

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yeshumi nanye

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Incwadi kaJoweli mhlawumbe iyisambulo esiqonde kakhulu semvula yokugcina emiBhalweni, futhi uJoweli uvula ngokubhekisa kuqala ezizukulwaneni ezine zokuhlubuka ezafezwa yibandla labaSeventh-day Adventist baseLawodikiya. Lezo zizukulwane ezine zembubhiso eyandayo ezimelelwe emavesini okuqala kaJoweli zihambisana nezinengiso ezine ezandayo zikaHezekeli esahlukweni sesishiyagalombili. U-1863 kuya ku-1888 umele isizukulwane sokuqala, futhi simele ukwenqatshwa kombiko oyisisekelo wamaMillerite njengoba umelwe emashadini amaphayona ka-1843 noka-1850, omelwe kuHabakuki isahluko sesibili, futhi afanekisela isivumelwano njengoba simelwe ngamatshe amabili eMiyalo Eyishumi.

1888 kuya ku-1919 kumela isizukulwane esenqaba ulwazi lokulunga ngokukholwa, olukhiqiza ulwazi olumelwe yibandla laseFiladelfiya. Esizukulwaneni sokuqala ukuhlubuka kwakugxile emsebenzini wobuholi obumelwe nguWilliam Miller, kanti esizukulwaneni sesibili sango-1888 ubuholi boMoya Wesiprofetho bahlubukwa. Isizukulwane sesithathu sango-1919 saqala ngencwadi kaWilliam Warren Prescott ethi, *The Doctrine of Christ*, sase siphetha ngencwadi ethi, *Questions on Doctrine* ngo-1957. Leso sizukulwane sesithathu sasiyisizukulwane sokuyekethisa nezwe njengoba ubu-Adventist babufuna ukuqinisekiswa kwemikhuba yabo yezokwelapha yi-American Medical Association, kanye nokuqinisekiswa kwamakolishi abo yizifundiswa zezemfundo zobuProthestani obuhlubukile kanye neRoma Katolika.

Esizukulwaneni sesithathu, iseluleko semfundo esivela embhalweni ka-Ellen White salahlwa, sathathelwa indawo yizindlela zemfundo zamanga zezwe, njengoba zimelelwa yifilosofi yemfundo yaseGrisi. Imfundo yaseGrisi imelelwa unkulunkulukazi u-Athena, ogcinwe ethempelini eliyisifaniso esiphindwe kabili seParthenon eNashville, Tennessee.

Imfundo yeqiniso yabonakaliswa eBhayibhelini ngezikole zabaprofethi ezazihlotshaniswa nomprofethi u-Elisha. Ukuvukela kwamaMakkabi ngowe-167 BC kuqhubeke kwaze kwaba sekubhujisweni kweJerusalema ngowe-70 AD, kwakuyingxenye enkulu yokuphikisa ukungenela kwemfundo yamaGreki esikweni nasesizweni sezwe lasendulo elingokoqobo lenkazimulo. Ukuphikisa kwamaMakkabi kwakuwukuvukela ithonya lamaGreki kuwo wonke amazanga, kodwa ithonya lemfundo yamaGreki lalingene ngokujulile kangangokuthi emlandweni nasezinhlosweni zabashisekeli bamaMakkabi alinakwehlukani naseqiniso lokuthi imfundo yamaGreki mhlawumbe yayiyisici esikhulu kunazo zonke esihlotshaniswa nokwenqatshwa kwamaJuda kukaJesu Kristu njengoMesiya wawo. Sekubhaliwe izincwadi ezikhomba ithonya elibi lemfundo yamaGreki phezu kwamaJuda kanye negalelo lemfundo yamanga ekwenqatshweni nasekubethelweni kukaKristu ngamaJuda.

Ukuvukela kwamaMakhabhi kuhambisana nokuvukela kwango-1776 ezweni lanamuhla elingokomoya lenkazimulo. Njengamanje kunezikhungo zemfundo ephakeme ezingaphezu kuka-4,000 ezibhalisiwe e-United States ezakhiwe phezu kwefilosofi yamasiko emfundo yamaGreci neyamaJesuit. Isiphithiphithi nokungabi namthetho kweminyaka eyishumi nengaphezulu edlule kungalandelwa ngokuqondile kuze kufike kulokho okubizwa ngokuthi yizikhungo zemfundo e-United States, ebeziyiminyaka engamashumi zifundisa ngokugxilisa imibono kubafundi ababesevele belungiselelwe yimithombo yezindaba neyokuzijabulisa ukuba bamukele amafilosofi omhlaba wonke asuselwa emafilosofini kaSathane enkathi yeNguquko yaseFrance. Abafundi basemanyuvesi anamuhla base bevele balungiselelwa ukwamukela indlela yokuphila emelwe yiSodoma neGomora ngaphambi kokuba bangene kulezo zikhungo zemfundo ezakhelwe ukulasela abamhlophe, amaKristu, nomlando weqiniso waseMelika. Isakhamuzi sase-United States namuhla esifisa ukuqonda uhlelo olungapheli lwezinga elimbili lobulungisa olugcwalisa ukulahlwa kobulungisa neqiniso emigwaqweni njengoba kuchazwe eBhayibhelini naseMoyeni Wokuprofetha, kufanele siqonde ukuthi izimo zamanje zikhizwa ukulasela okwaklanywa ngenhloso, okufakelwa kubantu kusukela eminyakeni yokuqala yokuphila ngohlelo lwemfundo olwenzelwe ukuletha isintu ngaphansi kokulawulwa ngabomhlaba abaphakeme bomhlaba wonke—amandla kadrako!

Kunezindikimba ezinhlanu ezinkulu emibhalweni ka-Ellen White: imfundo, uguquko lwezempilo, ukuphila kobuKristu, indikimba yeMpikiswano Enkulu, kanye nokumesaba uNkulunkulu okusebenzayo. Imfundo ingenye yezindikimba ezinhlanu ezinkulu eMoyeni Wesiprofetho, futhi u-Ellen White wayengumprofethi weBhayibheli ngokulingana nabo bonke abaprofethi abashiwo eZwini likaNkulunkulu. Phakathi kwezinye izinto, lokhu kusho ukuthi ukuphila kwakhe kuyisibonelo salabo abayizinkulungwane eziyikhulu namashumi amane nane. Ngaphambi kokuba noma ubani acabange ukuthi uKristu yedwa okufanele abe yisibonelo sethu; uPawulu uyasho:

Ngokuba noma ninabayali abayizinkulungwane eziyishumi kuKristu, nokho aninaboyise abaningi; ngokuba kuKristu Jesu nganzala ngevangelini. Ngakho-ke ngiyanincenga ukuba nibe ngabalingisi bami. 1 Korinte 4:15, 16.

Njengomprofethi, u-Ellen White uyisibonelo. Kube khona isikhathi esisodwa kuphela lapho u-Ellen White amukela khona indima yokuba yilungu lebhodi, futhi lesi sikhathi sasihambisana nokusungulwa kwekolishi elamukela izimiso zemfundo yeqiniso njengoba zibekiwe njengenye yezindikimba ezinhlanu ezinkulu zenkonzo yakhe. Lelo kolishi eliseMadison, eTennessee, lisendaweni enkulu yedolobha laseNashville, eTennessee. Akukhona kuphela ukuthi wavuma ukuba sebhodini lokusungula iMadison College kusukela ngo-1904 kwaze kwaba unyaka owodwa ngaphambi kokufa kwakhe ngo-1915, kodwa waba nendima ebalulekile ekukhetheni umhlaba lapho lelo kolishi lasungulwa khona. INashville iyisikhungo sohlelo lwemfundo lwamaGreci olwabasiza ekuvimbeleni amaJuda ekwamukeleni uMesiya wawo emlandweni wamaMaccabee, amele ubuProthestani obuhlubukile bezikhathi esiphila kuzo manje. Uhla lwamaMaccabee lubekwe ngokuqinile emlandweni ofihlekile wevesi lamashumi amane, lumelele ubuProthestani obuhlubukile manje osebufundiswe ngokuphelele zona kanye lezo, (nakuba kuyinguqulo yesimanje) izithelo ezibhubhisayo zemfundo yamaGreci.

Esizukulwaneni sesithathu sobu-Adventist, ubuholi obabenzayo uMoya Wesiprofetho ngo-1888, bakhetha ukunikela uhlelo lwabo lwemfundo esakhiweni sokugunyazwa sezwe. INashville imele isikhungo esiyisibonakaliso semfundo eyiqiniso kanye nemfundo yamanga. Umprofethi wakhetha wona lowo muzi owakhethwa yizwe ukuba ugcine futhi uphakamise imfundo yamaGreki; ngokuba, ngokungafani nemfundo yamaGreki esekelwe ekuhlukaniseni iqiniso libe yizifundo ezizimele ukuze kubhujiswe okuphelele, imfundo eyiqiniso iyisisekelo esiyinhloko sezinye izingqikithi ezine eziyinhloko zikaDadewethu uWhite, ezokulungiswa kwempilo, ubuNkulunkulu obusebenzayo, ukuphila kobuKristu, futhi ikakhulukazi ingqikithi ethi The Great Controversy.

UJesu uhlale efanekisa ukuphela ngesiqalo, futhi uvivinyo ensimini yase-Edene lufanekisa uvivinyo umhlaba obhekene nalo manje. Uvivinyo ekugcineni luyafana nalo lonke uvivinyo lweBhayibheli, ngokuba uNkulunkulu akaguquki nanini. Uvivinyo lweBhayibheli luyinqubo yokuvivinya enezinyathelo ezintathu eveza izigaba ezimbili ezibonakaliswa ekupheleni kwenqubo yokuvivinya. Ingelosi yokuqala iveza lezi zinyathelo ezintathu njengokwesaba uNkulunkulu, ukumnika inkazimulo, ngokuba ihora lovivinyo oluyisivivinyo esiqondisayo lokwahlulela selifikile. Isinyathelo sokuqala kwakungumyalo wokuba bangadli emthini wokwazi okuhle nokubi. Ngokuntula ukwesaba uNkulunkulu okudingekayo, u-Eva wehluleka uvivinyo lomuthi, wadla isithelo esasimelwe njengokuhle nokubi kokubili. Ukwesaba kuka-Adamu uNkulunkulu akuzange kumvimbe ukuba angene ekuvukeleni komuthi, futhi ukwahlulelwa kwehlelwa bobabili, njengoba babonakalisa ukuphila ngaphandle kobukhona obuhlalayo boBukulunkulu.

Uvivinyo lwezinsuku zokugcina luqala ngesixwayiso sokuba kudliwe ukwanda kolwazi oluvulwe uphawu ekwambulweni kukaJesu Kristu ngaphambi nje kokuba isikhathi sokuvivinywa kwesintu sifike ekupheleni kwaso. Kungaba phakathi kwe-Adventism noma kulabo abangaphandle kwe-Adventism, uvivinyo lusekelwe ekwamukelweni, noma ekwenqatshweni, kokwanda “kolwazi” oluvulwe uphawu esikhathini sethu. Lolo vivinyo lolwazi lumelwe ngumuthi wokuvivinya wensimu, omelela ulwazi lokuhle noma olubi. Imfundo yeqiniso yabekwa futhi yafanekiselwa eNashville, eTennessee, ngo-1904, kanti imfundo yamanga yabekwa futhi yafanekiselwa eNashville ngo-1897, yase iphinde yakhiwa njengesakhiwo esihlala njalo ngo-1920. Empilweni yomprofethikazi imfundo yeqiniso yagcinwa ngobungwele eNashville, futhi nemfundo yamanga nayo yagcinwa ngobungwele. Emva kokufa kwakhe ngo-1915 imfundo yamanga yabuyiselwa ekwakhiweni kwesibili nokuhlala njalo kwethempeli laseParthenon, kanti imfundo yeqiniso yenqatshwa ngokuyekethisa nezwe ngabaholi bebandla laseLawodisiya lamaSeventh-day Adventist.

Isidlaliso saseNashville esithi, i-“Athens of the South”, saba nomthelela ekukhethweni kwalesi sakhiwo njengengqikithi yoMbukiso we-Centennial ka-1897. Inqwaba yezakhiwo kulo mbukiso yayisekelwe ezakhiweni zasendulo zangempela. Nokho, iParthenon kwakuyiyo yodwa eyayiyikophi eqondile ngokuphelele. INashville yanamuhla, eTennessee, idume ngomculo wayo, kodwa ngaphambi kokuba kube khona iJohnny Cash Museum, iNashville yayidume ngemfundo yayo, hhayi ngokucula.

Ngeminyaka yawo-1850, iNashville yayisivele yazuza isidlaliso esithi “i-Athene yaseNingizimu” ngenxa yokuba yayisungule izikhungo eziningi zemfundo ephakeme; futhi yaba idolobha lokuqala

laseNingizimu Melika ukusungula uhlelo lwezikole zomphakathi. Ekupheleni kwalelo khulu leminyaka, iNashville yayizobona iFisk University, iSt. Cecilia Academy, iMontgomery Bell Academy, iMeharry Medical College, iBelmont University, kanye neVanderbilt University konke kuvulela iminyango yazo. Ngaleso sikhathi, iNashville yayaziwa njengelinye lamadolobha aseNingizimu acwengeke kakhulu futhi afundile kakhulu, eligcwele ingcebo namasiko.

Imfihlakalo yobubi iyisibizo futhi iyisenzo eZwini eliphefumulelwe. Ukuphefumulelwa kukhomba uSathane, kanye nopapa, uDade White ambiza ngokuthi “indoda yesandla sokunene” sikaSathane, njengemfihlakalo yobubi. Nokho “imfihlakalo yobubi” ibuye ichaze ukuhlungana kweqiniso nephutha. Izizukulwane ezine zokuhlubuka zikaJoweli zihambisana nezinyanyeko ezine ezanda ngobubi esahlukweni sesishiyagalombili sikaHezekeli. Labo fakazi ababili bahambisana namabandla amane okuqala eSambulo, futhi ibandla lesithathu limelelwa ukuyekethisa kukaConstantine ubuKristu obuhlanganiswe nobuhedeni. Lawo mabandla amane okuqala ahambisana nomlando ka-Israyeli wasendulo, ofanekisela umlando ka-Israyeli wanamuhla.

Esizukulwaneni sesithathu sakwa-Israyeli wasendulo, amakhosi akwa-Israyeli enza izivumelwano nezinye izizwe okwakungafanele neze zilethwe ebudlelwaneni besivumelwano nabantu bakaNkulunkulu. Ukuhambisana kuka-Israyeli wasendulo ongokoqobo nebandla lobuKristu njengoba kubekwe encwadini yeSambulo kuyisihloko sesiprofetho esibekwe ngokucacile esifundweni esinesihloko esithi, Habakkuk’s Tables. UJoweli uhlanganisa isizukulwane sesine nesokugcina “esinqunywayo” ekubeni ngabantu bakaNkulunkulu abakhethiweyo besivumelwano namalunga angamashumi amabili nanhlanu aguqela ilanga ezinyanyisweni ezine zikaHezekeli ezikhulayo. Leso sizukulwane sesine lapho ubu-Adventisti boSuku lwesiKhombisa baseLawodikeya bunqunywa khona njengoba buguqela ilanga emthethweni weSonto, sihambisana nebandla lesine laseThiyathira elifanekisela ukubusa kobupapa kungaba ngo-538 noma emthethweni weSonto osuzayo maduze. Ibandla lesithathu lasePergamu limelela “ukuyekethisa,” noma ngabe kungu-Israyeli wasendulo ezihlanganisa nemibuso yabahedeni, noma uConstantine ehlanganisa ubuhedeni nobuKristu, futhi labo fakazi ababili bakhuluma nesizukulwane sesithathu sesilo somhlaba sesAmbulo seshumi nantathu.

Izizukulwane ezine zase-United States, okwathi phakathi kwamanye amaqiniso zafaniswa neGibhithe ngesikhathi sobugqila beminyaka engama-400/430, okwafinyelela esiphethweni ngokucwila kukaFaro emanzini oLwandle oluBomvu. Lawo manzi aba uphawu lokuphela kwesizwe esasizokwahlulelwa ngesikhathi uNkulunkulu eletha ukukhululwa ku-Israyeli wasendulo ngomprofethi uMose. I-United States iyahlulelwa esikhathini lapho ukwahlulelwa kufinyelela esiphethweni phezu kwebandla likaNkulunkulu, ngakho kufanele kuqashelwe ukuthi amanzi aqeda ukuphila kukaFaro alethwa phezu kukaFaro ngokudedelwa komoya wasempumalanga owawubambe amanzi endaweni yawo ngesikhathi uNkulunkulu ekhulula abantu baKhe abakhethiweyo. Umoya wasempumalanga ungumaye wesithathu ohlasela umthetho weSonto lapho kufika ukuzamazama komhlaba kweSambulo isahluko seshumi nanye.

Isizukulwane esandulela isizukulwane sesine nesokugcina sesilo somhlaba sigcwaliseka kuzo zombili izimpondo zobuRiphabhulikhi nezobuProthestani. Ukuvumelana kwezivumelwano kwempompo yobuRiphabhulikhi okwafezwa esizukulwaneni sayo sesithathu kwenzeka esikhathini

esizungeze impi yezwe yokuqala, futhi kwaphawula ukuthi i-United States yanikela isakhiwo sayo somnotho kubagqunguzeli bomhlaba wonke be-Federal Reserve. Ngaleso sikhathi esifanayo ubu-Adventisti boSuku lwesiKhombisa baseLawodikea bafuna ukuba umsebenzi wabo wezokwelapha nowezemfundo “ugunyazwe” ngezindinganiso zemfundo nezokwelapha zezwe. Njengesabizwana sesenzo, “imfihlakalo yobubi” imelela ukuvumelana kukaConstantine namakhosi akwa-Israyeli wasendulo namandla omhlaba. Igama elisetshenziswe ukuphefumulelwa ukuchaza lokho kuvumelana lithi “ukuxubana,” njengoba lichazwe esichazamazwini sesikhathi sika-Ellen White ngokuthi; "ukuxuba noma ukuhlanganisa kube yingxube; ukuhlanganisa ndawonye." Umuthi wokwazi okuhle nokubi ungumuthi wokuxubana, umuthi wokuvumelana. “Impi yokugcina enamandla,” iyinhlekelele yomthetho weSonto, futhi ukulungiselela kukaSathane leyo nhlekelele “kuyimfihlakalo yobubi,” ehlanganisa ukuhlakanipha komuntu nesambulo soBunkulunkulu.

“USathane umatasa ubeka amacebo akhe okungqubuzana kokugcina okukhulu, lapho bonke bayakuthatha uhlangothi....”

“Lalelani amazwi, niqaphele amandla, abusayo emhlabeni. Ingabe likhona izwi lomkhuleko na? Niyabona yini uphawu lokuthi uNkulunkulu uyavunywa? Bakhona abapristi, abaningi kakhulu; kodwa banyathela ngomlenze umthetho kaJehova. Izingubo zabo zingcoliswe yigazi lemiphefumulo. Izixuku eziningi zinikela imihlatshelo emadimonini. Bhekani, nina eningabazayo phakathi kokulalela nokungalaleli. Bhekani ngamehlo engqondo izixuku ezinkulu zikhonza e-altare likaSathane. Lalelani umculo, nilalele nolimi, olubizwa ngokuthi imfundo ephakeme. Kodwa uNkulunkulu uthi kuyini ngakho?—Imfihlakalo yobubi.” Pamphlets, 004, 11.

Empini yokugcina, lapho “bonke beyokhetha uhlangothi,” isivivinyo saseNsimini yase-Edene siyaphindwa. Isivivinyo esasiqaleni sasigxile esihlahleni esiphakathi kwensimu siyaphindwa ekugcineni, emhlabeni wonke. Umsebenzi kaSathane ngaphambi kwempi yokugcina “uyimfihlakalo yokungalungi,” echazwa ngokuthi “imfundo ephakeme!” Uphawu “Iwemfundo ephakeme” ezweni lesilo somhlaba lutholakala eNashville, eTennessee, i-‘Athens of the South,’ lapho kutholakala khona ithempeli laseParthenon ngokuphambene nemfundo yeqiniso eyake yamelwa eNashville yiMadison College. Isitatimende esilandelayo esivela ekuphefumulelweni sicashunwa siphelile ekugcineni kwalesi sihloko, kodwa amaphuzu ambalwa kufanele acatshangelwe kulesi sigaba.

“Bonke badinga ukuhlakanipha ukuze bacubungule ngokucophelela imfihlakalo yobubi, enengxenyane enkulu kangaka ekuphethweni komlando walomhlaba....”

“Akukho ndlela ephakathi eya ePharadesi elibuyiselwe. Umlayezo onikezwe umuntu walezi zinsuku zokugcina akuwona owo kuba uhlanganiswe namacebo asungulwe ngabantu....”

“Labo uNkulunkulu abaphakamisile ezikhundleni eziphakeme zokwethembwa bangase baphenduke ekukhanyeni kwezulu baye ukuhlakanipheni kwabantu.... Bonke abafisa ukuba nesimilo esiyobenza babe yizisebenzi ezisebenza kanye noNkulunkulu futhi bamukelele ukunconywa nguNkulunkulu, kumelwe bazihlukanise nezitha zikaNkulunkulu, balondoloze

iqiniso uKristu alinika uJohane ukuba alinike izwe.” Manuscript Releases, volume 18, 30–36.

Labo “bonke” abadinga “ukuhlakanipha” bamele bonke abangeniswa enqubweni yokuvivinywa egcina ikhiqize izinhlobo ezimbili zabakhulekeli. “Abahlakaniphileyo” yilabo abathola “ukuhlakanipha” oludingekayo. Inqubo yokuvivinywa iqala lapho isambulo sikaJesu Kristu sivulwa izimpawu zaso, ngaphambi nje kokuphela kwesikhathi sokuvivinywa komuntu. Lokho kuvulwa kwezimpawu kuqala “ukwanda kolwazi.” Labo ababhekene novivinyo oluhambisana nesambulo sikaJesu Kristu bayothola “amafutha” olwazi lwesiprofetho ahlosetwe ukuqondisa, ukulungiselela, nokungcwelisa ngaphambi kokufika komoya wasempumalanga emthethweni weSonto. “Isihlahla sokwazi okuhle nokubi” siwuphawu lweSinkwa saseZulwini somgunyathi okumelwe sidliwe noma senqatshwe.

EGalile, esinagogeni laseKapernaume, uJesu walahlekelwa abalandeli abaningi ngesenzakalo esisodwa kunanoma yisiphi esinye isikhathi enkonzweni yaKhe. Lapho isivivinyo sasiwukuthi amazwi kaKristu ayengokoqobo yini noma ayengokomoya, futhi labo abahluleka esivivinyweni bahluleka—ngokuba bakhohlwa ukuthi umuntu kumelwe aphile ngawo wonke amazwi aphuma emlonyeni kaNkulunkulu. UKristu wayekushilo ngokucacileyo ukuthi Wayeyisinkwa esehla sivela ezulwini, futhi labo abahluleka esivivinyweni babexube iQiniso nokuhlakanipha kwabantu, okumelwe amaGreki.

Ngaphambi kokuba u-Eva aqale ukwehluleka kwensimu, uKristu wayeyale bobabili u-Adamu no-Eva ukuba bangadli izithelo zomuthi wokwazi okuhle nokubi. Esokuqala sezinyathelo ezintathu zevangeli laphakade ukwesaba uNkulunkulu.

“Ingqondo mayibambe amaqiniso amangalisayo esambulo, khona-ke ayisoze yaneliseka ukusebenzisa amandla ayo ezintweni ezingelutho; iyojikela ngokunengeka ezincwadini ezingenamsebenzi nasekuzijabuliseni okuyize okonakalisa isimilo sentsha yanamuhla. Labo abaye bahlanganyela nezimbongi nezazi ezihlakaniphile zeBhayibheli, futhi imiphefumulo yabo yashukunyiswa yizenzo ezikhazimulayo zamaqhawe okholo, bayophuma kulezo zinkundla ezicebile zomcabango benhliziyo ehlanzeke kakhulu nangengqondo ephakeme kakhulu kunokuba babe njalo uma bebematasa ngokufunda abalobi bezwe abadume kakhulu, noma becabanga futhi bedumisa izenzo zikaFaro noHerode noKhesari balo mhlaba.

“Amandla entsha ngokukhulu ukumiswa, ngoba abayenzi ukwesaba uNkulunkulu kube ngukuqala kokuhlakanipha. INkosi yanika uDanilyeli ukuhlakanipha nolwazi, ngoba wayengavumi ukuthonywa yinoma yiliphi igunya elalizophazamisa izimiso zakhe zenkolo. Isizathu esenza sibe nabantu abambalwa kangaka abanengqondo, abaqinile nabafanele ngempela, ukuthi bacabanga ukuthola ubukhulu kuyilapho bezihlukanisa neZulu.” Messages to Young People, 255, 256.

UEva walahlekelwa “ukwesaba uNkulunkulu” kwakhe. Bekufanele athuthumele emazwini kaNkulunkulu, okuyisimilo salabo abayizinkulungwane eziyikhulu namashumi amane nane. Ukwesaba uNkulunkulu kungokwokuqala ezivivinyweni ezintathu, futhi kuqala lapho iZwi lesiprofetho livulwa uphawu, ekugcineni kuveze isigaba sabahlakaniphileyo nesigaba seziwula. Isiqalo salabo abamiselweyo ukuba babe ngabahlakaniphileyo singukuthuthumela eZwini

likaNkulunkulu. U-Eva akakwenzanga lokhu, futhi lapho ebhekene nesinyathelo sesibili senqubo yokuvivinywa akazange akwazi ukunikeza uNkulunkulu inkazimulo, kwase kuthi-ke ebhekana nehora lokwahlulela lapho abonakalisa ubunqunu baseLawodikeya.

“Bonke abafisa ukuphelelisa isimilo sobuKristu kufanele bathwale ijoka likaKristu. Uma befuna ukuhlala kanye ezindaweni zasezulwini kuKristu Jesu, kufanele bafunde kuye besesemhlabeni lo. UKristu akazange azithokozise yena uqobo. Impilo yakhe yonke yayiwukuthuthuka komusa omsulwa, ongenakuzifunela okwawo. Wathatha imvelo yobuntu ukuze abonise ezweni eliwile, kuSathane nasesinagogeni lakhe, endaweni yonke yasezulwini, nasemihlabeni engawile, ukuthi imvelo yobuntu, ihlanganiswe nemvelo yakhe yobunkulunkulu, yayingaba nokulalela ngokuphelele umthetho kaNkulunkulu. Bonke badinga ukubuza, ‘Kumelwe ngenzeni ukuze ngisindiswe?’ UNkulunkulu ufuna izinhliziyi ezithobekile, eziphukileyo, ezithuthumela ezwini lakhe. Kuse-altare lobuNkulunkulu kuphela lapho singamukela khona isibani sasezulwini, okuthi, lapho sesamukelwe, sisinike umbono ophelele wokungakwazi kwethu, futhi sembule kithi isithunzi nenkazimulo kaKristu. Lapho lokhu sekubonakele, uNkulunkulu usibeka ngaphansi kokuholwa nguMoya oNgcwele, futhi wona uyosiholela kulo lonke iqiniso.” Bible Echo, Julayi 20, 1896.

Ukuhlanganiswa kweqiniso nephutha kuwumsebenzi kaSathane obonakaliswa njengemfihlakalo yobubi. Ukuyekethisa kwesintu sonke ezinyakazweni zokugcina zokwahlulela kophenyo kugcinwe njengetshe lesikhumbuzo ethempelini laseParthenon eNashville, eTennessee.

“Akukhona ukuhlakanipha ukuthumela intsha yethu emanyuvesi lapho inikela khona isikhathi sayo ekuzuzeni ulwazi lwesiGriki nesiLatini, kuyilapho izingqondo nezinhliziyi zayo zigwaliswa imizwa yababhali abangakholwa abafundwa yiyo ukuze yazi kahle lezi zilimi. Izuza ulwazi olungadingeki nhlobo, noma olungahambisani nezifundo zoMfundisi omkhulu. Ngokuvamile labo abafundiswe ngale ndlela baba nokuzazisa okukhulu. Bacabanga ukuthi sebefinyelele esicongweni semfundo ephakeme, futhi baziphathe ngokuziqhenya, sengathi abaseyibo abafundayo. Bonakaliselwa inkonzo kaNkulunkulu. Isikhathi, izimali, nokufunda abaningi abakuchithe ekuzuzeni imfundo engenalusizo kangako bekufanele kusetshenziswe ekuzuzeni imfundo ebingabenza babe ngabesilisa nabesifazane abaphelele ezinhlangothini zonke, abafanele ukuphila okusebenzayo. Imfundo enjalo ibingaba ngeyenani eliphakeme kakhulu kubo.”

“Abafundi baphuma nezikole zethu bephethe ini uma behamba? Bayaphi? Bazokwenzani? Ingabe banalo ulwazi oluyobenza bakwazi ukufundisa abanye na? Ingabe bafundiswe ukuba obaba nomama abahlakaniphileyo na? Bangema yini phambi komkhaya njengabafundisi abahlakaniphileyo? Empilweni yabo yasekhaya bangabafundisa yini abantwana babo ngendlela yokuthi umkhaya wabo ube ngumkhaya uNkulunkulu angawubuka ngenjabulo, ngoba uwuphawu lomkhaya osezulwini? Ingabe bamukele lona kuphela imfundo engabizwa ngeqiniso ngokuthi ‘imfundo ephakeme’?”

“Yini imfundo ephakeme? Akukho mfundo engabizwa ngokuthi imfundo ephakeme ngaphandle kokuba ibe nesifaniso sezulu, ngaphandle kokuba ihole intsha yesilisa nentsha yesifazane ekubeni babe njenguKristu, futhi ibalungiselele ukuba bame njengabaholi bemindeni yabo esikhundleni sikaNkulunkulu. Uma, ngesikhathi sokuphila kwakhe esikoleni,

insizwa yehlulekile ukuthola ulwazi lwesiGrecki nesiLatini kanye nemibono equkethwe emisebenzini yababhali abangakhohla kuNkulunkulu, ayilahlekelwanga kakhulu. Ukuba uJesu Kristu wayebone lolu hlobo lwemfundo luyinto ebalulekile, wayengasuke yini alunike abafundi bakhe, ayebafundisela ukwenza umsebenzi omkhulu kunayo yonke owake waphathiswa abafayo, wokummela emhlabeni? Kodwa, kunalokho, wabeka iqiniso elingcwele ezandleni zabo, ukuba linikwe umhlaba ngobulula balo.

“Kunezikhathi lapho kudingeka khona izazi zesiGrecki nesiLatini. Abanye kumele bafunde lezi zilimi. Lokho kuhle. Kodwa akusibo bonke, futhi akufanele kube baningi, okufanele bazifunde. Labo abacabanga ukuthi ulwazi lwesiGrecki nesiLatini lubalulekile emfundweni ephakeme, abakwazi ukubona kude. Futhi ulwazi lwezimfihlakalo zalokho abantu bezwe abakubiza ngokuthi yisayensi aludingeki ukuze umuntu angene embusweni kaNkulunkulu. NguSathane ogcwalisa ingqondo ngobuqili namasiko, okukhipha imfundo yangempela ephakeme, futhi okuyobhujiswa kanye nomfundi.

“Labo abamukele imfundo yamanga ababheki ngasezulwini. Abakwazi ukubona Lowo oyiKhanya kweqiniso, ‘okhanyisela wonke umuntu oza emhlabeni.’ Babheka amaqiniso aphakade njengemibono engamanga, bebiza i-athomu ngokuthi yizwe, nezwe ngokuthi yi-athomu. Ngabaningi abamukele lokho okubizwa ngokuthi yimfundo ephakeme, uNkulunkulu uthi, ‘Ulinganisiwe ezilinganisweni, wafunyanwa usilela,’—usilela ekwazini umsebenzi osebenzayo, usilela ekwazini indlela yokusebenzisa isikhathi ngendlela engcono kakhulu, usilela ekwazini ukusebenza ngenxa kaJesu.” Review and Herald, August 17, 1897.

Isixwayiso samabhola omlilo aseNashville asimayelana nedolobha elikhethwe nje ngokungahleliwe; siyisahlulelo esiqondile esehliselwe phezu kwamaSeventh-day Adventists, i-United States, kanye nomhlaba. Amabhola omlilo aseNashville amele izimfanelo ezehlukene ezigabeni eziningi zobu-Adventism, esilo somhlaba, kanye nomhlaba. Amabhola omlilo aseNashville ayisahlulelo sikaNkulunkulu phezu kwemfundo yamanga, efanekiselwa ngumuthi wolwazi lokuhle nokubi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngezithombe ezehlukahlukene iNkosi uJesu yamveza kuJohane umlingiswa omubi kanye nethonya elihehayo lalabo abaye bagqama ngokushushisa kwabo abantu bakaNkulunkulu. Bonke badinga ukuhlakanipha ukuze bacubungule ngokucophelela imfihlakalo yobubi, evezwa kakhulu ekuphethweni okuyinkimbinkimbi komlando waleli zwe. Ukwethulwa nguNkulunkulu kwemisebenzi enyanyekayo yabahlali bamandla abusayo omhlaba, abazibophezela ezinhlanganweni eziyimfihlo nasezivumelwaneni zobumbano, bengawuhloniphi umthetho kaNkulunkulu, kufanele kwenze abantu abanokukhanya kweqiniso bakugweme ngokucacileyo konke lokhu okubi. Kakhulu nakakhulu bonke abenkolo yamanga bomhlaba bayobonakalisa izenzo zabo ezimbi; ngokuba kukhona amaqembu amabili kuphela, labo abagcina imiyalo kaNkulunkulu nalabo abalwa nomthetho ongcwele kaNkulunkulu...”

“Ubutha phakathi kwenzalo yowesifazane nenyoka buchazwe ngokucacile yiNkosi. ‘Ngiyakumisa ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe; yona iyokuchoboza ikhanda lakho, wena uyoyiluma esithendeni.’ ‘Ku-Adamu yathi,

Ngokuba ulalele izwi lomkakho, wadla emthini engakuyala ngawo, ngathi, Awuyikudla kuwo: umhlaba mawuqalekiswe ngenxa yakho; uyakudla kuwo ngokudabuka zonke izinsuku zokuphila kwakho; uyakukuhlumisela nameva namakhakhasi; uyakudla imifino yasendle; uyakudla isinkwa ngesithukuthuku sobuso bakho, uze ubuyele emhlabathini; ngokuba kuwo wakhishwa: ngokuba uluthuli, uyakubuyela othulini.”

“Ngokulandela indlela yakhe siqu, ngokwenza ngokuvumelana nezilingo zikaSathane nangokuphikisana nentando kaNkulunkulu eyaziwayo, umuntu wazama ngeze ukuziphakamisa nokuzibusisa. Ngaleyo ndlela wazuza ulwazi oluqinisekiswa ngokuhlangenwe nakho lokungalaleli imiyalo kaNkulunkulu. Ngaleyo ndlela wazi okuhle nokubi; ngaleyo ndlela walahlekelwa ukwethembeka nobuqotho bakhe kuNkulunkulu, futhi wavulela wonke umndeni wesintu amasango esikhukhula sobubi nokuhlupheka. Bangaki namuhla abenza isivivinyo esifanayo! Umuntu uyofunda nini ukuthi okuwukuphela kwendlela yokuphepha kwakhe kusekuthembeni okuphelele kokuthi ‘usho kanje uJehova’?”

“USathane ufuna ukungenisa okwakhe akuzakhele phezu kwabantwana baNkulunkulu ngezindlela zobuntu. Ufuna ukwamukelwa njengoNkulunkulu, noma abekwe ngisho nangaphezu kukaNkulunkulu.

“Ngokuguqula iSabatha asibeke osukwini lokuqala lwesonto, uholela abantu ekungakholweni izimemezelo zikaNkulunkulu, ngaleyo ndlela babheke izindlela zabo siqu namacebo abo njengokungathi zihlakaniphe ngokwedlulele emehlweni abo siqu nasekwahluleleni kwabo okuphambukile. Ngenqubomgomo yobuntu uholela abantu ekutheni babheke imiyalo kaNkulunkulu ezeziwe njengengenamandla kangako kunesiko labantu, futhi babheke ukuphambuka kulowo mthetho ohlale ungcwele, ulungile, futhi muhle, njengento encane. Uyabona ukuthi ngokuvimbela kanjalo izinsiza ezingabantu ukuba zihambe njengabantwana abalalelayo ngokuvumelana noNkulunkulu, angavimbela ukugcwaliseka komsebenzi kaNkulunkulu ezweni lethu.”

“Kodwa amacebo kaSathane okuvumelana nezikhungo zabantu abemi ezikhundleni zomthwalo wemfanelo asamele esatshwe futhi agwenywe kakhulu manje emva kokuba ukuhlolwa kwesono sekwenziwe, njengoba kwakunjalo endabeni yabazali bethu bokuqala. Ngiyalayelwa ukuba ngisho ukuthi amadoda abekwe ezikhundleni zomthwalo wemfanelo emsebenzini kaNkulunkulu aye aqikelela ngokweqile ilungelo lawo lokulawula abanye. Isikhundla umuntu asiphethe asimuguquli isimilo sakhe. Abanye babonakale benomuzwa wokuthi kumelwe bahlelele amabandla nezibhedlela zezempilo nokuthi kwakungafanele kube khona ukubuzwa kokwahlulela kwabo. Mababefunde kuJesu kuzo zonke izinyathelo. Yena kufanele abe yigunya eliyinhloko kuwo wonke umuntu.

“Lowo obe eyiMfundisi wethu kaningi uthi, ‘Kunzimela kakhulu umuntu ukuba ahambe ngokuthobeka noNkulunkulu wakhe, enomoya ophukileyo amukele indlela kaNkulunkulu futhi enqabe iziphakamiso zikaSathane ezibonakala ziletha izinzuzo ezinkulu zezwe.’ Umthelela wokuba umuntu alandele eyakhe intando esikhundleni sokuma ngokuqinile phezu kwesisekelo esiqinileyo uNkulunkulu yedwa asibekile, ubuphindaphindeka kaningi. Ukwenqaba ukuhamba ezindleleni eziqondileyo uNkulunkulu azibonisileyo kuyobaletha ekudidekeni futhi ngeke kufundise ukuhlakanipha kwabanye abanovivinyo nesilingo

esifanayo. Uyofunda nini umuntu ukuthi uNkulunkulu unguNkulunkulu, akasiye umuntu ukuba aguquke?”

“Abanye abaphambukile endleleni eqondileyo bebelokhu beshiswa yisifiso esingapheli sokubamba imithwalo yemfanelo uNkulunkulu angabafakanga yona. UNkulunkulu ubiza wonke umfundisi nawo wonke udokotela ukuba balondolozwe ubulula beqiniso. INdodana kaNkulunkulu evezwayo kuzo zombili iTestamente Elidala neTestamente Elisha inguMsindisi wezwe lethu namuhla. Kuyiyo lapho wonke umvangeli wezokwelapha okufanele amukele khona ukuqeqeshwa kwakhe. Ngaphandle kokuba azihlukanise nesikhulu samandla omoya, uyodukisa imiphefumulo enokwethemba kuye. Makuqaphele bonke ngabantu abafundiswe kakhulu futhi baphakanyiswa kangangokuthi amacebo abo angeke aqondwe ngabantu abavamile.”

“Amaqhingana esono adlula ukuqonda okungapheli. Yonke inhlekelele, konke ukuhlupheka nokufa, kuwubufakazi kungagcini nje ngamandla obubi kuphela kodwa nangeqiniso likaNkulunkulu ophilayo. Njengoba umuntu eselazile iqiniso, izwi likaNkulunkulu ophilayo, elihlala kuze kube phakade, nalelo elinika ukuphila ngokulalela, ubuthakathaka bomuntu ekuzivumelaniseni nobuqili bukaSathane buyamangaza ngokwedlulele. Bonke abafundiswe nguNkulunkulu bayamqaphela uKristu njengeNdodana yaKhe. Bonke abangakholwa izimemezelo ezaziwayo zikaNkulunkulu babonakalisa ukuthandwa kwesono, futhi abasebenzi ohlangothini lokuphila nokungafi okulethwa ekukhanyeni ngokungcweliswa okuphelele kweqiniso. Ngaphandle kokuba benze uguquko esimilweni, emazwini, nasemoyeni, imiphefumulo iyolahleka.”

“Ayikho indlela ephakathi eya ePharadesi elibuyiselwe. Umlayezo onikwe umuntu walezi zinsuku zokugcina awukona ukuba uhlanganiswe namacebo abantu. Asifanele ukuncika ezinqubweni zabameli bezwe. Kumele sibe ngabantu abathobekile bomthandazo, singenzi njengalabo abaphuphuthekiswe yizinhlangano zikaSathane.”

“Abaningi banokukholwa, kodwa akusikho ukukholwa okusebenza ngothando nokuhlaza umphefumulo. Ukukholwa okusindisayo akusikho nje ukuvuma iqiniso kuphela. ‘Namademoni ayakholwa, athuthumele.’ Ukuphefumulelwa koMoya kaNkulunkulu kunikeza abantu ukukholwa okungamandla aqhubayo abumba isimilo, futhi ahole abantu ezingeni eliphezulu kunokwenza izenzo ezisemthethweni nje kuphela. Amazwi, izenzo, nomoya kufanele kufakaze iqiniso lokuthi singabalandeli bakaKristu.”

“Ukukhanya okukhulu kunakho konke nesibusiso uNkulunkulu asibekile akusikho ukuvikeleka ekweqeni nasekuhlubukeni kulezi zinsuku zokugcina. Labo uNkulunkulu abaphakamisile ezikhundleni eziphakeme zokwethembwa bangaphenduka basuke ekukhanyeni kwezulu baye ekuhlakanipheni kwabantu. Khona-ke ukukhanya kwabo kuyakuba ubumnyama, amakhono abo ababewaphathiswe nguNkulunkulu abe yisicupho, isimilo sabo sibe yisikhubekiso kuNkulunkulu. UNkulunkulu akayikuhlekiswa. Ukumuka Kuye bekulokhu, futhi kuyohlala njalo, kulandelwa yimiphumela yako eqinisekileyo. Ukwenza izenzo ezingamthokozisi uNkulunkulu kuyakuthi, ngaphandle kokuba ziphendukelwe ngokunqumayo futhi ziyekwe, esikhundleni sokufuna ukuzithethelela, kuholele umenzi wobubi isinyathelo ngesinyathelo ekukhohlisweni kuze kwenziwe izono eziningi kungajeziswa lutho. Bonke

abafisa ukuba nesimilo esiyobenza babe yizisebenzi kanye noNkulunkulu futhi bemukele ukunconywa nguNkulunkulu, kumelwe bazihlukanise nezitha zikaNkulunkulu, balondoloze iqiniso uKristu alinika uJohane ukuba alinike umhlaba.” Manuscript Releases, ivolumu 18, 30–36.