

u-Eliya — Inombolo Yesine

Ubugqila

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Ubufakazi buka-Eliya buqala lapho ememezela ukuthi kwakungeke kube khona imvula iminyaka emithathu nengxenyane, ngaphandle kwangokwezwi lakhe.

UEliya waseThishibe, owayengowabakhileyo baseGileyadi, wathi ku-Ahabi: Kuphila uJehova uNkulunkulu ka-Israyeli, engimi phambi kwakhe, akuyikuba khona amazolo nemvula kule minyaka, ngaphandle ngokwezwi lami. 1 AmaKhosi 17:1.

Leyo minyaka emithathu nengxenyane imelela umlando weThiyathira kusukela ku-538 kuze kube ngu-1798. Ngo-1798, ekupheleni kwesikhathi sesomiso, u-Eliya ubiza u-Ahabi eKarmeli. Umlayezo wengelosi yokuqala wamemezela ihora lokwahlulela kukaNkulunkulu ngomhlaka 22 Okthoba 1844. Umlayezo wengelosi yokuqala wawungumyalo ku-Ahabi wokuba abize wonke u-Israyeli eKarmeli.

Kwase kwathi, lapho u-Ahabi ebona u-Eliya, u-Ahabi wathi kuye: Unguwe yini lo ohlupha u-Israyeli na? Wase ephendula wathi: Angimhluphanga u-Israyeli; kodwa wena nendlu kayihlo, ngokuba nilahlile imiyalo kaJehova, walandela oBali. Manje-ke thuma, ungibuthele wonke u-Israyeli entabeni iKarmeli, kanye nabaprofethi bakaBali abangamakhulu amane namashumi amahlanu, nabaprofethi bezixuku abangamakhulu amane, abadla etafuleni likaJezebeli. Ngakho u-Ahabi wathumela kubo bonke abantwana bakwa-Israyeli, wabuthela ndawonye abaprofethi entabeni iKarmeli. U-Eliya wayesondela kubo bonke abantu, wathi: Koze kube nini nintengantenga phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, mlandeleni; kodwa uma kunguBali, mlandeleni yena. Abantu abamphendulanga ngazwi. 1 AmaKhosi 18:17–21.

Wonke u-Israyeli wabuthelwa eKarmeli ngesikhathi sika-Eliya, okwakuphinde kumele umlando kaWilliam Miller lapho amabandla amathathu esAmbulo isahluko sesithathu ebuthelwa ndawonye. Ibandla elalibalekele ekuqaleni ehlane ngo-538 ukuze libalekele ukuhlushwa kukaJezebeli, njengoba limelwe yibandla laseThiyathira, laphuma ehlane njengaleso sizukulwane esasizobhekana nomlayezo ka-Eliya, omelwe nguWilliam Miller. Isilo somhlaba sase sivula umlomo waso, samunca uzamcolo wokuhlushwa owawuthunyelwe ukulwisana nalo iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Umhlaba wasiza owesifazane, umhlaba wavula umlomo wawo, wagwinya uzamcolo udrako awuphonsa uphuma emlonyeni wakhe. IsAmbulo 12:16.

Esiprofethweni, “ukukhuluma kwesizwe” kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela, futhi ngo-1789 i-United States yamisa umbhalo wobuNkulunkulu oyiSisekelo soMthethosisekelo sase-United States, ngaleyo ndlela ivikela amalungelo nenkululeko edingekayo ukuze kunikezwe isivikelo ekushushisweni yibo bobabili amakhosi aseYurophu kanye nesonto

lamaKatolika elahlubukayo.

“Ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 443.

Ngo-1789, ngaphambi nje kokuba kuqale indima yesiprofetho ye-United States njengombuso wesithupha wesiprofetho seBhayibheli, yakhuluma njengeWundlu; kodwa emthethweni weSonto izokhuluma njengodrako.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinamaphondo amabili anjengewundlu, sakhuluma njengodrako. IsAmbulo 13:11.

Ukuqala nokuphela kwesilwane somhlaba kuphawulwa ukukhuluma kwaso. Ngo-1798, u-Ahabi wabizela wonke u-Israyeli eNtabeni iKarmeli, lapho u-Eliya ezobeka khona uvivinyo ukuze abonise kulabo ababukele ukuthi uNkulunkulu wamaHebheru noma unkulunkulu kaJezebeli nguye uNkulunkulu weqiniso. UJezebeli wayenabaprofethi bakaBhali abangamakhulu amane namashumi amahlanu, kanye nabaprofethi besihlahla abangamakhulu amane. Unkulunkulu wamanga uBhali wayengukulunkulu wesilisa, kanti unkulunkulu wamanga u-Ashitaroti wayengukulunkulukazi wesifazane.

Lezo zigaba ezimbili zabaprofethi bamanga zimelela ukuhlangana kwebandla nombuso, ngoba esiprofethweni lapho indoda nowesifazane bemelwa ndawonye, owesifazane umelela ibandla, kanti indoda imelela umbuso. U-Eliya wayembalwa kakhulu, eyedwa ebhekene nabangamakhulu ayisishiyagalombili namashumi amahlanu, lapho emelana nalokho kuhlangana okungwele phakathi kwebandla nombuso, njengoba kumelwe ngonkulunkulu bamanga besifazane nabesilisa, futhi nangomshado ka-Ahabi noJezebeli. Umfanekiso ka-Ahabi noJezebeli webandla nombuso umelela ukonakala kophondo lweRiphabhulikhi, kanti uBali no-Ashitaroti bamele ukonakala kophondo lobuProthestani.

Indaba kwakungukuphikisa kuka-Eliya inkolo eyonakeleyo emelwe yiThiyathira encwadini yeSambulo isahluko sesibili. U-Eliya wayemele umProthestani, ngokuba incazelo kuphela yoMProthestani ngumuntu ophikisana neRoma. Ukuphikisa kuka-Eliya kumelela ukuphikisa ukuhlanganiswa kwebandla nombuso okufeziwe ngumbimbi olungwele olungengwele phakathi kombuso owonakele nebandla elonakele.

Kepha nginalokhu okumbalwa okumelene nawe, ngokuba uvumela lowomfazi uJezebeli, ozibiza ngokuthi ungumprofethikazi, ukuba afundise futhi adukise izinceku zami ukuba ziphinge, nokudla okuhlatshelewe izithombe. Ngase ngimnika isikhathi sokuba aphenduke ekuphingeni kwakhe; kodwa akaphendukanga. Bheka, ngizomphonsa embhedeni, nalabo abaphinga naye ngibaphonse ekuhluphekeni okukhulu, uma bengaphenduki emisebenzini yabo. IsAmbulo 2:20–22.

Ukudla kumelela umlayezo owamukelayo, futhi umlayezo ohlatshelwe izithombe umelela izimfundiso zobuKatolika, okuyizona kanye izimpawu zokukhonza okunengekayo kwezithombe. Abantu bakaNkulunkulu eNkathini Emnyama base befikile ekwamukeleni eziningi zezimfundiso zobuqaba zobuKatolika, ikakhulukazi ukukhonzwa kwelanga.

Ububebe bungubudlelwane obungemthetho, futhi ngokwesiprofetho bumele uqobo lwalokho uMthethosisekelo ukuvimbelayo; ukuhlanganiswa kwebandla nombuso. U-Ahabi wayesebudlelwani obungemthetho noJezebeli, ngoba njengenkosi yakwa-Israyeli wayengafanele ashade inkosazana yabezizwe. UJesu wamkhomba uJohane uMbhapathizi njengo-Eliya, futhi noJohane wabhekana nalobo budlelwane obungcwele lapho ekhuza uHerode ngokuganwa uHerodiya, umka-mfowabo.

Ngokuba uHerodi wayembambile uJohane, wambopha, wamfaka etilongweni ngenxa kaHerodiya, umfazi kaFiliphu mfowabo. Ngokuba uJohane wayethe kuye: Akukho emthethweni ukuba ube naye. Mathewu 14:3, 4.

Ukubhekana kuka-Eliya no-Ahabi kanye noJezebeli kwakungumfanekiso owandulela ukubhekana kukaJohane noHerode kanye noHerodiya, ngoba bobabili lobu budlelwane babemele ubudlelwane obungemthetho bebandla nombuso. Ngokuhlangene bamele umlayezo ka-Eliya wabantu abayizinkulungwane eziyikhulu namashumi amane nane, obhekana nobupapa (uJezebeli noHerodiya), amakhosi ayishumi amele iZizwe Ezihlangene (u-Ahabi noHerode), kanye ne-United States emele umprofethi wamanga (abaprofethi bamanga baseKarmeli noSalome, indodakazi kaHerodiya).

Isimo sesiprofetho eKarmeli sihlanganisa ukuvikela kuka-Eliya uMthethosisekelo wase-United States, ogxilisa isimiso sokwahlukaniswa kwesonto nombuso.

Kwathi, u-Ahabi embona u-Eliya, u-Ahabi wathi kuye: Nguwe yini lo ohlupha u-Israyeli na? Waphendula wathi: Angimhluphanga u-Israyeli; kodwa wena nendlu kayihlo, ngokuba nilahlile imiyalo yeNkosi, wena walandela oBali. 1 AmaKhosi 18:17, 18.

UMthethosisekelo wamisa ukuthi izimpondo ezimbili zobuRiphabhulikhi nobuProthestani ziyohlala zihlukanile komunye nomunye. Kodwa iSambulo sibonisa ukuthi lapho i-United States ekugcineni ikhuluma njengodrako, iyokwenza lokho lapho amasonto ahlukayo ase-United States ethatha izintambo zokubusa futhi ehlangana nohulumeni ohlukayo.

“Kodwa siyini ‘isifaniso sesilo’? futhi sizokwaxhiwa kanjani? Lesi sifaniso senziwa yisilo esinezimpondo ezimbili, futhi siyisifaniso sesilo. Sibuye sibizwe ngokuthi isifaniso sesilo. Ngakho-ke, ukuze sifunde ukuthi lesi sifaniso sinjani nokuthi sizokwaxhiwa kanjani, kumelwe sifunde izimpawu zesilo uqobo lwaso—ubupapa.

“Lapho ibandla lokuqala lonakaliswa ngokusuka ebumsulweni bevangeli nokwamukela imikhosi namasiko obuqaba, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukusekelwa ngamandla ombuso wezwe. Umphumela kwaba upapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuze lithuthukise izinhloso zalo, ikakhulukazi ekujeziseni ‘ukuhlubuka.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumelwe alawule uhulumeni wombuso ngendlela yokuthi igunya lombuso nalo lisetshenziswe yibandla ukufeza izinhloso zalo.” The Great Controversy, 443.

UEliya eNtabeni iKarmeli wayemele umsebenzi wamaMillerite, futhi amaMillerite amiswa njengomprofethi weqiniso ngokuphambene nalabo ababesisanda kuphuma ngaphansi kwethonya lobuKatolika, kodwa abakhetha, ngokwenqaba kwabo ukukhanya kwengelosi yokuqala, ukubuyela eRoma. Ngakho-ke, umlayezo wengelosi yesibili entwasahlobo ka-1844 wawuhlanganisa ukumisa izinhlangano zamaProthestani njengezindodakazi zaseBabiloni, kanye namaMillerite njengophondo lwamaProthestani olweqiniso.

Lapho uNkulunkulu ekhipha u-Israyeli wasendulo ebugqilini baseGibhithe futhi emdlulisa emanzini oLwandle Olubomvu, waqala inqubo eqhubekayo yokuvivinya eyaqala ngesivivinyo semana yasezulwini.

“Phezu kwethu kukhanya ukukhanya okuqoqiwe kwezikhathi ezedlule. Umbhalo wokukhohlwa kuka-Israyeli ulondolozile ukuze usikhanyisele. Kule nkathi uNkulunkulu ubeke isandla saKhe ekuziqoqeleni abantu abavela kuzo zonke izizwe, imindeni, nezilimi. Enhlanganweni yokufika kwaKhe usebenzele ifa laKhe, njengoba asebenzela ama-Israyeli ekubaholeni baphume eGibhithe. Ekudumazekeni okukhulu kuka-1844 ukukholwa kwabantu baKhe kwavivinywa njengoba kwavivinywa okwamaHeberu eLwandle oluBomvu.”
Testimonies, volume 8, 115, 116.

Ukudumala kwango-October 22, 1844, kwaholela ekuqondeni kwendlu engcwele yasezulwini, eyabe isiveza uvivinyo lweSabatha njengoba nje uvivinyo lwemana lwaba ngolokuqala ochungechungeni lwezivivinyo eziyishumi ku-Israyeli wasendulo.

“INkosi yanginika umbono olandelayo ngonyaka ka-1847, ngesikhathi abazalwane bebuthene ngeSabatha eTopsham, eMaine.

“Sazizwa umoya ongavamile womkhuleko. Kwathi sisakhuleka uMoya oNgcwele wehlela phezu kwethu. Sajabula kakhulu. Ngokushesha ngalahleka ezintweni zomhlaba, ngase ngisongelwa embonweni wenkazimulo kaNkulunkulu. Ngabona ingelosi indiza ngokushesha iza kimi. Yashesha yangithwala isuka emhlabeni yangiyisa eDolobheni eliNgcwele. Edolobheni ngabona ithempeli, engangena kulo. Ngadlula ngomnyango ngaphambi kokuba ngifike esihenqweni sokuqala. Lesi sihenqo saphakanyiswa, ngase ngingena endaweni engcwele. Lapha ngabona i-altare lempepho, uthi lwezibani olunezibani eziyisikhombisa, netafula okwakukhona kulo izinkwa zokubukwa. Ngemva kokubuka inkazimulo yendawo engcwele, uJesu waphakamisa isihenqo sesibili, ngase ngidlulela endaweni engcwele.”

“Endaweni eNgcwele kunazo zonke ngabona umphongolo; phezu kwawo nasezinhlangothini zawo kwakunegolide elicwebe kakhulu kunawo wonke. Emaphethelweni omabili omphongolo kwakukhona ikherubi elihle, ngamunye amaphiko alo enabele phezu kwawo. Ubuso bawo babubhekene bodwa, futhi babebheke phansi. Phakathi kwezingelosi kwakukhona isitsha sempepho segolide. Ngaphezu komphongolo, lapho izingelosi zazimi khona, kwakukhona inkazimulo ekhanya ngokwedlulele, eyayibonakala njengosihlalo wobukhosi lapho uNkulunkulu ehlala khona. UJesu wayemi ngasemphongolweni, futhi njengoba imikhuleko yabangcwele yayinyukela Kuye, impepho esitsheni sempepho yayikhipha intuthu, futhi Wayenikela imikhuleko yabo kuYise kanye nentuthu yempepho. Ngaphakathi emphongolweni kwakukhona imbiza yegolide yemana, induku ka-Aroni eyahluma, namatafula amatshe

ayesongwa ndawonye njengencwadi. UJesu wawavula, futhi ngabona iMiyalo Eyishumi ibhaliwe kuwo ngomunwe kaNkulunkulu. Etafuleni elilodwa kwakukhona emine, kwelinye kuyisithupha. Le emine etafuleni lokuqala yayikhanya kakhulu kunalezo eziyisithupha. Kodwa owesine, umyalo weSabatha, wawukhanya ngaphezu kwazo zonke; ngoba iSabatha lase libekelwe eceleni ukuba ligcinwe ngenhlonipho yegama elingcwele likaNkulunkulu. ISabatha elingcwele lalibonakala linenkazimulo—kwakukhona umqhele wokukhanya kwenkazimulo olizungezile lonke. Ngabona ukuthi umyalo weSabatha awuzange ubethelwe esiphambanweni. Uma wawubethelwe khona, neminye imiyalo eyisishiyagalolunye yayinjalo; futhi sikhululekile ukuyiphula yonke, njengokuphula owesine. Ngabona ukuthi uNkulunkulu akazange aliguqule iSabatha, ngokuba Yena akaguquki nanini. Kodwa upapa waliguqule walikhipha osukwini lwesikhombisa walisa kolokuqala lweviki; ngokuba wayezakuguqule izikhathi nemithetho.” Early Writings, 32.

Ngenkathi amaProthestani ephuma eNkathini Yobumnyama ngo-1798, nencwadi kaDaniyele isivuliwe, umbuso wesithupha wesiprofetho seBhayibheli, isilo sasemhlabeni esinezimpondo ezimbili sesAmbulo 13, waqala ukuhamba kwawo emlandweni wesiprofetho. UbuProthestani basekelwa embhalweni ongcwele obizwa ngokuthi yiBhayibheli Elingcwele, kanti ubuRiphabhulikhi basekelwa embhalweni ongcwele obizwa ngokuthi uMthethosisekelo. UNkulunkulu wayelikhiphile ibandla laKhe elisehlane eNkathini Yobumnyama, kodwa njengaku-Israyeli wasendulo ngesikhathi sobugqila baseGibhithe, umyalo weSabatha wawusukhohliwe. Njengoba u-Israyeli awela uLwandle Olubomvu esendleleni eya ekunikezweni komthetho eSinayi, u-Israyeli wanamuhla wawela i-Atlantic usendleleni eya ku-Okthoba 22, 1844, lapho umthetho wawuzophinde wembulwe khona. INkosi yayisiphinde imisa abantu ababeyoba ngabalondolozisi bomthetho waYo, abalondolozisi bezambulo zaYo zesiprofetho, nababeyothwala ingubo yobuProthestani. U-Israyeli wasendulo wanikwa izibhebhe ezimbili zeMiyalo EyiShumi njengophawu lomsebenzi wabo wokuba ngabalondolozisi bomthetho waYo, futhi u-Israyeli wanamuhla wanikwa izibhebhe ezimbili zikaHabakuki njengophawu lomsebenzi wabo njengabalondolozisi beZwi laYo lesiprofetho.

U-Israyeli wanamuhla kwakufanele athwale womabili amasethi amathebula amabili njengoba ethula isigijimi sengwezi yesithathu emhlabeni, okuyisigijimi esimenyezelwa yilabo abathwele ingubo yobuphrofethani beProthestani. UbuProthestani obaphuma eNkathini Yobumnyama ngaleso sikhathi babungakapheleli, njengoba no-Israyeli wasendulo ayengakapheleli ngesikhathi bewela uLwandle Olubomvu. UbuProthestani babememezele isiqubulo sokuthi iBhayibheli neBhayibheli lodwa, kodwa babenokuqonda okungaphelele kweZwi likaNkulunkulu ngenxa yamakhulu eminyaka yokudla izimfundiso zobuqaba zobuRoma Katolika (izinto ezihlatshwe emihlatshelweni yezithombe). UNkulunkulu wahlela ukuba umProthestani weqiniso amele lonke iZwi likaNkulunkulu njengoba lifanekiswa “ngumthetho nabaprofethi,” lawo masethi amabili amathebula amabili amelela kokubili umsebenzi wabantu bakaNkulunkulu kanye nesimilo sikaNkulunkulu. Umsebenzi wengelosi yokuqala kwakuwukukhiqiza abantu beqiniso abangamaProthestani ababeyoba yibo bobabili abagcini bomthetho waKhe kanye neZwi laKhe lesiprofetho.

“UNkulunkulu ubize ibandla laKhe kulezi zinsuku, njengoba wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngomkhonto onamandla weqiniso, imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, ubahlukanisile namabandla nasezweni ukuze abasondeze ebungcweleni obusondele kuYe uqobo. Ubenze abagcini bomthetho waKhe, futhi ubaphathise amaqiniso amakhulu okuprofetha alesi sikhathi. Njengamazwi angcwele aphathiswa u-Israyeli wasendulo, lawa ayithemba elingcwele okufanele lidluliselwe emhlabeni. Izingelosi ezintathu zesAmbulo 14 zimelela abantu abamukela ukukhanya kwemiyalezo kaNkulunkulu bese bephuma njengabathunywa baKhe ukumemeza isixwayiso kuyo yonke indawo yomhlaba.” Testimonies, umqulu 5, 455.

Isexwayiso okumelwe simemezwele yilabo abaye babonakaliswa njengabagcinimfihlo bamaqoqo amabili amathebula amabili simelene nokwamukela uphawu lobuKatolika. Lokho kuphikisa kumelene nobudlelwane obungekho emthethweni buka-Ahabi noJezebeli, futhi kwamelelwa ngu-Eliya eNtabeni iKarmeli. Ukunikezwa kwamathebula amabili amatshe eNtabeni iSinayi kwakufanekisa ukunikezwa kwamathebula amabili endwangu kaHabakuki emlandweni ka-1842 kuya ku-1849. Amathebula amabili kaHabakuki awuphawu lobudlelwane besivumelwano phakathi kukaNkulunkulu nabantu baKhe abangamaProthestani. Ukwenqaba lawo mathebula kuyafana nokwenqaba kuka-Israyeli wasendulo umthetho kaNkulunkulu.

AmaMillerite angena eNdaweni eNgcwele Kakhulu futhi amukela ukukhanya kweSabatha, kodwa inqubo yokuvivinywa yayingakaphethwa. Ngesikhathi esifanayo, uphondo lweRepublicanism lwaludlula kuwo mlendo ofanayo impela. Futhi zombili izimpondo zaziyoqinisekile esigabeni esiyinqophela-mlendo ekuhambeni kwazo ndawonye ngo-1863.

Umlayezo ka-Eliya kaMiller wakhiqiza inqubo eqhubekayo yokuhlanzwa, ngenhloso ebibekiwe yokumisa uphondo lwamaProthestani; futhi emlandweni ofanayo uphondo lwamaRiphabhulikhi lwaluhilelekile enqubweni eqhubekayo yokuthuthuka kwezombusazwe. Zombili izimpondo zikuleso silwane somhlaba esisodwa, ngakho-ke kumelwe zihambe ngokuvumelana kuwo wonke umlando walelo silwane somhlaba.

Isici sokuqala sesiprofetho sophondo lweRiphabhulikhi lwesilo somhlaba kwakuyisenzo sokwenza uMthethosisekelo usebenze ngokuwukhuluma ngo-1789. Ngo-1798, (isikhathi sokuphela lapho incwadi kaDaniyeli yembulwa khona), isilo somhlaba sasiyokhuluma okokuqala njengombuso wesithupha wesiprofetho seBhayibheli. U-1798 wawuyisiqalo se-United States njengombuso wesithupha wesiprofetho seBhayibheli, futhi ukukhuluma okwenzeka ekuqaleni komlando wesilo somhlaba ngo-1798 kwakuyoba yisibonelo sesikhathi sokugcina lapho umbuso wesithupha uyokhuluma khona, futhi lesi sikhathi simelelwe njengezwi likadrako. Lapho sicabangela imithetho eyaphasiswa uphondo lweRiphabhulikhi e-United States ngo-1798, kufanele silindele ukubona ukufanekiswa kwemithetho eyophasiswa ihambisane nomthetho weSonto lapho i-United States ikhuluma njengodrako. Njengoba sicabangela le mithetho emine elandelayo, zibuze ukuthi le mithetho emine eyaphasiswa ngo-1798 inalo yini uphawu lwesiprofetho lwe-Alpha ne-Omega?

Ngo-1798, i-United States yaphasiswa imithetho eminingana ebalulekile eyaziwa ngokuthi yi-Alien and Sedition Acts. Le mithetho yayiyiqoqo lemithetho emine elaphasiswa yiKhongolose eyayilawulwa amaFederalist futhi lasayinwa laba ngumthetho nguMongameli uJohn Adams,

umongameli wesibili we-United States nowayengusekela-mongameli kaGeorge Washington.

Umthetho Wokwenza Ubuzwe: Lo mthetho wandisa isidingo sesikhathi sokuhlala kwabafuduki ukuze babe yizakhamuzi zase-United States usuka eminyakeni emi-5 uya kweyi-14.

Wawuhloselwe ikakhulukazi ukunqanda ithonya labafuduki abasanda kufika, ababevame ukuhambisana neqembu eliphikisayo, amaDemocratic-Republicans.

Umthetho Wabangane Bokufika: Lo mthetho wanika umongameli igunya lokuxosha abantu abangewona izakhamuzi ababebhekwa njengosongo ekuphepheni kwe-United States ngesikhathi sokuthula. Wavumela umongameli ukuba abophe futhi axoshe noma yimuphi umuntu ongeyona isakhamuzi ayembheka njengoyingozi.

Umthetho Wezitha Zakwamanye Amazwe: Lo mthetho wahlinzeka ngokubanjwa, ukuvinjelwa, nokuxoshwa kwezakhamuzi zamazwe ayesempini ne-United States. Wamiswa njengeniyathelo lokuqapha phakathi kwesimo esinzima nesigcwele ukungezwani seminyaka yokucina yawo-1790.

Umthetho Wokuvukela Umbuso: Lo yiwona ophikisana kakhulu phakathi kweMithetho Yabokufika Neyokuvukela Umbuso. Wenza kwaba yicala lobugebengu ukushicilela imibhalo “engamanga, ehlazisayo, nenobubi” emelene nohulumeni noma nezikhulu zakhe, ngenhloso yokuzihlambalaza noma yokuziletha ekudeleleni. Abagxeki bakubona lokhu njengokuhlasela okuqondile inkululeko yokukhuluma neyokunyathelisa.

Imithetho Yabokufika Neyokuvukela umbuso yaba yimpikiswano enkulu kakhulu futhi yaholela ekuphikisaneni okukhulu okuvela kumaDemocratic-Republicans, ayekholelwa ukuthi le mithetho yephula amalungelo ayisisekelo oMthethosisekelo futhi iqondise iqembu lawo lezombangazwe. Baphikisa ngokuthi le mithetho yayiyisephula iSichibiyelo Sokuqala, esivikela inkululeko yokukhuluma neyokushicilela. Ekugcineni, le mithetho yaba nengxenye okhethweni lwango-1800, lapho uThomas Jefferson kanye namaDemocratic-Republicans banqoba ubumongameli neKhongolose, okuholele ekuchithweni koMthetho Wokuvukela umbuso.

Iqembu leDemocratic-Republican lalikhulwa ukuthi le mithetho yephula amalungelo ayisisekelo avikelwa nguMthethosisekelo, futhi lalikhulwa futhi ukuthi le mithetho yayiqondiswe eqenjini lezopolitiki elaliphikisana nalo. Akunandaba ukuthi le mithetho yachithwa noma kamuva yaphelwa yisikhathi; u-Alfa no-Omega ubonisa ukuphela ngesiqalo. Emlandweni lapho le mithetho yamiswa khona noma “yakhuluma” yaba ngumthetho, iqembu leFederalist laliphikiswa yiqembu elalibizwa ngokuthi amaDemocrat-Republicans. Ukuguquka kweqembu lamaDemocrat-Republican ekugcineni kukhiqiza iqembu lamaRepublican. Iqembu lezopolitiki elahlangana ngokuyinhloko ngenxa yesikhundla sokuphikisana nobugqila.

Izazi-mlando zikhomba u-1863 njengendawo emaphakathi ncamashi yempi yombango, impi eyayisekelwe endabeni yobugqila. U-1863 futhi uyisikhonkwane sendlela sabaphathi bezinga abasha bophondo lwamaProthestani, ababe sebesenqaba isiprofetho sokuqala sesikhathi esanikezwa uMiller yizingelosi (isiprofetho “sezikhathi eziyisikhombisa” esivela kuLevitikusi amashumi amabili nesithupha). Kungaba yini yini ngaphandle kokuhlangana nje okungenasizathu ukuthi isiprofetho sezikhathi eziyisikhombisa sivele nje sisekelwe emithethweni yobugqila ebekwe

esahlukweni esandulelayo sikaLevitikusi? “Isiqalekiso” esikhonjiswa “yizikhathi eziyisikhombisa” kwakuyisithembiso sokuthi uma imithetho yesivumelwano yesahluko samashumi amabili nesihlanu yayingalalelwa, u-Israyeli wayeyobe esephetha umlando wakhe ngokubuyela ebugqilini akhishwa kubo ngesikhathi eqala uhambo lwakhe eLwandle Olubomvu.

Kusukela ngowe-1798 kuze kube ngowe-1863 iqembu lezombangazwe elalibizwa ngokuthi iDemocratic–Republican party ladlula ochungechungeni lokuhlanzwa noma lokuzamazanyiswa. Kusukela ngowe-1798 kuya phambili, futhi ikakhulukazi kusukela ngo-Agasti 11, 1840 kuya phambili kuze kube ngowe-1863, inhlango yamaMillerite yadabula ochungechungeni lokuhlanzwa nokuzamazanyiswa.

Iqembu leDemocratic-Republican, elalingelinye lamaqembu ezezipolitiki okuqala e-United States, aliguqukanga ngokuqondile laba yiQembu leRiphabhulikhi lanamuhla njengoba limi namuhla. Kunalokho, ladlula ochungechungeni lwezinguquko nokwehlukana ngokuhamba kwesikhathi, okwagcina kuholele ekwakhekeni kwamaqembu ezezipolitiki amaningana ahlukene ngaphambi kokubela kweQembu leRiphabhulikhi.

Iqembu leDemocratic-Republican, elivame ukuhlotshaniswa noThomas Jefferson noJames Madison, lasungulwa ngasekupheleni kwekhulu le-18 njengempendulo eQenjini lamaFederalist. AmaDemocratic-Republican ayethanda ukuhnyushwa okuqinile koMthethosisekelo, amalungelo ezifundazwe, kanye nezintshisekelo zezolimo.

Nokho, ngeminyaka yawo-1820, iDemocratic-Republican Party yaqala ukuqhekeka ngokwemigqa yezifunda nangokwemibono. Ukuhlukana okuyinhloko kwenzeka phakathi ne-Era of Good Feelings (1817–1825), lapho kwakuntuleka ukuphikiswa okuqinile kubumongameli bukaJames Monroe. Lesi sikhathi sokuthula kwezombusazwe saba negalelo ekuwohlokeni kweDemocratic-Republican Party. Ekugcineni leli qembu lahlukana laba amaqembu amaningana, laphinde lathuthuka laba yilezi zinhloko zezombusazwe ezilandelayo:

Iqembu leDemocratic: Abalandeli baka-Andrew Jackson, owaba ngumongameli wesikhombisa ngo-1829, basungula iQembu leDemocratic. AmaDemocrat kaJackson ayesekela igunya eliqinile legatsha eliphetha, ukunwetshwa kuya entshonalanga, kanye nelungelo lokuvota elibanzi ngokwengeziwe labesilisa abamhlophe.

Iqembu leNational Republican: Leli qembu lavela njengempendulo ebuphathini buka-Andrew Jackson, futhi kamuva lahlangothana namanye amaqembu ayephikisana noJackson ukuze libe yiQembu lamaWhig. AmaNational Republican ngokuvamile ayesekela kakhulu uhulumeni wombuso omkhulu nonamandla kanye nokuthuthukiswa komnotho.

Iqembu Elimelene NobuMasoni: Leli kwakuyiqembu lezombangazwe elahlala isikhashana nje, elavela ngeminyaka yawo-1820, ikakhulukazi njengempendulo ekukhathazekeni mayelana nomthelela wobuzalwane obuyimfihlo bobuMasoni. Lamunca abanye ababeyingxenyane yangaphambili yeDemocratic-Republicans.

Iqembu lamaWhig: Lasungulwa ngeminyaka yawo-1830, amaWhig ayehlenganisa labo ababengamaNational Republicans ngaphambili, ama-Anti-Masons, kanye namanye amaqembu

aphikisayo. Ayephawuleka ngokuphikisana kwawo nezinqubomgomo zikaJackson, ukweseka kwawo uhulumeni wombuso oqinile, kanye nokukhuthaza ukuthuthukiswa kwezimboni nomnotho.

Iqembu lesimanje lamaRiphabhulikhi lasungulwa ngeminyaka yawo-1850 njengempendulo eqondile ezingxabanweni ezazikhula phakathi kwezingxenye zezwe mayelana nobugqila. Laheha ababengama-Whig, amaDemokhrasi amelene nobugqila, amalungu e-Free Soil, nabanye ababephikisana nokwandiselwa kobugqila ezindaweni ezintsha. Umfakisicelo wokuqala wobumongameli weQembu lamaRiphabhulikhi, uJohn C. Fremont, wangena okhethweni lwango-1856, kanti umfakisicelo wokuqala weqembu owaphumelela, u-Abraham Lincoln, wakhethwa ngo-1860. Ngakho-ke, iQembu lamaRiphabhulikhi lavela ngokwehlukana nesiko lamaDemocratic-Republican futhi laba nendlela yalo ehlukile emlandweni wezepolitiki waseMelika.

Ngowe-1860, iqembu lamaRiphabhulikhi lakhetha umongameli walo wokuqala. Lalisekelwe ebumbanweni bamaqembu ezombusazwe ayemelene nobugqila. Ngo-1863 iSimemezelo Sokukhululwa Kwezigqila “sakhuluma” ubugqila baphuma buphele. Ngo-1863 uphondo lwamaRiphabhulikhi, olwalumelelwe ngaleso sikhathi yiqembu lamaRiphabhulikhi, “lwakhuluma” ubugqila baphuma buphele, kuyilapho uphondo lwamaProthestani lwayeka ukuba yinhlango lwaba yiBandla lama-Adventist oSuku lwesiKhombisa. Inhlango yamaMillerite yaphela ngokomthetho nangokusemthethweni ngoMeyi ka-1863, futhi ngalowo nyaka isifungo sikaMose, isiprofetho sobugqila, sanqatshwa. Onendlebe makezwe.

Kulesi sikhathi kungaba wusizo ukunikeza umbono omfushane “wesifungo sikaMose” njengoba sabizwa ngumprofethi uDaniyeli.

Yebo, wonke u-Israyeli weqe umthetho wakho, ngisho nangokuphambuka ukuze angalaleli izwi lakho; ngalokho isiqalekiso sithululelwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngokuba sonile kuye. Daniyeli 9:11.

UWilliam Miller, owaqondiswa nguGabriyeli nezinye izingelosi njengoba efunda iZwi likaNkulunkulu, waqondiswa kuqala “ezikhathini eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha. Ubufakazi bukaMiller buyilokhu ukuthi, ekutadisheni kwakhe iBhayibheli, waqala encwadini kaGenesis, ngakho-ke kusobala ukuthi wafika kuLevitikusi kudala ngaphambi kokuba afinyelele eminyakeni eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili nevesi leshumi nane. Wasebenzisa iBhayibheli kuphela kanye nekhonkodensi kaCruden.

Ikhonkodensi kaCruden ayinazo izikhombo zamagama esiHeberu noma esiGreki ase aguqulelwa kamuva esiNgisini seBhayibheli le-King James. UMiller wayebheka “umongo” wendima ayeyifunda ukuze uqondise ukuqonda kwakhe kwegama noma kwendima yoMbhalo. Lapho kufika ekuqondeni kwakhe “izikhathi eziyisikhombisa” kulula kakhulu ukubona ukuthi umongo walezo “zikhathi eziyisikhombisa” wesahluko samashumi amabili nesithupha sikaLevitikusi uyisahluko samashumi amabili nesihlanu.

Isahluko samashumi amabili nanhlano sichaza ukuphumula kwezwe, iJubili, nemithetho yobugqila. Imithetho yesahluko samashumi amabili nanhlano iyingxenye “yomthetho kaMose inceku kaNkulunkulu” oletha isibusiso uma ulalelwa kanye “nesiqalekiso” uma ungezwelwa. Esahlukweni samashumi amabili nesithupha isiqalekiso “sezikhathi eziyisikhombisa” silingana neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi sibekwa ngokusobala esimweni semithetho yokuphumula kwezwe kanye nemigomo yobugqila. Esahlukweni samashumi amabili nesithupha lesi sijezi sibizwa ngokuthi “ingxabano yesivumelwano sami.”

Nami ngiyakuhamba ngiphikisana nani, nginijezise futhi kasikhombisa ngenxa yezono zenu. Ngiyakwehlisela inkemba phezu kwenu, ezophindisela impikiswano yesivumelwano sami; futhi lapho nibuthene phakathi kwemizi yenu, ngiyakuthumela ubhubhane phakathi kwenu; nani niyakunikelwa esandleni sesitha. Levitikusi 26:24, 25.

Ngokwengqikithi, “isivumelwano” uNkulunkulu anaso “nombango” ngaso yilesi sivumelwano esake sashiwo ngaphambili esahlukweni samashumi amabili nanhlano. Isijezi sezikhathi eziyisikhombisa sibizwa ngokuthi “umbango wesivumelwano” sikaNkulunkulu, futhi “isiqalekiso” esinamathiselwe kuso yilesi sokuthi u-Israyeli “wayeyakunikelwa esandleni sezitha zabo,” futhi lapho esezweni lezitha, (njengoDanyeli) u-Israyeli wayezakuba yizigqila zezitha zakhe.

Lapho uMose ebhala kuLevitikusi amashumi amabili nesithupha, u-Israyeli wasendulo wayesanda kukhululwa ebugqilini baseGibhithe, futhi izimiso zobugqila ezivezwa esahlukweni samashumi amabili nanhlano zaziyoletha isibusiso noma isiqalekiso. U-Israyeli wasendulo akazange neze enze ngokwemithetho yeJubili, futhi ekugcineni imibuso yomibili, owakusenyakatho nowakuseningizimu, yahlakazelwa “izikhathi eziyisikhombisa” ekugwalisekeni kwalokho uDanyeli akubiza ngokuthi “isiqalekiso sikaMose.”

Ubudlelwano besivumelwano phakathi kukaNkulunkulu no-Israyeli, obabuqale ngobugqila babo eGibhithe, baphela ngobugqila babo e-Asiriya naseBhabhiloni. “Izikhathi eziyisikhombisa” ezamelana nombuso wasenyakatho zaphela ngo-1798, futhi “izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu zaphela ngo-1844. Isiqalo salezi zikhathi ezimbili eziyisikhombisa siboniswa ku-Isaya isahluko sesikhombisa ngesiprofetho seminyaka engamashumi ayisithupha nanhlano, esamenyezelwa ngu-Isaya enkosini u-Ahazi wakwaJuda ngo-742 BC.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; kuthi phakathi kweminyaka engamashumi ayisithupha nanhlano u-Efrayimi aphihlizwe, angabe esaba yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikusimama. U-Isaya 7:8, 9.

U-Isaya wayeveze ukuthi “kungakapheli” iminyaka engamashumi ayisithupha nanhlano kusukela esikhathini lapho isiprofetho sethulwa khona ngo-742 BC, umbuso wasenyakatho wawuyophulwa. Eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-723 BC, umbuso wasenyakatho wakwa-Israyeli wathunjelwa ebukhobokeni yinkosi yase-Asiriya, kwathi eminyakeni engamashumi amane nesithupha kamuva inkosi yaseBhabhiloni yathumbela umbuso waseningizimu wakwaJuda ebukhobokeni ngo-677 BC. Isiprofetho seminyaka engamashumi

ayisithupha nanhlanu siveza izimpawu zomlando eziyisithupha. Esokuqala ngu-742 BC, lapho ukubikezela kwethulwa khona. Eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-723 BC, umbuso wasenyakatho wathunjelwa ebukhobokeni ngama-Asiriya. Eminyakeni engamashumi amane nesithupha kamuva, ngo-677 BC, umbuso waseningizimu wathunjelwa ebukhobokeni ngamaBhabhiloni. Iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuqala, eyaqala ngo-723 BC, yabe isiphela ngo-1798. Kwathi ngo-1844 yaphetha iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili eyaqala ngo-677 BC. Kusukela ku-1844, ukubikezela kwanwetshwa iminyaka eyishumi nesishiyagalolunye kwaze kwaba ngu-1863 ukuze kuqedwe isakhiwo sonke sesiprofetho; ngokuba lapho u-Alpha no-Omega bemaka iminyaka eyishumi nesishiyagalolunye ukuqala isakhiwo sesiprofetho, kwakumelwe kube khona iminyaka eyishumi nesishiyagalolunye ukuze kufinyelelwe ekupheleni kwaso.

U-Israyeli wasendulo wakhululwa ebugqilini baseGibhithe, futhi ngenxa yokungalaleli, kokubili umbuso wasenyakatho nowaseningizimu kwabuyiselwa ebugqilini. Iziprofetho zedlulela zisuka emlandweni wesiprofetho ka-Israyeli wasendulo ongokoqobo ziye ku-Israyeli wanamuhla ongokomoya, futhi ngokwenza kanjalo indikimba yazo zonke izimpawu zendlela zesiprofetho iwubugqila.

Isiprofetho esiku-Isaya isahluko sesikhombisa yethulwa yinceku u-Isaya enkosini embi u-Ahazi ngo-742BC ngesikhathi impi yombango eyayisondela phakathi kwasenyakatho naseningizimu isiqashelwa. Umbuso waseningizimu ka-Ahazi wawuyilona ngokoqobo izwe elikhazimulayo lakwa-Israyeli wasendulo. Ngo-1798, izwe elikhazimulayo elingokomoya lesiprofetho seBhayibheli laqala ukubusa njengombuso wesithupha wesiprofetho seBhayibheli. Ngenkathi izikhathi eziyisikhombisa ezamelana nezwe elikhazimulayo ngokoqobo ziphela ngo-1844, kwakukhona, njengasemlandweni wenkosi u-Ahazi, impi yombango eyayisondela. Ngo-1844, isiphithiphithi samaqembu ezombusazwe aqhekeka futhi akha izivumelwano sase cishe sizinzile ngokuphelele saba yizinhlaka ezimbili zokuthambekela kwezombusazwe. Ngokwendaba yobugqila, amaDemocrat ayesekele ubugqila kanti amaRepublican ayephikisana nobugqila. Kusukela ngo-1798 kuze kube ukuqala kwempi yombango ngo-1860, inqubo yokuthuthuka kwezinhlaka ezimbili zamaqembu ezombusazwe yayisizinzile.

U-Ahazi wayemelela izwe elikhazimulayo elingokoqobo, ngakho-ke waba yisifaniso sezwe elikhazimulayo elingokomoya. Umlando ka-Ahazi uyisifaniso somlando wesiprofetho lapho isiprofetho samenyazelwa khona ngo-742 BC, ngakho-ke uyisifaniso somlando lapho isiprofetho saphela khona. Emlandweni wokuqala umbuso wasenyakatho, owawuhlanganisa izizwe eziyishumi, wawuhlubukile wasuka kwezinye izizwe ezimbili ngokubhikisha ngokumelene nombuso wezizwe ezimbili zaseningizimu owawumiswe nguNkulunkulu. Izizwe eziyishumi zasenyakatho zase zakhe umfelandawonye neSiriya, okuyisifaniso sobumbano phakathi komfelandawonye waseningizimu namandla amelwe ngokomfanekiso yiSiriya.

Lesi sifinyezo esifushane siveza ukuthi izikhathi eziyisikhombisa zikaLevitikusi 26 ziyisithembiso sesivumelwano esibeka phambili noma isibusiso sokulalela noma “isiqalekiso” sobugqila ngenxa yokungalaleli. Imibuso yasenyakatho neyaseningizimu yaqala ndawonye njengesizwe esisodwa esasikhululwe ebugqilini, kodwa ekugcineni kwayo ngayinye yaphinde yanikelwa ebugqilini.

Iminyaka engamashumi ayisithupha nanhlanu ekupheleni kwalezo ziprofetho zobugqila yaphetha u-Israyeli ongokomoya esezweni lenkazimulo elingokomoya, maphakathi ncamashi nempi yombango yasenyakatho imelene neningizimu. Ababephikisana kuleyo mpi yombango kwakuwumbuso owakha umfelandawonye wase wehlukana nohulumeni omiswe nguNkulunkulu owawusembusweni ophikisayo.

Kusukela ngo-1798 kuqhubeka kuze kube yimpi yombango, uphondo lweRiphabhulikhi lwangeniswa enqubweni eyaveza izigaba ezimbili zabaphikisi bezombusazwe ezimelela izinhlangothi ezimbili zezindaba zobugqila. Abaphikisi abasekela ubugqila ababefuna ukuqhubekisela phambili umkhuba wobugqila bahlulwa empini.

Kusukela ngowe-1798 kuya empini yombango, uphondo lobuProthestani lwadluliswa enqubweni eyaveza izigaba ezimbili zabaphikisi benkolo ezimelela izinhlangothi ezimbili zodaba lobugqila. Abaphikisi abasekela ubugqila, ababefuna ukuqhubekisela phambili ukuqonda kokuqala kwesiprofetho sobugqila, bahlulwa empini.

Ngo-1863 uphondo lweRiphabhulikhi lwaphumelela ekwenqabeni umkhuba wobugqila.

Ngo-1863 uphondo lobuProthestani lwaphumelela ekwenqabeni isiprofetho sobugqila.

Ngokwenza kanjalo, bawenqaba umsebenzi kaMiller, u-Eliya wesikhathi sakhe. Ngokwenza kanjalo futhi, benqaba “isifungo sikaMose,” itshe legumbi lesisekelo lesikhathi sabo. UMose no-Eliya base benqatshwa ngaleso sikhathi, ukuze baphinde babuye ngoSeptemba 11, 2001.

U-Alfa no-Omega, isazi sezilimi esimangalisayo waqopha uphawu lwakhe lobuNkulunkulu kulo lonke isiprofetho sesikhathi “sesifungo sikaMose” yena uqobo asimemezela njengoPalmoni, uMbalisi Wezinombolo Omangalisayo. Uma ningakholwa, impela aniyikuqiniswa.