

U-Eliya - Inombolo Yeshumi

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2023-10-13

1856

Ukunyakaza kwamaMillerite kwamelwa ku-Isaya isahluko sesikhombisa ngesiprofetho seminyaka engamashumi ayisithupha nanhlanu, esaqala ngo-742 BC. Leyo minyaka engamashumi ayisithupha nanhlanu eyenzeka emlandweni ka-Isaya imelela iminyaka engamashumi ayisithupha nanhlanu kusukela ku-1798 kuze kube ngu-1863. U-Alpha no-Omega bayohlale beveza ukuphela kanye nesiqalo. Isiprofetho seminyaka engamashumi ayisithupha nanhlanu sikhomba isiqalekiso sezikhathi eziyisikhombisa phezu kwemibuso yasenyakatho neyaseningizimu yakwa-Israyeli. Izikhathi eziyisikhombisa zokuqala ezamelana nombuso wasenyakatho zaqala ngo-723 BC, eminyakeni eyishumi nesishiyagalolunye emva kokuba u-Isaya ethule lesi sibikezelo enkosini u-Ahazi. Izikhathi eziyisikhombisa zokugcina ezamelana nombuso waseningizimu zaqala ekupheleni kwaleyo minyaka engamashumi ayisithupha nanhlanu ngo-677 BC.

Isiqalekiso sokuqala sezikhathi eziyisikhombisa esimelene no-Efrayimi saphela ngo-1798, okuyisikhathi sokuphela lapho umbono womfula i-Ulai osezahlukeni zesishiyagalombili neseshiyagalolunye zikaDaniyeli wavulwa khona. Ngokwesiprofetho kwaphawula kokubili ukufika komlayezo wengelosi yokuqala kanye nesiqalo sesiprofetho senhlangano yamaMillerite. Isiqalekiso sokugcina sezikhathi eziyisikhombisa esimelene noJuda saphela ngo-1844, okwakungukufika komlayezo wengelosi yesithathu. Eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-1863, iminyaka engamashumi ayisithupha nanhlanu emelwe ekuqaleni kwesibikezelo yaphawula ukuphela kwenhlangano yamaMillerite, kanye nokuqala kwebandla lama-Adventist osuku lwesikhombisa laseLawodikeya. Eminyakeni eyisikhombisa ngaphambi kuka-1863, ngo-1856, uJames White waqala ukubona ukuthi inhlangano yamaMillerite yayisiyekile ukuba yibandla laseFiladelfiya futhi yayisibe yibandla laseLawodikeya. Umzukulungwane wakhe, ngesikhathi ebhala umlando ka-Ellen White, ubhala ngomlando ka-1856, nangomlayezo waseLawodikeya.

“Umyalezo WaseLawodikeya”

“Ama-Adventist agcina iSabatha ayethathe isikhundla sokuthi imiyalezo eya emabandleni ayisikhombisa encwadini yeSambulo 2 no-3 yayiveza umfanekiso wokuhlangenwe nakho kwebandla lobuKristu kuwo wonke amakhulu eminyaka. Isiphetho sawo sasithi umlayezo oya ebandleni laseLawodikeya usebenza kulabo abasebababiza ngokuthi ngama-Adventist ngegama kuphela, labo ababengayamukelanga iSabatha losuku lwesikhombisa. Kuhlelo olufushane lombhalo wokuhlela ku-Review wangomhla ka-9 Okthoba, uJames White waphakamisa imibuzo embalwa evusa ukucabanga, ayethule ngokusho lokhu:”

“Umbuzo usuqala ukuphakama futhi kabusha, ‘Mlindi, Kunjani ngobubusuku na?’ Okwamanje kukhona indawo yemibuzo embalwa kuphela, ebuzwayo ukuze kudonswe ukunaka esihlokwini ehlobene naso. Sithemba ukuthi impendulo ephelele izonikezwa

maduze.—Review and Herald, Oct. 9, 1856.

“Kule mibuzo eyishumi nanye ayibuzayo, owesithupha yiwo owagxila ngqo kumaLawodikeya.

“6. Ingabe isimo samaLawodikeya (asivivi, futhi singabandayo noma sishisa) asivezi ngokufaneleyo yini isimo seqoqo lalabo abathi bamemezela umlayezo wengelosi yesithathu?—Ibid.”

“Umbuzo wokucina uveza lolu daba ngokusobala:

“11. Uma lokhu kuyisimo sethu njengesizwe, ingabe sinaso yini isizathu sangempela sokwethemba umusa kaNkulunkulu ngaphandle kokuba silalele ‘iseluleko’ soFakazi Othembekileyo? Ngiyakweluleka ukuba uthenge kimi igolide elivivinywe emlilweni, ukuze ube nokuceba; nezingubo ezimhlophe, ukuze wembathiswe, nokuthi ihlazo lobunqunu bakho lingabonakali; futhi ugcoke amehlo akho ngomuthi wamehlo, ukuze ubone. Bonke engibathandayo ngiyabasola futhi ngiyabaqondisa: ngakho-ke shisekani, niphenduke. Bheka, ngimi emnyango, ngingqongqotha: uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, futhi ngizodla naye, naye adle nami. Onqobayo ngiyakumnika ukuhlala nami esihlalweni sami sobukhosi, njengoba nami nganqoba, ngase ngihlala phansi noBaba esihlalweni saKhe sobukhosi. IsAmbulo 3:18–21.—Ibid.

“Kusobala ukuthi iqiniso lale ndaba lalisanda kuqalisa ukukhanyela engqondweni kaJames White. Umagazini olandelayo we-Review wawuphethe ukwethulwa okuthatha amakholomu ayisikhombisa ngamasonto ayisikhombisa, ngaphansi kwaleso sihloko. Emazwini akhe okuvula wamemezela:

“Kumelwe sivumelane nabanye abachazi banamuhla ngokuthi lawa mabandla ayisikhombisa kufanele aqondwe njengamele izimo eziyisikhombisa zebandla lobuKristu, ezikhathini eziyisikhombisa zesikhathi, ezihlanganisa wonke umkhakha wenkathi yonke yobuKristu.—Ibid., Oct. 16, 1856.

“Wase esethatha leso siprofetho, ebhekene nebandla ngalinye ngokwehlukana. Lapho efika kwelesikhombisa, iLawodikeya, wamemezela:

“Yeka indlela okusithobisa ngayo thina njengabantu le ncazelo edabukisayo yaleli bandla. Futhi angithi le ncazelo esabekayo ayisona yini isithombe esiphelele kakhulu sesimo sethu samanje? Yiso; futhi ngeke kusisize ngalutho ukuzama ukubalekela amandla alobu bufakazi obuphenyayo obuqondiswe ebandleni laseLawodikeya. Sengathi iNkosi ingasisiza ukuba sibemukele, futhi sizuze ngabo.—Ibid.

“Emva kokuba enikele amakholomu amabili ebandleni laseLawodikeya, amazwi akhe okuphetha enza ukunxusa okunamandla:

“Bazalwane abathandekayo, kumelwe siqobe izwe, inyama, noSathane, kungenjalo asiyikuba nasabelo embusweni kaNkulunkulu.... Bamblela kulo msebenzi khona manje, futhi ngokukholwa nibambe izithembiso zomusa ezinikezwa amaLawodikeya aphendukayo. Vukani egameni leNkosi, futhi makukhanye ukukhanya kwenu kube yinkazimulo yegama laYo

elibusisiweyo.—Ibid.

“Impendulo evela ensimini yayivusa ugesi enhliziyweni. U-G. W. Holt wase-Ohio wabhala mhla zingama-20 ku-Okthoba:

“Yebo, ngiyakholwa ngempela ukuthi thina esisemlayezweni wesithathu, ophethe imiyalo kaNkulunkulu nokukholwa kukaJesu, siyilo ibandla okukhulunywa kulo ngalolu limi; futhi asinakushesha ngokweqile ekuceleni igolide elivivinyiweyo nezingubo ezimhlophe, kanye nomuthi wamehlo, ukuze sikwazi ukubona.—Ibid., Nov. 6, 1856.

“Kwazwakala izwi elisha lisuka eNyakatho-mpumalanga ngalolu daba, elikaStephen N. Haskell, wasePrinceton, eMassachusetts. Njengo-Adventist wosuku lokuqala wayeqale ukushumayela eneminyaka engu-20; manje, eminyakeni emithathu kamuva, wayesengaphakathi esigijimini sengwezi yesithathu. Njengomfundi weBhayibheli ojulile, ngemva kokubona umbhalo omfishane wokuqala wokuhlela kaWhite owethula umbuzo wamabandla ayisikhombisa, wakhetha ukubhalela i-Review indatshana ende:”

“Indaba okukhulunywe ngayo ibiyingeyokungithakazelisa okukhulu ezinyangeni ezimbalwa ezedlule.... Sekuyisikhathi esithile ngiholelwa ekukholweni ukuthi umlayezo oya kwabaseLawodikeya ungowethu; okuwukuthi, owabakholelwa emlayezweni wengelosi yesithathu, ngenxa yezizathu eziningi engizibheka njengezinhle. Ngizobala ezimbili.—Ibid.

“Lokhu uyakwenza, enikela amakholomu amabili eziphethweni zakhe. Lapho ephothula wamemezela:

“Imfundiso yomyalezo wengelosi yesithathu ayisoze, neze ayisoze, yasisindisa ngaphandle kwengubo yomshado, okuwukulunga kwabangcwele. Kumelwe siphelelise ubungcwele ekwesabeni iNkosi.—Ibid.

“Ngenkathi uJames White eqhubeka nemibhalo yakhe yomhleli ephathelene nomlayezo oya ebandleni laseLawodikeya, imiqondo ama-Adventist agcina iSabatha ayeseyifunda manje ku-Review yayethusayo; kodwa ekuyicabangeni ngokujulile nangomkhuleko yabonakala ifaneleka. Izincwadi eziya kumhleli zaveza ukuvumelana okujwayelekile impela futhi zabonisa ukuthi invuselelo yayisaqhubeka. Ukuthi lowo myalezo ovusayo wawungeyona imiphumela yokuvukwa yinjabulo nje kwaqinisekiswa yisihloko sokuqala ku-Testimony No. 3, eyashicilelwa ngo-Ephreli, 1857, esinesihloko esithi Be Zealous and Repent. Sivula ngamazwi athi, “INkosi ingibonisile embonweni izinto ezithile eziphathelene nebandla esimweni salo samanje sokusivivi, engizozilandisa kini.”—IT, k. 141. Kulokhu u-Ellen White wethula lokho ayekubonisiwe mayelana nokuhlasela kukaSathane ibandla ngokusebenzisa ukuchuma kwasemhlabeni kanye nempahla.” Arthur White, Ellen G. White: The Early Years, umqulu 1, 342–344.

Inhlangano yamaMillerite yaqala ngokwesiprofetho njengebandla laseFiladelfiya, kwathi ngo-1856 yaba yibandla laseLawodikeya. Eminyakeni eyisikhombisa kamuva leyo nhlangano yaphela, kwase kuqala ibandla lama-Adventist oSuku lwesiKhombisa njengebandla laseLawodikeya, futhi liyohlala linjalo, kuze kube yilapho likhafulelwa ngaphandle emlonyeni weNkosi. Inhlangano yabayizinkulungwane eziyikhulu namashumi amane nane yaphuma

esibayeni sebandla laseLawodikeya, njengoba nje inhlango yamaMillerite yaphuma esibayeni sebandla laseSardisi. Inhlango yabayizinkulungwane eziyikhulu namashumi amane nane iyahambisana nenhlango yamaMillerite ngokuthi inhlango yokuqala yaguquka isuka eFiladelfiya yaya eLawodikeya, kanti inhlango yokugcina iyaguquka isuka eLawodikeya iye eFiladelfiya. Iphuzu lenguquko lisuka eFiladelfiya liye eLawodikeya emlandweni wamaMillerite limakwa ngokucacile njengonyaka ka-1856, ngakho-ke iphuzu lenguquko nalo kumelwe limakwe enhlanganweni yokugcina, ngokuba uNkulunkulu akaguquki nanini. Iphuzu lenguquko lichazwa kusAmbulo isahluko seshumi nanye ngabaprofethi ababili ababulawelwa ezitaladini.

Lapho sebesiqedile ubufakazi babo, isilo esikhuphuka siphuma kwalasha siyukulwa nabo, sibanoqobe, sibabulale. Nezidumbu zabo ziyakulala esitaladini somuzi omkhulu, othi ngokomoya ubizwe ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. IsAmbulo 11:7, 8.

Ukunyakaza kokugcina kwakuyofa, bese kuma, futhi emva kwalokho kuvuswe njengophawu. Ngokwenza kanjalo kwakuyovumelana nophondo lweRiphabhulikhi. Uphondo lweRiphabhulikhi lwakha umfanekiso wesilo, futhi isilo esakhelwa umfanekiso waso sikhulunywa kuso kuSambulo isahluko seshumi nesikhombisa, futhi lesilo sikhonjwa njengekhanda lesihlanu elathola inxeba elibulalayo, elaliyovuswa njengeleshumi nesishiyagalombili. Sasiyovuswa njengelesishiyagalombili elalivela kweliyisikhombisa.

Nesilo esasikhona, kepha esingasekho, naso uqobo lwaso singolwesishiyagalombili, futhi siphuma kwabayisikhombisa, futhi siya ekubhujisweni. ISambulo 17:11.

Uphondo lweRiphabhulikhi lwaluyokwakha umfanekiso waleso silo, ngakho-ke lwaluyobulawa bese luvuswa futhi. Lapho seluvusiwe lwaluyoba yikhanda lesishiyagalombili elalivela emakhanda ayisikhombisa angaphambili. Uphondo lwamaProthestani lugibele phezu kwaso lesilo somhlaba njengophondo lweRiphabhulikhi, ngakho-ke luyodinga ukuba nezimo ezifanayo zesiprofetho. Uguquko olusuka ePhiladelphia luya eLaodicea enhlanganweni kaMiller lufanekisa kusengaphambili uguquko olusuka eLaodicea luya ePhiladelphia enhlanganweni yokugcina.

Ngenkathi inhlango yokugcina yamukela inxeba elibulalayo ngoJulayi 18, 2020, yafa njengoLawodikeya. Lapho, njengoba kumelwe kuSambulo ishumi nanye, yadlulela eFiladelfiya, yayizomela ibandla lesishiyagalombili, okungokuthi eliphuma kwawesikhombisa. Ukufa ngonyaka ka-2020, kwafaniswa nophondo lweRiphabhulikhi, ngokuba kusukela esikhathini sokuphela ngo-1989, kwakukhona omongameli abayisithupha. Umongameli wesithupha wamukela inxeba elibulalayo, elizophulukiswa ngo-2024. Leyo nhloko iyakuba-ke yisihloko sesishiyagalombili se-United States kusukela esikhathini sokuphela ngo-1989, futhi iyakuba ngeyaseziyisikhombisa. Zombili izimpondo zaziysithupha esiba yisishiyagalombili. Leli qiniso liyingxenye enkulu yomlayezo weSambulo sikaJesu Kristu esivulwayo ngaphambi nje kokuvalwa komusa.

Ngenxa yalesi sizathu, kubalulekile ukucacisa ngomlando wamaMillerite ofanekisa umlando wethu wamanje. USista White waqinisekisa ukusetshenziswa kukaJames White kweLaodikea phezu kwenhlango ngo-1856, ngakho lokhu akusikho ukusetshenziswa okuthathwe ngumqondo womuntu. Eminyakeni eyisikhombisa ngaphambi kokuba ibandla lamaSeventh-day Adventist

lixhunywe ngokomthetho nophondo lweRepublican, lakhonjwa ngokuphefumulelwa njengebandla laseLaodikea. Lokhu kusho ukuthi akukaze kube khona ngisho nolunye usuku emlandweni webandla lamaSeventh-day Adventist lapho laliyinto enye ngaphandle kokuba nqunu, limpofu, liyimpumpothe, lilusizi futhi lidabukisa. Leli qiniso lesiprofetho linikeza umongo nesizathu sokubona izinengiso ezine ezikhulayo zikaHezekeli isahluko sesishiyagalombili njengezizukulwane ezine zobu-Adventist.

Lapho umlando wamaMillerite usondelwa kusukela esakhiweni seminyaka engamashumi ayisithupha nanhlanu sika-Isaya isahluko sesikhombisa, kufanele kuqashelwe ukuthi isiprofetho sezikhathi eziyisikhombisa siyisambulela esiprofethikhi esimboza wonke umlando womnyakazo wamaMillerite. Ngo-1856, umlayezo oya ebandleni laseLawodisiya waba yiqiniso lamanje le-Adventism yamaMillerite. Lowo owethula umlayezo waseLawodisiya kwakungeyena uJames noma u-Ellen White, kodwa kwakunguFakazi Othembekileyo noweQiniso.

Bhalela ingelosi yebandla laseLawodisiya uthi: Nakhu akushoyo u-Amen, ufakazi othembekileyo noqinisileyo, isiqalo sendalo kaNkulunkulu: Ngiyazi imisebenzi yakho, ukuthi awubandi futhi awushisi; ngifisa sengathi ububanda noma ubushisa. Ngakho-ke, ngenxa yokuthi usivivi, ungebandi futhi ungashisi, ngiyakukhafa uphume emlonyeni wami. Ngokuba uthi, Ngicebile, ngandisiwe ngempahla, angiswele lutho; kanti awazi ukuthi ungolusizi, futhi ungowokuhawukelwa, umpofu, impumpothe, unqunu. Ngiyakweluleka ukuba uthenge kimi igolide elivivinywe emlilweni, ukuze ucebe; nezingubo ezimhlophe, ukuze wembeswe, nokuba ihlazo lobunqunu bakho lingabonakali; futhi ugcobe amehlo akho ngomuthi wamehlo, ukuze ubone. Bonke engibathandayo ngiyabakhuza futhi ngibaqondise; ngakho-ke shisekela, uphenduke. Bheka, ngimi emnyango, ngingqongqoza; uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngiyomnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokhu nami nganqoba, ngahlala noBaba esihlalweni sakhe sobukhosi. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:14–22.

UFakazi Oqinisayo ubonisa ukuthi uma noma yimuphi umuntu “ezwa” izwi laKhe, Wayengena ngaphakathi futhi “adle naye.” Uma iLawodikeya yayiyovula umnyango, uKristu wayeyongena futhi adle nabo. Uma uKristu evunyelwa ukuba angene, uletha umlayezo, ngoba uphawu lokudla lumelela ukwamukelwa komlayezo. Lowo mlayezo ungabekwa ngokujwayelekile njengomlayezo waseLawodikeya nje kuphela, kodwa lokho kuwukucatshangelwa okungajulile kwalokho okumelwa umlayezo awunikezayo. Ngo-1856, uHiram Edson wethula uchungechunge lwezihloko eziyisishiyagalombili ezaziqukethe ulwazi lwesiprofetho olwandisa ukuqondwa kwesona “siprofetho sesikhathi” sokuqala kakhulu izingelosi zikaNkulunkulu ezahola uWilliam Miller ukuba asiqaphele futhi asimemezele. Kulezo zihloko eziyisishiyagalombili, u-Edson uhlonza ngokufanele iminyaka engamashumi ayisithupha nanhlanu ka-Isaya isahluko sesikhombisa.

Ukuqala komsebenzi kaMiller kwaba ukutholakala kwezikhathi eziyisikhombisa, futhi eminyakeni eyisikhombisa ngaphambi kokuba umnyakazo oqanjwe ngokwenkonzo yakhe uphele, isambulo esijulile kakhulu saleso siprofetho sanikelwa ku-Adventismu yamaMillerite. Sanikelwa ngawo lowo nyaka ababoniswa ngawo ngokuphefumulelwa njengaMaLaodicea. Ngokwesiprofetho,

ezinsukwini ezingamakhulu amabili nanhlanu namakhulu amabili namashumi amabili kamuva, ngo-1863, ukutholakala kukaMiller kokuqala kwesikhathi sesiprofetho kwenqatshwa. Umlayezo waseLaodicea womnyakazo wama-Advent wafika ngo-1856, futhi iNkosi yangqongqoza emnyango izikhathi eziyisishiyagalombili, ngezihloko eziyisishiyagalombili, ukubona ukuthi ingathola yini ukungena. Ekupheleni komnyakazo, uFakazi Oqinisileyo wayefisa ukudla kanye nabantu baKhe ngokudla phezu komlayezo wokuqala kakhulu wesikhathi kusukela ekuqaleni komnyakazo. Abantu baKhe benqaba ukudla, futhi eminyakeni eyisikhombisa, noma ezinsukwini zesiprofetho eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kamuva, abantu baKhe bavala umnyango owawuvulwe ngokhiye kaDavide owawubekwe esandleni sikaWilliam Miller. Babuyela kumprofethi omdala ongumSamariya owabondla ngamanga, baqinisa isiphetho sabo sokufa phakathi kwembongolo nengonyama.

Ngo-1856, uphondo lobuProthestani lwalusesimweni esibucayi sesigodi sombono, ngokuba lapho kungekho khona umbono, abantu bayabhubha. Ngo-1856, uphondo lweRiphabhulikhi nalo lwalusesimweni esibucayi.

Ngo-1856 kwaphawulwa ukuqhubeka kwengxabano enobudlova eyaziwa ngokuthi yi-Bleeding Kansas, iMpi Yomngcele waseKansas-Missouri. Lo mzabalazo wawumayelana nokuthi iKansas yayizongena yini eNhlanganweni njengezwe elikhululekile noma njengezwe lezigqila. Le ngxabano yahlanganisa ukungqubuzana okunobudlova phakathi kwabahlali abasekela ubugqila nalabo abamelene nabo.

Ngo-May 22, 1856, kwenzeka nesigameko esinodlame egumbini leSigele lase-United States, lapho uMmeleli weCongress uPreston Brooks, umsekelo wobugqila waseSouth Carolina, ahlasele ngesihluku uSenator Charles Sumner waseMassachusetts ngenduku yakhe. USumner wayethule inkulumo emelene nobugqila enesihloko esithi The Crime Against Kansas, eyamcasula kakhulu uBrooks. Lesi sigameko sokushaywa ngenduku sagqamisa ukungezwani okwakukhula phakathi kweNyakatho neNingizimu ngodaba lobugqila.

Ngo-1856, iQembu lamaRiphabhulikhi lasungulwa njengempendulo ezinxushunxushwini zombusazwe ezabangelwa umthetho waseKansas-Nebraska, owaphasiswa ngo-1854, owadala ukuphikiswa okwandayo kokusabalala kobugqila ezindaweni ezintsha. Umhlangano wokuqala kazwelonke waleli qembu wabanjelwa ePhiladelphia, kwathi uJohn C. Fremont wakhethwa njengomfakisicelo walo wokuqala wobumongameli okhethweni lwango-1856.

Umthetho WaseKansas-Nebraska wahlela izifunda zaseKansas naseNebraska futhi wavumela izakhamuzi ezazizize kulezo zifunda ukuba zinqume ukuthi ingabe zizovumela ubugqila phakathi kwemingcele yazo yini. Lo mqondo, owaziwa ngokuthi “ubukhosi babantu,” waqeda ngempumelelo Isivumelwano SaseMissouri sango-1820, esasenqabele ubugqila enyakatho komugqa we-36°30' eSifundeni saseLouisiana. Lo mthetho waba nomthelela ojulile endabeni yobugqila ezindaweni zalezo zifunda. Wavuselela kabusha ukungezwani kwezingxenye zezwe, ngoba wavula ithuba lokuthi ubugqila bunabele ezindaweni ezazike zabhekwa njengezomhlabathi okhululekile, njengeKansas. Ukuphasiswa koMthetho WaseKansas-Nebraska kwaholela ekuthululekeni kwezifiki ezazisekela ubugqila nezazimelene nalo zingene eSifundeni saseKansas,

ngakunye lithemba ukuthonya umphumela wokuvota ngobukhosi babantu. Lo mncintiswano wokulawula leso sifunda waholela ezimpini ezinodlame kanye nesikhathi sokungabi bikho komthetho esaziwa ngokuthi iBleeding Kansas ngo-1856.

Ukhetho lukamongameli lwango-1856 lwaluyisenzakalo sezombusazwe esibalulekile. Lwaluhlanganisa umncintiswano wabathathu phakathi kukaDemocrat uJames Buchanan, uRepublican uJohn C. Fremont, kanye nowayeyinguMongameli uMillard Fillmore we-American Party. UJames Buchanan wanqoba ukhetho futhi waba nguMongameli wesi-15 wase-United States.

Ubuholi bukaMengameli uJames Buchanan baziwa ngokuyinhloko ngokwehluleka kwabo ukubhekana ngempumelelo nokukhula kwezingxabano nokwahlukana phakathi kweNyakatho neNingizimu, okwagcina kuholele ekuqubukeni kweMpi Yombango yaseMelika ngokushesha ngemva kokuba esukile esikhundleni. Ubuholi bakhe bobumengameli buvame ukubhekwa njengobunye obungaphumelelanga kakhulu emlandweni waseMelika, ngenxa yalezi zehluleko ezinkulu zobuholi nokuphathwa kwezinkinga.

Isinqumo esidume kabi sika-Dred Scott sango-1857 samemezela ukuthi izigqila, noma ngabe ziseyizigqila noma zikhululiwe, zazingezona izakhamuzi futhi zazingeke zimangale ezinkantolo zikahulumeni wobumbano. Saphinde samemezela ukuthi iKhongolose yayingeke ivimbele ubugqila ezindaweni ezingaphansi kwe-United States. UDemocrat uBuchanan wasekela obala Isinqumo sika-Dred Scott esasisekela ubugqila.

Akusilo kuphela ukuthi ukusekela kukaDemocrat uBuchanan ubugqila kwavumela ukungezwani ukuba kukhule kwaze kwaba iMpi Yombango, kodwa nokwehluleka kwakhe ukuphatha umnotho wezwe kwaholela kuPanic of 1857, okwaba ngenye yezikhathi ezinkulu kakhulu zokwehla komnotho emlandweni waseMelika ngaphambi kweGreat Depression. I-Panic of 1857 yaholela ekudangaleni okukhulu komnotho okwathatha iminyaka eminingana. Amabhizinisi namabhange avaliwe, ukungasebenzi kwanda, futhi imakethe yamasheya yehla.

Ngesikhathi sobumongameli bukaBuchanan, amazwe aseNingizimu aqala inqubo yawo yokuzihlukanisa neNyunyana, futhi ahlukana ngenxa yokukhethwa kuka-Abraham Lincoln weQembu lamaRiphabhulikhi, ngo-1860. UBuchanan wathatha indlela yokungenzi lutho enkingeni yokuzihlukanisa, ephikisa ngokuthi uhulumeni wobumbano wayengenalo igunya lokuvimbela ngokunqabela ngenkani ukuzihlukanisa. Lokhu kushoda kwesenzo esiqondile kwavumela inhlango yokuzihlukanisa ukuba ithole umfutho. Ukuntuleka kwakhe kobuholi obuqinile nokungathandi kwakhe ukuthatha izinyathelo eziqondile zokubhekana nenkinga yokuzihlukanisa kwaba negalelo embonweni waseNingizimu wokuthi yayingayishiya iNyunyana ngaphandle kokubhekana nokuphikiswa kwezempi.

Ngo-1860, kwakhethwa u-Abraham Lincoln, umongameli wokuqala we-Republican. NgoJanuwari 1, 1863, uMongameli uLincoln wasayina futhi wakhipha i-Emancipation Proclamation yokugcina, eyamemezela ukuthi bonke abantu ababegqilaziwe ezindaweni ezaziphethwe yi-Confederacy kwakumelwe bakhululwe. Lo myalelo wokuphatha waba nomthelela omkhulu eMpini Yombango njengoba waguqula le ngxabano yaba umzabalazo wokungagcini ngokulondoloza i-Union kuphela,

kodwa nowokuqeda ubugqila. I-Emancipation Proclamation ayizange ibakhulule ngaso lesi sikhathi bonke abantu ababegqilaziwe. Yayisebenza ngokukhethekile ezindaweni ezaziphethwe yi-Confederacy, lapho i-Union yayinegunya elilinganiselwe khona. Njengoba amabutho e-Union eqhubekela phambili futhi ethola ukulawula izindawo ze-Confederacy, lesi simemezelo saqalisa ukusebenza, futhi abantu ababegqilaziwe kulezo zindawo bakhululwa. I-Emancipation Proclamation yaba yisinyathelo esibalulekile esiya ekuqedweni kokugcina kobugqila e-United States futhi yavulela indlela yokuphasiswa kweSichibiyelo Seshumi Nantathu soMthethosisekelo wase-U.S., esaphasiswa futhi saqinisekiswa ngoDisemba 6, 1865.

Uphondo lweRiphabhulikhi kusukela ngeminyaka yawo-1850 lwalusenkingeni yendaba yobugqila. Kulo lonke izwe kwakukhona izigaba ezimbili eziyinhloko ezazimelwe yizinhlobo ezimbili eziyinhloko zengqondo yezombusazwe. Inqubo yokwehlukana yaqala ngo-1856 njengoba amaqembu amelene nobugqila kanye nawasekela ubugqila engena endaweni yaseKansas ngenhloso yokusekela imibono yawo ngobugqila, ngesikhathi kanye nalapho iPhiladelphia yayihlukaniswa neLawodisiya. AmaDemocrat ayasekela ubugqila, kanti amaRepublican ayelwisana nabo.

Ngo-1856, iBleeding Kansas yaba yisibonakaliso esincane sempi eyayisondele. Ngalowo nyaka kwakhethwa umDemokhrasi owayesekela ubugqila ukuba abe yinhloko yophondo lweRiphabhulikhi, futhi ubuholi bakhe obungasebenzi baba uphawu lobumongameli obungasebenzi, kwaze kwaba yilezi zinsuku zokugcina zakamuva. Wandulela umongameli wokuqala weRiphabhulikhi owaphoqeleka ukuba ahlanze umonakalo owashiywa ubumongameli bukaBuchanan.

Ngo-1863, uphondo lweRiphabhulikhi lwakhipha umyalo wokuphatha obaluleke kakhulu emlandweni wesilo sasemhlabeni seSambulo seshumi nantathu. Lowo myalo wokuphatha wawubhekene nobugqila. Isigaba esisodwa sesimemezelo sithi, “Ukuthi ngosuku lokuqala lukaJanuwari, ngonyaka weNkosi yethu inkulungwane eyodwa namakhulu ayisishiyagalombili namashumi ayisithupha nantathu, bonke abantu ababoshwe njengabakhonzi ngaphakathi kwanoma yisiphi isiFundazwe noma ingxenywe yesiFundazwe ebekiwe, abantu bakhona abayobe ngaleso sikhathi bevukela i-United States, bayoba ngaleso sikhathi, kusukela lapho kuqhubeke, naphakade bekhululekile; futhi uHulumeni Osebenzayo we-United States, kuhlenganisa namandla awo ezempi nawolwandle, uyovuma futhi ugcine inkululeko yalabo bantu, futhi ngeke wenze senzo noma izenzo zokucindezela labo bantu, noma omunye wabo, kunoma yimiphi imizamo abangayenza yokuzuza inkululeko yabo yangempela.” Nakuba ukuxazululwa kwenkinga yobugqila ngaleso sikhathi kwakungakapheleli ngokomlando, umongo woMthethosisekelo uyabonakala lapho uLincoln ebhala ukuthi, “bonke abantu ababoshwe njengabakhonzi ngaphakathi kwanoma yisiphi isiFundazwe ... bayoba ngaleso sikhathi, kusukela lapho kuqhubeke, naphakade bekhululekile.”

ULincoln wayebuyela esimisweni esiyisisekelo esivezwe kuMthethosisekelo, esisho ukuthi “bonke abantu badalwe belingana.” ULincoln wayebuyela emaqinisweni ayisisekelo ngesikhathi esifanayo nalapho uphondo lwamaProthestani lwalulahlala isiprofetho salo esiyisisekelo, okuyisiprofetho sobugqila. Ngakho-ke, ngaso kanye lesi sikhathi lapho uphondo lweRiphabhulikhi lwalwenza

“umyalo walo wokuphatha” obaluleke kunayo yonke emlandweni mayelana nobugqila, uphondo lwamaProthestani lona lwenza umyalo wokuphatha obaluleke kunayo yonke emlandweni waso wesiprofetho mayelana nesiprofetho sobugqila, esimelwe yisifungo nesiqaqalekiso sikaMose. Uphondo lweRiphabhulikhi lwakhetha ukubuyela ezisekelweni, uphondo lwamaProthestani lona lwakhetha ukwenqaba isisekelo salo nokubuyela kulabo elalixwayiswe ukuba lingaphinde libuyele kubo.

Ngo-1863, uphondo lweRiphabhulikhi lwase luhlukaniswe lwaba amakamu amabili, njengoba umbuso wakwa-Israyeli wasendulo wahlukaniswa ngesikhathi sikaJerobowamu noRehobowamu. Ngo-1863, uphondo lwamaProthestani lwaxhunywa ngokomthetho ophondweni lweRiphabhulikhi, njengoba kumelwe ngama-altare amabili kaJerobowamu eBethel naseDani. Lezi zimpondo ezimbili zihamba emlandweni zihambisana ngokufanayo, futhi umlando ka-1863, ikakhulukazi, umele umlando wezinsuku zokugcina.

Umlando wamaMillerite uyaphindwa emlandweni wabayiikhulu namashumi amane nane ezinkulungwane, unokubekelwa eceleni okumbalwa okungokwesiprofetho. Okunye kwalokho kubekelwa eceleni kungukuthi ababebhekiswe kubo emlandweni wamaMillerite ekuqaleni kwakungabantu abangaphandle kwenhlangano, bese kuthi emuva kwalokho kube yileyo nhlangano uqobo. Enhlanganweni wabayiikhulu namashumi amane nane ezinkulungwane amazwi amabili eSambulo 18 akhomba izethameli ezimbili eziqondiwe, kodwa lezo zithameli zisesimweni esiphambene nesomlando wamaMillerite. Isithameli sokuqala ngabantu bakaNkulunkulu, kanti izwi lesibili lingezinye izimvu zikaNkulunkulu eziseseseBhabhiloni.

Esinye isexwayiso esiprofethayo siwukuthi, nakuba yomibili le migudu yomlando idlulela isuka kwelinye ibandla iye kwelinye, amaMillerite asuka eFiladelfiya aya eLawodikeya, kanti umnyakazo onamandla wengelosi yesithathu usuka eLawodikeya uye eFiladelfiya. Lokhu kuveza ukuthi amaMillerite asuka ebandleni lesithupha aya kwelesikhombisa, kanti abayizinkulungwane eziyikhulu namashumi amane nane bahamba besuka ebandleni lesikhombisa baya ebandleni lesishiyagalombili, elingalesikhombisa.

Uphondo lweRiphabhulikhi lwaqala ukuhamba kwalo lusuka esizweni esisekela ubugqila luya esizweni esiphikisana nobugqila emlandweni ozungeze unyaka ka-1863. Inhlekelele yalowo mlendo yasungula amaqembu ezombusazwe amabili ayibo labo baphikisi abafanayo kulezi “zinsuku zokugcina.” Njengoba nje umongameli wokuqala weRiphabhulikhi walowo mlendo wabulawa ezinsukwini ezimbalwa emva kokuphela kwempi, umongameli wokugcina weRiphabhulikhi wabulawa ngokomfanekiso futhi washiywa elele emgwaqweni njengofile ngenkathi izwe lijabula. Wabulawa, kungekhona ezinsukwini ezimbalwa emva kokuphela kweMpi Yombango, kodwa ngaphambi nje kokuba impi yombango yokugcina iqale.

UMongameli wokuqala weRiphabhulikhi wandulelwa ngumongameli ongasebenzi kahle kunabo bonke emlandweni waseMelika, futhi umongameli wokugcina weRiphabhulikhi uyakwandulelwa yilowo ofanayo. Ukungasebenzi kahle komongameli weDemokhrasi owandulela umongameli wokuqala weRiphabhulikhi kwasheshisa inhlekelele eyaguqukelo empini yombango, futhi lokho kungasebenzi kahle okufanayo kuyenzeka manje. Umongameli weDemokhrasi owandulela

umongameli wokugcina weRiphabhulikhi walawula umnotho ngendlela eyabangela ukuwa komnotho okukhulu kunakho konke emlandweni waseMelika kuze kube yileso sikhathi. Izimpondo ezimbili zihamba ngokuhambisana kuze kufike umthetho weSonto. Ngo-1863, kwaqala isizukulwane sokuqala sazo zombili izimpondo, futhi kuzo zombili izimpondo isizukulwane sesine nesokugcina siyobe sibhekene nempumalanga, futhi sikhothamele ilanga.

Umlayezo ka-Eliya uhlale uhambisana nezahlulelo zikaNkulunkulu eziqinisekisa umlayezo wesixwayiso. Umphakathi wezwe manje uphila njengabantu ababekhona ngaphambi kukazamcolo. Bayadla, baphuze, futhi balindele ukuthi imidondoshiya yezobuchwepheshe yamazwe omhlaba ixazulule noma iyiphi inkinga engase ivele. Izwi likaNkulunkulu liyaveza ukuthi izwe manje selisemngceleni wenhlekelele enkulu kakhulu.

“Kuthiwani ngobusuku na?’ Ngiyakuqonda yini ukubaluleka kwale miyalezo? Ngiyasiqonda yini isikhundla esikuso emsebenzini wokuphetha wohlelo olukhulu lokulungisa? Ingabe ngijwayelene kangaka ‘nezwi eliqinisekileyo lesiprofetho’ ukuba ngibone ezenzakalweni ezenzeka nxazonke zami ubufakazi obuqondile bokuthi iNkosi ezayo isisemnyango na? Ngiyawuzwa yini umthwalo wemfanelo ophezu kwami, ngenxa yokukhanya uNkulunkulu anginike khona? Ngabe ngilisebenzisa lonke ithalenta engiliphiwe njengomphathi wakhe, ngomzamo oqondiswe kahle wokuhlenga ababhuhayo? noma ngisivivi futhi anginandaba, ngixubene kancane nezwe elibi, ngisebenzisa izindlela namandla uNkulunkulu anginike wona, ikakhulukazi ekwaneliseni mina uqobo, ngikhathalela kakhulu ukuthula kwami nokunethezeka kwami kunokuqhubekisela phambili umsebenzi wakhe na? Ingabe indlela yami yokuphila iqinisa ‘ukukholwa osekuye kwanda emhlabeni kokuthi amaSeventh-day Adventist anika icilongo umsindo ongacacile, futhi alandela endleleni yabathanda izwe’?”

“Sizwa ukunyathela kwezinyawo zikaNkulunkulu osondelayo ukujezisa umhlaba ngenxa yobubi bawo. Ukuphela kwesikhathi sekusondele phezu kwethu. Izakhamuzi zomhlaba ziboshwa zibe yizixha ukuze zishiswe. Ingabe nawe uyakuboshwa kanye nokhula? Uyabona yini ukuthi minyaka yonke izinkulungwane ngezinkulungwane nezinkulungwane eziyishumi ziphindwe kayishumi zemiphefumulo ziyabhubha, zifa ezonweni zazo na? Izinhlu pho nezahlulelo zikaNkulunkulu seziqalile kakade ukwenza umsebenzi wazo, futhi imiphefumulo iya ekubhujisweni ngoba ukukhanya kweqiniso akukaze kukhanyiselwe endleleni yayo.”
General Conference Daily Bulletin, April 1, 1897.

Ngikufisile ngomphefumulo wami ebusuku; yebo, ngomoya wami ophakathi kwami ngiyakukufuna ekuseni kakhulu; ngokuba lapho izahlulelo zakho zisemhlabeni, abakhileyo bezwe bayofunda ukulunga. Isaya 26:9.