

uEliya — Inani Leshumi

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2023-10-13

1856

Intshukumo yamaMillerite yamelwa kuIsaya isahluko sesixhenxe ngesiprofeto seminyaka emashumi amathandathu anesihlanu, esaqala ngowama-742 BC. Loo minyaka imashumi amathandathu anesihlanu eyenzeka kwimbali kaIsaya imela iminyaka emashumi amathandathu anesihlanu ukusukela kowe-1798 kude kube kowe-1863. UAlfa noOmega baya kusoloko bebonisa isiphelo, kunye nesiqalo. Isiprofeto seminyaka emashumi amathandathu anesihlanu sichaza isiqalekiso samaxesha asixhenxe nxamnye nezikumkani zasemantla nezasezantsi zakwaSirayeli. Awokuqala amaxesha asixhenxe nxamnye nobukumkani basemantla aqala ngowama-723 BC, kwiminyaka elishumi elinesithoba emva kokuba uIsaya enikele eso siprofeto kukumkani uAhazi. Awokugqibela amaxesha asixhenxe nxamnye nobukumkani basemazantsi aqala ekupheleni kweminyaka emashumi amathandathu anesihlanu ngowama-677 BC.

Isiqalekiso sokuqala samaxesha asixhenxe nxamnye noEfrayim saphela ngowe-1798, elalixesha lesiphelo, xa umbono womlambo iUlai okwizahluko zesibhozo nesesithoba zikaDaniyeli wavulwa. Ngokwesiprofeto kwaphawula kokubini ukufika komyalezo wengelosi yokuqala kwakunye nesiqalo sesiprofeto sentshukumo yamaMillerite. Isiqalekiso sokugqibela samaxesha asixhenxe nxamnye noYuda saphela ngowe-1844, nto leyo eyayikukufika komyalezo wengelosi yesithathu. Kwiminyaka elishumi elinesithoba kamva, ngowe-1863, iminyaka engamashumi amathandathu anesihlanu emelwe ekuqaleni kwesiprofeto yaphawula ukuphela kwentshukumo yamaMillerite, nesiqalo sebandla lamaSeventh-day Adventist laseLawodike. Iminyaka esixhenxe ngaphambi kowe-1863, ngowe-1856, uJames White waqalisa ukubona ukuba intshukumo yamaMillerite yayingaseyiyo ibandla laseFiladelfiya, koko yayisele ilibandla laseLawodike. Umzukulwana wakhe, xa wayebhala imbali yobomi bukaEllen White, ubhala ngembali yowe-1856, nangomyalezo waseLawodike.

“Umyalezo waseLawodike”

“Ama-Adventist agcina iSabatha aye amisa kwelokuba izigidimi eziya kumabandla asixhenxe kwiSityihilelo 2 no-3 zazibonisa amava ebandla lobuKristu ukutyhubela iinkulungwane. Bafikelela kwisigqibo sokuba isigidimi esiya kwibandla laseLawodike sasisebenza kwabo babebebiza ngoku ngokuba ngama-Adventist ngamagama kuphela, abo babengayamkelanga iSabatha yomhla wesixhenxe. Kwintshayelelo emfutshane kwi-Review ka-Oktobha 9, uJames White waphakamisa imibuzo ethile evusa ingcinga, awayeyingenisa ngokuthi:”

“Umbuzo uqala ukuphinda uvele ngokutsha, ‘Mlindi, Kutheni na ngobobusuku?’ Okwangoku kukho indawo yemibuzo embalwa kuphela, ebuselwa ukutsalela ingqalelo kumxholo enxulumene nawo. Siyakholwa ukuba impendulo epheleleyo iya kunikwa kungekudala.—Review and Herald, Oct. 9, 1856.

“Kule mibuzo ilishumi elinanye ayibuzayo, ngowesithandathu owagxininisa kanye kumaLaodikeya.

“6. Ingaba imeko yabaseLawodike (abadikidiki, bengabandanga bengashushu) ayiwubonakalisi ngokufanelekileyo na umgangatho wesiqu sabo bavuma isigidimi sengelosi yesithathu?—Ibid.

“Umbuzo wokugqibela uwubeka lo mba ekuhlени:

“11. Ukuba le yimeko yethu njengabantu, sinazo na izingathu zokwenene zokuthemba ubabalo lukaThixo ngaphandle kokuba siyithobele ‘ingcebiso’ yeNgqina Elinyanisekileyo? Ndikucebisa ukuba uthenge kum igolide evavanywe emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambathiswe, nokuba ihlazo lobuze bakho lingabonakali; uze uthambise amehlo akho ngamafutha wamehlo, ukuze ubone. Bonke endibathandayo, ndiyabakhalimela ndibaqeqeshe: ngoko ke yiba nenzondelelo, uguquke. Khangela, ndimile emnyango, ndinkqonqoza: ukuba nabani na uyaliva ilizwi lam, avule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuba ahlale nam etroneni yam, njengoko nam ndoyisayo, ndaza ndahlala noBawo etroneni yakhe. IsiTyhilelo 3:18–21.—Ibid.

“Kucacile ukuba inyaniso yalo mba yayisand’ ukuqalisa ukukhanya engqondweni kaJames White. Ushicilelo olulandelayo lwe-Review lwapapasha inkcazo enee-kholam ezisixhenxe ngeebandla ezisixhenxe, phantsi kweso sihloko. Kumazwi akhe okuvula wavakalisa esithi:

“Kufuneka sivumelane nabanye abachazi bale mihla ukuba ezi cawa zisixhenxe zimele ukuqondwa njengemela iimeko ezisixhenxe zecawa yobuKristu, kumaxesha asixhenxe exesha, agubungela ummandla wonke welixa lobuKristu liphela.—Ibid., Oct. 16, 1856.

“Waza ke wathabatha ke isiprofeto, esebenza ngebandla ngalinye ngokwahlukileyo. Efika kwelesixhenxe, iLawodike, wavakalisa wathi:

“Hayi, indlela okuthobisa ngayo kuthi njengabantu le nkcazo ilusizi yale bandla. Kanti ke le nkcazo yoyikekayo ayingumfanekiso ogqibeleleyo kanye wemeko yethu yangoku na? Injalo; yaye akuyi kuba luncedo konke ukuzama ukuphepha amandla obu bungqina buhlolisayo obuya ebandleni laseLawodike. INkosi mayisincede ukuba sibamkele, size sizuze ngabo.—Ibid.

“Emva kokuba enikele imihlathi emibini kwibandla laseLawodike, amazwi akhe okuvala enza isibongozo esinamandla:

“Bazalwana abathandekayo, kufuneka siloyise ihlabathi, inyama, noMtyholi, kungenjalo asiyi kuba nasabelo ebukumkanini bukaThixo.... Bamelela kulo msebenzi kwangoko, yaye ngokholo ubangele ezakho izithembiso zobabalo ezinikwe amaLawodike aguqukayo. Sukuma egameni leNkosi, yaye ukukhanya kwakho makukhanye kube luzuko lwegama laYo elisikelelweyo.—Ibid.

“Impendulo evela entsimini yayivuselela ngamandla. U-G. W. Holt wase-Ohio wabhala ngomhla wama-20 ku-Oktobha:

“Ewe, ndiyakholwa ukuba thina sikumyalezo wesithathu, sineemithetho kaThixo nokholo lukaYesu, siyilo ibandla ekubhekiswa kulo olu lwimi; yaye asinakukhawuleza ngokugqithiseleyo ekuceleni igolide evavanyiweyo neengubo ezimhlophe, nentlaka yamehlo, ukuze sibone.—Ibid., Nov. 6, 1856.”

“Ukusuka kuMntla-mpuma kwavakala ilizwi elitsha ngalo mbandela, elo likaStephen N. Haskell, wasePrinceton, eMassachusetts. NjengoAdventist wosuku lokuqala wayeqalise ukushumayela eneminyaka engama-20 ubudala; ngoku, kwiminyaka emithathu kamva, wayekumyalezo wesithunywa sesithathu. Engumfundi weBhayibhile onzulu, emva kokuba ebone inqaku elifutshane lokuqala lomhleli likaWhite elazisa umbuzo wamabandla asixhenxe, wakhetha ukubhala isiqwenga esandisiweyo seReview:”

“Umxholo ekubhekiswa kuwo ubungowona undinomdla onzulu kangangeenyanga ezithile ezidluleyo.... Sele ndikhokelwe kangangexesha elithile ukuba ndikholwe ukuba isigidimi esiya kumaLaodikeya sesethu; oko kukuthi, sesabo bakholwa kwisigidimi sengelosi yesithathu, ngenxa yezizathu ezininzi endizigqala njengezilungileyo. Ndiya kukhankanya ezimbini.—Ibid.

“Wakwenza oku, enikela iikholam ezimbini kwizigqibo zakhe. Ekugqibeleni kwakhe wavakalisa wathi:

“Ingamango nje yomyalezo wengelosi yesithathu ayisoze, hayi soze, isisindise, ngaphandle kwesambatho somtshato, esibubulungisa babangcwele. Simele sigqibelele ebungcweleni ekoyikeni iNkosi.—Ibid.”

“Njengoko uJames White waqhubeka namanqaku akhe okuhlelwa ngomyalezo oya kwibandla laseLawodike, iingcamango ababesezifunda ngoku kwiReview abaVangeli abagcina iSabatha zazothusa; kodwa xa ziqwalaselwa ngononophelo nangomthandazo, zabonakala zisebenza kubo. Iileta ezazibhalelwa umhleli zabonisa ukuvumelana okubanzi ngokubanzi yaye zabonakalisa ukuba imvuselelo yayisele iqalile. Ukuba loo myalezo uvusayo wawungeyomvelaphi yovuyo olugabadeleyo kwaqinisekiswa linqaku lokuqala kwiTestimony No. 3, eyapapashwa ngoAprili 1857, elinesihloko esithi Be Zealous and Repent. Liqala ngala mazwi, “INkosi indibonisile embonweni izinto ezithile ezimalunga nebandla kwimeko yalo yangoku yokudikidika kokomoya, endiya kunibalisa zona.”—1T, p. 141. Kule nto uEllen White wabeka oko wakuboniswa ngako ngokuphathelele ukuhlasela kukaSathana ibandla ngokuphumelela kwasemhlabeni nangezinto eziphathekayo.” Arthur White, Ellen G. White: The Early Years, volume 1, 342–344.

Intshukumo yamaMillerite yaqala ngokwesiprofeto njengebandla laseFiladelfiya, yaye ngowe-1856 yaba libandla laseLawodike. Kwiminyaka esixhenxe kamva loo ntshukumo yaphela, yaza iBandla lama-Adventist oMhla weSixhenxe laqala njengebandla laseLawodike yaye liya kuhlala linjalo, de likhutshwe emlonyeni weNkosi. Intshukumo yabaliikhulu elinamashumi amane anesine amawaka yaphuma emhlambini webandla laseLawodike, kanye njengokuba intshukumo yamaMillerite yaphuma emhlambini webandla laseSardesi. Intshukumo yabaliikhulu elinamashumi amane anesine amawaka iyangqamana nentshukumo yamaMillerite ngelithi intshukumo yokuqala yatshintsha ukusuka eFiladelfiya yaya eLawodike, kanti intshukumo yokugqibela itshintsha ukusuka eLawodike iye eFiladelfiya. Inqaku lotshintsho ukusuka

eFiladelfiya ukuya eLawodike kwimbali yamaMillerite liphawulwe ngokucacileyo njengowe-1856, ngoko ke inqaku lotshintsho nalo limele liphawulwe kwintshukumo yokugqibela, kuba uThixo akaguquki naphakade. Inqaku lotshintsho lichongiwe kwiSityhilelo seshumi elinanye ngabaprofeti ababini ababulawayo ezitratweni.

Kwaye xa bethe bagqiba ubungqina babo, irhamncwa elinyuka liphuma enzonzobileni liya kulwa nabo, liboyise, libabulale. Izidumbu zabo ziya kulala esitratweni seso sixeko sikhulu, esibizwa ngokwasemoyeni ngokuba yiSodom neYiputa, nalapho iNkosi yethu yabethelelwa emnqamlezweni khona. IsiTyhilelo 11:7, 8.

Intshukumo yokugqibela yayiza kufa, emva koko ime, ize emva koko ivuswe kwakhona njengomqondiso. Ngokwenjenjalo yayiza kulungelelaniswa nophondo lweRiphabhlikhi. Uphondo lweRiphabhlikhi lwenza umfanekiso werhamncwa, yaye irhamncwa elenziwa umfanekiso walo kuxoxwa ngalo kwiSityhilelo seshumi elinesixhenxe, yaye elo rhamncwa lichongwa njengentloko yesihlanu eyafumana inxeba elibulalayo, elaliya kuvuswa kwakhona njengentloko yesibhozo. Laliya kuvuswa kwakhona njengesibhozo esasiphuma kwesisixhenxe.

Kwaye irhamncwa ebelikho, nelingasekhoyo, lona ngokwalo lilolwesibhozo, kwaye livela kwabasixhenxe, lize liye entshabalalweni. ISityhilelo 17:11.

Uphondo lweRiphabhlikhi luya kwenza umfanekiselo waloo rhamncwa, yaye ngenxa yoko luya kubulawa, luze luvuswe kwakhona. Xa sele luvusiwe luya kuba yintloko yesibhozo, eyayivela kwiintloko ezisixhenxe zangaphambili. Uphondo lobuProtestanti lukhwele phezu kwaloo rhamncwa lomhlaba lunye njengophondo lweRiphabhlikhi, yaye luya kufuneka lube nezo ntshukumo zifanayo zesiprofeto. Utshintsho olusuka eFiladelfiya luye eLawodikea kwintshukumo yamaMiller lufanekisela kwangaphambili utshintsho olusuka eLawodikea luye eFiladelfiya kwintshukumo yokugqibela.

Xa intshukumo yokugqibela yamkela inxeba elibulalayo ngomhla we-18 kaJulayi, 2020, yafa injengeLaodike. Xa, njengoko imelwe kwiSityhilelo seshumi elinanye, yatshintshela eFiladelfiya, yayiya kumela ibandla lesibhozo, oko kukuthi eliphuma kwesixhenxe. Ukufa ngonyaka ka-2020, kwahambelana nophondo lweRiphabhlikhi, kuba ukususela kwixesha lesiphelo ngo-1989, kwakukho oomongameli abathandathu. Umongameli wesithandathu wamkela inxeba elibulalayo, eliya kuphiliswa ngo-2024. Loo ntloko iya kuthi ke ibe yintloko yesibhozo ye-United States ukususela kwixesha lesiphelo ngo-1989, ibe iya kuba yeyaphuma kwesixhenxe. Zombini iimpondo zazisesithandathu esiba sesesibhozo. Le nyaniso iyinxalenye enkulu yesigidimi seSityhilelo sikaYesu Kristu esityhilwayo kanye phambi kokuvalwa kwexesha lovavanyo.

Ngenxa yesi sizathu, kubalulekile ukuba kucace kakuhle ngembali yamaMillerite emele imbali yethu yangoku. UDade White waqinisekisa ukusetyenziswa kukaJames White kweLaodikea phezu kwentshukumo ngo-1856, ngoko ke oku asisisicelo esivela kwinqiqo yomntu. Iminyaka esixhenxe ngaphambi kokuba ibandla lama-Seventh-day Adventist lidityaniswe ngokusemthethweni nophondo lwamaRiphabhlikhi, lachongwa ngokuphefumlelwa njengelibandla laseLaodikea. Oku kuthetha ukuba akuzange kubekho nalunye usuku kwimbali yebandla lama-Seventh-day Adventist apho lalinokuthi libe yenye into ngaphandle kokuba ze,

lihlwempuzekile, liyimfama, lilusizi, yaye lilishwa. Le nyaniso yesiprofeto inika umxholo nesizathu sokwamkela izinyangiso ezine ezandayo zikaHezekile isahluko sesibhozo njengezizukulwana ezine zobu-Adventist.

Xa imbali yamaMillerite isondelwa ngokwesakhiwo seminyaka engamashumi amathandathu anesihlanu kaIsaya isahluko sesixhenxe, kufuneka kuqondwe ukuba isiprofeto samaxesha asixhenxe sisigqubuthelo sobuprofeti esigubungela yonke imbali yentshukumo yamaMillerite. Ngo-1856, umyalezo oya kwibandla laseLawodike waba yinyaniso ekhoyo kwi-Adventism yamaMillerite. Lowo unika umyalezo waseLawodike wayengengoYakobi okanye uEllen White, wayeliNgqina elithembekileyo neliyinyaniso.

Bhala kwingelosi yebandla laseLawodike uthi; Utsho ezi zinto uAmen, ingqina elithembekileyo neliyinyaniso, isiqalo sendalo kaThixo; Ndiyayazi imisebenzi yakho, ukuba akubandi, akushushu; Akwaba ububanda, okanye ubushushu. Ngoko ke, ngenxa yokuba ufudumele, ungabandi, ungashushu, ndiya kukugabha uphume emlonyeni wam. Kuba usithi, Ndisisityebi, ndisandisiwe ngeempahla, andiswele nto; kanti akwazi ukuba ulusizana, ulusizana olunxungupheleyo, ulihlwempu, uyimfama, uhamba ze; Ndikucebisa ukuba uthenge kum igolide evavanywe emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambathe, nokuba ihlazo lobuze bakho lingabonakali; uze uthambise amehlo akho ngamafutha wamehlo, ukuze ubone. Bonke abo ndibathandayo, ndiyabakhalmela ndibaqeqeshe; yiba nenzondelelo ke ngoko, uguquke. Yabona, ndimi emnyango, ndinkqonkqoza; ukuba umntu uyalisiva ilizwi lam, awuvule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuhlala nam etroneni yam, njengokuba nam ndoyisayo, ndahlala noBawo etroneni yakhe. Lowo unendlebe makeve oko akutshoyo uMoya kuwo amabandla. ISityhilelo 3:14–22.

iNgqina Elinyanisileyo lichaza ukuba ukuba nabani na “abeve” ilizwi laKhe, Uya kungena aze “adle naye isidlo sangokuhlwa.” Ukuba iLawodike ivula umnyango, uKristu uya kungena aze adle nabo isidlo sangokuhlwa. Ukuba uKristu uvunyelwa ukuba angene, uzisa umyalezo, kuba umqondiso wokutya umele ukwamkelwa komyalezo. Umyalezo lowo unokuchazwa ngokubanzi nje njengomyalezo waseLawodike, kodwa oko kukukuqwalasela okungaphaya komphezulu koko umelwe ngumyalezo awunikelayo. Ngowe-1856, uHiram Edson wabeka uthotho lwamanqaku asibhozo awayequlethe inkcazelo yesiprofeto eyandisa ukuqonda kwesona “siprofeto sexesha” sokuqala kanye ezathi iingelosi zikaThixo zakhokelela uWilliam Miller ukuba asiqonde aze asivakalise. Kula manqaku asibhozo, uEdson uchonga ngokuchanekileyo iminyaka engamashumi amathandathu anesihlanu kaIsaya isahluko sesixhenxe.

Ukuqala komsebenzi kaMiller kwaba kukufunyanwa kwamaxesha asixhenxe, yaye kwiminyaka esixhenxe ngaphambi kokuba intshukumo ebizwa ngegama lenkonzo yakhe iphele, isityhilelo esinzulu ngakumbi saso kanye eso siprofeto sanikelwa kwi-Adventism yamaMillerite. Sanikelwa kwangalo nyaka ekwathi ngawo bachongwa ngokuphefumlelwa njengaBaseLawodike. Ngokwesiprofeto, kwiintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini kamva, ngowe-1863, ukufunyanwa kokuqala kukaMiller kwexesha lesiprofeto kwaliwa. Isigidimi saseLawodike sentshukumo yama-Advent safika ngowe-1856, yaye iNkosi yankqonkqoza

emnyango izihlandlo ezisibhozo, ngamanqaku asibhozo, ukuze ibone ukuba inokufumana ukungena na. Ekupheleni kwentshukumo, iNgqina Eliyinyaniso lalinomnqweno wokudla kunye nabantu baLo ngokudla kanye eso sigidimi sokuqala sexesha esasisekuqaleni kwentshukumo. Abantu baLo bala ukudla, yaye kwiminyaka esixhenxe, okanye kwiintsuku zesiprofeto ezingamawaka amabini anamakhulu amahlanu anamashumi amabini kamva, abantu baLo bawuvala umnyango owawuvulwe ngesitshixo sikaDavide esasibekwe esandleni sikaWilliam Miller. Babuyela kumprofeti wakudala waseSamariya owabondla ubuxoki, bewatywina ngaloo ndlela amathamsanqa abo okufa phakathi kwe-esile nengonyama.

Ngo-1856, uphondo lobuProtestanti lwalusembindini wentlekele yentlambo yombono, kuba apho kungekho mbono, abantu bayatshabalala. Ngo-1856, uphondo lweRiphabhlikhi nalo lwalusengxakini.

Ngo-1856 kwaphawulwa ukuqhubeka kwembambano enobundlobongela eyayisaziwa ngokuba yiBleeding Kansas, iMfazwe yoMda phakathi kweKansas neMissouri. Umzabalazo wawungowokuba iKansas yayiya kungena na kuManyano njengelizwe elikhululekileyo okanye njengelizwe lamakhoboka. Le mbambano yayiquka ungquzulwano olunobundlobongela phakathi kwabahlali abaxhasa ubukhoboka nabahlali abachasene nobukhoboka.

Ngomhla wama-22 kuMeyi 1856, kwenzeka nesiganeko sobundlobongela kwigumbi leNdlu yeeNgwevu yaseUnited States, xa ilungu leNdlu yabaMeli uPreston Brooks, umxhasi wobukhoboka waseSouth Carolina, wahlasela ngenkohlakalo uSeneta uCharles Sumner waseMassachusetts ngentonga yakhe. USumner wayenike intetho echasene nobukhoboka enesihloko esithi The Crime Against Kansas, eyamcaphukisa kakhulu uBrooks. Isiganeko sokubethwa ngentonga sabonakalisa ukwanda koxinzelelo phakathi koMntla noMzantsi ngomba wobukhoboka.

Ngowe-1856, iQela lamaRiphabhlikhi lasekwa njengependulo kuxokozelo lwezopolitiko olwabangelwa nguMthetho weKansas-Nebraska, owaphunyezwa ngowe-1854, nowavelisa ukwanda kokuchaswa kokusasazeka kobukhoboka ukuya kwimimandla emitsha. Ingqungquthela yokuqala yesizwe yelo qela yabanjelwa ePhiladelphia, yaye uJohn C. Fremont wakhethwa njengomgqatswa wabo wokuqala wobumongameli kunyulo lwango-1856.

UMthetho waseKansas-Nebraska waququzelela imimandla yaseKansas naseNebraska waza wavumela abahlali abakule mimandla ukuba bagqibe enoba babeza kuvumela ubukhoboka na phakathi kwemida yabo. Le ngcamango, eyayisaziwa ngokuba "lulawulo lwabantu," yarhoxisa ngokoqobo iMissouri Compromise ka-1820, eyayikwalela ubukhoboka emantla omgca we-36°30' kwiLouisiana Territory. Lo mthetho waba nefuthe elinzulu kumbandela wobukhoboka kwimimandla. Waphinda wavuselela ukungavisisani kwamacandelo kuba wavula amathuba okuba ubukhoboka bunwenwele kwiindawo ezazifudula zithathwa njengomhlaba okhululekileyo, njengeKansas. Ukupasiswa koMthetho waseKansas-Nebraska kwakhokelela ekungxamelweni kwabahlali abaxhasa ubukhoboka nababuchasayo ukuba bangene kwiKansas Territory, ngamnye enthemba lokuphemelela iziphumo zovoto lolawulo lwabantu. Olu khuphiswano lokulawula loo mmandla lwakhokelela kungquzulwano olunobundlobongela nakwixesha lokungabikho komthetho

elaziwa ngokuba yiBleeding Kansas ngowe-1856.

Unyulo lukamongameli lowe-1856 lwalusisiganeko esibalulekileyo kwezopolitiko. Lwalunokhuphiswano olwamacala amathathu phakathi komDemokhrasi uJames Buchanan, umRiphabhlikhi uJohn C. Fremont, nowayesakuba nguMongameli uMillard Fillmore weQela laseMerika. UJames Buchanan waluphumelela unyulo waza waba nguMongameli we-15 wase-United States.

Ubulawuli bukaMongameli uJames Buchanan baziwa ikakhulu ngokusilela kwabo ukujongana ngokusebenzayo noxinzelelo olwalusanda nokwahlukana phakathi koMntla noMzantsi, nto leyo eyathi ekugqibeleni yakhokelela ekuqhambukeni kweMfazwe Yamakhaya yaseMelika kungekudala emva kokuba eshiye isikhundla. Ubongameli bakhe busoloko buthathwa njengobunye bobulawuli bobongameli obungaphumelelanga kakhulu kwimbali yaseMelika, ngenxa yezi ntsilelo zinkulu kubunkokeli nasekulawuleni iingxaki.

Isigqibo esidume kakubi sikaDred Scott sango-1857, sabhengeza ukuba amakhoboka, nokuba ayekwikoboka okanye ekhululekile, ayengengobemi yaye ayengenako ukumangalela kwiinkundla zomanyano. Sakwabhengeza nokuba iCongress ayinakuthintela ubukhoboka kwimimandla yase-United States. UDemocrat uBuchanan wayixhasa esidlangalaleni iSigqibo sikaDred Scott esixhasa ubukhoboka.

Akuphela nje ekubeni ukuma kukaDemocrat uBuchanan okwakuxhasa ubukhoboka kwavumela iingxwabangxwaba ukuba zande de zifikelele kwiMfazwe Yamakhaya, kodwa kwanokusilela kwakhe ukulawula uqoqosho lwelizwe kwakhokelela kwiPanic of 1857, eyayiyeyona yenye yezona ngxaki zinkulu zokudodobala koqoqosho kwimbali yaseMerika phambi kweGreat Depression. IPanic of 1857 yakhokelela kudandatheko oluqatha loqoqosho olwathabatha iminyaka eliqela. Amashishini neebhanki zavalwa, intswela-ngqosho yanda, yaye imarike yezabelo yehla.

Ngexesha lobongameli bukaBuchanan amazwe aseMazantsi aqalisa inkqubo yawo yokuphuma kuManyano, aza aphuma ngenxa yokunyulwa koMRepublican uAbraham Lincoln, ngowe-1860. UBuchanan wathabatha indlela yokungangeni ngenkuthalo kwintlekele yokuphuma kuManyano, esithi urhulumente womanyano wayengenagunya lokuthintela ngokunyanzela ukuphuma kwawo. Oku kunqongophala kwesenzo esigqibeleleyo kwavumela intshukumo yokuphuma kuManyano ukuba ifumane amandla. Ukusilela kwakhe kubunkokeli obuqinileyo nokungathandi kwakhe ukuthatha amanyathelo agqibeleleyo okusombulula intlekele yokuphuma kuManyano kwanceda kumbono waseMazantsi wokuba ayenokushiya uManyano ngaphandle kokujamelana nenkcaso yomkhosi.

Ngowe-1860, uAbraham Lincoln, umongameli wokuqala weQela lamaRiphabhlikhi, wonyulwa. NgoJanuwari 1, 1863, uMongameli Lincoln watyikitya waza wapapasha iSibhengezo sokugqibela seNkululeko yaMakhoboka, esathi bonke abantu ababekhotyokisiwe kwimimandla eyayiphantsi kweConfederate mabakhululwe. Lo myalelo wesigqeba waba nefuthe elikhulu kwiMfazwe yamakhaya kuba wayiguqula loo ngxabano yaba ngumzabalazo ongengowokugcina uManyano kuphela, kodwa nowokuphelisa ubukhoboka. ISibhengezo seNkululeko yaMakhoboka asizange sibakhulule ngoko nangoko bonke abantu ababekhotyokisiwe. Sasisebenza ngokukodwa

kwimimandla eyayiphantsi kweConfedrate, apho uManyano lwalunegunya elinqongopheleyo. Njengoko imikhosi yoManyano yaqhubela phambili yaza yathatha ulawulo kwimimandla yeConfedrate, eso sibhengezo saphunyezwa, baza abantu ababekhotyokisiwe kwezo ndawo bakhululwa. ISibhengezo seNkululeko yaMakhoboka saba linyathelo elibalulekileyo kakhulu elakhokelela ekuphelisweni kobukhoboka ekugqibeleni eUnited States, saza salungiselela indlela yokupasiswa kweSihlomelo sesiShumi elineSithathu kuMgaqo-siseko wase-U.S., esapiswa saza saqinisekiswa ngoDisemba 6, 1865.

Uphondo lweRiphabhlikhi ukususela ngeminyaka yoo-1850s ukuya phambili lwalukwintlekele yomcimbi wobukhoboka. Izahlulo ezibini eziphambili elizweni zazimelwe ziindidi ezimbini eziphambili zengcinga yezopolitiko. Inkqubo yokwahlukana yaqala ngo-1856 njengoko amaqela achasene nobukhoboka nawaxhasa ubukhoboka ayefudukela kummandla waseKansas ezama ukuxhasa iimbono zawo ngobukhoboka, kanye ngelo xesha iFiladelifiya yayisahlulwa kwiLawodike. AmaDemokhrasi ayexhasa ubukhoboka, yaye amaRiphabhlikhi ayeluchasa ubukhoboka.

Ngowe-1856, iBleeding Kansas yamela umfanekiso omncinane wemfazwe eyayisele iza. Kwangalo nyaka kwanyulwa iDemokhrasi exhasa ubukhoboka ukuba ibe yintloko yophondo lweRiphabhlikhi, yaye ubunkokeli bayo obungasebenziyo baba ngumfuziselo wobongameli obungasebenziyo, kwada kwafika ezi ntsuku zokugqibela zisandul' ukwenzeka. Yamandulela umongameli wokuqala weRiphabhlikhi owanyanzelwayo ukuba acoce isiphithiphithi esashiywa bubongameli bukaBuchanan.

Ngowe-1863, uphondo lweRiphabhlikhi lwenza owona myalelo wolawulo ubalulekileyo embalini yerhamncwa lomhlaba leSityhilelo seshumi elinesithathu. Lo myalelo wolawulo wawujongene nobukhoboka. Omnye umhlathi wesibhengezo uthi, “Ukuba ngomhla wokuqala kaJanuwari, ngomnyaka weNkosi yethu iwaka elinamakhulu asibhozo anamashumi amathandathu anesithathu, bonke abantu abagcinwe njengamakhoboka ngaphakathi kwalo naliphi na iPhondo okanye inxalenye echongiweyo yePhondo, abantu balo abaya kuthi ngelo xesha babe bekuvukelo nxamnye neUnited States, baya kuthi ngoko, ukususela apho ukuya phambili, naphakade bakhululeke; yaye uRhulumente oLawulayo waseUnited States, kuquka negunya lomkhosi nowaselwandle wawo, uya kulwamkela aze alulondolozwe inkululeko yabo bantu, yaye akayi kwenza senzo nasenzo sokubacinezela abo bantu, okanye nawuphi na kubo, kuyo nayiphi na imizamo abanokuyenza ukuze bafumane inkululeko yabo yokwenene.” Nangona ukusonjululwa kwengxaki yobukhoboka ngelo xesha kwakungagqibelelanga ngokwembali, umongo woMgaqo-siseko uyavunywa xa uLincoln wabhala, “bonke abantu abagcinwe njengamakhoboka ngaphakathi kwalo naliphi na iPhondo ... baya kuthi ngoko, ukususela apho ukuya phambili, naphakade bakhululeke.”

ULincoln wayebuyela kumgaqo osisiseko ochazwe kuMgaqo-siseko, ochaza ukuba “bonke abantu badalwe belingana.” ULincoln wayebuyela kwiinyaniso ezisisiseko kwangelo xesha kanye uphondo lwamaProtestanti lwalusala isiprofeto saso esisiseko, esisiso isiprofeto sobukhoboka. Ngoko ke, kwangelo xesha kanye uphondo lwamaRiphabhlikhi lwalusenza owona “myalelo olawulayo” walo ubalulekileyo embalini ngokuphathelele ubukhoboka, uphondo lwamaProtestanti lona lwenza owona myalelo ulawulayo ubalulekileyo embalini yalo yesiprofeto ngokuphathelele

isiprofeto sobukhoboka, esimelwe sisifungo nesiqalekiso sikaMoses. Uphondo lwamaRiphabhlikhi lwakhetha ukubuyela kwiziseko, uphondo lwamaProtestanti lona lwakhetha ukusala isiseko salo lwaza lwabuyela kwabo lwaluyalelwe ukuba lungaze luphinde lubuyele kubo.

Ngo-1863, uphondo lweRiphabhlikhi lwalwahlulwe lwaba ziinkampu ezimbini, njengoko ubukumkani bukaSirayeli wamandulo babahlulwa ngemihla kaYerobheham noRehobhoam. Ngo-1863, uphondo lwamaProtestanti lwadityaniswa ngokusemthethweni nophondo lweRiphabhlikhi, njengoko kumelwa zizibingelelo ezibini zikaYerobheham eBheteli naseDan. Ezi mpondo zimbini zihamba embalini ngokungqinelana enye nanye, yaye imbali ka-1863, ngokukodwa, imele imbali yemihla yokugqibela.

Imbali yamaMillerite iyaphindwa kwimbali yekhulu elinamashumi amane anesine amawaka, kunye neembuyekezo ezimbalwa zesiprofeto. Enye yezo mbuyekezo yeyokuba abaphulaphuli ekujoliswe kubo kwimbali yamaMillerite babengabokuqala abo bangaphandle kwentshukumo, emva koko kwalandela intshukumo ngokwayo. Kwintshukumo yekhulu elinamashumi amane anesine amawaka, amazwi amabini eSityhilelo ishumi elinesibhozo achaza amaqela amabini ekujoliswe kuwo, kodwa ezo njongo zijikene nembali yamaMillerite. Iqela lokuqala ekujoliswe kulo ngabantu bakaThixo, kanti ilizwi lesibini lelomhlambi kaThixo ongomnye, oseseBhabheli.

Esinye isilumkiso sobuprofeti sesokuba, nangona zombini ezi mbali zidlulela zisuka kwelinye ibandla ziye kwelinye, amaMillerite asuka eFiladelfiya aya eLawodike, yaye intshukumo enamandla yengelosi yesithathu isuka eLawodike iye eFiladelfiya. Oku kubonisa ukuba amaMillerite asuka kwibandla lesithandathu aya kwesixhenxe, yaye ikhulu elinamashumi amane anesine amawaka asuka kwibandla lesixhenxe aya kwibandla lesibhozo, elingelisesixhenxe.

Uphondo lweRiphabhlikhi lwaqalisa intshukumo yalo lusuka kwisizwe esixhasa ubukhoboka lusiya kwisizwe esichasa ubukhoboka kwimbali ejikeleze unyaka ka-1863. Ingxaki yaloo mbali yaseka amaqela amabini ezopolitiko angabo kanye abachasi abafanayo kwezi “mihla yokugqibela.” Kanye njengokuba umongameli wokuqala weRiphabhlikhi waloo mbali wabulawa kwiintsuku nje ezimbalwa emva kokuphela kwemfazwe, umongameli wokugqibela weRiphabhlikhi wabulawa ngokomfuziselo waza washiywa esitalatweni ngokungathi ufile lo gama ihlabathi lalivuyela oko. Wabulawa, kungekhona nje kwiintsuku ezimbalwa emva kokuphela kweMfazwe Yamakhaya, kodwa kanye phambi kokuba kuqalise imfazwe yokugqibela yamakhaya.

Umongameli wokuqala weRiphabhlikhi wandulelwa ngoyena mongameli ungasebenziyo kakuhle kwimbali yaseMelika, yaye umongameli wokugqibela weRiphabhlikhi naye uya kwandulelwa ngolo hlobo lunye. Ukungasebenzi kakuhle kukamongameli weDemokhrasi owandulela umongameli wokuqala weRiphabhlikhi kwabangela ingxaki eyakhula yaya kwimfazwe yamakhaya, yaye ukungasebenzi kakuhle okufanayo ngoku kuyenzeka. Umongameli weDemokhrasi owandulela umongameli wokugqibela weRiphabhlikhi walawula uqoqosho ngendlela eyabangela owona mdiliko mkhulu woqoqosho kwimbali yaseMelika de kwafika elo xesha. Iimpondo ezimbini zihamba zifanayo zisiya kutsho emthethweni weCawa. Ngo-1863, kwaqala isizukulwana sokuqala sazo zombini iimpondo, yaye kuzo zombini iimpondo isizukulwana sesine nesokugqibela siya kube sijonge empuma, size siqubude elangeni.

Umyalezo kaEliya usoloko uhamba nezimvo zikaThixo eziwuqinisekiso umyalezo wesilumkiso. Uluntu lwehlabathi ngoku luphila njengabantu bangaphambi konogumbe. Bayadla, bayasela, yaye balindele ukuba iingxilimbela zobuchwephesha behlabathi zokusombulula iingxaki zilungise nayiphi na ingxaki enokuvela. ILizwi likaThixo lichaza ukuba ihlabathi ngoku lisemngciphekweni womzuzu wobunzima obukhulu.

“Kuthini ngobunye ubusuku? Ngaba ndiyakuqonda ukubaluleka kwale miyalezo? Ngaba ndiyayiqonda indawo ekuyo emsebenzini wokugqibela wenkqubo enkulu yokulungisa? Ngaba ndiqhelene kangangokuba ‘nelizwi eliqinisekileyo lesiprofeto’ ndingabona kwiziganeko ezenzekayo ezindingqongileyo ubungqina obuqinisekileyo bokuba uKumkani ozayo usemnyango kanye? Ngaba ndiyawuva umthwalo woxanduva oluphezu kwam, ngenxa yokukhanya uThixo andinike kona? Ngaba ndisebenzisa zonke iitalente endiziphathisiweyo njengomphathi wakhe, ngomzamo olawulwa kakuhle wokusindisa abatshabalalayo? okanye ndidikidiki yaye andinandaba, ndixubene ngokuyinxenye nehlabathi elingendawo, ndisebenzisa izixhobo namandla uThixo andinike wona, ubukhulu becala ekwaneliseni isiqu sam, ndinyamekela ngakumbi ukuphumla nokonwaba kwam kunokuqhubela phambili umsebenzi wakhe? Ngaba ngohambo lwam ndiyaluqinisa ‘uluvo oluye lwazuza umhlaba ehlabathini lokuba amaSeventh-day Adventists avakalisa ixilongo ngesandi esingaqinisekanga, yaye alandela endleleni yabantu behlabathi’?”

“Siva izandi zeenyawo zikaThixo osondelayo ukuza kuwajezisa umhlaba ngenxa yobugwenxa bawo. Ukuphela kwexesha kusondele phezu kwethu. Abemi behlabathi bayabotshelwa babe ziinyanda ukuze batshiswe. Uya kubotshelwa na kunye nokhula? Uyaqonda na ukuba minyaka le amawaka ngamawaka, neshumi eliphindwe kalishumi lamawaka, emiphefumlo ayatshabalala, esifa ezonweni zayo? Izibetho nezigwebo zikaThixo sele zisenza umsebenzi wazo, yaye imiphefumlo iya entshabalalweni kuba ukukhanya kwenyaniso akukhange kukhanyiselwe endleleni yayo.” General Conference Daily Bulletin, April 1, 1897.

Ngomphefumlo wam ndikunqwenele ebusuku; inene, ngomoya wam ongaphakathi kwam ndiya kukufuna kwakusasa; ngokuba xa izigwebo zakho zisemhlabeni, abemi behlabathi baya kufunda ubulungisa. Isaya 26:9.