabaningi abacabanga ukuthi bangabantu abayakuphakanyiswa. Ukukholwa kwabo kwezenkolo kunjengoba kuvezwe kulo mBhalo. Ngaphansi kwethonya lakho, abakwazi ukuhamba baqonde. Benza izindlela ezigwegwile endleleni yokwenza kwabo. Omunye bese kuba ngomunye, bayamazama baya le nale. INkosi ibabheka ngozwelo olukhulu. Indlela yeqiniso abayazanga. Bangabakhi bamaqhinga abathi bangabeseyensi, futhi labo ababengakwazi futhi ababefanele ukusiza, ngenxa yokubona okucacileyo ngokomoya, nabo uqobo bayakhohliswa, futhi basekela umsebenzi omubi.”

“Izinto ezithuthukayo zalezi zinsuku zokugcina maduze zizofinyelela esinqumweni esiphelele. Lapho lezi zinkohliso zokusebenzelana nemimoya zembulwa ukuthi ziyikho ngempela,—imisebenzi efihlakeleyo yemimoya emibi,—labo abaye babamba iqhaza kuzo bayakuba njengabantu abalahlekelwe yizingqondo zabo.

“Ngakho iNkosi ithi: Njengoba lesi sizwe sisondele kimi ngomlomo waso, nangemilomo yaso siyangidumisa, kepha sisuse izinhliziyi zaso kude nami, nokungesaba kwaso kimi kufundiswa ngomthetho wabantu; ngakho-ke, bhekani, ngizoqhubeka ngenze umsebenzi omangalisayo phakathi kwalesi sizwe, yebo, umsebenzi omangalisayo nesimangaliso; ngoba ukuhlakanipha kwabahlakaniphileyo baso kuyakubhubha, nokuqonda kwabahlakaniphileyo baso kuyakufihlwa. Maye kulabo abafuna ngokujulile ukufihla icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bese bethi, Ngubani osibonayo na, futhi ngubani osaziyo na? Impela ukuphendukezela kwenu izinto kuyakuthathwa njengobumba lombumbi; ngokuba umsebenzi ungathi yini ngalowo owawenzayo, Uyangenzanga? noma into ebunjiweyo ingathi yini

ngalowo owayibumbayo, Wayengenakuqonda?”

“Kwethulwa kimi ukuthi ekuhlengenwe nakho kwethu besikhona futhi sisahlangabezana nalesi simo sezinto uqobo. Abantu abebenokukhanya okukhulu namalungelo amangalisayo bathathe izwi labaholi abazicabangela ukuthi bahlakaniphile, abathandwe kakhulu futhi babusiswa yiNkosi, kodwa abazikhiphe ezandleni zikaNkulunkulu bazibeka ezikhundleni zesitha. Umhlaba uzogcwaliswa yizinkohliso ezibonakala zinengqondo. Inggqondo yomuntu oyedwa, eyamukela lezi zinkohliso, izosebenza phezu kwezinye izingqondo zabantu, ebeziphendula ubufakazi obuyigugu beqiniso likaNkulunkulu bube ngamanga. Laba bantu bayokhohliswa yizingelosi eziwile, lapho kwakufanele ukuba bame njengabaqaphi abathembekile, belinda imiphefumulo, njengabantu abayakunika isibopho. Bawabekile phansi amathuluzi empi yabo, balalela imimoya eyengayo. Benza ize icebo likaNkulunkulu, babeke eceleni izixwayiso zakhe nokusola kwakhe, futhi ngokusobala basohlangothini lukaSathane, belalela imimoya eyengayo nezimfundiso zamademoni.”

“Ukudakwa ngokomoya sekuphezu kwabantu okungafanele neze babe yizikhubekiso njengabantu abangaphansi kwethonya lotshwala olunamandla. Ubugebengu nokungahleleki, ukukhwabanisa, inkohliso, nokuphathana ngokungafanele kugcwele umhlaba, ngokuvumelana nemfundiso yomholi owahlubuka ezinkantolo zasezulwini.

“Umlando uzophindwa. Ngingachaza ngokuningiliziwe lokho okuyoba khona esikhathini esiseduze, kodwa isikhathi asikafiki. Izimo zabafuleyo ziyovela, ngamasu obuqili kaSathane, futhi abaningi bayohlanganyela nalowo othanda nowenza amanga. Ngixwayisa abantu bakithi ngokuthi khona kanye phakathi kwethu abanye bayosuka ekukholweni, balalele imimoya eyengayo nezimfundiso zamademoni, futhi ngenxa yabo iqiniso liyokhulunyelwa okubi ngalo.” Battle Creek Letters, 123–125.

Bonke abaprofethi, kuhlenganisa u-Isaya noDade White, bakhomba izinsuku zokugcina. Kulezi zinsuku abaholi be-Adventism “bami ngokuqondile ohlangothini lukaSathane, belalela imimoya ekhohlisayo nezifundiso zamademoni.” UDade White ubeka phambili isiprofetho lapho ethi, “Lapho lezi zinkohliso zokukhonza imimoya zembulwa njengalokho eziyikho ngempela,—imisebenzi eyimfihlo yemimoya emibi,—labo abaye baba nengxenywe kuzo bayakuba njengabantu abalahlekelwe izingqondo zabo.” Ubuholi be-Adventism buyakuba njengabantu abalahlekelwe izingqondo zabo, kuleso sigaba somlando sezinsuku zokugcina lapho ukudakwa kwabo kwembulwa ukuthi “kuyimisebenzi eyimfihlo yemimoya emibi.”

Kukhona ukwambulwa komsebenzi wamadoda akolodayo abusa abantu eJerusalema ezinsukwini zokugcina. Lokho ukwambulwa kwaboniswa ephusheni likaMiller, lapho uMiller athandaza khona kwase kuvuleka umnyango. Lokho kwenzeka ngaphambi nje kokuba avale amehlo akhe okwesikhashana, okukhomba wona kanye umphetho wokugcina wenqubo yokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Ukuvuleka komnyango kukhomba ukuguquka kwezikhathi zezomusa, futhi ngaleso sikhathi inhlango yaseLawodikeya yengelosi yesithathu ishintshela enhlanganweni yaseFiladelfiya yengelosi yesithathu.

Esigabeni sika-Isaya, kukhona isifinyezo somsebenzi omubi wezidakwa zakwa-Efrayimi, ezingamadoda “okwakufanele ame njengabaqaphi abathembekileyo.” Lesi sifinyezo sivezwe

kanje: “Impela ukuphenduphendula kwenu izinto niyibhekise phansi phezulu kuyakuthiwa kufana nobumba lombumbi; ngokuba umsebenzi ungathi yini ngaye owawenzayo, Uyangenzanga na? noma into ebunjiweyo ingathi yini ngaye oyibumbileyo, Wayengenakuqonda na?”

Ukuchazwa kukaMiller “kokwansuku zonke,” njengokuthi kuyinkolo yobuqaba noma iRoma yobuqaba, ekugcineni kuwuphawu lukaSathane, ngoba uSathane neRoma yobuqaba kokubili kufanekiswa ngodrako.

“Ngaleyo ndlela, yize udrako, ngokuyinhloko, emele uSathane, futhi ngomqondo wesibili uyisifanekiselo seRoma yobuqaba.” The Great Controversy, 439.

Ekhuluma ngabantu ababusa iJerusalema ezinsukwini zokugcina, uSister White uthi: “Abanye bagcwala ubumnyama obubusayo, futhi babeka iqiniso eceleni ngenxa yamanga. Usuku olwakhonjiswa yisiprofetho selufikile. UJesu Kristu akaqondwa. UJesu Kristu kubo uyinsumansumane.” Ngo-1901, umholi wobu-Adventist waseJalimane waqala ukwethula umbono wamanga wobuProthestani obuhlubukayo mayelana “nokwemihla ngemihla” encwadini kaDanilyeli. Lowo mbono uveza ukuthi “okwemihla ngemihla” kumela umsebenzi kaKristu ethempelini lakhe, noma olunye uhlobo lwalo mcabango. Ngithi olunye uhlobo ngoba kube khona ukugcizelelwa okwehlukene kwalelo manga kuwo wonke umlando owalandela u-1901, kodwa leyo mibono yamanga ihlale iveza isiphetho sokuthi “okwemihla ngemihla” kumela uhlobo oluthile lomsebenzi kaKristu.

Igugu elaliyimfundiso “yemihla ngemihla,” uMiller ayeyichaze njengophawu lukaSathane, kubu-Adventism bezinsuku zokugcina, liwuphawu lukaKristu. Lapho yethulwa ngo-1901, bambalwa kakhulu abamukela umbono wokuthi “imihla ngemihla” yayinguphawu lukaKristu, hhayi uphawu lukaSathane; kodwa ngeminyaka yawo-1930 igugu lemfundiso “yemihla ngemihla,” uMiller ayelikhumbe emthanjeni weqiniso otholakala ku-2 Thessalonians, isahluko sesibili, lalase lenqatshwa njengoba “izikhathi eziyisikhombisa” zeLevitikusi amashumi amabili nesithupha zaliwa ngo-1863. Ndawana-thile emlandweni osukela ku-1863 kuya eminyakeni yawo-1930, ubu-Adventism base bushintshe abaholi, bengakuqaphelanga lokho.

Bazalwane, ngiyabona ingozi yenu, futhi ngiyabuza futhi, Nina eniphambukayo, nenza umzamo yini ukulungisa okungalungile? Imiphefumulo ingase ikhubeke endleleni, ihambe ebumnyameni, ngoba anenzanga izindlela eziqondile ngezinyawo zenu. Uma nisezikhundleni zokwethembwa, nginincenga ngokuzimisela okukhulu ngokwengeziwe, ngenxa yemiphefumulo yenu uqobo nangenxa yalabo ababheka kini njengabaholi, phendukani phambi kukaNkulunkulu ngenxa yalo lonke iphutha elenziweyo, futhi nivume isono senu.

“Uma uzitika enkani yenhliziyi, futhi ngenxa yokuzidla nokuzibheka njengolungileyo ungazivumi iziphambeko zakho, uyakushiya ungaphansi kwezilingo zikaSathane. Uma, lapho iNkosi ikwembulela amaphutha akho, ungaphenduki noma uvume, ukuhlinzekela kwayo kuyakukudlulisa phezu kwalowo mhlabathi kaningi futhi kaningi. Uyokhishwa uyekwe wenze amaphutha anesimo esifanayo, uyakuqhubeka untula ukuhlakanipha, futhi uyakubiza isono ngokuthi ukulunga, nokulunga ngokuthi isono. Ubuningi bezinkohliso eziyokwanda kulezi zinsuku zokugcina buyakukuzungeza, futhi uyakushintsha abaholi, ungazi nokuthi

usukwenzile lokho.” Review and Herald, December 16, 1890.

Abantu abaklolodayo ababusa phezu kwabantu baseJerusalema, abangabantu “abasezikhundleni zokwethembeka,” “bayakubiza isono ngokuthi ukulunga, nokulunga ngokuthi isono,” futhi “Ngempela ukuphendukezela kwenu izinto kubheke phansi phezulu kuyakuthiwa kunjengobumba lombumbi; ngokuba umsebenzi ungasho yini ngalowo owawenzayo ukuthi, Akangenzanga na? noma into ebunjiweyo ingasho yini ngalowo owayibumbayo ukuthi, Wayengenakuqonda na?” Kulokho kuhlubuka okuqhubekayo kuzo zonke izizukulwane ezine zobu-Adventisti, labo abasezikhundleni zokwethembeka bayabashintsha abaholi, bengazi. Abakwazi lokho, ngokuba baqhubeka njalo benqaba ubufakazi bamaphutha abo. Kulokho kuhlubuka okuqhubekayo “ukuhlakanipha kwabahlakaniphileyo babo kuyakubhubha, nokuqonda kwabahluzekile babo kuyakufihlwa.”

Bayoguqula izinto phezulu phansi, babize isono ngokulunga, nokulunga bakubize ngokuthi yisono. Uphawu lwalokhu kuhlubuka luyimfundiso “yokwanini njalo,” okwakunguMiller uphawu lukaSathane, futhi okuyinto ubu-Adventism namuhla obuyichaza njengophawu lukaKristu. Lokho okwake kwaba yisikhonkwane esamisa uhlaka lwezicelo zikaWilliam Miller zesiprofetho, manje sekuphenduke uphawu lokudakwa lwabantu abaklolodayo ababusa phezu kwabantu baseJerusalema. Uphawu oluhlotshaniswa “nokwanini njalo,” encwadini kaDaniyeli lwakhanya ngokugqama njengelanga lapho luqondwa ebhokisini likaMiller ekuqaleni kobu-Adventism, kodwa ezinsukwini zokugcina lelo qiniso likhanya ngokuphindwe kayishumi, ngokuba inani leshumi liwuphawu lokuvivinywa, futhi ku-Israyeli wasendulo isivivinyo seshumi sasingesokugcina.

AbaFarisi banamuhla “baye bathi” “imisebenzi kaKristu” “ivela ezinhlanganweni zikaSathane,” bethi ubuhedeni “bungamandla angcwele kaNkulunkulu.”

“AbaFarisi bona ngoMoya oNgcwele. Ithalente labo lokukhuluma balisebenzisa ukuhlambalaza uMhlengi womhlaba, futhi ingelosi elotshayo yabhala amazwi abo ezincwadini zasezulwini. Amandla angcwele kaNkulunkulu, abonakaliswa emisebenzini kaKristu, bawabeka emandleni kaSathane. Babengeke bakugweme ukubona imisebenzi Yakhe emangalisayo, noma bayibize ngezimbangela zemvelo, ngakho bathi, ‘Yimisebenzi kadeveli.’ Ngokungakhohwa bakhuluma ngeNdodana kaNkulunkulu njengomuntu nje. Imisebenzi yokuphulukisa eyenziwa phambi kwabo, imisebenzi okungekho muntu owayeyenzile noma ayengayenza, yayiyisibonakaliso samandla kaNkulunkulu, kodwa basola uKristu ngokuthi ubambisene nesihogo. Benenkani, bedangele, benezinhliziyo zensimbi, bazimisela ukuvala amehlo abo kubo bonke ubufakazi, ngaleyo ndlela benza isono esingathethelelwa.” Manuscript Releases, umqulu 4, 360.

Sizoqhubeka nokuhlola kwethu ngokwanda kolwazi, okwavulwa uphawu lwako enhlanganweni yengelosi yokuqala, esihlokweni esilandelayo.