

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisithupha Nesishiyagalolunye

Ukwembulwa Komjikelezo Wezizukulwane: Izinengiso Ezine Zobu-Adventist

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2024-02-02

UNkulunkulu akaguquki nanini, ngakho-ke ubu-Adventist buyahlulelwa esizukulwaneni sabo sesine.

“Wase ebiza kumuntu owayembethe ilineni, owayenesitsha sikayinki sombhali eceleni kwakhe; iNkosi yasisithi kuye, Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda abubulayo akhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwawo. Kwabanye yathi ngizwile, Hambani nimlandele phakathi komuzi, nishaye; iso lenu malingahawukeli, futhi ningabi nasihawu: bulalani niphelise abadala nabasha, izintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; niqale endaweni yami engcwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.”

“UJesu usezophuma esihlalweni somusa sendawo engcwele yasezulwini ukuze agqoke izembatho zempindiselo, athulule ulaka lwaKhe ngezehlulelo phezu kwalabo abangazange basabele ekukhanyeni uNkulunkulu abanike kona. ‘Ngokuba isigwebo ngomsebenzi omubi asenziwa masinyane, ngakho inhliziyo yamadodana abantu igcwala kubo ukwenza okubi.’ Esikhundleni sokuthanjiswa ukubekezela nokubezelela isikhathi eside iNkosi ekubonisile kubo, labo abangamesabi uNkulunkulu nabangayithandi iqiniso baqinisa izinhliziyi zabo endleleni yabo embi. Kodwa kukhona imingcele ngisho nasekubekzeleleni kukaNkulunkulu, futhi abaningi bayaye bayidlule le mingcele. Sebeqe imikhawulo yomusa, ngakho-ke uNkulunkulu kumelwe angenelele avikele udumo lwaKhe uqobo.”

“Ngama-Amori iNkosi yathi: ‘Esizukulwaneni sesine bayobuyela lapha futhi; ngokuba ububi bama-Amori abukakagcwali.’ Nakuba lesi sizwe sasivelele ngenxa yokukhonza kwaso izithombe nokonakala kwaso, sasingakagcwalisi indebe yobubi baso, futhi uNkulunkulu wayengeke anike umyalo wokubhujiswa kwaso ngokuphelele. Abantu kwakumelwe babone amandla kaNkulunkulu ebonakaliswa ngendlela ecacile kakhulu, ukuze bashiywe bengenazaba. UMdali onobubele wayezimisele ukubekezelela ububi babo kuze kube yisizukulwane sesine. Khona-ke, uma kungabonakali ushintsho oluya kokungcono, izahlulelo Zakhe zaziyoqwehlela phezu kwabo.”

“Ngokunemba okungaphuthumi, oNgapheli usaqhubeka ebalala izizwe zonke. Ngenkathi umusa waKhe usanikwa kanye nezinxuso zokuphenduka, leyo akhawunti iyohlala ivuliwe; kodwa lapho izibalo sezifika enanini elithile uNkulunkulu alimisileyo, inkonzo yolaka lwaKhe iyaqala. I-akhawunti iyavalwa. Ukubekezela kobuNkulunkulu kuyaphela. Akusekho ukunxusela umusa ngenxa yazo.

“Umprofethi, ebuka phansi ezinkathini ezizayo, wabona lesi sikhathi sibekwa phambi kombono wakhe. Izizwe zalesi sikhathi zibe ngabemukeli bezihawu ezingakaze zibonwe ngaphambili. Zinikezwe okukhethwe kakhulu kwezibusiso zasezulwini, kodwa ukubhalwe ngazo ukwanda kokuzidla, ukuhaha, ukukhonza izithombe, ukweyisa uNkulunkulu, nokungabongi okuyisisekelo. Ziyashesha ukuvala i-akhawunti yazo noNkulunkulu.

“Kodwa okungenza ngithuthumele yilokhu: labo ababe nokukhanya okukhulu kakhulu namalungelo amaningi baye bangcoliswa ububi obubusayo. Bethonywe ukungalungi kwalabo ababazungezile, abaningi, ngisho nakulabo abathi babambelele eqinisweni, sebebande baba yizithukuthuku futhi bathathwa ngamandla umfudlana onamandla wobubi. Ukweyiswa okwenziwa yonke indawo ekukhonzeni kweqiniso nasebungweleni kuholela labo abangabambeleli eduze noNkulunkulu ekulahlekelweni inhlonipho ngomthetho waKhe. Ukuba babelandela ukukhanya futhi belalela iqiniso ngokusuka enhliziyweni, lo mthetho ongcewele ubuyobonakala uyigugu nakakhulu kubo lapho udelelwa kanjalo futhi ubekwa eceleni. Njengoba ukungahlonishwa komthetho kaNkulunkulu kuba sobala ngokwengeziwe, umugqa wokwahlukanisa phakathi kwabawugcinayo nezwe uba sobala ngokwengeziwe. Uthando ngemiyalo yobunkulunkulu luyakhula kolunye uhlangothi ngokwesilinganiso sokwanda kokudelelwa kwayo kolunye uhlangothi.”

“Inhlekelele isisondela masinyane. Izibalo ezikhula ngokushesha zibonisa ukuthi isikhathi sokuhanjelwa nguNkulunkulu sesicishe safika. Nakuba enganqikazi ukujezisa, nokho uyakwenza lokho, futhi ngokushesha. Labo abahamba ekukhanyeni bayobona izimpawu zengozi esondelayo; kodwa akumelwe bahlale ngokuthula, belindelele ukubhujiswa bengenandaba, beziduduza ngenkolelo yokuthi uNkulunkulu uyobavikela abantu baKhe ngosuku lokuhanjelwa. Kude nalokho. Kufanele baqonde ukuthi kuwumsebenzi wabo ukusebenza ngokuzikhandla ukusindisa abanye, bebheke kuNkulunkulu ngokukholwa okuqinile ukuze bathole usizo. ‘Ukukhuleka okushisekayo nokuphumelelayo komuntu olungileyo kunamandla amakhulu.’

“Imvubelo yobungcewele ayikalahlekelwa ngokuphelele amandla ayo. Ngesikhathi lapho ingozi nokudangala kwebandla kukhulu kakhulu, iqembu elincane elimile ekukhanyeni liyobe libubula likhala ngenxa yezinengiso ezenziwa ezweni. Kodwa ikakhulukazi imithandazo yalo iyokhuphuka ngenxa yebandla, ngoba amalungu alo enza ngokwesimilo sezwe.

“Imithandazo eqotho yalaba abambalwa abathembekile ayiyikuba yize. Lapho iNkosi iphuma njengomphindiseli, iyakuphuma futhi njengomvikeli wabo bonke abagcine ukukholwa ebumsulweni bako futhi bazigcina bengenabala ezweni. Kulesi sikhathi lapho uNkulunkulu ethembise ukuphindiselela abakhethiweyo baKhe, abakhala kuye imini nobusuku, nakuba ebabekezelela isikhathi eside.

“Umyalo uthi: ‘Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda abubulayo futhi akhalelayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’ Laba ababubulayo nabakhalayo babebambe phambili amazwi okuphila; babesola, beluleka, futhi bencenga. Abanye ababebehlazisa uNkulunkulu baphenduka, bathobisa izinhliziyi zabo phambi Kwakhe. Kodwa inkazimulo yeNkosi yayisukile kwa-Israyeli; nakuba abaningi babesaqhubeka ngezindlela zenkolo, amandla nobukhona Bayo kwakungekho.” Testimonies,

umqulu 5, 207–210.

Umfanekiso wokwahlulela kukaNkulunkulu uDade White awukhomba kulesi siqephu uwukwahlulela okwehliselwa phezu komuzi waseJerusalema, okuyiBandla lamaSabatha osuku lwesikhombisa ezinsukwini zokugcina. Ukwahlulela kuqedwa emthethweni weSonto, ngokuba kulapho isigxivizo sikaNkulunkulu nophawu lwesilo kugxivizwa khona. UHezekeli isahluko sesishiyagalombili ukhomba izinengiso ezine ezandayo. Ivesi lokuqala ligcizelela ukuthi umbono kufanele uqondwe nje ngaphambi kokuba umusa uphele, ngokukhomba usuku lwesihlanu lwenyanga yesithupha lonyaka wesithupha.

UHezekeli wayengadingi ukufaka lelo phuzu lomlando eliyisithenjwa. Wayengabhala nje kalula athi, “Kwase kuthi, ngihlezi endlini yami, abadala bakwaJuda behlezi phambi kwami, isandla seNkosi uJehova sehlela phezu kwami lapho.” Iqiniso lokuthi wafaka isithenjwa sosuku olungaphambi kuka-“666,” liyisithenjwa sesiprofetho kubafundi besiprofetho. Isithenjwa salabo abanokunqoba phezu kwenani legama lesilo bayazi “666,” siyisici seSambulo sikaJesu Kristu, esambulwa ngokwethulwa uphawu lwaso nje ngaphambi kokuba ukuvalwa kwesikhathi somusa kufike. Lokhu bayakwazi, ngoba bangabantu bakaNkulunkulu, okuthi ngokukaPetru, “ezikhathini ezedlule babengebona abantu bakaNkulunkulu.”

Ku-1 Petru isahluko sesibili, abantu asebeyibo manje abantu bakaNkulunkulu, “sebeyizwile ukuthi iNkosi inomusa.” Yibo labo abaye “badla” ngokwesiprofetho izwi likaNkulunkulu, ngokuphambene nalabo abenqaba ukudla izwi likaNkulunkulu. Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi kuJohane isahluko sesithupha, uJesu wanikeza umlayezo wokuthi abafundi baKhe kumelwe badle inyama yaKhe baphuze negazi laKhe. Kuleso sahluko abafundi abenqaba ukudla inyama yaKhe nokuphuza igazi laKhe, benza kanjalo evesini lamashumi ayisithupha nesithupha.

Kusukela ngaleso sikhathi abaningi kubafundi bakhe babuyela emuva, bengahambi naye futhi. Johane 6:66.

Abahlakaniphileyo abadla inyama futhi baphuze igazi likaKristu ezinsukwini zokugcina bayaqonda ukuthi uKristu, njengoPalmoni, unguMbali Wezinombolo OyiMangaliso, futhi bayasibona isibonakaliso saKhe lapho sethulwa. Inombolo ethi “665,” evesini lokuqala likaHezekeli isahluko sesishiyagalombili, ikhona lapho, kunoma ubani ofisa ukubona, ikhombisa okungenani amaphuzu amabili abalulekile esiprofetho. Elokuqala ngelokuthi umlayezo kufanele uqondwe njengohlanganisa isikhathi esingaphambi komthetho weSonto. Elesibili ngelokuthi inombolo ethi “666” itholakala kwelinye lamavesi amabili kuphela encwadini yesAmbulo, elichazwa ngokuthi “abahlakaniphileyo” bayakuqonda ezinsukwini zokugcina.

Nabu ubuhlakani. Onokuqonda makabale inani lesilo, ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:18.

“Abahlakaniphileyo” abaqonda ukwanda kolwazi ezinsukwini zokugcina, lapho iSambulo sikaJesu Kristu sesivuliwe, bayokwazi ukuthi “666” iwuphawu olubalulekile lwesiprofetho, ngokuba bayobe sebelunqobile lolo nani. Ngakho-ke uHezekeli wethula ekuhlubukeni okwandayo

esahlukweni sesishiyagalombili, okumelwe yizinengiso ezine ezikhulayo. Esokugcina sikhomba abayiziwula njengabakhothamela ilanga, ngaleyo ndlela siphawule ukwahlulelwa kweJerusalema (ubu-Adventist), ezinsukwini zokugcina. Lokho kwahlulelwa kwenzeka esizukulwaneni sesine. Lezo zinengiso ezine ziyizimpawu zezizukulwane ezine zobu-Adventist baseLawodisiya.

Isizukulwane sokuqala saqala ngo-1863, ngokuvukela isifungo sikaMose esithi “izikhathi eziyisikhombisa.” Eminyakeni engamashumi amabili nanhlanu kamuva, ukuvukela kuka-1888 kwabonakaliswa. Eminyakeni engamashumi amathathu nanye kamuva, kwenzeka ukuvukela kuka-1919, okumelelwe yincwadi ka-W. W. Prescott ethi, “The Doctrine of Christ”. Eminyakeni engamashumi amathathu nesishiyagalombili emva kwalokho, ngo-1957, kwenzeka ukuvukela okumelelwe yincwadi ethi, “Questions on Doctrine”. Manje sizoqala ukubonisa ukuthi kungani lezi zimpawu ezine zihambisana nalezo zinengiso ezine zikaHezekeli isahluko sesishiyagalombili.

Ngo-1863, ubu-Adventism baseLawodikeya bangenisa ishadi elisha ukuba lithathe indawo yamashadi amabili ayeyizigwaliseko zomyalo okukuHabakuki isahluko sesibili wokuthi, “bhala umbono, uwenze ucace ematafuleni.” Ishadi lika-1863 lasusa “izikhathi eziyisikhombisa” emfanekisweni wesiprofetho, njengoba zazikula mashadi amabili angcwele kanye no-1260, 1290, no-1335. Encwadini kaHabakuki umyalo wakhomba ukuthi amatafula (ebunyeni obuningi) ayeyoshicilelwa ngendlela yokuthi, “ogijimayo afunde kuwo.” Ishadi lika-1863 laliphambuke kakhulu kulokho obekuqondisiwe, kangangokuthi kwakudingeka incwajana yencazelo ihambisane nalo. Kwakungeke kwenzeke ukubuka ishadi lika-1863 bese “ugijima” ngaphandle kwencwajana eyengeziwe.

INkosi yangiphendula, yathi: Bhala umbono, uwubeke ngokucacileyo emacwecweni, ukuze ofundayo agijime. Habakuki 2:2.

Ishadi lika-1863 laliwumbombayi elaklanyelwa ukufihla iqiniso, njengoba nje uWilliam Miller akubona ephusheni lakhe. La mashadi amabili angcwele ayewuphawu lwesivumelwano uKristu asenza nabantu ababesanda kuthatha isikhundla njengephondo leqiniso lamaProthestani lesilo sasemhlabeni. Lawo mashadi amabili ayemele uphawu lobudlelwane besivumelwano phakathi kwamaMillerite noKristu, owafika ngokuzumayo ethempelini laKhe ngo-1844; futhi lapho efika, wafika njengoMthunywa weSivumelwano. U-Israyeli wasendulo ufanekisa u-Israyeli wanamuhla, futhi lapho uKristu ekhipha u-Israyeli wasendulo ebugqilini baseGibhithe, wayefanekisa isikhathi lapho ayeyokhipha khona u-Israyeli wanamuhla ebugqilini beminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa. USisi White ugcizelela ngokuphindaphindiwe le milando emibili njengemilando ehambisanayo.

“Phezu kwethu kukhanya ukukhanya okuqoqiwe kwezizukulwane ezadlula. Umlando wokukhohlwa kuka-Israyeli ugciniwe ukuze sikhanyiselwe. Kule nkathi uNkulunkulu ubeke isandla saKhe ekuziqoqeleni kubo uqobo abantu abavela kuzo zonke izizwe, imindeni, nezilimi. Enhlanganweni yokufika kwakhe usebenzile ngenxa yefa laKhe, njengalokho asebenza ngakho kuma-Israyeli ekubaholeni bephuma eGibhithe. Ekudumazekeni okukhulu kuka-1844 ukholo lwabantu baKhe lwavivinywa njengoba kwaba njalo olwamaHeberu eLwandle oluBomvu.” Testimonies, volume 8, 115, 116.

Lapho iNkosi ingena esivumelwaneni no-Israyeli wasendulo, yanika izibhebhe ezimbili ukuba zimelele ubudlelwane besivumelwano. Lapho iNkosi ingena esivumelwaneni no-Israyeli wanamuhla, yanika izibhebhe ezimbili ukuba zimelele ubudlelwane besivumelwano. Izibhebhe ezimbili zeMiyalo Eyishumi zifanekisa izibhebhe ezimbili zikaHabakuki. Yazinika lezo zibhebhe ezimbili kungakabiphi emva kokuwela uLwandle oluBomvu, uDadewethu White akuvumelanisa nokudumazeka okukhulu kuka-1844. Kungakabiphi emva kuka-1844, ngokomlando wesiprofetho, iNkosi yakhipha isibhebhe sesibili. U-Israyeli wasendulo wenziwa abagcini bomthetho kaNkulunkulu, kanti u-Israyeli wanamuhla wenziwa abagcini hhayi bomthetho kaNkulunkulu kuphela, kodwa nalamawiqiniso amakhulu esiprofetho.

“UNkulunkulu ubize ibandla laKhe kulesi sikhathi, njengoba wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngommese omkhulu weqiniso, imiyalezo yezingelosi zokuqala, zesibili, nezesithathu, ubahlukanisile namabandla kanye nezwe ukuze ababuyisele ekusondelaneni okungcwele naYe. Ubenze abagcini bomthetho waKhe futhi ubanikile amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphantsi u-Israyeli wasendulo, lokhu kuyithemba elingcwele okumelwe lidluliselwe emhlabeni.” Testimonies, volume 5, 455.

Imiyalo emibili yokuqala ikhomba inzondo kaNkulunkulu ngokukhonza izithombe, futhi kuleyo Miyalo emibili yokuqala uyachaza ukuthi ukwahlulela kufinyelela esizukulwaneni sesithathu nesesine, ngoba uchaza ukuthi unguNkulunkulu onomhawu.

“Umthetho awukhulunywanga ngalesi sikhathi ukuze uzuze amaHeberu kuphela. UNkulunkulu wabahlonipha ngokubenza babe ngabagcini nabalondolozisi bomthetho waKhe, kodwa wawufanele ugcinwe njengesibambiso esingcwele somhlaba wonke. Izinyalezo zeMithetho Eyishumi zifanele sonke isintu, futhi zanikezwa ukuba zibe ukufundisa nokubusa kwabo bonke. Izinyalezo eziyishumi, ezimfishane, ezibanzi, nezinegunya, zihlanganisa umsebenzi womuntu kuNkulunkulu nakowakwakhe; futhi konke kusekelwe phezu kwesimiso esikhulu esiyisisekelo sothando. ‘Wothanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, nangawo wonke amandla akho, nangayo yonke ingqondo yakho; nomakhelwane wakho njengoba uzithanda wena.’ Luka 10:27. Bheka futhi kuDuteronomi 6:4, 5; Levitikusi 19:18. EMiyalweni Eyishumi lezi zimiso zifezwa ngokuningiliziwe, futhi zenziwa zisebenze esimweni nasezizindeni zokuphila komuntu.

“Awuyikuba nabanye onkulunkulu ngaphandle Kwami.’

“UJehova, ongunaphakade, ozivelelayo ngokwakhe, ongalwanga, yena uqobo enguMthombo noMlondolozisi wakho konke, nguye yedwa ofanele ukuhlonishwa nokukhonzwa okuphezulu kunakho konke. Umuntu uyenqatshelwa ukunikeza noma yiluphi olunye uthingo indawo yokuqala othandweni lwakhe noma enkonzweni yakhe. Noma yini esiyigugu esivame ukuyazisa ngendlela ethambekele ekwehliseni uthando lwethu ngoNkulunkulu noma ekuphazamiseni inkonzo emfanele Yena, yilokho esikwenzayo unkulunkulu.”

“Ungazenzeli isithombe esibaziweyo, noma umfanekiso wanoma yini esezulwini phezulu, noma esemhlabeni phansi, noma esemanzini angaphansi komhlaba; ungakhothami kukho, futhi ungakukhonzi.”

“Umthetho wesibili uyakwenqabela ukukhonza uNkulunkulu weqiniso ngezithombe noma ngemifanekiso. Izizwe eziningi zabahedeni zazisho ukuthi izithombe zazo zaziyizifaniso noma izimpawu nje kuphela okwakukhonzwa ngazo ubuNkulunkulu, kodwa uNkulunkulu umemezele ukuthi ukukhonza okunjalo kuyisono. Umzamo wokumela oPhakade ngezinto ezibonakalayo wawungehlisa umqondo womuntu ngoNkulunkulu. Inggondo, isuswe ekupheleleni okungenamkhawulo kukaJehova, yayiyodonselwa esidalweni kunoMdali. Futhi njengoba imibono yakhe ngoNkulunkulu yayiyokwehliswa, kanjalo nomuntu wayeyokonakala.”

“Mina, Jehova uNkulunkulu wakho, nginguNkulunkulu onomhawu.’ Ubudlelwane obuseduze nobungcewele bukaNkulunkulu nabantu baKhe buvezwa ngomfanekiso womshado. Njengoba ukukhonza izithombe kuwukuphinga ngokomoya, ukungamthokozisi kukaNkulunkulu ngakho kubizwa ngokufaneleyo ngokuthi umhawu.” Patriarchs and Prophets, 305, 306.

Umhawu lukaNkulunkulu lubonakaliswa ngokukhethekile ekulweni nokukhonza izithombe, futhi akusikho ukuzenzakalela ukuthi isinyanyiso sokuqala kuHezekeli isahluko sesishiyagalombili siyisifaniso “somhawu.”

Kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, ngihlezi endlini yami, nabadala bakwaJuda behlezi phambi kwami, isandla seNkosi uJehova sehle phezu kwami khona lapho. Ngase ngibona, bheka, isifaniso esasinjengokubonakala komlilo: kusukela ekubonakaleni kwezinqe zakhe kwehle kwaba ngumlilo; kusukela ezinqeni zakhe kwenyukela phezulu kwaba njengokubonakala kokukhazimula, njengombala we-amberi. Wayeselulela phambili isimo sesandla, wangibamba ngengidze yezinwele zekhanda lami; umoya wangiphakamisa phakathi komhlaba nezulu, wangiletha emibonweni kaNkulunkulu eJerusalema, emnyango wesango langaphakathi elibheke ngasenyakatho; lapho kwakukhona isihlalo somfanekiso womhawu, ovusa umhawu. Futhi, bheka, inkazimulo kaNkulunkulu ka-Israyeli yayikhona lapho, njengombono engangiwubonile ethafeni. Wayesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ubheke ngasenyakatho. Ngase ngiphakamisa amehlo ami ngibheke ngasenyakatho, bheka, ngasenyakatho esangweni le-altare kwakukhona lo mfanekiso womhawu emnyango. Hezekeli 8:1–5.

Isithombe somhawu siyisokuqala kwezine zezinengiso ezikhulayo uHezekeli aziboniswayo. Isithombe somhawu simelela ukuqala kwesokuqala ezizukulwaneni ezine zokuvukela okukhulayo ngaphakathi ko-Adventism. Isizukulwane sokuqala saqala ngo-1863.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngamunye wabaprofethi basendulo wakhuluma kancane ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezi zinto zabelehle bona ukuba zibe yizibonelo; zalotshwa ukuba zixwayise thina esehlelwe yikuphela kwezikhathi zomhlaba.’ 1 Korinte 10:11. ‘Abazange bakhonzele bona uqobo, kodwa bakhonza thina ngalezo zinto enizibikelwe manje yilabo abashumayela ivangeli kini ngoMoya oNgcwele othunywe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibona.’ 1 Petru 1:12....”

“IBhayibheli iqongelele futhi yabophela ndawonye ingcebo yayo ngenxa yalesi sizukulwane sokugcina. Zonke izenzakalo ezinkulu nazo zonke izenzo ezinesizotha zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi ziyaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.