

# uEliya — Inani Lesine

## *Ubukhoboka*

Jeff Pippenger

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Ubungqina bukaEliya buqala xa ebhengeza ukuba akuyi kubakho mvula, ngaphandle kwelizwi lakhe, iminyaka emithathu enesiqingatha.

Waza uEliya umTishbite, owayengowabemi baseGiliyadi, wathi kuAhabhi, Ehleli nje uYehova, uThixo kaSirayeli, endimi phambi kwakhe, akuyi kubakho mbethe namvula kule minyaka, ngaphandle ngokwelizwi lam. 1 Kumkani 17:1.

Loo minyaka mithathu nesiqingatha umele imbali yaseTiyatira ukususela ngowama-538 kude kube ngowama-1798. Ngowama-1798, ekupheleni kwexesha lembalela, uEliya ubiza uAhabhi eKarmele. Isigidimi sengelosi yokuqala savakalisa iyure yomgwebo kaThixo ngo-Oktobha 22, 1844. Isigidimi sengelosi yokuqala sasisisiyalo esaya kuAhabhi sokuba abize wonke amaSirayeli eKarmele.

Kwathi, akumbona uAhabhi uEliya, uAhabhi wathi kuye, Nguwe na lo ukhathazayo uSirayeli? Waphendula wathi, Andikhathazanga mna uSirayeli; kodwa nguwe, nendlu kayihlo, ngokuba niyilahlile imithetho kaYehova, walandela ooBhahali. Kaloku ke thuma, undibuthelele wonke uSirayeli entabeni yeKarmele, nabaprofeti bakaBhahali abangamakhulu amane anamanci mahlanu, nabaprofeti bemimango abangamakhulu amane, abadla etafileni kaIzebhele. Wathumela ke uAhabhi kubo bonke oonyana bakaSirayeli, wabahlanganisela ndawonye abaprofeti entabeni yeKarmele. Weza uEliya kubo bonke abantu, wathi, Kuya kude kube nini na nithandabuza phakathi kwezimvo ezibini? Ukuba uYehova unguThixo, mlandeleni; ke ukuba nguBhahali, mlandeleni. Abantu abamphendulanga lizwi. 1 Kumkani 18:17–21.

Wonke amaSirayeli aqokelelwa eKarmele ngexesha likaEliya, nto leyo eyayimele, ngokulandelelana, imbali kaWilliam Miller xa iicawa ezintathu zesahluko sesithathu seSityhilelo zaqokelelwa ndawonye. Icawa eyayithe kuqala yasabela entlango ngowama-538 ukuze isabele intshutshiso kaIzebhele, njengoko imelwe yicawa yaseTiyatira, yaphuma entlango injengesizukulwana esasimele sijamelane nesigidimi sikaEliya, esimelwe nguWilliam Miller. Yandula ke irhamncwa lomhlaba lawuvula umlomo walo lawuginya unogumbe wentshutshiso owawuthunyelwe nxa manye nayo kangangeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu.

Waza umhlaba wamnceda umfazi, umhlaba wawuvula umlomo wawo, wawuginya umkhukula awawuphosayo umlomo wenamba. ISityhilelo 12:16.

Kwisiprofeto “ukuthetha kwesizwe” kubhekiselwa kwisenzo samagunya aso owiso-mthetho nawobulungisa, yaye ngowe-1789 iUnited States yamisela uxwebhu olungcwele olu nguMgaqo-siseko waseUnited States, ngaloo ndlela ikhusela amalungelo nenkululeko eziyimfuneko ukuze kubekho ukhuseleko ekutshutshisweni ziikumkani zaseYurophu kwanecawa

yamaKatolika ewileyo.

“Ukuthetha kwesizwe sisenzo samagunya aso owiso-mthetho nawogwebo.” Imbambano Enkulu, 443.

Ngo-1789, kanye ngaphambi kokuba kuqalise indima yesiprofeto yase-United States njengobukumkani besithandathu besiprofeto seBhayibhile, yathetha njengeMvana, kodwa ngexesha lomthetho weCawa iya kuthetha njengenamba.

Ndaza ndabona elinye irhamncwa liphuma emhlabeni; lalinamaphondo amabini anjengewegusha, laza lathetha njengenamba. ISityhilelo 13:11.

Ukuqala nokuphela kwerhamncwa lomhlaba kuphawulwa kukuthetha kwalo. Ngo-1798, uAhabhi ubizela amaSirayeli onke eNtabeni yeKarmele apho uEliya aza kubeka uvavanyo lokungqina kwabo babukeleyo ukuba uThixo wamaHebhere okanye uthixo kaYezebhele nguye uThixo oyinyaniso. UYezebhele wayenabaprofeti bakaBhahali abangamakhulu amane anamashumi amahlanu, kwanabaprofeti behlathi abangamakhulu amane. Uthixo wobuxoki uBhahali wayenguthixo oyindoda, yaye uthixo wobuxoki uAshtaroti wayenguthixokazi.

Ezo ndidi zimbini zabaprofeti bobuxoki zimela umanyano lwebandla norhulumente, kuba kwisiprofeto xa indoda nomfazi bemelwe kunye, umfazi umele ibandla, indoda imele urhulumente. UEliya wayejamelene nenani elalimngqithile, elingamakhulu asibhozo anamashumi amahlanu ngokuchasene nomnye, xa wayemelana nalo manyano lungengcwele lwebandla norhulumente, njengoko lumelwe zizithixo zobuxoki ezibhinqileyo nezindodana, kwanokutshata kukaAhabhi noIzebhele. Umfuziselo kaAhabhi noIzebhele webandla norhulumente umele ukonakala kophondo lweRiphabhlikanizim, kanti uBhahali noAshtaroti bamele ukonakala kophondo lwamaProtestanti.

Umba wawukukhalaza kukaEliya ngokuchasene nenkolo eyonakeleyo emelwe yiThiyathira kwisiTyhilelo isahluko sesibini. UEliya wayemele umProtestanti, kuba inkcazo ekuphela kwayo yomProtestanti ngumntu okhalazayo ngokuchasene neRoma. Ukukhalaza kukaEliya kumela ukuchasa ukudityaniswa kwebandla norhulumente, okufezekiswa ngumanyano olungengcwele phakathi korhulumente owonakeleyo nebandla elonakeleyo.

Noko ke ndinezinto ezimbalwa endinazo ngakuwe, ngokuba umyeka loo mfazi uYezebhele, uzibiza ngokuba ungumprofetikazi, afundise aze alahlekise abakhonzi bam ukuba benze uhenyuzo, badle nezinto ezibingelelwe kwizithixo. Ndaza ndamnika ixesha lokuba aguquke ebuhehlweni bakhe; kodwa akaguqukanga. Yabona, ndiya kumphosa embhedeni, kwanabo bakrexeza naye ndibaphose embandezelweni enkulu, ngaphandle kokuba baguquke ezenzweni zabo. ISityhilelo 2:20–22.

Ukutya kumela umyalezo owamkelayo, yaye umyalezo obingelelwe kwizithixo umele iimfundiso zobuKatolika, kanye umqondiso wonqulo lwezithixo olunyanyekayo. Abantu bakaThixo kumaXesha Obumnyama babesele beye kwamkela ezininzi zeemfundiso zobuhedeni zobuKatolika, yaye ngokukodwa unqulo lwelanga.

Ukukrexeza lulwalamano olungekho mthethweni, yaye ngokwesiprofeto lumele kanye isiqu saloo nto uMgaqo-siseko ayalelayo; ukudityaniswa kwebandla norhulumente. U-Ahabhi

wayekulwalamano olungekho mthethweni noYezebhele, kuba njengokumkani wakwaSirayeli wayengafanele atshate inkosazana yobuhedeni. UYesu wamchaza uYohane umbhaptizi njengoEliya, yaye noYohane wajongana nalo kanye olu lwalamano lungengcwele xa wayekhalimela uHerode ngokutshata uHerodiya, umfazi womntakwabo.

Kuba uHerode wayembambile uYohane, wamkhonkxa, wamfaka entolongweni ngenxa kaHerodiyas, umfazi kaFilipu umzalwana wakhe. Kuba uYohane wayethe kuye, Akusemthethweni ukuba ube naye. Mateyu 14:3, 4.

Ukujongana kukaEliya noAhabhi noIzebhele kwakungumfuziselo wangaphambili wokuqubisana kukaYohane noHerode noHerodiya, kuba zombini ezo nxulumano zazimela ubudlelane obungekho mthethweni phakathi kwebandla norhulumente. Zizonke zimela isigidimi sikaEliya sabalikhulu elinamashumi amane anesine amawaka, esijongana nobupopu (uIzebhele noHerodiya), nookumkani abalishumi abamele iZizwe eziManyeneyo (uAhabhi noHerode), kunye ne-United States emela umprofeti wobuxoki (abaprofeti bobuxoki baseKarmele noSalome, intombi kaHerodiya).

Imeko yesiprofeto eKarmele ibandakanya ukukhuselwa nguEliya koMgaqo-siseko waseUnited States, omisela ngokungcwele umgaqo wokwahlulwa kwecawa norhulumente.

Kwathi ke, xa uAhabhi embona uEliya, uAhabhi wathi kuye, Unguwe na lowo udida amaSirayeli? Waphendula wathi, Andiwadidanga amaSirayeli; kodwa nguwe, nendlu kayihlo, ngokuba nizishiyile imithetho kaYehova, walandela ooBhahali. 1 Kumkani 18:17, 18.

UMgaqo-siseko wamisela ukuba iimpondo ezimbini zoBurephabliki nobuProtestanti ziya kuhlala zahlukene omnye komnye. Kodwa isiTyhilelo sibonisa ukuba xa iUnited States ekugqibeleni ithetha njengenamba, iya kwenjenjalo xa iicawa eziwexukileyo zaseUnited States zithabatha ulawulo zize zidibane norhulumente owexukileyo.

“Kodwa yintoni na ‘umfanekiso werhamncwa’? yaye uza kwenziwa njani na? Umfanekiso wenziwa lirhamncwa elineempondo ezimbini, yaye ngumfanekiso werhamncwa. Ukwabizwa ngokuba ngumfanekiso werhamncwa. Ngoko ke, ukuze sifunde ukuba unjani na lo mfanekiso nokuba uza kwenziwa njani na, kufuneka sifundisise iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakala ngokumka kubulula bevangeli nangokwamkela amasiko nezenzo zobuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yamandla ezopolitiko. Isiphumo saba bubupopu, ibandla elalilawula amandla karhulumente laza lawasebenzisa ukuqhubela phambili iinjongo zalo, ingakumbi ekohlwayeni ‘uqhekeko.’ Ukuze i-United States yenze umfanekiselo werhamncwa, amandla enkolo makalawule urhulumente woluntu ngendlela yokuba negunya likarhulumente lisetyenziswe libandla ukuze lifezekise ezalo iinjongo.” The Great Controversy, 443.

UEliya eNtabeni yeKarmele wayemela umsebenzi wamaMillerite, yaye amaMillerite amiselwa njengomprofeti oyinyaniso ngokuchaseneyo nabo babesandul’ ukuphuma phantsi kwempembelelo yoBukatolika, kodwa abathi, ngokwala kwabo ukukhanya kwengelosi yokuqala, bakhetha

ukubuyela eRoma. Ngaloo ndlela, isigidimi sengwe losi yesibini entlakohlaza ka-1844 sasiquka ukuchonga amahlelo obuProtestanti njengeentombi zaseBhabhiloni, kwanamaMillerite njengophondo lokwenene lwobuProtestanti.

Xa uThixo wakhupha amaSirayeli amandulo ebukhobokeni baseYiputa, wawawelisa emanzini oLwandle oluBomvu, waqalisa inkqubo yovavanyo eqhubekayo eyaqala ngovavanyo lwemana yasezulwini.

“Phezu kwethu kukhanya ukukhanya okuqokelelweyo kwezizukulwana ezadlulayo. Ingxelo yokulibala kukaSirayeli igcinelwe ukusikhanyisela. Kule minyaka uThixo ubeke isandla saKhe ekuziqokeleleni kuYe abantu abavela kuzo zonke iintlanga, izizwana, neelwimi. Kwintshukumo yokuza kwaKhe usebenzele ilifa laKhe, kwangokunjalo njengoko wasebenzela amaSirayeli ekubakhokeleni ephuma eYiputa. Kwindumalo enkulu ka-1844 ukholo lwabantu baKhe lwavavanywa njengoko lwavavanywa olo lwamaHebhere eLwandle oluBomvu.”  
Testimonies, volume 8, 115, 116.

Ukuphoxeka kwango-Oktobha 22, 1844, kwakhokelela ekuqondweni kwengcwele yasezulwini, eyaza ke yamisela uvavanyo lweSabatha kanye njengoko uvavanyo lwemana lwaba lolokuqala kuthotho lweemvavanyo ezilishumi kuSirayeli wamandulo.

“INkosi yandinika lo mbono ulandelayo ngowe-1847, ngoxa abazalwana babehlanganisene ngeSabatha eTopsham, eMaine.

“Savakalelwa ngumoya wokuthandaza ongaqhelekanga. Yaye ekuthandazeni kwethu uMoya oyiNgcwele wehlela phezu kwethu. Saba novuyo olukhulu kakhulu. Kungekudala ndalahleka kwizinto zasemhlabeni ndaza ndagutyungelwa ngumbono wozuko lukaThixo. Ndabona ingelosi ibhabha ngokukhawuleza isiza kum. Yandithabatha ngokukhawuleza yandisusa emhlabeni yandisa kwiSixeko esiNgcwele. Esixekweni ndabona itempile, endangena kuyo. Ndadlula emnyango phambi kokuba ndifike kwisigqubuthelo sokuqala. Esi sigqubuthelo saphakanyiswa, ndaza ndangena endaweni engcwele. Apha ndabona isibingelelo sesiqhumiso, isiphatho sezibane esinezibane ezisixhenxe, netafile ekwakukho kuyo izonka zokuboniswa. Emva kokubona uzuko lwendawo engcwele, uYesu wasiphakamisa isigqubuthelo sesibini, ndaza ndangena kweyona ndawo ingcwele.”

“KweyeYona Ngcwele ndabona ityeya; phezu kwayo nasecaleni kwayo kwakukho igolide elimsulwa kunene. Kwisiphelo ngasinye setyeya kwakukho ikherubhi entle, amaphiko ayo ethe saa phezu kwayo. Ubuso bazo babujongene omnye komnye, kwaye zijonge ezantsi. Phakathi kweengelosi kwakukho isiqhumiselo segolide. Ngaphezu kwetyeya, apho zazimi khona iingelosi, kwakukho ubuqaqawuli obukhazimle ngokugqithiseleyo, obabubonakala ngathi sisihlalo sobukumkani apho uThixo ahlala khona. UYesu wayemi ngasecaleni kwetyeya, yaye xa imithandazo yabangcwele inyukela kuye, isiqhumiso esisesiqhumiseleni sasiphuma umsi, aze ayinyuse imithandazo yabo kunye nomsi wesiqhumiso kuYise. Ngaphakathi etyeyeni kwakukho ingqayi yegolide yemana, intonga ka-Aron eyahlumayo, namacwecwe amatye awayesongwa ndawonye njengencwadi. UYesu wawavula, ndaza ndabona IMithetho Elishumi ibhaliwe kuwo ngomnwe kaThixo. Kwelinye icwecwe kwakukho emine, kwelinye emithandathu. Ezo zine ezazikwicwecwe lokuqala zazikhanya ngakumbi kunezinye

ezintandathu. Kodwa owesine, umthetho weSabatha, wawukhanya ngaphezu kwazo zonke; kuba iSabatha yayahlulwe ukuze igcinwe ngokuhlonela igama elingcwele likaThixo. ISabatha engcwele yabonakala izukile—isangqa sobuqaqawuli sasiyingqonge macala onke. Ndabona ukuba umthetho weSabatha awubethelelwanga emnqamlezweni. Ukuba wawubethelelwe, neminye imithetho esithoba yayibethelelwe; kwaye sikhululekile ukuyaphula yonke, kwanjengokuba sinokuwaphula nowesine. Ndabona ukuba uThixo wayengayitshintshanga iSabatha, kuba akaze atshintshe. Kodwa upopu wayeyitshintshile wayisusa kumhla wesixhenxe wayisa kowokuqala weveki; kuba wayemiselwe ukutshintsha amaxesha nemithetho.” Early Writings, 32.

Xa amaProtestanti aphuma kumaXesha Obumnyama ngowe-1798, yaza incwadi kaDaniyelelwa yatyhilwa, ubukumkani besithandathu besiprofeto seBhayibhile, irhamncwa lomhlaba elineempondo ezimbini leSityhilelo seshumi elinesithathu, laqalisa umngecelele walo kwimbali yesiprofeto. UbuProtestanti bamiselwa phezu koxwebhu olungcwele olubizwa ngokuba yiBhayibhile eNgcwele, yaye ubuRiphabhlikhi bamiselwa phezu koxwebhu olungcwele olubizwa ngokuba nguMgaqo-siseko. UThixo wayelikhuphile ibandla laKhe entlango kumaXesha Obumnyama, kodwa kanye njengakuSirayeli wamandulo ngexesha lobukhoboka baseYiputa umyalelo weSabatha wawusele ulibelekile. Njengoko amaSirayeli awela uLwandle oluBomvu esendleleni eya ekunikelweni komthetho eSinayi, uSirayeli wanamhlanje wawela i-Atlantic usendleleni eya ku-22 Oktobha 1844, apho umthetho wawuza kuphinda utyhilwe khona. INkosi yayiphinda iphakamisa abantu ababeza kuba ngabagcini bomthetho waYo, abagcini bezityhilelo zayo zesiprofeto, nababeza kuthwala ingubo yobunkokeli yoBuProtestanti. USirayeli wamandulo wanikwa amacwecwe amabini eMithetho eliShumi njengomfuziselo womsebenzi wawo wokuba ngabagcini bomthetho waYo, yaye uSirayeli wanamhlanje wanikwa amacwecwe amabini kaHabakuki njengomfuziselo womsebenzi wawo wokuba ngabagcini beLizwi laYo lesiprofeto.

USirayeli wanamhlanje wayemelwe ukuthwala zombini iiseti zamacwecwe amabini njengoko wayezisa ihlabathi umyalezo wengelosi yesithathu, ongumyalezo ovakaliswa ngabo bathwele ingubo yobuprofeti yoBuProtestanti. UbuProtestanti obaphuma kumaXesha oBumnyama ngelo xesha babungagqitywanga, njengoko noSirayeli wamandulo wayenjalo ekunqumleni kwakhe kuLwandle oluBomvu. UbuProtestanti babebanga isiqubulo esithi yiBhayibhile neBhayibhile kuphela, kodwa babenokuqonda okungaphelelanga kweLizwi likaThixo ngenxa yeenkulungwane zokutya iimfundiso zobuhedeni zobuKatolika baseRoma (izinto ezibingelelwe kwizithixo). UThixo wayemisele ukuba umProtestanti oyinyaniso amele iLizwi likaThixo lilonke njengoko lifanekiselwa “ngumthetho nabaprofeti,” ezo seti zimbini zamacwecwe amabini ezimela kokubini umsebenzi wabantu bakaThixo nesimilo sikaThixo. Umsebenzi wengelosi yokuqala wawukukovelisa abantu abangamaProtestanti bokwenene abaya kuba ngabo bobabini abagcini bomthetho waKhe nabeLizwi laKhe lesiprofeto.

“UThixo ulubize ibandla laKhe kule mihla, njengoko wabizayo amaSirayeli amandulo, ukuba lime njengokukhanya emhlabeni. Ngomkhonto onamandla wenyaniso, ngemiyalezo yengelosi yokuqala, yesibini, neyesithathu, ubahlukanisile namabandla nakwihlabathi ukuze ababuyisele kubusondele obungcwele kuYe ngokwaKhe. Ubenze baba ngabagcini bomthetho waKhe, yaye ubanikele iinyaniso ezinkulu zesiprofeto zeli xesha. Njengamazwi angcwele aphathiswayo

amaSirayeli amandulo, ezi zizithembiso ezingcwele ezimele ukwaziswa ehlabathini. Iingelosi ezintathu zeSityhilelo 14 zimela abantu abamkela ukukhanya kwemiyalezo kaThixo baze baphume njengabameli baKhe ukuze bavakalise isilumkiso kubo bonke ubude nobubanzi bomhlaba.” Testimonies, volume 5, 455.

Isilumkiso esifanele ukuvakaliswa ngabo baye bachongwa njengabagcini bezi seti zimbini zeetafile ezimbini simelene nokwamkela uphawu lobuKatolika. Olo qhankqalazo lumelene nolwalamano olungekho mthethweni luka-Ahabhi noIzebhele, yaye lwamelwa nguEliya eNtabeni yeKarmele. Ukunikelwa kweetafile ezimbini zamatye eNtabeni yeSinayi kwakungumfuziselo wokunikelwa kweetafile ezimbini zelaphu zikaHabakuki kwimbali ka-1842 ukuya ku-1849. Iitafile ezimbini zikaHabakuki zingumqondiso wolwalamano lomnqophiso phakathi koThixo nabantu baKhe abangamaProtestanti. Ukuzala ezo tafile kuya kuba yinto efanayo nokwala kukaSirayeli wamandulo umthetho kaThixo.

AmaMillerite bangena eNdabeni eNgcwele Kakhulu baza bamkela ukukhanya kweSabatha, kodwa inkqubo yokuvavanywa yayingekagqitywa. Kwangaxeshanye uphondo lweRiphabhlikanizim lwaluhamba kwelo kanye ibali linye. Kwaye zombini iimpondo zaziya kufikelela kwinqanaba elibalulekileyo ekuhambeni kwazo kunye ngowe-1863.

Umyalezo kaEliya kaMiller wazala inkqubo eqhubekayo yokuhlanjululwa, enenjongo eyayicetyelwe yokuseka uphondo lwamaProtestanti; yaye kwakwelo bali linye uphondo lweRiphabhlikhi lwalubandakanyeka kwinkqubo eqhubekayo yophuhliso lwezopolitiko. Omabini la maphondo akwelo rhamncwa linye lasemhlabeni, ngoko ke kufuneka ahambe ngavumelana kuyo yonke imbali yerhamncwa lasemhlabeni.

Uphawu lokuqala lwesiprofeto loiphondo lweRiphabhlikhi lwerhamncwa lomhlaba yayisisenzo sokwenza uMgaqo-siseko usebenze ngentetho ngo-1789. Ngo-1798, (ixesha lesiphelo xa incwadi kaDaniyeli yatyhilwayo), irhamncwa lomhlaba laliza kuthetha okokuqala njengobukumkani besithandathu besiprofeto seBhayibhile. Unyaka ka-1798 waba sisiqalo seUnited States njengobukumkani besithandathu besiprofeto seBhayibhile, yaye ukuthetha okwenzeka ekuqaleni kwembali yerhamncwa lomhlaba ngo-1798 kwakuyakuba ngumfuziselo wexesha lokugqibela obo bucumkani besithandathu obuya kuthetha ngalo, yaye elo xesha limelwe njengelizwi lenamba. Xa siqwalasela imithetho eyapaswa luphondo lweRiphabhlikhi eUnited States ngo-1798, sifanele silindele ukubona umzekeliso wemithetho eya kupasiswa ngokunxulumene nomthetho weCawa xa iUnited States ithetha njengenamba. Njengoko siqwalasela le mithetho mine ilandelayo, zibuze ukuba ingaba le mithetho mine yapasiswa ngo-1798 inotyikityo lwesiprofeto lweAlfa neOmega na?

Ngo-1798, i-United States yamkela imithetho eliqela ebalulekileyo eyaziwa ngokuba yi-Alien and Sedition Acts. Le mithetho yayiluludwe lwemithetho emine eyapaswa yiCongress eyayiphantsi kolawulo lwamaFederalist yaza yasayinwa yaba ngumthetho nguMongameli John Adams, umongameli wesibini we-United States nowayesakuba ngusekela-mongameli kaGeorge Washington.

UMthetho Wokunika Ubuzwe: Lo mthetho wandisa imfuneko yokuhlala kweli kubafuduki ukuze babe ngabemi base-United States ukusuka kwiminyaka emi-5 ukuya kweli-14. Wawujolise ikakhulu ekuthinteleni impembelelo yabafuduki abasandul' ukufika, ababesoloko bemaneyene neqela eliphikisayo, iDemocratic-Republicans.

UMthetho Wabahlobo Abangabasemzini: Lo mthetho wagunyazisa umongameli ukuba agxothe abantu abangengobemi abathathwa njengesisonqondo kukhuseleko lwe-United States ngexesha loxolo. Wawuvumela umongameli ukuba avalele aze agxothe nawuphi na umntu ongengommi awayembona enobungozi.

UMthetho Weentshaba Zasemzini: Lo mthetho wawubonelela ngokubanjwa, ukuthintelwa, nokugxothwa kwabemi bamazwe ayesemfazweni ne-United States. Wamiselwa njengeniyathelo lokulumkela ngexesha lomoya woxinzelelo weminyaka yokugqibela yoo-1790.

Umthetho Wokuvukela: Lo ngowona wawuphikisana kakhulu phakathi kweMithetho yaBaphambukeli neyoVukelo. Wenza kwaba lulwaphulo-mthetho ukupapasha imibhalo “engamanga, ehlazisayo, nenobutshijolo” nxamnye norhulumente okanye amagosa awo, ngenjongo yokuwahlazisa okanye ukuwazisela isidima esibi. Abagxeki bakubona oku njengohlaselo olungqalileyo kwinkululeko yokuthetha neyamaphephandaba.

IMithetho yeAliens neyeSedition yaba yimpikiswano enkulu kakhulu yaza yabangela inkcaso ebonakalayo evela kumaDemocratic-Republicans, awayekhohlelwa ukuba le mithetho yaphula amalungelo asisiseko oMgaqo-siseko yaye yajolisa kwiqela labo lezopolitiko. Bathi le mithetho yayikukungenelela kwiSihlomelo sokuQala, esikhusela inkululeko yokuthetha neyamaphephandaba. Ekugqibeleni, le mithetho yadlala indima kunyulo luka-1800, xa uThomas Jefferson kunye namaDemocratic-Republicans baphumelela ubongameli neCongress, nto leyo eyakhokelela ekurhoxisweni koMthetho weSedition.

Iqela leDemocratic-Republican lalikhohlelwa ukuba le mithetho yaphula amalungelo asisiseko agcinwayo nguMgaqo-siseko, yaye kwakhona lalikhohlelwa ukuba le mithetho yayijolise kwiqela lezopolitiko elalichasene nalo. Akunamsebenzi nokuba le mithetho yarhoxiswa okanye kamva yaphelwa lixesha; uAlfa no-Omega ubonakalisa isiphelo ngesiqalo. Kwimbali apho le mithetho yenziwa okanye “yathetha” yangumthetho, iqela leFederalist lalichaswa liqela elalibizwa ngokuba ngamaDemocrat-Republicans. Ukuvela nokukhula kweqela leDemocrat-Republican ekugqibeleni kuvelisa iqela lamaRepublican. Iqela lezopolitiko eladityaniswa ikakhulu ngenxa yesikhundla salo sokuchasa ubukhoboka.

Ababhali-mbali bachaza u-1863 njengowona mzuzu usentliziyweni yemfazwe yamakhaya, imfazwe eyayisekelwe kumbandela wobukhoboka. U-1863 ukwangumqondiso wendlela kubaphathi abatsha bomgangatho wophondo lwamaProtestanti, abathi ngelo xesha basikhaba isiprofeto sokuqala sexesha esanikwa uMiller ziingelosi (isiprofeto “samaxesha asixhenxe” esivela kuLevitikus amashumi amabini anesithandathu). Ngaba kunokuba kukungqamana nje okulula ukuba isiprofeto samaxesha asixhenxe sisekelwe kanye kwimithetho yobukhoboka ebekwe kwisahluko esandulelayo sikaLevitikus? “Isiqalekiso” esichongwe “ngamaxesha asixhenxe” sasisisithembiso sokuba ukuba imithetho yomnqophiso yesahluko samashumi amabini anesihlanu

yayingathotyelwa, uSirayeli wayeya kuthi ke ayigqibe imbali yakhe ngokubuyela ebukhobokeni awakhutshwa kubo xa waqalisa uhambo lwakhe kuLwandle oluBomvu.

Ukusuka ngowe-1798 kuse kowe-1863 iqela lezopolitiko elaliliQela leDemocratic–Republican ladlula kuthotho lokuhlanjululwa okanye lokunyikima. Ukususela ngowe-1798 ukuya phambili, yaye ngokukodwa ukususela ngowe-11 Agasti 1840 ukuya phambili kuse kowe-1863, intshukumo yamaMillerite yadla ngokudlula kuthotho lokuhlanjululwa nokunyikima.

Iqela leDemocratic-Republican, elalilinye lamaqela ezopolitiko okuqala eUnited States, alizange liguquke ngokuthe ngqo libe liQela lamaRiphabhlikhi langoku njengoko likho namhlanje. Endaweni yoko, laqhuba uthotho lweenguqu nokwahlukana ekuhambeni kwexesha, nto leyo ekugqibeleni eyakhokelela ekusekweni kwamaqela ezopolitiko ahlukeneyo aliqela ngaphambi kokubela kweQela lamaRiphabhlikhi.

IQela leDemocratic-Republican, elisoloko linxulunyaniswa noThomas Jefferson noJames Madison, lasekwa ekupheleni kwenkulungwane ye-18 njengempendulo kwiQela lamaFederalist. AmaDemocratic-Republicans ayexhasa ukutolikwa okungqongqo koMgaqo-siseko, amalungelo amazwe ngamazwe, kunye nemidla yezolimo.

Nangona kunjalo, ngeminyaka yee-1820, iQela leDemocratic-Republican laqalisa ukuqhekeka ngokwemimandla nangokwemigca yeengcamango zopolitiko. Ukwahlukana okuphambili kwenzeka ngexesha le-Era of Good Feelings (1817–1825), xa kwakungekho kuchasana kunamandla nobongameli bukaJames Monroe. Eli xesha lokuzola kwezopolitiko laba negalelo ekuwohlokeni kweQela leDemocratic-Republican. Ekugqibeleni eli qela lahluleka laba ngamaqela amaninzi aza aguquka aba ngala maqela ezopolitiko alandelayo:

Iqela leDemokhrasi: Abalandeli baka-Andrew Jackson, owaba ngumongameli wesixhenxe ngo-1829, basungula iQela leDemokhrasi. AmaDemokhrasi kaJackson ayexhasa igunya elomeleleyo lesebe elilawulayo, ukwandiswa okuya entshona, nokwandiswa kwelungelo lokuvota kumadoda amhlophe.

Iqela leSizwe lamaRiphabhlikhi: Eli qela lavela njengempendulo kubongameli buka-Andrew Jackson, yaye kamva ladibana namanye amaqela achasene noJackson laba liQela lamaWhig. AmaRiphabhlikhi eSizwe ngokubanzi ayexhasa ngakumbi urhulumente womanyano onamandla nophuhliso loqoqosho.

Iqela Elichasene NabaMasoni: Eli yayiliqela lezopolitiko elahlala ixesha elifutshane nelavela ngeminyaka yoo-1820, ikakhulu lisabela kwiinkxalabo ezingempembelelo yobuzalwana obuyimfihlo bamaMasoni. Lafunxa abathile ababefudula bengamaDemocratic-Republicans.

Iqela leWhig: Lasungulwa ngeminyaka yoo-1830, amaWhig aquka ababengamaRiphabhlikhi eSizwe bangaphambili, ama-Anti-Mason, kunye namanye amaqela aphikisayo. Ayephawulwa kukuchasa kwawo imigaqo-nkqubo kaJackson, ukuxhasa urhulumente womanyano owomeleleyo, nokukhuthaza uphuhliso lwezimboni noqoqosho.

Iqela lamaRiphabliki lanamhlanje lasekwa ngeminyaka yee-1850 njengempendulo ethe ngqo kunyuko lweengxwabangxwaba zamacandelo ngomcimbi wobukhoboka. Latsalela kulo ababengamaWhig bangaphambili, amaDemokhrasi achasene nobukhoboka, amaFree Soilers, nabanye ababechasa ukwandiswa kobukhoboka kwiimandla ezintsha. Umgqatswa wokuqala wobongameli weQela lamaRiphabliki, uJohn C. Fremont, wangenela unyulo luka-1856, yaye umgqatswa wokuqala weqela owaphumelela, uAbraham Lincoln, wonyulwa ngo-1860. Ngoko ke, iQela lamaRiphabliki lavela ngokwahlukileyo kwisithethe seDemocratic-Republican, yaye laba nendlela yalo eyahlukileyo kwimbali yezopolitiko yaseMerika.

Ngowe-1860, iqela lamaRiphabliki lanyula umongameli walo wokuqala. Lalisekelwe kumanyano lwamaqela ezopolitiko awayechasene nobukhoboka. Ngo-1863 iSibhengezo soKhululo “sathetha” ubukhoboka baphuma ekubeni khona. Ngo-1863 uphondo lwamaRiphabliki, olwalumelwe ngelo xesha liqela lamaRiphabliki, “lwathetha” ubukhoboka baphuma ekubeni khona, ngoxa uphondo lwamaProtestanti lwayeka ukuba yintshukumo lwaza lwaba yiCawa yama-Adventist yoSuku lweSixhenxe. Intshukumo yamaMillerite yaphela ngokusemthethweni nangokwasemthethweni ngoMeyi ka-1863, yaye ngaloo nyaka isifungo sikaMoses, isiprofeto sobukhoboka, salahlwa. Lowo unendlebe, makeve.

Ngeli xesha kusenokuba luncedo ukunika umbono omfutshane “wesifungo sikaMoses” njengoko sibizwa ngumprofeti uDaniyeli.

Ewe, onke amaSirayeli awugqithile umthetho wakho, ngokujika emke, ukuze angalithobeli ilizwi lakho; ngenxa yoko isiqalekiso sithululiwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses, umkhonzi kaThixo, ngenxa yokuba sonile kuye. Daniel 9:11.

UWilliam Miller, owayekhokelwa nguGabriyeli nezinye iingelosi njengoko wayefunda iLizwi likaThixo, waqalwa kuqala ukuba akhokelwe “kumaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Ubungqina bukaMiller bubonisa ukuba ekufundeni kwakhe iBhayibhile waqala kwincwadi yeGenesis, yaye ke ngoko ngokucacileyo wafika kwiLevitikus kudala ngaphambi kokuba afike kwiminyaka engamawaka amabini anamakhulu amathathu kaDaniyeli isahluko sesibhozo nevesi yeshumi elinesine. Wasebenzisa iBhayibhile kuphela kunye nekhonkodensi kaCruden.

Ikhonkhodensi kaCruden ayinazo izalathiso kumagama esiHebhere okanye esiGrike awathi emva koko aguqulelwa kwisiNgesi seBhayibhile kaKing James. UMiller wayethathela ingqalelo “umxholo” wesahluko awayesifunda ukuze ulawule ukuqonda kwakhe igama okanye isicatshulwa seSibhalo. Xa kufikwa ekuqondeni kwakhe “amaxesha asixhenxe,” kulula kakhulu ukubona ukuba umxholo wala “maxesha asixhenxe” esahluko samashumi amabini anesithandathu seLevitikus sisahluko samashumi amabini anesihlanu.

Isahluko samashumi amabini anesihlanu sichaza ukuphumla komhlaba, iYubhile, nemithetho yobukhoboka. Imithetho yesahluko samashumi amabini anesihlanu iyinxalenye “yomthetho kaMoses, umkhonzi kaThixo,” ovelisa intsikelelo xa uthotyelwa, kunye “nesiqalekiso” xa ungathotyelwa. Kwisahluko samashumi amabini anesithandathu isiqalekiso “samaxesha asixhenxe” silingana neminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini,

size sibekwe ngokucacileyo kumxholo wemithetho yokuphumla komhlaba nemigaqo yobukhoboka. Kwisahluko samashumi amabini anesithandathu isohlwayo sibizwa ngokuba “yingxabano yomnqophiso wam.”

Ngoko ke nam ndiya kuhamba ngokuchasene nani, ndininike isohlwayo kwakhona izihlandlo ezisixhenxe ngenxa yezono zenu. Yaye ndiya kuzisa ikrele phezu kwenu, eliya kuphindezela impikiswano yomnqophiso wam; yaye xa nithe nahlanganisana phakathi kwezixeko zenu, ndiya kuthumela ubhubhane phakathi kwenu; nize ninikelwe esandleni sotshaba. Levitikus 26:24, 25.

Ngokwemeko, “umnqophiso” uThixo anayo “impikiswano” ngawo nguloo mnqophiso ubukhankanywe ngaphambili kwisahluko samashumi amabini anesihlanu. Isohlwayo samaxesha asixhenxe sibizwa ngokuba “yimpikiswano yo” “mnqophiso” kaThixo, yaye “isiqalekiso” esinxulumene nawo sesokuba amaSirayeli aya “kunikelwa esandleni se”entshaba zawo, yaye akuba sele esemhlabeni weentshaba zawo, (njengoDanyeli wayenjalo) amaSirayeli aya kuba ngamakhoboka eentshaba zawo.

Xa uMoses wayebhala iLevitikus amashumi amabini anesithandathu, amaSirayeli amandulo ayesandula ukukhululwa ebukhobokeni baseYiputa, yaye imigaqo yobukhoboka emelwe kwisahluko samashumi amabini anesihlanu yayiza kuzisa nokuba yintsikelelo okanye isiqalekiso. AmaSirayeli amandulo akazange ayenze imithetho yeNtlocomo, yaye ekugqibeleni zombini izikumkani ezisemantla nezisemazantsi zathi zasasazwa “amaxesha asixhenxe,” ekuzalisekeni kwento uDanyeli awayibiza ngokuba “sisiqalekiso sikaMoses.”

Ubudlelwane bomnqophiso phakathi koThixo noSirayeli, obaqala ngobukhoboka babo eYiputa, baphela ngobukhoboka babo phantsi kweAsiriya neBhabheli. “Izihlandlo ezisixhenxe” ezichasene nobukumkani basemntla zaphela ngowe-1798, yaye “izihlandlo ezisixhenxe” ezichasene nobukumkani basemzantsi zaphela ngowe-1844. Indawo yokuqala yezi zithuba zibini zezihlandlo ezisixhenxe iphawulwe kuIsaya isahluko sesixhenxe ngesiprofeto seminyaka engamashumi amathandathu anesihlanu esavakaliswa nguIsaya kukumkani uAhazi wakwaYuda ngowe-742 BC.

Ngokuba intloko yama-Aram yiDamasko, nentloko yeDamasko nguRezini; yaye kwisithuba seminyaka engamashumi amathandathu anesihlanu uEfrayim uya kwaphulwa, ukuze angabi sabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene anisayi kumiselwa. Isaya 7:8, 9.

UIsaya wayeqondile ukuba “kwisithuba seminyaka” engamashumi amathandathu anesihlanu ukususela ngexesha isiprofeto sabekwa phambili ngalo ngo-742 BC, ubukumkani basemantla babuza kwaphulwa. Kwiminyaka elishumi elinesithoba kamva, ngo-723 BC, ubukumkani basemantla bakwaSirayeli bathinjelwa ebukhobokeni ngukumkani waseAsiriya, yaye kwiminyaka engamashumi amane anesithandathu kamva ukumkani waseBhabhiloni wabuthimba ubukumkani basemzantsi bakwaYuda ebukhobokeni ngo-677 BC. Isiprofeto seminyaka engamashumi amathandathu anesihlanu sivelisa iimpawu zembali ezintandathu. Eyokuqala ngu-742 BC xa uqikelelo lubekwa phambili. Kwiminyaka elishumi elinesithoba kamva, ngo-723 BC, ubukumkani basemantla bathinjelwa ebukhobokeni ngama-Asiriya. Kwiminyaka engamashumi amane

anesithandathu kamva, ngo-677 BC, ubukumkani basemzantsi bathinjelwa ebukhobokeni ngamaBhabhiloni. Iminyaka yokuqala engamawaka amabini anamakhulu amahlanu anamashumi amabini eyaqala ngo-723 BC ke ngoko yaphela ngo-1798. Kwandula ke ngo-1844 yaphela iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini eyaqala ngo-677 BC. Ukususela ku-1844, uqikelelo lwandisa iminyaka elishumi elinesithoba ukuya ku-1863 ukuze kugqitywe lonke ulwakhiwo lwesiprofeto, kuba xa uAlfa no-Omega waphawula iminyaka elishumi elinesithoba ukuqala ulwakhiwo lwesiprofeto, kwakufuneka kubekho iminyaka elishumi elinesithoba ukufikelela esiphelweni salo.

USirayeli wamandulo wahlangulwa ebukhobokeni baseYiputa, yaye ngenxa yokungathobeli, bobabini ubukumkani basemantla nobasemazantsi babuyiselwa ebukhobokeni. Iziprofeto zisuka kwimbali yesiprofeto kaSirayeli wamandulo ongokoqobo ziye kuSirayeli womoya wale mihla, yaye ngokwenjenjalo umxholo wazo zonke iimpawu zendlela zesiprofeto bubukhoboka.

Isiprofeto esikuIsaya isahluko sesixhenxe yanikelwa kukumkani okhohlakeleyo uAhazi nguIsaya ngowama-742 BC, xa kwakubonakala imfazwe yamakhaya eyayisondela phakathi komntla nomzantsi. Ubukumkani basemzantsi buka-Ahazi babulilizwe elizukileyo elingokoqobo lakwaSirayeli wamandulo. Ngowe-1798, ilizwe elizukileyo elingokomoya lesiprofeto seBhayibhile laqalisa ukulawula njengobukumkani besithandathu besiprofeto seBhayibhile. Xa izihlandlo ezisixhenxe ezichasene nelizwe elizukileyo elingokoqobo zaphela ngowe-1844, kwabakho, njengakwiimbali zokumkani uAhazi, imfazwe yamakhaya eyayisondela. Ngowe-1844, isiphithiphithi samaqela ezopolitiko aqhawukayo aze enza imifelandawonye sasisondele phantse ngokupheleleyo ekuzinziseni kwiindidi ezimbini zeembono zopolitiko. Ngokuphathelele ebukhobokeni, amaDemokhrasi ayexhasa ebukhoboka yaye amaRiphabhlikhi ayeluchasa ebukhoboka. Ukususela ngowe-1798 kude kuse ekuqaleni kwemfazwe yamakhaya ngowe-1860, inkqubo yokuphuhlisa kweendidi ezimbini zamaqela ezopolitiko yayisele izinzile.

UAhazi wayemela ilizwe lozuko elingokoqobo, yaye ngenxa yoko wayengumfuziselo welizwe lozuko lokomoya. Imbali ka-Ahazi ifuzisela imbali yesiprofeto apho isiprofeto savakaliswa khona ngowama-742 BC, yaye ngenxa yoko ifuzisela imbali apho isiprofeto saphela khona. Kwimbali yokuqala ubukumkani basemantla, obabuquka izizwe ezilishumi, babuqhawukile kwezinye izizwe ezibini njengokuchasa urhulumente owawumiswe nguThixo wezizwe ezibini zasemazantsi. Ezo zizwe zilishumi zasemantla zazenze umanyano neSiriya, nto leyo ifuzisela umanyano phakathi komfelandawonye wasemazantsi namandla amelwe ngokomfuziselo yiSiriya.

Esi sishwankathelo sifutshane sibonisa ukuba amaxesha asixhenxe eLevitikus 26 asisithembiso somnqophiso esibeka phambi kwabantu nokuba yintsikelelo ngenxa yokuthobela, okanye “isiqalekiso” sobukhoboka ngenxa yokungathobeli. Ubukumkani basemntla nobasemasemzantsi baqala kunye njengesizwe esinye esasihlangulwe ebukhobokeni, kodwa ekupheleni kwabo ngakunye babuyiselwa kwakhona ebukhobokeni.

Iminyaka engamashumi amathandathu anesihlanu ekupheleni kwezo ziprofeto zobukhoboka yagqityelwa ngoko uSirayeli wokomoya ekwilizwe elizukileyo lokomoya, kanye embindini ofileyo wemfazwe yamakhaya yomntla nxamnye nomzantsi. Abachasi kuloo mfazwe yamakhaya

babubukumkani obenza umnqophiso womanyano baza bahlukana norhulumente owamiselwa nguThixo owawusekubukumkanini obabuchasene nabo.

Ukusukela ngo-1798 ukuya kuthi ga kwimfazwe yamakhaya, uphondo lweRiphabhlikhani lwangeniswa kwinkqubo eyavelisa iindidi ezimbini zabachasi bezopolitiko ezimele amacala amabini emiba yobukhoboka. Abachasi ababesekela ubukhoboka nababezama ukuqhubekisa isithethe sobukhoboka boyiswa kuloo mfazwe.

Ukususela ngowe-1798 ukuya kwimfazwe yamakhaya, uphondo lobuProtestanti lwadluliswa kwinkqubo eyavelisa iindidi ezimbini zabachasi benkolo abamele amacala amabini emibuzo yobukhoboka. Abachasi abaxhasa ubukhoboka, ababefuna ukuqhubekisa ukuqonda kwasekuqaleni kwesiprofeto sobukhoboka, boyiswa kuloo dabi.

Ngowe-1863 uphondo lweRiphabhlikhanizim lwaphumelela ekuchitheni umkhwa wobukhoboka.

Ngowe-1863 uphondo lobuProtestanti lwaphumelela ekuchaseni isiprofeto sobukhoboka.

Ngokwenza oko bawukhaba umsebenzi kaMiller, uEliya wexesha lakhe. Ngokwenza njalo bakwalikhaba “isifungo sikaMoses,” ilitye lembombo lesiseko sexesha labo. UMoses noEliya ke ngoko bakhatywa, baza babuya ngoSeptemba 11, 2001.

UAlfa no-Omega, ingcali yolwimi emangalisayo, ushiye utyikityo lwaKhe olungcwele kuyo yonke isiprofeto sexesha “sesifungo sikaMoses” awasivakalisa Yena ngokwakhe njengoPalmoni, uMbali-manani oMangalisayo. Ukuba aniyi kukholwa, inene aniyi kuzinziswa.