

u-Eliya - Inombolo Yesishiyagalombili

Jeriko

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Ekuqaleni kuka-Israyeli wasendulo ongokoqobo, nangasekuqaleni kuka-Israyeli wanamuhla ongokomoya, ekweqeni uLwandle Olubomvu, kwase kuthi-ke nasekudumazekeni okukhulu, kwaqala uchungechunge lwezivivinyo eziqhubekayo olwagcina selufika esivivinyweni sokugcina. Ukwehluleka kwaleso sivivinyo sokugcina encwadini kaNumeri nasemlandweni wamaMillerite kuphawula ukuqala kokuzulazula ehlane.

“Iminyaka engamashumi amane ukungakholwa, ukukhonona, nokuhlubuka kwavimbela u-Israyeli wasendulo ukuba angangeni ezweni laseKhanani. Isono ezifanayo ziye zabambezele ukungena kuka-Israyeli wanamuhla eKhanani lasezulwini. Kuzo zombili lezi zimo, izithembiso zikaNkulunkulu bezingenaphutha. Yikho ukungakholwa, ukuthanda izwe, ukungazinikezeli ngokuphelele, nokuxabana phakathi kwabantu beNkosi abazibiza ngokuthi bangabakhe, okusiwisele ukuba sihlale kulo mhlaba wesono nosizi iminyaka eminingi kangaka.

“Kungase kudingeke ukuba sihlale lapha kuleli zwe iminyaka eminingi kakhulu ngenxa yokungalaleli, njengoba kwenzeka kubantwana bakwa-Israyeli; kodwa ngenxa kaKristu, abantu baKhe akufanele bengezelele isono phezu kwesono ngokusola uNkulunkulu ngemiphumela yendlela yabo yokwenza embi.” Evangelism, 696.

Ekupheleni komlando ka-Israyeli wasendulo, njengasekuqaleni, kwakukhona inqubo yokuvivinywa eqhubekayo eyaphela lapho u-Israyeli wasendulo ongokoqobo ethunjelwa eBhabhiloni. Ekupheleni kuka-Israyeli wanamuhla ongokomoya, nabo bayobhekana nenqubo yokuvivinywa eqhubekayo. Leyo nqubo iphela lapho ama-Adventist aseLawodikeya egumbuqelwa emthethweni weSonto. Njengaku-Israyeli wasendulo, u-Israyeli wanamuhla uyothunjwa yiBhabhiloni elingokomoya.

Inhlangano yamaMillerite eyaqala ngokwesiprofetho ngo-1798, yaze yaphela ngokusemthethweni ngo-1863, iyisifanekiso senhlangano yabayizinkulungwane eziyikhulu namashumi amane nane eyaqala ngo-1989 futhi iphela ekuvalweni komusa wokuhlolwa kwesintu nasekubuyeni kwesibili kukaKristu. Phakathi kokuphela kwenhlangano yamaMillerite nokufika kwenhlangano enamandla yengelosi yesithathu, kukhona umlando webandla laseLawodikeya lamaSeventh-day Adventist elibhaliswe ngokomthetho.

“Ibanga elingamahambo ezinsuku eziyishumi nanye kuphela laliphakathi kweSinayi neKadeshi, emingceleni yaseKhanani; futhi kwakungokulindela ukungena ngokushesha ezweni elihle lapho izimpi zakwa-Israyeli zaqalisa futhi uhambo lwazo lapho ifu ekugcineni selinike isibonakaliso sokuqhubekela phambili. UJehova wayenze izimangaliso ekubakhipheni eGibhithe, futhi yiziphi izibusiso ababengenakulindela manje njengoba base benze isivumelwano ngokusemthethweni sokumamukela njengoMbusi wabo, futhi sebevunyelwe

njengabantu abakhethiweyo boPhezukonke?” Patriarchs and Prophets, 376.

Uhambo lwabo olufushane lwagcina luyiminyaka engamashumi amane, ngenxa yokungakholwa nokungalaleli kwabo. Ukuba babebonakalisé ukholo olwalusekelwe ekukhululweni kwabo okukhulu ebugqilini, ngabe bawela masinyane uMfula iJordani bangena eZweni Lesithembiso. Isithiyo sabo sokuqala emva kwalokho ngabe saba yilesa sithiyo esathi kamuva uJoshuwa wasinqoba. Emva kweminyaka engamashumi amane, u-Israyeli ongokoqobo washiya ihlane waya eZweni Lesithembiso, futhi iJeriko yaba yisinyathelo sabo sokuqala, futhi ime njengophawu lwamandla kaNkulunkulu ensindisweni kubo bonke abakholwayo. IJeriko futhi iwuphawu lomsebenzi okwakufanele ukunyakaza kwamaMillerite kubhekane nawo ngo-1863, kodwa bahlehlela emuva baya ehlane. Uphawu luka-Eliya luxhumene ngokuqondile nophawu lweJeriko, futhi kuyafundisa ukucabangela ukuxhumana kuka-Eliya ngokomlando neJeriko.

Kepha manje zonke ezinye izenzo zika-Omri azenzayo, nobuqhawe bakhe abubonakalisa, akubhalwanga yini encwadini yemilando yamakhosi akwa-Israyeli na? U-Omri wayeselala noyise, wangcwatshwa eSamariya; u-Ahabi indodana yakhe wabusa esikhundleni sakhe. Ngomnyaka wamashumi amathathu nesishiyagalombili ka-Asa inkosi yakwaJuda, u-Ahabi indodana ka-Omri waqala ukubusa phezu kuka-Israyeli; u-Ahabi indodana ka-Omri wabusa phezu kuka-Israyeli eSamariya iminyaka engamashumi amabili nambili. U-Ahabi indodana ka-Omri wenza okubi emehlweni eNkosi ngaphezu kwabo bonke ababengaphambi kwakhe. Kwathi, kungathi kuyinto encane kuye ukuhamba ezonweni zikaJerobowamu indodana kaNebati, wathatha uJezebeli indodakazi ka-Etibali inkosi yamaSidoni ukuba abe ngumkakhe, wahamba wakhonza uBhali, wamkhuleka. Wamisela uBhali i-altare endlini kaBhali ayeyakhile eSamariya. U-Ahabi wenza no-Ashera; u-Ahabi wenza okukhulu kakhulu ukuvusa iNkosi uNkulunkulu ka-Israyeli ukuba ithukuthele kunawo wonke amakhosi akwa-Israyeli ayengaphambi kwakhe. Ezinsukwini zakhe uHiyeli waseBethele wakha iJeriko; wabeka isisekelo salo ngo-Abiramu izibulo lakhe, wamisa amasango alo ngoSegubi indodana yakhe encane, njengokwezwi leNkosi elalikhulume ngoJoshuwa indodana kaNuni. U-Eliya umThishibi, owayengowabakhileyo eGileyadi, wathi ku-Ahabi: Kuphila iNkosi uNkulunkulu ka-Israyeli engimi phambi kwayo, ngeke kube namazolo namvula kule minyaka, ngaphandle kwezwi lami. 1 AmaKhosi 16:27–17:1.

Ukubhekana u-Eliya aba nakho nonkulunkulu baka-Ahabi noJezebeli eNtabeni iKarmeli kwakungukuphendula ekuhlubukeni kwenkosi yesikhombisa yombuso wasenyakatho wakwa-Israyeli, “eyenza okukhulu kakhulu ukucasula uJehova uNkulunkulu ka-Israyeli kunawo wonke amakhosi akwa-Israyeli ayengaphambi kwakhe.” Igama elithi ‘ukucasula’ kulesi siqephu liyinkomba “yosuku lokucasulwa” olwalumelwe yisivivinyo seshumi kuNumeri 14. Ukucasula kuka-Ahabi uNkulunkulu kwakumele esokugcina ezivivinyweni eziyishumi ezaletswa ngumbiko omubi wezinhloli eziyishumi kuNumeri 14. Ngakho-ke, kumela isivivinyo sokugcina senhlangano yamaMillerite kanye nesivivinyo sokugcina sabayizinkulungwane eziyikhulu namashumi amane nane.

Ngakho-ke, njengoba uMoya oNgwele esho, Namuhla, uma nizwa izwi lakhe, ningazenzi lukhuni izinhliziyu zenu, njengasekucunuleni, ngosuku lokulingwa ehlane. Hebheru 3:7, 8.

Ngosuku lwesiprofetho “lokucunula” olwalumelwe ngu-Ahabi, umprofethi u-Eliya wakhuleka ukuthi, uma kwakudingeka, uNkulunkulu alethe izahlulelo phezu kuka-Israyeli ukuze abantu baKhe baphenduke ezonweni ababebambe iqhaza kuzo.

“Abantu bakwa-Israyeli base belahlekelwa kancane kancane ukumesaba nokumhlonipha uNkulunkulu kwaze kwaba yilapho izwi laKhe elifika ngoJoshuwa lingasenasindo kubo. ‘Ezinsukwini zakhe [zika-Ahabi] uHiyeli waseBetheli wakha iJeriko: wabeka isisekelo salo ngo-Abhiramu izibulo lakhe, wamisa amasango alo ngoSegubi indodana yakhe encane, ngokwezwi likaJehova alikhuluma ngoJoshuwa indodana kaNuni.’

“Ngesikhathi u-Israyeli ehlubuka ekukholweni, u-Eliya wahlala engumprofethi kaNkulunkulu othembekile noqinisileyo. Umphefumulo wakhe othembekile wacindezeleka kakhulu lapho ebona ukuthi ukungakholwa nokungathembeki kwakuhlukanisa ngokushesha abantwana bakwa-Israyeli noNkulunkulu, futhi wakhuleka ukuthi uNkulunkulu asindise abantu baKhe. Wancenga ukuba iNkosi ingabalahlali ngokuphelele abantu baYo abonayo, kodwa ukuba, ngezahlulelo uma kudingeka, ibavuselele ekuphendukeni futhi ingabavumeli ukuba baqhubekele phambili nakakhulu esonweni kanjalo bayivuselele ukuba ibabhubhise njengesizwe.”

“Umyalezo weNkosi wafika ku-Eliya ukuba aye ku-Ahabi ephethe izimemezelo zokulahla kwezahlulelo zaYo ngenxa yezono zakwa-Israyeli. U-Eliya wahamba imini nobusuku waze wafika esigodlweni sika-Ahabi. Akacelanga imvume yokungena, futhi akalindanga ukuba amenyezelwe ngokusemthethweni. Ngokungalindelekile ngokuphelele ku-Ahabi, u-Eliya wema phambi kwenkosi yaseSamariya emangele, egqoke izingubo ezirhabaxa ezazivamise ukugqokwa ngabaprofethi. Akenzi sizathu ngokuvula kwakhe ngokuzuma, engenamenywa; kodwa, ephakamisela izandla zakhe ezulwini, waqinisa ngesizotha ngoNkulunkulu ophilayo, owenza amazulu nomhlaba, ngezahlulelo ezazizakwehlela u-Israyeli: ‘Kule minyaka ngeke kube khona namazolo noma imvula, ngaphandle ngokwezwi lami.’”

“Lokhu kusolwa okumangalisayo kwezahlulelo zikaNkulunkulu ngenxa yezono zakwa-Israyeli kwehlela phezu kwenkosi ehlubukileyo njengombani wokuduma. Yabonakala sengathi ikhubazekile ngenxa yokumangala nokwesaba; futhi ngaphambi kokuba ilulame ekumangalisweni kwayo, u-Eliya, engalindanga ukubona umphumela wesigijimi sakhe, wanyamalala ngokuzumayo njengoba nje ayefike kanjalo. Umsebenzi wakhe kwakuwukukhuluma izwi losizi elivela kuNkulunkulu, futhi wahoxa masinyane. Izwi lakhe lalivale ingcebo yasezulwini, futhi izwi lakhe lalilona kuphela ukhiye owawungakuvula futhi.”
Testimonies, volume 3, 273.

U-Israyeli wayesekhohliwe ukuthi uJoshuwa wayebabeke umyalo oqinile wokuba bangazihlanganisi nezizwe zabahedeni, nokuthi bangalokothi bayakhe kabusha iJeriko. Nakuba impi yaseJeriko yayiwukubonakaliswa okukhulu kwamandla kaNkulunkulu futhi iyisibonakaliso sesithembiso sikaNkulunkulu sokuhola abantu baKhe baye eZweni Lesithembiso, kwakukhona futhi isono, isiqalekiso, nokukhululwa okuhambisana neJeriko. ‘Isono’ kwakungesika-Akani, owafisa ingcebo nethonya laseJeriko; ‘isiqalekiso’ sasiphezu kwanoma yimuphi umuntu owayengayakha kabusha iJeriko; kanti isifebe uRahabi sasimelela ‘ukukhululwa’. U-Akani

wayefuna ingubo enhle yaseBhabhiloni. Wayecabanga ukuthi angasifihla isono sakhe, njengoba u-Adamu no-Eva bazama ukufihla isono sabo ngengubo yamaqabunga omkhiwane. U-Akani wayefuna ukuchuma okwakumelwa yiJeriko, futhi wayefisa ukuzihlanganisa neBhabhiloni.

IJeriko ibekwe njengophawu lomsebenzi wokuletha umlayezo wengelosi yesithathu ezweni, kodwa iqukethe isixwayiso ngesono sokuthanda nokwethemba izwe. Uphawu lweJeriko luqukethe nesiqalekiso esimelene nokwakhiwa kabusha kweJeriko, kanti uRahabi umelela labo abaseseBabiloni abaphumayo lapho kumenyezela ukukhala okukhulu kwengelosi yesithathu.

“Umphefumulo othembekile ka-Eliya wadabuka kakhulu. Intukuthelo yakhe yavuswa, futhi waba nomona ngenxa yenkazimulo kaNkulunkulu. Wabona ukuthi u-Israyeli wayecwile ekuhlubukeni okwesabekayo. Futhi lapho ekhumbula izinto ezinkulu uNkulunkulu ayebenzele zona, wehlulwa usizi nokumangala. Kodwa konke lokhu kwakukhohliwe iningi labantu. Waya phambi kweNkosi, futhi, umphefumulo wakhe ucindezelwe usizi olukhulu, wanxusa ukuba Yona isindise abantu Bayo noma ngabe kwakumelwe kube ngezahluhlelo. Wanxusa uNkulunkulu ukuba avimbe kubantu Bakhe abangabongiyo amazolo nemvula, ingcebo yasezulwini, ukuze u-Israyeli ohlubukileyo abheke ngeze konkulunkulu bakhe, izithombe zakhe zegolide, zokhuni, nezetshe, ilanga, inyanga, nezinkanyezi, ukuba kunisele futhi kunothise umhlaba, kuwubangele ukuba uthole kakhulu. INkosi yamtshela u-Eliya ukuthi iwuzwile umkhuleko wakhe futhi yayizovimba amazolo nemvula kubantu Bayo baze baphendukele Kuyo ngokuphenduka.”

“UNkulunkulu wayebagade ngokukhethekile abantu baKhe ukuba bangahlangani nezizwe ezazikhonza izithombe ezazibazungezile, funa izinhliziyi zabo zikhohliswe yizihlahla ezingcwele nezindawo zokukhulekela, amathempeli nama-altare, okwakuhlelwe ngendlela ebiza kakhulu nenxenxayo ukuze kuphambukiswe imizwa, ukuze uNkulunkulu asuswe ezingqondweni zabantu.

“Idolobha laseJeriko lalinikelwe ekukhonzeni izithombe okwedlulele kakhulu. Abakhileyo kulo babenothile kakhulu, kodwa yonke ingcebo uNkulunkulu ayebanike yona bayibala njengesipho sonkulunkulu babo. Babenegolide nesiliva ngobuningi; kodwa, njengabantu bangaphambi kukaZamcolo, babebolile futhi behlambalaza, futhi bathuka, bavusa ulaka lukaNkulunkulu wezulu ngemisebenzi yabo emibi. Izahluhlelo zikaNkulunkulu zavuselwa iJeriko. Laliyinqaba. Kodwa uMkhuzi webutho likaJehova uqobo Wehla evela ezulwini ukuzohola amabutho asezulwini ekuhlaseleni idolobha. Izingelosi zikaNkulunkulu zabamba izindonga zalo ezinkulu, zawisa phansi. UNkulunkulu wayethe idolobha laseJeriko malibe ngeliqalekisiweyo nokuthi bonke mababhujiswe ngaphandle kukaRahabi nendlu yakhe. Laba kwakumelwe basindiswe ngenxa yomusa uRahabi awawubonisa izithunywa zeNkosi. Izwi leNkosi kubantu lalingukuthi: ‘Nina-ke, nganoma iyiphi indlela zigcineni entweni eqalekisiweyo, funa nibe ngabaqalekisiweyo, lapho nithatha entweni eqalekisiweyo, nenze ikamu lakwa-Israyeli libe yisiqalekiso, nilikhathaze.’ ‘UJoshuwa wabafungisa ngaleso sikhathi, ethi, Uqalekisiwe phambi kweNkosi umuntu ovukayo akhe kabusha leli dolobha iJeriko: uyakubeka isisekelo salo ngezibulo lakhe, futhi ngomfana wakhe omncane uyakumisa amasango alo.’”

“UNkulunkulu wayeqikelela kakhulu ngokuqondene neJeriko, funa abantu bathakathwe yizinto izakhamuzi zakhona ezazizikhonzile, nezinhliziyo zabo ziphambukiswe kuNkulunkulu. Wabavikela abantu baKhe ngemiyalo eqinile kakhulu; kodwa, naphezu komyalo onzima nowesabekayo kaNkulunkulu ngomlomo kaJoshuwa, u-Akhani wazama ukweqa umthetho. Ukuhaha kwakhe kwamholela ekuthatheni ingxenye yengcebo uNkulunkulu ayemenqabele ukuba ayithinte, ngoba isiqalekiso sikaNkulunkulu sasisephezu kwayo. Futhi ngenxa yesono salo muntu, u-Israyeli kaNkulunkulu waba buthakathaka njengamanzi phambi kwezitha zawo.”

“UJoshuwa namalunga akwa-Israyeli babesosizini olukhulu. Balala phambi komphongolo kaNkulunkulu ngokuzithoba okukhulu kakhulu, ngenxa yokuthi uJehova wayethukuthelele abantu baKhe. Bakhuleka bakhala phambi kukaNkulunkulu. UJehova wakhuluma kuJoshuwa wathi: ‘Sukuma; ulaleleni kanje ngobuso bakho phansi na? U-Israyeli wonile, futhi bephule nesivumelwano saMi engabayala ngaso; ngokuba bathathe nokwesiqalekiso, futhi bebe, baphinde bakhohlisa, bakubeka ngisho naphakathi kwempahla yabo. Ngalokho abantwana bakwa-Israyeli abakwazanga ukuma phambi kwezitha zabo, kodwa bafulathela izitha zabo, ngoba basebengabokuqalekiswa; futhi angisayikuba nani, ngaphandle kokuba nibhubhise okuqalekisiweyo phakathi kwenu.’”

“Ngibonisiwe ukuthi uNkulunkulu lapha ubonisa indlela abheka ngayo isono phakathi kwalabo abathi bangabantu baKhe abagcina imiyalo yaKhe. Labo abahloniphe ngokukhethekile ngokubona ukubonakaliswa okumangalisayo kwamandla aKhe, njengoba kwenza u-Israyeli wasendulo, kodwa bese noma kunjalo bezama ukunganaki iziyalezo zaKhe eziqondile, bayoba yizisulu zolaka lwaKhe. Ufuna ukufundisa abantu baKhe ukuthi ukungalaleli nesono kuyamcasula kakhulu futhi akumelwe kuthathwe kalula.” Testimonies, ivolumu 3, 263, 264.

Indaba yaseJeriko ihlanganisa isixwayiso sokungathembeli emandleni nasekubukhazikhazini obubonakalayo bomuzi omubi nowenothile. “Umuzi” esiprofethweni seBhayibheli ungumbuso, futhi u-Akhani wathatha ingubo yaseBhabhiloni. Ingubo imelela isimilo ngokwesiprofetho, ngakho-ke, “ezinsukwini zokugcina,” ukufihla kuka-Akhani ingubo yaseBhabhiloni kumelela isifiso esifihlekile sokuba nesimilo seBhabhiloni elingokomoya. Isimilo, noma umfanekiso, weBhabhiloni elingokomoya yilokho i-United States ekulangazelelayo lapho ihlanganisa ibandla nombuso.

Bebhekene nokwenzeka kokuthi intsha yenhlangano yamaMillerite ibizelwe empini yoMbango, futhi beqaphela isidingo sokuhleleka, abaholi baleyo nhlangano baxhumana ngokomthetho nesizwe esicebile ababengafanele neze bazifanise naso. Ngisho noMthethosisekelo walelo zwe elicebile wawuklanyelwe ngendlela yokuthi kwakungakaze kudingeke ukuba ibandla lixhunywe nombuso. Kwakukhona amahlelo ayekhona ngesikhathi samaMillerite, asekhona nanamuhla; amanye alawo mahlelo awakaze angene ebudlelwani obusemthethweni nohulumeni wase-United States, futhi ukukhetha kwawo ukungasunguli lobo budlelwane akukaze nganoma iyiphi indlela kuwavimbele ekuhleleni amabandla awo ngokwehlukana kwawo.

Sekudlule isikhathi eside emva kokuba uJoshuwa elwile impi yaseJeriko, ngesikhathi sika-Ahabi, zonke izixwayiso zokuhlubuka kuka-Akani nokubhujiswa kweJeriko zase zikhohliwe ngabantu bakaNkulunkulu ababehlubukile. U-Eliya wakhuleka kuNkulunkulu, ecela ukuthi, uma kudingeka, izahlulelo zikaNkulunkulu zisebenze ukuze zilethe abantu baKhe ekuphendukeni. Lapho uMalaki ebhala amazwi okugcina eTestamente Elidala, isithembiso sibekwa ngaphakathi komongo wokuthi iNkosi ishaye umhlaba ngesiqalekiso. Isiqalekiso esihlobene neJeriko sasiphezu kwanoma yimuphi umuntu owayeyakha kabusha iJeriko. Isiqalekiso sasingaphezu kwanoma yimuphi owayeyothi, njengo-Akani, afise ukwethemba ingcebo nokuchuma okuhlobene neJeriko. “Isono” sika-Akani simelela isifiso sangaphakathi esifihlekile, esingakangweliswa, sokugqoka ingubo yaseBabiloni. “Isiqalekiso” sasingenxa yesenzo sokwenza ngokwenyama lezo zifiso zangaphakathi.

Umyalezo kaMiller wawuwumyalezo ka-Eliya wesikhathi sakhe, futhi iMpi Yombango yayimelela izahlulelo ezihambisana nomyalezo ka-Eliya. Maphakathi neMpi Yombango ngo-1863, ubu-Adventist bamaMillerite bakha kabusha iJeriko, njengoba kufakazelwa yimininingwane yesiqalekiso sikaJoshuwa phezu kwanoma yimuphi umuntu owayengakwenza lokho.

UJoshuwa wabafungisa ngaleso sikhathi, wathi: “Makaqalekiswe phambi kukaJehova umuntu ovukayo akhe lo muzi iJeriko; ngendodana yakhe eyizibulo uyakubeka isisekelo sawo, kuthi ngendodana yakhe encane kunabo bonke amise amasango awo.” UJoshuwa 6:26.

Igama elithi “adjured” emyalweni kaJoshuwa liyisifungo kanye nesiqalekiso kanyekanye. Uqalekisiwe uma wephula umyalo kaJoshuwa, futhi ubusisiwe uma ugcina isifungo. Igama elihunyushwe ngokuthi “adjured” liphinde lihunyushwe ngokuthi “kasikhombisa” kuLevitikusi amashumi amabili nesithupha. Isifungo nesiqalekiso sikaMose, njengoba uDaniyeli ekuchaza esahlukweni sesishiyagalolunye, kuhlobene nokwakhiwa kabusha kweJeriko.

Yebo, wonke u-Israyeli weqe umthetho wakho, yebo ngokuphambuka ukuze angalaleli izwi lakho; ngakho-ke isiqalekiso sithululelwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Daniyeli 9:11.

USister White wathi, “UNkulunkulu waqikelela kakhulu mayelana neJeriko, funa abantu bathakathwe yizinto izakhamuzi zakhona ezazizikhonzile, futhi izinhliziyi zabo ziphambukiswe kuNkulunkulu.” UNkulunkulu waqikelela kakhulu ekufezeni ukubhujiswa kweJeriko, ngakho waqikelela kakhulu nasekubhalweni kwesixwayiso esimelelwa ngu-Akhani. Waqukatha ngokucophelela isiqalekiso esihambisana nokwakhiwa kabusha kweJeriko, futhi waqikelela nangokuchaza amacebo kaNkulunkulu asetshenziswa ekudilizeni izindonga zakhona.

Ngokuqinisekileyo kwakunguJesu, njengoMholi webutho leNkosi, owayala izingelosi ukuba zidilize izindonga zaseJeriko, futhi akukho lutho olwenziwa ngephutha eZwini likaNkulunkulu; kodwa kulesi simo, umprofethikazi usitshela ukuthi “uNkulunkulu wayeqondile kakhulu mayelana neJeriko.” Izinsuku eziyisikhombisa umphongolo wathwalwa uzungezwe umuzi, futhi usuku luwunyaka esiprofethweni. Lowo mgomo wabhalwa ekuqaleni kweminyaka engamashumi amane yokuzulazula ehlane, futhi ekupheleni kwaleyo minyaka engamashumi amane bazungeza iJeriko izinsuku eziyisikhombisa.

Ngokwenani lezinsuku enahlola ngazo izwe, okuyizinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka, niyakuthwala ububi benu, okuyiminyaka engamashumi amane, futhi niyakukwazi ukwephulwa kwesithembiso sami. Numeri 14:34.

Izinsuku eziyisikhombisa umphongolo wathwalwa wazungezwa ngawo umuzi, kwathi ngosuku lwesikhombisa wazungezwa umuzi “izikhathi eziyisikhombisa.” Lokhu kunikeza ofakazi ababili abaprofethayo bokuthi iJeriko ihlotshaniswa “nezikhathi eziyisikhombisa” zesifungo sikaMose. Abantu bakaNkulunkulu besivumelwano bangabapristi, futhi abapristi abayisikhombisa bashaya amacilongo ayisikhombisa.

Nani futhi, njengamatshe aphilayo, niyakiwa nibe yindlu yokomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yokomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Petru 2:5.

Icilongo simelela, kuye ngokwesimo esikulo, noma umlayezo wesixwayiso, noma ukwahlulela, noma ubizo lokuya embuthanweni ongcwele. Ezinsukwini zokugcina icilongo kumelwe lishaywe ngabalindi, njengoba lashaywa ngamaMillerite emlandweni wabo. Abapristi bamele abalindi abasezindongeni zaseSiyoni abashaya icilongo, bexwayisa abantu bakaNkulunkulu ngokwahlulela okuzayo, ngesikhathi esifanayo bebiza labo bantu abafanayo embuthanweni ongcwele.

Khalisani icilongo eSiyoni, nikhale isexwayiso entabeni yami engcwele; mabathuthumele bonke abakhileyo ezweni; ngokuba usuku lukaJehova luyeza, yebo, seluseduze ... Khalisani icilongo eSiyoni, ngcwelisani ukuzila, bumbani umhlangano ongcwele; buthani abantu, ngcwelisani ibandla, hlanganisani abadala, buthani abantwana, nalabo abancelayo emabeleni; umkhwenyana makaphume egunjini lakhe, nomakoti ekamelweni lakhe. Abapristi, izikhonzi zikaJehova, mabakhale phakathi kompheme ne-altare, bathi, Sihawukele isizwe sakho, Jehova, unganikeli ifa lakho ehlazweni, ukuze izizwe zibuswe phezu kwalo; kungani kufanele kuthiwe phakathi kwabantu, Uphi uNkulunkulu wabo? Joweli 2:1, 15–17.

Umyalezo wecilongo ungumyalezo ka-Eliya. Konke ukusetshenziswa okuhlukahlukene kwegama elithi “isikhombisa” esahlukweni sesithupha sikaJoshuwa, kuyilo lelo gama elifanayo noma isandulelo esihlobene negama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Nokho-ke, isidlo sezinganekwane esabiwa izazi zemfundiso zenkolo zaseLawodikeya sithi igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha limelela kuphela ukugcwala kwamandla, noma ukuphelela, noma olunye ushintsho oluyisiwula lokuphika kwazo ukuthi uMiller wayeqinisile ekunikezeni inani lenombolo egameni elihunyushwe ngokuthi “izikhathi eziyisikhombisa.” Abapristi bahola abantu bezungeza umuzi izikhathi eziyisikhombisa, hhayi ngokuphelele noma ngokuphelela bezungeza iJeriko. Igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” limelela inani lenombolo!

EJeriko, lapho abantu bememeza, lokho kwakufanekisela ukukhala okukhulu kwalabo abayizinkulungwane eziyikhulu namashumi amane nane, abaqoshwe entabeni kungenazandla kuDaniyeli isahluko sesibili, abashaya baphihlize umfanekiso ube yizicucu.

Ezinsukwini zalawo makhosi uNkulunkulu wasezulwini uyakumisa umbuso ongasoze wabhujiswa; nombuso awuyikushiyelwa kwabanye abantu, kodwa uyakuchoboza uqede yonke le mibuso, wona ume kuze kube phakade. Njengokuba wabona ukuthi itshe laqathulwa entabeni ngaphandle kwezandla, nokuthi lachoboza insimbi, ithubi, ubumba, isiliva, negolide; uNkulunkulu omkhulu uyazisile inkosi okuzakufika emva kwalokhu; nephupho liqinisekile, nokuchazwa kwalo kuqotho. Daniyeli 2:44, 45.

UNkulunkulu waqikelela ukubala izinsimbi eziyigugu ezatholakala eJeriko njengegolide, isiliva, ithubi nensimbi. Ngokwesiprofetho, ubumba bumele abantu bakaNkulunkulu njengoba befanekiselwa uRahabi. IJeriko imele ukuphela kwayo yonke imibuso yasemhlabeni ngesikhathi sokukhala okukhulu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane.

Kodwa yonke isiliva, negolide, nezitsha zethusi nezensimbi, kungcweliselwe eNkosini; kuyakungena emnothweni weNkosi. Joshuwa 6:19.

IJeriko imelela umsebenzi wokunqoba iZwe Lesithembiso, ofanekisela umsebenzi womnyakazo onamandla wengelosi yesithathu. Lowo msebenzi uhlanganisa isixwayiso, isiqalekiso, kanye nokusindiswa kwalabo abangaphandle kobupristi, njengoba bemelwe yisifebe, uRahabi.

“Isiqalekiso” sikaJoshuwa esingokwesiprofetho sagcwaliseka kamuva ezinsukwini zika-Ahabi no-Eliya. Isiqalekiso esimelene nokwakhiwa kabusha kweJeriko sasiqukethe ukubikezela okuqondile kokuthi umuntu owenza lokho wayeyolahlekelwa yindodana yakhe encane kunazo zonke lapho emisa amasango aseJeriko, futhi wayeyolahlekelwa yindodana yakhe endala kunazo zonke lapho ebeka izisekelo zalo. Ngesikhathi sika-Eliya, uHiyeli waseBetheli wagcwalisa lesi siprofetho, futhi indodana yakhe encane kunazo zonke yafa lapho emisa amasango, kanti indodana yakhe endala kunazo zonke yafa lapho ebeka izisekelo. “Isiqalekiso” esihlotshaniswa nomlayezo ka-Eliya samenzezelwa ngumsebenzi wokwakha kabusha iJeriko.

Bhekani, ngiyakunithumela u-Eliya umprofethi, lingakafiki usuku olukhulu nolwesabekayo lweNkosi; futhi uyophendulela izinhliziyi zawobaba kubantwana, nezinhliziyi zabantwana koyise, funa ngize ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

Isiqalekiso somlando wamaMillerite esasihlotshaniswa nomlayezo kaMiller ka-Eliya sabikezelwa nguJoshuwa futhi sagcwaliseka esikhathini sika-Eliya no-Ahabi.

Ngezinsuku zakhe uHiyeli waseBethel wakha iJeriko; wabeka isisekelo salo ngo-Abiramu izibulo lakhe, wamisa amasango alo ngoSegubi indodana yakhe encane, ngokwezwi likaJehova alikhuluma ngoJoshuwa indodana kaNuni. 1 AmaKhosi 16:34.

Isiqalekiso sokwakha kabusha iJeriko asinakuhlukaniswa nokubonakaliswa kwamandla uNkulunkulu awasebenzisa ekuwiseni phansi izindonga zaseJeriko. USister White wathi, “Labo abahlonishwe nguye ngokukhethekile ngokuba ngofakazi bokubonakaliswa okumangalisayo kwamandla akhe, njengalokhu kwenza u-Israyeli wasendulo, bese noma kunjalo benesibindi sokungayinaki imiyalo yakhe ecacile, bayakuba yizisulu zolaka lwakhe.” AmaMillerite ayesanda kuhlanyela ekubonakalisweni kwamandla kaNkulunkulu okwafinyelela esiqongweni ngoMkhalazo Waphakathi Nobusuku, nokho ayilahla isifungo sikaMose sezikhathi

eziyisikhombisa, uDaniyeli naye asikhomba njengesiqalekiso sikaMose.

Amagama ayisibonakaliso sesimilo eZwini likaNkulunkulu, futhi igama lendoda eyakha kabusha iJeriko, kanye namagama endodana yayo endala kanye nencane kunazo zonke, anolwazi olukhulu. UHiyeli usho uNkulunkulu ophilayo wamandla futhi usikisela ukuthi uHiyeli wayengumlandeli kaNkulunkulu ophilayo. Iqiniso lokuthi uvezwa njengowaseBhetheli limhlanganisa nebandla. U-Abhiramu, izibulo lakhe, usho uyise wokuphakama, ngomqondo wokuphakanyiswa nokuphakanyiselwa phezulu. Indodana yakhe encane kunazo zonke, uSegubi, isho ukuphakama nokuphakamisa nokuphakamisela phezulu. Womathathu la magama amele izingxenyane zesimilo sikaNkulunkulu, kodwa esimweni sesiprofetho abasigcwalisa, amele umuntu owayeziphakamisa futhi ezikhulisa ngaphezu kukaNkulunkulu uSomandla owayeyisehlisile iJeriko. “Isango” esiprofethweni simelela ibandla.

“Kumphefumulo othobekile, okholwayo, indlu kaNkulunkulu emhlabeni iyisango lasezulwini. Ingoma yokudumisa, umkhuleko, amazwi akhulunywa ngabameleli bakaKristu, kuyizindlela ezimiswe nguNkulunkulu zokulungisela abantu ibandla eliphezulu, lokho kukhonza okuphakeme kakhulu okungangeni kukho lutho olungcolisayo.” Testimonies, volume 5, 491.

Ukuqala komsebenzi wokusungula ibandla kwaqala ngo-1860, njengoba kufakazelwa izazi-mlando zama-Adventist ezinjengo-Arthur White, umzukulu ka-Ellen White.

“Nakuba u-Ellen White wayebhale futhi eshicilele ngokuningiliziwe ngesidingo sokuhleleka ekuphathweni komsebenzi webandla (bheka *Early Writings*, 97–104), futhi nakuba u-James White wayelokhu egcina lesi sidingo siphambi kwamakholwa ngezinkulamo nangezihloko ze-*Review*, ibandla lalihamba kancane ukuthatha isinyathelo. Lokho okwakwethulwe ngamazwi ajwayelekile kwamukelwa kahle, kodwa lapho sekufika ekuguquleni lokhu kube yinto enokwakha, kwaba khona ukumelana nokuphikisa. Izihloko ezimfushane zika-James White ngoFebhuwari zavusa abaningi ebunganakini, futhi manje kwase kushiwo okuningi kakhulu.”

“UJ. N. Loughborough, esebenza noWhite eMichigan, waba ngowokuqala ukuphendula. Amazwi akhe ayewokuvuma, kodwa ezivikela:

“Kusho omunye athi, uma nizihlela ukuze nikwazi ukubamba impahla ngokomthetho, niyoba yingxenyane yeBabiloni. Qha; ngiyaqonda ukuthi kunomehluko omkhulu impela phakathi kokuba sethu esimweni lapho singavikela impahla yethu ngomthetho nokusebenzisa umthetho ukuvikela nokuphoqelela imibono yethu yenkolo. Uma kungalungile ukuvikela impahla yebandla, kungani kungabi yiphutha ukuba abantu ngabanye babe nanoma iyiphi impahla ngokomthetho?—Review and Herald, Mashi 8, 1860.”

“UJames White wayephethe isitatimende sakhe ku-Review, ebeka phambi kwebandla udaba lwesidingo sokuhleleka kwezinhlelo zokushicilela ngalawa mazwi athi, ‘Uma kukhona abaphikisana neziphakamiso zethu, bangacela yini ukubhala uhlelo esingasebenza ngalo njengabantu?’—Ibid., Februwari 23, 1860. Umfundisi wokuqala owayesebenza ensimini ukuphendula kwakungu-R. F. Cottrell, umhleli obhalelanayo oqinile we-Review. Ukusabela kwakhe ngokushesha kwakungokuphika okusobala:”

“UMfoweth’ uWhite ucele abafowethu ukuba bakhulume maqondana nesiphakamiso sakhe sokuvikela impahla yebandla. Angazi ngokunembile ukuthi yisiphi isinyathelo asihlosile kulesi siphakamiso, kodwa ngiyaqonda ukuthi kuwukuba sibhaliswe ngokomthetho njengenhlangano yenkolo. Mina-ke, ngicabanga ukuthi kungaba yiphutha ‘ukuzakhela igama,’ njengoba lokho kulele esisekelweni saseBabiloni. Angicabangi ukuthi uNkulunkulu angakwamukela lokho.—Ibid., Mashi 22, 1860.” Arthur White, Ellen G. White, umqulu 1, 420, 421.

UJames White waqala umzamo wakhe wokuba yibandla ngo-1860, futhi ibandla limelelwa “ngesango”. U- Ellen White usho lokhu ngo-1860.

“Ngo-1860 ukufa kweqa umnyango wendlu yethu, kwase kwephula igatsha elincane kunawo wonke esihlahleni somndeni wethu. UHerbert omncane, owazalwa ngoSeptemba 20, 1860, washona ngoDisemba 14 walowo nyaka ofanayo.” Testimonies, volume 1, 103.

Ngo-1863, abakwaWhite baphinde balahlekelwa indodana yabo endala. Ngemva kokudlala nokushisa ngokweqile, wangena egumbini lapho kwakulungiselelwa khona amashadi endwangu, walala phezu kwezingcezu zendwangu ezimanzi ezazisetshenziswa ekulungiseleleni lawo mashadi. Amashadi ka-1843 noka-1850 amele izisekelo zenhlangano yamaMillerite. Ishadi elakhiqizwa ngo-1863 limele ukwenqatshwa “kwezikhathi eziyisikhombisa” zikaLevitikusi 26 njengoba kwakumelwe ngaphambili phezu kwamatafula amabili kaHabakuki. Lethula umlayezo oyisisekelo womgunyathi.

“Ngolwesihlanu, ngoNovemba 27, [1863], lapho abazali befika eTopsham, bathola amadodana abo amathathu no-Adelia bebabalele esiteshini sesitimela. Bonke babebonakala besempilweni enhle, ngaphandle kukaHenry, owayenomkhuhlane. Kodwa ngoLwesibili olulandelayo, ngoDisemba 1, uHenry wayesegula kakhulu ephethwe yinyumoniya. Eminyakeni eminingi kamuva uWillie, umfowabo omncane kunabo bonke, walandisa kabusha indaba:”

“Ngesikhathi abazali babo bengekho, uHenry no-Edson, ngaphansi kokuqondisa kukaMfoweth’ uHowland, babematasa kakhulu benamathisela amashadi endwangwini, elungiselelwa ukuthengiswa. Basebenza esakhiweni sesitolo esasiqashiwe, cishe ibhulokhi elilodwa ukusuka emzini wakwaHowland. Ekugcineni bathola ikhefu lezinsuku ezimbalwa ngesikhathi besalindele ukuba kuthunyelwe amashadi evela eBoston.... Ebuya ekuhambeni olude ngasemfuleni, yena [uHenry] walala phansi ngokunganaki, walala phezu kwezingcezu ezimbalwa zendwangu ezimanzi ezazisetshenziselwa ukunamathisela amashadi ephapha. Umoya obandayo wawungena ngefasitela elivulekile. Lokhu kunganaki kwabangela umkhuhlane omubi kakhulu.” Arthur White, Ellen G. White, umqulu 2, 70.

Ngo-1863, inhlangano yamaMillerite yaphela ngokusungulwa kwebandla nangokwenqatshwa kwamaqiniso ayisisekelo ayemelwe ematafuleni amabili kaHabakuki. Umholi oyinhloko, njengoba efanekiselwa ngoHiyeli waseBethetele, wayeseqalile umsebenzi wokumisa amasango ngo-1860 futhi walahlekelwa yindodana yakhe encane ngenxa yokwenza lokho. Ngo-1863, amashadi omgunyathi aba yindawo yokuphumula lapho indodana kaHiyeli endala yalala khona isikhashana. Yangenwa amakhaza futhi yashona ngawo lowo nyaka. Ukufa kwayo kwakuxhumene ngokuqondile nokulala phezu kwamashadi ayekhiqizwa ngaleso sikhathi. Kodwa ishadi

elalikhizwa ngo-1863 lalingumgunyathi wesisekelo u-Eliya, emelwe ngoMiller, ayesimisile.

Umyalo kaJoshuwa wokwenqabela ukwakhiwa kabusha kweJeriko wavezwa ngegama elithi “adjure.” Limelela isifungo nesiqalekiso, futhi liyilo kanye igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Yilesi siqalekiso esihambisana nesigijimi sika-Eliya, futhi lesi siqalekiso sagcwaliseka ngo-1860 nango-1863 njengoba ubu-Adventism bamaMillerite bakha kabusha iJeriko ngokumiswa kwebandla elisemthethweni nangokwenqatshwa kwetshe likaMiller lokukhubekisa. UHiyeli wayengowaseBetheli, ngaleyo ndlela kugcizelelwa ngokwesiprofetho umsebenzi kaHiyeli ekwakheni kabusha iJeriko, njengomsebenzi wokwakha ibandla.

“Isiqalekiso” sikaJoshuwa samenezelwa sihambisana nendaba yempi yaseJeriko, impi engenakulandiswa ngaphandle kokuphindaphinda kaningi ukukhomba “izikhathi eziyisikhombisa.”

Ngo-1863, umlayezo noma “isifungo” sikaMose, njengoba lwethulwa ngu-Eliya, futhi lwamelelwa nguWilliam Miller, lwaveza “isiqalekiso.” Kokubili umlayezo kaMose nomsebenzi ka-Eliya kwaliwa. Ueliya wabuya ngo-1989, kodwa akazange aphinde axhunywe noMose kwaze kwaba semva kukaSeptemba 11, 2001. Lolo lwazi lusamele luvikelwe, kodwa luqinile ngokuphelele.

“Abefundisi abangcweliswa bazihlanganisa ukumelana noNkulunkulu. Badumisa uKristu kanye nonkulunkulu waleli zwe ngomoya owodwa. Nakuba bevuma ukuthi bamukela uKristu, bamukela uBarabasi, futhi ngezenzo zabo bathi, ‘Akusuye lo Muntu, kodwa uBarabasi.’ Bonke abafunda lemigqa mabaqaphele. USathane useziqhenyile ngalokho angakwenza. Ucabanga ukuthi angachitha ubunye uKristu athandaza ukuthi bube khona ebandleni laKhe. Uthi, ‘Ngizophuma ngibe ngumoya wamanga ukuze ngikhohlise labo engingabakhohlisa, ukuze ngigxeke, ngilahle, futhi ngenze iqiniso libe ngamanga.’ Makuthi indodana yenkohliso nobufakazi bamanga yamukelwe yibandla elibe nokukhanya okukhulu, ubufakazi obukhulu, lelo bandla liyakulahla umlayezo iNkosi ewuthumileyo, futhi lamukele ukusho okungenangqondo kakhulu, nemibono yamanga, kanye nezimfundiso zamanga. USathane uyahleka ngobuwula babo, ngokuba uyakwazi okuyiqiniso.”

“Abaningi bayokuma emapulitini ethu bephethe isibani sesiprofetho samanga ezandleni zabo, esibaswe esibani sesihogo sikaSathane. Uma ukungabaza nokungakhulwa kunakekelwa, izikhonzi ezithembekileyo ziyosuswa kubantu abacabanga ukuthi bazi kakhulu. ‘Ukube bewusazi,’ kusho uKristu, ‘ngisho nawe, okungenani ngalolu suku lwakho, izinto eziqondene nokuthula kwakho! kodwa manje zifihliwe emehlweni akho.’”

“Nokho, isisekelo sikaNkulunkulu simi siqinile. INkosi iyabazi labo abangabaYo. Umfundisi ongcwelisiwe makangabi nankohliso emlonyeni wakhe. Kumelwe abe sobala njengemini, ekhululekile kuyo yonke inhlamba yobubi. Umsebenzi wobupristi kanye nomshini wokunyathelisa ongcwelisiwe kuyoba ngamandla ekukhanyiseni lesi sizukulwane esigwegwile ngokukhanya kweqiniso. Ukukhanya, bazalwane, sidinga ukukhanya okwengeziwe. Shayani icilongo eSiyoni; khalisani i-alamu entabeni engcwele. Qoqani ibutho leNkosi, linezinhliziyo ezingcwelisiwe, ukuze lizwe lokho iNkosi eyakukusho kubantu baYo; ngokuba yandise ukukhanya kubo bonke abayakuzwa. Mabalungiswe ngezikhali, bahlonyiswe, bakhuphukele

empini—ukusiza iNkosi imelene nabanamandla. UNkulunkulu uqobo uyakusebenzela u-Israyeli. Zonke izilimi eziqambayo amanga ziyakuthuliswa. Izandla zezingelosi ziyakuketula amacebo enkohliso akhiwayo. Izinqaba zikaSathane aziyikuphumelela nanini. Ukunqoba kuyahamba nomlayezo wengelosi yesithathu. Njengoba uKaputeni webutho leNkosi adiliza izindonga zaseJeriko, kanjalo nabantu beNkosi abagcina imiyalo ba yakunqoba, futhi zonke izakhi eziphikisayo ziyakwehlulwa. Makungabikho mphefumulo okhononda ngezinceku zikaNkulunkulu ezifike kuye nomlayezo othunyelwe uvela ezulwini. Ningabe nisabafunela amaphutha, nithi, ‘Baqine kakhulu; bakhuluma ngamandla kakhulu.’ Bangakhuluma ngamandla; kodwa akudingekile yini lokho? UNkulunkulu uyakwenza izindlebe zabezwayo zihlokome uma bengalilaleli izwi laKhe noma umyalezo waKhe. Uyobamemezela icala labo abamelana nezwi likaNkulunkulu.”

“USathane ubeke zonke izinyathelo ezingenzeka ukuze kungangeni lutho phakathi kwethu njengabantu oluzosikhuza, lusisole, futhi lusinxuse ukuba silahle amaphutha ethu. Kodwa kukhona abantu abayothwala umphongolo kaNkulunkulu. Abanye bayophuma phakathi kwethu abangeke besawuthwala umphongolo. Kodwa laba abakwazi ukwakha izindonga zokuvimba iqiniso; ngokuba lona liyoqhubekela phambili futhi liye phezulu kuze kube sekupheleni. Esikhathini esidlule uNkulunkulu uvusile amadoda, futhi usenawo namanje amadoda ethuba alindile, elungiselwe ukwenza intando yaKhe—amadoda ayodabula phakathi kwezivimbelo ezinjengezindonga ezigcotshwe ngodaka olungaxutshiwe kahle. Lapho uNkulunkulu ebeka uMoya waKhe phezu kwabantu, bayosebenza. Bayomemezela izwi leNkosi; bayophakamisa amazwi abo njengecilongo. Iqiniso aliyikuncishiswa noma lilahlekelwe ngamandla alo ezandleni zabo. Bayobonisa abantu iziphambeko zabo, nendlu kaJakobe izono zayo.” Testimonies to Ministers, 409–411.