

Incwadi kaDaniyeli - Ikhulu Namashumi Amabili Nesibili

Ukuvezwa Kweqiniso: Uhambo Oludabula kuDaniyeli 11 kanye Nokuzanyazanyiswa Kwabantu BakaNkulunkulu

Jeff Pippenger
2024-03-07

Lapho ukukhanya kukaDaniyeli isahluko 11, amavesi 40 kuya ku-45, kuvulwa ngesikhathi sokuphela ngonyaka ka-1989, izitha zeqiniso zanikeza ukumelana okwavumela uNkulunkulu ukuba embule amaqiniso okuvikela izimiso eziyisisekelo zaleso siqephu encwadini kaDaniyeli, esabe sesiba yisihloko nokugxilwa kokuhlasela kukaSathane. Leyo mpikiswano mayelana neqiniso nephutha kulowo mlando yasetshenziswa nguMoya oNgcwele ukukhomba imithetho ethile yesiprofetho eyayizokwandisa ngokwengeziwe ulwazi olwaluvuliwe futhi eyayizoba, kusukela lapho, ukuvivinya isizukulwane sokugcina emlandweni womhlaba. Besilokhu sicabangela “ukusebenza okuphindwe kathathu kwesiprofetho,” futhi sikhomba lezo zisebenzo njengomthetho oyinhloko owembulwa ngenqubo yokumelana eyethulwa nguSathane ngalezo zinsuku ezedlule. Leyo nqubo enemikiswano ichazwa njengo “ukuzamazama,” nguDadewethu uWhite.

“Ngakhonjiswa ukuhlinzeka kukaNkulunkulu phakathi kwabantu baKhe, futhi ngaboniswa ukuthi zonke izivivinyo ezenziwa inqubo yokucwengisisa nokuhlanza phezu kwamaKristu azishoyo ukuthi angamaKristu zifakazela ukuthi abanye bayinsila. Igolide elicwengekileyo alibonakali njalo. Kuzo zonke izinkinga zenkolo abanye bayawa ngaphansi kwesilingo. Ukuzamazama kukaNkulunkulu kuphephetha izixuku eziningi njengamaqabunga omile. Ukuchuma kwandisa inqwaba yalabo abazibiza ngokuthi bangabakholwayo. Ubunzima bubakhipha ebandleni ngokubahlunga. Njengesigaba, imimoya yabo ayigxilile kuNkulunkulu. Baphuma kithi ngoba abasibo abethu; ngokuba lapho kufika usizi noma ukuhlushwa ngenxa yezwi, abaningi bayakhubeka.” Testimonies, volume 4, 89.

“Ukuzamazama” kuvezwa lapho iqiniso livulwa yisiLwane sesizwe sakwaJuda, bese kuthi ngemva kwalokho lethulwe.

“Ngabuza incazelo yokuzamazama engangikubonile, ngase ngiboniswa ukuthi kwakuyobangelwa ubufakazi obuqondile obabizelwe phambili yiseluleko sikaFakazi Oqinisileyo kumaLawodikeya. Lokhu kuyoba nomthelela enhliziyweni yomamukeli, futhi kuyomholela ekuphakamiseni izinga nasekuthululeni iqiniso eliqondile. Abanye abayikubezezelela lobu bufakazi obuqondile. Bayakusukuma buphikise, futhi yilokhu okuyobangela ukuzamazama phakathi kwabantu bakaNkulunkulu.” Early Writings, 271.

Ukwethulwa kweqiniso ngaso sonke isikhathi kubangela ukuzamazama, futhi iqiniso elavululwa ngo-1989 lenza yona leyo nto. Enye yezinzuzo zokuphikiswa okwalethwa ngokumelene neqiniso kwakuwukuthuthukiswa kwesethi yemithetho yokumisa ukwanda kolwazi eminyakeni eyalandela u-1989. Ukuthuthukiswa kwale mithetho kuhambisana nokuthuthukiswa kwesethi yemithetho

esikhathini samaMillerite. Zonke izicelo eziphindwe kathathu zesiprofetho seBhayibheli zifaka isandla ekucaceni kwezehlakalo zezinsuku zokugcina.

Ukusetshenziswa kathathu kweRoma neBabiloni kumisa ubudlelwane phakathi kowesifazane nesilo asigibelayo futhi asibusayo phakathi nomlando wenhlekelele yomthetho weSonto, okuwuphinde kube ngumlando wokwahlulela kukaNkulunkulu kokugcina phezu kwesifebe saseBabiloni.

Ukusetshenziswa kathathu kwenkulumo ethi “isithunywa esilungisela iSithunywa seSivumelwano indlela,” kanye futhi noka “Elija,” kukhomba umsebenzi, kanye nesigijimi ezikhathini ezimbili ezifanekisa ukuvalwa komusa ezinsukwini zokugcina. Inkathi yokuqala iqala ngezwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, elimela ukuqala kokwahlulela okuphenyayo kwabaphilayo mayelana ne-Adventism yaseLawodisiya, kanti inkathi yokugcina iqala ngezwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili, elimela ukwahlulela kokugcina kwesifebe saseBabiloni.

Ukusetshenziswa okuphindwe kathathu kweRoma neBhabhiloni kumelela umlando wangaphandle wabantu bakaNkulunkulu bezinsuku zokugcina, kanti ukusetshenziswa okuphindwe kathathu kuka-Eliya nesithunywa esilungisa indlela kumelela umlando wangaphakathi wabantu bakaNkulunkulu bezinsuku zokugcina. Ukusetshenziswa okuphindwe kathathu kwemiHlola emithathu kuveza umlayezo odlula kuzo zombili lezi zikhathi, zona ngokuhlangene ezimele isikhathi sokuvala sokwahlulela, esiqala ngendlu kaNkulunkulu, bese emva kwalokho sifika phezu kwalabo abangaphandle kwendlu kaNkulunkulu. ImiHlola emithathu iveza ukuthi ubuSulumane buyiwona mlayezo wemvula yakamuva, futhi buyithuluzi lokwahlulela uNkulunkulu alisebenzisayo kulabo abaphoqelela ukukhonzwa kwelanga phezu kwesintu sonke. Ukuvalwa kokwahlulela kumelela “izinsuku zokuphindisela zikaNkulunkulu,” kokubili phezu kwebandla laKhe elihlubukile kanye naphezu kwababi abangaphandle kwebandla laKhe.

Lapho uJesu eqala inkonzo yaKhe ebandleni laseNazaretha, wasebenzisa u-Isaya isahluko samashumi ayisithupha nanye ukuchaza inkonzo yaKhe, umlayezo waKhe nomsebenzi waKhe, okwakuhlanganisa nokukhonjwa kwesikhathi sempindiselo kaNkulunkulu. Inkonzo yaKhe, umlayezo waKhe nomsebenzi waKhe kwakungukufanekisela kusengaphambili inkonzo, umlayezo nomsebenzi bezinkulungwane eziyikhulu namashumi amane nane, ngokuba ngokwesiprofetho balandela iWundlu nomaphi lapho liya khona.

UMoya weNkosi uJehova uphezu kwami; ngokuba uJehova ungigcobile ukuba ngishumayele izindaba ezinhle kwabamnene; ungithumile ukuba ngibophe abanhliziyo ezaphukileyo, ngimemezele inkululeko kwabathunjiweyo, nokuvuleka kwejele kwababoshiweyo; ukuba ngimemezele umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu; ukududuza bonke abalilayo; ukumisela abalilayo eSiyoni, ukubanika umqhele esikhundleni somlotha, amafutha entokozo esikhundleni sokulila, ingubo yokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuthi bayizihlahla zokulunga, ukutshalwa kukaJehova, ukuze akhazinyuliswe. Bayakha amanxiwa asendulo, bavuse incithakalo yangaphambili, balungise imizi eyachithwa, izincithakalo zezizukulwane eziningi. Abafokazi bayakuma beluse imihlambi yenu, namadodana abezizwe ayakuba abalimi benu

nabagcini bezivini zenu. Kepha nina niyakubizwa ngokuthi ningabaPristi bakaJehova; abantu bayakunibiza ngokuthi ningabaKhonzi bakaNkulunkulu wethu; niyakudla ingcebo yezizwe, nizigabise ngenkazimulo yazo. U-Isaya 61:1–6.

UJesu wagcotshwa ekubhaphathizweni kwakhe, futhi lolo phawu lwendlela lufanekisela uSeptemba 11, 2001, lapho ukugcotshwa kukaMoya oNgcwele kwaqala ukwehlela phezu kwalabo abaqaphela ukuthi ukuthululwa kwemvula yamuva ezinsukwini zokugcina kwakufanekiswe ngumlando wamaMillerite, ayeyizincithakalo zasendulo lezo eziyophinde zakhiwe yizinkulungwane eziyikhulu namashumi amane nane, lapho sebebuyele ezindleleni zasendulo zikaJeremiya.

Umlayezo wokulunga kukaKristu owavela ekuvukeleni kuka-1888 waphinde waba iqiniso lamanje, futhi umlayezo owavela ekuvukeleni kuka-1888 wawuyizindaba ezinhle ezinamandla okubopha izinhliziyi ezaphukileyo, kodwa ezingenamandla okuvula izinhliziyi eziqinile zalabo abanamehlo okubona, kodwa bengaboni, nabanezindlebe zokuzwa, kodwa bengaqondi. Umlayezo wokulunga kukaKristu owavela ekuvukeleni kuka-1888 wawuwumlayezo futhi oya eLawodikeya owaphinde wafika ngaleso sikhathi ukuvula umnyango wejele walabo ababeyizithunjwa zesono nguYe onamandla okuvula iminyango okungekho muntu ongayivula, nokuvala iminyango okungekho muntu ongayivala.

NgoSeptemba 11, 2001 labo ababefanele ukwethula lezo zindaba ezinhle, kwakufanele futhi bamemezele umnyaka owamukelekayo weNkosi nosuku lwempindiselo kaNkulunkulu. Umnyaka wokwamukelwa yiNkosi nawo waqala ngaleso sikhathi, futhi Yona izimisele ngokupheleleyo ukwamukela ukuphenduka komLaodike, kuze kufike usuku lwempindiselo kaNkulunkulu emthethweni weSonto osusondele ukuza e-United States. Khona-ke impindiselo Yayoyakubonakaliswa phezu kwebandla elenqaba ukwazi isikhathi sokuvakashelwa kwalo, futhi ngesikhathi esifanayo ukwahlulela okuqhubekayo phezu kwesifebe saseBabiloni kuyaqala.

Ngosuku lokwemukelwa kwaKhe, uthembisa ukududuza bonke abalilayo, futhi labo abalila eJerusalema baboniswa kuHezekeli isahluko sesishiyagalolunye. Induduzo yabo ilethwa nguMduduzi, ngokwamukela umlayezo wemvula yokugcina, osethululelwa phezu kwabo ngaleso sikhathi. Kodwa kuphela uma beyibona leyo mvula. Sebemtholile uMduduzi, futhi bafeza umsebenzi wokwakha kabusha amanxiwa asendulo, ngendlela yokusebenza ethi “umugqa phezu komugqa,” okuboniswa esiqeshini sika-Isaya njengomsebenzi wokubeka umugqa wesiprofetho omelela incithakalo yomlando ongcwele, phezu komunye umugqa wesiprofetho obonisa incithakalo. Kulowo msebenzi bavusa amanxiwa ezizukulwane eziningi. Khona-ke “abezizwe” bayakusabela kulabo abalilayo, abaphakanyiswa babe yisibonakaliso, ukuze abezizwe bababone.

Ukumenyezela kukaKristu ngomsebenzi nenkonzo yaKhe, njengoba kubekwe ku-Isaya isahluko samashumi ayisithupha nanye, kungumsebenzi nenkonzo yabayizinkulungwane eziyikhulu namashumi amane nane. Lowo msebenzi ubonise eminyakazweni engcwele yezinguquko, futhi ngo-1989 isikhathi sokuphela safika esasifanekiswe yizo zonke “izikhathi zokuphela” zangaphambili. Njengoba ivesi elilodwa, uDanyeli isahluko sesishiyagalombili, ivesi leshumi nane, lahlonzwa njengesisekelo nensika emaphakathi yomnyakazo wamaMillerite, ivesi

eliyisisekelo nensika emaphakathi yomnyakazo we-Future for America nguDaniyeli isahluko seshumi nanye, ivesi lamashumi amane. KumaMillerite, ukukhanya kwensika emaphakathi kwavezwa njengokukhanya kombono womfula i-Ulai, kanti emnyakazweni we-Future for America ukukhanya kwensika emaphakathi kwavezwa njengokukhanya kombono womfula i-Hiddekel.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasemifudlaneni yase-Ulai naseHiddekeli, imifula emikhulu yaseShinari, manje isiqhubeka ekugwalisekeni kwayo, futhi zonke izehlakalo ezabikezelwa zizokwenzeka maduze.” Testimonies to Ministers, 112.

Ukukhanya kwakho kokubili kwemibono emelwe yile mifula emibili kuhlangele ndawonye, futhi kugwaliseka ezinsukwini zokugcina. “Ukuxhumana” kwazo ngokubambisana kumelela ukuhlanganiswa kobuntu nobuNkulunkulu, okuyilo myalezo uSister White alichaza ngokuphindaphindiwe njengomyalezo kaKristu esimweni sokuthi ubuntu obuhlanganiswe nobuNkulunkulu abonanga. Le mifula emibili imele yona kanye leyo nhlanganisela.

“Akukho okungaphansi kokulalela okuphelele okungahlangabezana nezinga lezimfuno zikaNkulunkulu. Akazishiyanga izimfuno Zakhe zingacacile. Akayalanga lutho olungesilo oludingekayo ukuze umuntu alethwe ekuvumelaneni Naye. Kumele sikhombe izoni esimweni Sakhe esifaneleyo sesimilo futhi siziholele kuKristu, okungomusa Wakhe kuphela lapho lesi simo esifaneleyo singafinyelelwa khona.

“UMsindisi wazithwesa ubuthakathaka bobuntu, waphila ukuphila okungenasono, ukuze abantu bangabi nokwesaba ukuthi ngenxa yobuthakathaka bemvelo yobuntu babengeke bakwazi ukunqoba. UKristu weza ukuba asenze sibe ‘abahlanganyeli bemvelo yobunkulunkulu,’ futhi ukuphila kwaKhe kumemezela ukuthi ubuntu, obuhlanganiswe nobunkulunkulu, abwenzi sono.

“UMsindisi wanqoba ukuze abonise umuntu ukuthi naye anganqoba kanjani. Zonke izilingo zikaSathane, uKristu waziphendula ngezwi likaNkulunkulu. Ngokwethemba izithembiso zikaNkulunkulu, wamukela amandla okulalela imiyalo kaNkulunkulu, futhi umhloli wayengenakuzuzisa lutho. Kuzo zonke izilingo impendulo Yakhe yayithi, ‘Kulotshiwe.’ Kanjalo uNkulunkulu usinike iZwi Lakhe esingamelana ngalo nobubi. Izithembiso ezinkulu ngokwedlulele neziyigugu zingezethu, ukuze ngazo ‘sibe ngabahlanganyeli bemvelo yobunkulunkulu, sesiphunyukile ekonakaleni okusezweni ngezinkanuko.’ 2 Peter 1:4.

“Tshela olingwayo ukuba angabheki ezimweni, ebuthakathakeni bakhe, noma emandleni okulingwa, kodwa emandleni ezwi likaNkulunkulu. Onke amandla alo angawethu. ‘Izwi lakho,’ kusho umhubi, ‘ngilifihlile enhliziyweni yami, ukuze ngingoni kuwe.’ ‘Ngezwi lezindebe zakho ngizigcinile ezindleleni zombhubhisi.’ AmaHubo 119:11; 17:4.” The Ministry of Healing, 181.

Ukwanda kolwazi ngo-1798 nango-1989 kwamela ukuvulwa kabusha kweZwi likaNkulunkulu lesiprofetho. IZwi laKhe linikeza amandla ukunqoba njengoba Yena anqoba, futhi “ukuphila kwaKhe kumemezela ukuthi ubuntu, buhlanganiswe nobuNkulunkulu, abwenzi isono.” Umbono woMfula i-Ulai ungumbono we-marah wokubonakala kwaKhe, omelelwa yisiprofetho sezinsuku

eziyizinkulungwane ezimbili namakhulu amathathu. Umbono woMfula i-Hiddekel ungumbono we-chazon womlando wesiprofetho, omelelwa yisiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Umbono we-marah umelela ubuNkulunkulu, kanti umbono we-chazon umelela ubuntu.

Yomibili imifula yomibili yaseShinari lasendulo, okuyi-Ulai neHiddekel, noma lokho namuhla okwaziwa ngokuthi iThigrisi neYufra, ekugcineni ihlangana emzileni wamanzi waseShatt al-Arab eningizimu ye-Iraq, bese iShatt al-Arab ithululela eGulf yasePheresiya. UJesu usebenzisa okubonakalayo nokwemvelo ukumela okomoya, futhi imibono ehlobene nale mifula emibili, manje esesigabeni sokugcwaliseka, imelela ukuhlangana kobuntu nobuNkulunkulu okwenzeka lapho sebesondela esiphethweni sohambo lwabo oluya olwandle. Leli qiniso limiswa ekuqaleni kweziprofetho zombili ezimelwe yimibono emibili kaDanyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane. Omunye umbono ungumbuzo, omunye uyimpendulo, futhi ngokomqondo akunakuhlukaniswa.

Umbono wobuntu, okhomba ukunyathelwa phansi kwendlu engcwele nebutho, waqala ngonyaka ka-677 BC, kanti umbono wobuNkulunkulu, okhomba ukubonakala kukaKristu, waqala ngonyaka ka-457 BC. Ukuhlanganiswa kobuNkulunkulu nobuntu kumelwe yiminyaka engamakhulu amabili namashumi amabili, exhumanisa izindawo ezimbili zokuqala zale mibono emibili. Amakhulu amabili namashumi amabili ayisibonakaliso “sokuhlanganiswa kobuntu nobuNkulunkulu,” futhi amelwe futhi ngokuhlanganiswa kokwanda kolwazi esikhathini sokuphela ngo-1798, nokwanda kolwazi esikhathini sokuphela ngo-1989.

Umlayezo owenziwe waba yisimo esisemthethweni, owavela ekwandeni kolwazi ngo-1798, waqala ukwethulwa nguMiller ngo-1831 (kwase kuba sephandabeni i-Vermont Telegraph ngo-1833). U-1831 uyiminyaka engamakhulu amabili namashumi amabili emva kokushicilelwa kweBhayibheli le-King James ngonyaka ka-1611. IBhayibheli le-King James lalimele umbhalo onezingxenye ezimbili weTestamente Elidala neLisha. Ukuqala nokuphela kwaleyo minyaka engamakhulu amabili namashumi amabili “kwaxhumanisa” ukushicilelwa kobuNkulunkulu nokushicilelwa kwabantu. Ulwazi lokushicilelwa kwabantu lwathathwa ekukhanyeni kobuNkulunkulu okwambulwa uphawu ngesikhathi sokuphela ngo-1798, lwase lwenziwa lwaba ngesemthethweni ngomsebenzi wensimbi yomuntu, owayeseqalile ukulushicilela ngo-1831. Kwakungukushicilelwa kobuNkulunkulu, okunomlayezo owawubekwe uphawu ngobunkulunkulu, okwathi kamuva kwambulwa uphawu ngubuntu, kwase kuthi ngemva kwalokho kwethulwa ngensimbi yomuntu. Igama lesiHebheru elihunyushwe ngokuthi “shicilela” eZwini likaNkulunkulu lisho ukumemeza ngokubiza, (ukuba) nodumo, isivakashi, ukumema, ukubalula, ukuqamba, ukushumayela, ukumemezela, ukuphimisa, ukushicilela. UMiller waqala ukushicilela umlayezo wakhe ngo-1831, kwase kuthi ngo-1833 washicilelwa ngokoqobo ephandabeni i-Vermont Telegraph.

Umlayezo owaqondiswa ngokomthetho owavela ekwandeni kolwazi ngowe-1989 washicilelwa okokuqala ngowe-1996 (kumagazini i-The Time of the End), eminyakeni engamakhulu amabili namashumi amabili emva kokushicilelwa kwemibhalo emibili engcwele eyaziwa ngokuthi yi-Declaration of Independence ngowe-1776 (kwalandela i-Constitution of the United States)

ngowe-1789. Ukuqala nokuphela kwaleyo minyaka engamakhulu amabili namashumi amabili kuhlangukisa ubuNkulunkulu nobuntu, futhi kwenza lokho ngokushicilelwa kwemibhalo emibili yaphezulu, kuqalwa ngowe-1776. Ngenkathi incwadi kaDaniyeli ivulwa izimpawu ngesikhathi sokuphela ngowe-1989, umlayezo owaqondiswa ngokomthetho, owawulethwe ngomsebenzi wensimbi yomuntu, washicilelwa ngowe-1996. Uhlelo lwalandelana kanje: ukushicilelwa kwaphezulu, bese kuba ukuvulwa kwezimpawu, bese kuba ukushicilelwa komuntu.

Kuzo zombili izikhathi zokuphela, izinyathelo ezintathu zeqiniso ziyabonakala. Zombili ziqala ngencwadi engcwele njengeniyathelo lokuqala, kanti incwadi yomuntu echaza umlayezo ongcwele iyisinyathelo sokugcina. Isinyathelo esiphakathi yilesi lapho iNgonyama yesizwe sakwaJuda ivula izimpawu emlayezweni ongcwele walowo mlendo othile, bese ngemva kwalokho ikhethe isithunywa somuntu ukuba siqoqe ukukhanya okwavulwa kulowo mbhalo ongcwele. Lapho ukuvulwa kwezimpawu kwenzeka, kubonakala ukuhlubuka kwababi abangakuqondi ukwanda kolwazi. Ngakho-ke, incwadi engcwele imelwe uhlamvu lokuqala lwezinhlamvu zesiHebheru, ukwanda kolwazi kumelwa uhlamvu lweshumi nantathu lapho ukuhlubuka kubonakaliswa khona, futhi incwadi yomuntu yomlayezo okhethekile ongcwele walowo mlendo iyinhlamvu yokugcina yezinhlamvu zesiHebheru; futhi zizonke lezi zinhlamvu ezintathu zisho “iqiniso”.

Imibono yemifula i-Ulai ne-Hiddekel, esegudwini lokugcwaliseka manje, iva ukuthi ngezinsuku zokugcina ukwanda kolwazi oluvela kuyo yomibili le mifula kuhlangukisa ndawonye ukuze kufakazele ukuthi ubukulunkulu obuhlanganiswe nobuntu aboni. UDaniyeli wamukela umbono omelela ukubonakala kukaKristu ekupheleni kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu ngo-1844, esemfuleni i-Ulai.

Ngabona embonweni; kwase kusithi, lapho ngibona, ngangiseShushani esigodlweni, esisesifundazweni sase-Elamu; ngabona embonweni, ngangisemfuleni i-Ulai. Daniyeli 8:2.

UDaniyeli wamukela umbono omelela umbono weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yomlando wesiprofetho eseseceleni koMfula iHidekeli.

Nangomhlaka wamashumi amabili nane wenyanga yokuqala, ngiseceleni komfula omkhulu, ongowuHidekeli. Daniyeli 10:4.

Ngemva kwalokho uGabriyeli wabe esekhomba injongo yombono we-chazon womfula iHidekeli evesini leshumi nane.

Manje sengifikile ukuze ngikuqondise ngalokho okuyokwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono usengowezinsuku eziningi. Danieli 10:14.

Umbono owanikezwa ngasemfuleni i-Ulai ukhomba “ukubonakala” kukaKristu, (ubuNkulunkulu) ngesikhathi efika ngokuzuma ethempelini lakhe ngo-Okthoba 22, 1844. Wawumela “ubuNkulunkulu” bungena ethempelini lamaMillerite (ubuntu) ngalolo suku, ngenxa yoSuku Lokubuyisana, okusho usuku “lokwenziwa babe munye”, olumele ukuhlanganiswa kobuNkulunkulu nobuntu. Umbono owanikezwa ngasemfuleni i-Hiddekel ukhomba lokho okuyokwehlela abantu bakaNkulunkulu (ubuntu) ezinsukwini zokugcina.

Ukuqala kombono “wokubonakala” kwakungonyaka ka-457 BC. Kwakuyiminyaka engamakhulu amabili namashumi amabili emva kwesikhathi sesiprofetho esachaza ukunyathelwa phansi kwendlu engcwele kanye nebutho, esaqala ngo-677 BC. Ukuphela kwaleyo minyaka engamakhulu amabili namashumi amabili eyahlanganiswa ndawonye endaweni yokuqala yale mibono emibili, kwaphawulwa nguMbalisi Omangalisayo, ongumphinde abe nguLimi Omangalisayo kuHabakuki 2:20.

Kepha uJehova useThempelini lakhe elingcwele; umhlaba wonke mawuthule phambi kwakhe. Habakuki 2:20.

Isixhumanisi sobuntu nobunkulunkulu esasimelelwe ekuqaleni yiziqalo zalezo ziprofetho ezimbili sabonakala ekupheleni kwazo okuhambisanayo ngesahluko nevesi elalichaza ukubonakala kobunkulunkulu bufika ngokuzuma ethempelini ayelakhile phakathi neminyaka engamashumi amane nesithupha eqala ngesikhathi sokuphela ngo-1798, iphele eminyakeni engamashumi amane nesithupha kamuva, ngo-Okthoba 22, 1844.

Aniyazi yini ukuthi nina niyithempeli likaNkulunkulu, nokuthi uMoya kaNkulunkulu uhlala kini na? Uma umuntu engcolisa ithempeli likaNkulunkulu, uNkulunkulu uyakumbhubhisa lowo; ngokuba ithempeli likaNkulunkulu lingcwele, eliyilo nani. 1 Korinte 3:16, 17.

Ngomhla ka-22 Okthoba 1844, ngokuvumelana nombono “wokubonakala”, uHabakuki wahlonza ukuthi iNkosi yayisethempelini laYo elingcwele. Yayilimisa kabusha ithempeli elalibhidliziwe futhi linyathelwe phansi iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ngeminyaka engamashumi amane nesithupha.

Ukhulume kuye, uthi: Usho kanje uJehova Sebawoti, uthi: Bheka, umuntu ogama lakhe linguHLUMELA; uyakuhluma endaweni yakhe, akhe ithempeli likaJehova. Yebo, uyakulakha ithempeli likaJehova; uyakuthwala inkazimulo, ahlale abuse esihlalweni sakhe sobukhosi; futhi uyakuba ngumpristi esihlalweni sakhe sobukhosi; iseluleko sokuthula siyakuba phakathi kwabo bobabili. Imiqhele iyakuba ngekaHelemi, nekaTobiya, nekaJedaya, nekaHeni indodana kaZefaniya, ibe yisikhumbuzo ethempelini likaJehova. Labo abakude bayakuza bakhe ethempelini likaJehova, khona niyakukwazi ukuthi uJehova Sebawoti ungithumile kini. Lokhu kuyakufezeka, uma nilalela ngezinkuthalo izwi likaJehova uNkulunkulu wenu. Zakariya 6:12–15.

KuJohane 2:20, emva kokuba uKristu esehlance ithempeli, okuyinto ngokukaDade White eyayiyigcwaliseko sikaMalaki isahluko sesithathu, njengoba kwaba njalo nango-Okthoba 22, 1844, isiThunywa sesiVumelwano safika ngokuzumayo ethempelini laSo.

UJesu waphendula wathi kubo: Dilizani leli thempeli, mina ngizolivusa ngezinsuku ezintathu. AmaJuda ase ethi: Leli thempeli lakhiwa iminyaka engamashumi amane nesithupha, wena uyakulivusa ngezinsuku ezintathu na? Kodwa wayekhuluma ngethempeli lomzimba wakhe. Johane 2:19–20.

Ekugcwalisekeni kukaMalaki isahluko sesithathu, uKristu wafika ngokuzumayo ethempelini laKhe lapho ehlanza ithempeli ekuqaleni kwenkonzo yaKhe kuJohane isahluko sesibili,

okwakufanekisela u-Okthoba 22, 1844. Ukuhlanzwa kwethempeli nguKristu kuJohane isahluko sesibili, kanye no-Okthoba 22, 1844, kwakuwukugcwaliseka kukaMalaki isahluko sesithathu. KuJohane isahluko SESIBILI nevesi LAMASHUMI AMABILI, sitshelwa ukuthi ithempeli lobuntu lakhiwa ngeminyaka engamashumi amane nesithupha, kanti ithempeli lobuNkulunkulu lavuswa ngezinsuku ezintathu. Ithempeli lobuntu liba kuphela “ithempeli elingwele” likaHabakuki lapho ubuNkulunkulu bungena ngokuzumayo kulo, njengoba kwenzeka ngo-Okthoba 22, 1844, ngoba ubuNkulunkulu obuhlanganiswe nobuntu aboni. Imibono yemifula emibili emikhulu yaseShinari imelela iqiniso lokuthi ubuntu obuhlanganiswe nobuNkulunkulu aboni.

Sizoqhubeka nokucabangela kwethu ivesi lamashumi amane lesahluko seshumi nanye sikaDaniyeli esihlokweni esilandelayo.

Nani-ke, njengamatshe aphilayo, niyakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Peter 2:5.