

# **Incwadi kaDaniyeli - Inombolo engamashumi ayisithupha nambili**

*Ukwembulwa Kwamagugu Ombono Wesiprofetho KaWilliam Miller: Ukuhlolwa Okubucayi Kokuphambuka Kwe-Adventism 'Ekukhanyeni Okukhulu' kanye Nobizo Lokubuyela Ezisekelweni Zeqiniso*

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Amagugu ephupho likaWilliam Miller ayokhanya ngokuphindwe kayishumi kunalokho akhanya ngakho emlandweni wamaMillerite. Ukuqonda kwamaMillerite ulwazi olwakhuliswa phakathi nomlando wawo kwakunembile, kodwa kungaphelele. Lapho ukuqonda kwawo kubekwa esimweni somlando esinembe kakhudlwana, kuveza imithelela ebucayi kakhulu, ngoba akwandisi nje kuphela amaqiniso esiprofetho amelwe yilawo magugu, kodwa futhi kuveza uvivinyo lwezintombi eziyishumi zezinsuku zokugcina. Ukuqonda kwamaMillerite kuvezwe emashadini amabili amaphayona (1843 no-1850). Womabili la mashadi ayeyikugcwaliseka kwamatafula aprofethwa esahlukweni sesibili sikaHabakuki, futhi iqiniso lokuthi la mashadi ayeyikugcwaliseka kukaHabakuki, nokuthi futhi wona lawo maqiniso ayengamaqiniso ayisisekelo e-Adventism, kwaboniswa kanjalo nguMoya Wesiprofetho.

Ukuqonda kweqiniso ezimbalwa eziyisisekelo kwandiswa ngenkazimulo njengoba amaMillerite ayeholwa ekufinyeleleni ekuqondeni indawo engcwele yasezulwini kanye namaqiniso ahlobene nendawo engcwele, emva kokudumala okukhulu kuka-Okthoba 22, 1844. Kodwa ukuguquka kwe-Adventism kwangena esimweni saseLawodikeya ngo-1856, kanye nokwenqaba kwabo kokugcina “kwezikhathi eziyisikhombisa” ngo-1863, kwabaholela ehlane laseLawodikeya. Alikho iqiniso elibalulekile elake lavezwa nge-Adventism kusukela ngeminyaka yawo-1850. Uma ungabaza lesi simangalo, khona-ke khomba ukuthi kungani singalungile.

AmaMillerite ayeqinisile ekuqondeni kwawo uDaniyeli isahluko sesibili, kodwa ukuqonda kwawo kwakulinganiselwe. Ubu-Adventism abuzange budlule ekuqondeni kwamaMillerite. Namuhla yonke imibuso eyisishiyagalombili emelwe kuDaniyeli isahluko sesibili ingabonakala, njengokuba kungabonakala nomfanekiso kaDaniyeli ethandaza ukuze aqonde imfihlakalo yephupho likaNebukadinesari. Leyo mfihlakalo imele imfihlakalo yokugcina yesiprofetho, (bonke abaprofethi bakhomba izinsuku zokugcina), futhi imfihlakalo yokugcina yesiprofetho iyiyo uJohane ayikhomba ngokuthi iSambulo sikaJesu Kristu. Leyo mfihlakalo yembulwa lapho “isikhathi siseduze,” ngaphambi nje kokuba kuvalwe isikhathi somusa, futhi leyo mfihlakalo isiyembulwa manje, kulabo abakhetha ukubona.

Ukuqonda kwamaMillerite mayelana “nokwemihla ngemihla” encwadini kaDaniyeli kwakhonjwa ngokuphefumulelwa njengokulungile, kodwa ngo-1901, ubu-Adventism baqala inqubo yokwenqaba lelo qiniso eliyisisekelo, futhi ngeminyaka yawo-1930 ubu-Adventism base sebebuyele embonweni wakudala wamaProthestani, othi “okwemihla ngemihla” kumelela isici

esithile senkonzo kaKristu esendaweni engcwele. Lowo mbono kaSathane, kusho uMoya Wesiprofetho, wavela “ezingelosini ezazixoshiwe ezulwini.” Namuhla umbono olungile wamaMillerite mayelana “nokwemihla ngemihla” ungabonakala ungesona nje kuphela uphawu lobuhedeni, kodwa futhi uyisibonakaliso sokuhlubuka kobu-Adventism, okuletha ukuduka okunamandla phezu kwalabo abangathandi iqiniso.

AmaMillerite aholelwa osukwini oluyilo lokuphela kweminyaka eyizinkulungwane ezimbili namakhulu amathathu, futhi ubu-Adventist ngokushesha ngemva koKudumala Okukhulu babona ukukhanya okwengeziwe okuhlobene naleso siprofetho; kodwa ngokwenqaba kwabo “izikhathi eziyisikhombisa,” kusukela ngowe-1856 kuya kowe-1863, futhi kuze kube yilolu suku uqobo, abakaze babone ukukhanya okuqhubekela phambili okuvela kuleyo mfundiso abathi iyinsika yabo emaphakathi nesisekelo sabo. Namuhla “izikhathi eziyisikhombisa” zingabonakala, (yilabo abazimisele ukubona), njengokuhlotsaniswa ngokuqondile naso sonke isikhathi esiyisikhathi esingaphakathi kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu.

Iminyaka engamashumi amane nesishiyagalolunye yokuqala imelela umjikelezo wokuba izwe liphumule njalo ngomnyaka wesikhombisa, ophindwa kasikhombisa. Iminyaka engamakhulu amane namashumi ayisishiyagalolunye ayimeleli kuphela isikhathi sokuvivinywa kuka-Israyeli wasendulo, kodwa futhi iveza ukuthi mingaki iminyaka yokuhlubuka emyalweni wokuvumela izwe liphumule eyayizokwenzeka ukuze kuqongelelwe inani eliphelele leminyaka engamashumi ayisikhombisa izwe elavinjelwa ngalo ukuba liphumule (okuyisikhathi sokuthunjwa ngenxa yalokho kuhlubuka). Isondo uKristu aqinisa ngalo isivumelwano lakhiwe yiminyaka emithathu nengxenywe kuze kube yisiphambano neminyaka emithathu nengxenywe emva kwesiphambano. Ngalelo sonto uKristu wayebuthela bonke abantu, ngoba wathi uma ephakanyiswa, wayeyobuthela bonke abantu.

Manje sekuyisahlulelo saleli zwe; manje inkosi yaleli zwe izokhishwa ngaphandle. Futhi mina, uma ngiphakanyiswa emhlabeni, ngiyakudonsela kimi bonke abantu. Johane 12:31, 32.

Izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili uKristu aqinisa ngazo isivumelwano futhi waqoqela abantu Kuye, zimele iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili uNkulunkulu ahlakaza ngayo abantu Bakhe abavukelayo, ngenxa yengxabano yesivumelwano Sakhe. “Izikhathi eziyisikhombisa” ezenziwa ngokumelene nombuso wasenyakatho wakwa-Israyeli, zimelela ukusakazwa kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili eyaqala ngo-723 BC yaphela ngo-1798. Unyaka ka-538 uhlukanisa lezi zinkathi ezimbili futhi udala izinkathi ezimbili ezilandelanayo zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Isikhathi sokuqala simele ukunyathelwa phansi kwendlu engcwele nebutho ngobuhedeni, kanti esesibili simele ukunyathelwa phansi okwenziwa ubuPapa.

Lezi “zikhathi eziyisikhombisa,” zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ezamelana nombuso waseningizimu, ezaqala ngo-677 BC zaphela ngo-1844, zaphela mhla zingama-22 ku-Okthoba, 1844. Ziyisibonakaliso sesiqalekiso sesivumelwano, futhi zaphethwa ngokukhala kwecilongo lejubili okwakufanele lishaywe ngoSuku Lokubuyisana.

USuku Lokubuyisana olungumfanekiso ogcwalisekileyo, olwaqala mhla zingama-22 ku-Okthoba, 1844, lumelela inkathi yesikhathi. Luyinkathi yoKwahlulela Kopheno, futhi phakathi naleyo nkathi yesikhathi kwakufanele kukhala icilongo lejubili elihlobene nomjikelezo ongcwele wesikhombisa.

Kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala, imfihlakalo kaNkulunkulu iyakube isiphelelisiwe, njengalokhu ayimemezela ezincekwini zakhe abaprofethi. IsAmbulo 10:7.

Ukuzwakala kwecilongo lesikhombisa, okwaqala ngo-Okthoba 22, 1844, kumele iCilongo leJubili lomjikelezo ongcwele wesikhombisa, njengoba kubekiwe kuLevitikusi amashumi amabili nanhlano. Ekugcineni amaMillerite ayenembile ngokubalwa kwesikhathi sesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, futhi ubu-Adventist baqonda okwengeziwe ngaso ngokushesha ngemva koKudumala Okukhulu, kodwa “igugu” likaMiller lenkathi yeminyaka eyizinkulungwane ezimbili namakhulu amathathu namuhla selikhanya ngokuphindwe kayishumi. Zonke izimpawu zesiprofetho zezikhathi eziyisikhombisa ezimelwe ngaphakathi kwenkathi yeminyaka eyizinkulungwane ezimbili namakhulu amathathu, zinokuxhumana okuqondile kwesiprofetho neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili (“izikhathi eziyisikhombisa”), zikaLevitikusi izahluko amashumi amabili nanhlano namashumi amabili nesithupha.

AmaMillerite ayilahla imfundiso yobuProthestani obuhlubukileyo neyobuKatolika yokuthi “abaphangi babantu bakho,” “abaziphakamisa,” “bawa,” kwakuwuphawu luka-Antiochus Epiphanes, futhi ayenembile. Ayelazi futhi alivikela iqiniso lokuthi yiRoma emelwe ezwini lesiprofetho likaNkulunkulu njengokuthi “abaphangi babantu bakho abamisa umbono”, hhayi inkosi ethile yaseSiriya engaziwa futhi engenakho ukubaluleka emlandweni eyamisa umbono.

Namuhla izazi zemfundiso yenkolo zama-Adventist zifundisa ukuthi “abaphangi babantu bakho” ngu-Antiochus Epiphanes. Namuhla, impikiswano eyayimele emlandweni wamaMillerite ukuthi abantu besivumelwano sakuqala ababedlulwayo abazange, futhi babengenakukwazi, ukuqonda umbono (okumiswe ukuqonda okulungile “kwabaphangi babantu bakho”), isiphindwa futhi ngabantu besivumelwano sakuqala abaphinde badlulwe.

Lapho kungekho khona umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula yena. IzAga 29:18.

AmaMillerite afundisa ngokunembile ukuthi iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili (“izikhathi eziyisikhombisa”), yeLevitikusi amashumi amabili nesithupha, yayiyisiprofetho sesikhathi eside kunazo zonke nesokugcina eBhayibhelini; kodwa ubu-Adventismu baseLawodikea bayilahla lelo “gugu” ngo-1863, futhi namuhla kungabonakala, (yilabo abafisa ukubona), ukuthi amaMillerite ayengalungile nje kuphela ekuchazeni “izikhathi eziyisikhombisa” njengesiprofetho sesikhathi eside kunazo zonke eBhayibhelini, kodwa nokuthi “isiqalekiso”, esiwukufutheka kukaNkulunkulu, sagcwaliswa phezu kwemibuso yomibili yakwa-Israyeli, owesenyakatho nowaseningizimu.

Namuhla kungabonakala ukuthi iziphetho ezihlukene zalezo zithukuthelo ezimbili, incwadi kaDaniyeli ekhuluma ngazo (njengoba kwenza nabanye abaprofethi), ziyizisekelo ezimbili zokugcina inkathi yeminyaka engamashumi amane nesithupha, lapho uKristu amisa ithempeli lamaMillerite, njengoba kufanekiswa yizinsuku ezingamashumi amane nesithupha uMose azichitha entabeni emukela iziyalezo zokumisa itabernakele lasehlane; nangeminyaka engamashumi amane nesithupha yokulungiswa kabusha kwethempeli nguHerode amaFarisi abayibhekisa kuyo engxoxweni yabo noKristu ngaye “evusa” ngokuhlanzwa kwethempeli elalibe “lichithiwe” ngabathengisi nabashintshi bemali, futhi nangokuvuka kwethempeli Lakhe lobuntu eladalwa ngama-chromosome angamashumi amane nesithupha. Namuhla, amaqiniso ayisisekelo amaMillerite asalungile njengakuqala, kodwa manje asejulile ngokuphindwe kayishumi.

Namuhla kungabonakala (yilabo abazimisele ukubona), ukuthi lapho uKristu eziveza njengoPalmoni (uMbali Owangalisayo Wezinombolo, noma uMbali Wezimfihlakalo) evesini leshumi nantathu lesahluko sesishiyagalombili sikaDaniyeli, wayebeka phambi kwabantu ukuxhumana phakathi kombono owawumela isikhathi seminyaka eyizinkulungwane ezimbili namakhulu amathathu nomunye umbono owawumela iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Lapho ubudlelwane balezi zikhathi ezimbili zesiprofetho buqashelwa, kungabonakala ukuthi buxhumene ngokuqondile neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kopapa, yona futhi exhunywe neminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye kaDaniyeli isahluko seshumi nambili kanye neminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlano yevesi elifanayo.

Zikhona ezinye izixhumanisi eziningi eziqondile zezikhathi zesiprofetho ezihlotshaniswa nemibono emibili yamavesi eshumi nantathu neshumi nane kaDaniyeli isahluko sesishiyagalombili, kodwa zibonwa kuphela yilabo abafisa ukubona. Kodwa namuhla, ngaphezu kwezixhumanisi zazo zonke izikhathi ezibuthelwa ndawonye yileyo mibono emibili, kukhona ukwambulwa kwegama likaPalmoni (uMbali Omangalisayo Wezinombolo, noma uMbali Wezimfihlakalo). AmaMillerite ayelungile ngala mavesi amabili, kodwa ayelinganiselwe, futhi namuhla ubu-Adventist bumane buphakathi kobumnyama obuphelele nobukhulu kakhulu.

Manini nithule, nimangale; khalani kakhulu, nikhale: badakiwe, kodwa kungeyona iwayini; bayantengantenga, kodwa kungeyona isiphuzo esinamandla. Ngokuba iNkosi ithululele phezu kwenu umoya wobuthongo obunzulu, yavala amehlo enu: abaprofethi benu nababusi benu, ababoni, ibasibekele. Futhi umbono wakho konke usube kiny njengamazwi encwadi evaliwe, abayinikela kofundileyo, bethi, Ake ukufunde lokhu, ngiyakuncenga: yena athi, Anginakukwazi; ngokuba ivaliwe: bese incwadi inikelwa kongafundile, kuthiwe, Ake ukufunde lokhu, ngiyakuncenga: yena athi, Angifundile. U-Isaya 29:9–12.

USister White uveza ukuthi uWilliam Miller wanikwa “ukukhanya okukhulu” phezu kwencwadi yeSambulo, kodwa ukuqonda kwakhe kwezahluke zeshumi nambili, zeshumi nantathu, zeshumi nesikhombisa, nezeshumi nesishiyagalombili zeSambulo, kalula nje, kwakungalungile. Lezo ziqondiso ezingalungile azimelelwanga emashadini amabili angcwele, kodwa okumelwe khona okuvela encwadini yeSambulo, isahluko sesishiyagalolunye, “yigugu” lokuthi ubuSulumane

bumelelwa yimiBhedo emithathu.

“Abashumayeli nabantu bebewubheka umqulu weSambulo njengento eyimfihlakalo nenokubaluleka okuncane kunezinye izingxenye zemiBhalo eNgcwele. Kodwa ngabona ukuthi lo mqulu ngempela uyisambulo esanikwa ukuze kuzuze ngokukhethekile labo ababezophila ezinsukwini zokugcina, ukuze ubaqondise ekwazini isimo sabo sangempela nomsebenzi wabo. UNkulunkulu waqondisa ingqondo kaWilliam Miller eziprofethweni futhi wamnika ukukhanya okukhulu phezu komqulu weSambulo.” Early Writings, 231.

Inkulumo ethi “ukukhanya okukhulu” emibhalweni kaDadewethu White ifundisa kakhulu. UMiller wayewaqonda amabandla, izimpawu nezimpondo zeSambulo, ngoba izingelosi ezingcwele “zaqondisa ingqondo yakhe” ngalezi zindaba. “Ukukhanya okukhulu” okwanikwa uMiller kwafaniswa ematafuleni amabili angcwele, futhi amaqiniso ezimfundiso ayeyilo “ukukhanya okukhulu” akhonjiswa ephusheni lakhe njenge “amagugu”. Ubu-Adventist banikwa lolo “kukukhanya okukhulu” base beqala ukukumboza ngamagugu omgunyathi kusukela ngo-1863. Umgomo “wokukhanya” uthi “ukukhanya” yilokho uKristu akusebenzisa ukwahlulela umuntu noma abantu.

Akusikho kuphela ukuthi “ukukhanya” kwehlulela abantu, kodwa futhi nokuthi “ukukhanya” ababengaba nakho ukuba babengazange bamelane nakho (njengoba benza ngo-1856, njengesibonelo esisodwa kuphela kweziningi). Esinye isici esihambisana “nokukhanya” siwukuthi “ukukhanya” okwaliwayo kuveza izinga lobumnyama elihambisanayo. Ubu-Adventism benqaba futhi busibekela “ukukhanya okukhulu” uNkulunkulu akunika uMiller, olumele izisekelo zoBu-Adventism.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabo bonke abantu, usho ngalabo abaye baba ‘nokukhanya okukhulu.’ ‘Abahlushwa futhi abamangaliswa ngenxa yesimo sabo sokuziphatha nesokomoya.’ Yebo, bazikhethela ezabo izindlela, nomphefumulo wabo uthokoza ngezinengiso zabo. Nami ngiyakukhetha ukukhohliseka kwabo, ngilethe phezu kwabo izinto abazesabayo; ngoba kwathi lapho ngibiza, akubanga namuntu ophendulayo; lapho ngikhuluma, abalalelanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli.’ ‘UNkulunkulu uyakubathumela ukukhohliseka okunamandla, ukuze bakholwe amanga,’ ngoba ‘abazamukelanga uthando lweqiniso, ukuze basindiswe,’ ‘kodwa bathokozela ukungalungi.’ Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yikuphi ukukhohliswa okunamandla kakhulu okungakhohlisa ingqondo kunokuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kuyilapho empeleni wenza izinto eziningi ngokwenqubomgomo yezwe futhi wona kuJehova? O, kuwukhohliswa okukhulu, inkohliso eehayo, ethumba izingqondo lapho abantu abake “balazi iqiniso,” bephambanisa isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngezinto, futhi abasweli lutho, kuyilapho empeleni beswela konke.’” Testimonies, volume 8, 249, 250.

ILawodikeya, i-Adventism eyaba yiyo ngo-1856, imelela labo abake banikwa “ukukhanya okukhulu,” kodwa abahlelelwe ukwamukela “ukudukiswa okunamandla” kweyesiBili

kwabaseThesalonika, kuyilapho sonke leso sikhathi bekholelwa ukuthi isisekelo samanga abasimisile ngokungenisa izinhlamvu zemali ezingumgunyathi namagugu angamanga simiswe nguNkulunkulu, kanti empeleni siyisisekelo esakhiwe phezu kwesihlabathi. I-Adventism “iyibandla elibe nokukhanya okukhulu, ubufakazi obukhulu”, kodwa “iyibandla” elilahlile “umyalezo iNkosi” e“yawuthumela”, futhi selokhu lathola “izimangalo ezingezinangqondo kakhulu nezinsolo zamanga nemibono yamanga”.

“Abefundisi abangangcweliswa bazibeka balwe noNkulunkulu. Badumisa uKristu nonkulunkulu waleli zwe ngomoya owodwa. Nakuba ngokuvuma kwabo bemamukela uKristu, bamukela uBaraba, futhi ngezenzo zabo bathi, ‘Hhayi lo Muntu, kodwa uBaraba.’ Bonke abafunda lemigqa mabaxwaye. USathane uziqhayise ngalokho angakwenza. Ucabanga ukuthi angachitha ubunye uKristu akhuleka ukuthi bube khona eBandleni laKhe. Uthi, ‘Ngizophuma ngibe ngumoya wamanga ukuze ngikohlise labo engingabakhohlisa, ngigxeke, ngilahle, futhi ngiphambanise iqiniso.’ Mayamukelwe yini indodana yenkohliso nobufakazi bamanga “yibandla elibe nokukhanya okukhulu,” ubufakazi obukhulu, khona lelo bandla liyakulahla umlayezo iNkosi eliwuthumileyo, futhi lamukele izimangalo ezingaqondakali neze, nemibono yamanga, nezifundiso zamanga. USathane uhleka ubuwula babo, ngokuba uyakwazi ukuthi liyini iqiniso.”

“Abanengi bayokuma emapulpitini ethu bephethe isibani sesiprofetho samanga ezandleni zabo, esibaswe esibani sikaSathane esesihogweni. Uma ukungabaza nokungakhohla kunakekelwa futhi kugcinwa, abefundisi abathembekileyo bayosuswa kubantu abacabanga ukuthi bazi kakhulu. ‘Ukuba wawwazi,’ kusho uKristu, ‘wena uqobo, okungenani ngalolu suku lwakho, izinto eziphathelene nokuthula kwakho! kodwa manje zifihlekile emehlweni akho.’”

“Nokho, isisekelo sikaNkulunkulu simi siqinile. INkosi iyabazi abangabaYo. Umkhonzi ongcweliwe akumelwe abe nenkohliso emlonyeni wakhe. Kumelwe abe sobala njengemini, ekhululekile kukho konke ukungcoliswa okubi. Ubefundisi obungcwelisiwe kanye nomshini wokunyathelisa kuyoba ngamandla ekukhanyiseni ukukhanya kweqiniso kulesi sizukulwane esiphambukileyo. Ukukhanya, bazalwane, sidinga ukukhanya okwengeziwe. Shayani icilongo eSiyoni; khalisani i-alamu entabeni engcwele. Qoqani ibutho leNkosi, linezinhliziyo ezingcwelisiwe, ukuze lizwe lokho iNkosi eyokusho kubantu baYo; ngokuba yandise ukukhanya kubo bonke abayakuzwa. Mabahlome, bahlonyiswe, bakhuphukele empini—ukusiza iNkosi imelene nabanamandla. UNkulunkulu uqobo uyakusebenzela u-Israyeli. Zonke izilimi eziqambayo amanga ziyakuthuliswa. Izandla zezingelosi ziyakuchitha amacebo okukhohlisa akhiwayo. Izinqaba zikaSathane aziyikunqoba nanini. Ukunqoba kuyakuhambisana nesigijimi sengwezi yesithathu. Njengoba uKaputeni webutho leNkosi adiliza izindonga zaseJeriko, kanjalo nabantu beNkosi abagcina imiyalo yaYo bayakunqoba, futhi zonke izakhi eziphikisayo ziyakwehlulwa. Makungabikho mphefumulo okhononda ngezinceku zikaNkulunkulu eze zafika kuye zinesigijimi esithunyelwe sivela ezulwini. Ningabe nisabafunela amaphutha, nithi, ‘Baqonde kakhulu; bakhuluma ngamandla kakhulu.’ Bangakhuluma ngamandla; kodwa akudingekile yini lokho? UNkulunkulu uyakwenza izindlebe zabazwayo zihlokome uma bengalaleli izwi laKhe noma isigijimi saKhe. Uyakulahla labo abamelana nezwi likaNkulunkulu.”

“USathane usebenzise zonke izindlela ezingaba khona ukuze kungangeni lutho phakathi kwethu njengabantu oluzosikhuza, lusisolise, futhi lusinxuse ukuba silahle amaphutha ethu. Kodwa kukhona abantu abayothwala umphongolo kaNkulunkulu. Abanye bayophuma phakathi kwethu abangeke besawuthwala umphongolo. Kodwa laba abanakwakha izindonga zokuvimba iqiniso; ngokuba liyoqhubekela phambili futhi liye phezulu kuze kube sekupheleni. Esikhathini esedlule uNkulunkulu wavusa amadoda, futhi usenamadoda anamathuba alindile, elungiselelwe ukwenza intando yaKhe—amadoda ayodabula imingcele engamane ibe njengezindonga ezigcotshwe ngodaka olungaxutshwanga kahle. Lapho uNkulunkulu ebeka uMoya waKhe phezu kwabantu, bayosebenza. Bayomemezela izwi leNkosi; bayophakamisa izwi labo njengecilongo. Iqiniso aliyikuncishiswa noma lilahlekelwe ngamandla alo ezandleni zabo. Bayobonisa abantu iziphambeko zabo, nendlu kaJakobe izono zayo.” Testimonies to Ministers, 409–411.

Ukubona uphawu lukaSathane “Iwanse zonke” njengophawu lukaKristu kuwukudumisa “uKristu nonkulunkulu waleli zwe ngomoya owodwa. Nakuba bethi bayamamukela uKristu, bamukela uBaraba, futhi ngezenzo zabo bathi, ‘Hhayi Lo Muntu, kodwa uBaraba.’” Amaqiniso amelwe ephusheni likaMiller “njengamatshe ayigugu”, futhi futhi aboniswe ngokusobala phezu kwamatafula amabili angcwele, ayikho “ukukhanya okukhulu,” uMiller akunikezwa, nokuyikho ubu-Adventist obukwenqabile.

Bathi badumisa uKristu ngophawu lukaSathane, futhi bathi bami phezu kwesisekelo sikaNkulunkulu, kanti kuyisisekelo esiwumgunyathi esiletha ukukhohliswa okunamandla kubo bonke abema phezu kwaleso sakhiwo semfundiso esinephutha. Akukho okusha phansi kwelanga, futhi u-Israyeli wanamuhla umane uhamba ezinyathelweni zesiprofetho zika-Israyeli wasendulo.

“Kunye okungikhathaza enhliziyweni yami: ukuntuleka okukhulu kothando lukaNkulunkulu, olulahlekile ngenxa yokumelana okuqhubekayo nokukhanya neqiniso, kanye nethonya lalabo abebelanganyele emsebenzini oshisekayo, abathi, naphezu kobufakazi obuqonge phezu kobufakazi, basebenzise ithonya lokuphikisa umsebenzi wesigijimi uNkulunkulu asithumile. Ngibakhomba esizweni samaJuda, ngibuze ngithi, Kumelwe yini siyeke abafowethu badlule yona leyo ndlela yokumelana okuyimpumputhe, kuze kube sekupheleni kwaso kanye isikhathi somusa? Uma kwake kwaba khona abantu abadinga abalindi beqiniso nabathembekileyo, abangayikuthula, abayakumemeza imini nobusuku, bevakalisa izixwayiso uNkulunkulu azinikezile, yilabo bangama-Adventist osuku lwesikhombisa. Labo abebe nokukhanya okukhulu, amathuba abusisiweyo, abathi, njengeKapernawume, baphakanyiselwa ezulwini ngelungelo, bayakuthi yini ngokungawasebenzisi lawo mathuba bashiyelwe ebumnyameni obuhambisana nobukhulu bokukhanya abakunikiwe na?”

“Ngifisa ukuncenga abafowethu abazohlangana eNgqungqutheleni Jikelele ukuba balalele umlayezo owanikwa abaseLawodikeya. Yeka isimo sobumpumputhe esingesabo! Lolu daba luye lwaletswa phambi kwenu kaningi futhi kaningi, kodwa ukunganeliseki kwenu ngesimo senu somoya akubanga kujule futhi kube buhlungu ngokwanele ukuba kusebenze uguquko. ‘Ngokuba uthi, Ngicebile, futhi ngandisiwe ngezimpahla, futhi angisweli lutho; kepha awazi ukuthi ungolusizi, futhi uyadabukisa, futhi umpofu, futhi uyimpumputhe, futhi uhamba ze.’ Icala lokuzikhohlisa liphezu kwamabandla ethu. Impilo yenkolo yabaningi ingamanga.”

Manuscript Releases, volume 16, 106, 107.

“IKapernawume” kwakuyidolobha uJesu alikhetha njengelakhe uqobo.

“EKhaphenawume uJesu wayehlala khona phakathi kwezikhathi zokuhamba Kwakhe eya le ebuya, kwaze kwaziwa ngokuthi ‘umuzi Wakhe uqobo.’ Lelo dolobha lalisogwini loLwandle lwaseGalile, futhi liseduze kwemingcele yethafa elihle laseGenesaretha, noma mhlawumbe lalisemkhathini walo ngqo.” *The Desire of Ages*, 252.

UKristu wakhetha iKapernaume njengoba ayekade ekhethe iJerusalema kudala.

Kepha endodaneni yakhe ngiyakunikeza isizwe esisodwa, ukuze uDavide inceku yami abe nesibani njalo phambi kwami eJerusalema, umuzi engizikhethele wona ukuba ngibeke igama lami khona. 1 AmaKhosi 11:36.

UKristu wakhetha ubu-Adventisti njengomuzi wakhe ngo-1844, futhi ngo-1863, ubu-Adventisti base bubuye bakha umuzi wase-“Jericho”, uphawu lokunethezeka nokunotha kwaseLawodikeya. Njengokuba kwakunjalo ngo-Israyeli wasendulo, kunjalo nango-Israyeli wanamuhla. Ubu-Adventisti bukhulwa ukuthi buyizakhamuzi zomuzi okhethekile kaNkulunkulu, kodwa buye benqaba “ukukhanya okukhulu” okunikeza ubufakazi bobuzakhamuzi. NjengeShilo ngesikhathi sika-Eli, uHofini noFinehasi, ubu-Adventisti buyokwahlulelwa ngokuvumelana “nokukhanya okukhulu” ababuphiwe ithuba lokubamukela.

“Phakathi kwalabo abazibiza ngokuthi bangabantwana bakaNkulunkulu, kubonakaliswe ukubekezela okuncane kangakanani, sekukhulunywe amazwi amaningi abuhlungu kangakanani, sekukhishwe ukusola okukhulu kangakanani ngokumelene nalabo abangeyona inkolo yethu. Abanengi babheke labo abangamanye amasonto njengezoni ezinkulu, kanti iNkosi ayibabheki kanjalo. Labo ababheka kanjalo amalungu amanye amasonto badinga ukuzithoba ngaphansi kwesandla esinamandla sikaNkulunkulu. Labo ababalahlala icala kungenzeka babe nokukhanya okuncane kuphela, amathuba namalungelo ambalwa. Ukuba babenakho ukukhanya abanengi bamalungu amasonto ethu abaye baba nakho, kungenzeka babe sebeqhubekele phambili ngesivini esikhulu kakhulu, futhi bamele ukholo lwabo kangcono emhlabeni. Mayelana nalabo abaziqhayisa ngokukhanya kwabo, kodwa behluleka ukuhamba kukho, uKristu uthi, ‘Kepha mina ngithi kini, Kuyakuba ngcono eTire naseSidoni ngosuku lokwahlulelwa kunani. Nawe, Kapernawume [amaSeventh-day Adventist, abe nokukhanya okukhulu], ophakanyiselwe ezulwini [ngokwezinga lamalungelo], uyakwehliselwa esihogweni; ngokuba uma imisebenzi yamandla eyenziwe kuwe yayenziwe eSodoma, ngabe lisekhona kuze kube namuhla. Kepha mina ngithi kini, Kuyakuba ngcono ngezwe laseSodoma ngosuku lokwahlulelwa kunangakho.’ Ngaleso sikhathi uJesu waphendula wathi, ‘Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba uzifihlile lezi zinto kwabahlakaniphileyo nabaqondayo [ngokokuzazisa kwabo], wazambulela izingane.’”

“Manje-ke, ngenxa yokuba nenze yonke le misebenzi, usho uJehova, futhi ngakhuluma kini, ngivuka ekuseni ngikhuluma, kodwa anizwanga; nganibiza, kodwa aniphendulanga; ngalokho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, enithembele kuyo, nasendaweni enganinika yona nina nawoyihlo, njengoba ngenzile eShilo. Futhi ngiyakunilahla nisuke

phambi kwamehlo ami, njengoba ngibalahle bonke abafowenu, yebo, yonke inzalo ka-Efrayimi.”

“iNkosi isimise phakathi kwethu izikhungo ezibaluleke kakhulu, futhi kufanele ziphathwe, hhayi njengoba izikhungo zezwe ziphathwa, kodwa ngokohlelo lukaNkulunkulu. Kufanele ziphathwe ngeso elibheke inkazimulo yakhe kuphela, ukuze ngazo zonke izindlela imiphefumulo ebhubhayo isindiswe. Kubantu bakaNkulunkulu kufikile ubufakazi bukaMoya, nokho abaningi abazange banake ukusolwa, izixwayiso, nezeluleko.

“Ake nizwe lokhu manje, nina bantu abayiziwula, nabangenaso ukuqonda; abanamehlo, kodwa ababoni; abanindlebe, kodwa abezwa: aningesabi yini mina? usho uJehova; aniyikuthuthumela yini phambi kobukhona bami, engibeke isihlabathi saba ngumngcele wolwandle ngesimiso esiphakade, ukuze lungaleqeli; futhi noma amagagasi alo eziphithizela, nokho awanqobi; noma ebhonga, nokho awakwazi ukuwela phezu kwawo? Kodwa laba bantu banehliziyo ehlabatheni neyivukelayo; bahubukile, bahamba. Futhi abasho ezinhliziyweni zabo ukuthi, Masimesabe manje uJehova uNkulunkulu wethu, onika imvula, eyokuqala neyakamuva, ngesikhathi sayo; usigcinela amasonto amisiweyo okuvuna. Ububi benu buziphambukisile lezi zinto, nezono zenu zinibambe okuhle.... Abahluleli udaba, udaba lwentandane, nokho bayaphumelela; nelungelo losweleyo abahluleli. Angiyikujezisa yini ngenxa yalezi zinto? usho uJehova; umphefumulo wami awuyikuziphindiselela yini esizweni esinjengalesi?”

“Ingabe iNkosi iyophoqeleka ukuba ithi, ‘Ungabakhulekeli laba bantu, ungabaphakamiseli ukukhala noma umkhuleko, futhi ungangincengeli: ngokuba angiyikukuzwa?’ ‘Ngakho-ke izimvula zinqatshiwe, futhi akubangakho imvula yesikhathi sokucina.... Kusukela manje awuyikungikhala kimi, uthi, Baba wami, wena ungumholi wobusha bami na?’” Review and Herald, August 1, 1893.

Sizoqhubeka nokucabangela kwethu “ukukhanya okukhulu” uWilliam Miller akunikwa ngakho encwadini yesAmbulo esihlokweni esilandelayo.

“Lapho uKristu efika emhlabeni ukuba abe yisibonelo senkolo yeqiniso, nokuphakamisa izimiso okufanele zibuse ezinhliziyeni nezenzo zabantu, amanga ayesegxile ngokujule kangaka kulabo ababebe nokukhanya okukhulu kangaka, ukuthi babengasakuzwa ukukhanya, futhi babengenakho ukuthambekela kokudedela isiko ngenxa yeqiniso. Benqaba uMfundisi wasezulwini, babethela esiphambanweni iNkosi yenkazimulo, ukuze bagcine amasiko abo siqu nezinto abazisungulela zona. Lowo moya ofanayo ubonakaliswa emhlabeni namuhla. Abantu bayakugwema ukuhlola iqiniso, funa amasiko abo aphazamiseke, bese kungeniswa uhlelo olusha lwezinto. Kubantu kukhona ukuthambekela okuqhubekayo kokwenza iphutha, futhi abantu ngokwemvelo bathambekele ekuphakamiseni kakhulu imibono nolwazi lwabantu, kuyilapho okungokobunkulunkulu nokuphakade kungabonwa noma kungahlonishwa.”  
Counsels on Sabbath School Work, 47.