

Incwadi kaDaniyeli - Inani EliLikhulu Elinamashumi Amabini Anesibini

*Ukutyhilwa Kwenyaniso: Uhambo Oluhamba NgoDaniyeli 11
NangoKunyikima Kwabantu BakaThixo*

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2024-03-07

Xa ukukhanya kukaDaniyeli isahluko seshumi elinanye, iivesi zamashumi amane ukuya kumashumi amane anesihlanu kwatyhilwa ngexesha lesiphelo ngowe-1989, iintshaba zenyaniso zanika ukuchasana okwavumela uThixo ukuba atyhile iinyaniso zokukhusela iziseko ezisisiseko zaleso siqendu kwincwadi kaDaniyeli esathi ngelo xesha saba ngumxholo nendawo ekujoliswe kuyo kuhlaselo lukaSathana. Loo mpikiswano ngenyaniso nempazamo kuloo mbali yasetyenziswa nguMoya oyiNgcwele ukuchonga imithetho ethile yesiprofeto eyayiza kuqhubekisa ukwandisa ulwazi olwalutyhiliwe, yaye olwaliza emva koko kulinga isizukulwana sokugqibela sembali yehlabathi. Besiqwalasela “ukusebenza kathathu kwesiprofeto,” yaye sichonga ezo zicelo njengomthetho oyintloko owatyhilwayo kwinkqubo yokuchasana eyavezwa nguSathana ngaloo mihla idlulileyo. Loo nkqubo yempikiswano ichongwa njengo-“ukushukuma,” nguDade White.

“Ndakhokelwa ukuba ndibone ulungiselelo lukaThixo phakathi kwabantu baKhe, ndaza ndaboniswa ukuba zonke izilingo ezenziwa yinkqubo yokucokisa nokuhlanjululwa phezu kwamaKristu azibizayo zingqina ukuba abanye bayintlenge. Igolide ecocekileyo ayisoloko ibonakala. Kuyo yonke ingxaki yonqulo abanye bawa phantsi kwesihendo. Ukushukunyiswa kukaThixo kuvuthulula izihlwele ezikhulu njengamagqabi omileyo. Impumelelo yandisa inkitha yabazivumayo. Ubunzima bubahlambulula baphume ebandleni. Njengeqela, imimoya yabo ayizinzanga kuThixo. Baphuma kuthi ngenxa yokuba bengengabo abethu; kuba xa kusuka imbandezelo okanye intshutshiso ngenxa yelizwi, abaninzi bayakhutyekiswa.”
Testimonies, volume 4, 89.

“Ukungcangcazela” kuveliswa xa inyaniso ivulwa ngowaseTyeni wesizwe sakwaYuda, yaze emva koko yaziswa.

“Ndabuza intsingiselo yokuzanyazanyiswa endandiyibonile, ndaza ndaboniswa ukuba yayiya kubangelwa bubungqina obuthe ngqo obabizelwe ngaphandle yingcebiso yeNgqina Eliinyaniso kumaLaodike. Oku kuya kuba nefuthe entliziyweni yalowo ubamkelayo, yaye kuya kumkhokelela ekuphakamiseni umgangatho nasekuthululeni inyaniso ethe ngqo. Abanye abasayi kubunyamezela obu bungqina buthe ngqo. Baya kusukuma babuchase, yaye yile nto eya kubangela ukuzanyazanyiswa phakathi kwabantu bakaThixo.” Early Writings, 271.

Ukwaziswa “kwenyaniso” kusoloko kubangela ukunyikima, yaye inyaniso eyatyhilwayo ngowe-1989 yenza kanye loo nto. Enye yeenzuzo zokuchasana okwalethwa ngokuchasene nenyanyiso yaba kukuphuhlisa kommiselo wemithetho wokumisela ukwanda kolwazi kwiminyaka eyalandela u-1989. Uphuhliso lwale mithetho luhambelana nokuphuhlisa

kommiselo wemithetho ngexesha lamaMillerite. Zonke izicelo eziphindwe kathathu zesiprofeto seBhayibhile zinegalelo ekucaceni kweziganeko zemihla yokugqibela.

Ukusetyenziswa kathathu kweRoma neBhabheli kuseka ubudlelwane bomfazi nerhamncwa alikhweleyo nalilawulayo ngalo lonke ixesha lembali yengxaki yomthetho weCawa, ekwangumbali womgwebo kaThixo wesigqeba phezu kwehenyukazi laseBhabheli.

Ukusetyenziswa kathathu kwelithi “umthunywa olungisela indlela uMthunywa woMnqophiso,” kwanakwelo lika “Eliya,” kuchonga umsebenzi, nesigidimi kula maxesha mabini abonisa ukuvalwa kwethuba lovavanyo ngemihla yokugqibela. Ixesha lokuqala liqala ngelizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo, elimela ukuqala komgwebo wophando wabaphilayo kwi-Adventism yaseLawodike, yaye ixesha lokugqibela liqala ngelizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, elimela umgwebo wokuphumeza nxamnye nehenyukazi laseBhabheli.

Ukusetyenziswa okuphindwe kathathu kweRoma neBhabhiloni kumela imbali yangaphandle yabantu bakaThixo bemihla yokugqibela, ngoxa ukusetyenziswa okuphindwe kathathu kukaEliya nomthunywa olungisa indlela kumela imbali yangaphakathi yabantu bakaThixo bemihla yokugqibela. Ukusetyenziswa okuphindwe kathathu kweeYeha ezintathu kuchonga isigidimi esihamba kuzo zombini ezi zihlandlo, zona ezithi kunye zimelwe ixesha lokuvala lomgwebo, oluqala ngendlu kaThixo, luze emva koko lube phezu kwabo bangaphandle kwendlu kaThixo. IiYeha ezintathu zichonga ukuba iSilamsi sisigidimi semvula yamva, yaye ikwasisixhobo somgwebo esisetyenziswa nguThixo ngokuchasene nabo banyanzelisa ukunqulwa kwelanga phezu koluntu lonke. Ukuvalwa komgwebo kumela “imihla yempindezelo kaThixo,” kokubini phezu kwebandla laKhe eliwexukileyo naphezu kwabangendawo abangaphandle kwebandla laKhe.

Xa uYesu wayeqala kuqala ulungiselelo lwaKhe ecaweni yaseNazarete wasebenzisa uIsaya isahluko samashumi amathandathu ananye ukuchaza ulungiselelo lwaKhe, isigidimi saKhe nomsebenzi waKhe, nto leyo eyayiquka ukuchongwa kwexesha lempindezelo kaThixo. Ulungiselelo lwaKhe, isigidimi saKhe nomsebenzi waKhe zazisengumfuziselo wangaphambili wolungiselelo, isigidimi nomsebenzi bamawaka alikhulu anamashumi amane anesine, kuba ngokwesiprofeto balandela iMvana naphi na apho Isi khona.

UMoya weNkosi uYehova uphezu kwam; ngokuba uYehova undithambisile ukuba ndishumayeke iindaba ezilungileyo kwabathobekileyo; undithumile ukuba ndibophe amanxeba abantliziyo zaphukileyo, ndibhengeze inkululeko kwabathinjwa, nokuvulwa kwentolongo kwababotshiweyo; ukuba ndibhengeze umnyaka owamkelekileyo weNkosi, nomhla wempindezelo kaThixo wethu; ukuba ndithuthuzele bonke abalilayo; ukuba ndimiselele abo balilelayo eZiyon, ndibanike ubuhle endaweni yothuthu, ioli yovuyo endaweni yokulila, ingubo yokudumisa endaweni yomoya wobunzima; ukuze babizwe ngokuba yimithi yobulungisa, isityalo sikaYehova, ukuze azukiswe. Kwaye baya kwakha amanxwama amandulo, bavuse amanxwama angaphambili, balungise izixeko ezichithakeleyo, amanxwama ezizukulwana ezininzi. Kwaye abasemzini baya kuma bondle imihlambi yenu, noonnyana bolunye uhlanga baya kuba ngabalimi benu nabagcini bezidiliya zenu. Ke nina niya kubizwa ngokuba ngabaPristi bakaYehova: abantu baya kunibiza ngokuba ngabaPhathiswa bakaThixo wethu:

niya kudla ubutyebi beentlanga, nize niziqhayise ngobuqaqawuli bazo. Isaya 61:1–6.

UYesu wathanjiswa ekubhaptizweni kwaKhe, yaye loo mqondiso wendlela ufuzisela umhla we-11 kuSeptemba, 2001, xa ukuthanjiswa koMoya oyiNgcwele kwaqalisa ukuhla phezu kwabo baqondayo ukuba ukuthululwa kwemvula yasemva ngemihla yokugqibela kwakufuziselwe yimbali yamaMillerite, awayeziindawo ezindala ezichithakeleyo ezaya kwakhiwa kwakhona ngabaliwaka elinamakhulu amane anamashumi amane anesine, bakuba bebuyele kwiindlela zakudala zikaYeremiya.

Umyalezo wobulungisa bukaKristu ovela kwimvukelo yowe-1888 waphinda waba yinyaniso yangoku, yaye umyalezo ovela kwimvukelo yowe-1888 wawuyiindaba ezilungileyo ezinamandla okubopha amanxeba eentliziyo ezaphukileyo, kodwa ezingenamandla okuvula iintliziyo ezilukhuni zabo banamehlo okubona, kodwa bengaboni, nabaneendlebe zokuva, kodwa bengaqondi. Umyalezo wobulungisa bukaKristu ovela kwimvukelo yowe-1888 wawukwangumyalezo oya eLawodike, owathi wafika kwakhona ukuze uvule umnyango wentolongo yabo babengamabanjwa esono ngoLowo unamandla okuvula iingcango ekungekho mntu unokuzivula, nokuvala iingcango ekungekho mntu unokuzivala.

Ngomhla we-11 kuSeptemba, 2001 abo babefanele ukuvakalisa ezo ndaba zilungileyo, nabo babefanele ukushumayela umnyaka owamkelekileyo weNkosi nomhla wempindezelo kaThixo. Umnyaka wokwamkeleka kweNkosi nawo waqala ngelo xesha, yaye Ikulungele ngokupheleleyo ukwamkela inguquko yomLaodike, de kufike umhla wempindezelo kaThixo emthethweni weCawa oza kungekudala eUnited States. Ngelo xesha impindezelo yaKhe iya kubonakaliswa phezu kwebandla elalalayo ukulazi ixesha lokundwendwelwa kwalo, yaye kwangaxeshanye kuqalisa umgwebo oqhubekayo phezu kwehenyukazi laseBhabhiloni.

Ngomhla wokwamkeleka kwaKhe, uthembisa ukuthuthuzela bonke abalilayo, yaye abo balilayo eYerusalem baboniswa kuHezekile isahluko sesithoba. Intuthuzelo yabo iziswa nguMthuthuzeli, ngokwamkelwa kwesigidimi semvula yamva, esele ngelo xesha ithululwa phezu kwabo. Kodwa kuphela xa beyiqonda loo mvula. Bakuba bemfumene uMthuthuzeli, baze bawugqibe umsebenzi wokwakha amanxuwa amandulo, ngendlela ethi “umgca phezu komgca,” nto leyo eboniswa kwisicatshulwa sikaIsaya njengomsebenzi wokubeka umgca wesiprofeto omela ukutshabalala kwembali engcwele, phezu komnye umgca wesiprofeto obonisa ukutshabalala. Kuloo msebenzi baphakamisa amanxuwa ezizukulwana ezininzi. Kwandule ke “abasemzini” basabele kwabo balilayo, abaphakanyiselwe phezulu njengomqondiso, ukuze abasemzini bababone.

Isibhengezo sikaKristu ngomsebenzi waKhe nenkonzo yaKhe, njengoko sibekwe kwisahluko samashumi amathandathu ananye sikaIsaya, ngumsebenzi nenkonzo yabaliwaka elikhulu elinamawaka alikhulu anamashumi amane anesine. Loo msebenzi uye wabonakaliswa kwiintshukumo ezingcwele zohlaziyo, yaye ngowe-1989 lafika ixesha lesiphelo ezazilifuzisele zonke “iixesha zesiphelo” zangaphambili. Kanye njengokuba ivesi enye, uDanyeli isahluko sesibhozo, ivesi yeshumi elinesine, yachongwa njengesiseko nentsika ephakathi yentshukumo yamaMillerite, ngokunjalo ivesi eyisiseko nentsika ephakathi yentshukumo ye-Future for America nguDanyeli isahluko seshumi elinanye, ivesi yamashumi amane. KumaMillerite, ukukhanya

kwentsika ephakathi kwamelwa njengokukhanya kombono womlambo i-Ulai, yaye kwintshukumo ye-Future for America ukukhanya kwentsika ephakathi kwamelwa njengokukhanya kombono womlambo i-Hiddekel.

“Ukukhanya uDanyeli akwamkelayo kuThixo wanikwa ngokukhethekileyo le mihla yokugqibela. Imibono awayibonayo ngasezintwini ze-Ulai ne-Hiddekel, imilambo emikhulu yaseShinare, ngoku ikwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kuthi kungekudala zenzeke.” Testimonies to Ministers, 112.

Ukukhanya kwemibono yomibini emelwe yimilambo emibini kunxulunyaniswe kunye, yaye kuzaliseka ngemihla yokugqibela. “Unxibelelwano” lwazo olufanayo lumele ukudityaniswa kobuntu nobuThixo, nto leyo enguwo umyalezo uDade White awuchaza ngokuphindaphindiweyo njengomyalezo kaKristu kumxholo wokuba ubuntu obudityaniswa nobuThixo abonanga. Imilambo emibini imele kanye olo nxibelelwano.

“Akukho nto ingaphantsi kokuthobela okugqibeleleyo enokuhlangabezana nomlinganiso wezinto ezifunwa nguThixo. Akazishiyanga iimfuno zakhe zingacacanga. Akayalelanga nto ingeyomfuneko ukuze azise umntu ekuvumelaneni naye. Simele ukukhomba aboni kummiselo wakhe wobuntu, size sibakhokelele kuKristu, ekunokufikelelwa kuye kulo mmiselo kuphela ngobabalo lwakhe.

“UMsindisi wazithabathela phezu kwaKhe ubuthathaka bobuntu, waza waphila ubomi obungenasono, ukuze abantu bangabi naloyiko lokuba, ngenxa yobuthathaka bendalo yobuntu, abanakoyisa. UKristu weza ukuze asenze ‘sibe ngabahlanganyeli bendalo yobuthixo,’ yaye ubomi baKhe bubhengeza ukuba ubuntu, xa budityaniswa nobuthixo, abenzi sono.

“UMsindisi woyisa ukuze abonise umntu indlela anokoyisa ngayo. Zonke izilingo zikaSathana, uKristu waziphendula ngelizwi likaThixo. Ngokuthembela kwizithembiso zikaThixo, wamkela amandla okuthobela imithetho kaThixo, yaye umhendi akazange afumane naliphi na ithuba. Kuzo zonke izilingo impendulo Yakhe yayisithi, ‘Kubhaliwe kwathiwa.’ Ngoko ke uThixo usinike ilizwi Lakhe esinokuxhathisa ngalo ububi. Ezinkulu ngokugqithisileyo nezixabisekileyo izithembiso sizinikiwe, ukuze ngazo ‘sibe ngabahlanganyeli bendalo yobuthixo, sisindile ekonakaleni okusehlabathini ngenxa yenkanuko.’ 2 Petros 1:4.”

“Yalela lowo uhendwayo ukuba angajongi kwiimeko, ebuthathakeni bakhe, okanye emandleni esihendo, kodwa kumandla elizwi likaThixo. Onke amandla alo ngawethu. ‘Ilizwi lakho,’ utsho umdumisi, ‘ndilifihlile entliziyweni yam, ukuze ndingoni kuwe.’ ‘Ngelizwi lemilebe yakho ndizigcinile ezindleleni zomtshabalalisi.’ INdumiso 119:11; 17:4.” The Ministry of Healing, 181.

Ukwanda kolwazi ngowe-1798 nangowe-1989 kwakumela ukutyhilwa kwakhona kweLizwi likaThixo lesiprofeto. ILizwi laKhe linika amandla okoyisa njengoko Yena wayoyisayo, yaye “ubomi baKhe bubhengeza ukuba ubuntu, budityaniswa nobuthixo, abenzi sono.” Umbono womlambo i-Ulai ngumbono wemarah wokubonakala kwaKhe, omelwe sisiprofeto seentsuku ezingamawaka amabini anamakhulu amathathu. Umbono womlambo i-Hiddekel ngumbono

wechazon wembali yesiprofeto, omelwe sisiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Umbono wemarah umele ubuthixo, yaye umbono wechazon umele ubuntu.

Yomibini imilambo yaseShinare yakudala, enguUlai noHiddekel, okanye eyaziwa namhlanje ngokuba yiTigris neEwufate, ekugqibeleni idibana kumjelo wamanzi weShatt al-Arab emazantsi eIraq, yaye iShatt al-Arab ke ngoko ithululela kwiPersian Gulf. UYesu usebenzisa izinto ezibonakalayo nezendalo ukumela ezomoya, yaye imibono enxulumene nale milambo mibini, ngoku esekwinqubo yokuzaliseka, imela unxulumano lobuntu nobuthixo olwenzekayo njengoko zifikelela esiphelweni sohambo lwazo oluya elwandle. Le nyaniso imiselwe ekuqaleni kweziprofeto ezibini ezimelwe yimibono emibini kaDaniyeli isahluko sesibhozo, iindima zeshumi elinesithathu nelesumi elinesine. Omnye umbono ngumbuzo, omnye uyimpendulo, yaye ngokwengqiqo azinakwahlulwa.

Umbono wobuntu, ochaza ukunyathelwa phantsi kwengcwele nomkhosi, waqala ngomnyaka ka-677 BC, yaye umbono wobuthixo, ochaza ukucela kukaKristu, waqala ngomnyaka ka-457 BC. Umdibaniso wobuthixo nobuntu umelwe yiminyaka emakhulu mabini anamashumi amabini, edibanisa ezo ndawo zimbini zokuqalisa kwezi mbona zimbini. Amakhulu amabini anamashumi amabini angumfuziselo “wokudityaniswa kobuntu nobuthixo,” yaye akwamelwa kananjalo ngumxokelelwano wokwanda kolwazi ngexesha lesiphelo ngo-1798, nokwanda kolwazi ngexesha lesiphelo ngo-1989.

Umyalezo owamiselwa ngokusesikweni nowavela ekwandeni kolwazi ngowe-1798, waqalwa ukuvezwa nguMiller ngowe-1831 (waza emva koko wapapashwa kwiphephandaba iVermont Telegraph ngowe-1833). U-1831 yiminyaka engamakhulu amabini anamashumi amabini emva kokupapashwa kweBhayibhile kaKing James ngonyaka ka-1611. IBhayibhile kaKing James yayimela uxwebhu oluphindwe kabini lweziVumelwano eziDala neziNtsha. Ukuqala nokuphela kwale minyaka ingamakhulu amabini anamashumi amabini “kwadibanisa” upapasho olungcwele nopapasho loluntu. Ulwazi lwaloo mpapasho yoluntu lwathatyathwa ekukhanyeni okungcwele okwatyhilwayo ngexesha lokuphela ngowe-1798, lwaza emva koko lwamiselwa ngokusesikweni ngomsebenzi wesixhobo sobuntu, owaqala ukulupapasha ngowe-1831. Yayilupapasho olungcwele, olunomyalezo otywinwe ngokungcwele, owathi kamva watyhilwa luluntu, waza emva koko wanikelwa sisixhobo sobuntu. Igama lesiHebhere eliguqulelwe ngokuthi “papasha” eLizwini likaThixo lithetha ukubiza ngokukhwaza (kuye), ukuba nodumo, undwendwe, ukumema, ukukhankanya, ukunika igama, ukushumayela, ukuvakalisa, ukubhengeza, ukupapasha. UMiller waqalisa ukupapasha umyalezo wakhe ngowe-1831, waza ke ngowe-1833 wapapashwa ngokwenene kwiVermont Telegraph.

Umyalezo owawenziwe ngokusesikweni ovela ekwandeni kolwazi ngo-1989 wapapashwa okokuqala ngo-1996 (kwiphephancwadi i-The Time of the End), kwiminyaka engamakhulu amabini anamashumi amabini emva kokupapashwa kwamaxwebhu amabini angcwele aziwa ngokuba yi-Declaration of Independence ngo-1776 (kwaye emva koko i-Constitution of the United States) ngo-1789. Ukuqala nokuphela kwaloo minyaka ingamakhulu amabini anamashumi amabini kudibanisa ubuthixo nobuntu, yaye kwenza oko ngokupapashwa kwamaxwebhu amabini obuthixo,

kuqalwa ngo-1776. Xa incwadi kaDaniel yatyhilwa ngexesha lesiphelo ngo-1989, umyalezo owawenziwe ngokusesikweni nowawuziswe ngomsebenzi wesixhobo esingumntu wapapashwa ngo-1996. Ulandelelwano lwalulolu: upapasho olungcwele, kwalandela ukutyhilwa, kwaza kwalandela upapasho olungolomntu.

Kuzo zombini iziphelo zexesha, amanyathelo amathathu enyaniso ayachongwa. Omabini aqala ngopapasho olungcwele njengenyathelo lokuqala, yaye opapasho lomntu olucacisa isigidimi esingcwele linyathelo lokugqibela. Inyathelo eliphakathi lelaxa iNgonyama yesizwe sakwaYuda ityhila isigidimi esingcwele selo bali lembali lithile, yaye emva koko ikhethe isixhobo sobuntu ukuba siqokelele ukukhanya okutyhilwe kuxwebhu olungcwele. Xa oku kutyhilwa kusenzeka, kubakho uvukelo olubonakaliswa ngabangendawo abangakuqondiyo ukwanda kolwazi. Ngaloo ndlela, upapasho olungcwele lumelwe ngunobumba wokuqala woonobumba bamaHebhere, ukwanda kolwazi kumelwe ngunobumba weshumi elinesithathu apho uvukelo lubonakaliswa khona, yaye upapasho lomntu lwesigidimi esikhethekileyo esingcwele selo bali lembali lumelwe ngunobumba wokugqibela woonobumba bamaHebhere; yaye xa zithatyathwe ndawonye ezo nobumba zintathu zithetha “inyaniso”.

Imibono yeMilambo iUlai neHiddekel ngoku esekwinkqubo yokuzaliseka ibonisa ukuba ngemihla yokugqibela ukwanda kolwazi oluvela kuyo yomibini le milambo kudibana ukuze kungqinwe ukuba ubuThixo obudityaniswe nobuntu aboni. UDaniyeli wamkela umbono omela ukubonakala kukaKristu ekupheleni kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu ngowe-1844, ngoxa wayesecaleni koMlambo iUlai.

Ndabona embonweni; kwathi, xa ndibonayo, ndandiseShushan ebhotweni, elikweliphondo lase-Elam; ndabona embonweni, yaye ndandisecaleni komlambo iUlai. Daniyeli 8:2.

UDaniyeli wamkela umbono omele umbono weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yembali yesiprofeto ngoxa wayesecaleni koMlambo iHiddekel.

Ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndandisecaleni komlambo omkhulu, onguHiddekele. Daniyeli 10:4.

Emva koko uGabriyeli wachaza injongo yombono we-chazon womlambo iHiddekel kwivesi yeshumi elinesine.

Ngoku ndize kukwazisa into eya kwehlela abantu bakowenu emihleni yokugqibela; kuba umbono usengowemihla emininzi. Daniel 10:14.

Umbono owanikwa ngakuMlambo iUlai uchaza “ukubonakala” kukaKristu, (ubuthixo) xa wafika ngesiquphe etempileni yaKhe ngomhla wama-22 kuOktobha, 1844. Wawumela “ubuthixo” bungena etempileni yamaMillerite (ubuntu) ngalo mhla, ngenxa yoMhla woXolelaniso, okuthetha umhla “wokwenziwa mnye”, omela ukudityaniswa kobuthixo nobuntu. Umbono owanikwa ngakuMlambo iHiddekel uchaza oko kuya kwehlela abantu bakaThixo (ubuntu) ngemihla yokugqibela.

Ukuqala kombono “wokubonakala” kwakungumnyaka wama-457 BC. Iminyaka emakhulu amabini anamashumi amabini emva kwexesha lesiprofeto elachaza ukunyathelwa phantsi kwengcwele nomkhosi elaqala ngowama-677 BC. Ukuphela kwaloo minyaka imakhulu amabini anamashumi amabini eyadityaniswa kunye kwindawo yokuqala yale mibono mibini, kwaphawulwa nguMbalisi oMangalisayo, lowo ukwanguLwimi oMangalisayo kuHabakuki 2:20.

Kodwa uYehova use tempileni yakhe engcwele; makuthule wonke umhlaba phambi kwakhe. Habhakuki 2:20.

Unxulumano phakathi kobuntu nobuThixo, owawumelwe ekuqaleni ziindawo zokuqala zeziprofeto ezibini, wachongwa kwiziphelo zazo ezihlanganyelanayo sisahluko nevesi elachaza ukubonakala kobuThixo buza ngesiqophe etempileni Awayeyakhe ebudeni beminyaka engamashumi amane anesithandathu, eqala ngexesha lokuphela ngo-1798, yaza yaphela emva kweminyaka engamashumi amane anesithandathu ngo-Oktobha 22, 1844.

Anazi na yini na ukuba nina niyitempile kaThixo, nokuba uMoya kaThixo uhlala kuni? Ukuba umntu etshabalalisa itempile kaThixo, uThixo uya kumtshabalalisa lowo; kuba itempile kaThixo ingcwele, eniyiyo nina. 1 Korinte 3:16, 17.

Ngomhla wama-22 kuOktobha, 1844, ngokuvumelana nombono “wokubonakala,” uHabakuki waqonda ukuba iNkosi yayisetempileni yayo engcwele. Wayeyakhe itempile eyayitshatyalalisiwe yaza yanyathelwa phantsi iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, kwiminyaka engamashumi amane anesithandathu.

Uze uthethe naye, usithi, Itsho iNkosi yemikhosi, isithi, Khangela indoda egama linguHLUMELA; iya kuhluma endaweni yayo, yakhe itempile yeNkosi; ewe, yona iya kuyakha itempile yeNkosi; yaye iya kuthwala uzuko, ihlale ilawule etroneni yayo; ibe iya kuba ngumbengeleli etroneni yayo; nengcebiso yoxolo iya kuba phakathi kwabo bobabini. Ziya kuba izithsaba zibe zezikaHelem, nezikaTobhiya, nezikaYedaya, nezikaHen unyana kaTsefaniya, zibe sisikhumbuzo etempileni yeNkosi. Nabo bakude baya kuza bakhe etempileni yeNkosi, nize nazi ukuba iNkosi yemikhosi indithumile kuni. Kwaye oku kuya kwenzeka, ukuba nithe naliphulaphula ngenkuthalo ilizwi leNkosi uThixo wenu. Zekariya 6:12–15.

KuYohane 2:20, emva kokuba uKristu ehlambulule itempile, nto leyo ngokukaDade White eyayikukuzaliseka kukaMalaki isahluko sesithathu, kanye njengokuba kwakunjalo ngo-Oktobha 22, 1844, uMthunywa womnqophiso weza ngesiqophe etempileni yaKhe.

UYesu waphendula wathi kubo, Yidilizeni le tempile, ndize ndiyivuse ngemihla emithathu. Athi ke amaYuda, Le tempile yakhiwa iminyaka engamashumi amane anesithandathu, uze wena uyivuse ngemihla emithathu na? Ke yena wayethetha ngetempile yomzimba wakhe. Yohane 2:19–20.

Ekuzalisekiswa kukaMalaki isahluko sesithathu, uKristu ngeqbuliso weza etempileni Yakhe xa wayecoca itempile ekuqaleni kwenkonzo Yakhe kuYohane isahluko sesibini, nto leyo eyayimela ngokomfuziselo umhla wama-22 ku-Oktobha, 1844. Ukuhlanjululwa kwetempile nguKristu kuYohane isahluko sesibini, kunye nomhla wama-22 ku-Oktobha, 1844, kwakukukuzaliseka

kukaMalaki isahluko sesithathu. KuYohane isahluko SESIBINI nendima YAMASHUMI AMABINI, sixelelwa ukuba itempile yobuntu yakhiwa ngeminyaka engamashumi amane anesithandathu, yaye itempile yobuthixo yavuswa ngeentsuku ezintathu. Itempile yobuntu iba kuphela “yitempile yakhe engcwele” kaHabhere xa ubuthixo bungena kuyo ngequbuliso, njengoko benjenjalo ngomhla wama-22 ku-Oktobha, 1844, kuba ubuthixo obudityaniswe nobuntu aboni. Imibono yeemilambo emibini emikhulu yaseShinare imela inyaniso yokuba ubuntu obudityaniswe nobuthixo aboni.

Siza kuqhubeka nengqalaselele yethu yendima yamashumi amane kaDaniyeli isahluko seshumi elinanye kwinqaku elilandelayo.

Nani ke, njengamatye aphilileyo, niyakhiwa nibe yindlu yokomoya, ubupristi obungcwele, ukuze ninyuse amadini okomoya, awamkelekileyo kuThixo ngoYesu Kristu. 1 Petros 2:5.