

Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Elishumi Elinanye

Inani Leshumi Elinanye

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Incwadi kaYoweli mhlawumbi yeyona mbonakalo ithe ngqo yemvula yasemva eZibhalweni, yaye uYoweli uqala ngokubhekisa kuqala kwizizukulwana ezine zokuwexuka okwafezekiswa libandla lamaSeventh-day Adventist laseLawodike. Ezo zizukulwana zone zentshabalalo enyukayo ezimelwe kwiindinyana zokuqala zikaYoweli ziyahambelana namasikizi amane anyukayo akwaHezekile isahluko sesibhozo. U-1863 ukuya ku-1888 umele isizukulwana sokuqala, yaye umele ukwaliwa kwesigidimi esisisiseko samaMillerite njengoko simelwe kwiitshathi zoovulindlela zika-1843 neka-1850, njengoko simelwe kuHabhakuki isahluko sesibini, yaye ezifanekisela umnqophiso njengoko umelwe ngamacwecwe amabini eMithetho eliShumi.

1888 ukuya kowe-1919 amele isizukulwana esalayo amava obulungisa ngokholo, avelisa amava amelwe libandla laseFiladelfiya. Kwizizukulwana sokuqala uvukelo lwagxila emsebenzini wobunkokeli omelwe nguWilliam Miller, yaye kwizizukulwana sesibini sango-1888 kwavukelwa ubunkokeli boMoya wesiProfeto. Isizukulwana sesithathu sango-1919 saqala ngencwadi kaWilliam Warren Prescott, ethi, *The Doctrine of Christ* saza saphela ngencwadi ethi, *Questions on Doctrine* ngowe-1957. Eso sizukulwana sesithathu saba sisizukulwana sokuvumelana nehlabathi njengoko ubuAdventist babefuna uqinisekiso lwezenzo zabo zonyango kuMbutho Wezonyango waseMelika, kwanokuqinisekiswa kweekholeji zabo ngabaphengululi bezemfundo bobuProtestanti obuwileyo neRoma yobuKatolika.

Kwizizukulwana sesithathu icebiso lemfundo elivela ngosiba lukaEllen White lakhatywa laza lathatyathelwa indawo ziinkqubo zobuxoki zemfundo zehlabathi njengoko zimelwe yiilosofi yemfundo yaseGrisi. Imfundo yaseGrisi imelwa sisithixokazi uAthena, osibekwe engcweleni yetempile eyiParthenon ephindwe kabini eseNashville, eTennessee.

Imfundo eyinyaniso yabonakaliswa eBhayibhileni ngezikolo zabaprofeti ezazinxulunyaniswa nomprofeti uElisha. Uvukelo lwamaMaccabee luka-167 BC lusaqhubeka kude kuse ekutshatyalalisweni kweYerusalem ngo-70 AD, lwalusisibheno sokuchasa, ubukhulu becala, ukungena kwemfundo yamaGrike kwinkcubeko nakwisizwe selizwe lamandulo eliqaqambileyo eliyinyani. Uqhankqalazo lwamaMaccabee lwaluluvukelo oluchasene nefuthe lamaGrike kuwo onke amanqanaba, kodwa ifuthe lemfundo yaseGrisi lalinzulu kakhulu kwimbali nakwiinjongo zamahlokondiba anenzondelelo amaMaccabee kangankuba alinako ukwahlulwa kwinyaniso yokuba imfundo yamaGrike mhlawumbi yaba yeyona nto inkulu inxulunyaniswa nokwala kwamaYuda uYesu Kristu njengoMesiya wawo. Incwadi zibhaliwe ezichaza ifuthe elibi lemfundo yamaGrike kumaYuda, nendima yemfundo yobuxoki ekwaleni kwamaYuda nasekubethelelweni emnqamlezweni kukaKristu.

Uqhushululu lwakwaMakabhayi luhambelana noqhushululu lowe-1776 kwilizwe lozuko lokomoya langoku. Okwangoku kukho iiyunivesithi ezibhalisiweyo ezingaphezu kwama-4,000 e-United States ezakhiwe phezu kwefilosofi yezithethe zemfundo zamaGrike nezamaJesuit. Isiphithiphithi nokungabikho komthetho kweminyaka elishumi nangaphezulu edlulileyo kunokulandelwa ngokuthe ngqo kusiwa koko kubizwa ngokuba ngamaziko emfundo e-United States athe kangangamashumi eminyaka afaka iimfundiso ezingqondweni zabafundi ababesele belungiselelwe zizixhobo zeendaba nezolonwabo ukuba bamkele iifilosofi zobuzwe behlabathi ezivela kwiifilosofi zikaSathana zexesha loVukelo lwaseFransi. Abafundi beeyunivesithi zanamhlanje babeselungiselelwe ukuba bamkele indlela yokuphila emelwe yiSodom neGomora ngaphambi kokuba bangene kumaziko emfundo ayilelwe ukuhlasele abantu abamhlophe, amaKristu nembali yokwenyaniso yaseMelika. Ummi we-United States namhlanje onqwenela ukuqonda inkqubo engaguqukiyo yobulungisa obunemigangatho emibini ezalisekisa ubulungisa nenyano ukuphoselwa ezitratweni njengoko kuchongiwe eBhayibhileni nakuMoya weSiprofeto, umele aqonde ukuba iimeko zangoku ziveliswa luhlaselo oluyilwe ngenjongo, olufakwe ezingqondweni kwasekuqaleni kobomi yinkqubo yemfundo eyilelwe ukuzisa uluntu phantsi kolawulo lwabobuxhakaxhaka behlabathi—amandla enamba!

Kukho imixholo emihlanu ephambili kwimibhalo kaEllen White; imfundo, uguquko lwezempilo, ukuphila kobuKristu, umxholo weMbambano Enkulu nobungcwele obusebenzayo. Imfundo ngomnye wemixholo emihlanu ephambili kuMoya Wokuprofeta, kwaye uEllen White wayengumprofeti weBhayibhile kanye njengaye wonke umprofeti okhankanyiweyo eLizwini likaThixo. Phakathi kwezinye izinto, oku kuthetha ukuba ubomi bakhe bungumzekelo womawaka alikhulu anamashumi amane anesine nangenxa yawo. Ngaphambi kokuba nabani na acinge ukuba nguKristu yedwa omele abe ngumzekelo kuthi; uPawulos uthi:

Kuba nokuba ninamawaka alishumi abafundisi kuKristu, aninabo oobawo abaninzi; kuba kuKristu Yesu ndanizala ngalo ivangeli. Ngoko ndiyaniibongoza, yibani ngabandilandelayo. I Korinte 4:15, 16.

Njengomprofeti uEllen White ungumzekelo. Kwakukho ixesha elinye kuphela apho uEllen White awamkela khona indima yokuba lilungu lebhodi, yaye elo xesha lalinxulumene nokusekwa kwekholeji eyayamkela imigaqo yemfundo yenyaniso njengoko yabekwa njengenye yemixholo emihlanu emikhulu yobulungiseleli bakhe. Le kholeji eseMadison, eTennessee, imi ngaphakathi kummandla omkhulu wesixeko saseNashville, eTennessee. Akazange avume kuphela ukuba kwibhodi esisiseko yeKholeji yaseMadison ukususela ngowe-1904 de kwaba ngunyaka omnye phambi kokufa kwakhe ngowe-1915, koko waba nesandla esibalulekileyo ekukhetheni umhlaba apho yasekwa khona le kholeji. INashville sisazulu senkqubo yemfundo yamaGrike eyanceda ukuthintela amaYuda ekwamkeleni uMesiya wawo kwimbali yamaMaccabee, abonakalisa ngokomfuziselo ubuProtestanti obulahlekayo bamaxesha esiphila kuwo ngoku. Umgca wamaMaccabee ubekwe ngokuqinileyo kwimbali efihlakeleyo yevesi yamashumi amane, umela ubuProtestanti obulahlekayo obuthi ngoku bufundiswe ngokupheleleyo ngeziqhamo ezonakalisayo kanye ezifanayo, (nangona zingohlobo lwale mihla) zemfundo yamaGrike.

Kwisizukulwana sesithathu soBu-Adventist, iinkokeli ezaziyalile uMoya wesiProfeto ngowe-1888, zakhetha ukunikezela inkqubo yazo yemfundo kwisakhiwo sehlabathi sokuvunywa kwemigangatho. INashville imele iziko elingumfuziselo lemfundo eyinyaniso kwakunye nemfundo yobuxoki. Umprofeti wakhetha eso sixeko sinye esakhethwa lihlabathi ukuba sigcine size siphakamise imfundo yamaGrike, kuba imfundo eyinyaniso, ngokungafaniyo nemfundo yamaGrike esekelwe ekwahluleni inyaniso ibe zizifundo ezizimeleyo ukuze kutshatyalaliswe okupheleleyo, yona imi phezu komgaqo odibanisayo nowakha into epheleleyo. Imfundo eyinyaniso isisiseko esingundoqo sezinye izihloko ezine eziphambili zikaDade White, ezizezi: uguquko lwempilo, ubungcwele obusebenzayo, ubomi bobuKristu, yaye ngokukodwa umxholo weMpikiswano Enkulu.

UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye uvavanyo olwaluseMyezweni wase-Eden lubonakalisa uvavanyo ihlabathi elijongene nalo ngoku. Uvavanyo olusekupheleni luyafana nalo lonke uvavanyo lweBhayibhile, kuba uThixo akaguquki naphakade. Uvavanyo lweBhayibhile luyinkqubo yovavanyo enamanyathelo amathathu evelisa iindidi ezimbini ezibonakaliswa ekupheleni kwenkqubo yovavanyo. Ingelosi yokuqala iwavakalisa loo manyathelo mathathu njengokumoyika uThixo, ukumnika uzuko, kuba ilixa lovavanyo lokwahlulela lifikile. Inyathelo lokuqala lalingumyalelo wokuba bangadli emthini wokwazi okulungileyo nokubi. Ngokungabi nako ukumoyika uThixo ngokwaneleyo, uEva walusilela uvavanyo lomthi waza wadla isiqhamo esimelwe njengokulungileyo kwanokubi. Ukoyika kuka-Adam uThixo akuzange kumthintele ekungeneni kwimvukelo yomthi, yaye isigwebo sehla phezu kwabo bobabini, njengoko babonakalisa ubomi obungenabukho obuhlalayo boButhixo.

Uvavanyo lwemihla yokugqibela luqala ngesilumkiso sokuba kudliwe ukwanda kolwazi olutyhiliweyo ekuTyhilweni kukaYesu Kristu kanye ngaphambi kokuba ixesha lovavanyo lwabantu lifike esiphelweni. Nokuba kungaphakathi kobu-Adventist okanye kwabo bangaphandle kobu-Adventist, uvavanyo lusekelwe ekwamkelweni, okanye ekwaliweni, kokwanda “kolwazi” olutyhiliweyo ngexesha lethu. Olo vavanyo lolwazi lumelwe ngumthi wokuvavanya waseGadini, omela ulwazi lokulungileyo okanye olokubi. Imfundo eyinyaniso yabekwa yaza yafuziselwa eNashville, eTennessee, ngowe-1904, yaye imfundo yobuxoki yabekwa yaza yafuziselwa eNashville ngowe-1897, yaza kamva yakhiwa kwakhona njengesakhiwo esisigxina ngowe-1920. Ebomini bomprofetikazi imfundo eyinyaniso yayigcinwe njengengcwele eNashville, yaye nemfundo yobuxoki nayo yayigcinwe njengengcwele. Emva kokufa kwakhe ngowe-1915 imfundo yobuxoki yabuyiselwa kulwakhiwo lwesibini nolusisigxina lwetempile yeParthenon, yaye imfundo eyinyaniso yaliwa ngokuvumelana nehlabathi ngubunkokeli bebandla lamaLaodike lamaSabatha eSeventh-day Adventist.

Igama lesidlaliso laseNashville, elithi “Athens of the South”, laba nefuthe ekukhethweni kweso sakhiwo njengoyena ndoqo uphambili we-Centennial Exposition ka-1897. Inani lezakhiwo kulo mboniso lalisekelwe kwimvelaphi yamandulo. Noko ke, iParthenon yayiyeyona kuphela eyayiyikopi echanekileyo ngokupheleleyo. INashville yanamhlanje, eTennessee, idume ngomculo wayo, kodwa ngaphambi kokuba kubekho iJohnny Cash Museum, iNashville yayidume ngemfundo yayo, kungekhona ngokucula.

Ngeminyaka yoo-1850, iNashville yayisele ifumene igama lesidlaliso elithi “iAthene yaseMzantsi” ngenxa yokuba yayisele iseke amaziko emfundo ephakamileyo amaninzi; yaba sisixeko sokuqala kumazantsi eMelika ukuseka inkqubo yezikolo zikarhulumente. Ekupheleni kwenkulungwane, iNashville yayiza kubona iFisk University, iSt. Cecilia Academy, iMontgomery Bell Academy, iMeharry Medical College, iBelmont University, neVanderbilt University zonke zivula iingcango zazo. Ngelo xesha, iNashville yayisaziwa njengesinye sezona zixeko zisezantsi eziphucukileyo nezifundileyo, sizaliswe bubutyebi nenkcubeko.

Imfihlelo yobugwenxa zombini sisibizo nesenzi kwiLizwi eliphefumlelweyo. Umphefumlelo uchaza uSathana, kwanopopu, lowo uDade White ambiza ngokuba “sisandla sokunene” sikaSathana, njengemfihlelo yobugwenxa. Noko ke, “imfihlelo yobugwenxa” ikwachaza ukudityaniswa kwenyaniso nempazamo. Izizukulwana ezine zokuwa kuYoweli zihambelana nezine ezine ezandayo ezikwiSahluko sesibhozo sikaHezekile. Abo bangqina babini bahambelana neebandla ezine zokuqala zeSityhilelo, yaye ibandla lesithathu limelwe kukuyekelelana kukaConstantine kobuKristu obudityanise nobuhedeni. Ezo bandla zine zokuqala zihambelana nembali kaSirayeli wamandulo, efuzisela imbali kaSirayeli wale mihla.

Kwizizukulwana zesithathu zakwaSirayeli wamandulo, ookumkani bakwaSirayeli benza imifelandawonye nezinye iintlanga ekwakungamele nanini na zingeniswe emanyanweni nabantu bakaThixo. Ukufana phakathi kukaSirayeli wamandulo ongokoqobo nebandla lamaKristu njengoko kubekwe encwadini yeSityhilelo, ngumxholo wesiprofeto obekwe ngokucacileyo kwisifundo esinesihloko esithi, Habakkuk’s Tables. UYoweli ulungelelanisa izizukulwana sesine nesokugqibela esi “sinqanyulwayo” ekubeni ngabantu bakaThixo abanyuliweyo bomnqophiso, kunye namadoda amakhulu angamashumi amabini anesihlanu aqubuda elangeni kwizinto ezine ezonyukayo ezilizothe kuHezekile. Eso sizukulwana sesine apho ubuSeventh-day Adventism baseLawodike bunqunyulwa njengoko buqubuda elangeni emthethweni weCawa, sihambelana nebandla lesine laseTiyatira elifuzisela ulawulo lobupopu nokuba kuse-538 okanye emthethweni weCawa osondelayo. Ibandla lesithathu lasePergamo limela “ukulalanisa,” nokuba nguSirayeli wamandulo ezimanya nezikumkani zabahedeni, okanye uConstantine edibanisa ubuhedeni nobuKristu, yaye abo mangqina mabini athetha nesizukulwana sesithathu serhamncwa lomhlaba seSityhilelo seshumi elinesithathu.

Izizukulwana ezine zaseUnited States, ezathi, phakathi kwezinye iinyaniso, zafuziselwa yiYiputa ngexesha lobukhoboka beminyaka engama-400/430, elaphela ngokuntywila kukaFaro emanzini oLwandle oluBomvu. Loo manzi aphawula ukuphela kwesizwe esasimele ukugwetywa xa uThixo wazisa inkululeko kuSirayeli wamandulo ngomprofeti uMoses. IUnited States igwetywa ngexesha apho isigwebo sigqityezelwa phezu kwebandla likaThixo, ngoko ke kufanele kuqatshelwe ukuba amanzi awaphelisa ubomi bukaFaro aziswa phezu kwakhe ngokukhululwa komoya wasempuma, owawubambe amanzi endaweni yawo ngoxa uThixo wayekhulula abantu baKhe abanyuliweyo. Umoya wasempuma usisibetho sesithathu eshlela umthetho weCawa xa kufika inyikima yeSityhilelo seshumi elinanye.

Isizukulwana esandulela izizukulwana sesine nesokugqibela serhamncwa lasemhlabeni sizaliseka kuzo zombini iimpondo, eyeRiphabhlikhi neyobuProtestanti. Ukulalanisa kophondo

lweRiphabhlikhi olwafezekiswa kwisizukulwana salo sesithathu kwenzeka ngexesha elingqonge imfazwe yokuqala yehlabathi, yaye kwaphawula ukuguqukela kweUnited States ekunikezeleni ulwakhiwo lwayo loqoqosho kwiingxowankulu zehlabathi zeFederal Reserve. Kwangelo xesha ubuSeventh-day Adventism baseLawodike bazama ukuba umsebenzi wabo wezonyango nowemfundo “wamkelwe ngokusemthethweni” ngokwemigangatho yemfundo neyeza zeli hlabathi. Njengesenzi, “imfihlelo yokungabi nabulungisa” imele ukulalanisa kukaConstantine nookumkani bakwaSirayeli wamandulo namandla ehlabathi. Igama elisetyenziswe ngokuphefumlelwa ukuchaza ukulalanisa ngu-“amalgamation,” njengoko lichazwe kwisichazi-magama sexesha likaEllen White ngolu hlobo; “ukuxuba okanye ukumanya kube yi-amalgam; ukudibanisa.” Umthi wokwazi okulungileyo nokubi ngumthi we-amalgamation, umthi wokulalanisa. “Ungquzulwano lokugqibela olunamandla,” yintlekele yomthetho weCawa, yaye ukulungiselela kukaSathana loo ntlekele “yimfihlelo yokungabi nabulungisa,” edibanisa ubulumko bomntu nesityhilelo esiNgcwele.

“USathana uxakekile ebeka izicwangciso zakhe ngenxa yongquzulwano lokugqibela olunamandla, xa bonke baya kuthabatha amacala....”

“Mamelani amazwi, niqaphele amagunya, alawulayo emhlabeni. Ngaba likho nalinye ilizwi lomthandazo? Ngaba nibona naluphi na uphawu lokuba uThixo uyavunywa? Kukho ababingeleli, baninzi; kodwa banyathela phantsi kweenyawo zabo umthetho kaYehova. Ingubo zabo zingcoliswe ligazi lemiphefumlo. Izihlwele zenza amadini kwiidemon. Khangelani, nina banqikaza phakathi kokuthobela nokungathobeli. Khangelani ngengqondo yenu izihlwele ezinkulu zinqula esibingelelweni sikaSathana. Mamelani umculo, niluve ulwimi, olubizwa ngokuba yimfundo ephakamileyo. Kodwa uThixo uthi luyintoni na?—Imfihlelo yobugwenxa.” Pamphlets, 004, 11.

Kungquzulwano lokugqibela, xa “bonke baya kuthabatha icala,” uvavanyo lwaseGadini yase-Eden luyaphindwa. Uvavanyo olwalusisiqithi ekuqaleni, lunqunyelwe emthini ophakathi kwegadi, luyaphindwa ekupheleni, kwihlabathi lonke. Umsebenzi kaSathana phambi kwedabi lokugqibela “uyimfihlelo yobugwenxa,” echazwa ngokuba “yimfundo ephakamileyo!” Umfuziselo wale “mfundo ephakamileyo” emhlabeni werhamncwa lomhlaba ufumaneka eNashville, eTennessee, i-‘Athens yoMzantsi,’ apho ikhoyo itempile yeParthenon, ngokuchaseneyo nemfundo eyinyaniso eyakhe yamelwa eNashville yiKholeji yaseMadison. Ingxelo elandelayo evela kwimpefumlelo icatshulwe iphelele ekupheleni kweli nqaku, kodwa kukho amanqaku ambalwa afanele ukuqwalaselwa ngeli xesha.

“Bonke bafuna ubulumko ukuze baphengulule ngononophelo imfihlelo yobugwenxa edlala indima enkulu kangaka ekuvalweni kwembali yalo mhlaba....”

“Akukho ndlela iphakathi eya eParadisi ebuyiselweyo. Umyalezo awawunikwayo umntu kule mihla yokugqibela asikokokuba ularityaniswe namacebo abantu....”

“Abo uThixo abaphakamisileyo kwiindawo eziphakamileyo zokuthenjwa banganquka ekukhanyeni kwezulu baye kubulumko bomntu.... Bonke abo banqwenela ukuba nesimilo esiya kubenza babe ngabasebenzi kunye noThixo nokwamkela ukunconywa nguThixo,

mabazahlule kwiintshaba zikaThixo, baze bagcine inyaniso uKristu awayinika uYohane ukuba ayinike ihlabathi.” Manuscript Releases, volume 18, 30–36.

“Bonke” abafuna “ubulumko” bamele bonke abo bangeniswa kwinkqubo yokuvavanywa ethi ekugqibeleni ivelise iindidi ezimbini zabanquli. “Abalumkileyo” ngabo bafumana “ubulumko” olufunekayo. Inkqubo yokuvavanywa iqala xa isityhilelo sikaYesu Kristu sityhilwa, kanye phambi kokuvalwa kwexesha lovavanyo loluntu. Oko kutyhilwa kuqalisa “ukwanda kolwazi.” Abo bajamelana novavanyo olunxulumene nesityhilelo sikaYesu Kristu baya kufumana “ioli” yolwazi lwesiprofeto eyilelwe ukukhokela, ukulungiselela nokungewalisa kwangaphambili phambi kokufika komoya wasempuma kumthetho weCawe. “Umthi wokwazi okulungileyo nokubi” ngumqondiso weSonka saseZulwini sobuxoki esimele sidliwe okanye saliwe.

EGalili, kwindlu yesikhungu yaseKapernawume, uYesu walahlekelwa ngabalandeli abaninzi ngeshlo esinye kunalo naliphi na elinye ixesha enkonzweni yaKhe. Apho uvavanyo lwalukukuba amazwi kaKristu obuprofeti ayengokoqobo na okanye engawomoya, yaye abo balusilelayo uvavanyo basilela—kuba balibala ukuba umntu umele aphile ngalo lonke ilizwi eliphuma emlonyeni kaThixo. UKristu wayethe ngokucacileyo ukuba WayeSisonka esehla sivela ezulwini, yaye abo balusilelayo uvavanyo babedibanise iNyaniso nobulumko babantu, obumelwa ngamaGrike.

Phambi kokuba uEva aqalise ukusilela kwegadi, uKristu wayebayalele bobabini uAdam noEva ukuba bangadli isiqhamo somthi wokwazi okulungileyo nokubi. Inyathelo lokuqala kula manyathelo mathathu eendaba ezilungileyo ezingunaphakade kukoyika uThixo.

“Makayibambe ingqondo iinyaniso ezimangalisayo zesityhilelo, yaye ayisayi kuze yaneliseke kukusebenzisa amandla ayo kwizihloko ezingento yanto; iya kujika ngentiyo kuncwadi olungenaxabiso nakwiziyolo ezingento ezonakalisa isimilo solutsha lwanamhlanje. Abo bathe banxulumana neembongi neengqondi zeBhayibhile, nabathe imiphefumlo yabo yashukunyiswa zizenzo ezizukileyo zamaqhawe okholo, baya kuphuma kuloo masimi atyebileyo engcinga benyulu ngakumbi entliziyweni, bephakame ngakumbi engqondweni, kunokuba bebexakekile befunda abona babhali behlabathi badumileyo, okanye becamngca bezukisa izenzo zooFaro nooHerode nooKesare behlabathi.”

“Amandla olutsha ubukhulu becala alele, ngenxa yokuba abawenzi uloyiko lukaThixo lube sisiqalo sobulumko. INkosi yamnika uDanilyeli ubulumko nolwazi, kuba wayengayi kuvumela ukuba aphenjelelwe ngawo nawuphi na amandla awayeya kuphazamisana nemigaqo yakhe yonqulo. Isizathu sokuba sibe namadoda ambalwa kangaka anengqondo, azinzileyo, anexabiso eliqinileyo, kukuba acinga ukufumana ubukhulu lo gama ezahlula neZulu.” Messages to Young People, 255, 256.

UEva walahlekelwa “kukoyika uThixo” kwakhe. Wayefanele ukuba angangcazele ngamazwi kaThixo, nto leyo eluphawu lwamawaka alikhulu anamashumi amane anesine. Ukoyika uThixo lolokuqala kwiimvavanyo ezintathu, yaye luqala xa iLizwi lesiprofeto lityhilwa, ekugqibeleni luvelise udidi lwezilumko nodidi lweziziyatha. Isiqalo sabo bamiselwe ukuba babe zizilumko kukungangcazela eLizwini likaThixo. UEva akazange akwenze oku, yaye xa wajamelana

nenyathelo lesibini lenkqubo yokuvavanywa akazange akwazi ukunika uThixo uzuko, waza ke wajamelana nelixa lomgwebo apho wabonakalalisa ubunqunu baseLawodike.

“Bonke abanqwenela ukugqibelelisa isimilo sobuKristu mabathwale idyokhwe kaKristu. Ukuba banqwenela ukuhlala ndawonye ezindaweni zasezulwini kuKristu Yesu, mabafunde kuye beselapha emhlabeni. UKristu akazange azikhohise ngokwakhe. Ubomi bakhe bonke babukukukhuliswa kobubele obunyulu, obungazicingeliyo. Wathabatha indalo yobuntu ukuze abonakalise kwihlabathi eliwileyo, kuSathana nakwindlu yakhe yesikhungu, kwindalo yonke yasezulwini, nakwihlabathi ezingawanga, ukuba indalo yobuntu, idityaniswe nendalo yakhe yobuthixo, ingaba nokuthobela ngokupheleleyo umthetho kaThixo. Bonke bamelwe kukubuzwa, ‘Mandithini na ukuze ndisindiswe?’ UThixo ufuna iintliziyo ezithobekileyo, ezaphukileyo, ezingcangcazelayo elizwini lakhe. Kuphela sisuka esibingelelweni sobuthixo apho sinokwamkela isibane sasezulwini, esithi, sakuba samkelwe, sisinike umbono opholeleyo wokungonelanga kwethu, size sityhile kuthi isidima nozuko lukaKristu. Xa oku kubonwa, uThixo usibeka phantsi kokhokelo loMoya oyiNgcwele, yaye uya kusikhokelela kuyo yonke inyaniso.” Bible Echo, Julayi 20, 1896.

Ukudityaniswa kwenyaniso nempazamo ngumsebenzi kaSathana ochongwa njengemfihlelo yobugwenxa. Ukuthotyelwa kwesivumelwano kwalo lonke uluntu kwiintshukumo zokugqibela zomgwebo wophando kumelwe ngendlu yetempile iParthenon eseNashville, eTennessee.

“Akunabulumko ukuthumela ulutsha lwethu kwiiyunivesithi apho bachitha ixesha labo bezuzela ulwazi lwesiGrike nesiLatini, ngoxa iingqondo neentliziyo zabo zizaliswa ziimvakalelo zababhali abangakhohwayo abafundwa ngabo ukuze bazilawule ezi lwimi. Bazuzela ulwazi olungafunekiyo kwaphela, nolungangqinelaniyo nezifundo zoMfundisi omkhulu. Ngokubanzi abo bafundiswe ngolu hlobo banokuzicingela kakhulu. Bacinga ukuba bafikelele encotsheni yemfundo ephakamileyo, baze baziphathe ngokuzingca, ngokungathi abasengabafundi. Bonakaliselwa inkonzo kaThixo. Ixesha, iindlela, nokufunda athe amaninzi awachitha ekuzuzeni imfundo engenancedo kangako ngokwenene, bekufanele ukuba kusetyenziswe ekuzuzeni imfundo eya kubenza babe ngamadoda nabafazi abaphuhlileyo macala onke, abafanelekela ubomi obusebenzisekayo. Imfundo enjalo ibiya kuba yeyona inxabiso elikhulu kubo.”

“Abafundi baphuma nezikolo zethu bephethe ntoni xa behamba? Baya phi? Baya kwenza ntoni? Ngaba banalo ulwazi oluya kubanceda bafundise abanye? Ngaba bafundisiwe ukuze babe ngooyise noonina abanobulumko? Ngaba bangema phambi kosapho njengabafundisi abanobulumko? Ebomini babo basekhaya, bangabafundisa na abantwana babo ngendlela enokwenza usapho lwabo lube lusapho uThixo anokulujonga ngovuyo, ngenxa yokuba lungumfuziselo wosapho lwasezulwini? Ngaba balwamkele olo lwazi kuphela olunokuthi ngokwenene lubizwe ngokuba ‘yimfundo ephakamileyo?’”

“Yintoni na imfundo ephakamileyo? Akukho mfundo inokuthiwa yimfundo ephakamileyo ngaphandle kokuba ithwale ukufana nezulu, ngaphandle kokuba ikhokelele amadodana aselula neentombi eziselula ekubeni babe njengoKristu, ize ibalungiselele ukuba beme phambi kweentsapho zabo endaweni kaThixo. Ukuba, ngexesha lobomi bakhe basesikolweni, umfana oselula uye wasilela ekufumaneni ulwazi lwesiGrike nesiLatini kunye neemvakalelo

eziqulethwe kwimisebenzi yababhali abangakhulwayo, akakhange alahlekelwe kakhulu. Ukuba uYesu Kristu wayebone olu hlobo lwemfundo njengoluyimfuneko, wayengayi kubanika na abafundi bakhe, abo wayebabefundisa ukuba benze owona msebenzi mkhulu wakha wanikelwa kubantu abafayo, wokummela ehlabathini? Kodwa, endaweni yoko, wabeka inyaniso engcwele ezandleni zabo, ukuba bayinike ihlabathi ngokulula kwayo.”

“Kukho amaxesha apho kufuneka iingcali zesiGrike nesiLatini. Abanye mabafunde ezi lwimi. Oku kulungile. Kodwa asingabo bonke, yaye asingabaninzi, abafanele ukuzifunda. Abo bacinga ukuba ulwazi lwesiGrike nesiLatini luyimfuneko kwimfundo ephakamileyo, abanakubona kude. Kwangokunjalo ulwazi lweemfihlelo zoko amadoda ehlabathi akubiza ngokuba yinzululwazi aluyomfuneko ukuze kungenelelwe ebukumkanini bukaThixo. NguSathana ogcwalisa ingqondo ngobuqhetseba nezithethe, ezikhuphela ngaphandle imfundo ephakamileyo yokwenyaniso, neya kutshabalala kunye nomfundi.”

“Abo bafumene imfundo yobuxoki abajongi phezu ezulwini. Abanakumbona Lowo ulukuKhanya lokwenyaniso, ‘olukhanyisela bonke abantu abazayo ehlabathini.’ Bajonga izinto ezingunaphakade njengezithunzi ezingeyonyani, bebiza i-athom ngokuba lihlabathi, behlabathi besithi yi-athom. Ngoabaninzi abafumene oko kubizwa ngokuba yimfundo ephakamileyo, uThixo uthi, ‘Ulinganisiwe ezikalini, wafunyanwa usweleka,’—usweleka elwazini lwemisebenzi esebenzayo, usweleka elwazini lokusebenzisa ixesha ngeyona ndlela ilungileyo, usweleka elwazini lwendlela yokusebenzela uYesu.” Review and Herald, August 17, 1897.

Isilumkiso seebhola zomlilo zaseNashville asibhekiseli kwisixeko esikhethwe nje ngokungenasizathu; sisigwebo esithe ngqo esiziswe phezu kwamaSeventh-day Adventists, iUnited States, nehlabathi. Iibhola zomlilo zaseNashville zimela iimpawu ezahlukeneyo kwiindidi ngeendidi zobu-Adventist, irhamncwa lomhlaba, nehlabathi. Iibhola zomlilo zaseNashville zisisigwebo sikaThixo phezu kwemfundo yobuxoki, efuziselwa ngumthi wokwazi okulungileyo nokubi.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Ngeentlobo ngeentlobo zemifanekiso iNkosi uYesu yabonakalisa kuYohane isimilo sobungendawo nempembelelo elukhulayo yabo baye baphawuleka ngokutshutshisa kwabo abantu bakaThixo. Bonke bayaludinga ubulumko ukuze baphengulule ngenyameko imfihlelo yobugwenxa ebonakala kakhulu ekusongelweni kwembali yalo mhlaba. Ukutyhila kukaThixo imisebenzi enyanyekayo yabemi bamagunya alawulayo ehlabathi, abazibophelela kwimibutho efihlakeleyo nakwiindibano zomanyano, bengawuhloneli umthetho kaThixo, kufanele kwenze abantu abanokukhanya kwenyaniso bakuphephe konke oku kubi. Ngokungakumbi nangakumbi bonke abenkolo zobuxoki behlabathi baya kuzibonakalisa izenzo zabo ezimbi; kuba kukho amaqela amabini kuphela, abo bayigcinayo imithetho kaThixo nabo balwa nomthetho kaThixo ongcwele....”

“Ubutshaba phakathi kwembewu yomfazi nenyoka buchazwe ngokucacileyo yiNkosi. ‘Ndiya kubeka ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko, wena uya kuyityumza isithende.’ ‘Wathi kuAdam, Ngenxa yokuba uliphulaphule ilizwi lomfazi wakho, wadla kuwo umthi endakuyalela ngawo, ndisithi,

Uze ungadli kuwo: uqalekisiwe umhlaba ngenxa yakho; uya kudla kuwo ngentlungu yonke imihla yobomi bakho; uya kukuhluma ameva nenkunzane; uya kudla imifuno yasendle; uya kudla isonka ngokubila kobuso bakho, ude ubuyele emhlabeni; kuba wathatyathwa kuwo; kuba uluthuli, uya kubuyela eluthulini.”

“Ngokulandela eyakhe indlela, ngokwenza ngokuvisisana nezihendo zikaSathana nangokuchasana nentando kaThixo eyaziwayo, umntu wazama ngelize ukuziphakamisa nokuzisikelela. Wazuza ngaloo ndlela ulwazi olusekwe kumava lokungathobeli imithetho kaThixo. Wazi ngaloo ndlela okulungileyo nokubi; waza ngaloo ndlela walahla ukuthembeka nokunyaniseka kwakhe kuThixo, wavulela lonke usapho loluntu amasango ezikhukhula zobubi nentlungu. Bangaphi na namhlanje abenza olo vavanyo lunye! Umntu uya kufunda nini na ukuba ekuphela kwendlela yokhuseleko lwakhe ikukuthemba ngokupheleleyo ku ‘itsho iNkosi’?

“USathana uzama ukungenisa ezakhe iziyilo phakathi kwabantwana bakaThixo ngeendlela zobuntu. Uzama ukwamkelwa njengoThixo, kwanokuba abekwe ngaphezu koThixo.”

“Ekuguquleni iSabatha ibe lusuku lokuqala lweveki, ukhokelela abantu ekubeni bangazikholwa izibhengezo zikaThixo, baze ngaloo ndlela bazixabise iindlela zabo nezicwangciso zabo, zibonakale zikrelekrele ngokugqithiseleyo emehlweni abo nasengqiqweni yabo egqwethiweyo. Ngobuqhinga bobuntu ukhokelela abantu ekubeni bayibone imithetho kaThixo echaziweyo njengengenamandla kangako kunesithethe sobuntu, kwanokuba bakubone ukuphambuka kuloo mthetho, osoloko ungewele, ulilungisa, ulungile, njengento encinane engenamsebenzi ungako. Uyaqonda ukuba ngokuthi ngaloo ndlela athintele izixhobo zobuntu ekuhambeni njengabantwana abathobelayo bemvisiswana noThixo, unako ukuthintela ukuzaliseka komsebenzi kaThixo ehlabathini lethu.”

“Kodwa ubuqhinga bukaSathana ngokudibana namagunya obuntu ami kwizikhundla zoxanduva bufanele ukoyikwa nokuphetshwa ngoku kanye ngokufanayo nasemva kokuba uvavanyo lwesono luzanyiwe, njengoko kwakunjalo kwimeko yabazali bethu bokuqala. Ndiyalelwe ukuba ndithi amadoda abekwe kwizikhundla zoxanduva emsebenzini kaThixo alilinganisele gqitha ilungelo lawo lokulawula abanye. Isikhundla umntu akuso asiyiguquli isimilo sakhe. Abanye babonakele ngathi baziva ukuba kufuneka benzele amabandla nezibhedlele zempilo amacebo, nokuba kwakungamele kubekho kubuzwa malunga nesigwebo sabo. Mabafunde kuYesu kuwo onke amanyathelo. Nguye omele abe ligunya eliyintloko kumntu wonke.

“Lowo usoloko enguMfundisi wethu uthi, ‘Kunzim’ kakhulu ukuba umntu ahambe ngokuthobeka noThixo wakhe, enomoya owaphukileyo, ethabatha indlela kaThixo aze ala izindululo zikaSathana ezibonakala ngathi zisa iingenelo ezinkulu zehlabathi.’ Impembelelo yokuba umntu alandele eyakhe indlela endaweni yokuma ngokuqinileyo phezu kwesiseko esiluhlalima esabekwa nguThixo yedwa, iye yaphindwa-phindwa. Ukwala ukuhamba kwiindlela ezithe ngqo azibonisileyo uThixo kuya kubazisa esiphithiphithini, yaye akuyi kufundisa ubulumko kwabanye abanovavanyo nesilingo esifanayo. Uya kufunda nini umntu ukuba uThixo nguThixo, engengomntu ukuba aguquke?”

“Abanye abaphambukileyo endleleni ethe tye baye bahlala besemkhuhlane ongapheliyo wokubamba uxanduva uThixo angalubekanga phezu kwabo. UThixo ubiza wonke umfundisi nabo bonke oogqirha ukuba bagcine ubulula benyaniso. UNyana kaThixo otyhilwe kwiTestamente eNdala nakwiTestamente eNtsha unguMsindisi wehlabathi lethu namhlanje. Kuye wonke umvangeli wezonyango umele ukufumana uqeqesho lwakhe. Ngaphandle kokuba azahlule kwinkosana yamandla omoya, uya kulahlekisa imiphefumlo enentembelo kuye. Mabalumke bonke ngabantu abafundiswe baza baphakanyiswa kangangokuba izicwangciso zabo zingenakuqondwa ngabantu abaqhelekileyo.”

“Amaqhingana esono agqitha nakwisinga elingenamda. Yonke intlekele, yonke intlungu nokufa, bubungqina kungekuphela bamandla obubi kodwa nobenyaniso bukaThixo ophilayo. Emva kokuba eyazi inyaniso, ilizwi likaThixo ophilayo, elihleli ngonaphakade, nelithi ngokuthobela linike ubomi, ubuthathaka bomntu ekuzivumelaniseni nobuqili bukaSathana buyamangalisa ngokugqithisileyo. Bonke abafundiswe nguThixo bayamqonda uKristu njengoNyana waKhe. Bonke abangakhohwayo kwizibhengezo zikaThixo ezaziwayo babonakalisa ukuthandwa kwesono, yaye abasebenzi kwicala lobomi nokungafi, okuziswe ekukhanyeni ngokungwaliswa okugqibeleleyo kwenyaniso. Ngaphandle kokuba benze utshintsho esimilweni, emazwini, nasemoyeni, imiphefumlo iya kulahleka.”

“Akukho ndlela ephakathi eya eParadise ebuyiselweyo. Umyalezo awunikwe umntu kule mihla yokugqibela awufanele ukudityaniswa neziyilo zobuntu. Asimele ukuxhomekeka kumgaqo-nkqubo wamagqwetha ehlabathi. Simele ukuba ngabantu abathobekileyo bomthandazo, singasebenzi njengabo baphanyaziswe zizixhobo zikaSathana.

“Abaninzi banokholo, kodwa hayi ukholo olusebenza ngothando noluhlambulula umphefumlo. Ukhohlo olusindisayo alusosimemo nje sokuvuma inyaniso. ‘Needemon nazo ziyakhohwa, zingcangcazele.’ Ukuphefumlelwa koMoya kaThixo kunika abantu ukholo olungamandla anyanzelisayo alolula isimilo, lukhokele abantu phezulu kunemisebenzi yesiqhelo engaphandle. Amazwi, izenzo, nomoya mazibe bubungqina bokuba singabalandeli bakaKristu.”

“Olona khanyiso nentsikelelo inkulu uThixo ayinikeleyo asiyongqiniseko yokhuseleko nxaanye nokona nokuwexuka kule mihla yokugqibela. Abo uThixo abaphakamisileyo kwiindawo eziphakamileyo zokuthembwa banokuphambuka ekukhanyeni kwezulu baye kubulumko babantu. Ukukhanya kwabo kuya kwandula ke kube bubumnyama, izakhono zabo abaziphathiswe nguThixo zibe ngumgibe, isimilo sabo sibe sisikhubekiso kuThixo. UThixo akayi kugculelwa. Ukumka kuye bekusoloko, kwaye kuya kuhlala kusoloko, kulandelwa ziziphumo zako eziqinisekileyo. Ukwenza izenzo ezingamkholisiyo uThixo kuya kuthi, ukuba aziguqukelwa ngokunyanisekileyo zize zilahlwe, endaweni yokufuna ukuzithethelela, kukhokelele umenzi wobubi inyathelo ngenyathelo ekukhohlisweni ade onakale ngezono ezininzi engenakohlwaywa. Bonke abo banqwenela ukuba nesimilo esiya kubenza babe ngabasebenzi kunye noThixo, baze bafumane ukunconywa nguThixo, mabazahlule kwiintshaba zikaThixo, baze bagcine inyaniso awayinika uKristu kuYohane ukuba ayinike ihlabathi.” Manuscript Releases, umqulu 18, 30–36.