

# U-Eliya — Inombolo Yesibili

## *Izimpawu Zobuprofethi*

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Esihlokweni esedlule sabona u-Eliya njengophawu. Ngokuvumelana nemithetho kaWilliam Miller, “izimpawu” zingaba nencazelo engaphezu kweyodwa. Ngakho-ke, u-Eliya njengophawu angase futhi amele ingxenye eyodwa yophawu oluphindwe kabili luka-Eliya noMose. Uphawu oluphindwe kabili luka-Eliya noMose ludabula kuyo yonke incwadi yesAmbulo, futhi ukungaqiniseki ngokuthi lolu phawu oluphindwe kabili lumelani kuwukungaqiniseki ngomlayezo osencwadini yesAmbulo ovulwa uphawu ngaphambi nje kokuvalwa komusa. Ngenxa yalesi sizathu, manje sizobhekana ngokuqondile nezici ezithile zesiprofetho ezihlotshaniswa nophawu luka-Eliya.

Sinobufakazi abathathu abakhulu bokuqinisa lezo zici zesiprofetho. Labo bofakazi bangumprofethi u-Eliya, uJohane uMbhapathizi, noWilliam Miller, ugqozi olubachaza njengezimpawu ezishintshisanayo.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi izinceku zikaNkulunkulu zavuswa ngomoya nangamandla ka-Eliya ukuba zimemezele umlayezo. NjengoJohane, umanduleli kaJesu, labo ababeshumayela lo myalezo onzima bazizwa bephoqelekile ukubeka imbazo empandeni yomuthi, nokubiza abantu ukuba bathele izithelo ezifanele ukuphenduka. Ubufakazi babo babuhloselwe ukuvusa nokuthinta ngamandla amabandla, nokubonakalisa isimilo sawo sangempela. Futhi njengoba isixwayiso esinzima sokubaleka ulaka oluzayo sasimenezelwa, abaningi ababebumbene namabandla bamukela umlayezo ophilisayo; babona ukuhlehla kwabo, futhi ngezinyembezi ezibuhlungu zokuphenduka nangobuhlungu obujulile bomphefumulo, bazithoba phambi kukaNkulunkulu. Futhi njengoba uMoya kaNkulunkulu wehla phezu kwabo, basiza ekumemezeni isimemezelo esithi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’” Early Writings, 233.

U-Eliya, uJohane uMbhapathizi noMiller banikwa umoya othile owawuqondisa futhi uchaza umsebenzi wabo. Ubufakazi babo “babuhloselwe ukuvusa nokuthinta ngamandla amabandla futhi bubonakalise” “isimilo sangempela” salawo mabandla. Kungakhathaliseki ukuthi kwakungesikhathini sika-Ahabi, sikaJohane uMbhapathizi noma sikaWilliam Miller, amabandla ababewakhuluma kuwo wonke ayephehwe ubumpumputhe baseLawodikeya obabujule futhi bumnyama kangokuthi isigijimi sasidingeka ukuba siqonde njengokubeka “izembe empandeni yomuthi.” Sasiqethe isimemezelo sokuvalwa komusa, okuyinto, ngesikaJohane uMbhapathizi, eyayiyisixwayiso “solaka” olwaluzayo. Isigijimi sikaMiller sokumemezela ukuthi “Msesabeni uNkulunkulu nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile,” naso sasingumxwayiso wolaka oluzayo.

“Izwi likaJohane laphakanyiswa njengecilongo. Umsebenzi awawuphiwe wawuthi, ‘Memezalani kubantu bami iziphambeko zabo, nendlu kaJakobe izono zayo’ (Isaya 58:1). Wayengatholanga mfundo yobuntu. UNkulunkulu nemvelo kwakuyibo ababengabafundisi bakhe. Kodwa kwakudingeka oyedwa ukuba alungise indlela phambi kukaKristu, owayenesibindi ngokwanele ukuba enze izwi lakhe lizwakale njengabaprofethi basendulo, ebizela isizwe esesonakele ekuphendukeni.” Selected Messages, incwadi 2, 148.

u-Eliya wayala isizukulwane sakhe ukuba ngalolo suku sikhethe ukuthi siyokhonza uNkulunkulu noma uBhali, kodwa lesi sizukulwane asiphendulanga ngazwi linye, okuyinto elingana nokukhetha uBhali.

“Akukaze kube khona isidingo esikhulu kangaka sezixwayiso ezithembekile nezokukhuza, kanye nokuphathwa okusondelene, okuqondile, njengakulesi sikhathi uqobo. USathane wehle ngamandla amakhulu, azi ukuthi isikhathi sakhe sifushane. Ugcwalisa umhlaba ngezinganekwane ezimnandi, futhi abantu bakaNkulunkulu bayathanda ukutshelwa izinto ezibushelalezi. Isono nobubi akwenyanyeki. Ngaboniswa ukuthi abantu bakaNkulunkulu kumele benze imizamo eqinile kakhulu, enokuzimisela, ukuze bacindezele babuyisele emuva ubumnyama obungena buza. Umsebenzi oseeduze kaMoya kaNkulunkulu uyadingeka manje kunanini ngaphambili. Ubuzele kumele bukhuzulwe bususwe. Kumele sivuke kulokho kudangala okuyoba yincithakalo yethu uma singakumelani nakho. USathane unethonya elinamandla, elibusayo ezingqondweni. Abashumayeli nabantu basengozini yokutholakala besohlangothini lwamandla obumnyama. Akukho lutho olunjengokuma eceleni olungathathi hlangothi manje. Sonke ngokusobala simi ngakolungileyo noma ngokusobala simi kanye nokungalungile. UKristu wathi: ‘Ongenami umelene nami; nongabuthi kanye nami uyahlakaza.’” Testimonies, volume 3, 327.

UJohana wabiza “isizwe esonakele” sesikhathi sakhe ngokuthi “isizukulwane sezinyoka ezinobuthi.” Ekugcineni amaMillerite akhomba isizwe esonakele sesikhathi sawo njengamadodakazi aseBhabhiloni. Noma ngabe u-Eliya, uJohane, noma uMiller, akekho kulaba abathathu owayeyisazi semfundiso yenkolo. Bonke babebizwe bevela ezimpilweni ezijwayelekile zabantu.

“Iqiniso njengoba likuJesu, njengoba lamenezelwa nguYe ngesikhathi embozwe yifu elithambile elinjengomcamelo, liyiwuqiniso neqiniso osukwini lwethu lwanamuhla, futhi ngokuqiniseka okufanayo liyokuvuselela ingqondo yomamukeli njengoba lavuselela izingqondo esikhathini esedlule. UKristu umemezele wathi, ‘Uma bengamlaleli uMose nabaProfethi, abayikukholiseka, noma umuntu engavuka kwabafuleyo.’ (Luka 16:31).”

“Njengesizwe, kumele silungise indlela yeNkosi, ngaphansi kobuholi obubusayo bukaMoya oNgcwele, ukuze ivangeli lisakazeke ekuhlanzakeni kwalo. Umfudlana wamanzi aphilayo kufanele ujule futhi unabe ekuhambeni kwawo. Kuzo zonke izindawo, eziseduze nezikude, abantu bayobizwa besuka ekulimeni, nasemisebenzini evamile yokuhweba egxile kakhulu engqondweni, futhi bayofundiswa behlangene nabantu asebenolwazi—abantu abaliqondayo iqiniso. Ngemisebenzi emangalisayo kakhulu kaNkulunkulu, izintaba zobunzima ziyosuswa ziphonswe olwandle. Masisebenze njengalabo asebehlangebezane namandla eqiniso njengoba linjalo kuJesu.”

“Kulesi sikhathi kuyakuba nochungechunge lwezehlakalo oluyokwembula ukuthi uNkulunkulu ungumbusi wesimo. Iqiniso liyomenyezelwa ngolimi olucacile, olungenakuphambaniswa. Labo abashumayela iqiniso bayakulwela ukubonakalisa iqiniso ngempilo ehlekile kahle nangokuziphatha kokumesaba uNkulunkulu. Futhi njengoba benza lokhu, bayakuba namandla ekumeleleni iqiniso, nasekulinikezeni ukusetshenziswa okuqinisekileyo uNkulunkulu alinike lona.

“Lapho abantu, abaye balazi balifundisa iqiniso, bephambukela ekuqondeni komuntu, futhi benika izingqondo ezidukisiwe isidlo sabo uqobo sezinganekwane, sekuyisikhathi impela sokuba labo abake baba yizisebenzi emsebenzini wobuvangeli, kodwa abadonselwa ekuphathweni kwezindawo zokudlela, izitolo zokudla, neminye imikhakha yemisebenzi yezohwebo, bangene emgqeni, bafunde amaBhayibheli abo ngokukhuthala, futhi bephethe izwi likaNkulunkulu ezandleni, basakaze iqiniso leBhayibheli, ukudla komoya, ngokubambisana nezingelosi zasezulwini. Lo msebenzi manje ubiza kakhulu izisebenzi ezimisiwe ngokukaNkulunkulu. Khona-ke uSomandla uyakuthi ezintabeni zobunzima, Suka ususwe uphonswe olwandle.” Paulson Collection, 73, 74.

U-Eliya, uJohane noMiller babengabantu abanjalo futhi ngalokho bamele amadoda abizwe “emisebenzini” “ejwayeleke kakhulu,” ngoba “amadoda” ayekade efundisa iqiniso ekugcineni “aphambukela ekuqondeni kwabantu, anikele ezingqondweni ezidukisiwe isidlo sawo uqobo sezinganekwane.” Amadoda ajwayelekile abizwayo azonikeza “ukusetshenziswa okuqinisekileyo” kwesiprofetho seBhayibheli “njengoba uNkulunkulu ekunikezile.” Kabili, kuleso siqephu, uDadewethu White wachaza “izintaba” ngokuthi “yizintaba zobunzima.” Umsebenzi walaba bantu wawuhlanganisa ukwenza phansi “yonke intaba.” Umsebenzi ofezwa yilabo bantu abajwayelekile ababizwe besuka epulazini lezimo ezithobekile umelela umsebenzi wokukhomba indlela efanele yeBhayibheli yokuchaza izinto, ngokwehluka nezitsha zezinganekwane zabantu ezabiwa yizazi zenkolo zaleso sikhathi.

“Umsebenzi kaJohane uMbhapathizi, nomsebenzi walabo okuthi ngezinsuku zokugcina baphume ngomoya nangamandla ka-Eliya ukuze bavuse abantu ekunganakeni kwabo, uyefana ngezindlela eziningi. Umsebenzi wakhe uyisifanekiselo somsebenzi okumelwe wenziwe kulesi sikhathi. UKristu uzakuza okwesibili ukuzokwahlulela umhlaba ngokulunga. Izithunywa zikaNkulunkulu ezithwala isigijimi sokugcina sesexwayiso esizakunikwa izwe, kumelwe zilungise indlela yokufika kukaKristu kwesibili, njengoba uJohane walungisa indlela yokufika kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba ziyakwehliswa; nezindawo ezigwegwile ziyakuqondiswa, nezimagqabhaqabha zibe yithafa’ ngokuba umlando uzaphindwa, kuphinde futhi ‘inkazimulo yeNkosi iyakwambulwa, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo weNkosi ukhulumile.” Southern Watchman, Mashi 21, 1905.

Izimpawu zabaguquli abathathu ezavezwa ngu-Isaya yilezi: zonke izigodi ziyakuphakanyiswa, zonke izintaba ziyakwehliswa, okugwegwile kuyakuqondiswa, nezindawo ezimagqagala ziyakwenziwa zibe yithafa. Indlela yeNkosi elungiswa ngokuphakamisa izigodi, ngokwehlisa izintaba, nangokuqondisa okugwegwile nokwenza izindawo ezimagqagala zibe yithafa, iyizindlela zasendulo.

Izwi lomemezayo ehlane lithi: Lungisani indlela kaJehova, nilungise ehlane umgwaqo omkhulu kaNkulunkulu wethu. Zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba namagquma kuyakwehliswa; okugwegwile kuyakwenziwa kuqonde, nezindawo ezimagqagala zibe yithafa; inkazimulo kaJehova iyakwambulwa, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo kaJehova ukukhulumile. Isaya 40:3–5.

Lapho amaJuda ayempikiswano ebuza uJohane uMbhapathizi ukuthi wayengu-Eliya ozayo yini, waphendula ngokuthi wayengeyena; kodwa wabe eseqondanisa nendima eseNcwadini ka-Isaya.

Nanku ubufakazi bukaJohane, lapho abaJuda bethuma abapristi nabaLevi bevela eJerusalema ukuba bembuze bathi, Ungubani wena na? Wavuma, akaphikanga; kepha wavuma wathi, Angisuye uKristu. Base bembuze bathi, Pho-ke? Ungu-Eliya na? Wathi, Angisiye. Unguye yini lowomprofethi? Waphendula wathi, Qha. Base bethi kuye, Ungubani na? ukuze siphendule labo abasithumileyo. Uthini ngawe uqobo? Wathi, Mina ngiyizwi lomemezayo ehlane, Yenzani iqonde indlela yeNkosi, njengokusho komprofethi u-Isaya. Johane 1:19–23.

Ukulungiswa “kwendlela yeNkosi” kukhomba indlela yokusebenza izingelosi ezahola ngayo uMiller ukuba ayiqonde futhi ayisebenzise ukuze kulungiswe ukuqonda kweBhayibheli “kwendlela” abantu ababemelwe ukuhamba kuyo. Yonke “intaba” kwakumelwe yehliswe, ngokuba izintaba zesiprofetho seBhayibheli zimelela amaqiniso okuthi, ekuboneni kokuqala, abonakale enzima kakhulu ukuwaqonda. Ukuze kuqondwe intaba ekhazimulayo engcwele kaDaniyeli isahluko seshumi nanye ivesi lamashumi amane nanhlano, inkosi yasenyakatho ezama ukuyinqoba, kuqala kuqondwa ngokuhlonza intaba yangempela ekhazimulayo engcwele eseJerusalema, echaza ngokwesiprofetho intaba engokomoya ekhazimulayo engcwele. Ukuze kuchazwe intaba ekhonjwa ngokuthi i-Armagedoni, okusho intaba yaseMegido, umuntu kufanele aye eMegido langokoqobo. Ubunzima besiprofetho obumele izinto ezinzima buyasuswa lapho kusetshenziswa isimiso sokuthi ukuqala kwento kubonisa ukuphela kwento.

Indlela emelwe ngu-Isaya, ekhonjiswe kuyo nguJohane futhi yabekwa nguMiller, iphakamisa zonke izigodi. Noma ngabe kuyisi “sigodi sombono” ku-Isaya 22, “isigodi samathambo afileyo” kuHezekeli, noma “isigodi sikaJehoshafati” encwadini kaJoweli, indlela esekelwe ekuqondeni okuyikho kobunjalo bukaKristu, njengoba emelwe njengoPalmoni, uMbali Omangalisayo Wezinombolo emlandweni wamaMillerite, noma njengo-Alfa no-Omega, isazi solimi esimangalisayo emlandweni wethu, iyona ephakamisa amaqiniso esiprofetho amelwe “ezigodini” zeZwi likaNkulunkulu.

Izinto ezigwegwile okufanele zenziwe ziqonde, nezindawo ezimagqagala ezenziwa zibe bushelelezi, zimelela umsebenzi wokulungisa amasiko namasiko adluliselwa ngokwesintu asetshenziswa ubupristi baseLawodikeya ukuze kusekelwe izitsha zabo eziyobuthi zezinganekwane. Umsebenzi ka-Eliya ukhombiswa ngokusobala njengomela indlela efanele yeBhayibheli ephikisana nezinganekwane zezazi zemfundiso yenkolo nabapristi. Lowo msebenzi ufezwa “ngabantu abavamile,” hhayi ngabapristi nezazi zemfundiso yenkolo ezifundile. Phakathi kwezimpawu zesiprofetho zalabo fakazi abathathu kukhona futhi iqiniso elilula lokuthi u-Eliya ozayo uyoba ngumuntu wesilisa.

Lokho kuqaphela kungase kubonakale kungabalulekile, kodwa njengoba izazi zenkolo ze-Adventism zifuna ukusekela izinganekwane zazo, zithathe indima embhalweni kaDade White lapho ekhuluma khona ngenkathi ezayo ngomuntu owayeyokuza emoyeni nasemandleni ka-Eliya, bese zengeza eyazo inganekwane yokuchaza futhi ziphoqelegele ukuthi uDade White wayezikhuluma ngaye uqobo.

“Isiprofetho kumelwe sigcwaliseke. INkosi ithi: ‘Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi.’ Kukhona ozofika ngomoya nangamandla ka-Eliya, [Bheka isithasiselo.] futhi lapho evela, abantu bangase bathi: ‘Uqotho ngokweqile, awuyihumushi imiBhalo ngendlela efanele. Ake ngikutshele ukuthi umyalezo wakho kufanele uwufundise kanjani.’”

“Baningi abangakwazi ukwehlukana phakathi komsebenzi kaNkulunkulu nowomuntu. Ngizokhuluma iqiniso njengoba uNkulunkulu enginika lona, futhi ngisho manje ngithi, Uma niqhubeka nokusola, nibe nomoya wokuphikisana, anisoze nalazi iqiniso. UJesu wathi kubafundi baKhe, ‘Ngisenokuningi engizokutshela khona, kodwa aninakukuthwala manje.’ Babengekho esimweni sokwazisa izinto ezingcwele nezaphakade; kodwa uJesu wathembisa ukuthumela uMduduzi, owayezobafundisa zonke izinto, futhi abakhumbuze zonke izinto, noma yini ayeyishilo kubo.

“Bazalwane, akumelwe sibeke ukuthembela kwethu kumuntu. ‘Yekani umuntu, ophefumulo wakhe usemakhaleni akhe; ngokuba uyini ukuba abalwe ngani na?’ Kumelwe nilengise imiphefumulo yenu engenakuzisiza kuJesu. Akusifanele ukuphuza emthonjeni wesigodi kuyilapho kukhona umthombo entabeni. Masiyeke imifudlana ephansi; make size emithonjeni ephakeme. Uma kukhona iphuzu leqiniso eningaliqondi, eningavumelani ngalo, phenyanisani, niqhathanise umbhalo nombhalo, nimbelese umgodhi weqiniso ujule emayini yezwi likaNkulunkulu. Kumelwe nizibeke nina nemibono yenu phezu kwe-altare likaNkulunkulu, nilahle imibono yenu eniyibambe kusengaphambili, nivumele uMoya wasezulwini aniholele kulo lonke iqiniso.” Testimonies to Ministers, 475, 476.

“Kukhona ozayo ngomoya nangamandla ka-Eliya: La mazwi asetshenziswe ngokungeyikho ngabanye kumuntu othile okwakucatshangwa ukuthi uyovela nomlayezo wesiprofetho emva kokuphila nomsebenzi kaNkk. White. Izigaba ezintathu ezakha lesi sihloko esinesihloko esithi ‘Vumela izulu lihole’ ziyingxenye encane kuphela yenkulumo eyanikezwa ngu-Ellen White eBattle Creek, eMichigan, ekuseni ngoJanuwari 29, 1890. Njengoba lokhu kwashicilelwa ku-Review and Herald kaFebhuwari 18, 1890, kwakunesihloko esithi ‘Indlela yokubhekana nephuzu lemfundiso eliphikisanwayo.’ Ezinye izingcaphuno ezathathwa kulesi sihloko futhi zasetsenziswa kakhulu ukugcwalisa amakhasi athile aleli bhuku zingatholakala emakhasini 23, 104, 111, 119, 158, 278, no-386. Lesi sihloko siphinde sashicilelwa siphelele ku-Selected Messages 1:406–416, kanti ingxenye equkethe isicaphuno esinesihloko esithi ‘Vumela Izulu Lihole’ ivela emakhasini 412 no-413. Lapho lesi sihloko sifundwa siphelele, kuba sobala ukuthi u-Ellen White, kulesi sitatimende esenziwa esikhathini esingaphezudlwana konyaka owodwa emva kweNgqungquthela yaseMinneapolis eqenjini elaliseBattle Creek, wayekhuluma ngenkonzo yakhe uqobo. Abanye base beqalile ukugxeka umsebenzi wakhe. Qaphela ukuthi esigabeni esandulela lesi esivela kuleli bhuku ekhasini 475, u-Ellen White

uthi:”

“Kufanele sifinyelele esimweni lapho wonke umehluko uyakuncibilika. Uma ngicabanga ukuthi nginokukhanya, ngiyokwenza umsebenzi wami ekulwethuleni. Ake sithi ngibonisane nabanye mayelana nomlayezo iNkosi ebingafuna ngiwunike abantu, umnyango ungase uvaleke ukuze ukukhanya kungafinyeleli kulabo uNkulunkulu abethumele kubo. Lapho uJesu engena eJerusalema egibele, `ixuku lonke labafundi laqala ukuthokoza nokudumisa uNkulunkulu ngezwi elikhulu ngenxa yayo yonke imisebenzi emikhulu elayibonayo; lithi, Ubusisiwe iNkosi eza egameni leNkosi; ukuthula ezulwini, nenkazimulo kweliphezulu. Kwase kuthi abanye babaFarisi phakathi kwesixuku bathi kuye, Mfundisi, khuza abafundi bakho. Wabaphendula wathi kubo, Ngithi kini, uma laba bebengathula, amatshe ngokushesha ayokhala’ (Luke 19:37–40).

“AmaJuda azama ukumisa ukumemezelwa komlayezo owawubikezelwe ezwini likaNkulunkulu.”

“Khona-ke uphinde abhekise ekuziboneleni kwakhe siqu:

“Isiprofetho kufanele sigcwaliseke. INkosi ithi: “Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi” (Malaki 4:5). Othile kufanele afike emoyeni nasemandleni ka-Eliya, futhi lapho ebonakala, abantu bangase bathi, “Ushisekela ngokweqile, awuyihumushi imiBhalo ngendlela efanele.”—Selected Messages, volume 1, 412.

“Ukuthi wayebhekisela nasekuhlangenwe nakho kwakhe uqobo kuyacaca futhi endimeni elandelayo, lapho ememezela khona:”

“Ngiyokhuluma iqiniso njengoba uNkulunkulu elinika kimi...” Isithasiselo se-Testimonies to Ministers.

Iqiniso lokuthi u-Ellen White kwakudingeka aphenidule ezinganekwaneni zezazi zenkolo nabaholi besikhathi sakhe alinikezi nhlobo ubufakazi bokuthi wayezichaza yena ngokwakhe njengaleyo “ndoda” eyayizofika esikhathini esizayo ngomoya nangamandla ka-Eliya. Buphi ubufakazi obukhona bezitha eziningi zika-Ellen White ngaphakathi koBu-Adventist ezihlasela indlela yokusetshenziswa kweBhayibheli ayeyisebenzisa? Watshelwa kuphi nanini ukuthi “awuwahumushi amaMibhalo ngendlela efanele”? Ukubeka kwakhe izinto kucacile ukuthi kwakuyoba khona inhlangotho yabantu ekupheleni kwezwe eyayizonikwa amandla ngumoya namandla ka-Eliya, futhi ayikho neze indlela esemthethweni yokuphakamisa ukuthi wayecabanga ukuthi leyo nhlangano yesimemezelwa esikhulu sengwezi yesithathu yayenzeka ngesikhathi yena ebikezela ukubonakaliswa kwamandla ka-Eliya esikhathini esizayo. Izazi zenkolo zama-Adventist aseLawodikeya zingathanda ukuthi umhlambi wazo ukholwe ukuthi uDade White waye “bhekisa” “kokuhlangenwe nakho kwakhe siqu” njengokugcwaliseka komprofethi u-Eliya owayezothunyelwa ngaphambi kosuku olukhulu nolwesabekayo lweNkosi.

Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi. Malaki 4:5.

Esinye isici sesiprofetho sika-Eliya njengophawu ngokuthi uveza indlela yokwenza esekelwe eBhayibhelini ephikisana nezinganekwane zobupristi obusabalalisa izinganekwane zamisiko nezimfundiso zesiko. Umsebenzi wakhe wokulungisa indlela (“nansi indlela, hambani ngayo”) ufezwa ngendlela yokwenza esekelwe eBhayibhelini ephikisana nezimfundiso zobupristi obonakele. Futhi ngokobufakazi bofakazi abathathu, u-Eliya, uJohane uMbhapathizi noMiller; obuhambisana nobufakazi bukaDade White mayelana nokubela kuka-Eliya okwakusekusasa ngaleso sikhathi, uyoba yindoda, hhayi owesifazane. Lapho indlela yokwenza kaPalmoni ne-Alpha ne-Omega iqondwa ngendlela efanele, ibonakala ingeyona nje kuphela iqoqo lemithetho yeBhayibheli yokuhumusha imiBhalo, kodwa iyisifaniso esibhaliwe sesimilo sikaKristu, okuyinkazimulo Yakhe.

Futhi inkazimulo yeNkosi iyokwambulwa, futhi yonke inyama iyoyibona kanyekanye; ngokuba umlomo weNkosi ukhulumile. U-Isaya 40:5.

Isimo sikaKristu uqobo simelelwa yindlela okufanele isetshenziswe ekuqondeni iZwi laKhe, ngokuba Yena uyiZwi.

“Umthetho kaNkulunkulu osendlini engcwele ezulwini uyisiqalo esikhulu sokuqala, okuyiso lapho iziyalo ezalotshwa phezu kwezibhebhe zamatshe futhi zabhalwa nguMose ePentatheuchini zaziwukopisha okuthembekile okungaphambuki. Labo abafinyelela ekuqondeni leli qiniso elibalulekile baholeleka kanjalo ukuba babone ubungcwele nesimilo esingaguquki somthetho kaNkulunkulu. Babona, ngendlela ababengakaze bayibone ngaphambili, amandla amazwi oMsindisi athi: ‘Kuze kudlule izulu nomhlaba, akukho naluncane uhlamvu noma uphawu oluncane oluyodlula emthethweni nangayiphi indlela.’ Mathewu 5:18. Umthetho kaNkulunkulu, ngokuba uyisambulo sentando yaKhe, uyisifaniso sesimilo saKhe, kufanele ume kuze kube phakade, ‘njengofakazi othembekileyo ezulwini.’ Akukho noyedwa umyalo ochithiwe; akukho naluncane uhlamvu noma uphawu oluncane olushintshiwe. Umhubi uthi: ‘Phakade, Jehova, izwi lakho limi liqinile ezulwini.’ ‘Yonke imiyalo yaKhe iqinisekile. Imi iqinile kuze kube phakade naphakade.’ AmaHubo 119:89; 111:7, 8.” The Great Controversy, 434.

Njengoba imiyalo eyishumi iyisifaniso esingaguquki sesimilo sikaKristu, kanjalo nemithetho yokuhunyushwa kwesiprofetho iyisifaniso sesimilo saKhe.

“Kufanele sazi thina ngokwethu ukuthi ubuKristu buyini ngempela, ukuthi iqiniso liyini, ukuthi luyini ukholo esalwemukela, nokuthi iyini imithetho yeBhayibheli—imithetho esiyinikiwe yigunya eliphakeme kunawo wonke. Bangingi abakholwa bengenasisekelo abangase bakhe kuso ukholo lwabo, bengenabo ubufakazi obanele mayelana neqiniso laleyo ndaba. Uma kuvezwa umqondo ovumelana nemibono yabo ababeyakhe ngaphambili, bahlale sebekulungele ukuwemukela. Abacabangi besuka embangeleni baye emumphumeleni; ukholo lwabo alunasisekelo seqiniso sangempela, futhi ngesikhathi sokuvivinywa bayothola ukuthi bakhe phezu kwesihlabathi.”

“Lowo ophumula enelisekile ngolwazi lwakhe lwamanje olungakapheleli lwemiBhalo, ecabanga ukuthi lokhu kwanele ukusindiswa kwakhe, uphumule ekukhohlisweni okubulalayo. Bangingi abangahlomele ngokuphelele ngezizathu zemiBhalo, ukuze bakwazi ukuqonda

iphutha, nokulahla wonke amasiko nezinkolelo-ze ezethulwe ngobuqili njengeqiniso. USathane ufake eyakhe imibono ekukhonzeni uNkulunkulu, ukuze onakalise ubumsulwa bevangeli likaKristu. Inani elikhulu lalabo abathi bakholelwa iqiniso lamanje, alikwazi ukuthi kuyini okwakha ukukholwa okake kwanikelwa kwabangcwele kanye—uKristu kini, ithemba lenkazimulo. Bacabanga ukuthi bavikela izimpawu ezindala, kodwa bayafudumala nje futhi abanandaba. Abazi ukuthi kuyini ukweluka esipiliyoni sabo nokuba nobuhle bangempela bothando nokukholwa. Abangabafundi beBhayibheli abasondelene nalo, kodwa bayavilapha futhi abanaki. Lapho kuvela ukwehluka kwemibono ngezindimana zemiBhalo, laba abangazange bafunde ngenhloso futhi abangazinzile ngalokho abakukholwayo, bayawa basuke eqinisweni. Kufanele sigcizelele kubo bonke isidingo sokuphenya ngenkuthalo iqiniso lobuNkulunkulu, ukuze bazi ukuthi bayalazi ngempela iqiniso. Abanye bazisho benolwazi oluningi, futhi bazizwe benelisekile ngesimo sabo, lapho bengenalo nhlobo ushisekelo olwengeziwe ngomsebenzi, bengasenalo uthando oluvuthayo ngoNkulunkulu, nangemiphefumulo uKristu ayifela, kunalokho okungaba yikho uma babengakaze bamazi uNkulunkulu. Abalifundi iBhayibheli [ukuze] bazenzele umnkantsha namafutha emiphefumulweni yabo. Abazizwa ukuthi liyizwi likaNkulunkulu elikhuluma kubo. Kodwa, uma sifuna ukuqonda indlela yensindiso, uma sifuna ukubona imisebe yeLanga lokulunga, kufanele siyifunde imiBhalo ngenhloso, ngokuba izithembiso neziprofetho zeBhayibheli zikhanyisa ngemisebe ecacile yenkazimulo phezu kwecebo lobuNkulunkulu lokuhlenga, amaqiniso amakhulu lawo angaqondwa ngokucacile.” The 1888 Materials, 403.

Ukuba ngumKristu ngempela kusho ukufana noKristu. Le ndima iveza ukuthi “kufanele sazi ngokwethu ukuthi kuyini okwakha ubuKristu.” Ithi “kufanele sazi” “ukuthi liyini iqiniso.” “Kufanele sazi” “ukuthi luyiluphi ukholo esilwamukelileyo.” Kufanele sazi “ukuthi iyini imithetho yeBhayibheli—imithetho esiyinikwe yigunya eliphakeme kunawo wonke.” Ukuba njengoKristu kudinga ukwazi ukuthi iyini imithetho yeBhayibheli esiyinikwe yigunya eliphakeme kunawo wonke. Ngaphandle kwaleyo mithetho asikwazi ukufana noKristu, ngoba imithetho enikezwe yigunya eliphakeme kunawo wonke iyisifaniso esibhaliwe sesimilo saKhe.

Esinye isici sika-Eliya ngumsebenzi wokulungisa indlela yesithunywa sesivumelwano. U-Eliya umelela umsebenzi ofezwa phakathi nomlando lapho abantu ababekhethwe ngaphambili bedluliswa, kuyilapho ngesikhathi esifanayo kukhethwa abantu abasha abakhethiweyo. Lowo mlando umelela inqubo yokuhlazwa eveza abantu abamelwa njengomnikelo ohlanzekile, ngokuphambene nabantu ababekhethiweyo bangaphambili abangcolileyo.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; neNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enisithokozelayo: bhekani, siyakuza, usho uJehova Sebawoti. Kodwa ngubani ongamelana nosuku lokufika kwaso na? Futhi ngubani oyakuma lapho sivela? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabagezi bezindwangu; siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, siwahluze njengegolide nangesiliva, ukuze anikele kuJehova umnikelo wokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

UJohane uMbhapathizi walungisa indlela ukuze uKristu afike ngokuzumayo azohlambulula ithempeli laKhe. Ukuhlanjululwa kwethempeli ekuqaleni nasekupheleni kwenkonzo kaKristu kwakuyikugcwaliseka kukaMalaki isahluko sesithathu. UJohane wayeyisithunywa esalungisa indlela yesithunywa sesivumelwano ukuze sihlambulule amadodana kaLevi.

“Ekuhlanzweni kwethempeli, uJesu wayememezela umsebenzi waKhe njengoMesiya, futhi eqala umsebenzi waKhe. Lelo thempeli, elakhiwa ukuze libe yindawo yokuhlala yoBukhona bobuNkulunkulu, lalihloselwe ukuba yisifundo esiphilayo ku-Israyeli nakulo umhlaba. Kusukela ezikhathini zaphakade kwakuyinjongo kaNkulunkulu ukuthi zonke izidalwa ezidaliweyo, kusukela kuserafi elikhazimulayo nelingwele kuze kufike kumuntu, zibe yithempeli lokuhlala koMdali ngaphakathi. Ngenxa yesono, isintu sayeka ukuba yithempeli likaNkulunkulu. Senziwe mnyama futhi sangcoliswa ububi, inhliziyo yomuntu yayingasabonakalisi inkazimulo yoNgcwele. Kodwa ngokuba sesimweni somuntu kweNdodana kaNkulunkulu, inhloso yeZulu iyafezeka. UNkulunkulu uhlala esintwini, futhi ngomusa osindisayo inhliziyo yomuntu iba futhi ithempeli laKhe. UNkulunkulu wayehlose ukuthi ithempeli laseJerusalema libe ngufakazi oqhubekayo wesiphetho esiphakeme esivulekele yonke imiphfumulo. Kodwa amaJuda ayengakuqondanga ukubaluleka kwaleso sakhiwo ayesibheka ngokuziqhenya okukhulu kangaka. Awazange azinikele ngokwawo njengamathempeli angcwele oMoya wobuNkulunkulu. Izinkantolo zethempeli laseJerusalema, ezigcwele umsindo wokuhweba okungengcwele, zazimelela ngeqiniso elikhulu kakhulu ithempeli lenhliziyo, elalingcoliswe ubukhona bezinkanuko zenyama nemicabango engengcwele. Ekuhlanzeni ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlanza inhliziyo ekungcolisweni yisono,—ezifisweni zasemhlabeni, ezifisweni zobugovu, emikhubeni emibi, eyonakalisa umphefumulo. ‘INKosi enimfunayo iyakufika masinyane ethempelini layo, yebo, isiThunywa sesivumelwano enisithokozelayo: bhekani, siyakuza, usho uJehova Sebawoti. Kepha ngubani ongamelana nosuku lokufika kwaso? Ngubani oyakuma lapho sibonakala? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabawashayo; siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubhlanza amadodana kaLevi, sibahluze njengegolide nangesiliva.’ Malaki 3:1–3.” The Desire of Ages, 161.

Johane uMbhapathizi wayeyisithunywa esalungisa indlela yokuba uKristu afike ngokuzumayo azohlambulula ithempeli laKhe, futhi uWilliam Miller wenza umsebenzi ofanayo wokulungiselela ukuba uKristu afike ngokuzumayo eNdaweni Engcwele Kakhulu ngo-October 22, 1844.

“Ukuza kukaKristu njengomPristi wethu Omkhulu endaweni engwelengcwele kakhulu, ngenjongo yokuhlanzwa kwengcwele, njengoba kuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, njengoba kwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu kubuye kufanekiswe ukuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

UJohane noMiller babengabafanekiso bokuhlanzwa obumelelwe nguMalaki obusenziwa manje emlandweni wethu wamanje.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yase imemeza ngamandla ngezwi elinamandla, yathi, Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo ofanayo nalowo owanikezwa yingelosi yesibili. Liwile iBabiloni, ‘ngokuba laphuzisa zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Iyini lelo wayini?—Yizimfundiso zalo zamanga. Linike umhlaba isabatha lamanga esikhundleni seSabatha somyalo wesine, laphinda futhi amanga uSathane awaqala ukuwatshela u-Eva e-Edene—ukungafi komphfumulo ngokwemvelo. Amaphutha amaningi afanayo liwasakazile kude nakubanzi, ‘lifundisa njengezimfundiso imiyalo yabantu’ (Mathewu 15:9).

“Lapho uJesu eqala inkonzo yaKhe obala, wahlanza iThempeli ekungcolisweni kwalo okuyinhlamba engcwele. Phakathi kwezenzo zokugcina zenkonzo yaKhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo-ke nasemsebenzini wokugcina wokuxwayisa izwe, izingcingo ezimbili ezihlukile zenziwa emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba liphuzisile izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Kanti ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuthi ningemukeli izinhlopho zalo. Ngokuba izono zalo sezifikile ezulwini, futhi uNkulunkulu uzikhumbulile izenzo zalo zobubi’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ukuhlanzwa kwethempeli okubili enkonzweni kaKristu, nokuhlanzwa kwethempeli okubili emlandweni wamaMillerite, kwakuyikugwaliseka kukaMalaki isahluko sesithathu futhi kukhomba phambili ekuhlanzweni kwethempeli okubili okwaqala ngoSeptemba 11, 2001, lapho izakhiwo ezinkulu zaseNew York City ziphonswa phansi ngokuthintwa nguNkulunkulu, nengelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla ukuze ikhanyise umhlaba ngenkazimulo yayo. Phakathi kwezinye izinto lokhu kuphikisa isitsha sezinganekwane esethulwa izazi zenkolo zaseLaodicea zenkolo yama-Adventist ezithi u-Ellen White wayengumprofethi u-Eliya owayeyokuza ngaphambi kosuku olukhulu nolwesabekayo lweNkosi. Ukuhlanzwa kwethempeli okwenzeka lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla kwaqala eminyakeni engamashumi ayisishiyagalombili nesithupha emva kokuba u-Ellen White ebekwe ekuphumuleni.

UJohane uMbhapathizi nabafundi bakhe, uMiller namaMillerite, kanye ne-Future for America bamele izithunywa ezilungisa indlela ukuze isithunywa sesivumelwano size ngokuzumayo ethempelini laSo, silihlabulule ekungcolisweni kwalo okuyisihlamba esingcwele.

U-Eliya, njengophawu, umele umuntu. Umele umuntu obizwe evela endleleni yokuphila evamile, hhayi isazi semfundiso yenkolo esingumpristi. Inkonzo yakhe iveza indlela efanele yaseBhayibhelini, okuyimithetho enikezwe yigunya eliphakeme kunawo wonke. Inkonzo yakhe imi ekubhekaneni nendlela yobupristi bamanje baseLawodikeya, eyizinganekwane, amasiko, nemikhuba yesintu. Ulungisa indlela yenqubo yokuhlanzwa evusa isizwe esisha esikhethiweyo ezinsalelweni zesizwe esikhethiweyo esedlulwayo. Inqubo yokuhlanzwa ibekwe esimweni sokwenzeka kungazelelwe.

U-Eliya futhi umelela inkonzo nomsebenzi uNkulunkulu awumisayo futhi awukhombise ngokukhethekile njengenkono kaNkulunkulu eyodwa kuphela.

Sizokubonisa lokhu emlandweni wamaMillerite esihlokwani esilandelayo.

Kwathi ngesikhathi sokunikelwa komhlathelo wakusihlwa, umprofethi u-Eliya wasondela, wathi: Jehova Nkulunkulu ka-Abrahama, ka-Isaka, noka-Israyeli, makwazeke namuhla ukuthi wena unguNkulunkulu kwa-Israyeli, nokuthi mina ngiyinceku yakho, nokuthi ngenze zonke lezi zinto ngezwi lakho. 1 AmaKhosi 18:36.