

# uEliya - Inani Leshumi Elinesine

*Uthelekiso Lobuprofeti: Ukusuka kumaMillerite ukuya kuFuture for America ngoMoya kaEliya*

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Ngexesha lesiphelo ngo-1798, isigidimi sobuprofeti somlambo iUlai esikuDaniyeli izahluko zesibhozo nesesithoba savulwa, yaye uWilliam Miller wavuselwa emoyeni nasemandleni kaEliya ukuba avakalise ukusondela komgwebo kaThixo.

“KuWilliam Miller noogxa bakhe emsebenzini kwanikwa ukushumayela isilumkiso eMelika. Eli lizwe laba liziko lentshukumo enkulu yeAdvent. Kulapha apho isiprofeto somyalezo wengelosi yokuqala sazaliseka khona ngokuthe ngqo kakhulu. Imibhalo kaMiller namaqabane akhe yathwalelwa kumazwe akude. Naphi na apho abavangeli babe bangenile khona ehlabathini lonke, kwathunyelwa iindaba ezimnandi zokubuya kukaKristu kungekudala. Kude nakufuphi kwasasazeka umyalezo weendaba ezilungileyo ezingunaphakade, ‘Moyikeni uThixo, nimnike uzuko; ngokuba ilixa lomgwebo wakhe lifikile.’” Imbambano Enkulu, 368.

Ngexesha lesiphelo ngo-1989, isigidimi sesiprofeto somlambo iHiddekel kuDaniyeli izahluko zeshumi ukuya kweleshumi elinesibini savulwa, yaye iFuture for America yavuswa ngomoya nangamandla kaEliya ukuze ivakalise ukusondela komgwebo kaThixo.

AmaMillerite avakalisa ukuvulwa komgwebo, yaye iFuture for America ivakalisa ukuvalwa komgwebo. Umxholo wesiprofeto wamaMillerite wawungamagunya amabini achithayo obuhedeni, alandelwa bubupopu. Umxholo wesiprofeto weFuture for America ngowamagunya amathathu achithayo obuhedeni, alandelwa bubupopu aze emva koko alandelwe bubuProtestanti obuwxukileyo.

AmaMillerite aqala njengabaseFiladelfiya, aza aguqukela ekubeni ngabaseLawodike. IFuture for America yaqala njengabaseLawodike, yaza yaguqukela ekubeni ngabaseFiladelfiya. Uguquko lwamaMillerite ukusuka eFiladelfiya lusiya eLawodike lwalunxulumene nokufa kukaEliya kunye nesigidimi sakhe sesifungo sikaMoses. Uguquko lweFuture for America lunxulumene nokufa nokuvuka kukaEliya noMoses kwiSityhilelo seshumi elinanye.

Ekuvulweni komgwebo ngo-1844, amaMillerite ayewuzalisekisile umsebenzi kaEliya eNtabeni yeKarmele. Ekuvalweni komgwebo, ngexesha lomthetho weCawa, intshukumo yeFuture for America iya kube iwuzalisekisile umsebenzi kaEliya eNtabeni yeKarmele. Kwimbali yamaMillerite amanqaku amathathu endleleni esiprofeto seminyaka emashumi amathandathu anesihlanu, achongwe kuIsaya isahluko sesixhenxe, ivesi yesibhozo, aphindwa xa iintlanga ezimbini zadityaniswa zaba luhlanga olunye ukuze kusekwe uphondo lobuProtestanti lwerhamncwa lomhlaba lwesiTyhilelo seshumi elinesithathu. Kwimbali yeFuture for America amanqaku amathathu endleleni ale minyaka imashumi amathandathu anesihlanu ayaphindwa xa iintlanga ezimbini zidibana ukuze zenze uphondo lobuRiphabhlikhi oluthetha njengerhamncwa.

Eyokuqala kwezo mpawu zintathu eziphawulekayo kwimbali yesiprofeto ye-Future for America, yayilixesha lesiphelo ngo-1989. Eyesibini yayinguSeptemba 11, 2001, yaye eyesithathu iya kuba ngumthetho weCawa onondela ngokukhawuleza. Kwimbali yamaMillerite ulandelelwano lweempawu eziphawulekayo ezichongwe kuIsaya isahluko sesi-7 lwaluguqulwe ngokuchaseneyo nolandelelwano lweempawu eziphawulekayo kwimbali kaIsaya. Kwimbali ye-Future for America ulandelelwano luyahambelana nesalathiso sokuqala seminyaka engamashumi amathandathu anesihlanu, nangona ekugqibeleni kungasekho naliphi na icandelo lexesha. Ukusukela ngo-Oktobha 22, 1844, naluphi na usetyenziso lwexesha lesiprofeto lulukhohliso lukaSathana.

Ukuthethelelwa kwesiprofeto kokubambelela kulandelelwano lweziphawuli ezintathu njengoko zibekwe kuIsaya isixhenxe, ngokuchaseneyo nolandelelwano lwazo oluguqulweyo kwimbali yamaMillerite, kusekelwe ngokuyinxenye kumgaqo wokukhankanywa kokuqala. Ulandelelwano lweminyaka engamashumi amathandathu anesihlanu lukhankanywa okokuqala kuIsaya isixhenxe, yaye nangona kungasekho candelo lexesha leminyaka engamashumi amathandathu anesihlanu xa kuzaliseka okokugqibela kwembali yesiprofeto emelwe yileyo minyaka kusenzeka kwintshukumo yesiphelo, ezo ziphawuli zintathu zisachongwa, yaye zigcina ulandelelwano njengakumbali kaIsaya.

Isizathu sesibini sokugcina ulungelelwano lokuqala lweempawu zendlela, bubudlelane bembali yamaMillerite apho iminyaka emashumi amathandathu anesihlanu yazalisekiswa, nokuqhubeka intshukumo yamaMillerite enako nentshukumo yeFuture for America. Imbali yamaMillerite yaba sisiqalo, yaye iFuture for America sisiphelo.

Intshukumo yamaMillerite yaphela ngowe-1863, xa kwaqalayo ibandla lamaSeventh-day Adventist elamiselwa ngokusemthethweni. Ngelo xesha umthunywa kaEliya owayefikile ngexesha lokuphela ngowe-1798, xa umbono womlambo iUlai wakhululwayo etywiniweyo, wathuliswa waza watywinwa. Ngowe-1989, ngexesha lokuphela, xa umbono womlambo iHiddekel wakhululwayo etywiniweyo, umthunywa kaEliya wabuya.

Isizathu sesithathu sokugcina ukulandelelana kwasekuqaleni kweempawu zendlela, sifumaneka kungca wesiprofeto ojongene nerhamncwa lomhlaba neempondo zalo ezimbini. Kwimbali yamaMillerite, iintlanga ezimbini zadityaniswa ukuze zenze uphondo lobuProtestanti. Kwimbali yeFuture for America iimpondo ezimbini zobuProtestanti obuwxukayo nobuRiphabhlikhi obuwxukayo ziya kudityaniswa ukuze zenze uhlanga olunye oluyi-“image of,” kananjalo oluyi-“image to” irhamncwa. Iintlanga ezimbini ezihlangana kwimbali yokugqibela ukuze zenze uphondo olunye lwebandla norhulumente, zifika kuloo nzaliseko emthethweni weCawa.

Xa umfanekiso werhamncwa sele uphuhliswe ngokupheleleyo, isiphelo sawo siyangqinwa kukukwazi kwawo ukupasisa umthetho weCawa. Ukuphuhliswa kwaloo mfanekiso yinkqubo yexesha, kodwa uphawu lwerhamncwa luyinqaku lexesha. Ixesha lokuphuhliswa komfanekiso limelwe yiminyaka engamashumi amane anesithandathu itempile eyakhiwa ngayo ukususela ku-1798 ukuya ku-1844. Uphondo lweRiphabhlikhi lumisa itempile yonqulo-nezopolitiko ngelo xesha umfanekiso werhamncwa usaphuhliswa.

Ukuphuhliswa komfanekiso werhamncwa kwaqalisa ngokwesiprofeto ngomhla we-11 kuSeptemba 2001. Loo ntlekele yaphawula ukufika koMthetho i-Patriot Act, nowaphawula utshintsho kumthetho woMgaqo-siseko usuka kumgaqo womthetho wesiNgesi usiya kumgaqo womthetho waseRoma. Umthetho wesiNgesi usekelwe kumgaqo wokuba umntu akanatyala ade afunyaniswe enetyala, yaye umthetho waseRoma usekelwe kumgaqo wokuba umntu unetyala ade abonakaliswe engenatyala.

Itempile yezopolitiko eyakhiweyo ukususela ngoSeptemba 11, 2001 kude kube ngumthetho weCawa, ikwabonakaliswa ngokwenziwa komfanekiselo werhamncwa. Ixesha lesiprofeto alisasebenzi, ngoko ke iminyaka engamashumi amane anesithandathu apho uphondo lobuProtestanti lwakha itempile yokomoya, ibonakalisa ixesha, kungekhona umzuzu othile wexesha, apho uphondo lobuRiphabhlikhi luphakamisa itempile yalo yonqulo-nezopolitiko.

Izizathu ezithathu eziphambili zokusebenzisa kwaloo luhlu lunye lweempawu zendlela ezintathu zeminyaka engamashumi amathandathu anesihlanu emelwe kuIsaya isahluko sesixhenxe zezi; okokuqala, umthetho wokukhankanywa kokuqala; 742 BC, 723 BC no-677 BC, oko kukuthi iminyaka elishumi elinesithoba ilandelwa yiminyaka engamashumi amane anesithandathu. Kwakuchasene noko kwimbali yamaMillerite; 1798, 1844 no-1863, oko kukuthi iminyaka engamashumi amane anesithandathu ilandelwa yiminyaka elishumi elinesithoba.

Isizathu sesibini kukulandelelana komyalezo wendima nomsebenzi kaEliya. UEliya wafika ngexesha lesiphelo ngo-1798, xa incwadi kaDaniyeli yavulwa (Daniyeli 8:14), waza ke wafika kukhuphiswano lwaseNtabeni yeKarmele ukususela ngo-1840 ukuya ku-1844, waza ke wavalelwa kunye nemfundiso yesithethe nesiko ngo-1863. UEliya wabuya wafika kwakhona ngexesha lesiphelo ngo-1989, xa incwadi kaDaniyeli yavulwa. Wahamba ngokwesiprofeto waya kuSeptemba 11, 2001, apho ukhuphiswano lwaseNtabeni yeKarmele luqala khona, luze kuphela kumthetho weCawe osondelayo. Ukulandelelana kwendima nomsebenzi kaEliya kuyaxhasa ulandelelwano lwemiqondiso yendlela echongiweyo kuIsaya isahluko sesixhenxe.

Umxholo weempondo ezimbini zerhamncwa lomhlaba uchaza ukuba zombini ezo mpondo ziguquka zisuke kumagunya amabini ziye kwelinye, elinye ekuqaleni nelinye ekupheleni kobukumkani besithandathu besiprofeto seBhayibhile. Xa iintonga ezimbini, nokuba zezo zesiqalo okanye ezesiphelo, ziqokelelwa zaza zadityaniswa zaba luhlanga olunye, zimelwa njengokwakha itempile yokomoya ekuqaleni okanye itempile yokomoya yenkolo nezopolitiko ekupheleni. Itempile yenkohliso ingumfanekiso wetempile yobupopu, apho upopu ehleli etempileni kaThixo evakalisa ukuba yena unguThixo.

Xa i-United States ithetha njengenamba kumthetho weCawa, iya kuba izalisekisa kanye loo mfanekiso, kuba iya kuba yakhe itempile eyinkohliso apho ibandla norhulumente badityaniswa baba yintonga enye, yaye ibandla liya kuba lilawula olo budlelwane.

KuIsaya isahluko sesixhenxe umprofeti uIsaya wathabatha unyana wakhe, ukuze avakalise umyalezo kukumkani uAhazi ngasemjelo wedama elingasentla, ngasentsimini yomhlambi.

Wathi ke uYehova kuIsaya, Phuma ngoku uye kuhlangebeza uAhazi, wena noSheyari-yashubhi unyana wakho, ekupheleni komjelo wedama elingasentla, emendweni oya entsimini yomhlambi. Isaya 7:3.

Igama elithi “shearjashub” lithetha ukuthi “intsalela iya kubuya.” Intsalela yentshukumo yokuqala yamaMillerite yabuyela kwintshukumo yeFuture for America ngowe-1989. UIsaya nonyana wakhe bamele isiqalo nesiphelo, ngobudlelane babo njengoyise nonyana. Badlulisa umoya kaEliya owawumele uguqule iintliziyo zooyise zibuyele ebantwaneni, neentliziyo zabantwana zibuyele kooyise. UIsaya wayevakalisa umyalezo kaEliya kukumkani ongendawo uAhazi. Phakathi kwezinye izenzo zakhe ezikhohlakeleyo, uAhazi waziwa ngokuvala iinkonzo zengcwele nokumisa endaweni yayo umfanekiso wetempile yaseAsiriya.

UAhazi wayeneminyaka emashumi mabini ubudala ekuqaleni kwakhe ukulawula, walawula iminyaka elishumi elinesithandathu eYerusalem, akazanga enze oko kulungileyo emehlweni kaYehova uThixo wakhe, njengoDavide uyise. Kodwa wahamba ngendlela yookumkani bakwaSirayeli, ewe, wada wenza ukuba unyana wakhe adlule emlilweni, ngokwezinto ezinyanyekayo zeentlanga, awazigxotha uYehova phambi koonyana bakaSirayeli. Wabingelela ke, waqhumisa nesiqhumiso ezindaweni eziphakamileyo, nasezindulini, naphantsi kwayo yonke imithi eluhlaza. Ngelo xesha uRezini ukumkani waseAram noPeka unyana kaRemaliya, ukumkani wakwaSirayeli, benyuka baya eYerusalem ukuba balwe; bayingqinga uAhazi, kodwa ababa nako ukumoyisa. Ngelo xesha uRezini ukumkani waseAram wayibuyisela iElati kwaAram, wawagxotha amaYuda eElati; aza amaAram eElati, ahlala khona kwada kwangoku. Wathuma ke uAhazi abathunywa kuTiglate-pilesere ukumkani waseAsiriya, esithi, Ndingumkhonzi wakho nonyana wakho; nyuka undihlangule esandleni sokumkani waseAram, nasesandleni sokumkani wakwaSirayeli, abavukayo nxaanye nam. UAhazi wathabatha isilivere negolide ezafunyanwa endlwini kaYehova, nakubuncwane bendlu yokumkani, wakuthumela kwaba sisipho kukumkani waseAsiriya. Wamphulaphula ke ukumkani waseAsiriya; kuba ukumkani waseAsiriya wenyuka waya eDamasko, wayithimba, wabathimba abemi bayo wabase eKire, wambulala noRezini. Waya ke ukumkani uAhazi eDamasko, ukuya kudibana noTiglate-pilesere ukumkani waseAsiriya, wabona isibingelelo esasiseDamasko; ukumkani uAhazi wathumela kuUriya umbingeleli ukumila kwesibingelelo nomzekelo waso, ngokwawo wonke umsebenzi waso. UUriya umbingeleli wakha isibingelelo ngokwako konke awathumela ngako ukumkani uAhazi evela eDamasko; wenjenjalo uUriya umbingeleli, ngaphambi kokuba ukumkani uAhazi abuye eDamasko. Kuthe ke akufika ukumkani evela eDamasko, ukumkani wasibona isibingelelo; wasondela ukumkani esibingelelweni, wabingelela kuso. Watshisa umnikelo wakhe wokutshiswa nedini lakhe lokudla, wathulula umnikelo wakhe othululwayo, wafefa igazi lemibingelelo yakhe yoxolo phezu kwesibingelelo. Wasisondeza nesibingelelo sobhedu esasiphambi koYehova, wasisusa ngaphambili kwendlu, phakathi kwesibingelelo nendlu kaYehova, wasibeka ngasentla kwesibingelelo. Wamwisela umthetho ke ukumkani uAhazi kuUriya umbingeleli, esithi, Phezu kwesibingelelo esikhulu tshisa umnikelo wokutshiswa wakusasa, nedini lokudla langokuhlwa, nomnikelo wokutshiswa wokumkani, nedini lakhe lokudla, kwanomnikelo wokutshiswa wabo bonke abantu belizwe, namadini abo okudla, neminikelo yabo ethululwayo; ufefe kulo lonke igazi lomnikelo wokutshiswa, nalo lonke igazi ledini; ke sona isibingelelo sobhedu siya

kuba sesam sokubuza ngaso. Wenza ke uUriya umbingeleli ngokwako konke awamwisela umthetho ngako ukumkani uAhazi. Ukumkani uAhazi wawanqumla amacala eziseko, wazisusa nezitya zokuhlambela kuzo; waluthabatha nolwandle walususa phezu kweenkomo zobhedu ezazingaphantsi kwalo, walubeka phezu komgangatho wamatye. Nendawo efulelweyo yesabatha ababeyakhile endlwini, nomnyango wokungena wokumkani ongaphandle, wayiguqula wayisusa endlwini kaYehova ngenxa yokumkani waseAsiriya. 2 Kumkani 16:2–18.

Ukumkani waseAsiriya umele ukumkani wasemntla, oluphawu lobupopu. Ukumkani okhohlakeleyo uAhazi wayeyinkokeli yokoqobo yakwaYuda, ilizwe elinobuqaqawuli lokokoqobo. Xa uIsaya nonyana wakhe badibana naye emjelo wedama elingasentla ngasentsimini yomhlanjisi, benomyalezo wokuba intsalela iya kubuya, ukumkani okhohlakeleyo wayekwintlekele yemfazwe yamakhaya phakathi komntla nomzantsi. Kule ntlekele, wawugatya umyalezo awawunikelwa nguThixo ngomprofeti uIsaya, waza wafuna ukukhuselwa kukumkani wasemntla wokokoqobo.

Umongo kaIsaya isahluko sesixhenxe ubonisa inkokeli yelizwe lozuko lokomoya ethi, ngexesha lemfazwe yamakhaya, ifune umnqophiso nopopu kunokuba ifune uThixo. Uvukelo luka-Ahazi ngakulo Thixo lumelwe kukuba waya kukumkani wasemntla, wenza umzekelo wetempile yothixo kakumkani wasemntla, waza wathumela loo mzekelo wombingeleli omkhulu eYerusalem, owathi emva koko wakha umfanekiselo ophindwe kabini waloo tempile yenkohliso emihlambini engeweke yengeweke kaThixo. Ukumkani okhohlakeleyo uAhazi umele urhulumente, yaye intsebenziswano yombingeleli omkhulu imele umanyano lwecawe norhulumente.

Olo vukelo lwangokoqobo lumele uvukelo lwenkokeli yelizwe elizukileyo lokomoya, ephinda inkonzo yonqulo yobupopu (ukumkani wasemntla) aze avale unqulo lokwenyaniso lwengeweke kaThixo. Uvukelo luka-Ahazi lumele ubunkokeli beUnited States, obumisa itempile yomgunyathi kwilizwe elizukileyo, engumfuziselo okopiwe wetempile yokumkani wasemntla.

Imeko yesiprofeto kaIsaya isahluko sesixhenxe imela iminyaka engamashumi amathandathu anesihlanu yokuqala yerhamncwa lomhlaba, yaye ngokungqalileyo ngakumbi imela ixesha lokuphela lerhamncwa lomhlaba. Kukho ukukhanya okuninzi okunokufunyanwa kwimeko yesiprofeto kaIsaya isahluko sesixhenxe, kodwa okwangoku sisebenzisa nje umgaqo wokuba uKristu uzekelisa isiphelo sento ngesiqalo sento. Apha senza olu setyenziso, kungekhona kangako ukuze singene nzulu kwiziphumo zemeko yembali kaIsaya isahluko sesixhenxe. Sichaza ukuba xa uphondo lweRiphabhlikani ewexukileyo ludibana nophondo lobuProtestanti obuwexukileyo, oko kungumfuziselo wokumiswa kwetempile yomgunyathi.

Ukumiswa kwetempile yomgunyathi, emiselwe ngokomfanekiso wetempile yokumkani wasemantla, kumela imbali yaloo xesha xa umfanekiso werhamncwa usenziwa, yaye luvavanyo olukhulu kubantu bakaThixo, apho isiphelo sabo sanaphakade siya kugqitywa khona.

“INKosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kwenziwa ngaphambi kokuba ukuvalwa kwexesha lovavanyo kufike; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, ekuthi ngalo kugqitywe isiphelo sabo saphakade.

“Olu luvavanyo abantu bakaThixo ekufuneka belufumene phambi kokuba batywinwe. Bonke abo bangqina ukuthembeka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha sobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo bayekelela inyaniso enemvelaphi yasezulwini baze bamkele isabatha seCawa, baya kwamkela uphawu lwerhamncwa” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Ama-Seventh-day Adventists, abangabantu bakaThixo baseLawodike, banalo “uvavanyo olukhulu” olwenzeka ngaphambi kokuba ithuba lovavanyo livalwe. “Lululo uvavanyo” ekufuneka baluphumelele “phambi kokuba batywinwe.” Itywina likaThixo nokuvalwa kwethuba lovavanyo kwenzeka ngexesha lomthetho weCawa. Ukwakhiwa komfanekiselo werhamncwa kwenzeka kwisithuba sexesha esikhokelela kumthetho weCawa size sifikelele encotsheni kuwo. Umfanekiselo werhamncwa nokwakhiwa kwawo yinyaniso eya kugqiba ikamva lethu laphakade. Ukwakhiwa kwaloo mfanekiselo kuboniswe njengokudityaniswa kweentonga ezimbini ukuze kwenziwe uhlanga olunye. Ukudityaniswa kweentonga ezimbini kwenzeka ekuqaleni kwembali yaseUnited States, kwaze kwakhona kwenzeka ekupheleni kwayo. Ekuqaleni kwadityaniswa iintonga ezimbini ukuze kusekwe uphondo lwamaProtestanti, yaye ekupheleni kudityaniswa iintonga ezimbini ukuze kusekwe uphondo lwamaRiphabliki.

Kwembali yembali ka-1798 ukuya ku-1844, itempile yophondo lwamaProtestanti yamiswa. Iminyaka elishumi elinesithoba kamva, umongameli wokuqala weRiphabliki wophondo lweRiphabliki wathetha njengemvana, yaye ngokwenjalo waqalisa inkqubo yokukhulula amakhoboka, kodwa oko kwamxabela ubomi bakhe. IMvana kaThixo yafa emnqamlezweni ukuze ikhulule uluntu ebukhobokeni besono, kodwa oko kwamxabela ubomi bakhe. Umnqamlezo sisibhengezo sokukhululwa kwamakhoboka. Kwembali apho uphondo lweRiphabliki lwalukhulula amakhoboka, uphondo lwamaProtestanti lwalukhaba isiprofeto sobukhoboka. Kwembali yomthetho weCawa, xa uphondo lweRiphabliki luphinda lumise ubukhoboka bokomoya, uphondo lwamaProtestanti luya kube luvakalisa umyalezo okhulula abathinjwa.

UMongameli wokugqibela wophondo lweRiphabliki lwerhamncwa lasemhlabeni uya kuthetha njengenamba, yaye xa esenza oko, uphondo lobuProtestanti bokwenyaniso luya kuphakanyiswa njengomqondiso. Oko kufuziselwa kwiimpondo ezimbini zobukumkani bamaMedi namaPersi bokwenyama nobokomoya. UBukumkani bamaMedi namaPersi bokwenyama babululawulo lwesibini lwesiprofeto seBhayibhile, yaye ulawulo lwesithandathu lwesiprofeto seBhayibhile bubukumkani bamaMedi namaPersi bokomoya. Encwadini kaDaniyeli, inkunzi yemvu yamaMedi namaPersi yayineempondo ezimbini, njengokuba kunjalo neUnited States, kodwa uphondo lwesibini lwavela ekugqibeleni.

Ndaza ndawaphakamisa amehlo am, ndabona; yaye khangela, kwakumi phambi komlambo inkunzi yegusha eyayineempondo ezimbini; yaye ezo mpondo zombini zazide; kodwa enye yayinde kunenye, yaza le inde ngakumbi yavela ekugqibeleni. Daniyeli 8:3.

Kwembali yesiprofeto yerhamncwa lomhlaba neempondo zalo ezimbini, uphondo lobuProtestanti lwachongwa kuqala, kodwa endaweni yokunyuka nokuwugqiba umsebenzi, lwarhoxa lwaya entlango yobumfama baseLawodike. Kwembali xa uphondo lwamaRiphabliki luthetha

njengenamba, luze luwilele umthetho weCawa osondela ngokukhawuleza, uphondo lokwenyaniso lobuProtestanti luya kuthi ekugqibeleni luphakanyiswe lube ngumqondiso. Kuphela ngama-Adventist oSuku lweSixhenxe aseLawodike awuqondayo uvavanyo olumelwe kukusekwa komfanekiselo werhamncwa aya kwamkela itywina likaThixo xa ukuvalwa kwexesha lovavanyo kufika. Isigidimi esichonga le nkqubo yovavanyo ngoku siyatyhilwa kwabo bonke abanqwanela ukuxhamla ngaso.

UEliya weza kubo bonke abantu, wathi, Koze kube nini na nibe nithingaza phakathi kwezimvo ezimbini? Ukuba uYehova unguThixo, mlandeleni; ke ukuba nguBhahali, mlandeleni yena. Abantu ke abazange bamphendule ngelizwi. 1 Kumkani 18:21.