

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nesithupha

*Izikhathi Eziyisikhombisa zikaNebukadinesari: Indwangu Yesiprofetho
Evezayo Ubuqaba, UbuPapa, kanye ne-United States*

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Uphawu lukaNebukhadinezari esahlukweni sesine luyamangaza. “Izikhathi” zakhe “eziyisikhombisa” zazimelela izinkathi zesikhathi lapho ubuqaba (imihla ngemihla), kanye nobupapa (isiphambeko sencithakalo), kunyathela phansi indlu engcwele nebutho.

Ngase ngizwa oyedwa ongcwele ekhuluma; omunye ongcwele wathi kulowo ongcwele othile owayekhuluma: Koze kube nini umbono omayelana nomhlatshelo wansuku zonke, nesiphambeko sencithakalo, ukuba kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo? Daniel 8:13.

Ukugxotshwa “kokubili kwendawo engcwele kanye kwebandla,” okukhulunywe ngakho evesini leshumi nantathu, kumele “izikhathi eziyisikhombisa” ezazingezokugcina kwezimbili zokuthukuthela kukaNkulunkulu; futhi “izikhathi eziyisikhombisa” zikaNebukhadinezari zimelela “izikhathi eziyisikhombisa” ezazingezokuqala zokuthukuthela kukaNkulunkulu, kodwa kokubili kumelwe ngokwesiprofetho njengomugqa ofanayo.

Ngiyokwelulela phezu kweJerusema intambo yokulinganisa yaseSamariya, nesimiso sokulinganisa sendlu ka-Ahabi; ngiyesule iJerusema njengomuntu esula isitsha, esisula, asiphendule sibheke phansi. 2 AmaKhosi 21:13.

UDaniyeli isahluko sesishiyagalombili, nevesi leshumi nantathu, sikhuluma ngomugqa wesibili wokuthukuthela kukaNkulunkulu, njengalokho okwehliselwa phezu kombuso waseningizimu wakwaJuda, kuqalwa ngonyaka ka-677 BC. “Izikhathi eziyisikhombisa” zikaNebukadinesari zimelela umugqa wokuthukuthela kukaNkulunkulu wokuqala, njengalokho okwehliselwa phezu kombuso wasenyakatho wakwa-Israyeli, kuqalwa ngonyaka ka-723 BC. “Izikhathi eziyisikhombisa” zikaNebukadinesari zimelela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubuqaba bunyathela phansi indawo engcwele nebandla, kulandelwe iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubupapa bunyathela phansi indawo engcwele nebandla.

UbuPapa buyihedeni obufihlekile obembethwe ngesimemezelo sobuKristu. “Ubuhedeni obhaphathiziwe,” sengathi kunjalo. Akukho lutho olumele uKristu noma ubuKristu ebuKatolikeni. Umhlaba wafunda lelo qiniso emlandweni weNkathi Yobumnyama, kodwa kusukela ngo-1798, umhlaba usukukhohliwe. UbuPapa bunehliziyo efanayo neyobuhedeni. Inkolo nemikhosi yalezo zinkolo kuyefana ngokuphelele. Isahlulelo sikaNebukhadinezari “sezikhathi eziyisikhombisa” sasihlanganisa ukunikezwa kwakhe inhliziyu yesilwane. Inhliziyu yesilwane ayinikwa

yayiyinhliziyoy eyayimelela inkolo yobuhedeni, kungaba ubuhedeni obusobala noma ubuhedeni obufihlakele obusesimweni sobuKatolika. USister White uveza ukuthi udrako kuSambulo isahluko seshumi nambili unguSathane, kodwa ngomqondo wesibili uyisiRoma sobuhedeni.

“Ngaleyo ndlela, nakuba udrako, ngokuyinhloko, emele uSathane, ngencazelo yesibili uwuphawu lweRoma yobuqaba.” The Great Controversy, 439.

Isilo uNebukhadinezari asimelela “izikhathi eziyisikhombisa,” sasingesilo sikadrako izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bese siba yisilo sobuKhatholika kwezinye futhi izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Ekupheleni kwalezo zinsuku uNebukhadinezari uwuphawu lwe-United States, okuyinto ekugcineni engumprofethi wamanga. Ngokwesiprofetho uNebukhadinezari wayemele udrako, isilo, nomprofethi wamanga, okuyibo amandla amathathu ahlange akha iBabiloni elingokomoya, futhi aholela umhlaba e-Armagedoni. UNebukhadinezari umele iBabiloni elingokoqobo, futhi ngokwenza kanjalo wasetshenziswa njengophawu lwawo wonke la mandla amathathu akha iBabiloni elingokomoya lezinsuku zokugcina.

Ukuze kuqondwe uphawu olusanda kubonwa, kubalulekile ukuba kuqala kubekwe uNebukadinesari ngonyaka ka-1798, lapho umbuso wakhe ubuyiselwa ekupheleni “kwezikhathi eziyisikhombisa.” Sizomisa lolu phawu endleleni esahlukweni sesine sikaDaniyeli, ngaphambi kokuba siqale ukuqhubekela phambili esahlukweni ngendlela ehlekile kakhudlwana.

“Ngesikhathi sokuphela” ngo-1798, incwadi kaDaniyeli yavulwa, futhi incwadi yabe isigcwalisa injongo yayo yokwethula ukukhanya okwandayo okwakuyovivinya, kuhlanze, futhi kukhiqize izigaba ezimbili zabakhulekeli. Ukuvulwa kwencwadi kaDaniyeli kuphawula ukuqala kwenqubo yokuvivinya enezinyathelo ezintathu esekelwe emaqinisweni embulwa ngaleso sikhathi.

Wathi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi anamatheliswe ngophawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akekho noyedwa wababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Inhloso yesiprofetho yokuvulwa kwencwadi equkethe incwadi kaDaniyeli nencwadi yesAmbulo, iwukuvivinya isizukulwane esiphila ngesikhathi somlando lapho le ncwadi ivulwa khona. KuDaniyeli isahluko seshumi nambili, kukhonjwa iziprofetho zesikhathi ezintathu. Esokuqala siyiminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho amandla abantu abangcwele ayeyakuhlakazwa khona.

Kepha wena, Daniyeli, vala lawa mazwi, unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela; abanengi bayakugijima baye le nale, nolwazi luyakwanda. Khona mina Daniyeli ngabheka, bheka, kwema abanye ababili, omunye ngakolunye uhlangothi logu lomfula, nomunye ngakolunye uhlangothi logu lomfula. Omunye wayesethi kumuntu owembethe ilineni, owayephezu kwamanzi omfula, Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwalezi zimangaliso na? Ngase ngizwa lowo muntu owembethe ilineni, owayephezu kwamanzi omfula, lapho ephakamisa isandla sakhe sokunene nesandla sakhe sobunxele ezulwini, efunga ngaye ophila kuze kube phakade ukuthi kuyakuba yisikhathi,

nezikhathi, nengxenywe; kuthi lapho eseqedile ukuphihliza amandla abantu abangcwele, zonke lezi zinto ziyakuphela. Daniyeli 12:4–7.

Lezinye izikhathi ezimbili zesiprofetho esahlukweni seshumi nambili ziyizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye, kanye nezinsuku eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu.

Ngase ngizwa, kodwa angiqondanga; ngase ngithi, O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto? Yase ithi, Hamba indlela yakho, Daniyeli, ngokuba la mazwi avalawe futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyaqonda; kodwa abahlakaniphileyo bayakuqonda. Futhi kusukela esikhathini lapho umnikelo wansuku zonke uyakususwa khona, nokumiswa isinyanyiso esichithayo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Daniyeli 12:8–12.

Emavesini inkulumbo ethi “isikhathi sokuphela” ibhekiswe kuyo kabili futhi ichazwa njengendawo lapho amazwi kaDaniyeli ayeyokwambulwa khona. Amazwi ayisihloko sokwambulwa “ngesikhathi sokuphela” yilezo zikhathi ezintathu zesiprofetho: inkulungwane namakhulu amabili namashumi ayisithupha (isikhathi, izikhathi, nengxenywe), inkulungwane namakhulu amabili namashumi ayisishiyagalolunye, kanye nenkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Ezimbili zalezi zikhathi ezintathu zichazwa ngokuthi “izinsuku.” Ezimbili kulezi zintathu zaphela ngo-1798, kanti eyesithathu yaphela ekupheleni uqobo kuka-1843. Kukulona kanye ukuphela kuka-1843, ngokuba ivesi lithi, “ubusisiwe olindayo, aze afinyelele ku...”

Igama elithi “cometh,” lisho ukuthi uyafinyelela. Ngakho-ke ubusisiwe lowo olindayo, futhi ofinyelela osukwini lokuqala luka-1844. Isikhathi sokulibala somfanekiso wezintombi eziyishumi saqala ekudumaleni kokuqala emlandweni wamaMillerite, futhi lokho kudumala kwafika ngalo kanye usuku lokugcina luka-1843, futhi usuku lokugcina luka-1843 lufinyelela kulo kanye usuku lokuqala luka-1844. Isibusiso sokulinda saqala lapho isikhathi sokulibala siqala ekudumaleni kokuqala.

Kuningi kakhulu okusamele kuxoxwe ngakho kula mavesi, kodwa iphuzu esilicabangela lapha liyindima kaDaniyeli yokuprofetha. Inhloso yencwadi kaDaniyeli, uDaniyeli ayimele kulesi siqephu, ukuveza inqubo yokuvivinya enezinyathelo ezintathu lapho incwadi isuswa uphawu. UDaniyeli watshelwa ukuba ahambe ngendlela yakhe kuze kube yisikhathi sokuphela, lapho incwadi kwakufanele isuswe uphawu. Isiphetho sesahluko sigcizelela okuzokwenzeka lapho isikhathi sokuphela sifika.

Kepha hamba indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku. Daniyeli 12:13.

Incwadi kaDaniyeli kwakumelwe ime esabelweni sayo ekupheleni kwezinsuku zesiprofetho sikaDaniyeli.

“Lapho uNkulunkulu enika umuntu umsebenzi okhethekile ukuba awenze, kufanele ame esabelweni sakhe nasendaweni yakhe njengoba kwenza uDaniyeli, elungele ukuphendula ubizo lukaNkulunkulu, elungele ukugcwalisa injongo yaKhe.” Manuscript Releases, umqulu 6, 108.

Ngesikhathi sokuphela ngo-1798, uDaniyeli wema esabelweni sakhe, okuvezwa evesini leshumi nantathu ngokuthi “ekupheleni kwezinsuku.” Ukuphela kokuxoshwa kukaNebukadinesari kwesikhathi “esiyisikhombisa” kukhomba u-1798, ngoba kwaphela “ekupheleni kwezinsuku.”

Ekupheleni kwezinsuku mina Nebukadinesari ngaphakamisa amehlo ami ezulwini, nokuqonda kwami kwabuyela kimi, ngase ngimbusisa oPhezukonke, ngamdumisa, ngamhlonipha yena ophila kuze kube phakade, obukhosi bakhe buyibukhosi obuphakade, nombuso wakhe ukhona ezizukulwaneni ngezizukulwane; bonke abakhileyo emhlabeni babalwa njengabangelutho; futhi wenza ngokwentando yakhe empini yezulu, naphakathi kwabakhileyo emhlabeni; futhi akakho ongavimba isandla sakhe, noma athi kuye: Wenzani na? Ngaleso sikhathi ukuqonda kwami kwabuyela kimi; kwabuya kimi ngenxa yenkazimulo yombuso wami ukuhlonishwa kwami nokukhazimula kwami; abeluleki bami nezikhulu zami bangifuna; ngamiswa embusweni wami, nganezelelwa ubukhosi obukhulu kakhulu. Manje mina Nebukadinesari ngiyamdumisa, ngiyamphakamisa, ngiyamhlonipha iNkosi yezulu, yonke imisebenzi yayo iyiqiniso, nezindlela zayo ziyizahlulelo; futhi labo abahamba ngokuzidla iyakwazi ukubathobisa. Daniyeli 4:34–37.

Inkulumo ethi “ukuphela kwezinsuku” imele isikhathi sokuphela ngonyaka ka-1798.

UNebukhadinezari wayesesunguliwe embusweni wakhe ngaleso sikhathi, owawungaseyona ingxenye yomlando wezilwane zobuqaba nezobupapa. Ngaleso sikhathi, uNebukhadinezari wayemele umuntu oguqulwe ngokuphelele, futhi ngokwenza kanjalo wayemele isilo somhlaba sesiprofetho seBhayibheli esaqala ukubusa ngo-1798, futhi saqala njengewundlu, nakuba sasimiselwe ukuthi ekugcineni sikhulume njengodrako. Umele isilo somhlaba esasiyobusa iminyaka engamashumi ayisikhombisa engokomfanekiso ekugcwalisekeni kuka-Isaya amashumi amabili nantathu, njengoba nje nombuso wakhe ongokoqobo wabusa iminyaka engamashumi ayisikhombisa engokoqobo. Umfanekiso “uvaleke ngokuphelele.”

UNebukhadinezari umele isixhumanisi esingokwesiprofetho phakathi kwamandla amathathu amelwe encwadini yesAmbulo izahluko zeshumi nambili neshumi nantathu. Lapho abonakaliswa njengodrako, isilo sasolwandle, nesilo somhlaba. KweyesAmbulo ishumi nesithupha abonakaliswa njengamandla amathathu aholela umhlaba e-Armagedoni. “Izikhathi eziyisikhombisa” zikaNebukhadinezari zihlanganisa ndawonye zonke lezo zilo ezintathu, ngoba iBhabhiloni elingokoqobo lifanekisa iBhabhiloni elingokomoya, futhi lowo mugqa ofanayo wesiprofetho otholakala encwadini kaDaniyeli uyaqhubekiselwa encwadini yesAmbulo, ngoba lezi zincwadi ezimbili ziletha enye nanye ekupheleleni.

UNebukadinesari umelela u-1798 njengesixhumanisi sesiprofetho phakathi kukadrako, isilo, nomprofethi wamanga. U-1798 wawuyi-“sikhathi sokuphela” somyalezo wengelosi yokuqala kanye nomlando wamaMillerite. UWilliam Miller waholelwa ekubekeni sonke isakhiwo sakhe sesiprofetho phezu kokuqonda kwakhe ngodrako wobuhedeni nesilo sobuKatolika, kodwa

akazange abone i-United States njengesilo somhlaba nomprofethi wamanga. Wayekwazi ukubona umlando ongaphambi “kwesikhathi sokuphela” ngo-1798, kodwa ikusasa laliselikusasa. “Ngesikhathi sokuphela” ngo-1989, wonke la mandla amathathu ayeseyoqashelwa.

Ukuvulwa kwezimpawu kokuqondwa okungokwesiprofetho kukadrako nesilo ngo-1798, kumelwe nguMfula i-Ulai wezehluko zesikhombisa, zesishiyagalombili, nezesishiyagalolunye. Ukuvulwa kwezimpawu kokuqondwa okungokwesiprofetho kukadrako, isilo, nomprofethi wamanga ngo-1989, kumelwe nguMfula i-Hiddekel wezehluko zeshumi, zeshumi nanye, nezeshumi nambili. UNebukhadinezari umele ukuhamba kwengelosi yokuqala eyafika ngo-1798, futhi uyisifaniso sikaBelshazari omele ukuhamba kwengelosi yesithathu eyafika ngo-1989. Ngenxa yalesi sizathu, iphupho lesibili likaNebukhadinezari, esahlukweni sesine, limele umlayezo wengelosi yokuqala.

“izikhathi eziyisikhombisa” zikaNebukadinesari zaphetha “esikhathini sokuphela” ngo-1798, ngokufika komyalezo oyisixwayiso wokwahlulela okuzayo. “Ekupheleni kwezinsuku,” useyindoda eguqukile, ngaleyo ndlela emele uphondo lweRiphabhulikhi lwesilo somhlaba, ngesikhathi lwalunjengemvana. Ngesikhathi esifanayo umele uphondo lwamaProthestani aseFiladelfiya lwesilo somhlaba.

Njengenkosi yokuqala yaseBabiloni, uyisifaniso sikaBelshazari, inkosi yokugcina yaseBabiloni. Ukwahlulelwa kwakhe kwafaniswa ngokwesibonakaliso ngokwahlulelwa kukaNimrodi, kwase kuthi ngokunjalo kwaba yisifaniso sokwahlulelwa kukaBelshazari. Ukwahlulelwa kwakhe kwamela ukuvulwa kokwahlulela kophenyo ngo-Okthoba 22, 1844.

UNebukhadinezari inkosi, kubo bonke abantu, izizwe, nezilimi, abahlala emhlabeni wonke; ukuthula makwandiswe kini. Ngabona kukuhle ukwazisa izibonakaliso nezimangaliso uNkulunkulu oPhezukonke angenzele zona. Yeka ukuthi zinkulu kangakanani izibonakaliso zakhe! nokuthi zinamandla kangakanani izimangaliso zakhe! umbuso wakhe ungumbuso waphakade, nokubusa kwakhe kukhona kusukela esizukulwaneni kuye esizukulwaneni. Mina Nebukhadinezari nganginokuthula endlini yami, ngichuma esigodlweni sami: ngabona iphupho elangenza ngesaba, nemicabango embhedeni wami nemibono yekhanda lami kwangikhathaza. Daniyeli 4:1–5.

Iphupho lenza uNebukadinesari wesaba, futhi uphawu lomfanekiso walelo phupho lumelela ivangeli laphakade lengelosi yokuqala, eliyala abantu ukuba “besabe uNkulunkulu.”

Ngase ngibona enye ingelosi indiza phakathi kwezulu, inevangeli eliphakade lokushunyayelwa kubo abahlezi emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, ithi ngezwi elikhulu: Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; futhi khulekelani yena owenza izulu nomhlaba nolwandle nemithombo yamanzi. IsAmbulo 14:6, 7.

Ivangeli laphakade ingumyalezo onezigaba ezintathu: isigaba sokuqala, njengoba simelwe yingelosi yokuqala, siwukwesaba uNkulunkulu; isigaba sesibili siwukumnika inkazimulo; kanti esesithathu simelwe yihora lokwahlulela kwakhe. “Inkazimulo” imele isimilo, futhi elesibili elithi “yehla siye” endabeni yokuvukela kukaNimrode yilapho kwahlolwa khona isimilo somuzi nombhoshongo. Kwakuyisahlulelo sophenyo. Ukuhlangana kwebandla nombuso kuyisithombe

sesilo, futhi isigaba sesibili sikaNimrode sasikukubonakaliseni isithombe sesilo, kodwa isigaba sesibili sevangeli laphakade siveza ukukhazinyuliswa kwesimilo sikaNkulunkulu, hhayi esikaNimrode.

Ukwesaba kukaNebukadinesari kuwuphawu lovivinyo lokuqala, njengoba kwakunjalo nangokukhetha kukaDaniyeli ukungadli ukudla kwaseBhabhiloni, ngoba uDaniyeli wayemesaba uNkulunkulu. Ingelosi yokuqala yafika emlandweni ngo-1798, yabe isinikwa amandla ngo-Agasti 11, 1840. Iphupho likaNebukadinesari libeka ukufika komlayezo wokuqala esikhathini sokuphela ngo-1798.

Ngabona iphupho elangethusa, futhi imicabango embhedeni wami nemibono yekhanda lami yangikhathaza. Ngakho ngenza isimemezelo sokuba bonke abahlakaniphileyo baseBhabhiloni balethwe phambi kwami, ukuze bangazise incazelo yephupho. Khona-ke kwangena izanusi, nababhula ngezinkanyezi, namaKaledi, nabahlola imihlola; ngabalandisa iphupho phambi kwabo, kodwa abazange bangazise incazelo yalo. Kodwa ekugcineni uDaniyeli wangena phambi kwami, ogama lakhe linguBeltshazari, ngokwegama likankulunkulu wami, futhi okuye kukhona kuye umoya wonkulunkulu abangcwele; phambi kwakhe ngalandisa iphupho, ngathi: O Beltshazari, nduna yezanusi, ngoba ngiyazi ukuthi umoya wonkulunkulu abangcwele ukuwe, futhi akukho mfihlakalo ekukhathazayo, ngitshela imibono yephupho lami engiyibonileyo, nencazelo yalo. Daniyeli 4:5–9.

Ukufika kombiko wokuqala ngesikhathi sokuphela ngo-1798, omelwe ukwesaba kukaNebukadinesari, kuphawula isikhathi lapho incwadi kaDaniyeli kwakufanele ivulwe khona.

Kepha wena, Daniyeli, vala la mazwi, unamathisele incwadi ngophawu kuze kube sesikhathini sokuphela: abaningi bayakugijima baya le na le, nolwazi luyokwanda. ... Wayesethi, Hamba indlela yakho, Daniyeli: ngokuba la mazwi avalliwe futhi anamathiselwe ngophawu kuze kube sesikhathini sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi: futhi akukho noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:4, 9, 10.

Lapho incwadi kaDaniyeli ivulwa “ngesikhathi sokuphela”, abantu babizelwa ukuba beze bazohlola ukwanda kolwazi, futhi lolo bizo ekugcineni lwaveza izigaba ezimbili zabakhulekeli. Esinye isigaba sasingaqondi, kanti esinye sasiqonda. Izazi zaseBabiloni, ezimelelwa ngokuthi “abathakathi, izazi zezinkanyezi, amaKhaledi, nababhuli” zazingaqondi, kodwa uDaniyeli waqonda. “Izazi” zaseBabiloni zazingaqondi, ngakho-ke zimelela ababi. UDaniyeli wayemele abahlakaniphileyo.

Sizoqhubeka noDaniyeli isahluko sesine esihlokweni esilandelayo.

“Labo abangathembekile emsebenzini kaNkulunkulu bayaswela izimiso; izisusa zabo azinabunjalo obungabaholela ekukhetheni okulungileyo ngaphansi kwazo zonke izimo. Izinceku zikaNkulunkulu kufanele zizwe ngaso sonke isikhathi ukuthi zingaphansi kweso loMqashi wazo. Lowo owabuka idili elingcwele elangcoliswa nguBelshazzar ukhona kuzo zonke izikhungo zethu, egunjini lokubalela lezohwebo lomthengisi, nasendaweni yokusebenzela yangasese; futhi isandla esingelalo igazi ngokuqinisekile siloba ukunganaki

kwenu njengoba saloba isahlulelo esesabekayo senkosi ehlambalazayo. Ukulahlwa kukaBelshazzar kwalotshwa ngamazwi omlilo, ‘Ukalwe esikalini, wafunyanwa usweleka’; futhi uma nehluleka ukugcwalisa izibopho enizininikwe nguNkulunkulu, ukulahlwa kwenu kuyoba yikho lokho okufanayo.’ Messages to Young People, 229.