

Incwadi kaDaniyeli — Inombolo Ikhulu Elinye Nenye

UMthunywa woMnqophiso: Ukusuka Ekuhlanjululweni Ukuya Ekucocweni Ngokuqothula

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Iveki awawuqinisa ngalo uKristu umnqophiso yayimela ixesha elisusela ekubhaptizweni kwaKhe, de kwaba xa uKristu engcwele esesibingelelweni sasezulwini wema ekuxulutyweni ngamatye kukaStefano.

Ke yena, ezaliswe nguMoya oyiNgcwele, wajonga ezulwini ngokuzingisa, wabona uzuko lukaThixo, noYesu emi ngasekunene kukaThixo, Wathi, Yabonani, ndibona amazulu evulekile, noNyana womntu emi ngasekunene kukaThixo. Bandula bona bakhwaza ngezwi elikhulu, bavala iindlebe zabo, baza bamngxamela ngazwinye, Bamkhuphela ngaphandle komzi, bamxuluba ngamatye; namangqina abeka iingubo zawo phantsi ezinyaweni zomfana ogama linguSawule. Bamxuluba ke uStefano ngamatye, yena ebiza kuThixo, esithi, Nkosi Yesu, wamkele umoya wam. Waguqa ngamadolo, wakhwaza ngezwi elikhulu, wathi, Nkosi, musa ukubabekela esi sono. Akuba etshilo oko, walala ubuthongo. IZenzo 7:55–60.

Xa uStefano wagityiselwa ngamatye waza uMikayeli wema, iindaba ezilungileyo zaya kwiintlanga, kuba kude kube lelo xesha iindaba ezilungileyo zazilinganiselwe kumaYuda.

“Wandula ke ingelosi, ‘Uya kuqiniseka umnqophiso nabaninzi iveki enye [iminyaka esixhenxe].’ Iminyaka esixhenxe emva kokuba uMsindisi eqalise ulungiselelo lwaKhe, iindaba ezilungileyo zazimele zishunyayelwe ngokukodwa kumaYuda; iminyaka emithathu enesiqingatha nguKristu ngokwaKhe; yaye emva koko ngabapostile. ‘Esazulwini seveki uya kuphelisa umbingelelo nomnikelo.’ Daniyeli 9:27. Entwasahlobo ka-A. D. 31, uKristu, umbingelelo wenyaniso, wanikelwa eKalvari. Kwandula ke ikhuselo letempile lakrazulwa laba mbini, kubonakalisa ukuba ubungcwele nentsingiselo yenkonzo yombingelelo zazimkile. Ixesha lalifikile lokuba umbingelelo wasemhlabeni nomnikelo kuphele.”

“Le veki inye—iminyaka esixhenxe—laphela ngowama-34 A. D. Emva koko, ngokuxulutywa ngamatye kukaStefano, amaYuda ekugqibeleni atywina ukwala kwawo iindaba ezilungileyo; abafundi ababechithachithiwe ngenxa yentshutshiso ‘bahamba kuyo yonke indawo beshumayela ilizwi’ (IZenzo 8:4); yaye kungekudala emva koko, uSawule umtshutshisi waguquka, waza waba nguPawulos, umpostile weentlanga.” *The Desire of Ages*, 233.

Ngonyaka wama-34, iveki engcwele (iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini), yaphela, yaza iSirayeli yamandulo yaqhawulwa umtshato noThixo; ixesha layo lovavanyo lalisivalwe ngokupheleleyo. Ngelo xesha impindezelo nxamnye neSirayeli yamandulo ngenxa yokwala umnqophiso, nangenxa yokubethelelwa emnqamlezweni koNyana kaThixo, yayiphantsi komgwebo kaThixo wokuphumeza. UThixo, ngenceba yaKhe

yokunyamezela ixesha elide, wakuhlehlisa ukutshatyalaliswa kweYerusalem kwada kwangqingwa kwaza kwatshatyalaliswa ngowama-66 AD kwesa kuma kowe-70 AD.

Ivesi ezikwisahluko sesithoba sikaDaniyeli, ezachaza iveki uKristu awawuqinisa ngayo umnqophiso, zikwachaza nokuba iRoma yobuhedeni (inkosana eza kuza) yayiza kutshabalalisa umzi nengcwele, kodwa uThixo, ngenceba yaKhe yokunyamezela ixesha elide, wavumela abantwana bakaSirayeli wamandulo ithuba lokuva iindaba ezilungileyo nokwenza isigqibo, njengoko ooyise babo babenzile ngexesha leminyaka esixhenxe lobulungiseleli bukaKristu nolwabafundi phakathi kwabo.

“Phantse iminyaka engamashumi amane emva kokuba intshabalalo yeYerusalem ibhengezwe nguKristu ngokwaKhe, iNkosi yalibazisa imigwebo yaYo phezu kwesixeko nangesizwe. Kwakumangalisa ukunyamezela kwexesha elide kukaThixo kubalahlayo iindaba ezilungileyo zaKhe nakubabulali boNyana waKhe. Umzekeliso womthi ongavelisi siqhamo wawumela indlela uThixo awaphatha ngayo amaYuda njengesizwe. Umyalelo wawuphumile wokuba, ‘Wugawule; yini na ukuba usawuxakekisa umhlaba?’ (Luka 13:7) kodwa inceba yezulu yawasindisa okomzuzwana omncinane. Kwakusasekho abaninzi phakathi kwamaYuda ababengayazi indalo nomsebenzi kaKristu. Kanjalo nabantwana babengazange banandiphe amathuba okanye bamkele ukukhanya ababekuchasile abazali babo. Ngokushunyayelwa kwabapostile nababedibene nabo emsebenzini, uThixo wayeya kubenza bakhanyiselwe; babeza kuvunyelwa ukuba babone indlela isiprofeto esasizaliseke ngayo, kungekuphela ekuzalweni nasebomini bukaKristu, kodwa nasekufeni nasekuvukeni kwaKhe. Abantwana babengagwetyelwanga izono zabazali; kodwa xa, benolwazi lwako konke ukukhanya okwanikwa abazali babo, abantwana balahla ukukhanya okongezelelweyo abanikwa kona bona ngokwabo, baba ngabathabathi-nxaxheba ezonweni zabazali, baza bazalisa umlinganiselo wobugwenxa babo.

“Ukuzeka kade kukaThixo ngakwiYerusalem kwaba yinto eyayiqinisekisa kuphela amaYuda ekungaguqukeni kwawo okunenkani. Entiyweni yawo nenkohlakalweni yawo ngakubafundi bakaYesu, alala umva umnikelo wokugqibela wenceba. Wandula ke uThixo walurhoxisa ukhuseleko lwaKhe kuwo, walisusa igunya laKhe elalithintela uSathana neengelosi zakhe, lwaza uhlanga lwasala luphantsi kolawulo lwenkokeli eyayizikhethele yona. Abantwana balo babelidele ubabalo lukaKristu, olwalunokubenza bakwazi ukoyisa iimvakalelo zabo ezimbi, yaye ngoku ezo zaba ngaboyisi babo. USathana wavuselela ezona nkanuko zoyikekayo nezona zithotywe kakhulu zomphefumlo. Abantu babengacingi; babengaphaya kokuqiqisisa—belawulwa yimfutho nangumsindo oyimfama. Baba ngabasathana enkohlakalweni yabo. Kusapho nakwihlanga, phakathi kwabaphezulu nabaphantsi ngokufanayo, kwakukho ukurhanelana, umona, intiyo, ukuxabana, imvukelo, ukubulala. Kwakungekho kukhuseleka naphi na. Abahlobo nezalamane bangcatshana. Abazali babebulala abantwana babo, nabantwana abazali babo. Abalawuli babantu babengenagunya lokuzilawula ngokwabo. Iinkanuko ezingalawulekanga zabenza baba ngoozwilakhe. AmaYuda ayebamkele ubungqina bobuxoki ukuze agwebe uNyana kaThixo omsulwa. Ngoku izityholo zobuxoki zenza ubomi bawo bube semngciphekweni. Ngezenzo zawo kwakukudala esithi: ‘Msuseni oyiNgcwele kaSirayeli phambi kwethu.’ Isaya 30:11. Ngoku umnqweno wawo wawuzalisekisiwe. Ukoyika uThixo kwakungasabaphazamisi. USathana wayekhokela

uhlanga, yaye awona magunya aphezulu aseburhulumenteni nawenkolo ayelawulwa nguye.”
Imbambano Enkulu, 27, 28.

NjengoMthunywa woMnqophiso, uKristu waqala wasebenzana namaYuda kuphela. Ngomnyaka wama-34, ekuxulunxweni ngamatye kukaStefano, ivangeli laza laya kwiiNtlanga, kwaza kwafika ixesha lomgwebo kaThixo wolawulo, nangona uThixo ngenceba yaKhe walihlehlisa elo xesha kangangeminyaka emalunga namashumi amane.

NjengoMthunywa woMnqophiso, ekuzalisekiswa kwesahluko sesithathu sikaMalaki, uKristu wayihlambulula itempile kabini. Wakwenza oko ngexesha elalibekelwe bucala ngokukodwa abantu bomnqophiso ababesithi ngelo xesha badluliswe baza baqhawulwe umtshato nabo, kwanakwabo babeza kuthi ke ngelo xesha babe ngabantu abatsha abanyuliweyo. Xa elo xesha laphela, kwaqalisa ixesha lomgwebo olawulayo kaThixo. UYohane umBhaptizi wayengumthunywa owawulungisa indlela yomsebenzi kaKristu wokuvusa abantu abatsha abanyuliweyo awayeza kungena nabo emnqophisweni.

Ukucocwa okubini kwetempile kwakuyizifundo ezibonakalayo ezazichaza umsebenzi kaKristu wokucoca itempile yomphefumlo. Xa uMthunywa woMnqophiso efika ngesiqophe kuMalaki isahluko sesithathu, uyabahlambulula kanjalo uyabacokisa oonyana bakaLevi, ngenjongo yokudala umnikelo, njengakwimihla yakudala.

Ke ngubani na onokunyamezela umhla wokuza kwakhe? yaye ngubani na oya kuma ekubonakaleni kwakhe? kuba unjengomlilo womhlambululi, yaye unjengesepha yabaxovuli bempahla; yaye uya kuhlala njengomhlambululi nomcoceki wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacokise njengegolide nangesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wothi ke umnikelo wakwaYuda nowaseYerusalem ukholise kuYehova, njengasemihleni yakudala, nanjengakwiminyaka yangaphambili. Malaki 3:2–3.

UMalaki isahluko sesithathu, yaye ukuhlanjululwa okubini kwetempile kubonakalisa ukugqibelelisa kokholo loonyana bakaLevi okuphunyezwa nguMthunywa woMnqophiso. Ukugqibelelisa kokholo loonyana bakaLevi kubonakaliswa ngokuhlanjululwa kwegolide.

“Kufuneka kubekho, kubo bonke abanalo naluphi na uhlobo lwempembelelo kwisibhedlele sezempilo, ukuvumelana nentando kaThixo, ukuthotywa kwesiqu sakho, ukuvulwa kwentliziyo kwimpembelelo exabisekileyo yoMoya kaKristu. Igolide elivavanyiweyo emlilweni limele uthando nokholo. Abaninzi basondele ekubeni bangabi nanto yothando. Ukwaneliseka sisiqo kubamfamekisa amehlo abo kwimfuno yabo enkulu. Kukho imfuneko ecacileyo nenganyanzelekanga yokuguqukela kuThixo imihla ngemihla, amava amatsha, anzulu, nemihla ngemihla ebomini benkolo.” Testimonies, volume 4, 558.

UMalaki isahluko sesithathu, yaye oku kuhlanjwa kabini kwetempile kumela ukugqibelela kokuqonda kokwanda kolwazi phakathi kwezilumko, ezingabo oonyana bakaLevi, nto leyo ezalisekiswa nguMthunywa woMnqophiso. Ukugqibelela koonyana bakaLevi kumelwe kukuhlanjululwa kwesilivere.

Amazwi eNkosi ngamazwi acocekileyo; anjengesilivere evavanyiweyo ezikweni lasemhlabeni, esulungekisiweyo kasixhenxe. INdumiso 12:6.

UMthunywa woMnqophiso wayemele ukubahlanjulula oonyana bakaLevi njengesilivere negolide. ILizwi likaThixo lilo elihlambululayo, kuba ukuhlanjululwa kukugwetyelwa nokungcwaliswa.

Bangcwalise ngenyaniso yakho; ilizwi lakho liyinyaniso. Yohane 17:17.

UYohane umBhaptizi wayengumthunywa owalungiselela indlela yoMthunywa woMnqophiso ekuzalisekeni kokuqala kwesahluko sesithathu sikaMalaki, yaye umyalezo wakhe ngokunxulumene noko wawuneenkalo ezine. Umsebenzi wakhe wawubandakanya ukuchonga umsebenzi wokuhlanjululwa owawuza kufezekiswa nguMthunywa woMnqophiso, kwanokuba umsebenzi wokuhlanjululwa owafezekiswayo wawumelwe njengesenzo sokutshayela isanda sokubhulela. Wachonga ukuba abantu ababekhe banyulwa ngaphambili babesesele kwinkqubo yokudlulwa. Wakwabonisa umyalezo waseLawodike kubantu bakaThixo, ngaloo ndlela ebabonisa izono zabo nezono zooyise babo. Wabeka zonke ezi nyaniso kumxholo “wengqumbo ezayo.” Umsebenzi womthunywa owalungiselela indlela wawumela umsebenzi womntu ongazange afumane imfundo kwinkqubo yemfundo yabantu ababedlulwa.

“KuYohane umBhaptizi iNkosi yaziphakamisela umthunywa wokulungisa indlela yeNkosi. Wayemelwe kukunika ihlabathi ubungqina obungagungqiyo ekukhalimeleni nasekugxekeni isono. ULuka, ekwaziseni ngobuthunywa bakhe nomsebenzi wakhe, uthi, ‘Yaye uya kuhamba phambi Kwakhe ngomoya nangamandla kaEliya, ukuze ajike iintliziyo zooyise zibuyele ebantwaneni, nabangathobeliyo kubulumko bamalungisa; ukuze alungiselele iNkosi abantu abalungisiweyo’ (Luka 1:17).”

“Abaninzi kubaFarisi nabaSadusi beza kubhaptizo lukaYohane, yaye ethetha kubo, wathi, ‘Nzalo yeenyoka, ngubani onilumkisileyo ukuba nibaleke ingqumbo ezayo? Velisani ke iziqhamo ezilungele inguquko: ningacingi ukuthi ngaphakathi kwenu, SinoAbraham njengobawo wethu; kuba ndithi kuni, uThixo unako kula matye ukumvelisela uAbraham abantwana. Ke kaloku nezembe selibekwe engcanjini yemithi: ngoko yonke imithi engavelisi siqhamo sihle iyagawulwa, iphoswe emlilweni. Mna okunene ndinibhaptiza ngamanzi kube yinguquko: kodwa Lowo uzayo emva kwam unamandla kunam, endingafanele nokuziphatha izihlangu zakhe: Yena uya kunibhaptiza ngoMoya oyiNgcwele, nangomlilo: ofolokhwe yakhe yokwela isesandleni sakhe, yaye uya kulucoca kuthi tu ulubala lwakhe, aqokelele ingqolowa yakhe esiseleni; kodwa wona umququ uya kuwutshisa ngomlilo ongenakucinywa’ (Mateyu 3:7–12).

“Izwi likaYohane laphakanyiswa njengexilongo. Umsebenzi wakhe wawusithi, ‘Bonisa abantu Bam ukona kwabo, nendlu kaYakobi izono zayo’ (Isaya 58:1). Wayengafumananga mfundo yobulumko evela ebantwini. UThixo nendalo babe ngabafundisi bakhe. Kodwa kwakufuneka kubekho lowo uya kulungisa indlela phambi kukaKristu, owayenesibindi ngokwaneleyo sokuvakalisa ilizwi lakhe njengabaprofeti bamandulo, ebizela uhlanga olonakeleyo enguqukweni.” Selected Messages, incwadi 2, 147, 148.

UWilliam Miller wayengumthunywa wesibini owalungisa indlela yoMthunywa woMnqophiso, yaye ubuntu nomsebenzi kaMiller kwakufanekiselwe nguYohane umBhaptizi.

“Amawaka-waka akhokelwa ukuba amkele inyaniso eyayishunyayelwa nguWilliam Miller, yaye kwavuswa abakhonzi bakaThixo benomoya namandla kaEliya ukuba bavakalise isigidimi. NjengoYohane, umanduleli kaYesu, abo babeshumayela esi sigidimi sinobuzaza baziva benyanzelekile ukuba babeke izembe engcanjini yomthi, baze babize abantu ukuba bavelise iziqhamo ezifanele inguquko.” Early Writings, 233.

AmaYuda aphikisayo ngexesha likaKristu ayekhokelwe ekuthembeleni kwisigidimi sobuxoki ngoMesiya. “Mesiya” ligama lesiHebhere elilingana negama lesiGrike elithi “Kristu,” elithetha ukuthi “othanjisiweyo”.

Ilizwi uThixo awalithumelayo kubantwana bakwaSirayeli, eshumayela uxolo ngoYesu Kristu; (unguNkosi yabo bonke:) Elo lizwi, ndithi, niyalazi, elavakaliswayo kulo lonke elakwaYuda, laqala eGalili, emva kobhaptizo awalushumayelayo uYohane; indlela awamthambisa ngayo uThixo uYesu waseNazarete ngoMoya oyiNgcwele nangamandla: owajikeleza esenza okulungileyo, ephilisa bonke abacinezelayo nguMtyholi; kuba uThixo wayenaye. IZenzo 10:36–38.

Omabini “uMesiya” no“Kristu” bathetha “othanjisiweyo”. UKristu wathanjiswa ekubhaptizweni kwakhe, ngoko ke ngokobugcisa wayengenguye uMesiya okanye uKristu de kwaba sekubhaptizweni kwakhe. Ukubhaptizwa kwakhe kuhambelana ngokwesiprofeto nokuhla kwengelosi kwiSityhilelo isahluko seshumi, eyahla ngomhla we-11 kuAgasti, 1840, yaye kukwahambelana nokuhla kwengelosi enamandla yeSityhilelo isahluko seshumi elinesibhozo, eyahla ngomhla we-11 kuSeptemba, 2001. Ezi mpawu zintathu zesiprofeto zichonga ukubonakaliswa koMoya oyiNgcwele kwimvula yamva.

AmaYuda athanda ukuphikisa abambelelela kwingcamango ephosakeleyo, umyalezo wobuxoki wobuprofeti wokuba uMesiya wayeza kuzisa ubukumkani bokwenyama ngokwenene emhlabeni, apho uhlanga lwakwaSirayeli lwaluya kulawula ihlabathi. Yayiyimfundiso yobuxoki eyayithembisa “uxolo nempumelelo”.

Umyalezo kaWilliam Miller wawunezinto ezimbini eziphambili. Eyokuqala yayikukusetyenziswa kweziprofeto zexesha ezazichaza ukuhlanjululwa kwengcwele, ize eyesibini yaba kukwala kwakhe ukutolikwa kwamaKatolika kwenkulungwane yeminyaka eliwaka abantu bamaProtestanti ababedla ngokukukholelwa. Loo mbono wobuxoki weminyaka eliwaka, uchazwa njengeminyaka eliwaka yoxolo nempumelelo, wawumelwe ngumbono wobuxoki wobukumkani bukaMesiya obabubanjwe ngamaYuda aphikisanayo.

Abo bangqina babini bachaza umyalezo wemvula yamva wobuxoki othembisa “uxolo nempumelelo” ekuzalisekeni kwesithathu nokokugqibela kwembali yomthunywa olungiselela ukuba uMthunywa woMnqophiso afike ngequbuliso etempileni Yakhe. Loo myalezo wobuxoki wemvula yamva uchazwa njengomyalezo “woxolo nokhuseleko,” ngokuchaseneyo nomyalezo kaYohane umBhaptizi owachaza ukuba “wonke umthi ongavelisi siqhamo sihle uyanqunyulwa, uphoswe emlilweni,” xa “ingqumbo ezayo” ifika. Kwakhona wawumelwe kukuchongwa

kukaMiller kokuba kwakungayi kubakho minyaka iliwaka yoxolo, njengoko kufundiswa babuKatolika, kuba xa iNkosi ibuya, iya kulitshabalalisa ihlabathi ngokukhazimla kokufika Kwayo.

Nani na nina niphazamisekileyo noba noxolo kunye nathi, xa iNkosi uYesu iya kutyhilwa ivela ezulwini inezingelosi zayo ezinamandla, ngomlilo ovuthayo ithabatha impindezelo kwabo bangamaziyo uThixo, nakwabo bangayithobeliyo iindaba ezilungileyo zeNkosi yethu uYesu Kristu; abo baya kohwaywa ngentshabalalo engunaphakade, bemka ebusweni beNkosi nasebuqaqawulini bamandla ayo. 2 Tesalonika 1:7-9.

Abathunywa ababini bokuqala ababelungiselela uMthunywa womNqophiso ukuba angene emnqophisweni nabantu abatsha abanyuliweyo, babonisa ukuba umyalezo wemvula yokugqibela wobuxoki othi “uxolo nokhuseleko,” nowaqulunqwa kwisizukulwana sesithathu se-Adventism yaseLawodike, uyilwe nguSathana ukuze uthintele i-Adventism yaseLawodike kwisizukulwana sesine ekubeni iqonde indima yamaSilamsi, njengoko imelwe nguYeha wesithathu.

Kwinkqubo yokuhlanjululwa eyenzelwa abo bamelwe ngoonyana bakaLevi, lowo uzayo emva kukaYohane umBhaptizi wayeza kuwutshayela ngokupheleleyo umgangatho wakhe, awucoce aze “awuhluzi,” ngomcinga wokwela osezandleni zakhe. Lowo msebenzi ufezekiswa liLizwi lakhe.

“‘Umfolozo wakhe usesandleni sakhe, yaye uya kuwuhlambulula ngokupheleleyo umgangatho wakhe wokubhulela, ayiqokelele ingqolowa yakhe esiseleni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okuhlanjululwa. Ngamazwi enyaniso, umququ wawusahlulwa engqoloweni. Ngenxa yokuba babengamampunge kakhulu, bezigwebela ngobulungisa babo, ukuba bamkele ukohwaywa; bethanda ihlabathi kakhulu ukuba bamkele ubomi bokuthobeka, abaninzi bamfulathela uYesu. Baninzi abasenza kwa into efanayo nangoku. Imiphefumlo iyavavanywa namhlanje njengoko kwavavanywa abo bafundi esinagogeni yaseKapernahum. Xa inyaniso iziswa ngqo entliziyweni, bayabona ukuba ubomi babo abungqinelani nentando kaThixo. Bayayibona imfuno yenguqu epheleleyo kubo; kodwa abavumi ukuqalisa umsebenzi wokuzincama. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengoko abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” Ulangazelelo Lwamaphakade, 392.

Isigidimi semvula yangasemva “yimpikiswano” kaHabakuki isahluko sesibini, yaye singamazwi enyaniso, ahlula umququ kwingqolowa. Oko kwahlulwa kukucocwa okwenziwa nguMthunywa woMnqophiso. Kwimbali yamaMillerite, isigidimi sikaDanyeli isahluko sesibhozo, ivesi yeshumi elinesine, savelisa ukucocwa xa saqala ukusilela saza sazisa ixesha lokulinda likaHabakuki isahluko sesibini nomzekeliso weentombi ezilishumi kuMateyu isahluko samashumi amabini anesihlanu. Xa isigidimi sokuKhala Kwangobunye Bobusuku sazalisekiswa ekugqibeleni ngomhla wama-22 Oktobha, 1844, savelisa ukucocwa okukhulu ngakumbi. Ngelo xesha ke uMthunywa woMnqophiso wafika ngesiqophe waza waqalisa ukucocwa nokuhlanjululwa kokugqibela. Intshukumo eyayisele idlulile kwizinto ezimbini zokuqala kwezintathu zokuhlanjululwa nokucocwa, yasilela kwesithathu yaza yathunyelwa entlango yaseLawodikea ngowe-1863.

Kwimbali yamaMillerite amaProtestanti acocwa kuqala ngamazwi enyaniso; emva koko intshukumo yengelosi yokuqala yacocwa ekufikeni komyalezo wesithathu wokuvavanya. Kodwa abo babengabakhi betrempile yamaMillerite ebudeni beminyaka engamashumi amane anesithandathu, ukususela ngowe-1798 kude kube ngowe-1844, basilela kuvavanyo lwesithathu, olwafika ngo-Oktobha 22, 1844, nangona bawuzalisekisa ngokugqibeleleyo umzekeliso weentombi ezilishumi.

“Abaninzi abaphuma baya kumkhawulela uMyeni phantsi kwemiyalezo yengelosi yokuqala neyesibini, bayala owesithathu, umyalezo wokugqibela wokuvavanya oza kunikwa ihlabathi, yaye kuya kuthathwa isikhundla esifanayo xa kubhengezwa ubizo lokugqibela.

“Yonke inkcukacha yalo mzekeliso ifanele ukufundiswa ngenyameko. Simelwa nokuba ziintombi ezizilumko okanye ziintombi ezizizidenge.” Review and Herald, October 31, 1899.

Imbali yobuprofeti eyaqala ekufikeni kwengelosi yesithathu ngomhla wama-22 ku-Oktobha 1844 yaba yintsilelo, yaza yaphela ngemvukelo ka-1863. Ngowe-1850 uDade White wabhala lo myalezo ulandelayo.

“INkosi yandinika umbono, ngomhla wama-26 kuJanuwari, endiya kuwubalisa. Ndabona ukuba abanye kubantu bakaThixo babedengekile yaye belele; bephaphile ngesiqingatha kuphela, yaye bengaliqondi ixesha esiphila kulo ngoku; nokuba ‘indoda’ enaye ‘ibrashi yothuli’ yayisele ingenile, nokuba abanye babesengozini yokutshayelwa kude. Ndamcela uYesu ukuba abasindise, abaxolele kancinci ngakumbi, aze abavumele babone ingozi yabo eyoyikekayo, ukuze balungele ngaphambi kokuba kube semva kakhulu ngonaphakade. Ingelosi yathi, ‘Intshabalalo iyeza njengomoya ovuthuzayo onamandla amakhulu.’ Ndayicenga ingelosi ukuba ibe nenceba ize isindise abo babethanda eli hlabathi, babambebele kwizinto zabo, yaye bengavumi ukuzikhulula kuzo, nokuzincama ukuze kukhawuleziswe abathunywa endleleni yabo yokondla izimvu ezilambileyo, ezazitshabalala ngenxa yokuswela ukutya kokomoya.

“Njengoko ndandibona imiphefumlo elusizi isifa ngenxa yokuswela inyaniso yangoku, yaye abanye abathi bayakholelwa enyanisweni beyiyeka isifa, ngokubamba iindlela eziyimfuneko zokuhambisa phambili umsebenzi kaThixo, loo mbono wawubuhlungu gqitha, ndaza ndacela ingelosi ukuba iyisuse kum. Ndabona ukuba xa unobangela kaThixo wawufuna inxalenye ethile yeprothathi yabo, njengomfana oweza kuYesu, [Mateyu 19:16–22.] bahamba bemkile bebuhlungu; nokuba kungekudala isibetho esiphuphumayo siya kudlula phezu kwabo sisuke sitshayele konke abanako, yaye ngoko kuya kuba semva kwexesha ukunikela ngeempahla zasemhlabeni, nokuzibekelela ubuncwane ezulwini.” Review and Herald, Epreli 1, 1850.

Ngowe-1850, umntu webhrashi yothuli wayesele efikile. Ngomhla wama-22 ku-Oktobha 1844, uMthunywa womNqophiso wafika ngesiqophe etempileni yaKhe, waza waqalisa umsebenzi wokuhlanjululwa nokucocwa koonyana bakaLevi.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Namhlanje imiphefumlo iyavavanywa yaye iyalingwa, kwaye abaninzi badlula kwaloo mhlaba mnye wanyathelwa ngabo bamshiyayo uKristu. Xa bevavanywa liLizwi, bayamala

uMfundisi ongcwele. Xa bekhaliyelwa ngenxa yokuba ubomi babo bungavumelani nenyano nobulungisa, bayamfulathela uMsindisi; kwaye isigqibo sabo, njengaleso sabafundi abakhubekileyo, asize sibuye sitshintshwe. Abasahambi noKristu. Ngaloo ndlela ayazaliseka amazwi athi, ‘Oselayo usesandleni saKhe, kwaye uya kuwucoca ngokuzelelo umgangatho waKhe, ayiqokelele ingqolowa yaKhe esibayeni.’” Signs of the Times, May 15, 1901.