

Incwadi kaDaniyeli — Inombolo Eyikhulu Namashumi Amane

*Isithembiso Sokugcina: Ukwambulwa Kwendima Ka-Eliya Ngaphambi
Kosuku LweNkosi*

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Isithembiso sokugcina seTestamente Elidala sithi, ngaphambi kosuku olukhulu nolwesabekayo lweNkosi, u-Eliya wayeyakuza.

Khumbulani umthetho kaMose inceku yami, engamyala wona eHorebe ngenxa ka-Israyeli wonke, kanye nezimiso nezahlulelo. Bhokani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; futhi uyakuphendulela inhliziyo yawoyise kubantwana, nenhliziyi yabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:4–5.

U-Eliya oza ngaphambi “kosuku olukhulu nolwesabekayo lweNkosi,” ungumthunywa oyedwa, futhi futhi uyinhlangotho ehlobene nomyalezo lowo mthunywa awumemezelayo. Ngakho-ke u-Eliya othunyelwayo bangaba yizinkulungwane eziyikhulu namashumi amane nane ezingakuzwa ukufa, njengoba kumelelwa ngu-Enoke no-Eliya. Yibo labo abaphakanyiswa babe yisibonakaliso ngesikhathi somthetho weSonto osuzayo maduzane.

U-Eliya wosuku lokugcina wamelwa futhi nguJohane uMbhathizi, kodwa uJohane akazange amele abayizinkulungwane eziyikhulu namashumi amane nane. Wamela labo abahlanganyela enhlanganweni futhi bamukele umlayezo wesithunywa sosuku lokugcina, abese bebulawa upapa ngehora lenhlekelele yomthetho weSonto eqala ngomthetho weSonto ozayo maduze futhi iphele lapho uMikayeli esukuma, upapa afike ekugcineni kwakhe engenamuntu wokumsiza.

U-Eliya umelelwe eNtabeni iKarmeli, kanti uJohane umelelwe ehholo ledili likaHerodi. Labo bofakazi ababili bomlando bakhomba lawo maqembu amabili abantu bakaNkulunkulu ezinsukwini zokugcina amelwe encwadini yesAmbulo isahluko sesikhombisa. Abayizinkulungwane eziyikhulu namashumi amane nane kanye nesixuku esikhulu kuhambisana neNtaba iKarmeli kanye nedili lokuzalwa likaHerodi. Leyo migqa emibili yesiprofetho inikeza isisekelo esiqinile sokubhekisela kuso ukuze kuhlonzwe ngokucophelela izingxenye zekhanda lesishiyagalombili, okungukuthi elivela phakathi kwamakhanda ayisikhombisa esAmbulo ishumi nesikhombisa, ngemininingwane eyanele yesiprofetho ecacisa ukuthi kanjani nokuthi kungani umongameli wokugcina, ongumongameli wesishiyagalombili ovela phakathi kwalabo abayisikhombisa, eba ngumbusi omkhulu wobushiqela wase-United States ekuhambeni kokugcina kombuso wesithupha wesiprofetho seBhayibheli.

Ngomthetho weSonto kugcwaliswa inyunyana ephindwe kathathu.

“Ngomthetho oqinisa ukumiswa kobuPapa uphambene nomthetho kaNkulunkulu, izwe lakithi liyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo bunqamule igebe ukuze bubambe isandla samandla aseRoma, lapho buyokwelulela phezu komhoshu ukuze buhlanganyele izandla noMimoya, lapho-ke, ngaphansi kwethonya laleyo nyunyana ephindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani nowerephabhuliki, futhi liyokwenza amalungiselelo okusakazwa kwamanga nobuqili bobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekuseduze.” Testimonies, volume 5, 451.

Kepha kulo mfanekiso kukhona ukulandelana, futhi lokho kulandelana kuyisihloko sezwi eliphefumulelweyo. Kuyisenzakalo esenzeka ngesikhathi somyalo, okuyinto ngandlela-thile eyisenzakalo esisodwa, kodwa empeleni siwukulandelana kwezehlakalo okuhlelwe ngokucophelela kakhulu. “Ngesikhathi somyalo” i-United States iyeka ukuba umbuso wesithupha wesiprofetho seBhayibheli, okusho ukuthi yilapho umbuso wesikhombisa uqala khona, kodwa umbuso wesikhombisa uyavuma ukunikela ngombuso wawo esilwaneni. Lapho umprofethi wamanga ehlulwa, udrako uthatha isikhundla sawo, bese ngokushesha unika isilwane ingxenye yombuso wawo.

Entabeni iKarmeli kwakukhona abaprofethi bakaBhali abangamakhulu amane namashumi amahlanu, kanye nabaprofethi behlathi abangamakhulu amane ababeseSamariya bedlela etafuleni likaJezebeli.

Ngakho-ke kalokhu thuma, ubuthele kimi wonke u-Israyeli entabeni iKarmeli, kanye nabaprofethi bakaBali abangamakhulu amane namashumi amahlanu, nabaprofethi bezixuku ezingcwele abangamakhulu amane, abadla etafuleni likaJezebeli. 1 AmaKhosi 18:19.

U-Eliya uchaza ukungqubuzana eNtabeni iKarmeli njengempikiswano, hhayi kuphela umbuzo wokuthi ngubani owayenguNkulunkulu weqiniso, kodwa futhi nokuthi kwakuyimpikiswano yokuthi ngubani owayengumprofethi weqiniso.

UEliya wayesethi kubantu: Mina, mina ngedwa, ngisele ngingumprofethi kaJehova; kodwa abaprofethi bakaBhali bangamadoda angamakhulu amane namashumi amahlanu. 1 AmaKhosi 18:22.

Kwathi lapho umnikelo ka-Eliya usudliwe umlilo owehla uvela ezulwini, wase ebulala ngabakhe izandla abaprofethi bakaBali abangamakhulu amane namashumi amahlanu.

UEliya wathi kubo: Bambani abaprofethi bakaBali; makungaphunyuki noyedwa kubo. Base bebabamba; uEliya wasebehlisela emfuleni waseKhishoni, wababulalela khona. 1 AmaKhosi 18:40.

UBali wayengukulunkulu wamanga wesilisa, kanti nabaprofethi abangamakhulu amane besihlahla esingcwele, ababesalokhu benoJezebeli, bedla etafuleni lakhe emzini waseSamariya, babengabaprofethi bonkulunkulukazi wesifazane, u-Ashitoreti. Lowo nkulunkulukazi wesifazane wasinda ekubulaweni kwabaprofethi baseNtabeni iKarmeli okwenziwa ngu-Eliya.

“Abantu ababesentabeni baziphonsa phansi ngobuso ngenxa yokwesaba nokumangala phambi kukaNkulunkulu ongabonwayo. Abakwazi ukubheka umlilo okhanyayo, oqothulayo, othunyelwe uvela eZulwini. Besaba ukuthi bayakushabalala ekuhlubukeni kwabo nasezonweni zabo. Bakhala ngezwi linye, elizwakala phezu kwentaba, lize lihlokome emathafeni angaphansi kwabo ngokucaca okwesabekayo, bathi, ‘UJehova, nguyena uNkulunkulu; uJehova, nguyena uNkulunkulu.’ U-Israyeli ekugcineni uyavuswa futhi akasakhohliswa. Bayasibona isono sabo nokuthi bamhlazise kangakanani uNkulunkulu. Ulaka lwabo luvuselwa abaprofethi bakaBhali. Ngokwesaba okukhulu, u-Ahabi nabapristi bakaBhali babona ukubonakaliswa okumangalisayo kwamandla kaJehova. Kuphinde kuzwakale, ngamazwi omyalo ashaqisayo, izwi lika-Eliya kubantu, lithi, ‘Bambani abaprofethi bakaBhali; makungaphunyuki noyedwa kubo.’ Futhi abantu babelungele ukulalela izwi lika-Eliya. Bababamba labo baprofethi bamanga ababebakhohlisile, babaletsa emfuleni iKishoni, futhi lapho u-Eliya, ngesandla sakhe uqobo, wabulala labo bapristi bokukhonza izithombe.” Review and Herald, October 7, 1873.

INtaba iKarmeli ifanekisela umthetho weSonto olusondela ngokushesha e-United States. Yilesi sikhathi lapho uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane (olufanekiselwa ngu-Eliya) luphakanyiswa khona. Yilapho uphondo lwangempela lwamaProthestani lubonakaliswa ngokucacileyo khona ngokwehluka kwalo kuphondo lwamaProthestani olungelona olweqiniso, oluseSamariya, ludla ukudla kukaJezebeli. Yilapho uphondo lweRiphabhulikhi, olwalusephenduke uphondo lwebandla nombuso kokubili ekuholeleni eNtabeni iKarmeli, lufika esiphethweni salo njengombuso wesithupha wesiprofetho seBhayibheli. Okusele-ke ngu-Ahabi, nesizwe sakhe esiphindwe kayishumi, noJezebeli, obezifihle eSamariya, ngesikhathi ezidlela kanye namaProthestani ahlukileyo. Umbuso wesithupha usuqediwe, bese imvula ifika ngaphandle kwesilinganiso.

Emkhosini wokugubha usuku lokuzalwa lukaHerode, u-Eliya, omelelwa nguJohane uMbhapathizi, usejele laseRoma elindele ukukhululwa noma ukufa. Awekho abaprofethi bakaBhali abakhona ukuze benze umdanso wenkohliso, kukhona uSalome kuphela, indodakazi kaJezebeli. UHerode nabangane bakhe basebukhosini badakwe yiwayini laseBhabhiloni, ngoba usuku lwakhe lokuzalwa nalo lumelela umthetho weSonto, futhi zonke izizwe zaqala ukuphuza iwayini laseBhabhiloni ngoSeptemba 11, 2001, kudala ngaphambi komthetho weSonto osuzayo maduzane.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yase imemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala amadimoni, nesigodlo sayo yonke imimoya engcolileyo, nesibaya sayo yonke inyoni engcolileyo nenyaneyekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebile ngobuningi bokunethezeka kwalo. IsAmbulo 18:1–3.

La mavesi amathathu agwaliseka lapho izakhiwo ezinkulu zaseNew York, imibhoshongo emibili, ziwiswa phansi ngokuthintwa uNkulunkulu.

“Ingabe manje sekufikile izwi engimemezele ngalo ukuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engikushilo yilokhu, ukuthi, njengoba ngangibuka izakhiwo ezinkulu zakhiwa lapho, isitezi phezu kwesitezi, ‘Yeka ukuthi ziyakwenzeka izigcawu ezesabekayo lapho iNkosi isukuma ukuzamazamisa umhlaba ngesabeka esikhulu! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okuqondile ngokuphatelene nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa ukuphenduka nokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikuphiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyakuwa. Kuyokwenzeka izigcawu zobusabeka bazo esingeke sakwazi nokubucabanga.” Review and Herald, Julayi 5, 1906.

Umthetho weSonto ozayo maduzane umelwe yizwi lesibili leSambulo isahluko seshumi nesishiyagalombili, futhi umele iNtaba iKarmeli ka-Ahabi, kanye nedili losuku lokuzalwa lukaHerode. UHerodiya, onguyena futhi uJezebeli, akekho kulelo dili likaHerode lokudakwa, njengoba noJezebeli wayengekho eNtabeni iKarmeli. Kuze kube ngumthetho weSonto, ubelokhu ekhohliwe phakathi neminyaka engamashumi ayisikhombisa engokomfanekiso yokubusa kwesilo somhlaba, umbuso wesithupha wesiprofetho seBhayibheli. Ngenkathi uJezebeli ethola inxeba lakhe elibulalayo ngo-1798 nango-1799, umbuso wesithupha (i-United States) waqala isikhathi sawo njengombuso wesithupha wesiprofetho seBhayibheli. Lapho umbuso wesithupha uphela, khona-ke uyabuya aqale ukuhlabelela izingoma zakhe futhi afebe nazo zonke izizwe zomhlaba.

Izingoma zakhe zobufebe newayini zaqalwa ngokwesiprofetho ngoSeptemba 11, 2001, kodwa lokho kwakuyisikhathi nje sokulungiselela, njengoba kwakumelwe yiminyaka engamashumi amathathu kusukela ku-508 kuya ku-538, ngesikhathi sokuqala ethatha isihlalo sobukhosi. Kuze kube ngumthetho weSonto, lapho umbuso wesithupha ubulawa ngezandla zika-Eliya, ube ecashile eSamariya. Ngaleso sikhathi uJohane uMbhapathizi ugcinwe ejele lakhe, elindele ukukhululwa noma ukufa.

UHerode nabangane bakhe abahloniphekile babedakiwe ngewayini laseBhabhiloni, ngesikhathi uSalome, indodakazi kaHerodiya (uJezebeli), enza umdanso wakhe owawuyisilingo esikhulu kakhulu, kwase kuthi uHerode abonakalise izifiso zakhe zokukhanuka nezobuhlobo bokulala phakathi kwezihlobo. Ubanjwe ngokuphelele yiziphakamiso zocansi zendodakazi yomkakhe, wamnikela kuze kufike engxenyeni yombuso wakhe.

Kwathi lapho sekufikile usuku oluhle, uHerode ngosuku lokuzalwa kwakhe enza isidlo sezikhulu zakhe, nezinduna zempi, nababusi abakhulu baseGalile; kwathi indodakazi yalowo Herodiya ingena, yadansa, yamjabulisa uHerode kanye nalabo ababehleti naye, inkosi yathi entombazaneni: Cela kimi noma yini oyifunayo, ngizakunika yona. Yayisifungela, yathi kuyo: Noma yini oyakuyicela kimi, ngizakunika yona, kuze kufike engxenyeni yombuso wami. Yase iphuma, yathi kunina: Ngizakucelani na? Wathi yena: Inhloko kaJohane uMbhapathizi. Yase ingena masinyane enkosini ngokuphuthuma, yacela, yathi: Ngithanda ukuba ungiphe khona manje ngoqwembe inhloko kaJohane uMbhapathizi. Inkosi yadabuka kakhulu; nokho, ngenxa

yesifungo sayo nangenxa yalabo ababehleti nayo, ayithandanga ukuyilahla. Inkosi yathuma masinyane umlindi, yayala ukuba kulethwe inhloko yakhe; wahamba, wamquma ikhanda etilongweni, waletha inhloko yakhe ngoqwembe, wayinika intombazane; intombazane yayinika unina. Marku 6:21–28.

Izwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili lazwakala ngoSeptemba 11, 2001, kanti izwi lesibili lizwakala emthethweni weSonto ozayo maduze. Emlandweni omelwe kuJohane isahluko sesithupha, izwi lokuqala lika-2001 laliyizwi likaKristu etshela abafundi baKhe ukuthi kumelwe badle inyama yaKhe baphuze negazi laKhe, ngoba WayeyiSinkwa sangempela saseZulwini. Leyo nkathi yaqala eGalile yaze yaphetha ngokuhlazwa kwabafundi baKhe abamfulathela kuJohane isahluko SESITHUPHA, ivesi LAMASHUMI AYISITHUPHA NESITHUPHA. Lowo mlendo waqala eGalile ngokuvivinywa kokudla, waphetha ngokuphoqelelwa kophawu lwesilo, njengoba kufanekiselwa yinani legama likapapa, elinguSITHUPHA, SITHUPHA, SITHUPHA. IGalile lisho “iphuzu lokuguquka,” futhi uSeptemba 11, 2001 wayeyilo “iphuzu lokuguquka” lesiprofetho (iGalile), kanti usuku lokuzalwa lukaHerode lwaluhambisana nobuholi baseGalile. Izwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, kanye nezwi lokugcina lesAmbulo isahluko seshumi nesishiyagalombili, kokubili kumelwe yiGalile, okuyiphuzu lokuguquka.

“Kukhona izifundo okufanele zifundwe emlandweni wesikhathi esadlula; futhi kunakwa lezi, ukuze bonke baqonde ukuthi uNkulunkulu usebenza ngezindlela ezifanayo namanje naleyo abelokhu esebenza ngazo njalo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kwezizwe namanje, ngendlela efanayo ncamashi naleyo ebelokhu sinjalo kusukela ivangeli limenyezelwa kuqala ku-Adamu e-Edene.

“Kukhona izikhathi eziyizinguquko emlandweni wezizwe nowebandla. Ekubonakaleni kukaNkulunkulu okuphatha konke, lapho lezi zikhathi ezahlukene zobunzima zifika, ukukhanya kwaleyo nkathi kuyaphiwa. Uma kwamukelwa, kuba khona intuthuko yomoya; uma kwaliwa, kulandela ukuwohloka komoya nokuphihluka komkhumbi. Inkosi eZwini layo yembulile umsebenzi ohlaselayo wevangeli njengoba uye waqhutshekiswa esikhathini esedlule, futhi uyakwenziwa nasesikhathini esizayo, kuze kube semzabalazweni wokugcina, lapho amandla kaSathane eyokwenza ukunyakaza kwawo kokugcina okumangalisayo.” Bible Echo, August 26, 1895.

IGalile ngo-2001, neGalile ngesikhathi somthetho weSonto osuseduze ukufika, kukhomba isikhathi lapho ukukhanya kwemvula yakamuva kuthululwa khona. Ngo-2001 kwakuyikuthululwa okulinganiselwe, kodwa ezwini lesibili kuthululwa ngaphandle kwesilinganiso, njengoba kufanekiswa ukuthululwa okukhulu kakhulu ngemva kokuba u-Eliya ebulele abaprofethi bakaBhali, okwenzeka emcimbini wokuzalwa kukaHerode. Usuku lokuzalwa lukaHerode lukhomba ukuzalwa kombuso wesikhombisa wesiprofetho seBhayibheli, olandela ngokushesha ukufa kombuso owandulelayo. I-United States yaqala ukubusa ngo-1798, ekufeni kombuso wesihlanu, futhi ekufeni kwabaprofethi bakaBhali, usuku lokuzalwa kombuso wesikhombisa selufikile. Lowo mbuso wesikhombisa umelelwa ngumbuso wasenyakatho ka-Ahabi onezingxenye eziyishumi, nangoHerode, ongummeleli wombuso wasenyakatho onezingxenye eziyishumi

weRoma yobuqaba.

Nezimpondo eziyishumi ozibonileyo phezu kwesilo, yizo eziyolizonda isifebe, zilenze incithakalo, zibe lize, zidle inyama yaso, zishise ngomlilo. Ngokuba uNkulunkulu ukufake ezinhliziyweni zazo ukuba zigcwalise intando yakhe, zivumelane, zinike isilo umbuso wazo, kuze kugcwaliseke amazwi kaNkulunkulu. Nowesifazane ombonileyo ungumuzi omkhulu lowo, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:16–18.

UHerode uyavuma ukugcwalisa isifungo asenza kuSalome, amnike ikhanda likaJohane, futhi isifungo sakhe samelelwa njengokungathi sifinyelela kuze kube yisigamu sombuso wakhe. Amakhosi ayishumi eZizwe Ezihlangene, naphezu kokulizonda isifebe, ayavuma ukunikela umbuso wawo wesikhombisa ekhanda lesishiyagalombili, elingelamakhanda ayisikhombisa angaphambili. Ayavuma embusweni osuselwe ekuhlanganisweni koMbuso womhlaba wonke, uhlangene neBandla lawo lomhlaba wonke. Kodwa lowo mshado ungowesiLatini, awusiwo owesingisi, ngokuba umshado wawo umelelwa “ngowesifazane” obusayo “phezu kwamakhosi.” Emshadweni wesiLatini umndeni ugcina isibongo sowesifazane, hhayi esendoda, futhi igama lalo mshado ophindwe kabili liyingxenye ebalulekile yokulandisa okuyisiprofetho.

“Amakhosi nababusi nabaphathi bazifakele phezu kwabo uphawu lomphikukristu, futhi bamelwe njengodrako oya ukulwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu.” Testimonies to Ministers, 38.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Izwi u-Isaya indodana ka-Amozi alibona ngokuphathelene noJuda neJerusalema. Kuyakuthi ngezinsuku zokugcina, intaba yendlu kaJehova imiswe esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; zonke izizwe ziyakugelezela kuyo. Abantu abaningi bayakuhamba bathi: Wozani, senyukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; yena uyakusifundisa izindlela zakhe, thina sihambe emikhondweni yakhe; ngokuba umthetho uyakuphuma eSiyoni, nezwi likaJehova liphume eJerusalema.... Ngalolo suku abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakudla isinkwa sethu, sigqoke izingubo zethu; kuphela masingabizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngalolo suku ihlumela likaJehova liyakuba lihle, libe nenkazimulo, nesithelo sezwe sibe ngesihle, sibe sihle kulabo abasindileyo bakwa-Israyeli. Kuyakuthi oseleyo eSiyoni, nosele eJerusalema, abizwe ngokuthi ungcwele, yebo, wonke obhaliweyo phakathi kwabaphilayo eJerusalema: lapho iNkosi isigezile ukungcola kwamadodakazi aseSiyoni, yahlanza negazi laseJerusalema phakathi kwalo ngomoya wokwahlulela nangomoya wokushisa. U-Isaya 2:1–3, 4:1–4.