

I-Roma Isungula Umbono — Inombolo Yesithathu

I-United States noMbono Wesiprofetho: Ubizo Lwesifundo Esijulile Nokuqonda KweBhayibheli

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Ezindatshaneni ezimbili ezedlule eziphathelene naleyo ncazelo yangasese ethi i-United States ifanekiselwe “ngabaphangi babantu bakho” “abamisa umbono” kuDaniyeli isahluko seshumi nanye ivesi leshumi nane, sasicaphune indima evela embhalweni ka-Ellen White eyayithi, “Amalungu ebandla ayovivinywa futhi afakazelwe ngamunye ngamunye.” Leyo nqubo yokufakazelwa, yokuvivinywa, yokuhlungwa, emelwe njengeSithunywa Sesivumelwano kuMalaki isahluko sesithathu sihlana isiliva negolide, isiyaqhubeka manje. KuMalaki isahluko sesithathu kuboniswa ukuhlanzwa.

Futhi uyakuhlala njengomncibilikisi nomhlanzisi wesiliva; uyakuhlaza amadodana kaLevi, awacwenge njengegolide nesiliva, ukuze anikele eNkosini umnikelo wokulunga. Khona umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi eNkosini, njengasezinsukwini zakudala, nanjengaseminyakeni yakuqala. Malaki 3:3, 4.

Labo ababambelele emcabangweni wokuthi i-United States iyona uphawu olumisa umbono, baye bahluleka noma bengazimisele ukuqonda ukuthi umlayezo owavulwa ngoJulayi ka-2023 yiwo ohlanza abakhethwa ukuba babe phakathi kwabayiikhulu namashumi amane nane ezinkulungwane. Esinagogeni laseKapernaume kwafaniselwa ukuhlanzwa kokugcina kwabayiikhulu namashumi amane nane ezinkulungwane.

“UJesu wabatshela ngokusobala wathi, ‘Kukhona abanye kini abangakholwayo;’ enezela wathi, ‘Ngakho ngashoni kini ukuthi akekho umuntu ongeza Kimi, ngaphandle kokuba ekunikwe nguBaba waMi.’ Wayefisa ukuba baqonde ukuthi uma bengadonselwanga Kuye, kwakungenxa yokuthi izinhliziyi zabo zazingavulelekile kuMoya oNgewe. ‘Kepha umuntu wemvelo akazamukeli izinto zoMoya kaNkulunkulu, ngokuba zingubuwula kuye; futhi angeke azi, ngokuba ziqondwa ngokomoya.’ 1 Korinte 2:14. Kungokukholwa ukuthi umphefumulo ubona inkazimulo kaJesu. Le nkazimulo ifihlekile, kuze kuthi, ngoMoya oNgewe, ukukholwa kuvuswe emphefumulweni.”

“Ngokusolwa kwabo obala ngenxa yokungakholwa kwabo, laba bafundi baqhubeka nokuhlukaniswa noJesu. Bathukuthela kakhulu, futhi befisa ukulimaza uMsindisi nokwanelisa ububi bamaFarisi, bamfulathela, bamshiya ngokudelela. Base benze ukukhetha kwabo,—bathatha isimo ngaphandle komoya, ikhoba ngaphandle komnyombo. Isinqumo sabo asizange siphinde siguqulwe; ngokuba abazange besahamba noJesu.”

“Ovunguza lusesandleni saKhe, futhi Uyakuhlaza ngokupheleleyo ibala laKhe lokubhulela, abuthele ukolweni waKhe enqolobaneni.’ Mathewu 3:12. Lesi kwakungesinye sezikhathi

zokuhlana. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize kakhulu futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuthobeka, abaningi bafulathela uJesu. Nabaningi basenza namanje lesenzo esifanayo. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni laseKapernaume. Lapho iqiniso lilethwa enhliziyweni ngamandla alo, bayabona ukuthi izimpilo zabo azivumelani nentando kaNkulunkulu. Bayasibona isidingo sokuqoko oluphelele kubo; kodwa abazimisele ukuqalisa umsebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Basuka becasukile, njengoba nabafundi bamshiya uJesu, bekhonona bethi, ‘Leli yizwi elilukhuni; ngubani ongalizwa na?’” The Desire of Ages, 392.

Ngokuthi “amazwi eqiniso” kwakumelwe igolide nesiliva esisesifanekisweni sikaMalaki sokuhlazwa kokugcina kwethempeli kwalabo abayizinkulungwane eziyikhulu namashumi amane nane.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona impela isithunywa sesivumelwano enjabula ngaso; bhekani, iyakuza, usho uJehova Sebawoti. Kepha ngubani ongamelana nosuku lokufika kwayo? futhi ngubani oyakuma lapho ibonakala? ngokuba injengomlilo womncibilikisi, nanjengensipho yabawashi. Malaki 3:1, 2.

Bonke abaprofethi, kuhlenganisa noMalaki, bakhomba izinsuku zokugcina. Kweyokuqala yalezi zihloko esazicaphuna, i-**The 1888 Materials**, ikhasi 403, sitshelwa khona ukuthi, “Lowo ophumula aneliseke ngolwazi lwakhe lwamanje olungakapheleli lweMibhalo, ecabanga ukuthi lokhu kwanele ensindisweni yakhe, uphumula ekukhohlisweni okubulalayo. Bangingi abangahlonyiselwanga ngokuphelele ngezimpikiswano ezingokweMibhalo, ukuze bakwazi ukuqonda iphutha, futhi balahle wonke amasiko nezinkolelo-ze eziye zaphushwa njengokungathi ziyiqiniso.” Labo abachazwe kuleso sigaba esifanayo “abasibo abafundi beBhayibheli abaqotho nabasondelene nalo,” abangazange “bafunde ngenhloso” “izingxenye zeMibhalo” lapho kukhona khona “ukwehluka kwemibono.” Labo okubhekiswe kubo “abalifundi iBhayibheli [ukuze] bazenzele owabo umnkantsha nokunonotha kwemiphefumulo yabo. Abazizwa ukuthi liyizwi likaNkulunkulu elikhuluma kubo. Kodwa, uma sifuna ukuqonda indlela yensindiso, uma sifuna ukubona imisebe yeLanga lokulunga,” bona “kufanele bafunde iMibhalo ngenhloso.”

Isihloko sokuqala sabonisa ukuthi enye yezingcezu zemodeli yabo yesiprofetho echezukile yisigaba esivela encwadini ethi *The Great Controversy*, esilotshwe kanje, “UbuRoma ezweni elidala kanye nobuProthestani obuhlubukayo ezweni elisha buyolandela indlela efanayo maqondana nalabo abahlonipha yonke imiyalo kaNkulunkulu.” *The Great Controversy*, 615. Ukuhumusha kwabo okuyimfihlo kuthi lo musho ukhomba “ubuRoma” njengomlando owedlule kanye “nobuProthestani obuhlubukayo” njengezwe lanamuhla. Emva kobufakazi bolimi obukhombisa ukuthi ukusetshenziswa abakwenzayo kulo musho kuphuciwwe encazelweni yawo efanele, abazange babonise ukuhoxiswa obala kwalokho kusetshenziswa okungamanga. Empeleni basebenzisa sona lesi sigaba ukumemezela umhlangano wabo olandelayo we-Zoom. Nokho siyatshelwa ukuthi “Kufanele sigcizelele kubo bonke isidingo sokuphenya ngenkuthalo iqiniso

likaNkulunkulu, ukuze bazi ukuthi bayazi ukuthi liyini iqiniso.” Akuzange kube khona mzamo wokuhoxisa isimangalo esingamanga, okuyinto ebonakala iyibufakazi bokuthi labo abagqugquzela lokhu kusetshenziswa okungamanga abaphequluli “ngenkuthalo” ukuze “bazi ukuthi liyini iqiniso.”

Kusukela ekuqaleni kwale mpikiswano, siyisondele njengokungathi yayingaphezu kokungavumelani nje phakathi kweqiniso nephutha mayelana nokuthi “abaphangi babantu bakho” bamele bani, futhi ngisabambelele kuleso simo. Izihloko eziphathelene nencwadi kaDaniyeli zase zifinyelele ephuzwini, ngenombolo yamakhulu amabili, lapho incazelo yamavesi eshumi nantathu kuya kweleshumi nanhlano kaDaniyeli ishumi nanye yayisivezwe ngokucacile nangokuthembeka. La mavesi amele umlando kusukela ngowe-1989 kuze kube ngumthetho weSonto oseduze ukufika, okhona evesini lamashumi amane likaDaniyeli ishumi nanye.

Besilokhu sikhomba lowo mlendo njengomlando ofihlekile wevesi lamashumi amane. Siphinde sakhomba nokuthi lapho uDade White ethi “incwadi eyayivalwe ngophawu ayisiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina,” khona-ke umlando ofihlekile kaDaniyeli isahluko seshumi nanye ivesi lamashumi amane uyiyo “leyo ngxenye yesiprofetho sikaDaniyeli.” Amavesi eshumi nantathu kuya kweleshumi nanhlano amele iqiniso lesiprofetho elambulwayo ezinsukwini zokugcina. Ngakho-ke lawo mavesi amathathu nawo amelwe kokubili njenge “Sambulo sikaJesu Kristu” kanye “Neziduma Eziyisikhombisa” encwadini yesAmbulo eyambulwayo ngaphambi nje kokuvalwa komusa. Lapho uDade White ebhekisela kuleyo “ngxenye yencwadi kaDaniyeli,” isiqephu lapho leso sitatimende sitholakala khona sithi:

“Makungabikho ocabanga ukuthi, ngenxa yokuthi bengakwazi ukuchaza incazelo yalo lonke uphawu olukuSambulo, akusizi ngalutho kubo ukuhlolisisa le ncwadi ngomzamo wokwazi incazelo yeqiniso eliqukethwe yiyo. Lowo owembulela uJohane lezi zimfihlakalo uzonika ofunisisa iqiniso ngokukhuthala ukunambitha kwangaphambili kwezinto zasezulwini. Labo izinhliziyi zabo zivulekile ekwamukeleni iqiniso bazonikwa amandla okuqonda izifundiso zalo, futhi bayophiwa isibusiso esathenjiswa labo ‘abezwa amazwi alesi siprofetho, bagcine lezo zinto ezilotshwe kuso.’”

“Encwadini yesAmbulo zonke izincwadi zeBhayibheli ziyahlangana ziphethe khona. Nansi isiphelelisi sencwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu akusiyo eyesAmbulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yamyala yathi, ‘Kepha wena, Daniyeli, vala amazwi, uyinamathisele uphawu incwadi, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.” Izenzo ZabaPhostoli, 584, 585.

Igama elithi “complement” lisho ukuletha ekupheleleni. Ingxenye yencwadi kaDaniyeli ephathelene nezinsuku zokugcina, evulwayo ngesikhathi sokuphela, yenziwa iphelele lapho ihlanganiswa, “umugqa phezu komugqa,” ne- “Sambulo sikaJesu Kristu,” kanye “neziNdudumo eziyisiKhombisa.” Lezo zifanekiso ezintathu zingumyalezo ovulwayo, ngakho-ke zimelela “amazwi eqiniso” asetshenziselwa “ukuhlanza” abayizinkulungwane eziyikhulu namashumi amane nane ekuhlanzweni kokugcina kwethempeli kukaMalaki, njengoba kufanekiswe emavesini eshumi

nantathu kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye. Ivesi eliphakathi nendawo yivesi lapho impikiswano yamanje ifanekiswe khona, futhi ngaleyo ndlela limelela yona kanye impikiswano eyabhekana namaMillerite emlandweni wawo wesiprofetho.

Ukuthi “abaphangi babantu bakho” evesini leshumi nane yi-United States kuyahambisana ngokuphelele nendlela amaProthestani emlandweni wamaMillerite athi ngayo abaphangi babemele u-Antiochus Epiphanes. Ingxabano izohlanza inhlabathi engcolile egolide nasesiliveni, kodwa indaba ebaluleke kakhulu ukuthi le ngxabano ivunyelwe ukuholela labo abamelwe ngabaLevi besahluko sesithathu sikaMalaki ukuba bafunde iZwi likaNkulunkulu lesiprofetho ngokujula okukhulu kunanini ngaphambili. “Umuntu onebhulashi lothuli” wephupho likaWilliam Miller manje usekhukhula izinhlamvu zemali namatshe ayigugu omgunyathi azikhiphe egumbini, ngaphambi komsebenzi waKhe wokuhlanganisa kabusha amatshe ayigugu eqiniso ngokuhleleka okuphelele okukhanya ngokuphindwe kayishumi kunelanga.

Impikiswano yavunyelwa ukuba yenzeke ukuze kufezwe wona kanye lowo msebenzi, ngokuba sazisiwe ukuthi, “UNkulunkulu uyakuvusa abantu baKhe; uma ezinye izindlela zehluleka, kuyakungena phakathi kwabo amanga emfundo, ayakubahlunga, ahlukalise amakhoba nokolweni. INkosi ibiza bonke abakholwa izwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuyigugu, okufanele lesi sikhathi. Kuyiqiniso leBhayibheli, elibonisa izingozi eziphezu kwethu khona manje. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngenkuthalo nasekuhloleni ngokucophelela kakhulu izimfundiso esizibambayo. UNkulunkulu uthanda ukuba zonke izinhlangothi nazo zonke izimfundiso zeqiniso ziphenywe ngokugcwele nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akufanele baphumule emicabangweni nje nasezimbonweni ezingacacile kahle zokuthi liyini iqiniso.”

“Amahlubuka” awavumelayo futhi awasebenzisayo ukuze avuse abangcwele baKhe abalele “yizingxabano ezindala.”

“Emlandweni naseziprofethweni iZwi likaNkulunkulu libonisa impi ende eqhubekayo phakathi kweqiniso nephutha. Leyo mpi isaqhubeka nanamuhla. Lezo zinto ebezikhona, ziyakuphindwa. Izingxabano zakudala ziyovuselelwa, futhi izimfundiso ezintsha ziyolokhu zivele njalo. Kodwa abantu bakaNkulunkulu, abathi ekukholweni kwabo nasekugwalisekeni kwesiprofetho badlale indima ekumemezeleni imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, bayazi ukuthi bami kuphi. Banolwazi oluyigugu kakhulu kunegolide elicwengekileyo. Bamelwe ukuma baqine njengedwala, bebambebele ekuqaleni kokwethemba kwabo bengaguquki kuze kube sekupheleni.” Selected Message, incwadi 2, 109.

Impikiswano mayelana “nabaphangi babantu bakho” iyimpikiswano yakudala evela emlandweni wamaMillerite, okuyiyo “isiqalo sokuzethemba kwabo” abatshelwa ukuba bakubambe “kuqine kuze kube sekupheleni.” “Isiqalo” “sokuzethemba” kwezinkulungwane eziyikhulu namashumi amane nane siyimiqondo eyisisekelo emelwe emashadini amaphayona ka-1843 noka-1850.

“Isitha sifuna ukuphambukisa izingqondo zabaqiniso nodadewethu emsebenzini wokulungisela abantu ukuba bame kulezi zinsuku zokugcina. Izinkohliso zaso zenzelwe ukuholela izingqondo kude nezingozi nemisebenzi yesikhathi samanje. Zibala njengento

engekho ukukhanya uKristu avela nakho ezulwini ukuba akunike uJohane ngenxa yabantu bakhe. Zifundisa ukuthi izigigaba eziphambi kwethu nje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Zenza iqiniso elivela ezulwini lingabi namandla, ziphucé abantu bakaNkulunkulu ulwazi lwabo lwangesikhathi esedlule, zinike bona esikhundleni salo isayensi yamanga.

“Isho kanje iNkosi: Manini ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? Nihambe ngayo.”

“Makungabikho ozama ukudiliza izisekelo zokukholwa kwethu,—izisekelo ezabekwa ekuqaleni komsebenzi wethu, ngokutadisha iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha, nokuthi bangabeka isisekelo esiqinile kunaleso esesibekiwe. Kodwa lokhu kungukukhohlisa okukhulu. Akakho umuntu ongamisa esinye isisekelo ngaphandle kwaleso esesabekwa.”

“Esikhathini esidlule abaningi bazamile ukwakha inkolo entsha, ukumisa izimiso ezintsha. Kodwa ukwakhiwa kwabo kwema isikhathi esingakanani?—Kwawa ngokushesha; ngokuba kwakungasekelwanga eDwaleni.

“Abafundi bokuqala babengadingeki yini ukuba babhekane namazwi abantu? Ababengadingeki yini ukulalela izimfundiso zamanga, bese kuthi, sebekwenzile konke, beme baqine, bethi, ‘Ngokuba akakho omunye umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe?’”

“Ngakho-ke simelwe ukubambelela ekuqaleni kokuthembela kwethu kuqine kuze kube sekupheleni. Amazwi anamandla athunyelwe nguNkulunkulu nanguKristu kulesi sizwe, ebakhipha ezweni, iphuzu ngephuzu, ebangenisa ekukhanyeni okucacileyo kweqiniso lamanje. Ngezindebe ezithintwe ngomlilo ongewele, izinceku zikaNkulunkulu zimemezele umlayezo. Ukukhuluma kobuNkulunkulu kubeke uphawu lwakho ebuqothweni beqiniso elimenyezelwe.”
Review and Herald, Mashi 3, 1904.

“Izindlela zakudala” zikaJeremiya, “ziyizisekelo ezabekwa ekuqaleni komsebenzi wethu.” Lawo maqiniso ayesekelwe “phezu kweDwala,” futhi emlandweni wamaMillerite lawo maqiniso ayizisekelo ayengumyalezo “weqiniso lamanje” owamenyezelwa ngo-1842, 1843, nango-1844.

“UNkulunkulu makanisize namukele amazwi engiwakhulumile. Labo abemi njengabalindi bakaNkulunkulu ezindongeni zaseSiyoni mababe ngamadoda akwazi ukubona izingozi ngaphambi kwabantu,—amadoda akwazi ukuhlukanisa phakathi kweqiniso nephutha, ukulunga nokungalungi.

“Isixwayiso sesifikile: Akukho lutho okufanele luvunyelwe ukuba lungene oluzophazamisa isisekelo sokholo ebasilokhu sakha phezu kwaso selokhu kwafika umlayezo ngo-1842, 1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela ngaleso sikhathi bengilokhu ngima phambi komhlaba, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu esiteji esabekwa kuso njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike

kona na? Kumelwe kube njengedwala laphakade. Bekulokhu kungihola selokhu nganikezwa kona. Bazalwane nodadewethu, uNkulunkulu uyaphila futhi uyabusa futhi uyasebenza namuhla. Isandla sakhe siphezu kwesondo, futhi ekuhlinzekeni kwakhe ujikisa isondo ngokuvumelana nentando yakhe uqobo. Mabangaqinisi abantu ezincwadini, bethi bazokwenzani, nalokho abangeke bakwenze. Mabaqinise bona eNkosini uNkulunkulu wezulu. Khona-ke ukukhanya kwezulu kuyokhanya ethempelini lomphfumulo, futhi siyobona insindiso kaNkulunkulu.” Review and Herald, April 14, 1903.

Umlayezo owamenyezelwa “ngo-1842, 1843, nango-1844” ungumlayezo omelwe eshadini lamaphayona ka-1843. NgoMeyi ka-1842, kwanyatheliswa amashadi angamakhulu amathathu ka-1843. U-Ellen White namaphayona bonke bafakaza ukuthi ishadi laliyikugcwaliseka komyalo okuHabakuki isahluko sesibili wokuloba umbono nokuwenza ucace ematafuleni. Kulo lowo mlendo kwakukhona abashumayeli bamaMillerite abangamakhulu amathathu, futhi izazi-mlendo ze-SDA ziyafakaza ngeqiniso lokuthi bonke basebenzisa ishadi lika-1843.

Yini engangenisa umuntu ukuba athi ukuvezwa kwasekuqaleni kweRoma njengabaphangi babantu bakho, njengoba kumelwe eshadini, kuyiphutha? Yini engenza omunye amukele lowo mbono? Nokho, yini engena kithina esithi siyayamukela incazelo yamaphayona yokuthi iRoma imelwe yilesi sisho esithi, “abaphangi babantu bakho,” kodwa empeleni singakwazi ukuzivikela thina ngokwethu ngaleyo ncazelo?

Esihlokweni sokuqala sakhomba lesi siqephu esilandelayo:

“Noma ngabe kuyini ukuqhubekela phambili komuntu ngokwengqondo, makangacabangi nakancane ukuthi asikho isidingo sokuhlolisisa imiBhalo ngokujulile nangokuqhubekayo ukuze kutholakale ukukhanya okukhulu. Njengabantu sibiziwe, ngamunye ngamunye, ukuba sibe abafundi besiprofetho. Kumelwe siqaphe ngobuqotho obukhulu ukuze sikwazi ukuqaphela noma yimuphi umsebe wokukhanya uNkulunkulu ayakusethulela wona.” Testimonies, volume 5, 708.

Ngithi “ukukhanya uNkulunkulu” asethulela khona “thina” manje yilokhu: asikakavuki ngokuphelele emthwalweni wethu wokuba siqonde mathupha amavesi ayishumi nanhlanu okuqala kaDaniyeli isahluko seshumi nanye, futhi asikaqondi ukuthi amavesi eshumi nantathu kuya kweleshumi nanhlanu aleso sahluko esifanayo amele amaqiniso afeza ukuhlanzwa kokucina nokubekwa uphawu kwabantu abayikhulu namashumi amane nane. Ukuba kwakungekho izimfundiso ezingamanga ezethulwa kulo lona mlendo, lokho kwakuyoba ubufakazi bokuthi siphapheme ngokugcwele. Kodwa le mpikiswano ifakazela okunye.

“Iqiniso lokuthi akukho mpikiswano noma ukuphithizela phakathi kwabantu bakaNkulunkulu akufanele lithathwe njengobufakazi obuphelele bokuthi babambelele ngokuqinile emfundisweni ephilileyo. Kunesizathu sokwesaba ukuthi kungenzeka abahlukanisi ngokucacileyo phakathi kweqiniso nephutha. Lapho kungekho mibuzo emisha eqalwayo ngokuhlolwa kwemibhalo engcwele, lapho kungekho mehluko wemibono ovele ozokwenza abantu bafune iBhayibheli ngokwabo ukuze baqiniseke ukuthi banalo iqiniso, kuyakuba khona abaningi manje, njengasezikhathini zasendulo, abayakubambelela emasikweni futhi bakhulekele lokho abangakwazi ukuthi kuyini...”

“UNkulunkulu uyovusa abantu baKhe; uma ezinye izindlela zehluleka, kuyongena phakathi kwabo izihlubuki, eziyobahlunga, zehlukanise amakhoba nokolweni. INkosi ibiza bonke abakholwa izwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuyigugu, okufanele lesi sikhathi. Kuliqiniso leBhayibheli, elibonisa izingozi eseziphezu kwethu khona manje. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngenkuthalo nasekuhloleni ngokucophelela okukhulu izimfundiso esizibambayo. UNkulunkulu ufuna ukuba zonke izici nezimfundiso zeqiniso zihlolisiswe ngokuphelele nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akufanele baphumule emicabangweni engaqinisekile nasemiqondweni engacacile kahle yokuthi iqiniso liyini. Ukukholwa kwabo kufanele kwakhelwe ngokuqinile phezu kwezwi likaNkulunkulu ukuze kuthi, lapho kufika isikhathi sokuvininywa futhi belethwa phambi kwemikhandlu ukuba baphendule ngokukholwa kwabo, bakwazi ukunikeza isizathu sethemba elikubo, ngobumnene nangokwesaba.

“Vuselelani, vuselelani, vuselelani. Izifundo esizethula emhlabeni kumele kithi zibe yiqiniso eliphilayo. Kubalulekile ukuthi ekulweleni izimfundiso esizibheka njengezindatshana eziyisisekelo zokukholwa, singalokothi sizivumele ukuba sisebenzise izimpikiswano ezingaqinile ngokuphelele.” Testimonies, volume 5, 708.

Njengoba siqhubekela phambili kulokhu kucatshangelwa ngabaphangi babantu bakaNkulunkulu, sizobonisa ukuthi impikiswano ephathelene nevesi leshumi nane likaDaniyeli ishumi nanye phakathi kwamaProthestani namaMillerite iyafana ncamashi nempikiswano phakathi kwencazelo entsha neyimfihlo ethi i-United States, hhayi iRoma, yiyona emisa umbono. Isikhundla sokuthi i-The Great Controversy isebenzisa inkulumbo ethi, “old world” ukukhomba umlando owedlule siyisi “supposition and ill-defined idea” futhi siyisibonelo “sengxabano engeyona ezwakalayo ngokuphelele.”

Labo abasebenzise lesi sigaba ukusekela ukucabanga kwabo kokuthi amaMillerite ayephambukile ekuboneni iRoma njengabaphangi babantu bakho, kufanele bagcwalise isibopho sabo sobuKristu futhi bahoxise esidlangalaleni leso simangalo sabo, ngoba asisekeleki ngokohlelo lolimi nangokomlando. Kepha nina enihlezi eceleni kulo mpikiswano, ninomthwalo wokuhlukanisa kahle izwi leqiniso, ngokuba nibiziwe ukuba nibe ngabantu ngabanye abayizifundi zesiprofetho, hhayi abalandeli bomqondo womuntu.

Abantu baphendukezela imiBhalo, kube ngokubhujiswa kwabo uqobo.

Futhi ukubekezelela kweNkosi yethu kubaleleni njengensindiso; njengalokhu nomfowethu othandekayo uPawulu, ngokokuhlakanipha akuphiweyo, wanilobela; njengakuzo zonke izincwadi zakhe futhi, lapho ekhuluma kuzo ngalezi zinto; okukhona kuzo ezinye izinto ezinzima ukuziqonda, abazifundanga nabangazinzile abazihlanekezelayo, njengoba benza nakweminye imiBhalo, kube ngokubhujiswa kwabo uqobo. Ngakho-ke nina, bathandekayo, njengoba nazi lezi zinto ngaphambili, xwayani funa nani, nihudulwa yiphutha lababi, niwe ekumi kwenu okuqinile. Kepha khulani emseni naselwazini lweNkosi noMsindisi wethu uJesu Kristu. Makube kuye inkazimulo kokubili manje naphakade. Ameni. 2 Petru 3:15–18.

UPetru uthi yilabo “abangafundile nabangazinzile” “abahlanekezela” imiBhalo “kuze kube ngokubhujiswa kwabo uqobo.” Okuvumelana nalelo qiniso kuyizixwayiso eziphindaphindiwe

zikaDade White kithi zokuba sizifundele thina uqobo. Uma singawugcwalisi umthwalo wethu wokuba ngabafundi besiprofetho, sizibekela thina uqobo ukubhujiswa kwethu.

Yizigebengu zabantu bakho ezimisa umbono, futhi uSolomoni ubonisa ukuthi lapho kungekho mbono, abantu bayabhubha.

Lapho kungekho khona umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula. IzAga 29:18.

Enye yezincazelo zegama elithi “ukubhujiswa” ukuthi umuntu enziwe abe yize, embathiswe ubunqunu. Lapho kukhona ukuqonda okungesikho kombono, kusekelwe eqinisweni lokuthi uphawu olumisa lowo mbono aluqondwa, noma luqondwa ngokungeyikho. Ukuba phakathi kwalabo ababhubhayo esixwayisweni sikaSolomoni kuwukuzizuzela ubunqunu obumelwe ngabaseLawodikeya abaphalazwa emlonyeni weNkosi ngesikhathi somthetho weSonto osuzayo maduzane. Kungani singamukela umbono ophambanisa incazelo ecacileyo yamazwi kaDade White mayelana nezwe elidala nelisha, nowenqaba ukuhlonzwa kwamaMillerite kokuthi yiRoma emisa umbono, okwamelwa ngokuqondile eshadini lika-1843, elimele amaqiniso ayisisekelo e-Adventism, futhi elinguKristu, iDwala leminyaka, elimelwe yiyo yonke imifanekiso engcwele yezisekelo?

“Kodwa sonke isakhiwo esakhiwe phezu kwesinye isisekelo ngaphandle kwezwi likaNkulunkulu siyokuwa. Lowo othi, njengamaJuda ezinsukwini zikaKristu, akhe phezu kwesisekelo semicabango nemibono yabantu, sezimo nemikhosi eqanjwe umuntu, noma phezu kwanoma yimiphi imisebenzi angayenza ngokuzimela emseni kaKristu, wakha isakhiwo sesimilo sakhe phezu kwesihlabathi esinyakazayo. Izivunguvungu ezinamandla zesilingo ziyokhukhula lesi sisekelo sesihlabathi, zishiye indlu yakhe iyincithakalo ogwini lwesikhathi.”

““Ngakho-ke isho kanje iNkosi uNkulunkulu, ... ukwahlulela nami ngiyakubeka emgqeni, nokulunga entanjeni yokulinganisa; futhi isichotho siyakukhukhula isiphephelo samanga, namanzi ayakuchichimela indawo yokucasha.” Isaya 28:16, 17.

“Kodwa namuhla isihe siyancenga isoni. ‘Kuphila kwami, usho kanje iNkosi uJehova, angithokozi ekufeni komubi; kodwa ekutheni omubi aphenduke endleleni yakhe, aphilile: phendukani, phendukani ezindleleni zenu ezimbi; ngokuba nifelani na?’ Hezekeli 33:11. Izwi elikhuluma kwabangenakuphenduka namuhla liyizwi laLowo owakhala ngobuhlungu benhliziyo lapho ebona umuzi wothando lwaKhe: ‘Jerusalem, Jerusalem, wena obulala abaprofethi, ukhande ngamatshe abathunyiweyo kuwe! kangaki bengifuna ukubuthela ndawonye abantwana bakho, njengesikhukukazi sibuthela amazinyane aso ngaphansi kwamaphiko aso, kepha anivumanga! Bhekani, indlu yenu ishiyelwe nina iyincithakalo.’ Luka 13:34, 35, R.V. EJerusalem, uJesu wabona uphawu lwezwe elalenqabile futhi ladelela umusa waKhe. Wayekukhalela, wena nhliziyo enenkani! Ngisho nalapho izinyembezi zikaJesu zachitheka entabeni, iJerusalem lalingase lisaphenduke, liphunyuke ekubhujisweni kwalo. Isikhashana esincane iSipho sasezulwini sasisalindele ukwamukelwa kwalo. Kanjalo-ke, wena nhliziyo, uKristu usakhuluma kuwe ngamazwi othando: ‘Bheka, ngimi emnyango, ngiyangqongqotha; uma umuntu ezwa izwi laMi, avule umnyango, ngizakungena kuye, ngidle naye, naye adle naMi.’ ‘Manje yisikhathi esamukelekayo; bhekani, manje usuku lwensindiso.’

IsAmbulo 3:20; 2 Korinte 6:2.”

“Nina enibeke ithemba layo kuyo uqobo lwalo nakha phezu kwesihlabathi. Kodwa akukabi sekwephuzile kakhulu ukuba niphunyuke ekubhujisweni okusondelayo. Ngaphambi kokuba isiphepho siqhamuke, balekelani esisekelweni esiqinileyo. ‘Isho kanje iNkosi uJehova, ithi: Bhekani, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, lesisekelo esiqinileyo; okholwayo akayikuphuthuma.’ ‘Bhekani kimi, nisindiswe, nonke miphetho yomhlaba; ngokuba nginguNkulunkulu, akakho omunye.’ ‘Ungesabi, ngokuba ngingawe; ungangali, ngokuba nginguNkulunkulu wakho; ngiyakuqinisa; yebo, ngiyakusiza; yebo, ngiyakusekela ngesandla sokunene sokulunga kwami.’ ‘Aniyikujabha, aniyikudideka kuze kube phakade naphakade.’ U-Isaya 28:16, R.V.; 45:22; 41:10; 45:17.” Thoughts from the Mount of Blessing, 150–152.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.