

# Incwadi kaDaniyeli - Inani Lamashumi Amathandathu Anesithandathu

*Ukutyhilwa koMculo oyiNgqamana woBuprofeti: Ixesha lokuTywinwa, iMvula yaSemva, kunye noBizo lokuPhuma eBhabhiloni*

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Isiqendu esisihlolileyo kwinqaku elingaphambili sathi, “ukuthululwa okukhulu koMoya oyiNgcwele” kwesahluko seshumi elinesibhozo seSityhilelo, “asiyi kuza side sibe nabantu abakhanyiselweyo, abazi ngamava ukuba kuthetha ukuthini ukuba ngabasebenzi kunye noThixo.” Kodwa isithembiso sesokuba xa “sinikela ngokupheleleyo, ngentliziyo epheleleyo, enkonzweni kaKristu, uThixo uya kuyamkela loo nto ngokuthululwa koMoya wakhe ngaphandle komlinganiselo.” Ukuchongwa kwako “ukuthululwa okukhulu” kubonisa ukuba kukho ukuthululwa okuncinane ngakumbi (okomlinganiselo).

Ngomhla we-11 kuSeptemba, 2001, ingelosi enamandla yeSityhilelo ishumi elinesibhozo yehla, kodwa “elona candelo likhulu lebandla” ngelo xesha, yaye kusekho nangoku, “asingabasebenzi kunye noThixo.” Phakathi komhla we-11 kuSeptemba, 2001, nendawo apho uThixo achaza khona inyaniso yokuba ekugqibeleni kukho iqela elifikelele “ekuzinikezeleni okupheleleyo, ngentliziyo yonke, enkonzweni kaKristu,” imvula yasemva “iyalinganiswa,” umgwebo wabaphilayo uyenzeka, yaye umgwebo uqala ngendlu kaThixo.

Isahluko seshumi elinesibhozo seSityhilelo sichaza amazwi amabini, athe uDade White wasazisa ukuba zizibizo ezibini eziya emabandleni. Ilizwi lesibini (isibizo), sisibizo sokuphuma eBhabheli esenzeka kumthetho weCawa oza kufika kungekudala. Ilizwi lokuqala lafika ngoSeptemba 11, 2001. Ukugalelwa koMoya oyiNgcwele okwaqala ngelo xesha “kwalinganiswa,” kuba uKristu kwakuqala emele ahlambulule abantu awayeza kuthi ekugqibeleni abathululele kubo uMoya oyiNgcwele “ngaphandle komlinganiselo”, xa wayebaphakamisa njengomqondiso ngexesha lenyikima enkulu. Elo qela kwakufuneka lihlambuluke ngaphambi kokuba kuvakale ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, kuba ngabo abo baya kuvakalisa loo myalezo.

Ekudanisweni kokuqala ngentwasahlobo ka-1844, amaProtestanti aba ngamaProtestanti awexukileyo, yaye abathembekileyo abathi ngelo xesha bazifumana bekwixesha lokulinda, babemele itempile yabo babekade bengengobantu bakaThixo. NgoSeptemba 11, 2001, ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla, yaye inyathelo lokuqala lokuhlanjululwa nokuphakanyiswa kwetempile kaThixo yemihla yokugqibela laqalisa, yaye laqalisa ngokuvavanywa kwe-Adventism yaseLawodike. NgoJulayi 18, 2020, inyathelo lesibini lenkqubo yokuvavanywa laqalisa. Ekubhaptizweni kukaKristu inkqubo yokwahlulwa kukaSirayeli wamandulo yaqalisa njengoko uKristu ngelo xesha wakhetha abafundi bokuqala, ababe sisiseko setempile yobuKristu awayeyakha kuloo mbali.

Ekuqaleni kobulungiseleli baKhe obabuthabatha iminyaka emithathu enesiqingatha, uKristu wayihlambulula itempile, awayibiza ngokuba “yindlu kaYise”; yaye ekupheleni kobulungiseleli baKhe, xa wayesele eyihlambulule itempile okwesibini nangokokugqibela, isibhengezo saKhe saba sesi: “indlu yenu ishiywe kuni iyinkangala.” Abantu bomnqophiso bangaphambili badlulwayo, baza abantu baKhe bomnqophiso omtsha bamiselwa njengo “Tempile yaKhe”. Ngexesha lomthetho weCawa, ulwakhiwo oludibeneyo lwebandla lamaSeventh-day Adventist luya kuba yinkangala.

“Umprofeti uthi, ‘Ndabona esinye isithunywa sezulu sisihla siphuma ezulwini, sinamandla amakhulu; yaza ihlabathi lakhanyiselwa bubuqaqawuli baso. Saza sakhala ngamandla ngezwi elikhulu, sisithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon’ (ISityhilelo 18:1, 2). Lo ngumyalezo lowo wanikelwa sisithunywa sesibini. Liwile iBhabheli, ‘ngokuba lazisela zonke iintlanga iwayini yengqumbo yohenyuzo lwalo’ (ISityhilelo 14:8). Yintoni loo wayini?—Ziimfundiso zalo zobuxoki. Linike ihlabathi isabatha yobuxoki endaweni yeSabatha yomyalelo wesine, laza laphinda ubuxoki awathi uSathana waqala wabuxelela uEva e-Eden—ukungafi kwendalo komphefumlo. Iimpazamo ezininzi ezinxulumene noko lizisasaze kude nakubanzi, ‘lifundisa iimfundiso eziyimithetho yabantu’ (Mateyu 15:9).

“Xa uYesu waqalisa ulungiselelo lwaKhe lwasesidlangalaleni, wayihlambulula iTempile ekungcolisweni kwayo kokunyelisa okungcwele. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo ke, emsebenzini wokugqibela wokulumkisa ihlabathi, kubhekiswa izibizo ezibini ezahlukeyo emabandleni. Isigidimi sengelosi yesibini sesi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba sonke iintlanga sizisele iwayini yengqumbo yohenyuzo lwaso’ (ISityhilelo 14:8). Kwaye ekukhaleni ngamandla kwesigidimi sengelosi yesithathu, kuvakala ilizwi livela ezulwini lisithi, ‘Phumani kuyo, bantu bam, ukuze ningabi ngabathabathi nxaxheba ezonweni zayo, nize ningamkeli kwizibetho zayo. Kuba izono zayo zifike zaza zaya ezulwini, noThixo ubukhumbule ubugwenxa bayo’ (ISityhilelo 18:4, 5).” Review and Herald, Disemba 6, 1892.

Ukuhlanjululwa kokuqala kwetempile kuyahambelana nelizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo, yaye ilizwi lesibini sisikhalo esikhulu esibiza omnye umhlambi kaThixo ukuba uphume eBhabheli. Iindima zokuqala ukuya kwesithathu zazaliseka xa izakhiwo ezikhulu zesiXeko saseNew York zaphoswa phantsi. Oko kwenzeka ngoSeptemba 11, 2001, yaye kwenziwa ukuhlanjululwa kokuqala kwetempile, okanye ubizo lokuqala kwezi zibizo zibini eziya emabandleni. Ubizo lokuqala lwaqala ekubhaptizweni kukaKristu, xa uMoya oyiNgcwele wehla evela ezulwini, yaye kwaqala uvavanyo lukaSirayeli wamandulo. NgoAgasti 11, 1840, kwenziwa ukuhlanjululwa kokuqala kwetempile, okanye ubizo lokuqala kwezi zibizo zibini eziya kumbutho wamaMillerite.

Ngelo xesha, imvula yamva nokuqiniswa kwetywina kwabalikhulu elinamashumi amane anesine amawaka kwaqalisa, kudibene nemiboniso yokugqibela yoMgwebo woPhando. Kule miboniso yokugqibela umsebenzi kaKristu umelwe njengokucinywa kwaKhe kwezono zabathembekileyo encwadini yezono, okanye ukucinywa kwamagama abo bazibiza ngokuba bangamaKristu encwadini yobomi. Elo xesha lelona xesha lokutshizwa kwemvula yamva, kuba uThixo uya

kuwuthulula kuphela uMoya oyiNgcwele ngaphandle komlinganiselo xa ibandla linyulu. Ngomthetho weCawa, ukuthululwa koMoya oyiNgcwele kuya kuba ngaphandle komlinganiselo.

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazidibanisa nehlabathi bamkela ukumila kwehlabathi yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo, abazithobayo phambi koThixo, nabahlambulula imiphefumlo yabo ngokulithobela inyaniso, abo bamkela ukumila kwezulu yaye balungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma, nesitampu sifakwa, isimilo sabo siya kuhlala sicocekile, singenabala ngonaphakade.” Testimonies, volume 5, 216.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswe ngenyaniso, besebenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngendlela ephakamileyo nenyusiweyo, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo zabo. Ukungcwaliswa koMoya kubonakalisa umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olobuxoki. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo, emva kokuva inyaniso, baqhubeka besithabatha esi suku njengesingcwele, bathwala umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, December 1, 1903.

UYesaya uchaza “umhla womoya wasempuma,” awuchaza kwakhona njengokuba “ingumoya onamandla,” othintelwayo (stayeth), njengendawo apho “ukulinganisa” kuqala khona.

Ngomlinganiselo, akuhlumisa, uya kubambana nayo; uyawubamba umoya wakhe onamandla ngomhla womoya wasempuma. Ngenxa yoku ke ubugwenxa bukaYakobi buya kucanyagushelwa; yaye esi sisiqhamo sonke sokususa isono sakhe; xa esenza onke amatye esibingelelo abe njengamatye ekalika acandwe acutywe, izibonda ezingcwele nemifanekiso aziyi kuma. Kanti ke umzi onqatyisiweyo uya kuba yinkangala, nendawo yokuhlala ishiywe, isale injengentlango; apho ithole liya kudla khona, apho liya kulala khona, ligqibe amasebe ayo. Xa amasetyana ayo eburnile, aya kuqhawulwa: abafazi baya kuza, bawabasile; kuba bangabantu abangenakuqonda: ngenxa yoko lowo wabenzayo akayi kuba nanceba kubo, nalowo wababumbayo akayi kubabala. Kuya kuthi ke ngaloo mini, uYehova abethe avune, ukusuka emjelweni womlambo kuse emlanjeni waseYiputa, nize niqokelelwe ngamnye ngamnye, nina bantwana bakaSirayeli. Kuya kuthi ke ngaloo mini, kuvuthelwe isigodlo esikhulu, baze beze abo babesele beza kutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, banqule uYehova entabeni engcwele eYerusalem. Isaya 27:6–13.

“Umoya wasempuma” ngamandla atshonisa “iinqanawa zaseTarshishe” aze azise umgwebo phezu kwehenyukazi laseTire. “Umoya wasempuma” ngamandla abangela ukuba ookumkani boyike. “Umoya wasempuma” yinto eyazisa “ukubuna” phezu kweYiputa, okwavelisa iminyaka esixhenxe yendlala, njengoko uYosefu noFaro balizisa ihlabathi lonke (iYiputa), ebukhobokeni, yaye kwaba “ngumoya wasempuma” owazisa “iinkumbi” ezadla zaphelisa yonke into ngexesha lokuhlangukwa eYiputa. UbuSilamsi “ngumoya wasempuma.”

Iintshukumo zohlaziyo zesiprofeto seBhayibhile zimisela ukuba intshukumo nganye yohlaziyo inomxholo wayo owodwa. Umxholo wentshukumo yohlaziyo yamakhulu alikhulu anamashumi amane anesine amawaka yiSilamsi. NgoSeptemba 11, 2001, iSilamsi sentlekele yesithathu sahlasela irhamncwa lomhlaba, waza uGeorge W. Bush, “owesibini”, ngoko nangoko wabeka isithintelo phezu “komoya wasempuma.” Kweso siganeko, njengoko uDade White ebhala, xa izakhiwo ezikhulu zeSixeko saseNew York zisiwa phantsi, ISityhilelo isahluko seshumi elinesibhozo, iindinyana zokuqala ukuya kwesithathu, zazaliseka. Ezo ndinyana zintathu zimele ilizwi lokuqala kwamabini akwiSityhilelo isahluko seshumi elinesibhozo. Ilizwi lesibini lifumaneka kwindinyana yesine, yaye lichaza ubizo lokuphuma eBhabheli, oluqala ngomthetho weCawa eUnited States. ISilamsi sentlekele yesithathu sithintelwa ziingelosi ezine zeSityhilelo isahluko sesixhenxe, lo gama amakhulu alikhulu anamashumi amane anesine amawaka etywinwa.

“INkosi uThixo nguThixo onekhwele, ukanti inyamezela ixesha elide izono neziphoso zabantu baYo kwesi sizukulwana. Ukuba abantu bakaThixo babehambe ngecebo laKhe, umsebenzi kaThixo ngewuqhubele phambili, izigidimi zenyano bezinokusiwa kubo bonke abantu abahleli phezu kobuso behlabathi liphela. Ukuba abantu bakaThixo bebemkholiwe baza baba ngabenzi belizwi laKhe, ukuba bebeyigcinile imithetho yaKhe, ingelosi ibingayi kufika ibhabha phakathi kwezulu inomlayezo eya kwiingelosi ezine ezaziza kuyikhulula imimoya ukuze ivuthe phezu komhlaba, ikhala isithi, Bamba, bamba imimoya emine, ukuze ingavuthuzi phezu komhlaba ndide ndibatywine abakhonzi bakaThixo emabunzini abo. Kodwa ngenxa yokuba abantu bengathobeli, bengenambulelo, bengengcwele, njengoko kwakunjalo kuSirayeli wamandulo, ixesha liyolulwa ukuze bonke beve isigidimi sokugqibela senceba esivakaliswa ngelizwi elikhulu. Umsebenzi weNkosi uthintelwe, ixesha lokutywinwa lilibazisekile. Baninzi abangazange bayive inyaniso. Kodwa iNkosi iya kubanika ithuba lokuva nokuguquka, kwaye umsebenzi omkhulu kaThixo uya kuqhubela phambili.” Manuscript Releases, umqulu 15, 292.

Abo batywinweyo, batywinwa ngaphambi komthetho weCawa, kuba ihlabathi linokulumkiswa kuphela, yaye ngoko ke libizelwe ukuphuma eBhabheli, ngokubona amadoda nabafazi kwingxaki yomthetho weCawa benetywina likaThixo. Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwaqala ngoSeptemba 11, 2001, kodwa ixesha lokutywina lalityazisiwe.

Bonke abaprofeti bathetha kwisizukulwana sokugqibela, yaye esi sicutshulwa sibhekiswa ngokuthe ngqo kwisizukulwana sokugqibela. Kulesi sizukulwana sokugqibela abantu bakaThixo abazange “bahambe engcebweni Yakhe,” yaye ngenxa yoko ixesha lokutywinwa lathintelwa laza lalityeshelwa emva. Lalityeshelwe emva laza lathintelwa lirhamncwa eliphuma enzonzobileni kwisahluko seshumi elinanye seSityhilelo, elabulala abaprofeti ababini. Elo rhamncwa ngexesha loQhushululu lwaseFransi lalingukungakholelwa kubukho bukaThixo, yaye lalingumqondiso ongaphambili wentshukumo yokungakholelwa kubukho bukaThixo eyangeniswa ngabo bazisa “i-woke-ism,” ngoku ejamelene nehlabathi, ngaphakathi kwintshukumo yeFuture for America, yaye emva koko iFuture for America yayeka ukuhamba engcebweni kaThixo yaza yavumela impembelelo yabo babekhuthaza i-ajenda yabo yanamhlanje yobungqingili, ngokudibana nabanye ababekhuthaza ukumiselwa kwexesha, ukuba ithintele ixesha lokutywinwa.

“Okuninzi koko kutyhilwe kum kugxininana engqondweni yam, endingenako nokwazi kakuhle indlela yokukuvakalisa ngayo. Kanti andinakuthula. INkosi inomsindo ngamadoda azimisela ukuziphakamisa ukuze alawule abanye abantu, aze aphumeze izicwangciso eziye zagwetywa nguMoya oyiNgcwele. Ndothuke ngaphezu kokuba ndinokukuvakalisa kukusilela kwenu ukuqonda ukuba uThixo akabamisanga aba bantu. Olu luhlelo lutsha lwezinto lumele ukunikhathaza, kuba aluzange lube nemvume yasezulwini.

“Intliziyo yendalo ayimele izise eyayo imigaqo engcolileyo, eyonakalisayo emsebenzini kaThixo. Makungabikho kufihlwa kwemigaqo yokholo lwethu. Isigidimi sengelosi yesithathu simelwe ukuvakaliswa ngabantu bakaThixo. Simelwe ukukhula size sibe sisikhalo esikhulu. INkosi inxesha elimisiweyo xa iya kuwusonga umsebenzi; kodwa lelo xesha nini? Xa inyaniso emele ukuvakaliswa kule mihla yokugqibela iya kuphuma ibe bubungqina kuzo zonke iintlanga, kwandule ke ukuphela. Ukuba amandla kaSathana anokungena kweyona tempile kaThixo, aze alawule izinto ngokokuthanda kwakhe, ixesha lokulungiselela liya kwandiswa.

“Nantsi imfihlelo yeentshukumo ezenziweyo zokuchasa amadoda uThixo awawathumelayo enomyalezo wentsikelelo kubantu bakhe. La madoda athiywa. La madoda nomyalezo kaThixo adelelwa, kanye njengoko noKristu ngokwakhe wayethiyiwe yaye edelelwa ekufikeni kwakhe kokuqala. Amadoda akwizikhundla zoxanduva abonakalise ezona mpawu uSathana athe wazityhila. Afune ukulawula iingqondo, ukuzisa ukuqonda kwawo neetalente zawo phantsi kolawulo lomntu. Kubekho umzamo wokuzisa abakhonzi bakaThixo phantsi kolawulo lwabantu abangenalo ulwazi nobulumko bukaThixo, okanye amava aphantsi kokhokelo loMoya oyiNgcwele. Kuye kwazalwa imigaqo ebekungafanelanga ukuba ibe yakha yabona ukukhanya kwemini. Umntwana ongekho semthethweni bekufanele ukuba uvalwe umlomo kwakamsinya nje akuba ephefumle umphefumlo wokuqala wobomi. Abantu abanesiphelo bebesilwa noThixo nenyano nabathunywa abanyuliweyo beNkosi, besebenza ngokuchaseneyo nabo ngazo zonke iindlela ababevuma ukuzisebenzisa. Ncedani niqwalasele ukuba buphi na ubuhle obavela kubulumko nasezicwangcisweni zabo baye bayidela imiyalezo kaThixo, baza, njengababhali nabaFarisi, bawadelela kanye la madoda uThixo awawasebenzisayo ukuzisa ukukhanya nenyano abantu bakhe ababeyidinga.” The 1888 Materials, 1525.

Ixesha lokutywinwa elaqala ngoSeptemba 11, 2001, laphazamiseka kuba abameli bakaSathana bavunyelwa ukuba bangene “kweyona tempile kaThixo.” Umba omele ubonwe apha kukuba ukusuka ku-1798 kuse ku-1844, itempile yamaMillerite yakhiwa, yaye ngo-Oktobha 22, 1844, umthunywa womnqophiso weza ngesiqophe etempileni yakhe. Itempile nomkhosi babenyathelwe phantsi bubupopu iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, yaye xa ubupopu bafumana inxeba labo elibulalayo uKristu waqalisa umsebenzi wokwakha itempile yamaMillerite, yaye umqondiso wetempile yinani lamashumi amane anesithandathu, phezu kwamangqina aliqela.

Ngomhla we-11 Agasti 1840, ingelosi yeSityhilelo seshumi yehlayo, yaza yaqala umgwebo wobuProtestanti. Loo mbali iyaphindwa ngokungokunobumba wayo kanye.

EZibhalweni “umoya wasempumalanga” ngulowo otshonisa iinqanawa zaseTarshishe, azise phantsi eso sixeko sikhulu saseTire, aze enze ookumkani nabarhwebi bakhale kathathu besithi, “yeha, yeha” (alas, alas). Kodwa kwesi siqendu sikaIsaya esisicingayo, usuku “lomoya wasempumalanga” lusuku xa uThixo “ethintela umoya wakhe onamandla.” Kwesi siqendu “umoya wasempumalanga” ubanjiwe, ukuze ungawuthinteli umsebenzi wesithunywa sezulu sesithathu; umsebenzi ofezekiswa ngexesha lemvula yamva. Kwesi siqendu umxholo “womoya wasempumalanga” obanjelwe umva uchaza imvula yamva, umsebenzi wesithunywa sezulu sesithathu, nokubuthelwa ngaphandle kwabanye abantwana bakaThixo abaseBhabheli. Ngelo xesha, izithunywa zezulu ezine zibambe imimoya emine, ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka.

Yaye emva kwezi zinto ndabona iingelosi ezine zimile kwiikona zone zomhlaba, zibambe imimoya emine yomhlaba, ukuze kungavuthuzi moya emhlabeni, naselwandle, nakuwuphi na umthi. Ndaza ndabona enye ingelosi inyuka ivela empumalanga, inesitywina sikaThixo ophilileyo; yaza yadanduluka ngezwi elikhulu kwiingelosi ezine, ezazinikiwe ukwenzakalisa umhlaba nolwandle, isithi, Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine ebunzini abakhonzi boThixo wethu. IsiTyhilelo 7:1–3.

Ukubanjwa “komoya wasempuma,” ukuthintelwa “kweentlanga ezinomsindo,” nokubanjwa “kwemimoya emine” konke kwenzeka ngexesha lemvula yamva, kuba lixesha lemvula yamva apho itywina likaThixo libekwa phezu kwabantu baKhe. Imimoya emine ethintelwa ziingelosi ezine ngumfuziselo wobuSilamsi.

“Iingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukukhululeka lize ligqugqele phezu kobuso bomhlaba wonke, lithwale intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emdeni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, babande, yaye bafile? Owu, akwaba besinawo emabandleni ethu uMoya nomphefumlo kaThixo uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Kufuneka sibone ukuba indlela imxinwa, yaye isango lincinane. Kodwa njengoko sidlula ngesango elincinane, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.

Siya kuziqwalasela ngakumbi ezi nyaniso kwinqaku elilandelayo, kuba kusesithubeni “semihla yabo aba kumkani”, emelwa bubukumkani besibhozo besiprofeto seBhayibhile, “obungobobusixhenxe” izikumkani, apho uThixo amisa ubukumkani obungunaphakade.

Kwaye ngemihla yabo aba kumkani, uThixo wamazulu uya kumisa ubukumkani obungayi kuze butshatyalaliswe; yaye ubukumkani abuyi kushiyelwa kwabanye abantu, kodwa buya kuziqwenga buphelise bonke obu bukumkani, yaye bona buya kuma ngonaphakade. Njengokuba wabona ukuba ilitye lanyulwa entabeni kungengazandla, nokuba laziqwenga iziqwenga intsimbi, ubhedu, udongwe, isilivere, negolide; uThixo omkhulu umxelele ukumkani oko kuya kwenzeka emva koku; yaye iphupha liqinisekile, nokutyhilwa kwalo kuqinisekile. Daniyeli 2:44, 45.