

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisithupha Nesithupha

Ukwambulwa Kwe-Symphony Yesiprofetho: Isikhathi Sokubekwa Uphawu, Imvula Yokugcina, kanye Nobizo Lokuphuma eBabiloni

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Isiqephu esisicabangele esihlokweni esedlule sathi, “ukuthululwa okukhulu kukaMoya oNgcwele” kwesahluko seshumi nesishiyagalombili seSambulo, “akuyikuza size sibe ngabantu abakhanyiselwe, abazi ngokuhlangenwe nakho ukuthi kusho ukuthini ukuba yizisebenzi ezisebenzisana noNkulunkulu.” Kodwa isithembiso sithi lapho “sinokuzinikezela okupheleleyo, kwenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyolivuma lelo qiniso ngokuthululwa kukaMoya wakhe ngaphandle kwesilinganiso.” Ukuhlonzwa kwalokhu “kuthululwa okukhulu” kufakazela ukuthululwa okuncane (ukukalwa).

NgoSeptemba 11, 2001, ingelosi enamandla yesAmbulo isahluko 18 yehla, kodwa “ingxenyane enkulu kunazo zonke yebandla” ngaleso sikhathi, futhi kusenjalo namanje, “abayizisebenzi kanye noNkulunkulu.” Phakathi kukaSeptemba 11, 2001, nangesikhathi lapho uNkulunkulu embula khona iqiniso lokuthi ekugcineni sekukhona iqembu elifinyelele “ekuzinikezeleni okuphelele, ngenhliziyo yonke, enkonzweni kaKristu,” imvula yokugcina “iyalinganiswa,” ukwahlulelwa kwabaphilayo kuyenzeka, futhi ukwahlulelwa kuqala ngendle kaNkulunkulu.

IsAmbulo seshumi nesishiyagalombili, sikhomba amazwi amabili, uDadewethu White asazisa ukuthi ayizimemo ezimbili eziya emabandleni. Izwi lesibili (isimemo), liyisimemo sokuphuma eBhabhiloni esenzeka ngesikhathi somthetho weSonto osusondele. Izwi lokuqala lafika ngoSeptemba 11, 2001. Ukuthululwa kukaMoya oNgcwele okwase kuqala ngaleso sikhathi kwakungu “okukaliwe,” ngokuba uKristu kwaqala kudingeka ahlanze abantu ayeyogcina ethululela phezu kwabo uMoya oNgcwele “ngaphandle kwesilinganiso”, lapho ebaphakamisa babe yisibonakaliso ngesikhathi sokuzamazama komhlaba okukhulu. Lelo qembu kwakudingeka lihlanzwe ngaphambi kokuba kuzwakale izwi lesibili lesAmbulo seshumi nesishiyagalombili, ngokuba yibo abayoba yilabo abayomemezela lowo myalezo.

Ekudumaleni kokuqala entwasahlobo ka-1844, amaProthestani aba amaProthestani ahlubukayo, kanti abathembekileyo ababe sebetholakala esikhathini sokubambezeleka, bamele ithempeli lalabo ababekade bengeyisona isizwe sikaNkulunkulu. NgoSeptemba 11, 2001, ingelosi enamandla yesAmbulo isahluko 18 yehla, kwaqala isinyathelo sokuqala sokuhlanzwa nokuvuswa kwethempeli likaNkulunkulu lezinsuku zokugcina, futhi saqala ngokuvivinywa kobu-Adventist baseLawodikeya. NgoJulayi 18, 2020, kwaqala isinyathelo sesibili senqubo yokuvivinya. Ekubhathizweni kukaKristu kwaqala inqubo yokwahlukanisa u-Israyeli wasendulo njengoba uKristu ngaleso sikhathi akhetha abafundi bokuqala, ababeyisisekelo sethempeli lobuKristu ayelakha kulowo mlando.

Ekuqaleni kwenkonzo Yakhe yeminyaka emithathu nengxenye, uKristu wahlanza ithempeli, alichaza ngokuthi “indlu kaYise,” futhi ekupheleni kwenkonzo Yakhe, lapho eselihlanzile ithempeli okwesibili nangokokugcina, isimemezelo Sakhe saba ukuthi “indlu yenu ishiyelwa nina iyincithakalo.” Abantu besivumelwano sangaphambili badluliswa, kwase kusungulwa abantu Bakhe besivumelwano esisha njengokuthi “iThempeli Lakhe”. Ngesikhathi somthetho weSonto, uhlaka lwebandla lweBandla lama-Adventist oSuku lwesiKhombisa luyoba yincithakalo.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yakhala ngamandla ngezwi elikhulu, yathi, Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo ofanayo nowanikezwa yingelosi yesibili. IBabiloni liwile, ‘ngokuba linathise izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Izimfundiso zalo zamanga. Linike izwe iSabatha lamanga esikhundleni seSabatha somyalo wesine, futhi liphindile amanga uSathane awaqala ukuwatshele u-Eva e-Edene—ukungafi kwemvelo komphfumulo. Linabele amaphutha amaningi afanayo kude nakuyo yonke indawo, ‘lifundisa iziyalo zabantu njengezimfundiso’ (Mathewu 15:9).”

“Ngesikhathi uJesu eqala inkonzo yaKhe emphakathini, wahlanza iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo yaKhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa umhlaba, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba liphuzise izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, nina bantu bami, ukuze ningabi ngabahlanganyeli bezono zalo, nokuba ningamukeli izinhlu pho zalo. Ngokuba izono zalo sezifinyelele ezulwini, noNkulunkulu uzikhumbulile izenzo zalo ezimbi’ (IsAmbulo 18:4, 5).” Review and Herald, December 6, 1892.

Ukuhlanzwa kokuqala kwethempeli kuhambisana nezwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, kanti izwi lesibili lingokukhala okukhulu okubiza omunye umhlambi kaNkulunkulu ukuba uphume eBabiloni. Amavesi okuqala kuya kwelesithathu agcwaliseka lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwiswa phansi. Lokho kwenzeka ngoSeptemba 11, 2001, kwase kwenziwa ukuhlanzwa kokuqala kwethempeli, noma ukubizwa kokuqala kokubili emasontweni. Ukubizwa kokuqala kwaqala ekubhabhadisweni kukaKristu, lapho uMoya oNgcwele ehla evela ezulwini, kwaqala isivivinyo sakwa-Israyeli wasendulo. Ngo-Agasti 11, 1840, ukuhlanzwa kokuqala kwethempeli, noma ukubizwa kokuqala kokubili emasontweni, kwenziwa enhlanganweni yamaMillerite.

Ngaleso sikhathi, kwaqala imvula yokugcina kanye nokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane, kuhambisana nezigawu zokugcina zeSahlulelo Esiphenyayo. Kulezo zigawu zokugcina umsebenzi kaKristu uvezwa njengokusula kwakhe izono zabathembekileyo encwadini yezono, noma ukusulwa kwamagama alabo abazibiza ngokuthi bangamaKristu encwadini yokuphila. Leyo nkathi yesikhathi iyinkathi yokufafazwa kwemvula yokugcina, ngokuba uNkulunkulu uyakuthulula kuphela uMoya oNgcwele ngaphandle kwesilinganiso lapho ibandla lihlanzekile. Emthethweni weSonto, ukuthululwa kukaMoya

oNgcwele kuyakuba ngaphandle kwesilinganiso.

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bemukela isimo sezwe futhi balungiselelwa uphawu lwesilo. Labo abangazethembi, abazithoba phambi kukaNkulunkulu futhi abahlanza imiphefumulo yabo ngokulalela iqiniso, laba bemukela isimo sasezulwini futhi balungiselelwa uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo siphuma futhi uphawu lugxivizwa, isimilo sabo siyohlala simsulwa futhi singenasici kuze kube phakade.” Testimonies, umqulu 5, 216.

“Umsebenzi kaMoya oNgcwele ngowokuqinisekisa izwe ngesono, nangokulunga, nangokwahlulela. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa yiqiniso bengcweliswe ngeqiniso, besebenza ngokuvumelana nezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme nowenyusiwe, umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngaphansi kwezinyawo zabo. Ukungcweliswa kukaMoya kuphawula umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona lweqiniso. Lapho kufika uvivinyo, kuyobonakaliswa ngokucacile ukuthi liyini uphawu lwesilo. Kungukucina iSonto. Labo okuthi, sebezwe iqiniso, baqhubeke bebheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nomthetho.” Bible Training School, December 1, 1903.

U-Isaya ukhomba “usuku lomoya wasempumalanga,” aluphinde alubize ngokuthi “umoya onamandla,” obanjwayo (ovinjwayo), njengendawo lapho “ukukala” kuqala khona.

Ngesilinganiso, lapho ikhipha amahlumela ayo, uyakuphikisana nayo; uvimbela umoya wakhe onamandla ngosuku lomoya wasempumalanga. Ngalo-ke ububi bukaJakobe buyakuhlazwa; futhi lokhu kuyoba yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe eshoki aqhekezwe aba yizicucu, izixuku zemithi nezithombe ngeke zisamiswa. Nokho umuzi oqinisiwe uyakuba yincithakalo, nendawo yokuhlala ishiywe, ishiywe njengenkangala; lapho ithole liyakudla khona, futhi lapho liyakulala khona, liqede amagatsha awo. Lapho amagatsha awo esebunile, ayakunqunywa; abesifazane bayafika, bawathathe bawafake emlilweni; ngokuba bangabantu abangenakuqonda; ngalo-ke owenza bona akayikuba nesihe kubo, nalowo owababumba akayikubabonisa umusa. Kuyakuthi ngalolo suku, iNkosi iyakushaya isuke emfuleni kuze kufike esifuleni saseGibithe, nani niyakuqoqwa ngamunye ngamunye, O bantwana bakwa-Israyeli. Kuyakuthi futhi ngalolo suku, icilongo elikhulu liyakukhala, bese kufika labo ababese bezobhujiswa ezweni lase-Asiriya, nabaxoshwa ezweni laseGibithe, bakhuleke eNkosini entabeni engcwele eJerusalema. Isaya 27:6–13.

“Umoya wasempumalanga” ungamandla acwilisa “imikhumbi yaseTharshishi” futhi aletha ukwahlulela phezu kwesifebe saseThire. “Umoya wasempumalanga” ungamandla abangela amakhosi esabe. “Umoya wasempumalanga” yiwo owaleta “ukuhanguka” eGibithe, okwazala iminyaka eyisikhombisa yendlala, njengoba uJosefa noFaro baletha umhlaba wonke (iGibithe) ebugqilini, futhi kwakungu “moya wasempumalanga” owaleta “izinkumbi” ezadla konke ngesikhathi sokukhululwa eGibithe. UbuSulumane “buyiwo umoya wasempumalanga.”

Izinyakazo zokulungisa zesiprofetho seBhayibheli zisungula ukuthi inhlango ngayinye yokulungisa inendikimba yayo eyingqayizivele. Indikimba yenhlango yokulungisa yabayizinkulungwane eziyikhulu namashumi amane nane yi-Islamu. NgoSeptemba 11, 2001, i-Islamu yomaye wesithathu yahlasela isilo somhlaba, futhi uGeorge W. Bush, “owesibili”, ngokushesha wabeka isithibelo “emoyeni wasempumalanga.” Kuleso sehlakalo, njengoba uDadewethu White ebhala, lapho izakhiwo ezinkulu zeDolobha laseNew York zidilizwa, isAmbulo ishumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, sagcwaliseka. Lawo mavesi amathathu amelesa izwi lokuqala kwamabili esahlukweni seshumi nesishiyagalombili sesAmbulo. Izwi lesibili litholakala evesini lesine, futhi lichaza ukubizwa kokuphuma eBhabhiloni, okuqala emthethweni weSonto e-United States. I-Islamu yomaye wesithathu ibanjwa yizingelosi ezine zesAmbulo isahluko sesikhombisa, ngesikhathi abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu.

“INkosi uNkulunkulu inguNkulunkulu onomhawu, nokho ibekezelela isikhathi eside izono neziphambeko zabantu baYo kulesi sizukulwane. Ukube abantu bakaNkulunkulu bahamba ngeseluleko saYo, umsebenzi kaNkulunkulu wawuyobe uqhubekele phambili, imiyalezo yeqiniso yayiyobe ilethiwe kubo bonke abantu abahlezi ebusweni bomhlaba wonke. Ukube abantu bakaNkulunkulu baMkholwa futhi baba ngabenzi bezwi laYo, ukube bagcina imiyalo yaYo, ingelosi yayingeke ifike indiza phakathi kwezulu inomlayezo eziyingelosini ezine ezazizodedela imimoya ukuba ivuthele emhlabeni imemeza ithi, Bamba, bamba imimoya emine ukuba ingavuthuli emhlabeni ngize ngibeke uphawu eziphongweni zezinceku zikaNkulunkulu. Kodwa ngenxa yokuthi abantu abalaleli, abangenakubonga, abangcwele, njengokuba kwakunjalo ngo-Israyeli wasendulo, isikhathi siyelulwa ukuze bonke bezwe umlayezo wokucina womusa umenyezela ngezwi elikhulu. Umsebenzi weNkosi uphazamisekile, isikhathi sokubekwa uphawu sibambezelekile. Abaningi abalizwanga iqiniso. Kodwa iNkosi iyobapha ithuba lokuzwa nokuguquka, futhi umsebenzi omkhulu kaNkulunkulu uzoqhubekele phambili.” Manuscript Releases, volume 15, 292.

Labo abamakiwe, bamakwa ngaphambi komthetho weSonto, ngokuba izwe lingaxwayiswa kuphela, ngalokho-ke libizwe liphume eBhabhiloni, ngokubona amadoda nabesifazane esikhathini senhlekelele yomthetho weSonto benophawu lukaNkulunkulu. Ukumakwa kwabayizinkulungwane eziyikhulu namashumi amane nane kwaqala ngo-September 11, 2001, kodwa isikhathi sokumakwa sabambezeleka.

Bonke abaprofethi bakhuluma nesizukulwane sokucina, futhi lesi siqephu sibhekiswe ngokuqondile esizukulwaneni sokucina. Kulesi sizukulwane sokucina abantu bakaNkulunkulu abazange “bahambe eselulekweni saKhe,” futhi ngenxa yaleso sizathu isikhathi sokubekwa uphawu savinjwa futhi sabambezeleka. Sabambezeleka futhi savinjwa yisilo esivela emgodini ongenasiphelo esencwadini yesAmbulo isahluko seshumi nanye, esabulala abafakazi ababili. Leso silo ngesikhathi soVukelo lwaseFulentshi sasingukuphika ubukhona bukaNkulunkulu, futhi sasiyisifanekiselo senhlango yokuphika uNkulunkulu eyethulwa yilabo abangenisa “i-woke-ism,” manje esibhekene nomhlaba, enhlango weni i-Future for America, kwase kuthi i-Future for America yayeka ukuhamba eselulekweni sikaNkulunkulu futhi yavumela ithonya lalabo ababesekela uhlelo lwabo lwesimanje lobungqingili, ngokuhlanganyela nabanye

ababekhuthaza ukumiswa kwesikhathi, ukuba livimbe isikhathi sokubekwa uphawu.

“Okuningi kwalokho okwembuliwe kimi kugwala engqondweni yami, kangangokuthi angazi neze ukuthi ngingakuchaza kanjani. Nokho anginakuthula. INkosi ithukuthelele abantu abazibeka phezulu ukuba babuse abantu abakanye nabo, nokuba baqhubekisele phambili amacebo uMoya oNgcwele awalahla. Ngimangele kakhulu, ngaphezu kwalokho engingakusho, ngokwehluleka kwenu ukuqonda ukuthi uNkulunkulu akabamisanga laba bantu. Lolu hlelo olusha lwezinto lwalufanele lunethuse, ngokuba belungenakho ukugunyazwa yizulu.”

“Inhliziyo yemvelo ayimelwe ukuletha izimiso zayo ezonakele nezonakalisayo emsebenzini kaNkulunkulu. Akumelwe kube khona ukufihlwa kwezimiso zokholo lwethu. Umlayezo wengelosi yesithathu kumelwe uzwakaliswe ngabantu bakaNkulunkulu. Kumelwe ukhule ube ngukukhala okukhulu. INkosi inesikhathi esimisiwe lapho iyowuphetha khona umsebenzi; kodwa lesi sikhathi sinini? Lapho iqiniso okumelwe limenyezelwe ngalezi zinsuku zokugcina liyophuma njengobufakazi ezizweni zonke, khona-ke ukuphela kuyofika. Uma amandla kaSathane engangena ethempelini likaNkulunkulu uqobo, apha the izinto ngendlela athanda ngayo, isikhathi sokulungiselela siyokwelulwa.

“Nansi imfihlo yokunyakaza okwenziwe ukuphikisa amadoda uNkulunkulu awathuma ngomlayezo wesibusiso kubantu bakhe. Lawa madoda azondwa. La madoda kanye nomlayezo kaNkulunkulu kwadelelwa, njengoba impela noKristu uqobo lwakhe wazondwa futhi wadelelwa ekufikeni kwakhe kokuqala. Amadoda asezikhundleni zomthwalo wemfanelo abonakalisile zona kanye izimfanelo uSathane azibonakalisile. Afune ukubusa izingqondo, alethe ukucabanga kwazo namathalenta azo ngaphansi kombuso wabantu. Kube khona umzamo wokuletha izinceku zikaNkulunkulu ngaphansi kokulawulwa ngabantu abangenalo ulwazi nokuhlakanipha kukaNkulunkulu, noma amava ngaphansi kokuqondiswa nguMoya oNgcwele. Kube sekuvela izimiso ebezingafanele neze zibone ukukhanya kosuku. Lowo mntwana ongowokuzalwa okungekho emthethweni kwakufanele ubhujiswe masinyane nje lapho usuphefumule umoya wokuqala wokuphila. Abantu abanesiphelo bebelokhu belwa noNkulunkulu neqiniso nezithunywa ezikhethiweyo zeNkosi, bebasebenzela okuphambene ngazo zonke izindlela abebenesibindi sokuzisebenzisa. Ake nikhumbisise ukuthi yibuphi ubuhle obavela ekuhlakanipheni nasezinhlelweni zalabo abadelele imiyalezo kaNkulunkulu, futhi, njengababhali nabaFarisi, badelela wona kanye amadoda uNkulunkulu awasebenzisile ukwethula ukukhanya neqiniso abantu bakhe ababekudinga.” The 1888 Materials, 1525.

Isikhathi sokubekwa uphawu esaqala ngo-September 11, 2001, saphazanyiswa, ngoba abamele uSathane bavunyelwa ukuba bangene “ethempelini lona uqobo lukaNkulunkulu.” Indaba okufanele ibonakale lapha yile yokuthi kusukela ngo-1798 kuze kube ngu-1844, ithempeli lamaMillerite lamiswa, kwathi ngo-October 22, 1844, isithunywa sesivumelwano safika ngokuzuma ethempelini laso. Ithempeli nebutho kwakunyathelwe phansi ubupapa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, futhi lapho ubupapa bemukela inxeba lalo elibulalayo uKristu waqala umsebenzi wokumisa ithempeli lamaMillerite, kanti uphawu lwethempeli luyinombolo engamashumi amane nesithupha, ngobufakazi obuningana.

Ngomhla ka-11 Agasti 1840, ingelosi yesAmbulo ishumi yehla, futhi kwaqala ukwahlulelwa kobuProthestani. Lowo mlando uyaphindwa ngqo njengoba unjalo, ngisho nangezinhlamvu zawo.

EmiBhalweni “umoya wasempumalanga” yiwo ocwilisayo imikhumbi yaseTharishishi, wehlise lowo muzi omkhulu iThire, futhi wenze amakhosi nabathengisi bakhale kathathu bethi, “maye, maye” (hawu, hawu). Kodwa endimeni ka-Isaya esiyicabangayo, usuku “lomoya wasempumalanga” luyilo usuku lapho uNkulunkulu “ebamba umoya wakhe onamandla.” Kule ndima “umoya wasempumalanga” ubanjiwe, ukuze ungavimbeli umsebenzi wengelosi yesithathu; umsebenzi ofezwa ngesikhathi semvula yokugcina. Kule ndima isihloko “somoya wasempumalanga” obanjiwe, sikhomba imvula yokugcina, umsebenzi wengelosi yesithathu, nokubuthwa kwabanye abantwana bakaNkulunkulu abaseBhabhiloni. Kuleso sikhathi, izingelosi ezine zibambe imimoya emine, ngesikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane.

Emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini omane omhlaba, zibambe imimoya emine yomhlaba, ukuze umoya ungavunguzi emhlabeni, noma olwandle, noma kunoma yisiphi isihlahla. Ngabona nenye ingelosi ikhuphuka ivela empumalanga, inesibonakaliso sikaNkulunkulu ophilayo; yamemeza ngezwi elikhulu kuzo izingelosi ezine, ezanikwa ukulimaza umhlaba nolwandle, yathi, Ningawulimazi umhlaba, nolwandle, nezihlahla, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Ukumiswa “komoya wasempumalanga,” ukubanjwa “kwezizwe ezithukuthele” kanye nokubanjwa “kwemimoya yomine” konke kwenzeka ngesikhathi semvula yamuva, ngoba yilesa sikhathi semvula yamuva lapho uphawu lukaNkulunkulu lubekwa phezu kwabantu baKhe. Imimoya yomine ebanjwe yizingelosi ezine iwuphawu lobuSulumane.

“Izingelosi zibambe imimoya emine, evezwe njengehashi elithukuthele elifuna ukuziphula likhululeke, bese ligijimela phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye onqenqemeni lwezwe laphakade? Ingabe siyoba buthakathaka ekuqondeni, sibande, sibe sifile? O, sengathi emabandleni ethu kungaba khona uMoya nomphefumulo kaNkulunkulu kuphefumulelwe kubantu baKhe, ukuze bame ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela imincane, nesango lincane. Kodwa njengoba sidlula esangweni elincane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Sizocabangela la maqiniso ngokwengeziwe esihlokweni esilandelayo, ngokuba kungu “ezinsukwini zalawo makhosi”, amelwe ngumbuso wesishiyagalombili wesiprofetho seBhayibheli, “ongowabayisikhombisa” imibuso, lapho uNkulunkulu emisa umbuso ongapheliyo.

Futhi ngezinsuku zalawo makhosi uNkulunkulu wezulu uyakumisa umbuso ongasoze wachithwa; nombuso awuyikushiyelwa kwabanye abantu, kodwa uyakuchoboza uqede yonke le mibuso, wona ume kuze kube phakade. Njengalokhu wabona ukuthi itshe laqathulwa entabeni kungezandla, nokuthi lachoboza insimbi, nethusi, nobumba, nesiliva, negolide; uNkulunkulu omkhulu wazisile inkosi okuzakwenzeka emva kwalokhu; nephupho liqinisekile,

nencazelo yalo ithembekile. Daniyeli 2:44, 45.