

Eliya — Naamba Ikumi

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1856

Sangano la vaMillerite rakamiririrwa muna Isaya chitsauko 7 neuprofiti hwemakore makumi matanhatu namashanu, hwakatanga muna 742 BC. Makore iwayo makumi matanhatu namashanu akaitika munhoroono yaIsaya anomiririra makore makumi matanhatu namashanu kubva muna 1798 kusvika muna 1863. Alpha naOmega zvichagara zvichiratidza magumo pamwe chete nekutanga. Uprofita hwemakore makumi matanhatu namashanu hunoratidza kutukwa kwenguva nomwe pamusoro poushe hwokumusoro nounoushe hwokumaodzanyemba hwaIsraeri. Nguva nomwe dzokutanga dzakauya pamusoro poushe hwokumusoro dzakatanga muna 723 BC, makore gumi nepfumbamwe mushure mokunge Isaya apa Mambo Ahazi chiporofita ichocho. Nguva nomwe dzokupedzisira pamusoro poushe hwokumaodzanyemba dzakatanga pakupera kwemakore makumi matanhatu namashanu muna 677 BC.

Kutuka kwokutanga kwe“nguva nomwe” pamusoro paEfuturemu kwakaguma muna 1798, iyo yakanga iri nguva yokuguma apo chiratidzo cherwizi rweUlai chiri muzvitsauko zvisere nezvipfumbamwe zvaDanieri chakazarurwa. Nenzira youporofita, izvi zvakaridza zvole kusvika kweshoko romutumwa wokutanga uye kutanga kwechiporofita kwesangano reMillerite. Kutuka kwokupedzisira kwe“nguva nomwe” pamusoro paJudha kwakaguma muna 1844, iro raiva kusvika kweshoko romutumwa wechitatu. Makore gumi namapfumbamwe akatevera, muna 1863, makore makumi matanhatu namashanu akamiririrwa mukutanga kwechiporofita akaratidza kuguma kwesangano reMillerite, uye kutanga kwekereke yeSeventh-day Adventist yeRaodhikia. Makore manomwe 1863 isati yasvika, muna 1856, James White akatanga kuona kuti sangano reMillerite rakanga rarega kuva kereke yeFiradherifia uye rakanga rava kereke yeRaodhikia. Muzukuru wake, paainyora nhoroondo youpenyu hwaEllen White, anonyora pamusoro penhoroondo ya1856, uye shoko reRaodhikia.

“Ujumbe kwa Walaodhikia”

“Vaadventista vaichengeta Sabata vakanga vatora chimiro chokuti mashoko anopiwa kumachechi manomwe ari muna Zvakazarurwa 2 na3 airatidza zvinoitika muchechi yechiKristu kubvira kumazana amakore achitevedzana. Vakagumisa kuti shoko rinoendeswa kuchechi yeRaodhikia raishanda kune avo vavaidaidza panguva iyoyo kuti maAdventista vezita chete, ivo vakanga vasina kugamuchira Sabata yezuva rechinomwe. Mune chinorwa chipfupi chokupepetera muReview chaOctober 9, James White akamutsa mibvunzo inofungisa zvikuru, yaakaisuma nokuti:”

“Ukubvunza kuri kutangazve kumuka patsva kuchiti, ‘Murindi, usiku hwakamira sei?’ Parizvino pane nzvimbo yemibvunzo mishoma chete, inobvunzwa kuti ikwezve hanya pachidzidzo chainoreva. Tinovimba kuti mhinduro izere ichapiwa nokukurumidza.—Review and Herald, Oct. 9, 1856.

“Kubva Kunyakatho-mpumalanga kwazwakala izwi elitsha kulesi sihloko, elikaStephen N. Haskell, wasePrinceton, eMassachusetts. Njengom-Adventist wosuku lokuqala wayeseqalile ukushumayela eneminyaka engama-20; manje, eminyakeni emithathu kamuva, wayesemlayezweni wengelosi yesithathu. Njengomfundi weBhayibheli onzulu, ngemva kokubona isihloko sokuqala esifushane sikaWhite sokuhlela esethula umbuzo wamabandla ayisikhombisa, wakhetha ukubhalela iReview udaba olude:”

Musoro warehwa pamusoro apa wanga uri chinhu chandakafarira zvikuru kwemwedzi yakati kuti yakapfuura.... Kweimwe nguva zvino ndave ndichitungamirirwa kuti nditende kuti shoko rinopiwa kuvaLaodhikia nderedu; kureva, revaya vanotenda mushoko remutumwa wechitatu, nokuda kwezvikonzero zvizhinji zvandinoti zvakana. Ndichataura zviviri.—Ibid.

“ဤအမှုကို သူသည် မိမိ၏ ကောက်ချက်များအတွက် ကော်လံနစ်မှ သီးသန့်ခွဲထား၍ ဆောင်ရွက်သည်။ နိဂုံးချုပ်ရာတွင် သူက ဤသို့ ကပြောခဲ့သည်။”

“Nadharia ya ujumbe wa malaika wa tatu kamwe, la, kamwe haitatuokoa, bila vazi la arusi, ambalo ndilo haki ya watakatifu. Imepasa tuukamilishe utakatifu katika kumcha Bwana.—Ibid.

“ජේම්ස් වයිට් ලාඕදීසියා සභාවට දෙන ලද පණිවිඩය පිළිබඳ ඔහුගේ සංස්කරණාත්මක ලිපි අඛණ්ඩව ඒරකාශ කළ අවස්ථාවේ, සබන්දිත රක්ෂා කරන අඩවිවෙන්විස්වරුන් Review සඟරාවේ දැන් කියවමින් සිටි සංකල්ප විස්මය දනවන පුද්ගලයන්; එහෙත් සිතාබලා, යාවිඤාසනීතව කරන ලද විමර්ශනයකදී ඒවා අදාළ බව දැකගන්නා ලදී. සංස්කාරකවරයා වන එවන ලද ලිපි මගින් සාමාන්‍යයෙන් පුළුල් එකඟතාවයක් පෙන්වා දෙන ලද අතර, ඒර්ලෝඩනයක් කාර්යාත්මක වමේන් තිබූ බවද සංකේත කළේය. එම උද්දීපනකාරී පණිවිඩය හුදකේ උද්වේගයේ ඒර්නිවලයක් නොවූ බවට සාක්ෂිය වූයේ 1857 අප්‍රේල් මාසයේ ඒර්කාශිත Testimony No. 3 හි පළමු ලිපිය වන Be Zealous and Repent යන ශීර්ෂයයි. එය මෙසේ ආරම්භ වූයේ: “වත්මන් උෂ්ණත්වනීත තත්වයේ පවතින සභාව පිළිබඳ කල්පනා කිහිපයක් ස්වාමීන්වනන්සේ දර්ශනයකින් මට පෙන්වා දී ඇත; ඒවා මම ඔබට විස්තර කරමි.”—IT, p. 141. මෙහි එලන් වයිට්ට පෙන්වා දෙන ලද්දේ භූමික සමාදේශීය සහ සමාජ මගින් සභාවට එරෙහිව සානන්ගේ ඒර්නාරයන් පිළිබඳ දැය.” ආතර් වයිට්, Ellen G. White: The Early Years, volume 1, 342–344.

Harakati ya Wamillerite ilianza kinabii kama kanisa la Filadelfia, na mwaka 1856 ikawa kanisa la Laodikia. Miaka saba baadaye harakati hiyo ikaisha, na kanisa la Waadventista wa Sabato likaanza kama kanisa la Laodikia na litabaki hivyo, hata litakapotapikwa kutoka katika kinywa cha Bwana. Harakati ya wale mia moja arobaini na nne elfu ilitoka katika zizi la kanisa la Laodikia, kama vile harakati ya Wamillerite ilivyotoka katika zizi la kanisa la Sardi. Harakati ya wale mia moja arobaini na nne elfu inalingana na harakati ya Wamillerite kwa kuwa harakati ya kwanza ilibadilika kutoka Filadelfia kwenda Laodikia, na harakati ya mwisho hubadilika kutoka Laodikia kwenda Filadelfia. Kipindi cha mpito kutoka Filadelfia kwenda Laodikia katika historia ya Wamillerite kimewekwa alama mahsusi kuwa ni mwaka 1856, kwa hiyo kipindi cha mpito lazima nacho kiwekwe alama katika harakati ya mwisho, kwa maana Mungu habadiliki kamwe. Kipindi cha mpito kinatambulishwa katika Ufunuo kumi na moja kwa wale manabii wawili wanaouawa

mitaani.

Uye kana vapedza uchapupu hwavo, chikara chinokwira kubva mugomba rakadzika-dzika chicharwa navo, chichavakunda, uye chichavauraya. Uye zvitunha zvavo zvichavata mumugwagwa weguta guru, iro pakunzwisisa kwomweya rinonzi Sodhomu neJipiti, apo zvakare Ishe wedu akarovererwa pamuchinjikwa. Zvakazarurwa 11:7, 8.

Ho famba ka sweswinyana a ku ta fa, kutani ku yima, naswona endzhaku ka sweswo ku ta pfuxetiwa tanihi xilemukiso. Loko ku ri tano, a ku ta landzelelana ni nanga ya Variphabuliki. Nanga ya Variphabuliki yi vumba xifaniso xa xivandzana, naswona xivandzana lexi yi xi vumbelaka xifaniso xa xona xi vulavuriwa ha xona eka Nhlavutelo 17, naswona xivandzana xexo xi tiveka tanihi nhloko ya vuntlhanu leyi amukeleke mbanga leyi dlayaka, leyi a yi ta pfuxetiwa tanihi nhloko ya vunhungu. A yi ta pfuxetiwa tanihi ya vunhungu leyi a yi huma eka ta nkombo.

Uye chikara chakanga chiripo, uye chisipo, ndiyewo wechisere, uye ndewevanomwe, uye chinoenda mukuparadzwa. Zvakazarurwa 17:11.

Nyanga yechiRepublican yaizoumba mufananidzo wechikara ichocho, saka yaizourayiwa yozomutswa. Payakamutswa, yaizova musoro wechisere wakabva pamisoro minomwe yakaitangira. Nyanga yechiPurotesitendi inotasva chikara chimwe chete chepanyika pamwe chete nenyanga yechiRepublican, uye yaifanira kuva nemaitiro mamwe chete echiporofita. Kushanduka kubva kuFiradherufia kuenda kuRaodhikia mumufambiro weMillerite kunofananidzira kutama kubva kuRaodhikia kuenda kuFiradherufia mumufambiro wokupedzisira.

ប៉ុន្តែ ពេលដែលចលនាចុងក្រោយបានទទួលរដ្ឋសុលាប់នៅថ្ងៃទី 18 ខែកក្កដា ឆ្នាំ 2020 នោះវាបានសុលាប់ក្នុងសភាជាឡើយ។ ហើយនៅពេលដែលវា ដូចដែលត្រូវបានគំរាមនៅក្នុងវិវាទ: ជំពូក 11 បានផ្តល់បុគ្គលិកជាតិឡើយដែលហៅឱ្យ នោះវានឹងគំរាមឱ្យមជ្ឈមណ្ឌលប្រឹក្សា គឺជាក្រុមជំនុំមួយក្នុងចំណោមប្រាំពីរ។ ការសុលាប់នៅឆ្នាំ 2020 នោះ ត្រូវបានធ្វើបសុរជាមួយសុនដែសាធារណរដ្ឋ ដុបិតចាប់តាំងពីពេលវេលាចុងបញ្ចប់ក្នុងឆ្នាំ 1989 មក មានបុរាណាធិបតីប្រាំមួយរូប។ បុរាណាធិបតីប្រាំមួយនេះបានទទួលរដ្ឋសុលាប់មួយ ដដែលនឹងត្រូវបានព្យាយាមលុបចោលនៅឆ្នាំ 2024។ បន្ទាប់មក កុហលនោះនឹងកុហលជាប្រាំបីនៃសហរដ្ឋអាមេរិក ចាប់តាំងពីពេលវេលាចុងបញ្ចប់ក្នុងឆ្នាំ 1989 មក ហើយវានឹងជា «មួយក្នុងចំណោមប្រាំពីរ»។ សុនដែទាំងពីរនោះ សុទ្ធតែជាប្រាំមួយ ដដែលកុហលទៅជាប្រាំបី។ សេចក្តីពិតនេះ គឺជាផ្នែកដ៏សំខាន់មួយនៃការប្រឹក្សាសម្តែងរបស់ព្រះយេស៊ូវគ្រីស្ទ ដដែលត្រូវបានប្រឹក្សា នៅមុនពេលបិទទ្វារព្រះគុណបន្តិច។

Nechikonzero ichi, zvakakosha kuti tinyatsojeka pamusoro penhoroondo yeMillerite inofananidzira nhoroondo yedu yazvino. Sista White akasimbisa mashandisirwo akaitwa naJames White eRaodhikia pamusoro pebato iri muna 1856, saka uku hakusi kushandiswa kunobva mukufunga kwevanhu. Makore manomwe Seventh-day Adventist church isati yasungwa zviri pamutemo nenyanga yeRepublican, yakanga yatozivikanwa nekufemerwa sechechi yeRaodhikia. Izvi zvinoreva kuti hakuna kumbobvira kwava nezuva rimwe chete munhoroondo yeSeventh-day Adventist church rayo payakanga iri chimwe chinhu chisiri kupfeka, murombo, bofu, ine nhamo

uye inosemesa. Chokwadi ichi chechiporofita chinopa mamiriro acho uye chikonzero chekucherechedza zvinonyangadza zvina zviri kuwedzera zvaEzekieri chitsauko 8 semazera mana eAdventism.

Kana nhoroondo yevaMillerite ichisvikwa pairi kuburikidza nechimiro chemakore makumi matanhatu namashanu aIsaya chinomwe, zvinofanira kucherechedzwa kuti chiporofita chenguva nomwe ndiro denga rechiporofita rinofukidza nhoroondo yose yebato revaMillerite. Muna 1856, shoko reRaodhikeya rakava chokwadi chiripo kuAdventism yevaMillerite. Uyo anopa shoko reRaodhikeya akanga asiri James kana Ellen White, asi akanga ari Chapupu Chakatendeka neChechokwadi.

Uye kunengeleri yebandla laseLawodisiya loba, uthi: La mazwi ashiwo ngu-Ameni, ufakazi othembekeleyo noqinisileyo, isiqalo sokudalwa kukaNkulunkulu: Ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi; ngifisa sengathi ubungaba bandi noma ushisile. Ngakho-ke, ngenxa yokuthi uyivivi, ungabandi futhi ungashisi, ngizakukukhipha emlonyeni wami. Ngoba uthi, Ngicebile, ngandisiwe ngempahla, njalo kangilasidingo salutho; kodwa kawazi ukuthi ungowokudabukisa, lowosizi, lompofu, loyisiphofu, njalo uhamba ze: ngiyakweluleka ukuthi uthenge kimi igolide elihlolwe ngomlilo, ukuze ube ngocebileyo; lezigqoko ezimhlophe, ukuze wembathiswe, lokuthi ihlazo lobuze bakho lingabonakali; njalo ugcobe amehlo akho ngomuthi wamehlo, ukuze ubone. Bonke engibathandayo ngiyabasola ngibajezise; ngakho-ke tshisekela, uphenduke. Khangela, ngimi emnyango, ngiyangqongqoza: uba ekhona umuntu ozwayo ilizwi lami, avule umnyango, ngizangena kuye, ngidle laye, laye adle lami. Onqobayo ngizamupha ukuhlala lami esihlalweni sami sobukhosi, njengoba lami nganqoba, ngasengihlala loBaba esihlalweni sakhe sobukhosi. Olendlebe, makezwe lokho uMoya akutshoyo emabandleni. Isambulo 3:14–22.

Ufakazi Weqiniso ukhomba ukuthi uma kukhona umuntu “ongezwa” izwi laKhe, Uyo ngena kuye futhi “adle naye.” Uma iLawodikeya ibingavula umnyango, uKristu ubeyongena futhi adle nabo. Uma uKristu evunyelwa ukuba angene, uletha umlayezo, ngokuba uphawu lokudla lumelela ukwamukelwa komlayezo. Lowo mlayezo ungabhekwa ngokujwayelekile njengomlayezo waseLawodikeya nje kuphela, kodwa lokho kungukucatshangelwa okungajulile kwalokho umlayezo awunikezayo umelela khona. Ngo-1856, uHiram Edson wethula uchungechunge lwezihloko eziyisishiyagalombili ezaziqukethe ulwazi lwesiprofetho olwandisa ukuqondwa kwesona kanye “siprofetho sesikhathi” sokuqala izingelosi zikaNkulunkulu ezahola uWilliam Miller ukuba asiqaphele futhi asimemezele. Kulezo zihloko eziyisishiyagalombili, u-Edson ukhomba ngokunembile iminyaka engamashumi ayisithupha nanhlanu ka-Isaya isahluko sesikhombisa.

Kutanga kwebasa raMiller kwaiva kuwanikwa kwenguva nomwe, uye makore manomwe kufamba kwainzi nezita rebasa rake kusati kwaguma, chizaruro chakadzama cheuprofita ihwohwo chaihwo chakapiwa kuAdventism yeMillerite. Chakapiwa mugore rimwe chetero ravakazivikanwa naro nokufemerwa seLaodhikia. Muuprofita, mazuva zviuru zviviri namazana mashanu namakumi maviri gare gare muna 1863, kuwanikwa kwekutanga kwaMiller kwenguva yeuprofita kwakambwa. Shoko reLaodhikia rokufamba kweAdvent rakasvika muna 1856, uye Ishe

vakagogodza pamukova ka8, nezvinyorwa zvisere, kuti vaone kana vaigona kuwana kupinda. Pakuguma kwekufamba uku, Chapupu Chechokwadi chakashuva kudya pamwe chete navanhu Vacho nokudya shoko rokutanga chairo renguva kubva pakutanga kwekufamba uku. Vanhu Vake vakaramba kudya, uye makore manomwe, kana kuti mazuva euprofita zviuru zviviri namazana mashanu namakumi maviri gare gare, vanhu Vake vakavhara mukova wakanga wavhurwa nekiyi yaDhavhidhi yakanga yaiswa muruoko rwaWilliam Miller. Vakadzokera kumuprofita wekare weSamaria akavadyisa nhema, vachisimbisa mugumo wavo wokufa pakati pembongoro neshumba.

Muna 1856, runyanga rwePurotesitendi rwakanga rwava mudambudziko remupata wechiratidzo, nokuti pasina chiratidzo, vanhu vanoparara. Muna 1856, runyanga rweRipabhurikanawo rwakanga rwava mudambudziko.

1856 යනු “Bleeding Kansas” ලෙස හඳුන්වනු ලබන, Kansas–Missouri දේශසීමා යුද්ධය වූ දැඩි අර්චණ්ඩ ගැටුමේ අඛණ්ඩ පැවැත්මක් සනිටුහන් කළ වර්ෂය විය. මෙම අරගලය Kansas අරාන්තය නිදහස් අරාන්තයක් ලෙසද, නැතහොත් වහල් අරාන්තයක් ලෙසද සංගමයට එක්වන්නේද යන අර්ශ්නය පිළිබඳව විය. මෙම ගැටුමට වහල්කමට පක්ෂ හා වහල්කමට විරුද්ධ පදිංචිකරුවන් අතර සිදු වූ අර්චණ්ඩ ගැටුමේ ඇතුළත් විය.

Pa 22 Meyi 1856, kunachitikanso chochitika cha nkhanza m’chipinda cha Senate ya United States, pamene Congressman Preston Brooks, wothandiza ukapolo wochokera ku South Carolina, anaukira mwankhanza Senator Charles Sumner wa ku Massachusetts ndi ndodo yake. Sumner anali atanena nkhanzi yotsutsa ukapolo yotchedwa *The Crime Against Kansas*, imene inakhumudwitsa kwambiri Brooks. Chochitika cha kumumenya ndi ndodocho chinasonyeza momveka bwino mikangano imene inkakulirakulira pakati pa Kumpoto ndi Kumwera pa nkhanzi ya ukapolo.

Mu1856, Bato reRepublican Party rakavambwa semhinduro kumhirizhongwa yezvematomongerwo enyika yakakonzerwa neKansas-Nebraska Act, wakapasiswa muna 1854, izvo zvakaburitsa kupikisa kwaikura kupararira kweuranda kuenda kumatunhu matsva. Gungano rekutanga renyika yose rebato rakaitirwa muPhiladelphia, uye John C. Fremont akasarudzwa semumiriri waro wokutanga pachigaro chemutungamiri wenyika musarudzo dza1856.

Mutemo weKansas–Nebraska wakaronga matunhu eKansas neNebraska uye wakabvumira vagari vakanga vagara mumatunhu iwayo kuti vazvisarudzire kana vaizotendera uranda mukati memiganhu yawo. Pfungwa iyi, inozivikanwa se“hutongi hweruzhinji,” yakabvisa nesimba kubvumirana kweMissouri Compromise ya1820, iyo yakanga yarambidza uranda kuchamhembe kwe36°30’ parallel muLouisiana Territory. Mutemo uyu wakava nesimba guru panyaya youranda mumatunhu iwayo. Wakadzorerazve kusawirirana pakati pezvikamu zvenyika, nokuti wakazarura mukana wokuti uranda huwedzere kupinda munzvimbo dzakanga dzamboonekwa senzvimbo dzakasununguka, dzakadai seKansas. Kupasiswa kweMutemo weKansas–Nebraska kwakakonzerwa kuyerera kukuru kwevagari vanotsigira uranda nevanohupikisa vachipinda muKansas Territory, mumwe nomumwe achitarisira kukanganisa mugumisiro wevhoti yehutongi hweruzhinji. Makwikwi aya okutonga dunhu iri akatungamirira kukupesana kwechisimba uye kunguva

yokusatevedzwa kwemutemo kwakazozivikanwa seBleeding Kansas muna 1856.

Kusarudzwa kwemutungamiri wenyika kwa 1856 kwaiva chiitiko chikuru chezematongerwo enyika. Kwaiva nemakwikwi evanhu vatatu pakati peDemocrat James Buchanan, Republican John C. Fremont, pamwe naaimbova Mutungamiri Millard Fillmore webato reAmerican Party. James Buchanan ndiye akakunda musarudzo iyi uye akazova Mutungamiri wechi 15 weUnited States.

Utungamiri bwa James Buchanan buzwi cyane cyane kubera kunanirwa kwe guhangana neza n'amakimbirane n'amacakubiri byarushagaho gukara hagati y'Amajyaruguru n'Amajyepfo, amaherezo bikarangira havutse Intambara y'Abanyamerika yo Guharanira Ubumwe bw'Igihugu gato nyuma y'uko avuye ku butegezi. Akenshi ubutegezi bwe bufatwa nk'imwe mu miyoborere ya Perezida itaragenze neza kurusha iyindi mu mateka ya Leta Zunze Ubumwe za Amerika, kubera ibyo kunanirwa gukomeye mu buyobozi no mu micungire y'ibihe by'amakuba.

Mutongo wa Dred Scott wo wakamanyika chomene wa mu 1857, ukalengezga kuti wazga, kwali mba ukapolo panji wali wakumasulika, wakawavya ukhaliro wa kuwa weneke, ndipo wakakolerwa yayi kusu mu makhoti gha boma la federal. Kweniso ukalengezga kuti Congress yingakanizga yayi ukapolo mu vigaŵa vya United States. Mudemocrat Buchanan wakazomerezga pachanya mutongo wa Dred Scott uwo ukakhozga ukapolo.

Haisi tu kwamba msimamo wa kupendelea utumwa wa Mdemokrasia Buchanan uliyaruhusu mivutano kuongezeka hadi kufikia Vita vya wenyewe kwa wenyewe, bali pia kutoweza kwake kusimamia uchumi wa nchi kulisababisha Mshituko wa mwaka 1857, ambao ulikuwa mojawapo ya misukosuko mikubwa zaidi ya kiuchumi katika historia ya Marekani kabla ya Mdororo Mkuu wa Uchumi. Mshituko wa mwaka 1857 ulisababisha mdororo mkali wa kiuchumi uliodumu kwa miaka kadhaa. Biashara na benki zilifungwa, ukosefu wa ajira uliongezeka, na soko la hisa lilishuka.

Munguva yehutungamiri hwaBuchanan, matunhu eMaodzanyemba akatanga nzira yawo yokuzvitsaura muUnion, uye akazviparadzanisa mukupindura kusarudzwa kwaAbraham Lincoln weRepublican muna 1860. Buchanan akatora maitiro okusaita chinhu pakakavadzana nyaya yokuzvitsaura, achipikisa kuti hurumende yemubatanidzwa yakanga isina simba rokudzivisa kuzvitsaura nechisimba. Kushayikwa uku kwechiito chakajeka kwakabvumira kufamba kwokuzvitsaura kuwana simba. Kushayikwa kwake kweutungamiri hwakasimba nokusada kwake kutora matanho akasimba okugadzirisa dambudziko rokuzvitsaura kwakabatsira pamaonero eMaodzanyemba okuti kwaigona kubuda muUnion kusina kusangana nokupikiswa kwemauto.

Muna 1860, Abraham Lincoln, purezidhendi wekutanga weRepublican, akasarudzwa. Pana Ndira 1, 1863, Mutungamiri Lincoln akasaina ndokuburitsa Emancipation Proclamation yekupedzisira, iyo yakazivisa kuti vanhu vose vakanga vakaitwa varanda vari munzvimbo dzaidzorwa neConfederacy vaifanira kusunungurwa. Murayiro uyu wemutungamiri wenyika wakava nesimba guru pahondo yeCivil War, nokuti wakashandura kurwisana uku kuva hondo yaisangorwira chete kuchengetedza Union, asiwo kupedza uranda. Emancipation Proclamation haina kusunungura pakarepo varanda vose. Yakashanda chaizvo kunzvimbo dzaidzorwa neConfederacy, uko Union yaiva nesimba duku. Sezvo mauto eUnion aienderera mberi achitora nekudzora nzvimbo

dzeConfederacy, chiziviso ichi chakaiswa mukushanda, uye varanda vaiva munzvimbo idzodzo vakasunungurwa. Emancipation Proclamation yakava nhanho yakakosha kwazvo yakananga pakupedzisira kubviswa kweuranda muUnited States, uye yakagadzira nzira yokupasiswa kweThirteenth Amendment kuBumbiro reMitemo reU.S., iyo yakapasiswa nekusimbiswa pana Zvita 6, 1865.

Inyanga y'aba-Republican kuva mu myaka ya 1850 no gukomeza yari mu gihe cy'akaga k'inkubiri y'ubucakara. Hariho amacakubiri abiri y'ingenzi mu gihugu, ahagarariwe n'ibice bibiri by'ingenzi by'imitekerereze ya politiki. Igikorwa cyo gutandukana cyatangiye mu 1856 ubwo amatsinda arwanya ubucakara n'ayabushyigikiraga yimukiraga mu ntara ya Kansas agamije gukomeza no kurengera imyizerere yayo ku bucakara, muri icyo gihe nyine Philadelphia yatandukanywaga na Laodicea. Abademokarate bari bashyigikiye ubucakara, naho aba-Republican bakaburwanya.

Muna 1856, Bleeding Kansas yakamiririra mufananidzo muduku wehondo yakanga yava kusvika. Mugore iroro, muDemocrat aitsigira uranda akasarudzwa kuva mutungamiri wenyanga yeRepublican, uye hutungamiri hwake husina simba hwakava chiratidzo chehutungamiri hwepurezidhendi husina simba, kusvikira kumazuva okupedzisira ahangobva kupfuura ano. Akatungamira mberi purezidhendi wokutanga weRepublican, akamanikidzwa kugadzirisa nyonganyonga yakanga yasiyiwa nehutungamiri hwaBuchanan.

Pakasvika muna 1863, runyanga rweRepublican rwakabudisa chirevo chemukuru wezvematomongerwo enyika chakanga chakakosha zvikuru munhoroondo yechikara chepanyika cheZvakazarurwa chitsauko 13. Chirevo ichocho chaibata nyaya yeuranda. Ndimu imwe yechiziviso ichocho inoti, "Kuti pazuva rokutanga raNdira, mugore raIshe wedu chiuru chimwe namazana masere namakumi matanhatu namatatu, vanhu vose vakachengetwa vari varanda mukati meNyika ipi neipi kana chikamu chakatarwa cheNyika, vanhu vayo vachange panguva iyoyo vari mukupandukira United States, vachava panguva iyoyo, kubva ipapo zvichienda mberi, uye nokusingaperi vakasununguka; uye Hurumende Yekutonga yeUnited States, kusanganisira masimba ayo ehondo yepasi neehondo yegungwa, ichaziva uye ichachengetedza rusununguko rwavanhu vakadaro, uye haizoiti chiito kana zviito zvokudzvinyirira vanhu vakadaro, kana mumwe wavo zvake, mukuedza kupi nokupi kwavangaita kuti vawane rusununguko rwavo chairwo." Kunyange zvazvo kugadziriswa kwedambudziko reuranda panguva iyoyo kwakanga kusati kwapera zvakakwana munhoroondo, musimbotti weBumbiro reMitemo unozivikanwa apo Lincoln akanyora achiti, "vanhu vose vakachengetwa vari varanda mukati meNyika ipi neipi ... vachava panguva iyoyo, kubva ipapo zvichienda mberi, uye nokusingaperi vakasununguka."

Lincoln aingaworoka kunheyo yomusimbotti yakataurwa muBumbiro reMitemo, inozivisa kuti "vanhu vose vakasikwa vakaenzana." Lincoln aingadzokera kuzvokwadi dzekutanga panguva imwe cheteyo iyo nyanga yechiPurotesitendi yakanga ichiramba chiporofita chayo chekutanga, chinova chiporofita cheuranda. Naizvozvo, panguva chaiyo iyo nyanga yechiRepublican yakanga ichiita "murayiro mukuru wemutungamiri" wakakosha zvikuru munhoroondo yayo pamusoro peuranda, nyanga yechiPurotesitendi yakaita murayiro mukuru wemutungamiri wakakosha zvikuru munhoroondo yayo yechiporofita pamusoro pechiporofita cheuranda, chinomiririrwa nemhiko nekutukwa kwaMosesi. Nyanga yechiRepublican yakasarudza kudzokera kunheyo, nyanga

yechiPurotesitendi yakasarudza kuramba nheyo yayo nokudzokera kuna avo yairairwa kuti isazombodzokerazve kwavari.

Muna 1863, runyanga rweRepublican rwakanga rwakakamurwa kuva misasa miviri, sokunge umambo hwaIsraeri hwekare hwakakamurwa mumazuva aJerobhoamu naRehobhoamu. Muna 1863, runyanga rweProtestant rwakabatanidzwa zviru pamutemo norunyanga rweRepublican, sezvinomiririrwa neartari mbiri dzaJerobhoamu paBheteri neDhani. Runyanga mbiri idzi dzinofamba munhoroondo dzakafanana rimwe nerimwe, uye nhoroondo ya1863, zvikurukuru, inomiririra nhoroondo yamazuva okupedzisira.

Nhoroondo yeMillerite inodzokororwa munhoroondo yeavo zana nemakumi mana nezvina zvuru, asi paine zvimwe zvipingaidzo zvouprofita zvishoma. Chimwe chezvipingaidzo izvozvo ndechokuti, munhoroondo yeMillerite, vanhu vainangidzirwa pakutanga vaiva avo vaiva kunze kwesangano racho, uye pashure pazvo sangano racho pacharo. Muchisungo cheavo zana nemakumi mana nezvina zvuru, manzwi maviri aZvakazarurwa 18 anoratidza vanhu vaviri vanonangidzirwa, asi vanhu ivavo vanonangidzirwa vari mukupesana nenhoroondo yeMillerite. Chinangwa chokutanga vanhu vaMwari, uye izwi rechipiri nderezhvimwe zvipfuyo zvaMwari, izvo zvichiri muBhabhironi.

Cinyezelo sengwe sesiprofetho ngulesi: nanobe yomibili le milando yeqa isuka ebandleni iye kulelinye, emaMillerite asuka ePhiladelphia aya eLaodicea, kantsi inkhankhaso lenamandla yengelosi yesitsatfu isuka eLaodicea iye ePhiladelphia. Lokhu kutjengisa kutsi emaMillerite asuka ebandleni lesitfupha aya kwelesikhombisa, njalo labayinkhulungwane lelikhulu lamatfuba lamane lasitfupha basuka ebandleni lesikhombisa baya kwelesiphohlango, lelingelesikhombisa.

Pembezeni ya Chama cha Republican ilianza mwendo wake kutoka taifa la kuunga mkono utumwa kuelekea taifa la kupinga utumwa katika historia inayozunguka mwaka 1863. Mgogoro wa historia hiyo ulianzisha vyama viwili vya kisiasa ambavyo ndivyo wapinzani walewale katika hizi “siku za mwisho.” Kama vile rais wa kwanza wa Republican kutoka katika historia hiyo alivyouawa siku chache tu baada ya vita kumalizika, ndivyo pia rais wa mwisho wa Republican alivyouawa kwa namna ya kiishara na kuachwa barabarani kana kwamba amekufa huku ulimwengu ukishangilia. Aliuawa, si siku chache tu baada ya Vita vya wenyewe kwa wenyewe kumalizika, bali muda mfupi tu kabla ya vita vya mwisho vya wenyewe kwa wenyewe kuanza.

Mutungamiri wokutanga weRepublican akatungamirirwa nemutungamiri asina kunyatsobudirira kupfuura vose munhoroondo yeAmerica, uye mutungamiri wekupedzisira weRepublican ahatungamirirwawo naizvozvo zvimwe chetezvo. Kusashanda zvakanaka kwemutungamiri weDemocratic akatungamira mutungamiri wokutanga weRepublican ndiko kwakakurumidzisa dambudziko rakazosanduka rikava hondo yevagari vemo, uye kusashanda zvakanaka kumwe cheteko kuri kuitikazve zvino. Mutungamiri weDemocratic anotangira mutungamiri wekupedzisira weRepublican akafambisa hupfumi nenzira yakadaro zvokuti kwakabudisa kuparara kukuru kwazvo kwehupfumi munhoroondo yeAmerica kusvika panguva iyoyo. Nyanga mbiri idzi dzinofamba dzakaenzana kusvika kumutemo weSvondo. Muna 1863, chizvarwa chokutanga chenyanaga mbiri idzi chakatanga, uye panyanga dzose mbiri, chizvarwa chechina uye

chokupedzisira chichange chakatarira kumabvazuva, uye chichikotamira zuva.

Mharidzo yaEriya nguva dzose inoperekedzwa nekutongwa kwaMwari kunosimbisa shoko reyambiro. Nzanga yenyika zvino yava kurarama sezvakanga zvakaita vanhu vomunguva yakatangira Mafashamo. Vari kudya, vari kunwa, uye vari kutarisira kuti makambani makuru epasi rose etekinoroji achagadzirisa dambudziko ripi neripi ringamuka. Shoko raMwari riri kuratidza kuti nyika zvino yava pamucheto pedambudziko guru kwazvo.

“Ndzi yini hi vusiku?’ Xana ndza yi lemuka nkoka wa marungula lawa? Xana ndza twisisa ndhawu leyi ma nga na yona entirhweni wo hetelela wa sisiteme leyikulu ya ku lulamisa? Xana ndzi tolovelane ngopfu ni ‘rito ro tshembeka ra vuprofeta’ lerova ndzi kota ku vona eka swiendlakalo leswi humelelaka hinkwako ka mina vumbhoni lebyi tiyeke bya leswaku Hosi leyi taka yi le nyangweni? Xana ndza wu twa vutihlamuleri lebyi nga ehenhla ka mina, hi ku vona ku vonakala loku Xikwembu xi ndzi nyikeke kona? Xana ndzi tirhisa talenta yin’wana ni yin’wana leyi ndzi tshembisiweke yona tanihi mulanguteri wa xona, hi matshalatshala lama kongomisiweke kahle ku ponisa lava lovaka? kumbe xana ndzi hisa-mbirhi naswona ndzi nga na mhaka, ndzi pfanganyekile hi xiphemu ni misava yo hamboloka, ndzi tirhisa swilo ni vuswikoti lebyi Xikwembu xi ndzi nyikeke byona, ngopfu-ngopfu eku tiphina ka mina n’wini, ndzi khathalela ku olova ka mina ni ku ntshunxeka ka mina ku tlula ku tlakusiwa ka mhaka ya xona? Xana hi mahanyelo ya mina ndzi tiyisa ‘ku tiyiseka loku a ku ri karhi ku kula emisaveni leswaku va-Adventista va Siku ra Vunkombo va chaya nanga hi mpfumawulo lowu nga tiyisekangiki, naswona va landzela endleleni ya va misava’?”

“Tinomva matsimba etsoka aMwari ari kuswederwa kuzoranga nyika nokuda kwezvakaipa zvayo. Kuguma kwenguva kwava pedyo zvikuru nesu. Vagari venyika vari kusungwa vari mumisumbu kuti vapiswe. Ko iwe uchasungwawo pamwe chete namasora here? Unoona here kuti gore rimwe nerimwe zviuru nezviuru, uye kagumi kane zviuru, zvemweya zviru kuparara, zvichifa muzvivi zvazvo here? Matambudziko nemitongo yaMwari zvava kutotanga kuita basa razvo, uye mweya iri kuenda mukuparadzwa nokuti chiedza chechokwadi hachina kuvhenekerwa panzira yavo.” General Conference Daily Bulletin, April 1, 1897.

Ndzi ku navelele hi moya wa mina exikarhi ka vusiku; ina, hi moya wa mina lowu nga endzeni ka mina ndzi ta ku lava nimpundzu: hikuva loko ku avanyisa ka wena ku ri emisaveni, vaaki va misava va ta dyondza ku lulama. Esaya 26:9.