

# Incwadi kaDaniyeli - Inombolo Eyikhulu Neshumi Nesishiyagalombili

*Isixwayiso Sesiprofetho eJerusalema: Ukuvezwa Okungokomfanekiso  
Kwezehlakalo Zesikhathi Sokuphela*

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Iminyaka eyisikhombisa yesixwayiso kusukela ku-63 kuya onyakeni ka-70 eyamenezelwa yileyo ndoda eyayihamba “ikhuphuka yehla ezitaladini zaseJerusalema, imemezela amashwa ayezofikela umuzi,” yayifanekiselwe yisixwayiso esanikezwa iJerusalema iminyaka emithathu nengxenye, kuqala enkonzweni kaKristu, bese kuba eminye iminyaka emithathu nengxenye enkonzweni yabafundi. Izihloko zangaphambilini sezivele zakhomba ukuthi ukubhujiswa kweJerusalema kwakungenzeka kwafikiswa esiphambanweni, noma kamuva ekukhandweni ngamatshe kukaStefanu, kodwa ukubekezela kukaNkulunkulu kwahlehlisa ukwahlulela Kwakhe phezu komuzi nabantu.

“Futhi phezu ‘kwalowo eliwela phezu kwakhe, liyomchoboza abe yimpuphu.’ Abantu abamala uKristu ngokushesha babeyobona umuzi wabo nesizwe sabo kubhujiswa. Inkazimulo yabo yayiyophulwa, ihlakazeke njengothuli phambi komoya. Kwakuyini-ke okwabhubhisa amaJuda? Kwakuyidwala lona kanye okwakuthi, ukuba babakhe phezu kwalo, libe yisivikelo sabo. Kwakuwukulunga kukaNkulunkulu okudelelweyo, ukulunga okwaliweyo, umusa oweyiswa. Abantu bazimisa bamelana noNkulunkulu, futhi konke obekuzoba yinsindiso yabo kwaphenduka kwaba yincithakalo yabo. Konke uNkulunkulu ayekumisele ukuphila bakuthola kuyikufa. Ekubethelweni kukaKristu ngamaJuda kwakuhilelekile ukubhujiswa kweJerusalema. Igazi elachitheka eKalvari laba yisisindo esabacwilisa encithakalweni yaleli zwe neyelizayo. Kuyoba njalo ngosuku olukhulu lokugcina, lapho ukwahlulela kuyokwehlela labo abalahla umusa kaNkulunkulu. UKristu, idwala labo lesikhubekiso, uyakubonakala kubo ngaleso sikhathi njengentaba ephindisela. Inkazimulo yobuso baKhe, okuyimpilo kwabalungileyo, iyakuba ngumlilo oqothulayo kwababi. Ngenxa yothando olwaliweyo, nomusa odelelweyo, isoni siyobhujiswa.”

“Ngezithombe eziningi nezixwayiso eziphindaphindiweyo, uJesu wabonisa ukuthi kwakuyoba yini umphumela kumaJuda wokwenqaba iNdodana kaNkulunkulu. Kula mazwi Wayekhuluma nabo bonke ezikhathini zonke abenqaba ukumamukela njengoMhlengi wabo. Zonke izixwayiso zingezabo. Ithempeli elangcolisiwe, indodana engalaleliyo, abalimi bamanga, abakhi abadelelayo, kunokufana kwakho ekuhlangenwe nakho kwaso sonke isoni. Ngaphandle kokuba siphenduke, ukulahlwa abakufanekisa kuyoba ngokwaso.” The Desire of Ages, 600.

Inkathi yeminyaka eyisikhombisa lapho lo muntu afakaza khona eJerusalema, yahlukaniswa ngesikhathi sokuvinjazelwa kokuqala yaba yizikhathi ezimbili ezilinganayo zezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Leyo minyaka eyisikhombisa yayimelela ukubhujiswa kweJerusalema, futhi iminyaka eyisikhombisa yenkonzo kaKristu

neyabafundi yayimelela ukuqala kokubhujiswa kweJerusalema, kanti uJesu uhlale ebonakalisa ukuphela ngesiqalo. Leyo minyaka eyisikhombisa yabuye yafanekiselwa “yizikhathi eziyisikhombisa” ezamelana nombuso wasenyakatho ezahlukaniswa zaba yizikhathi ezimbili ezilinganayo zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Lapho iRoma Yesimanje iphindaphinda umlando weRoma yobuqaba neRoma yobupapa inyathela phansi iJerusalema engokoqobo nengokomoya, futhi lapho iRoma Yesimanje iphindaphinda imilando emibili yezikhathi ezimbili zesixwayiso eyanikezwa yilowo muntu kusukela ngonyaka ka-63 kuze kube ngonyaka ka-70, futhi lapho iRoma yesimanje iphindaphinda umlando omelwe yilezo zikhathi ezimbili lapho uKristu nabafundi bengena bephuma eJerusalema iminyaka emithathu nengxenye, kuyobonakaliswa izikhathi ezimbili ezihlukene nakuba ezinsukwini zokugcina, “isikhathi asisekho.”

Esokugcina kulezo zikhathi ezimbili yizinyanga ezingamashumi amane nambili ezingokomfanekiso lapho iRoma yanamuhla iqhuba khona ukushushisa kwayo kokugcina kwabathembekile, lapho inxeba layo elibulalayo seliphulukisiwe emthethweni weSonto ozayo maduze. Lezo zinyanga ezingamashumi amane nambili ezingokomfanekiso zingeyesibili kulezo zikhathi ezimbili, futhi ziyisikhathi sokwahlulela sokusebenza kweRoma yanamuhla. Leso sikhathi sandulelwa ukwahlulela kophenyo kwabaphilayo ngaphakathi kwe-Adventism yaseLawodisiya.

Indoda eyaletha isixwayiso eJerusalema engokoqobo yafa ngesikhathi sokuvinjezelwa kukaThithu. Ayifanga ngesikhathi sokubhujiswa, kodwa yafa ngesikhathi sokuvinjezelwa okwandulela ukubhujiswa, ngokuba akekho noyedwa umKristu owafa ekubhujisweni kweJerusalema.

“Iminyaka eyisikhombisa umuntu waqhubeka enyuka ehla ezitaladini zaseJerusalema, ememezela amashwa ayezokwehlela umuzi. Emini nasebusuku wayehlabelela isililo esesabekayo esithi: ‘Izwi livela empumalanga! izwi livela entshonalanga! izwi livela emimoyeni emine! izwi limelene neJerusalema nelimelene nethempeli! izwi limelene nabakhwenyana nabamakoti! izwi limelene nabantu bonke!’—Ibid. Lesi sidalwa esingajwayelekile saboshwa sashaywa ngemivimbo, kodwa akuzange kuphume nasinye isikhalo ezindebeni zaso. Ekuthukweni nasekuhlukunyezweni saphendula ngalokhu kuphela: ‘Maye, maye kulo iJerusalema!’ ‘maye, maye kubakhileyo kulo!’ Ukukhala kwaso kwesixwayiso akuzange kuphele kwaze kwaba yilapho sibulawa khona ekuvinjezelweni esasikubikezele.” *The Great Controversy*, 29, 30.

Le ndoda yafa ngesikhathi sokuvinjezelwa, kodwa hhayi ekubhujisweni kokugcina; kanti ukubhujiswa kokugcina kumelela ukuvalwa komusa nezifo eziyisikhombisa zokugcina. Ngakho-ke le ndoda iyisifanekiselo somyalezo wokushiya iJerusalema ngesikhathi sokuvinjezelwa kokuqala. AmaKristu ayesebaleka ngaleso sikhathi, futhi eminyakeni emithathu nengxenye yokuqala, le ndoda yayiyisifanekiselo seqembu elingafi eJerusalema, kanti eminyakeni emithathu nengxenye yesibili iyisifanekiselo samaKristu okugcina afayo ngaphambi kokuvalwa komusa. Esikhathini sokuqala iveza abayizinkulungwane eziyikhulu namashumi amane nane, kanti esikhathini sesibili seminyaka emithathu nengxenye imelela isixuku esikhulu esifa phakathi naleso sikhathi sesibili.

Umlayezo waleyo ndoda waqoshwa ngumlobi-mbali, futhi wamela ngamazwi ayisithupha. Lapho ekugcineni eboshwa, umlayezo wakhe wesikhombisa nowokugcina wawuthi “maye, maye” phezu kweJerusalema nabahlali balo. “Izwi” lokuqala elaqoshwa laliyi “zwi elivela empumalanga,” futhi umlayezo wakhe wokugcina wawuthi “maye.” Isici sokuqala somlayezo wakhe nesici sokugcina somlayezo wakhe kwakuwuphawu lweBhayibheli olumele ubuSulumane, ngokuba ubuSulumane bungabantwana “basempumalanga” eBhayibhelini, futhi bamelwa “ngumoya wasempumalanga.” Ukuphindaphindwa kwegama elithi “maye,” emlayezweni wakhe wokugcina kubonisa ukuphela kweBabiloni Lesimanje, lapho amakhosi omhlaba ememeza kathathu ethi “Maye, maye kulowo muzi omkhulu.” Igama lesiGreeki elihunyushwe ngokuthi “maye” emavesini amathathu akuSambulo isahluko seshumi nesishiyagalombili, lihunyushwe ngokuthi “maye” esahlukweni sesishiyagalombili, evesini leshumi nantathu.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, ithi ngezwi elikhulu, Maye, maye, maye, kwabahlala emhlabeni ngenxa yamanye amazwi ecilongo ezingelosi ezintathu ezisazosakaza! IsAmbulo 8:13.

Isimemezelo salo muntu esithi “maye, maye,” simelela ukusetshenziswa okuphindwe kathathu kwezinhlekelele ezintathu, ngokuba izingxenye zenhlekelele yokuqala, zihlanganiswe nezingxenye zenhlekelele yesibili “umugqa phezu komugqa,” ziveza izingxenye zenhlekelele yesithathu, njengoba nje nezinkulumo ezintathu ezithi “hawu, hawu” zamakhosi omhlaba esahlukweni seshumi nesishiyagalombili zimelela inhlekelele yesithathu, njengoba isimiswe yizinhlupeko zokuqala nezesibili. Ukuqala nokuphela kombiko walowo muntu kufanekisa umbiko we-Islam wenhlekelele yesithathu.

Ukubonakaliswa kokuqala komlayezo wakhe kwakuyizwi elivela “empumalanga,” futhi “impumalanga” iwuphawu lwe-Islam, kodwa futhi iwukukhonjwa kwengelosi ebekayo uphawu evela empumalanga.

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini amane omhlaba, zibambe imimoya emine yomhlaba, ukuze kungavunguzi moya emhlabeni, nasolwandle, naphezu kwanoma yimuphi umuthi. Ngase ngibona enye ingelosi inyukela ivela empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine, ezaziphiwe ukulimaza umhlaba nolwandle, yathi, Ningalimazi umhlaba, nolwandle, nemithi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. Ngase ngizwa inani lalabo ababebekiwe uphawu; kwase kubekwa uphawu abayizinkulungwane eziyikhulu namashumi amane nane kubo bonke abezizwe zabantwana bakwa-Israyeli. IsAmbulo 7:1–4.

Endabeni ka-Eliya eNtabeni iKarmeli, lapho ebheka olwandle wabona ifu, wayebheke ngasentshonalanga, ngokuba iNtaba iKarmeli iseduze noLwandle iMedithera.

Kwathi ngesikhathi sesikhombisa wathi, Bheka, kukhuphuka ifu elincane lisuka olwandle, lifana nesandla somuntu. Wayesethi, Khuphuka, utshele u-Ahabi, Bopha inqola yakho, wehle, ukuze imvula ingakuvimbi. I AmaKhosi 18:44.

U-Eliya wayeyobe ebheke entshonalanga, ngasohlangothini loLwandle iMedithera. KuLuka isahluko seshumi nambili, uKristu ukhuluma ngomlayezo waKhe njengomlayezo wokwahlukana.

Nithi ngize ukuletha ukuthula emhlabeni na? Ngithi kini, Qha; kodwa kunalokho ukwahlukana; ngokuba kusukela manje kuyakuba khona abahlanu endlini inye behlukanisiwe, abathathu bemelana nababili, nababili bemelana nabathathu. Uyise uyakwahlukana nendodana, nendodana noyise; unina nendodakazi, nendodakazi nonina; uninazala nomalokazana wakhe, nomalokazana noninazala wakhe. Wabuye wathi ezixukwini, Nxa nibona ifu liqhamuka entshonalanga, masinyane nithi, Kuyeza isihlambi semvula; kube njalo. Njalo nxa nibona umoya waseningizimu uvunguza, nithi, Kuzakuba lokutshisa; kube njalo. Bazenzisi, liyakwazi ukwahlulela ukubukeka kwezulu nokomhlaba; pho kungani lingakwazi ukwahlulela lesisikhathi? Luka 12:51–56.

Umyalezo wesithunywa oya eJerusalema uphethe uphawu luka-Alfa no-Omega, ngokuba isiQalo nesiPhetho kuhlonza i-Islamo yoMaye wesithathu, futhi ngezwi “laseMpumalanga” ngesikhathi esifanayo kuhlonza umyalezo we-Islamo njengomyalezo wokubekwa uphawu. “Izwi lesibili” elivela “eNtshonalanga” lihlonza imvula yokugcina, okuyiyo imvula yokugcina impela, futhi bonke abaprofethi bakhuluma ngezinsuku zokugcina. Umyalezo “waseNtshonalanga” uwuphawu lomylezo wemvula yokugcina, ovelisa izigaba ezimbili zabakhulekeli. Esinye isigaba asikwazi ukuqaphela umyalezo wemvula yokugcina ngokuba “asiqondi lesi sikhathi.”

Ingxenye elandelayo yomlayezo wesithunywa yizwi “lemimoya emine”, elingumlayezo wokubekwa uphawu kanye nomlayezo wehhashi elithukuthele lamaSulumane, njengoba limelwe nguMaye wesithathu. Ingxenye elandelayo imelene neJerusalema nethempeli, ngalokho ikhomba umyalezo wabo bonke abaprofethi oveza isigaba sabantu esedlulwayo, ngokuba basungule isimangalo sabo sensindiso, hhayi kuKristu, kodwa ethempelini naselifa labo njengabantu bakaNkulunkulu abakhethiweyo. Yiyo labo kuwo wonke umlando ongcwele abavezwa njengabamemezela ukuthi “ithempeli leNkosi, ithempeli leNkosi siyilo thina.” Umlayezo omelene neJerusalema nethempeli ungumlayezo waseLawodikeya.

“Asikho isidingo sokumangala ngokuthi ibandla alivuswa ngamandla kaMoya oNgcwele. Abesilisa nabesifazane babeka eceleni isiyalo uKristu asinikezile. Intukuthelo nokuhaha kuyinqoba impi. Ithempeli lomphfumulo ligcwele ububi. Akukho ndawo kaKristu. Abantu balandela izindlela zabo eziphambeneyo. Abafuni ukulalela amazwi oMsindisi. Bazithathela izindaba ezandleni zabo siqu, benqaba ukusolwa nezixwayiso, kuze kususwe uthi lwesibani endaweni yalo, futhi ukuqonda okungokomoya kuphazanyiswe yimibono yabantu. Nakuba benganelisekile enkonzweni, bayazithethelela, bethi, ‘Ithempeli leNkosi, Ithempeli leNkosi yithi.’ Bawubeka eceleni umthetho kaNkulunkulu ukuze balandele ukukhanya komcabango wabo siqu.” Review and Herald, April 8, 1902.

Isithunywa sase siphakamisa izwi lomlayezo waso wokuxwayisa simelene nabakhwenyana kanye nomakoti, njengophawu lwendlela yokusebenza ethi “umugqa phezu komugqa,” ngoba umugqa wesiprofetho wezinsuku zokugcina uyakuba njengomugqa wesiprofetho wezinsuku zikaNowa, lapho babeganiselana khona ngaso lesi sikhathi lapho uzamcolo wokubhujiswa wawusuzochichima phezu kwezifiso zabo zezwe kanye namacebo abo.

“IBhayibheli limemezela ukuthi ezinsukwini zokugcina abantu bayobe bematasa begxile ezintweni zaleli zwe, enjabulweni nasekuzuzeni imali. Bayoba yizimpumputhe maqondana

namaqiniso aphakade. UKristu uthi, ‘Njengoba kwakunjalo emihleni kaNowa, kuyakuba njalo nokufika kweNdodana yomuntu. Ngokuba njengasemihleni engaphambi kukazamcolo babedla, bephuza, bendisa, bendiswa, kwaze kwaba lusuku uNowa angena ngalo emkhunjini, abaqaphelanga kwaze kwafika uzamcolo wabakhukhula bonke; kuyakuba njalo nokufika kweNdodana yomuntu.’ Matewu 24:37–39.

“Kunjalo nanamuhla. Abantu baphuthuma ekuphishekeleni inzuzo nasekuzitotoseni kobugovu sengathi akekho uNkulunkulu, akukho zulu, futhi akukho ukuphila kwangemva kwalokhu. Ezinsukwini zikaNowa isixwayiso sikazamcolo sathunyelwa ukuze sithuse abantu ebubini babo futhi sibabize ekuphendukeni. Kanjalo nomlayezo wokubuya kukaKristu maduze uklanyelwe ukuvusa abantu ekugxileni kwabo ezintweni zomhlaba. Uhlonselwe ukubavusela ukuqonda kwamaqiniso aphakade, ukuze balalele isimemo setafula leNkosi.

“Isimemo sevangelo kufanele sinikezwe emhlabeni wonke—‘kuzo zonke izizwe, nemindeni, nezilimi, nabantu.’ IsAmbulo 14:6. Umlayezo wokugcina wesixwayiso nowesihawu kufanele ukhanyisele umhlaba wonke ngenkazimulo yawo. Kufanele ufinyelele kuzo zonke izigaba zabantu, abacebile nabampofu, abaphakeme nabaphansi. ‘Phumani niye ezindleleni nasemikhawulweni,’ kusho uKristu, ‘futhi nibaphoqe ukuba bangene, ukuze indlu Yami igcwale.’” Christ’s Object Lessons, 228.

Ingxenywe yokugcina yesixwayiso igcizelwa endimeni eyedlule. Umlayezo omelwe njengezwi eliphikisana “nabo bonke abantu” uyivangeli eliphakade, eliveza isidingo sokuhlangabezana nezimfuno zevangeli ukuze kusindiswe umuntu. Imfuneko yokuqala yevangeli eliphakade ukwesaba uNkulunkulu, futhi lolo kwesaba lusekelwe eqinisweni lokuthi kwakuyizono zethu ezabeka uKristu, iNdodana kaNkulunkulu ophilayo, esiphambanweni.

Yonke ingxenywe yesithunywa esiya eJerusalema phakathi neminyaka yaso eyisikhombisa yenkonzo yayimelela ivangeli laphakade, elalilyelelo kanye lelo vangeli elamenezelwa eminyakeni eyisikhombisa uKristu aqinisa ngayo isivumelwano nabaningi kusukela ngonyaka ka-27 kuze kube ngonyaka ka-34. Futhi yilo ivangeli laphakade elimenezelwa ezikhathini ezimbili zokugcina zezinsuku zokugcina, futhi libhekiswe ngokukhethekile emlayezweni wemvula yamuva, lingumlayezo we-Islami woMaye wesithathu. Likhomba ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, ukuhlukaniswa kukakolweni nokhula, isimo saseLawodikeya sokhula, kanye nokusetshenziswa kathathu kwesiprofetho njengophawu lwendlela yokusebenza yemvula yamuva, ethi “umugqa phezu komugqa.”

Umlayezo weminyaka eyisikhombisa kulowo mlendo ubekwe ngokwesiprofetho phakathi “kwezinsuku zempindiselo” ezaziyingxenywe yokukhulunywa kokuqala ngqa ngomyalezo nomsebenzi kaKristu, futhi umlayezo nomsebenzi waKhe kuyakuphindwa ezinsukwini zokugcina yilabo abayizinkulungwane eziyikhulu namashumi amane nane. Bayobe sebewuhlonza umlayezo wabo ngaphakathi kwesimo sesiprofetho “sezinsuku zempindiselo kaNkulunkulu”. Kunezinhlobo ezimbili zeBhayibheli “zempindiselo” kaNkulunkulu ezimelelwe eZwini laKhe, impindiselo yaKhe phezu kwabantu baKhe kanye nempindiselo yaKhe phezu kwezitha zaKhe.

“izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zibonisa impindiselo kaNkulunkulu phezu kwabantu Bakhe abavukelayo, futhi leyo mpindiselo ihlanganisa ukunyathelwa phansi kwangokoqobo nangokomoya kwendawo engcwele kanye nebutho. Ngaphakathi komfanekiso wokunyathelwa phansi kwendawo engcwele nebutho, kubuye kuvezwe futhi umfanekiso wempindiselo kaNkulunkulu phezu kwezitha Zakhe. Ezinsukwini zokugcina impindiselo kaNkulunkulu ngokumelene nabantu Bakhe imelwe njengokuhlaza ngomlomo i-Adventism yaseLawodikeya emthethweni weSonto osuzayo maduzane. Kuleso sikhombiso impindiselo Yakhe phezu kweBabiloni lanamuhla nayo iyaqala.

Ukwahlulela okuphenyayo kwabaphilayo phezu kobu-Adventist baseLawodikeya, okulandelwa ukwahlulela kokugcina phezu kwesifebe saseTire nangesilo asigibelayo nesiwabusa, kungumlando wesiprofetho wezinsuku zokugcina, lapho kugwaliseka khona umphumela wawo wonke umbono. Wonke umbono kufanele usetshenziswe kulezo zikhathi ezimbili zesiprofetho, ngokuba indlela yemvula yamuva iwukusetshenziswa komugqa wesiprofetho phezu komunye umugqa wesiprofetho. Ekuqaleni kwaleyo mlando emibili uJesu wakhomba “isibonakaliso” esifakazela ukuthi labo abaphilayo ngaleso sikhathi basesizukulwaneni sokugcina somlando womhlaba.

Inkathi yokuqala yaqala lapho ukubekwa uphawu kwabangu-ikhulu namashumi amane nane ezinkulungwane kwaqala ngoSeptemba 11, 2001. Kungaphakathi kwalelo phawu lendlela lapho “isibonakaliso” uKristu asikhomba kuLuka 21 sabekwa khona.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Manje, bazalwane, uNkulunkulu ufuna sithathe isikhundla sethu kanye nendoda ethwala isibani; sifuna ukuthatha isikhundla sethu lapho ukukhanya kukhona khona, nalapho uNkulunkulu enike khona icilongo izwi elicacileyo. Sifuna ukulikhalisa icilongo ngezwi elicacileyo. Besisekudidekeni, futhi besisekungabazeni, namabandla asekulungele ukufa. Kodwa manje lapha siyafunda: ‘Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yase ikhala ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, seliyindawo yokuhlala yamadimoni, nesiboshwa sawo wonke umoya ongolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo’ [Isambulo 18:1, 2].

“Kulungile-ke, singakwazi kanjani noma yini ngalowo myalezo uma singekho esimweni sokuba sazi noma yini yokukhanya kwezulu lapho kufika kithi? Futhi siyoshesha nje ukwamukela inkohliso emnyama kunazo zonke lapho ifika kithi ivela komunye ovumelana nathi, lapho singenalo ngisho nocezwana lobufakazi bokuthi uMoya kaNkulunkulu umthumile. UKristu wathi, ‘Ngiza ngegama likaBaba, kodwa aningamukeli’ [bheka uJohane 5:43]. Manje, lowo kanye ngumsebenzi obulokhu uqhubeka lapha kusukela emhlanganweni waseMinneapolis. Ngokuba uNkulunkulu uthumela umlayezo ngegama lakhe ongavumelani nemibono yenu, ngakho-ke [niphetha ngokuthi] awunakuba umlayezo ovela kuNkulunkulu.” Sermons and Talks, volume 1, 142.