

UMoya Wokuprofetha: Isikhalo Saphakathi Kwamabili

Amatafula Amabili KaHabakuki

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Izwi Lokucacisa

Muva nje siqale ukulungiselela ukubhalwa phansi kweZibhebhe Ezimbili zikaHabakuki ukuze kuhunyushelwe ezilimini ezahlukene ezimelelwe kuwebhusayithi yethu. Umsebenzi wokuguqula inkulumo eyethulwayo ngomlomo ibe yisethulo esibhaliwe mkhulu kakhulu kunalokho umuntu angase akuqonde uma engagwayelene nazo zonke izigaba ezinzima okumele kudlule kuzo ukuze isethulo somlomo siphendulwe sibe yisethulo esibhaliwe, kanye nezinselele ezidingekayo zokugcina sekuhunyushelwa indaba leyo ezilimini ezahlukene ezikuwebhusayithi. Sisanda kuqala ukuhlela nokulungisa umbhalo wesethulo sokuqala kwezingamashumi ayisishiyagalolunye nanhlanu, futhi ngithole esinye futhi isigaba okumele nathi sisidlule. Sihlobene nokuthuthuka okuqhubekayo kwalo myalezo kusukela ngowe-1989 kuze kube emlandweni wethu wamanje.

Ezinkulumweni zangeminyaka ecishe ibe yishumi nanhlanu edlule kwakukhona amaqiniso ayesesimweni sobuntwana ekuqondweni kwawo. Elokuqala kulawo maqiniso engimele ngilicacise ukufika kwengelosi yesibili emlandweni wamaMillerite. Ngaleso sikhathi ngangiqonda ukuthi ingelosi yesibili yafika ngesikhathi amabandla amaProthestani eqala ukuvala iminyango yawo ekumemezeleni kukaMiller umlayezo wengelosi yokuqala, kuhambisana nokuphela konyaka ka-1843. UWilliam Miller wasebenza ngokubalwa kwesikhathi ayekholelwa ukuthi kukhombisa ukuthi iminyaka ka-1843 yaqala ngoMashi 22, 1843 yaphela ngoMashi 22, 1844. Wayecabanga ukuthi iziprofetho ezintathu ezagcina zibekwe emashadini amabili angcwele zazizophela ngonyaka ka-1843, futhi wayekholelwa ukuthi lowo nyaka waphela ngoMashi 22, 1844. Wayenephutha ezindaweni ezimbili.

Iziprofetho ezintathu zezinsuku eziyi-1335 zikaDaniyeli ishumi nambili, iminyaka eyi-2520 “yezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, kanye nezinsuku eziyi-2300 zikaDaniyeli isishiyagalombili, zaqondwa nguMiller njengokuthi ziphetha ngoMashi ka-1844. Ngemva kwalokho iNkosi yahola uSamuel Snow ukuba angaqondi kuphela ukuthi lezi ziprofetho zaphela hhayi ngo-1843, kodwa ngo-1844; kodwa uSnow waqala futhi ukusebenzisa ukubalwa kwesikhathi kwamaKarite, okwakungesikho ukusetshenziswa kwesikhathi uMiller ayekade ekusebenzisa. UMiller wayekade esebenzisa ukubalwa kwesikhathi kwamaRabi/okusekelwe e-equinox, okwakusekela unyaka kusukela entwasahlobo kuye entwasahlobo.

Ngesikhathi sethula Amatafula Amabili kaHabakuki, sasingakayiqondi leli qiniso lomlando futhi sasisebenzisa ulwazi lukaMiller ukuphawula uMashi 22, 1844 njengokufika kowesibili kanye nokuqala kwesikhathi sokulibala. Ngangiqonda, futhi ngisakuqonda namanje, ukuthi ukufika

kwaleyo ngelosi kwakuhambisana nesikhathi lapho amaProthestani enqaba umlayezo kaMiller wengelosi yokuqala, futhi indima elandelayo yayiyindawo yami yokubhekisela kuyo.

“NgoJuni, 1842, uMnu. Miller wanikeza uchungechunge lwakhe lwesibili lwezinkulumo ebandleni laseCasco Street ePortland. Ngakuzwa kuyilungelo elikhulu ukuba ngibe khona kulezi zinkulumo; ngoba ngangiwile ngaphansi kokudangala, futhi ngangingazizwa ngikulungele ukuhlungana noMsindisi wami. Lolu chungechunge lwesibili lwabangela ukunyakaza okukhulu kakhulu edolobheni kunolokuqala. Ngaphandle kwezimo ezimbalwa, amahlelo ehlukeni avala iminyango yamasonto awo kuMnu. Miller. Izintshumayelo eziningi ezivela emaqongweni ahlukehlukene zazama ukuveza obala amaphutha okuthiwa awokushisekela ngokweqile alo mfundisi; kodwa izixuku zabalaleli abakhathazekile zazihambela imihlangano yakhe, futhi abaningi babengakwazi ukungena endlini. Amabandla ayethule ngendlela engavamile futhi enake kakhulu.” Life Sketches, 27.

Ngaqonda ukuthi ukuvalwa kweminyango emlayezweni kaMiller kwaphawula ukuqala kokwaliwa kwengelosi yokuqala, futhi, ngokuvumelana nokuqonda kukaMiller kokubalwa kwesikhathi kwamaRabhi/okusekelwe ku-equinox, ngangicabanga ukuthi uMashi 22, 1844 waphawula ukuphetha kuka-1843. Isethulo sikaMiller ePortland ngoJuni ka-1842 empeleni siyisikhombiso esiveza ukwaliwa okuqhubekayo okwaze ekugcineni kwaphetha ngo-Ephreli 18, 1844, kodwa ngesikhathi salezo zethulo sasingakawuqapheli umqondo kaSamuel Snow wokusebenzisa ukubalwa kwesikhathi kwamaKarayithi.

Esethulweni sokuqala esaqala ukusihlela kabusha, ngaqala ukubona ukuthi lokho okwabhalwa ngaleso sikhathi kubonakala sengathi kuyaphikisana nalokho esikufundisayo manje. Kuyakwenza lokho, futhi akukwenzi. Kumane kuyigcizelelo lokufika okuqhubekela phambili kwengelosi yesibili, futhi futhi kuyisibonelo sokwambulwa okuqhubekela phambili kwalomyalezo, njengoba kwaba njalo futhi emlandweni wamaMillerite. Leli nothi lokucacisa kufanele liqondiswe kulabo abakhubeka ngenxa yokuhlonza kwethu u-April 19, 1844 njengokudumazeka kokuqala kwamaMillerite nalokho okwafundiswa esikhathini esedlule.

“Imilayezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje singaphansi kokumenyezela komlayezo wesithathu; kodwa yomithathu imilayezo isamele imenezelwe. Kusadingeka namuhla njengakuqala ukuthi iphinde yethulwe kulabo abafuna iqiniso. Ngepeni nangelizwi kufanele sizwakalise isimemezelo, sibonise ukuhleleka kwayo, kanye nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Owesithathu angeke abe khona ngaphandle kowokuqala nowesibili. Le milayezo kufanele siyinikeze izwe ngezincwadi ezishicilelweyo, nangezinkulumo, sibonisa emgqeni womlando wesiprofetho izinto ebezikhona nezinto ezisazokuba khona.” Selected Messages, incwadi 2, 104.

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Isingeniso Ezibhebheni Ezimbili ZikaHabakuki Nasesikhathini Saphakathi Kwamabili

Kulolu chungechunge, sizobe sibheka amatafula amabili kaHabakuki—amaShadi ka-1843 noka-1850—esikhathini eseluliwe. Sizozala ngokubeka uMidnight Cry endaweni yawo. Njengoba kushiwo, ingxenye enkulu yezethulo zokuqala izoba ukubuyekeza kulabo abajwayelene nalo myalezo, kodwa njengoba silungiselela uchungechunge olungase lufundwe ngabantu abasha kulo myalezo, kufanele sibabekele obala eminye imibono eyisisekelo. Sizozala ngoMidnight Cry, sigxile esicini esitholakala embonweni wokuqala ka-Ellen White. Ake sifunde isigaba sokuqala ku-Christian Experience and Teachings, ikhasi 57.

Akubanga sikhathi eside ngemva kokudlula kwesikhathi ngo-1844 lapho nginikezwa khona umbono wami wokuqala ovulekile. Ngangivakashele uNkk. Haines ePortland, eMaine, udade othandekayo kuKristu, inhliziyo yakhe eyayihlanganiswe neyami. Sasiyisihlanu, sonke singabesifazane, siguqe ngokuthula e-altare lomndeni. Ngesikhathi sikhuleka, amandla kaNkulunkulu ehlela phezu kwami ngendlela engingakaze ngiyizwe ngaphambili.

Laba besifazane abahlanu, izinhliziyi zabo ezazihlanganiswe noDade White, babengamelene nanoma yiluphi ubonakaliso lwamandla kaNkulunkulu. Ngokuphawulekayo, bonke babengabesifazane, bemelela ibandla, futhi babebahlanu, okungabonakala njengentombi ezinhlanu ezihlakaniphileyo. Lokhu kumane nje kungukuphawula.

Kwabonakala sengathi ngangizungezwe ukukhanya futhi ngikhuphukela phezulu nangaphezulu ngisuka emhlabeni. Ngaphenduka ukuze ngibheke abantu be-Advent emhlabeni, kodwa angibatholanga, kwathi izwi lathi kimi, “Bheka futhi, ubheke kancane phezulu.” Ngokunjalo, ngaphakamisa amehlo ami ngabona indlela eqondileyo nencinyane ephakanyiswe phezulu ngaphezu komhlaba. Kule ndlela abantu be-Advent babehambe emzini, owawusekupheleni okukude kwendlela. Babenokukhanya okukhazimulayo okumisiwe emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi kwakuyiSikhalo Saphakathi Kwamabili. Lokhu kukhanya kwakukhanya kuyo yonke indlela futhi kwanika izinyawo zabo ukukhanya ukuze bangakhubeki. Uma babegcina amehlo abo ebhekiswe kuJesu, owayephambi kwabo nje, ebahola emzini, babevikelekile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, futhi babelindele ukuthi ngabe sebengene kuwo ngaphambili. Khona-ke uJesu wayebakhuthaza ngokuphakamisa ingalo yaKhe yokunene ekhazimulayo, kwase kuphuma ekhaleni laKhe ukukhanya okwakuzulazula phezu kweqembu le-Advent, base bememeza bathi, “Alleluia!” Abanye, ngobudedengu, bakuphika ukukhanya okwakungemuva kwabo bathi kwakungeyena uNkulunkulu owayebaholele kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, base bekhubeka, balahlekelwa ukubona umgomo noJesu, base bewa besuka endleleni baya phansi ezweni elimnyama nelibi elingezansi.

UWilliam Miller Nokukhalela Kwasemini Ebusuku

Kule nkulumo yokuqala, emva kokumisa amaphuzu ambalwa, sizoxoxa ngoMhlangano waseLow Hampton wama-Adventist ngoDisemba 1844. Kulo mhlangano, kwahlangana amanye amaMillerite, futhi uWilliam Miller wawenqaba lowo mqondo weSikhalo Saphakathi Kwamabili. Umqondo lapha uwukuthi lo mbono, nakuba ungowethu sonke, wawukhethekile ngokukodwa kuWilliam Miller.

Ngaleyo nyanga efanayo, uWilliam Miller waliphika ukukhanya elalisemva kwabo—iMidnight Cry—okwakuyomenza awe endleleni aye ezweni lababi elingezansi. Sizohlola imithelela yalokhu. Ubufakazi bomlando bukhombisa ukuthi amaMillerite wonke ayekhohlelwa ukuthi ayegcwalisa umfanekiso wezintombi eziyishumi; lokhu kwakuyinto eyayaziwa ngokujwayelekile phakathi kwawo. Sizobonisa ukuthi uWilliam Miller wayenokuqonda kokuthi iMidnight Cry yayiyini. UMiller wayekhohlelwa ukuthi iMidnight Cry kwakuyisigijimi sehora lokwahlulela sikaDaniyeleli 8:14 neSambulo 14:6-9. Wayekhohlelwa ukuthi isigijimi aqala ukusimemezela ekuqaleni kwawo-1830s sasiyiMidnight Cry, “Bhekani, umkhwenyana uyeza,” nokuthi uJesu wayeza emhlabeni njengomkhwenyana.

Esikhathini esiningi somlando wamaMillerite, babekholwa ukuthi babesegcwalisa umfanekiso wezintombi eziyishumi, kodwa babecabanga ukuthi iSikhalo Saphakathi Kwamabili sasichaza umlayezo ababewumemezela. Nokho, ehlobo lika-1844, kwavela ukuqonda okusha nokuyikho: iSikhalo Saphakathi Kwamabili kwakungukunyakaza Kwenyanga Yesikhombisa, lapho kwakulindelwe khona ukuba uJesu eze ngosuku lweshumi lwenyanga yesikhombisa. Yileso esasinguSikhalo Saphakathi Kwamabili sangempela. Lapho uMiller enqaba iSikhalo Saphakathi Kwamabili sangempela ngoDisemba 1844, wayenqaba umlando wehlobo lika-1844 futhi ebuyela esimweni sakhe sangaphambili sokuthi kwakungumlayezo ojwayelekile nje owawuvela ngeminyaka yawo-1830. Ukuqonda amandla asebenzayo eSikhalo Saphakathi Kwamabili kubaluleke kakhulu. Uma ungayiqondi i-2520 njengoba amaMillerite ayeyiqonda, awukwazi ukuqonda iSikhalo Saphakathi Kwamabili. Uma ungeke ukwazi ukuqonda iSikhalo Saphakathi Kwamabili njengoba amaMillerite ayeyiqonda, uyaphambuka endleleni uye ezweni elibi elingezansi.

Kule nkulumo, sizoqala ngamanye amaqiniso aseshadini aphikiswa obala yi-Adventism namuhla. I-Biblical Research Institute ye-Seventh-day Adventist Church kanye nabaningi bezazi zemfundiso yenkolo yama-Adventist bayayiphika i-2520. Sizokhuluma ngalokhu ngokweBhayibheli njengoba siqhubeka, kodwa ekuqaleni sizobonisa ukuthi u-Ellen White uyigunyaza ngokugcwele i-2520. I-Institute kanye nabaningi bezazi zemfundiso yenkolo baphinde bayiphike nokuqonda kwamaphayona nge-Daily. Sizobonisa ukuthi ukuphika ukuqonda kwamaphayona kokuthi i-Daily ingubuqaba kuwukuphika umoya wesiprofetho. I-Institute iphinde iphike obala nokuqonda kwamaphayona ngezimpondo—iCilongo lesihlanu nelesithupha. Sizoqala ngokubonisa ukuthi ukuphika ukuqonda kwamaphayona ngezimpondo kuwukuphika uMoya Wesiprofetho.

Namuhla, iningi lama-Adventist alicacile neze, uma likhuluma nge-1290 nange-1335. Ngaphandle kokuqonda kwamaphayona nge-1335, akukho sizathu seBhayibheli sokukhomba isikhathi sokulibala esaqala ngo-Mashi 22, 1844. Ngaphandle kokuqonda isikhathi sokulibala, umuntu ngeke aqonde imisebenzi eyayiqhuba Isimemezelo Saphakathi Kwamabili. Ngaphandle kokuqonda Isimemezelo Saphakathi Kwamabili, umuntu uyaphuma endleleni awele ezweni elibi elingezansi. Sizobonisa la maqiniso eshadini ngokuvumelana nokugunyazwa okusobala koMoya Wesiprofetho, bese siwahlaziya eZwini likaNkulunkulu. Kodwa kuqala, sidinga ukubona ukuthi yini eyayizungeze umlando wamaMillerite nokuthi yini eyaveza Isimemezelo Saphakathi Kwamabili.

Umlando WamaMillerite Nokufika Kwengelosi Yokuqala

Siqala ngo-Uriah Smith encwadini ethi *Thoughts on Daniel and Revelation*, ikhasi 521, ukuze siveze umlando wamaMillerite futhi sikhulume ngo-1798. U-Uriah Smith uyabhala, “Ukulandelana kwesikhathi kwezehlakalo zesAmbulo 10 kuqinisekiswa ngokwengeziwe yiqiniso lokuthi le ngelosi iyefana nengelosi yokuqala yesAmbulo 14.” EsAmbulweni 10, ingelosi enamandla yehla ivela ezulwini iphethe esandleni sayo incwadi encane evuliwe. U-Ellen White usazisa ukuthi le ngelosi enamandla inguJesu Kristu, futhi le ncwadi encane yiNcwadi kaDaniyeli. Ekupheleni kwesahluko seshumi, uJohane utshelwa ukuba adle le ncwadi encane, eyakuba mnandi emlonyeni wakhe kodwa ibe munyu esiswini sakhe. UJohane umele umlando wamaMillerite, lapho umlayezo kaDaniyeli umnandi kodwa uholela ekudumazekeni okubuhlungu. Ingelosi enamandla yesAmbulo 10, ngokwabaphayona, iyingelosi yokuqala yesAmbulo 14—ziyingelosi efanayo.

Kaningi asichithi isikhathi esiningi ekuchazeni ngokunembile ngalezi zingelosi ezisencwadini yeSambulo, kodwa kufanele sikwenze lokho. Ingelosi enamandla esesAmbulweni 10 futhi iyona futhi ingelosi uWilliam Miller akholelwa ukuthi yayigcwalisa Isimemezelo Saphakathi Kobusuku ngokufeza umsebenzi wengilosi yokuqala yesAmbulo 14: “Mesabeni uNkulunkulu nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile.” Ihora lokwahlulela kwakhe libhekisela kuDaniyeli 8:14. Lezi zingelosi ziveza izingxenye ezehlukene zomsebenzi ofezwayo.

Sibuyela ku-Uriya Smith: “Ukuhleleka kwesikhathi kwezehlakalo zesAmbulo 10 kuqinisekiswa ngokwengeziwe yiqiniso lokuthi le ngelosi iyefana nengelosi yokuqala yesAmbulo 14.” Uchaza okubabophayo ndawonye: zombili zinomyalezo okhethekile okumelwe ziwumemezele, zombili zikhuluma isimemezelo sazo ngezwi elikhulu, zombili zisebenzisa ulimi olufanayo olubhekisela kuMdali, futhi zombili zimemezela isikhathi—enye ifunga ukuthi isikhathi asisayikuba khona, kanti enye imemezela ukuthi ihora lokwahlulela kukaNkulunkulu selifikile. Umlayezo wesAmbulo 14:6 utholakala ngapha kokuqala kwesikhathi sokuphela.

Uriah Smith uthi isikhathi sokugcina singu-1798, nokuthi umyalezo wesAmbulo 14 uza ngemva kwalokho. Uyaloba athi, “Kodwa umyalezo wesAmbulo 14:6 ubekwe ngale kwesiqalo sesikhathi sokugcina. Uyisimemezelo sokuthi ihora lokwahlulela kukaNkulunkulu selifikile, ngakho-ke kumele usebenze esizukulwaneni sokugcina. UPawulu akazange ashumayele ukuthi ihora lokwahlulela selifikile. ULuther nabasizi bakhe abazange bakushumayele lokho. UPawulu wakhuluma ngokwahlulela okuzayo, okwakusekusasa ngokungaqondile, kanti uLuther wakubeka okungenani eminyakeni engamakhulu amathathu ukusuka osukwini lwakhe. Ngaphezu kwalokho, uPawulu uxwayisa ibandla ngakho konke ukushumayela okunjalo kokuthi ihora lokwahlulela kukaNkulunkulu selifikile kuze kufike isikhathi esithile.” Ku-2 Thesalonika 2:1-3, uPawulu uthi usuku lukaKristu alusondele kuze kufike kuqala ukuhlubuka, kwembulwe nomuntu wesono. UPawulu wethula umuntu wesono, uphondo oluncane, ubuPapa, futhi uhlanganisa ngesixwayiso sonke isikhathi sobukhosi bakhe, obaqhubeka iminyaka eyi-1260, baphela ngo-1798.

Ngo-1798, umnqamulajuqu wokumemezela usuku lukaKristu luseduze waphela. Isikhathi sokuphela saqala, nesigxivizo sasuswa encwadini encane. Kusukela lapho, ingelosi yeSambulo 14

iye yaphuma. U-Uriah Smith uthi, “Uma ningakubona lokho,” kusukela ngo-1798, umlayezo wengelosi yokuqala uye waphuma. Ngo-1798, ingelosi yokuqala yeSambulo 14 ifika emlandweni—lokhu kungukuqonda kwamaphayona. Kusukela lapho, ingelosi yeSambulo 14 isimemezele ukuthi ihora lokwahlulela kukaNkulunkulu selifikile, kanti ingelosi yesahluko seshumi ithathe ukuma kwayo phezu kolwandle nomhlaba, ifunga ukuthi isikhathi asisayikuba khona. Ubuwena bazo abunakungatshazwa. Zonke izimpikiswano ezibeka enye zisebenza nakwenye. Isizukulwane samanje sibona ukugcwaliseka kwalezi ziprofetho ezimbili. Ekushunyayelweni kokufika kukaKristu, ikakhulu kusukela ku-1840 kuya ku-1844, kwaqala ukugcwaliseka kwazo okuphelele nokunemininingwane.

USmith uphawula u-1840 no-1844 maqondana nengelosi yokuqala yeSambulo 14 efika ngo-1798, kodwa futhi uphawula ingelosi yokuqala ngo-1840, lapho isigijimi sinikwa amandla. Ekushunyayelweni kokufika kwesibili, ikakhulukazi kusukela ngo-1840 kuya ku-1844, kwaqala ukugcwaliseka kwazo okuphelele. Ukuma kwengelosi unyawo olulodwa lusesolwandle nolunye lusemhlathathini kubonisa ububanzi obukhulu bokumenyezelwa kwayo. Isigijimi sasiyowela ulwandle futhi sidlulele ezizweni ezehlukene, futhi isimemezelo sokufika kwesibili safinyelela kuzo zonke iziteshi zobumishonari emhlabeni. Kusukela ngo-1840, isigijimi sengwele yokuqala, ngokuka-Ellen White, sathwalwa sayiswa kuzo zonke iziteshi zemishini emhlabeni. Lokhu kwafezwa lapho isimiso sonyaka-usuku sesiprofetho seBhayibheli siqinisekiswa ngokuwa kombuso wama-Ottoman. Okwamanje asibheki imininingwane yalokhu, kodwa sibeka isizinda somlando wamaMillerite kanye namandla asebenzayo oMkhosi Waphakathi Kwamabili.

Izigigaba Ezisemqoka Zomlando: 1833 Nokuwela Kwezinkanyezi

Ngo-1833, kwenzeka ukuwa kwezinkanyezi. U-Ellen White uphawula encwadini ethi *The Great Controversy*, ikhasi 333: ‘Ngo-1833, eminyakeni emibili emva kokuba uMiller eqalile ukwethula obala ubufakazi bokubuya kukaKristu okuseduze, kwavela olokucina lwezibonakaliso ezazithenjiswa nguMsindisi njengezimpawu zokufika Kwakhe kwesibili. UJesu wathi: “Izinkanyezi ziyakuwa ezulwini.” Mathewu 24:29. Futhi uJohane eSambulweni wamemezela, njengoba ebona embonweni izigcawu ezaziyokwethulela usuku lukaNkulunkulu: “Izinkanyezi zezulu zawela emhlabeni, njengokuba umkhiwane ulahla amakhiwane awo angakavuthwa, lapho unyakaziswa ngumoya onamandla.” IsAmbulo 6:13. Lesi siprofetho sathola ukugcwaliseka okumangalisayo nokuthinta kakhulu esibhakabhakeni esikhulu sezinkanyezi ezawayo sangoNovemba 13, 1833.’

Ubufakazi bukaWilliam Miller bulandisa buthi: “NgoMgqibelo emva kwesidlo sasekuseni—ehlobo lika-1833, ngahlala phansi etafuleni lami lokubhala ukuze ngihlolisise iphuzu elithile, kwathi lapho ngisukuma ukuze ngiphumele emsebenzini, kwangifikela ngamandla amakhulu kunakuqala, ‘Hamba uyokutshela umhlaba.’ Lowo muzwa wafika ngokuzumayo nangamandla amakhulu kangangokuba ngaphinde ngahlala esihlalweni sami ngithi, ‘Angikwazi ukuya, Nkosi.’ ‘Kungani kungenjalo?’ kwabonakala kuyimpindulo, kwase kuvela zonke izaba zami, ukungabi namandla kwami; kodwa usizi lwami lwaba lukhulu kangangokuba ngangena esivumelwaneni esingwele noNkulunkulu sokuthi uma Yena engavula indlela, ngangizohamba ngenze umsebenzi wami emhlabeni. ‘Usho ukuthini ngokuvula indlela?’ kwabonakala kufika kimi.

Khona-ke ngathi, uma nje ngingathola isimemo sokukhuluma obala kunoma iyiphi indawo, ngizohamba ngibatshele lokho engikutholayo eBhayibhelini mayelana nokufika kweNkosi. Masinyane wonke umthwalo wami wasuka. Ngase ngijabula ngokuthi mhlawumbe ngangingeke ngibizelwe kanjalo, ngoba angikaze ngithole isimemo esinjalo; izilingo zami zazingaziwa, futhi ngangingenathemba elikhulu lokumenyelwa kunoma iyiphi insimu yomsebenzi. Cishe emizuzwini engamashumi amathathu kusukela kuleso sikhathi, ngingakaphumi egumbini, kwangena indodana kaMnu. Guilford waseDresden, oqhele ngamamayela angaba yishumi nesithupha ukusuka lapho ngangihlala khona, yathi uyise wayemthumile kimi futhi wayefisa ukuba ngihambe nayo ngiye ekhaya, ngicabanga ukuthi mhlawumbe wayefuna ukungibona ngenxa yendaba ethile yomsebenzi. Ngambuza ukuthi ufunani. Yaphendula yathi ngakusasa kwakungeke kube khona ukushumayela esontweni labo, futhi uyise wayefisa ukuba ngize ngikhulume kubantu ngendaba yokufika kweNkosi. Ngokushesha ngazithukuthelela ngokuthi ngenze lesi sivumelwano engangisenze. Ngahlubuka ngaso lesi sikhathi eNkosini, nganquma ukungayi. Ngamshiya umfana ngingamnikanga mpendulo, ngahoxa ngingosizi olukhulu ngaya esixukwini sezihlahla esiseduze. Khona-ke ngalwa neNkosi cishe ihora lonke, ngizama ukuzikhulula esivumelwaneni engangisenze nayo, kodwa angitholanga ukuphumula. Kwagxiliswa unembeza wami amazwi athi, 'Uyokwenza isivumelwano noNkulunkulu bese usiphula masinyane kangaka na?' futhi ububi obedlulele bokwenza kanjalo bangimboza. Ekugcineni ngathobela futhi ngathembisa iNkosi ukuthi uma Yona ingangiqinisa, ngangizohamba, ngiyethemba kuyo ukuba inginike umusa namandla okufeza konke eyayingakufuna kimi. Ngabuyela endlini ngathola umfana esalindile. Wahhlala kwaze kwaba ngemva kwesidlo sasemini, ngahamba nayo ngabuyela eDresden." Yileyo ndlela uMiller, ehlobo lika-1833, aqala ngayo ukwethula obala umlayezo. NgoDisemba 1833, ukuwa kwezinkanyezi kwanezela isithunzi esinzima emlayezweni wakhe.

1840: Ukugcwaliseka Kweziprofetho noMbuso Wase-Ottoman

Ngo-1840, u-Ellen White uphawula ngokugcwaliseka okuphawulekayo kwesiprofetho. Le ndima ivame ukuphikiswa emiBhalweni yoMoya wesiProfetho, abanye bethi u-Uriah Smith wayifaka encwadini ethi **The Great Controversy**, kodwa lezo zinkulamo azinasisekelo. Ukhuluma ngokulandelana kokugcwaliseka kwesiprofetho okuholela ku-1840, kuhlanganisa ukuwa kwezinkanyezi noSuku Lobumnyama. Uyabhala, "Ngonyaka ka-1840, okunye ukugcwaliseka okuphawulekayo kwesiprofetho kwavusa intshisekelo esabalele."

Ukhuluma ngesiprofetho seBhayibheli, hhayi nje ukubikezela komuntu okwenziwa nguJosiah Litch. Eminyakeni emibili ngaphambi kwalokho, uJosiah Litch, umfundisi ovelele owayeshumayela ngokubuya kwesibili kukaKristu, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso wase-Ottoman. Ngokwezibalo zakhe, la mandla kwakufanele achithwe ngo-Agasti 11, 1840. Ngesikhathi esasiqokiwe, iTurkey, ngamanxusa ayo, yamukela ukuvikelwa yiMibuso Ehlangene yaseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Leso sehlakalo sagcwalisa isibikezelo ngokunembile impela. Kwathi lapho lokhu sekuyaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuchazwa kwesiprofetho ezazimukelwe nguMiller nabangane bakhe, kwase kunikezwa umfutho omangalisayo enhlanganweni ye-Advent. Amadoda emfundo nesikhundla ahlanganana noMiller ekushumayeleni

nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844, umsebenzi wanda ngokushesha.

Uriah Smith wayesitshela ukuthi ingelosi yokuqala yesAmbulo 14 yafika ngo-1798, kodwa iyona kanye ingelosi efanayo nengelosi yesAmbulo 10. EsAmbulweni 10, uJohane utshelwa ukuba athathe incwadi encane esandleni sengwezi ayidle, futhi iyoba mnandi emlonyeni wakhe. Umlayezo wamaMillerite waba mnandi ngo-11 Agasti 1840, emva kweminyaka emibili yokubikezela ukuwa koMbuso Wama-Ottoman ngokusekelwe esimisweni sonyaka-nosuku sesiprofetho seBhayibheli. Lapho lesi sehlakalo sigwaliseka ngokunembile, umlayezo ababewumemezela waba mnandi emlonyeni wabo.

Ngo-August 11, 1840, umlayezo waba mnandi emlonyeni wabo. UJohane utshelwa ukuba athathe incwadi encane esandleni sengwelosi eyehlile. Ingelosi yehla ngo-August 11, 1840, futhi le ngelosi yesAmbulo 10 iyafana nengelosi yokuqala yesAmbulo 14. Ingelosi yesAmbulo 14 ifika ngo-1798 ngesikhathi sokuphela, kodwa umlayezo wayo unikwa amandla ngo-1840. UEllen White uthi lapho lesi sehlakalo sesaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuchazwa kwesiprofetho ezamukelwa nguMiller nabangane bakhe. Kusukela ngeminyaka yawo-1930, kuqalwa ngo-1919 kodwa ikakhulukazi ngeminyaka yawo-1930, ubu-Adventist buye benqaba imithetho yokuchazwa kwesiprofetho eyamukelwa nguMiller nabangane bakhe—leyo mithetho iyindlela yobufakazi bemibhalo ekutadisheni iBhayibheli.

Ishadi lika-1843 kanye neSikhathi Sokulibala

Uphawu olulandelayo emlandweni yishadi lika-1843, elakhiqizwa ngoMeyi 1842. U-Ellen White uthi, “Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi nokuthi akumelwe liguqulwe, ukuthi izibalo zazinjengoba Yena ayefuna zibe njalo, nokuthi isandla saKhe sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo ukuze kungabikho noyedwa owayengalibona kwaze kwasuswa isandla saKhe.” Leli shadi liwuphawu lwesiprofetho, elakhiqizwa ngoMeyi 1842. NgoJuni 1842, amabandla amaProthestani avala iminyango yawo, kwase kufika ingelosi yesibili.

Kusuka ku-Testimonies, umqulu wokuqala, ikhasi 21: “NgoJuni ka-1842, uMnu. Miller wanikeza uchungechunge lwakhe lwesibili lwezinkulumbo eSontweni laseCasco Street ePortland, eMaine. Ngaphandle kwezimbalwa izimo, izinhlangotho zamasondo ezehlukene zavala iminyango yamasonto azo kuMnu. Miller.” U-Ellen White usitshela ukuthi, njengamaKristu amaSeventh-day Adventist, kufanele sifunde ukucabanga sisuke embangelweni siye emphumeleni. Imbangela eyaholela amasonto amaProthestani ukuba avale iminyango yawo kwaba ukwethulwa kwaleli shadi. Lapho leli shadi lethulwa ngoMeyi, amasonto amaProthestani anquma ukuthi amaMillerite ayengabashisekeli abakhohlisekile.

Ukudumazeka kokuqala kulandela. Kusukela encwadini ethi The Great Controversy, ikhasi 393: “Kusenesikhathi ngo-1842, isiqondiso esinikezwe kulesi siprofetho sokuba kubhalwe umbono, wenziwe ucece ematafuleni, ukuze ofundayo agijime, sasiphakamisele uCharles Fitch ukuba alungise ishadi lesiprofetho ukuze lichaze imibono kaDaniyele neSambulo.” UCharles Fitch, owafa ngaphambi nje Kokudumazeka Okukhulu kwango-Okthoba 22, 1844, wasetshenziswa yiNkosi kulo mlendo. Walungisa ishadi, elashicilelwa ngoMeyi 1842.

Ukushicilelwa kwaleli shadi kwabhekwa njengokugcwaliseka komyalo kaHabakuki. Nokho, akekho owabona ukubambezeleka okwakubonakala ekugcwalisekeni kombono. Isikhathi sokulibala sivezwe kuleso siprofetho esifanayo. Emva kokudumala, lo mbhalo wabonakala ubalulekile: “Ngokuba umbono usekhona owesikhathi esimisiweyo, kepha ekugcineni uyakukhuluma, ungamanga; noma ubambezeleka, wulindele, ngokuba uyakufika impela, awuyikubambezeleka. Olungileyo uyakuphila ngokukholwa.” Isikhathi sokulibala siwukudumala kokuqala, okwafika ngoMashi 22, 1844. AmaMillerite ayebikezela ukuphela kwezwe ngo-1843, esebenzisa ukubalwa kwesikhathi kweBhayibheli. Lapho iNkosi yayingakafiki ngaleso sikhathi, ukudumala kokuqala kwaqala ngoMashi 22, 1844. Yiso leso sikhathi sokulibala.

Lesi yisikhathi sokulibala emzekelisweni wezintombi eziyishumi, kuHabakuki 2, naseDaniyeli 12. UDaniyeli 12:11 uthi, “Kusukela esikhathini lapho umhlatshele wansuku zonke uyakususwa...” Amaphayona aqonda ukuthi ubuqaba bancishiswa ngo-508, lapho uClovis enqoba amaVisigoth. Kusukela esikhathini lapho ubuqaba bususwa khona futhi upapa emiswa khona (eminyakeni engamashumi amathathu kamuva ngo-538), kuyakuba yizinsuku eziyi-1290. Ivesi elilandelayo lithi, “Ubusesiwe olindayo aze afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano.” U-508 uma wengezwa ku-1335 ulingana no-1843. “Ubusesiwe lowo ofika ku-1843.” U-1335 uphawula isikhathi sokulibala, uthi, “Ubusesiwe olindayo aze afinyelele ku-1843.” Uma ubambelela ekuqondeni kwamaphayona mayelana nokwansuku zonke, njengoba kwenza u-Ellen White, lokhu kuyacaca.

Ukuze kuqhubekwe kucace, u-Isaya 30:18 uthi, “Ngakho-ke iNkosi iyakulinda.” Lapha, iNkosi ingumyeni emfanekisweni wezintombi eziyishumi, futhi iyalibala. “Ngakho-ke umyeni uyakulibala, ukuze abe nomusa kini, ngakho-ke uyakuphakanyiswa, ukuze abe nesihe kini; ngokuba iNkosi inguNkulunkulu wokwahlulela. Babanjwe yisibusiso bonke abayilindelayo.” Lokhu kuyahambisana noDaniyeli 12:12: “Ubusesiwe olindayo, afinyelele ku-1335.” Umyeni uyalibala ngoMashi 22, 1844. Kukhona isibusiso esihambisana nokufika ekudumazekeni kokuqala bese ulinda. Lapho usufikile lapha, kufanele ulinde. Ulindeleni? UHabakuki 2:3 uthi, “Ngokuba umbono usamelwe isikhathi esimisiweyo, kodwa ekugcineni uyakukhuluma, ungaweqi amanga; noma ulibala, wulindele.” Isibusiso sokufika ku-1335 yisibusiso sokufika kulo mlando, lapho iNkosi iyakufeza khona ukuKhala Kwaphakathi Kwamabili.

Akubona bonke abayovunyelwa ukuba babe nengxenywe esiKhalweni Saphakathi Kobusuku. Abanye abantu bahamba kanye namaMillerite kungengoba benolwazi lwabo siqu ngoJesu Kristu noma ngenxa yokutadisha kwabo siqu iZwi likaNkulunkulu, kodwa ngenxa yokwesaba. Ngaphambi kokuba kufike iSikhalo Saphakathi Kobusuku, iNkosi yehlukanisa laba bazalwane kulo mnyakazo. Ukudumala kokuqala kuyingxenywe yenqubo elungiselela iSikhalo Saphakathi Kobusuku. Ngokuka-Ellen White, uma singakuqondi lokhu, siyawa endleleni siwele ezweni elibi elingezansi.

Ukunikwezwa Kwamandla KweSiyalezo SeNgelosi Yesibili

Kusukela ku-Early Writings, ikhasi 238: “Sekusondele ukuphela komlayezo wengelosi yesibili, ngabona ukukhanya okukhulu kuvela ezulwini kukhanya phezu kwabantu bakaNkulunkulu.

Imisebe yalokhu kukhanya yabonakala ikhanya njengelanga, futhi ngezwa amazwi ezingelosi ememeza, ‘Bhekani, umyeni uyeza.’” Lokhu kwakungukuKhalela Kwaphakathi Nobusuku, okwakuzonika amandla umyalezo wengelosi yesibili. Amaphayona aqonda ukuthi umyalezo wengelosi yokuqala wafika ngo-1798 kodwa wanikwa amandla ngokuwa koMbuso Wama-Ottoman ngo-1840. Yonke imiyalezo ifika ngesikhathi esithile emlandweni, bese emva kwalokho inikwa amandla. Umyalezo wengelosi yesibili ufika ngoMashi 22, 1844, lapho amabandla amaProthestani evala iminyango yawo emelene nomlayezo wamaMillerite. UkuKhalela Kwaphakathi Nobusuku kunika amandla umyalezo wengelosi yesibili. Umyalezo wengelosi yesithathu ufika ngo-Okthoba 22, 1844, futhi unikwa amandla lapho ingelosi enamandla yesAmbulo 18 ihlangana nawo. Wonke umyalezo ufika emlandweni, bese emva kwalokho unikwa amandla. Lokhu kubalulekile ukuba kuqondwe.

Ukukhala Kwaphezulu Kwaphakathi Kwamabili kwanika amandla umlayezo wengelosi yesibili. Izingelosi zathunywa zivela ezulwini ukuze zivuse abangcwele ababedangele futhi zibpreparele umsebenzi omkhulu owawuphambi kwabo. Amadoda ayenamakhono kakhulu ayengawona awokuqala ukwamukela lo myalezo. UWilliam Miller wayengesiye owokuqala ukwamukela lo myalezo; kunalokho, wayengowokugcina ukuwamukela. Wayengonamakhono kakhulu ekuqondeni lo myalezo, kanti uSamuel Snow wayengowokuqala. Labo ababekade behola emsebenzini ngaphambili baba ngabokugcina ukuwamukela nokusiza ukukhulisa ukukhala. Ngokomlando, umuntu wokugcina ukwamukela umlayezo Wokukhala Kwaphezulu Kwaphakathi Kwamabili kwakunguWilliam Miller.

Kusukela ku-The Great Controversy, 376: Ngesikhathi sokunikezwa amandla koKukhala Kwaphakathi Kwamabili, cishe abayizi-50,000 bashiya amabandla. Njengoba umsebenzi kaMiller wawuthambekele ekwakheni amabandla, ekuqaleni wamukelwa ngomusa; kodwa lapho abefundisi nabaholi bezenkolo sebenqume ukuphikisana nemfundiso ye-Advent futhi befisa ukucindezela yonke inkanuko ngale ndaba, bayiphikisa besemapulpitini futhi benqabela amalungu abo ilungelo lokuya ekushunyayelweni kokubuya kwesibili noma ngisho nokukhuluma ngethemba labo emihlanganweni yokuzijabulisa. Abaholi eBandleni lama-Adventist namuhla abavimbela ukufundiswa kwalo myalezo ebandleni ngisho nasemakhaya angasese bafanekiselwa lapha enhlanganweni yamaMillerite.

Amakholwa azithola esesivivinyweni esikhulu nasekudidekeni. Ayewathanda amabandla awo futhi enqikaza ukuzihlukanisa nawo, kodwa njengoba ebona ubufakazi beZwi likaNkulunkulu bucindezelwa futhi ilungelo lawo lokuhlolisisa iziprofetho linqatshelwa, azizwa ukuthi ukwethembeka kuNkulunkulu kwakuwawimbela ukuba azithobe. Labo ababefuna ukuvala ngaphandle ubufakazi beZwi likaNkulunkulu babengenakuthathwa njengabakha iBandla likaKristu. Ngakho-ke, azizwa enesizathu esifanele sokuzihlukanisa nokuxhumana kwawo kwangaphambili. Ehlobo lika-1844, abangaba ngu-50,000 baphuma emabandleni.

Ukuqonda KukaMiller kanye Nokukhala Kwangempela Kwaphakathi Kwamabili

Encwadini kaMfundisi uDamsteegt, *Foundation of Seventh-day Adventist Message and Mission*, uMiller wayekhohlelwa ukuthi ukumemezela kukaDanilyeli 8:14 kanye nengelosi yokuqala yesAmbulo 14 kwakuyisiKhalo Saphakathi Kwamabili—“Bhekani, umkhwenyana uyeza.” Wayekhohlelwa ukuthi lo myalezo wawukhomba ukuza kwesibili kukaKristu. UMiller wayecabanga ukuthi wonke umlando wawuyisiKhalo Saphakathi Kwamabili, kodwa u-Ellen White uthi isiKhalo Saphakathi Kwamabili sagcwaliseka ngesikhathi esithile esiqondile. USamuel Snow wabiza isethulo sakhe ngokuthi “The True Midnight Cry” ukuze asihlukanise nemfundiso yamaMillerite yokuthi isiKhalo Saphakathi Kwamabili sasiwumyalezo ojwayelekile.

Ababengabomoya kakhulu bamukela umlayezo kuqala, kanti labo ababekade behola emsebenzini baba ngabokugcina ukuwamukela nokusiza ekuwukhuliseni umemezelo. UWilliam Miller, owayehle umsebenzi kusukela ngo-1833 kuya phambili, wabhekana nobunzima ngomlayezo Wokukhala Kaphakathi Kwamabili lapho ufika ngo-Agasti 1844. Wayengaqiniseki ngokuzihlukanisa namabandla, futhi wayesefundise ukuqonda okunye ngoKukhala Kaphakathi Kwamabili iminyaka eminingi.

UWilliam Miller wabhala wathi, “Bengingakaze ngiqiniseke nganoma yiluphi usuku oluthile lokubonakala kweNkosi, ngikholwa ukuthi akakho umuntu ongakwazi usuku noma ihora. Kuzo zonke izinkulumbo zami ezishicilelwe, njengoba kuzobonakala ekhasini lesihloko, kwakukhulunywa ngonyaka ka-1843. Kuzo zonke izinkulumbo zami zomlomo, ngangihlale ngitshela abalaleli bami ukuthi lezo zikhathi zaziyophela ngo-1843 uma kwakungekho phutha ekubaleni kwami, kodwa ukuthi ngangengeke ngasho ukuthi ukuphela kwakungeke kufike ngisho nangaphambi kwaleso sikhathi, nokuthi kwakufanele bahlale belungile ngaso sonke isikhathi. Ngo-1842, abanye babazalwane bashumayela ngokuqiniseka okukhulu, unyaka uqobo lwawo, futhi bangisolisa ngokufaka u-‘uma’.” NgoMeyi 1842, kwashicilelwa ishadi lika-1843, futhi abazalwane batshele uMiller ukuba asuse u-‘uma’ enkulumweni yakhe.

UMiller waqhubeka wathi, “Amaphephandaba omphakathi ayeseshicilele nokuthi ngangibeke usuku oluqondile, umhla wamashumi amabili nantathu ku-Ephreli, lokufika kweNkosi. Ngakho-ke, ngoZibandlala walowo nyaka, njengoba ngangingaboni phutha ekubalweni kwami, ngashicilela inkolelo yami yokuthi phakathi komhla zingama-21 kuNdasa, 1843, nomhla zingama-21 kuNdasa, 1844, iNkosi yayizofika ngesinye isikhathi.” UMiller wayesevele ephethe isiphetho sosuku lweshumi lwenyanga yesikhombisa, futhi kudala ngaphambi kokuba uSamuel Snow asebenzise lesi siphetho ukumemezela Isililo Saphakathi Kwamabili, uMiller wayesebhale ngaso. KwakunguMiller lowo iNkosi eyamsebenzisa ukuhlenganisa umqondo onengqondo uSamuel Snow awusebenzisa ukukhomba umhla zingama-22 kuMfumfu, 1844.

UMiller wabhala wathi, “Ngonyaka ka-1843, ukusolwa okunolaka kakhulu kwanqwatshelaniswa phezu kwami nalabo ababehlangene nami yizindaba zokunyathelisa kanye namanye amapulupiti. Izisusa zethu zahlaselwa, izimiso zethu zachazwa ngokungesilo iqiniso, nesimilo sethu sangcoliswa.” Isikhathi sadlula, kwathi uMashi 21, 1844, wadlula ngaphandle kokubonakala kweNkosi. Ukudumala kwaba kukhulu, futhi abaningi abasahambanga nabo. Ngaphambi kwalesi sikhathi, kusukela ngo-1840, kwakulinganiselwa ukuthi kwakukhona amaMillerite angu-200,000, kodwa ngalesi sikhathi kwase kusele angu-50,000 kuphela.

UMiller waqhubeka wathi, “Ngaphambi kwalokhu, ekwindla ka-1843, abanye babafowethu baqala ukubiza amabandla ngokuthi yiBabiloni futhi baphikelela ngokuthi kwakungumsebenzi wama-Adventist ukuphuma kuwo. Ngalokhu, ngadabuka kakhulu. Umphumela wawungemubi kakhulu kuphela, kodwa ngakubheka njengokuphambukisa iZwi likaNkulunkulu, njengokulihlanekezela imiBhalo.” UMiller wabhekana nobunzima ngomlayezo wengelosi yesibili, okwenza kwaba lukhuni kakhulu kuye ukwamukela umlayezo weqiniso woKukhala Kwasemini Yobunye. Lo mkhuba wasakazeka, futhi amabandla avalwa kubo, kwadala inzondo futhi kwehlukana iningi lama-Adventist namabandla alo ngokwahlukana kwawo.

Ngemva kokuba isikhathi sakhe esashicilelwa sesidlulile, uMiller wavuma ukudumala kwakhe mayelana nenkathi eqondile kodwa waqhubeka ebambelele ekukholweni kwakhe. Waqhubeka nemisebenzi yakhe eNtshonalanga phakathi nehlobo lika-1844 kwaze kwaba yilapho kuqala inhlango yeNyanga Yesikhombisa. Wayengenandima kule nhlangano ngaphandle kwencwadi ayeyibhale ezinyangeni eziyishumi nesishiyagalombili ngaphambili mayelana nemikhosi yoMthetho kaMose ekhomba kuleyo nyanga. Wayengalindele ukuthi izihloko ezinjalo zizosetshenziswa ngaleyo ndlela noma ukuthi ukukholwa ebufakazini obunjalo kwakuyokuba yisivivinyo sensindiso. Wayengenabudlelwano nale nhlangano kwaze kwaba amasonto amabili noma amathathu ngaphambi kuka-October 22, 1844. Encwadini ayibhalela uHimes ngo-October 6, 1844, uMiller wabhala wathi, “Ngibona inkazimulo enyangeni yesikhombisa engingakaze ngayibona ngaphambili... Manje, malibongwe igama leNkosi, ngibona ubuhle, ukuvumelana, nokuhlangana emibhalweni, engikukhulekele isikhathi eside kodwa angizange ngikubone kuze kube namuhla. Bonga iNkosi, mphefumulo wami. UMfoweth’ uSnow, uMfoweth’ uStorrs, nabanye, mababusiwe ngenxa yokuba yizinsimbi ekuvuleni amehlo ami. Sengicishe ngafika ekhaya. Inkazimulo, inkazimulo, inkazimulo, inkazimulo.”

Ngemva kwalokho, uMiller waphinde wacabanga ngeSikhalo Saphakathi Kwamabili, esibiza ngokuthi ukushisekela okweqile. UDamsteegt uphawula ukuthi uSnow wathola uhlaka oluyisisekelo lomyalezo weSikhalo Saphakathi Kwamabili emsebenzini kaMiller wangaphambili.

Izibalo zikaSnow, ezashicilelwa ngoMashi 1844, zavusa ukunakwa okuncane kwaze kwaba umhlangano wekamu lase-Exeter, ngo-Agasti 12–17, 1844. Lapho, usuku lwakhe oluqondile lokubuya kukaKristu lwavusa amaMillerite amaningi, lwafinyelelisa umzamo wawo wobuvangeli esicongweni. Impendulo yawo yaziwa ngokuthi yiNhlango yeNyanga yesiKhombisa. Nakuba abaholi bamaMillerite ekuqaleni babenokungabaza, emasontweni athile ngaphambi komcimbi owawulindelwe, bahlanganyela kule nhlangano futhi bavumela imibono kaSnow ukuba ishicilelwe futhi isekelwe.

Ukumemeza Kwaphakathi Kwamabili Nemiphumela Yako

Umbono wokuqala ka-Ellen White ubonisa abantu bakaNkulunkulu besendleleni eya ezulwini, benokukhanya ngemva kwabo okubizwa ngokuthi uKhalelo Lwaphakathi Kwamabili. Umlayezo owethulwa nguSamuel Snow udinga ukuqondwa. NgoMeyi 1842, kwanyatheliswa amashadi angu-300 enzelwe abashumayeli abangu-300. NgoMashi 22, 1844, ngemva kokudumazeka kokuqala, ishadi labekwa eceleni, futhi abaningi bayishiya le nhlangano. Labo abasala

kwakufanele balinde. Emhlanganweni wokukhempa wase-Exeter, uSnow wabonisa ukuthi iNkosi yayizofika ngo-Okthoba 22, 1844, uSuku Lokubuyisana. Lokhu kwabashukumisela ukuba bamemezele umlayezo.

UJoseph Bates walandisa ukuthi ngemva komhlangano wekamu wase-Exeter, ngesikhathi ehamba phakathi kwezinqola zesitimela, wezwa amazwi ephindaphinda ethi, “Bhekani, umkhwenyana uyeza!” Le nhlangano yasabalala kulo lonke elase-United States ezinyangeni ezimbili, yaholela ekuDumazekeni Okukhulu ngo-Okthoba 22, 1844.

UDamsteegt uphawula ngeNgqungquthela yaseLow Hampton yama-Adventist, zingu-28–29 kuZibandlela 1844, eyayihlanganisa uHimes noMiller. UHimes wanxusa ukuba kududuzwe abangcwele, kuvuswe izwe lobuKristu, futhi kumenyezelwe insindiso ezonini. Emasontweni ambalwa kamuva, i-Advent Press yaqala kabusha, futhi uHimes wamemezela ukuthi umnyango wensindiso uvulekile. UMiller kancane kancane wayeka umqondo oweqisayo womnyango ovaliwe, wabuyela embonweni wakhe wokuqala weMidnight Cry. Kuleyo nyanga efanayo, u-Ellen White waba nombono wakhe wokuqala, owabonisa ukuthi labo abalahla iMidnight Cry bayawa baphume endleleni. Lowo mbono wawungokaWilliam Miller njengokungathi wawungowabanye bonke.

Ukuvivinywa Kokugcina Nefa LikaWilliam Miller

Kusukela ku-Early Writings, ikhasi 257: “Ukunaka kwami kwase kubhekiswa kuWilliam Miller. Wayebonakala edidekile futhi egobile ngenxa yokukhathazeka nosizi ngabantu bakhe. Iqembu elalibumbene futhi linothando ngo-1844 lalilahlekelwa uthando lwalo, limelana lodwa, futhi liwela esimweni sokubanda nokuhlehla emuva ngokomoya. Njengoba ebona lokhu, usizi lwaphelisa amandla akhe. Ngabona amadoda aholayo embhekile, ikakhulukazi uJoshua Himes, futhi esaba ukuthi angase amukele umlayezo wengelosi yesithathu.” Umlayezo wengelosi yesithathu kulo mingo yiSabatha. Njengoba uMiller ayethambekela ekukhanyeni okuvela ezulwini, la madoda ayehlela amacebo okuphambukisa ingqondo yakhe kulokho. Ithonya lomuntu lamgcina ebumnyameni futhi lagcina ithonya lakhe phakathi kwalabo ababemelana neqiniso. Ekugcineni, uMiller waphakamisa izwi lakhe emelene nokukhanya okuvela ezulwini—iSabatha. Wahluleka ukwamukela umlayezo owawuyochaza ukudumala kwakhe futhi ukhanyisele inkazimulo nokukhanya kokwedlule. Wathembela ekuhlakanipheni komuntu esikhundleni sokukaNkulunkulu. Njengoba ayesedabukile ngenxa yomsebenzi nobudala, wayengenacala elilingana nelalabo ababemvimba eqinisweni. Isono siphezu kwabo. Ukuba uMiller wayekwazile ukubona ukukhanya kwengelosi yesithathu, izinto eziningi zaziyochozwa. Kodwa abafowabo babevuma uthando olujule kangaka ngaye waze wacabanga ukuthi wayengeke neze azihlukanise nabo. UNkulunkulu wamvumela ukuba awe ngaphansi kwamandla okufa futhi wamfihla ethuneni kulabo ababemdonga bemsusa eqinisweni. UMose wona ngaphambi kokungena eZweni Lesithembiso; ngokunjalo noMiller wona ngesikhathi eseseduze ukungena eKhanani lasezulwini. Abanye bamholela ekwenzeni lokhu; abanye bayakuphendulela lokho. Kodwa izingelosi ziqapha uthuli oluyigugu lwale nceku kaNkulunkulu futhi iyovela ngokuzwakala kwecilongo lokugcina.

Isiphetho: Izifundo Zanamuhla

Ekuphetheni, uWilliam Miller umele amaSeventh-day Adventist ekupheleni kwezwe. Umbono wokuqala ka-Ellen White uqondene kakhulu nosuku lwethu kunolosuku lwakhe. Ekupheleni kwezwe, amaSeventh-day Adventist ayokwenqaba ukukhanya kweMidnight Cry. Ukukhanya kweMidnight Cry kungaqondwa kuphela ngokuliqonda leli zwe lomlando. Ukudumala kokuqala kwahlanza inhlangotho yamaMillerite kulabo ababekhona ngenxa yezizathu ezingezinhle, kwalungiselela nabantu isipiliyoni sokuvivinywa esasiyobaholela eNdaweni eNgcwelengewele Kakhulu. Labo abafika ekudumaleni kokuqala babusisiwe kuphela uma belinda kuze kube ngu-Okthoba 22, 1844. Lesi sikhathi sihlalelwe nguNkulunkulu ukuba sikhiqize abantu ayobabutha eNdaweni eNgcwelengewele Kakhulu. Ukwenqaba iMidnight Cry nokuwela endleleni kusho ukwenqaba lo mlando wonke.

UWilliam Miller wenza amaphutha amathathu, futhi sihlalelwe sivivinywa ngezivivinyo ezintathu. Iphutha lakhe lokuqala kwakuwukwenqaba Isimemezelolo Saphakathi Kwamabili ngoDisemba 1844. Elesibili kwakuwukulalela abantu esikhundleni sikaNkulunkulu, okwaholela ephutheni lakhe lesithathu: ukwenqaba iSabatha. Ekupheleni kwezwe, amaSeventh-day Adventist ayokwenqaba umlando weSimemezelolo Saphakathi Kwamabili nesimemo sokubuyela ezindleleni zakudala ngoba elalela abaholi bawo. Ngokwenza kanjalo, azilungiselela uphawu lwesilo, ephinda inqubo kaMiller yokuvivinywa ngezinyathelo ezintathu, eqala ngendlela ahlobana ngayo nomyalezo nomlando weSimemezelolo Saphakathi Kwamabili.

Kukhona iziprofetho ezimbili kuphela eziphathelene nomlando osukela ekudumazekeni kokuqala kuze kufike ekudumazekeni kwesibili: izinsuku ezingu-2300 (“Nakuba umbono uphuza, wulindele”) kanye ne-2520. Ukwenqaba i-2520 kuwukwenqaba Isimemezelolo Saphakathi Kobusuku. Ukwenqaba Isimemezelolo Saphakathi Kobusuku kuwukuwela usuke endleleni uye ezweni lababi elingezansi.

Sizobhekana nalokhu ngokuningiliziwe esethulweni esilandelayo.