

# IRoma Iseka Umbono — Inani Lesithathu

*IMelika yaseUnited States noMbono Wobuprofeti: Ubizo Lofundo Olujulileyo Nokuqonda KweBhayibhile*

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Kumanqaku amabini angaphambili ajongene nolo toliko lwabucala oluthi iUnited States ibonakaliswe kwangaphambili ngaba “baphangi babantu bakho” “abamisa umbono” kuDaniyeli isahluko seshumi elinanye ivesi yeshumi elinesine, sacaphula isiqendu esivela esandleni sikaEllen White esasithi, “Amalungu ebandla aya kuvavanywa aze aqinisekiswa ngamnye ngamnye.” Loo nkqubo yokuqinisekiswa, yokuvavanywa, neyokuhlungwa, emelwe njengoMthunywa woMnqophiso kuMalaki isahluko sesithathu ecoca isilivere negolide, ngoku iyaqhubeka. KuMalaki isahluko sesithathu kuchazwa ukuhlanjululwa.

Yaye uya kuhlala njengomnyibilikisi nowococayo wesilivere; yaye uya kubacoca oonyana bakaLevi, abahlambulule njengegolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wandule ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yakudala, nanjengakwiminyaka yangaphambili. Malaki 3:3, 4.

Abo babambelele kwingcamango yokuba iUnited States ingumqondiso omisela umbono baye basilela, okanye abangathandanga, ukuqonda ukuba isigidimi esatyhilwayo ngoJulayi ka-2023 seso sicocayo abagqatswa ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka. Esinagogeni yaseKapernahum ukucocwa kokugqibela kwekhulu elinamashumi amane anesine amawaka kwafanekiselwa.

“UYesu wathetha kubo ngokucacileyo wathi, ‘Kukho abathile kuni abangakhulwayo;’ wongeza esithi, ‘Kungoko ndathi kuni, akukho mntu unokuza kuM, ngaphandle kokuba oko anikwe nguBawo waM.’ Wayenqwenela ukuba baqonde ukuba ukuba babengatsalelwanga kuye, kwakungenxa yokuba iintliziyo zabo zazingavulekele uMoya oyiNgcwele. ‘Ke umntu wemvelo akazamkeli izinto zoMoya kaThixo; kuba zibubudenge kuye; kanjalo akanako ukuzazi, ngokuba ziqondwa ngokomoya.’ 1 Korinte 2:14. Kungokholo apho umphefumlo ubona uzuko lukaYesu. Olu zuko lufihlakele, ade, ngoMoya oyiNgcwele, ukholo luvuthwe emphefumleni.”

“Ngokukhalingelwa esidlangalaleni ngenxa yokungakhulwa kwabo, aba bafundi basuka bahlukaniseka ngakumbi noYesu. Bacaphuka kakhulu, yaye benqwenela ukwenzakalisa uMsindisi nokwanelisa ububi babaFarisi, bamjika umva, baza bamshiya ngendelelo. Babesele benze ukhetho lwabo,—bathabatha imbonakalo engenawo umoya, ikhatshu engenambewu. Isigqibo sabo asizange siphinde siguqulwe emva koko; kuba abaphindanga bahamba noYesu.”

“Ifotsholo lakhe lisesandleni saKhe, yaye uya kulucoca ngokupheleleyo ibala lakhe lokubhulela, aze aqokelele ingqolowa yakhe esiseleni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okucocwa. Ngamazwi enyaniso, umququ wawusahlulwa engqoloweni. Ngenxa yokuba babengamampunge kakhulu, yaye bezigwebela ngokwabo kakhulu ukuba bamkele

ukukhalinyelwa, bethanda ihlabathi kakhulu ukuba bamkele ubomi bokuthobeka, abaninzi bamshiya uYesu. Abaninzi basaqhubeka besenza kwaloo nto nanamhla. Imiphefumlo iyavavanywa namhlanje njengokuba kwavavanywa abo bafundi kwisinagoge yaseKapernahum. Xa inyaniso ifikelelwa entliziyweni, bayabona ukuba ubomi babo abuvumelani nentando kaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo; kodwa abafuni ukuthabatha umsebenzi wokuzincama. Ngoko ke bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengokuba abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” *The Desire of Ages*, 392.

Ngawo “amazwi enyaniso” kwakumelwe igolide nesilivere kumzekeliso kaMalaki wokuhlanjululwa kokugqibela kwetempile kwabaliwaka elinamakhulu amane anamashumi amane anesine.

Yabonani, ndiya kuthuma umthunywa wam, yaye uya kulungisa indlela phambi kwam; kwaye iNkosi, eniyifunayo, iya kufika ngesiqophe etempileni yayo, lowo ngumthunywa womnqophiso, enivuyela yena: yabonani, uya kuza, utsho uYehova wemikhosi. Kodwa ngubani na onokunyamezela umhla wokuza kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambululi. Malaki 3:1, 2.

Bonke abaprofeti, kuquka noMalaki, bachaza imihla yokugqibela. Kweyokuqala kula manqaku siwacaphulileyo, i-The 1888 Materials, iphepha 403, sixelelwa oku: “Lowo uphumla enlisekile lulwazi lwakhe lwangoku olungagqibelelanga lweziBhalo, ecinga ukuba luyamanelisa ukuze asindiswe, uphumle enkohlisweni ebulalayo. Baninzi abangaxhotyiswanga ngokupheleleyo ziingxoxo ezisekelwe esiBhalweni, ukuze bakwazi ukuqonda impazamo, baze bagwebe zonke izithethe neenkolelo eziziziyatha ezityatyadulwe njengenyani.” Abo bachongiweyo kwelo candelo linye “asingobafundi beBhayibhile abasondeleyo,” abangazange “bafunde ngenjongo” ezo “ndawo zeziBhalo” apho kukho khona “ukungafani kwezimvo.” Abo kuthethwa kubo “abayifundi iBhayibhile [ukuze] bazenzele okwabo umongo nobutyebi bayo emiphefumlweni yabo. Abavakalelwa kukuba lilizwi likaThixo elithetha kubo. Kodwa, ukuba sifuna ukuqonda indlela yosindiso, ukuba sifuna ukubona imitha yeLanga lobulungisa,” “kufuneka bazifunde ngenjongo iziBhalo.”

Inqaku lokuqala lachonga ukuba elinye lamaqhekeza omzekelo wabo wesiprofeto olahlekisayo sisicatshulwa esivela kwi-The Great Controversy, esibhala sithi, “Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.” *The Great Controversy*, 615. Ingcaciso yabo yabucala ithi esi sivakalisi sichonga “Romanism” njengembali edlulileyo, kanti “apostate Protestantism” njengelizwe lanamhlanje. Emva kobungqina begrama obubonisa ukuba ukusetyenziswa kwesi sivakalisi abakwenzayo kuye kwajijwa kwakhutshwa kwintsingiselo yaso echanileyo, abazange babonakalise nakuphi na ukurhoxiswa esidlangalaleni kwalo kusetyenziswa kubuxoki. Enyanisweni, basebenzise kanye eso sicutshulwa ukubhengeza intlanganiso yabo elandelayo ye-zoom. Noko ke, sixelelwa ukuba “We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth.” Akuzange kubekho nzame yokurhoxisa elo bango lobuxoki, nto leyo ebonakala iyingqina lokuba abo bakhuthaza olu kusetyenziswa lulubuxoki “abanakuphanda

ngenkuthalo” ukuze “bazi into eyinyaniso.”

Ukususela ekuqaleni kwale mpikiswano, siye sayisondeza ngokungathi ibingaphezulu kokungavisisani nje phakathi kwenyaniso nempazamo malunga nokuba ngabaphi “abaphangi babantu bakho” abamelwe, yaye ndisabambebele kweso sikhundla. Amanqaku angencwadi kaDaniyeli ayesele efikelele kwinqanaba lenombolo yamakhulu amabini, apho intsingiselo yeevesi zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli ishumi elinanye yayisele ibekwe ngokucokisekileyo nangokuqinileyo. Ezo vesi zimela imbali ukususela kowe-1989 kuse kude kufike umthetho weCawa osondele ukuza, okhoyo kwivesi yamashumi amane kaDaniyeli ishumi elinanye.

Siye saqonda ukuba loo mbali yimbali efihlakeleyo yevesi yamashumi amane. Siye saqonda kananjalo ukuba xa uDade White esithi “incwadi eyatywinwayo asiyo ISityhilelo, kodwa yileyo nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela,” loo mbali ifihlakeleyo kaDaniyeli isahluko seshumi elinanye ivesi yamashumi amane “yileyo nxalenye yesiprofeto sikaDaniyeli.” Iivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu zimele inyaniso yesiprofeto etyhilwayo kwimihla yokugqibela. Ezo vesi zintathu ke ngoko zikwamelwe zombini njenge “Sityhilelo sikaYesu Kristu” nange “Ziindudumo Ezisixhenxe” encwadini yeSityhilelo etyhilwayo kanye ngaphambi kokuvalwa kwexesha lovavanyo. Xa uDade White ebhekisa kuloo “nxalenye yencwadi kaDaniyeli,” isiqendu apho loo mazwi afumaneka khona sithi:

“Makungabikho namnye ocingayo ukuba, ngenxa yokuba engenako ukuchaza intsingiselo yawo wonke umqondiso okwiSityhilelo, akunamsebenzi kuye ukuyiphengulula le ncwadi ngenzame yokwazi intsingiselo yenyano equlethwe kuyo. Lowo wazityhilayo ezi mfihlelo kuYohane uya kumnika umphengululi wenyaniso okhuthuleyo ukungcamla kwangaphambili kwezinto zasezulwini. Abo iintliziyo zabo zivulekele ukwamkelwa kwenyaniso baya kwenziwa bakwazi ukuziqonda iimfundiso zayo, yaye baya kunikwa intsikelelo ethenjisiweyo kwabo ‘beva amazwi esi profeto, bazigcine ezo zinto zibhaliweyo kuso.’”

“Encwadini yeSityhilelo zonke iincwadi zeBhayibhile ziyahlangana zize ziphelele. Nantsi inzaliseko yencwadi kaDaniyeli. Enye sisiprofeto; enye isityhilelo. Incwadi eyatywinwayo asiyo iSityhilelo, koko yileyo ndawo yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Ke wena, Daniyeli, vala la mazwi, uyitywine incwadi, kude kube lixesha lesiphelo.’ Daniyeli 12:4.” IZenzo ZabaPostile, 584, 585.

Igama elithi “complement” lithetha ukuzisa ekugqibeleleni. Inxalenye yencwadi kaDaniyeli enxulumene nemihla yokugqibela, etyhilwa ngexesha lesiphelo, yenziwa yagqibelela xa idityaniswa, “umgca phezu komgca,” ne “Sityhilelo sikaYesu Kristu,” kunye “neeNdudumo eziSixhenxe.” Ezo zibonakaliso zintathu zingumyalezo otyhilwayo, yaye ngenxa yoko zimele “amazwi enyaniso” asetyenziselwa “ukucoca” ikhulu elinamashumi amane anesine amawaka ekuhlanjululweni kokugqibela kwetempile kukaMalaki, njengoko kumelwe ziindima zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli ishumi elinanye. Indima esembindini yiyo indima emelwa kuyo impikiswano yangoku, yaye ngaloo ndlela imele kanye loo mpikiswano yafanayo eyajamelana namaMillerite kwimbali yawo yesiprofeto.

Ukubanga ukuba “abaphangi babantu bakho” kwivesi yeshumi elinesine yi-United States kufana ngokugqibeleleyo nendlela amaProtestanti embali yamaMillerite awabanga ngayo ukuba abo baphangi babemela uAntiyokwe Epifane. Impikiswano iya kuhlambulula intlenge egolide nesilivere, kodwa owona mba ubaluleke ngakumbi kukuba le mpikiswano iye yavunyelwa ukuba ikhokelele abo bamelwe ngabaLevi besahluko sesithathu sikaMalaki ekubeni balifunde nzulu ngakumbi kunanini na ngaphambili iLizwi likaThixo lesiprofeto. “Indoda enebrashi yothuli” ephupheni likaWilliam Miller ngoku iyatshayela iingqekembe namatye anqabileyo obuxoki izikhuphe egumbini, ingaphambi komsebenzi waYo wokuphinda ihlanganise amatye anqabileyo okwenene abe kulandelelwano olugqibeleleyo olukhanya kalishumi kunelanga.

Impikiswano yavunyelwa ukuba yenzeke ukuze kuzalisekise kanye lowo msebenzi, kuba sixelelwe ukuba, “UTHixo uya kuvusa abantu baKhe; ukuba ezinye iindlela ziyasilela, kuya kungena phakathi kwabo iimfundiso ezibubuxoki, eziya kubahluza, zahlule umququ kwingqolowa. INkosi ibiza bonke abakholwayo ilizwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuxabisekileyo, okufanelekileyo kweli xesha. Kuyinyaniso yeBhayibhile, ebonisa iingozi ezisisondeleyo kanye phezu kwethu. Oku kukhanya kufanele ukusikhokelela ekufundeni iZibhalo ngenkuthalo nasekuvavanyeni ngokona kubukhali iindawo esizibambileyo. UThixo angathanda ukuba zonke iinkalo neendawo zenyanyiso ziphandwe ngokunzulu nangokunyamezela, ngomthandazo nangokuzila ukudla. Abakholwayo mabangaphumli kwiingcinga eziqikelelwayo nakwiimbono ezingacacanga kakuhle ngoko kuyinyaniso.”

“Iimfundiso zobuxoki” azivumelayo aze azisebenzise ukuvusa abangcwele Bakhe abalele “ziimpikiswano ezindala.”

“Kwimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusaqhubeka nanamhla. Ezo zinto bezikho ziya kuphindwa. Iimpikiswano zakudala ziya kuvuselelwa, yaye iingcamango ezintsha ziya kuhlala zivela. Kodwa abantu bakaThixo, abathi ekukholweni kwabo nasekuzalisekeni kwesiprofeto bathabatha inxaxheba ekubhengezweni kwemiyalezo yengelosi yokuqala, eyesibini, neyisithathu, bayayazi indawo abemi kuyo. Banamava axabiseke ngaphezu kwegolide ecolekileyo. Bamele ukuma beqinile njengelitye, bebambelele ngokuqinileyo ekuqaleni kokukholosa kwabo kude kuse ekupheleni.” Selected Message, book 2, 109.

Impikiswano engabo “abaphangi babantu bakowenu” yimpikiswano endala evela kwimbali yamaMillerite, eyiyo “isiqalo sokukholosa kwabo” abaxelelwa ukuba mabakubambe “kuqine kude kuse ekupheleni.” “Isiqalo” “sokukholosa” kwamakhulu alikhulu anamashumi amane anesine amawaka zizinyaniso ezisisiseko ezimelwe kwiitshathi zoovulindlela zango-1843 nango-1850.

“Utshaba lufuna ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kule mihla yokugqibela. Iinkohliso zalo zilungiselelwe ukurhuqela iingqondo kude neengozi nemisebenzi yeli xesha. Bakubala njengento engekho ukukhanya awafika uKristu evela ezulwini ukuze akunike uYohane ngenxa yabantu baKhe. Bafundisa ukuba iziganeko eziphambi kwethu ngoku azibalulekanga ngokwaneleyo ukuba zinikwe ingqalelo ekhethekileyo. Benza ilize inyaniso enemvelaphi yasezulwini, baze babaphange abantu bakaThixo amava abo exesha elidluleyo, bebapha endaweni yawo

inzululwazi yobuxoki.

“Utsho uYehova ukuthi, Manini ezindleleni, nibone, nibuze ngeendlela zakudala, ukuba iphi na indlela elungileyo, nihambe kuyo.”

“Makwangabikho namnye ofuna ukushenxisa iziseko zokholo lwethu,—iziseko ezabekwa ekuqalekeni komsebenzi wethu, ngokufundisisa iLizwi ngomthandazo nangokutyhilelwa. Phezu kwezi ziseko besakha kule minyaka ingamashumi amahlanu idlulileyo. Abantu basenokucinga ukuba bafumene indlela entsha, nokuba banako ukubeka isiseko esomeleleyo ngakumbi kuneso sele sabekwa. Kodwa oku kukukhohlisa okukhulu. Akukho mntu unokubeka esinye isiseko ngaphandle kweso sele sabekwa.”

“Kwixesha elidluleyo abaninzi baye bazama ukwakha ukholo olutsha, ukumisela imigaqo emitsha. Kodwa ukwakha kwabo kwema ixesha elingakanani?—Kungekudala kwawa; kuba kwakungasekelwanga phezu kweLiwa.

“Abafundi bokuqala babengafanele na ukujongana neentetho zabantu? Babengafanele na ukumamela iingcinga zobuxoki, baze ke, bakuba benze konke, beme beqinile, besithi, ‘Ngokuba akukho mntu unokubeka litye limbi lesiseko ngaphandle kwelo selibekiwe?’”

“Ngoko ke simele sibambelele ekuqaleni kokukholosa kwethu siqinile kude kuse ekupheleni. Amazwi anamandla athunyelwe nguThixo nanguKristu kwaba bantu, ebakhupha ehlabathini, inqaku ngenqaku, ebasa ekukhanyeni okucacileyo kwenyaniso yangoku. Ngemilebe echukunyiswe ngumlilo ongcwele, abakhonzi bakaThixo bawuvakalisa umyalezo. Intetho engokobuthixo ibeke itywina layo kubunyaniso benyaniso evakalisiweyo.” Review and Herald, Matshi 3, 1904.

“Indlela ezindala” zikaYeremiya “ziziseko ezabekwa ekuqaleni komsebenzi wethu.” Ezo nyaniso zazisekelwe “phezu kweLiwa,” yaye kwimbali yamaMillerite ezo nyaniso zisiseko zaziwumyalezo “wenyaniso yangoku” owavakaliswayo ngo-1842, ngo-1843, nango-1844.

“Wanga uThixo anganinceda ukuba namkele amazwi endiwathethileyo. Mabathi abo bema njengabalindi bakaThixo ezindongeni zaseZiyon babe ngamadoda anokuzibona iingozi phambi kwabantu,—amadoda anokwahlula phakathi kwenyaniso nempazamo, ubulungisa nokungalungisi.

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo ebesakhela phezu kwaso ukususela oko umyalezo wafikayo ngowe-1842, 1843, nango-1844. Mna ndandikulo lo myalezo, yaye ukususela ngoko bendimi phambi kwehlabathi, ndinyanisekile ekukhanyeni uThixo asinike kona. Asinanjongo yakususa iinyawo zethu eqongeni ezabekwa kulo, njengoko sasifuna iNkosi imihla ngemihla ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndinganikezela ngokukhanya uThixo andinike kona? Kufanele kube njengeLiwa lamaXesha. Belindikhokela ukususela oko ndalunikwayo. Bazalwana noodade, uThixo uyaphila, uyabusa, yaye uyasebenza namhlanje. Isandla sakhe siphezu kwevili, yaye ekulondolozeni kwakhe ujikisa ivili ngokwentando yakhe. Mabangazibopheli abantu kumaxwebhu, besithi baza kwenza ntoni, nento abangayi kuyenza. Mababopheke eNkosini uThixo wezulu. Kwandule ke ukukhanya kwezulu kukhanye

etempileni yomphefumlo, size sibone usindiso lukaThixo.” Review and Herald, Aprili 14, 1903.

Umyalezo owavakaliswayo “ngo-1842, 1843, nango-1844” ngumyalezo omelwe kwitshathi yovulindlela ka-1843. NgoMeyi ka-1842, kwashicilelwa iitshathi ezingamakhulu amathathu zika-1843. UEllen White kunye noovulindlela bonke banika ubungqina bokuba itshathi yayikukuzaliseka komyalelo okuHabakuki isahluko sesibini wokuba kubhalwe umbono, kwenziwe kucace phezu kwamacwecwe. Kwaloo mbali kanye kwakukho abashumayeli bamaMillerite abangamakhulu amathathu, yaye izazi-mlando zeSDA zingqina inyaniso yokuba bonke basebenzisa itshathi ka-1843.

Yintoni enokumbamba umntu ade athi ukuchongwa kwabaVulindlela kweRoma njengabaphangi babantu bakho, njengoko kuboniswa etshatini, kuyimpazamo? Yintoni enokumbamba umntu ade ayamkele loo mabango? Sekunjalo, yintoni esibambayo thina sithi siyayamkela ingqiqo yabaVulindlela yokuba iRoma ifuziselwe ngentetho ethi, “abaphangi babantu bakho,” kanti enyanisweni singakwazi ukuyikhusela loo ngqiqo ngokwethu?

Kwinqaku yokuqala sakhankanya esi sicutshulwa silandelayo:

“Nokuba yeyiphi na inkqubela yengqondo umntu anokuba efikelele kuyo, makangacingi nangephanyazo ukuba akukho sidingo sokuyiphengulula ngokunzulu nangokuqhubekayo iZibhalo ukuze kufunyanwe ukukhanya okukhulu ngakumbi. Njengabantu, sibizelwe ngamnye ngamnye ukuba sibe ngabafundi besiprofeto. Simele siphaphe ngenyameko enkulu ukuze siqonde nawuphi na umtha wokukhanya uThixo aya kusibonisa wona.” Testimonies, volume 5, 708.

Ndiyabanga ukuba “ukukhanya uThixo” ngoku asibeka “kuthi” kukuba asikavuki ngokupheleleyo kuxanduva lwethu lokuziqonda ngokwethu iindinyana zokuqala ezilishumi elinesihlanu zikaDanilyeli ishumi elinanye, kwanokuba asikaqondi ukuba iindinyana zeshumi elinesithathu ukuya kwelelshumi elinesihlanu zeso sahluko sinye zimela iinyaniso ezifezekisa ukuhlanjulukwa kokugqibela nokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ukuba kwakungekho zimpazamo zeemfundiso zingeniswe kanye kule mbali, oko bekuya kuba bubungqina bokuba siphapheme ngokupheleleyo. Kodwa le mpikiswano ingqina okwahlukileyo.

“Inyaniso yokuba kungekho mpikiswano okanye ukuvuseleleka phakathi kwabantu bakaThixo akufanele ithatyathwe njengobungqina obuqinisekileyo bokuba babambelele nkqi kwimfundiso ephilileyo. Kukho isizathu sokoyika ukuba kusenokwenzeka ukuba abahluli ngokucacileyo phakathi kwenyaniso nempazamo. Xa kungekho mibuzo mitsha ivuswayo ngokuphengululwa kweziBhalo, xa kungekho kwahluka kweengcinga kuvelayo okuya kwenza abantu baphengulule iBhayibhile ngokwabo ukuze baqiniseke ukuba banenyaniso, baya kubakho abaninzi ngoku, njengakwimihla yakudala, abaya kubambelela kwisithethe baze banqule into abangayaziyo....”

“UThixo uya kubavusa abantu baKhe; ukuba ezinye iindlela ziyasilela, kuza kungena phakathi kwabo iimfundiso zobuxoki, eziya kubahluka, zahlule umququ kwingqolowa. INkosi ibiza bonke abakhulwayo ilizwi laYo ukuba bavuke ebuthongweni. Ukukhanya okuxabisekileyo

kufikile, okufanelekileyo kweli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezisecaleni kwethu kanye ngoku. Olu khanyiso lumele ukusikhokelela ekufundeni ngenkuthalo iZibhalo nasekuhloleni ngokungqongqo kakhulu izikhundla esizibambayo. UThixo angathanda ukuba zonke iinkalo nezikhundla zenyaniso ziphandwe ngokupheleleyo nangokuzingisa, ngomthandazo nangokuzila ukutya. Abakholwayo mabangaphumli kwizicingelo nakwiimbono ezingacacanga kakuhle malunga nokuba yintoni eyenza inyaniso. Ukholo lwabo lumele ukusekwa ngokuqinileyo elizwini likaThixo ukuze, xa ixesha lovavanyo lifika, baze baziswe phambi kwamabhunga ukuze baphendule ngenkolo yabo, babe nako ukunika isizathu sethemba elikubo, ngobulali nangoloyiko.

“Vuselela, vuselela, vuselela. Imixholo esiyinikelayo ehlabathini mayibe kuthi yinyaniso ephilayo. Kubalulekile ukuba ekukhuseleni iimfundiso esizigqala njengeziqendu ezisisiseko zokholo, singaze nakanye sizivumele sisebenzise iingxoxo ezingangqinelaniyo ngokupheleleyo nenyano.” Testimonies, volume 5, 708.

Njengoko siqhubela phambili kulo mcimbi wabaphangi babantu bakaThixo, siya kubonakalisa ukuba impikiswano engokwevesi yeshumi elinesine kaDanyeli ishumi elinanye phakathi kwamaProtestanti namaMillerite iyafana ncam nempikiswano ephakathi kwentsingiselo entsha neyabucala ethi iUnited States, kungekhona iRoma, imisela umbono. Isikhundla esithi \*The Great Controversy\* sisebenzisa intetho ethi, “old world” ukuchaza imbali edlulileyo, “sisigqibo nje noluvo olungacacanga kakuhle,” yaye singumzekeliso “wempikiswano engaphelelanga ngokupheleleyo.”

Abo basebenzise esi sicutshulwa ukuxhasa ukucingela kwabo kokuba amaMillerite ayephazama ekuchongeni iRoma njengabaphangi babantu bakho, mabazalisekise uxanduva lwabo lobuKristu baze barhoxe esidlangalaleni kolo bango lwabo, kuba alunakuxhaswa ngokwegrama nangokwembali. Ke nina nihleli ecaleni kule mpikiswano, ninoxanduva lokulicanda ngokufanelekileyo ilizwi lenyaniso, kuba nibiziwe ukuba nibe ngabantu ngabanye abangabafundi besiprofeto, kungekhona abalandeli bengcinga yomntu.

Abantu bazigqwetha iziBhalo zikhokelele entshabalalweni yabo.

Nize nikwale ukuba ukunyamezela kweNkosi yethu lusindiso; njengoko nomzalwana wethu othandekayo uPawulos naye, ngokobulumko abuphiweyo, wanibhalelayo; kwanakwizo zonke iincwadi zakhe, ethetha kuzo ngezi zinto; phakathi kwazo kukho izinto ezithile ekunzima ukuziqonda, ezijijekiswa ngabangafundileyo nabangazinzanga, njengoko bezenza nakwezinye iziBhalo, kube yintshabalalo yabo. Ngoko ke nina, zintanda, ekubeni nizazi ezi zinto kwangaphambili, lumkani, hleze nani, nikhukulwe yimpazamo yabangendawo, niwe ekuzinzeni kwenu. Ke khulani elubabalweni, naselwazini lweNkosi noMsindisi wethu uYesu Kristu. Makube kuye uzuko, kokubini ngoku nangonaphakade. Amen. 2 Petros 3:15–18.

UPetros uthi ngabantu “abangafundanga nabangazinzanga” “abagqwetha” iziBhalo “ukuze bazitshabalalise ngokwabo.” Ngokuhambelana nelo nyaniso, uDade White usilumkise ngokuphindaphindiweyo ukuba sizifundele ngokwethu. Ukuba asiwuzalisekisi uxanduva lwethu lokuba ngabafundi besiprofeto, siyazimisela intshabalalo yethu ngokwethu.

Ngabaphangi babantu bakowenu abamisela umbono, yaye uSolomon uchaza ukuba apho kungekho mbono abantu bayatshabalala.

Apho kungekho mbono, abantu bayatshabalala; ke yena owucina umthetho, unoyolo.  
IMizekeliso 29:18.

Enye yeentsingiselo zika “ukutshabalala” kukwenziwa ze. Apho kukho ukuqonda okungachanekanga kombono, kusekelwe kwinto yokuba uphawu oluseka umbono aluqondwanga, okanye luqondwa gwenxa. Ukuba phakathi kwabo batshabalalayo kwisilumkiso sikaSolomon kukuzizuzela ubuze obumelwe ngabaLaodike, abagabha baphume emlonyeni weNkosi kumthetho weCawa oza kufika kungekudala. Yini na ukuba samkele ingcamango emela gwenxa intsingiselo ecacileyo yamazwi kaDade White ngehlabathi elidala nelitsha, yaye ekhaba ukuchongwa kwamaMillerite kokuba yiRoma emisa umbono, eyayimelwe ngokuthe ngqo kwitshathi ka-1843, emela iinyaniso ezisisiseko zobuAdventist, nekunguKristu, iLiwa lamaXesha, elimelwe yiyo yonke imizekeliso engcwele yeziseko?

“Kodwa sonke isakhiwo esakhiwe phezu kwesiseko esingiselo ilizwi likaThixo siya kuwa. Lowo uthi, njengamaYuda emihleni kaKristu, akhe phezu kwesiseko seengcinga neemvo zabantu, seendlela nezithethe eziyimveliso yokuqamba komntu, okanye phezu kwayo nayiphi na imisebenzi anokuyenza ngokuzimeleyo kubabalo lukaKristu, wakha isakhiwo sesimilo sakhe phezu kwentlabathi eshukumayo. Izaqhwithi ezirhabaxa zesihendo ziya kuyitshayela zimke loo nto yesiseko sentlabathi, zishiye indlu yakhe iyingqwelo-maphuphu elunxwemeni lwexesha.”

““Ngako oko itsho iNkosi uYehova, ... Isigwebo ndiya kusibeka emgceeni, nobulungisa ndibumise ngelotho yokuthe nkqo; yaye isichotho siya kutshayela sisuse indawo yokusabela yobuxoki, namanzi aza kuyiphuphuma indawo yokuzimela.” Isaya 28:16, 17.

“Kodwa namhlanje inceba iyambongoza umoni. ‘Njengoko ndihleli nje, itsho iNkosi uYehova, andinakuyiyolisa ukufa kongendawo; koko ndikholiswa kukuba ongendawo abuye endloleni yakhe aphile; buyani, buyani ezindleleni zenu ezimbi; kuba yini na ukuba nife?’ Hezekile 33:11. Ilizwi elithetha kwabangenaguquko namhlanje lilizwi laLowo owathi, esentlungwini yentliziyo, wadanduluka akubona umzi wothando lwaKhe: ‘Yerusalem, Yerusalem, wena ubabulalayo abaprofeti, ubaxuluba ngamatye abo bathunyelwa kuwe! kukangaphi na ndibe ndinqwenela ukubahlanganisela ndawonye abantwana bakho, njengokuba isikhukukazi sihlanganisela amantshontsho aso phantsi kwamaphiko aso, kodwa anavuma! Yabonani, indlu yenu ishiywe kuni iyintlango.’ Luka 13:34, 35, R.V. EYerusalem, uYesu wabona umqondiso wehlabathi elalilugatyile, lalidele ubabalo lwaKhe. Wayekhala, wena ntliziyo ilukhuni, ngenxa yakho! Kwanaxa iinyembezi zikaYesu zaziphalezwa entabeni, iYerusalem ibisakwazi ukuguquka, yaze yasinda kwintshabalalo yayo. Okwethutyana oluncinane, iSisipho sasezulwini sasisalindele ukwamkelwa kwaso. Ngoko ke, wena ntliziyo, uKristu usathetha kuwe ngelizwi lothando, esithi: ‘Yabona, ndimile emnyango, ndinkqonkqoza; ukuba umntu uyaliva ilizwi lam, awuvule umnyango, ndongena kuye, ndidle naye, naye adle nam.’ ‘Nanko ngoku ixesha elamkelekileyo; nanko ngoku umhla wosindiso.’ ISityhilelo 3:20; 2 Korinte 6:2.”

“Nina enibeke ithemba layo esiqu sakho wakha phezu kwentlabathi. Kodwa akukashiywa lixsha ngokupheleleyo ukuba usinde ekonakaleni okusondelayo. Phambi kokuba uqhwithela luqhawuke, balekela kwisiseko esiqinisekileyo. ‘Itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiwewo, ilitye lekona elixabisekileyo, lesiseko esiqinisekileyo; okholwayo akayi kukhawuleza.’ ‘Khangelani kum, nisindiswe, nonke ziphelo zehlabathi; ngokuba ndinguThixo, akakho omnye.’ ‘Musa ukoyika; ngokuba ndinawe; musa ukudimazeka; ngokuba ndinguThixo wakho: ndiya kukomeleza; ewe, ndiya kukunceda; ewe, ndiya kukuxhasa ngesandla sokunene sobulungisa bam.’ ‘Aniyi kudana, ningabi nazintloni, kuse kuwo onke amaphakade.’ Isaya 28:16, R.V.; 45:22; 41:10; 45:17.” Thoughts from the Mount of Blessing, 150–152.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.