

# Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nesishiyagalolunye

*Ukwambulwa Kweqiniso: Isimemezelo Saphakathi Kwamabili, Indima YobuSulumane, Nenqubo Yokugcina Yokuvivinya Ezinsukwini Zokugcina*

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2024-01-13

Ukwanda kolwazi okwavezwa lapho umbono woMfula i-Ulai uvulwa uphawu ngo-1798, kwaveza inqubo yokuvivinya eyafinyelela esicongweni sayo enhlanganweni yoKhalomaphakathi Wobusuku ngo-1844. UKhalomaphakathi Wobusuku wezinsuku zokugcina, osuvulwa uphawu manje, umelwe yilo mlendo, futhi uhlanganisa wona kanye lawo maqiniso okuvivinya alo mlendo, ngoba umlayezo woKhalomaphakathi Wobusuku osuvulwa uphawu manje uyikubuyiselwa kwamagugu kaMiller.

“Amaqiniso esawamukela ngo-1841, ‘42, ‘43, no-‘44 manje kumelwe afundwe futhi amenyezelwe. Imiyalezo yengelosi yokuqala, yesibili, neyesithathu esikhathini esizayo iyomenyezelwa ngezwi elikhulu. Iyonikezwa ngokuzimisela okujulile nangamandla kaMoya.”  
Manuscript Releases, umqulu 15, 371.

Inggikithi eyinhloko yomlayezo wesiprofetho woKukhala Kwaphakathi Kwamabili wesikhathi sethu iyindima yobuSulumane bosizi lwesithathu. Izinsizi ezintathu zobuSulumane zonke zimelelwe phezu kwamatafula amabili kaHabakuki. Umlayezo woKukhala Kwaphakathi Kwamabili wezinsuku zokugcina waqala ukwambulwa ekudumazekeni kukaJulayi 18, 2020, lapho isikhathi sokulibala sezinsuku zokugcina sifika. Njengoba nje kwakunjalo ngomlayezo woKukhala Kwaphakathi Kwamabili emlandweni wamaMillerite, umlayezo wezinsuku zokugcina uthuthukiswa kancane kancane uze ufinyelele ephuzwini elimelelwe ngumhlangano wasekamu lase-Exeter. Kulelo phuzu izintombi ziba namafutha, noma azinawo.

Isimemezelo sika-Isaya sosizi phezu kwamadoda adelelayo abusayo abantu baseJerusalema, sikhomba ukuthi umbono usuphenduke kwabadakiweyo bakwa-Efrayimi njengencwadi evaliwe. Esigabeni sika-Isaya, umsebenzi wokuguqula uphawu lukaSathane lube uphawu olungcwele, njengoba kuye kwafezwa emlandweni wobu-Adventist, kufanele uthathwe njengobumba lombumbi. Lowo msebenzi kwakuwukusungula incazelo ethi “imihla ngemihla,” njengophawu lukaKristu, kanti empeleni luwuphawu lukaSathane. Lapho uDaniyeli esebenzisa igama elithi “tamid” njengophawu lobuqaba, wakhetha lelo gama ngenhloso engokomfanekiso, ngokuba lelo gama lisho “okuqhubekayo”.

Kukhona imibuso emithathu eholela izwe e-Armagedoni, futhi owokuqala kulowo mibuso emithathu udrako (ubuqaba). Udrako waqala impi yakhe yokulwa noNkulunkulu ezulwini. Udrako uqhubekisela phambili leyo mpi kuze kube sekupheleni kwenkulungwane yeminyaka, lapho ekugcineni ebhujiswa khona.

Kwathi lapho sekuphelile leyo minyaka eyinkulungwane, uSathane uyakhululwa ejele lakhe, aphume ayokhohlisa izizwe ezisemagumbini amane omhlaba, uGogi noMagogi, ukuba aziqoqele ndawonye empini; isibalo sazo sinjengesihlabathi solwandle. Zenyuka zasakazeka ebubanzini bomhlaba, zazungeza ikamu labangcwele nomuzi othandekayo; kwehla umlilo uvela kuNkulunkulu ezulwini, wabashisa wabaqeda. Udeveli owayebakhohlisa waphonswa echibini lomlilo nesibabule, lapho kukhona khona isilo nomprofethi wamanga; bayakuhlushwa imini nobusuku kuze kube phakade naphakade. IsAmbulo 20:7–10.

Isilo (ubupapa) esingesesibili emandleni amathathu aholela umhlaba e-Armagedoni, nomprofethi wamanga (i-United States) owesithathu kulawo mandla amathathu, kokubili kwavela emlandweni emva komlando wesiphambano, futhi kokubili kubhujiswa ekuFikeni Kwesibili kukaKristu.

Futhi isilo sabanjwa, kanye naso umprofethi wamanga owayenza izimangaliso phambi kwaso, awadukisa ngazo labo ababesamukele uphawu lwesilo nalabo ababekhulekela umfanekiso waso. Bobabili laba baphonswa bephila echibini lomlilo ovutha ngesibabule. IsAmbulo 19:20.

Lapho uDaniyeli ekhetha igama lesiHeberu elithi “okungapheliyo” njengophawu lobuqaba (uSathane), wakhetha igama elalikhomba ukuthi nguSathane olokhu elwa noNkulunkulu ngokuqhubekayo. Eminye imibuso emibili isebenza kuphela empini yayo yokulwa noNkulunkulu ngezikhathi ezinqunyiwe. Ukukhetha kukaDaniyeli igama elithi “tamid” (okungapheliyo) kwakunenhloso, futhi kwakunembile.

Njengoba ukulandisa kuka-Isaya ngosizi oluphezu kwalabo iNkosi eyathululela phezu kwabo umoya wobuthongo obukhulu, yaze yavala amehlo abo, kuqhubeka kusukela esahlukweni samashumi amabili nesishiyagalombili kuya esahlukweni samashumi amathathu, uyabhala:

Hamba-ke manje, ukubhale phambi kwabo ethebuleni, futhi ukuqophe encwadini, ukuze kube ngesikhathi esizayo kuze kube phakade naphakade: Ngokuba laba bangabantu abahlubukayo, abantwana bamanga, abantwana abangafuni ukuzwa umthetho kaJehova; abathi kwababonayo, Ningaboni; nakubaprofethi, Ningasiprofetheli okulungileyo, nikhulume kithi okuthambileyo, niprofethe inkohliso: Sukani endleleni, chezukani emendweni, makayekiswe phambi kwethu oNgcwele ka-Israyeli. Ngalokho usho kanje oNgcwele ka-Israyeli ukuthi: Ngenxa yokuba nidelela leli zwi, nethemba ukucindezela nokuphendukezela, nencika kukho: ngalokho lobu bubi buyakuba kini njengokudabuka osekulungele ukuwa, okuqhumayo odongeni oluphakemeyo, okuphuka kwalo kufika ngokuzumayo, ngesikhashana nje. Uyakuluphula njengokuphulwa kwesitsha sombumbi esichotshozwa sibe yizicucu; kayikuyekela: kuze kungafunyanwa phakathi kwezicucu zaso ucezu lokuthatha umlilo eziko, noma lokukha amanzi emgodini. Ngokuba isho kanje iNkosi uJehova, oNgcwele ka-Israyeli, ukuthi: Ekubuyeni nasekuphumuleni niyakusindiswa; ekuzoleni nasekuthembeleni kuyakuba ngamandla enu; kepha anivumanga. Isaya 30:8–15.

“Ithebula” elibhaliweyo liyizingxobo zikaHabakuki isahluko sesibili, ezaklanyelwa ukuba labo abazifundayo “bagijime” basakaze umyalezo. “Incwadi” eyabhala “inothi” “ngethebula” nguHabakuki. “Ithebula” elivela “encwadini” kaHabakuki limelela inqubo yokuvivinya ebonakalisa “abantu abavukelayo, abantwana abaqambimanga, abantwana abangafuni ukuzwa umthetho weNkosi.” “Abantu abavukelayo” abenqaba “ukuzwa,” yibo labo abakuJeremiya

abenqaba ukuzwa umsindo wecilongo lomlindi.

Ngabeka nabalindi phezu kwenu, ngathi: Lalelani ukukhala kwecilongo. Kodwa bona bathi: Asiyikulalela. Jeremiya 6:17.

Abahlubukayo yilabo abasemlandweni ka-Isaya, kanye nasemlandweni kaKristu, ababengafuni ukulalela.

Wayesethi, Hamba, utshele lesi sizwe uthi: Yizwani nokuyizwa, kepha ningaqondi; nibone nokubona, kepha ningaboni ngokuqonda. Yenza inhliziyo yalesi sizwe ibe manqikanqika, wenze izindlebe zaso zibe lukhuni, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyo yaso, siguquke, siphiliswe. Isaya 6:9, 10.

Izihlubuki eziyizithulu zika-Isaya zinga“zwa,” kodwa azi“zwa,” futhi ukwenqaba kwazo “ukuzwa” kuyaziveza ukuthi “aziqondi.” Yibo ababi bakaDaniyeli, abangabazintombi eziyiziwula zikaMathewu futhi, abangakuqondi ukwanda kolwazi olumelelwe “etafuleni” oluphawulwe “encwadini” kaHabakuki. Ukuba izihlubuki eziyizithulu zika-Isaya bezingezwa, zazingaphenduka ziphiliswe, kodwa inhliziyo yazo ikhuluphele, ngakho azinakuwuqonda umlayezo Wokukhala Kwaphakathi Kwamabili. UJesu wanikeza ubufakazi besibili bezihlubuki eziyizithulu.

Abafundi beza kuye, bathi kuye: Ukhuluma ngani kubo ngemifanekiso? Waphendula wathi kubo: Ngokuba nina ninikiwe ukwazi izimfihlakalo zombuso wezulu, kodwa bona abakunikwanga. Ngokuba yilowo nalowo onakho uyakuphiwa, abe nenala enkulu; kodwa ongenakho, uyakuphucwa ngisho nalokho anakho. Ngakho ngikhuluma kubo ngemifanekiso, ngokuba bebona kababoni; bezwa kabezwa, futhi kabaqondi. Kubo kugcwaliseka isiprofetho sika-Isaya esithi: Ngokuzwa niyakuzwa, kepha aniyikuqonda; nangokubona niyakubona, kepha aniyikubona ngokuqonda. Ngokuba inhliziyo yalesi sizwe isikhuluphele, nezindlebe zaso zibuthuntu ekuzweni, namehlo aso siwavalile; funa mhlawumbe sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyo yaso, siphenduke, ngisiphilise. Kodwa abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisele ngithi kini: Abaprofethi abanengi nabantu abalungileyo bafisa ukubona lezi zinto enizibonayo, kodwa abazibonanga; nokuzwa lezi zinto enizizwayo, kodwa abazizwanga. Mathewu 13:10–17.

Abahlakaniphileyo bayayiqonda imfihlakalo yemifanekiso, okuyiqiniso elimelelwe umugqa phezu komugqa. Abahlakaniphileyo babusisiwe ngoba bayabona futhi bezwa, futhi abahlakaniphileyo nababusisiweyo bobabili bamelelwe encwadini kaDaniyeli isahluko seshumi nambili.

“Abahlakaniphileyo” yilabo abaqondayo (ngezinhliziyi zabo) ukwanda kolwazi, okumelwe “yitafula” elikhonjisiwe “encwadini” kaHabakuki, kanti “ababusisiweyo” yilabo abalindayo.

Wathi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi ebekwe uphawu kuze kube sesikhathini sokuphela. Abanengi bayakuhlanzwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akakho noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Futhi kusukela esikhathini lapho umhlatshelelo wansuku zonke uyakusulwa khona, kumiswe isinengiso esichithayo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu.

Daniyeli 12:9–13.

AmaMillerites aqonda ngokunembile ukuthi izinsuku eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu zaqala lapho ubuqaba (“okwemihla ngemihla”) “bususwa” ngonyaka ka-508. Isibusiso sathembiswa labo ababelindile ngo-1843. Igama elithi “uyafika” kuleso siqephu lisho “uyathinta.” Unyaka ka-1843 “wathinta” unyaka ka-1844 lapho uphetha. Lapho unyaka ka-1843 uphetha, kwafika “isikhathi sokulibala” sikaHabakuki, futhi kwamanyezelwa isibusiso phezu kwalabo abalindayo njengoba kwakuyaliwe “encwadini” eyayikhuluma “ngamatafula.” “Incwadi” kaHabakuki yayala labo ukuba “balinde” umbono.

UDaniyeli ukhomba umlando ka-1798 (isikhathi sokuphela), lapho incwadi yakhe yavulwa uphawu, futhi kwase kukhiqizwa inqubo yokuvivinywa enezinyathelo ezintathu (bahlanjululwa, benziwa mhlophe, bahlolwa). Leyo nqubo yafinyelela esiphethweni sayo ekubonakalisweni komlando ofihlekile wezulu eziyisikhombisa. Lowo mlando ofihlekile uyizimpawu ezintathu zeqiniso, ezimelelwa ukudumala kokuqala, umlayezo Wokukhala Kwaphezulu Kwaphakathi Kobusuku, kanye nokudumala okukhulu. Isibusiso sokufika ekudumaleni kokuqala simelela inqubo yokuvivinywa enezinyathelo ezintathu ekupheleni komlando ka-1798 kuya ku-1844.

Umlando ka-1798, kuze kube sekudumazekeni okukhulu kuka-1844, uyisifaniso somlando ka-1989, kuze kube semthethweni weSonto osuzofika maduze. Kukhona isibusiso esithenjisiwe kulabo abalindela umbono owaqala ukubambezeleka ekudumazekeni kokuqala.

“Abahlakaniphileyo” bakaDaniyeli ishumi nambili yilabo “ababusisiweyo,” futhi “abalindayo.” Ababi yilabo “abangezwa” ngezinhliziyi zabo, nabanga “boni.” Konke okuhlangenwe nakho kwenhlangano yamaMillerite kufingqiwe emavesini amane kaDaniyeli, futhi lawo mavesi futhi amele umlando wokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane.

Umlando ongcwele omelwe kulawo mavesi amane usekelwe ekuqondeni ukwanda kolwazi okwabonakaliswa ematafuleni kaHabakuki, kanye nokwanda kolwazi uJesu akukhomba lapho efundisa ngendlela yomugqa phezu komugqa. Wethula umfanekiso ngemva komfanekiso, ukuze achaze imfihlakalo yesiprofetho “kwabahlakaniphileyo.” “Ababi” kuDaniyeli ishumi nambili abaqondi, futhi ku-2 Thesalonika, isahluko sesibili, ukungaqondi kwabo kuvezwa njengokuzonda iqiniso, okuletha ukuduka okunamandla. Iqiniso ababi abangalithandi encwadini kaPawulu kwakungu “olwemihla ngemihla,” futhi emavesini amane kaDaniyeli, iqiniso lesiprofetho elikhonjwe ngokuqondile lingu “olwemihla ngemihla.”

UJesu watshela abafundi ukuthi babebusisiwe, futhi ngokwenza kanjalo wayebaqhathanisa nalabo abaku-Isaya abenqaba ukubona nokuzwa, ukuze baphenduke. Labo ababizwa ngokuthi babusisiwe kuDaniyeli ishumi nambili, yilabo abalindayo. Amavesi amane akuDaniyeli isahluko seshumi nambili, kanye nokugcwaliseka kwalawo mavesi emlandweni wamaMillerite, kanye nokuphikisana kuka-Isaya nesigaba esenqaba ukuzwa nokubona, kanye nalowo mehluko ofanayo ncamashi walezi zigaba ezimbili owenziwa nguKristu, konke kukhomba phambili emlandweni ofihlekile wezidumo eziyisikhombisa owafika ngoJulayi 18, 2020. Inqubo yokugcina yokuvivinywa emlandweni wamaMillerite eyaqala ekudumazekeni kokuqala isiyaphindwa manje. Abanye bayobona, kanti abanye bayonqaba ukubona.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kumele yenziwe ibe namandla manje, ngoba baningi abantu asebelahlekelwe ukuqondisa kwabo. Imiyalezo kumele iye kuwo wonke amabandla.

“UKristu wathi, ‘Abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo babefisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngo-1843 nango-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindaphindeni lowo myalezo, ngokuba izibonakaliso zezikhathi ziyafezeka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Maduze kuyakunikezwa umlayezo ngokumiswa nguNkulunkulu oyovuvukala ube yisikhalo esikhulu. Khona-ke uDanyeli uyakuma esabelweni sakhe, anike ubufakazi bakhe.” Manuscript Releases, volume 21, 437.

UWilliam Miller waholwa yizingelosi ukuba aqonde ukuthi “okwemihla ngemihla” kwakuwuphawu lweRoma yobuqaba. USister White waqinisekisa ngokuqondile ukuthi wayeqinisile kulokho kuqonda. Lolo qondo olwamelwa phezu “kwamatafula” aphawulwe “encwadini” kaHabakuki, “ngelwesikhathi esizayo.” Ukwambulwa kwaleyo “ncwadi” kuveza “abantwana abavukelayo, abaqambimanga.” “Abantwana” kuwuphawu lwesizukulwane sokugcina, ngakho “isikhathi esizayo,” esigabeni sika-Isaya, siphawulwa ngokukhethekile njengezinsuku zokugcina zokwahlulela kophenyo.

U-Isaya uthi “abantwana bamanga” bayokwala umlayezo wesiprofetho omelwe phezu “kwetafula” ophawulwe “encwadini,” ngoba bathi “kubaboni, Ningaboni; nakubaprofethi, Ningasiprofetheleli izinto eziqondileyo, khulumani kithi izinto ezithambileyo, niprofethe izinkohliso.” Ngo-1863 ubu-Adventism baseLawodikeya baqala inqubo eyayiqhubeka ikhula yokugcwalisa isicelo sabantwana bamanga. Lowo msebenzi umelwe ngu-Isaya njengokwenqaba izindlela zasendulo zezisekelo zamaMillerite, ngoba bathi, “Sukani endleleni, phambukani endleleni, yenzani oNgcwele ka-Israyeli ayeke ukuba phambi kwethu.” Indlela, eyiyo leyo ndlela, iyizindlela zasendulo zikaJeremiya.

Kanjalo usho uJehova, uthi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kodwa bathi: Asiyikuhamba ngayo. Jeremiya 6:16.

Ukwenqaba “kwabantwana bamanga” “izindlela zasendulo” zikaJeremiya kungukwenqaba umlayezo weSikhalo Saphakathi Kobusuku, okuyilapho kutholakala khona “ukuphumula,” okuyikho futhi “ukuphumula nokuqabuleka” abangafunanga ukukuzwa ku-Isaya, okuyikho futhi ukuqabuleka komlayezo wemvula yangesikhathi sokugcina. Lowo mlayezo ungumlayezo weSikhalo Saphakathi Kobusuku omelwe emlandweni wamaMillerite futhi oboniswe phezu “kwamatafula” aqoshwe “encwadini.” Ukwenqaba kwabantwana bamanga umlayezo weSikhalo Saphakathi Kobusuku kumelwe yisifiso sabo “sokubangela oNgcwele ka-Israyeli ukuba asuke

phambi” kwabo. Umbono wokuqala ka-Ellen White, u-Alpha no-Omega ngokuqinisekile abangawusebenzisa ukumela ukuphela, ukhomba indlela yabalungileyo, uphawula ukukhanya ekuqaleni kwayo nokuthi ngubani ohola “abahlakaniphileyo” kuze kube sekupheleni kwendlela.

“Babenenkanyiselo ekhanyayo ibekwe emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi kwakuyiso ‘isikhalo saphakathi kobusuku.’ Lokhu kukhanya kwakukhanya kuyo yonke indlela, kunike ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Uma babegcina amehlo abo ethe njo kuJesu, owayengaphambi kwabo, ebahola eya emzini, babephephile. Kodwa kungakabiphi abanye bakhathala, bathi umuzi usekude kakhulu, nokuthi babelindele ukuthi ngabe sebengene kuwo ngaphambili. Khona-ke uJesu wayebabakhuthaza ngokuphakamisa ingalo yaKhe yokunene ekhazimulayo, kwase kuphuma ekhalweni laKhe ukukhanya okwakuzunguza phezu kweqembu le-advent, bamemeza bathi, ‘Aleluya!’ Abanye, ngokuxhamazela, bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungeyena uNkulunkulu owayebabahole kude kangako. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebunmyameni obuphelele, bakhubeka, balahlekelwa ukubona umgomo kanye noJesu, bawa endleleni behlela ezweni elimnyama nelibi elingezansi.”  
Christian Experience and Teachings of Ellen G. White, 57.

Kwakuyikukhanya KokuKhalaza Kwapakathi Kobusuku ekuqaleni nasekugcineni. KwakunguJesu (oNgcwele ka-Israyeli) ababefisa ukuba ayeke ukuba phambi kwabo. Ukukhanya okuvela engalweni yokunene ekhazimulayo kaJesu kwakuyikukhanya KokuKhalaza Kwapakathi Kobusuku njengoba kwakumelwe phezu “kwamapulangwe” aqashelwa “encwadini”. Ukwenqaba “kwabantwana bamanga” umlayezo WokuKhalaza Kwapakathi Kobusuku kukaKristu, kanye nendlela ababefanele ukuhamba phezu kwayo, kwaletsa ukwahlulela kukaNkulunkulu phezu kwabo lapho bewa endleleni. “Udonga oluphakeme” oludilizwa ngokuzumayo luyilo “udonga” lokwehlukaniswa kwebandla nombuso oluchithwa emthethweni weSonto ozayo maduzane. Lokho kwahlulela kuza “ngokuzumayo ngomzuzwana,” futhi kuyoba “njengokuphahlazwa kwesitsha sombumbi esiphahlazwa sibe yizicucu.” Kuyikho ukwahlulela okuhlotshaniswa nokuguqula uphawu lukaSathane “Iwemihla ngemihla” lubhekiswe phansi, nokulukhomba njengophawu lukaKristu.

Impela ukuphendukezela kwenu izinto kuzothathwa njengobumba lombumbi; ngokuba ingabe umsebenzi uyakusho ngaye owawenzayo ukuthi: Akangenzanga? noma into ebunjiweyo iyakusho ngaye owayibumbayo ukuthi: Wayengenakuqonda na? Isaya 29:16.

“Imihla ngemihla” iyiqiniso lesiprofetho elihlanganisa ndawonye amavesi amane akuDanilyeli ishumi nambili, aveza umehluko phakathi kwababi nabahlakaniphileyo. “Imihla ngemihla” iyiqiniso elizondwa yilabo abamukela ukukhohliswa okunamandla kweyesi-2 Thesalonika. “Imihla ngemihla” limelela isifiso “sabantwana bamanga” sokwenza oNgcwele ka-Israyeli asuke endleleni yabo. Futhi isijezi sabo simelwe ukuphulwa kwesitsha sombumbi, futhi okusala kuyisifanekiso sesimo esilahlekileyo sezintombi eziyiziwula, ngokuba ngezingcezu eziphukileyo nezisele zesitsha sombumbi esichotshoziweyo lapho, “akuyikutholakala” “ucezu lokukhipha umlilo eziko, noma lokukha amanzi ngalo emgodini.”

Kokubili “umlilo” “namanzi” kuyizimpawu zikaMoya oNgcwele, njengoba kunjalo nangamafutha emzekeliswa wezintombi eziyishumi. Lapho uMkhosi Waphakathi Nobusuku ufika ngokuzumayo ngomzuzwana, njengoba kwenzeka emhlanganweni wetende wase-Exeter ngo-Agasti ka-1844, kuyokuba yinto engenakwenzeka ukuba “abantwana bamanga” bathole noma yimaphi amafutha (amanzi noma umlilo). Babebizelwe ukuba “babuye” emva kokudumala kokuqala, njengoba kwaba njalo ngoJeremiya, kodwa benqaba.

Amazwi akho afunyanwa, ngawadla; futhi izwi lakho laba kimi intokozo nokujabula kwenhliziyo yami; ngokuba ngibizwe ngegama lakho, Jehova Nkulunkulu wamabandla. Angihlalanga emhlanganweni wabaklolodayo, futhi angijabulanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigwalisile ngokuthukuthela. Kungani ubuhlungu bami buphikelela, nesilonda sami singelapheki, esenqaba ukuphulukiswa? Uyokuba kimi impela njengomkhohlisi, nanjengamanzi aphelayo na? Ngakho usho kanje uJehova, uthi, Uma ubuya, khona ngiyakubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyichilo, uyakuba njengomlomo wami; mababuyele kuwe, kepha wena ungabuyeli kubo. Ngiyakukwenza kulesi sizwe ube ludonga lwethusi olubiyelweyo; bayakulwa nawe, kepha abayikukunqoba; ngokuba mina nginawe ukukusindisa nokukukhulula, usho uJehova. Ngiyakukhipha esandleni sababi, futhi ngiyakukuhlanga esandleni sabesabekayo. Jeremiya 15:16–21.

UJeremiya umelela labo ababuya emva kokudumala kokuqala. Labo abangena emsebenzini wokwehlukana “okuyigugu nokuyize,” ukuze “bame phambi” kweNkosi futhi babe “ngumlomo” weNkosi. Yibo labo abamelwe nguDanilyeli esahlukweni sesishiyagalolunye, njengabaqonda isimo sabo sokuhlakazeka, bese kuthi emva kwalokho bathandaze umthandazo kaLevitikusi amashumi amabili nesithupha. Yibo labo abamelwe ngabalindi bakaDanilyeli, uJeremiya noHabakuki abaqhathaniswa “nabantwana bamanga.” “Abantwana bamanga” nabo babizwa “ngoNgcwele ka-Israyeli” lapho ethi, “ekubuyeni nasekuphumuleni niyakusindiswa; ekuhlweni nasekuthembeleni kuyakuba ngamandla enu: kepha anivumanga”.

Amagugu kaMiller angamaqiniso amelwe ematafuleni kaHabakuki amele uvivinyo lomyalezo Wokukhala Kwaphakathi Kobusuku oveza izigaba ezimbili zabakhulekeli. Uphawu lokuvukela olubonakaliswa ngokumelene nalawo magugu luthiwa “insuku zonke.” UMiller wayenembile ekuqondeni kwakhe “insuku zonke,” kodwa ukuqonda kwakhe kwakulinganiselwe ngumlando ayephila kuwo, futhi amagugu ayejwayele ukuwabeka phezu kwetafula elaliphakathi kwekamelo lakhe manje akhanya ngokuphindwe kayishumi kunalokho ayekukhanya ngakho lapho uMiller eqala ukuwabeka phezu kwetafula lakhe. Manje asebhokisini elikhulu ngokwengeziwe, ngoba ibhokisi manje alimeli iBhayibheli kuphela, njengoba lalinjalo ngesikhathi sikaMiller, kodwa manje limelela kokubili iBhayibheli noMoya Wesiprofetho.

Yibo laba ofakazi ababili abakhiqiza ukukhanya kokuhlolwa ezinsukwini zokugcina, futhi yibo laba ofakazi ababili ababa yindawo eyinhloko yempi ezinsukwini zokugcina. UMiller wayibona le mpi, ngokuba ephusheni lakhe bathatha ibhokisi lakhe (iBhayibheli), balidabula. UJohane, emele “abahlakaniphileyo” ezinsukwini zokugcina, “wayesesihogweni esibizwa ngokuthi yiPhathimo ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu.” UJohane wayehlushwa

ngexa yokukholwa umlayezo kokubili weBhayibheli nowemibhalo ka-Ellen White.

Sizoqhubeka nokucabangela amaqiniso amelwe umbono woMfula i-Ulai owavulwa ngo-1798, esihlokweni esilandelayo.

“Asinalutho esingakwesaba ngekusasa, ngaphandle kokuthi siyikhohlwe indlela iNkosi esihole ngayo, nokufundisa kwayo emlandweni wethu owedlule.” *Life Sketches*, 196.