

# Incwadi kaDaniyeli - Ikhulu nanye

*Isithunywa Sesivumelwano: Kusukela Ekuhlanzweni Kuye Ekukhucululweni*

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Isonto uKristu aqinisa ngalo isivumelwano yayimele inkathi esukela ekubhathizweni Kwakhe kuze kube yilapho uKristu emi endaweni engcwele yasezulwini ngesikhathi sokukhandwa ngamatshe kukaStefanu.

Kepha yena, egcwele uMoya oNgcwele, wagqolozela ezulwini, wabona inkazimulo kaNkulunkulu, noJesu emi ngakwesokunene sikaNkulunkulu, wathi: Bhekani, ngibona amazulu evulekile, neNdodana yomuntu imi ngakwesokunene sikaNkulunkulu. Base bememeza ngezwi elikhulu, bavala izindlebe zabo, bamgijimela ngenhliziyonye, bamkhiphela ngaphandle komuzi, bamkhanda ngamatshe; ofakazi babeka izingubo zabo ezinyaweni zensizwa eyayithiwa uSawulu. Bamkhanda ngamatshe uStefanu, ekhala kuNkulunkulu, ethi: Nkosi Jesu, yemukela umoya wami. Wase eguqa ngamadolo, wamemeza ngezwi elikhulu, wathi: Nkosi, ungababekeli lesi sono. Esekhumile lokho, walala ubuthongo. Izenzo 7:55–60.

Lapho uStefanu ekhandwa ngamatshe noMikayeli esukuma, ivangeli laya kwabezizwe, ngoba kuze kube yileso sikhathi ivangeli lalilinganiselwe kumaJuda.

“Khona-ke,” kusho ingelosi, “uyakuqinisa isivumelwano nabaningi isonto elilodwa [iminyaka eyisikhombisa].” Iminyaka eyisikhombisa emva kokuba uMsindisi eqalile inkonzo yaKhe, ivangeli kwakumelwe lishunyayelwe ikakhulukazi kumaJuda; iminyaka emithathu nengxenye nguKristu uqobo lwaKhe; bese kuthi emva kwalokho ngabaphostoli. “Maphakathi nesonto uyakwenza umhlatshelelo nomnikelo kuphele.” Daniyeli 9:27. Entwasahlobo ka-A.D. 31, uKristu, umhlatshelelo weqiniso, wanikelwa eKhalvari. Khona-ke ikhethini lethempeli ladabuka phakathi kabili, kubonisa ukuthi ubungcwele nencazelo yenkonzo yemhlatshelelo kwase kusukile. Isikhathi sase sifike sokuba umhlatshelelo nomnikelo wasemhlabeni kuphele.

“Lelo sonto elilodwa—iminyaka eyisikhombisa—laphela ngo-A.D. 34. Khona-ke ngokukhandwa ngamatshe kukaStefanu amaJuda ekugcineni aqinisa ukwenqaba kwawo ivangeli; abafundi ababehlakazekele phesheya ngenxa yokushushiswa ‘bahamba izindawo zonke beshumayela izwi’ (Izenzo 8:4); futhi kungakabiphi, uSawuli, umshushisi, waguquka, waba nguPawulu, umphostoli kwabeZizwe.” *The Desire of Ages*, 233.

Ngonyaka wama-34, iviki elingcwele (izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili) laphela, futhi u-Israyeli wasendulo wahlukaniswa noNkulunkulu; isikhathi sabo somusa sase sivaliwe ngokuphelele. Ngaleso sikhathi, impindiselo phezu kuka-Israyeli wasendulo ngenxa yokwenqaba isivumelwano, nangenxa yokubethelwa kweNdodana kaNkulunkulu, yayisibekwa ngaphansi kwesahlulelo sikaNkulunkulu esisebenzayo. UNkulunkulu, emseni waKhe wokubekezela isikhathi eside, wahlehlisa ukubhujiswa kweJerusalema kwaze kwaba ukuvinjazelwa nokubhujiswa kwalo kusukela ngo-66 AD kuze kube ngu-70 AD.

Amavesi esahlukweni sesishiyagalolunye sikaDaniyeli, akhomba isonto uKristu aqinisa ngalo isivumelwano, aphinde akhombe ukuthi iRoma yobuqaba (inkosana ezayo) yayizobhidliza umuzi nethempeli, kodwa uNkulunkulu, ngomusa waKhe wokubekezela isikhathi eside, wavumela abantwana bakwa-Israyeli wasendulo isikhathi sokuzwa ivangeli nokwenza isinqumo, njengoba oyise benza phakathi nenkathi yeminyaka eyisikhombisa yenkonzo kaKristu neyabafundi phakathi kwabo.

“Sekuyiminyaka ecishe ibe ngamashumi amane emva kokuba ukubhujiswa kweJerusalema kumenyezwe nguKristu uqobo, iNkosi yalibambezele izahlulelo zayo phezu komuzi nesizwe. Kwakumangalisa ukubekezela kukaNkulunkulu kubo ababengabile ivangeli laKhe nababulali beNdodana yaKhe. Umfanekiso womuthi ongatheli zithelo wawumele indlela uNkulunkulu asebenzelana ngayo nesizwe samaJuda. Kwase kuphumile umyalo wokuthi, ‘Wugawule; uyibambeeleni indawo emhlabathini na?’ (Luka 13:7) kodwa umusa wobuNkulunkulu wawusawulondolozile isikhashana esincane. Kwakusekhona abanengi phakathi kwamaJuda ababengazi isimilo nomsebenzi kaKristu. Futhi abantwana babengakawatholi amathuba noma bamukele ukukhanya abazali babo ababekudelile. Ngokushumayela kwabaphostoli nababesebenzisana nabo, uNkulunkulu wayeyokwenza ukukhanya kubakhanyisele; babeyovunyelwa ukuba babone ukuthi isiprofetho sasigcwaliseke kanjani, kungengakuzalwa nokuphila kukaKristu kuphela, kodwa nasekufeni nasekuvukeni kwaKhe. Abantwana babengalahlwanga ngenxa yezono zabazali; kodwa lapho, benolwazi lwakho konke ukukhanya okwakunikiwe abazali babo, abantwana benqaba ukukhanya okwengeziwe ababekuphiwe bona ngokwabo, baba ngabahlanganyeli ezonweni zabazali, bagcwalisa isilinganiso sobubi babo.

“Ukubekezela kukaNkulunkulu isikhathi eside maqondana neJerusalema kwaqinisa kuphela amaJuda ekungaphendukini kwawo okunenkani. Ngokuzonda kwawo nangonya lwawo maqondana nabafundi bakaJesu, alenqaba isipho sokugcina somusa. Khona-ke uNkulunkulu wahoxisa ukuwavikela Kwakhe kubo futhi wasusa amandla Akhe okubamba uSathane nezingelosi zakhe, isizwe sase sishiyelwa ekulawulweni ngumholi esasimkethile. Abantwana baso babephike umusa kaKristu, owawuyobenza bakwazi ukunqoba izinkanuko zabo ezimbi, futhi manje lezo zinkanuko zaba ngabanqobi. USathane wavusa izinkanuko zomoya ezaziyizihogo kakhulu nezicekeleke phansi kakhulu. Abantu abazange bacabange; babedlule ekucabangeni—belawulwa yimizwa esheshayo nolaka oluyimpumpithe. Baba ngabakaSathane onyakeni lwabo. Emndenini nasesizweni, phakathi kwezigaba eziphakeme nezisezansi ngokufanayo, kwakukhona ukusolana, umona, inzondo, ukuxabana, ukuhlubuka, ukubulala. Kwakungekho ukuphepha ndawo. Abangane nezihlobo bakhaphelana. Abazali babulala abantwana babo, nabantwana abazali babo. Ababusi babantu babengenawo amandla okuzibusa bona uqobo. Izinkanuko ezingalawuleki zabenza baba ngondlovukayiphikiswa. AmaJuda ayemukele ubufakazi bamanga ukuze alahle iNdodana kaNkulunkulu engenacala. Manje izinsolo zamanga zenza ukuphila kwawo uqobo kungabi nesiqiniseko. Ngezenzo zawo kwase kuyisikhathi eside ethi: ‘Susa oNgcwele wakwa-Israyeli phambi kwethu.’ Isaya 30:11. Manje isifiso sawo sanikezwa. Ukwesaba uNkulunkulu kwakungasawaphazamisi. USathane wayesehamba phambili esizweni, futhi abaphethe abaphezulu bezombuso nabezenkolo babengaphansi kokubusa kwakhe.” The Great Controversy, 27, 28.

NjengoMthunywa weSivumelwano, uKristu waqala ngokusebenzisana namaJuda kuphela. Ngomnyaka ka-34, ngesikhathi sokukhandwa ngamatshe kukaStefanu, ivangeli lase liya kwabeZizwe, futhi isikhathi sokwahlulela kukaNkulunkulu okokuphoqelela sase sifike, nakuba uNkulunkulu ngomusa waKhe wayihlehlisa leyo nkathi cishe iminyaka engamashumi amane.

NjengeSithunywa Sesivumelwano, ekugcwalisekeni kukaMalaki isahluko sesithathu, uKristu wahlanza ithempeli kabili. Lokhu wakwenza esikhathini esasibekelwe ngokukhethekile abantu besivumelwano ababedlulwayo futhi behlukaniswa ngaleso sikhathi, kanye nalabo ababeyobe sebeba ngabantu abasha abakhethiweyo. Lapho leso sikhathi sesiphelile, kwaqala isikhathi sokwahlulela kukaNkulunkulu okusebenzayo. UJohane uMbhapathizi wayeyisithunywa esalungisa indlela yomsebenzi kaKristu wokuvusa abantu abasha abakhethiweyo ayeyongena nabo esivumelwaneni.

Ukuhlanzwa okubili kwethempeli kwakuyizifundo eziphilayo eziveza umsebenzi kaKristu wokuhlanza ithempeli lomphfumulo. Nxa isiThunywa seSivumelwano sifika ngokuzuma kuMalaki isahluko sesithathu, siyabahlanza futhi sibahlambulule amadodana kaLevi, ngenjongo yokudala umnikelo, njengasezinsukwini zasendulo.

Kepha ngubani oyakukwazi ukumelana nosuku lokufika kwakhe na? futhi ngubani oyakuma lapho ebonakala na? ngokuba unjengomlilo womcwengi, nanjengesipho sokuwasha sabagezi bezingubo. Uyakuhlala njengomcwengi nomhlanzisi wesiliva; uyakubahlanza amadodana kaLevi, awacwenge njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:2–3.

UMalaki isahluko sesithathu, futhi ukuhlanzwa kwethempeli kokubili kumelela ukupheleliswa kokukholwa kwamadodana kaLevi okufeziwe yiSithunywa seSivumelwano. Ukupheleliswa kokukholwa kwamadodana kaLevi kumelelwa ngokuhlanzwa kwegolide.

“Kufanele kube khona, kubo bonke abanoma yiliphi ithonya esibhedlela sezempilo, ukuvumelana nentando kaNkulunkulu, ukuzithoba komuntu siqu, nokuvuleka kwenhliziyo ethonyeni eliyigugu loMoya kaKristu. Igolide elivivinywe emlilweni limelela uthando nokukholwa. Abaningi bacishe bampofu ngokuphelele othandweni. Ukwaneliseka ngokwabo kuphuphuthekisa amehlo abo maqondana nesidingo sabo esikhulu. Kunesidingo esiqinisekileyo sokuphendukela kuNkulunkulu nsuku zonke, ulwazi olusha, olujulile, nolwansuku zonke empilweni yenkolo.” Testimonies, volume 4, 558.

UMalaki isahluko sesithathu, futhi ukuhlanzwa kwethempeli kabili kumelela ukupheleliswa kokuqonda kokwanda kolwazi phakathi kwabahlakaniphileyo, abangamadodana kaLevi, okuyinto efezwa isiThunywa sesiVumelwano. Ukupheleliswa kwamadodana kaLevi kufanekiswa ngokuhlanzwa kwesiliva.

Amazwi eNkosi angamazwi amsulwa; anjengesiliva esivivinywe esithandweni somhlaba, sahlanzwa kasikhombisa. IHubo 12:6.

Isithunywa Sesivumelwano sasiyokuhlaza amadodana kaLevi njengesiliva negolide. Izwi likaNkulunkulu yilona elihlaza, ngokuba ukuhlazwa kuwukulunga nokungcweliswa.

Bengcwelise ngeqiniso lakho: izwi lakho liyiqiniso. Johane 17:17.

UJowane uMbhapathizi wayeyisithunywa esalungisa indlela yeSithunywa sesiVumelwano ekugcwalisekeni kokuqala kukaMalaki isahluko sesithathu, futhi umlayezo wakhe maqondana nalokho wawunezingxenywe ezine ngokwemvelo yawo. Umsebenzi wakhe wawuhlanganisa ukubonakalisa umsebenzi wokuhlaza owawuzofezwa yiSithunywa sesiVumelwano, nokuthi umsebenzi wokuhlaza owafezwa wawumelwe njengesenzo sokubhula isibuya. Wakhomba ukuthi abantu ababekade bekhethiweyo ngaleso sikhathi babesedlulwa. Wabuye wethula umlayezo waseLawodikeya kubantu bakaNkulunkulu, ngaleyo ndlela ebonisa izono zabo nezono zawoyise. Wabeka zonke lezi zinto esimweni “sentukuthelo ezayo.” Umsebenzi wesithunywa esalungisa indlela wawumelwe umsebenzi walowo owayengakaze athole imfundo ohlelweni lwemfundo lwabantu ababedlulwa.

“KuJohane uMbhapathizi iNkosi yazivusela isithunywa sokuyilungisela indlela yeNkosi. Wayezofakazela ezweni ubufakazi obungesabi lutho ekukhuzeni nasekulahleni isono. ULuka, ememezela ukuthunywa kwakhe nomsebenzi wakhe, uthi, ‘Futhi uyakuhamba phambi Kwakhe ngomoya nangamandla ka-Eliya, ukuze aphenulele izinhliziyi zawoyise kubantwana, nabangalaleli ekuhlakanipheni kwabalungileyo; alungisele iNkosi isizwe esilungisiweyo’ (Luka 1:17).”

“Abanengi kubaFarisi nabaSadusi beza ekubhaphathizweni kukaJohane, wayesethi kubo: ‘Nzalo yezinyoka, ngubani onixwayisile ukuba nibalekele ulaka oluzayo na? Ngakho-ke velisani izithelo ezifanele ukuphenduka; ningacabangi ukusho phakathi kwenu ukuthi, Sino-Abrahama onguyihlo wethu; ngoba ngithi kini, uNkulunkulu unamandla okuvusela u-Abrahama abantwana kula matshe. Futhi manje nezembe selibekiwe empandeni yezihlahla; ngakho-ke sonke isihlahla esingatheli izithelo ezinhle siyagawulwa, siphonswe emlilweni. Mina nginibhaphathiza ngamanzi kube ngukuphenduka; kodwa Ozayo emva kwami unamandla kunami, engingafanele ukuthwala izicathulo Zakhe; Yena uyakunibhaphathiza ngoMoya oNgcwele nangomlilo: imbenge Yakhe isesandleni saKhe, uyakuhlaza nokuhlaza isibuya saKhe, aqoqele ukolweni waKhe esibayeni; kepha amakhoba uyakuwashisa ngomlilo ongacimekiyo’ (Mathewu 3:7–12).

“Izwi likaJohane laphakanyiswa njengecilongo. Umsebenzi ayewunikiwe wawuthi, ‘Tshengisani abantu Bami isiphambeko sabo, nendlu kaJakobe izono zayo’ (Isaya 58:1). Wayengatholanga mfundo yobuciko babantu. UNkulunkulu nemvelo kwakuyibafundisi bakhe. Kodwa kwakudingeka othile ukuba alungise indlela phambi kukaKristu owayenesibindi ngokwanele ukwenza izwi lakhe lizwakale njengabaprofethi basendulo, ebiza isizwe esonakele ukuba siphenduke.” Selected Messages, incwadi 2, 147, 148.

UWilliam Miller wayeyisithunywa sesibili esalungisa indlela yeSithunywa Sesivumelwano, futhi ubuntu nomsebenzi kaMiller kwakufanekiswe ngoJohane uMbhapathizi.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi kwavuswa izinceku zikaNkulunkulu ngomoya nangamandla ka-Eliya ukuba zimemezele lesi sigijimi. NjengoJohane, umanduleli kaJesu, labo ababeshumayela lesi sigijimi esinesizotha esikhulu bazizwa bephoqelekile ukubeka imbazo empandeni yomuthi, nokunxusa abantu ukuba bathele izithelo ezifanele ukuphenduka.” Early Writings, 233.

AmaJuda aphikisanayo ngesikhathi sikaKristu ayeseholelwe ekwethembeni umlayezo ongamanga ngoMesiya. “Mesiya” yigama lesiHeberu legama lesiGrekhi elithi “Kristu,” elisho ukuthi “ogcotshiwe”.

Izwi uNkulunkulu alithumela kubantwana bakwa-Israyeli, ememezela ukuthula ngoJesu Kristu: (unguJehova wakho konke:) Lelo zwi, ngithi, niyalazi, elamenyezelwa kulo lonke elaseJudiya, laqala eGalile, emva kobhathizo uJohane alushumayelayo; ukuthi uNkulunkulu wamgcoba uJesu waseNazareth ngoMoya oNgcwele nangamandla; yena owazulazula enza okuhle, ephilisa bonke ababehlukunyezwa ngudeveli; ngokuba uNkulunkulu wayenaye. Izenzo 10:36–38.

Kokubili elithi “mesiya” nelithi “Kristu” asho “ogcotshiwe”. UKristu wagcotshwa ngesikhathi sokubhathizwa kwaKhe, ngakho-ke, ngokomqondo oqondile, wayengeyena uMesiya noma uKristu kwaze kwaba sekubhathizweni kwaKhe. Ukubhathizwa kwaKhe kuhambisana ngokwesiprofetho nokwehla kwengelosi kuSambulo isahluko seshumi, eyehla ngo-Agasti 11, 1840, futhi futhi kuhambisana nokwehla kwengelosi enamandla yaseSambulweni isahluko seshumi nesishiyagalombili, eyehla ngoSeptemba 11, 2001. Lezi zimpawu ezintathu zesiprofetho zikhomba ukubonakaliswa kukaMoya oNgcwele emvuleni yamuva.

AmaJuda aphikisanayo abambelele emqondweni oyiphutha, umlayezo wamanga wesiprofetho wokuthi uMesiya wayeyoletha umbuso ongokoqobo wasemhlabeni lapho isizwe sakwa-Israyeli sasiyobusa umhlaba. Kwakuwumlayezo wamanga owawuthembisa “ukuthula nokuchuma”.

Umlayezo kaWilliam Miller wawunezingxenye ezimbili ezinkulu. Okokuqala kwakuwukusebenzisa kwakhe iziprofetho zesikhathi ezazikhomba ukuhlanzwa kwendawo engcwele, kanti okwesibili kwakuwukulilahla kwakhe incazelo yamaKatolika yenkulungwane yeminyaka, amaProthestani ayethambekele ukuyikholwa. Lowo mbono wamanga wenkulungwane yeminyaka, owawuyichaza njengeminyaka eyinkulungwane yokuthula nenhlalakahle, wawumelwe ngumbono wamanga wombuso kaMesiya owawubanjwe ngamaJuda athanda ukuphikisana.

Labo fakazi ababili bakhomba umlayezo wemvula yakamuva owumgunyathi othembisa “ukuthula nokuchuma” ekugcwalisekeni kwesithathu nokokugcina komlando wesithunywa esilungiselela isiThunywa sesiVumelwano ukuba size ngokuzumayo ethempelini laSo. Lowo mlayezo wamanga wemvula yakamuva ukhunjulwa njengomlayezo “wokuthula nokulondeka,” ngokuphambene nomlayezo kaJohane uMbhapathizi owabonisa ukuthi “yonke imithi engatheli izithelo ezinhle iyanqunywa, iphonswe emlilweni,” lapho “ulaka oluzayo” lufika. Waphinde wamelwa wukukhunjwa kukaMiller kokuthi kwakungeke kube khona iminyaka eyinkulungwane yokuthula, njengoba kufundisa ubuKatolika, ngokuba lapho iNkosi ibuya, iyakubhubhisa umhlaba ngokukhazimula kokufika kwaYo.

Kani nina enihlushwayo, kuyakunikezwa ukuphumula kanye nathi, lapho iNkosi uJesu iyokwambulwa ivela ezulwini kanye nezingelosi zayo ezinamandla, emlilweni ovuthayo iphindisela kulabo abangamazi uNkulunkulu, nabangalilaleli ivangeli leNkosi yethu uJesu Kristu; abayakujeziswa ngokubhujiswa okuphakade, bekhishwa ebusweni beNkosi nasebukhazikhazini bamandla ayo. 2 Thesalonika 1:7–9.

Izithunywa ezimbili zokuqala ezalungiselela ukuba isiThunywa seSivumelwano singene esivumelwaneni nabantu abasha abakhethiweyo, zibonisa ukuthi umlayezo wemvula yokugcina wamanga othi “ukuthula nokulondeka,” owabunjwa esizukulwaneni sesithathu se-Adventism yaseLawodikeya, waklanywa nguSathane ukuze uvimbele i-Adventism yaseLawodikeya esizukulwaneni sesine ekuboneni indima yamaSulumane, njengoba imelwe kuMaye wesithathu.

Enqubweni yokuhlanjululwa eyenzelwa labo abamelwe ngamadodana kaLevi, lowo oza emva kukaJohane uMbhapathizi wayezakukhukhula ngokupheleleyo futhi “ahlanze” isibuya saKhe, ngezelela esisesandleni saKhe. Lowo msebenzi ufezwa ngeLizwi laKhe.

“‘Ovunguza lwakhe lusesandleni saKhe, futhi uyakuhlaza kahle isibuya saKhe, abuthele ukolweni waKhe enqolobaneni.’ NgokukaMathewu 3:12. Lesi kwakungesinye sezikhathi zokuhlambulula. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize kakhulu futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuthobeka, abaningi baphenduka basuka kuJesu. Abaningi basenza okufanayo nanamuhla. Imiphefumulo iyavivinywa namuhla njengalabo bafundi esinagogeni laseKapernawume. Lapho iqiniso lilethwa ngqo enhliziyweni, bayabona ukuthi ukuphila kwabo akuvumelani nentando kaNkulunkulu. Bayasibona isidingo soguquko oluphelele kubo uqobo; kodwa abazimisele ukuthwala umsebenzi wokuzidela. Ngakho-ke bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengokuba abafundi bashiya uJesu, bekhonona bethi, ‘Leli lizwi lilukhuni; ngubani ongalizwa na?’” *The Desire of Ages*, 392.

Umyalezo wemvula yokugcina uyiyo “inkulumo-mpikiswano” kaHabakuki isahluko sesibili, futhi ungamazwi eqiniso, ahlukana amakhoba nokolweni. Lokho kwehlukana kuyikho ukuhlanzwa okwenziwa yiSithunywa seSivumelwano. Emlandweni wamaMillerite, umyalezo kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, wakhiqiza ukuhlanzwa lapho uqala ukuhluleka futhi waletha isikhathi sokulibala sikaHabakuki isahluko sesibili nomfanekiso wezintombi eziyishumi kuMathewu isahluko samashumi amabili nanhlanu. Lapho umyalezo Wokukhala Kwaphakathi Kwamabili ugcwaliseka ekugcineni ngo-Okthoba 22, 1844, wakhiqiza ukuhlanzwa okukhulu nakakhulu. Kungaleso sikhathi lapho iSithunywa seSivumelwano safika khona masinyane saqala ukuhlanzwa nokuhlanzisiswa kokugcina. Inhlango eyayisidlule ezihlanzeni nasekuhlanzweni okubili kokuqala kokuthathu, yahluleka kwesithathu futhi yathunyelwa ehlane laseLawodikeya ngo-1863.

Emlandweni wamaMillerite amaProthestani aqale ahlanzwa ngamazwi eqiniso; emva kwalokho umnyakazo wengelosi yokuqala wahlanzwa ekufikeni komlayezo wesithathu wokuvivinya. Kodwa labo ababengabakhi bethempeli lamaMillerite phakathi neminyaka engamashumi amane nesithupha kusukela ku-1798 kuze kube ngu-1844, bahluleka ovivinyweni lwesithathu, olwafika

ngo-Okthoba 22, 1844, nakuba bagcwalisa ngokuphelele umfanekiso wemizekeliso wezintombi eziyishumi.

“Abanengi abaphuma ukuyohlangabeza uMyeni ngaphansi kwemiyalezo yengelosi yokuqala neyesibili, benqaba owesithathu, okuwumyalezo wokugcina wokuvivinya ozonikezwa izwe, futhi kuyothathwa isikhundla esifanayo lapho isimemo sokugcina senziwa.

“Yonke imininingwane yalo mfanekiso kufanele ifundwe ngokucophelela. Simelwe noma yizintombi ezihlakaniphileyo noma yizintombi eziyiziwula.” Review and Herald, October 31, 1899.

Umlando wesiprofetho owaqala ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, wawuyisehluleki, futhi waphela ngokuvukela kuka-1863. Ngo-1850 uDade White wabhala umyalezo olandelayo.

“INkosi yanginika umbono, ngoJanuwari 26, engizowulandisa. Ngabona ukuthi abanye babantu bakaNkulunkulu babeyiziphukuphuku futhi belele ubuthongo obukhulu; babengathi bavuke ngesigamu kuphela, futhi babengasiqondi isikhathi esesiphila kuso manje; nokuthi ‘umuntu’ one-‘bhulashi lothuli’ wayesengene, nokuthi abanye babesengozini yokukhukhulwa. Ngancenga uJesu ukuba abasindise, abaphephe isikhathi esincane futhi, abavumele babone ingozi yabo eyesabekayo, ukuze balungele ngaphambi kokuba kube sekwephuze unomphela. Ingelosi yathi, ‘Ukubhujiswa kuyeza njengesihepho esinamandla kakhulu.’ Ngancenga ingelosi ukuba ibe nesihawu futhi isindise labo ababethanda leli zwe, futhi babebambelele ezimpahleni zabo, bengazimisele ukuzidedela nokuzidela ukuze kusheshiswe izithunywa endleleni yazo zokondla izimvu ezilambileyo, ezazibhubha ngokuswela ukudla okungokomoya.”

“Njengoba ngangibona imiphefumulo ehluphekayo ifa ngenxa yokuswela iqiniso lamanje, kanti abanye ababethi bayalikhulwa iqiniso babeyiyeka ife, ngokugodla izindlela ezidingekayo zokuqhubekisela phambili umsebenzi kaNkulunkulu, lowo mbono wawubuhlungu kakhulu, ngase ngincenga ingelosi ukuba iyisuse kimi. Ngabona ukuthi lapho injongo kaNkulunkulu ifuna ingxenye yempahla yabo, njengensizwa eyafika kuJesu, [Mathewu 19:16–22.] bahamba bedabukile; nokuthi kungekudala isishayo esichichimayo siyakwedlula sibhuqe yonke impahla yabo, bese sekuyobe sekwephuze kakhulu ukunikela ngempahla yasemhlabeni, nokuzibekela ingcebo ezulwini.” Review and Herald, April 1, 1850.

Ngo-1850, umuntu ophethe ibhulashi lothuli wayesefikile kakade. Ngo-Okthoba 22, 1844, isiThunywa sesivumelwano safika masinyane ethempelini laSo, saqala umsebenzi wokuhlaza nokucwenga amadodana kaLevi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Namuhla imiphefumulo iyahlolwa futhi ivivinywa, futhi abanengi badlula endaweni efanayo eyanyathelwa yilabo abamshiya uKristu. Lapho bevivinywa ngeZwi, bayamala uMfundisi wobuNkulunkulu. Lapho bekhuziwa ngenxa yokuthi ukuphila kwabo akuvumelani neqiniso nokulunga, bayamfulathela uMsindisi; futhi isinqumo sabo, njengaleso sabafundi abakhubekileyo, asiphinde saguqulwa. Abasahambi noKristu. Kanjalo kugcwaliseka amazwi

athi, 'Ifosholo lakhe lokwela lisesandleni sakhe, futhi uyakuhlaza ngokupheleleyo isibuya sakhe, aqoqele ukolweni wakhe esibayeni.'" Signs of the Times, May 15, 1901.