

uEliya — Inani lesiThathu

Makwazeke

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Kwathi ngexesha lokunyuswa kwedini langokuhlwa, uEliya umprofeti wasondela, wathi, Yehova Thixo ka-Abraham, kaIsake, nokaSirayeli, makwazeke namhla ukuba wena unguThixo kwaSirayeli, nokuba mna ndingumkhonzi wakho, nokuba zonke ezi zinto ndizenze ngokwelizwi lakho. 1 Kumkani 18:36.

Besichonga iimpawu zikaEliya njengomfuziselo. Enye yezo mpawu kukuba ubulungiseleli nomyalezo kaEliya, kaYohane umBhaptizi nokaWilliam Miller baba zizixhobo zomgwebo. Umyalezo wabo wasetyenziswa yiNkosi ukuvavanya iimbali zabo ngokwahlukeneyo. UYesu wathi ukuba wayengafikanga, ngoko amaYuda ayexambulisana ngamagama ebengayi kuba naso isono.

Ukuba bendingezanga ndathetha kubo, ngebengabinaso isono; kodwa ngoku abasenaso isigqubuthelo sesono sabo. Yohane 15:22.

UEzekiyeli uchonga umgaqo ofanayo kumaYuda aphikisanayo embali yakhe.

Kuba bango bangabantwana abangenazintloni nabaneentliziyo ezilukhuni. Ndiyakuthuma kubo; uze uthi kubo, Itsho iNkosi uYehova. Ke bona, nokuba baya kuva, nokuba baya kwala ukuva, (kuba bayindlu enemvukelo,) baya kwazi noko ukuba bekukho umprofeti phakathi kwabo. Hezekile 2:4, 5.

Umfuziselo kaEliya uquka indima yakhe njengesixhobo somgwebo.

“Abo bazibandakanyayo ekuvakaliseni isigidimi sengelosi yesithathu bayaziphengulula iZibhalo ngokwakwisicwangciso esamkelwa nguBawo uMiller. Kwincwadi encinane enesihloko esithi, Views of the Prophecies and Prophetic Chronology, uBawo uMiller unika le mithetho ilandelayo ilula kodwa inobulumko kwaye ibalulekile yokufundwa nokutolikwa kweBhayibhile:

“1. Lonke ilizwi malibe nentsingiselo yalo efanelekileyo kumxholo obekiweyo eBhayibhileni; 2. Sonke iSibhalo siyimfuneko, yaye sinokuqondwa ngokuzimisela nangokufundisisa ngenkuthalo; 3. Akukho nto ityhiliweyo eSibhalweni enokuthi ifihlwe, okanye eya kufihlwa, kwabo bacela benokholo, bengathandabuzi; 4. Ukuze uqonde imfundiso, hlanganisa zonke izibhalo ndawonye ngalo mbandela unqwenela ukuwazi, wandule ke uvumele lonke ilizwi libe nempembelelo yalo efanelekileyo; yaye ukuba unokuyila ingcamango yakho ngaphandle kokuphikisana, awunakuba usempazameni; 5. ISibhalo masibe ngumsasazi waso ngokwaso, kuba singumgaqo waso ngokwaso. Ukuba ndixhomekeke kumfundisi ukuba andicacisele, aze yena aqikelele intsingiselo yaso, okanye anqwenele ukuba sibe njalo ngenxa yemfundiso yehlelo lakhe, okanye ukuze kucingwe ukuba ulumkile, ngoko ukuqikelela kwakhe, umnqweno wakhe, imfundiso yakhe, okanye ubulumko bakhe ngumgaqo wam, hayi

iBhayibhile.’

“Okungentla yinxalenye yale mithetho; yaye ekufundeni kwethu iBhayibhile siya kwenza kakuhle sonke ukuba siwathobele la mgaqo abekiweyo.

“Ukholo lokwenyaniso lusekelwe eziBhalweni; kodwa uSathana usebenzisa amaqhinga amaninzi kangaka okugqwetha iziBhalo nokungenisa impazamo, kangangokuba kufuneka ulumke kakhulu umntu ukuba ufuna ukwazi oko ngokwenene zikufundisayo. Yenyee yeenkohliso ezinkulu zeli xesha ukuhlala kugxininiswa kakhulu imvakalelo, nokubanga ukunyaniseka lo gama kungahoywa amazwi acacileyo elizwi likaThixo ngenxa yokuba elo lizwi lingangqinelani nemvakalelo. Abaninzi abanasiseko sokholo lwabo ngaphandle kwemvakalelo. Inkolo yabo iquka uchulumanco; xa olo luphela, ukholo lwabo luyaphela. Imvakalelo inokuba ngumququ, kodwa ilizwi likaThixo liyingqolowa. Kwaye, ‘yintoni na,’ utsho umprofeti, ‘umququ xa uthelekiswa nengqolowa?’”

“Akukho bani uya kugwetywa ngenxa yokungahoyi ukukhanya nolwazi abangazange babe nako, nabangenakukufumana. Kodwa baninzi abala ukuthobela inyaniso abayivezelwayo ngabathunywa bakaKristu, ngenxa yokuba benqwenela ukuhambisana nomlinganiselo wehlabathi; yaye inyaniso efikelele ekuqondeni kwabo, ukukhanya okukhanyisele emphefumleni, kuya kubagweba eMgwebeni. Kule mihla yokugqibela sinokukhanya okuqokelelweyo okuye kwakhanya kuzo zonke izizukulwana, yaye siya kubekwa uxanduva ngokulinganayo nalo. Indlela yobungcwele ayilingani neyehlabathi; yindlela ephakanyisiweyo. Ukuba sihamba ngale ndlela, ukuba sibaleka ngendlela yemithetho yeNkosi, siya kufumanisa ukuba ‘umendo wamalungisa unjengokukhanya okukhazimlayo, okuya kukhanya ngakumbi nangakumbi kude kuse emini ephelileyo.’ Review and Herald, Novemba 25, 1884.”

Asigwetyelwa “ngenxa yokungayithobeli ukukhanya nolwazi” esi “sasingazange sibe nalo, yaye” esi “sasingenako ukulufumana.” Eyona ndawo ibalulekileyo kule ngxelo ligama elithi “sasingenako ukulufumana.” U-Eliya, uYohane noMiller bamele ukukhanya kwizizukulwana zabo ngokwahlukeneyo, ukukhanya obelunokufumaneka. Ubukho besigidimi sabo basusa isigqubuthelo sento ekuthiwa ngokwasemthethweni eUnited States “plausible deniability.” Isigidimi sikaEliya, kuso nasiphi na izizukulwana apho sibonakaliswa khona, sisusa nayiphi na “plausible deniability,” ngaloo ndlela sibamba izizukulwana siphela sinoxanduva ngokukhanya oluthi ngelo xesha lubekwe phambi kwaso.

“Umminawa wakha wathi ngelinye ixesha akayi kuva nto iphathelile imfundiso esiyibambileyo, esoyika ukuba angade aqiniseke ngayo. Wayengayi ezintlanganisweni, engamamelanga neentetho; kodwa kamva wavakalisa ukuba wabona ukuba wayenetyala kanye njengokuba ebeya kuba nalo ukuba wayezivile. UThixo wayemnike ithuba lokuyazi inyaniso, yaye Yena wayeya kumbamba enoxanduva ngenxa yelo thuba. Baninzi phakathi kwethu abanocalucalulo ngokuchasene neemfundiso ekuxoxwa ngazo ngoku. Abayi kuza kuva, abayi kuphanda ngokuzolileyo, kodwa baziveza izichaso zabo ebumnyameni. Baneliseke ngokupheleleyo yimeko yabo. ‘Uthi, Ndisisityebi, ndityebile, andiswe nto; kanti akwazi ukuba ulusizi, ulubuhlungu, ulihlwempu, uyimfama, uhamba ze; ndikucebisa ukuba uthenge kum igolide ecikiziweyo ngomlilo, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambeswe, lingabonakali ihlazo lobuze bakho; uthambise amehlo akho ngesicambiso samehlo, ukuze

ubone. Bonke endibathandayo, ndiyabakhalimela, ndibaqeqeshe; yiba nenzondelelo ngoko, uguquke' (ISityhilelo 3:17–19)."

"Esi Sibhalo sisebenza kwabo baphila phantsi kwesandi somyalezo, kodwa bengavumi ukuza kuwuphulaphula. Wazi njani ukuba mhlawumbi iNkosi inika ubungqina obutsha benyaniso yaYo, iyibeka kwimeko entsha, ukuze indlela yeNkosi ilungiswe? Zeziphi izicwangciso enithe nazibeka ukuze ukukhanya okutsha kufakwe phakathi kwemigca yabantu bakaThixo? Bubuphi ubungqina eninabo bokuba uThixo akathumelanga ukukhanya kubantwana baKhe? Konke ukuzanelisa, ukuziphakamisa, nekratshi leengcinga makubekwe kude. Simele size ezinyaweni zikaYesu, sifunde kuYe lowo ululamileyo nothobekileyo ngentliziyo. UYesu akazange afundise abafundi baKhe njengoko oorabhi babefundisa ababo. AmaYuda amaninzi eza aphulaphule njengoko uKristu wayetyhila iimfihlakalo zosindiso, kodwa awezanga kufunda; ayeza kugxeka, ambambe kwinto ethile engangqinelaniyo, ukuze abe nento abanokuthi ngayo babandlulule abantu. Ayesanelisekile lulwazi lwawo, kodwa abantwana bakaThixo bamele balazi ilizwi loMalusi oyiNyaniso. Akusilo na eli ixesha apho bekuya kufaneleka kakhulu ukuzila ukutya nokuthandaza phambi koThixo? Sisengozini yokungavani, sisengozini yokuthabatha amacala kumbandela ophikisanwayo; yaye asimele na ukumfuna ngokunyaniseka uThixo, ngokuthotywa komphefumlo, ukuze sazi ukuba yintoni inyaniso?" Selected Messages, incwadi 1, 413.

Abo bamele umyalezo kaEliya baziizixhobo zomgwebo kwinkqubo yokuhlanjululwa elungiselela indlela yomthunywa womnqophiso ukuba ahlambulule itempile. Ekuphumezeni umsebenzi wokuhlanjululwa kwetempile, ukukhanya kwenyaniso yangoku kuyatyhilwa. Ukuba bekungayi kutyhilwa, abo uKristu awayefuna, nathe asafuna, ukubahlambulula bebeya kuhlala benengubo yabo yobuLaodikeya yokuzikhohlisa. UEliya umele ubulungiseleli obuveza inyaniso njengesixhobo somgwebo. Yiyo loo nto saziswa ukuba abo bawalayo umyalezo kaYohane umBhaptizi babengenakuncedwa yimfundiso kaYesu.

"Ndabuyiselwa kwisibhengezo sokuza kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo basalayo ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu." Early Writings, 258.

Kwiimbali zesiprofeto ezimela ukucocwa kwabantu bakaThixo, umyalezo wenyaniso yangoku uyatyhilwa, obeka olu sizukulwana phantsi koxanduva lokukhetha mhlawumbi ubumnyama okanye ukukhanya.

Kodwa wena, Daniyeli, wawavale la mazwi, uyitywine incwadi kude kuse kwixesha lesiphelo; abaninzi baya kuhamba-hamba apha naphaya, yaye ulwazi luya kwandiswa.... Wathi yena, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avaliwe, atywiniwe kwada kwafika ixesha lesiphelo. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; kwaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:4, 9, 10.

Abo bamele umyalezo kaEliya kwizizukulwana zabo ezahlukeneyo bachongwa nguKristu njengoonozakuzaku baKhe ukuze abasebenzise njengezixhobo zomgwebo. Yiyo le nto uEliya wayeyichaza xa wathi, "makwazeke namhla ukuba wena unguThixo kwaSirayeli, nokuba mna

ndingumkhonzi wakho, nokuba ndizenze zonke ezi zinto ngokwelizwi lakho.”

Le nyaniso ikwabekwe nguYesu ngokuphathelele kuYohane umBhaptizi.

Ke kaloku, bakuba bemkile, uYesu waqalisa ukuthi kwizihlewe ngoYohane, Naphuma naya entlango naya kubona ntoni na? Ingcongolo eshukumiswa ngumoya na? Ke kaloku naphuma naya kubona ntoni na? Umntu owambethe iingubo ezithambileyo na? Yabonani, abo bembatha iingubo ezithambileyo basezindlwini zookumkani. Ke kaloku naphuma naya kubona ntoni na? Umprofeti na? Ewe, ndithi kuni, ongaphezu komprofeti. Kuba nguye lo kubhalwe ngaye kwathiwa, Yabona, ndithuma umthunywa wam phambi kobuso bakho, oya kuyilungisa indlela yakho phambi kwakho. Mateyu 11:7–10.

UYohane wayengomprofeti kuphela; wayesisixhobo somgwebo, yaye ulungiselelo lwakhe lwabonakaliswa kwisizukulwana sakhe, kuba baphuma baya entlango ukuze bembone, kanye njengokuba onke amaSirayeli eza eKarmele ngokomyalelo ka-Ahabhi. UWilliam Miller wayekuqonda ukwanda kolwazi olwatyhilwayo ngowama-1798. Wayemela abo babebaleka besiya naphaya eLizwini likaThixo njengoko ulwazi lwalusanda. Isigidimi sakhe sasisekelwe kwixesha lesiprofeto, yaye ngowe-1840 isigidimi sakhe nolungiselelo lwakhe lwabekwa phambi kwesizukulwana sakhe ngendlela yokuba lonke ihlabathi lamaProtestanti lalibukele ukubona ukuba indlela yakhe yokusebenza iyasebenza na. Xa oko kwaqinisekiswa, isigidimi sakhe sathwalwa saya kulo lonke ihlabathi.

“Ngomnyaka we-1840 kwenzeka kwakhona ukuzaliseka okumangalisayo kwesiprofeto okwavusa umdla obanzi. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ngokuza kwesibini, wapapasha inkcazo yeSityhilelo 9, eqikelela ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayeza kubhukuqwa... ngomhla we-11 kuAgasti, 1840, xa amandla ama-Ottoman eConstantinople enokulindeleka ukuba aphulwe. Kwaye oku, ndiyakholwa, kuya kufunyaniswa ukuba kunjalo.’

“Ngelo xesha kanye elalichaziwe, iTurkey, ngoobameli bayo, yamkela ukhuseleko lwamandla amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Esi siganeko sazalisekisa ngokuchanileyo isiprofeto. Xa oku kwaziwayo, izihlewe ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolika iziprofeto eyayamkelwe nguMiller nababesebenza kunye naye, yaye intshukumo ye-advent yanikwa amandla amangalisayo. Amadoda emfundo nawobunganga amanyana noMiller, ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wanwenwa ngokukhawuleza.” The Great Controversy, 334, 335.

Ukusuka ku-“1840 ukuya ku-1844” kumela imbali “yeendudumo ezisixhenxe” zeSityhilelo isahluko seshumi. Kule mbali kwaqalwa inkqubo yokuhlanjululwa eyayimelwe kuMalaki isahluko sesithathu, nakwizihlanjululo ezibini zetempile ezenziwa nguKristu. Inkqubo yokuhlanjululwa yayiyinkqubo yovavanyo oluqhubekayo, esekelwe ekuqondeni kukaMiller umgaqo wosuku olumele unyaka. Abo bamele isigidimi sikaEliya balungisa indlela ukuze umthunywa womnqophiso eze ngesiqophe etempileni yaKhe, yaye bangumqondiso wesixhobo somgwebo esisetyenziswa ngumthunywa womnqophiso ukutshayela baphume abo bakhetha ubumnyama kunokukhanya.

Mna ke ndiyanibhaptiza ngamanzi ukuze niguquke; kodwa lowo uzayo emva kwam unamandla kunam, endingafanelanga nokumphathela izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgewele, nangomlilo. Ifolokhwe yakhe yokwela isesandleni sakhe, yaye uya kulihlambulula ngokupheleleyo ibala lakhe lokubhula, ayiqokelele ingqolowa yakhe esibayeni; kodwa wona umququ uya kuwutshisa ngomlilo ongacimekiyo. Mateyu 3:11, 12.

Ngomhla kaKristu omelwe kuYohane 6:66, walahlekelwa ngabafundi abaninzi kunalo naliphi na elinye ixesha. Kwi **The Desire of Ages**, apho esi siqendu sikaYohane sixutyushwa khona, indlela yokusetyenziswa kwesiprofeto yaba sesona sizathu kanye sokuba abafundi bemka. Babengenako ukuqonda ukuba into yokoqobo yayimela eyomoya, yaye ngokukaMpostile uPawulos into yokoqobo iza kuqala ngaphambi kweyomoya.

Ngoko ke kubhaliwe kwathiwa, Umntu wokuqala, uAdam, wenziwa umphefumlo ophilileyo; uAdam wokugqibela wenziwa umoya ophilisayo. Kodwa ke akuzange kuqale oko kungokomoya, kwaqala oko kungokwemvelo; kwaza emva koko kwalandela oko kungokomoya. 1 Korinte 15:45, 46.

AmaYuda, engathandi yaye ngenxa yoko engakwazi, ala ukumqonda uKristu xa wayebonisa ukuba Wayesisonka sasezulwini esasifanele ukudliwa. Izithethe namasiko agqitha phezu kwendlela eyasetyenziswa nguKristu ngokwakhe. Malunga nale mbali uDade White wabhala:

“Ngokukhalimelwa kwabo esidlangalaleni ngenxa yokungakhulwa kwabo, aba bafundi baphambuka ngakumbi kuYesu. Bacaphuka kakhulu, yaye benqwenela ukumenzakalisa uMsindisi nokwanelisa ububi bamaFarisi, bamfulathela, bamshiya ngokudelela. Babesele benze ukhetho lwabo, bethabathe imbonakalo yangaphandle bengenawo umoya, ixolo bengenawo umongo. Isigqibo sabo asizange siphinde siguqulwe emva koko; kuba abazange baphinde bahambe noYesu.”

“Ifolokhwe lakhe lisesandleni saKhe, yaye uya kulicoca ngokupheleleyo ibala laKhe lokubhulela, aqokelele ingqolowa yaKhe esibayeni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okucocwa. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babenobuze obukhulu kakhulu, bezigwebela ngobulungisa babo ukuze bamkele ukukhalinyelwa, bethanda ihlabathi kakhulu ukuze bamkele ubomi bokuthobeka, abaninzi bamshiya uYesu. Baninzi abasenza kwa loo nto nanamhlanje. Imiphefumlo iyavavanywa namhlanje njengoko kwavavanywa abo bafundi kwindlu yesikhungu yaseKapernahum. Xa inyaniso iziswa entliziyweni, bayabona ukuba ubomi babo abuhambelani nentando kaThixo. Bayasibona isidingo senguqu ephelileyo kubo; kodwa abafuni ukuwuthwala umsebenzi wokuzincama. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bahamba bekhubekile, njengoko nabafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” Ulangazelelo Lwamaphakade, 392.

NguMthunywa womnqophiso kaMalaki ohlambulula oonyana bakaLevi ngomlilo. Uyalicoca ngokupheleleyo ibala lakhe lokubhulela, esahlula ingqolowa kumakhoba. Uwenza lo msebenzi ngophiko lokubhulela. Olo phiko lokubhulela lulo oluzisa olo lwahlulo, yaye olo phiko lokubhulela ngumyalezo wenyaniso yangoku kwimbali nganye echaphazelekayo apho Ahlambulula khona oonyana bakaLevi. Olo phiko lokubhulela ngumyalezo kaEliya nabathunywa

bakhe, abamele isixhobo somgwebo.

Yabonani, ndiya kuthumela umthunywa wam, aze awulungise umendo phambi kwam; yaye iNkosi, eniyifunayo, iya kuza ngesiquphe etempileni yayo, umthunywa womnqophiso eninovuyo ngaye: yabonani, uya kuza, utsho uYehova wemikhosi. Ke ngubani na onokulunyamezela usuku lokuza kwayo? Yaye ngubani na oya kuma xa ibonakala? Kuba injengomlilo womnyibilikisi, nanjengesepha yabahlambisi; iya kuhlala njengomnyibilikisi nomhlambululi wesilivere; iya kubahlambulula oonyana bakaLevi, ibacokise njengegolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wandule ke umnikelo kaYuda neYerusalem ukholeke kuYehova, njengakwimihla yakudala, nanjengakwiminyaka yamandulo. Malaki 3:1–4.

Lowo uzayo emva koYohane umBhaptizi nguye ohlambulula isanda sakhe ngesifolokhwe sokwela, yaye unjengomlilo womcoci wesinyithi. Inkqubo yokuhlanjululwa izalisekiswa ngumthunywa womnqophiso, yaye ngenxa yoko ichaza imbali apho iNkosi ingena emnqophisweni nabantu abatsha abanyuliweyo bomnqophiso. Xa uSirayeli wamandulo wakhululwa ebukhobokeni baseYiputa, umxholo waloo mbali ingcwele wawungumbandela “wowamazibulo.” Nokuba yayikukufa kwamazibulo aseYiputa, okanye ukuchongwa kukaSirayeli nguThixo njengowamazibulo bakhe.

Uze uthi kuFaro, Itsho njalo iNkosi ukuthi, USirayeli ungunyana wam, izibulo lam; ndithi ke kuwe, Mkhulule unyana wam, ukuze andikhonze; ukuba uyala ukumkhulula, yabona, ndiya kumbulala unyana wakho, izibulo lakho. Eksodus 4:22, 23.

Xa uThixo wangena emnqophisweni noSirayeli ekukhululweni kwabo eYiputa, icebo elingcwele lalinjalo lokuba wonke unyana wamazibulo wesizwe ngasinye anikelwe emsebenzini wobubingeleli. Kodwa ekukrengeni kwethole legolide, yaba sisizwe sakwaLevi sodwa esema ngakwicala likaMoses kuloo mvukelo. Ngenxa yokunyaniseka kwaso, uThixo walurhoxisa icebo laKhe lokuba onke amazibulo ezizweni zonke anikelwe kububingeleli, waza wazidlula ezinye izizwe, wanika isizwe sakwaLevi ilungelo elikhethekileyo lobubingeleli. Xa umthunywa womnqophiso ehlabulula oonyana bakaLevi, oko kubonakalisa imbali apho abantu bomnqophiso wangaphambili besuswa bucala ngenxa yabantu bomnqophiso omtsha. Kwaba njalo ngoYohane umBhaptizi, kumaMillerite, yaye kuya kuba njalo nakwabalikhulu elinamashumi amane anesine amawaka. Ukususela ngo-1840 ukuya ku-1844 kwaqalwa inkqubo yokuhlanjululwa ngovavanyo lombawomyalezo wesiprofeto owawunikiwe uWilliam Miller. Yakhokelela ekubeni iNkosi ifike ngesiquphe etempileni yayo ngomhla wama-22 Oktobha, 1844, kodwa inkqubo yokuhlanjululwa ayizange iphele de kwangowe-1863.

“Zombini iziprofeto zikaDaniyeli 8:14, ezithi, ‘Kude kube yimihla engamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele,’ nomyalezo wengelosi yokuqala, othi, ‘Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lokugweba kwakhe,’ zazalatha enkonzweni kaKristu kweyona ndawo ingcwele, kumgwebo wophando, hayi ekufikeni kukaKristu ukuze ahlangule abantu baKhe aze abatshabalalise abangendawo. Impazamo yayingekho ekubalweni kwamaxesha esiprofeto, kodwa yayikwisiganeko esasiza kwenzeka ekupheleni kwemihla engama-2300. Ngenxa yale mpazamo amakholwa aye afumana ukudana,

ukanti konke okwaxelwa sisiprofeto, nako konke ababenegunya leZibhalo lokukulindela, kwakuzalisekile. Kanye ngelo xesha babekhala ngokuwa kwamathemba abo, isiganeko esasixelwe ngumyalezo sasenzekile, neso sasimele ukuzaliseka ngaphambi kokuba iNkosi ibonakale ukuze inike umvuzo kubakhonzi baYo.”

“UKristu wayeze, kungekhona emhlabeni, njengoko babelindele, koko, njengoko kwakufuziselwe ngumfuziselo, kweyona ndawo ingcwele yetempile kaThixo ezulwini. Uchazwa ngumprofeti uDaniyeli njengozayo ngelo xesha kuMdala weMihla: ‘Ndabona emibonweni yasebusuku, nantso kusiza onefana noNyana woMntu enamafu ezulu, weza’—kungekhona emhlabeni, kodwa—’kuMdala weMihla, bamsa kufuphi phambi kwakhe.’ Daniyeli 7:13.

“Ukuza oku kwaxelwa kwangaphambili nangumprofeti uMalaki: ‘INkosi, eniyifunayo, iya kuza ngeqbuliso etempileni yaYo, onguMthunywa womnqophiso, enivuyayo ngaye; yabonani, iya kuza, utsho uYehova wemikhosi.’ Malaki 3:1. Ukuza kweNkosi etempileni yaYo kwaba ngesiquphe, kungalindelekanga, ebantwini baYo. Babengayijongelanga apho. Babelindele ukuba ize emhlabeni, ‘ngomlilo odangazelayo izisa impindezelo kwabo bangamazayo uThixo, nabangayithobeliyo iindaba ezilungileyo.’ 2 Tesalonika 1:8.

“Kodwa abantu babengekakulungeli ukuhlangana neNkosi yabo. Kwakusekho umsebenzi wokulungiselela owawumele uzalisekiswe ngenxa yabo. Ukukhanya kwakumele kunikwe, kuqondiswe iingqondo zabo etempileni kaThixo ezulwini; yaye njengoko babeya kuthi ngokholo balandele uMbingeleli wabo oMkhulu enkonzweni yaKhe apho, imisebenzi emitsha yayiya kutyhilwa. Kwakumele kunikwe ibandla omnye umyalezo wesilumkiso nowemfundiso.”

“Utsho umprofeti athi: ‘Ngubani na oya kuyinyamezela imini yokufika kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womcoci, yaye unjengesepha yabahlambululi beengubo: yaye uya kuhlala njengomcoci nomhlambululi wesilivere: yaye uya kubahlambululi oonyana bakaLevi, ababengeze njengokuba kubengezwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa.’ Malaki 3:2, 3. Abo baphila emhlabeni ngelo xesha ukuthethelela kukaKristu kuya kube kumile engcweleni ephezulu, kufuneka beme phambi koThixo ongcwele bengenammeli. Iingubo zabo mazibe zingenabala, izimilo zabo mazihlambuluke esonweni ngegazi lokutshizwa. Ngobabalo lukaThixo nangomzamo wabo onenkuthalo kufuneka babe ngaboyisi edabini nxamnye nobubi. Ngelo xesha isigwebo sophando siqhutywa ezulwini, ngelo xesha izono zamakholwa aguqukileyo zisuswa engcweleni, kufuneka kubekho umsebenzi okhethekileyo wokuhlanjululwa, wokulahla isono, phakathi kwabantu bakaThixo emhlabeni. Lo msebenzi uchazwe ngokucace ngakumbi kwizigidimi zeSityhilelo 14.

“Xa lo msebenzi uya kube ugqityiwe, abalandeli bakaKristu baya kuba bekulungele ukubonakala kwaKhe. ‘Liya kwandula ke idini lakwaYuda nelaseYerusalem libe mnandi kuYehova, njengemihla yakudala, nanjengeminyaka yamandulo.’ Malaki 3:4. Ngelo xesha ibandla iNkosi yethu eya kuthi ekufikeni kwaYo ilamkele kuYo ngokwaYo liya kuba ‘libandla elizukileyo, lingenabala, okanye mibimbi, okanye nayiphi na into enjalo.’ Efese 5:27. Ngelo xesha liya kukhangela ‘njengokusa, lihle njengenyanaga, licocekile njengelanga, loyikeka

njengemikhosi eneemfulegi.’ INgoma kaSolomon 6:10.”

“Ngaphandle kokuza kweNkosi etempileni yaYo, uMalaki ukwaxela kwangaphambili ukufika kwaYo kwesibini, ukuza kwaYo ukuze iphumeze umgwebo, ngala mazwi: ‘Ndiya kusondela kuni emgwebeni; ndibe lingqina elikhawulezayo nxamnye nabakhafuli, nxamnye nabakrexezi, nxamnye nabafungayo ngobuxoki, nxamnye nabacinezela umqeshwa emvuzweni wakhe, umhlokokazi nenkedama, kwanabo abagobisa owasemzini ekulungeni kwakhe, abangandoyikiyo mna, utsho uYehova wemikhosi.’ Malaki 3:5. UYuda ubhekisa kwangelo xesha linye xa esithi, ‘Yabonani, iNkosi iyeza namawaka alishumi abangcwele baYo, ukuze igwebe bonke, ibohlwaye bonke abangahloneli Thixo phakathi kwabo ngenxa yezenzo zabo zonke zokungahloneli Thixo.’ Yuda 14, 15. Oku kuza, nokuza kweNkosi etempileni yaYo, ziziganeko ezahlukeneyo nezahlukeneyo.”

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingcwele, ngenjongo yokuhlanjululwa kwengcwele, njengoko kuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kuchaziwe kuDaniyeli 7:13; nokufika kweNkosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, zizichazo zesiganeko esinye; yaye oku kukwamelwe kukufika komyeni emtshatweni, okwachazwa nguKristu emzekeliseni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 424–426.

“Ukuza” okune kubhekiswa kuko kumhlathi wokugqibela, yaye konke kuko ukuza okukunye okufuziselwe ngeendlela ezine ezahlukeneyo. Enye yezo “kuza” ngumzekeliso weentombi ezilishumi.

“Ndihlala ndibhekiswa kumzekeliso weentombi ezilishumi, ezintlanu kuzo ezazizizilumko, zaze ezintlanu zaba zizidenge. Lo mzekeliso uzalisekile yaye uya kuzaliseka kanye ngoonobumba bawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, August 19, 1890.

Ukuba ezo “kuza” zine “ziyinkcazelo zesiganeko esinye,” ngoko ezo “kuza” zine ezazalisekiswa ekuqaleni kobu-Adventism kwintshukumo kaMiller, “ziya kuzalisekiswa” kwakhona “ngokwenene kuyo yonke into” kwintshukumo kaEliya ekupheleni kobu-Adventism.

UWilliam Miller namaMillerite babengabameli besigidimi sengelosi yokuqala, yaye kwakweso sicatshulwa se-Early Writings esisandul’ ukusicaphula, isigidimi sengelosi yokuqala sasineempawu ezifanayo kanye nezo zikaYohane uMbaptizi. Sacaphula isicatshulwa esithi abo basalayo isigidimi sikaYohane uMbaptizi babengenakuxhamla kwiimfundiso zikaYesu. Kumhlathi olandelayo uthi, “Abo basalayo isigidimi sokuqala babengenakuxhamla kwesesibini; bengazange baxhamle nakwisikhalo sasezinzulwini zobusuku, esasimele ukubalungiselela ukuba bangene noYesu ngokholo kweyona ndawo ingcwele yengcwele esendaweni engcwele yasezulwini.” Bobabini uWilliam Miller noYohane uMbaptizi bamele izixhobo zomgwebo.

Ukuba bekungakhange kubekho namnye kubo obonakeleyo, izizukulwana zabo ezahlukeneyo bezingayi kubekwa ityala ngokwala ukukhanya. UThixo wasebenzisa abo bathunywa babini

ukususa ingubo yesono yamaLawodike, waza ngaloo ndlela wabonakalisa ubunqunu bamaLawodike babantu ababekade bekhethiweyo, ngokungenisa isigidimi esathi, nokuba samkelwa okanye salahlwa, sasiza kusetyenziswa emgwebeni njengomqondiso wokuba umprofeti wayekhe waba phakathi kwabo. Imbali ka-1840 ukuya ku-1844 yafanekiswa ngumlilo owehla phezu komnikelo kaEliya eNtabeni yeKarmele. Umprofeti wenyaniso wayehluliwe kubaprofeti bobuxoki.

Sikwindawo apho sifanele ukucacisa inkqubo yokuhlanjululwa eyaqhubeka emva ko-Oktobha 22, 1844. USister White wathi emva ko-Oktobha 22, 1844 “abantu babengekakulungeli ukudibana neNkosi yabo. Kwakusasele umsebenzi wokubalungiselela owawumele ukwenziwa ngenxa yabo. Kwakufuneka kunikwe ukukhanya, kuyalelwe iingqondo zabo etempileni kaThixo esezulwini; yaye njengoko babeza kuthi ngokholo balandele uMbingeleli wabo Omkhulu kulungiselelo lwaKhe apho, kwakuya kutyhilwa imisebenzi emitsha. Kwakufuneka kunikwe ibandla omnye umyalezo wesilumkiso nowokuyalelwa.”

Xa ubuAdventism baluchasayo “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu awathi uDaniyeli wawabiza ngokuba “sisifungo” sikaMoses, baphulukana namandla abo okuqonda ukuba inkqubo yokuhlanjululwa yaqhubeka ngaphaya komsebenzi wabo wokuqala wokuqonda iinyaniso ezinxulumene nokuvulwa komgwebo.

Siza kujongana nenkqubo eqhubekayo yokuhlanjululwa kwinqaku elilandelayo, size siqalise ukulungelelanisa uphondo lobuProtestanti bokwenyaniso olwafunyanwa yi-Adventism yamaMiller ngo-1840 nophondo lweRiphabhlikhanizim.