

# u-Eliya — Inombolo Yeshumi Nane

*Ukuhambisana Kobuprofethi: Kusukela kumaMillerite kuya kuFuture for America ngoMoya ka-Eliya*

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Ngesikhathi sokuphela ngo-1798, umlayezo wesiprofetho womfula i-Ulai kuDaniyeli izahluko zesishiyagalombili nezesishiyagalolunye wavulwa uphawu, kwase kuvuswa uWilliam Miller emoyeni nasemandleni ka-Eliya ukuze amemezele ukusondela kwesahlulelo sikaNkulunkulu.

“Kwanikezwa uWilliam Miller kanye nabanye ayesebenza nabo ukuba bashumayele lesi sixwayiso eMelika. Leli zwe laba yisikhungo senhlangano enkulu ye-Advent. Kulapha lapho isiprofetho somlayezo wengelosi yokuqala safezeka khona ngokusobala kakhulu. Imibhalo kaMiller nabangane bakhe yathunyelwa emazweni akude. Nomaphi lapho izithunywa zevangeli zazisungene khona emhlabeni wonke, kwathunyelwa izindaba ezijabulisayo zokubuya kukaKristu ngokushesha. Umyalezo wevangeli eliphakade wasakazeka kude nakude, wathi, ‘Mesabeni uNkulunkulu, nimmike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’” The Great Controversy, 368.

Ngesikhathi sokuphela ngo-1989, umyalezo wesiprofetho womfula iHidekeli okuDaniyeli izahluko zeshumi kuya kwelesumi nambili wavulwa uphawu, futhi iFuture for America yavuswa ngomoya nangamandla ka-Eliya ukuba imemezele ukusondela kokwahlulela kukaNkulunkulu.

AmaMillerite amemezela ukuvulwa kokwahlulela, kanti i-Future for America imemezela ukuvalwa kokwahlulela. Uhlaka lwesiprofetho lwamaMillerite lwaluyimibuso emibili echithayo yobuqaba, ilandelwe ubuPapa. Uhlaka lwesiprofetho lwe-Future for America luyimibuso emithathu echithayo yobuqaba, ilandelwe ubuPapa, bese kulandelwa ubuProthestani obuhlubukile.

AmaMillerite aqala njengabaseFiladelfiya, abe eseguqukela ekubeni abaseLawodikeya. I-Future for America yaqala njengabaseLawodikeya, futhi iguqukela ekubeni abaseFiladelfiya. Uguquko lwamaMillerite lusuka eFiladelfiya luye eLawodikeya lwaluhlobene nokufa kuka-Eliya nomlayezo wakhe wesifungo sikaMose. Uguquko lwe-Future for America luhlobene nokufa nokuvuka kuka-Eliya noMose kuSambulo 11.

Ekuvulweni kokwahlulelwa ngo-1844, amaMillerite ayesezifile umsebenzi ka-Eliya eNtabeni iKarmeli. Ekuvalweni kokwahlulelwa, emthethweni weSonto, inhlango i-Future for America iyobe isiyifezile umsebenzi ka-Eliya eNtabeni iKarmeli. Emlandweni wamaMillerite izimpawu zendlela ezintathu zesiprofetho seminyaka engamashumi ayisithupha nanhlanu ezikhonjwe ku-Isaya isahluko sesikhombisa, ivesi lesishiyagalombili, zaphindwa lapho izizwe ezimbili zahlanganiswa ndawonye zaba yizizwe esisodwa ukuze kusungulwe uphondo lobuProthestani lwesilo somhlaba lwesAmbulo ishumi nantathu. Emlandweni we-Future for America izimpawu zendlela ezintathu zaleyo minyaka engamashumi ayisithupha nanhlanu efanayo ziyaphindwa lapho izizwe ezimbili zihlangana ukuze zakhe uphondo lweRiphabhuliki olukhuluma njengodrako.

Owokuqala kulawo matshwayo amathathu emlandweni wesiprofetho we-Future for America kwakuyisikhathi sokuphela ngo-1989. Owesibili kwakunguSeptemba 11, 2001, kanti owesithathu uyoba ngumthetho weSonto ozofika maduze. Emlandweni wamaMillerite, ukulandelana kwamatshwayo okukhonjwe ku-Isaya isahluko 7 kwaguqulwa kwaphikiswa nokulandelana kwamatshwayo emlandweni ka-Isaya. Emlandweni we-Future for America ukulandelana kuyahambisana nokubhekisela kokuqala kweminyaka engamashumi ayisithupha nanhlanu, nakuba ekugcineni kungasekho nhlobo ingxenye yesikhathi. Kusukela ngo-Okthoba 22, 1844, noma yikuphi ukusetshenziswa kwesikhathi sesiprofetho kuyinkohliso kaSathane.

Isizathu esingokwesiprofetho sokunamathela ekulandelaneni kwezimpawu zendlela ezintathu njengoba zibekwe ku-Isaya isahluko sesikhombisa, ngokuphambene nokulandelana kwazo okuhlehlisiwe emlandweni wamaMillerite, ngokwengxenye sisekelwe emthethweni wokukhulunywa kokuqala. Ukuhleleka kweminyaka engamashumi ayisithupha nanhlanu kukhulunywa ngakho okokuqala ku-Isaya isahluko sesikhombisa, futhi nakuba kungasekho isici sesikhathi seminyaka engamashumi ayisithupha nanhlanu lapho ukugwaliseka kokucina komlando wesiprofetho omelwe yileyo minyaka kwenzeka enhlanganweni yokunyakaza ekugcineni, lezo zimpawu zendlela ezintathu zisahlonzwa, futhi zigcina ukuhleleka kwazo njengasemlandweni ka-Isaya.

Esesibili sesibili sokugcina uhlelo lokuqala lwezimpawu zendlela, ubudlelwane bomlando wamaMillerite lapho iminyaka engamashumi ayisithupha nanhlanu yagwaliseka khona, kanye nokuqhubeka ukunyakaza kwamaMillerite okunakho nokunyakaza kwe-Future for America. Umlando wamaMillerite wawuyisiqalo, kanti i-Future for America iyisiphetho.

Ukunyakaza lwamaMillerite lwaphela ngo-1863, lapho kwaqala khona ibandla lamaSeventh-day Adventist elalihlelwe ngokomthetho. Ngaleso sikhathi isithunywa sika-Eliya esasifikile ngesikhathi sokuphela ngo-1798, lapho umbono womfula i-Ulai uvulwa uphawu, sathuliswa futhi savalwa uphawu. Ngo-1989, ngesikhathi sokuphela, lapho umbono womfula i-Hiddekel uvulwa uphawu, isithunywa sika-Eliya sabuya.

Isizathu sesithathu sokugcina ukulandelana kwasekuqaleni kwezimpawu zendlela, sitholakala emgqeni wesiprofetho okhuluma ngesilo somhlaba nezimpondo zaso ezimbili. Emlandweni wamaMillerite, izizwe ezimbili zahlanganiswa ukuze zakhe uphondo lobuProthestani. Emlandweni we-Future for America izimpondo ezimbili zobuProthestani obuhlubukile kanye nobuRepublican obuhlubukile ziyohlanganiswa ukuze kwakheke isizwe esisodwa esiyisi-“image of,” futhi futhi esiyisi-“image to” isilo. Izizwe ezimbili ezihlangana emlandweni wokugcina ukuze zakhe uphondo olulodwa lwebandla nombuso, zifinyelela lokho kugwaliseka emthethweni weSonto.

Lapho umfanekiso wesilo usuthuthuke ngokuphelele, ukuphetha kwawo kufakazelwa amandla awo okudlulisa umthetho weSonto. Ukuthuthuka kwalowo mfanekiso kuyinqubo yesikhathi, kodwa uphawu lwesilo luyisikhathi esithile. Isikhathi sokwakhiwa komfanekiso simelelwa yiminyaka engamashumi amane nesithupha ithempeli elakhiwa ngayo kusukela ku-1798 kuya ku-1844. Uphondo lweRiphabhulikhi lwakha ithempeli lenkolo-nezepolitiki phakathi nenkathi yesikhathi lapho umfanekiso wesilo usathuthukiswa.

Ukuthuthukiswa komfanekiso wesilo kwaqala ngokwesiprofetho ngoSeptemba 11, 2001. Leyo nhlekelele yaphawula ukufika koMthetho i-Patriot Act, owaphawula ukuguquka komthetho woMthethosisekelo usuka esimisweni somthetho wesiNgisi uye esimisweni somthetho wamaRoma. Umthetho wesiNgisi usekelwe esimisweni sokuthi umuntu umsulwa kuze kube kufakazelwa ukuthi unecala, kanti umthetho wamaRoma usekelwe esimisweni sokuthi umuntu unecala kuze kube kufakazelwa ukuthi umsulwa.

Ithempeli lezombusazwe elakhiwa kusukela ngoSeptemba 11, 2001 kuze kube ngumthetho weSonto, nalo liyavezwa ngokwakheka komfanekiso wesilo. Isikhathi sesiprofetho asisasebenzi, ngakho-ke iminyaka engamashumi amane nesithupha uphondo lobuProthestani olwakhayo ngayo ithempeli likamoya, ifanekisa isikhathi, hhayi iphuzu lesikhathi, lapho uphondo lweRiphabhulikhi lusimamisa ithempeli lalo lenkolo-nelezombusazwe.

Izizathu ezintathu eziyinhloko zokusebenzisa ulandelwano olufanayo lwezimpawu-ndlela ezintathu zeminyaka engamashumi ayisithupha nanhlanu emelwe ku-Isaya isahluko sesikhombisa yilezi: okokuqala, umthetho wokukhulunywa kokuqala; u-742 BC, u-723 BC, no-677 BC, ngaleyo ndlela iminyaka eyishumi nesishiyagalolunye ilandelwa yiminyaka engamashumi amane nesithupha. Kwakuphambene emlandweni wamaMillerite; u-1798, u-1844, no-1863, ngaleyo ndlela iminyaka engamashumi amane nesithupha ilandelwa yiminyaka eyishumi nesishiyagalolunye.

Isizathu sesibili ukulandelana okuqhubekayo komlayezo mayelana nendima nomsebenzi ka-Eliya. U-Eliya wafika ngesikhathi sokuphela ngo-1798, lapho incwadi kaDaniyeli yambulwa (Daniyeli 8:14), wase efika emncintiswaneni waseNtabeni iKarmeli kusukela ngo-1840 kuya ku-1844, wabe esevalelwa kanye nemfundiso yenkolo yesiko nesithethe ngo-1863. U-Eliya waphinde wafika ngesikhathi sokuphela ngo-1989, lapho incwadi kaDaniyeli yambulwa. Wahamba ngokwesiprofetho waya kuSeptemba 11, 2001, lapho umncintiswano waseNtabeni iKarmeli uqala khona, ukuze uphele kuphela emthethweni weSonto osusondele ukufika. Ukuqhubeka kwendima nomsebenzi ka-Eliya kusekela ukulandelana kwezimpawu zendlela ezihlonzwe ku-Isaya isikhombisa.

Umongo wezimpondo ezimbili zesilo somhlaba ukhomba ukuthi zombili lezi zimpondo ziguquka zisuka emandleni amabili ziye kwelilodwa, esinye ekuqaleni kanti esinye ekugcineni kombuso wesithupha wesiprofetho seBhayibheli. Lapho izinduku ezimbili, kungaba ngezisikhathi sokuqala noma zokugcina, zibuthelwa ndawonye zixhunywe zibe yisizwe esisodwa, zimelwe njengokwakha ithempeli likamoya ekuqaleni noma ithempeli likamoya lenkolo nezombusazwe ekugcineni. Ithempeli lomgunyathi lingumfanekiso wethempeli lobupapa, lapho upapa ehlezi ethempelini likaNkulunkulu ezimemezela yena uqobo ukuthi unguNkulunkulu.

Lapho i-United States ikhuluma njengodrako emthethweni weSonto, iyobe igwalisa wona lowo mfanekiso, ngokuba iyobe yakhe ithempeli lomgunyathi lapho ibandla nombuso kuhlanguaniswa kube yinduku eyodwa, futhi ibandla liyoba yilo elilawula lobo budlelwano.

Ku-Isaya isahluko sesikhombisa umprofethi u-Isaya wathatha indodana yakhe ukuba amemezele umlayezo enkosini u-Ahazi ngasemfudlaneni wechibi elingenhla, ngasensimini yomwashi.

UJehova wayesethi ku-Isaya: Phuma manje uyohlangabeza u-Ahazi, wena noSheyari-jashubi indodana yakho, ekugcineni komsele wechibi elingenhla, endleleni eya ensimini yomcaki. Isaya 7:3.

Igama elithi “shearjashub” lisho ukuthi “insali iyakubuya.” Insali yenhlangano yokuqala yamaMillerite yabuya enhlanganweni yeFuture for America ngo-1989. U-Isaya nendodana yakhe bamele ukuqala nokuphela, ngobudlelwane babo njengoyise nendodana. Badlulisa umoya ka-Eliya owawuzophendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise. U-Isaya wayememezela umlayezo ka-Eliya enkosini embi u-Ahazi. Phakathi kwezinye izenzo zakhe ezimbi, u-Ahazi waziwa ngokuvala izinkonzo zendlu engcwele nokumisa endaweni yayo ikhophi lethempeli lase-Asiriya.

UAhazi wayeneminyaka engamashumi amabili ekuqaleni kwakhe ukubusa; wabusa iminyaka eyishumi nesithupha eJerusalema, akenzanga okulungileyo emehlweni kaJehova uNkulunkulu wakhe, njengoDavide uyise. Kepha wahamba ngendlela yamakhosi akwa-Israyeli; yebo, wenza nendodana yakhe yadlula emlilweni, ngokwezinegiso zezizwe abezenzile uJehova wazixosha phambi kwabantwana bakwa-Israyeli. Wanikela futhi washisa impepho ezindaweni eziphakemeyo, nasemagqumeni, nangaphansi kwayo yonke imithi eluhlaza. Khona-ke uRezini inkosi yaseSiriya noPheka indodana kaRemaliya, inkosi yakwa-Israyeli, benyukela eJerusalema ukuyokulwa; bayimvimbezela u-Ahazi, kodwa abakwazanga ukumahlula. Ngaleso sikhathi uRezini inkosi yaseSiriya wabuyisela i-Elati eSiriya, waxosha amaJuda e-Elati; amaSiriya afika e-Elati, ahlala khona kuze kube namuhla. Ngakho u-Ahazi wathuma izithunywa kuThigilati-pileseri inkosi yase-Asiriya, wathi: Mina ngiyinceku yakho nendodana yakho; yenyuka, ungisindise esandleni senkosi yaseSiriya nasesandleni senkosi yakwa-Israyeli abangivukelayo. UAhazi wathatha isiliva negolide okwafunyanwa endlini kaJehova nasezingcebweni zendlu yenkosi, wakuthumela njengesipho enkosini yase-Asiriya. Inkosi yase-Asiriya yamlalela; ngokuba inkosi yase-Asiriya yenyukela eDamaseku, yayithatha, yabathumbela eKiri abantu bakhona, yambulala uRezini. Inkosi u-Ahazi yaya eDamaseku ukuyohlangabeza uThigilati-pileseri inkosi yase-Asiriya, yabona i-altare elaliseDamaseku; inkosi u-Ahazi yathumela ku-Uriya umpristi isifaniso se-altare nomfanekiso walo, ngokwawo wonke umsebenzi walo. U-Uriya umpristi wakha i-altare njengakho konke inkosi u-Ahazi eyakuthumela isuka eDamaseku; kanjalo u-Uriya umpristi walakha ngaphambi kokuba inkosi u-Ahazi ibuye eDamaseku. Kwathi inkosi isibuyile eDamaseku, inkosi yalibona i-altare; inkosi yasondela e-altare, yanikela kulo. Yashisa umnikelo wayo wokushiswa nomnikelo wayo wokudla, yathulula umnikelo wayo wokuphuzwa, yafafaza phezu kwe-altare igazi leminikelo yayo yokuthula. Yaliletha futhi i-altare lethusi elaliphambi kukaJehova, lisuse phambi kwendlu, phakathi kwe-altare nendlu kaJehova, yalibeka ohlangothini olusenyakatho lwe-altare. Inkosi u-Ahazi yayala u-Uriya umpristi, yathi: Phezu kwe-altare elikhulu shisa umnikelo wokushiswa wasekuseni, nomnikelo wokudla wakusihlwa, nomhlatshele wokushiswa wenkosi, nomnikelo wayo wokudla, kanye nomnikelo wokushiswa wabantu bonke bezwe, neminikelo yabo yokudla, neminikelo yabo yokuphuzwa; ufafaze phezu kwalo lonke igazi lomnikelo wokushiswa, nalo lonke igazi lomhlatshele; i-altare lethusi lona liyakuba ngelami lokubuza ngalo. Kanjalo u-Uriya umpristi wenza njengakho konke inkosi u-Ahazi eyamyala khona. Inkosi u-Ahazi yanquma imiphetho yezisekelo, yasusa isitsha sokugezela

kuzo; yehlisa nolwandle lwaso phezu kwezinkabi zethusi ezazingaphansi kwalo, yalubeka phezu kocingo lwamatshe. Nompheme wesabatha ababewakhile endlini, nendlela yokungena kwenkosi engaphandle, wayiguqula yasuka endlini kaJehova ngenxa yenkosi yase-Asiriya. 2 AmaKhosi 16:2–18.

Inkosi yase-Asiriya imelela inkosi yasenyakatho, okuyisibonakaliso sobupapa. Inkosi embi u-Ahazi yayiyinhloko yangokoqobo yakwaJuda, izwe elikhazimulayo langokoqobo. Ngesikhathi u-Isaya nendodana yakhe behlangana nayo emfuleni wokukhipha amanzi wedamu eliphezulu ngasensimini yomfoki, benomyalezo wokuthi insali yayizobuya, leyo nkosi embi yayisesimweni esibucayi sempi yombango phakathi kwasenyakatho naseningizimu. Kuleyo nhlekelele, yenqaba umyalezo owawunikelwe nguNkulunkulu ngomprofethi u-Isaya, yase ifuna ukuvikelwa enkosini yangokoqobo yasenyakatho.

Isimo esivezwa ku-Isaya isahluko sesikhombisa sikhombisa umholi wezwe lenkazimulo elingokomoya ofuna ukubambisana nobupapa ngesikhathi sempi yombango, esikhundleni sokufuna kuNkulunkulu. Ukuvukela kuka-Ahazi uNkulunkulu kubonakaliswa ngokuthi waya enkosini yasenyakatho wenza isibonelo sethempeli likankulunkulu wenkosi yasenyakatho, wase ethumela lesi sibonelo sethempeli kumpristi omkhulu eJerusalema, yena owayesemisa ikhophi yalo thempeli elingelamanga emageckeni angcwele endlu engcwele kaNkulunkulu. Inkosi embi u-Ahazi imelela umbuso, kanti ukubambisana kompristi omkhulu kumelela ukuhlanganiswa kwebandla nombuso.

Lokho kuhlubuka okungokoqobo kumela ukuhlubuka komholi wezwe elikhazimulayo elingokomoya, ophindaphinda inkonzo yokukhonza yobupapa (inkosi yasenyakatho) futhi avale ukukhonza kweqiniso kwendlu engcwele kaNkulunkulu. Ukuhlubuka kuka-Ahazi kumela ubuholi be-United States, obumisa ithempeli lomgunyathi ezweni elikhazimulayo, eliyikhophi yethempeli lenkosi yasenyakatho.

Isimo esingokwesiprofetho sika-Isaya isahluko sesikhombisa simelela ukuqala kweminyaka engamashumi ayisithupha nanhlanu yesilo somhlaba, futhi ngokuqondile kakhulu inkathi yokuphela kwesilo somhlaba. Kunokukhanya okuningi okungaqoqwa esimisweni esingokwesiprofetho sika-Isaya isahluko sesikhombisa, kodwa kulesi sikhathi simane sisebenzisa isimiso sokuthi uKristu ufanekisa ukuphela kwento ngokuqala kwento. Lapha senza lokhu kusetshenziswa, hhayi kakhulu ukuze sihlolisise ngokujulile imiphumela yesimo somlando sika-Isaya isahluko sesikhombisa. Sibonisa ukuthi lapho uphondo lweRiphabhulikhi ehlabekileyo luhlangana nophondo lobuProthetani obuhlubukileyo kuba yisethulo sokwakhiwa kwethempeli lomgunyathi.

Ukumiswa kwethempeli elingelona iqiniso, elakhiwe ngokwesibonelo sethempeli lenkosi yasenyakatho, kumelela umlando lapho umfanekiso wesilo wakhiwa khona, futhi kuyisivivinyo esikhulu kubantu bakaNkulunkulu, okuyiso okuyonquma ikusasa labo laphakade.

“INKosi ingibonisile ngokusobala ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba umusa uvalwe; ngokuba uyoba yisivivinyo esikhulu kubantu bakaNkulunkulu, okuyiso okuyokwahlulelwa ngaso isiphetho sabo saphakade.

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazele ukwethembeke kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingamanga, bayakuma ngaphansi kwebhanela leNkosi uNkulunkulu uJehova, futhi bayakwamukela uphawu lukaNkulunkulu ophilayo. Labo abadela iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwamukela uphawu lwesilo” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Ama-Adventist osuku lwesikhombisa, ayibo “abantu bakaNkulunkulu” baseLawodikeya, anaso “isivivinyo esikhulu” esenzeka ngaphambi kokuvalwa komusa. Yiso “isivivinyo” okufanele basiphumelele “ngaphambi kokuba babekwe uphawu.” Uphawu lukaNkulunkulu nokuvalwa komusa kwenzeka ngesikhathi somthetho weSonto. Ukwakhiwa komfanekiso wesilo kwenzeka esikhathini esiholela kulowo mthetho weSonto futhi siphethe kuwo. Umfanekiso wesilo nokwakhiwa kwawo kuyiqiniso eliyokwenza isinqumo ngesiphetho sethu saphakade. Ukwakhiwa kwalowo mfanekiso kufanekisiwe njengokuhlanganiswa kwezinduku ezimbili ukuze kwenziwe isizwe esisodwa. Ukuhlanganiswa kwalezo zinduku ezimbili kwenzeka ekuqaleni komlando wase-United States bese kuphinda kwenzeke nasekupheleni kwawo. Ekuqaleni kwahlanganiswa izinduku ezimbili ukuze kumiswe uphondo lwamaProthestani, kuthi ekugcineni kuhlanganiswe izinduku ezimbili ukuze kumiswe uphondo lwamaRiphabhulikhi.

Emlandweni wokuqala ka-1798 kuya ku-1844, ithempeli lophondo lwamaProthestani lamiswa. Eminyakeni eyishumi nesishiyagalolunye kamuva, umongameli wokuqala weRiphabhulikhi wophondo lweRiphabhulikhi wakhuluma njengewundlu, futhi ngokwenza kanjalo waqala inqubo yokukhulula izigqila, kodwa kwamlahlekisela ukuphila kwakhe. IWundlu likaNkulunkulu lafa esiphambanweni ukuze likhulule isintu ebugqilini besono, kodwa kwamlahlekisela ukuphila kwalo. Isiphambano siyisiMemezelo Sokukhululwa. Emlandweni lapho uphondo lweRiphabhulikhi lwalukhulula izigqila, uphondo lwamaProthestani lwenqaba isiprofetho sobugqila. Emlandweni womthetho weSonto, lapho uphondo lweRiphabhulikhi luphinde lumise kabusha ubugqila bomoya, uphondo lwamaProthestani luyakumemezela umlayezo okhulula abathunjiweyo.

Umongameli wokugcina wophondo lweRiphabhulikhi lwesilo sasemhlabeni uyokhuluma njengodrako, futhi lapho enza kanjalo, uphondo lweqiniso lwamaProthestani luyophakanyiswa njengophawu. Lokho kufanekiswa ezimpondweni ezimbili zombuso wamaMede namaPheresiya ongokoqobo nowokomoya. Umbuso ongokoqobo wamaMede namaPheresiya wawungumbuso wesibili wesiprofetho seBhayibheli, futhi umbuso wesithupha wesiprofetho seBhayibheli ungumbuso wamaMede namaPheresiya wokomoya. Encwadini kaDaniyeli, inqama yamaMede namaPheresiya yayinezimpondo ezimbili, njengoba kunjalo nange-United States, kodwa uphondo lwesibili lwavela ekugcineni.

Ngase ngiphakamisa amehlo ami, ngabona; futhi bheka, kwakumi phambi komfula inqama eyayinezimpondo ezimbili; lezizimpondo zombili zaziphakeme; kodwa esinye sasiphakeme kunesinye, kanti esiphakeme kakhulu savela ekugcineni. Daniyeli 8:3.

Emlandweni ongokwesiprofetho wesilo sasemhlabeni nezimpondo zaso ezimbili, uphondo lwamaProthestani lwabonwa kuqala, kodwa esikhundleni sokukhuphuka luqede umsebenzi lwahlelela ehlane lobumpumputhe baseLawodikeya. Emlandweni lapho uphondo lwamaRiphabhulikhi lukhuluma njengodrako, futhi luphumelelisa umthetho weSonto ozayo maduze, uphondo lweqiniso lwamaProthestani luyogcina luphakanyiswe njengophawu lwesizwe. Yilabo kuphela bama-Adventist boSuku lwesiKhombisa abangabaseLawodikeya abaqaphela uvivinyo olumelwe ukwakhiwa komfanekiso wesilo abayokwamukela uphawu lukaNkulunkulu lapho isikhathi somusa sesivalwa. Umlayezo okhomba le nqubo yokuvivinya usuvulwa uphawu manje kulabo bonke abafisa ukuzuzwa yilo.

UEliya wasondela kubo bonke abantu, wathi: Kuyoze kube nini nilokhu ninqikaza phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, mlendeleni; kodwa uma uBali enguye, mlendeleni yena. Abantu abazange bamphendule ngazwi linye. 1 AmaKhosi 18:21.