

Incwadi kaDaniyeli - Inani eliLikhulu elinye neSixhenxe

Ibali Yesiprofeto: Ukusuka kuYerobhowam ukuya kuYosiya nokuBuyiselwa kweeNdlela zaMandulo

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2024-02-29

Ngo-1844, amaProtestanti aseUnited States arhoxa kumbutho wamaMillerite aza athabatha isikhundla sawo sesiprofeto njengentombi yaseBhabheli, njengoko kwakufanekisiwe nguYarobheham xa waseka inkqubo yonqulo lomgunyathi ekubeni izizwe zakhe ezilishumi zasemantla zahlukana nobukumkani basemzantsi bakwaYuda. Amathole amabini egolide kaYarobheham, elinye kwisixeko saseBheteli (elithetha ukuthi “indlu kaThixo”/iBandla), nelinye eDan (elithetha umgwebo/uRhulumente), afanekisa inkqubo yobuxoki yeBandla noRhulumente ebonakalisa iUnited States. Zonke izinto zenkqubo yomgunyathi kaYarobheham yebandla norhulumente zazenziwe ngomfuziselo wesakhiwo esinye kanye esasibekwe phambili kwimvukelo ka-Aron. Ngenxa yoko, inkqubo yonqulo yomgunyathi kaYarobheham yayingumfanekiso wenkqubo yonqulo yomgunyathi ka-Aron.

Inkqubo kaYerobhoham yomgunyathi yayimela inkqubo yonqulo eyaxhaswa bubuProtestanti xa bahlukana nentshukumo yengelosi yokuqala baza baba yintombi, okanye umfanekiselo werhamncwa laseRoma lobupopu. Kanye ekumiseleni kwenkqubo kaYerobhoham yomgunyathi, umprofeti ovela kwaYuda wajongana nesibingelelo sakhe nenkqubo yakhe yonqulo lobuxoki. Ngo-1844, kanye ekuqaleni kwendima yobuprotestanti obuwileyo ekumiseleni inkqubo yonqulo emelwe njengentombi yaseRoma, amaMillerite, ngokholo, angena eNdaweni Engcwele Kakhulu yengcwele yasezulwini aza awuqonda umSabatha, yaye ngaloo ndlela amela ukukhalima okungokwesiprofeto kwiintombi zaseRoma, ezakhetha ukuqhubeka zigcina uphawu lwegunya laseRoma—unqulo lwangeCawa.

Umprofeti wakwaYuda owajongana noYerobheham, apho nangoko wabeka phambili isiprofeto.

Wakhwaza nxamnye nesibingelelo egameni leNkosi, wathi, Sibingelelo, sibingelelo, itsho iNkosi ukuthi, Yabona, kuya kuzalelwa indlu kaDavide umntwana, uYosiya ngegama; yaye phezu kwakho uya kubingelela ababingeleli beendawo eziphakamileyo abatshisa isiqhumiso phezu kwakho, namathambo abantu aya kutshiselwa phezu kwakho. Waza wanika umqondiso kwangolo suku, esithi, Nanku umqondiso athe iNkosi yawuthetha; Yabona, isibingelelo siya kuqhekeka, nothuthu oluphezu kwaso luya kuphalazwa. 1 Kumkani 13:2, 3.

Isiprofeto sasiquka ukuphindwa kabini kwegama elithi “isibingelelo.” Ukuphindwa kabini kwegama okanye kwebinzana kwisiprofeto kumela umqondiso wesigidimi sengelosi yesibini, ngaloo ndlela kuchongwa unyaka ka-1844, xa ingelosi yesibini yafikayo yaza iProtestanti yawayo, yaba yintombi yaseBhabheli. Kwangaxeshanye umprofeti wanikela umqondiso, kanye njengokuba amaMillerite ngowe-1844 awawuqonda umqondiso weSabatha. Njengoko uYerobhoham

wasongela umprofeti kwezi ndinyana zilandelayo, isandla sakhe sakhubazeka, ngaloo ndlela kubhekiswa kuphawu lweBhabheli olunyanzeliswa nokuba ebunzini okanye esandleni, yaye oluthi, xa lwamkelwe ngokwasemoyeni, lukhubaze umntu ngonaphakade.

Ngokweenjongo zolu phando, siqwalasela isiprofeto umprofeti awasibekayo esichaza ukuba “kuya kuzalelwa indlu kaDavide umntwana, ogama linguYosiya; yaye phezu kwakho uya kubingelela ababingeleli beendawo eziphakamileyo abatshisa isiqhumiso phezu kwakho, yaye amathambo abantu aya kutshiswa phezu kwakho.” UYosiya uthetha ukuthi “isiseko sikaThixo”, yaye umele iziseko zoBuAdventist ezakhiwa kanye kwimbali efuziselwe kukumiselwa kukaYerobhoham kwenkqubo yakhe yobuxoki yonqulo. Phezu kwenkqubo yobuxoki yonqulo eyamiselwa nguYerobhoham, uYosiya wayeya kubohlwaya ababingeleli ababehamba phambili kolo nqulo lomgunyathi.

Umprofeti akawuthobela umyalelo weNkosi wokuba angabuyeli ngendlela awayeze ngayo ekumisweni kukaYerobhowam, nokuba angadli okanye asele eBheteli. Xa wadla ukutya komprofeti oxokayo waseBheteli, wabekwa njengomfuziselo wokufa obuya kwehlela abo, emva ko-1844, ababeza kukhetha ukubuyela baze badle iimfundiso kunye neendlela zobuxoki zobuprofeti zobuProtestanti obuwexukileyo, njengoko bumelwe luvukelo luka-1863. Umandlalo wokufa wabo bavukelayo ngo-1863, wawuya kuba nguloo mandlalo mnye wokufa womprofeti oxokayo waseBheteli. Umandlalo wokufa wobuProtestanti obuwexukileyo yayiyimbali ka-11 Agasti 1840 ukuya ku-1844, xa bona, abantu bakaThixo ababekhe bakhethwa ngaphambili, badlulwayo baza baba ziintombi zaseRoma. Umandlalo wokufa woBuadventi baseLawodike nawo uya kuba phakathi komhla apho ingelosi enamandla yehla ngawo, nge-11 Septemba 2001, njengoko yayenzile ngo-1840, kunye neyure yenyikima enkulu, emele umthetho weCawa oza kufika kungekudala.

Ngomhla we-11 kuSeptemba 2001, kwaqalisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ingelosi yaqalisa ukuhamba eYerusalem ibeka uphawu emabunzini abo bancwina bakhale ngenxa yamasikizi enziwa emhlabeni (eUnited States), nasecaweni (ubu-Adventism baseLawodike). Ngomhla we-11 kuSeptemba 2001, izono zooyise ezimelwe ngamasikizi amane kaHezekile, zaba ziinyaniso ezivanyayo zangoku kwinkqubo yokutywinwa eyathi yaqalisa ngelo xesha.

Uvavanyo luka-1863 lwalubandakanya iziseko zentshukumo yamaMillerite njengoko zazimelwe “ngamaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu, awaye alahliweyo ngo-1863. Uvavanyo lwalubandakanya ukuthanda okanye ukungathandi ukubuyela kwiindlela zakudala zikaYeremiya ukuze kufunyanwe ukuphumla kwemvula yokugqibela. Uvavanyo luka-1888 lwalungumyalezo ebandleni laseLawodike, njengoko waziswa ngabaDala uJones noWaggoner, nowawukwangumyalezo wokugwetyelwa ngokholo.

Ngowe-1856, isigidimi esiya eLawodikea safika okokuqala kwintshukumo yamaMillerite, yaye safika sinokwanda kokukhanya “kwamaxesha asixhenxe,” kodwa amava amelwe ngamayeza akwesi sigidimi esiya eLawodikea, kwakunye nesigidimi sembali yesiprofeto, azingelwa ngasemva ngowe-1863. Amava lawo ayemelwe ngumbono (mareh) “wembonakalo”, kwanombono (chazon)

“wembali yesiprofeto” awathi omabini alahlwa. Yomibini loo mibono yayizalisekile ngo-Oktobha 22, 1844, yaye kwiminyaka elishumi elinesithoba kamva yomibini yaphinda yalahlwa, kuba uYesu usoloko echaza isiphelo ngesiqalo.

Ngomhla we-11 kuSeptemba, 2001, uvavanyo lweemvukelo zika-1863 no-1888 lwaphinda lwaba yinyaniso evavanyayo, kuba zombini zazinxulumene neendlela zamandulo zikaYeremiya. Ngaloo mhla umyalezo wemvula yasemva wafika, yaye novavanyo luka-1919 lwafika kananjalo, kuba ngo-1919 kwamiselwa ivangeli lobuxoki likaKristu ongenanto yakwenza nakuphi na ukubaluleka kwesiprofeto, njengomyalezo womgunyathi othi “uxolo nonqabiseko”. Xa isithunywa esinamandla seSityhilelo isahluko seshumi elinesibhozo sehla ngomhla we-11 kuSeptemba, 2001, iindima zokuqala ukuya kwesesithathu zazaliseka, yaye ezo ndima zokuqala ukuya kwesesithathu zimele umyalezo “wezwi lokuqala”.

“Ngoku sele kusithiwa ndathetha ukuba iNew York iya kutshayelwa yimaza elikhulu lolwandle? Oku andizange ndikutsho. Endikutshilo kukuba, xa ndandikhangela izakhiwo ezikhulu ezazisakhiwa apho, umgangatho phezu komnye, ndathi, ‘Hayi, ziya kuba mbi kangakanani na iziganeko eziya kwenzeka xa iNkosi iya kusukuma ukuze inyikime ngamandla umhlaba! Ngelo xesha aya kuzaliseka amazwi eSityhilelo 18:1–3.’ Isahluko seshumi elinesibhozo sonke seSityhilelo sisilumkiso ngoko kuza phezu komhlaba. Kodwa andinakho ukukhanya ngokukodwa ngokuphathelele koko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye eliphuma eNkosini, ukubamba kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kubakho iziganeko ezoyikeka kwazo esingenakukwazi nokuzicingela.” Review and Herald, Julayi 5, 1906.

Ngokufika kwengelosi yesiTyhilelo seshumi elinesibhozo, imvula yasemva yaqalisa ukufefezela, yaye “ingxoxo yesiprofeto” emelwe kwisahluko sesibini sikaHabakuki yaqalisa. Ingxoxo yayimalunga neendlela ezimbini zokuqonda isiprofeto seBhayibhile, kwakunye nomyalezo wemvula yasemva wobuxoki nowenyaniso. Ingxoxo iphela xa “ilizwi lesibini” lesiTyhilelo seshumi elinesibhozo lifika lize lichaze ukuqala komgwebo kaThixo wokuphumeza phezu kweBhabheli yanamhlanje, lize libize omnye umhlambi kaThixo ukuba uphume eBhabheli. Ukufika kwelizwi lesibini kuphawula ukuphela kwembali yokutywinwa kwekhulu elinamashumi amane anesine amawaka, emelwe sisikizi sesine, esimele ke ngoko isizukulwana sesine nesokugqibela soBuvangeli bama-Adventist baseLawodike, njengabakhothamela ilanga, emthethweni weCawa oseluzakwenzeka kungekudala.

Ibhedi lokufa lobuProtestanti obuwexukiweyo, phakathi kokuhla kwesithunywa sezulu nokuba kuvalwe umnyango ngo-1844, lalifuzisela ibhedi lokufa loBuvangeli bama-Adventist baseLawodike phakathi kokuhla kwesithunywa sezulu nokuba kuvalwe umnyango womthetho weCawa oza kungekudala. Umprofeti waseYuda wangcwatywa engcwabeni linye nomprofeti oxokayo waseBheteli, yaye xa ukumkani uYosiya waqalisa uhlaziyo lwakhe, wema phambi kwaloo ngcwaba kanye. Uhlaziyo lukakumkani uYosiya, ogama lakhe limela “iziseko zikaThixo”, lwaqala xa uThixo waqalisa ukukhokela abantu baKhe bemihla yokugqibela ukuba babuyele

kwiziseko ngoSeptemba 11, 2001. Uhlaziyo lwakhe lwalusele luqalile xa kwaqaliswa umsebenzi wokubuyisela itempile.

Kwathi ke ngomnyaka weshumi elinesibhozo wokumkani uYosiya, ukumkani wathuma uShafan unyana ka-Azaliya, unyana kaMeshulam, umbhali, endlwini kaYehova, esithi, Nyuka uye kuHilekiya umbingeleli omkhulu, ukuze abale isilivere esingeniswe endlwini kaYehova, esiqokelelwe kubantu ngabagcini bomnyango; bayinikele esandleni sabenzi bomsebenzi, ababekwe ukuba bajonge indlu kaYehova; bayinike abenzi bomsebenzi abase ndlwini kaYehova, ukuze kulungiswe iindawo ezidilikileyo zendlu; kubachweli, nakubakhi, nakubakhandi bamatye, nokuthenga imithi namatye aqingqiweyo okulungisa indlu. Kodwa ke akwenzwanga kubalwa kubo ngemali eyayinikelwe esandleni sabo, ngenxa yokuba babesenza ngokunyaniseka. Wathi uHilekiya umbingeleli omkhulu kuShafan umbhali, Ndiyifumene incwadi yomthetho endlwini kaYehova. UHilekiya wayinika incwadi kuShafan, wayifunda. UShafan umbhali waya kukumkani, wabuya nelizwi kukumkani, wathi, Abakhonzi bakho bayiqokelele imali efunyenwe endlwini, bayinikele esandleni sabenzi bomsebenzi, ababekwe ukuba bajonge indlu kaYehova. UShafan umbhali wamxelela nokumkani, esithi, UHilekiya umbingeleli undinike incwadi. UShafan wayifunda phambi kokumkani. Kwathi, akuweva ukumkani amazwi encwadi yomthetho, wazikrazula iingubo zakhe. Waza ukumkani wayalela uHilekiya umbingeleli, noAhikam unyana kaShafan, noAkhbhore unyana kaMikaya, noShafan umbhali, noAsaya umkhonzi wokumkani, esithi, Hambani niye kubuza kuYehova ngenxa yam, nangenxa yabantu, nangenxa yamaYuda onke, ngokubhekisele kumazwi ale ncwadi ifunyenweyo; kuba lukhulu ubushushu bomsindo kaYehova obusivuthazelayo, ngenxa yokuba oobawo bethu bengawaphulaphulanga amazwi ale ncwadi, ukuba benze ngokwako konke okubhaliweyo ngathi. 2 Kumkani 22:3–13.

Isiprofeto sokuba kuya kuzalwa umntwana ogama linguYosiya, sichaza umhla we-11 kuSeptemba 2001, xa ingelosi enamandla yehla yaza yakhokela abantu bayo bemihla yokugqibela babuyela kwiindlela zakudala. Oko kwehla kwakufuziselwe kukuhla kwaloo ngelosi inye ngomhla we-11 kuAgasti 1840. Kokubini oko kwehla kwaphawula ukuzaliseka kwesiprofeto esiphathelele kwi-Islam. Umntu ongokwembali ogama lakhe linxulunyaniswa nokuchonga kwangaphambili, nokupapasha kwangaphambili isiprofeto sexesha esiphathelele kwi-Islam esifumaneka kwiSityhilelo isahluko sesithoba ivesi yeshumi elinesihlanu, wayenguYosiya.

Kuzo zombini ukuhla kwengelosi yesiTyhilelo isahluko seshumi okanye seshumi elinesibhozo, igama elithi “Yosiya” liphawuliwe. UJosiah Litch wanikela umyalezo wobuSilamsi owazalisekiswa ngo-Agasti 11, 1840, yaye ngoSeptemba 11, 2001 isiprofeto sokuzalwa komntwana ogama linguYosiya, esasibekwe phambili ngumprofeti ongathobeliyo kwimbali kaYerobhoham, sazalisekiswa kwi-Adventism yaseLawodike xa ingelosi yabakhokelayo abantu baYo bemihla yokugqibela yababuyisela kwimbali esisiseko apho ukungquzulana komprofeti ongathobeliyo noYerobhoham kwakudibene nokuzaliseka kwako. Ubungqina beBhayibhile bachaza kwangaphambili ukufika kukaYosiya, yaye xa imbali eyayifuziselwe ngumprofeti ongathobeliyo yaphindwa ngo-1844, uqikelelo lwakhe lwegama lwaphinda lwabekwa kwakhona ngaphakathi kwimbali lesiprofeto.

Ngomhla we-11 kuSeptemba 2001, iNgonyama yesizwe sakwaYuda yakhokela abantu baYo bemihla yokugqibela yababuyisela kwiindlela zakudala zikaYeremiya, ezazimele iminyaka engamashumi amane anesithandathu apho uMthunywa woMnqophiso wayakhe itempile awayeza kuza kuyo ngesiqophe ngomhla wama-22 kuOktobha 1844. UYosiya wayefumanise isiqalekiso sikaMoses njengoko wayeqalisa umsebenzi wokulungisa itempile. Umsebenzi wamawaka alikhulu anamashumi amane anesine umelwe nguIsaya njengomsebenzi wokubuyisela.

Baya kwakha iindawo zakudala eziyinkangala, bavuse amanxuwa angaphambili, balungise izixeko ezichithekileyo, amanxuwa ezizukulwana ezininzi. Isaya 61:4.

Umsebenzi kaYosiya wokulungisa nokubuyisela itempile, ngumsebenzi uIsaya awuchazayo njengowenziwa ngabantu bakaThixo bemihla yokugqibela, kuba bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababephila kuyo. Loo msebenzi wawufanekiswe kanjalo ngabo baphuma eBhabheli ngexesha likaEzra.

Kuba sasingamakhoboka; kanti ke uThixo wethu akasilahlanga ebukhobokeni bethu, koko usolulele inceba phambi kookumkani basePersi, ukuba asinike ukuhlaziyeka, avuse indlu kaThixo wethu, alungise amanxuwa ayo, asinike udonga kwaYuda naseYerusalem. Ezra 9:9.

Umsebenzi owaqhutywa nguEzra wazaliseka bakuba bephumile eBhabheli, yaye umele umsebenzi wokubuyiselwa kwetempile awayewenza uYosiya, umsebenzi ochongwe nguIsaya njengowabantu bakaThixo bemihla yokugqibela, yaye waqalisa ngomhla we-11 kuSeptemba, 2001. KwiSityhilelo noYohane ukwachonga kwaloo msebenzi.

Laze ilizwi endalilivayo livela ezulwini lathetha nam kwakhona, lisithi, Hamba, uthathe incwadi encinane evuliweyo esandleni sengelosi emi phezu kolwandle naphezu komhlaba. Ndaza ndaya kwingelosi, ndathi kuyo, Ndinike incwadi encinane. Yathi kum, Yithabathe, uyidle iphele; iya kwenza isisu sakho sibe krakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha incwadi encinane esandleni sengwelelosi, ndayidla yaphela; yaza emlonyeni wam yaba mnandi njengobusi; kodwa kwathi ndakuyidla, isisu sam saba krakra. Yaza yathi kum, Umelwe kukuba uphinde uprofete phambi kwezizwe ezininzi, neentlanga, neelwimi, nookumkani. Ndaza ndanikwa ingcongolo efana nentonga; yaza ingelosi yema, isithi, Phakama, ulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Ke intendezezo engaphandle kwetempile yishiye ngaphandle, ungayilinganisi; kuba inikelwe kwiiNtlanga: yaye umzi ongcewele baya kuwunyathela ngeenyawo iinyanga ezingamashumi amane anesibini. Kwaye ndiya kubanika amandla amangqina am ababini, yaye aya kuprofeta imihla eliwaka namakhulu amabini anamashumi amathandathu, enxibe amarhwaphilizo. ISityhilelo 10:8–11:3.

Kule ndawo uYohane umele amaMillerite awayityileyo isigidimi esasisesandleni sengelosi xa Yona yehla ngoAgasti 11, 1840, kodwa awaphinda ahlangebezana nokudana okukrakra kukaOktobha 22, 1844. Emi kwelo daniso likrakra lika-1844, uYohane waxelelwa ukuba yena, njengophawu lwabantu bakaThixo bemihla yokugqibela, umele aphinde amava amelwe lixesha lika-1840 ukuya ku-1844, ngaloo ndlela esalatha phambili kuSeptemba 11, 2001, kwanakuMthetho weCawa osondelayo. Waxelelwa kwathiwa, “Umele ukuprofeta kwakhona phambi kwabantu

abaninzi, neentlanga, neelwimi, nookumkani,” oko kumela ihlabathi liphela likhanyiselwa xa ingelosi isehla kwiSityhilelo seshumi elinesibhozo, xa imbali yesahluko seshumi seSityhilelo iphindwa—“umgca phezu komgca.”

Ngokunxulumene nokuchonga imbali eyayiza kuphindwa xa abantu bakaThixo bemihla yokugqibela babeza kuphinda baprofete, uYohane waxelelwa ukuba “asukume alinganise” itempile kaThixo. “Ukulinganisa” kwakhe kwachongwa ngokukodwa, kuba wayebekwe ngonyaka ka-1844, apho isisu sakhe senziwa saba krakra kukudana kuka-Oktobha 22. Waxelelwa ukuba alinganise itempile, kodwa ayishiye intendezezo engaphandle, awayexelelwe ukuba imele ixesha leeNtlanga, xa zaziya kuyinyathela intendezezo iminyaka eliwaka namakhulu amabini anamashumi amathandathu. Iminyaka eliwaka namakhulu amabini anamashumi amathandathu yaphela ngowe-1798. UYohane wayemele aqale ukulinganisa kwakhe ngowe-1798, aze ayeke loo minyaka yangaphambili eliwaka namakhulu amabini anamashumi amathandathu, apho itempile yokomoya neYerusalem yokomoya zazinyathelwe phantsi. Wayemi ekudanisweni kuka-1844, ngoko ke ukusuka ku-1798 ukuya ku-1844, yiminyaka engamashumi amane anesithandathu. Loo minyaka ingamashumi amane anesithandathu imele itempile.

Xa uYohane, njengoko abantu bakaThixo bemihla yokugqibela babeza kuphinda baprofete njengoko babenzile ukususela ngowe-1840 ukuya kowe-1844, babeza kuqalisa ngexesha ingelosi yayehla ekuzalisekeni kwesiprofeto seSilamsi. Umsebenzi wabo wokuphinda baprofete wawufuna umsebenzi wokulinganisa itempile, yaye loo msebenzi wawumela uphando lwe “indlela zakudala”, ezaziyimbali emelwe yi “tempile”, eyaqala ngexesha lokuphela ngowe-1798, yaza yaphela ngodano olukhulu lowe-1844. Njengoko babeqalisa umsebenzi wabo wokuphanda iindlela zakudala zikaYeremiya, eziyiyo “itempile yeminyaka engamashumi amane anesithandathu” kaYohane, isiqalekiso sikaMoses safunyanwa enkunkumeni eyayithe saa kuyo yonke itempile, yaye ukuqikelelwa kukaYosiya owayeza kuza kwazaliseka. Umsebenzi kaYosiya ukwaphinda uchongwe nguIsaya:

Abo baphuma kuwe baya kwakha iindawo zakudala ebeziyinkangala; uya kuvusa iziseko zezizukulwana ezininzi; kwaye uya kubizwa ngokuba, Ngulowo ulungisa isikhewu, Umvuseleli weendlela zokuhlalwa kuzo. Isaya 58:12.

Abantu bakaThixo bemihla yokugqibela babemelwe kukubuyisela “iindlela zokuhlala kuzo,” eziyizo “iindlela zamandulo” zikaYeremiya. Babemelwe kukwakha kwakhona iindawo ezidala ezaziyinkangala, njengoko abasebenzi kwiimbali zikaYosiya noEzra babesenza. Babemelwe kukusebenzisa indlela ethi “umgca phezu komgca,” kuba babengayi nje kuphela “kuvusa” imbali esisiseko ye-Adventism, emelwe yitempile yeminyaka engamashumi amane anesithandathu, koko ekwenzeni oko babemelwe “kukuvusa iziseko zezizukulwana ezininzi.” Babemelwe kukuchonga ukuba yonke intshukumo yenguqu imele umsebenzi osisiseko, nokuba “umgca phezu komgca” uchaza iziseko zemihla yokugqibela zango-1798 ukuya ku-1844. Babemelwe kulungisa “umsantsa,” yaye umsantsa umele ukuqhekeka kokuqala kwisitya okanye eludongeni okuvula indlela yentlekele engakumbi. “Umsantsa” owawumele ukulungiswa yayikukuvukela kuka-1863.

Xa uYosiya wafikayo ngoSeptemba 11, 2001 abantu bakaThixo bemihla yokugqibela babuyela kwiindlela zakudala zikaYeremiya baza baqalisa ukulinganisa imbali yamaMillerite. Bafumanisa “isithuba esiqhekekileyo.” Bayichonga inyaniso yamatye anqabileyo ephupha likaMiller njengoko babesakha “amanxuwa amadala.” Bafumanisa “amaxesha asixhenxe,” njengoko wayenzile noYosiya, baza bayibuyisela inyaniso yeLevitikus amashumi amabini anesithandathu, baza ngaloo ndlela bamisa kwakhona “iindawo zangaphambili ezaziphanzisiwe.” Xa babuyisela “okokuqala” kunye “nokokugqibela” ukuphanziswa kweLevitikus amashumi amabini anesithandathu, baza ke baqonda ukuba olunye lwaphela ngo-1798 yaye olunye ngo-1844. Ngaloo ndlela umsebenzi wabo wokumisa kwakhona iindawo zangaphambili ezaziphanzisiwe waba kanye “yintonga” eyanikwa uYohane eyamvumela ukuba alinganise itempile.

INgonyama yesizwe sakwaYuda yabakhokela abantu baYo ukuba babuyele ezindleleni zamandulo, ukuze bafumane isigidimi semvula yamva; yaye isigidimi semvula yamva sisigidimi se-Islam seshwangusha lesithathu. Xa ekugqibeleni bafumanisa iitafule ezimbini ezingcwele zikaHabakuki, njengoko zimelwe ziitshathi zoovulindlela zika-1843 no-1850, babona ukuba isiseko sasiquka “iishwangusha ezintathu” zeSityhilelo isahluko sesibhozo, nokuba ishwangusha lesibini laliye laphela kwimbali yesiseko apho itempile yamaMillerite yayakhiwe khona. Baza baqonda ke ngoko ukuba ukuqondwa komgaqo wokusetyenziswa kathathu kweziprofeto kwakusele kumiselwe ngaphambili yiNgonyama yesizwe sakwaYuda, ukuze kuthi, xa bebuyela ezindleleni zamandulo zikaYeremiya, bakwazi ukuqonda “ukuphumla nokuhlaziyeka”, okuyisigidimi semvula yamva seshwangusha lesithathu, esichongiweyo nesisekiweyo ngamangqina amabini ezeshwangusha lokuqala nelesibini.

Siya kuwuqhubekisa esi sifundo kwinqaku elilandelayo.

“Utshaba lufuna ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kule mihla yokugqibela. Inkohliso zalo zenzelwe ukulahlekisa iingqondo zibe kude neengozi nemisebenzi yeli xesha. Baluthabatha njengolungenanto ukhanyiso awathi uKristu weza nalo evela ezulwini ukuze alunike uYohane ngenxa yabantu baKhe. Bafundisa ukuba iziganeko eziphambi kwethu kanye azibalulekanga ngokwaneleyo ukuba zinikwe ingqalelo ekhethekileyo. Benza inyaniso enemvelaphi yasezulwini ingasebenzi, baze babahluthe abantu bakaThixo amava abo exesha elidlulileyo, benika endaweni yawo inzululwazi yobuxoki.”

“‘Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zakudala, nithi, Iphi na indlela elungileyo? nihambe kuyo.’ Yeremiya 6:16.

“Makungabikho namnye ofuna ukuncothula iziseko zokholo lwethu—iziseko ezabekwa ekuqaleni komsebenzi wethu ngokufundisisa iLizwi ngomthandazo nangokutyhilelwa. Phezu kwezi ziseko besakha kule minyaka imashumi mahlanu idlulileyo. Abantu banokucinga ukuba bafumene indlela entsha nokuba banokubeka isiseko esomeleleyo ngakumbi kuneso sele sabekwa. Kodwa oku kukulukuhla okukhulu. Kuba akukho namnye unokubeka esinye isiseko ngaphandle kweso sele sabekwa.

“Kumaxesha amaninzi aye azibandakanya ekwakheni ukholo olutsha, nasekumiseni imigaqo emitsha. Kodwa ukwakha kwawo kwema ixesha elingakanani? Kungekudala kwawa, kuba kwakungekelwanga phezu kweLiwa.

“Abafundi bokuqala babenganyanzelekanga na ukuba bahlangabezane namazwi abantu? Babenganyanzelekanga na ukuba baphulaphule iimfundiso ezibuxoki, baze emva koko, bakuba bekwenzile konke, beme baqine, besithi: ‘Kuba akukho bani unokubeka olunye isiseko ngaphandle kweso sibekiweyo’? 1 Korinte 3:11.

“Ngoko ke simele sibambelele kwisiqalo sokuzithemba kwethu, somelele kude kube sekupheleni. Amazwi anamandla athunyelwe nguThixo nangoKristu kwaba bantu, ebakhupha ehlabathini, inqaku ngenqaku, ebangenisa ekukhanyeni okucacileyo kwenyaniso yangoku. Ngeemilebe echukunyiswe ngumlilo ongewele, abakhonzi bakaThixo baye bavakalisa isigidimi. Intetho yobuthixo ibeke itywina layo kubunyaniso benyaniso evakalisiweyo.”
Testimonies, umqulu 8, 296, 297.