

# uEliya — Inani Lesixhenxe

## *Owokuqala nowokuGqibela*

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Sichonga u-1863 njengendawo yokugqibela yokuvavanywa kuthotho lweemvavanyo ezaqaliswa kwintswela-mdla enkulu ka-1844. Isiqwenga sethu sokuqala sengqiqo sisekelwe kwinto yokuba intshukumo yamaMillerite yaphela xa ibandla lamaSeventh-day Adventist labhaliswa ngokusemthethweni kurhulumente waseUnited States kanye ngaloo nyaka. Intshukumo eyaqala ngokwesiprofeto ngo-1798, yaphela ngo-1863.

Impefumlelo isazisa ukuba, xa isithunywa esinamandla seSityhilelo seshumi elinesibhozo sehla ngomhla we-11 kuSeptemba 2001, eso siganeko sasisesele simelwe ngokomfuziselo kwintshukumo yamaMillerite xa isithunywa seSityhilelo seshumi sehla. Intshukumo yamaMillerite yaqala ngexesha lesiphelo ngowe-1798, xa umbono womlambo iUlai kaDaniyeli izahluko zesibhozo nesesithoba wavulwa. Intshukumo yamakhulu alikhulu anamashumi amane anesine amawaka yaqala ngexesha lesiphelo ngowe-1989, xa umbono womlambo iHiddekel wezizahluko ezintathu zokugqibela zikaDaniyeli wavulwa.

Omabini amaxesha okuphela kwaqalisa ukwahlulwa okuqhubekayo kwabantu ababekade bekhethiweyo kwabo babesekuhambeni kwembali yabo nganye. Xa umgaqo oyintloko wembali nganye waqinisekiswa esidlangalaleni, isithunywa sezulu sembali nganye sehla. Umyalezo, intshukumo, nomthunywa zaba zizixhobo iNkosi eyazisebenzisayo kwembali nganye ukubonakalisa isono sabantu ababekade bekhethiweyo; kuba kanye njengokuba uKristu wafundisa ngomsebenzi waKhe, ukuba Wayengazanga kufika, amaYuda embali ayengabaxambulisani ayengayi kuba naso isono. Umthunywa, umyalezo, nentshukumo zaba zizixhobo zomgwebo ezaziza kubamba abantu ababekade bekhethiweyo benoxanduva ngokwala kwabo ukukhanya okuqhubekayo kweembali zabo nganye, yaye xa isithunywa sezulu sehla, oko kwaphawula ukuba inkqubo yomgwebo yabantu bomnqophiso wangaphambili yayisele iqalile. Isixhobo somgwebo sichongwa xa abaprofeti ababonakalisa loo mbali besidla isigidimi abasinikwe yiNkosi. Xa besidla isigidimi, emva koko basisa kubantu ababekade bekhethiweyo, abavezwa njengabantu abantamo-lukhuni nabavukelayo, abangayi kuva baze baguquke. Xa isithunywa sezulu sele sehlele yaye isigidimi sidliwe, umgwebo wabantu abavukelayo uyaqalisa.

Sisebenzisa inkqubo yomgwebo yakwaSirayeli wamandulo njengoko iboniswe encwadini yeNumeri kwembali yentshukumo yamaMillerite, yaye ekugqibeleni siya kuyisebenzisa le nkqubo yokuvavanya kwintshukumo yabaliwaka elikhulu elikhulu elinamawaka alikhulu anamashumi amane anesine. Umfuziselo wenani “lishumi” umele ugqitywe ngokwemeko yesiqendu apho lisetyenziswe khona.

Ulandelelwano lweemvavanyo ezilishumi luqala ekudanisekeni, nokuba kuseLwandle oluBomvu kwaSirayeli wakudala okanye ngomhla wama-22 kuOktobha, 1844 kumaMillerite. USister White

uchaza iinyaniso “ezingamanqaku omqondiso” ezavuleka ngelo xesha, eqala ngoko wakubiza ngokuba “kukudlula kwexesha.” Ukudaniseka kwamaHebhere kwakukukusongelwa ngumkhosi kaFaro. Ukuswela ukholo emandleni kaThixo kumaHebhere kwabonakaliswa ekuphenduleni kwabo kuloyiko lwabo lomkhosi weentshaba zabo, kanye njengoko kwakunjalo kovavanyo lweshumi nolokugqibela. UYesu ubonakalisa isiphelo kususela ekuqalekeni, ngoko ukoyika izigebenga kwiLizwe leDinga ezazichongwe ziintloa ezilishumi kwakulolona loyiko lunye olwavelisa nokudaniseka kwabo ngaseLwandle oluBomvu. Uvavanyo lweshumi nolokugqibela lwentshukumo yamaMillerite lwalunokuba sisiprofeto sexesha, njengoko kwakunjalo ngomhla wama-22 kuOktobha, 1844.

Ukudana okukhulu ekuvavanyweni okuqhubekayo kwembali yamaMillerite kwaphawula ukuqala kwembali eyayisele ibonakaliswe ngokucacileyo ngenkululeko kaSirayeli wamandulo eYiputa. Ukuqala kuLwandle oluBomvu kwabakho uthotho lweemvavanyo ezilishumi, yaye uvavanyo lokugqibela lwaliza kubonakalisa olokuqala. “Ukudlula kwexesha” ekudanisweni okukhulu kwabangelwa kukungaqondwa kakuhle kwesiprofeto sexesha. Olokugqibela kwinkqubo yokuvavanywa kukaSirayeli wokomoya lwaliza kufana nolokuqala. Ngo-1863, iinkokeli zikaSirayeli ongokoqobo zakhetha ukubuyela kwindlela yokusebenza yaseBhayibhileni yabo babesandula ukubachonga njengeentombi zaseRoma, zaza zalikhaba, okanye unokuthi, azaliqonda kakuhle, esona siprofeto sexesha side eBhayibhileni. Isiphelo seemvavanyo ezilishumi, kuSirayeli ongokoqobo nakuSirayeli wokomoya ngokufanayo, sabonakaliswa sisiqalo. Kwaye ekugqibeleni, kuzo zombini ezi meko, abavukeli babonakalisa umnqweno wokubuyela kwindawo abasandula ukukhululwa kuyo.

Ngokwala izihlandlo ezisixhenxe zikaLevitikus 26, ubu-Adventism baseLawodike benza ingxaki yesiprofeto ababengayibonanga kwangaphambili. Kude kube namhlanje abakakwazi ukusombulula loo ngxaki, nangona bebeka phambi kwabantu izitya ngeentlobo ngeentlobo zeentsomi bezama ukwenza oko. Ingxaki ikwivesi leyo uDade White ayichaza njengesiseko nentsika ephakathi yobu-Adventism.

“Isibhalo esathi, ngaphezu kwazo zonke ezinye, saba sisiseko kwanentsika ephambili yokholo lwama-Advent, yayikukubhengezwa oku kuthi, ‘Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; emva koko ingcewele iya kuhlanjululwa.’ [Daniel 8:14.]” The Great Controversy, 409.

I-Adventism inezinto ezininzi zokuthetha ngendima yeshumi elinesine, kodwa abazange bawujongane nowona mqwalaselo wokuqala kanye omele wenziwe ngale ndima. Loo mqwalaselo kukuba indima yeshumi elinesine “iyimpendulo.” Impendulo ayinantsingiselo, ukuba ayiquki umbuzo okhupha loo mpendulo. Indima yeshumi elinesithathu ayinakwahlulwa ngokwengqiqo, ngokwegrama, okanye ngokunengqiqo kwindima yeshumi elinesine, kuba indima yeshumi elinesithathu ngumbuzo, yaye indima yeshumi elinesine iyimpendulo.

Umbuzo, xa umelwe ngokufanelekileyo nangokungenamkhethe, uvelisa intsingiselo eyahluke kakhulu kweyendinyana yeshumi elinesine kunaleyo ifundiswa yi-Adventism. Oku akuthethi ukuba indinyana yeshumi elinesine ayisiso “isiseko nentsika esebindini yokholo lwama-Advent,”

kuba injalo. Kuthetha ukuba xa i-Adventism yayinqondanga kakuhle yaza yabekela bucala amaxesha asixhenxe ngowe-1863, abazange bakwazi ukuchaza ngokupheleleyo oko indinyana yeshumi elinesine ekuthethayo ngokwenene. Ezibhalweni, isiqingatha senyaniso asiyonyaniso. Xa iqondwa ngokufanelekileyo, umbuzo wendinyana yeshumi elinesithathu ufuna ukuqondwa kwesiprofeto esiphawula ukuhlanjululwa kwengcwele eyayinyathelwe phantsi, kwanokuqondwa kwesiprofeto esiphawula ukunyathelwa phantsi komkhosi. Isiprofeto seminyaka engamawaka amabini anamakhulu amathathu sibhekisa 'kwengcwele' kwaye isiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini sibhekisa 'kumkhosi'.

Ukujongana nobudlelane bale ndinyana zimbini kufuna uphando olude, endingazimisela ngokulwenza ngeli xesha kula manqaku. Ezi ngongoma ziye zaphathwa ngokuphindaphindiweyo kuyo yonke le minyaka yaye zinokufumaneka kuthotho oluthi Habakkuk's Tables. Ndisaqhuba ukusingatha umfuziselo kaEliya yaye ndinqwenela ukugqiba ezo nyaniso kuqala.

UWilliam Miller wayenguEliya wesiqalo soBuadventiste, yaye ukufumanisa kwakhe kokuqala yayikufumanisa "amaxesha asixhenxe" akuLevitikus 26; ngoko ke ukwaliwa kwaloo nyaniso ngo-1863 kwakukwaliwa kwesigidimi sikaEliya. Kule ndawo ndibhekisa kuphawu lwe-Alpha ne-Omega oluchonga isiphelo ngesiqalo. Uvavanyo lokugqibela lukaSirayeli wamandulo lwamelwa kuvavanyo lokuqala. Zombini ezi mvavanyo zimele ukoyika ukuba iintlanga zabahedeni zinamandla ngaphezu koThixo. Uvavanyo lweshumi, lunjengolokuqala ngomgaqo, lwalunemvukelo enkulu ngakumbi kunolokuqala, kuba imbali yoloyiso lukaThixo kuvavanyo lokuqala yayifanele ukuba ivelise ukuzithemba okumiselweyo kwabo babengabavukeli. Babonakalisa ukwala kwabo uThixo nangona babenobungqina obungakumbi kakhulu bamandla aKhe kunobo babenabo eLwandle oluBomvu. UBuadventiste bobuMiller, ekufikeni konyaka ka-1863, babesele becacisa ukuba ukuphoxeka okukhulu kwakungumsebenzi onamandla kaThixo, kodwa basagqiba kwelokuba bazikhethela umphathi babuyele eYiputa, baze basikhabe isigidimi eso uDanilyeli asibiza ngokuba "sisifungo" sikaMoses esasimelwe nguEliya.

Kunokuba ndithabathe ixesha lokubeka phambi kwenu ubungqina bokunyaniseka kwamaxesha asixhenxe njengesiprofeto sexesha, ndinqwenela ukusebenzisa ingqiqo elula ukubonisa ukunyaniseka kwaso ngenye indlela. Kuba intshukumo eyaqala ngowe-1798, uvavanyo lokugqibela lwango-1863 lwalunokumela kanjalo uvavanyo lokugqibela lwentshukumo yengelosi enamandla yeSityhilelo seshumi elinesibhozo. IMpefumlelo icace gca ngoko kuluvavanyo lokugqibela kuzo zombini ezi ntshukumo.

"USathana uhlala... enyanzelisa into yobuxoki—ukuze akhokelele kude nenyano. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza bungabi nampembelelo ubungqina boMoya kaThixo. 'Apho kungekho mbono, abantu bayatshabalala' (Imizekeliso 29:18)." Selected Messages, incwadi 1, 48.

Akukho ndlela inyanisekileyo yokuthabatha imibhalo kaEllen White uze ucebise ukuba akazange ayivume ngokupheleleyo imihlandlo esixhenxe yeLevitikus 26. USister White, njengoko besesikhe saqaphela ngaphambili kula manqaku yaye kubhalwe ngokucacileyo kuthotho olunomxholo othi Habakkuk's Tables, usixelela ngokungqalileyo ukuba uThixo wayalela zombini iitshathi

zowe-1843 nezowe-1850. Ufundisa ngokungqalileyo ukuba ezo tafile zimbini zazikukuzaliseka kukaHabakuki isahluko sesibini. Zombini iitshathi zichaza imihlandlo esixhenxe yeLevitikus 26 njengendawo esembindini yoyilo lwazo ngalunye olungumzobo. Kuzo zombini iitshathi, umgca wemihlandlo esixhenxe unobethelelo lukaKristu njengombindi womgca wesiprofeto wemihlandlo esixhenxe.

Kunye nokuvuma kwakhe iitafile ezimbini zikaHabakuki, ubhale kaninzi ukuba kufuneka siqhubeke sivakalisa umyalezo owavakaliswayo ukususela ngowe-1840 ukuya kowe-1844, yaye wonke umbhali-mbali wama-Adventist ojongana nendlela amaMillerite awawukhuthaza ngayo umyalezo awayewuvakalisa, uyakuqaphela ukuba ayesebenzisa itshathi ka-1843. Akapheleli nje ekuvumeni imiyalezo emelwe kwiitshathi, nasekucebiseni abantu bakaThixo ukuba baqhubeke bevakalisa kanye ezo zigidimi zaye zavakaliswa kuloo mbali, koko ukwabonelela ngeziqendu ezininzi apho elumkisa khona ukuba ezo zigidimi ziya kuhlaselwa kulo lonke imbali yabantu abaseleyo bakaThixo. Xa elumkisa ngolo hlaselo, uphinda-phinda abonakalise ukuba ngumsebenzi wabalindi bakaThixo ukukhusela kanye ezo nyaniso.

Ukuba iitshathi azichanekanga, ngoko imiyalezo eziyimele ngokomzobo ayichanekanga. Ukuba umyalezo owavakaliswa ngamaMillerite ukusukela ngowe-1840 ukuya kutsho kowe-1844 wawungachanekanga, ngoko nokuchongwa kukaEllen White okuphindaphindiweyo kokuba umyalezo wamaMillerite wawusisiseko nako akuchanekanga. Ukuba loo miyalezo yayingachanekanga, imiyalelo yakhe ephindaphindiweyo yokuba kuqhubekekwe kusenziwa intetho kwezo nyaniso kanye ezo iba sisiluleko sobuxoki. Ukuba umyalezo wamaMillerite awumeli iziseko ezazimele ukulondolozwa nokukhuselwa ekuhlaselweni nguSathana, ngoko nazo ezo ziluleko ziphosakele. Ukufikelela kwisigqibo sokuba yonke le miba inxulumene nomyalezo kaEliya waloo mbali iphosakele, kuya kubonakalisa ngokucacileyo ukuba uEllen White wayengumprofetikazi wobuxoki.

I-Adventism yale mihla isafundisa kwiisemina zayo zeSityhilelo ukuba ibandla lentsalela liya kuba noMoya wesiProfeto, obubungqina bukaYesu; kodwa ngokuqinisekileyo abaxeleli abo bazama ukubarhwebeshela ukuba babe ngamalungu ebandla ukuba bayala ngokupheleleyo ukuxhasa kuka-Ellen White kunye nezilumkiso zakhe ezinxulumene nezo nyaniso zokuqala ezisisiseko nembali. Ithetha ntoni kuwe le ndima ilandelayo?

“Asinanto yakoyika ngexesha elizayo, ngaphandle kokuba singayilibala indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu yangaphambili.” Life Sketches, 196.

Ngo-1863, intshukumo yamaMillerite yafikelela esiphelweni yaza yazibhalisa njengombutho osemthethweni kurhulumente, oya kuthi ekugqibeleni wenze umfanekiselo wobupopu, othi ngokwenkcazo kaEllen White ube kukudityaniswa kwebandla norhulumente.

“Kwiintshukumo eziqhubekayo ngoku eUnited States zokuzuzela amaziko nezithethe zecawa inkxaso karhulumente, amaProtestanti alandela emanyathelweni amaPapisti. Ngaphezu koko, avulela uBupapa umnyango wokuba buphinde bufumane eMelika yamaProtestanti ubungangamsha obuphakamileyo obabulahlekileyo kwihlabathi lakudala.” The Great Controversy, 573.

Phantsi kwesiseko sokuba unxulumano olusemthethweni norhulumente lwaluyinxalenye yemfuneko yokulungelelaniswa, ngexesha apho ulutsha lwesizwe lwalutsalelwa ekubulaweni kwegazi okwaziwa njengeMfazwe Yamakhaya, intshukumo yamaMillerite yafikelela esiphelweni. Ngo-1863, zombini ngenqaku elishicilelweyo nangetshathi entsha, ibandla lama-Adventist eSabatha lawukhaba umprofeto wobukhoboka uDaniyeli awubiza ngokuba sisifungo sikaMoses. Ngo-1850, iNkosi yayalathisa abantu baYo ukuba benze itafile yesibini kaHabakuki, baze balungise impazamo awayebeke isandla saYo phezu kwayo kwitafile ka-1843. Itshathi eyayalelwe ngo-1850 yawufeza ngokupheleleyo umnqophiso wayo, kuba uEllen White wathi wabona “ukuba uThixo wayekupapashweni kwetshathi,” lo gama ekwachaza ukuba itshathi ka-1850 yayichongiwe kwisahluko sesibini sikaHabakuki.

Injongo yetshathi lika-1850 yayifana naleyo yetshathi lika-1843. Yayimele ukuba sisixhobo sovangelo esasiza kusetyenziswa ekuboniseni ihlabathi elitshabalalayo umyalezo wengelosi yesithathu. Ngo-1863, loo myalezo walahlwa. Inkqubo yokuvavanywa efanekiselwa yinkqubo yokuvavanywa eyaqala kuLwandle oluBomvu, yaqala ngesiprofeto sexesha esichaza ingcwele eyayiza kunyathelwa phantsi kwivesi yeshumi elinesithathu kaDaniyeli isahluko sesibhozo, yaye inkqubo yokuvavanywa yaphela ngesiprofeto sexesha esichaza umkhosi owawuza kunyathelwa phantsi kwivesi yeshumi elinesithathu kaDaniyeli isahluko sesibhozo.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele ithile yayithetha, Kuya kuba nini na umbono ongombingelelo wemihla ngemihla, nowokreko lwentshabalalo, wokunikela ingcwele nomkhosi ukuba banyathelwe phantsi kweenyawo? Waza wathi kum, Kuya kuba ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Daniyeli 8:13, 14.

Inkqubo yokuvavanywa eyaqala ngomhla wama-22 ku-Oktobha, 1844, iphethe uphawu luka-Alfa no-Omega. Ukuqala kwaloo nkqubo yokuvavanywa kwakusisiprofeto sexesha esasimela ingcwele eyayiza kunyathelwa phantsi. Yayisisiprofeto esavelisa ukukhanya okukhulu xa sazalisekayo. Inkqubo yokuvavanywa eyaphela ngo-1863, iphethe uphawu luka-Alfa no-Omega. Ukuphela kwaloo nkqubo yokuvavanywa kwakusisiprofeto sexesha esasimela umkhosi owawuza kunyathelwa phantsi. Yayisisiprofeto esasiyilelwe ukuvelisa ukukhanya okukhulu xa sazalisekayo. Yayisisiprofeto sexesha esaziswa nguEliya waloo mbali, yaye xa salahlwayo saza sabekwa ecaleni, savelisa ubumnyama obukhulu.

Kwaye nantsi into ebagwetyelwayo ngayo, yokuba ukukhanya kufikile ehlabathini, baza abantu bathanda ubumnyama kunokukhanya, ngenxa yokuba izenzo zabo bezizezibi. Yohane 3:19.

Ingqiqo endizimisele ukugqibezela ngayo eli nqaku yile sele ndiyiphawulile. Ngaba uThixo, ngoEllen White, wazamkela iitshathi zango-1843 nezango-1850?

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, yaye ukuba yayingafanele iguqulwe; ukuba amanani ayenjengokuba Yena wayefuna ukuba abe njalo; nokuba isandla saYo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, kwada kwasuswa isandla saYo.” Early Writings, 74.

“Ndabona ukuba uThixo wayekukupapashweni kwetshathi nguMzalwana uNichols. Ndabona ukuba kwakukho isiprofeto sale tshathi eBhayibhileni, yaye ukuba le tshathi yenzelwe abantu bakaThixo, ukuba yanele komnye yanele nakomnye, yaye ukuba omnye wayefuna itshathi entsha epeyintwe ngomlinganiselo omkhulu ngakumbi, bonke bayayidinga ngokufanayo.” Manuscript Releases, number 13, 359; 1853.

Ngaba uThixo, esebenzisa uEllen White, wawuxhasa umyalezo amaMillerite awawuveza kwimbali ka-1840 ukuya ku-1844?

“UThixo akasiniki myalezo mtsha. Simele ukuvakalisa umyalezo owathi ngo-1843 nango-1844 wasikhupha kwezinye iicawa.” Review and Herald, January 19, 1905.

“UThixo usiyalela ukuba sinikele ngexesha lethu namandla ethu emsebenzini wokushumayeza abantu izigidimi ezashukumisa amadoda nabafazi ngo-1843 nango-1844.” Manuscript Release, Number 760.

“Yonke imiyalezo eyanikelwayo ukususela ngowe-1840–1844 imele yenziwe inamandla ngoku, kuba kukho abantu abaninzi abalahlekelwe kukuma kwabo. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Asikelelwe amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa abenqwenela ukuzibona ezo zinto nizibonayo, abangazibonanga; nokuva ezo zinto nizivayo, abangazivanga’ [Mateyu 13:16, 17]. Asikelelwe amehlo awabona izinto ezabonwa ngo-1843 nango-1844.

“Umyalezo wanikelwa. Kwaye makungabikho kulibaziseka ekuwuphindeneni umyalezo, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa umyalezo ngokumiselwa kukaThixo oya kudumba ube sisikhalo esikhulu. Wandule ke uDaniyele eme esabelweni sakhe, anikele ubungqina bakhe.” Manuscript Releases, volume 21, 437.

“Inyaniso esazifumanayo ngo-1841, ‘42, ‘43, nango-‘44 ngoku zimele ukufundwa nokuvakaliswa. Izigidimi zeengelosi yokuqala, eyesibini, neyesithathu ziya kuthi kwixesha elizayo zivakaliswe ngelizwi elikhulu. Ziya kunikelwa ngokuzimisela okunzulu nangamandla kaMoya.” Manuscript Releases, umqulu 15, 371.

“Siyabuqonda ubuthathaka nobuncinane obukhoyo ngoku emsebenzini. Sibe namava. Ekwenzeni umsebenzi asinikileyo uThixo, sinokuqhubekela phambili sinentembelo, siqinisekile ukuba Yena uya kuba ngamandla ethu okusebenza kakuhle. Uya kuba nathi ngo-1906, njengokuba wayenathi ngo-1841, ngo-1842, ngo-1843, nango-1844.” Loma Linda Messages, 156.

“Abo bema njengabafundisi neenkokeli kumaziko ethu bamele bomelele elukholweni nakwimigaqo yesigidimi sengelosi yesithathu. UThixo ufuna abantu baKhe bazi ukuba sineso sigidimi njengoko Wasinika sona ngowe-1843 nangowe-1844.” General Conference Bulletin, Aprili 1, 1903.

“Isilumkiso sifikile: Makungavunyelwa kungene nto eya kuphazamisa isiseko sokholo esibe sakha kuso ukususela oko umyalezo wafikayo ngo-1842, 1843, nango-1844. Ndandikulo myalezo, yaye ukususela ngoko bendimi phambi kwehlabathi, ndinyanisekile ekukhanyeni uThixo asiphe kona. Asicebi ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onzulu, sifuna ukukhanya. Nicinga ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengoLiwa laMaphakade. Bekundikhokela ukususela oko ndakunikwayo.” Review and Herald, Epreli 14, 1903.

Ngaba uThixo, ngoEllen White, walumkisa abantu baKhe ukuba bazikhusele ekuhlaselweni obuya kujongela phantsi iinyaniso zembali yamaMillerite?

“Impawu ezinkulu zenyaniso, ezisibonisa ukuma kwethu kwimbali yesiprofeto, zimele ukugcinwa ngononophelo olukhulu, hleze zidilizwe, zaza zithathelwe indawo ziithiyori eziya kuzisa ukudideka kunokuba zizise ukukhanya okuyinyaniso.” Selected Messages, book 2, 101, 102.

“Namhlanje uSathana ufuna amathuba okudiliza iimpawu zendlela zenyaniso,—izikhumbuzo eziye zamiswa ecaleni kwendlela; yaye sidinga amava abasebenzi abadala abaye bakha indlu yabo phezu kwelitye eliqinileyo, abathi phakathi kwengxelo embi kwanaphakathi kwengxelo entle bema baqinile enyanisweni.” Gospel Workers, 104.

“UThixo akaze awushiye umhlaba ungenamadoda anokwahlula phakathi kokulungileyo nokubi, ubulungisa nokungalunganga. UThixo unamadoda awamiselayo ukuba ame phambili emfazweni ngamaxesha engxamiseko. Ngexesha lentlekele, uya kuvusa amadoda njengoko wenjenjalo kumaxesha amandulo. Abafana baya kubizelwa ekubeni bazihlanganise nabaphathi beeflegi abadala, ukuze bomelezwe baze bafundiswe ngamava ala bathembekileyo, abaye badlula kwiingxabano ezininzi kangaka, nabathe uThixo, ngezingqino zoMoya wakhe, wathetha kubo kaninzi kangaka, ebonisa indlela elungileyo yaye egwebela indlela engalunganga. Xa kuvela iingozi, ezivavanya ukholo lwabantu bakaThixo, aba basebenzi boovulindlela mababalise amava exesha eladlulayo, xa kwafika kanye ezo ntlekele, xa inyaniso yathandatyuzwayo, xa kwangeniswa iimvakalelo ezingaqhelekanga, ezingaphumanga kuThixo.”

“Amava aloo basebenzi badala ayafuneka ngoku; kuba uSathana ujonge onke amathuba okwenza angabi nto amanqaku amadala endlela,—izikhumbuzo ezithe zaphakanyiswa ecaleni kwendlela.” Review and Herald, Novemba 19, 1903.

Ngomnyaka ka-1863 intshukumo yamaMillerite yaphela ngokwala inyaniso yokuqala uEliya waloo mbali awayekhokelwe ukuba ayiqonde. Uvavanyo lwayo lokugqibela lwalusekelwe kwiivesi ezimbini ezikuDaniyeli isibhozo ezichaza ukunyathelwa phantsi kwengcwele nomkhosi. Ukukhanya kwengcwele kwavuleka ekuqaleni kovavanyo olulishumi, yaye ubumnyama baziswa phezu komkhosi kowokugqibela kovavanyo olulishumi.

“Inye into iqinisekile: loo maSeventh-day Adventist athabatha ukuma kwawo phantsi kwebhanile kaSathana aya kuqala ancame ukholo lwawo kwizilumkiso nasezikhalmelweni eziqulethwe kwiiTestimonies zoMoya kaThixo.

“Ubizo lokuya ekuzinikeleni okukhulu ngakumbi nasekonzeni okungcwele ngakumbi luyenziwa, yaye luya kuqhubeka lusenziwa. Abanye kwabo ngoku bavakalisa iingcebiso zikaSathana baya kubuyela ezingqondweni zabo. Bakho abo bakwizikhundla ezibalulekileyo zentembeko abangayiqondiyo inyaniso yale mihla. Kubo umyalezo umele ukunikelwa. Ukuba bayawamkela, uKristu uya kubamkela, aze abenze abasebenzi kunye naye. Kodwa ukuba bayala ukuwuva umyalezo, baya kumisa indawo yabo phantsi kwebhanile emnyama yeNkosana yoBumnyama.

“Ndiyalelwe ukuba nditsho ukuba inyaniso exabisekileyo yale mihla ivuleka ngokucacileyo ngakumbi nangakumbi ezingqondweni zabantu. Ngengqiqo ekhethekileyo amadoda nabafazi mabayidle inyama kaKristu baze basele igazi lakhe. Kuya kubakho ukukhula kokuqonda, kuba inyaniso inako ukwanda ngokuqhubekayo. Umsunguli wobuthixo wenyaniso uya kungena kunxulumano olusondeleyo ngakumbi nangakumbi nabo baqhubekayo bemazi. Njengoko abantu bakaThixo belamkela ilizwi lakhe njengesonka sasezulwini, baya kwazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Baya kwamkela amandla omoya, njengokuba umzimba wamkela amandla omzimba xa kusityiwa ukutya.

“Asiyiqondi kakuhle icebo leNkosi lokukhupha abantwana bakwaSirayeli ekuthinjweni kwaseYiputa, ibakhokhele entlango, ize ibangenise eKanan.

“Njengoko siqokelela imitha yobuthixo ekhanya iphuma evangelini, siya kuba nokuqonda okucace ngakumbi ngoqoqosho lwamaYuda, nokuxabisa okunzulu ngakumbi iinyaniso zalo ezibalulekileyo. Uphononongo lwethu lwenyaniso alukagqitywa. Siqokelele imitha embalwa kuphela yokukhanya. Abo bangengabafundi beLizwi imihla ngemihla abasayi kuzisombulula iingxaki zoqoqosho lwamaYuda. Abayi kuziqonda iinyaniso ezifundiswa yinkonzo yasetempileni. Umsebenzi kaThixo uyathintelwa kukuqonda kwehlabathi icebo lakhe elikhulu. Ubomi bexesha elizayo buya kutyhila intsingiselo yemithetho awathi uKristu, egutyungelwe yintsika yelifu, wayinika abantu bakhe.” Spalding and Magan, 305, 306.

Siya kuqhubeka nokuqwalasela kwethu isimboli sikaEliya ngokunxulumene no-1863 kwinqaku elilandelayo.