

# U-Eliya — Inombolo Yesikhombisa

## *Owokuqala nowokugcina*

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Sikhomba u-1863 njengendawo yokugcina yokuvivinywa ochungechungeni lwezivivinyo olwaqalwa ngesikhathi sokudumazeka okukhulu kuka-1844. Ingxenye yethu yokuqala yomqondo iwukuthi ukunyakaza kwamaMillerite kwaphela ngesikhathi iBandla lamaSeventh-day Adventist libhaliswa ngokomthetho nohulumeni wase-United States ngawo kanye lowo nyaka. Ukunyakaza okwaqala ngokwesiprofetho ngo-1798, kwaphela ngo-1863.

Ugqozi lusitshela ukuthi lapho ingelosi enamandla yesAmbulo 18 yehla ngoSeptemba 11, 2001, leso sigameko sase sesifanekisiwe emnyakazweni wamaMillerite lapho ingelosi yesAmbulo 10 yehla. Umnyakazo wamaMillerite waqala ngesikhathi sokuphela ngo-1798, lapho umbono womfula i-Ulai kaDaniyeli izahluko 8 no-9 uvulwa. Umnyakazo wabayizinkulungwane eziyikhulu namashumi amane nane waqala ngesikhathi sokuphela ngo-1989, lapho umbono womfula i-Hiddekel wezahluko ezintathu zokugcina zikaDaniyeli uvulwa.

Zombili izikhathi zokuphela zaqala ukuhlukanisa kancane kancane abantu ababekade bekhethiweyo nalabo ababesigabeni saleyo nhlango emlandweni wabo ngamunye. Lapho umthetho oyinhloko womlando ngamunye usuqinisekisiwe obala, ingelosi yomlando ngamunye yehla. Umlayezo, inhlangano, nesithunywa kwakuyizinsiza iNkosi eyazisebenzisa emlandweni ngamunye ukuze ibonakalise isono sabantu ababekade bekhethiweyo, ngokuba njengoba uKristu wafundisa ngomsebenzi waKhe, ukuba Wayengazanga ukuza amaJuda aphikisanayo omlando ayengeke abe nesono. Isithunywa, umlayezo, nenhlango kwakuyizinsiza zokwahlulela ezazizobamba abantu ababekade bekhethiweyo benecala ngokwenqaba ukukhanya okuqhubekayo kwemilando yabo ngamunye, futhi lapho ingelosi yehla kwaphawula ukuthi inqubo yokwahlulela yabantu besivumelwano sangaphambili yayisiqalile. Isinsiza sokwahlulela sikhonjiswa lapho abaprofethi ababonisa lowo mlando bedla umlayezo abanikezwe wona yiNkosi. Lapho bewudla umlayezo, base bewuyisa kubantu ababekade bekhethiweyo, abavezwa njengabantu abantamo-lukhuni nabavukelayo, abangeke balalele futhi baphenduke. Lapho ingelosi isihle futhi umlayezo usudliwe, ukwahlulelwa kwabantu abavukelayo kuyaqala.

Sisebenzisa inqubo yokwahlulela yakwa-Israyeli wasendulo, njengoba iboniswe encwadini kaNumeri, emlandweni wenhlango yamaMillerite; futhi ekugcineni siyoyisebenzisa le nqubo yokuhlola enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane. Uphawu lwenombolo ethi 'ishumi' lumele lunqunywe ngomongo wendima esetshenziswe kuwo.

Ukulandelana kwezivivinyo eziyishumi kuqala ekudumazekeni, kungaba seLwandle oluBomvu ku-Israyeli wasendulo noma ngo-Okthoba 22, 1844 kumaMillerite. USister White ukhomba amaqiniso "ayizimpawu zomngcele" avulwa ngaleso sikhathi, eqala ngalokho akubiza ngokuthi "ukudlula kwesikhathi." Ukudumazeka kwamaHeberu kwakuyinsongo yebutho likaFaro.

Ukuntuleka kokukholwa emandleni kaNkulunkulu kwamaHeberu kwabonakaliswa ekusabeleni kwabo ekwesabeni kwabo ibutho lezitha zabo, njengoba kwaba njalo nasesivivinyweni seshumi nesokugcina. UJesu ufanekisa ukuphela kusukela ekuqaleni, ngakho ukwesaba imidondoshiya ezweni leSithembiso okwavezwa yizinhlozi eziyishumi kwakuyikho ukwesaba okufanayo okwaphinde kwadala ukudumazeka kwabo ngaseLwandle oluBomvu. Isivivinyo seshumi nesokugcina senhlangano yamaMillerite sasiyoba yisiprofetho sesikhathi, njengoba kwaba njalo ngo-Okthoba 22, 1844.

Ukudumala okukhulu ekuhlolweni okuqhubekayo komlando wamaMillerite kwaphawula ukuqala komlando owawufanekiswe ngokucacile ngokukhululwa kuka-Israyeli wasendulo eGibhithe. Kusukela oLwandle oluBomvu kwaqala uchungechunge lwezivivinyo eziyishumi, futhi isivivinyo sokugcina sasizobonakalisa esokuqala. “Ukudlula kwesikhathi” ekudumaleni okukhulu kwavela ekungaqondeni kahle isiprofetho sesikhathi. Esokugcina ohlelweni lokuhlolwa kuka-Israyeli womoya sasiyoba njengesesokuqala. Ngo-1863, abaholi baka-Israyeli ongokoqobo bakhetha ukubuyela endleleni yeBhayibheli yalabo ababesanda kubabiza ngokuthi bangamadodakazi aseRoma, futhi benqaba, noma ungathi, abaqondanga kahle, isiprofetho sesikhathi eside kunazo zonke eBhayibhelini. Ukuphela kwezivivinyo eziyishumi, kokubili ku-Israyeli ongokoqobo naku-Israyeli womoya, kwamelwa yisiqalo. Futhi ekugcineni, kuzo zombili lezi zimo, abavukeli babonakalisa isifiso sokubuyela endaweni ababesanda kukhululwa kuyo.

Ngokwenqaba izikhathi eziyisikhombisa zikaLevitikusi 26, ubu-Adventisti baseLawodikeya badala inkinga yesiprofetho ababengayibonanga kusengaphambili. Kuze kube namuhla abakakwazi ukuxazulula leyo nkinga, nakuba belethe izinhlobonhlobo zezitsha zezinganekwane ngomzamo wokwenza njalo. Leyo nkinga isemvesini uDade White awukhomba njengesisekelo nensika emaphakathi yoBuvangeli bama-Adventisti.

“Umbhalo owawudlula yonke eminye ngokuba yisisekelo kanye nensika ephakathi nendawo yokholo lwe-Advent kwakuyisimemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indlu engcwele iyakuhlazwa.’ [Daniel 8:14.]” The Great Controversy, 409.

Ubu-Adventist buningi abangakusho ngevesi leshumi nane, kodwa abaze babhekane nakho ukuqaphela kokuqala okufanele kwenziwe ngalelo vesi. Lokho kuqaphela ukuthi ivesi leshumi nane liyi-“mpendulo.” Impendulo ayinancazelo, uma ingafaki umbuzo okhipha leyo mpendulo. Ivesi leshumi nantathu alinakuhlukaniswa nevesi leshumi nane ngokomqondo, ngokohlelo lolimi noma ngokunengqondo, ngoba ivesi leshumi nantathu lingumbuzo kanti ivesi leshumi nane liyimpendulo.

Umbuzo, lapho umelwa ngokufanele nangobulungisa, uveza incazelo ehluke kakhulu ngevesi leshumi nane kunaleyo efundiswa ubu-Adventism. Lokhu akusho ukuthi ivesi leshumi nane aliyona “isisekelo nensika emaphakathi yokukholwa kwama-Advent,” ngokuba liyikho. Kusho ukuthi lapho ubu-Adventism bungaqondisisanga kahle futhi bubeka eceleni iminyaka eyisikhombisa ngo-1863, abuzange bukwazi ukuchaza ngokugcwele ukuthi ivesi leshumi nane lisho ukuthini ngempela. EmiBhalweni, iqiniso eliyingxenywe alilona iqiniso. Uma kuqondwa kahle,

umbuzo wevesi leshumi nantathu ufuna ukuba kuqashelwe isiprofetho esimaka ukuhlanzwa kwendlu engcwele eyayinyathelwe phansi, kanye nokuqashelwa kwesiprofetho esimaka ukunyathelwa phansi kwebutho. Isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu sibhekisela “endlini engcwele,” kanti isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sibhekisela “ebuthweni.”

Ukucubungula ubudlelwane bala mavesi amabili kudinga isifundo eside, engingahlose ukusenza kulesi sikhathi kulezi zihloko. Lezi zinto ziye zaphathwa kaningi eminyakeni edlule futhi zingatholakala ochungechungeni oluthi Habakkuk’s Tables. Ngisabhekene nesibonakaliso sika-Eliya futhi ngifisa ukuqeda lawo maqiniso kuqala.

UWilliam Miller wayengu-Eliya ekuqaleni kobu-Adventist, futhi ukutholakala kwakhe kokuqala kwakuyizikhathi eziyisikhombisa zikaLevitikusi 26; ngakho-ke ukwenqatshwa kwalelo qiniso ngo-1863 kwakuyikwenqatshwa komlayezo ka-Eliya. Kuleli qophelo ngikhuluma ngesici se-Alpha no-Omega esihlonza ukuphela nesiqalo. Isivivinyo sokugcina sika-Israyeli wasendulo sasimelwe esivivinyweni sokuqala. Zombili lezi zivivinyo zimelela ukwesaba ukuthi izizwe zabeZizwe zazinamandla kunoNkulunkulu. Isivivinyo seshumi, njengoba sifana ngokomgomo, sasiyisihlubuki kakhulu kunesivivinyo sokuqala, ngokuba umlando wokunqoba kukaNkulunkulu esivivinyweni sokuqala kwakufanele ube ukhiqize ukwethemba okuqinile ezihlubukini. Babonakalisa ukwenqaba kwabo uNkulunkulu naphezu kobufakazi obukhulu kakhulu bamandla aKhe kunalobo ababebenabo eLwandle oluBomvu. Ubu-Adventist bamaMillerite, ngo-1863, base bevele buchaza ukuthi ukudumazeka okukhulu kwakuwumsebenzi onamandla kaNkulunkulu, kodwa nokho basanquma ukuzikhethela induna babuyele eGibhithe futhi benqabe umlayezo uDaniyele awubiza ngokuthi “isifungo” sikaMose esasasimelwe ngu-Eliya.

Esikhundleni sokuthatha isikhathi sokubeka obala ubufakazi bokuba semthethweni kwezikhathi eziyisikhombisa njengesiprofetho sesikhathi, ngihlose ukusebenzisa umqondo olula ukufakazela ukuba semthethweni kwaso ngenye indlela. Ngokuba umnyakazo owaqala ngo-1798, uvivinyo lokugcina luka-1863 lwaluyophinde lumelele uvivinyo lokugcina lomnyakazo wengelosi enamandla yesAmbulo ishumi nesishiyagalombili. Ugqozi luye lwacaca kakhulu ngokuthi luyini uvivinyo lokugcina kuzo zombili lezi zihlangano.

“USathane u... uphikelela njalo efaka okuyinkohliso—ukuze ahole abantu basuke eqinisweni. Inkohliso kaSathane yokugcina kakhulu iyakuba ukwenza ubufakazi boMoya kaNkulunkulu bungabi namandla. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18).” Selected Messages, incwadi 1, 48.

Ayikho indlela eqotho yokuthatha imibhalo ka-Ellen White bese kusikiselwa ukuthi wayengakuvumeli ngokuphelele ukufundiswa kwezikhathi eziyisikhombisa zikaLevitikusi 26. UDade White, njengoba sesike sakuveza ngaphambilini kulezi zihloko futhi njengoba kubhalwe ngokucacile kahle ochungechungeni olunesihloko esithi Habakkuk’s Tables, usitshela ngokuqondile ukuthi uNkulunkulu waqondisa kokubili amashadi ka-1843 naka-1850. Ufundisa ngokuqondile ukuthi lawo mathebula amabili ayeyikugcwaliseka kukaHabakuki isahluko sesibili. Womabili amashadi aveza izikhathi eziyisikhombisa zikaLevitikusi 26 njengendawo ephakathi

nendawo yesakhiwo sawo ngasinye somfanekiso. Kuwo womabili amashadi, umugqa wezikhathi eziyisikhombisa uneSiphambano sikaKristu njengendawo ephakathi yomugqa wesiprofetho wezikhathi eziyisikhombisa.

Kanye nokusekela kwakhe amatafula amabili kaHabakuki, usebhale kaningi ukuthi kufanele siqhubeke sethula umlayezo owethulwa kusukela ngowe-1840 kuze kube ngowe-1844, futhi wonke umlando wama-Adventist ophatha indlela amaMillerite awukhuthaza ngayo umlayezo ayewumemezela, uyaveza ukuthi asebenzisa ishadi langowe-1843. Akagcini nje ngokusekela imiyalezo emelwe emashadini, nokweluleka abantu bakaNkulunkulu ukuba baqhubeke bethula yona kanye leyo miyalezo eyethulwa kulowo mlando, kodwa futhi unikeza iziqephu eziningi lapho exwayisa khona ukuthi leyo miyalezo yayiyohlaselwa kuwo wonke umlando wabantu abasasele bakaNkulunkulu. Lapho exwayisa ngalezo zinsolo, uhlala ekhomba ngokuphindaphindiwe ukuthi kungumsebenzi wabalindi bakaNkulunkulu ukuvikela wona kanye lawo maqiniso.

Uma amashadi engalungile, khona-ke imiyalezo ayivezayo ngomfanekiso nayo ayilungile. Uma umlayezo owamenezelwa amaMillerite kusukela ngo-1840 kuya ku-1844 wawungalungile, khona-ke nokuchaza kuka-Ellen White okuphindaphindiwe kokuthi umlayezo wamaMillerite wawuyisisekelo nakho akulungile. Uma leyo miyalezo yayingalungile, khona-ke nemiyalo yakhe ephindaphindiwe yokuba kuqhubeke kwethulwa lawo maqiniso afanayo iyiseluleko samanga. Uma umlayezo wamaMillerite ungameleli izisekelo okwakufanele zilondolozwe futhi zivikelwe ekuhlaselweni kukaSathane, khona-ke nalezo zeluleko nazo zinephutha. Ukufinyelela esiphethweni sokuthi zonke lezi zindaba ezihlobene nomlayezo ka-Eliya walowo mlando zinephutha, kungakhombisa ngokusobala ukuthi u-Ellen White wayengumprofethi wamanga.

I-Adventism yanamuhla isafundisa emihlanganweni yayo yeSambulo ukuthi ibandla lensali liyoba noMoya Wokuprofetha, oyibo ubufakazi bukaJesu, kodwa impela abalitsheli labo abafuna ukubadonsela ebulungeni bebandla ukuthi bayakwenqaba ngokuphelele ukusekela kuka-Ellen White kanye nezixwayiso zakhe ezihlobene nalawo maqiniso okuqala ayisisekelo nomlando. Le ndima elandelayo isho ukuthini kuwe?

“Asinalutho esingakwesaba ngekusasa, ngaphandle kokuthi siyikhohlwe indlela iNkosi esihole ngayo, kanye nemfundiso Yayo emlandweni wethu owedlule.” *Life Sketches*, 196.

Ngo-1863, inhlangano yamaMillerite yafinyelela esiphethweni futhi yabhaliswa njengomzimba osemthethweni nohulumeni owawuyogcina usakha umfanekiso wobupapa, okuwukuthi, ngokwenzazelo ka-Ellen White, ukuhlanganiswa kwebandla nombuso.

“Ekuqhubekeni okwenzekayo manje e-United States ukuze kuqinisekise ukuthi izikhungo nemikhuba yebandla zithola ukwesekwa nguhulumeni, amaProthestani alandela ezinyathelweni zamaPhaphisti. Cha, ngaphezu kwalokho, avulela ubuPapa umnyango wokuba buphinde buthole eMelika yamaProthestani ubukhosi obalahlekelwa yibo eZweni Elidala.” *The Great Controversy*, 573.

Ngaphansi komqondo wokuthi ukuhlobana okusemthethweni nohulumeni kwakuyingxenye yesidingo senhlangano, ngesikhathi intsha yesizwe iphoqeelwa ukuba ibhaliselwe ukungena

ebhavini legazi elaziwa ngokuthi iMpi Yombango, ukunyakaza kwamaMillerite kwaphela. Ngo-1863, kokubili ngesihloko esashicilelwa nangeshadi elisha, ibandla lamaSeventh-day Adventist lalilahla isiprofetho sobugqila uDaniyeli asibiza ngokuthi isifungo sikaMose. Ngo-1850, iNkosi yayiqondise abantu baYo ukuba benze itafula lesibili likaHabakuki, futhi balungise iphutha ayebambe isandla saYo phezu kwalo ethebuleni lika-1843. Ishadi elayalwa ngo-1850 layifeza ngokuphelele inhloso yalo, ngoba u-Ellen White wathi wabona “ukuthi uNkulunkulu wayekukho ekushicilelweni kweshadi,” kanti futhi waveza ukuthi ishadi lika-1850 lalikhonjwe esahlukweni sesibili sikaHabakuki.

Inhloso yeshadi lika-1850 yayifana neyeshadi lika-1843. Kwakufanele libe yithuluzi levangeli elalisetshenziselwa ukwethula umlayezo wengelosi yesithathu ezweni elibhubhayo. Ngo-1863, lowo myalezo walahlwa. Inqubo yokuvivinywa, efanekiselwa yileyo nqubo yokuvivinywa eyaqala oLwandle oluBomvu, yaqala ngesiprofetho sesikhathi esakhomba indawo engcwele eyayizonyathelwa phansi evesini leshumi nantathu likaDaniyeli isahluko sesishiyagalombili, futhi inqubo yokuvivinywa yaphela ngesiprofetho sesikhathi esakhomba ibandla elalizonyathelwa phansi evesini leshumi nantathu likaDaniyeli isahluko sesishiyagalombili.

Ngase ngizwa ongcwele oyedwa ekhuluma, nomunye ongcwele wathi kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono ophathelene nomnikelo wansuku zonke, nesiphambeko sencithakalo, ukuze kunikelwe kokubili indawo engcwele nebandla ukuba kunyathelwe phansi ngezinyawo na? Wayesethi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Inqubo yokuvivinya eyaqala ngo-Okthoba 22, 1844, inophawu luka-Alfa no-Omega. Ukuqala kwaleyo nqubo yokuvivinya kwakuyisiprofetho sesikhathi esasimelela indawo engcwele eyayizonyathelwa phansi. Kwakuyisiprofetho esaletha ukukhanya okukhulu lapho sigwaliseka. Inqubo yokuvivinya eyaphela ngo-1863 inophawu luka-Alfa no-Omega. Ukuphela kwaleyo nqubo yokuvivinya kwakuyisiprofetho sesikhathi esasimelela ibandla elalizonyathelwa phansi. Kwakuyisiprofetho esasenzelwe ukuletha ukukhanya okukhulu lapho sigwaliseka. Kwakuyisiprofetho sesikhathi esethulwa ngu-Eliya walowo mlando, futhi lapho senqatshwa sabekwa eceleni, saletha ubumnyama obukhulu.

Nasi isahlulelo lesi, ukuthi ukukhanya kufikile ezweni, kepha abantu bathanda ubumnyama kunokukhanya, ngokuba izenzo zabo zazimbi. Johane 3:19.

Umqondo engihlose ukuqedela ngawo lesi sihloko yilowo engesengi wuphawulile kakade. Ingabe uNkulunkulu ngo-Ellen White wagunyaza amashadi ka-1843 no-1850?

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akumelwe liguqulwe; ukuthi izibalo zazinjengokuba Yona yayifuna zibe njalo; nokuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye izibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.” Early Writings, 74.

“Ngabona ukuthi uNkulunkulu wayekhona ekushicilelweni kweshadi nguMfoweth’ uNichols. Ngabona ukuthi kwakukhona isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi

lenzelwe abantu bakaNkulunkulu, uma lanele komunye lanele nakomunye, futhi uma omunye ayedinga ishadi elisha elidwethshwe ngesilinganiso esikhudlwana, bonke bayalidinga ngokufanayo.” Manuscript Releases, inombolo 13, 359; 1853.

Ingabe uNkulunkulu ngo-Ellen White wavuma umyalezo amaMillerite awethula emlandweni ka-1840 kuya ku-1844?

“UNkulunkulu akasiniki isigijimi esisha. Kumelwe simemezele isigijimi esathi ngo-1843 nango-1844 sasisusa kwamanye amabandla.” Review and Herald, January 19, 1905.

“UNkulunkulu usiyala ukuba sinikele isikhathi namandla ethu emsebenzini wokushumayeza abantu imiyalezo eyanyakazisa amadoda nabesifazane ngowe-1843 nangowe-1844.” Manuscript Release, Number 760.

“Yonke imiyalezo eyanikezwa kusukela ngowe-1840 kuya kowe-1844 kufanele yenziwe ibe namandla manje, ngokuba baningi abantu asebelahlekelwe ukuqondiswa kwabo. Le miyalezo kufanele iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abanengi nabantu abalungileyo babefisa ukubona lezo zinto enizibonayo, kepha abazibonanga; nokuzwa lezo zinto enizizwayo, kepha abazizwanga’ [Mathewu 13:16, 17]. Ayabusiwa amehlo abona izinto ezabonwa ngeminyaka ka-1843 nango-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindeneni lowo myalezo, ngokuba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuvala kumele wenziwe. Umsebenzi omkhulu uyokwenziwa ngesikhathi esifushane. Ngokushesha kuyakwenziwa isimemezelo, ngokumiswa nguNkulunkulu, esiyovuvukala sibe ukukhala okukhulu. Khona-ke uDanyeli uyokuma esabelweni sakhe, ukuze anikeze ubufakazi bakhe.” Manuscript Releases, umqulu 21, 437.

“Amaqiniso esawamukela ngo-1841, ‘42, ‘43, no-‘44 manje kufanele afundwe futhi amenyezelwe. Imiyalezo yezingelosi zokuqala, zesibili, nezintathu ngokuzayo iyomenyezelwa ngezwi elikhulu. Iyokwethulwa ngokuzimisela okuqotho nangamandla kaMoya.” Manuscript Releases, umqulu 15, 371.

“Siyabuqonda ubuthakathaka bamanje nobuncane bomsebenzi. Sike saba nesipiliyoni. Ekufezeni umsebenzi uNkulunkulu asinike wona, singaqhubekela phambili ngokwethemba, siqinisekile ukuthi Yena uyakuba amandla ethu okusebenza. Uyakuba nathi ngo-1906, njengoba wayenathi ngo-1841, ngo-1842, ngo-1843, nango-1844.” \*Loma Linda Messages\*, 156.

“Labo abami njengabafundisi nabaholi ezikhungweni zethu kufanele baqine okholweni nasezimisweni zomlayezo wengelosi yesithathu. UNkulunkulu ufuna abantu baKhe bazi ukuthi sinawo umyalezo njengoba asinika wona ngo-1843 nango-1844.” General Conference Bulletin, April 1, 1903.

“Isixwayiso sesifikile: Akufanele kuvunyelwe kungene lutho oluyophazamisa isisekelo sokholo esilokhu sakha phezu kwaso selokhu umyalezo wafika ngo-1842, ngo-1843, nango-1844. Ngangikulo myalezo, futhi kusukela lapho bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu epulatifomini ezabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngangingadela ukukhanya uNkulunkulu anginike khona? Kufanele kube njengeDwala Laphakade. Belingihola kusukela ngesikhathi engalinika ngaso.” Review and Herald, April 14, 1903.

Ingabe uNkulunkulu ngo-Ellen White waxwayisa abantu baKhe ukuba bazivikele ekuhlaselweni okwakuyobukela phansi amaqiniso omlando wamaMillerite?

“Izimpawu ezinkulu eziyizikhonkwane zeqiniso, ezisibonisa ukuma kwethu emlandweni wesiprofetho, kufanele zigcinwe ngokunakekela okukhulu, funa zidilizwe, bese kufakwa esikhundleni sazo imfundiso-mbono ezingaletha ukudideka kunokukhanya kweqiniso.” Selected Messages, incwadi 2, 101, 102.

“Namuhla uSathane ufuna amathuba okudiliza izimpawu zendlela zeqiniso,—izikhumbuzo ezimiswe eceleni kwendlela; futhi sidinga ulwazi lwabasebenzi asebekhulile abaye bakha indlu yabo phezu kwedwala eliqinileyo, abaye, phakathi kombiko omubi kanye nombiko omuhle, bahlala bemi ngokuqinileyo eqinisweni.” Gospel Workers, 104.

“UNkulunkulu akalokothi ashiye izwe lingenabantu abakwazi ukuhlukanisa phakathi kokuhle nokubi, ukulunga nokungalungi. UNkulunkulu unabantu ababekile ukuba beme phambili empini ngezikhathi zesimo esiphuthumayo. Esikhathini sobunzima uyovusa abantu njengoba enza ezikhathini zasendulo. Izinsizwa ziyakumenywa ukuba zihlanganyele nabaphethe ifulegi asebegugile, ukuze ziqinise futhi zifundiswe ngokuhlangenwe nakho kwalaba abathembekileyo, asebedlule ezingxabanweni eziningi kangaka, nalabo uNkulunkulu ayevame ukukhuluma kubo kaningi ngobufakazi boMoya wakhe, ekhomba indlela efanele futhi elahla indlela engafanele. Lapho kuvela izingozi ezivivinya ukholo lwabantu bakaNkulunkulu, laba basebenzi abahola phambili mabalandise ngokuhlangenwe nakho kwasendulo, lapho kwafika khona izikhathi zobunzima ezinjalo, lapho iqiniso labekwa umbuzo, lapho kwaletwa khona imibono engajwayelekile, engaveli kuNkulunkulu.”

“Isipiliyoni salabo basebenzi asebekhulile siyadingeka manje; ngokuba uSathane uqaphile wonke amathuba okwenza angabi nalutho amamaki endlela amadala,—izikhumbuzo ezimisiwe eceleni kwendlela.” Review and Herald, November 19, 1903.

Ngo-1863 inhlango yamaMillerite yaphela ngokwenqaba iqiniso lokuqala u-Eliya walowo mlendo ayeholwe ukuba aliqonde. Uvivinyo lwayo lokugcina lwalusekelwe emavesini amabili akuDanilyeli isahluko sesishiyagalombili achaza ukunyathelwa phansi kwendlu engcwele nebutho. Ukukhanya kwendlu engcwele kwavulwa ekuqaleni kwezivivinyo eziyishumi, kwase kuthi ubumnyama behlelwe ibutho ekugcineni kwezivivinyo eziyishumi.

“Into eyodwa iqinisekile: labo ma-Seventh-day Adventist abema ngaphansi kwesibhengezo sikaSathane bayakuqala ngokulahla ukukholwa kwabo ezixwayisweni nasekusoleni

okuqukethwe ebufakazini boMoya kaNkulunkulu.

“Ubizo oluya ekuzinikezeleni okukhulu nakwenkonzo engcwele kakhulu luyenziwa, futhi luyiqhubeka lwenziwa. Abanye manje abakhuluma iziphakamiso zikaSathane bayobuya ezingqondweni zabo. Kukhona labo abasezikhundleni ezibalulekile zokwethembwa abangaliqondi iqiniso lalesi sikhathi. Kubo kumelwe kunikezwe umbiko. Uma bewemukela, uKristu uyobamukela, futhi uyobenza babe yizisebenzi ezisebenza kanye naye. Kodwa uma benqaba ukuzwa umbiko, bayokhetha ukuma ngaphansi kwesibhengezo esimnyama seNkosana yoBumnyama.

“Ngiyalelwa ukuba ngisho ukuthi iqiniso eliyigugu lalesi sikhathi livuleka ngokukhanya okwandayo ezingqondweni zabantu. Ngendlela ekhethekile, amadoda nabesifazane kumelwe badle inyama kaKristu baphuze negazi lakhe. Kuyoba khona ukukhula kokuqonda, ngokuba iqiniso liyakwazi ukwanda njalo. Umsunguli wobuNkulunkulu weqiniso uzongena ekuhlanganyeleni okusondelene ngokwengeziwe, nokuqhubeka kusondelana kakhulu, nalabo abaqhubeka bemazi. Njengoba abantu bakaNkulunkulu bemukela izwi lakhe njengesinkwa sasezulwini, bayokwazi ukuthi ukuphuma kwakhe kulungisiwe njengokusa. Bayokwamukela amandla omoya, njengoba umzimba wamukela amandla omzimba lapho kudliwa ukudla.

“Asilugqondi ngokugcwele icebo leNkosi ekuthatheni abantwana bakwa-Israyeli ebugqilini baseGibhithe, nasekubaholeni ehlane ebawelethela eKhanani.

“Njengoba siqoqa imisebe yobunkulunkulu ekhanya ivela evangelini, siyakuba nokuqonda okucace kakhudlwana ngohlelo lwamaJuda, nokwazisa okujulile ngokwengeziwe amaqiniso alo abalulekile. Ukuhlola kwethu iqiniso kuseyinto engakapheleli. Siqoqe imisebe embalwa kuphela yokukhanya. Labo abangabafundi beZwi nsuku zonke abayikuxazulula izinkinga zohlelo lwamaJuda. Abayikuwaqonda amaqiniso afundiswa yinkonzo yasethempelini. Umsebenzi kaNkulunkulu uyaphazanyiswa ukuqonda kwezwe ngecebo lakhe elikhulu. Impilo ezayo iyakwembula incazelo yemithetho uKristu, embethwe yinsika yefu, ayinika abantu bakhe.” Spalding and Magan, 305, 306.

Sizoqhubeka nokucabangela kwethu uphawu luka-Eliya oluhlobene no-1863 esihlokweni esilandelayo.