

uEliya — Inani Lesibhozo

Yeriko

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Ekuqaleni kukaSirayeli wamandulo ongokoqobo, kwanasekuqaleni kukaSirayeli wale mihla ongowomoya, ekunqumleni uLwandle oluBomvu, kwaza emva koko ekudanisekeni okukhulu, kwaqalisa uthotho lweemvavanyo eziqhubela phambili ezathi ekugqibeleni zafikelela kuvavanyo lokugqibela. Ukusilela kolo vavanyo lokugqibela encwadini kaNumeri nakwimbali yamaMillerite kuphawula ukuqala kokubhadula entlango.

“Kangangeminyaka engamashumi amane ukungakholwa, ukukrokra, nokuvukela kwamvalela ngaphandle amaSirayeli amandulo ezweni laseKanan. Izone ezifanayo ziye zalibazisa ukungena kukaSirayeli wale mihla eKanan yasezulwini. Kuzo zombini ezi meko izithembiso zikaThixo bezingenasiphako. Kukukungakholwa, ukuthanda ihlabathi, ukungazingcwaliseli, neengxabano phakathi kwabantu beNkosi abazibiza njengabayo okusigcine kweli hlabathi lesono nentlungu iminyaka emininzi kangaka.”

“Sisenokunyanzeliswa ukuba sihlale apha kweli hlabathi iminyaka emininzi ngakumbi ngenxa yokungathobeli, njengoko kwenzeka kubantwana bakwaSirayeli; kodwa ngenxa kaKristu, abantu baKhe mabangongezi isono esonweni ngokubeka ityala kuThixo ngenxa yesiphumo sendlela yabo yokwenza engalunganga.” Evangelism, 696.

Ekupheleni kwembali yakwaSirayeli wamandulo, njengasekuqaleni, kwakukho inkqubo yovavanyo oluqhubekayo eyaphela xa uSirayeli wamandulo, ongowokoqobo, wasiwa ekuthinjweni eBhabheli. Ekupheleni kukaSirayeli wangoku, ongowomoya, nabo ngokunjalo baya kujamelana nenkqubo yovavanyo oluqhubekayo. Loo nkqubo iphela xa ama-Adventist aseLawodike etshitshiswa emthethweni weCawa. Njengokuba kwakunjalo ngoSirayeli wamandulo, uSirayeli wangoku uya kuthinjwa yiBhabheli yokomoya.

Intshukumo yamaMillerite eyaqala ngokwesiprofeto ngo-1798, yaza yaphela ngokusemthethweni ngo-1863, ifanekisa intshukumo yamawaka alikhulu anamashumi amane anesine eyaqala ngo-1989 ize iphele ekuvalweni kwexesha lobabalo loluntu naseKubuyeni kukaKristu kwesiBini. Phakathi kokuphela kwentshukumo yamaMillerite nokufika kwentshukumo enamandla yengelosi yesithathu, kukho imbali yebandla lamaSeventh-day Adventist laseLawodike elibhaliswe ngokusemthethweni.

“Umgama owawuphakathi kweSinayi neKadeshe, emideni yeKanana, wawungowohambo lweentsuku ezilishumi elinanye kuphela; yaye amaqela kaSirayeli aphinda aqalisa uhambo lwawo enethemba lokungena kwakamsinyane kwelo lizwe lihle, xa ilifu ekugqibeleni lanika umqondiso wokuba kuqhubekwe phambili. UYehova wayenze izimanga ekubakhupheni eYiputa, yaye zeziphi na iintsikelelo ababengenakulindela ngoku, ekubeni babengene ngokusemthethweni emnqophisweni wokumamkela yena njengoMlawuli wabo, baza baqatshelwa njengabantu abanyuliweyo boPhezukonke?” OoSulusapho nabaProfeti, 376.

Uhambo lwabo olufutshane lwaphela lube yiminyaka engamashumi amane, ngenxa yokungakholwa nokungathobeli kwabo. Ukuba babebonakalise ukholo olwalusekelwe ekukhululweni kwabo okunamandla ebukhobokeni, ngebebewuwelile ngokukhawuleza uMlambo iYordan baza bangena kwiLizwe leDinga. Umqobo wabo wokuqala emva koko ngewawungulo mqobo mnje awathi kamva uYoshuwa wajamelana nawo. Emva kweminyaka engamashumi amane, uSirayeli ongokoqobo washiya intlango waya kwiLizwe leDinga, yaye iYeriko yaba linyathelo labo lokuqala, yaye imi njengomfuziselo wamandla kaThixo asisa elusindisweni kuye wonke okholwayo. IYeriko ikwangumfuziselo womsebenzi intshukumo yamaMillerite eyayimele ukujamelana nawo ngowe-1863, kodwa bona babuyela umva bangena entlango. Umfuziselo kaEliya unxulumene ngokuthe ngqo nomfuziselo weYeriko, yaye kuluncedo ukuqwalasela unxulumano lwembali lukaEliya neYeriko.

Ngoku ke amanye amanyathelo kaOmri awawenzayo, nobugorha bakhe ababonakalisayo, akabhalwanga na encwadini yeembali zookumkani bakwaSirayeli? Waza uOmri walala kooyise, wangcwatyelwa eSamarिया; waza uAhabhi unyana wakhe walawula esikhundleni sakhe. Ngomnyaka wamashumi amathathu anesibhozo ka-Asa ukumkani wakwaYuda, waqala ukulawula kwaSirayeli uAhabhi unyana kaOmri; waza uAhabhi unyana kaOmri walawula kwaSirayeli eSamarिया iminyaka emashumi mabini anambini. Waza uAhabhi unyana kaOmri wenza okubi emehlweni eNkosi ngaphezu kwabo bonke ababengaphambi kwakhe. Kwathi, ngokungathi yinto elula kuye ukuhamba ezonweni zikaYarobheham unyana kaNebhati, wathabatha uIzebhele intombi kaEtzbhahali ukumkani wamaTsido ukuba abe ngumfazi wakhe; wahamba waya kukhonza uBhahali, waqubuda kuye. Wamisela nesibingelelo sikaBhahali endlwini kaBhahali awayeyakhile eSamarिया. Waza uAhabhi wenza nesibonda esingcwele; waza uAhabhi wenza ngakumbi ukumqumbisa uYehova uThixo wakwaSirayeli kunabo bonke ookumkani bakwaSirayeli ababengaphambi kwakhe. Ngemihla yakhe uHiyeli waseBheteli wakha iYeriko; isiseko sayo wasibeka ngoAbhiram izibulo lakhe, waza amasango ayo wawamisa ngoSegub unyana wakhe omncinane, ngokwelizwi leNkosi eyalithethayo ngoYoshuwa unyana kaNun. Waza uEliya waseTishbi, owayephuma kubemi baseGilyadi, wathi kuAhabhi, Ehleli nje uYehova uThixo wakwaSirayeli, endimi phambi kwakhe, akuyi kubakho mbethe namvula kule minyaka, ngaphandle ngokwelizwi lam. 1 Kumkani 16:27–17:1.

Ukungqubana uEliya awayenako nothixo baka-Ahabhi noIzebhele eNtabeni iKarmele kwakuyimpindulo kubuwexuki bokumkani basentla bukaSirayeli, obabuphantsi kokumkani wabo wesixhenxe, lowo “wenza okungakumbi ukumqumbisa uYehova uThixo kaSirayeli kunabo bonke ookumkani bakwaSirayeli ababengaphambi kwakhe.” Igama elithi “qumbisa” kweso sicutshulwa libhekisa “kumhla wokumqumbisa,” owawumelwe luvavanyo lweshumi kuNumeri ishumi elinesine. Ukuqumbisa kuka-Ahabhi uThixo kwakumela olukugqibela kuvavanyo olwalulishumi, olaziswa yingxelo embi yeentloka ezilishumi kuNumeri ishumi elinesine. Ngoko ke, oku kumela uvavanyo lokugqibela lwentshukumo yamaMillerite novavanyo lokugqibela lwamawaka alikhulu anamashumi amane anesine.

Ngako oko, njengoko uMoya oyiNgcwele esitsho ukuthi, Namhla, ukuba nithe naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu, njengasekucaphukiseni, ngomhla wokulingwa

entlango. Hebhene 3:7, 8.

Ngomhla wesiprofeto “wovukelo” omelweyo nguAhabhi, umprofeti uEliya wathandaza ukuba, ukuba kwakuyimfuneko, uThixo azise izigwebo phezu koSirayeli ukuze abantu baKhe baguquke ezonweni ababebandakanyeka kuzo.

Abantu bakwaSirayeli babethe ngokuthe ngcembe baphulukana nokoyika nokuhlonela kwabo uThixo de ilizwi laKhe elangena ngoYoshuwa lingabi saba nabunzima kubo. “Ngemihla yakhe [ka-Ahabhi] uHiyeli waseBheteli wakha iYeriko: wabeka isiseko saso ngoAbhiram izibulo lakhe, wamisa namasango aso ngoSegub unyana wakhe omncinane, ngokwelizwi leNkosi, alithethayo ngoYoshuwa unyana kaNun.”

“Ngoxa amaSirayeli ayewela ekreqweni, uEliya wahlala engumprofeti kaThixo othembekileyo noyinyaniso. Umphefumlo wakhe othembekileyo wakhathazeka kakhulu akubona ukuba ukungakhohwa nokungathembeki kwakwahlula ngokukhawuleza abantwana bakaSirayeli kuThixo, waza wathandaza ukuba uThixo abasindise abantu baKhe. Wamcenga ukuba iNkosi ingabalihli ngokupheleleyo abantu baYo abonayo, koko, ukuba kuyimfuneko, ibavuse ngezigwebo ukuba baguquke, yaye ingabavumeli ukuba baqhube baye kude ngakumbi esonweni baze ngaloo ndlela bayicaphukise de ibatshabalalise njengesizwe.”

“Umyalezo weNkosi weza kuEliya ukuba aye kuAhabhi nezigwebo zaYo ngenxa yezono zakwaSirayeli. UEliya wahamba emini nasebusuku wada wafika ebhotwe likaAhabhi. Akazange acele kuvunyelwa ukuba angene, yaye akalindanga ukuba aziswe ngokusesikweni. Engalindelekanga konke kuAhabhi, uEliya umi phambi kokumkani omangalisekileyo wakwaSamarिया, enxibe iingubo ezirhabaxa ezazidla ngokunxitywa ngabaprofeti. Akenzi sixoliso ngokuvela kwakhe ngesiquphe, engenasimemo; koko, ephakamisela izandla zakhe ezulwini, uqinisekisa ngokundilekileyo ngoThixo ophilayo, owadala amazulu nomhlaba, ngezigwebo ezaziza kufikela uSirayeli: ‘Akuyi kubakho mbethe namvula kule minyaka, ngaphandle ngokwelizwi lam.’”

“Olu gxeko lothusayo lwemigwebo kaThixo ngenxa yezono zikaSirayeli lwehla njengombane phezu kokumkani owawexukile. Wabonakala ngathi uxhwaleke kukumangaliswa nokoyika; yaye ngaphambi kokuba akwazi ukuphola kukothuka kwakhe, uEliya, engalindanga ukubona isiphumo somyalezo wakhe, wanyamalala ngesiquphe kanye njengoko wayefikile. Umsebenzi wakhe wawukukuvakalisa ilizwi lesijwili elivela kuThixo, yaye ngoko nangoko warhoxa. Ilizwi lakhe lalizivalele iindyebo zezulu, yaye ilizwi lakhe laliyilo lodwa isitshixo esasinokuzivula kwakhona.” Testimonies, volume 3, 273.

USirayeli wayelibe ukuba uYoshuwa wayebabawisele umthetho ngokungqongqo wokuba bangadlalani neentlanga zabahedeni, nokuba bangaze bayakhe kwakhona iYeriko. Nangona idabi laseYeriko laliyimbonakaliso enkulu yamandla kaThixo kwaye lingumfuziselo wesithembiso sikaThixo sokukhokela abantu baKhe bangene eLizweni leDinga, kwakukho nesono, nesiqalekiso, nenkululeko ezazinxulunyaniswa neYeriko. ‘Isono’ sasisesika-Akan, owabawela ubutyebi nempembelelo yaseYeriko; ‘isiqalekiso’ sasisemntwini wonke oya kuyakha kwakhona iYeriko; yaye ihenyukazi uRahabhi lalimela ‘inkululeko’. U Akan wayefuna ingubo entle yaseBhabheli. Wayecinga ukuba angasifihla isono sakhe, njengokuba uAdam noEva bazama ukusifihla isono

sabo ngengubo yamagqabi omkhiwane. U Akan wayefuna impumelelo yasehlabathini eyayimelwa yiYeriko, yaye wayenqwenela ukunxulunyaniswa neBhabheli.

IYeriko imiswe njengomfuziselo womsebenzi wokuthwala isigidimi sengwezi yesithathu ukuya ehlabathini, kodwa ikwaqulethe isilumkiso ngokuphathelele kwisono sokuthanda nokukholosa ngehlabathi. Umfuziselo weYeriko ukwaqulethe nesiqalekiso esichasene nokwakhiwa kwakhona kweYeriko, yaye uRahabhi umele abo baseseseBhabheli abaphumayo xa isikhalo esikhulu sengwezi yesithathu sivakaliswa.

“Umphefumlo othembekileyo kaEliya wadakumba kakhulu. Umsindo wakhe wavuswa, waza waba nenzondelelo ngenxa yozuko lukaThixo. Wabona ukuba uSirayeli wayentywiliselwe ekreqweni oloyikekayo. Yaye xa wakhumbula izinto ezinkulu uThixo awayebenzele zona, wagutyungelwa lusizi nokumangaliswa. Kodwa konke oku kwakulityelwe sisininzi sabantu. Waya phambi kweNkosi, waza, enomphefumlo wakhe ushwabene yintlungu enzulu, wabongoza ukuba Abasindise abantu baKhe nokuba oko kwakunokwenziwa ngemigwebo. Wabongoza uThixo ukuba abathintele abantu baKhe abangenambulelo umbethe nemvula, ubuncwane bezulu, ukuze loo Sirayeli uwileyo ekreqweni akhangele ngelize koothixo bawo, kwizithixo zawo zegolide, zomthi, nezamatye, elangeni, enyangeni, nasezinkwenkwezini, ukuba ziwunkcenkceshele zize ziwutyebise umhlaba, ziwenze uvelise ngokuyintabalala. INkosi yamxelela uEliya ukuba isivile isicelo sakhe, yaye iya kubathintela abantu baYo umbethe nemvula ade babuyele kuYo ngenguquko.

“UThixo wayebalumkise ngokukhethekileyo abantu baKhe ekuxubeni neentlanga ezinqula izithixo ezazibangqongile, hleze iintliziyo zabo zikhohliswe ngamasimi emithi namangcwaba angcwele, iitempile nezibingelelo, ezazilungiswe ngendlela ebiza kakhulu nenomtsalane, ukuze kugqwethwe izimvo zabo, aze uThixo ashenxiswe ezingqondweni zabantu.

“Isixeko saseYeriko sasinikelwe kunqulo-zithixo olwalugabadele ngokugqithisileyo. Abemi baso babenobutyebi obukhulu kunene, kodwa bonke ubutyebi uThixo awayebunike bona babubala njengesipho soothixo babo. Babenegolide nesilivere ngokuyintabalala; kodwa, njengabantu bangaphambi konogumbe, babengcolile yaye bengabanyelisayo, bemthuka baze bamcaphukise uThixo wezulu ngemisebenzi yabo engendawo. Izigwebo zikaThixo zavuselwa iYeriko. Yayiyinqaba eyomeleleyo. Kodwa iNtloko yomkhosi kaYehova ngokwaYo yeza ivela ezulwini ukuze ikhokele imikhosi yezulu ekuhlaseleni isixeko. Iingelosi zikaThixo zabamba iindonga ezinkulu zaso zaza zazisa emhlabeni. UThixo wayethe isixeko saseYeriko masiqalekiswe nokuba bonke mabatshabalale ngaphandle kukaRahab nendlu yakhe. Aba babemelwe ukusindiswa ngenxa yobabalo awabubonisa uRahab kubathunywa bakaYehova. Ilizwi likaYehova ebantwini lalisithi: ‘Nani ke, nangayiphi na indlela zikhwebuleni kwinto eqalekisiweyo, hleze nani nibe ngabaqalekisiweyo, xa nithe nathabatha into eqalekisiweyo, nenza umnquba wakwaSirayeli ube sisiqalekiso, niwuzisele inkxwaleko.’ ‘Waza uYoshuwa wabafungisa ngelo xesha, esithi, Uqalekisiwe umntu phambi koYehova oya kuvuka alakhé esi sixeko saseYeriko: ngowamazibulo akhe uya kusibeka isiseko saso, nangonyana wakhe omncinane uya kumisa amasango aso.’”

“UThixo wayengqongqo kakhulu ngokuphathelele iYeriko, hleze abantu bathabatheke zizinto abemi balapho ababezinqulile, zize iintliziyo zabo ziphambuke kuThixo. Wabalinda abantu

baKhe ngemiyalelo ecace gca nengangqiyiyo; kanti noko, nangona kwakukho esi silumkiso sinzulu sivela kuThixo ngomlomo kaYoshuwa, uAkani wazama ukugqitha emthethweni. Ukubawa kwakhe kwamkhokelela ekubeni athabathe kubuncwane uThixo awayemthintele ukuba abubambe, ngenxa yokuba isiqalekiso sikaThixo sasiphezu kwabo. Kwaye ngenxa yesono salo mntu, uSirayeli kaThixo baba buthathaka njengamanzi phambi kweentshaba zabo.”

“UYoshuwa namadoda amakhulu akwaSirayeli babekwimbandezelo enkulu. Balala phantsi phambi kwetyeya kaThixo ngokuzithoba okunzulu kunene, ngenxa yokuba uYehova wayebacaphukele abantu baKhe. Bathandaza baza balila phambi koThixo. UYehova wathetha kuYoshuwa esithi: ‘Suk’ ukuhlala phantsi; ulaleleni na ubuso bakho ngale ndlela? USirayeli wonile, yaye bewaphule nomnqophiso waM endawabamisela wona; kuba bade bathabatha into eqalekisiweyo, babuya baba, bakhohlisa kananjalo, bayibeka naphakathi kwezinto zabo. Ngenxa yoko oonyana bakaSirayeli ababanga nakuma phambi kweentshaba zabo, kodwa bazifulathela iintshaba zabo, ngenxa yokuba babeqalekisiwe; kwaye andiyi kuphinda ndibe nani, ngaphandle kokuba niyitshabalalise into eqalekisiweyo phakathi kwenu.”

“Ndibonisiwe ukuba apha uThixo ubonakalisa indlela asijonga ngayo isono phakathi kwabo bazibiza ngokuba bangabantu Bakhe abagcina imiyalelo Yakhe. Abo athe ngokukhethekileyo wababeka embekweni ngokuba ngamangqina embonakalweni emangalisayo yamandla Akhe, njengoko kwaba njalo ngoSirayeli wamandulo, baze nangona kunjalo babe nobuganga bokungazihoyi iziyalelo Zakhe ezicacileyo, baya kuba phantsi komsindo Wakhe. Uya kufundisa abantu Bakhe ukuba ukungathobeli nesono kuyamcaphukisa kakhulu Yena yaye akufanele kuthatyathwe lula.” Testimonies, umqulu 3, 263, 264.

Ibali laseYeriko liquka isilumkiso sokuba kungathembwa kumandla abonakalayo nozuko lwesixeko esikhohlakeleyo nesisityebi. “Isixeko” kwisiprofeto seBhayibhile sibubukumkani, yaye uAkan wathabatha isambatho saseBhabheli. Isambatho ngokwesiprofeto simele isimilo, ngoko ke, “ngeentsuku zokugqibela,” ukufihla kukaAkan isambatho saseBhabheli kumelela umnqweno ofihlakeleyo wokuba nesimilo seBhabheli yokomoya. Isimilo, okanye umfanekiselo, weBhabheli yokomoya yinto enqwenelwa yiUnited States xa ihlanganisa ibandla norhulumente.

Bebhekene nethuba lokuba ulutsha lwentshukumo yamaMillerite lunokunyanzeliswa ukuba lungene kwiMfazwe Yamakhaya, yaye beqonda imfuneko yombutho, iinkokeli zentshukumo zaba zaxhunywa ngokusemthethweni nesizwe esityebileyo ababengamele nanini na bazifanise naso. KwaneSivumelwano-siseko selo lizwe lityebileyo sasiyilwe ngendlela ebonisa ukuba kwakungekho mfuneko yokuba ibandla lidibane norhulumente. Kwakukho amahlelo awayekho ngexesha lamaMillerite, asekhona nanamhla; amanye awo mahlelo akazange angena kubudlelwane obusemthethweni norhulumente wase-United States, yaye ukhetho lwawo lokungaseki olo lwalamano aluzange nangayiphi na indlela luwathintele ekuzilungiseleleni amabandla awo ngokwahlukeneyo.

Kwakude kudala emva kokuba uYoshuwa walwa idabi laseYeriko, ngexesha lika-Ahabhi, zonke izilumkiso zokuwexuka kuka-Akani nokutshatyalaliswa kweYeriko zazisele zilityelwe ngabantu bakaThixo abawexukileyo. UElia wathandaza kuThixo, ecela ukuba, xa kuyimfuneko, imigwebo

kaThixo isetyenziswe ukuze izise abantu baKhe enguqukwani. Xa uMalaki ebhala amazwi okugqibela eTestamente eNdala, isithembiso simiswe ngaphakathi komxholo wokuba iNkosi ibethe ihlabathi ngesiqalekiso. Isiqalekiso esasinxulumene neYeriko sasiphezu kwakhe nawuphi na umntu owayeya kuyakha kwakhona iYeriko. Isiqalekiso sasiphezu kwakhe nawuphi na owayeya kuthi, njengoAkani, anqwenele ukukholosa ngobutyebi nentabalala ezinxulumene neYeriko. “Isono” sika-Akani simela umnqwano ofihlakeleyo wangaphakathi, ongangcwalisekanga, wokunxiba ingubo yaseBhabheli. ‘Isiqalekiso’ sasisesenzweni sokwenza ezo minqwano zangaphakathi.

Umyalezo kaMiller wawungumyalezo kaEliya wexesha lakhe, yaye iMfazwe yamakhaya yayimele izigwebo ezihamba kunye nomyalezo kaEliya. Embindini weMfazwe yamakhaya ngowe-1863, ubu-Adventism bamaMillerite bayakha kwakhona iYeriko, njengoko kungqinwa ziinkcukacha zesiqalekiso sikaYoshuwa phezu kwakhe nabani na owenza oko.

Ke kaloku uYoshuwa wabafungisa ngelo xesha, esithi, Uqalekisiwe phambi koYehova umntu osukayo akhe lo mzi, iYeriko; isiseko sawo uya kusibeka ngowamazibulo akhe, namasango awo uya kuwamisa ngonyana wakhe omncinane. Yoshuwa 6:26.

Igama elithi “adjured” emyalelweni kaYoshuwa lisisifungo kwangaxeshanye lisisiqalekiso. Uya kuqalekiswa ukuba uwaphule umyalelo kaYoshuwa, yaye uya kusikelelwa ukuba usigcine isifungo. Igama eliguqulelwe ngokuthi “adjured” likwaguqulelwa ngokuthi “seven times” kwiLevitikus amashumi amabini anesithandathu. Isifungo nesiqalekiso sikaMoses, njengoko uDaniyele ekuchaza kwisahluko sesithoba, sinxulunyaniswe nokwakhiwa kwakhona kweYeriko.

Ewe, onke amaSirayeli awugqithile umthetho wakho, kwanokuphambuka ukuze angaliphulaphuli ilizwi lakho; ngenxa yoko isiqalekiso sigalelwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses umkhonzi kaThixo, ngenxa yokuba sonile kuye. Daniyele 9:11.

USister White wathi, “UTHixo wayengqongqo kakhulu ngokuphathelele iYeriko, hleze abantu balukuhlwe zizinto ababezinqulile abemi balapho, zize iintliziyo zabo ziphambukiswe kuThixo.” UThixo wayengqongqo kakhulu ekuphumezeni intshabalalo yeYeriko, yaye ngenxa yoko wayengqongqo kakhulu nasekubhaliseni isilumkiso esimelwe nguAkan. Wayenenyameko ekubhaliseni isiqalekiso esinxulumene nokwakhiwa ngokutsha kweYeriko, ekwanenyameko nasekucaciseni amaqhinga angcwele asetyenzisiweyo ekuwiseni iindonga phantsi.

Ngokuqinisekileyo yayinguYesu, njengoMphathi womkhosi kaYehova, owawalathisayo iingelosi ukuba ziwiswe phantsi iindonga zaseYeriko; yaye akukho nto yenziwa ngengozi eLizwini likaThixo, kodwa kulo mzekelo, umprofetikazi usixelela ukuba “uThixo wayecokisekile kakhulu ngokubhekisele eYeriko.” Iintsuku ezisixhenxe ityeya yayithwalwa ijikeleziswe isixeko, yaye usuku lulingana nonyaka esiprofetweni. Loo mqaqo wabhaliwa ekuqaleni kweminyaka engamashumi amane yokubhadula entlango, yaye ekupheleni kwaloo minyaka ingamashumi amane basijikeleza iYeriko iintsuku ezisixhenxe.

Ngokwenani leentsuku enabihlola ngazo ilizwe, ezimihla imashumi mane, imini nganye ibe ngumnyaka, niya kubuthwala ubugwenxa benu, iminyaka emashumi mane, nazi ke niya kuyazi

ukwaphuka kwesithembiso sam. Numeri 14:34.

Iintsuku ezisixhenxe ityeya yathwalwa yajikeleziswa isixeko, yaye ngomhla wesixhenxe yajikeleziswa isixeko “kasixhenxe.” Oku kunika amangqina amabini esiprofeto okuba iYeriko inxulunyaniswa “namaxesha asixhenxe” esifungo sikaMoses. Abantu bomnqophiso kaThixo bangababingeleli, yaye ababingeleli abasixhenxe bavuthela amaxilongo asixhenxe.

Nani ke, njengezitye eziphilileyo, nakhiwa nibe yindlu yomoya, ububingeleli obungcwele, ukuze ninyuse imibingelelo yomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Petros 2:5.

Ixilongo limela nokuba ngumyalezo wesilumkiso, okanye isigwebo, okanye ubizo lwendibano engcwele ngokuxhomekeka kwimeko elikuyo. Kwiintsuku zokugqibela ixilongo limelwe kukuvuthelwa ngabalindi, njengoko lavuthelwa ngamaMillerite kwimbali yawo. Ababingeleli bamele abalindi abasezindongeni zeZiyon abavuthela ixilongo, belumkisa abantu bakaThixo ngesigwebo esizayo, kwangaxeshanye bebiza kwabo bantu banye kanye ukuba beze kwindibano engcwele.

Vuthelani isigodlo eZiyon, nikhalise isilumkiso entabeni yam engcwele; mabangcangcazele bonke abemi belizwe; kuba iyeza imini kaYehova, kuba isondele kakhulu ... Vuthelani isigodlo eZiyon, ngcwalisani uzilo, bizani ibandla elinyanisekileyo. Hlanganisani abantu, ngcwalisani ibandla, qokelelani amadoda amakhulu, hlanganisani abantwana, kwanabancancayo amabele; umyeni makaphume egumbini lakhe, nomtshakazi egumbini lakhe. Ababingeleli, abalungiseleli bakaYehova, mabakhale phakathi kwevaranda nesibingelelo, bathi, Basindise abantu bakho, Yehova, ungabi lilifa lakho lingcikovwe, ukuze iintlanga zingabalawuli phezu kwabo; yini na ukuba bathi phakathi kwezizwe, Uphi na uThixo wabo? Yoweli 2:1, 15–17.

Umyalezo wexilongo ngumyalezo kaEliya. Zonke iindlela ezahlukahlukeneyo elisetyenziswa ngazo igama elithi “isixhenxe” kuYoshuwa isahluko sesithandathu, ziligama elinye okanye sisiphumo esinxulumene nelo gama eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu. Kanti ke umxube weentsomi osasazwa ziingcali zezenkolo zaseLawodike usithi igama eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu limela kuphela ukuzaliseka kwamandla, okanye ukuphelela, okanye olunye utshintsho olusisidenge lokukhanyela kwabo ukuba uMiller wayechanile ekusebenziseni ixabiso lamanani kwigama eliguqulelwe ngokuthi “izihlandlo ezisixhenxe.” Ababingeleli bakhokela abantu bajikeleza isixeko izihlandlo ezisixhenxe, kungekhona ngokupheleleyo okanye ngokugqibeleleyo bejikeleza iYeriko. Igama eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” limela ixabiso lamanani!

EYeriko, xa abantu bamemayo, oko kwakumela isikhalo esikhulu samakhulu alikhulu anamashumi amane anesine amawaka, abanqunyulwe entabeni kungekho zandla kuDaniyeleli isahluko sesibini, ababetha bawutyumze umfanekiso ube ziingceba.

Yaye ke ngemihla yaba kumkani uThixo wezulu aya kumisa ubukumkani obungayi kutshatyalaliswa naphakade; nobu bukumkani abuyi kushiyelelwa kwabanye abantu, bube bo buya kuziqhekeza buphelise zonke ezi zikumkani, yaye bona buya kuma ngonaphakade. Kuba

njengoko ubonile ukuba ilitye laphuma entabeni linganqunywanga zizandla, laza laziqhekeza isinyithi, ubhedu, udongwe, isilivere, negolide; uThixo omkhulu uyazisile kukumkani izinto eziya kwenzeka emva koku; nephupha elo liqinisekile, nentsingiselo yalo iyinyaniso. Daniyeli 2:44, 45.

UThixo wayekuqaphela ukudwelisa izinyithi ezixabisekileyo ezafunyanwa eYeriko njengegolide, isilivere, ubhedu nentsimbi. Ngokwesiprofeto, udongwe lumela abantu bakaThixo njengoko befanekiselwa nguRahabhi. IYeriko imele isiphelo sazo zonke izikumkani zasemhlabeni ngexesha lokukhala okukhulu lwamakhulu alikhulu anamashumi amane anesine amawaka.

Ke zonke iziliva, negolide, neempahla zobhedu neentsimbi, zingcwelisiwe kuYehova; ziya kungena ebuncwaneni bukaYehova. Yoshuwa 6:19.

IYeriko imela umsebenzi wokoyiswa kweLizwe leSithembiso, olungumfuziselo womsebenzi wentshukumo enamandla yengelosi yesithathu. Loo msebenzi uquka isilumkiso, isiqalekiso, nokusindiswa kwabo bangaphandle kobubingeleli, njengoko bemelwe lihenyukazi, uRahabhi.

“Isiqalekiso” sikaYoshuwa esisiprofeto sazaliseka kamva ngemihla ka-Ahabhi noEliya. Isiqalekiso esichasene nokwakhiwa kwakhona kweYeriko sasiqalathe isiprofeto esikhethekileyo sokuba indoda eyayiya kuyenza loo nto yayiya kulahlekelwa ngunyana wayo omncinane xa imisa amasango aseYeriko, yaye yayiya kulahlekelwa ngunyana wayo omkhulu xa ibeka iziseko zaso. Ngexesha likaEliya, uHiyeli waseBheteli wasizalisekisa eso siprofeto, yaye unyana wakhe omncinane wafa xa wayemisa amasango, unyana wakhe omkhulu wafa xa wayebeka iziseko. “Isiqalekiso” esinxulunyaniswa nesigidimi sikaEliya sasimelwe ngumsebenzi wokwakha kwakhona iYeriko.

Yabonani, ndiya kunithumela uEliya umprofeti, ngaphambi kokufika komhla omkhulu nowoyikekayo weNkosi; yaye uya kuyibuyisela intliziyo yoobawo kubantwana, nentliziyo yabantwana kooyise, hleze ndize ndilibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

Isiqalekiso sembali yamaMillerite esasinxulumene nesigidimi sikaMiller sikaEliya saprofetwa nguYoshuwa saza sazaliseka ngexesha likaEliya noAhabhi.

Ngemihla yakhe uHiyeli waseBheteli wakha iYeriko; wazimisa iziseko zalo ngoAbhiram izibulo lakhe, wamisa namasango alo ngoSegub unyana wakhe omncinane, ngokwelizwi likaYehova awalithethayo ngoYoshuwa unyana kaNun. 1 Kumkani 16:34.

Isiqalekiso sokwakha kwakhona iYeriko asinakwahlulwa ekubonakalalisweni kwamandla awasetyenziswa nguThixo ekudilizeni iindonga zaseYeriko. USista White wathi, “Abo athe wabahlonipha ngokukhethekileyo ngokubavumela ukuba babone izibonakaliso ezimangalisayo zamandla Akhe, njengoko kwenzekayo kuSirayeli wamandulo, baze nokuba kunjalo bazingele ukungayithobeli imiyalelo Yakhe ecacileyo, baya kuba zizinto zengqumbo Yakhe.” AmaMillerite ayesandula ukuthabatha inxaxheba ekubonakalalisweni kwamandla kaThixo okwafikelela encotsheni ngoMkhosi Wasezinzulwini zobusuku, ukanti ayesalile isifungo sikaMoses samaxesha asixhenxe, athe noDaniyeli wasichaza njengesisiqalekiso sikaMoses.

Amagama angumfuziselo wesimilo eLizwini likaThixo, yaye igama lendoda eyakha kwakhona iYeriko, kunye namagama onyana bayo omdala nowokugqibela, anentsingiselo enkulu. UHiyeli uthetha uThixo ophilayo wamandla, yaye oko kubonisa ukuba uHiyeli wayengumlandeli kaThixo ophilayo. Inyaniso yokuba echazwa njengowaseBheteli imnxulumanisa nebandla. UAbhiram, izibulo lakhe, uthetha uyise wokuphakama, ngokwentsingiselo yokuphakanyiswa nokunyuselwa phezulu. Unyana wakhe omncinane, uSegubhi, uthetha ukuphakama, kwanokuphakamisa nokunyusela phezulu. Onke la magama mathathu amela iziqalelo zesimilo sikaThixo, kodwa kumxholo wesiprofeto awasizalisekisayo amela umntu owayeziphakamisa aze azinyusele ngaphezu koThixo uSomandla owayeyidilizile iYeriko. “Isango” kwisiprofeto limela ibandla.

“Kumphefumlo othobekileyo, okholwayo, indlu kaThixo emhlabeni ilisango lasezulwini. Ingoma yendumiso, umthandazo, amazwi athethwa ngabameli bakaKristu, zizixhobo ezimiselwe nguThixo zokulungiselela abantu ibandla elingasentla, olo nqulo luphakamileyo ekungekho nto inako ukungena kulo eyinqambileyo.” Testimonies, umqulu 5, 491.

Ukuqalwa komsebenzi wokusungula ibandla kwaqala ngowe-1860, njengoko kungqinwa ngababhali-mbali bama-Adventist abafana noArthur White, umzukulwana kaEllen White.

“Nangona uEllen White wayebhalile waza wapapasha ngokubanzi ngesidingo socwangco ekulawuleni umsebenzi webandla (bona Early Writings, 97–104), yaye nangona uJames White wayesoloko esibeka esi sidingo phambi kwamakholwa ngeentetho nangezihloko ezikuReview, ibandla lathabatha ixesha elide ukuhambela phambili. Oko kwakunikelwe ngendlela eqhelekileyo kwamkelwa kakuhle, kodwa xa kwakufikelelwa ekukugququleleni oku kube yinto eyakhayo kwakubakho ukuxhathisa nenkcaso. Izihloko ezimfutshane zikaJames White ngoFebruwari zavusa abaninzi ekwanelisekeni kwabo, yaye ngoku kwakuthethwa kakhulu.”

“UJ. N. Loughborough, esebenza noWhite eMichigan, waba ngowokuqala ukuphendula. Amazwi akhe ayengokuqinisekisa, kodwa ekwimeko yokuzikhusela:

“Kutsho omnye, ukuba nizilungiselele ngendlela yokuba nibambe impahla ngokomthetho, niya kuba yinxalenye yeBhabheli. Hayi; ndiyaqonda ukuba kukho umahluko omkhulu phakathi kokuba sibe kwimeko yokuba sikhusele impahla yethu ngomthetho nokusebenzisa umthetho ukukhusela nokunyanzelisa iimbono zethu zenkolo. Ukuba kuphosakele ukukhusela impahla yecawa, kutheni kungaphosakali ukuba abantu ngabanye babambe nayiphi na impahla ngokusemthethweni?—Review and Herald, Matshi 8, 1860.’

“UJames White wayevale intetho yakhe kwiReview, ebeka umba wemfuneko yolungelelwaniso lwemisebenzi yopapasho phambi kwebandla ngamazwi athi, ‘Ukuba bakho abachasayo iingcebiso zethu, bangathanda na ukubhala isicwangciso esinokuthi thina njengabantu senze ngaso?’—Ibid., Februwari 23, 1860. Umfundisi wokuqala owayesebenza phandle entsimini ukuphendula yaba nguR. F. Cottrell, umhleli onxibelelanayo weReview, owayengumntu oqinileyo. Ukusabela kwakhe kwangoko kwakungokuchasa ngokucacileyo:”

“UMzalwana uWhite ucele abazalwana ukuba bathethe ngokunxulumene nesindululo sakhe sokukhusela ipropati yecawa. Andazi ngokuchanileyo ukuba nguwuphi ummiselo awucingayo kolu luvo, kodwa ndiyaqonda ukuba kukuba sibhaliswe ngokomthetho njengequmrhu lenkolo.

Mna ngokwam, ndicinga ukuba bekuya kuba kuphosakele ‘ukuzenzela igama,’ kuba oko kusekwisiseko seBhabheli. Andicingi ukuba uThixo angakuvuma oko.—Ibid., Matshi 22, 1860.” Arthur White, Ellen G. White, umqulu 1, 420, 421.

UJames White waqalisa umzamo wakhe wokuba libandla ngowe-1860, yaye ibandla limelwe “lisango”. UEllen White uthe oku ngonyaka ka-1860.

“Ngo-1860 ukufa lwawela umnyango wethu, lwaza lwaphula elona sebe lincinane lomthi wosapho lwethu. UHerbert omncinane, owazalwa ngoSeptemba 20, 1860, wasweleka ngoDisemba 14 waloo nyaka mnye.” Testimonies, volume 1, 103.

Ngo-1863, ooWhite nabo bafelwa ngunyana wabo omkhulu. Emva kokudlala nokutshisa kakhulu, wangena egumbini apho kwakulungiselelwa khona iitshathi zelaphu waza walala phezu kwamalaphu afumileyo awayesetyenziswa ekulungiseleleni ezo tshathi. Iitshathi zowe-1843 nezowe-1850 zimele iziseko zentshukumo yamaMillerite. Itshathi eyaveliswa ngo-1863 imele ukwaliwa “kwamaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu, njengoko ayekade emelwe ngaphambili phezu kweetafile ezimbini zikaHabakuki. Iveza umyalezo osisiseko wobuxoki.

“Xa ngolwesiHlanu, Novemba 27, [1863] abazali bakufika eTopsham, bafumana oonyana babo abathathu noAdelia bebalindile esikhululweni sikaloliwe. Bonke babebonakala besempilweni entle, ngaphandle kukaHenry, owayenomkhuhlane obandayo. Kodwa ngoLwesibini olulandelayo, Disemba 1, uHenry wayegula kakhulu yinyumoniya. Kwiminyaka emininzi kamva uWillie, umninawa wakhe omncinane, waliphinda walakha ibali ngolu hlobo:”

“Ngexesha lokungabikho kwabazali babo, uHenry noEdson, phantsi kweliso likaMzalwana uHowland, babexakeke kakhulu benyusela iitshathi elaphini, zilungiselelwa ukuthengiswa. Basebenza kwisakhiwo sevenkile esiqeshiweyo esimalunga nebhloko enye ukusuka kwikhaya lakwaHowland. Ekugqibeleni bafumana ikhefu leentsuku ezimbalwa ngoxa babelindele ukuba kuthunyelwe iitshathi zivela eBoston.... Ebuya kuhambo olude ecaleni komlambo, yena [uHenry] ngokungacinganga walala waza wozela phezu kwamaqhekeza ambalwa amalaphu afumileyo awayesetyenziselwa ukuxhasa iitshathi zephepha. Umoya obandayo wawungena ngefestyle evulekileyo. Oku kungabi nankathalo kwabangela umkhuhlane ombi kakhulu.” Arthur White, Ellen G. White, umqulu 2, 70.

Ngowe-1863, intshukumo yamaMillerite yaphela ngokusekwa kwebandla nangokwaliwa kweenyaniso ezisisiseko ezazimelwe phezu kwamacwecwe amabini kaHabakuki. Inkokeli ephambili, njengoko yafanekiswa nguHiyeli waseBheteli, yayisele iqalile umsebenzi wokumisa amasango ngowe-1860, yaza yalahlekelwa ngunyana wayo omncinane ngenxa yokwenjenjalo. Ngowe-1863, iitshathi zomgunyathi zaba yindawo yokuphumla apho unyana omkhulu kaHiyeli walalisa khona. Wabanjwa yingqele, waza wasweleka kwangaloo nyaka. Ukufa kwakhe kwakunxulumene ngokuthe ngqo nokulala phezu kweetshathi ezaziveliswa ngelo xesha. Kodwa ke iitshathi eyayiveliswa ngowe-1863 yayiyeyomgunyathi wesiseko awasivusayo uEliya, emelwe nguMiller.

Umyalelo kaYoshuwa wokuchasa ukwakhiwa ngokutsha kweYeriko wavakaliswa ngegama elithi “adjure.” Limela isifungo nesiqalekiso, yaye likwangelo gama liguqulelwe ngokuthi “kasixhenxe” kwiLevitikus amashumi amabini anesithandathu. Sisiqalekiso esihamba nomyalezo kaEliya, yaye eso siqalekiso sazaliseka ngo-1860 nango-1863 xa i-Adventism yamaMillerite yakha kwakhona iYeriko ngokusekwa kwebandla elisemthethweni nangokulahlwa kwelitye lokukhubekisa likaMiller. UHiyeli wayengowaseBheteli, ngaloo ndlela egxininisa ngokwesiprofeto umsebenzi kaHiyeli wokwakha kwakhona iYeriko, njengomsebenzi wokwakha ibandla.

“Isiqalekiso” sikaYoshuwa sabhengezwa ngokunxulumana nebali lemfazwe yaseYeriko, imfazwe engenakubalulwa ngaphandle kokuphinda-phindwa kukuchazwa “kukasixhenxe.”

Ngo-1863, isigidimi okanye “isifungo” sikaMoses, njengoko sasivezwa nguEliya, saza samelwa nguWilliam Miller, savelisa “isiqalekiso.” Zombini isigidimi sikaMoses nomsebenzi kaEliya zakhatywa. UEliya wabuya ngo-1989, kodwa akazange aphinde adityaniswe noMoses de kwaba semva koSeptemba 11, 2001. Olo lwazi lusamele ukukhuselwa, kodwa alunamkrozo.

“Abalungiseleli abangangcwaliswanga bazimisa ngokuchasene noThixo. Badumisa uKristu nothixo weli hlabathi ngomoya omnye. Nangona ngokuzibanga besamkela uKristu, bamkela uBharrabhas, yaye ngezenzo zabo bathi, ‘AsinguLo lo Mntu, koko nguBharrabhas.’ Mabathi bonke abafunda le migca, balumke. USathana uzingca ngoko anokukwenza. Ucinga ukuba uya kuchitha ubunye uKristu awathandazela ukuba bube khona eBandleni laKhe. Uthi, ‘Ndiya kuphuma ndibe ngumoya wobuxoki ukuze ndikhohlise abo ndinokubakhohlisa, ukuze bagxeke, bagwebe, baze bagqwethise inyaniso.’ Makwamkelwe unyana wenkohliso nowobungqina bobuxoki libandla eliye lanokukhanya okukhulu, ubungqina obukhulu, yaye elo bandla liya kuwulahla umyalezo iNkosi ewuthumileyo, lamkele ezona zityholo zingenangqiqo neengcinga zobuxoki neethiyori zobuxoki. USathana uhleka ubudenge babo, kuba uyayazi into eyinyaniso.”

“Abaninzi baya kuma kumaqonga ethu okushumayela bephethe isibane sesiprofeto sobuxoki ezandleni zabo, sivuthiswe sisibane sikaSathana sesihogo. Ukuba amathandabuzo nokungakholwa kuyagcinwa, abalungiseleli abathembekileyo baya kususwa kubantu abacinga ukuba bazi kakhulu. ‘Ukuba ubusazi,’ watsho uKristu, ‘kwanina kanye ngalo mhla wenu, izinto ezinxulumene noxolo lwakho! kodwa ngoku zifihliwe emehlweni akho.’”

“Noko ke, isiseko sikaThixo simi siqinisekile. INkosi iyabazi abo bangabaYo. Umfundisi ongcwalisiweyo makangabi nabuqhophololo emlonjeni wakhe. Makacace njengemini, ekhululekile kulo lonke ibala lobubi. Ubulungiseleli obungcwalisiweyo nopapasho olungcwalisiweyo buya kuba ngamandla ekukhanyiseni oku kubuyisela umva isizukulwana sokukhanya kwenyaniso. Ukukhanya, bazalwana, ngakumbi ukukhanya siyakudinga. Khalisani isigodlo eZiyon; vakalisani isilumkiso entabeni engcwele. Qokelelani umkhosi weNkosi, neentliziyo ezingcwalisiweyo, ukuze kuviwe oko iNkosi eya kukuthetha kubantu baYo; kuba Yandisile ukukhanya kubo bonke abaya kuva. Mabaxhobe, balungele, benyuke baye edabini—ukunceda iNkosi nxamnye nabanamandla. UThixo ngokwaKhe uya kusebenzela uSirayeli. Zonke iilwimi zobuxoki ziya kuthuliswa. Izandla zeengelosi ziya kubhukuqa amaqhinga okukhohlisa ayakhiwayo. Iindonga zokukhusela zikaSathana aziyi kuze

zoyise. Uloyiso luya kuhamba nomyalezo wengelosi yesithathu. Njengoko iNtloko yomkhosi weNkosi yazidiliza iindonga zaseYeriko, ngokunjalo abantu beNkosi abagcina imithetho yaYo baya koyisa, zize zonke izinto ezichasayo zoyiswe. Makungabikho namnye umphefumlo okhalazayo ngabakhonzi bakaThixo abeze kubo benomyalezo othunyelwe livela ezulwini. Ningabi sasazifunela ziphoso kubo, nisithi, ‘Baqinisekile kakhulu; bathetha ngamandla kakhulu.’ Basenokuthetha ngamandla; kodwa akuyomfuneko na oko? UThixo uya kwenza iindlebe zabavayo zinkenteze ukuba abayi kuliphulaphula ilizwi laKhe okanye umyalezo waKhe. Uya kubagxeka abo baxhathisa ilizwi likaThixo.”

“USathana usebenzise onke amacebo anokwenzeka ukuze kungabikho nto iza phakathi kwethu njengabantu ukusohlwaya nokusikhalimela, nokusibongoza ukuba silahle iimpazamo zethu. Kodwa kukho abantu abaya kuthwala ityeya kaThixo. Abanye baya kuphuma phakathi kwethu abangayi kuphinda bayithwale ityeya. Kodwa abo abanakumisa iindonga zokuthintela inyaniso; kuba iya kuqhubekela phambili inyuke ide ifike esiphelweni. Kwixesha elidlulileyo uThixo uye wavusa amadoda, yaye usenawo nangoku amadoda ethuba alindileyo, elungiselelwe ukwenza ukuthanda kwaKhe—amadoda aya kudlula kwizithintelo ezinjengeendonga eziqatywe ngodaka olungaxutywanga kakuhle. Xa uThixo ebeka uMoya waKhe phezu kwabantu, baya kusebenza. Baya kuvakalisa ilizwi leNkosi; baya kuphakamisa ilizwi labo njengexilongo. Inyaniso ayiyi kuncitshiswa okanye ilahlekelwe ngamandla ayo ezandleni zabo. Baya kubonisa abantu izikreko zabo, nendlu kaYakobi izono zayo.”
Testimonies to Ministers, 409–411.