

Incwadi kaDaniyeli - Inombolo Eyikhulu Nesikhombisa

Indaba Yesiprofetho: Kusukela kuJerobowamu kuya kuJosiya kanye nokuBuyiselwa kweziNdlela zaMandulo

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Ngo-1844, amaProthestani ase-United States ahoxa enhlanganweni yamaMillerite futhi athatha isikhundla sawo sesiprofetho njengendodakazi yaseBhabhiloni, njengoba kwafaniswa ngoJerobowamu emisa uhlelo lokukhonza olungelona iqiniso ngesikhathi izizwe zakhe eziyishumi zasenyakatho zehlukana nombuso waseningizimu wakwaJuda. Amathole amabili egolide kaJerobowamu, elinye emzini waseBethete (okusho ukuthi “indlu kaNkulunkulu”/iBandla), kanti elinye liseDani (okusho ukwahlulela/uMbuso), ayefanekisa uhlelo lwamanga lweBandla noMbuso olufanekisa i-United States. Zonke izakhi zohlelo lukaJerobowamu lokungabaza lwebandla nombuso zazakhiwe ngokwesibonelo salo kanye leso sakhiwo esamiswa ekuhlubukeni kuka-Aroni. Ngakho-ke, uhlelo lukaJerobowamu lokukhonza olungelona iqiniso lwaluwumfanekiso wohlelo luka-Aroni lokukhonza olungelona iqiniso.

Uhlelo lomgunyathi lukaJerobowamu lwalumele uhlelo lokukhonza olwagcinwa ubuProthestani lapho lwehlukana nenhlango yengelosi yokuqala futhi lwaba yindodakazi, noma umfanekiso wesilo samaRoma sobupapa. Ngesikhathi kanye sokumiswa kohlelo lomgunyathi lukaJerobowamu, umprofethi waseJuda wabhekana ne-altare lakhe kanye nohlelo lwakhe lwamanga lokukhonza. Ngo-1844, khona kanye ekuqaleni kwendima yobuProthestani obuhlubukayo ekumiseni uhlelo lokukhonza olumelelwa njengendodakazi yeRoma, amaMillerite, ngokukholwa, angena eNdaweni eNgcwele Kakhulu yethempeli lasezulwini futhi aqaphela iSabatha, ngaleyo ndlela amela ukusolwa okungokwesiprofetho ezindodakazini zeRoma, ezakhetha ukuqhubeka zigcina uphawu lwegunya laseRoma—ukukhonza ngeSonto.

Umprofethi wakwaJuda owabhekana noJerobowamu, khona lapho waletha isiprofetho.

Wayememeza amelane ne-altare ngezwi likaJehova, wathi: O altare, altare, usho kanje uJehova: Bheka, kuyakuzalelwa indlu kaDavide umntwana, ogama lakhe linguJosiya; phezu kwakho uyakunikela abapristi bezindawo eziphakemeyo abashisa impepho phezu kwakho, namathambo abantu ayakushiswa phezu kwakho. Wanika isibonakaliso ngalolo suku, wathi: Lesi yisibonakaliso uJehova asikhulumileyo; bheka, i-altare liyakudabuka, nomlotha ophezu kwalo uyakuthululwa. 1 AmaKhosi 13:2, 3.

Isiprofetho sasihlanganisa ukuphindwa kabili kwegama elithi “i-altare.” Ukuphindwa kabili kwegama noma komusho esiprofethweni kumele uphawu lomnye wengelosi yesibili, ngaleyo ndlela kukhonjiswe unyaka ka-1844, lapho ingelosi yesibili yafika khona nobuProthestani bawo, baba yindodakazi yaseBhabhiloni. Ngesikhathi esifanayo umprofethi wanikeza isibonakaliso, njengoba nje amaMillerite ngo-1844 aqaphela isibonakaliso seSabatha. Njengoba uJerobowamu

esongela umprofethi emavesini alandelayo, isandla sakhe sakhubazeka, ngaleyo ndlela kubhekiswe ophawini lwaseBhabhiloni oluphoqelelwa ebunzini noma esandleni, futhi okuthi lapho lwamukelwa ngokomoya lukhubaze umuntu kuze kube phakade.

Ngenhloso yalolu cwaningo, sicabangela isiprofetho umprofethi asibeka phambili esikhombisa ukuthi “kuyozalelwa indlu kaDavide umntwana, ogama lakhe linguJosiya; phezu kwakho uyakunikelela abapristi bezindawo eziphakemeyo abashisa impepho phezu kwakho, namathambo abantu ayakushiswa phezu kwakho.” UJosiya usho ukuthi “isisekelo sikaNkulunkulu”, futhi umelela izisekelo zobu-Adventist ezakhiwa kulowo kanye umlando ofanekiselwa ukwethulwa kukaJerobowamu kohlelo lwakhe lwamanga lokukhonza. Phezu kohlelo lwamanga lokukhonza olwasungulwa nguJerobowamu, uJosiya wayeyakujezisa abapristi ababehola ekukhonzeni komgunyathi.

Umprofethi akazange awulalele umyalo weNkosi wokuba angabuyeli ngendlela ayeze ngayo ekugcotshweni kukaJerobowamu, nokuba angadli noma aphuze eBethete. Lapho edla ukudla komprofethi wamanga waseBethete, wabekwa obala njengophawu lokufa okuyakwehlela labo okuthi, ngemva kuka-1844, bakhethe ukubuyela futhi badle izimfundiso nezindlela zamanga zokuchaza isiprofetho zobuProthetani obuhlubukayo, njengoba kumelwe ukuvukela kuka-1863. Umbhede wokufa walabo abavukela ngo-1863 wawuyoba ngumbhede wokufa ofanayo nowomprofethi wamanga waseBethete. Umbhede wokufa wobuProthetani obuhlubukayo kwakuyilowo mlendo ka-11 Agasti 1840 kuze kube ngu-1844, lapho bona, abantu bakaNkulunkulu ababekade bekhethiwe, bedluliswa eceleni, base beba ngamadodakazi aseRoma. Umbhede wokufa wobu-Adventisti baseLawodikeya nawo uyoba phakathi kosuku lapho ingelosi enamandla yehla khona ngomhla ka-11 Septhemba 2001, njengoba yayenzile ngo-1840, nehora lokuzamazama komhlaba okukhulu, elimela umthetho weSonto ozayo maduze.

NgoSepthemba 11, 2001, kwaqala ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane ezinkulungwane, nengelosi yaqala ukudabula eJerusalema ibeka uphawu emabunzini alabo ababubulayo bekhala ngenxa yezinengiso ezenziwa ezweni (i-United States), nasebandleni (ubu-Adventism baseLawodikeya). NgoSepthemba 11, 2001, izono zawoyise ezimelwe yizinengiso ezine zikaHezekeli, zaba amaqiniso okuvivinya akhona ngaleso sikhathi enqubweni yokubekwa uphawu eyase iqala.

Isivivinyo sango-1863 sahilela izisekelo zenhlangano yamaMillerite njengoba zazimelelwe “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ezazinqatshiwe ngo-1863. Lesi sivivinyo sahilela ukuzimisela noma ukungazimiseli ukubuyela ezindleleni zasendulo zikaJeremiya ukuze kutholakale ukuphumula kwemvula yokugcina. Isivivinyo sango-1888 sasiyisigijimi esiya ebandleni laseLawodikeya njengoba silethwa ngabaDala uJones noWaggoner, esasingesona futhi isigijimi sokulungiswa ngokukholwa.

Ngo-1856, umlayezo oya eLawodikeya wafika okokuqala enhlanganweni yamaMillerite, futhi wafika nokukhanya okwengeziwe “kwezikhathi eziyisikhombisa,” kodwa kokubili okuhlangenwe nakho okwakumelwe yimithi yokwelapha esemlayezweni oya eLawodikeya, kanye nomlayezo womlando wesiprofetho, kwaliwa ngo-1863. Lokho okuhlangenwe nakho kwakumelwe ngumbono

(mareh) “wokubonakala”, kanye nombono we- (chazon) “womlando wesiprofetho” okwakuhlwe kokubili. Yomibili leyo mibono yayisithole ukugcwaliseka kwayo ngo-Okthoba 22, 1844, futhi eminyakeni eyishumi nesishiyagalolunye kamuva yomibili yaphinde yalahlwa, ngokuba uJesu uhlale ehlanganisa ukuphela nesiqalo.

NgoSeptemba 11, 2001, uvivinyo lokuhlubuka kuka-1863 no-1888 lwaphinde lwaba yiqiniso elivivinyayo, ngoba kokubili kwakuxhumene nezindlela zakudala zikaJeremiya. Ngalolo suku umlayezo wemvula yakamuva wafika, futhi novivinyo luka-1919 lwafika futhi, ngokuba ngo-1919 ivangeli lamanga likaKristu ongenakho nhlobo ukubaluleka kokuprofetha lavezwa njengomlayezo womgunyathi othi “ukuthula nokulondeka.” Lapho ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili yehla ngoSeptemba 11, 2001, amavesi okuqala kuya kwelesithathu agcwaliseka, futhi amavesi okuqala kuya kwelesithathu amele umyalezo “wezwi lokuqala”.

“Manje sekufika yini izwi engathi ngimemezele ukuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Ngithe, njengoba ngangibuka izakhiwo ezinkulu zakhiwa khona, isitezi phezu kwesitezi, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuba inyakazise umhlaba ngokwesabeka okukhulu! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyowiswa phansi ngokuphenduka nokubhidlizwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiweyo, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyokuwa. Kuyokwenzeka izigameko okuyesabeka kwazo esingenakukucabanga.” Review and Herald, Julayi 5, 1906.

Ngokufika kwengelosi yesAmbulo ishumi nesishiyagalombili, imvula yokugcina yaqala ukuconsa, futhi “inkulumompikiswano yesiprofetho” emelwe kuHabakuki isahluko sesibili, yaqala. Le nkulumompikiswano yayimayelana nezindlela ezimbili zokuqonda isiprofetho seBhayibheli, kanye nomlayezo wemvula yokugcina ongowamanga noweqiniso. Le nkulumompikiswano iphela lapho “izwi lesibili” lesAmbulo ishumi nesishiyagalombili lifika futhi likhomba ukuqala kwesahlulelo sikaNkulunkulu sokuphatha phezu kweBhabhiloni lanamuhla, futhi libize omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni. Ukufika kwezwi lesibili kuphawula ukuphela komlando wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, omelwe yisinengiso sesine, sona-ke esimelela isizukulwane sesine nesokugcina sobu-Adventism baseLawodikea njengabakhothamela ilanga, emthethweni weSonto osuseduze ukufika.

Umbhede wokufa wobuProthetani obuhlubukayo, phakathi kokwehla kwengelosi nomnyango ovaliwe ka-1844, wawuyisifaniso sombhede wokufa wobu-Adventist baseLawodikea phakathi kokwehla kwengelosi nomnyango ovaliwe womthetho weSonto ozayo maduze. Umprofethi waseJuda wangcwatshwa ethuneni elifanayo nomprofethi wamanga waseBetheli, futhi lapho inkosi uJosiya iqala inguquko yayo, yima phambi kwalelo thuna uqobo. Inguquko yenkosi uJosiya, ogama layo limele “izisekelo zikaNkulunkulu”, yaqala ngesikhathi uNkulunkulu eqala ukuhola

abantu baKhe bezinsuku zokugcina ukuba babuyele ezisekelweni ngoSeptemba 11, 2001. Inguquko yakhe yayisiqalile ngesikhathi kuqalwa umsebenzi wokubuyisela ithempeli esimweni salo.

Kwase kuthi ngomnyaka weshumi nesishiyagalombili wenkosi uJosiya, inkosi yathuma uShafani indodana ka-Azaliya, indodana kaMeshulamu, umbhali, endlini kaJehova, yathi: Khuphukela kuHilikiya umpristi omkhulu, ukuze abale isiliva esilethwa endlini kaJehova, abagcini bomnyango abasibuthé kubantu; mabasinikele esandleni sabenzi bomsebenzi abaphethe indlu kaJehova; bona mabasinike abenzi bomsebenzi abasendlini kaJehova, ukuze balungise izimbotshana zendlu, kubabazi, nakubakhi, nakubakhi bamatshe, ukuze kuthengwe izingodo namatshe aqoshiweyo okulungisa indlu. Kodwa akwenziwanga ukubalwa kwemali ababeyinikelwe esandleni sabo, ngokuba benza ngokuthembeka. UHilikiya umpristi omkhulu wayesethi kuShafani umbhali: Ngiyifumene incwadi yomthetho endlini kaJehova. UHilikiya wayesemnika uShafani incwadi, wayifunda. UShafani umbhali wayeseya enkosini, wabuyisela umbiko enkosini, wathi: Izinceku zakho zibuthé imali etholakele endlini, zayinikela esandleni salabo abenza umsebenzi, abaphethe indlu kaJehova. UShafani umbhali wayesetshela inkosi, wathi: UHilikiya umpristi unginiké incwadi. UShafani wayeseyifunda phambi kwenkosi. Kwase kuthi, inkosi isizwile amazwi encwadi yomthetho, yaklebhula izingubo zayo. Inkosi yayesiyala uHilikiya umpristi, no-Ahikamu indodana kaShafani, no-Akibori indodana kaMikhaya, noShafani umbhali, no-Asaya inceku yenkosi, yathi: Hambani, nibuze kuJehova ngenxa yami, nangenxa yabantu, nangenxa yabo bonke abakwaJuda, mayelana namazwi ale ncwadi etholakeleyo; ngokuba lukhulu ulaka lukaJehova oluvuthelwe kithi, ngenxa yokuthi obaba bethu abalilalelanga amazwi ale ncwadi, ukuba benze njengakho konke okulotshiweyo ngathi. 2 AmaKhosi 22:3–13.

Isibikezelo sokuthi kwakuyozalwa umntwana ogama lakhe linguJosiah, sikhomba uSeptemba 11, 2001, lapho ingelosi enamandla yehla yahola abantu baYo bezinsuku zokugcina yababuyisela ezindleleni zakudala. Lokho kwehla kwakuboniswe ngaphambili ngokwehla kwaleyo ngelosi efanayo ngo-Agasti 11, 1840. Kokubili ukwehla kwaphawula ukugcwaliseka kwesiprofetho esiphathelene ne-Islamu. Umuntu ongokomlando ogama lakhe lihlotshani noma nokukhomba kusengaphambili, nokushicilela kusengaphambili isibikezelo sokugcwaliseka kwesiprofetho sesikhathi se-Islamu esitholakala encwadini yeSambulo isahluko sesishiyagalolunye ivesi leshumi nanhlanu, kwakunguJosiah.

Kuzo zombili izinsuku zokwehla kwengelosi zesAmbulo isahluko seshumi noma seshumi nesishiyagalombili, igama elithi “Josiah” liyaphawulwa. UJosiah Litch wethula umlayezo we-Islam owagcwaliseka ngo-Agasti 11, 1840, kwathi ngoSeptemba 11, 2001 isiprofetho sokuzalwa komntwana ogama lakhe linguJosiah, esasisethulwe ngumprofethi ongazange alalele emlandweni kaJerobowamu, sagcwaliseka ku-Adventism yaseLawodikeya njengoba ingelosi yahola abantu baYo bezinsuku zokugcina ukuba babuyele emlandweni oyisisekelo lapho ukubhekana phakathi komprofethi ongazange alalele noJerobowamu kwahlangabezana nokugcwaliseka kwakho. Ubufakazi beBhayibheli babukhomba ukubikezelwa kukaJosiah ozayo, futhi lapho umlando owawufanekiswe ngumprofethi ongazange alalele uphindaphindwa ngo-1844, ukubikezela kwakhe kwalelo gama kwaphinde kwabekwa futhi endabeni yesiprofetho.

NgoSeptemba 11, 2001, iNgonyama yesizwe sakwaJuda yahola abantu bayo bezinsuku zokugcina ukuba babuyele ezindleleni zasendulo zikaJeremiya, ezazimelela iminyaka engamashumi amane nesithupha lapho isiThunywa sesiVumelwano sasakhe khona ithempeli esasizofika kuso ngokuzumayo ngo-Okthoba 22, 1844. UJosiya wayethole isiqalekiso sikaMose ngesikhathi eqalisa umsebenzi wokulungisa ithempeli. Umsebenzi wabayizinkulungwane eziyikhulu namashumi amane nane umelelwa ngu-Isaya njengomsebenzi wokubuyisela.

Bayakha amanxiwa amadala, bavuse izindawo zangaphambili ezabhujiswa, balungise imizi echithekile, okuyizincithakalo zezizukulwane eziningi. Isaya 61:4.

Umsebenzi kaJosiya wokulungisa nokubuyisela ithempeli ungumsebenzi u-Isaya awukhomba njengofezwa ngabantu bakaNkulunkulu bezinsuku zokugcina, ngoba bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo. Lowo msebenzi wabuye wafanekiselwa yilabo abaphuma eBhabhiloni ngesikhathi sika-Ezra.

Ngokuba besiyiziqqila; nokho uNkulunkulu wethu akasishiyanga ebugqilini bethu, kodwa uselulele umusa phambi kwamakhosi asePheresiya, ukuze asinike ukuphila okusha, amise indlu kaNkulunkulu wethu, alungise amanxiwa ayo, futhi asinike ugange kwaJuda naseJerusalema. Ezra 9:9.

Umsebenzi owaqhubekiswa ngu-Ezra wafezwa ngesikhathi sebephumile eBabiloni, futhi umelela umsebenzi wokubuyiselwa kwethempeli uJoshiya ayewenza, umsebenzi ohlonzwe ngu-Isaya njengowabantu bakaNkulunkulu bezinsuku zokugcina, futhi waqala ngoSeptemba 11, 2001. Encwadini yeSambulo uJohane naye futhi uwuhlonza lowo msebenzi.

Izwi engalizwa livela ezulwini laphinda lakhuluma nami, lathi: Hamba, uthathe incwadi encane evuliweyo esandleni sengelosi emi phezu kolwandle naphezu komhlaba. Ngase ngiya engelosini, ngathi kuyo: Nginike incwadi encane. Yathi kimi: Yithathe, uyidle iphele; futhi iyakwenza isisu sakho sibabe, kodwa emlonyeni wakho iyakuba mnandi njengezinyosi. Ngase ngiyithatha incwadi encane esandleni sengwe losi, ngayidla yaphela; futhi emlonyeni wami yayimnandi njengezinyosi; kwathi masinyane sengiyidlile, isisu sami sababa. Yase ithi kimi: Kumelwe uphinde uprofetha phambi kwabantu abanengi, nezizwe, nezilimi, namakhosi. Nganikwa umhlanga onjengenduku; ingelosi yema, ithi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nabakhonzayo kulo. Kodwa igceke elingaphandle kwethempeli ulishiye, ungalilinganisi; ngokuba linikeziwe kwabezizwe; futhi bayakunyathela ngomlenze umuzi ongcewele izinyanga ezingamashumi amane nambili. Futhi ngiyakunika amandla ofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 10:8–11:3.

Kule ndima uJohane umele amaMillerite ayedle umyalezo owawusesandleni sengelosi ngesikhathi Yehla ngo-Agasti 11, 1840, kodwa futhi ayebhekane nokudumazeka okubuhlungu kuka-Okthoba 22, 1844. Emi lapho kudumazeka okubuhlungu kuka-1844, uJohane watshelwa ukuthi yena, njengophawu lwabantu bakaNkulunkulu bezinsuku zokugcina, kumelwe aphinde isipiliyoni esimelelwe ngu-1840 kuya ku-1844, ngaleyo ndlela ekhomba phambili kuSeptemba 11, 2001, naseMthethweni weSonto osusondele ukufika. Watshelwa ukuthi, “Kumelwe uphrofetha futhi

phambi kwabantu abaningi, nezizwe, nezilimi, namakhosi,” okumelela umhlaba wonke ukhanyiswa lapho ingelosi yehla kusAmbulo isahluko seshumi nesishiyagalombili, lapho umlando wesAmbulo isahluko seshumi uphindwa—“umugqa phezu komugqa.”

Mayelana nokukhomba umlando owawuzophindwa lapho abantu bakaNkulunkulu bezinsuku zokugcina bephinda baprofetha, uJohane watshelwa ukuba “asukume alinganise” ithempeli likaNkulunkulu. “Ukulinganisa” kwakhe kwabonakaliswa ngokuqondile, ngoba wayebekwe onyakeni ka-1844, lapho isisu sakhe senziwa saba muncu ngokudumala kwango-October 22. Watshelwa ukuba alinganise ithempeli, kodwa ashiye igceke, okuyilo ayetshelwe ukuthi limelela isikhathi sabeZizwe, lapho ziyolinyathela igceke iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Leyo minyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yaphela ngo-1798. UJohane kwakufanele aqale ukulinganisa kwakhe ngo-1798, ashiye leyo minyaka eyinkulungwane namakhulu amabili namashumi ayisithupha eyayandulele, lapho ithempeli elingokomoya neJerusalema elingokomoya kwakunyathelwe phansi. Wayemi ekudumaleni kuka-1844, ngakho-ke kusukela ku-1798 kuya ku-1844, kuyiminyaka engamashumi amane nesithupha. Leyo minyaka engamashumi amane nesithupha imelela ithempeli.

Lapho uJohane, njengoba abantu bakaNkulunkulu bezinsuku zokugcina babeyakuprofetha futhi, njengoba benza kusukela ngo-1840 kuya ku-1844, babeyoqala lapho ingelosi yehla ekugcwalisekeni kwesiprofetho samaSulumane. Umsebenzi wabo wokuphrofetha futhi wawuyodinga umsebenzi wokukala ithempeli, futhi lowo msebenzi wawuyomela ukuhlolwa “kwezindlela zakudala”, okuwumlando omelwe “yithempeli”, owaqala ngesikhathi sokuphela ngo-1798, futhi waphela ngokudumazeka okukhulu kwango-1844. Ngesikhathi beqala umsebenzi wabo wokuhlola izindlela zakudala zikaJeremiya, okuyi-“thempeli leminyaka engamashumi amane nesithupha” likaJohane, isiqalekiso sikaMose satholakala emfucumfucwini eyayihlakazeke kulo lonke ithempeli, futhi isibikezelo sikaJosiya ozayo sagcwaliseka. Umsebenzi kaJosiya ubuye futhi ubonakaliswe ngu-Isaya:

Labo abayakavela kuwe bayakwakha kabusha amanxiwa asendulo; uyakumisa izisekelo zezizukulwane eziningi; futhi uyakubizwa ngokuthi, Umlungisi wesikhala esidilikile, Umbuyisi wezindlela zokuhlalwa kuzo. Isaya 58:12.

Abantu bakaNkulunkulu bezinsuku zokugcina kwakufanele babuyisele “izindlela zokuhlala kuzo,” okuyizona “izindlela zasendulo” zikaJeremiya. Kwakufanele bakhe kabusha izindawo ezindala eziyincithakalo, njengoba izisebenzi emlandweni kaJosiya noka-Ezra zazikwenza. Kwakufanele basebenzise indlela yokusebenza ethi “umugqa phezu komugqa,” ngoba babengeke bamane “bamise” umlando oyisisekelo we-Adventism, omelwe yithempeli leminyaka engamashumi amane nesithupha, kodwa ngokwenza kanjalo kwakufanele “bamise izisekelo zezizukulwane eziningi.” Kwakufanele baqonde ukuthi yonke inhlango yokuqhubeka imelela umsebenzi oyisisekelo, nokuthi “umugqa phezu komugqa” ukhomba izisekelo zezinsuku zokugcina zika-1798 kuya ku-1844. Kwakufanele balungise “isibhobo,” futhi isibhobo simelela ukuqhekeka kokuqala esitsheni noma odongeni okuvula indlela yenhlekelele eyengeziwe. “Isibhobo” okwakufanele silungiswe kwakuwukuvukela kuka-1863.

Lapho uJosiah efika ngoSeptemba 11, 2001, abantu bakaNkulunkulu bezinsuku zokugcina babuyela ezindleleni zasendulo zikaJeremiya futhi baqala ukukala umlando wamaMillerite. Bathola “ukubhidlika.” Bahlonza iqiniso lamagugu ephupho likaMiller njengoba babakha “izindawo ezindala eziyincithakalo.” Bathola “izikhathi eziyisikhombisa,” njengoba noJosiah wayenzile, futhi babuyisela iqiniso likaLevitikusi amashumi amabili nesithupha, ngalokho bavusa “amanxiwa okuqala.” Lapho sebebuyisele amanxiwa “okuqala” nawase “kupheleni” kaLevitikusi amashumi amabili nesithupha, base beqaphela ukuthi elinye laphela ngo-1798 kanti elinye ngo-1844. Ngakho umsebenzi wabo wokuvusa amanxiwa okuqala wawuyiyo kanye leyo “nduku” eyanikwa uJohane eyamenza wakwazi ukukala ithempeli.

INgonyama yesizwe sakwaJuda yahola abantu baYo yababuyisela ezindleleni zakudala, ukuze bathole umlayezo wemvula yokugcina, kanti umlayezo wemvula yokugcina ungumyalezo wobuSulumane bosizi lwesithathu. Lapho ekugcineni bethola amatafula amabili angewele kaHabakuki, njengoba emelwe ngamashadi abaphayona ka-1843 nango-1850, babona ukuthi isisekelo sasihlanganisa “osizi abathathu” besAmbulo isahluko sesishiyagalombili, nokuthi usizi lwesibili lwaluphethe emlandweni oyisisekelo lapho ithempeli lamaMillerite lalaxhiwe khona. Base beqonda ukuthi ukuqondwa komthetho wokusebenza okuphindwe kathathu kweziprofetho kwakusekubekwe ngaphambili yiNgonyama yesizwe sakwaJuda, ukuze kuthi lapho sebebuyela ezindleleni zakudala zikaJeremiya, bakwazi ukubona “ukuphumula nokuqabuleka”, okuwumyalezo wemvula yokugcina wosizi lwesithathu, okhonjwa futhi umiswe ngofakazi ababili bosizi lokuqala nolwesibili.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Isitha sifuna ukuphambukisa izingqondo zabafowethu nodadewethu emsebenzini wokulungiselela abantu ukuba beme kulezi zinsuku zokugcina. Ubuqili baso buhlelelwe ukuholela izingqondo kude nezingozi nemisebenzi efanele yaleli hora. Bakubheka njengokungelutho ukukhanya uKristu eza evela ezulwini ukuzokunika uJohane ngenxa yabantu baKhe. Bafundisa ukuthi izigcawu eziphambi kwethu manje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Benza iqiniso elivela ezulwini lingabi namandla, baphuce abantu bakaNkulunkulu okuhlangenwe nakho kwabo kwangesikhathi esedlule, bebapha esikhundleni salokho isayensi yamanga.

“ ‘Isho kanje iNkosi: Yimani ezindleleni, nibuke, nibuze ngezindlela zasendulo, nithi: Ikuphi indlela enhle? nihambe ngayo.’ Jeremiya 6:16. ”

“Makungabikho ofuna ukudiliza izisekelo zokholo lwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokutadisha iZwi ngomkhuleko nangokwembulwa. Phezu kwalezi zisekelo besakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka isisekelo esiqinile kunaleso esesabekwa. Kodwa lokhu kungukukhohlisa okukhulu. Akekho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesabekwa.”

“Ezikhathini ezedlule abaningi bazamile ukwakha inkolo entsha, nokumisa izimiso ezintsha. Kodwa ukwakha kwabo kwema isikhathi esingakanani na? Ngokushesha kwawa, ngoba

kwakungasekelwe eDwaleni.

“Abafundi bokuqala kwakungadingeki yini ukuba babhekane namazwi abantu? Kwakungadingeki yini ukuba balalele imibono yamanga, bese kuthi, sebefeze konke, beme baqine, bethi: ‘Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe’? 1 Korinte 3:11.

“Ngakho-ke kufanele sibambelele ngokuqinile kuze kube sekupheleni ekuqaleni kokwethemba kwethu. Amazwi anamandla athunyelwe nguNkulunkulu nangoKristu kulaba bantu, ebakhipha ezweni, iphuzu ngephuzu, ebangenisa ekukhanyeni okucacileyo kweqiniso lamanje. Ngezindebe ezathintwa ngomlilo ongwele, izinceku zikaNkulunkulu zimemezele isigijimi. Ukukhuluma kukaNkulunkulu uqobo kubeke uphawu lwakho ebuqinisweni beqiniso elamenyezelwa.” Testimonies, umqulu 8, 296, 297.