

# Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Engamashumi Amathathu Nanhlanu

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## Inombolo Engamashumi Amathathu Nanhlanu

Ekhasini 81 le-*Early Writings*\* (futhi “81” liwuphawu loMpristi Omkhulu oyedwa wobuNkulunkulu nabapristi abangamashumi ayisishiyagalombili), kubhalwe iphupho lesibili likaWilliam Miller. NjengoNebukadinesari, uWilliam Miller wayenamaphupho amabili. Iphupho lesibili likaNebukadinesari esahlukweni sesine sikaDaniyeli, libekwe ngaphakathi komongo “wezikhathi eziyisikhombisa” zikaMose kuLevitikusi 26. UMiller wasebenzisa uDaniyeli isahluko sesine ukubonisa “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha lapho efundisa i-2,520, nakuba ayeyibiza ngokuthi “izikhathi eziyisikhombisa.” UMiller akazange aqaphele ukuthi wayefanekiswe nguNebukadinesari, kodwa izinsuku eziyi-2,520 zikaNebukadinesari esahlukweni sesine zimelelwa kokubili yigama elithi “hlakaza” nangeqiniso lokuthi zenzeka ‘izikhathi eziyisikhombisa,’ ngaphambi kokuba umuntu onebhulashi lothuli afike ephusheni likaMiller.

UMiller ubizwa ngokuthi “uBaba uMiller” nguDade White, kodwa hhayi ngendlela yobuhedeni njengoba kwenza amaKatolika, kodwa ngendlela yobuphatiyaka, efana nobaba u-Abraham. UMiller uyisibonakaliso; ungumuntu wesivumelwano, omele uchungechunge lwezibonakaliso zeBhayibheli endleleni eya esivumelwaneni sokugcina nabayikhulu namashumi amane nane ezinkulungwane. UJoweli uyasazisa ukuthi ezinsukwini zokugcina amadoda amadala ayakuphupha amaphupho, kanti uWilliam Miller ungumuntu omdala womlando wethu, futhi futhi ungumlimi owagcwalisa isiprofetho sikaWilliam Tyndale esithi, “Uma uNkulunkulu engisindisa ukuphila kwami, kungakadluli iminyaka eminingi ngiyakwenza ukuba umfana oqhuba igeja azi imiBhalo ngaphezu kwakho.”

“UNkulunkulu wathuma ingelosi yaKhe ukuba isebenze enhliziyweni yomlimi owayengakaze alikholwe iBhayibheli, ukuze amholele ekucwaningeni iziprofetho. Izingelosi zikaNkulunkulu zazimvakashela kaningi lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivulele ukuqonda kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu. Ukuqala kochungechunge lweqiniso kwanikezwa yena, futhi waholelwa ukuba aqhubeke ecwaninga isixhumanisi emva kwesixhumanisi, waze wabheka ngezimanga nangokuncoma eZwini likaNkulunkulu. Wabona lapho uchungechunge oluphelele lweqiniso. LeloZwi ayekade elibheka njengelingaphfumulelwanga manje lavuleka phambi kombono wakhe ngobuhle balo nangenkazimulo yalo. Wabona ukuthi enye ingxenye yoMbhalo ichaza enye, futhi lapho isahluko esisodwa sivalekile ekuqondeni kwakhe, wathola kwenye ingxenye yeZwi lokho okwachaza sona. Wabheka iZwi elingwele likaNkulunkulu ngenjabulo nangokuhlonipha okujulile kakhulu kanye nokwesaba okungwele.” *Early Writings*, 230.

UMiller wayengumlimi owagcwalisa isiprofetho sikaTyndale, futhi ukushicilelwa kwakhe kokuqala kolwazi lwesiprofetho ayeluloqile ekuvulweni kukaDaniyeli 8:14 kwaba ngo-1831, eminyakeni engamakhulu amabili namashumi amabili ngemva kokushicilelwa kweKing James Version yeBhayibheli. UJohn Wycliff, uWilliam Tyndale kanye nokushicilelwa kweKing James Bible ngo-1611, bamele izimpawu zomlando ezintathu eziqala isiprofetho seminyaka engamakhulu amabili namashumi amabili esiphela lapho umfana kaTyndale wegeja evulela iZwi likaNkulunkulu umlayezo wengelosi yokuqala, owawuzolandelwa ezinye izingelosi ezimbili. Leyo ngelosi yokuqala yafika ngo-1798, kanti eyesithathu ngo-1844. UWycliff, uTyndale noKing James bahlangana nomlimi owayezogcwalisa ukubikezela kukaTyndale, futhi owayezoba uphawu lomlando wezingelosi ezintathu kusukela ku-1798 kuze kube ngu-1844.

Ukutholakala kuka-alfa kukaWilliam Miller kwakuyiminyaka eyi-2,520 kaLevitikusi amashumi amabili nesithupha, futhi ukutholakala kwakhe kuka-omega kwakuyiminyaka eyi-2,300 kaDaniyeli 8:14. Ukuhlakazeka kukaJuda kweminyaka eyi-2,520 kwaqala ngo-677 BC kwaphela ngo-1844. Iminyaka eyi-2,300 kaDaniyeli 8:14 yaphela ngo-1844. Kokubili kwaphela kanyekanye ngo-1844, futhi indawo yokuqala yokutholakala kuka-alfa no-omega kukaWilliam Miller yayihlukaniswe ngeminyaka engamakhulu amabili namashumi amabili. “Amakhulu amabili namashumi amabili” ayiwuphawu lukaWilliam Miller, phezu kofakazi ababili. Ukutholakala kuka-alfa no-omega kukaMiller kumelwe ngu-1798 no-1844. Ukuhlakazeka kweminyaka eyi-2,520 okumelene nombuso wasenyakatho kwaphela ngo-1798, futhi eminyakeni engamashumi amane nesithupha kamuva, ngo-1844, iminyaka eyi-2,300 yaphela.

Iminyaka engu-2,520 eyaphela ngo-1798 iyaluphawula lolo suku, kanti iminyaka engu-2,520 ephikisana noJuda, eyaphela ngo-1844, ikhiqiza isikhathi seminyaka engamakhulu amabili namashumi amabili. Lokhu kusho ukuthi iminyaka engu-2,520 ephikisana no-Israyeli ikhiqiza isikhathi sesiprofetho seminyaka engamashumi amane nesithupha, futhi iminyaka engu-2,520 ephikisana noJuda ikhiqiza isikhathi sesiprofetho seminyaka engamakhulu amabili namashumi amabili. I-alpha yaleso sikhathi ingu-677 BC, kanti i-omega ingu-457 BC, okusho ukuthi i-alpha yesikhathi seminyaka engamashumi amane nesithupha neyesikhathi seminyaka engamakhulu amabili namashumi amabili imelwe ngu-2,520, futhi i-omega yazo zombili lezo zintambo ingu-2,300. Lokho kuhlakazeka okubili “kwe-2,520” kunikeza ofakazi ababili besikhathi esiqala ngo-2,520 siphethe ngo-2,300. Zombili lezo zintambo zikhomba ukutholakala kwe-alpha ne-omega kukaWilliam Miller.

“Iphupho likaWilliam Miller”

“Ngaphupha ukuthi uNkulunkulu, ngesandla esingabonakaliyo, wangithumela ibhokisi elincane elakhiwe ngobuciko obumangalisayo, elingaba ngamayintshi ayishumi ubude nanguyisithupha ngobubanzi, lenziwe nge-ebony nangamaparele afekethiswe ngobuciko obungavamile. Kulelo bhokisi kwakunamathiselwe ukhiye. Ngaso lesi sikhathi ngawuthatha ukhiye ngavula ibhokisi; lapho, ngamangala futhi ngashaqeka, ngafica ligewele zonke izinhlobo nobukhulu bobucwebe, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zobukhulu bonke nezamanani onke, kuhlelwe kahle ngobuhle ezindaweni zako ezehlukene ebhokisini; futhi njengoba kwakuhleliwe kanjalo, kwakubonakalisa

ukukhanya nenkazimulo okwakulinganiswa ilanga kuphela.

“Ngacabanga ukuthi kwakungewona umsebenzi wami ukujabulela ngedwa lo mbono omangalisayo, nakuba inhliziyo yami yayigcwele intokozo ngenxa yokucwazimula, ubuhle, kanye nenani lalokho okwakuqukethwe kuwo. Ngakho-ke ngawubeka phezu kwetafula eliphakathi ekamelweni lami, ngase ngimemezela ukuthi bonke ababenesifiso babengafika bazobona umbono okhazimulayo futhi ocwebezelayo kunayo yonke eyake yabonwa ngumuntu kulokhu kuphila.

“Abantu baqala ukungena, ekuqaleni bebebalwa, kodwa banda kwaze kwaba isixuku. Lapho beqala ukubuka ngaphakathi ebhokisini, babemangala futhi bememeza ngenjabulo. Kodwa lapho ababukeli sebandile, wonke umuntu waqala ukuphazamisa amagugu, ewakhipha ebhokisini futhi ewasakazela phezu kwetafula.

“Ngase ngiqala ukucabanga ukuthi umnikazi wayeyophinde afune kimi ibhokisi namagugu; futhi uma ngivuma ukuba kuhlakazeke, ngangingasoze ngaphinda ngawabuyisela ezindaweni zawo ebhokisini njengakuqala; futhi ngezwa ukuthi ngangingasoze ngakwazi ukubhekana nalokho engangizobekwa icala ngakho, ngokuba kwakuyoba kukhulu ngokwedlulele. Ngase ngiqala ukunxusa abantu ukuba bangawathinti, nokuba bangawakhiphi ebhokisini; kodwa lapho ngiqhubeka ngibancenga, kwaba yilapho behlakaza khona kakhulu; futhi manje babebonakala sebewahlakaza kulo lonke igumbi, phansi naphezu kwazo zonke izingcezu zefenisha ekulelo gumbi.”

“Ngase ngibona ukuthi phakathi kwamagugu eqiniso nezinhlamvu zemali eziyiqiniso ababewachithachithile, babexube inqwaba engenakubalwa yamagugu omgunyathi nezinhlamvu zemali ezingezamanga. Ngathukuthela kakhulu ngenxa yokuziphatha kwabo okuphansi nokungabongi kwabo, ngabakhuza ngabalahla ngenxa yalokho; kodwa lapho ngiqhubeka ngibakhuza, yilapho beqhubeka kakhulu behlakaza amagugu omgunyathi nezinhlamvu zemali ezingamanga phakathi kweziyiqiniso.”

“Ngase ngicasuka emphefumulweni wami wemvelo, ngaqala ukusebenzisa amandla omzimba ukuze ngibakhiphele ngaphandle ekamelweni; kodwa lapho ngisakhupha oyedwa, kungene abathathu abanye, balethe ukungcola, namasakabuli, nesihlabathi, nazo zonke izinhlobo zemfucumfucu, kwaze kwambozwa wonke amagugu eqiniso, amadayimane, nezinhlamvu zemali, okwakungasabonwa nhlobo. Baphinde badabula ibhokisi lami laba yizicucu, balisakaza phakathi kwemfucumfucu. Ngacabanga ukuthi kwakungekho muntu owawunaka usizi lwami noma ulaka lwami. Ngadangala ngokuphelele, ngaphela amandla enhliziyweni, ngahlala phansi ngakhala.

“Ngesikhathi ngikhala kanjalo futhi ngililela ukulahlekelwa kwami okukhulu kanye nokuziphendulela enginakho, ngakhumbula uNkulunkulu, ngase ngithandaza ngobuqotho ukuba angithumele usizo.

“Masinyane umnyango wavuleka, kwangena indoda egumbini; lapho bonke abantu balishiya; yona-ke, iphethe ibhulashi lokususa uthuli esandleni sayo, yavula amafasitela, yaqala ukukhuhla uthuli nodoti egumbini.

“Ngakhala kuye ukuba ayeke, ngokuba kwakukhona amagugu ayigugu athile ehlahazekile phakathi kwemfucumfucu.

“Wangitshela ukuba ‘ngingesabi,’ ngoba wayezo ‘banakekela’.”

“Khona-ke, eselokhu eshanela uthuli nemfucumfucu, namatshe ayigugu angamanga kanye nezinhlamvu zemali zomgunyathi, konke kwaphakama kwaphuma ngefasitela njengamafu, umoya wakuthwala wakususa. Phakathi kwalokho kuphithizela ngavala amehlo ami isikhashana; kwathi lapho ngiwavula, imfucumfucu yayisinyamalele yonke. Amatshe ayigugu ayigugu ngempela, amadayimane, nezinhlamvu zemali zegolide nezesiliva, kwakulele kusakazeke ngobuningi egumbini lonke.”

“Wabe esebeka phezu kwetafula ibhokisi, elalikhulu kakhulu futhi lihle kakhulu kunalelo langaphambili, waqoqa amagugu, amadayimane, nezinhlamvu zemali, ngezandla ezigcwele, wakuphonsa konke ebhokisini, kwaze kwangasala nakukodwa, nakuba amanye amadayimane ayengengaphezu kobukhulu benhloko yenaliti.

“Wabe esengibiza ukuba ‘ngize ngibone.’”

“Ngabheka ngaphakathi ebhokisini, kodwa amehlo ami aphuphuthekiswa yilowo mbono. Ayecwebezela ngobukhazikhazi obuphindwe kayishumi kunobokuqala. Ngacabanga ukuthi ayekhuhliwe esihlabathini yizinyawo zalabo bantu ababi ababewahlakaza futhi bawanyathela othulini. Ayebekwe ngokuhleleka okuhle ebhokisini, yilowo nalowo endaweni yawo, kungekho zimpawu ezibonakalayo zemizamo yomuntu owawafaka phakathi. Ngamemeza ngenxa yenjabulo enkulu, futhi lokho kumemeza kwangivusa.” Early Writings, 81–83.

Kusukela ekhasini elithi “81,” uphawu lwabapristi, iphupho likhomba umlando womsebenzi webandla lamaLaodicea lamaSeventh-day Adventist wokubhidliza amaqiniso ayisisekelo aqoqwa ubuNkulunkulu ngobuntu bukaWilliam Miller. Umlando uphela lapho uMiller “ememeza ngentokozo enkulu kakhulu” futhi lokho kumemeza “kwamvusa.” Umlando omelwe ephusheni uphetha ngesikhathi sokumemeza okukhulu kwengelosi yesithathu, okuyisicoco soKumemeza Kwaphakathi Nobusuku. Ukulandisa komlando kwephupho likaMiller kuphinde kumele izimpawu zomlando wamaMillerite, ngakho-ke kuphinde kumele nomlando ohambisanayo wenhlangano yabayikhulu namashumi amane nane ezinkulungwane. Okubaluleke ngokufanayo ukuthi ukumelwa komlando ephusheni kuqukethe futhi i-fractal yesiprofetho yomlando owaqala ukuphindwa ngo-2023.

Amagugu eqiniso aqashelwa emlandweni wabantu abayizinkulungwane eziyikhulu namashumi amane nane afakwa embhalweni womphakathi ngo-2004, kwase kuphinde kwenziwa kanjalo ngo-2012, lapho ukwethulwa kwamaThebula kaHabakuki kwaqoqa iqembu elalimiselwe ukuba lihlakazeke. Lawo maqiniso abekwa etafuleni ngo-2004, ngokwethulwa kokuqala kwamaqiniso ayesevulwe uphawu ngo-1989. “Abambalwa” bawucabangela umlayezo ngaleso sikhathi, kodwa ngo-2012, uchungechunge lwezethulo ezingama-95 olwalunesihloko esithi AmaThebula kaHabakuki lwaletsa isixuku, ngoba “abantu baqala ukungena, ekuqaleni bebembalwa ngesibalo, kodwa banda baba isixuku.”

Kusukela ngowe-2012 kuze kube nguJulayi 18, 2020, lawo maqiniso ahlakazeka kancane kancane futhi ambozwa ngemfucumfucu. NgoJulayi 18, 2020, abasekeli bomlayezo weziThebula zikaHabakuki bahlakazwa isikhathi esiyizinsuku ezintathu nengxenye.

Lapho sebeyiqedile ubufakazi babo, isilo esenyuka siphuma kwalasha siyakulwa nabo, futhi siyakubahlula, sibabulale. Nezidumbu zabo ziyakulala emgwaqweni womuzi omkhulu, ngokomoya obizwa ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. Futhi abavela ezizweni, nasemindenini, nasezilimini, nasezizweni zonke bayakuzibona izidumbu zabo izinsuku ezintathu nengxenye, futhi abayikuvuma ukuba izidumbu zabo zibekwe emathuneni. Futhi abahlezi emhlabeni bayakujabula ngabo, bathokoze, bathumelelane izipho; ngokuba laba baprofethi ababili babahlupha abahlezi emhlabeni. IsAmbulo 11:7–10.

NgeSabatha, ngoDisemba 30, 2023, i-Future for America yahlanganyela emhlanganweni we-Zoom emhlanganweni wayo wokuqala womphakathi selokhu kwaba nguJulayi 18, 2020. UDisemba 30, 2023 uyizinsuku ezingu-1,260 emva kukaJulayi 18, 2020, noma “izinsuku ezintathu nohhafu.” Ngenkathi u-Eliya noMose babesefile emgwaqweni, elinye iqembu “liyjabula.” I-Future for America yayisibuyele ekushicileleni umlayezo wesiprofetho ngoJulayi ka-2023, ngokuba umlayezo owawuzoya emhlabeni wonke ngaleso sikhathi kwakudingeka, ngenxa yesidingo sesiprofetho, ukuba uvele “ehlane.” Izinsuku ezintathu nohhafu, noma izinsuku ezingu-1,260, ziyihlane.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe uNkulunkulu, ukuze bamondle khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. IsAmbulo 12:6.

“Ihlane” lithiwa “izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha,” okungukuthi, izinsuku ezingu-1,260, futhi futhi “izinsuku ezintathu nengxenye,” njengoba kufanekiselwa kusAmbulo 12:6, kanti “126” kuyisishiyagalombili sika-1,260. Elinye lamaqiniso amangalisayo elavulwa ngaleso sikhathi kwakuyidingo sokuphenduka ekugcwalisekeni komthandazo “wezikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha.

Izinsuku eziyi-1,260 nazo ziyisibonakaliso sezinsuku eziyi-2,520. “Izikhathi eziyisikhombisa” ezamelana nombuso wasenyakatho zaqala ngo-723 BC zaphela ngo-1798. Iphakathi lingu-538, ngaleyo ndlela kwakhiwa iminyaka eyi-1,260 lapho ubuqaba banyathela phansi indawo engcwele nebandla, kulandelwe eminye eyi-1,260 lapho ubuPapa banyathela phansi indawo engcwele nebandla. Lesi sakhiwo sesiprofetho sihambisana nezinsuku eziyi-1,260 kusukela ekubhathizweni kukaKristu kuya esiphambanweni, okulandelwa yizinsuku eziyi-1,260 zesiprofetho kuze kube ngu-34 AD, lapho ivangeli laya kwabeZizwe. Ngakho-ke, phezu kofakazi ababili, u-1,260 uyingxenye yezinsuku eziyi-2,520, noma “izikhathi eziyisikhombisa” zikaMose zikaLevitikusi amashumi amabili nesithupha.

Isikhathi sezwi ehlane, esaqala ngeSabatha, Julayi 18, 2020 kwaze kwaba ngeSabatha, Disemba 30, 2023, saqala ukukhala ngoJulayi ka-2023; futhi lapho isikhathi “sehlane” siphela ngeSabatha, Disemba 30, 2023, ukufika kokuvuka kukaMose no-Eliya kwafika. Umlayezo wezwi wabonisa ukuthi uphawu lwendlela lokudumazeka kokuqala okufanayo kuzo zonke izinyakazo

zokuvuselelwa lwachaza ukubikezela kwamanga kukaJulayi 18, 2020, esimweni somfanekiso wezintombi eziyishumi. Wabiza amadoda nabesifazane ekuphendukeni okumelelwa ngumthandazo kaLevitikusi amashumi amabili nesithupha. Iphupho likaMiller limelela khona lokho kuphenduka lapho eloba ethi, “Ngenkathi ngikhala kanjalo futhi ngilila ngenxa yokulahlekelwa kwami okukhulu kanye nokuba nesibopho kwami, ngakhumbula uNkulunkulu, futhi ngathandaza ngobuqotho ukuthi Angithumele usizo.”

## Wozani Nibone

Iphupho likaMiller lihlukaniswe yizisho ezimbili ezithi “woza ubone.” Ngokokuqala uMiller umema abantu ukuba “woza ubone,” kanti ngokwesibili “indoda enebhulashi lothuli” imema uMiller ukuba eze abone. “Woza ubone” luwuphawu lwesiprofetho olukhomba iqiniso lesiprofetho elivuliwe. Izimpawu ezine zokuqala ngasinye sazo siqukethe umyalo othi “woza ubone.”

Ngabona lapho iWundlu livula olunye lwezimpawu, ngezwa, kungathi ngumsindo wokuduma kwezulu, esinye sezidalwa ezine sithi: Woza ubone. ... Kwathi seluvule uphawu lwesibili, ngezwa isidalwa sesibili sithi: Woza ubone. ... Kwathi seluvule uphawu lwesithathu, ngezwa isidalwa sesithathu sithi: Woza ubone. ... Kwathi seluvule uphawu lwesine, ngezwa izwi lesidalwa sesine lithi: Woza ubone. IsAmbulo 6:1, 3, 5, 7.

Ukuthi “woza ubone” ekuqaleni kwephupho likaMiller kungu-alpha, kanti ukugcina kokuthi “woza ubone” kungu-omega. Iphupho lichaza ukwambulwa kokuqala kwephupho njengamatshe ayigugu okwathi lapho “ehlelwe kahle akhanyisa ukukhanya nenkazimulo okwakulinganiswa yilanga kuphela.” Lapho uKristu emema uMiller ukuba “woza ubone” i-omega, uMiller uthi, “amehlo ami akhazimula ngenxa yalokho engakubona. Kwakhanya ngokuphindwe kayishumi kunenkazimulo yako yokuqala.” Ukukhanya kwe-alpha kwakunjengelanga, kanti ukukhanya kwe-omega kwakuphindwe kayishumi kunelanga.

## Sakaza

Ukulila nokuphenduka kukaMiller kumelwa ekupheleni kwesikhathi esaqala ngokuthi “woza ubone” kokuqala, kanye nokuthi “woza ubone” kokugcina. Esikhathini esiqala ngokwambula kukaMiller umlayezo kubantu bese siphetha ngokwambula kukaKristu umlayezo kuMiller, igama elithi “hlakaza” limelwa “izikhathi eziyisikhombisa.” UMiller uyolisebenzisa futhi leli gama, kodwa phakathi kokwambula kokuqala nokokugcina, elithi “hlakaza” livezwa “izikhathi eziyisikhombisa.” IBhayibheli lihlanganisa ukwahlulela kwe“zikhathi eziyisikhombisa” negama elithi, “hlakaza.”

Ngiyakunihlakaza phakathi kwabezizwe, ngidonse inkemba emva kwenu; izwe lenu liyakuba yincithakalo, nemizi yenu ibe yincithakalo. Levitikusi 26:33.

Iqiniso lokuqala ngqa uMiller alithola kwakuyilelo “lezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, futhi ephusheni lakhe isikhathi esiphakathi kokushicilelwa kombiko kaMiller nokushicilelwa kombiko kaKristu, wonke amaqiniso ayisisekelo amelwe ngumsebenzi kaWilliam Miller kwakumelwe ambozwe yimfucumfucu nezinhlamvu zemali zomgunyathi zezazi zemfundiso zenkolo zeLaodicean Seventh-day Adventism. Lokho kwenqatshwa kwamaqiniso

ayisisekelo kuvezwa njengokuhlakazeka okuyisikhombisa emlandweni ophakathi kwe-alpha ne-omega. “Izikhathi eziyisikhombisa” ziyisibonakaliso somsebenzi kaWilliam Miller, wona futhi oyizisekelo zeSeventh-day Adventism, lapho; izinsuku eziyi-2,300 zikaDaniyeli 8:14 ziyinsika emaphakathi yalowo kanye umongo. Lokhu kuveza ukuthi iminyaka eyi-2,520 yokuhlakazeka, eyayiyisambulo sokuqala, noma se-alpha, sikaWilliam Miller, ibeka uphawu lokuqala kwenkathi eyaphela ngesambulo se-omega sikaWilliam Miller, okwakuyizinsuku eziyi-2,300.

Lapho ubu-Adventism boSuku lwesiKhombisa baseLawodikeya bebeka eceleni “izikhathi eziyisikhombisa” ngo-1863, babeka eceleni ukutholakala kokuqala kukaWilliam Miller, okwakuyoba ukutholakala kwakhe kwe-alpha kanye nokutholakala kwakhe okuyisisekelo. Okokugcina kokutholakala kukaMiller kwakuyizinsuku eziyi-2,300, okwakuyikutholakala kwakhe kwe-omega kanye nokutholakala kwakhe okuyitshe lesivalo. “Izikhathi eziyisikhombisa” ezaphetha ngo-1798 zaziphawula i-2,520, kanti izinsuku eziyi-2,300 zaphawulwa ngo-1844.

Ngumuntu wesixubho sothuli oqoqayo amagugu ngemva kokuba esakazekile izikhathi eziyisikhombisa. Khona-ke ibhokisi lobucwebe liba likhulu kakhulu futhi libe lihle ngokwedlulele, futhi likhanye ngokuphindwe kayishumi ukwedlula ilanga. Ishumi liwuphawu lokuvininywa, ngakho-ke lawo magugu akhanya ekulingweni phezu kosuku lwelanga; ngaleyo ndlela iphupho likaMiller liqala ngo-1798 futhi liphele ekukhaleni okukhulu kwengelosi yesithathu emthethweni weSonto.

Umlando wamaMillerite kusukela ngowe-1798 kuze kube ngowe-1863 futhi uwumlando osukela ngowe-1798 kuze kube ngumthetho weSonto osuzayo maduze. Umlando omelelwe ephusheni likaWilliam Miller, owenzeka kusukela lapho uMiller ethi “woza ubone” kuze kube yilapho indoda yeBhulashi Lothuli ithi “woza ubone,” uyisikhathi esisukela ngowe-1798 kuze kube ngowe-1863, futhi futhi uyisikhathi esisukela ngowe-1798 kuze kube ngumthetho weSonto. Ulayini ophela ngowe-1863 uyifraktali engokwesiprofetho yolayini oqala ngowe-1798 futhi uphele emthethweni weSonto. Yomibili leyo migqa imelelwe ephusheni likaMiller.

Umnyango ovaliwe ngo-Okthoba 22, 1844 umele ngomfanekiso umnyango ovaliwe emthethweni weSonto. Isiprofetho seminyaka engu-2,300 esagcwaliseka ngo-1844 simele ngomfanekiso umthetho weSonto.

“Ukuza kukaKristu njengomPristi wethu Omkhulu eNdaweni eNgcwele kakhulu, ngenxa yokuhlazwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu futhi kumelwe ukuza komyeni emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

## **Imigqa**

I-omega yokutholakele kukaMiller kwakuyisiprofetho seminyaka eyi-2,300, ngakho-ke kokubili u-1844 nomthetho weSonto bamelwe yiminyaka eyi-2,300. Lokhu kusho ukuthi u-2,520 uyialfa futhi u-2,300 uyii-omega yayo yomibili imigqa; umugqa owodwa uphetha ngo-1863, kanti omunye

umugqa uphetha emthethweni weSonto. Kuyo yomibili imigqa isiprofetho sika-2,520 siyialfa, futhi noma siyitshe lesisekelo. I-fractal ka-1798 kuya ku-1863 emlandweni oyisisekelo wamaMillerite, iphinde ihambisane nenye i-fractal emlandweni we-omega, oyitshe lokuphetha, wabayizinkulungwane eziyikhulu namashumi amane nane.

Ngo-9/11 uNkulunkulu wabiza abantu baKhe ukuba babuyele ezindleleni zakudala zikaJeremiya, okuyizona izisekelo, zona futhi ezimelwe yisithunywa somlando oyisisekelo, sona futhi esimelwe ukutholakala kwaso kwe-alpha okuyisisekelo kwe-“zikhathi eziyisikhombisa.” “Izikhathi eziyisikhombisa” ziwuphawu lwezisekelo zabayizinkulungwane eziyikhulu namashumi amane nane, futhi ngo-9/11 ukubekwa uphawu kwalelo qembu kwaqala ngomyalezo wokuvivinya wezisekelo, omelwe yiqiniso lokuqala ngqa eliyisisekelo likaWilliam Miller nele-Adventism. Ngo-9/11 kwaqala isikhathi sokubekwa uphawu, futhi emthethweni weSonto ozayo maduze isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane siyaphetha.

Lowo mlendo uyifrakthali eqala ngo-2,520 uphethe ngo-2,300, ngakho-ke lowo mlendo uyilayini yesithathu yomlando wesiprofetho emelwe ephusheni likaWilliam Miller. I-2,520 yagcwaliseka ngo-1798, kanti i-2,300 ngo-1844. Umsebenzi omelwe yileyo migqa emibili ungumsebenzi kaKristu wokuhlanganisa ubuNkulunkulu Bakhe nobuntu bethu. Ungumsebenzi wokuguqula isoni sibe ngongwele, ubuyisele imvelo ephakeme esihlalweni sayo esifaneleyo phezu kwemvelo ephansi. Ngenxa yalesi sizathu, umzimba womuntu uthatha izinsuku ezingu-2,520 ukuze uvuselele ngokuphelele wonke amaseli asemzimbeni, futhi lowo mzimba ofanayo wakhelwe phezu kwama-chromosome esilisa angu-23 ahlanganiswe nama-chromosome esifazane angu-23. Ndawonye akhiqiza ithempeli eliphilayo, elimelwa njengenombolo “46,” okuyisikhathi esisukela ku-1798 kuya ku-1844, okuyisikhathi sephupho likaWilliam Miller kusukela ku-2,520 ngo-1798 kuze kufike ku-2,300 ngo-1844.

Iphupho likaWilliam Miller liqukethe futhi olunye uhlangothi oluphindaphindekayo olufanele ukuqashelwa. Kusukela ku-9/11 kuze kube ngumthetho weSonto kunokuphindaphindeka komlando ka-1798 kuze kube ngumthetho weSonto, njengaku-1798 kuze kube ngu-1863. U-2023 kuze kube ngumthetho weSonto kuwukuphindaphindeka kuka-9/11 kuze kube ngumthetho weSonto, futhi lona ngumlando yonke imigqa engaphakathi ephusheni likaMiller ekhomba kuwo njengowomega wayo yonke. Lesi yisikhathi lapho amaqiniso okuqala ekhuliswa ngokuphindwe kayishumi njengelanga.

## **Amabastali Amabili**

Ngawo-1840, igama elithi “bustle” (njengebizo) lalivame ukusho umsebenzi onamandla, omatasa, noma onomsindo—kaningi linomqondo wokuxakeka, ukujabula, ukuphuthuma, noma ukuphazamiseka. Lalibhekisela ekunyakazeni okuphilayo, isiphithiphithi, noma ukuzulazula ngokumatasa, kungaba esixukwini, emzini, emakethe, noma ngesikhathi somcimbi othile. Ngakho-ke, i-“bustle” yephupho likaMiller ibingachaza ukuqubuka okusheshayo komsebenzi, ukujabula, noma umsebenzi ophuthumayo owawenzeka khona manjalo ngaleso sikhathi—ukunyakaza noma isiphithiphithi sesikhashana sesimo noma sesigameko samanje.

UMiller uthi, “Kwathi-ke, ngesikhathi ekhukhula uthuli nemfucumfucu, amagugu angamanga nezinhlamvu zemali zomgunyathi, konke kwasukuma kwaphuma ngefasitela njengefu, umoya wakuthwala wakusa kude. Kuleso siphithiphithi ngavala amehlo ami umzuzwana nje; kwathi lapho ngiwavula, yonke imfucumfucu yayisinyamalele.”

“Ukuphithizela” kukhomba amaphuzu amabili ephusheni likaMiller; elokuqala yilesa lapho isixuku sihlakaza amagugu, bese kuba yilesa lapho umuntu ophethe ibhulashi lothuli evula amafasitela futhi eqala ukukhukhulela ngaphandle amagugu angamanga. Ukuphithizela kokuqala nokungu-alpha kungukumbozwa kwamagugu, kanti ukuphithizela kwesibili nokungu-omega kungukubuyiselwa kwamagugu. Phakathi nalokho kuphithizela, uMiller wavala amehlo akhe. UMiller wabekwa ekuphumuleni ngo-1849, okuyiyona kanye inkathi lapho uKristu ayelulela khona isandla saKhe okwesibili ukuba aqoqe insali yabantu baKhe. UMiller wabe esivala amehlo akhe, kwathi ngo-1850 amaqiniso akhe abuye abekwa etafuleni ekugwalisekeni komyalo kaHabakuki wokuba kubhalwe umbono futhi wenziwe ucace. Phakathi naleyo nkathi yokuphithizela, uMiller uvala amehlo akhe, futhi lapho evuka amagugu asesimweni sokubuyiselwa.

Ukuphithizela kwesibili ephusheni lakhe kwenzeka ngesikhathi ifulegi labayizinkulungwane eziyikhulu namashumi amane nane livuswa, lihlanzwe futhi licwengisiswa njengefulegi uZakariya alichaza njengamatshe ayigugu phezu komqhele.

INkosi uNkulunkulu wabo iyakusindisa ngalolo suku njengomhlambi wabantu bayo; ngokuba bayakuba njengamatshe omqhele, ephakanyisiwe njengesibonakaliso phezu kwezwe layo. Ngokuba bukhulu kanjani ubuhle bayo, bukhulu kanjani nobuhle bayo! amabele ayakuthokozisa izinsizwa, newayini elisha izintombi. Celani eNkosini imvula ngesikhathi semvula yokugcina; khona iNkosi iyakwenza amafu akhazimulayo, ibanike izihlambi zemvula, yilowo nalowo utshani ensimini. Ngokuba izithombe zikhulume okuyize, nababhuli babone amanga, balandisa amaphupho amanga; baduduza ngeze; ngalokho bahamba njengomhlambi, bahlupheka, ngokuba kwakungekho malusi. Intukuthelo yami yavutha ngokumelene nabelusi, ngajezisa izimpongo; ngokuba uJehova Sebawoti uwuvakashele umhlambi wakhe, indlu kaJuda, wayenza yaba njengehhashi lakhe elihle empini. Zakariya 9:16–10:3.

“Umhlambi wabantu baKhe” uyisibonakaliso kanye namatshe ayigugu emqhele. Umhlambi wabantu baKhe uyabonakaliswa ngesikhathi semvula yokugcina, ngokuba umyalo uwukuba kucelwe imvula yokugcina ngesikhathi semvula yokugcina. Umhlambi uqhathaniswa “nomhlambi” owazihambela ngendlela yawo siqu, kunokuba uhambe ngendlela yezindlela zasendulo zikaJeremiya. Ngesikhathi semvula yokugcina, amagugu angumhlambi waKhe ayoba yihashi laKhe elihle empini. Lelo “hhashi elihle” liyibandla elinqobileyo, elimelwe kumlobokazi wokuqala wobuKristu, elifanekiselwa nguPetru owathi, njengehhashi elimhlophe esikhathini sophawu lokuqala, waphuma enqoba futhi eyakunqoba.

Ngase ngibona lapho iWundlu livula olunye lwezimpawu, ngezwa, kungathi ngumsindo wokuduma kwezulu, esinye sezidalwa ezine sithi: Woza ubone. Ngase ngibona, bheka, nansi ihhashi elimhlophe; nohlezi phezu kwalo wayenomnsalo; wanikwa umqhele; waphuma enqoba, futhi ukuze anqobe. IsAmbulo 6:1, 2.

Ngakho-ke uPetru unguphawu lwebandla lokuqala lamaKristu labaphostoli ngesikhathi sokuthululwa kwezimvula ngePentekoste, futhi unguphawu lwebandla lokugcina lamaKristu ngesikhathi semvula yokugcina, eyafaniswa kusengaphambili ngokuthululwa kwezimvula ngePentekoste.

Ngabona izulu livulekile, bheka, nali ihhashi elimhlophe; nalowo owayehlezi phezu kwalo wabizwa ngokuthi Uthembekile noQinisileyo, futhi ngokulunga uyahlulela futhi wenza impi. Amehlo akhe ayenjengelangabi lomlilo, nasenhloko yakhe kwakukhona imiqhele eminingi; futhi wayenegama elilotshiwe, elalingaziwa muntu, ngaphandle kwakhe yena kuphela. Futhi wayembethe isembatho esicwiliswe egazini; negama lakhe libizwa ngokuthi IZwi LikaNkulunkulu. Namabutho ayesezulwini ayemlandela phezu kwamahhashi amhlophe, embethe ilineni elicolekileyo, elimhlophe nelihlanzekileyo. IsAmbulo 19:11–14.

Amahhashi amhlophe amele ibutho likaKristu elivuswayo kuHezekeli 37, futhi ayilo ibandla elinqobileyo, futhi ayizinsika emqheleni, ngokuba uKristu umisa umbuso Wakhe wenkazimulo ngesikhathi semvula yezinsuku zokugcina. Njengabameleli bombuso Wakhe, abayizinkulungwane eziyikhulu namashumi amane nane bangamagugu emqheleni, okuyisibonakaliso sombuso awamukelayo ekupheleni kwezinsuku eziyizi-2,300, okwaba kokubili ngu-Okthoba 22, 1844 futhi kuyophinde kube njalo emthethweni weSonto. Lowo mbuso wamahhashi amhlophe uvuswa ngesikhathi semvula yezinsuku zokugcina, lapho amafasitela ezulu evulwa, ngokuba uJohane wabona ihhashi elimhlophe lapho izulu livulwa.

Esiphithiphithini se-alpha sango-1849, uMiller wavala amehlo akhe ekufeni, isikhashana esincane. UMiller wayengu-Eliya, futhi u-Eliya wafa ngoJulayi 18, 2020, walala emgwaqweni izinsuku eziyi-1,260 waze wafinyelela esiphithiphithini se-omega, wayesevuswa. Ukuvuswa kwakhe kuphawulwa njengokufika ngesikhathi indoda yebhulashi lothuli ivula amafasitela ezulu ukuze ikhukhule imfucumfucu. Ibutho lamahhashi amhlophe liyavuswa lapho ifasitela lezulu livulwa, futhi lapho lokho kwenzeka kubonakala ukwehlukaniswa kweqiniso nokwamanga. Lokho kwehlukaniswa kuphinde kubonakale encwadini kaMalaki.

Lethani konke okweshumi endlini yokulondolozela, ukuze kube khona ukudla endlini yami, ningilinge manje ngalokho, usho uJehova Sebawoti, ukuthi angiyikunivulela yini amafasitela ezulu, nginithululele isibusiso, kuze kungabi khona indawo eyanele yokusamukela. Malaki 3:10.

Imimoya yabaprofethi iyathobela abaprofethi, kanti uJohane encwadini yeSambulo, iphupho likaMiller, kanye noMalaki banikeza ofakazi abathathu besikhathi lapho amafasitela ezulu evulwa. Ephusheni likaMiller lokhu kuse-omega yokubizelwa kokuthi “woza ubone.” Isiphithiphithi e-alpha sasingesikhathi lapho ukusakazeka kwaqala khona, kanti i-omega yisikhathi lapho ukubuthana kuqala khona.

Ngaphambi kokuba siqhubekele phambili ephusheni likaMiller sifuna ukufaka ukuphawula kukaJames White ngalelo phupho. UJames White ukhomba amagugu eqiniso njengabantu bakaNkulunkulu beqiniso, kanti amagugu omgunyathi njengababi. Mina ngihlonza la magugu njengamaqiniso aphikiswa nephutha. Amagugu namagugu omgunyathi kokubili kungumyalezo

nezithunywa zawo, kuphikiswa nephutha nezithunywa zamanga.

“IPHUPHO LOMFOWETHU UMILLER Ngiphuphe ukuthi uNkulunkulu, ngothando lwakhe olungenamkhawulo, wathumela ingelosi ukuze ingihambise esibayeni; futhi lapho ngingena khona ngathola wonke umndeni wokukholwa usakazeke phezu komhlaba wonke. Kwakukhona oyedwa owayebonakala njengesicukuthwane, futhi inzondo yabonakala ngobuso bakhe. Umhlahlandlela wami wathi kimi, ‘Yena nguMesiya. Qaphela, hamba ngokucophelela.’ Izinyathelo zakhe azizange zibe ngaphezu kwesigxobo esisodwa sobubanzi, futhi umhlaba owayemi kuwo wawubonakala usinesimo sokuvikeleka; nokho, lapho efaka unyawo lwakhe phansi, izitshalo ezinhle nezimbali zazinganyathelwa ngaphansi kwezinyawo. Kwangibonakala sengathi ukhuphuka ngemikhondo emincane embi eyenziwe ngabanye ababeke amalengiso namatshe okuwa kuwo, wabajikijela phansi labo ababehamba ngemikhondo emikhulu ebushelelezi; futhi kwathi njengoba wayekhuphuka, abanye babewe, baze bagingqika baze bafinyelela phansi. Kwakubonakala sengathi kwakusolokhu kunengqondo ebusweni bakhe, kodwa akazange akhulume lutho. Lapho ngizizwa ngimangele, umhlahlandlela wami wangitshela ukuthi ngibheke phezulu. Ngabheka, ngabona indlu enhle kakhulu, eyayisekelwe ngezinsika eziyisikhombisa zonke zifakwe ngegolide elibonakalayo, futhi namagama ayesekelwa phezu kwezinsika ngezinhlamvu zegolide ezikhazimulayo. Lapho ngibona ubuhle bayo obungenakuchazwa, ngafisa ukungena. Kodwa umhlahlandlela wami wathi, ‘Akukabi manje. Buya emva kwesikhashana, bese uyayithola.’ Ngase ngibona indlela eyisicaba, ekhuphukela phezulu, eyayisekelwa esisekelweni esiqinile. Kule ndlela wayebuthene bonke ubuzalwane ababubulindele ngobuqotho ubumnini bukaKristu. Babegqoke okumhlophe, ubuso babo bukhazimula ngenjabulo engcwele, futhi babegxilise amehlo abo kuJesu owayehola indlela phambi kwabo. Kodwa masinyane omunye, owayebonakala emkhulu kunabanye bonke, wabiza kubo ukuba bame, ngesikhathi ethi, ‘UNkulunkulu usinike ukukhanya, futhi asinakunikezwa okunye; kufanele sihambe kukho lokho kuphela.’ Abanye baba nokungabaza, futhi kwavela ukuba labo ababesezansi kwendlela baphikise ukuthi uNkulunkulu wayengakaholeli umndeni wakhe kude kangako ukuthi bangadingi elinye ukukhanya. Khona-ke ngambona uJesu ephakamisa isandla sakhe sokunene esihle, futhi esandleni sakhe kwakukhona ukukhanya okukhazimulayo; kwase kuthi ezwini lakhe elihle kwavela amazwi athi, ‘Qhubekani!’ Sonke sakhothamela phansi, futhi lapho bevuka omunye nomunye babengasathandabuzi. Abanye, ngokudelela okudabukisayo, bathi ngoKristu, ‘Ukukhanya kwakhe sekuphelile. Simlandele ngeze.’ Futhi isixuku sabo saphindeka. Khona-ke mina ngambona lowo owayehamba phambi komndeni wonke, esondela ngasemzansi, phansi komgwaqo, kumuntu owabizwa ngokuthi “umhlaba.” Abanye bakaqala ukumesaba futhi bamphuthela. Emva kwalokho mina ngabona, esikhaleni esingaphezulu komhlaba, isakhiwo esifanayo ncamashi naleso engisibonile kuqala, futhi ngatshelwa ngumhlahlandlela wami ukuthi kwakuyiJerusalema laseZulwini. Kulesi sixeko kwakukhona izinyawo eziningi kangangokuba kwakumangazisa. Njengoba ngangiyibuka, ngacabanga ukuthi bayizinkulungwane ngokuphindaphindiwe izinkulungwane. Kwakubonakala sengathi bonke bagxilise amehlo abo phezu kodonga olukhulu oluphambi kwabo, lapho phezulu ngathi ngibona umuntu omuhle futhi ekhangeleka, ubuso bakhe bukhanya njengelanga emini, futhi eyethi, ‘Labo abanqobile, ngizobenza izinsika endlini kaNkulunkulu wami, futhi ngeke besaphuma futhi.’ Ngesikhathi ekhuluma la mazwi, izinkulungwane eziyishumi ngokuphindwe

kashumi zathi, ‘Amen.’ Kube sengathi ukunyakaza komhlaba kwavumela umndeni wakhe ukuba usondele emzini. Lapho ngivuka, ngiyabonga kuNkulunkulu ngokuthi usenika abantu bakhe amaphupho nemibono.”

“Iphupho elandelayo yashicilelwa kuyi-Advent Herald eminyakeni engaphezu kwemibili eyedlule. Ngaleso sikhathi ngabona ukuthi yayiveza ngokucacile okwenzeka kithi esikhathini sethu esedlule sokulindela ukufika kwesibili, nokuthi uNkulunkulu wayinika leli phupho ukuze kusizwe umhlambi ohlakazekile.

“Phakathi kwezibonakaliso zokusondela kosuku olukhulu nolwesabekayo lweNkosi, uNkulunkulu ubeke amaphupho. Bheka uJoweli 2:28–31; Izenzo 2:17–20. Amaphupho angafika ngezindlela ezintathu; okokuqala, ‘ngobuningi bemisebenzi.’ Bheka uMshumayeli 5:3. Okwesibili, labo abangaphansi komoya ongcolileyo nokukhohliswa kukaSathane bangaba namaphupho ngethonya lakhe. Bheka uDuteronomi 8:1–5; Jeremiya 23:25–28; 27:9; 29:8; Zakariya 10:2; Jude 8. Okwesithathu, uNkulunkulu ubelokhu efundisa, futhi usafundisa abantu bakhe, kancane noma kakhulu, ngamaphupho, afika ngokusebenza kwezingelosi nangoMoya oNgcwele. Labo abemi ekukhanyeni okucacileyo kweqiniso bayokwazi lapho uNkulunkulu ebanika iphupho; futhi abanjalo abayikukhohliswa, baholelwe ekudukeni ngamaphupho amanga.”

“Wasesethi, Zwanini manje amazwi ami; uma kukhona umprofethi phakathi kwenu, mina Jehova ngizazisa kuye embonweni, ngikhulume naye ngephupho.’ Numeri 12:6. UJakobe wathi, ‘Ingelosi kaJehova yakhuluma kimi ngephupho.’ Genesis 31:2. ‘UNkulunkulu weza kuLabani umSiriya ngephupho ebusuku.’ Genesis 31:24. Funda amaphupho kaJosefa, [Genesis 37:5–9,] bese kuba yindaba ethokozisayo yokugcwaliseka kwawo eGibhithe. ‘EGibeyoni uJehova wabonakala kuSolomoni ngephupho ebusuku.’ 1 AmaKhosi 3:5. Umfanekiso omkhulu obaluleke kakhulu wesahluko sesibili sikaDaniyeli wanikezwa ngephupho, kanye nezilo ezine, nokunye, zesahluko sesikhombisa. Lapho uHerode efuna ukubhubhisa uMsindisi oselusana, uJosefa waxwayiswa ngephupho ukuba abalekele eGibhithe. Mathewu 2:13.”

“Kuyakuthi ngezinsuku ZOKUGCINA, kusho uNkulunkulu, ngiyakuthulula uMoya wami phezu kwayo yonke inyama; namadodana enu namadodakazi enu ayakuprofetha, nezinsizwa zenu ziyakubona imibono, namaxhegu enu ayakuphupha amaphupho.’ Izenzo 2:17.

“Isipho sokuprofetha, ngamaphupho nangemibono, lapha siyisithelo sikaMoya oNgcwele, futhi ezinsukwini zokugcina siyakubonakaliswa ngokwanele ukuba sibe uphawu. Singenye yezipho zebandla levangeli.

“Wase ebapha abanye ukuba babe ngabaphostoli; abanye babe NGABAPROFETHI; abanye babe ngabavangeli; abanye babe ngabelusi nabafundisi; ukuze abangcwele bapheleliswe, ukuze kwenziwe umsebenzi wenkonzo, ukuze kwakhiwe umzimba kaKristu.’ Kwabase-Efesu 4:11, 12.

“UNkulunkulu umisile abathile ebandleni, kuqala abaphostoli, okwesibili ABAPROFETHI,’ njalonzalo. 1 Korinte 12:28. ‘Ningakudeli UKUPHROFETHA.’ 1 Thesalonika 5:20. Bheka futhi Izenzo 13:1; 21:9; Roma 7:6; 1 Korinte 14:1, 24, 39. Abaprofethi noma ukuprofetha

kungokokwakha ibandla likaKristu; futhi akukho bufakazi obungavezwa obuvela ezwini likaNkulunkulu bokuthi kwakumelwe kuphele ngaphambi kokuba abavangeli, abefundisi nabaqondisi kuphele. Kodwa umphikisi uthi, ‘Sekube nemibono namaphupho amanga amaningi kakhulu kangokuba anginakuba nokwethemba kunoma yini yalolo hlobo.’ Kuyiqiniso ukuthi uSathane unokwakhe okuyisifaniso samanga. Uhlale enabaprofethi bamanga, futhi impela singabalindela manje kulesi sikhathi sakhe sokugcina sokukhohlisa nokunqoba. Labo abalahla izambulo ezinjalo ezikhethekile ngenxa yokuthi kukhona okungamanga okufanisayo, bangaya ngokufanele isinyathelo esincane phambili futhi baphike ukuthi uNkulunkulu wake wazambulula kumuntu ngephupho noma ngombono, ngokuba lokho okufanisayo okungamanga bekuhlale kukhona.”

“Amaphupho nemibono kuyindlela uNkulunkulu azambulule ngayo kumuntu. Ngale ndlela wakhuluma kubaprofethi; ubeke isipho sokuprofetha phakathi kweziphos zebandla levangeli, futhi uhlele amaphupho nemibono kanye nezinye izibonakaliso ‘ZEMINSUKU YOKUGCINA.’ Amen.

“Inhloso yami kulawa mazwi angenhla kube wukususa ukuphikisa ngendlela engokomBhalo, nokulungiselela ingqondo yomfundi kulokhu okulandelayo.

“WM. MILLER,

“Low Hampton, N. Y. Dis. 3, 1847.” James White, Iphupho LikaMfoweth’ uMiller, 1–6.

“1. ‘Ibhokisi’ limelela amaqiniso amakhulu eBhayibheli aphaathelene nokubuya kwesibili kweNkosi yethu uJesu Kristu, uMfoweth’ uMiller ayenikwe ukuba awamemezele emhlabeni.

“2. ‘Ukhiye owawunamathiselwe’ kwakuyindlela yakhe yokuhumusha iZwi lesiprofetho—eqhathanisa umbhalo nombhalo—iBhayibheli lingumhumushi walo uqobo. Ngalo khiye uMfoweth’ uMiller wavula ‘ibhokisi,’ noma iqiniso elikhulu lokufika kukaKristu emhlabeni.

“3. ‘Amatshe ayigugu, amadayimane, njll.’ ‘ezinhlobo zonke nezilinganiso zonke,’ ‘ahlelelwe kahle kangaka ezindaweni zawo ecaleni’ amelela abantwana bakaNkulunkulu, [Malaki 3:17,] abavela kuwo wonke amabandla, nasezikhundleni nasezimweni zokuphila cishe zonke, abamukela ukholo lokuza kukaKristu, futhi babonakala bema ngesibindi ezikhundleni zabo ezahlukenene, emsebenzini ongcwele weqiniso. Ngesikhathi behamba ngale ndlela, yilowo nalowo enaka owakhe umsebenzi, futhi ehamba ngokuzithoba phambi kukaNkulunkulu, ‘babonakalisa ukukhanya nenkazimulo’ emhlabeni, okwakulinganiswa kuphela yibandla ngezinsuku zabaphostoli. Umlayezo, [IsAmbulo 14:6,7,] wahamba, kungathi kunjalo, ngamaphiko omoya, futhi isimemo esithi, ‘Wozani, ngokuba konke sekulungile manje,’ [Luka 14:17,] sasabalala ngamandla nangomphumela.”

“4. ‘Abantu baqala ukungena, ekuqaleni beyingcosana ngenani, kodwa banda baba yixuku.’ Ngesikhathi imfundiso yokufika kukaKristu iqala ukushunyayelwa nguMzalwane uMiller, nabanye abambalwa kakhulu, yayingakawenzi umthelela omkhulu, futhi bambalwa kakhulu ababevuswa yiyo; kodwa kusukela ngowe-1840 kuya kowe-1844, noma kuphi lapho yayishunyayelwa khona, umphakathi wonke wavuswa.

“5. Lapho ingelosi endizayo [IsAmbulo 14:6–7] iqala kuqala ukushumayela izindaba ezinhle zaphakade, ‘Mesabeni uNkulunkulu, nimmike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile,’ abaningi bamemeza ngentokozo bebhokene nokufika kukaJesu, nokubuyiselwa kwezinto, abathi emuva kwalokho baphikisa, baklolodela, bahlekisa ngeqiniso elalike labagcwalisa ngentokozo esikhashaneni esandulela lokho. Baphazamisa futhi bahlakaza amagugu. Lokhu kusiletha ekwindla ka-1844, lapho isikhathi sokuhlakazeka saqala khona.

“Qaphelani lokhu: Kwakungaba yilabo abake ‘bamemeza ngentokozo’ abahlupha futhi bahlakaza amagugu. Futhi akekho ohlakaze umhlambi ngempumelelo engaka, wawudukisa kusukela ngo-1844, njengalabo abake bashumayela iqiniso, bathokoza kulo; kodwa selokhu baphika umsebenzi kaNkulunkulu, nokugcwaliseka kwesiprofetho ekuhlangenwe nakho kwethu kwangaphambili kwe-advent.

“6. ‘Amatshe ayigugu omgunyathi nezimali zomgunyathi’ ezahlakazeka phakathi kwezoqobo, ngokusobala zimele abaphendukile bamanga, noma ‘abantwana bezizwe,’ [Hoseya 5:7] selokhu umnyango wawalwa ngo-1844.

“7. ‘Ukungcola nezinsalela zokugunda, isihlabathi nazo zonke izinhlobo zemfucumfucu,’ kumela amaphutha ahluhlukeni namaningi angeniswe phakathi kwabakholwa ekufikeni kwesibili, kusukela ekwindla ka-1844. Lapha ngizophawula ambalwa kuwo.

“1. Isikhundla abanye ‘babelusi’ abasithatha ngokuzidla ngokushesha ngemva kokuba sekukhishwe isimemezelo saphakathi kwamabili, sokuthi amandla anesizotha, ancibilikisa inhliziyi, kaMoya oNgcwele ahambisana nomnyakazo wenyanga yesikhombisa ayeyithonya lokulalisa ngengqondo. UGeorge Storrs wayephakathi kwabokuqala ukuthatha lesi sikhundla. Bheka imibhalo yakhe engxenyeni yokugcina ka-1844, ephaphandabeni i-Midnight-Cry, elalinyatheliswa ngaleso sikhathi eDolobheni laseNew York. UJ. V. Himes, eNgqungqutheleni yase-Albany entwasahlobo ka-1845, wathi umnyakazo wenyanga yesikhombisa wakhiqiza ukulaliswa ngengqondo okujule ngamafidi ayisikhombisa. Lokhu ngikutshelwa yilowo owayekhona, wezwa nalawo mazwi. Abanye ababa nengxenywe esebenzayo esimemezelweni senyanga yesikhombisa, selokhu bamemezela ukuthi lowo mnyakazo wawungumsebenzi kaDeveli. Ukuthiwa umsebenzi kaKristu noMoya oNgcwele ungokaDeveli kwakuyinhlamba ezinsukwini zoMsindisi wethu, futhi kuyinhlamba namanje. 2. Izivivinyo eziningi ngezikhathi ezithile eziqondile. Njengoba izinsuku ezingu-2300 zaphela ngo-1844, izikhathi eziningi impela sezibekiwe, ngabantu abehlukene, ukuze kube ukuphela kwazo. Ngokwenza lokhu basuse ‘izimpawu zomngcele,’ futhi basakaza ubumnyama nokungabaza phezu kwawo wonke umnyakazo wokufika. 3. Ukukhonza imimoya nabo bonke ubufekethiso bayo nokweqisa kwayo. Leli qhinga likaDeveli, eselenze umsebenzi owesabekayo wokufa, limelelwa ngokufaneleyo ‘yizigodo ezisikiwe,’ kanye ‘nazo zonke izinhlobo zemfucumfucu.’ Abaningi balabo abagwinya ushevu wokukhonza imimoya bavuma iqiniso lokuhlangenwe nakho kwethu kwangaphambili kokufika, futhi ngaleli qiniso abaningi benziwe bakholwe ukuthi ukukhonza imimoya kwakuyisithelo esingokwemvelo sokukholwa ukuthi uNkulunkulu waqondisa iminyakazo emikhulu yokufika ngo-1843 nango-1844. UPetru, ekhuluma ngalabo ababeyoletha ‘izihlubuki ezibhubhisayo, baphike ngisho neNkosi eyabathengayo,’ uthi ‘NGENXA YABO INDLELA YEQINISO IYOKHULUNYWA KABI.’ 4. U.S. Snow

ezisho ukuthi ungu-‘Elija umProfethi.’ Lo muntu, ekuhambeni kwakhe okuyinqaba nokungalawuleki, naye udlale indima yakhe kulo msebenzi wokufa, futhi inkambo yakhe ibe nomkhuba wokuletha isikhundla seqiniso sabangwele abalindileyo ekudumazekeni emehlweni emiphfumulo eminingi eqotho.”

“Kule ncwajana yamaphutha ngingangeza amanye amaningi, njengokuthi ‘iminyaka eyinkulungwane’ yesAmbulo 20:4, 7 isedlule, abangu-144,000 besAmbulo 7:4; 14:1, labo ‘abavuka baphuma emathuneni’ emva kokuvuka kukaKristu, imfundiso yokungasebenzi, imfundiso yokubhujiswa kwezingane ezisencane, njalonzalo, njalonzalo. La maphutha asakazwa ngokukhuthala okukhulu, futhi acindezelwa phezu komhlambi olindileyo ngendlela yokuthi, ngesikhathi uMfoweth’ uMiller ephupha lelo phupho, amagugu eqiniso ‘ayengasaboniwa,’ futhi amazwi omprofethi ayesebenza—‘Ukwahlulela kubuyiselwe emuva, nokulunga kumi kude,’ njalonzalo, njalonzalo. Bheka u-Isaya 56:14.”

“Ngaleso sikhathi kwakungekho ngisho nelilodwa iphepha lama-Advent ezweni elalimelela udaba lweqiniso lamanje. I-‘Day-Dawn’ yaba ngeyokugcina ukuvikela isikhundla esiyiqiniso somhlambi omncane; kodwa yona yafa ezinyangeni eziningana ngaphambi kokuba iNkosi inike uMfoweth’ uMiller leli phupho; futhi emzabalazweni wayo wokugcina wokufa yakhomba abangwele abakhathele nabebubulayo ku-1877, ngaleso sikhathi eyayiseminyakeni engamashumi amathathu ezayo, njengenkathi yokukhululwa kwabo kokugcina. Maye! maye! Akumangalisi ukuthi uMfoweth’ uMiller ephusheni lakhe, ‘wahlala phansi wakhala’ ngenxa yalesi simo sezinto esidabukisayo.”

“8. Ibhokisi, limelela iqiniso lokufika elashicilelwa nguMfoweth’ uMiller emhlabeni, njengoba kubekwe emfanekisweni wezintombi eziyishumi. Mathewu 25:1–11. Okokuqala isikhathi, 1843, okwesibili, isikhathi sokulibala, okwesithathu ukukhala kwaphakathi kwamabili, ngenyanga yesikhombisa, 1844, nokwesine, umnyango ovaliwe. Akekho ofunde amaphepha eSecond Advent kusukela ngo-1843 oyakuphika ukuthi uMfoweth’ uMiller uye wavikela la maphuzu amane abalulekile emlandweni wokufika. Lolu hlelo lweqiniso oluvumelanayo noma ‘ibhokisi’ ludatshulwe lwaba yizicucu, lwaphonswa phakathi kwemfucumfucu yilabo abenqabile okuhlangenwe nakho kwabo uqobo, futhi baphika wona kanye amaqiniso lawo bona, kanye noMfoweth’ uMiller, abawashumayela emhlabeni ngesibindi esingesabi.”

“9. Umuntu onalesi ‘bhulashi lothuli’ umelela ukukhanya okucacileyo kweqiniso lamanje, njengoba kwambulwa ngomyalezo wengelosi yesithathu, [IsAmbulo 14:9–12,] osemanje uhlambulula amaphutha ewasusa ensalini. Umsebenzi weqiniso lamanje waqala ukuvuseleleka entwasahlobo ka-1848, futhi kusukela kuleso sikhathi kuze kube manje ubulokhu ukhula futhi uqina. ‘Bhulashi lothuli’ belilokhu lihamba, futhi amaphutha abelokhu edlula esuswa phambi kokukhanya okucacileyo kweqiniso, kanti amanye amagugu ayigugu, okwathi esikhathini esifushane esedlule ayembozwe futhi efihlwe emehlweni ngobumnyama nephutha, manje ame ekukhanyeni okucacileyo kweqiniso lamanje.”

“Lo msebenzi wokukhipha amagugu, nokuhlanza ususe iphutha, ukhula ngokushesha kakhulu, futhi umiselwe ukuqhubeka ngamandla andayo, kuze kube yilapho abangwele sebefunisiswe bonke, futhi bemukela uphawu lukaNkulunkulu ophilayo. Qhathanisa lokhu nesahluko samashumi amathathu nane sikaHezekeli, khona uzobona ukuthi uNkulunkulu uthembisile

ukuqoqa umhlambi wakhe obuhlakazekile ngalolu suku olumnyama nolunamafu, kusukela ngonyaka ka-1844. Ngaphambi kokuba uJesu eze, ‘umhlambi omncane’ uyakuqoqelwa ‘ebunyeni bokukholwa.’ UJesu manje uhlambululela ‘kuye uqobo abantu abakhethekile, abashisekela imisebenzi emihle,’ futhi lapho efika uyakufumana ‘ibandla lakhe lingenasibala, noma umbimbi, noma okunjalo.’ ‘Ifoloko yakhe yokwela isesandleni sakhe, futhi uyakuhlaza ngokupheleleyo isibuya sakhe, aqoqele ukolweni wakhe esibayeni, njalonzalo.’ Mathewu 3:12.

“10. Ibhokisi lesibili ‘elikhulu kakhulu futhi elihle kakhulu kunelokuqala’ okwathi kulo kwaqoqwa khona ‘amagugu,’ ‘amadayimane’ nezinhlamvu zemali ezazihlakazekile, limelela insimu ebanzi yeqiniso eliphilayo lamanje, okuyiyona umhlambi ohlakazekile oyobuthelwa kuyo, yebo, abayizi-144,000, bonke benophawu lukaNkulunkulu ophilayo. Akekho noyedwa kulawo madayimane ayigugu oyosala ebumnyameni. Nakuba amanye engekho makhulu kunenhloko yenaliti, awayikunganakwa futhi ashiywe ngaphandle ngalolu suku lapho uNkulunkulu ehlanganisa amagugu akhe. [Malaki 3:16–18] Angathuma izingelosi zakhe futhi aziphuthumise ziphume, njengoba amkhipha uLoti eSodoma. ‘INkosi iyokwenza umsebenzi omfushane emhlabeni.’ ‘Iyowunqamula ube mfushane ngokulunga.’ Bheka KwabaseRoma 9:28.” James White, Imibhalo yaphansi yePhupho likaMfoweth’ uMiller.