

Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Nantathu

*Imibono Yesiprofetho Yembaliwe: Ukuqonda Izinsuku Zokugcina
Ngokuhlengenwe Nakho KukaDaniyeli*

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Bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo.

“Ngamunye wabaprofethi basendulo wakhuluma kancane kakhulu ngenxa yesikhathi sabo kunangenxa yesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha konke lokhu kwabehlela bona ukuba kube yizibonelo; futhi kwabhalelwa ukuxwayisa thina, eshlelewe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Abazange bazikhonze bona uqobo lwabo, kodwa bakhonza thina ngalezo zinto esenizibikelwe manje yilabo abanishumayezele ivangeli ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibuka.’ 1 Petru 1:12”

“IBhayibheli iqoqe futhi yahlanganisa ndawonye ingcebo yayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezinto ezisindayo ezenzakala emlandweni weTestamente Elidala bezilokhu ziphindaphindeka, futhi zisaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

UDaniyeli umelela abantu bakaNkulunkulu, okungukuthi labo okuthi ezinsukwini zokugcina bathole ngeZwi lesiprofetho ukuthi baye bahlakazeka. Lapho bevuselwa kulokho kuyiqiniso, kuyadingeka kubo ukuba bagwalise umkhuleko kaLevitikusi isahluko samashumi amabili nesithupha, kanye nomkhuleko wokuba baqonde imfihlo yokugcina yesiprofetho evulwa uphawu lwayo ngaphambi nje kokuba umusa wokuhlolwa uvalwe, njengoba kumelweke ngomkhuleko kaDaniyeli esahlukweni sesibili. Uma, futhi lapho, bengena kulokho okwabakhona kuDaniyeli, ingelosi uGabriyeli iyobathinta, ibazise, futhi ikhulume nabo, ngenhloso yokubanika “ikhono nokuqonda.” Abahlakaniphileyo yilabo “abaqondayo” “ukwanda kolwazi” lapho imfihlo yesiprofetho ivulwa uphawu lwayo.

Wangazisa, wakhuluma nami, wathi: O Daniyeli, sengiphumile manje ukuze ngikunike ukuhlakanipha nokuqonda. Ekuqaleni kokunxusa kwakho kwaphuma umyalo, mina sengifikile ukuzokukhombisa; ngokuba uthandwa kakhulu. Ngakho-ke qonda lolu daba, ucabange ngalo umbono. Daniyeli 9:22, 23.

Umbono uDaniyeli atshelwa ukuba awuqaphele ungumbono “mareh” wokubonakala. UGabriyeli wayengakaqedi umsebenzi ayewunikiwe esahlukweni sesishiyagalombili ngesikhathi etshelwa ukuba enze uDaniyeli aqonde umbono “mareh”. Esahlukweni sesishiyagalolunye ubuyile ukuze aqedele incazelo. Esahlukweni sesishiyagalolunye, uDaniyeli akasahlali esikhathini sombuso waseBhabhiloni, kodwa usemlandweni wombuso wamaMede namaPheresiya.

Lapho uGabriyeli eyala uDaniyeli ukuba “aqonde le ndaba,” nokuba “acabangele umbono,” usuke ekhomba inqubo yokwehlukana engqondweni afuna uDaniyeli ayisebenzise. Amagama ahunyushwe ngokuthi “qonda” nathi “cabangele” ayigama elifanayo lesiHeberu. Lelo gama ngu-“biyn,” futhi lisho ukuhlukana engqondweni. Igama lesiHeberu elihunyushwe ngokuthi “indaba,” ngu-“dabar,” futhi lisho “izwi”. Ngakho-ke uGabriyeli wazisa uDaniyeli, kanye nalabo abamelelayo ezinsukwini zokugcina, ukuba bahlukanise kahle iZwi leqiniso.

Khuthalela ukuziveza uvumelekile kuNkulunkulu, uyisisebenzi esingadingi ukuba namahloni, sihlukana kahle izwi leqiniso. 2 Thimothewu 2:15

Igama elithi “matter” liyasetshenziswa futhi nguDaniyeli esahlukweni seshumi, evesini lokuqala, lapho lihunyushwa khona kathathu ngokuthi “thing.”

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa indaba kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBeliteshazari; futhi leyo ndaba yayiyiqiniso, kodwa isikhathi esimisiweyo sasiside; wayeyiqonda leyo ndaba, futhi wayenokuqonda kombono. Daniyeli 10:1.

Kuleli vesi, igama elithi “umbono” lingumbono we-“mareh” wokubonakala, futhi uDaniyeli wayenokuqonda kokubili ngendaba (indaba uqobo) kanye nombono (“mareh”). Evesini lamashumi amabili nantathu esahluko sesishiyagalolunye, uGabriyeli wayala uDaniyeli ukuba ahlukane ngokufanele indaba nombono, kanti evesini lokuqala lesahluko seshumi unokuqonda kokubili ngendaba (into) nangombono (“mareh”). UGabriyeli wazisa uDaniyeli esahlukweni sesishiyagalolunye ukuba aqaphele umehluko (ahlukanise ngokufanele) phakathi kwendaba nombono. Umbono ungumbono we-“mareh,” futhi “indaba,” noma “into,” ingumbono we-“chazon”.

Esahlukweni sesishiyagalombili yomibili imibono iyahlonzwa, futhi kuphawulwa umehluko ngoba uDaniyeli wayefisa ukuqonda umbono we-“chazon”, kodwa uGabriyeli wayalelwa ukuba enze uDaniyeli aqonde umbono we-“mareh”. Njengoba uGabriyeli eqala umsebenzi wakhe wokwenza uDaniyeli aqonde “udaba” kanye “nombono”, wazisa uDaniyeli ukuba aqaphele ukuthi iyimibono emibili ehlukene.

Wangazisa, wakhuluma nami, wathi: O Daniyeli, sengiphumile manje ukuba ngikunike ukuhlukanipha nokuqonda. Ekuqaleni kokuncenga kwakho kwaphuma umyalo, futhi ngifikile ukuzokubonisa; ngokuba wena uthandwa kakhulu; ngakho-ke qonda le ndaba, uqaphele umbono. Amasonto angamashumi ayisikhombisa amiselwe abantu bakho nomuzi wakho ongcewele, ukuze kuphele isiphambeko, kwenziwe ukuphela kwezono, kwenziwe ukubuyisana ngobubi, kungeniswe ukulunga okuphakade, kuvalwe umbono nesiprofetho, kugcotshwe oNgcewele kunabo bonke. Yazi-ke uqonde ukuthi kusukela ekuphumeni komyalo wokubuyisela nokwakha iJerusalema kuze kube kuMesiya iNkosana kuyakuba ngamasonto ayisikhombisa, nangamashumi ayisithupha nambili; umgwaqo uyakwakhiwa futhi, nodonga futhi, yebo, ngezikhathi zokuhlupheka. Kuthi emva kwamashumi ayisithupha nambili amasonto uMesiya ayakunqunywa, kodwa kungabi ngenxa yakhe; nabantu benkosana ezayo bayakuchitha umuzi nendlu engcewele; ukuphela kwakho kuyakuba njengesikhukhula, kuze

kube sekupheleni kwempi incithakalo imisiwe. Iyakuqinisa isivumelwano nabaningi isonto linye; kuthi phakathi nesonto ayakuyekisa umhlatshelelo nomnikelo, ngenxa yokusabalala kweziningiso ayakwenza kube yincithakalo, kuze kube sekuphelelisweni; nalokho okumisiweyo kuyakuthululelwa phezu kwencithakalo. Daniyeli 9:22–27.

UGabriyeli wayefisa ukuba uDaniyeli aqonde ukuthi izingxenye zombili zombono we-“chazon” nowombono we-“mareh” zaziyomelwa encazelweni ayinika uDaniyeli. Le ncazelo yayizokhuluma ngayo yomibili le mibono, futhi kwakuwumthwalo kaDaniyeli ukuhlukanisa kahle umbono owawukhuluma ngokunyathelwa phansi kwendlu engcwele nebutho, nombono owaholela ekubonakaleni kukaKristu eNdaweni Engcwele ngo-October 22, 1844.

UGabriyeli ubonisa ukuthi kusukela emyalweni ka-Aritahashashita ngo-457 BC, kwakuyoba khona iminyaka engamakhulu amane namashumi ayisishiyagalolunye “eyanqanyulwa” eminyakeni eyizinkulungwane ezimbili namakhulu amathathu yombono wokuhlwa nokusa, owawuqondiswe ngokukhethekile kumaJuda. Emavesini asanda kucashunwa, igama elithi “kunqunyiwe” likhonjiswa kathathu, kodwa kukhona amagama amabili ahlukeni esiHeberu womabili ahunyushwe ngokuthi “kunqunyiwe” kulawo mavesi. Isikhathi sokuqala lapho igama elithi “kunqunyiwe” likhonjiswa khona sisevesini lamashumi amabili nane, futhi lelo gama lesiHeberu lithi “chathak” futhi lisho “ukunquma ususe”.

Kukhomba ukuthi u-Israyeli wanikwa isikhathi sokuvivinywa esaqala ngomthetho wesithathu ka-Artaxerxes, esasiyophela ngokukhanda ngamatshe kukaStefanu ngonyaka ka-34 AD. Iminyaka engamakhulu amane namashumi ayisishiyagalolunye “yanqunywa,” futhi yayimelela isikhathi esifushane sesiprofetho ngaphakathi kwesiprofetho eside seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Inani elithi “amakhulu amane namashumi ayisishiyagalolunye” liwuphawu lwesikhathi sokuvivinywa, njengoba kufakazelwa uJesu.

Khona-ke uPetru weza kuye, wathi, Nkosi, umfowethu uyakungona kangaki kimi, ngimthethelele? Kuze kube kasikhombisa na? UJesu wathi kuye, Angikusho kuwe ukuthi, Kuze kube kasikhombisa; kodwa, Kuze kube amashumi ayisikhombisa aphindwe kasikhombisa. Mathewu 18:22.

Kukhona ukuphela kokuthethelelwa, futhi lokho kuphela kufanekiswa ngenani elithi “amakhulu amane namashumi ayisishiyagalolunye.” Iminyaka “engamakhulu amane namashumi ayisishiyagalolunye” imelela isikhathi sokulingwa samaJuda kusukela ekukhululweni kwawo kwaze kwaba yilapho egcwalisa inkomishi yesikhathi sawo sokulingwa ngokukhandwa ngamatshe kukaStefanu. Iminyaka “engamakhulu amane namashumi ayisishiyagalolunye” ibuye futhi ihlotshaniswe nesiqaqalekiso se “zikhawu eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Kunezindawo ezimbili kuphela eBhayibhelini ezikhuluma ngomhlaba ujabulela amasabatha awo. Eyokuqala itholakala kuLevitikusi amashumi amabili nesithupha.

Kepha uma ningalaleli kimi kukho konke lokhu, kodwa nihambe ngokungiphikisa; khona nami ngiyakuhamba ngokuniphikisa ngentukuthelo; futhi mina, yebo mina, ngiyonijezisa kasikhombisa ngenxa yezono zenu. Niyakudla inyama yamadodana enu, nidle nyenama yamadodakazi enu. Ngiyakubhubhisa izindawo zenu eziphakemeyo, ngigawule izithombe

zenu, ngiphonse izidumbu zenu phezu kwezidumbu zezithixo zenu; nomphefumulo wami uyakunenyanya. Ngiyakwenza imizi yenu ibe yincithakalo, ngenze izindawo zenu ezingcwele zibe yihlane, futhi angiyikuhogela iphunga elimnandi leminikelo yenu. Ngiyakwehlisela izwe incithakalo; nezitha zenu ezihlala kulo ziyakwesaba kakhulu ngenxa yalo. Ngiyakunihlakaza phakathi kwezizwe, ngihoshe inkemba emva kwenu; izwe lenu liyakuba yihlane, nemizi yenu ibe yincithakalo. Khona-ke izwe liyakujabulela amasabatha alo isikhathi sonke lapho lilele liyincithakalo, nani nisemhlabeni wezitha zenu; ngaleso sikhathi izwe liyakuphumula, lijabulele amasabatha alo. Isikhathi sonke lapho lilele liyincithakalo liyakuphumula; ngokuba alizange liphumule ngamasabatha enu ngesikhathi nisahlala kulo. Levitikusi 26:27–35.

Isijeziso “sezikhathi eziyisikhombisa,” okukhulunywa ngaso izikhathi ezine esahlukweni samashumi amabili nesithupha, sikhomba ukuthi lapho abantu bakaNkulunkulu behlakazeka, izwe liyakuthi-ke “lijabulele amasabatha alo.” UDaniyeli namadoda amathathu ahloniphekileyo babehlakazelwe ezweni lezitha ngokugcwaliseka kwesiqalekiso sikaMose, nokuthi lokho kuhlakazeka kweminyaka engamashumi ayisikhombisa kwakuyisifundo esingokomfanekiso sento sokuhlakazeka kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Kwakuyisifundo esingokwesiprofetho sento, esifana neminyaka emithathu nengxenye yesomiso sika-Eliya ngesikhathi sokushushiswa kukaJezebeli. Leyo minyaka emithathu nengxenye yayimele iminyaka emithathu nengxenye engokwesiprofetho, eyalingana neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa kusukela ngonyaka ka-538 kuze kube ngu-1798. Iminyaka engamashumi ayisikhombisa yayiwuphawu “lwezikhathi eziyisikhombisa,” njengoba nje iminyaka emithathu nengxenye yayiwuphawu lwehlane leminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Iminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli, ekhonjiswe nguJeremiya, yayimele “amakhulu amane namashumi ayisishiyagalolunye” eminyaka.

UJehova uNkulunkulu wawoyise wabo wathumela kubo ngezithunywa zakhe, evuka ekuseni athumele, ngoba wayenesihawu kubantu bakhe naphezu kwendawo yakhe yokuhlala. Kodwa bahleka usulu izithunywa zikaNkulunkulu, badelela amazwi akhe, baphatha kabi abaprofethi bakhe, kwaze kwavuka ulaka lukaJehova kubantu bakhe, kwaze kwangabe kusaba khona ukwelapheka. Ngakho-ke wehlisela phezu kwabo inkosi yamaKaledi, eyabulala izinsizwa zabo ngenkemba endlini yendlu yabo engcwele, ayizange ibe nesihawu ensizweni noma entombazaneni, kumuntu omdala, noma kulowo owayesegobile ngenxa yobudala: wabanikela bonke esandleni sayo. Nezitsha zonke zendlu kaNkulunkulu, ezinkulu nezincane, nengebo yendlu kaJehova, nengebo yenkosi, neyezikhulu zayo; konke lokhu yakuletha eBabiloni. Bashisa indlu kaNkulunkulu, badiliza udonga lwaseJerusalema, bashisa zonke izigodlo zalo ngomlilo, bachitha zonke izitsha zalo ezinhle. Labo ababesindile enkembeni wabathumba wabasa eBabiloni; lapho baba yizinceku zayo nezamadodana ayo kwaze kwaba sekubuseni kombuso wasePheresiya; ukuze kugcwaliseke izwi likaJehova ngomlomo kaJeremiya, kwaze kwaba yilapho izwe selikujabulele ukuphumula kwalo kweSabatha: ngokuba sonke isikhathi lalisenkangala lagcina iSabatha, ukuze kugcwaliseke iminyaka engamashumi ayisikhombisa. Manje ngonyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze izwi likaJehova elakhulunywa ngomlomo kaJeremiya ligcwaliseke, uJehova wavusa umoya kaKoresi inkosi yasePheresiya, waze wamemezela kuwo wonke umbuso wakhe, wakubhala futhi, ethi, Isho

kanje uKoresi inkosi yasePheresiya, Yonke imibuso yomhlaba uJehova uNkulunkulu wezulu uyinike mina; futhi ungiyalile ukuba ngimakhele indlu eJerusalema, elakwaJuda. Ngubani phakathi kwenu kubo bonke abantu bakhe? UJehova uNkulunkulu wakhe makabe naye, akhuphuke. 2 IziKronike 36:15–23.

Izikhombo ezimbili kuphela eBhayibhelini ezikhuluma ngezwe lijabulela amasabatha alo zixhumene nokuhlakazeka kwabantu bakaNkulunkulu, kanye neminyaka engamashumi ayisikhombisa yokuthunjwa, eyayimele isikhathi esasizovumela izwe ukuba lijabulele amasabatha alo. Lokho kwakulingana nenani lamasabatha amaJuda angalivumelanga izwe ukuba lijabulele ukuphumula. Ukuphumula kwezwe iminyaka engamashumi ayisikhombisa kwakumele yonke iminyaka okwafezwa ngayo ukuhlubuka emyalweni wokuvumela izwe ukuba liphumule. Izibalo ezilula ziveza ukuthi eminyakeni “engamakhulu amane namashumi ayisishiyagalolunye” yokuhlubuka, kwakuyoba nenani eliphelele leminyaka engamashumi ayisikhombisa lapho izwe lalingazange liphumule khona.

Iminyaka engamakhulu amane namashumi ayisishiyagalolunye yahlukaniswa kuleyo minyaka eyizinkulungwane ezimbili namakhulu amathathu, njengenkathi yomusa yokuhlolwa kwamaJuda, futhi leyo “minyaka engamakhulu amane namashumi ayisishiyagalolunye” ixhumene ngokuqondile nokuhlakazeka kwalezo “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Umbono we-“chazon” wokunyathelwa phansi kanye nombono we-“mareh” wokubonakala ekupheleni kweminyaka eyizinkulungwane ezimbili namakhulu amathathu kwehlukene omunye komunye, kodwa kuhlobene ngokuqondile. NjengoDaniyeli, abantu bakaNkulunkulu kumelwe bahlukanise ngokufaneleyo le mibono emibili, ngesikhathi esifanayo baqaphele ukuxhumana kwayo komunye nomunye. Iminyaka engamashumi ayisikhombisa yokuthunjwa eyaholela emithethweni emithathu eyavumela amaJuda ukuba abuye akhe kabusha iJerusalema, yamela “iminyaka engamakhulu amane namashumi ayisishiyagalolunye” yokuvukela kwamaJuda isivumelwano sokuvumela izwe ukuba liphumule.

Lapho isimemezelo sesithathu sibonisa ithuba labo lokubuya nokwakha kabusha, banikwa iminyaka “engamakhulu amane namashumi ayisishiyagalolunye” yesikhathi sokuvivinywa, njengoba bavivinywa yilesi sikhathi esifanayo lapho ukungalaleli kwabo kwaholela ekubhujisweni kweJerusalema nasekuhlakazekeni kwabo. Ekupheleni kwesesibili “seminyaka engamakhulu amane namashumi ayisishiyagalolunye,” ukungalaleli kwabo kwakuyophinde kulethe ukubhujiswa kweJerusalema nokuhlakazeka kwabo phakathi kwabeZizwe.

Ukuhlakazeka kokuthunjwa kweminyaka engamashumi ayisikhombisa kwandulelwa yiminyaka “engamakhulu amane namashumi ayisishiyagalolunye” yokuvukela, kwase kuthi emva kwalokho lokho kuthunjwa kweminyaka engamashumi ayisikhombisa kwalandelwa eminye “iminyaka engamakhulu amane namashumi ayisishiyagalolunye” yokuvukela okuqhubekayo.

Isikhathi sokuqala seminyaka “engamakhulu amane namashumi ayisishiyagalolunye,” esaletha iminyaka engamashumi ayisikhombisa yokuphumula kwezwe, sase sifinyelele ekupheleni ngokubhujiswa kweJerusalema. Ekupheleni kweminyaka “engamakhulu amane namashumi

ayisishiyagalolunye” eyanqunywa eminyakeni eyizinkulungwane ezimbili namakhulu amathathu, iJerusalema yaphinde yabhujiwa, ngoba uJesu njalo ufanekisa ukuphela kwento ngesiqalo sento.

Ukuthunjwa kweminyaka engamashumi ayisikhombisa kuka-Israyeli ongokoqobo eBhabhiloni elingokoqobo kwakuwuphawu lokuhlakazeka “izikhathi eziyisikhombisa,” futhi uDadewethu White uveza ukuthi leyo minyaka engamashumi ayisikhombisa yokuthunjwa kuka-Israyeli ongokoqobo eBhabhiloni elingokoqobo yayiyisifanekiselo seminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokuthunjwa kuka-Israyeli womoya eBhabhiloni lomoya.

“Ibandla likaNkulunkulu emhlabeni lalisebugqilini ngokweqiniso phakathi nalesi sikhathi eside sokushushiswa okungaphezi, njengoba nje nabantwana bakwa-Israyeli babethunjwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha kusukela ngonyaka ka-538 kuya ku-1798, yayiyisifanekiso “sezikhathi eziyisikhombisa.” Ekupheleni kweminyaka engamashumi ayisikhombisa, amaJuda abuya ukuze abuyisele futhi akhe kabusha iJerusalema. Ukubuya kwawo phakathi kwezimemezelo ezintathu kwaphawula ukuqala (457 BC) kweminyaka eyizinkulungwane ezimbili namakhulu amathathu yombono we-“mareh” owaholela ekubonakaleni kukaKristu eNdaweni eNgwelengwele Kakhulu ngo-Okthoba 22, 1844. Izimemezelo ezintathu zaphawula ukuqala kwenkathi yesiprofetho, futhi kwakudingeka zonke lezo zimemezelo ezintathu ukuze kuqale inkathi yesiprofetho, nakuba baqala ukubuya nokwakha kabusha ngesimemezelo sokuqala sikaKoresi.

“Esahlukweni sesikhombisa sika-Ezra kutholakala umyalo. Amavesi 12-26. Esimweni sawo esiphelele kunakho konke wakhishwa ngu-Aritahishashita, inkosi yasePheresiya, ngo-457 BC. Kodwa ku-Ezra 6:14 kuthiwa indlu yeNkosi eJerusalema yakhiwa ‘ngokomyalo [‘isimemezelo,’ emaphethelweni] kaKoresi, noDariyu, no-Aritahishashita inkosi yasePheresiya.’ Lawa makhosi amathathu, ekuqaleni, ekuqinisekiseni kabusha, nasekuqedeleni umyalo, awuletha ekupheleleni okwakufunwa yisiprofetho ukuze kuphawulwe ukuqala kweminyaka eyi-2300. Ngokuthatha u-457 BC, isikhathi lapho umyalo waqedwa khona, njengosuku lomnyalo, kwabonakala ukuthi yonke imininingwane yesiprofetho mayelana namaviki angamashumi ayisikhombisa yayigcwalisekile.” The Great Controversy, 326.

Kusukela ngonyaka ka-1798 kuze kube ngu-1844, izingelosi ezintathu zeSambulo zangena emlandweni wesiprofetho, futhi njengoba nje izimemezelo ezintathu zaphawula ukuqala kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, lezo zingelosi ezintathu zaphawula isiphetho saleso siprofetho. Isikhathi sesiprofetho saphela ngokufika kwengelosi yesithathu, njengoba nje sasisiqale ngokufika kwesimemezelo sesithathu, ngoba uJesu uhlale ehlanganisa ukuphela kwento nokuqala kwento.

AmaJuda aqala ukubuya ngaphansi komyalo wokuqala, futhi emlandweni womthetho wesibili aqedela ithempeli. Ingelosi yesithathu yafika ngo-Okthoba 22, 1844, futhi ngaphambi kwalolo suku amaMillerite ayeseqedile ithempeli elingokomoya ayesuke eBhabhiloni elingokomoya ukuyolivuselela. Kwakumelwe liqedwe, ngoba ngo-Okthoba 22, 1844 isithunywa sesivumelwano sasizofika masinyane ethempelini laso. Lelo thempeli laliyisizwe samaMillerite esangena

esivumelwaneni ngo-Okthoba 22, 1844, futhi uPetru asichaza njengelaliyithempeli.

Nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yokomoya, ubupristi obungewele, ukuze ninikele imihlatshelo yokomoya eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Petru 2:5.

Ithempeli lamaMillerite lakhiwa kusukela ngowe-1798 kuya kowe-1844, okuyiminyaka engamashumi amane nesithupha, noma ngokwesiprofetho izinsuku ezintathu, ngoba uKristu wabonisa ukuthi kuthatha izinsuku ezintathu ukuvusa ithempeli.

Kwase kusondele iPhasika lamaJuda, uJesu wayeseekhuphukela eJerusalema, wafika ethempelini wafumana labo ababethengisa izinkabi, nezimvu, namajuba, kanye nabashintshi bemali behlezi khona. Esenzé isiswebhu ngezintambo ezincane, wabaxosha bonke ethempelini, nezimvu nezinkabi; wachitha imali yabashintshi bemali, wagumbuqela amatafula; wayesethi kwabayethengisa amajuba: Susani lezi zinto lapha; ningayenzi indlu kaBaba ibe yindlu yokuhweba. Abafundi bakhe base bekhumbula ukuthi kulotshiwe ukuthi: Ukushisekela indlu yakho kungidlile. Ngakho amaJuda amphendula athi kuye: Yisiphi isibonakaliso osibonisa sona kithi, njengoba wenza lezi zinto? UJesu waphendula wathi kubo: Dilizani leli thempeli, futhi ngezinsuku ezintathu ngiyakulivusa. AmaJuda asesithi: Leli thempeli lakhiwe iminyaka engamashumi amane nesithupha, wena uyakulivusa ngezinsuku ezintathu na? Kodwa wayekhuluma ngethempeli lomzimba wakhe. Johane 2:13–21.

UDadewethu uWhite uveza ukuthi lapho isithunywa sesivumelwano sifika ngokuzumayo ethempelini laso, njengoba kumeleke encwadini kaMalaki, leso siprofetho sagcwaliseka lapho uKristu ehlanza ithempeli, njengoba kusanda kuboniswa endimeni ethathwe kuJohane.

“Ekukhipheni ethempelini abathengi nabathengisi bomhlaba, uJesu wamemezela umsebenzi waKhe wokuhlanza inhliziyi ekungcolisweni yisono,—ezinkanukweni zasemhlabeni, ezifisweni zobugovu, emikhubeni emibi, okonakalisa umphefumulo. ‘Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi, eniyifunayo, iyakufika masinyane ethempelini layo, yebo, isithunywa sesivumelwano, enisithokozelayo: bhekani, siyakuza, usho uJehova wamabandla. Kodwa ngubani ongamelana nosuku lokuza kwaso? futhi ngubani oyakuma lapho sibonakala? ngokuba sinjengomlilo womncibilikisi, nanjengensipho yomhlanzi wezingubo: Futhi siyakuhlala njengomncibilikisi nomhlanzi wesiliva: siyakubahlanza abantwana bakaLevi, sibahlanze njengokuhlanzwa igolide nesiliva, ukuze banikele kuJehova umnikelo wokulunga. Malaki 3:1–3.’ The Desire of Ages, 161.

Ithempeli kuJohane isahluko sesibili yathatha iminyaka engamashumi amane nesithupha ukwakhiwa, futhi uJesu wathi Uyoyimisa ithempeli elichithiwe ngezinsuku ezintathu. Kusukela ku-1798 kuya ku-1844 kuyiminyaka engamashumi amane nesithupha, futhi lokhu kukhomba ukufika kwezingelosi ezintathu (izinsuku), zeSambulo ishumi nane, ezazifaniswe kusengaphambili yizimemezelo ezintathu ezaqala isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Leyo minyaka engamashumi amane nesithupha iyisikhathi uKristu avusa ngaso ithempeli labaMillerite, ngokuba ngaphambi kwaleyo nkathi indawo engcwele yomoya no-Israyeli womoya kwakunyathelwe phansi yiBabiloni yomoya.

Ngenkathi uKristu ehlanza ithempeli ngePhasika ekuqaleni kwenkonzo Yakhe, wayegcwalisa isiprofetho sesiThunywa seSivumelwano esifika ngokuzumayo ethempelini laso, njengoba kuchaziwe kuMalaki. Ngo-Okthoba 22, 1844, uKristu wafika ngokuzumayo ethempelini Lakhe, futhi kwakumthathe iminyaka engamashumi amane nesithupha ukwakha kabusha ithempeli Lakhe elabhujiswa.

“Ukuza kukaKristu njengomPristi wethu oMkhulu eNdaweni eNgcwelengcwele kakhulu, ngenxa yokuhlanzwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwaprofethwa nguMalaki, kuyizincazelo zesenzakalo esisodwa; futhi lokhu kuboniswa futhi ngokuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Ukuthukuthela kokuqala kwaphela ngo-1798, kanti ukuphela kokuthukuthela kokugcina kwaba ngu-1844. Ukuqala kwesikhathi seminyaka engamashumi amane nesithupha, lapho uKristu emisa ithempeli lamaMillerite, kwakufanekisa ukuphela, ngoba kokubili ukuqala nokuphela kwakuphawulwe ngokuphela kokuthukuthela kukaNkulunkulu ngokuqondene nabantu baKhe; ngokuba uJesu uhlale ehlobanisa ukuphela kwento nokuqala kwayo.

Sizoqhubeka nesifundo sethu semfundiso kaGabriyeli kuDaniyeli esihlokweni esilandelayo.

“Incwadi yesAmbulo kufanele ivulwe kubantu. Abaningi bafundisiwe ukuthi iyincwadi ebekwe uphawu, kodwa ibekwe uphawu kulabo kuphela abalahla iqiniso nokukhanya. Amaqiniso aqukethwe yiyo kufanele amenyezelwe, ukuze abantu babe nethuba lokuzilungiselela izehlakalo ezizokwenzeka maduzane kakhulu. Umlayezo weNgelosi yesiThathu kufanele wethulwe njengowukuphela kwethemba lensindiso yezwe elibhubha.”

“Izingozi zezinsuku zokugcina zisehlele, futhi emsebenzini wethu kufanele sixwayise abantu ngengozi abakuyo. Makungashiywa kungakhulunywa ngakho ukuthi izigameko ezinesizotha esikhulu ezambulwe yisiprofetho sezizokwenzeka maduze. Siyizithunywa zikaNkulunkulu, futhi asinaso isikhathi sokulahlekelwa. Labo abangathanda ukuba yizisebenzi kanye neNkosi yethu uJesu Kristu bayobonisa intshisekelo ejulile emaqinisweni atholakala kule ncwadi. Ngosiba nangezwi bayolwela ukwenza zicace izinto ezimangalisayo uKristu eza evela ezulwini ukuze azambule.” Signs of the Times, July 4, 1906.