

Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Amathathu Anesithandathu

Utshintsho Lwesiprofeto LweRiphabhlikhanizim noBuProtestanti: Ukusuka Ekufeni Ukuya Eluvukweni

Jeff Pippenger
2024-03-14

Kukho inguquko kuzo zombini iimpondo zeRiphabhlikhi nezobuProtestanti bokwenyaniso zerhamncwa lomhlaba eyaqala ngonyaka ka-2020. Uphondo lobuProtestanti bokwenyaniso lwabulawa ngomhla we-18 kuJulayi, 2020, yaye uphondo lweRiphabhlikhi lwabulawa ngomhla we-3 kuNovemba, 2020. NgokweSityhilelo isahluko seshumi elinanye, emva kweentsuku ezintathu ezinesiqingatha ezingokomfuziselo, ziya kuphinda zime ngeenyawo zazo. Xa zime, uphondo lobuProtestanti bokwenyaniso luya kuguquka lusuke kumaLawodike luye kumaFiladelfiya. Baya kuba bekhutshiwe ecaweni, baziswe kumbutho. Bakhutshiwe kumava ecawa yesixhenxe, bangeniswe kumava ecawa yesithandathu. Baye baba sesesibhozo, esiphuma kwesixhenxe.

Intshukumo ekuqaleni kwe-Adventism yayiyintshukumo yaseFiladelfiya, yaye intshukumo yaseFiladelfiya ibuyiselwa ekupheleni. Umsebenzi weengelosi ezintathu weSityhilelo isahluko seshumi elinesine waqala njengentshukumo, yaye uya kugqitywa njengentshukumo. Intshukumo yaseFiladelfiya, emelwe yibandla lesithandathu laseFiladelfiya, yafa ngo-1856, yaye ukuqala ekupheleni kukaJulayi ngo-2023, ngoku iyavuswa kwakhona njengeyesibhozo, eso siphuma kwezisixhenxe.

Kwelo mbali yembali, uphondo lweRiphabhlikhi lufumana ukufa nokuvuka okuhambelanayo, apho umongameli wesithandathu ukususela kuReagan ngexesha lesiphelo ngo-1989 esiba ngumongameli wesibhozo, ongowabasixhenxe. Inkqubo yotshintsho lophondo lweRiphabhlikhi imelwe kukudityaniswa kwalo kunye nophondo lobuProtestanti obuwxukileyo, obubuhenyu bomoya nomfanekiso werhamncwa. Uphondo lweRiphabhlikhi luba lolwesibhozo, olungolwabasixhenxe, kuba lumele umfanekiso werhamncwa lobuKatolika, oluyintloko yesibhozo, engolweentloko ezisixhenxe, kwisiTyhilelo isahluko seshumi elinesixhenxe, nakuDaniyeli isahluko sesibini.

Utshintsho lwezopolitiko lophondo lweRiphabhlikhanizim lumelwe lixesha lokulungiselela elisusela ku-1776 kuse ku-1798. Elo xesha lesiprofeto lisisitshixo esiyimfuneko sokuqonda ukutyhilwa kwemfihlelo efihlakeleyo yomfanekiso wamarhamncwa kaNebhukadenetsare. Elo xesha lokulungiselela limelwe lixesha leminyaka engamashumi amathathu lokulungiselela kokubini uKristu nomchasi-Kristu.

Ixesha lokutywinwa ukusuka kuSeptemba 11, 2001, kuse kuse kumthetho weCawa oza kufika kungekudala, lixesha lesiprofeto apho isiphumo sawo wonke umbono sizalisekiswa. Limela ixesha eliphela ngobupopu bubuyela etroneni yomhlaba njengobukumkani besibhozo,

obungobwasixhenxe, ngelixa leyure “yenyikima enkulu” yeSityhilelo isahluko seshumi elinanye ifika. Ngoko ke liye lafuziselwa lixesha elandulela okokuqala ukuba ubupopu busetroneni ngowe-538. Ngowe-538 ubupopu bamisela umthetho weCawa kwiBhunga laseOrleans, nto leyo eyabonakalisa ukuphela kweminyaka engamashumi amathathu yokulungiselela, yaza yafuzisela umthetho weCawa oza kufika kungekudala. UYesu akaguquki naphakade, ngoko ke kufuneka kubekho ixesha elandulela umthetho weCawa apho inxeba elibulalayo liphiliswa, njengoko kwakunjalo okokuqala ubupopu busetroneni.

Elo xesha limelwe ziimbali ezinxulumene neempawu zexesha zeminyaka ka-508, 533 no-538. Ngonyaka ka-508 kwaqala ixesha lokulungiselela, okanye ukumiselwa kobupopu. Ubukumkani besine baseRoma yobuhedeni, amandla enamba, babesele boyisiwe, yaye ngowama-533 uJustinian wamisela ukuba ubupopu “buyintloko yeecawe, kwanongumlungisi wabawexuki.” Konke okwakusele ukuze ubupopu buthathe ulawulo ngowama-538, yayikukususwa kwamaGoth kwisiXeko saseRoma, yaye oko kwenzeka ngowama-538. Loo mgca wembali weminyaka engamashumi amathathu wawuhamba ngokungqamana nokuzalwa kukaKristu, okwalandelwa lulungiselelo lukaYohane, olwakhokelela ekuxhotyisweni kukaYesu njengoMesiya ekubhaptizweni kwaKhe.

Ixesha lokulungiselela kwimbali kaKristu lihamba ngokungqamana nexesha lokutywinwa, yaye lijolise kumgca wangaphakathi wempondo yamaProtestanti, ngoxa ixesha lokulungiselela umchasi-kristu lijolise kumgca wangaphandle wempondo yamaRiphabhlikhi. La maxesha mabini anika amangqina amabini kaSeptemba 11, 2001, Oktobha 7, 2023, nomthetho weCawa osondelayo. Elinye ixesha ligxininisa ubungqina bangaphandle, kanti elinye ubungqina bangaphakathi bexesha lokutywinwa lekhulu elinamashumi amane anesine amawaka.

Umsebenzi kaYohane, njengelizwi entlango elalilungiselela indlela yoMthunywa womNqophiso, wawuhambelana nommiselo kaJustinian owawulungiselela indlela yendoda yesono, engumthunywa womnqophiso wokufa. Umhla we-7 Oktobha 2023 waba sisilumkiso sento eza kwenzeka xa umthetho weCawa unyanzeliswa, njengoko kwakunjalo ngo-538. Umhla we-7 Oktobha 2023 uhambelana no-533 kwixesha lokulungiselela okokuqala ubupopu babekwa etroneni yomhlaba. Sisilumkiso sokuba kumthetho weCawa oza kufika kungekudala, njengango-538, upopu uya kuphinda abe yintloko yeecawa zombini, aze abe ngumlungisi wabawexuki. Kwakhona sisilumkiso semfazwe yobuSilamsi yeheha enyukayo yelishwa lesithathu.

Sisixwayiso esichonga ubuSilamsi (iindaba ezivela empumalanga), nesilumkiso sokubuyiselwa kukapopu (iindaba ezivela emntla). Eso silumkiso sihambelana nomsebenzi womthunywa olungisa indlela ngemihla yokugqibela, ngenxa yoMthunywa woMnqophiso, oya kuthi emva koko angene emnqophisweni kunye nekhulu elinamashumi amane anesine amawaka.

Amaxesha amathathu okulungiselela (iminyaka engamashumi amathathu kaKristu neyomchasi-kristu, kwanexesha lokutywinwa), nawo amelwe ngohlobo ngumzuzu osuka ku-1776 ukuya ku-1798. Ukuphela kwerhamncwa lomhlaba kunexesha elithile elikhethekileyo elandulela ukuphela kwalo njengobukumkani besithandathu besiprofeto seBhayibhile; ngako oko, ukuqala kwerhamncwa lomhlaba njengobukumkani besithandathu besiprofeto seBhayibhile nako kufanele

ukuba kube nexesha lesiprofeto elandulela ukuqala kobo bukumkani. UAlfa no-Omega usoloko ebonakalisa isiphelo sento, kunye nokuqalisa kwento.

1776, 1789 no-1798 zimele uSeptemba 11, 2001, uOktobha 7, 2023, nomthetho weCawa oza kufika kungekudala. Ukusukela ngo-1776 kude kube ngu-1798 ulungiselelo lwesiprofeto lokumiselwa kobukumkani besithandathu lwazaliseka, kanye njengokuba iminyaka engu-508, 533, no-538 yayimele ulungiselelo lokumiselwa kobukumkani besihlanu. Kufuneka zibe nezi mpawu zifanayo zesiprofeto, kuba ubukumkani besithandathu buya kuba ngumfanekiso wobukumkani besihlanu.

Iminyaka engamashumi amathathu yokulungiselelwa kukaKristu ekhokelela ekubhaptizweni kwaKhe imela elo xesha linye, kuba xa uKristu weza kuqinisekisa umnqophiso iveki enye, eqala ekubhaptizweni kwaKhe, wayemisa ubukumkani baKhe bobabalo. Ekumiseni ubukumkani baKhe bobabalo kuloo minyaka isixhenxe, waphalaza igazi laKhe ukuze aqinisekise obo bukumkani, yaye ngokwenjenjalo, washiya umzekelo wexesha awayeya kumisa ngalo ubukumkani baKhe bozuko. Obo bukumkani bozuko bubukumkani bukaDaniyeli ababini, obumelwe njengelitye eliqingqiweyo entabeni kungekho zandla. Obo bukumkani uDade White usazisa ukuba bumiselwa ngexesha lemvula yamva, yaye imvula yamva yaqalisa ngoSeptemba 11, 2001.

“Imvula yamva iyeza phezu kwabo bahlambulukileyo—bonke ngoko baya kuyamkela njengangaphambili.

“Xa ezi zithunywa zine ziyekelela, uKristu uya kumisa ubukumkani baKhe. Akukho bani uya kwamkela imvula yasemva ngaphandle kwabo benza konke abanako. UKristu ebeya kusinceda. Bonke babenako ukoyisa ngobabalo lukaThixo, ngegazi likaYesu. Izulu lonke linomdla kulo msebenzi. Izithunywa zinomdla.” Spalding and Magan, 3.

NgoSeptemba 11, 2001 imimoya emine, ebonakaliswa njengehashe elinomsindo (i-Islam), yakhululwa, yaza ke yabanjwa ingaqhubeki, ngoxa amakhulu alikhulu anamashumi amane anesine amawaka etywinwa. U-1776, 1789 no-1798 bamele ixesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, yaye loo mihla mithathu imele imimiselo yomthetho eyakhokelela ekumisweni kobukumkani besithandathu besiprofeto seBhayibhile. Umhla wesibini, u-1789, uchaza uMgaqo-siseko waseUnited States, yaye ngoko ke yayisisigidimi esachaza uMgaqo-siseko njengamandla amacala mabini awayeza kufika ngo-1798, kanye njengokuba u-533 wawusisaziso samandla amacala mabini awayeza kufika ngo-538, kwananjengokuba uYohane umBhaptizi wabhengeza amandla amacala mabini awayeza kufika ekubhaptizweni kukaKristu.

Amagunya amabini enza amandla amabini kaKristu yayengumzekelo waKhe wokuba ubuThixo obudityaniswe nobuntu aboniyo. Amagunya amabini enza amandla amabini omchasi-Kristu yayikukubekwa kwakhe etroneni njengentloko yeecawa, nokubekwa kwakhe etroneni njengomlungisi wabawexuki. Amagunya amabini enza amandla amabini erhabaxa lasemhlabeni ziimpondo ezimbini zoBukomanisi baseRiphabhlikhi nobuProtestanti.

“‘Kwaye wayeneempondo ezimbini ezinjengemvana.’ Impondo ezinjengemvana zibonisa ubutsha, ubumsulwa, nokuthamba, zimela ngokufanelekileyo isimilo seUnited States xa yayiboniswa kumprofeti ‘inyuka’ ngowe-1798. Phakathi kwababhaceli abangamaKristu

abaqala ukubalekela eMerika befuna indawo yokusabela ekucinezelweni ngookumkani nasekunganyamezelaneni kwabefundisi, babebaninzi abazimisela ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yoluntu nenkululeko yonqulo. Iingcamango zabo zafumana indawo kwiSibhengezo soZimelelo, esibeka phambili inyaniso enkulu yokuba ‘bonke abantu badalwe belingana’ yaye banikwe ilungelo elingenakuhluthwa ‘lobomi, lenkululeko, nelokufuna ulonwabo.’ Kwaye uMgaqo-siseko uqinisekisa ebantwini ilungelo lokuzilawula, ubonelela ukuba abameli abanyulwe livoti yabantu baya kwenza yaye balawule imithetho. Kwanenkululeko yokholo lwenkolo yanikwa, wonke umntu evunyelwe ukunqula uThixo ngokwemiyalelo yesazela sakhe. UbuRiphabliki nobuProtestanti baba yimigaqo esisiseko yeso sizwe. Le migaqo iyimfihlelo yamandla nempumelelo yaso. Abacinezelekileyo nabatyumkileyo kulo lonke ihlabathi lamaKristu bajonge kweli lizwe benomdla nethemba. Izigidi ziye zafuna unxweme lwalo, yaye iUnited States inyukele kwindawo ephakathi kwezona zizwe zinamandla ehlabathini.” The Great Controversy, 441.

1776, 1789 no-1798 zimele iimbali ezintathu ezigxininisa ukuba owesibhozo, ungowabasixhenxe. U-1776 umele ukupapashwa kweSibhengezo seNkululeko, nembali yeeNkomfa zokuQala nezeSibini zeLizwekazi. U-1789 umele ukupapashwa koMgaqo-siseko nembali yeMiqathango yoManyano. U-1798 umele ukupapashwa kweMithetho yaBaphambukeli neyoVukelo, nokuqala kwesilo somhlaba njengobukumkani besithandathu besiprofeto seBhayibhile.

INkongolo yokuQala yeLizwekazi yenzeka ngowe-1774, yaye yayilisiko elibalulekileyo kakhulu kwimbali yokuqala ye-United States, isebenza njengomzimba olawulayo ngexesha leMfazwe yoVukelo yaseMelika. IiNkongolo zeLizwekazi zahlulwe zaba ngamaxesha amabini esiprofeto, elo lenkongolo yokuqala nelalengkongolo yokugqibela. INkongolo yokuQala yeLizwekazi yaba nabongameli ababini yaza yahlanganela ePhiladelphia ukususela ngoSeptemba 5 ukuya kuOktobha 26, 1774. UPeyton Randolph wayengumongameli wokuqala wale ntlanganiso ukususela ngoSeptemba 5 ukuya kuOktobha 22, kwaza emva koko uHenry Middleton wongamela kwiintsuku ezintlanu ezalandelayo de kwangokuOktobha 26, 1774.

INkongolo yesiBini yeLizwekazi yenzeka ukususela ngowe-1775 kwada kwangowe-1781. INkongolo yesiBini yeLizwekazi yayinoomongameli abathandathu ngalo lonke ixesha lobukho bayo. UPeyton Randolph wongamela njengomongameli ukususela ngoMeyi 10, 1775 kwada kwangoMeyi 24, 1775. Wayengumongameli wokuqala kokubini weNkongolo yokuQala yeLizwekazi kwanoweNkongolo yesiBini yeLizwekazi. Kwakukho oomongameli abasibhozo bebonke kwimbali yeNkongolo yokuQala neyesiBini yeLizwekazi.

Umongameli wesibini weNkongolo yeZwekazi yesiBini wayenguJohn Hancock, yaye uHancock wongamela ukususela ngoMeyi 24, 1775 de kwango-Oktobha 31, 1777. UHenry Laurens wongamela ukususela ngoNovemba 1, 1777 de kwangoDisemba 9, 1778. UJohn Jay wongamela ukususela ngoDisemba 10, 1778 de kwangoSeptemba 28, 1779. USamuel Huntington wongamela ukususela ngoSeptemba 28, 1779 de kwangoJulayi 9, 1781. UThomas McKean wongamela ukususela ngoJulayi 10, 1781 de kwangoNovemba 4, 1781.

UPeyton Randolph wayengumongameli wokuqala kuwo omabini amaQonga eNkongolo yoMmandla, eyokuQala neyesiBini. Oku kubonisa ukuba ngexesha lamaxesha amabini ezo

Nkongolo zoMmandla kwakukho oomongameli abasibhozo, kodwa umongameli owayengowokuqala kwixesha ngalinye kula mabini wayengulo mntu mnye. Ngako oko, nangona kwakukho amaxesha omongameli asibhozo, enyanisweni kwakukho oomongameli abasixhenxe kuphela. Umongameli wokuqala wayengomnye wamadoda asixhenxe awayengoomongameli, kodwa ekubeni uRandolph wongamela kabini kuloo mbali, ukwamela nowesibhozo, owayengowabasixhenxe.

Kwimbali yeeNkongolo zeLizwekazi, iMfazwe yeNguquko yayiphathwa yiNkongolo. Ngenxa yesi sizathu, uGeorge Washington akazange abe ngumongameli ngelo xesha, kuba wayemiselwe njengowokuQala uMlawuli oyiNtloko wemikhosi.

Njengokuba wayengumongameli wokuqala kuzo zombini ezi zithuba, uRandolph umele amangqina amabini abonakalisa umongameli wokuqala wokwenene, owayenguGeorge Washington. UWashington umelwe nguRandolph, yaye ngenxa yoko uRandolph, njengomfuziselo kaWashington, uthwala iimpawu zombini zesiprofeto zikaRandolph umongameli wokuqala, kwangaxeshanye kwanokuba uRandolph wayengowesibhozo, owayevela kwabasixhenxe. Ngaloo ndlela uGeorge Washington, njengomongameli wokuqala noMlawuli oyiNtloko wokuqala, ngokwesiprofeto wayekwangwesibhozo, yaye wayevela kwabasixhenxe.

UYesu ubonakalisa ukuphela kwento ngesiqalo sayo, ngoko ke umongameli wokugqibela noMlawuli oyiNtloko uya kuba ngowesibhozo, ongowabasixhenxe. Le nyaniso yesiprofeto imiselwe kwimbali yeNkomfa yokuQala neyesiBini yeLizwekazi, emelwe ngumhla womqondiso wokuqala wendlela ka-1776, nangopapasho lweSibhengezo seNkululeko.

Uphawu lwendlela luka-1776 lufanekisela uSeptemba 11, 2001, noMthetho iPatriot Act, apho inkululeko yaseMerika yabekwa phantsi kwegunya lomthetho waseRoma, yaza ayisaba phantsi komthetho wesiNgesi. Luphawula ukuqala kwexesha lesiprofeto elilungiselela indlela yokuba ubupopu buphinde buthathe itrone yomhlaba kumthetho weCawa oza kufika kungekudala.

Njengakwixesha lesiprofeto elimelwe ngu-1776, ixesha lesiprofeto lalimela imbali esusela ekupheleni kweSecond Continental Congress ngo-1781 ukuya ku-1789, ongumhla ochaza umqondiso wendlela onxulunyaniswa nokupapashwa koMgaqo-siseko. Kule mbali kwakukho nabongameli abasibhozo. Imbali ka-1781 ukuya ku-1789 yimbali yeArticles of Confederation. IArticles of Confederation zazimela uMgaqo-siseko wokuqala, kodwa ubuthathaka beArticles of Confederation bukhokelela ekubeni zithatyathelwe indawo, kwaza kwalandela ukuqinisekiswa koMgaqo-siseko ngo-1789.

Ngelo xesha oomongameli abasibhozo babebunjwe ngoomongameli abasixhenxe ababengengoomongameli kwimbali yeeNkongolo ezimbini zeLizwekazi, kwanomnye owayekwangumongameli kwangelo xesha lokuqala lesiprofeto. UJohn Hancock wakhonza kokubini kwiNkongolo yesibini yeLizwekazi, kwanangexesha elalimelwe yiMithetho yoManyano. Kwinqanaba lesiprofeto, kwakukho amadoda asixhenxe kuphela awayengoomongameli ngexesha leeNkongolo ezimbini zeLizwekazi; ngoko ke ngokwesiprofeto uJohn Hancock wayengomnye wabasibhozo ngexesha leMithetho yoManyano, kodwa wayekwanguye omnye wamadoda asixhenxe exesha elandulelayo. Ngako oko wayengowesibhozo, owayevela kwabasixhenxe.

Ixesha lesibini lesiprofeto, elimelwe ngu-1789, nalo lalinomongameli (uHancock) owayengowesibhozo, kodwa engowabasixhenxe, kanye njengokuba uPayton Randolph wayenjalo kwixesha lokuqala lesiprofeto elimelwe ngu-1776. U-1789 uyahambelana yaye umele izilingo zikaPelosi zangoJanuwari 6, 2021.

“INkosi inabalindi abathembekileyo ezindongeni zeZiyon ukuba bakhale ngamandla banganqandi, baphakamise ilizwi labo njengexilongo, baze babonakalise abantu baYo ukreko lwabo nendlu kaYakobi izono zayo. INkosi ivumele utshaba lwenyaniso ukuba lwenze umzamo ozimiseleyo ngokuchasene neSabatha yomthetho wesine. Iceba ngale ndlela ukuvusa umdla oqinisekileyo kuloo mbuzo uluvavanyo lweemihla yokugqibela. Oku kuya kuvula indlela yokuba isigidimi sengelosi yesithathu sivakaliswe ngamandla.

“Makengabikho namnye okholwayo inyaniso oya kuthi cwaka ngoku. Makungabikho namnye ongakhathaliyo ngoku; mabanxuse bonke izibongozo zabo etroneni yobabalo, becenga isithembiso esithi, ‘Nokuba nicela ntoni na egameni lam, oko ndiya kukwenza’ (Yohane 14:13). Eli lixesha eliyingozi ngoku. Ukuba eli lizwe liziqhayisayo ngenkululeko lilungiselela ukuncama wonke umgaqo ongena kuMgaqo-siseko walo, limisela imithetho yokucinezela inkululeko yonqulo, nokunyanzelisa ubuxoki nenkohliso yobupopu, ngoko abantu bakaThixo kufuneka bazise izibongozo zabo ngokholo koyena Uphakamileyo. Zikho zonke izikhuthazo, kwizithembiso zikaThixo, kwabo babeka ithemba labo kuYe. Ithemba lokuba banokungeniswa emngciphekweni wobuqu nasekubandezelekeni, malingabangeli ukuphelelwa lithemba, koko malikhawulezise amandla namathemba abantu bakaThixo; kuba ixesha lengozi yabo lilo ixesha lokuba uThixo abanike ukubonakaliswa okucace ngakumbi kwamandla aKhe.”

“Asimele kuhlala silindele ngoxolo ingcinezelo nembandezelo, size sisonge izandla zethu, singenzi nto yokuthintela ububi. Makwenyuke emazulwini izikhalo zethu ezimanyeneyo. Thandazani, nisebenze, nisebenze, nithandaze. Kodwa makungabikho namnye osebenza ngokungxama. Funda ngaphezu kwalo naliphi na ixesha ngaphambili ukuba kufuneka ube nobulali nokuthobeka kwentliziyo. Akufanele uzise isityholo esirhabaxa nxa namnye nabani na, nokuba ngabantu ngabanye okanye ngamabandla. Funda ukuphatha iingqondo njengoko uKristu wayesenza. Maxa wambi kufuneka kuthethwe izinto ezibukhali; kodwa qiniseka ukuba uMoya oyiNgewele kaThixo uhleli entliziyweni yakho ngaphambi kokuba uthethe inyaniso ecacileyo nengathandabuzekiyo; ize ke yona izenzele indlela yayo yokusika. Asinguwe omelwe kukusika.” Selected Messages, incwadi 2, 370.

Uphawu lwesibini kwixesha lokulungiselela lesiprofeto elimelwe nguMgaqo-siseko lubonakalisa ukuba uMgaqo-siseko uza kubhangiswa kuphawu olulandelayo. Olo phawu lwesibini lwenziwe umzekelo nguYohane uMbaptizi, kwanangesiqqibo sikaJustinian, ezi zombini ezazichaza zaza zanikezela ngesilumkiso ngokunxulumene nokufika kwesiganeko sokugqibela esimelwe kwelo xesha. KuYohane, kwakukunikizelwa kwamandla kuKristu njengoko wayengqinisisa umnqophiso wakhe wobomi ngegazi lakhe elixabisekileyo; kanti kuJustinian, kwakukunikizelwa kwamandla kumchasi-kakristu, owayeya kuqinisekisa umnqophiso wakhe wokufa ngegazi labafeli-nkolo.

UMgaqo-siseko ngo-1789 wachonga ukuxhotyiswa kweempondo ezimbini zerhamncwa lomhlaba, yaye ngokwenjenjalo, u-1789 wachonga intshabalalo esondeleyo ezayo yeempondo ezimbini zamandla zerhamncwa lomhlaba, njengoko zimelwe yiMithetho yeAlien neSedition ngo-1798. Xa amangqina amabini abulawa ezitalatweni ngonyaka ka-2020, achonga aza alumkisa ngohlaselo oluqhubekayo oluya kuMgaqo-siseko, olufuziselwa zizilingo zikaPelosi zangoJanuwari 6, 2021.

Umhla we-6 kaJanuwari 2021 sisilumkiso ngokuphathelele ukuxhotyiswa kobupopu emthethweni weCawa oza kufika kungekudala, njengoko kufuziselwe ngummiselo kaJustinian ngonyaka wama-533. Umhla we-6 kaJanuwari 2021 kunye nonyaka wama-533, zombini zinika isilumkiso ngomthetho weCawa oza kufika kungekudala, njengoko kufuziselwe ngumthetho weCawa ka-538 kwiBhunga laseOrléans, nangemiThetho yeAlien and Sedition ka-1798, eyafuzisela irhamncwa lomhlaba lithetha njengenamba emthethweni weCawa oza kufika kungekudala.

Ngomthetho weCawa, inxeba elibulalayo lobupopu liya kuphiliswa, yaye intloko yesibhozo yesiTyhilelo isahluko seshumi elinesixhenxe, eyeyezintloko ezisixhenxe, iya kuvuswa. Imithetho yeAlien and Sedition Acts ka-1798 imele irhamncwa lomhlaba lithetha njengenamba, xa linganyanzelisi kuphela unqulo lwelanga, kodwa emva koko linyanzelisa ihlabathi liphela ukuba lamkele igunya lerhamncwa lolwandle lesiTyhilelo isahluko seshumi elinesithathu, njengentloko yesibhozo eyeyezintloko ezisixhenxe. Ngoko ke, kwisigaba ngasinye kwezi zithathu zimelwe ngaphakathi kwexesha lokulungiselela ngo-1776, 1789 nango-1798, imfihlelo yesiprofeto yeyesibhozo, eyeyezisixhenxe, imelwe ngokwesiprofeto.

Iindlela zokuqala ezimbini zophawu lwendlela (1776 no-1789), ezichonga imfihlelo, zibhekisa kwiqhina elizalisekiswa ngaphakathi kwimbali yesiprofeto yerhamncwa lomhlaba, yaye uphawu lwesithathu lwendlela luchonga imfihlelo ezalisekiswa ngamandla obupopu.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Isithi kwabo bahleli emhlabeni, mabenzele umfanekiso irhamncwa.’ Apha kubonakaliswe ngokucacileyo uhlobo lorhulumente apho amandla okuwisa umthetho ahleli ebantwini, obona bungqina buqaqambileyo bokuba iUnited States sisizwe esalathwayo kwisiprofeto.

“Kodwa yintoni ‘umfanekiselo werhamncwa’? yaye uza kwenziwa njani? Umfanekiselo wenziwa lirhamncwa elineempondo ezimbini, yaye ungumfanekiselo werhamncwa. Ukwabizwa ngokuba ngumfanekiselo werhamncwa. Ngoko ke, ukuze sifunde ukuba umfanekiselo unjani nokuba uza kwenziwa njani, kufuneka sihlolisise iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakaliswayo ngokumka kubulula bevangeli nokwamkela izithethe namasiko obuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yegunya lehlabathi. Isiphumo saba bubupopu, ibandla elalilawula igunya likarhulumente laza lalisebenzisa ukuqhubela phambili iinjongo zalo, ngakumbi ukohlwaya ‘uwexuko.’ Ukuze iUnited States yenze umfanekiselo werhamncwa, igunya lonqulo kufuneka lilawule ngolo hlobo urhulumente wasekuhlaleni kangangokuba negunya likarhulumente liya kusetyenziswa libandla ukuze lifezekise iinjongo zalo.”

“Nanini na ibandla lifumene amandla oburhulumente behlabathi, liwasebenzisile ukohlwaya abo baphikisayo kwiimfundiso zalo. Amabandla amaProtestanti athe alandela emkhondweni waseRoma ngokwenza umanyano namagunya ehlabathi abonakalise umnqweno ofanayo wokunciphisa inkululeko yesazela. Umzekelo woku ubonakala kwintshutshiso ende eqhubekayo yabaphikisayo yiCawa yaseNgilani. Ngenkulungwane yeshumi elinesithandathu neyeshumi elinesixhenxe, amawaka abefundisi abangavumelaniyo nemigaqo yecawa anyanzeleka ukuba asabe ezicaweni zawo, yaye abaninzi, kubo bobabini abefundisi nabantu, baphathwa ngeentlawulo zemali, ukuvalelwa entolongweni, ukuxhatshazwa, nokubulawelwa ukhoho.”

“Yayikukrefo eyakhokelela ibandla lokuqala ekubeni lifune uncedo kurhulumente woluntu, yaye oku kwalungisa indlela yokuphuhliswa kobupopu—irhamncwa. Wathi uPawulos: ‘Kuya kuza uwexuko, ... atyhileke lowo mntu wesono.’ 2 Tesalonika 2:3. Ngoko ke uwexuko ebandleni luya kulungisa indlela yomfanekiso werhamncwa.

“IBhayibhile ivakalisa ukuba ngaphambi kokuza kweNkosi kuya kubakho imeko yokudodobala ngokwenkolo efana naleyo yayikho kwiinkulungwane zokuqala. ‘Ke kaloku, yazi oku, ukuba ngemihla yokugqibela kuya kufika amaxesha anobungozi. Kuba abantu baya kuba ngabazithandayo, ngabathandi bemali, ngabazigwagwisayo, abanekratshi, abanyelisi, abangabathobeliyo abazali, abangabuleliyo, abangengcwele, abangenaluthando lwemvelo, abangagcini zivumelwano, abanyelisi bamanga, abangakwazi ukuzilawula, abakhohlakeleyo, abangakuthandiyo okulungileyo, abangcatshi, abaqhutywa yintloko, abaziphakamisileyo, abathandi bolonwabo kunokuba ngabathandi bakaThixo; benemo yokuhlonela uThixo, kodwa bewakhanyela amandla ako.’ 2 Timoti 3:1–5. ‘Ke kaloku uMoya utsho ngokucacileyo ukuthi, ngamaxesha okugqibela inxenye iya kusuka elukholweni, inikela ingqalelo koomoya abalahlekisayo nakwiimfundiso zeedemon.’ 1 Timoti 4:1. USathana uya kusebenza ‘ngawo onke amandla, nangemiqondiso, nangemimangaliso yobuxoki, nangayo yonke inkohliso yokungalungisi.’ Kwaye bonke abo ‘bangalwamkelanga uthando lwenyaniso, ukuze basindiswe,’ baya kushiya ukuba bamkele ‘inkohliso enamandla, ukuze bakholwe bubuxoki.’ 2 Tesalonika 2:9–11. Xa le meko yokungahloneli Thixo iya kube ifikelelwe, kuya kulandela iziphumo ezifanayo nezo zazikho kwiinkulungwane zokuqala.” Imbambano Enkulu, 443, 444.