

Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodikeya - Inombolo Yamashumi Amathathu

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Inombolo Engamashumi Amathathu

Ukugcwaliseka kukaMesiya encwadini kaMathewu kuhlangukisa uphawu lwendlela lwesikhathi sokuphela, uphawu lwendlela lomlayezo owenziwa waba semthethweni, ofakazi ababili bophawu lwendlela luka-9/11, omunye engufakazi womlayezo wangaphakathi oya eLawodikeya, kanti omunye engumlayezo wangaphandle wobuphekula bobuSulumane. Kuyafaneleka ukuthi uphawu lwendlela luka-9/11 lumelwe ngababili kwezinyishumi nambili zokugcwaliseka kukaMesiya kuMathewu, ngokuba u-9/11 uhlangukisa umlayezo wengelosi yesibili, lapho kuhlala kukhona ukuphindwa kabili. Ukufa kwangoJulayi 18, 2020, kwakuwuphawu lwendlela lwesihlanu esalucubungula, kwase kuthi izwi lasehlanu ngoJulayi 2023 laba ngelesithupha, nokuvuka kuka-2024 kwaba ngelesikhombisa. Ukugcwaliseka kukaMesiya kwesishiyagalombili kuwukuKhala Kwaphakathi Nobusuku.

Uphawu lwesishiyagalombili LobuMesiya luyiSikhalo Saphakathi Kwamabili

Konke lokhu kwenziwa ukuze kugcwaliseke lokho okwakhulunywa ngumprofethi, ethi, Tshelani indodakazi yaseSiyoni nithi: Bheka, iNkosi yakho iza kuwe, imnene, ihlezi phezu kwembongolo, naphezu kwethole, izinyane lembongolo. Mathewu 21:4, 5.

Isibikezelo

Jabula kakhulu, ndodakazi yaseSiyoni; memeza ngokujabula, ndodakazi yaseJerusalema: bheka, iNkosi yakho iza kuwe; ilungile, futhi iletha insindiso; ithobekile, igibele imbongolo, yebo, ithole lembongolo. Zakariya 9:9.

“Eminyakeni engamakhulu amahlanu ngaphambili, iNkosi yayimemezele ngomprofethi uZakariya, yathi, ‘Jabula kakhulu, ndodakazi yaseSiyoni; memeza ngenjabulo, ndodakazi yaseJerusalema. Bheka, iNkosi yakho iyeza kuwe. Ilungile, inensindiso; imnene, igibele imbongolo, ithole, inkonyane yembongolo.’ [Zakariya 9:9.] Ukuba abafundi babeqondile ukuthi uKristu wayeya ekwahlulelweni nasekufeni, babengeke bakwazi ukugcwalisa lesi siprofetho.”

“Ngokunjalo, uMiller nabangane bakhe bagcwalisa isiprofetho, futhi baletha umlayezo ugqozi olwalubike ukuthi kufanele unikezwe izwe, kodwa ababengeke bakwazi ukuwunikeza ukube babeziqonde ngokuphelele iziprofetho ezazikhomba ukudumala kwabo, futhi zethula omunye umlayezo okufanele ushumayelwe kuzo zonke izizwe ngaphambi kokuba iNkosi ifike. Imiyalezo yengelosi yokuqala neyesibili yanikezwa ngesikhathi esifanele, futhi yafeza

umsebenzi uNkulunkulu ayehlose ukuwufeza ngayo.” The Great Controversy, 405.

Ukungaqondwa kahle kweZwi likaNkulunkulu lesiprofetho kwakuhilelekile emlandweni wokungena kukaKristu ngokunqoba, futhi kwahileleka futhi emlandweni ofanayo wokumenyezela komlayezo Wesikhalo Saphakathi Kobusuku ngo-1844. Abayizinkulungwane eziyikhulu namashumi amane nane kudingeka baqonde “iziprofetho ezikhomba ukudumazeka kwabo.” UJohane kuSambulo ishumi utshelwa kusengaphambili ukuthi umyalezo wencwadana encane, owawuzakuba mnandi emlonyeni wakhe, wawuzophenduka umunyu.

“Asinalutho esingakwesaba ngekusasa, ngaphandle kokuthi siyikhohlwe indlela iNkosi esihole ngayo, kanye nemfundiso yaYo emlandweni wethu owedlule.” Life Sketches, 196.

“Ukuhola kweNkosi” esikhathini esedlule kumelwe, phakathi kwezinye izenzo zokuhlizeka kwayo, njengesandla saYo esamboza iphutha ezibalweni, ngoba kwakungengcono ukuba amaMillerite aqonde kusengaphambili ukudumazeka kwawo, njengoba kwakungengcono nakubafundi ukuba baqonde zonke izingxenye zokudumazeka kwabo esiphambanweni. Kodwa umlando wokumenyezela kweSikhalo Saphakathi Kwamabili ubonakala njengokukhanya kanye impela okuholela ezulwini, futhi lokhu kuyaphawulwa embonweni ka-Ellen White wokuqala impela. Abayizinkulungwane eziyikhulu namashumi amane nane kumele baqonde ukudumazeka kwabafundi nokwamaMillerite. Ukwenqaba lokho kukhanya kuwukuwela uphume endleleni.

“Babenenhlamvu yokukhanya ecwebezelayo emisiwe ngemuva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi lokhu kwakuyisi ‘simemezelo saphakathi kwamabili.’ Lokhu kukhanya kwakhanya kuyo yonke indlela, kwanikeza ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Uma begcina amehlo abo egxilile kuJesu, owayephambi kwabo nje, ebahola ebayisa emzini, babephephile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, nokuthi babelindele ukuba babevele sebenenile kuwo ngaphambili. Khona-ke uJesu wayebabakhuthaza ngokuphakamisa ingalo yaKhe yangakwesokudla ekhazimulayo, kwase kuphuma ekhalweni laKhe ukukhanya okwakuzulazula phezu kweqembu labalindele ukufika, base bememeza bethi, ‘Haleluya!’ Abanye ngesibindi esiyize bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungeyena uNkulunkulu owabahola wabakhiphela kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, base bekhubeka, balahlekelwa ukubona umgomo noJesu, bawe besuka endleleni baya phansi ezweni elimnyama nelibi elingezansi.” Christian Experience and Teachings of Ellen G. White, 57.

Uphawu lwesishiyagalombili luyiSilo Sasebusuku, njengoba lwafaniswa nokungena kukaKristu okunqobayo eJerusalema.

“Isililo saphakathi kwamabili asizange sithwalwe kakhulu yizingxabano, nakuba ubufakazi bemibhalo babucacile futhi buphelele. Kwahamba naso amandla aphoqayo anyakazisa umphefumulo. Kwakungekho kungabaza, kungekho mibuzo. Ngesikhathi sokungena kukaKristu ngokunqoba eJerusalema, abantu ababebuthene bevela kuzo zonke izingxenye zezwe ukuba bagcine umkhosi, bathuthuleka eNtabeni Yeminqumo, futhi lapho behlangana

nesixuku esasihamba noJesu, bathola ugqozi lwalelo hora, base besiza ekwandiseni isimemezelo esithi, ‘Ubusisiwe ozayo egameni leNkosi!’ [Mathewu 21:9.] Ngokufanayo, abangakhulwayo ababethuthleka emihlanganweni yama-Adventist—abanye ngenxa yelukuluku, abanye ngenxa nje yokuhlekisa—bezwa amandla okuqinisekisa ayehambisana nomlayezo othi, ‘Bhekani, uMyeni uyeza!’” Spirit of Prophecy, volume 4, 250, 251.

Ukuba yintombi ehlakaniphile ezinsukwini zokugcina, ngokwesidingo sesiprofetho, bekuyodinga ukuthi lezo zintombi ezihlakaniphile zibhekane nokudumazeka, okube sekungenisa isikhathi sokulibala somfanekiso. Ngaphandle kokuhlangenwe nakho kwesikhathi sokulibala, awuyona intombi ehlakaniphile noma eyisiwula.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo ubonisa okuhlangenwe nakho kwabantu bama-Adventist.” The Great Controversy, 393.

Noma kunjalo, izintombi ezihlakaniphileyo zezinsuku zokugcina kumelwe zidlule ekudumazekeni okuhambisana no-Ephreli 19, 1844, ngoba okuhlangenwe nakho komfanekiso yilokho okuhlangenwe nakho kwezinkulungwane eziyikhulu namashumi amane nane, uJohane encwadini yeSambulo azichaza njengezintombi.

Laba yilabo abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Laba yilabo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, bengolibo lwezithelo zokuqala kuNkulunkulu nakuWundlu. IsAmbulo 14:4.

Mingaki imifanekiso kaKristu eqondanisayo ekhonjiswa ngokuqondile nangokukhethekile njengogcwaliseka kuze kube sekugcineni kwegama negama? Yonke imifanekiso izogcwaliseka kuze kube sekugcineni kwegama negama, kodwa umfanekiso wezintombi eziyishumi ubekwa ngokukhethekile njengogcwaliseke esikhathini esedlule nasesikhathini esizayo “kuze kube sekugcineni kwegama negama.” Uqhathaniswa nengelosi yesithathu okumelwe ihlale iyingqiniso lamanje kusukela ngo-1844 kuqhubeke kuze kube uMikayeli esukuma, nethuba lokuvivinywa komuntu livalwa.

“Ngivame ukubhekiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, nezinhlanu eziyiziwula. Lo mfanekiso ugcwalisekile futhi uyogcwaliseka ngokunembile kwawo wonke amazwi awo, ngoba unokusebenza okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Kuze kube sekupheleni kwesikhathi, umfanekiso wezintombi eziyishumi uyilo iqiniso lamanje, futhi uMkhosi Waphakathi Kwebusuku uyophinde ugcwaliseke futhi ngqo ngezinhlamvu zawo.

“Kukhona izwe elilele eubini, ekukhohlisweni nasekudukisweni, emthunzini uqobo wokufa,—lilele, lilele. Obani abezwa ukubeletha komphefumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Ingqondo yami yathwalelwa esikhathini esizayo, lapho isibonakaliso siyakunikwa. ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza.’ Kodwa abanye bayobe belibele ukuthola amafutha okugcwalisa izibani zabo, futhi sekwephuze kakhulu bayothola ukuthi isimilo, esimelwe amafutha, asidluliseki.” Review and Herald, February 11, 1896.

Isimemezelo Saphakathi Kwamabili siyisibonakaliso esilandelayo emkhathizwe enyakazweni yabayikhulu namashumi amane nane ezinkulungwane. Leso sibonakaliso sihambisana nokushushiswa okuqala ukumelana nabathembekileyo ngaphambi komthetho weSonto. Lokho kushushiswa kungokwangaphandle, futhi kungokwangaphakathi, futhi ukushushiswa kwangaphakathi kuhlenganisa izimpawu ezimbili ezehlukene. Enye yalezo zimpawu nguJuda, enye yiSanhedrini.

Uphawu Lwesishiyagalolunye LwobuMesiya IwukuKhaphelwa Ngezinhlamvu Zesiliva Ezingama-30

Khona-ke kwagcwaliseka lokho okwakhulunywa ngoJeremiya umprofethi, ethi: Bathatha izinhlamvu zesiliva ezingamashumi amathathu, intengo yalowo owalinganiselwa inani, lowo abantwana bakwa-Israyeli abamlinganisela inani; base bezinikela ngenxa yensimu yombumbi, njengokuba iNkosi yangiyala. Mathewu 27:9, 10.

Isiprofetho

Ngase ngithi kubo: Uma kubonakala kukuhle kini, nginikezeni inkokhelo yami; kodwa uma kungenjalo, yekani. Base belinganisa njengenkokhelo yami izinhlamvu zesiliva ezingamashumi amathathu. INkosi yasesithi kimi: Yiphonse kumbumbi; intengo enhle engalinganiselwa ngayo kubo kimi. Ngase ngithatha izinhlamvu zesiliva ezingamashumi amathathu, ngaziphonsa kumbumbi endlini yeNkosi. Zakariya 11:12, 13.

Ukukhaphela kukaJuda kufanekisela ukukhaphela kwabapristi bamanga, ngoba inani elingu-30 limelela iminyaka yobudala yabapristi. Abapristi, abangamaLevi futhi, bayahlanjululwa njengegolide nesiliva yiSithunywa seSivumelwano. Izinhlamvu zesiliva ezingamashumi amathathu zikaJuda zimelela ukuhlanjululwa kwabapristi bamanga ngesikhathi somthetho weSonto, nakuba uJuda afa ngaphambi nje kwesiphambano, kwakusengulolo suku olufanayo. UJuda akayona uphawu lweSanhedrini; uyisibonakaliso somuntu owayecatshangwa ukuthi uphakathi kwabafundi bakaKristu.

Njengomfundi kaKristu, wawungumfundi wokugcotshwa kukaJesu. Ukugcotshwa ekubhathizweni Kwakhe kwaguqula igama Lakhe laba nguJesu Kristu, ngokuba uKristu usho ukuthi—ogcotshiweyo. Igama Lakhe lase liguquka ngaleso sikhathi, ngokuba wayesezokuqinisa isivumelwano nabaningi isonto elilodwa, futhi uphawu oluyinhloko kakhulu lobudlelwane besivumelwano yigama eliguquliwe. UJesu wagcotshwa ngamandla ekubhathizweni Kwakhe. Ukuba ngumfundi kaKristu kwakusho ukuthi wawungumfundi wokubhathizwa Kwakhe. Kwakusekubhathizweni Kwakhe lapho agcotshwa khona ngamandla. Isitatimende sikaPetru kuMathewu 16:18 saziwa emhlabeni wemfundiso yobuKristu ngokuthi “Ukuvuma KokuKristu.” Singesinye sezihloko ezinkulu zokuxoxwa phakathi kwezazi zenkolo nezifundiswa. Ngokujwayelekile, ingxoxo yezazi zenkolo nezifundiswa iveza into engenakho ukubaluleka, noma mhlawumbe enokubaluleka okuncane, kodwa iqiniso lisekhona, elokuthi ubuKristu buyaqonda ukuthi lapho uJesu egcotshwa, wabe eseba nguMesiya.

Wathi kubo: Kodwa nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. Mathewu 16:15, 16.

Igama lokuqala likaPetru lalithwala lona kanye lelo qiniso, ngokuba uSimoni Barjona usho ukuthi “ongozwa umlayezo wejuba,” okuyiwona owawungumlayezo wombhabhadiso waKhe. Umbhabhadiso waKhe uyahambisana no-9/11, kanti uJuda umelela labo abathi ngesinye isikhathi bavuma ukuqonda u-9/11, kodwa baduke endleleni. UJuda akalona uphawu lweSanhedrini, ngokuba yona imelela ibandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya. UJuda wanikeza iSanhedrini ubufakazi, kodwa uphawu lokuvukela kweSanhedrini lwehlukile ekuvukeleni kukaJuda. Ukuvukela kweSanhedrini kuvezwa ephusheni elilandelayo.

“Ngabutha imibhalo yami, saqala uhambo lwethu. Endleleni saba nemihlangano emibili e-Orange, futhi saba nobufakazi bokuthi ibandla lazuzwa futhi lakhuthazeka. Nathi uqobo savuselelwa nguMoya weNkosi. Ngalobo busuku ngaphupha ukuthi ngangiseBattle Creek ngibuka ngengilazi eseceleni komnyango, ngabona iqembu linyukela endlini, behamba ngababili ngababili. Babebukeka beqinile futhi bezimisele. Ngangibazi kahle, ngase ngiphenduka ukuba ngivule umnyango wegumbi lokwamukela izivakashi ukuze ngibamukele, kodwa ngacabanga ukuthi ngizophinda ngibuke. Isigcawu sase sishintshile. Iqembu manje lase libonakala linjengodwendwe lwamaKatolika. Omunye wayephethe isiphambano ngesandla sakhe, omunye ephethe umhlanga. Futhi lapho besondela, lowo owayephethe umhlanga wazungeza indlu, ethi kathathu: ‘Le ndlu ivinjelwe. Impahla kumele ithathwe. Bakhulume ngokumelene nohlelo lwethu olungcwele.’ Ukwesaba kwangibamba, ngagijima ngadabula indlu, ngaphuma ngomnyango osenyakatho, ngazithola sengiphakathi kweqembu labantu, abanye babo engangibazi, kodwa angizange ngibe nesibindi sokukhuluma izwi kubo ngenxa yokwesaba ukudalulwa. Ngazama ukufuna indawo ecashile lapho ngangingakhala futhi ngithandaze khona ngaphandle kokuhlangana namehlo afuna ukwazi, aphenyayo, noma kuphi lapho ngiphendukela khona. Ngaphindaphinda kaningi ngithi: ‘Sengathi bengingakuqonda lokhu! Sengathi bengingatshelela ukuthi ngitheni noma ngenzeni!’”

“Ngakhala kakhulu futhi ngathandaza njengoba ngangibona izimpahla zethu zithathwa. Ngazama ukufunda uzwela noma isihawu kimi ebusweni balabo ababengizungezile, futhi ngaqaphela izimo zobuso zabaningana engangicabanga ukuthi babeyokhuluma nami futhi bangiduduze uma babengesabi ukuthi bazobonwa abanye. Ngazama kanye ukuphunyuka esixukwini, kodwa lapho ngibona ukuthi ngiqashelwe, ngazifihla izinhloso zami. Ngaqala ukukhala kakhulu, ngithi: ‘Ukuba bebengangitshela kuphela ukuthi ngenzeni noma ukuthi ngitheni!’ Umyeni wami, owayelele embhedeni egumbini elifanayo, wangizwa ngikhala kakhulu, wase engivusa. Umcamelo wami wawumanzi ngezinyembezi, futhi umoya wosizi olujulile wawungihlezi phezu kwami.” Testimonies, volume 1, 577, 578.

Ukusebenzisa umgomo wokuthi abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo, kuphakamisa umbuzo onzima kakhulu kubaholi bebandla lamaSeventh-day Adventist. UDadewethu White “waqoqa” “imibhalo” yakhe waqala uhambo lokubuyela eBattle Creek. Ngaleso sikhathi iBattle Creek yayiyinhliziyi yomsebenzi, njengoba kunjalo ngeTacoma Park namuhla, noma iJerusalema ngezinsuku zikaKristu. Waqoqa imibhalo yakhe ngenjongo yohambo, ngemva kokuba esechaze umzabalazo ayebe nawo maqondana

nemibhalo yakhe. Umongo wephupho lakhe umayelana nemibhalo yakhe. Lowo mzabalazo wenzeka edolobheni laseWright.

“Ngenkathi siseWright sasithumele umbhalo wami wesandla kaNo. 11 ehhovisi lokushicilela, futhi ngangithuthuka cishe ngaso sonke isikhathi lapho ngingekho emhlanganweni ngokuloba indaba kaNo. 12. Amandla ami, omzimba nawengqondo, ayecindezelwe kakhulu ngesikhathi ngisebenza ngenxa yebandla eWright. Ngezwa ukuthi ngangidinga ukuphumula, kodwa ngangingenakubona ithuba lokuthola ukukhululeka. Ngangikhuluma nabantu izikhathi eziningana ngesonto, futhi ngibhala amakhasi amaningi ofakazi bomuntu siqu. Umthwalo wemiphefumulo wawuphezu kwami, futhi imithwalo yemfanelo engangiyizwa yayimikhulu kakhulu kangokuthi ngangikwazi ukuthola amahora ambalwa kuphela okulala ubusuku ngabunye.

“Ngenkathi ngisebenza kanjalo ekukhulumeni nasekubhaleni, ngathola izincwadi ezazinesimo esidumazayo ezivela eBattle Creek. Njengoba ngangizifunda, ngezwa ukucindezeleka komoya okungachazeki, okufinyelela ekuhluphekeni kwengqondo, okwabonakala sengathi isikhashana kukhubaza amandla ami okuphila. Kwaphela ubusuku obuthathu ngingalali nhlobo noma cishe ngingalali. Imicabango yami yayikhathazekile futhi ididekile. Ngazifihla imizwa yami ngangokunokwenzeka kumyeni wami nasemndenini onozwelo esasihlala nawo. Kwakungekho noyedwa owayeyazi imizamo yami noma umthwalo wengqondo yami njengoba ngangihlanganyela nomndeni ekukhonzeni kwasekuseni nakwantambama, futhi ngizama ukwethwesa umthwalo wami kuMthwali Omkhulu Wemithwalo. Kodwa ukunxusa kwami kwavela enhliziyweni eyayicindezelwe usizi olukhulu, nemithandazo yami yaphazamiseka futhi yaxega ngenxa yosizi olungenakulawulwa. Igazi lagijimela ebuchosheni bami, kaningi lingibangela ukuba ngidiyazele futhi ngicishe ngiwe phansi. Ngangivame ukopha ngamakhala, ikakhulu ngemva kokwenza umzamo wokubhala. Ngaphoqeleka ukuba ngibeke eceleni ukubhala kwami, kodwa angikwazanga ukuzikhulula emthwalweni wokukhathazeka nowomsebenzi owawuphezu kwami, njengoba ngangibona ukuthi nganginezifakazelo zabanye engangingakwazi ukuzethula kubo.”

“Ngaphinde ngathola enye incwadi, ingazisa ukuthi kwakucatshangwa kungcono ukuhlehlisa ukushicilelwa kukaNo. 11 ngize ngibhale lokho engangikubonisiwe maqondana ne-Health Institute, njengoba labo ababephethe lowo msebenzi babeswele kakhulu izimali futhi babedinga ithonya lobufakazi bami ukuze kushukunyiswe abazalwane. Ngase ngibhala ingxenye yalokho engangikubonisiwe maqondana ne-Institute, kodwa angikwazanga ukuveza isihloko sonke ngenxa yokucindezeleka kwegazi ebuchosheni. Ukuba ngangicabange ukuthi uNo. 12 wawuzobambezeleka isikhathi eside kangako, bengingeke neze ngithumele leyo ngxenye yalolu daba equkethwe kuNo. 11. Ngangicabanga ukuthi ngemva kokuphumula izinsuku ezimbalwa ngangingabuye ngiqhubeke nokubhala kwami. Kodwa ngokudabuka kwami okukhulu ngathola ukuthi isimo sobuchopho bami sasingivimbela ngokuphelele ukuba ngibhale. Umqondo wokubhala ubufakazi, kungaba obujwayelekile noma obomuntu siqu, washiywa, futhi ngangihlala ngisezinhlungwini njalo ngoba ngangingakwazi ukububhala.”

“Kulesi simo sezinto kwanqunywa ukuthi sizobuyela eBattle Creek futhi sihlale khona ngesikhathi imigwaqo isesimweni sodaka, idilikile, nokuthi mina ngizophelela khona uNo. 12.

Umyeni wami wayelangazelela kakhulu ukubona abafowabo eBattle Creek, akhulume nabo, futhi athokoze kanye nabo emsebenzini uNkulunkulu ayemenzela wona. Ngaqoqa imibhalo yami, sase siqala uhambo lwethu. ...” Testimonies, umqulu 1, 576, 577.

Ezinsukwini zokugcina, ubuholi bebandla lama-Seventh-day Adventist, obumelelwe njengeBattle Creek nalabo “elabazi kahle,” baphenduka udwendwe lwamaKatolika. Ubuholi bebandla lama-Seventh-day Adventist baphenduka udwendwe lwamaKatolika. Ephusheni beza “ngababili ngababili,” omunye ephethe umhlanga, omunye ephethe isiphambano. Badweba indilinga bezungeza indlu, bamemezela kathathu bathi, “Le ndlu ivinjelwe. Impahla kumele ithathwe. Bakhulume ngokumelana nohlelo lwethu olungcwele.” Yiziphi “izimpahla” “endlini” abaholi bamaKatolika baseBattle Creek “abazithatha?” Yiluphi “uhlelo olungcwele” lwebandla lamaKatolika “olwakhulunywa ngokumelene nalo?”

Ngokuqondile kakhulu lo mbuzo ungabekwa kanje: “yiluphi uhlelo lobuKatholika olwahola ekuQulweni Kwamacala Ezihlubuki?” UQulweni Lwamacala Ezihlubuki lwaqala ngohlelo lwamaDominican, ngaphambi kokuba amaJesuit avele emlandweni, kodwa lapho esebandakanyekile ase eba yilolo hlelo olwalukhuthaza ngesibindi unya nokuchitheka kwegazi.

“Kulo lonke elobuKristu, ubuProthestani babusongelwa yizitha ezesabekayo. Izingqobi zokuqala zoVuselelo sezidlulile, iRoma yabiza amabutho amasha, inethemba lokufeza ukubhujiswa kwabo. Ngalesi sikhathi kwasungulwa uhlelo lwamaJesuiti, olunonya kakhulu, olungenamahloni, nolunamandla kunabo bonke abamele ubupapa. Behlukanisiwe nezibopho zasemhlabeni kanye nezintshisekelo zabantu, befile ezimangalweni zothando lwemvelo, isizathu nonembeza kuthuliswe ngokuphelele, babengazi mthetho, bengazi sibopho, ngaphandle kwalokho kohlelo lwabo, futhi bengenamsebenzi ngaphandle kokwandisa amandla alo. Ivangeli likaKristu lalibakhonoza abalandeli balo ukuba babhekane nengozi futhi bakhuthazele ukuhlupheka, bengesatshiswa amakhaza, indlala, umsebenzi onzima, nobumpofu, ukuze baphakamise ibhanela leqiniso bebhakene nokuhlushwa, umgodi wejele, nesigxobo sokushiswa. Ukulwa nale mibuso, ubuJesuiti bagqugquzela abalandeli babo ngoshisekelo oluyimpumpu the olwabenza bakwazi ukukhuthazelela izingozi ezifanayo, nokumelana namandla eqiniso ngazo zonke izikhali zenkohliso. Kwakungekho cala elikhulu kakhulu ukuba balenze, kungekho nkohliso eyenyanyekayo kakhulu ukuba bayisebenzise, kungekho sizifihla esinzima kakhulu ukuba basamukele. Nakuba babefungelwe ubumpofu nokuzithoba okuphakade, inhloso yabo eyayihleliwe kwakuwukuzuza ingcebo namandla, bazinikele ekuchithweni kobuProthestani, nasekubuyiselweni kobukhosi obuphakeme bopapa.”

“Lapho bevela sengathi bayizitho zohlelo lwabo, babegqoka ingubo yobungcwele, bevakashela amajele nezibhedlela, bekhonza abagulayo nabumpofu, bevuma ukuthi bayilahlile izwe, futhi bethwele igama elingcwele likaJesu, owahamba enza okuhle. Kodwa ngaphansi kwalokhu kubukeka okungenasici kwakuvame ukufihlwa izinhloso zobugebengu obukhulu nezibulalayo. Kwakuyisimiso esiyisisekelo salolo hlelo ukuthi umgomo uyazithethelela izindlela. Ngaphansi kwalo mthetho, ukuqamba amanga, ukweba, ukufunga amanga, ukubulala, kwakungezona nje izinto ezithethelekayo kuphela kodwa nezidunyiswayo, lapho kukhonza izithakazelo zebandla. Ngaphansi kwezinhlobo ezehlukene zokuzifihla amaJesuit angena ezikhundleni

zombuso, enyukela ekubeni abeluleki bamakhosi, futhi ebumba inqubomgomo yezizwe. Aba yizinceku ukuze zisebenze njengezinhloli kubaphathi bazo. Basungula amakolishi amadodana amakhosana nabahloniphekileyo, kanye nezikole zabantu abavamile; futhi abantwana babazali bamaProthestani badonselwa ekugcineni imikhuba yobuPapa. Bonke ubukhazikhazi bangaphandle nombukiso wokukhonza kwamaRoma kwalethwa ukusebenza ukuze kudideke ingqondo futhi kukhazimulise, kuthumbe nomcabango, ngaleyo ndlela inkululeko obaba ababeyisebenzele kanzima futhi bayichithela igazi yanikelwa ngamadodana. AmaJesuit asakazeka ngokushesha kulo lonke elaseYurophu, futhi nomaphi lapho aya khona, kwalandela ukuvuselelwa kobuPapa.”

“Ukuze banikwe amandla amakhulu ngokwengeziwe, kwakhishwa i-bulla eyayimisa kabusha iNkantolo Yophenyo. Naphezu kwenzondo enkulu eyayibhekwana nayo, ngisho nasemazweni amaKhatholika, le nkantolo eyesabekayo yaphinde yamiswa ngababusi bopapa, futhi ubudlova obesabeka kakhulu ukuba bubekezelele ukukhanya kwemini baphindwa ezibayeni zayo eziyimfihlo. Emazweni amaningi, izinkulungwane ngezinkulungwane zembali yesizwe uqobo, abahlanzeke kakhulu nabahlonipheke kakhulu, abahlakaniphe kakhulu nabafundiswe kakhulu, abafundisi abakhonzayo nabazinikeleyo, izakhamuzi ezikhuthele nezithanda izwe, izazi ezivelele, abaculi abanethalente, izingcweti ezinamakhono, babulawa noma baphoqeleka ukuba babalekele kwamanye amazwe.

“Lezo kwakuyizindlela iRoma eyayizisebenzisile ukuze icime ukukhanya kweNguquko, yisuse kubantu iBhayibheli, futhi ibuyise ukungazi nokukholelwa ezeni kweNkathi Emnyama. Kodwa ngaphansi kwesibusiso sikaNkulunkulu nangokusebenza kwalawo madoda ahloniphekileyo ayewavusile ukuba alandele uLuther, ubuProthestani abuzange bunqotshwe. Amandla abo babengayikuwathola emseni noma ezikhalini zezikhulu. Amazwe amancane kakhulu, izizwe ezithobeke kakhulu nezingenamandla kangako, zaba yizinqaba zabo. KwakuyiGeneva encane phakathi kwezitha ezinamandla ezaziceba ukubhujiswa kwayo; kwakuyiHolland osezindundumeni zayo zesihlabathi ngasolwandle olusenyakatho, ilwa nobushiqela beSpain, ngaleso sikhathi eyayiyingomunye wemibuso emikhulu nenotho kakhulu; kwakuyiSweden ebandayo, eyinyumba, eyazuza ukunqoba kweNguquko.” The Great Controversy, 234, 235.

ISonto lamaKatolika lenza konke elingakwenza ukufihla iBhayibheli kubantu, ngokuthi lithi amasiko nemikhuba yalo yobuqaba kungaphezu kweZwi likaNkulunkulu. Abaholi be-Adventism yaseLawodikeya abayikuyisa enkantolo abaphikisayo ngenxa yemibhalo ka-Ellen White, kodwa amaKatolika azisholo njengabaholi baseBattle Creek ayokwenza lokho. Ingqikithi uqobo yesilo sobuKatolika iwukusebenzisa amandla ezwe ukufeza izinhloso zenkolo. Ngenkathi ubu-Adventism bufuna amandla ezwe asemthethweni ukuze buphathwe izikhungo zabo, izithelo “zohlelo lwabo olungwele” zingabonakala.

Esimongweni yemikhosi ye-auto-da-fé (isenzo sokholo) yeNkantolo Yamacala Okholo yaseSpain, umhlanga nesiphambano kuvela njengezimpawu ezihlobene nokubethelwa kukaKristu. Umhlanga ubhekisela entongeni yobukhosi yokuhlekisa eyafakwa esandleni sikaJesu ngesikhathi ethweswa umqhele wameva, eyasetshenziswa amasosha amaRoma ukumshaya, ifanekisela ukuhlekwa usulu, ukuhlupheka, nokwedelelwa.

Isiphambano sivela ngokugqamile emikhosini yokuhamba ye-auto-da-fé. Isiphambano esiluhlaza (esivame ukumbozwa ngekhrepu emnyama) sasiyisifanekiselo seNkantolo Yezihlubuki, sithwalwa emkhosini ohlukile wokulungiselela ngosuku olwandulela umcimbi futhi siboniswe ngesikhathi sawo. Sasifanekisela igunya lenkantolo.

Ukuthathwa kwempahla kubhekisela ekudliweni kombuso kwempahla yomuntu olahlwe yicala (ukuyibeka ngaphansi kokuphathwa okukhethekile noma ukuyimemezela njengevinjelwe), okuyisijeziso esivamile seNkantolo Yophenyo ukuze kuxhaswe leyo nkantolo futhi kujeziswe ukuhlubuka enkolweni. Lokhu kwakumenyenzelwa obala ezinqumweni ze-auto-da-fé, kugcizelelwa ukuhlaziswa emphakathini nokuvinjelwa kwabanye ukuthi benze okufanayo.

Imibhalo ka-Ellen G. White igxeka ngokucacile nangokuphelele ubuholi obuyokwenqabela imibhalo yakhe ngomzamo wokuthulisa ingoma yesivini ehlatshelwayo, kodwa lokho kuyisenzo sokugcina sohlelo olungcwele, ngaphambi nje kokuba babonakalise izimilo zabo obala emthethweni weSonto. “Udwendwe lwamaKatolika,” luhambisana namadoda angamashumi amabili nanhlanu asendulo ekhothamela ilanga. Ezigabeni ezine ezilandelayo, isigaba sokuqala siveza “abantu bakaNkulunkulu abazibizayo,” “ezinsukwini zokugcina.” Le ndima ifundisa ngokucacile ukuthi ezinsukwini zokugcina, abefundisi bamaSeventh-day Adventist bayothi “emasontweni nasezixukwini ezinkulu ezisobala phandle,” “baphokophele kubantu isidingo sokugcina usuku lokuqala lweviki.”

“INkosi inempikiswano nabantu bayo abazibiza ngokuthi bangabayo kulezi zinsuku zokugcina. Kule mpikiswano amadoda asezikhundleni zomthwalo wemfanelo ayothatha inkambo ephikisana ngokuqondile naleyo eyalandelwa uNehemiya. Ngeke agcine ngokungalinaki nje kuphela iSabatha futhi alidele ngokwawo, kodwa ayozama nokulivimbela kwabanye ngokuligqiba ngaphansi kwemfucumfucu yesiko nesithethe. Emasontweni nasezixukwini ezinkulu emihlanganweni yasemoyeni ovulekile, abefundisi bayogcizelela kubantu isidingo sokugcina usuku lokuqala lwesonto. Zikhona izinhlekelele olwandle nasemhlabeni; futhi lezi zinhlekelele ziyokwanda, inhlekelele ilandelane nenye ngokusondelana; futhi iqembu elincane labagcini beSabatha ngenxa kanembeza liyokhonjwa njengeliletha ulaka lukaNkulunkulu phezu kwezwe ngokungahloniphi kwalo iSonto.”

Lokhu kukhomba ngokusobala amaSeventh-day Adventist njengalabo “abazibiza ngokuthi bangabantu bakaNkulunkulu” abayokhuthaza ukugcinwa kweSonto, nokuthi bayophinde bakhombe “obala” “iqembu elincane labagcini beSabatha abanonembeza.” Esigabeni esilandelayo ugcizelela ukuthi ukushushiswa kwezinkathi ezedlule kuyophindwa. Isigaba esandulelayo saphetha ngokuba akhombe labo abazibiza ngokuthi bangabantu bakaNkulunkulu ngokwehlukile kulabo athi bangabagcini beSabatha abanonembeza. Bese esethula imilando yezikhathi ezedlule, futhi exwayisa ngokuthi leyo milando iyophindwa ezinsukwini zokugcina. Ucacile kakhulu.

“USathane uphokophela la manga ukuze athumbe izwe. Kuyisu lakhe ukuphoqa abantu ukuba bamukele amaphutha. Ubamba iqhaza elisebenzayo ekusabalalisweni kwazo zonke izinkolo zamanga, futhi emizamweni yakhe yokuphoqelela izimfundiso eziyiphutha akemi nakancane. Ngaphansi kwesembatho sokushisekela inkolo, abantu ababethonywe ngumoya wakhe basungule ukuhlushwa okunonya kakhulu kubantu abakubo, futhi babafakele ukuhlupheka

okwesabeka kakhulu. USathane nezinxusa zakhe basenawo namanje lowo moya; futhi umlando wesikhathi esedlule uyophindwa ezinsukwini zethu.

“Kukhona abantu abamise imicabango nentando yabo ekufezeni okubi; ezikhotheni ezimnyama zezinhliziyo zabo sebezinqumile ukuthi yibuphi ubugebengu abayakubenza. Laba bantu bayazikhohlisa. Baye balahla umthetho omkhulu kaNkulunkulu wokulunga, futhi endaweni yawo bamise isilinganiso esingesabo, bese, ngokuzilinganisa ngaleso silinganiso, bazisho bengcwele. INkosi iyakubavumela ukuba bembule okusezinhliziyweni zabo, benze ngokomoya wenkosi ebusa. Iyobavumela ukuba babonakalise inzondo yabo ngomthetho wayo endleleni abaphatha ngayo labo abathembekile ezimfunekweni zawo. Bayakuqhutshwa yilowo moya ofanayo wokuphambana kwenkolo owagqugquzela isixuku esabethela uKristu; ibandla nombuso kuyakuhlangana ngokuvumelana okufanayo okonakele.”

“Ibandla lanamuhla lilandele ezinyathelweni zamaJuda asendulo, abeka eceleni imiyalo kaNkulunkulu ngenxa yamasiko awo siqu. Liguqule isimiso, laphula isivumelwano esiphakade, futhi manje, njengalapho, umphumela uyikuzidla, ukungakholwa, nokungathembeki. Isimo salo sangempela sibekwa obala kula mazwi avela engomeni kaMose: ‘Bazenzile inkohlakalo, isici sabo asisona isici sabantwana bakhe; bayisizukulwane esiphambeneyo nesigwegwile. Nimbuyisela kanjalo yini uJehova, nina bantu abayiziwula nabangenakuhlakanipha? Akasiye yini uyihlo owakuthenga? Akakwenzanga yini, wakumisa na?’” Review and Herald, Mashi 18, 1884.

Kukhona izindima ngezindima kuMoya Wesiprofetho ezichaza ukuhlushwa kwezinsuku zokugcina kwabathembekileyo bakaNkulunkulu, futhi “ibandla lanamuhla” alikhomba khona akusilo ubuKristu ngokujwayelekile, kodwa yibandla alichaza kaningi njengelimelwe ngokomfanekiso yibandla lamaJuda. Lezo zindima ezicacile emibhalweni yakhe ziyisizathu esiqhuba ibandla lamaSeventh-day Adventist ukuba lizame ukubeka imingcele phezu kwemibhalo kaDadewethu White, njengoba iphupho lakhe likukhomba ngokufanele kakhulu. Izenzo zabo ezimelene nemibhalo yakhe, eyayiyizimpahla ezisobala zendlu yakhe okufanele zenqatshelwe ngabaholi baseBattle Creek abaguquka baba uhlelo olungcwele lobuKatolika. Ukuhlasela kwabo imibhalo yakhe kuphinde kumelwe ngokomfanekiso ukuhlasela imibhalo kaJeremiya. Iphupho likaEllen White lingufakazi wesibili wokushiswa kwemibhalo kaJeremiya.

Esizukulwaneni sesithathu se-Adventism yaseLaodicea, ukuvumelana kwaba yisihloko esivelele. Isizukulwane sesithathu simelwe yibandla lasePergamosi. Kusukela ekushicilelweni kwencwadi ka-W. W. Prescott enesihloko esithi The Doctrine of Christ ngo-1919 kuze kube sekushicilelweni kwe-Questions on Doctrine ngo-1957, kuphawula inkathi yoguquko emelwe yincwadi yokuqala, i-alpha, iphetho ngencwadi yokugcina, i-omega. Incwadi yokuqala yamela ukwenqaba kuka-W. W. Prescott iNgonyama yesizwe sakwaJuda, ngenxa yombono wobuProthestani obuhlubukile ngoKristu. Incwadi kaPrescott, ebizwa ngokufanele ngokuthi The Doctrine of Christ, yawuhlinza yasisusa isiqu umlayezo wesiprofetho wamaMillerite, yashiya incazelo engenalutho kaJesu ekhulekelwa ubuKatolika nobuProthestani obuhlubukile. Incwadi yokugcina kuleso sizukulwane ichaza ukungcweliswa nokulungisiswa okucekela phansi umthetho kaNkulunkulu, ubulungisa baKhe nesihe saKhe. U-Israyeli wasendulo wanikwa umthwalo wokuba ngabagcini bomthetho kaNkulunkulu, futhi i-Adventism kwakufanele ibe ngabagcini hhayi bomthetho kaNkulunkulu

kuphela, kodwa futhi noweZwi laKhe lesiprofetho. Ngo-1919 kwavela incwadi eyenqaba ukuvikela iZwi lesiprofetho likaNkulunkulu, kuphawula ukuqala kwesizukulwane sesithathu se-Adventism yaseLaodicea, esaphela ngencwadi eyenqaba umthetho kaNkulunkulu.

“Uma uzitika enkani yenhliziyo, futhi ngenxa yokuqhosha nokuzilungisa ungazivumi iziphambeko zakho, uyakushiywa ungaphansi kwezilingo zikaSathane. Uma, lapho iNkosi ikwembulela amaphutha akho, ungaphenduki noma uvume, ukuhlinzeka kwayo okuyisibusiso kuyokubuyisela kulowo mhlabathi kaningi kaningi. Uyokushiywa wenze amaphutha anesimo esifanayo, uyoqhubeka untula ukuhlakanipha, futhi uyobiza isono ngokuthi ukulunga, nokulunga ngokuthi isono. Ubuningi bezinkohliso eziyobusa kulezi zinsuku zokugcina buyokuzingeleza, futhi uyoguqula abaholi, ungazi ukuthi ukwenzile lokho.” Review and Herald, December 16, 1890.

IPergamo, ibandla lesithathu, laholela eThiyathira, ibandla lobupapa, okuyisizukulwane sesine, lapho amadoda angamashumi amabili nanhlanu ekhothamela uphawu lwegunya laseThiyathira.

“Umthetho owamukelwa ngabakoloni bokuqala, wokuvumela kuphela amalungu esonto ukuba avote noma abambe izikhundla kuhulumeni womphakathi, waholela emiphumeleni eyayyingozi kakhulu. Lesi sinyathelo samukelwa njengendlela yokulondoloza ubumsulwa bombuso, kodwa sagicina siholele ekonakaleni kwesonto. Njengoba ukuvuma inkolo kwakuyisimo sokuthola ilungelo lokuvota nokubamba isikhundla, abaningi, beqhutshwa kuphela yizinhloso zenqubomgomo yezwe, bahlanganyela nesonto ngaphandle kokuguquka kwenhliziyo. Kanjalo amasonto aqala ukwakhiwa, ngezinga elikhulu, ngabantu abangaphendukanga; futhi ngisho nasenkonzweni kwakukhona labo ababengagcini nje ngokubambelela emaphutheni emfundiso, kodwa ababengawazi namandla avuselelayo kaMoya oNgcwele. Kanjalo futhi kwabonakaliswa imiphumela emibi, evame kangaka ukubonakala emlandweni wesonto kusukela ezinsukwini zikaConstantine kuze kube manje, yokuzama ukwakha isonto ngosizo lombuso, yokuncenga amandla omhlaba ukuba asekele ivangeli laLowo owathi: ‘Umbuso wami awusiwo owaleli zwe.’ Johane 18:36. Ukuhlangana kwesonto nombuso, noma ngabe kuncane kangakanani, nakuba kungase kubonakale kuletha izwe eduze kwesonto, empeleni kuletha isonto eduze nezwe kuphela.” The Great Controversy, 297.

“ukuhlangana kwebandla nombuso, noma ngabe izinga lakho lingaba lincane kangakanani, nakuba kungabonakala sengathi kuletha umhlaba eduze nebandla, empeleni kuletha ibandla eduze nomhlaba kuphela.” NgoMeyi 18, 1977, uBert B. Beach (umqondisi eSigabeni sebandla saseNyakatho Yurophu-Ntshonalanga Afrika futhi ebambe iqhaza ebudlelwaneni phakathi kwamabandla) wanikela ngendondo embozwe ngegolide kumphikukristu, uPapa Paul VI, ngesikhathi sezethameli zeqembu eRoma. Lokhu kwakuyingxenye yomhlangano weConference of Secretaries of World Confessional Families. Lesi sehlo sabikwa ku-Adventist Review (August 11, 1977) futhi saphawulwa yi-Religious News Service njengokokuqala ukuba ummeleli osemthethweni we-SDA ahlangele noPontiff.

“INkosi isimemezele isiqalekiso phezu kwalabo abasusa emiBhalweni noma abanezela kuyo. UMI OMKHULU NGINGUYE unqumile ukuthi kuyini okuyakuba ngumthetho wokukholwa

nowemfundiso, futhi uhlele ukuba iBhayibheli libe yincwadi yasendlini. Ibandla elibambelela ezwini likaNkulunkulu lehlukaniswe neRoma ngokungenakubuyiswana nayo. AmaProthestani ake ahlukaniswa kanjalo naleli bandla elikhulu lokuhlubuka, kodwa asondele kakhulu kulo, futhi asalokhu esemzileni wokubuyisana neBandla laseRoma. IRoma ayiguquki neze. Izimiso zayo azikashintshi ngisho nakancane. Ayikayinciphisi neze igebe phakathi kwayo namaProthestani; yiwo enze konke ukusondela. Kodwa lokhu kufakazelani ngobuprothestani banamuhla? Ukwenqatshwa kweqiniso leBhayibheli yikho okwenza abantu basondele ekungakholweni. Yibandla elihlehlayo emuva elehlisa ibanga phakathi kwalo nobuPapa.”

“Yimiphefumulo efana noLuther, uCranmer, uRidley, uHooper, kanye nezinkulungwane zamadoda ahloniphekileyo ayengabafel’ ukholo ngenxa yeqiniso, engamaProthestani eqiniso. Bama njengabalindi abathembekile beqiniso, bememezela ukuthi ubuProthestani abunakho neze ukuhlanganiswa nobuRoma, kodwa kumelwe behlukaniswe nezimiso zobuPapa njengokuba impumalanga ikude nentshonalanga. Abameli abanjalo beqiniso babengeke neze bavumelane ‘nomuntu wesono’ njengoba noKristu nabaphostoli bakhe babengeke bavumelane naye. Ezikhathini zangaphambili abalungileyo bazizwa ukuthi akunakwenzeka ukuzihlanganisa neRoma, futhi, nakuba ukuphikisana kwabo nalesi simiso sephutha kwakugcinwa ngisho nangokubeka impahla nokuphila engozini, nokho baba nesibindi sokulondoloza ukwehlukana kwabo, balwela iqiniso ngobudoda. Iqiniso leBhayibheli laliligugu kubo kakhulu kunomcebo, udumo, noma ngisho nokuphila uqobo. Babengeke bakubekezelele ukubona iqiniso lingcwatshwa ngaphansi kwenqwaba yenkolelo-ze nobuqili bamanga. Bathatha izwi likaNkulunkulu ngezandla zabo, baphakamisa isibhengezo seqiniso phambi kwabantu, bememezela ngesibindi lokho uNkulunkulu ayekwambulile kubo ngokuphenya iBhayibheli ngokukhuthala. Bafa ukufa okunonya kakhulu ngenxa yokuthembeka kwabo kuNkulunkulu, kodwa ngegazi labo basithengela inkululeko namalungelo abaningi abazibiza ngamaProthestani asebezikhipha kalula emandleni obubi. Kodwa ingabe siyakuyekela yini la malungelo athengwa ngenani elikhulu kangaka? Ingabe siyakumthuka yini uNkulunkulu wezulu, bese kuthi, emva kokuba esesikhulule ejokweni lobuRoma, siphinde sizibeke ebugqilini balo mbuso omelene noKristu na? Ingabe siyakufakazela ukuwohloka kwethu ngokusayinela ukudela inkululeko yethu yenkolo, ilungelo lethu lokukhonza uNkulunkulu ngokwemiyalo kanembeza wethu na?

“Izwi likaLuther, elazwakala ezintabeni nasezigodini, elathuthumelisa iYurophu njengokungathi ngokuzamazama komhlaba, labizela phambili ibutho labaphostoli abahloniphekile bakaJesu, futhi iqiniso abalivikelayo lalingeke lithuliswe ngamafagotha, ngezinhlupheko, ngemigodi yamajele, ngokufa; futhi namanje amazwi alelo butho elihloniphekile labafel’ ukholo asitshela ukuthi umbuso waseRoma uwukuhlubuka okwaprofethwa ngakho kwezinsuku zokugcina, imfihlakalo yobubi uPawulu ayibona isiqala ukusebenza nasezinsukwini zakhe. UbuRoma Katolika buyanda ngokushesha. UbuPapa buyakhula, futhi labo abaphendukise izindlebe zabo ekulizweni iqiniso balalele izinganekwane zalo ezikhohlisayo. Izindlu zokukhulekela zobuPapa, amakolishi obuPapa, izigodlo zezindelakazi, nezindela ziyanda, futhi izwe lamaProthestani libonakala lilele ubuthongo. AmaProthestani alahlekelwa uphawu lokwahluka olwalubahlukanisa nezwe, futhi anciphisa ibanga phakathi kwawo nombuso waseRoma. Aphendukise izindlebe zawo ekulizweni iqiniso; abe ngazimisele ukwamukela ukukhanya uNkulunkulu akukhanyisa endleleni yawo,

ngakho-ke aya ebumnyameni. Akhuluma ngokwedelela ngomqondo wokuthi kuyoba khona ukuvuselelwa kokushushiswa okunonya kwangesikhathi esidlule ngasohlangothini lwamaRoma Katolika nalabo abahlanganyela nawo. Awayiqapheli iqiniso lokuthi izwi likaNkulunkulu liprofetha ngokugcwele ukuvuselelwa okunjalo, futhi awavumi ukuthi abantu bakaNkulunkulu ezinsukwini zokugcina bayakuhlushwa, nakuba iBhayibheli lithi, ‘Udrako wamthukethelela owesifazane, wase ehamba ukuyolwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, futhi enobufakazi bukaJesu Kristu.’”

“UbuPapa buyinkolo yemvelo yomuntu, futhi isixuku esikhulu sesintu siyathanda imfundiso esibavumela ukuba benze isono, kodwa ibakhulule emiphumeleni yaso. Abantu kufanele babe nohlobo oluthile lwenkolo, futhi le nkolo, eyakhiwe ngamasu abantu, kodwa ibe isithi inegunya elivela kuNkulunkulu, iyayifanela ingqondo yenyama. Abantu abazicabangela ukuthi bahlakaniphile futhi banokuqonda bayaphambuka ngokuzigqaja basuke esilinganisweni sokulunga, imiyalo eyishumi, futhi abacabangi ukuthi kuyavumelana nesithunzi sabo ukuhlolisisa izindlela zikaNkulunkulu. Ngakho-ke bangena ezindleleni zamanga, emikhondweni enqatshelweyo, babe ngabazethembayo, abazikhukhumezayo, ngokwesibonelo sikaPapa, hhayi ngokwesibonelo sikaJesu Kristu. Kufanele babe nohlobo lwenkolo olunokufunwa okuncane kakhulu kokomoya nokuzidela, futhi njengoba ukuhlakanipha komuntu okungangcweliswanga kungabaholeli ekunyanyeni ubuPapa, ngokwemvelo badonselwa ezimisweni nasezimfundisweni zabo. Abafuni ukuhamba ezindleleni zeNkosi. Sebekhanyiselwe kakhulu impela ukuba bafune uNkulunkulu ngomkhuleko nangokuzithoba, benolwazi oluqondayo lwezwi lakhe. Njengoba bengenandaba nokwazi izindlela zeNkosi, izingqondo zabo zivuleke ngokuphelele kukho konke ukukhohliseka, zilungele ngokuphelele ukwamukela nokukholwa amanga. Bayazimisela ukuba amanga angenangqondo kakhulu, angavumelani kakhulu, adluliselwe kubo njengokungathi ayiqiniso.”

“Umsebenzi wobuqili obukhulu kaSathane ubupapa; futhi njengoba sekubonisiwe ukuthi isikhathi sobumnyama obukhulu bengqondo sasivuna ubuRoma, kuyobuye kuboniswe nokuthi isikhathi sokukhanya okukhulu kwengqondo naso sivuna amandla abo; ngoba izingqondo zabantu zigxile ebuphakemeni bazo siqu, futhi azithandi ukugcina uNkulunkulu ekwazini kwazo. IRoma ithi ayinaphutha, futhi amaProthestani alandela kulowo mugqa ofanayo. Abafisi ukufuna iqiniso nokusuka ekukhanyeni baye ekukhanyeni okukhulu ngokwengeziwe. Bazivalele ngaphakathi ngodonga lobandlululo, futhi babonakala bekulungele ukukhohliswa nokukhohlisa abanye.

“Kodwa nakuba isimo sengqondo samabandla sidumaza, nokho asikho isidingo sokuphelelwa amandla; ngoba uNkulunkulu unabantu abayolondoloza ukwethembeka kwabo eqinisweni lakhe, abayokwenza iBhayibheli, neBhayibheli lodwa, libe ngumthetho wokholo lwabo nemfundiso yabo, abayophakamisa izinga, futhi babambe phezulu ifulege okulotshwe kulo ukuthi, ‘Imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Bayolazisa ivangeli elimsulwa, futhi benze iBhayibheli libe yisisekelo sokholo lwabo nemfundiso yabo.

“Esikhathini esinjengalesi, lapho abantu belahla umthetho weNkosi yamabandla, umkhuleko kaDavide uyasebenza,—‘Sekuyisikhathi sokuba wena, Nkosi, usebenze; ngokuba bawenze ize umthetho wakho.’ Sisondelela esikhathini lapho cishe ukudelelwa okusemhlabeni wonke

kuyothululwa phezu komthetho kaNkulunkulu, futhi abantu bakaNkulunkulu abagcina imiyalo bayovivinywa kanzima; kodwa ingabe bayolahlekelwa ukuhlonipha kwabo umthetho kaJehova ngenxa yokuthi abanye abakuboni futhi bengakuqapheli ukubopha kwezibopho zawo? Mabathi abantu bakaNkulunkulu abagcina imiyalo, njengoDavide, bahloniphe umthetho kaNkulunkulu ngokulingana nokuthi abantu bawulahla futhi bawuthwese ukungahloniphi nokwedelela.” Signs of the Times, February 19, 1894.

Eminyakeni emibili ngaphambi kokuba umphikukristu anikezwe indondo yegolide ngumholi webandla lamaSeventh-day Adventist laseLawodikeya, ngo-1975, kwafakwa icala enkantolo ngokumelene nebandla lamaSeventh-day Adventist; i-EEOC v. Pacific Press Publishing Association (Case No. C-74-2025 CBR eNkantolo Yesifunda yase-United States Yesifunda Esisenyakatho saseCalifornia), lapho i-Equal Employment Opportunity Commission yamangalela indlu yokushicilela yebandla egameni lezisebenzi ezimbili zesifazane—uMerikay Silver (owayengumhleli wangaphambili owayesehambe ngesikhathi icala selifakwa) noLorna Tobler—isolwa ngokucwasa okusekelwe ebulilini emiholweni nasezinzuzweni. Ibandla lavikela imikhuba yalo ngokwengxenywe ngokucaphuna ukukhululwa okuthile okungokwenkolo nangokuxoxa ngesakhiwo salo sokubusa.

Esitatimendeni esifungelwe sangomhla ka-February 6, 1976 (eyayingengxenywe yombhalo wokuzivikela owathunyelwa enkantolo), uNeal C. Wilson (owayengumongameli weNorth American Division yebandla ngaleso sikhathi, futhi kamuva waba ngumongameli weGeneral Conference kusukela ngo-1979 kuya ku-1990) wakhuluma ngemibono yomlando yebandla mayelana neRoma Katolika. Lesi sitatimende senziwa esimweni sokuphikisa izincazelo zebandla njengelinobukhona “bobuholi obuphezulu” obufana nohlelo lobupapa. Isicaphuno esigewele esifanele yilokhu: “Nakuba kuyiqiniso ukuthi kwaba khona isikhathi empilweni yeBandla lamaSeventh-day Adventist lapho le nhlango yenkolo yathatha umbono ocacile wokuphikisana neRoma Katolika, futhi igama elithi ‘hierarchy’ lasetshenziswa ngomqondo odelelayo ukubhekisela esimweni sobupapa sokuphathwa kwebandla, lowo mbono ngasohlangothini lweBandla wawungeyona into engaphezu kokubonakaliswa kokusabalala okukhulu kokuphikisana nobupapa phakathi kwezinhlangano zenkolo zamaProthestani ezazilandela imfundiso yokuziphatha ngokongiwa ekuqaleni kwale nkathi yekhulu leminyaka nasekupheleni kweyangaphambilini, futhi manje usulahlelwe enqwabeni yemfucuza yomlando maqondana neBandla lamaSeventh-day Adventist.”

Lokhu kubonisa ukuchezuka ekuchazeni kwesiprofetho kwendabuko kwebandla, okwakuhlonza upapa “njengesilo” noma umphikukristu encwadini yesAmbulo. Abagxeki ngaphakathi nangaphandle kwebandla bakuhumushe njengokwehlisa ukubaluleka kwalowo mbono omelene nobuKatolika noma njengokuwushiya, ukuze kuhambisane ne-ecumenism yesimanje noma nokuzivikela ngokomthetho. UWilson, ngo-1985, wahlonza oMongameli bezigaba ezehlukene zebandla ngokuthi “okhadinali,” lapho ethi, “... akekho ‘ukhadinali’ ovela kuwo wonke amazwe aseMpumalanga Ekude, kuyilapho cishe kuzoba khona ‘okhadinali’ ababili abavela e-Afrika.”

USista White wathi kuyibandla elihlubukileyo elehlisa ibanga phakathi kwalo nopapa! Ukuyekethisa kwesizukulwane sesithathu kumelwe njengokukhala ngoThamusi kuHezekeli

isahluke sesishiyagalombili, nangokuyekethisa kwePergamu. Isizukulwane sokuqala kusukela ku-1863 kuze kube ngu-1888 sasimelela ibandla lase-Efesu, ibandla elalahlekelwa uthando lwalo lokuqala, kanti uthando lokuqala lweminyakazo yamaMillerite kwakuyisigijimi sesiprofetho, futhi isahluko sokuqala saleso sigijimi sesiprofetho kwakuyilezo “zikhathi eziyisikhombisa” ezabekwa eceleni ngo-1863.

Kusukela ngowe-1888 kuze kube ngowe-1919, isizukulwane sesibili esimelelwa yiSmirna nangamagumbi afihlekile kaHezekeli, sabona ukufa koMoya wesiprofetho, njengoba uDade White wabekwa ekuphumuleni ngowe-1915. Imininingwane eyengeziwe ngezizukulwane ezine iyadingeka ukuze kugcwaliseke ubufakazi, kodwa ukuvukela okuqhubekayo kumelwe kuqondwe ukuze kuhlonishwe ngokugcwele ukuthi abantu abahlubukayo babengakwazi kanjani “ukwenqabela” imibhalo ka-Ellen White, noma ukuthi babengakwazi kanjani ukukhuthaza usuku lokuqala lwesonto njengolwamukelekayo. UJuda usebenza kanye “nezidakwa zakwa-Efrayimi” “ezibusa laba bantu” eJerusalema, futhi labo ababusa iJerusalema nabakhothamela ilanga bamelwe yiSanhedrini.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Phakathi kwabantwana bakaNkulunkulu abazibizayo, kube kuncane kangakanani ukubekezela okubonakalisiwe, mangaki amazwi ababayo akhulunywe, kungakanani ukulahlwa okumenyezwe kulabo abangekho okholweni lwethu. Abanengi bababheke labo abangamalungu amanye amabandla njengezoni ezinkulu, kanti iNkosi ayibabheki ngaleyo ndlela. Labo ababheka ngaleyo ndlela amalungu amanye amabandla badinga ukuzithoba ngaphansi kwesandla esinamandla sikaNkulunkulu. Labo ababalahla kungenzeka babe nokukhanya okuncane kuphela, amathuba namalungelo ambalwa. Ukuba babenokukhanya amalungu amaningi amabandla ethu abe nako, kungenzeka babe sebeqhubekele phambili ngezinga elikhulu kakhulu, futhi bamele kangcono ukholo lwabo phambi kwezwe. Mayelana nalabo abaqhosha ngokukhanya kwabo, kodwa bese behluleka ukuhamba kukho, uKristu uthi, ‘Kepha ngithi kini, Kuyakuba lula kakhulu eTire naseSidoni ngosuku lokwahlulela kunakini. Nawe, Kapernawume [amaSeventh-day Adventist, abe nokukhanya okukhulu], ophakanyiselwe ezulwini [ngokwamalungelo], uyakwehliselwa esihogweni: ngokuba uma imisebenzi yamandla, eyenziwe kuwe, yayenziwe eSodoma, ngabe yahlala kuze kube yilolu suku. Kepha ngithi kini, Kuyakuba lula kakhulu ezweni laseSodoma ngosuku lokwahlulela kunakuwe.’ Ngaleso sikhathi uJesu waphendula wathi, ‘Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba ukufihlile lezizinto kwabahlakaniphileyo nabaqondileyo [ngokokuzilinganisa kwabo], wase uzambulela izingane.’”

“Manje-ke, ngenxa yokuthi nenze yonke le misebenzi, usho uJehova, futhi ngakhuluma kini, ngivuka ekuseni ngikhuluma, kodwa anizwanga; nganibiza, kodwa aniphendulanga; ngalokho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, enithemba kuyo, nasendaweni enganinika yona nina noyihlo, njengoba ngenzile eShilo. Futhi ngiyakunilahlela nisuke phambi kobuso bami, njengoba ngibalahlele kude bonke abafowenu, yebo, yonke inzalo ka-Efrayimi.”

“INkosi isimise phakathi kwethu izikhungo ezibaluleke kakhulu, futhi kumelwe ziphathwe, hhayi njengoba izikhungo zomhlaba ziphathwa, kodwa ngokohlelo lukaNkulunkulu. Kumelwe

ziphathwe ngeso elibheke enkazimulweni yakhe yodwa, ukuze ngazo zonke izindlela kusindiswe imiphefumulo ebhubhayo. Kubantu bakaNkulunkulu kufikile ubufakazi boMoya, nokho abaningi abazange banake ukusolwa, izixwayiso, nezeluleko.

“Yizwani manje lokhu, O nina bantu abayiziwula, nabangenakuqonda; abanamehlo, kepha ababoni; abanazo izindlebe, kepha abezwa: Aningesabi yini mina? usho uJehova; aniyikuthuthumela yini phambi kobukhona bami, mina engabeka isihlabathi saba ngumngcele wolwandle ngesimiso esiphakade, ukuze lungalwedluli; futhi nakuba amagagasi alo eziphonsa ngamandla, nokho awanqobi; nakuba ebhongayo, nokho awakwazi ukuweqa? Kepha lesi sizwe sinehliziyo ehlobukayo nenkanukayo; sihlubukile, sahamba. Futhi asisho ezinhliziyweni zaso ukuthi: Asesabe manje uJehova uNkulunkulu wethu, onika imvula, eyokuqala neyakamuva, ngesikhathi sayo; osigcinela amasonto amisiwe okuvuna. Ububi benu buziphendukisile lezi zinto, nezono zenu zinibambeke okuhle.... Abahluleli indaba, indaba yentandane, nokho bayaphumelela; nelungelo losweleyo abahluleli. Angiyikujezisa yini ngalezi zinto na? usho uJehova; umphefumulo wami awuyikuziphindiselela yini esizweni esinjengalesi?”

“Ingabe iNkosi iyophoqeleka ukuba ithi, ‘Ungabakhulekeli lababantu, futhi ungabaphakamiseli ukukhala noma umthandazo, futhi ungangenzeli ukunxusela kimi; ngoba angiyikukuzwa’? ‘Ngalokho imvula inqandekile, futhi akubangakho imvula yokugcina.... Kusukela kulesi sikhathi awuyikukhala yini kimi, uthi, Baba wami, wena ungumholi wobusha bami?’” Review and Herald, August 1, 1893.