

# uEliya—Inani Lesibini

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Kwinqaku elidluleyo sachonga uEliya njengomqondiso. Ngokungqinelana nemithetho kaWilliam Miller, “imiqondiso” inokuba nentsingiselo engaphezu kwenye. Ngoko ke, uEliya njengomqondiso usenokumela nenxalenye enye yomqondiso ophindwe kabini kaEliya noMoses. Umqondiso ophindwe kabini kaEliya noMoses uhamba kuyo yonke incwadi yeSityhilelo, yaye ukungaqiniseki ngoko umqondiso ophindwe kabini umela ntoni kukungaqiniseki ngomyalezo okwincwadi yeSityhilelo ovulwa kanye phambi kokuba luvalwe ixesha lovavanyo. Ngenxa yesi sizathu, ngoku siya kujongana ngokukodwa neempawu ezithile zesiprofeto ezichongwa ngomqondiso kaEliya.

Sinamangqina amathathu aphambili okumisela ezo mpawu zesiprofeto. Loo mangqina ngumphrofeti uEliya, uYohane uMbaptizi, noWilliam Miller, awathi ukuphefumlelwa kwabachaza njengeemiqondiso enokutshintshatshintshaniswa.

“Amawaka-waka akhokelwa ekwamkeleni inyaniso eyayishunyayelwa nguWilliam Miller, yaye kwavuswa abakhonzi bakaThixo ngomoya nangamandla kaEliya ukuba bavakalise lo myalezo. NjengoYohane, umanduleli kaYesu, abo babeshumayela lo myalezo osindayo baziva benyanzelekile ukubeka izembe engceni yomthi, baze babize abantu ukuba bavelise iziqhamo ezifaneleyo inguquko. Ubungqina babo babulungiselelwe ukuvusa nokuchaphazela ngamandla iicawa, nokutyhila isimilo sazo sokwenene. Kwaye njengoko isilumkiso esindayo sokusaba ingqumbo ezayo sasivakaliswa, abaninzi ababedibene neecawa bawamkela umyalezo wokuphilisa; bazibona izityholo zabo zokubuyela umva, baza ngeenyembezi ezikrakra zenguquko nangeentlungu ezinzulu zomphefumlo, bazithoba phambi koThixo. Kwaye njengoko uMoya kaThixo wahlala phezu kwabo, bancedisa ekuvakaliseni isikhalo esithi, ‘Moyikeni uThixo, nimnike uzuko; ngokuba lifikile ilixa lomgwebo waKhe.’” Early Writings, 233.

UEliya, uYohane uMbaptizi noMiller banikwa umoya okhethekileyo owawukhokelela nowawuchaza umsebenzi wabo. Ubungqina babo “babulungiselelwe ukuvusa nokuchaphazela ngamandla amabandla kwanokubonakalisa” “isimo sawo sokwenene” sala mabandla. Nokuba kwakungexesha likaAhabhi, likaYohane uMbaptizi okanye likaWilliam Miller, amabandla abebhekiswa kuwo onke ayenobumfama baseLawodike obabunzulu bube mnyama kangangokuba umyalezo kwakufuneka ube ngqo njengokubeka “izembe engcanjini yomthi.” Wawuquka nokubhengezwa kokuvalwa kwexesha lovavanyo, nto leyo, ngokaYohane uMbaptizi, eyayisisilumkiso “sengqumbo” “eyayiza kuza.” Umyalezo kaMiller wokuvakalisa ukuthi, “Moyikeni uThixo nimnike uzuko; kuba lifikile ixesha lokugweba kwakhe,” nawo wawusisilumkiso sengqumbo ezayo.

“Izwi likaYohane laphakanyiswa njengexilongo. Umyalelo wakhe wawusithi, ‘Babonise abantu bam ukunxaxha kwabo, nendlu kaYakobi izono zayo’ (Isaya 58:1).

Wayengafumananga mfundo yamntu. UThixo nendalo babesebengabafundisi bakhe. Kodwa kwakufuneka kubekho oza kulungisa indlela phambi kukaKristu, onesibindi ngokwaneleyo sokwenza ilizwi lakhe livakale njengabaprofeti bamandulo, ebizela uhlanga olonakeleyo enguqukwani.” Selected Messages, incwadi 2, 148.

UEliya wayalela ukuba isizukulwana sakhe sikhethe ngaloo mini ukuba siya kukhonza uThixo okanye uBhahali; yaye eso sizukulwana asaphendula nto, nto leyo ethetha ukukhetha uBhahali.

“Akuzange kubekho sidingo sikhulu ngaphezu kwesi sezilumkiso ezithembekileyo nezikhalimelo, nokuphathana okusondeleyo, okuqondileyo, kunangeli xesha kanye. USathana wehlike enamandla amakhulu, esazi ukuba ixesha lakhe lifutshane. Uzalisa ihlabathi ngeentsomi ezimnandi, yaye abantu bakaThixo bathanda ukuthethwa izinto ezigudileyo kubo. Isono nobugwenxa azicekiswa. Ndaboniswa ukuba abantu bakaThixo mabenzé iinzame eziqinileyo ngakumbi, ezimisela ngakumbi, zokutyhala umva ubumnyama obungena ngaphakathi. Umsebenzi onondeleyo woMoya kaThixo uyafuneka ngoku kunanini na ngaphambili. Ubutyhakala mabushukunyiswe bususwe. Simele sivuke kuloo buthathaka bokomoya obuya kusizisela intshabalalo ukuba asibuchasi. USathana unempembelelo enamandla, elawulayo, ezingqondweni. Abashumayeli nabantu basesichengeni sokufunyanwa besecaleni kwamandla obumnyama. Akukho nto injengesikhundla sokungathathi cala ngoku. Sonke sime ngokucacileyo ngakwicala lokulungileyo okanye ngokucacileyo sikunye nokungalunganga. Wathi uKristu: ‘Lowo ungekho naM uchasene naM; nalowo ungaqokeleli kunye naM uyachithachitha.’” Testimonies, volume 3, 327.

UYohane wabiza “uhlanga olonakeleyo” lwembali yakhe ngokuba “sisizukulwana seenyoka.” AmaMillerite ekugqibeleni aluchonga uhlanga olonakeleyo lwembali yawo njengeentombi zaseBhabheli. Nokuba nguEliya, uYohane okanye uMiller, akukho namnye kwaba bathathu wayengumfundisi wezenkolo. Bonke babebizwe bephuma kwiindlela eziqhelekileyo zobomi.

“Inyaniso njengoko injalo kuYesu, njengoko yabhengezwa nguye xa wayegutyungelwe lilifu elithambileyo, iyinyani nenyano kule mihla yethu, yaye iya kuthi ngokuqinisekileyo ihlaziye ingqondo yomamkeli njengoko ihlaziye iingqondo kwixesha eladlulayo. UKristu uvakalise wathi, ‘Ukuba abamva uMoses nabaProfeti, abayi kukholiswa, nokuba kungathi kuvuke umntu kwabafuleyo.’ (Luka 16:31).”

“Njengesizwe, simele ukulungisa indlela yeNkosi, siphantsi kolwalathiso oluphetheyo loMoya oyiNgcwele, ukuze ivangeli isasazeke ngobunyulu bayo. Umlambo wamanzi aphilayo umele ukwanda ubunzulu nobubanzi ekuhambeni kwawo. Kuzo zonke iindawo, ezikufuphi nezikude, abantu baya kubizwa bephuma ekulimini, nakwimisebenzi yorhwebo eqhelekileyo ngakumbi edla ngokuxakekisa ingqondo kakhulu, baze bafundiswe benxulumene namadoda anamava—amadoda ayiqondayo inyaniso. Ngemisebenzi emangalisayo kakhulu kaThixo, iintaba zobunzima ziya kususwa ziphoswe elwandle. Masisebenze njengabo bakhe bawava amandla enyaniso njengoko ikuyo kuYesu.”

“Kuya kubakho, ngeli xesha, uthotho lweziganeko oluya kutyhila ukuba uThixo nguye olawula imeko. Inyaniso iya kuvakaliswa ngolwimi olucacileyo, olungenakuphambaniswa. Abo bashumayela inyaniso baya kuzama ukubonakalisa inyaniso ngobomi obulungelelaniswe

kakuhle nangesimilo sobuthixo. Yaye njengoko besenza oku, baya kuba namandla ekukhuseleni inyaniso, nasekunikeni yona usetyenziso oluqinisekileyo uThixo alunike lona.

“Xa amadoda, athe ayazi aza ayifundisa inyaniso, ephambukele ekuqondeni kwabantu, aza anike iingqondo ezikhohlisiweyo isidlo sawo seentsomi, lixesha kakhulu ke ngoku lokuba abo bakhe baba ngabasebenzi emsebenzini wobuvangeli, kodwa baye batsalelwa kulawulo lweendawo zokutyela, iivenkile zokutya, neminye imikhakha yomsebenzi worhwebo, bangene emgceeni, bafundisise iiBhayibhile zabo ngenkuthalo, baze, benelizwi likaThixo esandleni, basasaze inyaniso yeBhayibhile, ukutya kokomoya, besebenzisana neengelosi zasezulwini. Lo msebenzi ngoku ubiza ngokuvakalayo abasebenzi abamiselwe nguThixo. Amandla Onke aya kuthi ke kwiintaba zobunzima, Suka ushenxiswe, uphoswe elwandle.” Paulson Collection, 73, 74.

UEliya, uYohane noMiller babengabo ke baza babonakalise amadoda abizelwa “kwimisebenzi” “eqhelekileyo ngakumbi,” kuba “amadoda” awayekhe afundisa inyaniso ekugqibeleni “ajika aye ekuqondeni kobuntu, aze alinganisele iingqondo ezikhohlisiweyo isitya sawo seentsomi.” Amadoda aqhelekileyo abizwayo aya kunika “ukusetyenziswa okuqinisekileyo” kwesiprofeto seBhayibhile njengoko “uThixo asinikileyo.” Kabini, kweso siqendu, uDade White wachaza “iintaba” njenge “ntaba zobunzima.” Umsebenzi wala madoda waquka ukuthoba “zonke iintaba.” Umsebenzi owenziwa ngamadoda aqhelekileyo awabizwayo evela ekulimini kweemeko ezithobekileyo umele umsebenzi wokuchonga indlela echanileyo yeBhayibhile ngokuchaseneyo nezitya zeentsomi zobuntu ezabiwa ngabafundisi bezakwalizwi belo xesha.

“Umsebenzi kaYohane uMbaptizi, kwanomsebenzi wabo bathi ngemihla yokugqibela baphume ngomoya nangamandla kaEliya ukuze bavuse abantu ekungakhathalelini kwabo, uyafana ngeendlela ezininzi. Umsebenzi wakhe uluhlobo lomsebenzi omele wenziwe kweli xesha. UKristu uza kuza okwesibini ukuze agwebe ihlabathi ngobulungisa. Abathunywa bakaThixo abathwala umyalezo wokugqibela wesilumkiso oza kunikwa ihlabathi, bamele ukulungiselela indlela ukuza kwesibini kukaKristu, njengoko uYohane walungiselela indlela yokuza kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘zonke iintili ziya kuphakanyiswa, neentaba zonke neenduli ziya kuthotywa; nezijijekileyo ziya kulungiswa, neendawo ezimagqagala zibe zicaba’ kuba imbali iza kuphindwa, yaye kwakhona ‘ubuqaqawuli beNkosi buya kutyhilwa, yaye yonke inyama iya kububona kunye; kuba umlomo weNkosi uthethile.” Southern Watchman, Matshi 21, 1905.

Iimpawu zabahlaziyi abathathu ezachongwa nguIsaya zezi: yonke intili iya kuphakanyiswa, yonke intaba iya kuthotywa, okugoso kuya kulungiswa, neendawo ezimagqagala ziya kwenziwa zibe thafa. Indlela yeNkosi elungiswayo ngokuphakanyiswa kweentili, ngokuthotywa kweentaba, nangokulungiswa kokugoso neendawo ezimagqagala zibe thafa, ziindlela zakudala.

Iilizwi lalowo umemezayo entlango, lisithi, Lungisani indlela yeNkosi, nenzele uThixo wethu umendo othe tye enkangala. Yonke intili iya kuphakanyiswa, neentaba zonke neenduli ziya kuthotywa; okugobileyo kuya kwenziwa kuthe tye, neendawo ezimagqagala zibe yintili ethe tyaba; luya kutyhilwa uzuko lweNkosi, yaye yonke inyama iya kulubona kunye; kuba umlomo weNkosi ukuthethile oko. Isaya 40:3–5.

Xa amaYuda athanda ukuphikisa abuzi uYohane uMbaptizi ukuba wayenguEliya owayemele ukuza na, waphendula wathi wayengenguye, kodwa ke wazichaza njengalowo kuthethwa ngaye kwisicatshulwa sikaIsaya.

Nantsi ke ubungqina bukaYohane, xa amaYuda athumela ababingeleli nabaLevi bevela eYerusalem ukuba bambuze, Ungubani na wena? Waza wavuma, akakhanyela; kodwa wavuma wathi, Andinguye uKristu. Baza bambuze bathi, Yintoni ke? UnguEliya na? Wathi, Andinguye. Unguloo mprofeti na? Waphendula wathi, Hayi. Baza ke bathi kuye, Ungubani na? ukuze sinike impendulo kwabasithumileyo. Uthini na ngawe ngokwakho? Wathi, Ndim ilizwi lalowo ukhalayo entlango, Yalathisani indlela yeNkosi, njengoko watshoyo umprofeti uIsaya. Yohane 1:19–23.

Ukulungiswa “kwendlela yeNkosi” kuchaza indlela yokusebenza izithunywa ezakhokela ngayo uMiller ukuba ayiqonde aze ayisebenzise ukuze kulungiswe ukuqonda kweBhayibhile “kwendlela” abantu ababemele bahambe kuyo. Yonke “intaba” yayimele yenziwe iphantsi, kuba iintaba zesiprofeto seBhayibhile zimela iinyaniso ezithi ekuqaleni zibonakale zinzima kakhulu ukuziqonda. Ukuqonda intaba ezukileyo engcwele kaDaniyele isahluko seshumi elinanye, indima yamashumi amane anesihlanu, athi ukumkani wasentla azame ukuyoyisa, kuqondwa ngokokuqala kuchongwe intaba ezukileyo engcwele yokoqobo eYerusalem, ethi ngokwesiprofeto ichaze intaba ezukileyo engcwele yokomoya. Ukuchaza intaba echongwe njengeArmagedon, ethetha ukuthi intaba yaseMegido, umntu umele aye eMegido yokoqobo. Iingxaki zesiprofeto ezimelwe njengezinzima ziyasuswa xa kusetyenziswa umgaqo wokuba ukuqala kwento kubonakalisa isiphelo sento.

Indlela yokusebenza emelwe nguIsaya, ekhankanywe nguYohane yaza yabekwa nguMiller, iyayiphakamisa yonke intili. Nokuba yile “ntili yombono” kuIsaya amashumi amabini anesibini, “intili yamathambo afileyo” kuHezekile, okanye “intili kaYehoshafati” encwadini kaYoweli, indlela yokusebenza esekelwe ekuqondweni ngokuchanekileyo kwesimilo sikaKristu, esimelwe njengoPalmoni, uMbalisi oMangalisayo, kwimbali yamaMillerite, okanye njengoAlfa no-Omega, ingcali emangalisayo yolwimi, kwimbali yethu, yiyo ephakamisa iinyaniso zesiprofeto ezimelwe “kwiintili” zeLizwi likaThixo.

Izinto ezigoso eziza kulungiswa zibe tye neendawo ezimagqagala eziza kwenziwa zibe caba zimela umsebenzi wokulungisa amasiko nezithethe ezisetyenziswa bububingeleli baseLawodike ukuxhasa izitya zabo ezityhefu zeentsomi. Umsebenzi kaEliya uchongwa ngokukodwa njengomela indlela echanileyo yeBhayibhile echasene neentsomi zabefundisi bezakwalizwi nababingeleli. Loo msebenzi wenziwa “ngabantu abaqhelekileyo,” kungekhona ngabefundileyo abangababingeleli nabefundisi bezakwalizwi. Kwiimpawu zesiprofeto zala mangqina mathathu kukwakho nenyano elula yokuba uEliya ozayo uya kuba yindoda.

Eso siqwalaselo sisenokubonakala singabalulekanga, kodwa njengoko izifundiswa zezenkolo zama-Adventist zifuna ukuxhasa iintsomi zazo, zithathe indima kaDade White apho athetha khona ngexesha elizayo ngomntu owayeza kuza ngomoya nangamandla kaEliya, zaza zongeza eyazo intsomi yengcaciso zaze zanyanzelisa ukuba uDade White wayethetha ngaye ngokwakhe.

“Isiprofeto kufuneka sizaliseke. INkosi ithi: ‘Yabonani, ndiya kunithumela uEliya umprofeti phambi kokufika komhla omkhulu nowoyikekayo weNkosi.’ Umntu othile uya kuza ngomoya nangamandla kaEliya, [Bona isihlomelo.] yaye xa ebonakala, abantu basenokuthi: ‘Unenzondelelo egqithisileyo, awuzitoliki iZibhalo ngendlela efanelekileyo. Makhe ndikuxelele indlela omawufundise ngayo isigidimi sakho.’”

“Baninzi abangakwaziyo ukwahlula phakathi komsebenzi kaThixo nowomntu. Ndiya kuthetha inyaniso njengoko uThixo endinika yona, yaye ndiyatsho ngoku, Ukuba niqhubeka nokugxeka, nibe nomoya wokuphikisana, anisayi kuze niyazi inyaniso. UYesu wathi kubafundi baKhe, ‘Ndisenezinto ezininzi zokuzithetha kuni, kodwa anisakwazi ukuzithwala ngoku.’ Babengekho kwimeko yokuzixabisa izinto ezingcwele nezingunaphakade; kodwa uYesu wathembisa ukuthumela uMthuthuzeli, oya kubafundisa zonke izinto, aze azibuyisele ezingqondweni zabo zonke izinto awazithethayo kubo.”

“Bazalwana, asimele ukubeka ukuxhomekeka kwethu emntwini. ‘Yekani emntwini, omphefumlo wakhe usemathatheni akhe; kuba kungantoni na ukuba abalwe ngaye?’ Imiphefumlo yenu engenakuzinceda nimelwe kukuyixhoma kuYesu. Akusifanelanga ukusela emthonjeni wentili xa kukho umthombo entabeni. Masiyeke imisinga esezantsi; size emithonjeni ephakamileyo. Ukuba kukho inqaku lenyaniso eningaliqondiyo, eningavumelani ngalo, phandani, nithelekise isiBhalo nesiBhalo, nitshonise umgodi wenyaniso nzulu emgodini welizwi likaThixo. Nimelwe kukuzibeka nina nezimvo zenu esibingelelweni sikaThixo, nizilahle iingcamango zenu enazibamba kwangaphambili, nivumele uMoya wezulu anikhokelele kuyo yonke inyaniso.” Testimonies to Ministers, 475, 476.

“Kufuneka kufike umntu ngomoya nangamandla kaEliya: La mazwi asetyenziswe ngempazamo ngabanye kubhekiswa kumntu othile ekwakucingwa ukuba uya kuvela nomyalezo wobuprofeti emva kobomi nomsebenzi kaNksz. White. Iziqendu ezithathu ezenza eli nqaku linesihloko esithi ‘Makakhokele izulu’ ziyinxalenye encinane kuphela yentetho eyanikelwa nguEllen White eBattle Creek, eMichigan, ngentsasa kaJanuwari 29, 1890. Njengoko oku kwapapashwa kwiReview and Herald kaFebruwari 18, 1890, kwakunesihloko esithi ‘Indlela yokujongana nendawo yemfundiso ephikisanwayo.’ Ezinye izicatshulwa ezithathwe kweli nqaku, nezisetyenziswe kakhulu ukuzalisa amaphepha athile alo mqulu, zingafumaneka kumaphepha 23, 104, 111, 119, 158, 278, no-386. Eli nqaku liphinde lapapashwa liphelele kwiSelected Messages 1:406–416, ize inxalenye equlethe isicatshulwa esinesihloko esithi ‘Makakhokele Izulu’ ibonakale kumaphepha 412 no-413. Xa eli nqaku lifundwa liphelele, kuyacaca ukuba uEllen White, kwesi sibhengezo senziwe kancinane nje ngaphezu konyaka omnye emva kweNkomfa yaseMinneapolis kwiqela laseBattle Creek, wayethetha ngolwakhe ubulungiseleli. Abanye babesele beqalile ukugxeka umsebenzi wakhe. Qaphelani ukuba kwisiqendu esandulela eso sivela kulo mqulu kwiphepha 475, uEllen White uthi:”

“Simele sifike kwindawo apho wonke umahluko uya kunyibilika. Ukuba ndicinga ukuba ndinokukhanya, ndiya kwenza uxanduva lwam ngokukuluzisa. Masithi ndadibana nabanye ndicebisa ngomyalezo iNkosi endifuna ndiwunike abantu, ucango lwalunokuvalwa ukuze ukukhanya kungafikeleli kwabo uThixo ababethumele kubo. Xa uYesu wayekhwele engena

eYerusalem, 'isihlwele sonke sabafundi saqalisa ukuvuya nokudumisa uThixo ngezwi elikhulu ngenxa yayo yonke imisebenzi yamandla esasiyibonile; sisithi, Makabongwe uKumkani oza egameni leNkosi: uxolo ezulwini, nozuko kweliphezulu. Ke abanye babaFarisi phakathi kwesihlwele bathi kuye, Mfundisi, bakhalimele abafundi bakho. Waphendula wathi kubo, Ndithi kuni, ukuba aba bangathi cwaka, amatye aya kukhawuleza akhale' (Luka 19:37–40)."

“AmaYuda azama ukunqanda ukuvakaliswa komyalezo owawuxelwe kwangaphambili elizwini likaThixo.”

“Emva koko ubhekisa kwakhona kumava akhe siqu:

“Isiprofeto kufuneka sizaliseke. INkosi ithi, “Khangelani, ndiya kunithumela uEliya umprofeti, ingekafiki imini enkulu neyoyikekayo yeNkosi” (Malaki 4:5). Kukho umntu omele eze ngomoya nangamandla kaEliya, yaye xa ethe wavela, abantu basenokuthi, “Uzinikele kakhulu, awuzichazi iZibhalo ngendlela efanelekileyo.”—Selected Messages, umqulu 1, 412.

“Ukuba wayebhekisela kumava akhe ngokwakhe nako kwenziwa kwacaca ngumhlathi olandelayo, apho avakalisa khona esithi:

“Ndiya kuxela inyaniso njengoko uThixo endinika yona....” Isihlomelo kwi-Testimonies to Ministers.

Inyaniso yokuba uEllen White kwakufuneka ajongane neentsomi zabefundisi nabakhokeli bexesha lakhe ayiniki bungqina nakancinane bokuba wayezichaza yena njengaloo “ndoda” eyayiza kuza kwixesha elizayo ngomoya nangamandla kaEliya. Buphi na ubungqina babachasi abaninzi bakaEllen White phakathi kwama-Adventist abahlasela indlela awayeyisebenzisa ekusebenziseni iBhayibhile? Waye wakha waxelelwa phi ukuba, “awuzitoliki iZibhalo ngendlela efanelekileyo”? Ucacisa ngokungathandabuzekiyo ukuba ekupheleni kwehlabathi kwakuyakuvela intshukumo yabantu eya kunikwe amandla ngumoya nangamandla kaEliya, yaye akukho ndlela isemthethweni yokuphakamisa ukuba wayecinga ukuba loo ntshukumo yesikhalo esikhulu sengelosi yesithathu yayisenzeka ngexesha awayeprofeta ngalo ukubonakaliswa kwexesha elizayo kwamandla kaEliya. Abefundisi bezakwalizwi abangama-Adventist baseLawodike babeya kufuna ukuba umhlambi wabo ukholelwe ukuba uDade White “wayebhekisa” “kumava akhe ngokwakhe” njengokuzaliseka komprofeti uEliya owayeza kuthunyelwa phambi komhla omkhulu nowoyikekayo weNkosi.

Khangelani, ndiya kunithumela uEliya umprofeti, ngaphambi kokufika komhla omkhulu nowoyikekayo weNkosi. Malaki 4:5.

Olunye uphawu lwesiprofeto lukaEliya njengomfuziselo kukuba uveza indlela yebhayibhile echasene neentsomi zobubingeleli obusasaza iintsomi zamasiko nezithethe. Umsebenzi wakhe wokulungisa indlela (“nantsi indlela, hambani ngayo”) uphunyezwa ngendlela yebhayibhile echasene neemfundiso zobubingeleli obonakeleyo. Kwaye ngokobungqina obuthathu bukaEliya, uYohane uMbaptizi noMiller; bukhatshwa bubungqina bukaDade White bokubonakala kukaEliya, obabuseza kwenzeka ngelo xesha, uya kuba yindoda, hayi umfazi. Xa indlela kaPalmoni neyeAlpha neOmega iqondwa ngokuchanekileyo, iyaqondwa ingabi nje kuphela njengengqokelela yemithetho yebhayibhile yokutolika iziBhalo, kodwa njengombhalo-ngqo

wesimilo sikaKristu, obuluzuko lwaKhe.

Nobuqaqawuli bukaYehova buya kutyhilwa, yaye yonke inyama iya kububona kunye; kuba umlomo kaYehova ukuthethile oku. Isaya 40:5.

Ubuntu kanye isimilo sikaKristu bumelwe yindlela emele isetyenziswe ekuqondeni iLizwi laKhe, kuba Yena uliLizwi.

“Umthetho kaThixo osengcweleni emazulwini ngowona mvelaphi mkhulu, ekwathi imithetho ebhalwe emacwecweni amatye yaza yarekhodwa nguMoses kwiPentateuch yaba yikopi echanileyo nengaphambukiyo yawo. Abo bafikelela ekuqondeni le ngongoma ibalulekileyo bakhokelwa ngaloo ndlela ukuba babone ubungcwele nobume obungaguqukiyo bomthetho kaThixo. Babona, ngendlela abangazange bayibone ngaphambili, amandla amazwi oMsindisi athi: ‘Kude kudlule izulu nehlabathi, akuyi kudlula namnye unobumba nokuba ligwegwe elinye emthethweni, zingekazaliseki zonke izinto.’ Mateyu 5:18. Umthetho kaThixo, ekubeni usisityhilelo sentando Yakhe, uyikopi yobume Bakhe, umele ukunyamezela ngonaphakade, ‘njengengqina elithembekileyo emazulwini.’ Akukho namnye umthetho oyekiweyo; akukho namnye unobumba okanye igwegwe elitshintshiweyo. Utsho umdumisi athi: ‘Ngonaphakade, Yehova, ilizwi lakho limi liqinile emazulwini.’ ‘Yonke imithetho Yakhe iqinisekile. Imi iqinile ngonaphakade kanaphakade.’ INdumiso 119:89; 111:7, 8.” Imbambano Enkulu, 434.

Njengokuba imithetho elishumi ingumbhalo ongenakuguqulwa wesimilo sikaKristu, ngokunjalo nemigaqo yokutolikwa kwesiprofeto ingumbhalo wesimilo saKhe.

“Kufuneka sazi ngokwethu ukuba yintoni eyenza ubuKristu, yintoni inyaniso, yintoni ukholo esilwamkeleleyo, nokuba yeyiphi imigaqo yeBhayibhile—imigaqo esiyinikiweyo ligunya eliphezulu kunawo onke. Baninzi abakholwayo bengenazathu abanokusekela kuzo ukholo lwabo, bengenabungqina baneleyo ngobunyani bento leyo. Ukuba kuvezwa ingcamango ehambelana nezimvo zabo abazazicingela kwangaphambili, bakhawuleza bayamkele. Abaqiqi besuka kwisizathu besiya kwisiphumo, ukholo lwabo alunasiseko sokwenene, yaye ngexesha lovavanyo baya kufumanisa ukuba bakhe phezu kwentlabathi.

“Lowo uphumla enlisekile lulwazi lwakhe lwangoku olungagqibelelanga lweZibhalo, ecinga ukuba luyanele usindiso lwakhe, uphumle ekulukweni okubulalayo. Baninzi abangaxhotyiswanga ngokupheleleyo ngeengxoxo ezingokweZibhalo, ukuze bakwazi ukuqonda impazamo, baze bagwebe zonke izithethe neenkolelo-zobuxoki eziye zanikwa abantu ngokungathi ziyinyaniso. USathana ungenise ezakhe iingcinga kunqulo lukaThixo, ukuze awonakalise ubulula bevangeli kaKristu. Inani elikhulu labo bathi bakholelwa inyaniso yangoku, abayazi into eyenza ukholo olwakhe lwanikelwa kube kanye kwabangcwele—uKristu kuni, ithemba lozuko. Bacinga ukuba bakhusele imida yakudala, kodwa badikidiki yaye abanandaba. Abayazi into ekuthethwa yiyo ukuluka kumava abo nokuba nelona gunya liyinyaniso lothando nokholo. Abangabafundi beBhayibhile abasondeleyo, kodwa banobuvila yaye abanankathalo. Xa kuvela ukungavisisani kwezimvo ngeendinyana zeZibhalo, abo bangafundanga ngenjongo, nabangagqibekanga ngoko bakukholwayo, bayawa bemke enyanisweni. Simele ukugxininisa kubo bonke imfuneko yokuphanda ngenkuthalo inyaniso engcwele, ukuze bazi ukuba ngokwenene bayayazi into

eyinyaniso. Abanye babanga ulwazi oluninzi, baze bazive banelisekile yimeko yabo, xa bengenawo umnqweno ongaphezu kolo msebenzi, kungekho luthando lunamandla ngakumbi ngoThixo, nangeemphefumlo awazifelayo uKristu, kunokuba ngathi abazange bamazi uThixo. Abayifundi iBhayibhile [ukuze] bazenzele eyabo umongo nokutyeba kwayo emphefumleni yabo. Abavakalelwa kukuba lilizwi likaThixo elithetha kubo. Kodwa ukuba sifuna ukuqonda indlela yosindiso, ukuba sifuna ukubona imisebe yeLanga lobulungisa, kufuneka sizifundisise iZibhalo ngenjongo, kuba izithembiso neziprofeto zeBhayibhile ziphalaza imisebe ecacileyo yozuko phezu kwecebo elingewele lokuhlangula, ezi nyaniso zinkulu ezingaqondwa ngokucacileyo.” The 1888 Materials, 403.

Ukuba ngumKristu ngokwenene kuthetha ukufana noKristu. Esi sicutshulwa sichaza ukuba “sifanele sazi ngokwethu oko kuyakha ubuKristu.” Sithi “sifanele sazi” “oko kuyinyaniso.” “Sifanele sazi” “ukuba yintoni ukholo esilwamkeleyo.” Sifanele sazi “ukuba yintoni imithetho yeBhayibhile—imithetho esiyinikiweyo ngelona gunya liphezulu.” Ukufana noKristu kufuna ukwazi ukuba yeyiphi na imithetho yeBhayibhile esiyinikiweyo ngelona gunya liphezulu. Ngaphandle kwaloo mithetho asinakufana noKristu, kuba imithetho enikwe lelona gunya liphezulu iyimbonakaliso epheleleyo yesimilo saKhe.

Olunye uphawu lukaEliya ngumsebenzi wokulungiselela indlela yomthunywa womnqophiso. UEliya umele umsebenzi ofezekiswa ngexesha lembali xa abantu ababekhe banyulwa ngaphambili bedlulwayo, yaye ngaxeshanye kunyulwa abantu abatsha abanyuliweyo. Le mbali imele inkqubo yokuhlanjululwa evelisa abantu abamelwa njengomnikelo ococekileyo, ngokwahlukileyo kubantu ababekhe banyulwa ngaphambili abangahlambulukanga.

Yabonani, ndiya kuthuma umthunywa wam, yaye uya kuwulungisa umendo phambi kwam; kwaye iNkosi eniyifunayo iya kufika ngeqbuliso etempileni yayo, inguMthunywa womnqophiso, enimonwabelelayo: yabonani, iya kuza, utsho uYehova wemikhosi. Ke ngubani na onokunyamezela umhla wokufika kwayo? yaye ngubani na oya kuma xa ibonakala? kuba injengomlilo womcoci, injengesepha yabahlambi bempahla: Yaye iya kuhlala njengomcoci nomhlambululi wesilivere; iya kubahlambulula oonyana bakaLevi, ibacoce njengokucoca igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Woba mnandi ke kuYehova umnikelo wakwaYuda nowaseYerusalem, njengemihla yamandulo, nanjengakwiminyaka yangaphambili. Malaki 3:1–4.

UYohane umBhaptizi walungisa indlela ukuze uKristu afike ngeqbuliso aze ahlambulule itempile yaKhe. Ukuhlanjululwa kwetempile ekuqaleni nasekupheleni kobulungiseleli bukaKristu kwakukukuzaliseka kwesahluko sesithathu sikaMalaki. UYohane wayengumthunywa owalungisa indlela yomThunywa womnqophiso ukuba ahlambulule oonyana bakaLevi.

“Ekucoweni kwetempile, uYesu wayevakalisa uthumo lwaKhe njengoMesiya, yaye engena ekwenzeni umsebenzi waKhe. Leyo tempile, eyakhiwelwa ukuba ibe yindawo yokuhlala yoBukho bukaThixo, yayimiselwe ukuba ibe sisifundo esibonakalayo kuSirayeli nakwihlabathi. Ukususela kumaxesha angunaphakade yayiyinjongo kaThixo ukuba sonke isidalwa esidalweyo, ukususela kwiserafi eqaqambileyo nengcwele kuse kuye umntu, sibe yitempile yokuhlala koMdali ngaphakathi. Ngenxa yesono, ubuntu bayeka ukuba yitempile

kaThixo. Intliziyo yomntu, yenziwe mnyama yaza yangcoliswa bububi, ayisabonisanga uzuko loNgcwele. Kodwa ngokuzalwa enyameni koNyana kaThixo, injongo yaseZulwini iyazaliseka. UThixo uhlala ebantwini, yaye ngobabalo olusindisayo intliziyo yomntu iba yitempile yaKhe kwakhona. UThixo wayemisele ukuba itempile yaseYerusalem ibe bubungqina obuqhubekayo besiphelo esiphakamileyo esivulekele wonke umphefumlo. Kodwa amaYuda ayengaqondanga ukubaluleka kweso sakhiwo ayesijonga ngekratshi elingako. Awazange azinikele njengamatempile angcwele oMoya oyiNgcwele. Iintendelezo zetempile yaseYerusalem, zizaliswe sisiphithiphithi sorhwebo olungengcwele, zazimela ngokwenyaniso itempile yentliziyo, engcoliswe bubukho benkanuko zenyama neengcinga ezingengcwele. Ekucoceni itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa uthumo lwaKhe lokucoca intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, kwiinkanuko zokuzingca, kwimikhwa emibi eyonakalisa umphefumlo. ‘INKosi eniyifunayo iya kufika ngesiquphe etempileni yaYo, umthunywa womnqophiso enimkholisayo: yabonani, iya kufika, itsho iNKosi yemikhosi. Kodwa ngubani na onokulunyamezela usuku lokuza kwayo? ngubani na onokuma ekubonakaleni kwayo? kuba injengomlilo womnyibilikisi, injengesepha yabahlambi: yohlala njengomnyibilikisi nomhlambululi wesilivere; ibahlambulule oonyana bakaLevi, ibacokise njengegolide nangesilivere.’ Malaki 3:1–3.” Ulangazelelo Lwamaxesha, 161.

UYohane uMbaptizi wayengumthunywa owawulungiselela indlela ukuze uKristu afike ngesiquphe aze ahlambulule itempile yaKhe, yaye uWilliam Miller wawufeza kwaloo msebenzi wokulungiselela ukuba uKristu afike ngesiquphe aye kweYona Ngcwele ngo-Oktobha 22, 1844.

“Ukuza kukaKristu njengoMbingeleli wethu oMkhulu kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, njengoko kubonisiwe kuDaniyeli 8:14; ukuza koNyana womntu kuLowo waMandulo ngeeMihla, njengoko kubekwe kuDaniyeli 7:13; nokufika kweNKosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, ziingcaciso zesiganeko esinye eso; yaye oku kukwamelwa kukufika komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

UYohane noMiller babonakalisa ngokomfuziselo ukuhlanjululwa okumelwe nguMalaki, ngoku okusenziwayo kwimbali yethu yangoku.

“Umprofeti uthi, ‘Ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; nehlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngezwi elinamandla, isithi, Iwile, iwile iBhabhiloni enkulu, yaza yaba likhaya leedemon’ (IsiTyhilelo 18:1, 2). Lo ngumyalezo kanye owawunikelwe yingelosi yesibini. Iwile iBhabhiloni, ‘ngokuba iye yazisela zonke iintlanga ukuba zisele iwayini yengqumbo yohenyuzo lwayo’ (IsiTyhilelo 14:8). Yintoni na loo wayini?—Ziimfundiso zayo zobuxoki. Inike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, yaza yaphinda ubuxoki awathi uSathana waqala ukubuxelela uEva e-Eden—ukungafi kwendalo komphefumlo. Iziphoso ezininzi ezizalana nazo izisasaze kude nakubanzi, ‘ifundisa njengefundiso imithetho yabantu’ (Mateyu 15:9).

“Xa uYesu waqalisa inkonzo Yakhe esidlangalaleni, wayihlambulula iTempile ekungcolisweni kwayo okungcwele okunyelisayo. Phakathi kwezendo zokugqibela zenkonzo Yakhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo ke, emsebenzini wokugqibela wokulumkisa ihlabathi, kubhengezwa izibizo ezibini ezahlukileyo eziya ezicaweni. Umyalezo

wengelosi yesibini uthi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba siselisile zonke iintlanga iwayini yengqumbo yobufebe baso’ (ISityhilelo 14:8). Kanti ke ekudandulukeni ngamandla komyalezo wengelosi yesithathu kuviwa ilizwi livela ezulwini lisithi, ‘Phumani kulo, bantu bam, ukuze ningabi ngamadlelane ezonweni zalo, nokuze ningamkelwa zizibetho zalo. Kuba izono zalo zifike zaya kuthi ga ezulwini, yaye uThixo uzikhumbule izenzo zalo ezigwenxa’ (ISityhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ukuhlanjululwa kwetempile okwakubini kwinkonzo kaKristu, nokuhlanjululwa kwetempile okwakubini kwimbali yamaMillerite, kwakukukuzaliseka kukaMalaki isahluko sesithathu yaye kubhekisela phambili ekuhlanjululweni kwetempile okwakubini okwaqalayo ngomhla we-11 Septemba 2001, xa izakhiwo ezinkulu zesiXeko saseNew York zawa ngenxa yokuchukunyiswa nguThixo, yaye ingelosi enamandla yeSityhilelo ishumi elinesibhozo yehla ukuze ikhanyisele umhlaba ngobuqaqawuli bayo. Phakathi kwezinye izinto, oku kuyawuphikisa umxhesho weentsomi onikelwa ziingcali zezakwalizwi zamaLaodike zase-Adventism ezibanga ukuba uEllen White wayengumprofeti uEliya owayeza kuza ngaphambi komhla omkhulu nowoyikekayo weNkosi. Ukuhlanjululwa kwetempile okwenzeka xa ingelosi yeSityhilelo ishumi elinesibhozo yehla kwaqala kwiminyaka engamashumi asibhozo anesithandathu emva kokuba uEllen White ebekwe ekuphumleni.

UYohane uMbaptizi nabafundi bakhe, uMiller namaMillerite, neFuture for America bamele abathunywa abalungisa indlela ukuze uMthunywa womnqophiso afike ngesiquphe etempileni yaKhe aze ayihlambulule ekungcolisweni kwayo okungcwelelekileyo.

UEliya njengomfuziselo umele umntu. Umele umntu obizelwe ephuma kubomi obuqhelekileyo, engenguye umfundisi-ntsapho wezenkolo wobupristi. Ubulungiseleli bakhe bubonakalisa indlela echanileyo yebhayibhile, eyimithetho enikwe ligunya eliphezulu. Ubulungiseleli bakhe bukungquzulwano nendlela yobupristi bangoku baseLawodike, eyamabali, amasiko nezithethe. Ulungisa indlela yenkqubo yokuhlanjululwa ephakamisa abantu abatsha abanyuliweyo ukusuka kwintsalela yabantu abanyuliweyo abashiywayo. Inkqubo yokuhlanjululwa ibekwe ngaphakathi kwemeko yokwenzeka ngesiquphe.

UEliya ukwamele ulungiselelo nomsebenzi uThixo awumiselayo ngokukodwa aze awuchaze njengolungiselelo olukhethekileyo lukaThixo.

Oku siya kukubonisa kwimbali yamaMillerite kwinqaku elilandelayo.

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