

UEliya — Inani Leshumi Elinesibini

Yonke intili iya kuphakanyiswa

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Sisajongene noEliya njengomfuziselo wesiprofeto. UEliya wabhengeza kuAhabhi ukuba kwakungayi kubakho mvula, ngaphandle kwelizwi lakhe, iminyaka emithathu.

Waza uEliya umTishbite, owayengowabemi baseGiliyadi, wathi kuAhabhi, Ehleli nje uYehova uThixo kaSirayeli, endimi phambi kwakhe, akuyi kubakho mungu namvula kule minyaka, ngaphandle ngokwelizwi lam. 1 Kumkani 17:1.

UKristu usixelela encwadini kaLuka ukuba loo minyaka mithathu yayikokwenene yiminyaka emithathu nesiqingatha.

Waza wathi, Inene ndithi kuni, akukho mprofeti wamkelekileyo ezweni lakowabo. Ke ndithi kuni ngenyaniso, babebaninzi abahlolokazi kwaSirayeli ngemihla kaEliya, xa izulu lalivaliwe iminyaka emithathu neenyanga ezintandathu, xa kwakukho indlala enkulu kulo lonke ilizwe; kodwa uEliya akazange athunyelwe nakomnye kubo, ngaphandle kwaseSarepta, umzi wakwaSidon, kumfazi owayengumhlolokazi. Luka 4:24–26.

Iminyaka emithathu enesiqingatha yenzeka ngexesha lika-Ahabhi noIzebhele, ngaloo ndlela ichaza iminyaka emithathu enesiqingatha yesiprofeto ukusuka ngowama-538 kude kube ngowama-1798, xa upopu, omelwe njengoIzebhele ebandleni laseTiyatira, wayelawula ngexesha lamaXesha Obumnyama.

Noko ke ndinezinto ezimbalwa nxamnye nawe, ngokuba uvumela loo mfazi uIzebhele, uzibiza ngokuba ungumprofetikazi, ukuba afundise aze alahlekise abakhonzi bam ukuba benze uhenyuzo, badle nezinto ezibingelelwe kwizithixo. Ndamnika nexesha lokuguquka kuhenyuzo lwakhe; akaguqanga ke. Yabonani, ndiya kumphosa ebhedini, nabo bakrexezayo naye ndibaphose embandezelweni enkulu, ngaphandle kokuba baguquke kwimisebenzi yabo. Nabantwana bakhe ndiya kubabulala ngokufa; aya kwazi onke amabandla ukuba ndinguye ophengululayo izintso neentliziyo; ndinike elowo kuni ngokwemisebenzi yenu. ISityhilelo 2:20–23.

“Isithuba sokuguquka” sikaYezebhele sasiyiminyaka emithathu enesiqingatha ngemihla kaEliya, kwaneminyaka emithathu enesiqingatha yesiprofeto ukususela ku-538 kuse ku-1798 kumaXesha Obumnyama entshutshisweni yobupopu. Isohlwayo sikaYezebhele nookumkani baseYurophu abahenyuzo naye, saba kukuphonswa embhedeni wembandezelo nokufa kwabantwana bakhe. Kwakukho imiphfumlo ethembekileyo ngexesha lamaXesha Obumnyama, eyayiphonswe nayo embhedeni wembandezelo, kodwa yona yayiya kuphila. Xa bephonswa embhedeni wembandezelo, isiphumo sobomi kwabanyanisekileyo okanye sokufa kwabangenyaniseko sasixhomekeke “emisebenzini” yabo. Umbhede wembandezelo wabanyanisekileyo wavelisa unyamezelo nobomi. Umbhede wabo wembandezelo wawuya kuphela ngasekupheleni kweminyaka emithathu

enesiqingatha, kanye phambi kokuba uEliya amke eSarepta aye kuyalela uAhabhi ukuba abize wonke uSirayeli eNtabeni yeKarmele.

“Intshutshiso yebandla ayizange iqhubeke kulo lonke ixesha leminyaka eli-1260. UThixo, ngenceba kubantu baKhe, walifinyeza ixesha lovavanyo lwabo oluvuthayo. Ekuxeleni kwangaphambili ‘imbandezelo enkulu’ eyayiza kwehlela ibandla, uMsindisi wathi: ‘Ukuba loo mihla ibingafinyezwanga, bekungayi kusinda namnye umntu: kodwa ngenxa yabanyuliweyo loo mihla iya kufinyezwa.’ Mateyu 24:22. Ngenxa yempembelelo yoHlaziyo intshutshiso yapheliswa ngaphambi kowe-1798.” Imbambano Enkulu, 266, 267.

Umgwebo “wombhede wembandezelo” wobupopu wawuya “kubabulala abantwana bakhe ngokufa,” kodwa umgwebo “wombhede wembandezelo” wawunesithembiso sobomi kwabo imisebenzi yabo yabonakalisa ukuthembeka kwabo, njengoko kubonisiwe ekufeni konyana womhlolokazi waseSarepta.

Kwathi, emva kwezi zinto, unyana womfazi, inkosikazi yaloo ndlu, wagula; nesigulo sakhe saba qatha kakhulu, kwada akwabakho kuphefumla kusaseleyo kuye. Wathi ke kuEliya, Ndinantoni na nawe, ndoda kaThixo? Uze kum na ukuba undikhumbuze isono sam, ubulale unyana wam? Wathi ke kuye, Ndinike unyana wakho. Wamthabatha esifubeni sakhe, waza wamthwala wamsa egumbini eliphezulu, apho wayehlala khona, waza wamlalisa embhedeni wakhe. Wakhala kuYehova, wathi, Yehova, Thixo wam, ulizisele na nembandezelo umhlolokazi endiphambukela kuye, ngokubulala unyana wakhe? Wazolula phezu komntwana kathathu, wakhala kuYehova, wathi, Yehova, Thixo wam, ndiyakubongoza, mawubuye umphefumlo walo mntwana ungene kuye. UYehova waliva ilizwi likaEliya; waza umphefumlo womntwana wabuyela kuye, waphila. UEliya wamthabatha umntwana, wehla naye ephuma egumbini engena endlwini, wamnika unina; waza uEliya wathi, Yabona, unyana wakho uyaphila. Wathi umfazi kuEliya, Ngoku ndiyazi ngale nto ukuba wena uyindoda kaThixo, nokuba ilizwi likaYehova emlonyeni wakho liyinyaniso. 1 Kumkani 17:17–24.

Umhlolokazi waqonda ukuba uEliya waye “ngumntu kaThixo,” kuba “ilizwi leNkosi” elambuyisela ebomini umntwana wakhe, lalingelizwi “lenyaniso.” Inkqubo yamanyathelo amathathu kaEliya yokuzolula phezu konyana womhlolokazi yaqondwa ngumhlolokazi njengokuba “ilizwi” emlonyeni kaEliya lali “yinyaniso.” Igama lesiHebhere elithi ‘emeth,’ liguqulelwe kweso siqendu ngokuba “yinyaniso,” yaye limela amandla okudala ka-Alfa no-Omega. Liligama lesiHebhere elenziwe ngonobumba wokuqala, oweshumi elinesithathu nowokugqibela boonobumba besiHebhere, yaye limela Amandla onokubabuyisela ebomini abafuleyo.

Abathembekileyo, kanye njengabangathembekanga “kwisithuba” sexesha lovavanyo esifanekiselwa yiminyaka emithathu enesiqingatha, bafumana umgwebo “webhedi yembandezelo.” Ukufa kwaba sisiphumo kubantwana bohlobo olwalulandela ihenyukazi elalisenza uhenyuzo laza lafunda iimfundiso zobuhedeni. Ubomi banikwa olunye uhlobo olwalulandela imiyalelo kaEliya, lwakholwa liLizwi “lenyaniso.”

Umhlokokazi wayelandele umyalelo kaEliya wokumzisela amanzi nokumnika isonka esithile, yaye ukuthobela kwakhe ilizwi lomprofeti kumela abathembekileyo kumaXesha Obumnyama aseThiyathira. (Kufanelekile ukuqaphela ukuba xa uEliya eyalela umhlokokazi ukuba aqale ngokumondla, aze emva koko ondle unyana wakhe naye ngokwakhe, oko kumela ukuba uEliya ngowokuqala ukufumana ukudla ukuze adle. Ngowokuqala ukufumana umyalezo, ize emva koko ibe yibandla.) Siyaxelelwa ukuba imisebenzi yabathembekileyo yayimikhulu ngakumbi ekupheleni kunasekuqaleni.

Uze ubhale kwingelosi yebandla laseTiyathira, ukuthi; Utsho ezi zinto uNyana kaThixo, onamehlo afana nedangatye lomlilo, neenyawo zakhe zifana nobhedu olucocekileyo; Ndiyayazi imisebenzi yakho, nothando, nolungiselelo, nokholo, nomonde wakho, nemisebenzi yakho; yaye ezokugqibela zingaphezu kwezokuqala. ISityhilelo 2:18, 19.

Abathembekileyo babonakalisa “imisebenzi” emihle ngexesha “elathiweyo” ubupopu abaluphiwayo ukuze buguquke, kodwa imisebenzi yabo ekugqibeleni yaba “ngaphezu kokuqala.” Njengoko elo “thuba” lalisondelela esiphelweni, uKristu wathumela inkwenkwezi yasekuseni yohlaziyo, eyaqalisa umsebenzi wokungabi sabanyamezela ubupopu, obabufundisa ibandla ukuba “lenze uhenyuzo, lidle nezinto ezibingelelwe kwizithixo.”


Nalowo owoyisayo, aze agcine imisebenzi yam kude kuse ekupheleni, ndiya kumnika igunya phezu kweentlanga; yaye uya kuzilawula ngentonga yentsimbi; ziya kutyunyuzwa zibe ziingceba njengezitya zombumbi; kwanjengoko nam ndawamkelayo kuBawo. Yaye ndiya kumnika inkwenkwezi yasekuseni. Lowo unendlebe, makeve oko uMoya akutshoyo kuwo amabandla. ISityhilelo 2:26–29.

UKristu waye “enezinto ezimbalwa achasene nazo” kwabathembekileyo ekuqaleni “kwesithuba” awasinikwa ubupopu ukuba buguquke, kuba babemvumele uIzebhele “ozibiza ngokuba ungumprofetikazi, ukuba afundise, alahlekise abakhonzi bam ukuba benze umbulo, badle nezinto ezibingelelwe kwizithixo.” Kodwa ekupheleni “kwesithuba” abathembekileyo babeza kuyeka ukuvumela ubupopu ukuba buqhubeke nokubahenda kwabo.

“Ngenkulungwane yeshumi elinesine kwavela eNgilani ‘inkwenkwezi yokusa yoHlaziyo.’ UJohn Wycliffe wayengumanduleli wohlaziyo, kungekhona ngenxa yeNgilani yodwa, kodwa ngenxa yeNgqobhoko yonke. Isikhalazo esikhulu esichasene neRoma awavunyelwayo ukuba asivakalise asizange sithuliswe. Eso sikhalazo savula umzabalazo owawuza kuphumela ekukhululweni kwabantu ngabanye, kwamabandla, nakweentlanga.” The Great Controversy, 80.

Ukutya okutyiwa ngabakhonzi bakaThixo ziimfundiso okanye umyalezo abawamkelayo. Ukuhenyuzwa kukuba ibandla lisebenzise amandla orhulumente ukunyanzelisa ukuphunyezwa kweemfundiso zalo zonqulo-zithixo. Ebudeni “bexesha” uIzebhele awalinikwayo ukuba aguquke, ibandla labalekela entlango ukuze likhuselwe.

Waza umfazi wasabela entlango, apho anendawo ayilungiselelwe nguThixo, ukuze ondliwe khona iintsuku eziliwaka namakhulu amabini anamashumi amathandathu.... Kanti ke umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze abhabhele entlango, aye endaweni yakhe,

apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, ekude nobuso benyoka. Yaza inyoka yakhupha emlonyeni wayo amanzi, engathi ngumlambo, emva komfazi, ukuzeimgungxule loo mlambo. Kodwa umhlaba wamnceda umfazi, umhlaba wawuvula umlomo wawo, wawuginya umlambo owawukhutshwe yinamba emlonyeni wayo. IsiTyhilelo 12:6, 14–16.

Ngexesha lentshutshiso kaYezebhele noAhabhi, u-Obhadiya wamela ukhuseleko olwalunikwa yintlango ngexesha lolawulo lobupopu.

UAhabhi wabiza u-Obhadiya, owayengumphathi wendlu yakhe. (Ke kaloku u-Obhadiya wayemoyika kakhulu uYehova; kuba kwathi, xa uIzebhele wabanqumla abaprofeti bakaYehova, u-Obhadiya wathabatha abaprofeti abalikhulu, wabafihla ngamashumi amahlanu emqolombeni, wabondla ngesonka nangamanzi.) 1 Kumkani 18:3, 4.

Umsebenzi ka-Obhadiya wokufihla abaprofeti ngamashumi amahlanu emiqolombeni ngumqondiso waloo ndawo entlango eyayilungiswe nguThixo ukuze ondle abathembekileyo, ababenqabile ukutya iimfundiso zobupopu, nababenqabile nokwamkela ubudlelwane obungcwele obabumelwe bubhenyu bayo nookumkani baseYurophu. Ixesha uEliya awayeyalelwe ngalo ukuba aye kumhlolokazi waseSarepta ukuze afumane ukutya nokukhuselwa kuIzebhele noAhabhi, lalilixesha ibandla elabalekela ngalo entlango, yaye indawo eyayilungiselwe bona nguThixo yayimelwe ngumsebenzi ka-Obhadiya.

Indawo kaEliya yokuzimela eSarepta, ebizwa ngokuba yi“Zarephath” ngesiHebhere, ithetha ukucocwa. Xa ixesha awalunikwa uIzebhele lokuguquka laphela, uEliya waya kuObhadiya waza wabiza uAhabhi ukuba ahlanganisele wonke uSirayeli eKarmele.

Ke kaloku, ekubeni u-Obhadiya wayesindleleni, yabona, uEliya wadibana naye; waza wamqonda, wawa ngobuso bakhe, wathi, Nguwe na lowo, nkosi yam uEliya? Wamphendula wathi, Ndinguye; hamba, uxelele inkosi yakho ukuthi, Yabona, uEliya ulapha. 1 Kumkani 18:17, 18.

Ixesha likaEliya nomhlolokazi waseSarepta lifuzisela amaXesha Obumnyama. Kwingxelo kaEliya nomhlolokazi, lo mfazi wayeqokelela iintonga ezimbini, kuba wayesele eza kufa. Umhlolokazi kwisiprofeto ulubandla, yaye yena wayemela ibandla entlango elalisele liza kufa.

Yibhalela isithunywa sebandla laseSardis, uthi; Utsho ezi zinto lowo uneMimoya esixhenxe kaThixo, neenkwenkwezi ezisixhenxe; Ndiyazi imisebenzi yakho, ukuba unegama elokuba uyaphila, kanti ufile. Phaphama, uzomeleze izinto eziseleyo, ezisele ziza kufa; kuba andiyifumananga imisebenzi yakho igqibelele phambi koThixo. ISityhilelo 3:1, 2.

Wayeqokelela “iinkuni ezimbini”, yaye wayezilungiselela ukufa kwakhe xa uEliya emphazamisa.

Lafika ke ilizwi leNkosi lisithi kuye, Suk’ ume, uye eTsarefathi, eyaseTsidon, uhlale khona; yabona, ndimyalele khona umhlolokazi ukuba akuxhase. Wavuka ke waya eTsarefathi. Wathi akufika esangweni lomzi, yabona, umhlolokazi wayelapho etheza iinkuni; wambiza, wathi kuye, Ndicela undiphathele amanzi amancinane ngesitya, ukuze ndisele. Ke kaloku xa wayesiya kuwathabatha, waphinda wambiza, wathi, Ndicela undiphathele nesiqhekezana

sesonka esesandleni sakho. Wathi yena, Ehleli nje uYehova uThixo wakho, andinalo iqebengwana, ndinesandla nje somgubo embizeni, nentwana yeoli ebhotileni; yabona, nditheza iinkuni ezimbini, ukuze ndingene ndiyilungiselele mna nonyana wam, siyidle, size sife. 1 Kumkani 17:8–12.

Umhlolokazi waseSarpta wayeqokelela “iintonga ezimbini.” Umhlolokazi umele abathembekileyo ngexesha likaIzebhele. Unyana wakhe umele abo, ngexesha lembali yaseTiyatira, abafa benesithembiso sokuvuswa kuvuko lokuqala.

Ndaza ndabona iitrone; kwahlalwa phezu kwazo, kwanikelwa kubo ukugweba. Ndaza ndabona imiphefumlo yabo banqunyulwe iintloko ngenxa yobungqina bukaYesu nangenxa yelizwi likaThixo, nabo bangalinqulayo irhamncwa, kwanawo umfanekiselo walo, bengawamkelanga nomqondiso walo emabunzini abo nasezandleni zabo; baza baphila, balawula noKristu iminyaka eliwaka. Ke bona abanye abafileyo ababuyanga baphila kwada kwagqitywa iminyaka eliwaka. Olu luvuko lokuqala. Unoyolo, ungewele, lowo unesabelo eluvukweni lokuqala; ukufa kwesibini akunagunya phezu kwabanjalo; kodwa baya kuba ngabefundisi bakaThixo nokaKristu, balawule kunye naye iminyaka eliwaka. ISityhilelo 20:4–6.

Umhlolokazi ukwamele nabo abambalwa baseSardis, ababefanelekile baza banikwa iingubo ezimhlophe.

Unamagama ambalwa kwaseSardes angangcolisanga izambatho zawo; yaye aya kuhamba nam emhlophe, kuba awafanele. Lowo woyisayo, yena uya kwambathiswa ngeengubo ezimhlophe; yaye andiyi kulicima igama lakhe encwadini yobomi, kodwa ndiya kulivuma igama lakhe phambi koBawo, naphambi kweengelosi zakhe. ISityhilelo 3:4, 5.

Abo bakwibandla lesine laseTiyatira, abafa bethembekile, abafanekiselwa ngunyana womhlolokazi, banikwa izambatho ezimhlophe kwitywina lesihlanu.

Yaye ke xa eyivule itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo nangenxa yobungqina ababebubambileyo; yaza yadanduluka ngezwi elikhulu, isithi, Koda kube nini na, Nkosi, engewele nenyanyisekileyo, ungagwebi, ungaphindeleli igazi lethu kwabo bahleli emhlabeni? Kwaza kwanikelwa kubo bonke ngamnye iingubo ezimhlophe; kwathiwa kubo mabaphumle okwethutyana, kude kuzaliseke nabo bakhonzi kunye nabo abazalwana babo, ababeza kubulawa njengabo. ISityhilelo 6:9–11.

Abafeli bokholo bamaXesha Obumnyama banikwa iingubo ezimhlophe, baza baxelelwa ukuba mabaphumle emangwabeni abo, de kubulawe elinye iqela labafeli bokholo elabulawa ngupopu, njengoko nabo babebulewe. Babebulewe ngupopu kwisithuba seminyaka emithathu enesiqingatha, yaye bathembiswa ukuba upopu ekugqibeleni uya kugwetywa, kodwa kungabi njalo de kubulawe iqela lesibini labafeli bokholo elabulawa ngupopu, ngexesha lentlekele yomthetho weCawa ekufuphi ukuza. UDade White unxulumanisa isicelo sabafeli bokholo sokugwetywa ngopopu, neendima ezimbini encwadini yeSityhilelo.

“Xa litywina itywina lesihlanu, uYohane umTyhileli embonweni wabona phantsi kwesibingelelo iqela labo babulawelwa iLizwi likaThixo nobungqina bukaYesu Kristu. Emva

koku kwalandela imiboniso echazwe kwisahluko seshumi elinesibhozo seSityhilelo, xa abo banyanisekileyo nabayinyaniso bebizelwa ukuphuma eBhabhiloni. [ISityhilelo 18:1–5, icatshuliwe.]” Manuscript Releases, umqulu 20, 14.

IsiTyhilelo isahluko seshumi elinesibhozo iivesi zokuqala ukuya kwesihlanu simele amazwi amabini evesi yokuqala nevesi yesine. Ilizwi lesibini lilubizo lokuphuma eBhabheli, yaye liphawula ukuqala kwentshutshiso yomthetho weCawa, xa intshukumo enamandla yesithunywa sezulu sesithathu ibiza omnye umhlambi kaThixo ukuba uphume eBhabheli. Kananjalo ubeka isiqendu setywina lesihlanu ekuvulweni kwetywina lesixhenxe.

“[ISityhilelo 6:9–11 kucatshulwe]. Apha kwakuboniswa kuYohane imiboniso eyayingekho ngokwenene ngelo xesha, kodwa eyayiza kubakho kwixesha elithile elizayo.

“ISityhilelo 8:1–4 sicutshulwe.” Manuscript Releases, umqulu 20, 197.

KwiSityhilelo isahluko sesibhozo, iindima zokuqala ukuya kwesine, itywina lesixhenxe liyavulwa.

Ke kaloku akuba etyhile itywina lesixhenxe, kwabakho ukuthula ezulwini kangangesiqingatha seyure. Ndaza ndabona iingelosi ezisixhenxe ezazimi phambi koThixo; zaza zanikwa zona izigodlo ezisixhenxe. Yaza enye ingelosi yeza yema esibingelelweni, inesitya segolide sokuqhumisela; yaza yanikwa isiqhumiso esininzi, ukuze isinikele kunye nemithandazo yabo bonke abangwele phezu kwesibingelelo segolide esasiphambi kwetrone. Wenyuka ke umsi wesiqhumiso, owawuvela kunye nemithandazo yabangwele, waya phambi koThixo uphuma esandleni sengelosi. ISityhilelo 8:1–4.

Imithandazo yabafel’ ukholo bamaXesha oBumnyama, abathi kwisitywina sesihlanu bacela ukuba uThixo azise umgwebo phezu kwehenyukazi elenza uhenyuzo nookumkani bomhlaba, inyuka “inyuke iye phambi koThixo,” xa kuvulwa isitywina sesixhenxe. Impefumlelo imatanisa ukuvulwa kwesitywina sesixhenxe nelizwi lesibini leSityhilelo seshumi elinesibhozo, kuba kusekulo lizwi lesibini apho uThixo azikhumbula khona izono zalo, aze ke ngoko awuphindaphinde umgwebo walo. Kanye ngenxa yabafel’ ukholo bamaXesha oBumnyama, kwakhona kanye ngenxa yegazi elaphalazwayo kwingxaki yomthetho weCawa.

Ndaza ndeva elinye ilizwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nize ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zada ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. Mbuyiselani kwanjengoko naye wanibuyisela, nimphinde kabini ngokwemisebenzi yakhe; kwindebe ayizalisileyo, mzaliseleyo kabini. IsiTyhilelo 18:4–6.

Abambalwa baseSardes abangazingcolisanga iingubo zabo bamele abo baphuma kwimbali yaseTiyatira eyaphela ngowe-1798. Bamelwe ngumhlolokazi waseSarepta, umhlolokazi owayesiya emtshatweni ngowe-1844.

“Ukuza kukaKristu njengombingeleli wethu omkhulu angene kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala Weemihla, njengoko kubekwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, okwaxelwa kwangaphambili nguMalaki, zonke ezi zizichazo zesiganeko esinye; yaye oku

kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” The Great Controversy, 426.

Umhlokokazi wayelungiselela isidlo sakhe sokugqibela ngaphambi kokufa kwakhe, xa uEliya wamyalelayo ukuba amkhonze. Ufanekisela abo bathembekileyo bambalwa eTiyatira, abatshintshela kwabo bathembekileyo bambalwa eSardesi ababebutha “iintonga ezimbini” ukuze benzele “umlilo”.

“Izinti ezimbini” zimele zombini izindlu zakwaSirayeli wamandulo, ezanyathelwa phantsi bubuhedeni kwaza emva koko bubupapa, kodwa ezaziza kuhlanguaniselwa ndawonye zidityaniswe zibe “ntonga inye,” kwimbali ka-1798 ukuya ku-1844.

Ilizwi likaYehova lafika kum kwakhona, lisithi, Ngaphezu koko, nyana womntu, zithabathele intonga enye, ubhale kuyo uthi, YekaYuda, neyabantwana bakaSirayeli abangamaqabane akhe; wandule ukuthabatha enye intonga, ubhale kuyo uthi, YekaYosefu, intonga kaEfrayim, neyayo yonke indlu kaSirayeli abangamaqabane ayo; uzidibanise ke, enye kwenye, zibe ntonga-nye; zibe nye esandleni sakho. Kwaye xa abantwana babantu bakowenu bethetha kuwe, besithi, Akuyi kusibonisa na into oyithethayo ngezi zinto? uze uthi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, ndiya kuyithabatha intonga kaYosefu esesandleni sikaEfrayim, nezizwe zakwaSirayeli abangane bakhe, ndizibeke kunye nayo, ndawonye nentonga kaYuda, ndizenze intonga-nye, zibe nye esandleni sam. Neentonga obhale kuzo ziya kuba sesandleni sakho phambi kwamehlo abo. Uze uthi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, ndiya kubathabatha abantwana bakaSirayeli phakathi kweentlanga, apho baye khona, ndibaqokelele macala onke, ndibazise ezweni labo; ndibenze uhlanga lunye ezweni, phezu kweentaba zakwaSirayeli; kube nokumkani omnye kubo bonke; bangabi saphinda babe ziintlanga ezimbini, bangabi saphinda bahlulwe babe zizikumkani ezimbini konke; bangabi sazingcolisa ngezithixo zabo, nangezinto zabo ezinezithe, nangazo zonke izikreko zabo; kodwa ndiya kubasindisa kuzo zonke iindawo zabo zokuhlala, apho bonileyo khona, ndibahlambulule; babe ngabantu bam, ndibe nguThixo wabo. UDavide umkhonzi wam uya kuba ngukumkani phezu kwabo; bonke baya kuba nomalusi mnye; bahambe nemimiselo yam, bayigcine imimiselo yam, bayenze. Baya kuhlala ezweni endalinika uYakobi umkhonzi wam, ababehlala kulo ooyihlo; bahlale kulo bona, nabantwana babo, nabantwana babantwana babo ngonaphakade; noDavide umkhonzi wam uya kuba yinkosana yabo ngonaphakade. Ngaphezu koko ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade nabo; ndibamise, ndibandise, ndibeke ingwele yam phakathi kwabo ngonaphakade. Intente yam iya kuba nabo; ewe, ndiya kuba nguThixo wabo, bona babe ngabantu bam. Neentlanga ziya kwazi ukuba mna Yehova ndingewalisa uSirayeli, xa ingwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:15–28.

Xa uEliya eshiya iZarefati esiya kubiza uAhabhi nalo lonke elakwaSirayeli kwiNtaba yeKarmele, ibandla elingumhlokokazi elalisabele entlango lalihlanganisa izinti ezibini zomlilo ohlambulula umhlokokazi kwangaphambili komtshato womhla wama-22 Oktobha 1844. Ukuhlanganiswa kwezo zinti zibini kukuhlanganiswa kombutho wamaMillerite okuzalisekiswa kwisithuba seminyaka engamashumi amathandathu anesihlanu yokugqibela esichongiweyo kuIsaya isahluko sesixhenxe. Ubukumkani basentla bathwala isiqalekiso sikaMoses ukusukela ngowama-723 BC

ukuya kutsho kowe-1798, kwaye ubukumkani basemazantsi bathwala eso siqalekiso sinye ukusukela ngowama-677 BC ukuya kutsho kowe-1844. Ngo-1844, inzala yokomoya yezo ntlanga zimbini ezazisisoqobo, yahlanganiswa yaba yintonga enye, okanye uhlanga olunye.

Ukuba akukho nto yimbi, uHezekile uchaza ezo ntonga zimbini njengezizwe ezibini, eziba luhlanga olunye.

Ngokuba intloko yeSiriya iyiDamasko, nentloko yeDamasko inguRezini; yaye zingekapheli iminyaka emashumi mathandathu anesihlanu, uEfrayim uya kwaphulwa, angabi sabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuzinza. Isaya 7:8, 9.

Ukuba asiyi kukholwa isiprofeto seminyaka emashumi mathandathu anesihlanu, asiyi kuzinziswa.

Siya kuqhubeka ukubonisa umfuziselo kaEliya kwinqaku elilandelayo.