

IPhaniyumi - Inombolo Yesishiyagalombili

Uhlolajikelele Lomugqa Wesithathu

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USeleucus III Ceraunus wabusa isikhashana njengenkosi kusukela ku-226 kuya ku-223 BC ngaphambi kokubulawa noma ukufa ngaphansi kwezimo eziyimfihlakalo. USeleucus III wayengumanduleli oqondile ka-Antiochus III. Laba bazalwane ababili bamele “amadodana” evesini leshumi, futhi bamele uReagan noBush ngo-1989.

Kepha amadodana akhe ayakuvuswa, abuthele inqwaba yamabutho amakhulu; futhi elilodwa liyakuza impela, likhukule, lidabule; khona-ke liyakubuya, livuswe futhi, lize lifike enqabeni yalo. Daniyeli 11:10.

Ivesi yeshumi ingumugqa wesithathu, futhi imele “isikhathi sokuphela” ngo-1989. Ihlanganisana nevesi lamashumi amane lesahluko seshumi nanye kanye no-Isaya 8:8. Ukuhlobana kwala mavesi amathathu kuveza ukuthi ivesi leshumi nanye limele impi yamanje yase-Ukraine, uPutin noZelenskyy bengabaphikisi abamelwe eMpini yaseRaphia ebekwe evesini leshumi nanye. Ivesi leshumi nambili lichaza umphumela wempi yase-Ukraine nesiphetho sikaPutin. Ivesi leshumi nantathu kuya kweleshumi nanhlani liyimpi yasePanium.

Indikimba levesi leshumi “yisikhathi sokuphela,” futhi ngokuvumelana nezimiso ezihambisana nokwambulwa kweqiniso “ngesikhathi sokuphela,” leli vesi, nakuba liyivesi elilodwa kuphela, limelela inqwaba yemigqa yesiprofetho. Ivesi leshumi libonisa ukuqala komlando ofihlekile wevesi lamashumi amane, ophawula ukuqala komnyakazo wengelosi yesithathu kanye nokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane.

Leli vesi lixhumanisa izikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha njengoba zikhonjwe embonweni oqala ku-Isaya isahluko sesikhombisa. Lokho kuxhumana kuphawula ukuhlanganiswa kobuNkulunkulu nobuntu, okuyiwukupheleliswa kwemfihlakalo yokumesaba uNkulunkulu ngesikhathi sokukhala kwecilongo lesikhombisa, okuyiwusizi lwesithathu lweSulumane.

Leli vesi limaka u-1989 njengesikhathi sokuphela, futhi, ngokuxhumana nezikhathi eziyisikhombisa zikaLevitikusi isahluko samashumi amabili nesithupha, lifaka iqiniso eliyisisekelo likaWilliam Miller, kanye nokuvukela kuka-1863. Leli vesi liqala umlando ofihlekile wevesi lamashumi amane. Ngakho-ke liyingxenye ebalulekile yokwanda kolwazi olufika ngesikhathi sokuphela ngo-1989 futhi liqala umfanekiso wesiprofetho wezenzakalo zangaphandle ezakha umlando ofihlekile wevesi lamashumi amane, futhi, ngokuxhumana kwalo nezikhathi eziyisikhombisa, liphinde likhombisa nezenzakalo zangaphakathi emlandweni ophakathi kuka-1989 nomthetho weSonto.

Inani eliyishumi liwuphawu lwesivivinyo, futhi ukuxhumana kwamavesi nombono ka-Isaya isahluko sesikhombisa kugcizelela ukuqonda iqiniso.

Ngokuba inhloko yeSiriya yiDamaseku, nenhloko yeDamaseku nguRezini; futhi phakathi kweminyaka engamashumi ayisithupha nanhlano u-Efrayimi uyakwephulwa, angabe esaba yisizwe. Nenhloko ka-Efrayimi yiSamariya, nenhloko yeSamariya yindodana kaRemaliya. Uma ningakholwa, impela aniyikuma niqine. U-Isaya 7:8, 9.

Anisoze naqina uma ningakholwa ukuthi “ikhanda” limelela inhloko-dolobha (iSamariya neDamaseku) nenkosi (uRezini noPeka indodana kaRemaliya). Uma ningaziqondi lezo zimpawu ezintathu ezishintshana zisetshenziswe ndawonye, esimweni sika-Isaya isahluko sesishiyagalombili, ivesi lesishiyagalombili, (okungumbono ofanayo nowesahluko sesikhombisa) khona-ke anisoze nakwazi ukubona uPutin neRussia njengenkosi yaseningizimu emavesini eshumi nanye kuya kweleshumi nanhlano.

Ngakho-ke manje, bhekani, iNkosi iletha phezu kwabo amanzi omfula, anamandla emaningi, okungukuthi inkosi yase-Asiriya, nayo yonke inkazimulo yayo; iyakukhuphuka phezu kwayo yonke imisele yayo, idlule phezu kwayo yonke imiphetho yayo: Iyakuqhubeka idabule kwaJuda; iyakukhukhula idlule, ifinyelele kuze kube sentanyeni; nokwelulwa kwamaphiko ayo kuyakugcwalisa ububanzi bezwe lakho, O Imanuweli. Isaya 8:7, 8.

Isihloko sevesi leshumi siyinqubo yokuhlolwa enezigaba ezintathu eqala ngesikhathi sokuphela futhi iholela ekuvalweni kwesikhathi somusa emthethweni weSonto.

Wasesethi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi anamatheliswe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

“Ngesikhathi sokuphela” incwadi kaDaniyeli “iyavulwa,” futhi kuqala inqubo yokuvivinywa enezinyathelo ezintathu emelwe ngamazwi athi “bahlanjululwa, benziwa mhlophe, bavivinywa.” “Abahlakaniphileyo” bayaqonda, “ababi” abaqondi. Ukungaqondi kwabo, njengokuntula kwabo amafutha emfanekisweni wezintombi eziyishumi, kubabangela ukuba babhujiswe.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba wena ulahle ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba ukhohliwe umthetho kaNkulunkulu wakho, nami ngiyobakhohlwa abantwana bakho. Hoseya 4:6.

Amazwi athi “Abantu bami” asho abantu besivumelwano, futhi laba bantu besivumelwano bayakulahlwa futhi babhujiswe ngenxa “yokuswela ulwazi.” Umthetho weSonto e-United States uyisibonakaliso sendlela lapho izinto zikhohlakala khona noma zikhunjulwa khona. “Khumbula usuku lweSabatha” kuyiqiniso lamanje ngaleso sikhathi. Kulapho isifebe saseThire sikhunjulwa khona. Kulapho uNkulunkulu ekhumbula khona izono zaseBabiloni eSambulweni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli ezinhluphekweni zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zalo. Liphe

njengalokhu nalo laphindisela kini, uliphindisele kabili ngokwemisebenzi yalo; endebeni eliyigcwalisileyo, ligcwaliseleni kabili. IsAmbulo 18:4–6.

Yilapho abantwana, okungukuthi isizukulwane sokugcina esiyisiprofetho se-Adventism yaseLawodikeya, benqunywa khona. Yilapho labo uDaniyeli abababiza ngokuthi “ababi” beveza khona ukuthi babe “bekhohliwe” umthetho kaNkulunkulu, futhi ingxenye yomthetho kaNkulunkulu abayikhohliwe yimithetho noma imiyalo kaNkulunkulu yesiprofetho. Umongo ucacile ukuthi baswela “ulwazi” olwandiswayo lapho incwadi kaDaniyeli isivuliwe. UDaniyeli uqhathanisa “abahlakaniphileyo” “nababi,” kanti uJesu uqhathanisa “izintombi ezihlakaniphileyo” “nezintombi eziyiziwula.” U-Amose ukhomba lesigaba esifanayo ngokuthi “izintombi ezinhle” njengalabo abangakwazi ukuthola umlayezo wesiprofetho omelelwa yimpumalanga, inyakatho, nezilwandle.

Bhekani, izinsuku ziyeza, isho iNkosi uJehova, lapho ngizakuthumela khona indlala ezweni, kungabi yindlala yesinkwa, noma ukoma kwamanzi, kodwa kube ngokuzwa amazwi kaJehova; bayakuzulazula besuka olwandle beya kolunye ulwandle, besuka enyakatho baze bayofika empumalanga, begijima lapha nalaphaya befuna izwi likaJehova, kodwa bangalitholi. Ngalolo suku izintombi ezinhle nezinsizwa ziyakuquleka ngenxa yokoma. Labo abafunga ngesono saseSamariya, bathi, UNkulunkulu wakho, Dani, uyaphila; bathi futhi, Indlela yaseBherishebha iyaphila; labo bayakuwa, bangabe besavuka futhi. Amose 8:11–14.

Umlayezo abangeke bakwazi ukuwuthola ufanekiswa yindawo ababheka kuyo njengoba “bezula besuka olwandle beya olwandle, besuka enyakatho baze baye empumalanga.” U-Amose uthi lezi “zintombi ezinhle” zisek “endlaleni” yokuzwa “iZwi likaJehova,” nokuthi “ngalolo suku ziyogijima ziye le nale ukufuna izwi likaJehova, kodwa zingalitholi.” Umlayezo owavulwa uphawu encwadini kaDaniyeli ngesikhathi sokuphela ngonyaka ka-1989 ekugcwalisekeni kwevesi lamashumi amane kanye neleshumi lesahluko seshumi nanye, ufingqiwe emavesini amabili okugcina esahluko seshumi nanye.

Kodwa izindaba ezivela empumalanga nezivela enyakatho ziyakumkhathaza; ngalokho uyakuphuma ngokufutheka okukhulu ukuba achithe, futhi aqothule abaningi ngokupheleleyo. Futhi uyakumisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyakufika ekupheleni kwakhe, kungabikho oyakumsiza. Daniyeli 11:44, 45.

Izintombi eziyizintombi eziwubuwula, ezinhle nezikhohlakeleyo ezingenawo amafutha, umlayezo wasempumalanga, wasenyakatho nowasolwandle, ezala ulwazi nesivumelwano sikaNkulunkulu noMthetho wakhe, ziyakhunjulwa nguNkulunkulu ngesikhathi somthetho weSonto. Izimpi ezintathu zimelwe emavesini ayishumi kuya kwayishumi nanhlanu. Ngihlukanisa lezi zimpi ezintathu zibe yimilandvo emithathu, kodwa futhi ziyisigaba esisodwa lapho zicatshangelwa ndawonye, ngoba ivesi leshumi livula “isikhathi sokuphela” futhi ngalokho liqalisa inqubo yokuvivinywa enezinyathelo ezintathu.

Ivesi yeshumi ixhumana nezikhathi eziyisikhombisa zikaLevitikusi 26, ngakho-ke nezisekelo zobu-Adventisti nomsebenzi kaWilliam Miller. Isinyathelo sesibili sezinyathelo ezintathu

siyisivivinyo esibonakalayo esaqala lapho ukukhanya kwevesi leshumi nanye kanye nempi yase-Ukraine kuvuleka. Isivivinyo sesibili singesokubonwayo futhi simele isivivinyo esimayelana nekhono lethu lokuqaphela izehlakalo zamanje ekukhanyeni kweZwi likaNkulunkulu lesiprofetho. Isivivinyo sesithathu yiMpi yasePanium yevesi leshumi nanhlanu, lapho igama likaSimoni Barjona laguqulwa laba nguPetru, ngaleyo ndlela kwaphawulwa ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane ngaphambi nje kokuba isikhathi somusa sivalwe emthethweni weSonto wevesi leshumi nesithupha.

Lapho sicabangela ukucela kuka-Antiochus Magnus empini ngayinye kwezintathu ezimelelwe yivesi leshumi, elishumi nanye, neleshumi nanhlanu, sibona futhi emlandweni wevesi lesishiyagalolunye kuya kweleshumi nesithupha ukucela nokuwa komprofethi wamanga wesiprofetho seBhayibheli.

Amavesi okuqala kuya kwelesine aveza ukuvuka nokuwa kwamandla kadrako. Amavesi ayisishiyagalolunye neleshumi aveza iminyaka ka-1798 neka-1989 ngokulandelana, futhi ngokwenza kanjalo, amavesi ayisishiyagalolunye kuya kweleshumi nesithupha aveza ukuvuka nokuwa komprofethi wamanga. Amavesi angamashumi amane kuya kwangamashumi amane nanhlanu amele ukuvuka nokuwa kwesilo. Amavesi ayisishiyagalolunye neleshumi futhi ahambisana “nezikhathi ezimbili zokuphela” zevesi lamashumi amane ngo-1798 nango-1989.

USisi White usazisa ngokucacile ukuthi ukungaqondi kahle “isikhathi sokuphela” kubangela ukudideka mayelana nokuthi iziprofetho kufanele zisetshenziswe kuphi.

“Abaningi benza yona le nto namuhla, ngowe-1897, ngoba bengakabi nakho okuhlangenwe nakho emlayezweni wokuvivinya oqukethwe emilayezweni yezingelosi zokuqala, zesibili, nezesithathu. Bakhona labo abaphenya imiBhalo befuna ubufakazi bokuthi le milayezo isesikhathini esizayo. Bahlanganisa ndawonye ubuqiniso bale milayezo, kodwa bayehluleka ukuyinika indawo yayo efanele emlandweni wesiprofetho. Ngakho-ke abanjalo basengozini yokudukisa abantu maqondana nokubekwa kwale milayezo. Abasiboni futhi abasiqondi isikhathi sokuphela, noma ukuthi le milayezo kufanele ibekwe nini. Usuku lukaNkulunkulu luyeza ngezinyathelo ezicashile, kodwa amadoda okuthiwa ahlakaniiphile namakhulu akhuluma ngobudedengu ‘ngemfundo ephakeme’ acabanga ukuthi ivela kubantu abanesiphetho. Abazazi izibonakaliso zokufika kukaKristu, noma zokuphela komhlaba.”
Sermons and Talks, umqulu 1, 290.

Ingqikithi yevesi leshumi “yisikhathi sokuphela,” futhi kunezikhathi eziningana “zokuphela” ezikhonjiswe esahlukweni seshumi nanye. Uma “ningaboni futhi ningaqondi” “izikhathi zokuphela” esahlukweni seshumi nanye, ngeke nazi ukuthi “niyibeke nini imilayezo.” Uthi, “kukhona labo abaphenya imiBhalo,” futhi njengakwabo bonke abaprofethi amazwi akhe aqondiswe ezinsukwini zokugcina, ngakho ezinsukwini zokugcina labo abakhomba kubo bayisigaba esingasiqondi isikhathi sokuphela, ngakho futhi bayizo “zintombi ezinhle” zika-Amose eziwayo zingaphinde zivuke.

Esahlukweni seshumi nanye ivesi lokuqala uDariyu noKoresi bema ndawonye ukuphawula isikhathi sokuphela ngo-1989. Lapho uPtolemy eya eBhabhiloni wathumba inkosi yasenyakatho

wayiyisa ekuthunjweni eGibhithe ngo-246 BC, ngalokho emelela ngokufanekisayo u-1798 njengoba kuvezwe emavesini ayisikhombisa kuya kwayisishiyagalolunye, kwakuyisikhathi “sokuphela.” Ivesi leshumi liyisikhathi “sokuphela” ngo-1989.

U-1798 ungukuphela kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuhlakazwa okumelene nombuso wasenyakatho wakwa-Israyeli, owaqala ngo-723 BC. Eminyakeni eyinkulungwane namakhulu amabili namashumi ayisithupha kamuva, ngo-538, ubupapa babusa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha kwaze kwaba ngu-1798. U-1798 “uyisikhathi sokuphela,” ngokuba ungukuphela kwezikhathi eziyisikhombisa, kanye neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kanjalo neminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye yesahluko seshumi nambili sikaDaniyeli. U-1798 “uyisikhathi sokuphela,” ngakho-ke no-538 futhi “uyisikhathi sokuphela.” U-538 ungukuphela kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubuqaba banyathela phansi ingcwele kaNkulunkulu nebutho laKhe, okwalandulela ukuthi ubupapa benze umsebenzi ofanayo ngesikhathi esilinganayo.

U-538 umele ukugunyazwa kobupapa, futhi ngokwenza kanjalo umele futhi ukugunyazwa kobupapa futhi ngesikhathi somthetho weSonto. Umthetho weSonto ukhomba “isikhathi sokuphela.” Ngakho-ke, ivesi leshumi nesithupha, kanye nevesi lokuqala, elesikhombisa kuze kube elesishiyagalolunye, kanye nevesi leshumi, konke kuphawula “isikhathi sokuphela.” Leli qiniso kumele liqondwe yilabo abakwaziyo ukuthi imiyalezo kufanele ibekwe nini. UPompey wagcwalisa ivesi leshumi nesithupha lapho ethatha iJerusalem. Walandelwa nguJulius Caesar, u-Augustus Caesar, noTiberias Caesar. Ukuzalwa kukaJesu kwakuyisikhathi “sokuphela,” futhi kwenzeka ngesikhathi sika-Augustus Caesar.

Kuyakusukuma esikhundleni sakhe ovusa umthelisi entweni yenkazimulo yombuso; kepha zingakapheli izinsuku ezimbalwa uyakuchithwa, kungabi ngentukuthelo noma ngempi. Daniyeli 11:20.

Ivesi lamashumi amabili lanezela ohlwini lwezikhathi “zokuphela” esahlukweni seshumi nanye, kanjalo noKhesari uTiberiya, owabusa ngesikhathi sokubethelwa kukaKristu.

Esikhundleni sakhe kuyakusukuma umuntu odelekileyo, abangayikumupha udumo lombuso; kodwa uyakungena ngokuthula, awuthathe umbuso ngokuyengela. Izikhukhula zamabutho ziyakukhukhulwa phambi kwakhe, zephulwe; yebo, kanye nomholi wesivumelwano. Daniyeli 11:21, 22.

Isiphambano simi enkabeni yesonto lesiprofetho uKristu eza ukuliqinisa nabaningi.

Futhi uyakuqinisa isivumelwano nabaningi isonto elilodwa; kuthi phakathi nesonto enze umhlatshelo nomnikelo kuphele, futhi ngenxa yokusabalala kweziningiso uyakwenza kube yincithakalo, kuze kube sekupheleni; nalokho okumisiwe kuyakuthululwa phezu kwencithakalo. Daniyeli 9:27.

Phakathi neviki, sinesiqalo nesiphetho, ngoba izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha zokuqala zaphela khona kanye lapho ezilandelayo eziyinkulungwane

namakhulu amabili namashumi ayisithupha zaqala khona. Ivisi lihambisana nezikhathi eziyisikhombisa zokusakazwa ezamelana nombuso wasenyakatho owawumele kokubili ubuhedeni nobupapa, kunyathela phansi indawo engcwele nebandla.

Ngase ngizwa ongcwele ekhuluma, omunye ongcwele wasesethi kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono mayelana nomhlathshelo wemihla ngemihla, nesiphambeko sencithakalo, ukuze kokubili indlu engcwele nebutho kunikelwe ukuba kunyathelwe phansi? Danieli 8:13.

U-538 uyisi“sikhathi sokuphela” futhi uhambisana nesiphambano, naso esiyisiphetho senkathi yesiprofetho. U-538 kanye nesiphambano kunikeza ofakazi ababili bokuthi kokubili ukuqala nokuphela kwesiprofetho kuphawulwa ngokwesiprofetho njengo“sikhathi sokuphela.”

Amavesi amashumi amabili nanye namashumi amabili nambili, ivesi lamashumi amabili, ivesi leshumi nesithupha, ivesi leshumi, amavesi ayisikhombisa kuya kwelesishiyagalolunye, kanye nevesi lokuqala konke kubeka uphawu “Iwesikhathi sokuphela.” Ivesi lamashumi amabili nantathu lichaza umfelandawonye amaJuda amaMaccabean awenza neRoma yobuqaba phakathi kuka-161 no-158 BC. Umlando woBukhosi bamaHasmonean kusukela empini yabo yokuqala kuze kube sekupheleni kwabo ekubhujisweni kweJerusalema ngo-70 AD umelela ubuProthestani obuhlubukayo e-United States obuqala ngo-1844, ukuphela kwesiprofetho sesikhathi, ngakho-ke “isikhathi sokuphela,” futhi uphela emthethweni weSonto njengoba umelelwa ngu-70 AD.

Ivesi lamashumi amabili nantathu likhomba “isikhathi sokuphela” ngo-167 BC empini yaseModein futhi futhi ngo-70 AD, kokubili kufanekisela u-1844 nomthetho weSonto ngeSonto ngokulandelana. Ivesi lamashumi amabili nantathu, amavesi amashumi amabili nanye namashumi amabili nambili, ivesi lamashumi amabili, ivesi leshumi nesithupha, ivesi leshumi, amavesi ayisikhombisa kuya kwelesishiyagalolunye kanye nevesi lokuqala konke kuphawula “isikhathi sokuphela.”

Ivesi lamashumi amabili nane lichaza ubukhosi beminyaka engamakhulu amathathu namashumi ayisithupha beRoma yobuqaba, ngaleyo ndlela limaka kokubili ukuqala ngo-31 BC nokuphela ngo-330 “njengesikhathi sokuphela.” Ivesi lamashumi amabili nesikhombisa nelamashumi amabili nesishiyagalolunye akhomba kokubili ukuqala nokuphela kwaleyo nkathi, ngakho-ke ivesi lamashumi amabili nane, ivesi lamashumi amabili nesikhombisa, ivesi lamashumi amabili nesishiyagalolunye, ivesi lamashumi amabili nantathu, amavesi amashumi amabili nanye namashumi amabili nambili, ivesi lamashumi amabili, ivesi leshumi nesithupha, ivesi leshumi, amavesi ayisikhombisa kuya kwelesishiyagalolunye kanye nevesi lokuqala konke kumaka “isikhathi sokuphela.”

Ivesi lamashumi amathathu nanye likhomba u-538, lapho kwamiselwa khona isinengiso esichithayo; kanti amavesi amashumi amathathu nesithupha namashumi amane akhomba u-1798 njengesithi “isikhathi sokuphela.” U-538 evesini lamashumi amathathu nanye no-1798 emavesini amashumi amathathu nesithupha namashumi amane, amavesi amashumi amabili nesikhombisa namashumi amabili nesishiyagalolunye, ivesi lamashumi amabili nane, ivesi lamashumi amabili nantathu, amavesi amashumi amabili nanye namashumi amabili nambili, ivesi lamashumi amabili,

ivesi leshumi nesithupha, ivesi leshumi, amavesi ayisikhombisa kuya kwelesishiyagalolunye, kanye nevesi lokuqala konke kuphawula “isikhathi sokuphela.”

“Isikhathi sokuphela” siphawulwe izikhathi eziyishumi nantathu ngaphambi kwevesi lamashumi amane nanye, okuyiwumthetho weSonto, kanye nenye “isikhathi sokuphela,” njengasevesini lamashumi amane nanhlanu lapho upapa efika ekupheleni kwakhe kungabikho noyedwa ozomsiza. Izikhathi eziyishumi nanhlanu “zesikhathi sokuphela” zitholakala esahlukweni seshumi nanye. Inggikithi yevesi leshumi “yisikhathi sokuphela.” Simelela amaqiniso ambulwa ngesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka esihlokweni esilandelayo.