

u-Eliya — Inombolo Yeshumi Nambili

Zonke izigodi ziyakuphakanyiswa

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Sisabhekisa ku-Eliya njengophawu olungokwesiprofetho. U-Eliya wamemezela ku-Ahabi ukuthi kwakungeke kube khona imvula, ngaphandle kwangezwi lakhe, iminyaka emithathu.

UElija umTishbi, owayengowabakhe eGileyadi, wathi ku-Ahabi: Kuphila kukaJehova uNkulunkulu ka-Israyeli, engimi phambi kwakhe, kule minyaka ngeke kube khona amazolo nemvula, ngaphandle ngokwezwi lami. 1 AmaKhosi 17:1.

UKristu usitshela encwadini kaLuka ukuthi leyo minyaka emithathu empeleni yayiyiminyaka emithathu nengxenye.

Wasesethi, Ngiqinisile ngithi kini: Akekho umprofethi owamukelekayo ezweni lakubo. Kodwa nginitshela iqiniso ukuthi kwakukhona abafelokazi abaningi kwa-Israyeli ngezinsuku zika-Eliya, lapho izulu lalivalwe iminyaka emithathu nezinyanga eziyisithupha, kwaba nendlala enkulu ezweni lonke; kodwa u-Eliya akathunyelwanga nakomunye wabo, ngaphandle kwaseSarepta, umuzi waseSidoni, kowesifazane owayengumfelokazi. Luka 4:24–26.

Le minyaka emithathu nengxenye yenzeka esikhathini sika-Ahabi noJezebeli, ngaleyo ndlela ikhomba iminyaka emithathu nengxenye engokwesiprofetho kusukela ku-538 kuze kube ngu-1798, lapho upapa, omelelwa njengoJezebeli ebandleni laseThiyathira, wabusa phakathi neNkathi Yobumnyama.

Kepha, nginalokhu okumbalwa engikubeka kuwe, ngokuba uvumela lowomfazi uJezebeli, ozibiza ngokuthi ungumphrofethikazi, ukuba afundise futhi ayenge izinceku zami ukuba zenze ubufebe, nokuba zidle izinto ezihlatshelwe izithombe. Ngamnika ithuba lokuba aphenduke ebufebeni bakhe; kepha akaphendukanga. Bheka, ngiyakumphonsa embhedeni, nalabo abaphinga naye ngibafake ekuhluphekeni okukhulu, ngaphandle kokuba baphenduke emisebenzini yabo. Abantwana bakhe ngiyakubabulala ngokufa; futhi onke amabandla ayokwazi ukuthi mina nginguye ohlola izinsu nezinhliziyi; futhi ngiyakunikeza yilowo nalowo kini ngokwemisebenzi yenu. IsAmbulo 2:20–23.

“Isikhala sokuphenduka” sikaJezebeli sasiyiminyaka emithathu nengxenye ezinsukwini zika-Eliya, futhi sasiyiminyaka emithathu nengxenye yesiprofetho kusukela ku-538 kuze kube ngu-1798 eNkathini Yobumnyama yokushushiswa kobupapa. Isijeziso sikaJezebeli namakhosi aseYurophu ayefeba naye, kwakuwukuphonswa embhedeni wokuhlupheka nokufa kwabantwana bakhe. Kwakukhona imiphefumulo ethembekileyo phakathi neNkathi Yobumnyama, eyayiphonswe nayo embhedeni wokuhlupheka, kodwa yona yayizophila. Lapho iphonswa embhedeni wokuhlupheka, umphumela wokuphila kwabathembekileyo noma wokufa kwabangathembekileyo wawusekelwe “emisebenzini” yabo. Umbhede wokuhlupheka wabathembekileyo wakhiqiza ukubekezela nokuphila. Umbhede wabo wokuhlupheka wawuzophela ngasekupheleni kweminyaka emithathu

nengxenyane, ngaphambi nje kokuba u-Eliya asuke eSarepta aye ukuyala u-Ahabi ukuba abize wonke u-Israyeli eNtabeni iKarmeli.

“Ukushushiswa kwebandla akuzange kuqhubeka kuyo yonke inkathi yeminyaka eyi-1260. UNkulunkulu, ngobubele kubantu baKhe, wafinyeza isikhathi sokulingwa kwabo okuvuthayo. Ekubikezeleni ‘usizi olukhulu’ olwaluzokwehlela ibandla, uMsindisi wathi: ‘Uma lezo zinsuku bezingafinyezwanga, bekungeke kusinde muntu; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyofinyezwa.’ NgokukaMathewu 24:22. Ngethonya leNguquko, ukushushiswa kwaphela ngaphambi kuka-1798.” The Great Controversy, 266, 267.

Isahlulelo “sombhede wokuhlupheka” ngobupapa sasiyaku “bulala abantwana bakhe ngokufa,” kodwa isahlulelo “sombhede wokuhlupheka” sasiqukethe isithembiso sokuphila kulabo imisebenzi yabo eyayibonakalisa ukwethembeka kwabo, njengoba kuboniswe ekufeni kwendodana yomfelokazi waseSarepta.

Kwase kwathi emva kwalezi zinto, indodana yalowo wesifazane, inkosikazi yendlu, yagula; ukugula kwayo kwaba kubi kakhulu, kwaze kwangabe kusasele kuphefumula kuyo. Wayesethi ku-Eliya: Nginamsebenzi muni nawe, wena muntu kaNkulunkulu? Uze kimi ukuba ukhumbuze isono sami, ubulale indodana yami na? Wayesethi kuye: Nginike indodana yakho. Wayeseyithatha esifubeni sakhe, wayenyusa egumbini eliphezulu lapho ayehlala khona, wayilalisa embhedeni wakhe. Wakhala kuJehova, wathi: Jehova Nkulunkulu wami, usuyilethile yini futhi inhlekelele kulo mfelokazi engihlala naye ngokubulala indodana yakhe? Wayesezilalisa phezu komntwana kathathu, wakhala kuJehova, wathi: Jehova Nkulunkulu wami, ngiyakuncenga, umphefumulo walomntwana mawubuye ungene kuye. UJehova walizwa izwi lika-Eliya; umphefumulo womntwana wabuyela kuye, waphila. U-Eliya wayesemthatha umntwana, wamehlisa egumbini wangena naye endlini, wamnika unina; u-Eliya wathi: Bheka, indodana yakho iyaphila. Owesifazane wayesethi ku-Eliya: Manje ngalokhu ngiyazi ukuthi ungumuntu kaNkulunkulu, nokuthi izwi likaJehova emlonyeni wakho liyiqiniso. 1 AmaKhosi 17:17–24.

Umfelokazi waqaphela ukuthi u-Eliya waye “engumuntu kaNkulunkulu,” ngoba “izwi leNkosi” elabuyisela umntanakhe ekuphileni laliyizwi “leqiniso.” Inqubo yezigaba ezintathu lapho u-Eliya ezelula phezu kwendodana yomfelokazi yaqondwa ngumfelokazi njenge “zwi” emlonyeni ka-Eliya njengeli “iyiqiniso.” Igama lesiHeberu elithi ‘emeth’ lihunyushwe kulesi siqephu ngokuthi “iqiniso,” futhi limelela amandla okudala e-Alpha ne-Omega. Yigama lesiHeberu elakhiwe ngohlamvu lokuqala, lweshumi nantathu nolokugcina lwezinhlamvu zesiHeberu, futhi limelela Amandla angabuyisela abafuleyo ekuphileni.

Abathembekileyo, njengabangathembekanga phakathi “nesikhathi” sokuhlolwa esimelwe yiminyaka emithathu nengxenyane, bamukela ukwahlulelwa “kombhede wokuhlupheka okukhulu.” Ukufa kwaba yisiphetho sabantwana besigaba esalandela isifebe esasifeba futhi safundisa izimfundiso zobuhedeni. Ukuphila kwanikezwa esinye isigaba esalandela iziqondiso zika-Eliya, sakholwa izwi “leqiniso.”

Umfelokazi wayelandelé umyalo ka-Eliya wokumlandela amanzi athile nokumnika isinkwa esithile, futhi ukulalela kwakhe izwi lomprofethi kumele abathembekile eNkathini Emnyama

yaseThiyathira. (Kufanele ukuqaphela ukuthi lapho u-Eliya eyala umfelokazi ukuba aqale amondle yena kuqala, bese kuthi emva kwalokho ondle indodana yakhe kanye naye uqobo, lokho okumelelwayo ngukuthi u-Eliya ungowokuqala ukwamukela ukudla ukuba akudle. Ungowokuqala ukwamukela umlayezo, bese kuthi emva kwalokho ibandla.) Siyatshelwa ukuthi imisebenzi yabathembekile yayimikhulu kakhulu ekugcineni kunasekuqaleni.

Futhi embhalela ingelosi yebandla laseThiyathira uthi: Nakhu akushoyo iNdodana kaNkulunkulu, enamehlo ayo anjengelangabi lomlilo, nezinyawo zayo zinjengethusi elihle; Ngiyazi imisebenzi yakho, nothando, nenkonzo, nokukholwa, nokubekezela kwakho, nemisebenzi yakho; nokuthi eyokugcina miningi kuneyokuqala. IsAmbulo 2:18, 19.

Abathembekileyo babonakalisa “imisebenzi” emihle ngesikhathi “sesikhawu” upapa anikwa sona sokuphenduka, kodwa imisebenzi yabo ekugcineni yaba “mikhulu kuneyokuqala.” Njengoba “isikhawu” sasisiya ekupheleni, uKristu wathumela inkanyezi yokusa yeNguquko, eyaqala umsebenzi wokungabe esabekezelela upapa, owayefundise ibandla ukuba “lifebe, futhi lidle izinto ezinikelwe ezithombeni.”

Nolowo onqobayo, agcine imisebenzi yami kuze kube sekupheleni, ngiyakumnika amandla phezu kwezizwe; uyakuzibusa ngentonga yensimbi; ziyakuphihlizwa zibe yizicucu njengezitsha zombumbi; njengalokhu nami ngamukeliswa nguBaba. Futhi ngiyakumnika inkanyezi yokusa. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 2:26–29.

UKristu wayenezinto “ezimbalwa ezimelene” nabathembekileyo ekuqaleni “kwesikhathi” esanikwa upapa ukuba aphenduke, ngoba babevumelile uJezebeli “ozibiza ngomprofethikazi, ukuba afundise futhi ayenge izinceku zami ukuba zenze ubufebe, nokudla izinto ezinikelwe ezithombeni.” Kodwa ekupheleni “kwesikhathi” abathembekileyo babeyoyeka ukuvumela upapa ukuba aqhubeke nokuyenga kwakhe.

“Ngekhulu lelishumi nane kwavela eNgilandi ‘inkanyezi yokusa yeNguquko.’ UJohn Wycliffe wayeyisimemezeli senguquko, hhayi iNgilandi kuphela, kodwa nelaseLobuKristu lonke. Ukuphikisa okukhulu iRoma ayekuvunyelwe ukukuzwakalisa kwakungeke kuphinde kuthuliswe. Lokho kuphikisa kwavula umzabalazo owawuzophetha ngokukhululwa kwabantu ngabanye, kwamabandla, nasezizweni.” The Great Controversy, 80.

Ukudla okudliwa yizinceku zikaNkulunkulu kuyizimfundiso noma umyalezo ezamukelayo. Ubufebe buyisonto elisebenzisa amandla ombuso ukuze lifeze ukuphoqeelwa kwezimfundiso zalo zokukhonza izithombe. Kuleso “sikhathi” uJezebeli asiphiwa ukuba aphenduke, isonto labalekela ehlane ukuze lithole ukuvikelwa.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselelwe nguNkulunkulu, ukuze bondliwe khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha... Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andizele ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenyane yesikhathi, ebusweni benyoka. Inyoka yakhupha emlonyeni wayo amanzi njengomfula emva kowesifazane, ukuze imenze athathwe umfula. Umhlaba wamsiza owesifazane; umhlaba wavula umlomo wawo,

wawugwinya umfula udrako awukhupha emlonyeni wakhe. IsAmbulo 12:6, 14–16.

Ngesikhathi sokushushiswa kukaJezebeli no-Ahabi, u-Obadiya wayemelela isivikelo esahlinzekwa yihlane ngesikhathi sokubusa kobupapa.

U-Ahabi wase ebiza u-Obhadiya, owayengumphathi wendlu yakhe. (Kepha u-Obhadiya wayemesaba kakhulu uJehova; ngokuba kwathi lapho uJezebeli enqamula abaprofethi bakaJehova, u-Obhadiya wathatha abaprofethi abayikhulu, wabafihla ngamaqembu angamashumi amahlanu emhumeni, wabondla ngesinkwa nangamanzi.) 1 AmaKhosi 18:3, 4.

Umsebenzi ka-Obadiya wokufihla abaprofethi ngamashumi amahlanu emihumeni uyisibonakaliso sendawo ehlane eyayilungiswe nguNkulunkulu ukuba ondle abathembekileyo, ababengqaba ukudla izimfundiso zobupapa futhi ababengqaba nokwamukela ubudlelwane obungcwele obungcolile obumelwe ukuphinga kwalo namakhosi aseYurophu. Isikhathi u-Eliya ayethunyelwe ngaso kumfelokazi waseSarepta ukuze athole ukudla nokuvikelwa kuJezebeli no-Ahabi, kwakuyisikhathi ibandla elabalekela ngaso ehlane, futhi indawo abalungiselelwa yona nguNkulunkulu yamelwa ngumsebenzi ka-Obadiya.

Indawo yokucasha ka-Eliya eSarepta, ebizwa ngokuthi “Zarephath” ngesiHeberu, isho ukuhlanjululwa. Lapho isikhathi esanikezwa uJezebeli sokuphenduka siphela, u-Eliya waya ku-Obadiya futhi wayala u-Ahabi ukuba abize wonke u-Israyeli eKarmeli.

Kwathi u-Obadiya esendleleni, bheka, u-Eliya wahlangana naye; wamazwi, wawela ngobuso bakhe, wathi: “Ingabe nguwe lowo, nkosi yami Eliya na?” Wamphendula wathi: “Yimi; hamba, utshele inkosi yakho ukuthi, ‘Bheka, u-Eliya ulapha.’” 1 AmaKhosi 18:17, 18.

Isikhathi sika-Eliya nowesifazane ongumfelokazi waseSarepta sifanekisela iNkathi Yobumnyama. Endabeni ka-Eliya nomfelokazi, wayebutha izinkuni ezimbili, ngokuba wayesezokufa. Umfelokazi esiprofethweni uyibandla, futhi yena wayemele ibandla lasehlane elalizokufa.

Futhi engelosini yebandla laseSardesi loba; Nakhu akushoyo yena oneMimoya eyisikhombisa kaNkulunkulu, nezinkanyezi eziyisikhombisa: Ngiyayazi imisebenzi yakho, ukuthi unegama lokuthi uyaphila, kanti ufile. Qapha, uqinise okusele osekuseduze nokufa; ngokuba angiyitholanga imisebenzi yakho iphelele phambi kukaNkulunkulu. IsAmbulo 3:1, 2.

Wayeqoqa izinkuni ezimbili, elungiselela ukufa kwakhe, lapho u-Eliya emphazamisa.

Izwi leNkosi lafika kuye, lathi: Sukuma, uye eZarefati, engaphansi kweSidoni, uhlale khona; bheka, ngimyale umfelokazi walapho ukuba akondle. Wayesesukuma waya eZarefati. Kwathi lapho efika esangweni lomuzi, bheka, umfelokazi wayelapho ebutha izinkuni; wambiza, wathi kuye: Ngicela ungilethele amanzi amancane esitsheni, ukuze ngiphuze. Kwathi esahamba eyowalanda, waphinde wambiza, wathi: Ngicela ungilethele nocezu lwesinkwa esandleni sakho. Wathi yena: Kuphila kukaJehova uNkulunkulu wakho, anginasonka, kodwa nginenkukhu nje yempuphu emgqonyeni, namafutha amancane embizeni; bheka, ngibutha izinkuni ezimbili, ukuze ngingene ngikulungisele mina nendodana yami, sikudle, bese siyafa. 1 AmaKhosi 17:8–12.

Umfelokazi waseSarepta wayebutha “izinkuni ezimbili.” Umfelokazi umelela abathembekileyo ngesikhathi sikaJezebeli. Indodana yakhe imelela labo, phakathi nomlando waseThiyathira, abafayo benesithembiso sokuvuswa ekuvukeni kokuqala.

Ngase ngibona izihlalo zobukhosi, bahlala phezu kwazo, banikwa ukwahlulela; ngase ngibona imiphefumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu, nalabo ababengakhulekanga isilo, nomfanekiso waso, futhi ababengamukelanga uphawu lwaso emabunzini abo noma ezandleni zabo; baphila babusa kanye noKristu iminyaka eyinkulungwane. Kepha abanye kwabafuleyo ababephindanga baphila kwaze kwaphela iminyaka eyinkulungwane. Lokhu kungukuvuka kokuqala. Ubusisiwe futhi ungcewele lowo onesabelo ekuvukeni kokuqala; phezu kwalabo ukufa kwesibili akunamandla, kodwa bayakuba ngabapristi bakaNkulunkulu nokaKristu, babuse kanye naye iminyaka eyinkulungwane. IsAmbulo 20:4–6.

Umfelokazi naye umelela labo abambalwa eSardisi, ababefaneleka futhi banikwa izingubo ezimhlophe.

Unamagama ambalwa ngisho naseSardesi angazange angcolise izingubo zawo; futhi ayakuhamba nami egqoke okumhlophe, ngokuba afanelekile. Onqobayo uyakwembathiswa ngaleyo ndlela izingubo ezimhlophe; futhi angisoze ngalisula igama lakhe encwadini yokuphila, kodwa ngiyakulivuma igama lakhe phambi kukaBaba, naphambi kwezingelosi zakhe. IsAmbulo 3:4, 5.

Labo abasebandleni lesine laseThiyathira, abafa bethembekile, abamelwe yindodana yomfelokazi, banikwa izingubo ezimhlophe esivulweni sesihlanu.

Kwathi esevule uphawu lwesihlanu, ngabona phansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebubambile; base bekhala ngezwi elikhulu, bethi: Koze kube nini, Nkosi, engcewele neqinisileyo, ungakahluleli futhi ungakaphindiseleli igazi lethu kulabo abahlezi emhlabeni na? Base benikwa yilowo nalowo kubo izingubo ezimhlophe; kwase kuthiwa kubo mabaphumule isikhashana esincane, kuze kugcwaliseke nezinceku ezikanye nabo nabafowabo, ababeyakubulawa njengabo. IsAmbulo 6:9–11.

Abafel’ ukholo bezikhathi zobumnyama banikwa izingubo ezimhlophe, futhi batshelwa ukuba baphumule emathuneni abo, kuze kube yilapho elinye iqembu labafel’ ukholo ngenxa yobupapa selizobulawa, njengoba nabo babebulewe. Babebulewe ubupapa phakathi nesikhathi seminyaka emithathu nengxenyane, futhi bathembiswa ukuthi ubupapa buyogcina bahlulelwe, kodwa hhayi kuze kube yilapho iqembu lesibili labafel’ ukholo ngenxa yobupapa selizobulawa, ngesikhathi senhlekelele yomthetho weSonto ezayo maduze. USister White uxhumanisa isicelo sabafel’ ukholo sokwahlulelwa kobupapa, nezingxenyane ezimbili encwadini yesAmbulo.

“Lapho uphawu lwesihlanu luvulwa, uJohane uMembuli embonweni wabona ngaphansi kwe-altare ibandla lalabo ababebulewe ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu Kristu. Emva kwalokhu kwalandela izigcawu ezichazwe esahlukweni seshumi nesishiyagalombili seSambulo, lapho labo abathembekileyo nabeqiniso bebizelwa ukuba

baphume eBhabhiloni. [ISambulo 18:1–5, kucashuniwe.]” Manuscript Releases, umqulu 20, 14.

IsAmbulo ishumi nesishiyagalombili amavesi okuqala kuya kwelesihlanu imelela amazwi amabili evesi lokuqala nelevesi lesine. Izwi lesibili liyisibizo sokuphuma eBhabhiloni, futhi libonisa ukuqala kokushushiswa komthetho weSonto, lapho ukunyakaza okunamandla kwengelosi yesithathu kubiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni. Futhi ubeka indima yophawu lwesihlanu ekuvulweni kophawu lwesikhombisa.

“[IsAmbulo 6:9–11 kucashuniwe]. Lapha kwethulwa kuJohane izigcawu ezazingesizo ezangempela, kodwa lezo ezaziyoba khona esikhathini esizayo.”

“IsAmbulo 8:1–4 sicashuniwe.” Manuscript Releases, ivolumu 20, 197.

Esambulweni isahluko sesishiyagalombili, amavesi okuqala kuya kwelesine, kuvulwa uphawu lwesikhombisa.

Kwathi eseluvulile uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isikhathi esiyingxenye yehora. Ngase ngibona izingelosi eziyisikhombisa ezimi phambi kukaNkulunkulu; zanikezwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi, yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuba iyinikele kanye nemikhuleko yabo bonke abangcwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangcwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwe-losi. IsAmbulo 8:1–4.

Imithandazo yabafel’ ukhoho beNkathi Yobumnyama, abathi ophawini lwesihlanu banxusa ukuba uNkulunkulu alethe ukwahlulela phezu kwesifebe esifeba namakhosi omhlaba, yenyukela “phambi kukaNkulunkulu,” lapho kuvulwa uphawu lwesikhombisa. Ugqozi luhlanganisa ukuvulwa kophawu lwesikhombisa nezwi lesibili lesAmbulo 18, ngokuba kungaleso zwi lesibili lapho uNkulunkulu ekhumbula ububi baso, bese ephinda kabili ukwahlulela kwaso. Kanye ngenxa yabafel’ ukhoho beNkathi Yobumnyama, futhi kanye ngenxa yokuchitheka kwegazi kwesikhathi senhlekelele yomthetho weSonto.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuthi ningemukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. Mvuzeleni njengalokhu naye enivuzele, niphinde kabili kuye ngokwemisebenzi yakhe; endebeeni ayigcwalisileyo, mgcwaliseleni kabili. IsAmbulo 18:4–6.

Abambalwa eSardisi ababengazingcolisanga izingubo zabo bamele labo abaphuma emlandweni waseThiyathira owaphela ngo-1798. Bamelwe ngumfelokazi waseSarepta, umfelokazi owayeya emshadweni ngo-1844.

“Ukuza kukaKristu njengomPristi wethu oMkhulu eNdaweni eNgcwele Kakhulu, ngenxa yokuhlanzwa kwendlu engcwele, njengoba kuvezwa kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwa kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini Layo, njengoba kwabikezelwa nguMalaki, kuyizincazelo zesigameko esifanayo;

futhi lokhu kubuye kufanekiswe ngokuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Umfelokazi wayelungiselela isidlo sakhe sokugcina ngaphambi kokufa kwakhe, lapho u-Eliya emyala ukuba amkhonze. Ufanekisa labo abambalwa abathembekileyo eThiyathira, bedlulela kulabo abambalwa abathembekileyo eSardisi ababebutha “izinkuni ezimbili” ukuze kwenziwe “umlilo”.

“Izinduku ezimbili” zimelela zombili izindlu zika-Israyeli wasendulo, ezacindezelwa ngaphansi kobuqaba kwase kuba ngaphansi kobupapa, kodwa ezazizobuthelwa ndawonye zihlanganiswe zibe “yinduku eyodwa,” emlandweni ka-1798 kuya ku-1844.

Izwi leNkosi lafika kimi futhi, lathi, “Futhi wena ndodana yomuntu, zithathele induku eyodwa, ubhale kuyo uthi, OkukaJuda, nokwabantwana bakwa-Israyeli abangabangane bakhe; bese uthatha enye induku, ubhale kuyo uthi, OkukaJosefa, induku ka-Efrayimi, nokwendlu yonke yakwa-Israyeli abangabangane bakhe; uzihlanganise zibe yinduku eyodwa, enye kwenye, zibe yinto eyodwa esandleni sakho. Lapho abantwana babantu bakho bekhuluma kuwe, bethi, Awuyikusitshela yini ukuthi usho ukuthini ngalezi? uthi kubo, Isho kanje iNkosi uJehova: Bheka, ngiyakuyithatha induku kaJosefa, esesandleni sika-Efrayimi, nezizwe zakwa-Israyeli abangane bakhe, ngizihlanganise nayo, kanye nenduku kaJuda, ngizenze zibe yinduku eyodwa, zibe yinto eyodwa esandleni sami. Izinduku obhala kuzo ziyakuba sesandleni sakho phambi kwamehlo abo. Uthi kubo, Isho kanje iNkosi uJehova: Bheka, ngiyakubathatha abantwana bakwa-Israyeli phakathi kwezizwe lapho baya khona, ngibaqoqe nxazonke, ngibabuyisele ezweni labo siqu; ngibenze babe yisizwe esisodwa ezweni ezintabeni zakwa-Israyeli; inkosi eyodwa iyakuba yinkosi kubo bonke; abasoze baba yizizwe ezimbili futhi, futhi abasoze behlukaniselwa imibuso emibili futhi nakanye; futhi abasoze bezingcolisa ngezithombe zabo, nangokunengekayo kwabo, nangazo zonke iziphambeko zabo; kodwa ngiyakubasindisa kuzo zonke izindawo zokuhlala kwabo abone kuzo, ngibahlanze; kanjalo bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo. UDavide inceku yami uyakuba yinkosi phezu kwabo; bonke bayakuba nomalusi oyedwa; bayakuhamba nasezahlulelweni zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho oyihlo behlala khona; bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; noDavide inceku yami uyakuba yisikhulu sabo kuze kube phakade. Futhi ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngiyobamisa, ngibandise, ngibeke ingcwele yami phakathi kwabo kuze kube phakade. Itabernakele lami liyakuba nabo futhi; yebo, ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami. Izizwe ziyakwazi ukuthi mina Jehova ngingongcwelisayo kwa-Israyeli, lapho ingcwele yami iyakuba phakathi kwabo kuze kube phakade.” Hezekeli 37:15–28.

Lapho u-Eliya eshiya iSarepta ukuba ayobiza u-Ahabi kanye nabo bonke abakwa-Israyeli eNtabeni iKarmeli, ibandla elingumfelokazi elabalekela ehlane lalibutha izinkuni ezimbili zomlilo ohlambulula umfelokazi ngaphambi komshado wangomhla ka-22 Okthoba, 1844. Ukubuthwa kwalezo zinkuni ezimbili kungukubuthwa kwenhlangano kaMillerite okwagcwaliseka esikhathini sokugcina seminyaka engamashumi ayisithupha nanhlanu esikhonjiswe ku-Isaya isahluko

sesikhombisa. Umbuso wasenyakatho wabhekana nesiqalekiso sikaMose kusukela ku-723 BC kwaze kwaba ngu-1798, futhi umbuso waseningizimu wabhekana naleso siqalekiso esifanayo kusukela ku-677 BC kwaze kwaba ngu-1844. Ngo-1844, inzalo engokomoya yalezo zizwe ezimbili ezingokoqobo yabuthaniswa ndawonye yaba yinduku eyodwa, noma isizwe esisodwa.

Uma kungekho okunye, uHezekeli uchaza izinti ezimbili njengezizwe ezimbili, eziba yisizwe esisodwa.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; kuthi eminyakeni engamashumi ayisithupha nanhlanu u-Efrayimi aphihlizwe, angabe esaba yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikuqiniswa. U-Isaya 7:8, 9.

Uma singeke sikholwe isiprofetho seminyaka engamashumi ayisithupha nanhlanu, asiyikusimama.

Sizoqhubeka nokwethula uphawu luka-Eliya esihlokweni esilandelayo.