

u-Eliya – Inombolo Yesithathu

Makwazeke

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

Besilokhu sikhomba izimpawu zika-Eliya njengophawu. Esinye salezo zimpawu ukuthi inkonzo nomlayezo ka-Eliya, kaJohane uMbhapathizi, noWilliam Miller kwakuyizinsimbi zokwahlulela. Umlayezo wabo wasetshenziswa yiNkosi ukuvivinya izikhathi zomlando zabo ezihlukene. UJesu wathi ukube wayengafikanga, amaJuda aphikisanayo ngenkani ngabe awanasono.

Ukube bengingezanga ngakhuluma kubo, bebengenakuba nesono; kodwa manje abanaso isembozo sesono sabo. Johane 15:22.

UHezekeli ubona lowo mgomo ofanayo kumaJuda aphikisayo omlando wakhe.

Ngokuba bangabantwana abanesibindi esingahloniphi nabanezinhliziyo ezilukhuni. Ngiyakuthuma kubo; wena uyakuthi kubo: Isho kanje iNkosi uJehova. Bona-ke, noma belalela, noma bayeke ukulalela, (ngokuba bayindlu ehlobukayo,) nokho bayakukwazi ukuthi kube khona umprofethi phakathi kwabo. Hezekeli 2:4, 5.

Ufanekiselo luka-Eliya luhlanganisa indima yakhe njengethuluzi lokwahlulela.

“Labo ababambe iqhaza ekumemezeleni umlayezo wengelosi yesithathu bahlolisisa imiBhalo ngokohlelo olufanayo nalolo uBaba uMiller alwamukela. Encwajaneni encane enesihloko esithi *Views of the Prophecies and Prophetic Chronology*, uBaba uMiller unikeza le mithetho elandelayo elula, kodwa ehlaniphi nebalulekile, yokutadisha iBhayibheli nokulichaza:

“1. Wonke amazwi kufanele abe nokusebenza kwawo okufanele endabeni eyethulwa eBhayibhelini; 2. Yonke imiBhalo iyadingeka, futhi ingaqondwa ngokuzinikela nokufunda ngokukhuthala; 3. Akukho lutho olwambulwa emiBhalweni olungafihlwa noma oluyofihlwa kulabo abacela ngokukholwa, bengangabazi; 4. Ukuze uqonde imfundiso, hlanganisa yonke imibhalo ndawonye ngendaba ofisa ukuyazi, bese uvumela wonke amazwi abe nomthelela wawo ofanele; futhi uma ungakha umbono wakho ngaphandle kokuphikisana, awunakuba sephutheni; 5. UmBhalo kufanele ube ngumchazi wawo uqobo, njengoba uyisilinganiso sawo uqobo. Uma ngithembele kumfundisi ukuba angichazele wona, bese yena eqagela incazelo yawo, noma efisa ukuba ibe ngaleyo ndlela ngenxa yesivumo sakhe senkolo esihlukene, noma ukuze kuthiwe uhlakaniphile, khona-ke ukuqagela kwakhe, isifiso sakhe, isivumo sakhe senkolo, noma ukuhlakanipha kwakhe kuyisilinganiso sami, hhayi iBhayibheli.”

“Okungenhla kuyinxenye yale mithetho; futhi ekutadisheni kwethu iBhayibheli sonke siyokwenza kahle ukulalela izimiso ezibekiwe.

“Ukukholwa kweqiniso kusekelwe emiBhalweni; kodwa uSathane usebenzisa amaqhinga amaningi kakhulu ukuze aphenjule imiBhalo kabi futhi angenise iphutha, kangangokuthi kudingeka ukuqaphela okukhulu uma umuntu efuna ukwazi lokho ekufundisayo ngempela. Enye yezinkohliso ezinkulu zalesi sikhathi ukuhlala kakhulu emizweni, nokuzibiza ngokwethembeka kuyilapho kunganakwa izimemezelo ezisobala zezwi likaNkulunkulu ngenxa yokuthi lelo zwi alivumelani nomuzwa. Abaningi abanasisekelo sokukholwa kwabo ngaphandle kwemizwelo. Inkolo yabo iqukethe ukuvuseleleka kwemizwa; lapho lokho kuphela, ukukholwa kwabo kuyanyamalala. Umuzwa ungaba ngamakhoba, kodwa izwi likaNkulunkulu lingukulweni. Futhi “yini,” kusho umprofethi, “amakhoba ekolweni na?”

“Akekho oyakulahlwa ngenxa yokungalaleli ukukhanya nolwazi angakaze abe nakho, futhi angenakukuthola. Kodwa abaningi bayenqaba ukulalela iqiniso abalethulelwa lona yizithunywa zikaKristu, ngoba befisa ukuvumelana nesilinganiso sezwe; futhi iqiniso elifinyelele ekuqondeni kwabo, ukukhanya okukhanyele emphefumulweni, kuyobagxeka eSahlulelweni. Kulezi zinsuku zokugcina sinokukhanya okuqoqekile obekukhanya kuzo zonke izizukulwane, futhi siyakubekwa umthwalo wemfanelo ngokuhambisana nalokho. Indlela yobungcwele ayilingani nezwe; iyindlela ephakanyisiwe. Uma sihamba ngaleyo ndlela, uma sigijima endleleni yemiyalo yeNkosi, siyothola ukuthi ‘indlela yabalungileyo injengokukhanya okukhazimulayo, okukhanya ngokwengeziwe kuze kube semini epheleleyo.’” Review and Herald, November 25, 1884.

Asilahliwa “ngokungalaleli ukukhanya nolwazi” “esasingakaze sibe nakho, futhi” “esasingeke sikwazi ukukuthola.” Ingxenye ebalulekile yalesi sitatimende yile nkulumo ethi “esasingeke sikwazi ukukuthola.” U-Eliya, uJohane noMiller bamele ukukhanya ezizukulwaneni zabo ngokwehlukana, ukukhanya obekungafinyeleleka. Ukuba khona komlayezo wabo kwasusha isembozo salokho okubizwa ngokomthetho e-United States ngokuthi “plausible deniability.” Umlayezo ka-Eliya kunoma yisiphi isizukulwane lapho ubonakaliswa khona ususa noma iyiphi “plausible deniability,” ngaleyo ndlela ubophe sonke isizukulwane ukuba siphendule ngokukhanya esesethulwa ngaleso sikhathi.

“Umfowethu wake wathi ngeke alalele lutho olumayelana nemfundiso esiyibambayo, esaba ukuthi angase aqiniseke. Wayengafuni ukuza emihlanganweni, noma ukulalela izinkulumo; kodwa kamuva wamemezela ukuthi wayebona ukuthi wayenecala njengokungathi wayezizwile. UNkulunkulu wayemnikile ithuba lokwazi iqiniso, futhi Wayeyombeka icala ngalelo thuba. Bangingi phakathi kwethu abanokubandlulula ngokumelene nezimfundiso okuxoxwa ngazo manje. Abafiki ukuzolalela, abafuni ukuphenya ngokuzola, kodwa baveza ukuphikisa kwabo ebumnyameni. Baneliseke ngokuphelele ngesimo sabo. ‘Wena uthi, Ngicebile, ngandisiwe ngempahla, angiswele lutho; kanti awazi ukuthi ungolusizi, nongohawukelekayo, nompofu, nempumpothe, nohamba-ze; ngikweluleka ukuba uthenge kimi igolide elivivinywe emlilweni, ukuze ucebe; nezambatho ezimhlophe, ukuze wembathiswe, nokuba ihlazo lobunqunu bakho lingabonakali; futhi ugcobe amehlo akho ngomuthi wamehlo, ukuze ubone. Bonke engibathandayo ngiyabasola ngibajezise; ngakho-ke shiseka, uphenduke’

(IsAmbulo 3:17–19).

“Lo mbhalo usebenza kulabo abaphila ngaphansi komsindo wesigijimi, kodwa abangafuni ukuza bazosizwa. Wazi kanjani ukuthi kungenzeka iNkosi inikeza ubufakazi obusha beqiniso laYo, ibubeka esimweni esisha, ukuze indlela yeNkosi ilungiswe? Yimaphi amacebo enibe niwabeka ukuze ukukhanya okusha kufakwe phakathi kwezikhundla zabantu bakaNkulunkulu? Yibuphi ubufakazi eninabo bokuthi uNkulunkulu akathumelanga ukukhanya kubantwana baKhe? Konke ukuzethemba, ukuzigqamisa, nokuzidla kwemibono kufanele kususwe. Kufanele size ezinyaweni zikaJesu, sifunde kuYe lowo omnene nothobekile ngenhliziyo. UJesu akazange afundise abafundi baKhe njengoba orabi babefundisa abafundi babo. Abaningi kumaJuda beza balalela lapho uKristu embula izimfihlakalo zensindiso, kodwa abazanga ukuzofunda; beza ukugxeka, ukumbamba ngokungahambisani okuthile, ukuze babe nokuthile abangakucwasisa ngakho kubantu. Babenelisekile ngolwazi lwabo, kodwa abantwana bakaNkulunkulu kufanele balazi izwi loMalusi weqiniso. Akusona yini lesi isikhathi lapho bekuyoba okufanele kakhulu ukuzila ukudla nokuthandaza phambi kukaNkulunkulu? Sisengozini yokungaboni ngaso linye, sisengozini yokuthatha izinhlangothi ephuzwini eliphikisanwayo; ngakho-ke akufanele yini simfune uNkulunkulu ngobuqotho, ngokuzithoba komphfumulo, ukuze sazi ukuthi liyini iqiniso?” Selected Messages, book 1, 413.

Labo abamele umlayezo ka-Eliya bayizinsimbi zokwahlulela enqubweni yokuhlanzwa elungisa indlela yesithunywa sesivumelwano ukuba sihlanze ithempeli. Ekufezeni umsebenzi wokuhlanza ithempeli, ukukhanya kweqiniso lamanje kwembulwa. Ukuba bekungamelanga kwembulwe, labo uKristu ayebafuna futhi asabafuna ukubahlanza babeyoqhubeka begqoke ingubo yabo yaseLawodikeya yokuzikhohlisa. U-Eliya ufanekisela inkonzo eyethula iqiniso njengehluzi lokwahlulela. Yingakho sitshelwa ukuthi labo abenqaba umlayezo kaJohane uMbhapathizi babengenakuzuzisa ekufundiseni kukaJesu.

“Ngabuyiselwa ekumenyezelweni kokufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu.” Early Writings, 258.

Emlandweni yesiprofetho efanekisela ukuhlanzwa kwabantu bakaNkulunkulu, kuvulwa umlayezo weqiniso lamanje obamba lesi sizukulwane siphendule ngokukhetha ubumnyama noma ukukhanya.

Kepha wena, Daniyeli, vala la mazwi, futhi unamathisele uphawu encwadini kuze kube yisikhathi sokuphela: abaningi bayakuhambahamba lapha nalaphaya, nolwazi luyakwandiswa.... Wasesithi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avalawe futhi anamathiselwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlanzwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyoqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:4, 9, 10.

Labo abamela umlayezo ka-Eliya ezizukulwaneni zabo ngokwahlukana babonwa nguKristu njengezithunywa zaKhe ukuze abasebenzise njengezixhobo zokwahlulela. Yilokhu u-Eliya ayekukhomba lapho ethi, “makwaziwe namuhla ukuthi wena unguNkulunkulu kwa-Israyeli,

nokuthi mina ngiyinceku yakho, nokuthi ngenze zonke lezi zinto ngezwi lakho.”

Leli qiniso labekwa futhi nguJesu ngokuphathelene noJohane uMbhapathizi.

Kwathi sebehamba, uJesu waqala ukukhuluma ezixukwini ngoJohane, wathi: Naphuma nayobonani ehlane na? Umhlanga unyakaziswa ngumoya na? Kepha naphuma nayobonani na? Umuntu owembethe izingubo ezithambileyo na? Bhekani, abembatha izingubo ezithambileyo basezindlini zamakhosi. Kepha naphuma nayobonani na? Umprofethi na? Yebo, ngithi kini, nongaphezu komprofethi. Ngokuba nguye lo okulotshwe ngaye ukuthi, Bheka, ngithuma isithunywa sami phambi kobuso bakho, esiyakulungisa indlela yakho phambi kwakho. Mathewu 11:7–10.

UJohane wayengaphezu komprofethi; wayeyithuluzi lesahlulelo, futhi inkonzo yakhe yabonakaliswa esizukulwaneni sakhe, ngokuba baphuma baya ehlane ukuyombona, njengoba nje impela wonke u-Israyeli weza eKarmeli ngomyalo ka-Ahabi. UWilliam Miller waqonda ukwanda kolwazi okwembulwa ngemva kokuvulwa ngo-1798. Wayemele labo abagijima beya le nale eLizwini likaNkulunkulu njengoba ulwazi lwanda. Umyalezo wakhe wawusekelwe esikhathini sesiprofetho, futhi ngo-1840 umyalezo nenkonzo yakhe kwabekwa esizukulwaneni sakhe ngendlela yokuthi wonke umhlaba wamaProthestani wawubhekile ukubona ukuthi indlela yakhe yokusebenza iyasebenza yini. Lapho sekuqinisekisiwe, umyalezo wakhe wathwalwa wayiswa emhlabeni wonke.

“Ngonyaka ka-1840 kwenzeka okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa isasasa elikhulu kubantu abaningi. Eminyakeni emibili ngaphambili, uJosiah Litch, omunye wabefundisi ababehamba phambili ekushumayeleni ukufika kwesibili, washicilela incazelo yeSambulo 9, ebike ukuwa koMbuso wase-Ottoman. Ngokwezibalo zakhe, la mandla kwakufanele achithwe... mhla ka-11 ku-Agasti, 1840, lapho amandla ase-Ottoman eConstantinople kungalindeleka ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngesikhathi esashiwo ngokuqondile, iTurkey, ngamanxusa ayo, yamukela ukuvikelwa yimibuso ehlangene yaseYurophu, ngalokho yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Leso sehlakalo sagcwalisa isibikezelo ngokunembile. Lapho lokhu sekuyaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhunyushwa kwesiprofetho ezazamukelwe nguMiller nabangane bakhe, kwase kunikezwa umfutho omangalisayo enhlanganweni ye-advent. Amadoda emfundo nawasesikhundleni ahlanguka noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Isikhathi esisukela ku-“1840 kuya ku-1844” simelela umlando “wezulu eziyisikhombisa” zesAmbulo isahluko seshumi. Kulowo mlendo kwaqalwa inqubo yokuhlanzwa eyayimelelwe kuMalaki isahluko sesithathu, kanye nokuhlanzwa kwethempeli kabili okwenziwa nguKristu. Inqubo yokuhlanzwa yayiyinqubo eqhubekayo yokuvivinya, esekelwe ekuqondeni kukaMiller umgomo wosuku olumele unyaka. Labo abamele umyalezo ka-Eliya balungisa indlela ukuze isithunywa sesivumelwano size ngokuzumayo ethempelini laSo, futhi bayisifanekiso sensimbi yokwahlulela esetshenziswa isithunywa sesivumelwano ukususa labo abakhetha ubumnyama

kunokukhanya.

Mina ngempela nginibhaphathiza ngamanzi kube ngukuphenduka; kodwa lowo oza emva kwami unamandla kunami, engingafanele ukuthwala izicathulo zakhe; yena uyakunibhaphathiza ngoMoya oNgcwele nangomlilo; okufolosholo lakhe lokwela lusandleni sakhe, futhi uyakulihlanza ngokupheleleyo ibala lakhe lokubhulela, aqoqele ukolweni wakhe esibayeni; kepha amakhoba uyakuwashisa ngomlilo ongacimekiyo. Mathewu 3:11, 12.

Ngosuku lukaKristu olumelelwe kuJohane 6:66, walahlekelwa abafundi abaningi kunanoma isiphi esinye isikhathi. Encwadini ethi **The Desire of Ages**, lapho le ndima kaJohane ikhulunywa khona, indlela yokusebenzisa isiprofetho yaba yisona sizathu uqobo esenza abafundi basuke. Abakwazanga ukuqonda ukuthi okungokoqobo kwakumele okomoya, futhi ngokukaMphostoli uPawulu, okungokoqobo kuza ngaphambi kokomoya.

Kanjalo kulotshiwe ukuthi: Umuntu wokuqala, u-Adamu, waba ngumphefumulo ophilayo; u-Adamu wokugcina waba ngumoya ophilisayo. Kodwa akusikho okomoya okwaqala, kodwa okwemvelo; bese kuthi emva kwalokho kube yilokho okungokomoya. 1 Korinte 15:45, 46.

AmaJuda, engafuni futhi ngenxa yalokho engakwazi, enqaba ukumqonda uKristu ngesikhathi eziveza ngokuthi wayeyisinkwa sasezulwini okwakumelwe sidliwe. Amasiko nemikhuba kwadlula indlela yokusebenza eyasetshenziswa nguKristu uqobo. Mayelana nalo mlendo uDade White waloba:

“Ngokusolwa obala kokungakhohwa kwabo laba bafundi baqhubeka nokuhlukaniswa noJesu ngokwengeziwe. Bacasuka kakhulu, futhi befisa ukulimaza uMsindisi nokwanelisa ububi bamaFarisi, bamfulathela, bamshiya ngokwedelela. Base benze ukukhetha kwabo, bathatha isimo sangaphandle ngaphandle komoya, ikhoba ngaphandle kwenhlanvu. Isinqumo sabo asizange siphinde siguqulwe; ngoba ababe besahambi noJesu.”

“Ofosholo lwakhe lusesandleni saKhe, futhi uyakuhlambulula ngokuphelele isibuya sakhe, aqoqele ukolweni wakhe esibayeni.’ Mathewu 3:12. Lesi kwakungesinye sezikhathi zokuhlanzwa. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babezigcwele kakhulu ubuze nokuzilungisa bona siqu ukuba bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuthobeka, abaningi bafulathela uJesu. Abaningi basalokhu benza into efanayo. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni laseKapernaume. Lapho iqiniso lilethwa enhliziyweni, bayabona ukuthi ukuphila kwabo akuvumelani nentando kaNkulunkulu. Bayasibona isidingo soguquko oluphelele kubona uqobo; kodwa abazimisele ukuthatha umsebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengalokhu abafundi bamshiya uJesu, bekhononda bethi, ‘Leli yizwi elinzima; ngubani ongalizwa na?’” *The Desire of Ages*, 392.

Yisithunywa sikaMalaki sesivumelwano esihlanza amadodana kaLevi ngomlilo. Uhlanza ngokupheleleyo isibuya sakhe, ehlukana ukolweni namakhoba. Lo msebenzi uwenza ngesihlungo. Isihlungo siyiso esifeza ukwahlukanisa, futhi isihlungo siwumyalezo weqiniso lamanje kuwo wonke umlando ngamunye lapho ehlanza khona amadodana kaLevi. Isihlungo

siwumyalezo ka-Eliya nezithunywa zakhe, ezimelela ithuluzi lokwahlulela.

Bhekani, ngiyathuma isithunywa sami, siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yebo, isithunywa sesivumelwano enjabula ngaso; bhekani, siyakuza, usho uJehova Sebawoti. Kodwa ngubani ongamelana nosuku lokuza kwaso na? futhi ngubani oyakuma lapho sibonakala na? ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabahlanzi bezingubo; futhi siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, siwahluze njengegolide nangesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

Lowo oza emva kukaJohane uMbhapathizi nguYe ohlanza ibala lakhe lokubhulela ngesihlungi, futhi unjengomlilo womncibilikisi. Inqubo yokuhlazwa ifezwa yisithunywa sesivumelwano, ngakho-ke ikhomba umlando lapho iNkosi ingena esivumelwaneni nabantu abasha abakhethiweyo besivumelwano. Ngesikhathi u-Israyeli wasendulo ekhululwa ebugqilini baseGibhithe, enye ingqikithi yalowo mlendo ongcewele kwakuyindaba “yezibulo.” Kungaba ukufa kwamazibulo aseGibhithe, noma ukubizwa kuka-Israyeli nguNkulunkulu njengezibulo laKhe.

Uyakuthi kuFaro: “Isho kanje iNkosi: U-Israyeli uyindodana yami, izibulo lami. Ngithi kuwe: Dedela indodana yami, ukuze ingikhonze; kepha uma wenqaba ukuyidedela, bheka, ngiyakubulala indodana yakho, izibulo lakho.” U-Eksodusi 4:22, 23.

Lapho uNkulunkulu engena esivumelwaneni no-Israyeli ekukhululweni kwabo eGibhithe, icebo lobuNkulunkulu kwakungukuthi wonke amazibulo amadodana ezizweni zonke anikelwe emsebenzini wobupristi. Kodwa ekuhlubukeni kwenkonyane yegolide, kwaba yisizwe sakwaLevi kuphela esasema ngasohlangothini lukaMose kulokho kuhlubuka. Ngenxa yokuthembeka kwaso, uNkulunkulu waluchitha uhlelo lwaKhe lokuthi wonke amazibulo azo zonke izizwe anikelwe ebupristini, wase edlula kwezinye izizwe wanika isizwe sakwaLevi ilungelo elikhethekile lobupristi. Lapho isithunywa sesivumelwano sihlaza amadodana kaLevi, lokhu kumela umlando lapho abantu besivumelwano bangaphambili bebekwa eceleni ngenxa yabantu besivumelwano esisha. Kwaba njalo ngoJohane uMbhabhadisi, ngamaMillerite, futhi kuyakuba njalo nangabayizinkulungwane eziyikhulu namashumi amane nane. Kusukela ku-1840 kuya ku-1844 kwaqalwa inqubo yokuhlaza ngodaba lokuvinjwa lomyalezo wesiprofetho owawunikwe uWilliam Miller. Lokho kwaholela ekufikeni kweNkosi masinyane ethempelini layo ngo-October 22, 1844, kodwa inqubo yokuhlaza ayizange iphele kwaze kwaba ngu-1863.

“Kokubili isiprofetho sikaDaniyeli 8:14, esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke ingcewele iyakuhlazwa,’ kanye nombiko wengelosi yokuqala, othi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile,’ kwakukhomba enkonzweni kaKristu endaweni engewelengcewele kakhulu, ekwahluleleni okuphenyayo, hhayi ekufikeni kukaKristu ukuze ahlenge abantu bakhe futhi abhubhise ababi. Iphutha lalingekho ekubalweni kwezikhathi zesiprofetho, kodwa lalisesehlakalweni esasiyokwenzeka ekupheleni kwezinsuku eziyi-2300. Ngaleli phutha abakholwayo bahlupheka ngokudumala, nokho konke okwakubikezelwe yisiprofetho, nakho

konke ababenezizathu ezingokomBhalo zokukulindela, kwase kugcwalisekile. Ngaso kanye isikhathi ababekhala ngaso ngokwehluleka kwamathemba abo, isenzakalo sasenzekile esasibikezelwe yilowo mbiko, futhi okwakumelwe kugcwaliseke ngaphambi kokuba iNkosi ibonakale ukuze inike inceku zayo umvuzo.”

“UKristu wayengezanga emhlabeni, njengoba babelindele, kodwa, njengoba kwakuboniswe kusengaphambili ngomfanekiso, wayeza endaweni engcwele kakhulu yethempeli likaNkulunkulu ezulwini. Umprofethi uDaniyeli umveza eza ngalesi sikhathi kuMdala Wezinsuku: ‘Ngabona emibonweni yasebusuku, bheka, kwakufika emafwini ezulu onjengeNdodana yomuntu, weza’—hhayi emhlabeni, kodwa—‘kuMdala Wezinsuku, base bemletha phambi kwakhe.’ Daniyeli 7:13.”

“Lokhu kuza kuphrofethwe futhi ngumprofethi uMalaki: ‘iNkosi, eniyifunayo, iyakufika masinyane ethempelini layo, yebo, isithunywa sesivumelwano enithokoza ngaso: bhekani, siyakufika, isho iNkosi yamabandla.’ Malaki 3:1. Ukuza kweNkosi ethempelini layo kwakungokuzuma, kungalindelekile, kubantu bayo. Babengayilindele khona lapho. Babelindele ukuba ifike emhlabeni, ‘ngomlilo ovuthayo iphindisele kulabo abangamazi uNkulunkulu nabangalaleli ivangeli.’ 2 Thesalonika 1:8.

“Kodwa abantu babengakakulungeli ukuhlangabeza iNkosi yabo. Kwakusasele umsebenzi wokubalungiselela ukuba ufezwe ngenxa yabo. Kwakumelwe banikwe ukukhanya, okuqondisa izingqondo zabo ethempelini likaNkulunkulu ezulwini; futhi njengoba ngokukholwa babeyolandela uMpristi wabo oMkhulu enkonzweni Yakhe lapho, kwakuyokwambulwa imisebenzi emisha. Omunye umlayezo wokuxwayisa nowokufundisa kwakumelwe unikezwe ibandla.

“Usho umprofethi: ‘Ngubani ongamelana nosuku lokuza kwakhe na? futhi ngubani oyakuma lapho ebonakala na? ngokuba unjengomlilo womncibilikisi, nanjengensipho yabahlanzi bezingubo; uyakuhlala njengomncibilikisi nomhlanzi wesiliva; uyakubahlanza amadodana kaLevi, awahluze njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga.’ Malaki 3:2, 3. Labo abaphila emhlabeni ngesikhathi ukuncengela kukaKristu sekuphelile endaweni engcwele phezulu bayakuma phambi kukaNkulunkulu ongcwele bengenamlamuleli. Izingubo zabo kumelwe zingabi nasici, izimilo zabo kumelwe zihlanjululwe esonweni ngegazi lokufafaza. Ngomusa kaNkulunkulu nangokuzikhandla kwabo ngokukhuthala kumelwe babe ngabanqobi empini yokulwa nobubi. Ngenkathi ukwahlulela kophenyo kuqhubeka ezulwini, ngenkathi izono zamakhohla aphendukayo zisuswa endaweni engcwele, kumelwe kube khona umsebenzi okhethekile wokuhlanjululwa, wokulahla isono, phakathi kwabantu bakaNkulunkulu emhlabeni. Lo msebenzi wethulwa ngokucace kakhudlwana emilayezweni yesAmbulo 14.

“Lapho lo msebenzi usufeziwe, abalandeli bakaKristu bayobe sebelungele ukubonakala kwaKhe. ‘Khona umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zakudala, nanjengaseminyakeni yokuqala.’ Malaki 3:4. Khona ibandla iNkosi yethu eliyakulamukela kuYo ekufikeni kwaYo liyakuba ‘ibandla elinenkazimulo, lingenabala, lingenambimbi, noma okunjalo.’ Efesu 5:27. Khona liyakubheka ‘njengokusa, lihle njengenyanga, licace njengelanga, lesabeke njengempi enamabhanela.’ IsiHlabelo

seziHlabelo 6:10.”

“Ngaphandle kokuza kweNkosi ethempelini laYo, uMalaki uphinde waprofetha nangesikhathi sokuza kwaYo kwesibili, ukuza kwaYo ukuze kwenziwe ukwahlulela, ngala mazwi: ‘Mina ngiyakusondela kini ekwahluleni; ngibe ngufakazi osheshayo ngokumelene nabathakathi, nangokumelene neziphingi, nangokumelene nabafungi bamanga, nangokumelene nabacindezela isisebenzi emholweni waso, umfelokazi, nentandane, nabaphambukisa owokufika elungelweni lakhe, futhi abangangesabi, usho uJehova Sebawoti.’ Malachi 3:5. UJuda ubhekisela kuleso sigameko esifanayo lapho ethi, ‘Bhekani, iNkosi iyeza nezinkulungwane eziyizinkulungwane zabangcwele baYo, ukuze yahlulele bonke, futhi iqinisekise bonke abangamesabi uNkulunkulu phakathi kwabo ngazo zonke izenzo zabo zokungamesabi uNkulunkulu.’ Jude 14, 15. Lokhu kuza, nokuza kweNkosi ethempelini laYo, kuyizehlakalo ezehlukene nezihlukanisiwe.”

“Ukuza kukaKristu njengomPristi wethu oMkhulu eNdaweni Engwelengcwele Kakhulu, ngenxa yokuhlazwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwa kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu futhi kufanekiswa ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 424–426.

“Kukhulunywa” okune okukhulunywa ngakho esigabeni sokucina, futhi konke kungokufika okukodwa okufanekiswe ngezindlela ezine ezehlukene. Okunye kwalokho “kufika” ngumfanekiso wezintombi eziyishumi.

“Ngivame ukubhekiselwa emzekelisweni wezintombi eziyishumi, ezinhlanu zazo zazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mzekeliso ugcwalisekile futhi uyakugcwaliseka ngokoqobo lwawo lonke, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyaqhubeka nokuba yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Uma lezi “zokuza” ezine “ziyizincazelo zesenzakalo esisodwa,” khona-ke lezo “zokuza” ezine ezagcwaliseka ekuqaleni kwe-Adventism emnyakazweni kaMillerite, “ziyogcwaliseka” futhi “ngokwezwi nezwi ngokuphelele” emnyakazweni ka-Eliya ekupheleni kwe-Adventism.

UWilliam Miller namaMillerite babeyizimeli zomyalezo wengelosi yokuqala, futhi kuleyo ndima efanayo etholakala ku-Early Writings esisanda kuyicaphuna, umyalezo wengelosi yokuqala wawunezimpawu ezifanayo ncamashi nezikaJohane uMbhapathizi. Sacaphuna indima ethi labo abenqaba umyalezo kaJohane uMbhapathizi babengeke bazuziswe izimfundiso zikaJesu. Endimeni elandelayo uthi, “Labo abenqaba umyalezo wokuqala babengeke bazuziswe ngowesibili; futhi abazuziswanga ukukhala kwaphakathi kobusuku, okwakufanele kubalungiselele ukungena kanye noJesu ngokukholwa endaweni engcwele kunazo zonke yendlu engcwele yasezulwini.” Bobabili uWilliam Miller noJohane uMbhapathizi bamele amathuluzi okwahlulela.

Ukuba kwakungaveli noyedwa wabo bobabili, izizukulwane zabo ezihlukene zazingeke zibekwe icala ngokwenqaba ukukhanya. UNkulunkulu wasebenzisa lezo zithunywa ezimbili ukususa

isembatho sesono saseLawodikeya, ngaleyo ndlela wabonakalisa ubunqunu baseLawodikeya babantu ababekade bekhethiwe, ngokwethula isigijimi okwakuthi, noma samukelwa noma senqatshwa, sisetshenziswe ekwahlulelweni njengesibonakaliso sokuthi umprofethi wayekade ephakathi kwabo. Umlando ka-1840 kuya ku-1844 wafanekiswa ngomlilo owehla phezu komnikelo ka-Eliya eNtabeni iKarmeli. Umprofethi weqiniso wayesehlukani siwe kubaprofethi bamanga.

Sesifikile esigabeni lapho kufanele sichaze ngokufingqiwe inqubo yokuhlazwa eyaqhubeka ngemva kuka-Okthoba 22, 1844. USister White wathi ngemva kuka-Okthoba 22, 1844, “abantu babengakakulungeli ukuhlazwa neNkosi yabo. Kwakusekhona umsebenzi wokubalungiselela okwakufanele ufezwe ngenxa yabo. Kwakufanele banikwe ukukhanya, okuqondisa izingqondo zabo ethempelini likaNkulunkulu ezulwini; futhi njengoba babeyolandela ngoKholo uMpristi wabo oMkhulu enkonzweni Yakhe lapho, imisebenzi emisha yayiyokwambulwa. Kwakufanele kuphinde kunikezwe ibandla omunye umlayezo wokuxwayisa nowokufundisa.”

Lapho i-Adventism inqaba “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha uDaniyeli azibiza ngokuthi “isifungo” sikaMose, balahlekelwa amandla abo okuqonda ukuthi inqubo yokuhlazwa yaqhubeka yedlulela ngalé komsebenzi wabo wokuqala wokuqonda amaqiniso ahlobene nokuvulwa kokwahlulela.

Sizobhekana nenqubo eqhubekayo yokuhlazwa esihlokweni esilandelayo, bese siqala ukuvumelanisa uphondo lobuProthetani beqiniso olwamukelwa yiMillerite Adventism ngeminyaka yawo-1840 nophondo lweRiphabhulikhazimu.