

Incwadi kaDaniyeli - Inani Lekhulu Elinamashumi Amane

Isithembiso Sokugqibela: Ukutyhilwa Kwendima KaEliya Phambi KoMhla WeNkosi

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Isithembiso sokugqibela seTestamente eNdala sesokuba, ngaphambi komhla omkhulu nowoyikekayo weNkosi, uEliya wayeza kuza.

Khumbulani umthetho kaMoses, umkhonzi wam, endamyalelayo eHorebhele ngenxa kaSirayeli wonke, kunye nemimiselo nezigwebo. Yabonani, ndonithumela uEliya umprofeti, ngaphambi kokufika komhla omkhulu nowoyikekayo weNkosi; yaye uya kuyibuyisela intliziyo yoobawo kubantwana, nentliziyo yabantwana koobawo babo, hleze ndifike ndilibethe ihlabathi ngesiqalekiso. Malaki 4:4–5.

UEliya oza ngaphambi “kwemini enkulu neyesabekayo yeNkosi,” ungumthunywa ongumntu ngamnye, kananjalo ukwayintshukumo enxulumene nesigidimi asivakalisayo umthunywa lowo. UEliya othunyiweyo ngoko ke bangamakhulu alikhulu anamashumi amane anesine amawaka abangakungcamli ukufa, njengoko uEnoki noEliya bemele. Ngabo abo baphakanyiswayo njengomqondiso ngexesha lomthetho weCawa ozayo kungekudala.

UEliya wemihla yokugqibela naye wayemelwe nguYohane uMbhaptizi, kodwa uYohane akazange amele ikhulu elinamashumi amane anesine amawaka. Wayemele abo bajoyina intshukumo baze bayamkele isigidimi somthunywa wemihla yokugqibela, abathi ke babulawe bubupopu ngexesha lentsholo yomthetho weCawe oqala ngomthetho weCawe oza kufika kungekudala uze uphele xa uMikayeli esukuma, yaye ubupopu bufike esiphelweni salo kungekho namnye wokulunceda.

UEliya umelwe eNtabeni yeKarmeke, yaye uYohane umelwe kwihlo yesidlo sikaHerode. Abo bangqina babini bembali bachonga amaqela amabini abantu bakaThixo emihla yokugqibela amelwe kwiSityhilelo isahluko sesixhenxe. Ikhulu elinamashumi amane anesine amawaka kunye nesihlwele esikhulu ahambelana neNtaba yeKarmeke kunye netheko lokuzalwa kukaHerode. Ezo zintlu zimbini zesiprofeto zibonelela ngesiseko esithembekileyo sokubhekisela kuso ukuze kuchongwe ngononophelo iziqalelo zentloko yesibhozo, oko kukuthi eyeyezintloko ezisixhenxe kwiSityhilelo seshumi elinesixhenxe, ngeenkukacha zesiprofeto ezaneleyo ukucacisa indlela nokuba kutheni umongameli wokugqibela, ongumongameli wesibhozo ongowabasixhenxe, esiba nguzwilakhe omkhulu waseUnited States kwiintshukumo zokugqibela zobukumkani besithandathu besiprofeto seBhayibhile.

Ngomthetho weCawa iManyano eNtathu iyafezekiswa.

“Ngommiselo onyanzelisayo ukumiselwa koBupopu ngokuchasene nomthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebubulungiseni. Xa ubuProtestanti buya kolula

isandla sabo ngaphaya kwentili ukuze bubambe isandla samandla aseRoma, xa buya kufikelela ngaphaya kwenzonzobila ukuze buxhaxhe izandla noMimoya, xa, phantsi kwempembelelo yolu manyano luthathu, ilizwe lethu liya kulahla wonke umgaqo woMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize limisele amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngoko siya kukwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, volume 5, 451.

Sekunjalo ke, kulo mzekeliso kukho ulandelelwano, yaye olo landelelwano sisihloko selizwi eliphefumlelweyo. Sisiganeko esenzeka ngexesha lommiselo, esithi ngengqondo ethile sibe sisiganeko esinye sodwa, kodwa eneneni luthotho lweziganeko olucokisekileyo kakhulu. Kulo “mmiselo” iUnited States iyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile, okuthetha ukuba kulapho ubukumkani besixhenxe buqala khona, kodwa ubukumkani besixhenxe buyavuma ukunikela ubukumkani babo kulo irhamncwa. Xa umprofeti wobuxoki oyiswa, inamba ithabatha indawo yayo, ize ngoko nangoko inikele isiqingatha sobukumkani bayo kulo irhamncwa.

ENtabeni yeKarmele, kwakukho abaprofeti bakaBhahali abangamakhulu amane anamashumi amahlanu, kwakho nabaprofeti bomyezo abangamakhulu amane ababeseSamariya besidla etafileni kaIzebhele.

Ngoko ke thuma ngoku, uqokelele kum wonke amaSirayeli eNtabeni iKarmele, nabaprofeti bakaBhahali abangamakhulu amane anamashumi amahlanu, nabaprofeti bamasango abangamakhulu amane, abadla etafileni kaIzebhele. 1 Kumkani 18:19.

UEliya uchaza olo ngquzulwano eNtabeni yeKarmele njengempikiswano, kungekhona nje ngombuzo wokuba ngubani uThixo oyinyaniso, kodwa kwanokuba lwaluyimpikiswano ngombuzo wokuba ngubani umprofeti oyinyaniso.

Waza uEliya kubantu, Mna, ndedwa, ndisele ndingumprofeti kaYehova; kodwa abaprofeti bakaBhahali bangamadoda angamakhulu amane anamashumi amahlanu. 1 Kumkani 18:22.

Xa umnikelo kaEliya watshiswa ngumlilo owehla ezulwini, wandula ke ukubabulala ngezandla zakhe ezine amakhulu amahlanu abaprofeti bakaBhahali.

Waza uEliya kubo, Wabambeni abaprofeti bakaBhahali; makungabikho namnye kubo osindayo. Bababamba ke; uEliya wabathoba wabasa emlanjeni iKishon, wabaxhela khona. 1 Kumkani 18:40.

UBhaali wayenguthixo wobuxoki wobudoda, yaye abaprofeti abangamakhulu amane besiHlathi, ababesekho noIzebhele, besidla etafileni yakhe emzini waseSamariya, babengabaprofeti bothixokazi, uAshtaroti. Uthixokazi wasetyhini wasinda ekubulaweni kwabaprofeti beNtaba yeKarmele nguEliya.

“Abantu abasezintabeni bazilahla phantsi ngenxa yoloyiko nentlonelo phambi koThixo ongabonwayo. Abanakukhangela umlilo oqaqambileyo, otshabalalisayo, othunyelwe uvela eZulwini. Bayoyika ukuba baya kutshatyalaliswa ngenxa yokuwexuka kwabo nezono zabo. Bakhala ngazwi linye, elivakala phezu kwentaba, lize livakale ezithafeni ezingaphantsi kwabo ngokucaca okoyikekayo, lisithi, ‘UYehova, nguyu uThixo; uYehova, nguyu uThixo.’

KwaSirayeli ekugqibeleni kuvuswa, yaye akusekho kulahleka kwayo. Bayasibona isono sabo nokuba baye bamhlazisa kangakanani na uThixo. Umsindo wabo uvuselwa abaprofeti bakaBhahali. Ngoloyiko olukhulu, uAhabhi nababingeleli bakaBhahali babubona ubungqina obumangalisayo bamandla kaYehova. Kwakhona kuva ilizwi likaEliya ebantwini, ngamazwi omyalelo awothusayo, lisithi, 'Babambeni abaprofeti bakaBhahali; makungasindi nokuba mnye kubo.' Kwaye abantu babekulungele ukuthobela ilizwi likaEliya. Bababamba abo baprofeti bobuxoki ababebalahlekisile, baza babasa emlanjeni iKishon, yaye khona apho uEliya, ngesandla sakhe, wababulala abo babingeleli bokunqula izithixo." Review and Herald, October 7, 1873.

INtaba iKarmele ifuzisela umthetho weCawa ozayo kungekudala eUnited States. Kulapho ke apho umqondiso wabaliikhulu elinamashumi amane anesine amawaka (ofuziselwa nguEliya), uphakanyiswayo. Kulapho apho uphondo lokwenene lwamaProtestanti lubonakaliswa ngokucacileyo ngokwahlukileyo kuphondo olungelolwenyani lwamaProtestanti, oluseSamariya, lusitya ukutya kukaIzebehele. Kulapho apho uphondo lweRiphabhlikhi, olwalusele lube luphondo lwebandla nelikarhulumente ngokukhokelela ukuya kwiNtaba iKarmele, lufikelela esiphelweni salo njengobukumkani besithandathu besiprofeto seBhayibhile. Oko kuseleyo ngoko nguAhabhi, nesizwe sakhe esiphindwe kalishumi, noIzebehele, obeyezifihle eSamariya, ngoxa esidla kunye namaProtestanti awileyo. Ubukumkani besithandathu bugqityiwe, yaye imvula ke iyeza ingenamlinganiselo.

Embhiyozweni wokuzalwa kukaHerode, uEliya, omelwe nguYohane uMbaptizi, use entolongweni yamaRoma elindele ukhulangulwa okanye ukufa. Akukho baprofeti bakaBhahali abaya kwenza umdaniso wenkohliso, kukho kuphela uSalome, intombi kaYezebehele. UHerode nabahlobo bakhe basebukhosini banxiliswe yiwayini yaseBhabheli, kuba umhla wakhe wokuzalwa ukwamele nomthetho weCawa, yaye zonke iintlanga zaqalisa ukusela iwayini yaseBhabheli ngoSeptemba 11, 2001, kudala ngaphambi komthetho weCawa oza kufika kungekudala.

Yaye emva kwezi zinto ndabona esinye isithunywa sezulu sisihla sivela ezulwini, sinamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli baso. Sakhala ngamandla ngezwi elikhulu, sisithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon, nenqaba yoomoya bonke abangcolileyo, nesibaya seentaka zonke ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwalo, nookumkani bomhlaba benze uhenyuzo nalo, nabarhwebi bomhlaba bazityebisa ngobuninzi bobunewunewu balo. ISityhilelo 18:1-3.

Ezi ndinyana zintathu zazaliseka xa izakhiwo ezikhulu zaseNew York, iitawuli ezimbini ezingamawele, zawiswa phantsi ngokuchukumisa kukaThixo.

"Ngoku kuza ilizwi lokuba ndithe ndaxela ukuba iNew York iza kukhukuliswa ligagasi elikhulu lolwandle? Andizange ndikutsho oko. Ndithe, njengoko ndandikhangela izakhiwo ezikhulu ezakhiwayo khona, umgangatho phezu komgangatho, 'Hayi, ziya kuba zimbi kangakanani na iziganeko eziya kwenzeka xa iNkosi isukuma ukuze inyikimise umhlaba ngamandla amakhulu! Ngoko ke aya kuzaliseka amazwi eSityhilelo 18:1-3.' Isahluko seshumi elinesibhozo sonke seSityhilelo sisilumkiso ngoko kuza kufikela ihlabathi. Kodwa andinako ukukhanya okukhethekileyo ngokuphathelele oko kuza kufikela iNew York, ngaphandle

kokuba ndiyazi ukuba ngenye imini ezo zakhiwo zikhulu ziya kuwisa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kubakho iziganeko ezoyikekayo kangangokuba asikwazi nokuzicingela.” Review and Herald, Julayi 5, 1906.

Umthetho weCawa oza kufika kungekudala umelwe lilizwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo, yaye umela iNtaba yeKarmeke ka-Ahabhi, nomthendeleko womhla wokuzalwa kaHerode. UHerodiyas, okwangulo Yezebehele, akakho kuloo mthendeleko wokunxila kaHerode, kanye njengoko uYezebehele wayengekho eNtabeni yeKarmeke. Kude kube ngumthetho weCawa, uye walitalwa ebudeni beminyaka engamashumi asixhenxe engumqondiso yolawulo lwerhamnawa lasemhlabeni, ubukumkani besithandathu besiprofeto seBhayibhile. Xa uYezebehele wafumana inxeba lakhe elibulalayo ngowe-1798 nango-1799, ubukumkani besithandathu (i-United States) baqalisa ixesha labo njengobukumkani besithandathu besiprofeto seBhayibhile. Xa ubukumkani besithandathu buphela, ubuya ke yena aze aqalise ukucula iingoma zakhe aze enze umbulo neentlanga zonke zomhlaba.

Iingoma zakhe zobuhenyu newayini zaqalwa ngokwesiprofeto ngoSeptemba 11, 2001, kodwa oko kwakulixesha nje lokulungiselela, njengoko kwakumelwe yiminyaka engamashumi amathathu ukususela ku-508 ukuya ku-538, ngexesha lokuqala awayethabatha ngalo itrone. Kude kube ngumthetho weCawa, xa ubukumkani besithandathu bubulawa zizandla zikaEliya, ebefihliwe eSamariya. Ngelo xesha uYohane uMbaptizi ubanjelwe entolongweni yakhe, elindele nokuba kukhululwe okanye ukufa.

UHerode nabahlobo bakhe abahloniphekileyo babenxilise yiwayini yaseBhabheli, xa uSalome, intombi kaHerodiya (uZebehele), wenza umdaniso wakhe wokulukuhla ngokugqithisileyo, yaye uHerode wabonakalisa iminqweno yakhe enkanukelayo nenesono sobudlelane begazi. Wabanjwa ngokupheleleyo zizithandaniso zesondo zentombi yomfazi wakhe, waza wamthembisa ukuya kutsho kwisiqingatha sobukumkani bakhe.

Kwathi kwakufika umhla ofanelekileyo, uHerode, ngomhla wokuzalwa kwakhe, wenza isidlo seenkosi zakhe, neenganga zomkhosi, nababekekileyo baseGalili. Kwathi, kwakungena intombi yaloo Herodiya, yangqungqa, yamkholisa uHerode nabo babehleli naye etafileni; ukumkani wathi kwintombazana, Cela kum oko uthandayo, ndokunika kona. Wafunga kuyo esithi, Oko uthe wakucela kum, ndokunika kona, kude kuse kwisiqingatha sobukumkani bam. Yaphuma ke yathi kunina, Ndicelani na? Wathi yena, Intloko kaYohane umbaptizi. Yaza yangena kwaoko ngokukhawuleza kukumkani, yacela isithi, Ndithanda ukuba undinike kwaoko ngesitya intloko kaYohane umbaptizi. Ukumkani ke waba buhlungu ngokugqithisileyo; noko, ngenxa yesifungo sakhe, nangenxa yabo babehleli naye etafileni, akathandanga ukusala kuye. Wathumela kwaoko ukumkani umxheli, wayalela ukuba kuziswe intloko yakhe; wemka wamqumla intloko entolongweni, wayizisa intloko yakhe ngesitya, wayinika intombazana; intombazana ke yayinika unina. Marko 6:21–28.

Ilizwi lokuqala leSityhilelo ishumi elinesibhozo lavakala ngomhla we-11 Septemba 2001, yaye ilizwi lesibini livakala kumthetho weCawa oza kufika kungekudala. Kwimbali emelweyo

kuYohane isahluko sesithandathu, ilizwi lokuqala lika-2001 lalingelizwi likaKristu exelela abafundi baKhe ukuba bamele ukuyidla inyama yaKhe nokusela igazi laKhe, kuba Yena wayesiSonka sokwenyaniso esivela eZulwini. Elo xesha laqala eGalili laza laphela ngokuhlanjululwa kwabafundi baKhe abamfulathelayo kuYohane isahluko SESITHANDATHU, indima YAMASHUMI AMATHANDATHU ANESITHANDATHU. Loo mbali yaqala eGalili ngovavanyo lokutya, yaza yaphela ngokunyanzeliswa kophawu lwerhamncwa, njengoko kufanekiselwa linani legama likapopu, elinguSITHANDATHU, SITHANDATHU, SITHANDATHU. IGalili lithetha “indawo yokujika,” yaye umhla we-11 Septemba 2001 wawuyindawo engokuprofeta “yokujika” (iGalili), yaye usuku lokuzalwa lukaHerode lwalunobunkokeli baseGalili. Ilizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo, nelizwi lokugqibela leSityhilelo ishumi elinesibhozo, omabini amelwa yiGalili, eyindawo yokujika.

“Kukho izifundo ekufuneka zifundwe kwimbali yexesha eladlulayo; yaye ingqalelo ibhekiswa kwezi, ukuze bonke baqonde ukuba uThixo usebenza ngemigaqo efanayo ngoku naleyo athe wasoloko esebenza ngayo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kweentlanga ngoku, kanye njengoko bekunjalo kususela oko ivangeli yaqala ukushunyayelwa kuAdam e-Eden.

“Kukho amaxesha angamanqanaba okutshintsha kwimbali yeentlanga neyebandla. Kulolawulo lukaThixo, xa ezi ngxaki zahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa. Ukuba kuyamkelwa, kubakho inkqubela yokomoya; ukuba kuyaliwa, kulandela ukuhla kokomoya nokutshabalala komkhombe. INkosi eLizwini layo iwuvulile umsebenzi ohlaselayo weendaba ezilungileyo njengoko wawuqhutywa kwixesha elidlulileyo, nanjengoko uya kuba njalo kwixesha elizayo, kude kuse kwimbambano yokugqibela, xa amagunya kaSathana aya kwenza intshukumo yawo yokugqibela emangalisayo.” Bible Echo, August 26, 1895.

IGalili ngo-2001, neGalili ngexesha lomthetho weCawa oza kufika kungekudala, zibonisa ukuba ukukhanya kwemvula yasemva kugalelwa nini. Ngo-2001 kwakukho ukuthululwa okulinganiselweyo, kodwa kwilizwi lesibini kuthululwa ngaphandle komlinganiselo, njengoko kumelwe kukuthululwa okukhulu kakhulu okwalandela emva kokuba uEliya ebulele abaprofeti bakaBhahali, okwenzeka kwitheko lokuzalwa kukaHerode. Usuku lokuzalwa lukaHerode lubonisa ukuzalwa kobukumkani besixhenxe besiprofeto seBhayibhile, obulandela ngoko nangoko ukufa kobukumkani obungaphambili. IUnited States yaqalisa ukulawula ngo-1798, ekufeni kobukumkani besihlanu, yaye ekufeni kwabaprofeti bakaBhahali, usuku lokuzalwa lobukumkani besixhenxe selufikile. Obo bukumkani besixhenxe bumelwe bubukumkani obuphindwe kalishumi basemantla bukaAhabhi, nangoHerode, ummeli wobukumkani basemantla obuphindwe kalishumi beRoma yobuqaba.

Kwaye iimpondo ezilishumi owazibonayo phezu kwerhamncwa, zona ziya kulithiya ihenyukazi, zilishiye lingamanxuwa, lize; zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ukubekile ezintliziyweni zazo ukwenza intando yakhe, nokuvumelana, nokunikela ubukumkani bazo kwerhamncwa, kude kuzaliseke amazwi kaThixo. Kwaye umfazi owambonayo sisixeko esikhulu eso, esilawula phezu kookumkani bomhlaba. IsiTyhilelo 17:16–18.

UHerode uyavuma ukuzalisekisa isifungo awasenza kuSalome, nokumnika intloko kaYohane, yaye isifungo sakhe saboniswa njengokufikelela kwisiqingatha sobukumkani bakhe. Ookumkani abalishumi beZizwe eziManyeneyo, nangona belithiyile ihenyukazi, bayavuma ukunika ubukumkani babo besixhenxe kwintloko yesibhozo, engowentloko ezisixhenxe zangaphambili. Bayavuma kubukumkani obusekelwe phezu kokudityaniswa koRhulumente wehlabathi liphela, odityaniswe neBandla lalo lehlabathi liphela. Kodwa umtshato ngowesiLatini, awungowesiNgesi, kuba umtshato wabo umelwe “ngumfazi” olawula “ookumkani.” Kumtshato wesiLatini intsapho igcina ifani yomfazi, hayi eyendoda, yaye igama lalo mtshato uphindwe kabini liyinxalenye ebalulekileyo yebali lesiprofeto.

“Ookumkani nabalawuli neerhuluneli bazibeke phezu kwabo uphawu lomchasi-kristu, yaye bamelwe njengenamba eya kulwa nabangcwele—abo bagcina imithetho kaThixo nabano kukholwa kukaYesu.” Testimonies to Ministers, 38.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Iilizwi alibonayo uIsaya unyana ka-Amozi, ngelakwaYuda neYerusalem. Kothi ke ngemihla yokugqibela intaba yendlu kaYehova imiswe encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; ziqukuqele kuyo zonke iintlanga. Kwaye kuhambe izizwe ezininzi, zithi, Yizani, sinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; yena usifundise iindlela zakhe, sihambe emendweni yakhe; ngokuba umyalelo uya kuphuma eZiyon, nelizwi likaYehova liphume eYerusalem.... Ngaloo mini abafazi abasixhenxe baya kubamba indoda ibe nye, besithi, Siya kudla isonka sethu, sinxibe izambatho zethu; makasibizwe kuphela ngegama lakho, ususe ihlazo lethu. Ngaloo mini ihlumelo likaYehova liya kuba lihle, libe nobuqaqawuli, nesiqhamo selizwe sibe sesibalaseleyo, sibe sihle kubasindileyo bakwaSirayeli. Kothi ke, osisileyo eZiyon, noseleyo eYerusalem, abizwe ngokuba ungewe, wonke obhaliweyo phakathi kwabaphilayo eYerusalem: xa iNkosi ihlambe ukungcola kweentombi zaseZiyon, ihlambulule negazi laseYerusalem esizikithini saso ngomoya womgwebo, nangomoya wokutshisa. Isaya 2:1–3, 4:1–4.