

Incwadi kaYoweli neBandla lama-Adventist eSeventh-day laseLawodikea - Inani Lamashumi Amathathu

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Ukuzaliseka kobuMesiya encwadini kaMateyu kubandakanya uphawu lwendlela lwexesha lesiphelo, uphawu lwendlela lomyalezo owenziwa ngokusesikweni, amangqina amabini ophawu lwendlela luka-9/11, elinye lingqina lomyalezo wangaphakathi oya eLawodike, kanti elinye lingqina lomyalezo wangaphandle wobunqolobi bamaSilamsi. Kufanelekile ukuba uphawu lwendlela luka-9/11 lumelwe zizibini kwezilishumi elinesibini zokuzaliseka kobuMesiya kuMateyu, kuba u-9/11 uquka umyalezo wengelosi yesibini, apho kusoloko kukho ukuphindwa kabini. Ukufa kwangoJulayi 18, 2020, kwakuluphawu lwendlela lwesihlanu esalucingayo, kwaza ke ilizwi entlango ngoJulayi 2023 laba lelwesithandathu, yaye uvuko luka-2024 lwaba lolwesixhenxe. Ukuzaliseka kobuMesiya kwesibhozo kukuKhalela Kwamaphakathi Ebusuku.

Uphawu lwesiBhozo lobuMesiya sisikhalo sasezinzulwini zobusuku.

Konke oku kwenziwa ukuze kuzaliseke oko kwathethwayo ngumprofeti, esithi, Xelelani intombi yaseZiyon, Nanko uKumkani wakho esiza kuwe, enobulali, ekhwele iesile, nethole, intshontsho lelesile. Mateyu 21:4, 5.

Uqikelelo

Chulumancani kakhulu, ntombi yaseZiyon; khwaza, ntombi yaseYerusalem: yabona, uKumkani wakho uza kuwe: ulilungisa, enosindiso; ethobekile, ekhwele e-esileni, nakwithole, ithole le-esile. Zekariya 9:9.

“Kwiminyaka engamakhulu amahlanu ngaphambili, iNkosi yayivakalise ngomprofeti uZekariya, ‘Vuya kakhulu, ntombi yaseZiyon; dumisa ngezwi elikhulu, ntombi yaseYerusalem. Yabona, uKumkani wakho uyeza kuwe. Ulilungisa, enosindiso; ethobekile, ekhwele phezu kwe-esile, naphezu kwethole, ithole le-esile.’ [Zekariya 9:9.] Ukuba abafundi babebeqondile ukuba uKristu wayesiya ekugwetyweni nasekufeni, ngebengenakuwuzalisekisa lo mprofeto.

“Ngendlela efanayo, uMiller namaqabane akhe bazalisekisa isiprofeto, baza banikela umyalezo lowo impembelelo ephumlelweyo eyayixele kwangaphambili ukuba umele ukunikelwa ehlabathini, kodwa ababengazange bakwazi ukuwunikela ukuba babesiziqonde ngokupheleleyo iziprofeto ezazibonisa ukuphoxeka kwabo, zize ziveze omnye umyalezo oya kushunyayelwa kuzo zonke iintlanga ngaphambi kokuba iNkosi ize. Imiyalezo yengelosi yokuqala neyesibini yanikelwa ngexesha elifanelekileyo, yaza yawufeza umsebenzi uThixo awayejonge ukuwufeza ngayo.” The Great Controversy, 405.

Ukungaqondwa kakuhle kweLizwi likaThixo lesiprofeto kwakubandakanyekile kwimbali yokungena kukaKristu ngokoloyiso eYerusalem, kwanakwimbali ehambelanayo yokuvakaliswa komyalezo weSikhalo Sasebusuku ngowe-1844. Ikhulu elinamashumi amane anesine amawaka kufuneka liqonde “iziprofeto ezalatha ekudanisweni kwawo.” UYohane, kwisiTyhilelo seshumi, uxelelwa kwangaphambili ukuba umyalezo wencwadana encinane, owawuza kuba mnandi emlonyeni wakhe, wawuza kuba krakra.

“Asinanto yakoyika ngexesha elizayo, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yayo kwimbali yethu yangaphambili.” *Life Sketches*, 196.

“Ukukhokela kweNkosi” kwixesha elidluleyo kumelwe, phakathi kwezinye izenzo zayo zobuBonelelo, njengesandla saYo esagubungela impazamo kumanani, kuba kwakungelona ilungileyo ukuba amaMillerite akuqonde kwangaphambili ukuphoxeka kwawo, njengokuba kwakungelolona ilungileyo kubafundi ukuba baqonde zonke iziqalelo zokuphoxeka kwabo emnqamlezweni. Kodwa imbali yokubhengezwa kweSikhalo Saphakathi Kwamabili ichongwa njengokona kukhanya kanye okukhokelela ezulwini, yaye oku kuphawulwa kumbono wokuqala kanye ka-Allen White. Ikhulu elinamashumi amane anesine amawaka limele likuqonde ukuphoxeka kwabafundi nokwamaMillerite. Ukwala oko kukhanya kukuwela usuke endleleni.

“Babenokukhanya okuqaqambileyo kumiswe emva kwabo ekuqaleni kwendlela, nto leyo ingelosi eyandixelelayo ukuba yayikukuba ‘sisikhalo sasezinzulwini zobusuku.’ Oku kukhanya kwakukhanya kuyo yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba babegcina amehlo abo ejolise kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba ngeli xesha sele bengenile kuso. Wandula ke uYesu ababakhuthaze ngokuphakamisa ingalo Yakhe yasekunene ezukileyo, yaye engalweni Yakhe kwaphuma ukukhanya okwakungcangcazela ngaphezu kweqela le-advent, baza badanduluka bathi, ‘Haleluya!’ Abanye, ngokungxama, bakukhanyela ukukhanya okwakusemva kwabo, baza bathi yayingengoThixo owayebabakhokelele kude kangako. Ukukhanya okwakusemva kwabo kwacima, kwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka baza balahlekelwa kukubona uphawu nakuYesu, baza bawa emendweni behla bangena kwihlabathi elimnyama nelikhohlakeleyo elingezantsi.” *Christian Experience and Teachings of Ellen G. White*, 57.

Umqondiso wesibhozo sisikhalo sasezinzulwini zobusuku, njengoko sifanekiselwa kukungena kukaKristu ngoloyiso eYerusalem.

“Isikhalo sasezinzulwini zobusuku asizange sithwalwe kakhulu yingxoxo, nangona ubungqina beZibhalo babucacile yaye bugqibelele. Sahamba kunye namandla anyanzelisayo ashukumisa umphefumlo. Kwakungekho kuthandabuza, kungekho kubuza imibuzo. Ngexesha lokungena kukaKristu ngoloyiso eYerusalem, abantu ababedibene bevela kuzo zonke iindawo zelizwe ukuze bagcine umthendeleko, bathontelana besiya eNtabeni yemiNquma; yaye bakuba bejoyine isihlewele esasikhapha uYesu, babanjwa ngumoya wokuphefumlelwa waloo yure, baza banceda ukwandisa ukukhwaza, ‘Makabongwe lowo uzayo egameni leNkosi!’ [Mateyu 21:9.] Ngokunjalo nabangakhohwayo ababethontelana kwiintlanganiso

zama-Adventist—abanye bevela kukufuna ukwazi, abanye nje ukuze bahlekise—beva amandla aqinisekiso awayehamba nesi sigidimi, ‘Khangelani, uMyeni uyeza!’” Spirit of Prophecy, umqulu 4, 250, 251.

Ukuze umntu abe yintombi esisilumko ngemihla yokugqibela, bekuya kufuna ngokuyimfuneko kwesiprofeto ukuba ezo ntombi zisisilumko zive ukudana, nto leyo ke ethi yona ingenise ixesha lokulibazisa elikumzekeliso. Ngaphandle kwamava exesha lokulibazisa, awuyontombi isisilumko okanye esisidenge.

“Umzekeliso weentombi ezilishumi kuMateyu 25 ukwabonakalisa amava abantu bama-Adventist.” Imbambano Enkulu, 393.

Nokuba kunjalo nangayiphi na indlela, iintombi ezizilumko zemihla yokugqibela zimele zive ukudana okwahambelana noAprili 19, 1844, kuba amava alo mzekeliso ngamava aloo likhulu elinamawaka alikhulu anamashumi amane anesine, awathi uYohane kwiSityhilelo wawachaza njengeentombi.

Ngabo abo bangazange bazihlambulule ngabafazi; kuba baziintombi. Ngabo abo balandela iMvana naphi na apho iye khona. Aba bakhululwa phakathi kwabantu, bengamazibulo kuThixo nakwiMvana. ISityhilelo 14:4.

Mingaphi imizekeliso kaKristu echongwa ngokungqalileyo nangokukodwa njengeya kuzaliseka kanye ngokweleta yayo? Wonke umzekeliso uya kuzaliseka kanye ngokweleta yawo, kodwa umzekeliso weentombi ezilishumi ubekwe ngokukodwa njengozaliseke kwixesha elidlulileyo nakwixesha elizayo “kanye ngokweleta.” Ufaniswa nengelosi yesithathu emiselwe ukuba ihlale iyinyaniso ekhoyo ukususela ngowe-1844 ukuya phambili de uMikayeli eme, kuze kuvalwe ithuba lovavanyo loluntu.

“Ndihlala ndikhunjuzwa umzekeliso weentombi ezilishumi, ezintlanu zazo zazinezilumko, zaza ezintlanu zaba zizidenge. Lo mzekeliso uye wazaliseka yaye uya kuzaliseka kanye ngokobhalo lwawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso ekhoyo kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Kude kube sekupheleni kwexesha, umzekeliso weentombi ezilishumi uyinyaniso yangoku, yaye isiKhalo saphakathi kobusuku siya kuphinda sizaliseke kwawona mazwi awo kanye.

“Kukho ihlabathi elilele ebubini, ekukhohlisweni nasekulahlekisweni, kanye emthunzini wokufa,—lilele, lilele. Ngoobani abava intlungu yomphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikelela? Inqondo yam yasiwa kwixesha elizayo, xa umqondiso uya kunikwa. ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela.’ Kodwa abanye baya kuba belibazisile ukufumana ioli yokuzalisa izibane zabo kwakhona, yaye emva kwexesha baya kufumanisa ukuba isimilo, esimelwe yioli, asinakudluliselwa komnye.” Review and Herald, Febuwari 11, 1896.

Isikhalo Saphakathi Kobunye Ubusuku sisimakisho esilandelayo esibonakala emnyango wokubona kwentshukumo yabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Eso simakisho

sihamba kunye nentshutshiso eqalisa ngokuchasene nabathembekileyo phambi komthetho weCawa. Loo ntsutshiso yeyangaphandle, neyangaphakathi, yaye intshutshiso yangaphakathi iquka imifuziselo emibini eyahlukileyo. Omnye waloo mifuziselo nguYuda, omnye nguSanhedrin.

Uphawu lwesiThoba lobuMesiya kukuNgcathswa ngenxa yeziqwengana zesilivere ezingama-30

Kwazaliseka ke oko okwabhengezwayo ngoYeremiya umprofeti, kusithiwa, Baza bathabatha amashumi amathathu eesilivere, ixabiso lalowo waxabiswayo, lowo abantwana bakwaSirayeli bamxabisayo; baza bazinika ngenxa yentsimi yombumbi, njengoko iNkosi yandimisayo. Mateyu 27:9, 10.

Isiprofeto

Ndaza ndathi kubo, Ukuba nibona kulungile, ndinikeni umvuzo wam; ukuba akunjalo, yiyekeni. Baza balinganisa njengomvuzo wam amaqhosha esilivere amashumi amathathu. Waza uYehova wathi kum, Waphose kumbumbi loo nto; lixabiso elihle endingaxatyiselwa ngalo ngabo. Ndaza ndawathabatha amaqhosha esilivere amashumi amathathu, ndawaphosa kumbumbi endlwini kaYehova. Zekariya 11:12, 13.

Ukungcatshwa kukaYudas kumela ukungcatshwa kwababingeleli bomgunyathi, kuba inani lama-30 limela ubudala bababingeleli. Ababingeleli, abakwanguLevi nabo, bayahlanjululwa njengegolide nesilivere nguMthunywa woMnqophiso. Iziqwenga zesilivere ezingamashumi amathathu zikaYudas zimela ukucocwa kwababingeleli bobuxoki ngexesha lomthetho weCawa, nangona uYudas wafa kanye phambi komnqamlezo, kwakusenguloo mini inye. UYudas akasosimboli seSanhedrin; uyisimboli salowo kwakucingwa ukuba uphakathi kwabafundi bakaKristu.

Njengomfundi kaKristu, wawungumfundi wokuthanjiswa kukaYesu. Ukuthanjiswa ekubhaptizweni kwaKhe kwaliguqula igama likaYesu laba nguYesu Kristu, kuba uKristu uthetha ukuthi—othanjisiweyo. Igama laKhe latsho laguquka ngoko, kuba ngelo xesha wayemelwe kukuqinisekisa umnqophiso nabaninzi iveki enye, yaye uphawu oluphambili lobudlelwane bomnqophiso ligama eliguquliweyo. UYesu wathanjiswa ngamandla ekubhaptizweni kwaKhe. Ukuba ngumfundi kaKristu, kwakuthetha ukuba ungumfundi wokubhaptizwa kwaKhe. Kwakusekubhaptizweni kwaKhe apho wathanjiswa ngamandla. Intetho kaPetros kuMateyu 16:18 yaziwa kwihlabathi lezemfundiso zobuKristu njenge “Isivumo sobuKristu.” Le yenye yezona mxholo zinkulu zengxoxo phakathi kweengcali zemfundiso nabaphengululi. Ngokubanzi, ingxoxo yabefundisi nabaphengululi ichaza into engenantsingiselo, okanye mhlawumbi ebaluleke kancinane, kodwa ingongoma isahleli injalo, yokuba ubuKristu buqonda ukuba xa uYesu wathanjiswayo, ngoko ke waba nguMesiya.

Wathi kubo, Ke nina nithi ndingubani na? Waza uSimon Petros waphendula, wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Mateyu 16:15, 16.

Igama likaPetros lokuqala lalithwele kanye loo nyaniso, kuba uSimon Bharyona lithetha ukuthi “lowo uva isigidimi sehobe,” esasisiso isigidimi sobhaptizo lwaKhe. Ubhaptizo lwaKhe

luhambelana no-9/11, yaye uYudas umele abo abathi ngaxa lithile bavuma ukuqonda u-9/11, kodwa balahleke endleleni. UYudas akalophawu lweSanhedrin, kuba bona bamele ibandla lama-Adventist oSuku lweSixhenxe laseLawodike. UYudas wanikela ubungqina ngenxa yeSanhedrin, kodwa uphawu lovukelo lweSanhedrin lwahlukile kunovukelo lukaYudas. Uvukelo lweSanhedrin lubonakaliswa kweli phupha lilandelayo.

“Ndaqokelela imibhalo yam, saza saqalisa uhambo lwethu. Endleleni sabamba iintlanganiso ezimbini eOrange, yaye saba nobungqina bokuba ibandla lazuzela lukhuthazeka. Nathi ngokwethu sahlaziywa nguMoya weNkosi. Ngaloo busuku ndaphupha ukuba ndandise Battle Creek, ndikhangela ngeglesi esecaleni komnyango, ndabona iqela linyuka lisiya endlwini, lihamba ngababini ngabibini. Babekhangeleka benobungqongqo yaye bezimisele. Ndandibazi kakuhle, ndaza ndajika ukuba ndivule umnyango wegumbi lokwamkela iindwendwe ukuze ndibamkele, kodwa ndacinga ukuba mandiphinde ndikhangele. Isimo satshintsha. Iqela ngoku lalibonakala ngathi ngumngcelele wamaKatolika. Omnye wayephethe umnqamlezo esandleni, omnye ephethe ingcongolo. Kwaye njengoko babesondela, lowo wayephethe ingcongolo wenza isangqa ejikeleza indlu, esithi kathathu: ‘Le ndlu ithintelweyo. Iimpahla mazihluthwe. Bathethe ngokuchasene nocwangco lwethu olungewele.’ Uloyiko lwandibamba, ndaza ndabaleka ndagqitha endlwini, ndaphuma ngomnyango wasentla, ndaza ndazifumana ndiphakathi kweqela, abanye babo ndandibazi, kodwa andazanga ndanesibindi sokuthetha ilizwi kubo ngenxa yokoyika ukungcatshwa. Ndazama ukufuna indawo efihlakeleyo apho ndandinokulila ndithandaze khona, ndingadibani namehlo anomdla, aphantayo, naphi na apho ndandijika khona. Ndaphinda-phinda kaninzi ndathi: ‘Akwaba bendingakuqonda nje oku! Akwaba bangandixelela into endiyithethileyo okanye into endiyenzileyo!’”

“Ndalila ndaza ndathandaza kakhulu njengoko ndandibona impahla yethu ithathwa ngamandla. Ndazama ukufunda uvelwano okanye inceba ngakum ebusweni babo babendingqongile, ndaza ndaqaphela imbonakalo yobuso yabathile endandicinga ukuba babeza kuthetha nam bandithuthuzele ukuba babengoyiki ukuba baya kubonwa ngabanye. Ndenza inzame enye yokubaleka kwisihlwele, kodwa ndathi ndakubona ukuba ndigadiwe, ndazifihla iinjongo zam. Ndaqalisa ukulila ngokuvakalayo, ndisithi: ‘Akwaba bebengandixelela nje into endiyenzileyo okanye into endiyithethileyo!’ Umyeni wam, owayelele ebhedini kwakwelo gumbi linye, wandiva ndilila ngokuvakalayo waza wandivusa. Umqamelo wam wawumanzi ziinyembezi, yaye umoya wokudakumba okulusizi wawuphezu kwam.” Testimonies, volume 1, 577, 578.

Ukusebenzisa umgaqo wokuba abaprofeti bathetha ngakumbi ngemihla yokugqibela kunangeemihla ababephila kuzo, kuphakamisa umbuzo onzulu kakhulu kwiinkokeli zibandla lamaSeventh-day Adventist. USister White “waqokelela” “imibhalo” yakhe waza waqalisa uhambo lokubuyela eBattle Creek. Ngelo xesha iBattle Creek yayisisazulu somsebenzi, njengoko iTacoma Park injalo namhlanje, okanye iYerusalem ngemihla kaKristu. Waqokelela imibhalo yakhe ngenxa yolo hambo, emva kokuba echaze umzabalazo awayenawo ngokubhekisele kwimibhalo yakhe. Umongo wephupha lakhe ungemibhalo yakhe. Lo mzabalazo wenzeka kwidolophu yaseWright.

“Ngoxa sasiseseWright sasisele sithumele umbhalo wam weNombolo 11 kwi-ofisi yopapasho, yaye ndandisomelela phantse ngawo onke amaxesha xa ndingekho entlanganisweni

ngokubhala izinto zeNombolo 12. Amandla am, omzimba nawengqondo, ayecinezelwe kakhulu ngelixa ndandisebenzela ibandla laseWright. Ndavakalelwa kukuba ndifanele ukuphumla, kodwa ndandingaboni thuba lakufumana ukuphumla. Ndandithetha ebantwini amatyeli aliqela ngeveki, yaye ndibhala amaphepha amaninzi obungqina bobuqu. Umthwalo wemphefumlo wawuphezu kwam, yaye uxanduva endandiluvakalelwa lukhulu kangangokuba ndandikwazi ukufumana kuphela iiyure ezimbalwa zokulala ubusuku ngabunye.”

“Ngoxa ndandisenza umsebenzi onjalo wokuthetha nokubhala, ndafumana iileta ezazinesimo esidimazayo ezivela eBattle Creek. Njengoko ndandizifunda ndaziva ndicinezeleke emoyeni ngendlela engenakuchazwa, okwakufikelela kwintlungu yengqondo, nto leyo eyabonakala ngathi okwethutyana iyazenza buthathaka iintshukumo zam zobomi. Kangangeentsuku ezintathu zobusuku andazange ndiphantse ndalala kwaphela. Iingcinga zam zazingxamise yaye zididekile. Ndazifihla iimvakalelo zam kangangoko ndinako kumyeni wam nakwintsapho enovelwano esasihlala nayo. Akukho namnye owaziyo umsebenzi wam okanye umthwalo wengqondo yam njengoko ndandihlanganisana nosapho kunqulo lwakusasa nolwangokuhlwa, ndaza ndafuna ukubeka umthwalo wam phezu koMthwali omkhulu wemithwalo. Kodwa izibongozo zam zaziphuma entliziyweni eyayijjekile yintlungu, yaye imithandazo yam yayiqhawukile, ingadibananga, ngenxa yosizi olwalungenakulawulwa. Igazi lalisoloko ligxalathela engqondweni yam, nto leyo eyayisoloko indibangela ndixengaxenge ndize ndiphantse ndiwe. Ndandisoloko ndisopha impumlo, ngakumbi emva kokwenza umgudu wokubhala. Ndanyanzeleka ukuba ndiyeke ukubhala, kodwa andazange ndikwazi ukulahla umthwalo wokuxhalaba nowoxanduva owawuphezu kwam, njengoko ndandiqonda ukuba ndandinobungqina babanye endandingakwazi ukubunikezela kubo.”

“Ndafumana enye kwakhona ileta, indazisa ukuba kwakucingwa kulunge ngakumbi ukulibazisa ukupapashwa kukaNomb. 11 de ndibe ndibhale oko ndandikubonisiwe ngokubhekisele kwiZiko leMpilo, kuba abo babephethe elo shishini babeswele kakhulu iindlela, yaye babedinga impembelelo yobungqina bam ukuze kushukunyiswe abazalwana. Ndaza ke ndabhala inxalenye yoko endandikubonisiwe ngokubhekisele kwiZiko, kodwa andinakukwazi ukukhupha umxholo wonke ngenxa yoxinzelelo lwegazi ebuchotsheni. Ukuba ndandicinge ukuba uNomb. 12 uya kulibaziseka kangako, bendingayi, phantsi kwazo naziphi na iimeko, ndithumele loo nxalenye yalo mba iqulethwe kuNomb. 11. Ndandicinga ukuba emveni kokuphumla iintsuku ezimbalwa ndingabuya ndiphinde ndiqalise ukubhala kwam. Kodwa kwaba lusizi olukhulu kum ukufumanisa ukuba imeko yobuchopho bam yandenza akunakwenzeka ukuba ndibhale. Inginga yokubhala ubungqina, nokuba bubanzi okanye bobobuqu, yayekwa, yaye ndandisoloko ndinentlungu ngenxa yokuba ndandingakwazi ukububhala.”

“Kule meko yezinto kwagqitywa kwelokuba sibuyele eBattle Creek size sihlale khona ngoxa iindlela zazikwimeko yodaka, zidilikile, yaye mna ndiza kugqibezela khona uNombolo 12. Umyeni wam wayelangazelela kakhulu ukubona abazalwana bakhe eBattle Creek, athethe nabo, aze avuye kunye nabo ngomsebenzi uThixo awayemenzela wona. Ndaqokelela imibhalo yam, saza saqalisa uhambo lwethu. ...” Testimonies, volume 1, 576, 577.

Ngemihla yokugqibela, ubunkokeli bebandla lamaSeventh-day Adventist, obumelw' yiBattle Creek nabo “elalibazi kakuhle,” batshintsha baba luludwe lwamaKatolika. Ubunkokeli bebandla lamaSeventh-day Adventist batshintsha baba luludwe lwamaKatolika. Ephupheni beza “ngababini ngababini,” omnye ephethe ingcongolo, omnye ephethe umnqamlezo. Barhuqa isangqa bejikeleza indlu baza bavakalisa kathathu besithi, “Le ndlu iyaleliswa. Iimpahla zayo mazihluthwe. Bathethe ngokuchasene nommiselo wethu ongcwele.” Ziziphi na ezo “mpahla” ezazikule “ndlu” ezahluthwa ziinkokeli zamaKatolika zaseBattle Creek? Nguwuphi na “ummiselo ongcwele” webandla lamaKatolika “abathetha ngokuchasene nawo?”

Ngokungqalileyo ngakumbi, umbuzo unokuba ngulo, “yeyiphi i-odolo yobuKatolika eyakhokelayo kwiNkundla Yophando?” INkundla Yophando yaqala nge-odolo yamaDominican, ngaphambi kokuba amaJesuit avele embalini, kodwa akuba ebandakanyekile aba yi-odolo eyayikhuthaza ngenkuthalo inkohlakalo nokuchithwa kwegazi.

“Kulo lonke ihlabathi lamaKristu, ubuProtestanti babusongelwa ziintshaba ezoyikekayo. Zakuba zigqithile iimpumelelo zokuqala zoHlaziyo, iRoma yabiza imikhosi emitsha, inethemba lokuphumeza ukutshatyalaliswa kwabo. Ngelo xesha kwasekwa umanyano lwamaJesuit, olwalulolona lunkwantyo, olungenazazela, nolunamandla kunabo bonke abameli bobupopu. Benqunyulwe kuwo onke amaqhina asemhlabeni nakwizinto abanomdla kuzo abantu, befile kwizibango zothando lwendalo, ingqiqo nesazela kuthuliswe ngokupheleleyo, babengazi mthetho, bengazi qhina, ngaphandle kwalowo womanyano lwabo, yaye bengazi msebenzi ngaphandle kokwandisa amandla alo. Ivangeli likaKristu lalibaxhobisile abalandeli balo ukuba bahlangabezane nengozi baze banyamezele ukubandezeleka, bengoyikiswa yingqele, yindlala, ngumsebenzi onzima, nangobuhlwempu, ukuze baphakamise ibhanile yenyano phambi kwesixhobo sokuthuthumbisa, intolongo, nesibonda sokutshisa. Ukuze kulwelwe la mandla, ubuJesuit baphenjelela abalandeli babo ngentandabuzo yenkolo eyabenza bakwazi ukunyamezela iingozi ezinjalo, nokuphikisa amandla enyaniso ngazo zonke izixhobo zenkohliso. Kwakungekho lwaphulo-mthetho lukhulu gqitha ukuba bangalwenza, kwakungekho nkohliso iphantsi gqitha ukuba bangayisebenzisa, kwakungekho sizimbo sokuzifihla sinzima gqitha ukuba bangasithwala. Nangona babefunge ubuhlwempu obungunaphakade nokuthobeka, injongo yabo eyayilungiselelwe ngobuqili yayikukuzusa ubutyebi namandla, ukuzinikela ekubhukuqeni ubuProtestanti, nasekubuyiseleni ubukhosi obuphezulu bopopu.”

“Xa bezibonakalisa njengamalungu ombutho wazo, babesinxiba isambatho sobungcwele, betyelela iintolongo nezibhedlele, belungiselela abagulayo nabasweleleyo, bevuma ukuba balahlile ihlabathi, bethwele igama elingcwele likaYesu, lowo wahamba esenza okulungileyo. Kodwa phantsi kwalo mbonakalo ungenasiphako kwakusoloko kufihlwe ezona njongo zobugwenxa nezibulalayo. Yayiyintsika-siseko yomgaqo wombutho ukuba isiphelo siyazithethelela iindlela. Phantsi kwalo mgaqo, ukuxoka, ubusela, ukufunga ubuxoki, ukubulala ngenkohlakalo, kwakungekuphela nje ukuba kuyaxoleleka, kodwa kwakunconywa, xa kwakukhonza iimfuno zecawa. Ngaphantsi kweentlobo ngeentlobo zokuzifihla amaJesuit angena ngokwawo kwizikhundla zikarhulumente, enyuka ade abe ngabacebisi beekumkani, elolonga umgaqo-nkqubo weentlanga. Aba ngabakhonzi ukuze basebenze njengeentlobo phezu

kweenkosi zabo. Baseka iikholeji zoonyana beekumkani nezidwangube, nezikolo zabantu abaqhelekileyo; yaye abantwana babazali abangamaProtestanti batsalelwa ekugcinweni kwezithethe zobupopu. Bonke ubukhazikhazi bangaphandle nomboniso wonqulo lwaseRoma basetyenziswa ukuze kudideke ingqondo, kuqaqambiswe kuze kuthinjwe intelekelelo, yaye ngaloo ndlela inkululeko awayeyisebelela aza agalela igazi ngayo oobawo yangcatshwa ngoonyana. AmaJesuit asasazeka ngokukhawuleza kulo lonke elaseYurophu, yaye naphi na apho aya khona, kwalandela ukuvuseleleka kobupopu.”

“Ukuze banikwe igunya elingakumbi, kwakhutshwa ibhula ephinda imise iNkundla yokuNcathisa. Phezu kwako nje ukucaphuka ngokubanzi eyayijongwe ngako, kwanakwimimandla yamaKatolika, le nkundla yoyikekayo yaphinda yamiswa ngabalawuli bobupopu, kwaza kwaphindwa inkohlakalo embi gqitha engenakunyamezela ukukhanya kwemini kwizisele zayo ezifihlakeleyo. Kumazwe amaninzi, amawaka ngamawaka kanye elona qela libalaseleyo lesizwe, awona anyulu nawabekekileyo, awona anengqondo kakhulu nafundiswe phezu, abefundisi abanyanisekileyo nabazinikeleyo, abemi abakhutheleyo nabathanda ilizwe labo, izifundiswa eziqaqambileyo, amagcisa anesiphiwo, iingcibi ezinobuchule, babulawa okanye banyanzeleka ukuba basabele kwamanye amazwe.

“Ezi yayizizo iindlela iRoma eyazibizelayo ukuze icime ukukhanya koHlaziyo, ibuyisele iBhayibhile kude ebantwini, ize ibuyisele ukungazi neenkolelo zobuxoki zamaXesha Obumnyama. Kodwa phantsi kwentsikelelo kaThixo nangemisebenzi yaloo madoda abalaseleyo awawavusayo ukuze alandele uLuther, ubuProtestanti abuzange boyiswe. Amandla abo ayengayi kuvela kwinkxaso okanye kwizikhali zeenkosana. Awona mazwe mancianane, ezona zizwe zithobekileyo nezingenamandla, aba ziinqaba zabo. YayiyiGeneva encinane phakathi kweentshaba ezinamandla ezaziceba ukutshatyalaliswa kwayo; yayiyiHolland phezu kweenduli zayo zesanti ngaselwandle olungasentla, isilwa nobuzwilakhe baseSpain, ngelo xesha obabubobona bukhulu nobutyebileyo; yayiyiSweden engqongqo, engenabutyebi, eyazuza uloyiso loHlaziyo.” The Great Controversy, 234, 235.

ICawa lamaKatolika lenza konke elalinako ukufihla iBhayibhile ebantwini, ngokubanga ukuba izithethe namasiko abo obuhedeni angaphezulu kweLizwi likaThixo. Iinkokeli zoBu-Adventist baseLawodike aziyi kubasa abaphikisayo enkundleni ngenxa yemibhalo kaEllen White, kodwa amaKatolika athi aziinkokeli zaseBattle Creek aya kukwenza oko. Oyena mungo kanye werhamncwa lobuKatolika kukusebenzisa amandla ezwe ukuze kufezekiswe iinjongo zonqulo. Xa ubu-Adventist bafuna amandla asemthethweni ehlabathi okulawula amaziko abo, iziqhamo “zocwangco lwabo olungcwele” zinokubonwa.

Kwimeko yemibhiyozo ye-auto-da-fé (isenzo sokholo) yeNkundla YokuNcina Kwamakholwa yaseSpeyin, ingcongolo nomnqamlezo kubonakala njengezinto ezingumfuziselo ezinxulumene nokubethelelwa kukaKristu emnqamlezweni. Ingcongolo ibhekisa kwintonga yobukhosi ehlekisayo eyabekwa esandleni sikaYesu ngexesha lokwaliswa kwakhe isithsaba sameva, eyasetyenziswa ngamajoni aseRoma ukumxabela, ifuzisela ukugculelwa, ukubandezeleka, nokudelelwa.

Umnqamlezo ubonakaliswa ngokucacileyo kwimibhiyozo ye-auto-da-fé. Umnqamlezo oluhlaza (amaxesha amaninzi ugqunywe ngekhrepu emnyama) wawusetyenziswa njengomfuziselo weNkundla yamaNcinqisitor, uthwalwe kumngcelele owahlukileyo wokulungiselela ngosuku olungaphambi koko waza waboniswa ngexesha lesiganeko. Wawufuzisela igunya lenkundla.

Ukuthinjwa kweempahla kubhekisela ekuthathweni ngenkani kwempahla yomntu ogwetyiweyo (ukuhluthwa okanye ukumiselwa phantsi kwesithintelo), nto leyo eyayisisohlwayo esiqhelekileyo soPhando Lweenkolo ukuze kuxhaswe inkundla nokohlwaywa uwexuko. Oku kwakubhengezwa esidlangalaleni kwizigwebo ze-auto-da-fé, kugxininiswa ukuhlaziswa phambi koluntu nokuthintela abanye.

Imibhalo kaEllen G. White icacile yaye igqibelele ekugxekeni ubunkokeli obuya kuthintela imibhalo yakhe ngenjongo yokuzama ukuthulisa ingoma yesidiliya eculwayo, kodwa oko kusizenzo sokugqibela sobume obungengcwele, kanye phambi kokuba babonakalalise iimpawu zabo ngokuphandle kumthetho weCawa. “Umdwebo wenkqubo yamaKatolika,” uhambelana namadoda angamashumi amabini anesihlanu amandulo aqubuda elangeni. Kwezi ziqendu zine zilandelayo, isiqendu sokuqala sibeka phambili “abantu bakaThixo abavumayo,” “ngemihla yokugqibela.” Esi sicutshulwa sifundisa ngokucacileyo ukuba ngemihla yokugqibela, abalungiseleli bamaSeventh-day Adventist baya kuthi “ezicaweni nakwiindibano ezinkulu ezisendaweni evulekileyo,” “banyanzelise ebantwini imfuneko yokugcina usuku lokuqala lweveki.”

“INKosi inembambano nabantu bayo abavuma ukuba ngabayo kwezi ntsuku zokugqibela. Kule mbambano amadoda akwizikhundla zoxanduva aya kuthabatha ikhondo elichasene ngqo nelo lathatyathwa nguNehemiya. Abayi kuphela kukungawuhoyi nokuwudelela bona ngokwabo uMgqibelo, kodwa baya kuzama nokuwuthintela kwabanye ngokuwungcwabela phantsi kwengqushu yesiko nesithethe. Ezicaweni nasezindibanweni ezinkulu zasemoyeni ovulekileyo, abalungiseleli baya kunyanzelisa phezu kwabantu imfuneko yokugcina usuku lokuqala lweveki. Kukho iintlekele elwandle nasemhlabeni; yaye ezi ntlekele ziya kwanda, intshabalalo ilandela ngokusondelelene emva kwenye; yaye iqela elincinane labagcini boMgqibelo abanesazela liya kuboniswa njengabo bazisa ingqumbo kaThixo phezu kwehlabathi ngokungahoyi kwabo iCawa.”

Oku kubachaza ngokucacileyo amaSeventh-day Adventists njengabo “bazibiza ngokuba bangabantu bakaThixo” abaya kukhuthaza ukugcinwa kweCawa, kwanokuba nabo baya “kukhombe” “elo qela lincinane labagcini beSabatha abanesazela.” Kumhlathi olandelayo ugxininisa ukuba intshutshiso yamaxesha adlulileyo iya kuphindwa. Umhlathi ongaphambili waphela ngokuba ebachaza abo bazibiza ngokuba bangabantu bakaThixo ngokuchaseneyo nabo athi bangabagcini beSabatha abanesazela. Emva koko ungenisa iimbali zangaphambili, aze alumkise ukuba ezo mbali ziya kuphindwa ngemihla yokugqibela. Ucacile kakhulu.

“USathana ukhuthaza obu buxoki ukuze athimbe ihlabathi. Sisicwangciso sakhe ukunyanzela abantu ukuba bamkele iimpazamo. Uthabatha inxaxheba ebonakalayo ekusasazweni kwazo zonke iinkolo zobuxoki, kwaye akanakusikelwa mda kuyo nantoni na kwimizamo yakhe yokunyanzelisa iimfundiso ezigwenxa. Phantsi kwesigqubuthelo senkuthalo yenkolo, abantu,

bephenjlelwa ngumoya wakhe, baqulunqe ezona ntuthumbo zikhohlakeleyo ngokugqithisileyo kubanye abantu, baza babafaka kwezona ntlungu zoyikekayo. USathana nabameli bakhe basenomoya ofanayo nangoku; kwaye imbali yexesha elidlulileyo iya kuphindwa ngemihla yethu.”

“Kukho amadoda amisele iingcinga nentando yawo ekufezekiseni ububi; ezimfihlakalweni zobumnyama beentliziyo zawo agqibe ukuba ngawaphi amatyala aza kuwenzayo. La madoda ayazikhohlisa. Awulahlile umthetho omkhulu kaThixo wobulungisa, aza endaweni yawo amisa umgangatho wawo, aze xa ezithelekisa nalo mgangatho azibhengeze engcwele. INkosi iya kuwavumela ukuba atyhile oko kusezintliziyweni zawo, enze ngokomoya wenkosi owawalawulayo. Iya kuwavumela abonakalise intiyo yawo ngomthetho wayo ngendlela aya kubaphatha ngayo abo banyanisekileyo kwiimfuno zawo. Aya kuqhutywa ngulo kwalo moya mnye wobuhlanya benkolo owatyhalela phambili isihlewele esambulala emnqamlezweni uKristu; ibandla noRhulumente baya kudityaniswa ngemvumelwano enye efanayo eyonakeleyo.

“Ibandla lanamhlanje lilandele emanyathelweni amaYuda amandulo, awabeka ecaleni imithetho kaThixo ngenxa yezithethe zawo. Litshintshe ummiselo, layaphula umnqophiso ongunaphakade, yaye ngoku, njengangoko, ikratshi, ukungakholwa, nokungathembeki ziziphumo. Imeko yalo yokwenene ibekwe ngokucacileyo kula mazwi avela kwingoma kaMoses: ‘Bazenzakalalisile; ibala labo asililo ibala labantwana bakhe; basisizukulwana esigwenxa nesijjekileyo. Nimbuyekeza na uYehova ngale ndlela, nina bantu bazizidenge nabangenabulumko? Akanguye na uyihlo owakuthengayo? Akakwenzanga na, wakumisa?’”
Review and Herald, Matshi 18, 1884.

Kukho isiqendu emva kwesiqendu kuMoya weSiprofeto esichaza intshutshiso yemihla yokugqibela ejoliswe kwabathembekileyo bakaThixo, yaye “icawe yanamhlanje” ayichazayo asiyobobuKristu ngokubanzi, koko yicawe ayichaza ngokuphindaphindiweyo njengaleyo eyayimelwe yicawe yamaYuda. Ezo ndima zicacileyo kwimibhalo yakhe zizo ezikhuthaza iBandla lamaSeventh-day Adventist ukuba lizame ukubeka izithintelo phezu kwemibhalo kaDade White, njengoko iphupha lakhe liyichaza ngokufanelekileyo. Izenzo zabo ezichasene nemibhalo yakhe, eziyimpahla ezicacileyo zendlu yakhe ekufuneka zithintelwe ziinkokeli zaseBattle Creek ezaguqakayo zaba luludwe olungcwele lobuKatolika. Uhlasele lwabo kwimibhalo yakhe lukwamelwe luhlaselo olwenziwa kwimibhalo kaYeremiya. Iphupha likaEllen White lingqina lesibini lokuba imibhalo kaYeremiya yatshiswa.

Kwisizukulwana sesithathu se-Adventism yaseLawodike, ukulalanisa kwakuyeyona mxholo ulawulayo. Isizukulwana sesithathu simelwe libandla lasePergamo. Ukuqala ngokupapashwa kwencwadi kaW. W. Prescott enesihloko esithi *The Doctrine of Christ* ngowe-1919, kuse kuthi ga ekupapashweni kwe-*Questions on Doctrine* ngowe-1957, kuphawula ixesha lotshintsho elimelwe lupapasho lwe-alpha neluphela ngopapasho lwe-omega. Incwadi yokuqala yayimele ukwala kukaW. W. Prescott iNgonyama yesizwe sakwaYuda, ngenxa yembono yobuProtestanti obuwexukileyo ngoKristu. Incwadi kaPrescott, enesihloko esifaneleke kakuhle esithi *The Doctrine of Christ*, yakhupha umongo womyalezo wesiprofeto wamaMillerite, ishiya inkcazelo engenanto ngoYesu enqulwa ngobuKatolika nangobuProtestanti obuwexukileyo. Incwadi

yokugqibela kweso sizukulwana ichaza ukungcwaliswa nokugwetyelwa okutshabalalisa umthetho kaThixo, ubulungisa baKhe nenceba yaKhe. USirayeli wamandulo wanikwa uxanduva lokuba ngababekiwe abagcina umthetho kaThixo, yaye iAdventism yayimele ukuba ngababekiwe abagcina kungekuphela nje umthetho kaThixo, kodwa neLizwi laKhe lesiprofeto. Ngowe-1919 kwapapashwa incwadi eyawala ukukhuselwa kweLizwi lesiprofeto likaThixo, nto leyo ephawula ukuqala kwesizukulwana sesithathu se-Adventism yaseLawodike, esaphela ngencwadi eyala umthetho kaThixo.

“Ukuba uyanyamekela inkani yentliziyo, yaye ngenxa yekratshi nokuzigwebela ubulungisa ungazivumi iziphoso zakho, uya kushiya uphantsi kwezilingo zikaSathana. Ukuba, xa iNkosi ityhila iimpazamo zakho, ungaguquki okanye uvume, ulungiselelo lwaYo luya kukubuyisela kwaloo mhlaba kwakhona nakwakhona. Uya kushiya wenze iimpazamo zohlobo olufanayo, uya kuqhubeka uswele ubulumko, yaye uya kubiza isono ngokuba bubulungisa, nobulungisa ngokuba sisono. Inkitha yeenkohliso eya kuba negunya kule mihla yokugqibela iya kukungqinga, yaye uya kutshintsha iinkokeli, ungazi nokuba wenze njalo.” Review and Herald, December 16, 1890.

IPergamo, ibandla lesithathu, lakhokelela eTiyatira, ibandla lopopu, elisisizukulwana sesine, xa amadoda angama-25 equbuda kumqondiso wegunya laseTiyatira.

“Umgaqo owamkelwa ngabakoloni bokuqala, wokuvumela amalungu ecawa kuphela ukuba avote okanye abambe izikhundla kurhulumente woluntu, wakhokelela kwiziphumo ezibi kakhulu. Lo mlinganiselo wawamkelwe njengendlela yokugcina ubunyulu borhulumente, kodwa waphumela ekonakaleni kwecawa. Kuba ukubanga inkolo kwakuyimeko yokufumana ilungelo lokuvota nokubamba isikhundla, abaninzi, beqhutywa kuphela zizizathu zomgaqo-nkqubo wehlabathi, bazimanya necawa bengatshintshanga entliziyweni. Ngaloo ndlela icawa zade zaba, ngomlinganiselo omkhulu, ngabantu abangaguqukanga; yaye naphakathi kwabefundisi kwakukho abo babengabambelevi nje kuphela kwiimpazamo zemfundiso, kodwa ababengazi namandla okuhlaziya kaMoya oyiNgcwele. Ngaloo ndlela kwaphinda kwabonakaliswa iziphumo ezibi, ebezisoloko zibonwa kwimbali yecawa ukususela kwimihla kaConstantine kuse kude kube ngoku, zokuzama ukwakha icawa ngoncedo lorhulumente, zokubhenela kumandla ezwe ukuxhasa ivangeli laLowo owathi: ‘Ubukumkani bam asibobeli hlabathi.’ Yohane 18:36. Umanyano lweecawa norhulumente, nokuba luncinane kangakanani na, nangona lunokubonakala luzisa ihlabathi kufuphi necawa, enyanisweni lwenza icawa isondele ngakumbi ehlabathini.” Imbambano Enkulu, 297.

“umanyano lwebandla norhulumente, nokuba umgangatho wawo mncinane kangakanani na, nangona usenokubonakala usondeza ihlabathi ebandleni, enyanisweni usondeza ibandla ehlabathini.” Ngomhla we-18 kuMeyi 1977, uBert B. Beach (umlawuli kwiCandelo leBandla laseMntla Yurophu–Ntshona Afrika nowayebandakanyeka kubudlelane phakathi kwamabandla) wanikela ngemedali egqunywe ngegolide kumchasi-Kristu, uPope Paul VI, ngexesha lokwamkelwa kweqela eRoma. Oku kwakuyinxalenye yentlanganiso yeConference of Secretaries of World Confessional Families. Esi siganeko saxelwa kwi-Adventist Review (Agasti 11, 1977) yaye saphawulwa yi-Religious News Service njengokuba yayilixesha lokuqala apho ummeli osemthethweni we-SDA wadibana noPontiff.

“INKosi ivakalise isiqalekiso phezu kwabo bathabatha kwiZibhalo okanye bongeze kuzo. Lowo unguNDINGUYE omkhulu ugqibe oko kuya kuba ngumgaqo wokholo nemfundiso, yaye umisele ukuba iBhayibhile ibe yincwadi yekhaya. Ibandla elibambebele elizwini likaThixo lahlulwe neRoma ngokungenakuxolelaniswa. AmaProtestanti ayekhe ahlukaniiswa ngaloo ndlela kule bandla inkulu yokuwexuka, kodwa asondele ngakumbi kuyo, yaye asesendleleni yokuxolelaniswa neBandla laseRoma. IRoma ayitshintshi naphakade. Imigaqo yayo ayikatshintshi nokuncinane. Ayinciphisanga umsantsa phakathi kwayo namaProtestanti; ngawo enze konke ukusondela. Kodwa oku kubonisa ntoni ngobuprotestanti bale mihla? Kukwala inyaniso yeBhayibhile okwenza abantu basondele ekungakholweni. Libandla elibuyele umva elinciphisa umgama phakathi kwalo nobuPopu.”

“Ngabantu abanjengoLuther, uCranmer, uRidley, uHooper, namawakawaka amadoda ahloniphekileyo awayengabafeli-nkolo ngenxa yenyano, abangamaProtestanti bokwenene. Bema njengabalindi abanyanisekileyo benyaniso, bevakalisa ukuba ubuProtestanti abunako ukudibana nobuRoma, koko bumele bohluwe kude kwimigaqo yobupopu njengokuba impuma ikude nentshona. Abameli abanjalo benyaniso babengenako ukuvumelana ‘nomntu wesono’ njengokuba uKristu nabapostile bakhe babengenako. Kumaxesha angaphambili amalungisa ayesiva ukuba akunakwenzeka ukunxulumana neRoma, yaye, nangona ukuchasana kwawo nale nkqubo yempazamo kwakugcinwa kusengozini yobutyebi nobomi, abe nesibindi sokugcina ukwahlukana kwawo, aza alwela inyaniso ngobudoda. Inyaniso yeBhayibhile yayixabiseke ngakumbi kubo kunobutyebi, imbeko, kwanobomi ngokwabo. Babengenakunyamezela ukubona inyaniso ingcwatywa phantsi kwesixa esikhulu seenkolelo zobuxoki nobuqhetseba bobuxoki. Bathabatha ilizwi likaThixo ngezandla zabo, baza baphakamisa umgangatho wenyaniso phambi kwabantu, bevakalisa ngesibindi oko uThixo wayekutyhilile kubo ngokuphengulula iBhayibhile ngenkuthalo. Bafa ezona ntlobo zokufa zikhohlakeleyo ngenxa yokunyaniseka kwabo kuThixo, kodwa ngegazi labo basithengela inkululeko namalungelo abaninzi abathi bangamaProtestanti ngoku abawancamisa ngokulula emandleni obubi. Kodwa ke siya kuwanikela na la malungelo axatyiswe kangaka? Siya kumthuka na uThixo wasezulwini, size, emveni kokuba esikhulule kwidyokhwe yobuRoma, sizibeke kwakhona ebukhobokeni phantsi kwala mandla achasene noKristu? Siya kungqina na ukonakala kwethu ngokutyikitya ukunikelwa kwenkululeko yethu yonqulo, ilungelo lethu lokunqula uThixo ngokwemiyalelo yesazela sethu?”

“Izwi likaLuther, elalivakala ezintabeni nasezintlanjeni, elalinyikimisa iYurophu ngokungathi yinyikima, labizela phambili umkhosi wabapostile abahloniphekileyo bakaYesu, yaye inyaniso abayimelayo ayizange ikwazi ukuthuliswa zizikhuni zokutshisa, ziintuthumbo, zizisele, kukufa; yaye nangoku amazwi alo mkhosi ubekekileyo wabafeli-nkolo asixelela ukuba amandla aseRoma kukuwexuka okwaprofetwayo kwemihla yokugqibela, imfihlelo yobugwenxa awabona uPawulos ukuba sele iqalile ukusebenza kwanangeemihla yakhe. UbuKatolika baseRoma bukhula ngokukhawuleza. UbuPapa buyanda, yaye abo baye bazivala iindlebe zabo ekuliveni inyaniso baliphulaphule ibali lalo lokulukuhla. Iicawe zobuPapa, iikholeji zobuPapa, izindlu zoonongendi, neemonastiri ziyanda, yaye ihlabathi lamaProtestanti libonakala ngathi lilele. AmaProtestanti alahlekelwa luphawu lokwahluka olwaluwahlula ehlabathini, yaye anciphisa umgama phakathi kwawo namandla aseRoma. Azijikisile iindlebe zawo ekuliveni inyaniso; abe engathandanga ukwamkela ukukhanya uThixo akuthulule

endleleni yawo, ngoko ke aya ebumnyameni. Athetha ngokudelela ngengcinga yokuba kuya kubakho ukuvuseleleka kwentshutshiso ekhohlakeleyo yakudala eyenziwa ngamaRoma Katolika nangabo bazimanya nawo. Awaqapheli inyaniso yokuba ilizwi likaThixo lixela ngokupheleleyo ukuvuseleleka okunjalo, yaye awavumi ukuba abantu bakaThixo ngemihla yokugqibela baya kusiva intshutshiso, nangona iBhayibhile isithi, ‘Inamba yamqumbela umfazi, yemka yaya kulwa nentsalela yenzala yakhe, abagcina imiyalelo kaThixo, yaye abanobungqina bukaYesu Kristu.’”

“UbuPopu yinkolo yemvelo yobuntu, yaye uninzi lwesintu luyayithanda imfundiso ebavumela ukuba benze isono, kanti noko ibakhulule kwimiphumo yaso. Abantu bamele babe nohlobo oluthile lwenkolo, yaye le nkolo, eyilwe ngamacebo omntu, kanti ibanga igunya elivela kuThixo, ifanele ingqondo yenyama. Abantu abazicingela ukuba balumkile yaye banengqondo bayaphambuka ngekratshi kumlinganiselo wobulungisa, imithetho elishumi, yaye abacingi ukuba kuyahambelana nesidima sabo ukuphengulula iindlela zikaThixo. Ngenxa yoko bangena ezindleleni zobuxoki, ezindleleni ezingavumelekanga, bazanelise ngokwabo, bazikhukhumeze, ngokomfuziselo kapopu, kungekhona ngokomfuziselo kaYesu Kristu. Bamele babe nohlobo lwenkolo oluneyona mfuno incinane yobumoya nokuzincama, yaye njengoko ubulumko bomntu obungangwaliswanga bungayi kubakhokelela ekubeni balucekise ubuPopu, ngokwemvelo batsalwa ngamalungiselelo neemfundiso zalo. Abafuni ukuhamba ezindleleni zeNkosi. Bazicingela ukuba bakhanyiselwe kakhulu kangangokuba bangamfuna uThixo ngomthandazo nangokuthobeka, benolwazi oluqondayo lwelizwi lakhe. Njengoko bengakhathali ukwazi iindlela zeNkosi, iingqondo zabo zivuleleke ngokupheleleyo ekulukuhleni, zikulungele ngokupheleleyo ukwamkela nokukholwa bubuxoki. Bakulungele ukuba obona buxoki bungenangqiqo kakhulu, obungangqinelaniyo kakhulu, babutyhalelwe kubo ngokungathi buyinyaniso.

“Umsebenzi wobugcisa kaSathana wobuqhophololo bubupopu; yaye njengoko kubonakalisiwe ukuba ixesha lobumnyama obukhulu bengqiqo laliluncedo kubuRoma, kuya kuphinda kubonakaliswe nokuba ixesha lokukhanya okukhulu kwengqondo nalo liluncedo kumandla alo; kuba iingqondo zabantu zigxininiswe ekuphakameni kwazo ngokwazo, yaye azikuthandi ukumgcina uThixo ekwazini kwazo. IRoma ibanga ukungaphazami, yaye amaProtestanti alandela kwalo mgca mnye. Awafuni ukufuna inyaniso nokuhamba ukusuka ekukhanyeni ukuya ekukhanyeni okukhulu ngakumbi. Azingqinga ngodonga lobandlululo, yaye abonakala ekulungele ukukhohliswa nokukhohlisa abanye.

“Kodwa nangona isimo sengqondo samabandla sidandathekisa, akukho sidingo sokutyhafa; kuba uThixo unabantu abaya kugcina ukunyaniseka kwabo enyanisweni yakhe, abaya kwenza iBhayibhile, kwaye iBhayibhile yodwa, ibe ngumgaqo wabo wokholo nemfundiso, abaya kuphakamisa umgangatho, baze babambe phezulu iflegi ebhalwe la mazwi, “Imithetho kaThixo nokholo lukaYesu.” Baya kuyixabisa iindlela ezilungileyo ezinyulu, baze bayenze iBhayibhile isiseko sokholo lwabo nemfundiso yabo.

“Ngenxa yeli xesha linje, xa abantu belahla umthetho weNkosi yemikhosi, umthandazo kaDavide uyasebenza,—‘Lixesha lokuba wena, Yehova, usebenze; kuba bawuchithile umthetho wakho.’ Sisondelela kwixesha apho phantse ihlabathi lonke liya kuthulula indelelo

phezu komthetho kaThixo, yaye abantu bakaThixo abagcina imithetho yaKhe baya kuvavanywa kabukhali; kodwa ngaba baya kuphulukana nentlonelo yabo ngomthetho kaYehova ngenxa yokuba abanye bengawuboni, bengawaqondi namandla amabango awo ababophelelayo? Mabathi abantu bakaThixo abagcina imithetho yaKhe, njengoDavide, bawuhloniphe umthetho kaThixo ngomlinganiselo ofanayo nalowo abantu bewulahla ngawo, bewuthululela ukungahloneli nokuwudelela.” Signs of the Times, February 19, 1894.

Kwiminyaka emibini phambi kokuba umchasi-kristu anikwe imbasa yegolide yinkokeli yebandla lamaSeventh-day Adventist laseLawodike, ngowe-1975, kwangeniswa isimangalo ngokuchasene nebandla lamaSeventh-day Adventist; EEOC v. Pacific Press Publishing Association (Case No. C-74-2025 CBR kwiNkundla yeSithili yaseUnited States yeSithili saseMntla seCalifornia), apho iKomishoni yoLingano lwaMathuba eMisebenzi yamangalela indlu yopapasho yebandla egameni labasebenzi ababini abangabafazi—uMerikay Silver (owayesakuba ngumhleli nowayesele emkile ngexesha lesimangalo) noLorna Tobler—ityhola ucalucalulo olusekelwe kwisini kwimivuzo nasezibonelelweni. Ibandla lakhusela izezo zalo ngokuyinxenye ngokubhenela kwizikhululo zokuxolelwa kwezenkolo nangokuxoxa ngolwakhiwo lolawulo lwalo.

Kwingxelo efunjelweyo enomhla we-6 kaFebruwari 1976 (eyinxalenye yengxoxo yokuzithethelela eyangeniswa enkundleni), uNeal C. Wilson (owayesakuba engumongameli weCandelo laseMntla Merika lecawa, waza kamva waba ngumongameli weNkomfa Jikelele ukususela ngowe-1979 ukuya kowe-1990) wathetha ngeembono zembali zecawa malunga nobuKatolika baseRoma. Le ngxelo yenziwa kumxholo wokuphikisa ukuchazwa kwecawa njengenenkqubo “yobudlelwane bolawulo” efana nenkqubo yobupopu. Isicatshulwa esipheleleyo esifanelekileyo sesi: “Nangona kuyinyaniso ukuba kwakukho ixesha ebomini beCawa yama-Adventist oSuku lweSixhenxe apho olo hlelo lwathabatha imbono echasene ngokucacileyo nobuKatolika baseRoma, yaye igama elithi ‘ubudlelwane bolawulo’ lalisetyenziswa ngentsingiselo ethobayo ukubhekisa kwimo yobupopu yolawulo lwecawa, eso simo sengqondo ngakwicala leCawa sasingeyonto ingaphaya kokuba sisibonakaliso sokuchasa ubupopu esasixhaphake ngokubanzi phakathi kwamahlelo amaProtestanti alondolozayo ekuqaleni kwale nkulungwane nakwinxalenye yokugqibela yenkulungwane ephelileyo, kwaye ngoku, ngokokubhekiselele kwiCawa yama-Adventist oSuku lweSixhenxe, siye saphoswa kwimfumba yenkunkuma yembali.”

Oku kubonisa ukujika ukusuka kutoliko lwesiprofeto lwesithethe secawa, olwaluchonga upopu njenge “rhamncwa” okanye umchasi-Kristu kwiSityhilelo. Abagxeki ngaphakathi nangaphandle kwecawa bakutolike oku njengokunciphisa okanye ukushiya eso simo sokuchasa ubuKatolika ukuze kuhambelaniswe ne-ecumenism yale mihla okanye nokhuselo lomthetho. UWilson, ngowe-1985, wabachonga ooMongameli beeCandelo ezahlukeneyo zecawa “njengookhadinali,” xa wathi, “... akukho ‘khadinali’ kuzo zonke iindawo zeMpuma Ekude, ngoxa kusenokwenzeka ukuba kuya kubakho ‘ookhadinali’ ababini abavela eAfrika.”

USista White wathi yicawa ekreqileyo emqolo eyehlisa umgama phakathi kwayo nopopu! Ukuvumelana kwesizukulwana sesithathu kumelwe kukhala ngoTamusi kuHezekile isahluko sesibhozo, kwanangekuvumelaneni kwePergamo. Isizukulwana sokuqala, ukususela ngowe-1863 kude kube ngowe-1888, sasimela ibandla lase-Efese, ibandla elaliphulukene nothando lwalo

lokuqala; yaye uthando lokuqala lwemibutho kaMiller lwalungumyalezo wesiprofeto, kwaye isahluko sokuqala saloo myalezo wesiprofeto sasingo-“maxesha asixhenxe” awabekwa ecaleni ngowe-1863.

Ukususela ngowe-1888 kuse kwangowe-1919, isizukulwana sesibini esimelwe yiSmirna nangamagumbi afihlakeleyo kaHezekile, sabona ukufa koMoya Wokuprofeta, njengoko uDade White walaliswa ekuphumleni ngowe-1915. Iinkcukacha ezingakumbi ngezizukulwana ezine ziyimfuneko ukuze ubungqina buzaliseke, kodwa imvukelo eqhubekayo imele iqondwe ukuze kuqondwe ngokupheleleyo indlela abantu abawileyo ekukholweni ababenako ngayo “ukuthintela” imibhalo kaEllen White, okanye indlela ababekwazi ngayo ukukhuthaza usuku lokuqala lweveki njengolwamkelekileyo. UYuda usebenza kunye “namanxila akwaEfrayim” “awalawula aba bantu” eYerusalem, yaye abo balawula iYerusalem baze baqubude elangeni, bamelwe yiSanhedrin.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Phakathi kwabantwana bakaThixo abazibiza ngabalowo, kungakanani na ukunyamezela okuncinane okubonakalisiweyo, mangaphi na amazwi akrakra athe athethwa, kungakanani na ukugxeka okukhutshiweyo nxamnye nabo bangengabenkolo yethu. Abaninzi baye bajonga abo bangamalungu ezinye iicawa njengaboni abakhulu, kanti iNkosi ayibajongi ngaloo ndlela. Abo bajonga ngolo hlobo amalungu ezinye iicawa, bamele ukuzithoba phantsi kwesandla esinamandla sikaThixo. Abo babagwebayo basenokuba babenokukhanya okuncinane kuphela, amathuba ambalwa namalungelo ambalwa. Ukuba babenokukhanya amalungu amaninzi eecawa zethu abe nako, basenokuba baqhubela phambili ngesantya esikhulu ngakumbi, baze bayimele ngcono inkolo yabo phambi kwehlabathi. Ngabo baqhayisa ngokukhanya kwabo, ukanti basilela ukuhamba kuko, uKristu uthi, ‘Ke mna ndithi kuni, Kothi ngemini yomgwebo kunyamezeleke ngakumbi eTire naseSidon kunani. Nawe, Kapernahum [ama-Adventist aGcina iSabatha yoMhla weSixhenxe, athe aba nokukhanya okukhulu], ophakanyiselwe emazulwini [ngokubhekisele kwilungelo], uya kuthotywa uye esihogweni; kuba ukuba imisebenzi yamandla, eyenziwe kuwe, yayenziwe eSodom, ngesaba sisekhona unanamhla. Ke mna ndithi kuni, Kothi ngemini yomgwebo kunyamezeleke ngakumbi ezweni laseSodom kunawe.’ Ngelo xesha uYesu waphendula wathi, ‘Ndiyabulela kuwe, Bawo, Nkosi yezulu nomhlaba, ngokuba uzifihlile ezi zinto kwizilumko neengqondi [ngokokuzicingela kwazo], wazityhilela iintsana.’”

“Ke kaloku ngoku, ngenxa enokuba nenzile yonke le misebenzi, utsho uYehova, ndathetha kuni, ndivuka kusasa ndithetha, kodwa anivanga; ndanibiza, kodwa anaphendula; ngoko ke ndiya kwenza kule ndlu, ebizwa ngegama lam, enikholose ngayo, nakule ndawo endayinika nina nooyihlo, njengoko ndenzayo eShilo. Kanjalo ndiya kunigxotha emehlweni am, njengoko ndabagxothayo bonke abazalwana benu, yonke imbewu kaEfrayim.”

“INkosi imisele phakathi kwethu amaziko abaluleke kakhulu, yaye kufuneka alawulwe, kungekhona ngendlela amaziko ehlabathi alawulwa ngayo, kodwa ngokolungelelwano lukaThixo. Kufuneka alawulwe ngeliso elijonge kuphela uzuko lwaKhe, ukuze nangaziphi na iindlela imiphfumlo etshabalalayo isindiswe. Kubantu bakaThixo ubungqina boMoya bufikile, kanti ke abaninzi abawathabathanga ngqalelo amacebo okululeka, izilumkiso,

neengcebiso.”

“Yivani ngoku oku, nina bantu bazizidenge, ningenakuqonda; ninamehlo, kodwa aniboni; nineendlebe, kodwa anive: anindoyiki na mna, utsho uYehova? aniyi kungcangcazela na phambi kobukho bam, endimisele isanti ukuba ibe ngumda wolwandle ngommiselo ongunaphakade, ukuze lungawugqithi? Kwaye nangona amaza alo eziphosa-phosa, akanakoyisa; nangona egquma, akanakuwuwela. Kodwa aba bantu banentliziyo ekreqileyo nenemvukelo; bakreqile, bemka. Kanjalo abathethi entliziyweni yabo ukuthi, Masimoyike ngoku uYehova uThixo wethu, onika imvula, eyokuqala neyokugqibela, ngexesha layo; osigcinela iiveki ezimisiweyo zokuvuna. Ubugwenxa benu buziphambukisile ezi zinto, nezono zenu zinibambele izinto ezilungileyo.... Abaligwebi ityala, ityala lenkedama, kanti bayaphumelela; nelungelo losweleyo abalikhathaleli. Andiyi kuzivelela na ngenxa yezi zinto? utsho uYehova; umphefumlo wam awuyi kuziziphindezela na kwisizwe esinjengesi?”

“Ngaba iNkosi iya kunyanzelwa ukuba ithi, ‘Musa ukubathandazela aba bantu, ungabaphakamiseli sikhalo nokuthandaza, ungandenzeli nokundibongoza: kuba andiyi kukuphulaphula?’ ‘Ngenxa yoko imvula iye yabanjwa, akwabakho mvula yamva.... Akuyi na ukususela ngoku ukhale kum, uthi, Bawo wam, wena ungumkhokeli wobutsha bam?’” Review and Herald, August 1, 1893.