

IZIMPI ZEMVELAPHI

Umgwaqo oya Enkululekweni

Adrian Ebens

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Ihunyushwe ngu

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Lencwadi ngiyinikele

Ubaba wami othandekayo u-Abel,
ongifundise ukuma ngesibindi,
ukuthi ngithembeke njalo, ngiqede
into engiqalayo, nokuthi ungalokothi
ubekezele ukungabi nabulungiswa

Umama wami u-Evelyn, ungifundise
ukuba ngingaphezi ukuba
namaphupho, ukuthanda indalo,
ukucabanga, nokuthi ngiphe
ngesihle njalo.

Udadewethu othandekayo u-Karen, uhambe nami
ohambweni lwami ebuntwaneni,
nangokuthi esikhathini esiningi wayesebenzisa
ukuhlakanipha kwakhe ukungihlekisa

ISahluko 1. Imibuso emibili - Imvelaphi iyalahleka

1. Isihlahla seDuracell

Ikamelo lalikhanyiswe kancane. Odongeni olulodwa kwakukhona izithombe ezimbalwa, umfanekiso womculi *we-pop* nomunye nje umthandi womdlalo. Lezi zithombe kwakuyifastela elilethela eqinisweni elilangazelwayo. Ngakolunye udonga kwakukhona itafula elalinezincwadizesikole, isici esasiyinhloko saleli tafula kwakuyinqubo encane enamandla amangalisayo. Ngempela kwakuligumbi lomuntu omusha owayetshengisa izimpawu zokufisa yebo nokuba namaphupho.

Kwakunempi enkulu yayivunguza enhliziyweni yami, impi ngekusasalami, umzuzwana weqiniso. “Angizange ngacabanga ukuba ngingenza into enje,” ngakububula lokhu ngibheke phansi. Umqondo wami, nokuzibona kwami kwakuvivinywa kakhulu. Lempi yayinkulu ngangokuthi ngafuna induduzo ezithombeni zami, ezazingisiza esikhathini esiningi esidlule ukuguqula ingqondo yami ekuvuneni okuningi ebesengikuvuna.

Ithemba laseliphela ngempela. Ingqondo yami ibamba nanoma yini ukuzinzisa isimo sami esiphazamisekile: ezemfundo, ezemidlalo, nje ukuchaza ezinye zezinto engangibambelela kuzo, kodwa manje zazingena mandla okungisiza. Ifu elivuthayo lehla phezu kwami laqala ukukhama wonke amaphupho enganginawo. Lakhahlela lavula indawo eyigugu kakhulu kimi enhliziyweniyami, lantshontsha yonke ingcebo ebilapho, emva kwalokho lalanda igumbi elingcwele kunawo wonke – ithemba.

Ngangikhulume nomama ngendlela engangizithembise ukuba ngeke ngiphinde. Lena kwakuyindlela yokugcina eyangenza ngaqaphela ukuthi angisiye umuntu engangifisa ukuba nguye. Ngangingazithandi, ngangifuna ukushintsha, kepha ithemba lalingekho.

Ukucindezeleka. Ukucindezelekayisiqaliseko esikhulu kunazo zonke ezihlukumeza umphakathi namhlanje. I-World Health Organization ithi:

Ukucindezeleka kuyimbangela ehlelaphambili yezifo nokukhubazeka emhlabeni jikelele. Bangaphezu kwezigidi ezingu-300abantu abaphila nokucindezeleka, futhi kunyukengo-18% phakathi kweminyaka u-2005 no-2015.

Zama ukuqondaubukhulu balenkinga ngalezibalo ezithathwe ngo-2011:

- Izigidi zabantu abazibulala ngonyaka. Lokhu kuchaza ukuthi kufa umuntu emva kwamasekhondi angu-40, noma 3000 yabantu ngosuku.
- Koyedwa othatha impilo yakhe, abangamashumi amabili (20) bazama ukwenza njalo. Lokhu kuchaza ukuthi 60,000 wabantu bazama ukuzibulala ngosuku.
- Emhlabeni jikelele, inani labantu abazibulala lenyuke ngo-60% ngeminyaka engamashumi amahlanuedlule – ikakhulukazi emazweni athe ukuthuthuka.
- 60% yabantu abazibulala e-Asia. Inani elingango 40% livela e-China, India neJapan, ngokwe-WHO.¹

Ingabe kuqhubekani na emhlabeni? Ingabe yini ecindezelana kangaka ngempilo ukuthi izigidi zabantu zikhethe ukufa kunokubhekana nolunye usuku?

Encwadini yakhe ebizwa *Mind Game*, uPhillip Day unikeza umusho owambula okuningi:

Ezikhathini ezidlule, amalunga womndeni akhathalayo ayebliganyelandawonye anike ngenkuthazo kocindezelekile ngokukhuluma ngezinto... Namhlanje, ngokubhidlizwa kwemindeni, nokwehliselwa phansi kwenkolo, nokuhlukaniswa kwemindeni eminingi ngenxa yesivinini esikhulu sempilo ngekhlunyaka-21st, ukuhlolwa kwengqondo sekuze kwathatha umsebenzi owawenziwa yizihlobo ezikhathalayo noma umfundisi webandla lasekhaya.

¹<https://www.medicalnewstoday.com/articles/234219.php>

Ngiyakholwa ukuthilokhu kube nomphumela ongemuhlanga neze emphakathini wethu.²

U-Phillip Day unikeza ngamaphuzu amathathu: (1) ngokubhidlizwa kwemindeni; (2) nokwehliselwa phansi kwenkolo; (3) nokuhlukaniswa kwemindeni eminingi ngenxa yesivinini esikhulu sempilo ngekhulunyaka-21. Iphuzu eliyinqikithi ngelokubhidlizwa kwemindeni. U-David Van Biema ephawula ngalokhu wakhuluma wathi:

Isizukulwane esingazange safana nezinye sesikhona, lapho khona izigidi zinophawu losizi olukhulu. Singabantwana abasuka emakhaya lapho abazali behlukene. Bahamba phambili ngesiko elibukeka lingenakuphela.³

U-Jim Conway encwadini yakhe *Adult Children of Legal and Emotional Divorce* uchaza ngokugqamile ubuhlungu nokulahlekelwa okufika ezinkulungwane zabantu ngenxa yekhaya elabhidlika, kungaba ngokusemthethweni noma ngokwemizwa. Enye yamaphuzu akhuluma ngawo kungukungalonolozeki nemibuzo ehlezi njalo ikhona yokuthi “Ngingubani na?” nokuthi “ingabe ngilungele ukuba ngithandwe na?”⁴

Lemibuzo ithola umsuka wayo enkingeni yoluntu – ukuba nokubaluleka noma nesisindo. Ingabe ukhona yini ongikhathalelayo yini? Ingabe nginaso yini isisindo? Ingabe lemibuzo ithole ukuzibandakanya nengqondo yoluntu kanjani? Ukuze siphendule lombuzo kudingeka ukuba siphindele kwasekuqaleni.

Ngokushesha nje u-Eve wazifika ebhekane nesihlahla ababenqatshelwe sona. “Kungani uNkulunkulu esinqabele ukuba sidle kulesi sihlahla?” wazibuza. Isithelo sasibukeka, simnxusa simbizela phambili. Masinya nje wezwa iphimbo livela esihlahleni. USathane, ebona ithuba lakhe, wamlinga esebenzisa inyoka: “Ngempela uNkulunkulu ushilo yini ukuthi: ‘Ningadli emithini yasensimini,’ na?” USathane uyamheha ukuze ezifake empikisanweni, uphinde amenze ukuba abenokungabazangokuthi uNkulunkulu uqinise kangakanani ngezwi lakhe.

²Phillip Day, *Introduction* - <http://www.campaignfortruth.com/Eclub/100702/depressionandsuicide.htm>

³David Van Biema, “Learning to Live with a Past that Failed,” *People*, May 29, 1989, p 79.

⁴Jim Conway, *Adult Children of Legal or Emotional Divorce*, (Monarch Publications, 1990) p 53.

Kwezempikiswano nokucabanga, uSathane wayengeyona intanga ka-Eva. Uma sengeza kulokhu ukusetshenziswa kwezikhali ezingajwayelekile zokudukisa nobumnyama, lempi yayizoba mfishane vele, uma nje u-Eva wayezoyingena ngokuvula umlonyana wakhe.

“Singadla izithelo zemithi yasensimini, kepha ngezithelo zomuthi ophakathi nensimu uNkulunkulu ushilo ukuthi: ‘Ningazidli, ningazithinti ukuba ningafi.’”⁵ U-Eva wamukela insalela ngokuphinda amazwi ayekhulunywe nguNkulunkulu, kepha manje usesenkingeni ejulile. Ngokufisa ukwazi kwakhe, kuhlanganiswa nensalela evela kuSathane kwamshiya engalindele umusho owavela owawumangalisa, “Aniyikufa nokufa;”⁶

Wake wabanengxoxo nomunye umuntu, esingayibiza impikiswano ‘elula’ uzizwe ngathi uphethe isimo ngaphambi kokuthi baveze kuwe into obungayilindele? Into eyenza ingqondo yakho ithi ukuma kancane? Hhayi ngoba besho into ejule ngaleyo ndlela noma engukukhanya, kodwa nje obungayilindelanga ukuthi ivele kubo. Ukuthi bengakhuluma into enjalo ngesibindi akuzange kwavela kuwe.

USathane, ebona ukuthi isilwane sakhe sesibanjiwe ngokunemba okumangalisayo, washaya isibhakela sakhe sokugcina esokunqoba. “...kepha uNkulunkulu uyazi ukuthi mhla nizidla, kuyakuvuleka amehlo enu, nibe njengoNkulunkulu, nikwazi okuhle nokubi.”⁷

Ukufunda lamavesi ambalwa kufana nokudlula idolobha elincinyane; ngokuphazama kweso nje ungaphuthelwa. Umbono eza ngawo uSathane ku-Eva wawuthwele imbewu yesiqalekiso esihlupha bonke abantwana baka Adamu— umzabalazo wokubaluleka. Umbono obuzwakala sengathi ungakhulula nguwona oletha isiqalosamaketango agqilaza umphefumulo womuntu ebumnyameni nasenhluphekweni. Ungangathembi, kepha qhubeka ufunda uma sendlala lombono othi “aniyikufa nokufa,” ubheke izithelo zawo, ubone indima edlalwe ngulombono kuze kuvele umbuzo othi “ingabe ukhona yini umuntu okhathalayo ngami na? Nokuthi “ingabe ngifanelwe luthando na?

⁵Genesis 3:2,3

⁶Genesis 3:4

⁷Genesis 3:5

Ngiyakhumbula ngisaneminyaka eyisishiyagalombili, udadewethu wayenonodoli owawukhala, ehleke ephuze nobisi. Kwakumele efake amabhethri ambalwa nje ngasemuva aqale ukwenze konke. Kwakuzodlula amahola ejatshuliswa yilonodoli usisi. Ngangifisa ukuba ngimunikeinja imudle ngoba ukukhala kwawo kwabayiscefe emuva kwesikhathi, kodwa ngacabangisisa ngoba phela ngingafuni ukuzwa udadwethu ekhala ngisho ihola nje. Lomntwana wayenempilo ngokufaka ibhethri ambalwa ngasemuva, lona nguwo kanye umbono uSathane wayezama ukuwudayisela u-Eva. Nakhu ayekusho u-Eva, akumele uzihluphe ngokushiwo ngomunye umuntu, wena unokuphila ngokwakho. Ungenza okufisayo kanti akukho okuzokwenzeka kuwe, ngoba unokuphila ngaphakathi kuwena.

Angeke ufe, uma nje uzoqhubeka uze kulesi sihlahla ukuzogcwalisa ibhethri lakho, konke nje kuzohamba kahle.

Ungacabanga nje ingane enezinyanga eziyishuminesishiyagalombili ithi ebazalini bayo, “Ngicabanga ukuthi sengingaziphandela, sengikhulile manje, bengikhuluma nomfanekiso (womuntu) osengadini ngasemuva uthi nginamandla ngaphakathi kimina, azongigcina ngiphila, anakekele zonke izinswelo zami, ngako-ke ngiyabonga ngalolonke usizo lwenu, mhlambe ngolunye usuku sobuye sixoxe.” Lokhu yikho okwenzakala ku-Adamu beno-Eva ensimini. Lombono othi ***anizukufa nokufa*** wahluthula ukuncika ngokuphelele kwabo kuYise oseZulwini. Wahlasela izisekelo zokuthi bangobani njengabantu. Wenza imvelaphi yabo idideke, nokubaluleka kwabo njengabantwana bakaNkulunkulu. Kungani na u-Adamu no-Eva babengamane baqaphele iphutha labo bephindele esikhundleni lapho khona bezibona ukuba bancike kuYise ngayo yonke indlela? Ngifisa sengathi kwakulula ngaleyondlela, kepha umphumela wokukholwa umbono othi ***anizukufa nokufa*** ngoba ninamandla ngaphakathi kini, noma nje isikhashana nje, ukwazi ukusenza ukuthi singasabi siphindela ebumnandini nasenjabulweni yakuqala etholakala ebudlelwaneninoNkulunkulu. Sizokhuluma kabanzi ngalokhu ekugcineni, kodwa manje, masiphindelenikulesi sihlahla.

Qaphelisisa isiphakamiso sikaSathane, esithi uma bedla lesisithelo, amehlo abo azovuleka-nje, ezingeni eliphakeme lokuphila. Lokhu kuchaza ukuthi, asigcini ngokuba namandla ngaphakathi kithina, kodwa nomhlaba ngokwawo unezinto

ezinamandla, ezithi uma singazizuka, zenze umuntu ebenamandla angaphezulu. Siyakwamukela ezweni lemfuyo nempahla.

Ku-Genesis 3:4,5, uSathane uvangela ngamandla ukuba ezuze abalandeli kulombuso wakhe omusha. Uletha isiphakamiso sombuso othembisa amandla nokwaneliseka kubo bonke ababezowamukela. Lombuso umi ezisekelweni ezimbili:

1. Unokuphila ngaphakathi kuwena, okwenza ube ngozimele, unganciki nakunoma ngubani omunye noma umphathi.
2. Indawo esizungezile inabantu, nezinto othi mawuziphethe, zikwazi ukusenza sibe namandla ngaphezu kwalokhu, sihlakaniphe ngaphezu kwalokhu, seneliseke ngaphezu kalokhu ekuphileni.

Ngalesi sihlahla solwazi, uSathane wayenikela ngempilo yebhetri; impilo engadingi mphathi ongaphandle kwayo, ngakho isihloko salesi sahluko – isihlahla se-*Duracell*. USathane usitshela ukuthi izakhamzimba zethu zizohlala njalo ziphila zingagugi uma silandela lendlela yakhe yokuphila.

Kubalulekile ukuba sikhumbule ukuthi ngesikhathi bedla isithelo sesihlahla u-Adamu beno-Eva, kwakungena shevu kuso okwabenza ukuba begcwale uvalo, babeyizoni, babengabavukelayo. IBhayibheli lisitshela ukuthi lesithelo sasisihle ukuba singadliwa.⁸ Ushevu kwakungamazwi akhulunye nguSathane ku-Eva. Ushevu waso kwakuyizimiso zalombuso. Abantu abaningi babuza umbuzo othi, “Kungani mina sengimele ngihlupheke ngenxa ka-Adamu no-Eva abadla isithelo? Angisidlanga mina lesithelo.” Iqiniso lithi ngaso sonke isikhathi uma sikhetha okumelane noNkulunkulu, sidle lesithelo ngendlela efanayo neka-Adamu no-Eva ngoba nathi sisuka sigwinya ushevu walombuso kaSathane. Empeleni, sizofunda ukuba sidla kulesithelo mihla namalanga kanti sihlushwa ngenxa yokungagayeki kwaso njengomphumela.

Umbono othi singaphila ngaphandle kukaNkulunkuluungabukeka ungamangalisi kwabaningi, kepha esahlukweni esilandelayo sizofunda ukuthi lendlela yokucabanga ingozi kakhulu, ingukuzibulala.

⁸Genesis 3:6

2. UMthombo Wokuphila

Kwakube lusuku olude emsebenzini. Sasiqeda ukulungiselela ibhajethi – empeleni amabhajethi angamashumi ayisishiyagalolunye, okwakumele ahlanganiswe abe yibhajethi eyodwa. Kwakungumsebenzi omnandi kakhulu, ukuhlukanisa imali eyayikhona kubaphathi ababekhona abasebenza ngokuzikhandla; omunye nomunye efuna, ethemba, efisa ukuthola isigaxa esikhulu sekhekhe ukuze afinyelelise amaphupho ayenawo. Inggondo yami yayizama ukukhipha zonke lezi zibalo ekhandalami uma ngizwa ucingo. “Sawubona... ngubaba ndodana.” Ubaba wayezwakala ngathi uthwele umthwalo omkhulukabi emahlombe akhe. “Yebo, kunjani baba?” “Umama wakho ubenengozi yemoto.” Lawa mazwi angishaya njengenkunzimalanga yesando. Masinya-nje ngaqala ukuthuthumela nenhliziyoyami yashaya ngokushesha. Imisipha yami yaqina igazi lagijima emzimbeni. “Ingozi?” kwakusele kancane ngihebeze ocingweni, ngangingakwazi nokuliphatha. “ilikhuni kangakanani?” “kakhulu ndodana.”

Ngaleso sikhathi ngafisa kwangathi ngingagxumelaphakathi ocingweni ngibambelele kubaba, kepha wayesendaweni engathatha amahola angaba ngamashumi nambili uma ngishayela, kanti bekuzomele ngilinde kuzekuse kuma ngingathatha ibhanoyi. Uma ngilubeka phansi ucingo, ikhanda lami laliduma– ukwethuka, ukwesaba, nokuba ndikindiki kwangiphatha konke ngesikhathi esifanayo. Ngakhumbula uJesu ngawaphansi ngamadolo ngakhala “Oh Jesu – ngicela ungamvumeli efe.” Ngavula iBhayibheli lami ngathandaza ngaze ngezwa ukuthula kuwela phezukwami. Inggondo yami yaqala ukuzula ezintweni ezincane zempilo kwaze kwafika kimina futhi; ukwesaba, ukwethuka

nokungabinamsizi. Ngokuphinda-phindiwe ngawa ngamadolo ngathandaza ngabambelela kuJesu.

UMama wayesindleleni eyofundisa umculo. Esemgwaqeni omkhulu ohamba izimoto ezimbili kunengadi ehlukana imigwaqo emibili. Wayedlula enye imoto kwenye indawo, yilokho nje akukhumbulayo. Umshayeliwemoto eyayivela ngalena kwengadi walahlekelwa ngamandla wokulawula imoto, yadabula ingadi yeza nqo emotweni kamama. Amandla omthelela ashayainjini yemoto kamama yangena kuye, ngesikhathi esifanayo yashaya isondo lokushayela langena kuye ebusweni. Ngesizathu esingazeki isihlaloayehlelikuso saphuka, ngigcwele ukubonga ngalokho ngoba wayezofela phakathi masinya. Uma befika esibhedlela, kwakuphuke izindawo eziningi, izingalo zakhe, nezinyawo, nohlangothi lobuso bakhe.

Umama ethwalelwa esibhedlela, kwakukhona udokotela owayeqeda kushayisa. Ngesikhathi ebona umama, masinya nje waphindela emsebenzini. Walwa isikhathi esingangamahola ayisishiyagalombili ukuze esindise impilo kamama, emva kwamahola ambalwa waba ngconywa. Amazwi okuthi ngimbonge lodokotela anginawo, nanamhlanje kungilethela izinyembezi. Lendoda yasebenza isikhathi esingangamahola angamashumi nesithupha emva kwalokhu wacabanga ukuthi eshaye ubaba ucingo ngo-3am emazisa ukuba umama ulimele kakhulu kodwa manje usengcono. Namanje ngisagcwele ukubonga ngaye, isibonelo esikhanyayo somusa, namandla nobuhlakani balomsebenzi.

Ngemuva kwezinsuku ezimbalwa nje, mina nonkosikazi besisesibhedlela nomama. Bengijabule nje ukumbona ephila. Odokotela babemangele ukubona isivinini ayelulama ngalo. Satshelwa ukuthi akaphinde adlale iphiyanofuthi, nokuthi sekungenzeka engasahambi futhi. Kwakuyizindaba ezibuhlungu lezi kepha wayesenathi, ngakho ngabonga. U-Lorelle wabheka izincwadi zikadokotelakamama wangibiza ukuba ngize ngizobona. Kwakubonakala izikhathi lapho khona kwakukhanya ukuthi umama wayezosishiya, bese nje ngendlela engachazeki eqala ukululama. Kwakungena ndlela yokuchaza ukuthi lokhu kwakwenzeka kanjani, kodwa mina bengazi ukuthi uBaba wami, ongumsuka wempilo, nguye othumele iNdodana yakhe ukuzongithwalela umama, imgcine. Ngiyazibongela ngamandla kaJesu anika impilo. Namhlanje, umama akagcini-nje ngokuhamba, ngesinye isikhathi uma

edlala iphiyano ngigcwala imizwa yentokozo nokubonga ngoJesu ngokungisindisela umama ekufeni.

Uma kuza ekuqondeni umsuka wempilo iBhayibheli alisishiyi nokungabaza. Sifunda lokhu ngoJesu kwabaseKolose:

ngokuba kwadalelwa kuyo konke okusezulwini nasemhlabeni, okubonwayo nokungenakubonwa, nokuba kuyizihlalo zobukhosi, nokuba kuyimibuso, nokuba kuyizikhulu, nokuba kuyiziphathimandla; konke kwadalwa ngayo, kwadalelwa yona; (17) yona ingaphambi kwakho konke, **nezinto zonke zimi ngayo**. Col 1:16,17

Yonke into esiyibonayo, nezinto ezingenakubonwa, zadalwa kanti kuze kube manje zithwalwe nguJesu Krestu.⁹Qaphela ukuba umusho wokugcina ubhalwe kanjani. Kuye zonke izinto zimi. Leli vesi lisitshela ngokucacile ukuba amandla empilo avela/aqhamuka endodaneni kaNkulunkulu abamba umkhathi nomhlaba wonke ndawonye. Uphawule uyibeka ngenye indlela encwadini yeZenzo:

“UNkulunkulu owenza umhlaba nakho konke okukuwo, yena oyiNkosi yeZulu nomhlaba, akahlali emathempelini enziwe ngezandla; (25) futhi akakhonzwa ngezandla zabantu ngokungathi udinga utho, **yena obapha bonke ukuphila nokuphefumula nakho konke**; (26) wazenza izizwe zonke ngagazi linye **ukuba zakhe ebusweni bonke bomhlaba, wamisa izikhathi ezinqunyiweyo nemikhawulo yokuhlala kwazo**, (27) ukuze zifune uNkulunkulu, ingabe zingamuzwa, zimfumane; ingani kakude kulowo nalowo kithi. (28) **‘Ngokuba siphila, sihamba, sikhona kuye,’** njengalokho izimbongi ezithile zakini zishilo zathi: “ ‘Ngokuba futhi siyinzalo yakhe.’” Acts 17:24-28 NLT

lapha siyabona ukuba uNkulunkulu useduze kangaka nathi nezimpilo zethu. Uphawule uqala ngesithombe esikhulu esikude bese ehla eze naso phansi ezingeni lethu:

⁹ “Ngokuba konke kuvela kuwe, nokuvela esandleni sakho lokhu sikunike wena.” 1 Chronicles 29:14

1. Uhlelile izikhathi nezindawo zezizwe zonke.
2. Akekho kude nathi ngabanye ngabanye.
3. ...ekugcineni uPhawule uza engqikithini yodaba, ethi kuye siyaphila, siyashukuma futhi sikhona.

Uma siphila **kuye** kwenza umqondo ukuthi asinakuphila ngaphandle kwakhe. Njengommeli kaNkulunkulu, uJesu, iNdodana kaNkulunkulu, wathi "... ngaphandle kwami ningenze lutho."¹⁰ Ngicela uqonde ukuba lokhu kuchaza ukuthi singenze lutho enyameni okubambekayo, ngokwengqondo noma ngokomoya. Thina sincike kuNkulunkulu ngokuphelele ngayo yonke into, njenge ngane ebazalini bayo.

Yithi ngike ngicacise leliphuzu ngoba umthelela walo mkhulu kakhulu. Ake sibuke into engumangaliso, inhliziyi. Isebenza njengephampu ehambisa igazi emzimbeni, kanti lokhu ikwenza ngaphandle kokuphumula, iminyaka neminyaka. Okumangalisayo ngenhliziyo kungukuthi ukushaya kwayo akubonakali kwenziwa yinto ephathekayo noma engaphandle kwayo. Imisiphayenhliziyi ikwazi ukuqina ikhululwe ngaphandle komyalezo ovela ku-*nervous system*. Inento ebizwa ngokuthi umgogodla olawula lonke uhlelo noma *intrinsic regulating system*. Izincwadi ze-*anatomy* ziyibeka ngalendlela: loluhlelo lunezakhamzimba zemisipha ezikhethekileziqala zihambise umyalezo okombane, okwenza ukuthi imisipha yenhliziyi ishaye, iqine iphinde ikhululeke."¹¹ Lemisipha ikhethekile ngoba iqala lemyalezo yombane engaveli ku-*nervous system*. Kuyamangalisa ukuthi kuzo zonke izincwadi ze-*Anatomy* akukho lapho kuchazwa khona ukuba lombane uvela kuphi? Kubizwa ngokuthi kukhethekile futhi kungumgogodla walolu hlelo kodwa akushiwo ukuthi kwenzeka kanjani, nokuthi lawa mandla asuka evela kuphi?

Lapha kulapho imigwaqo ihlukana khona. IBhayibheli lisitshela ukuthi lawa mandla avela kuNkulunkulu uqobo lwakhe, "Kuye siyaphila". Acts17:28. Kodwa uSathane usitshela ukuthi lokhu kungaphakathi kithina; kusuka kuyingxenyane nje yendlela yokuphila esinayo ngaphakathi kithina, "Aniyikufa nakufa" Genesis3:4. Lena yindaba eqave kakhulu. Ayikho enye indlela. KunamaKrestu amaningi azama ukuhlala ocingweni kuloludaba ethi "yebo,

¹⁰John 15:5

¹¹Gerard Tortora and Nicholas Anagnostakos, *Principles of Anatomy and Physiology*, (Harper and Row Publishers, New York, 1984) p 463.

uNkulunkulu udale zonke izinto, kodwa kunjengewashi. Wayiqala wayeka ukuba iqhubeke ihamba.” Kwangathi uNkulunkulu udale amabhethi we-Duracell wawafaka ngaphakathi kithina. IBhayibheli alikufundisi lokhu. Sixhumene Naye ngendlela ejulile ngokuthi sincike kuye ngokuphelele ngawo wonke umzuzu nomzuzwana wosuku. UNkulunkulu nguye osazi, oqaphela, osinika ngothandoumbane ogcina izinhliziyi zethu zishaya. Kunento ethile ngalokhu esenza ukuthi singabantu singakhululeki neze, kodwa sizokhuluma ngayo maduzane. Iqiniso lingelithi sifanele ukuqonda lezi zinto khona manje. Kuphakathi kokubili, singathemba ukuthi “siphila, sihamba, sikhona kuye,” noma sikholwe ukuthi “asiyukufa nokufa.” Asikwazi ukuma ocingweni.

Lokhu kungaba yinsalela kwabaningi bethu kodwa sesikhulume ngengxenyeni yaseniyamani yokuphila kwethu. Manje sekumele sibuke ingxenyeni yengqondo neyomoya yokuphila kwethu. Bheka lelivesi elilandelayo:

Ukuze izinhliziyi zabo ziduduzwe, behlanganisiwe othandweni babe nengcebo yonke yokwazi okuphelele, bazisise imfihlakalo kaNkulunkulu, [*enguYise kanye noKristu,*] (3) **okufihlwe kubo [bobabili] amagugu onke okuhlakanipha nowokwazi.** Colossian 2:2,3

UJehova wakhuluma kuMose, wathi: (2) “Bheka, ngibize ngegama uBesaleli indodana ka-Uri kaHuri, owesizwe sakwaJuda. (3) **Ngimgcwalisile ngoMoya kaNkulunkulu, ngokuhlakanipha nangokuqonda nangokwazi nangamandla emisebenzini yonke,** (4) ukuba aqambe imisebenzi yobungcweti, asebenze ngegolide, nangesiliva, nangethusi, (5) nangokuqopha amatshe okufakwa, nangokuqopha imithi, yebo, ukuba asebenze imisebenzi yonke. Exodus 31:1-5

IBhayibheli liveza ukuthi uNkulunkulu ungumsuka wakho konke ukuhlakanipha nolwazi. U-Kolose 2:2, 3 umelane nombono othi singabantu sikwazi ukukhiqiza ukuhlakanipha nolwazi. Lonke ulwazi nokuhlakanipha kuvela kuNkulunkulu ngeNdodana yakhe uKrestu. Isibonelo saloku sisibona ku-Ekusoda 31:1-5. Lana sibona uNkulunkulu enikeza indoda ukuhlakanipha nokuqonda kwemisebenzi yezandla. Kuyathathekisa ukunaka ukuthi

ngesikhathi esiningi sikhuluma ngabantu ababonakalisa amakhono amakhulu ngokuthi “banesipho.” Nangempela banaso, esivela kuNkulunkulu.

Asithini ukuzithwala siye kwikhonsathi. Izilaleli zibusisekile kakhulu njengoba intokazi enekhono igijimisa iminwe yayo phansi naphezu kwengadla-ngadla ka-phiyano eme phakathi esteji. Lentokazi yenza lephiyano icule - u “Nkosi isiphepho sivukile”. Eseyo ngasemaphethelweni, sesimuzwa ukuthi usezoqeda. Sifisa kwangathi engaqhubeka – kodwa liyaphela iculo kanti nesixuku sizwakala ngokushaya kwezandla, simangazwe yilokuhlanganiswa kokuhle nomusa, nentshisakalo nokuzinikela okungaka. Intokazi ibonakala iguqa ngokukhothamisa ikhanda kancane iphefumule, yebo ihogela iphunga lendumiso bese isuke yehle esteji.

Masithi ukubuyela emuva kancane, ngoba kukhona okuthathekisayo ngalesi sehlakalo esijwayelekile. Ngaso sonke isikhathi uma kwenzeka into enje isixuku bekumele ngabe sibhamuka ngeculo lendumiso kuJehova “okuvela kuye zonke izibusiso” noma enye into enjengaleyo. Ukushaya kwezandla bekumele kuqondiswe kuNkulunkulu onikele ngesipho, nokuhlakanipha nemikhono. Inhliziyo yalona odlala iphiyano bekumele ngabe igeleza ngothando nangokubonga kuNkulunkulu ngesipho asinikiwe ukuthi esisebenzise, kodwa lokhu ngesikhathi esiningi asikuboni kwenzeka. Uma besingakwenza lokhu, besingeke sikhukhumale uma senza kahle noma sidumazeke uma singenzanga kahle ngoba imikhono namandla okwenza okuhle awavelanga ngathi vele. Ngakho asikwazi ukuzithathela udumo uma senzakahle, noma sizizwe sidangala uma sihluleka.

Lana sithola isiqalekiso sesihlahla seDuracell. Cabanga ngenkululeko yomuntu ohamba ngepharashuthe esibhakabhakeni.¹² Ukuzizwa sikhululekile uma siphumelela, sikholelwa ukuthi yithi esikhiqize lempumelelo kungaqhathaniswa nokwenama okuza uma sigibela intaba ephakeme, sibone imibono emihle ngaphezulu. Kodwa uma senyukela phezulu kakhulu, ukuswelakala komoya wokuphila lephezulu kungadala ukuthi kucime izibane sizithole sesiwa kabuhlungu. Kanjalo ke uma siqhubeka sigibela sikholwa amanga athi sinamandla

¹²Powered paragliding, also known as paramotoring or PPG, is a form of ultralight aviation where the pilot wears a motor on his back (a paramotor) which provides enough thrust to take off using a paraglider. It can be launched in still air, and on level ground, by the pilot alone – no assistance is required. Wikipedia.

nokuphila ngaphakathi kithina, kanjalo nokuwa kwethu emhlabeni kuzoba kukhulu. Akukho ukubalekela isiqalekiso salawa manga omuthi we-Duracell. Wake waqala wanambitha lesithelo, isifiso sokugibela naso siyangokuza ngamandla, kanti umphumela nawo umile. Akumangalisi ukuba “ukucindezeleka kuyimbangela ehamba phambili yokukhubazeka emhlabeni jikelele.”¹³

Isithelo sesihlahla se-Duracell sidalaisifiso sokugibela size sifike ezingeni elingasilungelanga. Ngokuya nokuya uma sidla lesithelo, kanjalo nesifiso sokugibela, kanjalo futhi nokuqiniseka kokuwa kwethu. Usushayeke kangakanani phansi? Usafuna yini ukuqhubeka? Kubalulekile ukuthi sicabange ngelezi zinto.

Masidlulele esigabeni esilandelayo. Sesibukile ukuncika kwethu kuNkulunkulu ngokwenyama nangokwengqondo, kodwa sithi sincike kangakanani kwezikamoya. Lena yindaba eyinsalela kakhulu, zilungise, ufase ibhanti lakho; kuzobanzima lapha.

IBhayibheli lisitshela ukuthi “uNkulunkulu uluthando.” 1John4:8. Lokhu kusitshela ukuthi ungumsuka wothando. Libuye likhulume ngaye njengoNkulunkulu wethemba. Romans 15:13. Lombono uchazwe kabanzi kwabaseGalathiya:

Kepha izithelo zikaMoya ziluthando, nokujabula, nokuthula, nokubekezela, nobubele, nobuvi, nokukholeka, (23) nobumnene, nokuzithiba. Akukho mthetho omelana nokunjalo” Galatians 5:22,23

Umpfumela walokhu uyamangalisa. Masithi ukuwuhlaziya kancane. Zonke lezi zithelo zivela uma sinoMoya kaNkulunkulu. Lokhu kuchaza ukuthi ngaphandle koMoya kaNkulunkulu asikwazi ukuba nothando, nenjabulo, nokuthula, nokubekezela, ubumnene nakho konke okunye. Ngolunye usuku ngihamba ngasephaki ngicabanga ngaleli qiniso leBhayibheli. Kwakuthulekile kuzothile. Ngabona umama eqhuba ingane yakhe ngomjikelo. Babehleka ndawonye, kusobala ukuthi bajabulela ukuba ndawonye. Uthando lukamama olwalusenhliziyweni yakhe laluvela kuNkulunkulu. Nje ukucabanga ukuthi ebe nothando, abemnene kwindodakazi yakhe akuvelanga ngaye, noma enhliziyweni yakhe, kepha enhliziyweni kaNkulunkulu. Lomama uye wanikezwa lombono, wawuveza, kwaba “luthando lwakhe”. Ngalendlela siyabona ukuthi

¹³http://www.who.int/mental_health/management/depression/en/

akusilo uthando lukamama ngempela, kodwa luthando lukaNkulunkulu olubonakalisa ngumama. Loluthando luye lwaba yingxenye kamama ngoba ekhethe ukuvumela uMoya kaNkulunkulu walubonakalisa. Eqinisweni, ayikho into okuthiwa luthando lukamama ebantwaneni bakhe, noma okuthiwa ngelomuntu nomkakhe. Ingabe lokhu kuzwakala ngathi kuyihaba? Yikho okufundiswa yiBhayibheli.

Sengike ngafundisa ngalombono ngaphambilini kanti kuyathathekisa ukubona indlela abalaleli baphendula ngayo. Abanye abantu bavele baguqule ubuso kwangathi ngihlasela isisekelo sempilo yabo. Ngezigidi nezigidi zamaculo othando ezike ziculwe, nezethembiso ezike zenziwe kuma-altare omshado ezokuthi “ngiyakuthanda futhi ngizokuthanda kuze kube ephakadeni” akakho umuntu ongagcina lezi zethembiso ngaphandle kokuthi uNkulunkulu ethele uthando lwakhe ezinhliziyweni zethu ezivumayo. Masithini ukufaka isithelo sothando kwi-parashuthe. Kungani uthando lwabantu abanengi “lusheshe luphele,” bawe, noma uthando lwabo lwehla? Abantu abacabanga uthando luvela noma lukhiqizwa enhliziyweni zabo bayakwazi ukuthi bevuka nje ekuseni “bezizwe” bengasekho othandweni nabalingani babo. Baqala ukungabaza ukuthi ingabe lobudlelwano bubalungele yini, esikhathini esiningi baqale ukufuna omunye umuntu ukuze kubuyiswe lemizwa yakuqala. Ikhadi lesikweletu leDuracel lisuka selifinyelele emkhawulweni walo kanti kusuka sekuyisikhathi sokukhokha. Iphelile ibhetri.

Manje sithini ngendoda esuka iqinise ngempela uma yenza izifungo zokuthanda umkayo kuzekube ephakadeni bese izithole seyihewa ngomunye umuntu wesifazane. Kungenzeka ukuthi abe engafisi ukuzizwa ngalendlela kepha “engakwazi ukuzinceda”. Kusuka sekukhona ukudideka kokubili uthando nenkanuko, sekukhona nokungabaza ngokwethembeka kwakhe, ubuqhotho bakhe. Lokhu kumenza eqale ukukhwesha kumkakhe ngoba ezisola ngokuziphatha kwakhe okumenza engakholwa ukuthi usathandeka. Wayecabanga ukuthi engagcina uthando lugeleza enhliziyweni yakhe, kepha manje uyahluleka uze ushaya phansi, lapho asuke khona vele, kanti nomshado suphelile. Ingabe kuyamangalisa yini ukuthi injabulo kuyinto abantu abanengi abangayitholi emshadweni?

Kulabo abazizwa ngathi imishado yabo ayisemnandi neze, mabakhumbule ukuthi uthando luthola umsuka walo enhliziyweni kaNkulunkulu vele, kanti luyatholakala ungakhokhanga lutho yilowo nalowo oclayo. Uma uzizwa sengathi ulahlekelwe

luthando ngomlingani wakho, cela kuNkulunkulu ukuba akunike lona. Uzokwenza, ngoba uthembisile.

Noma yini eniyakukucela egameni lami ngiyakukwenza ukuba uBaba akhazimuliswe eNdodaneni. (14) Uma nicela utho kimi egameni lami, ngolwenza. John 14:13-14

3. Eduze Nenhliziyi kaNkulunkulu

Besihamba ngesivini esikhulu kabi kwi-freeway. U-Lorelle esezinhlungwini esezisondelene, esenza iphethini. Besingathandi ukuzithola singalungele, ngakho sagijima saya esibhedlela. Konke kwakukusha futhi kuletha injabulo; maduzane besizothola ingane yethu yokuqala. Sadlula saya kwiwadi lokubeletha, unesi wasibuka kanye wathi, “nina nijabule kakhulu, yithini ukuzula kancane.” Lokhu kwasusa intshisakalo esasinayo. Emva kwemizuzu engangamashumi amane nanhlanu saphinda sabuya, ngalesikhathi wayengasamomotheki uLorelle. Kwadlula imizuzu engangamashumi amathathu safika isikhathi. Yebo, nangempela alikho igama elingachaza kancono lesikhathi ngumsebenzi onzima ngempela ukuteta. Sazama ukukhumbula wonke amasu esasiwafundile ezifundweni zokulungiselela ukubeletha, kodwa kwakunzima ukucabanga nokukhumbula. Lobo buhlungu nalezo zingqinamba bezishaya njengesitimela esiza sibhekane nathi nqo! Makudlula obubodwa obunye busendleleni ibhekane nawe. Ekugcineni ngemva kwamahola angamashumi nanye, sathola indodana yethu, izibulo lethu uMichael.

Kunesithombe sethu esithathekisa kakhulu ngemuva kokuba ebelethe uLorelle. Siyamangalisa impela. Uhlezi uyacwebezela kwangathi kwakungumsebenzi owathatha usuku lonke, kanti mina ngaseceleni kwangathi ngisangabhidlika. Ngalolosuku inhlonipho yami ngabantu besifazane yenyuka. Kwamele nginazise bantu besifazane ukuthi ukunibheka nizala kungumsebenzi onzima ngempela.

Uma uqeda ukuhleka, ngizoqhubeka ngephuzu lami 😊. Ukucindezeleka kwemizwa kokubheka umuntu omthandayo esezinhlungwini bukhulu.

Singamadoda, sihlezi njalo sinesixazululo kuyo yonke inkinga kodwa ngalesi sikhathi angibanga nayo impendulo, kanti kwakubuhlungu lokho. Ngivele ngathandaza, “Nkulunkulu, ngiyazi sikhona isizathu sabo bonke lobuhlungu, kodwa manje angisiboni.” Ngathokoza uma sekuphele konke.

Uma ngibamba indodana yami ibanga lokuqala, kwakungathi ngisephakadeni. Ngambuka emehlweni, naye engibheke nqo, kwakuyisimanga. Ngiqhubeka ngimbheka ngokumangala, ngafikelwa luvalo olukhulu. Bengazi ukuthi indodana yami yayinemvelo efana neyami, imvelo emelana nobuholi, ekhekhele ngasekuhlubukeni kunokuthi ibengelalelayo. Ngaqonda ukuthi nginomthwalo wokuthi ngihole lomphefumulo ngiwufundise izifundo zothando lwangempela, ubumnene, ukuzidela, nokulalela. Ngemva kwakho konke lokhu, ngazibuza ukuthi ngabe uzoba ngumngane wami na? Ingabe kwakungaba nento eyayizo ngena phakathi kwethu isehlukanise? Ngathandaza khona lapho, “O Baba othandekayo osezulwini, ungavumeli lutho lungene phakathi kwami nendodana. Kwangathi singahlala njalo sisondelene, umthandazo wami kungukuthi eze efunda ngami, nokuthi ngingubani, abe ngumngane kimi.” Amandla nomfutho walomthandazo ahlala nami. Ngisawezwa nanamhlanje, ngisawuthandaza ngikholwa ukuthi uNkulunkulu uzowenza ube (yimbala) ngoqobo.

Emva kweminyaka emine, ngichitha amahola eSabatha ngihamba ngixoxa neNkosiyami kude nesiphithiphithi sempilo. Ngicabanga ngoBaba wami oseZulwini nangothando lwakhe kimi nokuthi liyigugu kangakanani. Ngokushesha ingqondo yami yaphindela ekuzalweni kwendodana yami, ngabuya ngaphila lomzuzu lapho kune sifiso esikhulu sokungaze sahlukane naye, nokuthi eze angazi ngempela. Lesi simo sadlula, kwathi kuthulile ngezwa izwi elincane elipholile engqondweni yami, lithi “Iena yindlela engizizwa ngayo ngawe.” Ngangazi ukuba ngihleke noma ngikhale, kodwa kwabanzima ukwamukela lawa mazwi. Ngathi “Kodwa Nkosi, uyazi ukuba nginjani, uyazi ukuba sengikhulume ngenza nezinto eziningi ezimbi” ngaqhubeka ngilwa naye ngalendlela. Ngiyengazithukela nami. Ngiyindoda eyamukela uKrestu njengomsindisi futhi ngiyakholwa ukuba izono zami zixolelwe kepha uma uNkulunkulu esondela kimi, engitshela indlela ezizwa ngayo ngami, kwabanzima ukuthi ngamukele lokhu. Ekugcineni ngakhala “O ngiyabonga, ngiyabonga ngokungithanda, ngiyabonga nangakho konke osungenzele khona. Nami ngikuthanda kakhulu.” Ngendlela engachazeki ngezwa ngathi unigona

ngezandla zakhe. Ayikho injabulo edlula engaba nayo. Ngaqaphela ukuba uBaba wami osezulwini ungithanda ngendlela yokuthi akafuni lutho lusihlukanise. Kuyamdabukisa ukucabanga ukuthi kungaba nento engasohlukanisa, kanti wenza konke ukuqinisekisa ukuthi lokhu akwenzeki.

Ngalamava, amalungelo amangalisayo wokuba ngenye ingxenye yelungu lombuso kaNkulunkulu wambulwa enhliziyweni yami. Ngemuva kwalesi sehlakalo ngaletelwa kwenye indimana eBhayibhelini eyangivula amehlo ngempela, yangenza ngamdumisa uNkulunkulu nangaphezulu. Kungumthandazo wami ukuthi ukubaluleka kwalawa mazwi kungashiseka kuhlale enhliziyweni yakho kungakushiya. Nali ifastela elikhanyayo lasembusweni kaNkulunkulu:

Akuthengwa yini imizwilili eyisihlanu ngezindibilishi ezimbili na? Akukhohlakele namunye kuyo emehlweni kaNkulunkulu.

(7) Kodwa nezinwele zekhanda lenu zibaliwe zonke. Maningesabi; nidlula imizwilili eminingi. Luke 12:6,7

UJesu uchaza izimiso zombuso wakhe. Kulawa mavesi sithola umqokela owenza abantu babaluleke kulombuso. Kuyini okwenza babe nesisindo, okwenza babalwe? Uma lezi zinto zingabalulekile kuwe, kungenzeka lombhalo ungasholutho kuwe, kodwa mina angikaze ngihlangane nomuntu ongekabhekani nomzabalazo wokubaluleka.

UJesu uchaza isisindo semizwilili emibili emehlweni abantu. Ngokomhlaba lemezwilili ayibalulekanga, inentengo ephansi. Kodwa uJesu uqhathanisa lokhu ngokuthi, “namunye wayo awakhohlakele emehlweni kaNkulunkulu.” Lana kuqhathaniswa indaba yokuthi ngoba uNkulunkulu enaka nemizwilili, kushokhona ukuba embusweni kaNkulunkulu nayo ibaluleke kakhulu. UJesu ugqamisalesi simo ngokuqathanisa indlela uNkulunkulu acabanga ngathi ngayo kunemizwilili. “Izinwele zekhanda lenu zibaliwe.” Uma lokhu kungasho ukusondelelana nokuba seduze kangaka, angisazi kuyini? Ngumuntu muphi omaziyo ofuna ukwazana nawe kangaka, aze afune nokubala izinwele zekhanda lakho? Bese kuze i-punchline “Ningasabi; nina nidlula imizwilili eminingi.” Ingabe uyabona ukuthi ukubaluleka nesisindo kuzakanjani embusweni kaNkulunkulu? Kuza-nje ngokuqonda ukuthi uNkulunkulu uhlezi ecabanga ngathi njalo. Ngempela sisengqondweni yakhe.

Usinikeza impilo, wenza izinhliziyiyo zethu zishaye, uqhubeka ethele uthando lwakhe ezimpilweni zethu ukwenzela sithokozela impilo; usinika izipho ezicebile namathalente, nemikhono ukuze seneliseke, sijabulise nabanye. Nayi imfihlo ngombuso kaNkulunkulu, imfihlo yokubaluleka. Lesi yisithumbululinkinga esivula umbuso wobugqila wokucindezeleka nokungabi yinto yalutho. Ingabe unaso yini isibindi sokukukholwa lokhu?

Sisasekulo leliphuzu, ingabe uyazi uNkulunkulu ucabanga ngawe kangakanani? Lalela...

Jehova Nkulunkulu wami, ziningi izimangaliso zakho ozenzileyo, nezizindlo zakho ngathi; akukho okungafaniswa nawe; uma ngiyilanda, ngiyisho, miningi kunokuba ibalwe. Psalms 40:5

Uma ukubalulekakwethu kufunyanwa ngezizindlo zothando zikaNkulunkulu ngathi, levesi lisitshela ukuthi asinakulinganiswa nemali, ngoba lithi imicabango namacebo akhe ngathi makhulu awanakubalwa. Kuzwakala njani ukungabi nakulinganiswa ngemali? Lokhu kungaba liqiniso uma sikholwa ukuba uNkulunkulu usithanda ngaphezu kokulinganiswa, kungakhathazeki ukuba sibahle noma sibabi kangakani. Zindaba ezimangalisayo lezi kanti ngigcwele ukubonga ngazo. Manje, ngaso sonke isikhathi uma ulingwa ukungabaza ukubaluleka kwakho, bheka-nje imizwilili bese ukukholwe!

4. Umbuso Womndeni

Kuyilanga elifudumele. Umoya wokugubha uvunguzaekameleni. Nephunga elimnandi livela ngasekhishini lithembisa ukudla okumnandi okwakuphekwa khona. Kuzwakala ukuhleka, kuxoxwa ngezikhathi ezidlule. Kunikezwana neziphomunye komunye, kunomoya wothando nokumangala ovunguzayo. Izingane zidla izinto ezimnandi ezizinikwa ngugogo, kanti umkhulu uzitshela indlela esezikhule ngayo, sezizinde. Lawa ngamava esasiba nawo uma sivakashela omkhulu. Kwakuyisikhathi somndeni, isikhathi sokuzikhumbuzwa ukuba ungubani, imvelaphi yakho ikuphi, isikhathi sokubuye uxhumane nalabo obathandayo, sokuphana ngeziphomunye; isikhathi esiligugu nesibaluleke kakhulu ma nihlangene.

Ayikho into ebaluleke ukudlula ukuzizwa usondelene nomndeni wakho ukuvikeleka ekucindezelekeni nokungabi yinto yanto. Umndeni uyakwazi ukuthi ube yindawo lapho wamukelwa uyilokho oyikho khona, lapho ungaba nguwe, lapho ungaxolelwa amaphutha, ujabulele nje ukuyabelana nabanye ukuphila khona.

UJesu usidwebele isithombe esihle nesibaluleke kakhulu sombuso kaNkulunkulu uma esifundisa indlela yokuthandaza. UJesu wathi, “anothi uma nithandaza: ‘Baba wethu osezulwini...’” UJesu akathanga anothi “Nkulunkulu othandekayo,” noma “Nkosi ehloniphekileyo” noma “Nkosi ethandekayo,” kodwa uthe “Baba wethu.”

Umbuso KaNkulunkulu ungumndeni

Lokhu kungabonakala kusobala kwabanye, kodwa umphumela wombuso ongumndeni mukhulu kakhulu. Sizobuka lomphumela ezahlukweni ezizayo.

Ibanga lokuqala lapho uBaba ekhuluma noluntu silihola kuMathewu 3:17. Kusukela kuqala isikhathi kuzekube ekubhajathizweni kukaJesu, uNkulunkulu wayekhulumisana nathi ngeNdodana. Egcwele ubuNkulunkulu bonke, ebuthole njengelifa, uJesu wayenguJehova owavula ulwandle olubomvu, wayenguJehova owayeduma entabeni yaseSinayi, enguJehova owahola uJoshuwa ezweni lesethembiso. 1Korint 10:1-4. Ngesikhathi sokubhajathizwa kukaKrestu, iNdodana kaNkulunkulu yayingu-Immanuweli- iNkosinathi – injenganathi. Manje uBaba ukhuluma ibanga lokuqala kanti namazwi akhe abaluleke kakhulu (njengaso sonke isikhathi), ngoba lana uNkulunkulu wendlala ingqikithi yombuso wakhe. “Lena yiNdodana yami, engiyithandayo; ngayo ngithokozile.” Ziningi izindlela uNkulunkulu ayengethula iNdodana yakhe, njengokuthi, “Lona ungumdali wamazulu nomhlaba; mlaleleni,” noma ethi “Lena yiNkosi yenu, yilaleleni” kepha uNkulunkulu umemezela imvelaphi noma uqobo lweNdodana yakhe njengelungu lomndeni kunokuthi esebenzise iziqu zamakhosi noma ababusi. Uma sithi ukuhlola lomusho, sithola ukuthi:

1. Lena yiNdodana yami
= **Imvelaphi**
2. Engimthandayo; ngaye ngithokozile
= **Ukubaluleka/Isisindo**

Embusweni kaNkulunkulu, ukubaluleka nesisindo zifunyanwa ngobudlelwano esinabo nawe. Lokhu kumelene nakumbuso kaSathane, lapho khona ukubaluleka nokuba nesisindo kuza ngempumelelo esibanayo ekwenzeni kwethu neziqu esizitholayo, emehlweni ethu, nakulabo abasizungezile. Embusweni kaNkulunkulu, unguBaba wethu kanti singabantwana bakhe. Lolu luqobo lwethu. Sazeka ngokuthi singabantwana bakabani, hhayi ngokuthi senzani. Iqiniso elokuthi uNkulunkulu uyasithanda njengabantwana bakhe, uthululela izibusiso zakhe phezu kwethu ngaso sonke isikhathi, nokuthi ucabanga ngathi ngaso sonke isikhathi, ufisa nokuba eduze kangaka nathi, lokhu kusinikeza isisindo nexabiso elikhulu kabi. “Maningasabi, nidlula imizwilili eminingi.”

Embusweni kaNkulunkulu uqobo lwethu nesisindo sethu noma ixabiso lethu luhlala njengoNkulunkulu uqobo lwakhe – ingunaphakade futhi aluguquki. Kungakhathazeki ukuba kunempumelelo noma ayikho, ubudlelwano buhlala njalo bukhona kanti nesisindo sethu sihlala njalo silondekile. Embusweni kaSathane isisindo sethu silondeke njenge-stockmarketemva kweSeptember 11, 2001 – siguquququka kakhulu, asilondekile nakancane, futhi hlezi sizokuwa vele. Ingabe siyakwazi ukuba singahlala njalo siphumelela? Sinesiqiniseko sokuthi abantu abasizungezile, esibhekelele ukuthola inkuthazo kubo nokusekelwa bazohlala njalo besishayela izandla ngemizamo yethu? Cha! Kulabo abanezindlebe zokuzwa, indoda ehlakaniphile yakha indlu yayo phezu kwedwala kunokuthi yakhe esihlabathini.

Ukuqiniseka ukuthi uqobo lwethu ngabanye lulondiwe nokuthi sisinde ukuba singangeni empilweni yokudumazeka, neyokuphoxeka, nokungabi yinto yalutho, nokufa uNkulunkulu usekele umthetho wakhe ukulondoloza ubudlelwane bethu njengengqikithi yombuso wakhe. Lomthetho ubhekane nenhlobo ezimbili zobudlelwano: ubudlelwano bethu noBaba oseZulwini, nobudlelwano bethu singobhuti nodade embusweni kaNkulunkulu. Yingakho uJesu ethe:

UJesu wathi kuye: “Woyithanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, nangayo yonke ingqondo yakho.” (38) Yilowo umyalo omkhulu nowokuqala. (39) Owesibili ofana nawo uthi: ‘Wothanda umakhelwane wakho njengalokhu uzithanda wena.’ (40) Kuleyo miyalo emibili kubambelela umthetho wonke nabaprofethi.” Matthew 22:37-40

Lemiyalo emibili emikhulu ibekwe ukuba ilonde isiqu nemvelaphi yethu, kanye nesisindo sethu singabantwana bakaNkulunkulu. Lemiyalo emibili igoqelela yonke eminye imithetho. Ingabe wake wacabanga ngemiyalo eyilishumi ngalendlela? Ukuba yenziwe ukuthi ikuvikele ukuba ungalahlekelwa yisisindo sakho? Embusweni kaNkulunkulu imiyalo eyishumi iqondwa kumongo wobudlelwano. Uma ususa lobudlelwano ubhidliza isiqu noma uqobo lwakho, kanti uma ubhidliza uqobo lwakho, ukufa kulangazelela ukukugona. Akukho lutho okuphambene ngomusho kaNkulunkulu othi inkokhelo yesono ingukufa. Isono (iBhayibheli elithi singukweqa komthetho

ku1Johane 3:4) sibhidliza uqobo, imvelaphi nesisindo somuntu. Nxa imvelaphi nesisindo kungekho umphefumulo ulangazelela ukufa. Lesi yiso isizathu ukucindezeleka nokuzibulala kuyinkinga enkulu kangaka emphakathini namhlanje. Impendulo ilula – isono. Ingabe uyabona kungani uNkulunkulu esizonda kangaka yini isono? Isono sisihlutha uqobo nemvelaphi yethu kanye nokubluleka kwethu njengabantwana bakaNkulunkulu, kanti uNkulunkulu uzimisele ukuba asibhidlize, asishabalalise isono.

Ukugoqela esesikubukile masinya:

1. Umbuso kaNkulunkulu ungumndeni.
2. UNkulunkulu unguBaba wethu kanti thina singabantwana bakhe.
3. Uqobo lwethu kanye nesisindo sethu ngabanye kuyame ebudlelwaneni esiba nabo noNkulunkulu.
4. Umbuso kaNkulunkulu ungowobudlelwana, uyame ebudlelwaneni bethu sinoNkulunkulu, nabanye abantu.
5. Lobu budlelwano bulondwe yimiyalo eyishumi.
6. Ukuphula noma ukweqa komthetho kubhidliza imvelaphi yethu kanye nesisindo sethu.

5. INkinga Ekhaya

Ubuso bakhe kade bubonakala ukuba kukhona okumphazamisile. Amehlo akhe wayebonakala ukuba wayengajabulanga nanoma wayezama ukukufihla lokho. Ngambuza “ingabe konke kuhamba kahle?”

“Sohlukene sinonkosikazi,” esho kabuhlungu. Kwazwakala ukuzisola kuye ethi “angikubonanga kuseza.” Siyesakhuluma ngezinsalelo ayebhekane nazo, wakhala “angikwazi ukuhlala ngingaboni izingane – kuvele kungibulale-nje.” Ngabona ukuba uhluleka ngukuzibamba, kanti ngabuzwa ubuhlungu ayedlula kubo. Ngafisa kwangathi bengingezwa ngosizo. Amazwi akhe okugcina wayengokuthi “angisakwazi nokuthi phezulu kukuphi noma nokuthi ngiyaphi ngempilo.”

Yilabo kuphela abake badivosa abangaqonda imizwa edala ukuba kukhulunywe lawa mazwi. Ubuhlungu, ukucasuka nosizi olufika kumlingani olahwayo kungafanekiswa namava awokufelwa ngumlingani.¹⁴Umphumela obuhlungu wokwahlukana ungaphezu kokuyabelana ngempahla, kusho ukuqala phansi ngokuthola lonke uqobo lwakho.¹⁵

¹⁴Nelly Zola and Renata Singer, *True Stories from the Land of Divorce*, (Pan Macmillan, Sydney, 1995) p 2.

¹⁵Ibid.

Ububanzi bemizwa elimazayo edlula enhliziyweni yengane ayinakubalwa, kusukela ekuqaleni kokwahlukana kwabazali, kuqhubeke nasemplilweni yonke yengane.

UJim Conway wenza ucwaningo lwabantu abake bakhula emakhaya ake athintwa yidivosi, ububanzi bemizwa ababanayo bumi ngalendlela: Abalimala kakhulu kulokhu ngabantwana.

Ukungathokozi	72%
uZizwa ungenamandla	65%
uZizwa unesizungu	61%
uZizwa unovalo	52%
uZizwa unentukuthelo	50%
uZizwa ulahliwe	48%
uZizwa unqatshiwe	40%
uZizwa ungento yalutho	30%

Ngenxa yokukhula phansi kwalesi simo, sebekhulile labantu bahlushwa yizinto ezinjengalezi:

Hlezi edinga ukwamukelwa	58%
Bavalela isikhathi esidlule engqondweni	54%
Bazehlulela (kakhulu) ngaso sonke isikhathi	53%
Bazithatha noma bahlala bequkethe	47%
Ukuba namawala ngezimo abangena mandla phezu kwazo	42%
Basanezinkinga ebudlelwaneni namanje	40% ¹⁶

Ingabe kuyamangalisa ukuthi kungani uNkulunkulu ethi, “ngiyayizonda idivosi!” Malachi 2:16. Kungakhathazeki ukuba izekanjani, noma ngubani oshiye omunye, ukulahlekelwa kobudlelwano bomndeni kunomphumela olimaza kakhulu kumalungu onke. Akekho onqobayo uma ubudlelwano bomndeni bubhidlika. Kodwa lokhu yikho okwenzeka khona ezulwini. Umndeni kaNkulunkulu wahleshulwa phakathi ngohlupho olwabakhona uma indodana yakhe ethandekayo, eyadalwa kuqala imphendukela.

Lithi iBhayibheli encwadini yeSambulo 12:7, “Kwase kuba khona ukulwa ezulwini” Uma sifunda lendimana singalingeka ukucabanga ukuba lempi

¹⁶Conway, p 31.

yabakhona phakathi kwamakhosi amabili nemibuso yabo, kodwa lempi yadala ukudabuka komndeni kaNkulunkulu. Ungacabanga mhlazane uNkulunkulu edala uLucifer, waphatha ngothando indodana yakhe entsha? UNkulunkulu wayezinikele ngenliziyo nangomphefumulo wakhe wonke kulengelozi. Kwakungena lutho ayemuphe khona ngaphandle kothando, emvumele ukuthi esebenze ezingeni eliphakeme kakhulu embusweni wakhe ongumndeni. Kodwa manje lengane yakhe, ibivutha ikhafula ulaka ihlubuka. Isebenza ngezindlela zokukhohlisa namanga, wafaka ushevu engqondweni yezinye izingane zikaNkulunkulu. Ungacabanga usizi olungaka? ULucifer owayedalwe ephielele, wayesegcwele inzondo nokubulala. Wayezimisele ukubulala iNdodana kaNkulunkulu ehlezi kusukela ephakadeni, ngokuba uJesu uyaveza ukuthi uSathane wayengumbulali kwasekuqaleni ku Johane 8:44. Iqinisolalokhu lwabonakaliswa esiphambanweni saseKhalvari, lapho khona uSathane wayenethemba lokususa uJesu khona.

Ngubani ongaqonda ukulahlekelwa uNkulunkulu awaba nabo ngenxa yendodana yakhe uLucifer. Sinikezwe isithombe esincane ngokuvele enhliziyweni kaNkulunkulu endabeni kaDavide no-Abisalomu.

Yayisidabuka kakhulu inkosi, yakhuphukela ekamelweni elingaphezu kwesango, yakhala; isahamba yathi: “Hhawu, ndodana yami Abisalomu, ndodana yami, ndodana yami Abisalomu! Sengathi ngangifile esikhundleni sakho, Abisalomu, ndodana yami, ndodana yami!” 2 Samuel 18:33

U-Abisalomu, indodana enhle nethandekayo kaDavide, waba nesifiso sokubulala uyise ethathe umbuso wakhe, kepha amabutho kaDavide wanqoba impi yabavukeli, kanti u-Abisalomu wabulawa empini. Kunokuthi inkosi ithokoze ngokunqoba uDavide wabonakala ekhala ngokulahlekelwa kwendodana yakhe. Ukukho banqobi uma imindeni ihlephuka ngaphakathi.

Kubalulekile ukuba sikhumbule ukuthi embusweni kaNkulunkulu uqobo lomuntu kanye nesisindo sakhe zisebudlelwani bakhe noMdali uNkulunkulu, uBabawethu oseZulwini. Ngesikhathi uLucifer ephuma kulobu budlelwana ibanga lokuqala, ngokwemizwa nengqondo wazibulala wavula isango elilethela uzamcolo wemizwa yobumnyama. Ngaphambi kokuhlubuka kukaLucifer, uma ubungambuza ukuthi

“ungubani?” wayezosho ngokuqiniseka nokuzithemba okuzolile, “Ngiyindodana kaNkulunkulu, kanti uyangithanda.” Ngemuva kokunqaba uYise, uma wawungambuza umbuzo ofanayo, “ungubani na, Lucifer?” wayengathini? Wayengasena mvelaphi, uqobo lwakhe, elubhidlizile. Kungakhathazekile ukuba uzenzela yiphi imvelaphi ngemuva kwaleso sikhathi, wayengaphinde akwazi ukuneliseka namava okulahlekelwa kwakhe ngubudlelwane bukaBaba oseZulwini.

Ngesikhathi esinigni wayefisa kwangathi engabuye ethole ayekulahlekelwe, kodwa ukuzidla kwakhe kwangamvumela. Uma songeza kulokhu, ekujuleni kwenhliziyo yakhe wayengabuye ekholwe ukuthi engaxolelwa ngemuva kokuswela ukubonga nokuhlubuka okusobala. ULucifer, manje usebizwangoSathane okuchaza ukuthi “omelene”, noma ummangaleli, wazimela yedwa. Akukho muntu ombambayo amgone, akana mzali aphendukela kuye, nendawo angayibiza ngekhaya. Manje usebuswa ngemizwa yokungabi-yilutho: ukungalondeki, ukwesaba, ubuze, umhawu, ukuzidla, ukulungisiswa ngokwemisebenzi yakhe, ukuqholosha, intukuthelo nokuba nomoya wokulawula.

USathane wayengasazi ukuthi phezulu kuphi. Wayefanele ukuthi ezisho kabusha ukuba ungubani ngendlela axoshe lobobuze, ayebuzwa ngaphakathi. Njengayo yonke ingane ezizwa ingaselutho, uSathane naye unamanxeba wokuzizwa engalondekile, ukwesaba, nokusangana, nokulambela ukwamukelwa nguwo wonke umuntu. Unxanele ukunakwa, kanti nokwenelisa lokho kuswela imvelo yakhe ilangazelela ukukhonzwa, ukunconywa, nokuthandwa – nanoma yini engasusa ubuhlungu, ukubanesizungu nokungabi nasisindo – nanoma yini. Lesi simo esibuhlungu sibonakaliswe eculweni elisefilimini ebizwa Idoloba Lezingelozu:

Verse 1

Uchitha sonke isikhathi sakho ulindele ithuba lesibili
Ulindele lesosikhala esizokwenza konke kulunge
Kuhlezi kunesizathu esenza umuntu ezizwe engakungalunge

Kanti ekugcineni kosuku kunzima
Ngidinga into engazulisa ingqondo noma icwecwe lengoma emnandi

isikhumbuzo sihamba emithanjeni
Mangingabi nalutho. Oh nasisindo mhlawumbe
Ngizothola ukuthula namhlanje

Verse 2

Ngidinwe ngumucu oqondile, kanti konke ongaphendukela khona
Kunenqe nezigebengu emva kwakho
Isivunguvungu silokhu siphenduka, uqhubeka wakha amanga
ukuba uzuze ukuvala isikhala salokho ongenakho
Akwenzi mehluko, ukuphunyuka kanye ibanga lokugcina
Kulula ukukholwa lomsangano
O usizi engabanalo olwangiletha emadolweni ami.

Ngoba uSathane wayenqabe ukubaluleka ngenxa yobudlelwane, wayengakwazi ukuqala umbuso oncike ngokubaluleka bobudlelwane. Kwakusele into eyodwa ayengayenza. Ukuthi azeke ngalokhu ayekwenza kunokuthi azeke ngokuthi uyindodana kabani. Lombuso ubungasoze usebenze uma wonke umuntu kwakumele avume ukuba impilo yonke, ukuhlakanipha konke, kanye nothando kuvela kuNkulunkulu. Ngakho-ke uSathane weza ngombono wokuthi ‘sinamandla ngaphakathi kithina,’ ukuze akwazi ukunciphisa uNkulunkulu, amhlephule amenze izigaxa zamandla esinazo sonke. Wathi ngalendlela asikwazi ukuba nobudlelwana nento enjalo ngabanye nabanye. Amandla obungakwazi ukuwasebenzisa ngokuthanda kwakho nanoma nini. Umbuso kaSathane ungumbuso wamandla nokuzibonakalisa okuthize, nokufuna ukuzijabulisa. Indikimba yalombuso ingokuthi umuntu engazichazi kumuntu, ekhathalele labo angazuza okuthile kubo kuphela.

Lombuso usenkingeni vele, ngoba amandla okuphila ukuwo avela kumuntu othile kanti ngolunye usuku icala lokumphika nokumenqaba lizobhidliza ukuphila kwalabo abangamvumanga, bavuma imvelaphi yabo njengabantwana bakaNkulunkulu. Usenkingeni ngoba akukho okungasusa ubuhlungu nokulahlekelwa okuza ngenxa yokulahla imvelaphi yakho njengomuntu. Lapha sibona amaqiniso akhulunywa yilesaga esithi, “akukho ukuphumula kwabakhohlakele.”

Ngalawa mazwi uma siphindela ensimini yase-Edeni, siyabona ukuthi ngaphandle sekungathi uSathane uhlakaniphile; ezibonakalisa namandla nokuhlakani bakhe ngokuxoshwa kwakhe eZulwini. Kepha ngaphakathi

unenhliziyo egcwele ubuze, nokungalondeki ezama ukuzakhela imvelaphi entsha, nokubalekela lomgodi azithola kuwo oswela ithemba.

6. ISihogo Emhlabeni

Angicabangi ukuthi kunamava abuhlungu ukudlula lawa empilweni. Kungenzeka ukuthi mhlawumbe kuthathe isikhathi eside, kodwa empeleni usuka sewakhe ubuhlobo nomunye umuntu. Sewuze ujabulela ukuchitha isikhathi nalomuntu. Esikhaleni nje usuyaqaphela ukuthi umngane wakho useziphatha ngendlela engajwayelekanga neze. Uzame ukunganaki, uzitshela ukuthi mhlambe usucabanga kakhulu nokuthi akusiyilutho. Kodwa isikhathi sidlula kuyacaca ukuthi kukhona okushaya amanzi, ekugcineni uzizwa uphoxakele ukumbuza umngane wakho ukuthi kuqhubekani. Emva kokuchitha isikhathi esingangeminyaka uzama ukudlula udonga letshe, ufica ukuthi kukhona umuntu ozama ukuthonya umngane wakho ngokumelene nawe, ukubenza ukuthi behumushe izenzo zakho ngendlela obungaqonda yona.

Ngokuqinisekileyo ingqondo izosebenza ngokushesha futhi ungakwazi ukuxazulula lokhu ukungaboni kahle, kodwa akunjalo! Uzama ukunikeza ngenchazelo ezwakalayo uvele ubekwe icala lokuqamba amanga okuzivikela. Ngalesi sikhathi enye yalemizwa isingakuthatha: ukuzwa ubuhlungu, ukuthukuthela, ukudumazeka ukuthi umngane wakho engakholwa omunye umuntu kunokuthi ekubuze mathupha, ngingasakhulumi-nje ukuthi ekuvikele (ngoba phela engumngane wakho)! Ukubhamuka kwakho noma ukuthula (noma yikuphi ozobe ukwenzile) kuyatshengisa 'kumngane' wakho ukuthi babeqinisile nokuthi konke okwakushiwo ngawe kuyiqiniso. Uma kukhulunywa ngokuthukwa ngaphezu kokulinyazwa kukhulunywa ngalokhu!

Mhlabame njengoba ufunda izigaba ezimbili ezidlule, kufika kuwe isikhumbuzo sesigameko esibuhlungu esigcwalisa ukuqiniseka kwalesisimo esilokhu siphinda phindeka emhlabeni selokhu kwasa ilanga lapha emhlabeni. Nami, njengimbhala ngiyakhumbula isigameko esifanayo engadlula kuso, ngiyema ngiphinda ngiyazibuza, “kungani na?”

Ngiqinisekile iningi lethu sinamanxeba okwenqatshwa avele ezihlotsheni afanayo, kanti futhi ngiyacabanga ngendlela encane ayasisiza ukuqonda indlela uNkulunkulu azizwa ngayo ngemuva kokuthi u-Adamu no-Eva bedle isithelo sesihlahla sokwazi okuhle nokubi. Kungenye yezimfihlo ezinkulu zokuphila ukuthi amazwi womuntu ongaziwa, nongazeki angakwazi ukuhlukanisa izihlobo ezinkulu.

Sengike ngacabanga uNkulunkulu ebheke indodakazi yakhe u-Eva ezithola ephakathi ensimini, ezumeke ngokushesha nje, enengxoxo nomuntu ‘owayengaziwa.’ Ngemuva kwesikhathi sonke ayesichithile uNkulunkulu ngo-Eva, emtshengisa izibonakaliso zothando lwakhe, ingabe wayezohlala ekulondekeni, nasothandweni likaBaba oseZulwini? Noma wayezo yamukela amazwi kaSathane ngayo inyoka? Yingani uNkulunkulu engalamulanga wangenela wathuma ingelosi ukuba imise ukudatshulwa kobudlelwane? Ngiyacabanga miningi imibuzo ekumele siyiphendule ngesi sikhathi. Ngoba singenaso isikhathi noma isikhala sokuphendula yonke lemibuzo, nokuthi vele eminye yayo ayikwazi ukuphendulwa yithi izodingo sesibukene naye ubuso nobuso, impendulo eyodwa eyinhloko iluthando.

Uthando lunikeza ngelungelo lokukhetha nanoma lokhokukhetha kuzozwisa othandayo ubuhlungu. Uma uNkulunkulu wayenomkhuba wokuzibandakanya ngaso sonke isikhathi uma abantwana bakhe bephuma endleleni, lokhu bekuzosho ukuthi empeleni abanalo ilungelo nakancane. Sikhona isikhathi sokuxwayisa nokuqondisa, kepha kunesinye isikhathi futhi lapho khona ukuthula kwalona onikele ngelungelo lokukhetha kuqinisekisa ngempela amazwi akhe athi “ngiyakuthanda” ngoba uthando ngaphandle kwelungelo lokukhetha akusilo uthando nhlobo. Lona ngumzabalazo wawonke umzali uma beza ebantwaneni babo. Uma sesiqede konke ukuyala nokufundisa kwethu, abantwana bethu bekhetho okumelene nathi, ingabe siyabenqabela ukuba sisisindise enhlungwini yokulahlwa? Noma sihlala sithule sibenosizi, sibavumela

ilungelo lokukhetha ukusilahla neziqondiso zethu? Kuyisinqumo esinzima kunoma ngumuphi umzali.

UNkulunkulu, embethe amandla wothando, ubheka u-Eva ngokuthula, indodakazi yakhe ethandekayo, ephenduka isikhali sokuwisa indodana yakhe ethandekayo u-Adamu. Ngalesi sikhathi izinga lobuhlungu enhliziyweni kaNkulunkulu likhulu. Ingabe lobuhlungu abuzwayo uNkulunkulu enhliziyweni yakhe, buzokwenza ukuba ezibandakanye ukuze ekwazi ukusindisa u-Adamu? Cha. UThando lukaNkulunkulu luzwa ubuhlungu ngokuthula, okutshengisa ngaphandle kokuphikiswa ukuba ngempela unguNkulunkulu wenkululeko nokuba nelungelo elikhululekile. Uzomvumela ukuba u-Adamu ezikhethela ngokwakhe. Uma sikhuluma ngesilingo, sicela ungacabangi umqondo osile othi sikhuluma ngoNkulunkulu onethezekileyo ezulwini, ebuka ngaphandle kokunakaukuhubeka kwesilingo ukubona uma u-Adamu no-Eva banako yini okudingekayo ukuba bebeyinxenye noma amalungu omndeni waseZulwini. UNkulunkulu wayelingwa naye njengoba belingeka nabo. Ngoba uNkulunkulu uyazi ukuthi uma u-Adamu no-Eva bewa, kwakumele evule isifungo esaba khona ngaphambi kokudalwa komhlaba¹⁷ ukunikela ngempilo yeNdodana yakhe – uJesu Krestu. UKrestu ubezoveza ukuba uYise unjani ngempela; ubezothwala icala labo phezu kwakhe evumele ukuba lishabalalise ukuphila kwakhe kunokuthi kuphele okwabo. Konke lokhu kwakusobala phambi kukaNkulunkulu njengoba ebheke u-Eva ngokuthula, bese u-Adamu ekhetha okumelene naye. Ingabe hlobo luni lothando olwalukulokhu kuthula? Lesibonakaliso sothando sizosusa kuze kubesephakadeni umbono wamanga othi uNkulunkulu ngendlela apha the abazali bethu bakuqala ngayo wayeqhutshwa wukuzidla nokuziqhenya.

Esahlukweni sokuqala sikhulumile ngemfudiso eyathathwa ngu-Adamu no-Eva ngesikhathi bedla esihlahleni, siphinde sakhuluma ngokuhlangahlangu kwemizwa okwalethela uSathane egcina ehlanganisa umbono othi singaphila ngaphandle kukaNkulunkulu sizidalele noma sakhe imvelaphi yethu ngalokho esikuzuzayo. Ngisho namanzi agayayo esiswini engekaqedi ukugaya lesithelo, izingqondo zabo zasibekelwa yifu lokungabi yinto yalutho nokuzisola, lacisha ubudlelwane obuthandekayo, obunenjabulo nentokozo obabukumuntu

¹⁷1 Peter 1:20; Revelation 13:8

noNkulunkulu. Isiqalekiso somuthi we-Duracell sasiqale umsebenzi waso okhohlakele, kanti ngesikhathi esifishane u-Adamu no-Eva babezungezwe luvalo nokuzisola. Ngokwengqondo nangemizwa babezibulele bona kanye noSathane nezingelosi zakhe. Babelahlekelwe luqobo nesisindo sabo, kanti akukho ababengakwenza okwakuzobuye kuphindise lokhu. Babengakwazi ukuzibuyelisa ukuba balunge noNkulunkulu. Babephule ubudlelwane, kanti nguNkulunkulu kuphela owayengabulungisa. Leliqiniso lisobala nanoma sicabanga ngamava ethu. Uma kukhona umuntu ophula ubudlelwane nathi, amandla nelungelo lokubuyisela lobo budlelwane ahleli nelungu elingazanga lephule; ilungu eliphule ubudlelwane lilahlekelwe ligunya lonke kulobo buhlobo.

Ngalesikhathi kubalulekile ukukhumbula esikubuke esahlukwenisesibili. UNkulunkulu ungumsuka wempilo, inhlakanipho kanye nenjabulo. U-Adamu no-Eva sebezhlukhanise kulomsuka ngokukholwa amanga athi konke lokhu banakho ngaphakathi kubona. Inqondo zabo zazingasasebenzi ngaphandle kokuzicabangela nokuzivikela ngokwabo. Izingqondo zabo zivumelana ngokuphelele noSathane. Abanawo amandla wokubona amanga uSathane abatshela wona. USathane waqala ukubafuza ngezimfundiso zamanga ngesimilo sikaNkulunkulu. Ngesikhathi esifanyo uSathane utshela u-Adamu no-Eva ukuba bakhohlakele. Ubatshela ukuthi balungelwe wukufa nokuthi bazizidalwa ezingenamsebenzi. Namanje uSathane usazinikele ukuba ebhidlize uqobolwethu, kanti lokhu ukwenza ngokusitshela amanga ngesimilo sikaNkulunkulu aphinde asitshela amanga ngathi futhi. Uma siqhubeka sikhohwa lamanga ngathi nangoNkulunkulu asikwazi ukubuyiselana noNkulunkulu. Iyodwa vo! Indlela yokubuyiselwa ebudlelwaneni bethu noNkulunkulu, ingukwazi isimilo sakhe ngeqiniso njengalokhu sivezwe eNdodaneni yakhe.

Umfokazi uhlukanisile izihlobo ezinkulu. UNkulunkulu uza ebiza u-Adamu no-Eva, kodwa iphimbo elalimnandi kunawo wonke emhlabeni, manje selibenza begijime ngovalo bezifihle. Uhlelo lukaSathane luwenzile umsebenzi walo!

Ungacabanga uza ekhaya uvela emsebenzini ngolunye usuku, ulangazelela ngentokozo engaka isiko lenjabulo osulenzile walakha nengane yakho. Zonke izinsuku ingane yakho iphuma igijima ngesango laphambili imemeza, “Baba,

Baba,” iziphonse ezingalweni zakho ngothando. Uma usondela ngasekhaya uthola ukuthi ingane yakho ethandekayo ayizanga nokukubingelela. Ngokudideka, ungena ngesango uzwe umsindo wokwesaba ohamba nomsindo wezinyawana ugijimela engadini ukuyozifihla. Kukhona okuphule ubudlelwane. Lapho kwakunothando, sekugcwele uvalo. Akekho ubaba wangempela ojabulela ukuba izingane zakhe ziyabalekelauma zizwa izwi lakhe. Kubuhlungu. Kungeshwa ukuba isono sinokwenza ukuba sesabe uMuntu othanda, nophanayo, nobekezelayo, nothanda-inkululeko kunabo bonke abantu.

UNkulunkulu uzithola ebhekane nenkinga enkulu kabi. Wayesezobafinyelela kanjani u-Adamu no-Eva ngoba phela manje sebelalela elinye elizwi? Lonke ilizwi azolisho selihunyushwa ngendlela etshekile. Bayazazi ukuba banecala, kodwa manje abasenakho ukuvikeleka noma isisindo ukuba bengavuma ukuba yebo banecala, sebevumele nemicabango engamanga ngoNkulunkulu, ongumsuka wempilo nokuhlakanipha. Sebeqhutshwa ngumoya wokuzisola nokuzizwa ungalondekile, sebegcwele ukuphikisa nokwenqaba. Balahlekelwe ngamandla okucabanga ngokwethembeka.

Ngiyamangala uma ngibheka uthando oluvezwa nguNkulunkulu ekubekezeleni kwakhe. UNkulunkulu ubiza u-Adamu, “ukuphi?” hhayi ngoba engazi kodwa ukwenzela ukuthi u-Adamu ebhekane nodaba. *Ikuphi ingqondo yakho Adamu? Kwenzekeni ngogobolwakho nemvelaphi yakho?* Okubonwayo hlezi kutshengisa iqiniso elithile ngokungabonwayo, kanti ukuzifihla kuka-Adamu no-Eva ngokwenyama kuveza ukuzifihla okuqhubekayo ezingqondweni zabo. Bazembathise ngokudukiswa nokweduka ukuzivikela ukuthi bengabhekani neqiniso, elibukeka lethusa kakhulu. UNkulunkulu uzama ukubasiza ukuthi bezibone nenkinga ababhekanenayo ukuze ekwazi ukubanika isandululo esibusiwe.

U-Adamu uphendula umbuzo ngokutshela uNkulunkulu ukuthi unovalo ngoba engagqokanga. Lokhu kuyathathekisa uma sibheka uGenesis 2:25. “Babehamba ze bobabili, u-Adamu nomkakhe, bengenamahloni.” U-Adamu wayehamba-ze nangaphambi kokudla isithelo kodwa engenamahloni. Esikutshelwa lana kungukuthi manje usenamahloni. Igama lesiHeberu (buwsh) lichaza ukudideka, ukuxakeka nokuphoxeka. U-Adamu wayegcwele ukudideka, ukuzisola, nokuphoxeka. Wayedideke ngokuthi ungubani kanti

ezisola ngalokho ayekwenzile. Manje uNkulunkulu ubeka umunwe wakhe kulobobuhlungu ayebuzwa u-Adamu. “Ngubani owakutshela ukuthi uhamba ze? Udlile kulowo muthi engakuyala ngawo ukuthi ungadli kuwo na?” UNkulunkulu akambuzi, “Wazi njani ukuba uhamba ze?” ubuza u-Adamu “*Ngubani owakutshela* ukuthi uze?” UNkulunkulu ukhomba umqambi wamanga ayewatsheliwe. Ngamanye amazwi “Ngubani okubangela ukuthi ungibalekele na?” “Ngubani osengene phakathi kwethu na Adamu?”

U-Adamu sekebhokane nodaba nqo, “Udlile kulowo muthi engakuyala ngawo ukuthi ungadli kuwo na?” Lona ngumbuzo olula kakhulu odinga impendulo esobala, yebo noma cha. Manje ngoba ingqondo ka-Adamu ibona uNkulunkulu egcwele ngomina, egcwele ukuziphindisela kanti yena uzibona esengolibele nongelutho, uhlanganisa ezimbili nezimbili engqondweni yakhe ezitholele u-64. U-Adamu ukholelwa ukuthi uma engavuma athi yebo, uzojeziswa kakhulu ngoba manje useyakholwa ukuthi uNkulunkulu unolaka. Uma engathi cha, uzojeziswa kabili, 1. ukuthi uqambe amanga, 2. nokuthi udlile emthini. Ngoba ekholwa ukuthi akukhondlela yokuphuma, u-Adamu wafuna indlela yokuzivikela nokuzenza ongenacala.

“**Owesifazane, owangipha** yena ukuba abe nami, unginikile kuwo umuthi, ngadla,” washo esola. Lendoda kucacile ukuthi inecala kodwa icala layo lonke ilibeka ku-Eva futhi ekugcineni nakuNkulunkulu. Ungacabanga ukumangala kuka-Eva ngalendoda kungekudala eyayifungile ukuma naye babhekane nanoma yini eyayizoza ngakubo, kodwa ngokuhlangana kwenkinga yokuqala nje wasemshiya! Isono asikwazi ukuveza umlingiswa oyiqhawe ozinikela ngaphandle kokuzicabangela ukusiza nokuxhasa abanye. Isono hlezi sinomphumela othi ixoxo nexoxo malizigxumele.

Masingaphuthelwa yinto eyenzekalana. Izenzo zika-Adamu ziqhutshwa wukuzisola nokungalondeki kwakhe, kuhlangene nemicabango ethile engamanga ngesimilo sikaNkulunkulu, konke kugoqelelwe nokuziqhenya kwakhe okukhulu. Ngoba manje akasaziboni njengomntwana kaNkulunkulu, sekumele amukele imfundiso ethi, “uma ngingazimeli, akekho ozongimela!” Lokhu ukucabanga ngoba akasathembi ukuthi unoYise. Nansi into ebuhlungu ngesono: uNkulunkulu umtshengisa kanjani u-Adamu ukuba unesithombe esingasiso ngoBaba wakhe, nokuthi akasiso isilima nento engelutho? Engathola kanjani u-Adamu isimo sakhe sangempela ngoba eselahle imikhono

yokucabanga kahle? uNkulunkulu yedwa ungumsuka wokuhlakanipha kweqiniso kanti u-Adamu uzihlukanisile nalomsuka. Nanoma esecabanga u-Adamu, lokucabanga kwakhe kungahlukaniswa kanjani nokuzisola kwakhe, nasekuziqhenyeni akukho okunqaba yonke into eyiqiniso? U-Adamu akakwazi ukuvumela uNkulunkulu emtshela ukuba wenze iphutha, nanoma lokhu kwenzelwa yena ngothando, ngoba ukungalondeki kwakhe kulawula ingqondo yakhe.

Kungumthandazo wami ukuba uzonaka ukuthi ngemuva kokuzihlukanisa noNkulunkulu kuka-Adamu no-Eva, babelahleke ngendlela enganathemba ngangokuthi cishe bengakwazi ukubuyiswa. Babephethwe ngumoya kaSathane ngokuphelele. Ezinhliziyweni zabo kwakukhona izimbewu ezazizokwenza ukuba ekugcineni nezingane zabo zimendawonye ekuhlanganeni nezingelosi ezikhohlakele ngenhloso yokubulala iNdodana kaNkulunkulu eJerusalema. Nanoma kwakungabonakali ngokuphelele, izinhliziywo zabo bezingafuni lutho elinokwenza noNkulunkulu noma umbuso wakhe; bengaziboni, babemzonda uNkulunkulu.

Ngalesi sikhathi usungalingeka ukuthi, “yima kancane, se wenza ihaba manje. Ngiyabona ukuthi babenenkinga, kodwa ukuthi babezonda uNkulunkulu kungukwelula izinto kakhulu.” Ngiphendula ngokuthi sifanele ukuthi sikhumbule ukuba konke ukulunga nothando nokuhlakanipha kuvela kuNkulunkulu. Akuveli ezinhliziyweni zabantu. Uma singakhohlwa leliphuze elibaluleke kangaka singafunda loludaba ngokuqiniseka kanti nathi singaziqondi ngokweqiniso. IBhayibheli liyakhanya kuleliphuze. Bheka lamavesi alandelayo:

Ingqondo yenyama ingubutha kuNkulunkulu. Ayiwuthobeli umthetho kaNkulunkulu, yebo futhi ingekwenze. Romans 8:7

Akakho olungileyo, akakho noyedwa; kakho oqondayo, akakho ofuna uNkulunkulu bonke baphambukile, baphenduke imbuqa bonkana; akakho owenza okuhle, akakho noyedwa. Romans 3:10,11

Inhliziyo iyakhohlisa ngaphezu kwakho konke, futhi imbi; ngubani ongayazi na? Jeremiah 17:9

IBhayibheli liveza ukuthi izingqondo zethu ngokwemvelo, zizonda noma zinobutha kuNkulunkulu. Ngokwemvelo, izingqondo zethu ziyambuka zihlubuke, azithobeli imiyalo kaNkulunkulu, kanti akunakwenzeka ukuba izingqondo zethu zizikhulule kulesimo. Ngitholile ekuphileni kwami, nakwabanye engike ngabelana nabo, ukuthi kukhona umoya onqabelana nomelana neqiniso. Lomoya omelana nokuthi imvelo yoluntu izonda uNkulunkulu ngokuphelele, ubonakalisa ukunqaba kuka-Adamu akuveza kuNkulunkulu, ngesikhathi esola u-Eva kanye naye uNkulunkulu kunokuthi athathe umthwalo ngenxa yokwehluleka kwakhe. Ukungalondeki kuka-Adamu yifa lethu kanti nathi asikwazi ukuma sibhekane neqiniso njengaye. Uma ungazithola unqabelana nalombono, kumele uzibuze ukuthi yingani uzizwa njalo? Uma uvikelekile, ulondekile lamazwi awaphathelene nawe nakancane. Ukungalondeki nokuswela kuka-Adamu kuyifa lethu. Lokhu yikho asinika khona, akukho okungaphezu kwalokhu.

Uma ukwazi ukwamukela iqiniso elithi imvelo yoluntu inenzondo nobutha kuNkulunkulu, lokhu kuchaza ukuthi uzakahle, uzozuza ekugcineni. Uma ucabanga ngecebo likaNkulunkulu ukuba esisindise, kunokukhululeka okukhulu ekuboneni ukuthi asingenze lutho oluhle. Usungayeka ukuzama. Usungayeka ukuzishaya uma imvelo yakho ivukela omunye emizweni nasenyameni, kodwa sengigijima kakhulu manje; sizokhuluma ngalokhu esahlukweni esilandelayo.

Sesiphindela ku-Adamu no-Eva, siyabona ukuthi ukubhidliza udonga olwalukhona kubo noNkulunkulu kwakuzoba ngumsebenzi omkhulu kakhulu. Ukubuyiswa kwabo, ukubuyiswa kwezingane zabo, kwakuzodinga izinto ezimbalwa:

1. Indlela yokunika uluntu ukuhlakanipha kokubona isimo esibucwayi ababekuso, nendlela yokubakhuthazela endleleni elungile ngaphandle kokuphula ilungelo labo lokuzikhethela.
2. Indlela yokubathengisa ukuthi babephethe isithombe esingasiso ngesimilo sikaNkulunkulu nombuso wakhe, nendlela ayiyo, nokuthi bebone ukuba ubathanda ngempela.

3. Indlela yokususa ukuzisola nokungavikeleki kwabo nokuphindisela imvelaphi yabo nesisindo sabo njengabantwana bakaNkulunkulu.
4. Indlela yokubuyisela inhloso yabo, isizathu sabo sokuphila nesiphelo sabo.
5. Konke okungaphezulu kwakuzodinga isikhathi. U-Adamu beno-Eva babenikele ngezimpilo zabo, ngakho babedinga umshini owawuzobanika impilo, bethole isikhathi sokukhetha kahle, benqume kahle.
6. Ekwenza konke lokhu, uNkulunkulu kwakumele ehlulele ngokulunga njalo. Akakwazi ukuziba ukwambuka kwabo ethi kulungile. Noma emuseni wakhe uNkulunkulu engavumeli umphumela wokukhetha kwabo uwele phezu kwabo, u-Adamu no-Eva bekumele beqonde umphumela wokukhetha kwabo ukuze bekwazi ukuba nokuvuma iphutha abalenza.

Kunephuzu elibaluleke kakhulu ekumele silenze lana. UNkulunkulu akafunyanwanga engalungele. UYise neNdodana besebenqumile ukuba babezokwenza njani uma izinto zifika lana. Lecebo laselikhona – icebo elalilungele lanele ukugcwalisa nokwenelisa lesisimo esasibucayi kangaka.

7. Intambo Yokuphila Evela Ezulwini

Ukuzama ukuchaza uhlobo lokugcina lothando oluphakeme, amaGerike eza ngenganekwane ka-Admetus no-Alcestis.¹⁸ Umphostile uPhawule ukhuluma kancane ngalendaba encwadini yabaseRoma

ngokuba cishe kungenzeki ukuba umuntu afele olungileyo,
kodwa mhlawumbe kungase kube khona ongaba nesibindi
sokufela omuhle; Romans 5:7

Inkosi u-Admetus waduma ngokwamukela kwakhe izivakashi nangokwahlulela kwakhe ngokulungile, kanti wayethandeka embusweni wakhe. Unkulunkulu u-Apollo waxoshwa entabeni yase Olympus nguyise uJupiter, watshelwa ukuba engabeka ubunkulunkulu bakhe eceleni, ebe ngumuntu esebenzele umuntu eyisigqila. Uma eza emhlabeni, inkosi u-Admetus wamthola engumfokazi wasuka wamhawukela. Wamnikeza ukudla, wamenza umalusi wezimvu zakhe, wamphatha njengendodana yakhe. Ngemuva kwezinyanga ezingamashumi nambili u-Apollo waguquka wabuyela waba nguNkulunkulu, wambonga u-Admetus ngokumsiza, wamtshela ukuthi “uma kwenzeka uzithole udinga usizo nakusasa ungicele.”

Ngokuhamba kwesikhathi u-Apollo waphinde wabuya ku-Admetus, ukuzomtshela ukuthi u-Sihogo unkulunkulu wangaphansi komhlaba, wayesendleleni ezomthatha. U-Apollo wathi uxoxisene nonkosikazi

¹⁸<https://en.wikipedia.org/wiki/Admetus>

walonkulunkulu uPersephone, ukuthi uma kungatholakala umuntu ozofa endaweni yakhe akusezodingeka ukuba abuye efe.

U-Admetu inkosi yaya ebazalini bayo ukubuza uma bengavuma ukuthatha indawo yayo. Baphendula bathi, “ndodana siyakuthanda thina, uyindoda eqotho nelungile, kodwa thina sithanda izimpilo zethu ukudlula wena. Asikwazi ukungakufeli.” Inkosi yazula embusweni wayo wonke ifuna umuntu owayengavuma ukuthi efe endaweni yenkosi, ayafumana muntu. U-Admetu washiya konke wavumela ukuba kwenzeke okwakuzokwenzeka, ngalesi sikhathi unkosikazi wakhe u-Alcestis, wakhala ku-Apollo, “O Apollo othandekayo, umbusisile umyeni wami waphindaphinda udumo lwakhe nenhlanhla yakhe kuze kube kashumi embusweni wethu wonke. U-Admetus uyindoda elungile, kanti nabantu bakhe bamdinga kangaka, ngangokuthi ufanele ukuba ephile! Mina ngizomfela, ukuze yena ephile.” Wakwenza lokho. Lonke ilizwe lakhalela unkosikazi olungile wenkosi eqotho, eyayithandwa ngabantu bayo, unkosikazi owazinikela ukuze inkosi yakhe iphile. Uma evela phambi kukaPersephone wamzwela isihawu naye, wamtshela ukuthi angabuya apha njengomvuzo wokuthembeka kwakhe akutshengise kumyeni wakhe. Kanjalo-ke u-Admetu no-Alcesti beya ngokuguga u-Apollo ebavuzisa ngenxa yokwethembeka kwabo, kanti uma ukufa kufika sebegugile, besebekulindele.

“Lokhu,” wayesho abafundi bamaGerike, “kwakuluthando oluphakeme kakhulu – ukuba indoda ibeke phansi impilo yayo yenzela abangane bayo!” Abantu abaningi bahlanganisa lendaba namazwi akhulunywa nguJesu uma wayesithi:

Akakho onothando olukhulu kunalolo lokuba adele ukuphila kwakhe ngenxa yabahlobo bakhe. John 15:13

Kodwa nalokhu akuchazi ukuphakama kothando lukaNkulunkulu, kepha kungukubonakaliswa kokuphela kothando lomuntu. Umphostoli uPhawule uqhathanisa lendaba yoluntu yothando lomuntu olunesiphelo esitshela ukuthi:

ngokuba cishe kungenzeki ukuba umuntu afele olungileyo, kodwa mhlawumbe kungase kube khona ongaba nesibindi sokufela omuhle; (8) kepha uNkulunkulu uyabonakalisa ukusithanda kwakhe ngalokhu ukuthi, siseyizoni, uKristu wasifela. (9) Ngakho kakhulu sesilungisisiwe ngegazi lakhe,

siyakusindiswa ngaye olakeni. (10) Ngokuba uma sathola ukubuyisana noNkulunkulu ngokufa kweNdodana yakhe sise yizitha, ikakhulu siyakusindiswa ngokuphila kwayo sesitholile ukubuyisana; Romans 5:7-10

UNkulunkulu uveze ukujula kothando lwakhe ngokuvumela iNdodana yakhe ukulinyazwa yizono zethu, yachotshozwa ngobubi bethu. Wanikela ngeNdodana yakhe ezitheni zayo, ezazimzonda, ngenxa yothando lwakhe olukhulu kuzo. Leli akusilo uthando lomuntu kodwa ngolukaNkulunkulu.¹⁹

Ngaphambi kokudalwa komuntu, uYise neNdodana babanengxoxo ejule kakhulu, kulokhu iBhayibheli elikubiza ngokuthi yisivumelwano sokuthula.²⁰ Ngaleso sikhathi, icebo lasekelwa ukuba kwakuzokwenzekani uma uluntu lukhetha okumelene nabo bobabili. Manje kwasekuyisikhathi sokwenza. Ngubani na ongaqonda izinhlupheko zikaNkulunkulu? Ubengavumela ukuba iNdodana yakhe ibe ngumhlatshelo ozoma endaweni ka-Adamu no-Eva, ikhokhe isikweletu sesinqumo sabo? Wayezovuma yini iNdodana yakhe ithwale phezu kwayo ukuswela ithemba kwabo, nokungabi yilutho kwabo eye nalokhu ethuneni na? Ingabe wayezovumela ukuba iNdodana yakhe ilahlekelwe yimvelaphi yayo ngokuphelele nokuhlukana nokuba yiNdodana kwayo okwakuzobiza noma kuhluthule lawa mazwi enhliziyweni yayo, “Ungishiyelani na?”

Njengoba ngibhala lawa mazwi, indodana yami ihlezi ngokuthula maqondana nami. Ngibheka ubuso bayo obuhle ngizwa injabulo nothando kuvuka enhliziyweni yami ngenxa yayo. Bese ngizama ukucabanga uma ngangisesimeni sikaNkulunkulu, ngivumela indodana yami ukuba ithathe lomthwalo ongaka abazikhethele wona wokufa. Labantu abase bengizonda nayo yonke into engiyimeleyo. Ngiyavuma ukuba ingqondo yami ivele icishe lemicabango. Angeke ngizivumele nokuthi ngize ngicabange ngakho. Ngiyaqonda ukuthi nokucabanga ngakho nje kubuhlungu ngendlela engena kuchazwa. Imicabango yami iphindela kuNkulunkulu nenkinga abhekane nayo, kanti ngizizwa ngindikindiki. Ngizwa ngigcwala ngokubonga

¹⁹For more details see *The Word That Turned the World Upside Down* by Robert Wieland. <http://fatheroflove.info/download/view/863>

²⁰Zechariah 6:13

ngoNkulunkulu ngokuvumela ukuba lokhu kwenzeke, ngiyazi ukuba ngingomunye walabo bantu abanikezwa impilo ngenxa yomnikelo weNdodana kaNkulunkulu, beyizitha zayo. Lomqondo ungenza ukuba njalo ngime, ngimdumise yena ngokubonga ngenxa yothando lwakhe olungena mkhawulo ngomnikelo wakhe.

Ngiyamangala ukuthi iNdodana kaNkulunkulu, eyaphenduka yaba yindoda okwathiwa nguJesu, yavuma ukuba isenzele lokhu. IBhayibheli lisitshela ukuba uNkulunkulu wazi isiphetho sento kwasekuqaleni, kanti uYise wabelana neNdodana nangalolu lwazi. Ngesikhathi isono sigcwala umhlaba, wayesazi lapho sasizophela khona. UKrestu wabona okwakumlindele ekuzeni kwakhe lapha emhlabeni: Ukwenqatshwa, ukushaywa, ukuhlelwa, ukuzondwa, ukuthukwa, ukuba nqunu nobumnyama esesiphambanweni, ukungabi yinto yalutho kwezigidi nezigidi zabantu okwakuphezu kwakhe, nokuqokwelelwa kwecala nosizi lwezizukulwane. Wakubona konke kepha kusenjalo iNdodana kaNkulunkulu yathi “Ngiyathanda ukwenza intando yakho, Nkulunkulu wami, nomthetho wakho usenhliziyweni yami.”²¹ INdodana kaNkulunkulu ayizanga ingafuni ukuza, kodwa yayilangazelela ukukwenza lokhu. Inhliziyo yayo, njengenhliziyo kaBaba, ilambele ukubuyisela izingane zayo ekugcwaleni kwenjabulo ebalindele. UnguNkulunkulu onjani na lona? Ngubani esingamfanisa naye? Athini amazwi anele ukudumisa yena na?

Sibonile esahlukweni esidlule ukuba u-Adamu no-Eva babedinga umshini obungabanika impilo, namandla nemikhono yokuqonda iqiniso kunamanga; babedinga usizo ukubona iqiniso ngoNkulunkulu, baqonde, beveze babuye bephike amanga ayebatshela wona uSathane. Babedinga ibalazwe eyayozobaqondisa kokuqotho, bebona inyakatho langempela likamoya.

Konke lokhu kwanikezwa ngenxa yesipho seNdodana kaNkulunkulu emhlabeni. Lokhu yikho abatshelwangakho o-Adamu no-Eva kuGenesis 3:15. Ekhuluma noSathane uNkulunkulu wakhuluma lamazwi:

Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo.” Genesis 3:15

²¹Psalm 40:8

Levesi ligcwele ngesethembiso nangethemba. UNkulunkulu wathi uzobeka ubutha phakathi kukaSathane nowesifazane. Uma uNkulunkulu ekhuluma ngowesifazane, ukhuluma ngakho konke okuzovela kuyena, ngamanye amazwi ukhuluma ngoluntu lonke. Igama elithi ubutha lichaza ukuzonda noma isitha.²² UNkulunkulu ubezofaka into ethile enhliziyweni yoluntu ezonda ububi, elangazelela okuhle neqiniso. Sinye isizathu uNkulunkulu ayengakwenza lokhu, singokuthi iNdodana yakhe yayizoletsa ukubuyisana ngempilo nangokufa kwayo lapha emhlabeni. Yilokhu okuchazwa ngobutha obukhona phakathi kwembewu yowesifazane nembewu kaSathane noma-ke inzalo yakhe. uPhawule, encwadini yabaseRoma ukhuluma ngolobutha kokubi njengomusa noma amandla evesini elilandelayo:

Kepha isipho somusa asinjengesiphambeko; ngokuba uma ngesiphambeko samuntu munye abaningi bafa, ikakhulu kwavama kwabaningi umusa nesipho sikaNkulunkulu ngomusa wamuntu munye, uJesu Kristu. Romans 5:15

Ikhono lokwazi ukukhetha okuhle livela ngenxa yalobutha uNkulunkulu abubeke ezinhliziyweni zethu ngesipho seNdodana yakhe. Lesipho sibuye silethe esinye isipho nangaphezulu esidingeka kakhulu, impilo.²³ UPhawule ubuye akhulume ngalokhu esahlukeni esifanayo samaRoma:

Ngalokho-ke njengokuba ngasiphambeko sinye kwaba khona ukulahlwa kubantu bonke, kanjalo ngasenzo sinye sokulunga kwaba khona ukulungisiswa kukho ukuphila kubantu bonke; Romans 5:18

Leliqiniso likhulu kabi eliletha ukuthula nenjabulo ngaphezu kokulinganiswa. Iqiniso elingaphezulu lisho ukuthi wonke umphefumulo owuthathayo (kungakhathazeki ukuba uyakholwa eNdodaneni kaNkulunkulu nomnikelo wayo noma cha) uvela kuJesu Krestu. Kungukuphila kwakhe okukwenza uphefumule, uphile, nenhliziyi yakho iqhubeka ishaya. Zonke izenzo

²²*Vines Expository Dictionary* - Enmity

²³Uma sikhuluma ngempilo lana, sikhuluma ngesikhathi se-probation hhayi impilo engunaphakade. UNkulunkulu unikile wonke umuntu ukuphila emhlabeni ukuba ekhethe noma enqabe iqiniso ngoNkulunkulu nangombuso wakhe.

esikhuluma ngazo sithi azenziwa yithi, njengo kuphazama kweso, njengokushaya kwenhliziyo kwenziwa nguNkulunkulu. Uyingqikithi yeqiniso elithi:

...ukuze zifune uNkulunkulu, ingabe zingamuzwa, zimfumane; ingani kakude kulowo nalowo kithi. 'Ngokuba siphila, sihamba, sikhona kuye,' Acts 17:27,28a

UNkulunkulu akekho kude nathi ngoba sigcinwa sondliwa ngukuphila kukaJesu Krestu ngenxa yokusimela kwakhe nokufa kwakhe esiphambanweni. Uma uzizwa ukude noNkulunkulu iqiniso lingelithi yena akekho kude nawe. Omele ukwenze-nje yizwa ukushaya kwenhliziyo yakho, ukwazi ukuthi akakushiyanga.

Engeza kulokhu iqiniso elithi uNkulunkulu ufaka ezinhliziyweni zethu isifiso sokwenza okuhle, nesifiso sokunqaba okubi, nangempela kuningi ekumele simbonge ngakho. Cabanga ngezikhathi owawulingeka ukwenza okubi wase wacabangisisa wangakwenza. Lesi yisipho uNkulunkulu akupha sona, ubutha bobubi. Akukhathazekanga ukuthi uyakholelwa kuNkulunkulu noma cha, unikezwa lesipho ngoJesu kanti-ke kukuwe ukuvuma ukusisebenzisa. Siyatshelwa ukuba uNkulunkulu unisela abalungile nabangalungile imvula.²⁴ Cabanga ukuthi mangaki amathuba uSathane efaka umqondo omubi emuntwini ukuba enze okuthile kuwe noma ethathe intoyakho, ubutha obafakwa ezinhliziyweni zabo nguNkulunkulu kwabakhuthaza bangasakwenza. Kucacile ukuthi sisanelungelo lokukhetha ukunqaba lokhu kunxuswa, siqhubeke senze ububi, kodwa uma lobutha bebungekho, akekho namunye wethu owayezokwazi ukuba emise imicabango emibi efakwa ezingqondweni zethu.

UBaba wethu uyamangalisa ngempela, ukusenzela konke lokhu! Thina njengoluntu sasilahlekile, siboshiwe ezindleleni ezimbi zikaSathane. Besingena kuzisiza, sigijimela ekubhujisweni. Kodwa uBabawethu oseZulwini omnene wenqaba ngathi. Wanikela kithi ngento eyigugu kunazo zonke izinto ayenazo – iNdodana Yakhe. UJesu uzohlala eyilungu lomndeni wabantu, engomunye wethu. Kungumnikelo oyingqikithi yezifundo nezizindlo kuze kufike ephakadeni.

²⁴Matthew 5:48

Njengoba ucabanga ngalezi zinto, uzizwa kanjani ngakho konke akwenzele khona uNkulunkulu? UMoya wakhe uyakudonsa namanje ukuba umamukele, ukholwe iqiniso ngaye. Ufuna ukuba wazi ukuthi ukuthanda ngendlela ejulile kanti unikele ngayo yonke into ukuze ezuze wena. Angikwazi ukunqaba uthando olunje, lungiphoqa ngendlela eyisimanga. Wena ke?

8. Ukuqhathaniswa Kwemibuso Emibili

Ngaphambi kokuthi siqhubeke, kuzosiza ukuthatha iqoqo lokubalulekile ngalemibuso engafani ekhona nanamhlanje ezweni; umbuso kaNkulunkulu omingunaphakade nombuso kaSathane, eyavezwa phambi kuka-Adamu no-Eva ensimini yase-Edeni. Uma singacabanga okomzuzwana ukuba yini eyenza umbuso, zintathu izici esizothi ukuzibuka:

1. **UHULUMENI:** Uhlelo lokubusa umbuso. Isibonelo ukubusa ngokwentando yeningi [democracy] noma ukuhola kukandlovukayiphikiswa.
2. **EZEZIMALI:** Uhlelo lokulinganisa isisindo abahlali bombuso, abadayiselana izinto ngalo.
3. **AMALUNGELO WOKUBA YISAKHAMUZI:** Indlela yokuthola ilungelo lokuba lilungu lalombuso.

Singaqhathanisa lemibuso emibili ngendlela elandelayo:

	Umbuso kaNkulunkulu	Umbuso kaSathane
Uhulumeni	Umndeni	Onamandla kunabanye
Ezezimali	Uthando	Amandla/Imfuyo /Ukuphoqwa

	/Umusa /Lungelo lokukhetha /Ukholo kuNkulunkulu	/Ukholo kumina
Amalungelo	Umntwana kaNkulunkulu	Ukusebenza nokuphumelela

Umbuso kaNkulunkulu usekelwe ohlelweni lomndeni. Inhloko yekhaya noma yombuso ngubaba. Ubuhlobo phakathi komholi nabangaphansi kwakhe buseduze kangaka, busondelene. Kanti umbuso kaSathane ume ekutheni ngubani onamandla kakhulu. Abanamandla ngabaphatha abanye balawule. Nasebuholini benani eliningi, abanamandla wokukhangisa umyalezo wabo ukudlula abanye, babenamandla wokuphoqa abavotayo ngabo abazonyukela esigodlweni bebuse.

Umbuso kaNkulunkulu uhweba ngamandla obuhlobo bawo. Uthando luyimali nentengo yezulu. Izakhamuzi zilondekile othandweni lukaYise kanti azina sidingo sokufakaza nokuzibonakalisa ukuba zibalulekile. Zikwazi ukujabulela ukuba ndawonye ngaphandle kwezinhloso ezifihlakele. Ukufunda ukwazi uNkulunkulu kuyinjabulo nenhloso yawo wonke umuntu²⁵, kanti ngoba ulwazi, nokuhlakanipha kukaNkulunkulu akunamkhawulo ukwenzalokhu nentokozo yakhona asoze kwaphela. Kuzohlala kukhona into ethile esingayifunda ngaye. Izakhamuzi zakhe uzifundisa ngokwakhe noma ngezinto azidalile. Ngakho-ke ngokunakana nokufunda ngemvelo, nangomhlaba kuba yintokozo yokuba yilungu lalombuso. Ngoba kuyiqiniso elisobala elokuthi zonke izinto zivela kuBaba wethu, zonke izidalwa sikhuleka kuye ngentokozo nangokubonga.²⁶

Ngakolunye uhlangothi, umbuso kaSathane uhweba ngempahla. Isisindo somuntu sivela empumelelweni abanayo, ngakho ukuqokelela kwempahla kubaluleke kakhulu esisindweni somuntu. Lempahla sekungaba ngephathekayo, noma engqondweni, noma ubuhlobo. Uma indlu inkulu, noma enempahla eningi, kanjalo nesisindo sakho siyakhula. Uma ukewafunda wafika

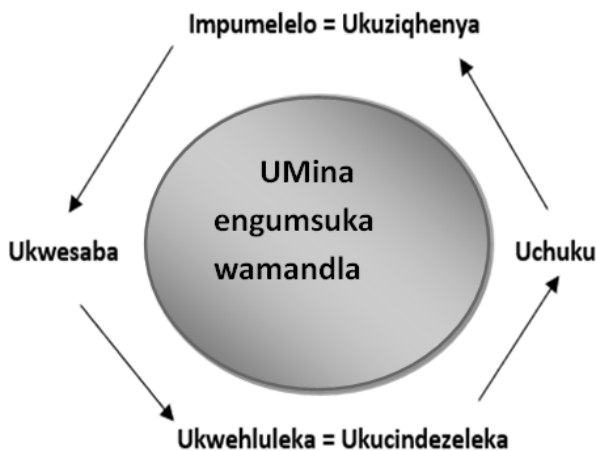
²⁵Philippians 3:9,10

²⁶Revelation 14:6,7; Revelation 4:1-9

ezingeni eliphakeme, noma uma usezingeni eliphakeme ngokomsebenzi, kanjalo nesisindo somuntu siyenyuka. Abantu ohlobana nabo babaluleke kakhulu ngoba umuntu angaba yimpahla ebaluleke kakhulu kuwe. Embusweni kaSathane inkolo ekhona ingethi abantu banamandla athile ngokwabo, ngakho ke ukuphatha abantu abathile kungenza umuntu abe namandla ngaphezulu. Ubuhlobo nabanye abantu kuba yindlela yokuzuza nangaphezulu. Lokhu kwenza isidingo sokulawula abanye abantu sibaluleke kakhulu. Ziningi izindlela zokulawula abanye abantu. Ukuba nobungane nomuntu ngenye yalezi zindlela evamile. Isetshenziswa ngabantu abasathengisayo ngesikhathi esiningi. Ukwenza izenzo ezinhle kungajabulisa abantu ukuba bakulandele, kanti uma lokhu kungasebenzi ungasebenzisa udlame, nokusongela abantu ukuthi ubalawule nokuthi bezwe esakho isicathulo. Nasi isizathu esenza ubuhlobo obuningi bugcwale ngosizi nobuhlungu namhlanje, yingoba abantu abaningi bahleli ndawonye ngesifiso sokwengeza isisindo sabo nokubaluleka kwabo.

Omunye umehluko kulemibuso ngowamalungelo wokuba yizakhamuzi. Embusweni kaNkulunkulu, umuntu uyilungu lombuso ngoba engumntwana kaNkulunkulu. Kungakhathazeki isimo nobunzima akubo empilweni, leliqiniso aliguquki. Ukuba yisakhamuzi salombuso kuvikelwa ngubuhlobo onabo noNkulunkulu njengoBaba wakho. Kanti embusweni kaSathane ubalwa njengesakhamuzi ngokwenza kwakho, noma ukungenzi kwakho, ukwehluleka nokuphumelela kwakho kukunika ukuba yisakhamuzi noma qha, uma nje uzogxila emisebenzini yakho. Kulombuso, uvuka mihla namalanga ucabanga ngokuthi ufanele wenzeni ngalolosuku ukuthi uzizwe unethezekile ngemisebenzi yakho. Uma abantu bema endleleni yempumelelo yakho, uba nomsindo nolaka. Uma sekuphele usuku ube uzizwa ngathi awenzanga okuningi, uzizwa ungenlisekanga, kanti lokhu kukwenze ukuthi ucindezeleke noma ube nomfutho ongaphezulu. Impilo iba ngumjikelezo phakathi kokuziqhenya nokungabi yinto yalutho. Uma uphumelela ugcwala ukuziqhenya nokuzidla. Uma ungaphumeleli uzizwa ucindezekile, ungeyinto yalutho. Impilo ephakathi kokuphumelela nokungaphumeleli iqhutshwa ngumfutho wokufeza noma ukwesaba ukuthi okuzuziwe kungase kulahleke. Kungumjikelezo ongapheli umuntu aze efe noma eshintshe umbuso.

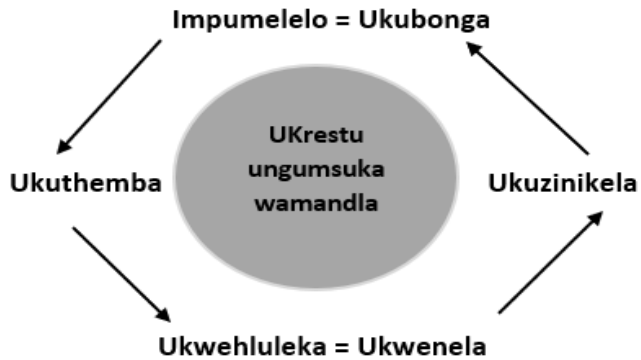
Umjikelezo wemizwa embusweni kaSathane



Lomjikelezo osobala ungumphumela wokukholwa ukuthi sinamandla ngokwethu. Uma sinamandla ngokwethu kuchaza ukuthi asidinge muntu kanti nokubaluleka kwethu akuveli kumuntu. Sekumele sizihlakulele sizenzele ukubaluleka kwethu. Yonke impumelelo iyasiqinisekisa nokubaluleka kwethu kanti konke Ukwehluleka kwethu kusenza sicindezeleke noma sizwe kwangathi siyize.

Ngikhumbula ukungqubuzana okwakusenhliziyweni yami uma ngiqala ukufundisa. Ngangibusiseka kangaka uma ngikhomba abantu emaqinisweni weBhayibheli, kodwa uma ngima ngasemnyango ukubingelela abantu uma bephuma bengizithola ngesifiso esikhulu sokuthi bengitshele indlela engenze kahle ngayo, ukuba bengiqinisekise ngalokho engangikwenza. Uma ngishumayela kahle, nenhliziyo yami yayiqhubeka ifuna ukuqinisekiswa. Bengazi ukuba akulunganga ukuthi ngicabange ngalendlela, ngakho uma abantu babesithi “ushamayele kahle”, bengizothi “mayibongwe iNkosi, hhayi mina”, kodwa bekungajwayeleki, ngesinye isikhathi abantu bebezizwa ngathi ngibaxoshela kude. Uma siqaphela ukuthi zonke izinto ezinhle zivela kuNkulunkulu, nokuthi ukubaluleka kwethu kuvela kuye, akuncikanga ezintweni esizenzayo. Ngalendlela sikhululekile ukuba siphumelele noma sehluleke ngaphandle kokuphatheka kabi, noma kube ngathi asibalulekanga, noma sizizwe sidinga ukuqinisekiswa ngabanye abantu.

Umjikelezo wemizwa embusweni kaNkulunkulu



Kubalulekile ukuba sikhumbule ukuthi nanoma amalungu wombuso kaNkulunkulu angatholi ukubaluleka kwabo ezintweni abazifezayo, zikhona izinto abazifezayo ezimpilweni zabo. Eqinisweni banemikhono yokufeza okuningi ngoba uma behluleka ababhekani nokwesaba kokungabi yinto yalutho. Basathandeka, basasengabantwana bakaNkulunkulu kungakhathaleki ukuthi bayaphumelela noma bayehluleka. Umbuso kaNkulunkulu unikeza ngendlela engcono yokuveza ikhono lakho ngokugcwele ngaphandle kokushiya ubudlelwane bakho bumanikiniki nokubaluleka kwakho kubhidlizekile.

Sesindlalile kafishane imvelo yalemibuso emibili. Ingxenye yencwadi esele sizobuka ukuthi lemibuso ithuthuke kanjani emhlabeni ngokomlando woluntu, nezinkinga esihlangabezana nazo ekuphileni kwethu ngalemibuso emibili. Yomibili ithembisa inkululeko, lemibuso yombili ithembisa okuningi, kodwa ngomuphi umbuso ozokushiya uzizwa ubaluleke ngempela, ngangokuthi akukho okungakusunduza kulokho?

9. Inqikithi yeBhabhiloni

“Ingabe siyilahle kuphi na?” Isikhalo sikayise odabuke inhliziyo owayehlulwakukuqonda isimo wayebhekene naso. “Ikhaya lethu belilungile, kanti naye uyakwazi ukuthi siyamthanda,” kuqhubeka lobaba efuna incazelo ngokuphuthumayo yokuthi kungani indodana yakhe igwetshwa ngecala lokudayisa ngezidakamizwa, ukweba, nokubulala.

Lesikhalo senhliziyo edabukile sesizwakele amabanga angaphezu kokucabanga kwethu; abazali bephila ngamahloni nosizi lwengane esiwele empilweni yokuhlubuka nobubi. Umsuka walesililo siwuthola ebazalini bethu abakuqala nenhlekelele yendodana yabo yokuqala uKhayini. Abazali bazi injabulo u-Adamu no-Eva babanayo ngesikhathi bebamba uKhayini esemncane ezingalweni zabo ibanga lokuqala. Kwakuyisikhathi sokuphatha ngenjabulo isithelo sothando lwabo. u-Eva ephethe isipho sakhe esiligugu, wakhala wathi “Ngitholile indoda, uJehova!”²⁷ U-Eva wayekholwa ukuthi uKhayini wayeyimbewu ababeyithenjiswa kuGenesis3:15 eyayizoletha insindiso nezibusiso ezizweni zonke. Uma nje lokhu kwakuyiqiniso, ngoba indida engemnandi nakancane ku-Eva ingeyokuthi uKhayini washiya ifa elalizoletsa usizi, ukubhujiswa nokufa kwizigidi zabantu. UKhayini waba yinhloko yeqembu labantu abakhonza ngendlela abafuna ukukhonza ngayo, nangemigomo yabo. Leliqembu labantu lenza ingxenye enkulu yabantu bomhlaba, iqembu labantu

²⁷Ukufundwa njengalokhu kubhaliwe ku Genesis 4:1

iBhayibheli elibabiza ngokuthi *Bhabhiloni*. Kulesi sahluko sizobheka umoya oqguqzela leliqembu labantu nokuthi unomthelela muni kithina.

“Baba, kumele yini ukuthi sibulale lemvu engenacala?” isenzo sokubulalwa kwezimvu sasinikezwe ukuba yisikhumbuzo njalo kuluntu, semizwa nemicabango yoluntu ngoKrestu kanti nesidingo sethu senguquko. Ngakho-ke sambula izindleko uNkulunkulu ayelungele ukuzikhokha ukuze thina sibone isimo sethu, sizicelele intethelelo ngenxa yokuholwa nguMoya. Yisimanga sesipho esinikelwe ngenxa yosindisolwethu. Kwakuyisiko elalikhomba izinhlupheko zikaKrestu ngaleso sikhathi somhlatshelo. Ngesikhathi esifanayo lesenzo sikhomba ithemba elaliphambili uma uKrestu wayezoza emhlabeni ezoveza uBaba. Lesenzo sibuye sikhombe emuva futhi ihlazo lwalokho uluntu lukwenze kuKrestu kusukela ukuwa kwasensimini. Kwakuyisikhumbuzo esiduduzayo sothando olumangalisayo lukaNkulunkulu, nesikhumbuzo esibuhlungu sokuziqhenya komuntu nokuswela ukubonga. Ukuphatheka kululuhlelo kwakuhlezi kuzoletha imizwa ehlangahlangene. Ukubheka ubuso bemvu engenacala ubone ukuthula kosizi lwayo kwakuvele kuzoletha ukuqonda izindleko zobugovu nokwenza intando yomuntu. Ngoba kubo bonke ababheka ebusweni bewundlu likaNkulunkulu langempela, ithemba lizobakhona vele elixubene nosizi emphefumulweni, okuza nokuqonda ukuthi imvelo yomuntu imenzani uKrestu. Ukuphendula kwemvelo komuntu endabeni yesiphambano kungukuzibhalela kabusha umlando woluntu ngokunqaba ukuthi ukuwa okunje kwabakhona ngempela, noma ubeke icala nesidingo sokubulala kuNkulunkulu, njengento eyadingwa nguye ukwenelisa ulaka lwakhe ngenxa yesono. Esikhathini esiningi isiphambano singukuguqulwa kokukhanya kube ngubumnyama, noma ngaphezu kwalokhu kubesengathi kunesibonakaliso sethemba kanti kuyisibonakaliso sokukhohlakala esingemnandi neze.

Ngemuva kweminyaka eminingi yokubheka abazali bakhe behlaba iwundlu, ebona izinyembezi zabo nosizi oluhlangene nethemba, nokubekezela nokubeka ithemba kwimbewu eyayiseza, uKhayini wanquma ukuba akazukwazi ukubekezela isidingo sokuthobeka nokuphenduka. Ngokubheka nokuhlala kakhulu ekwehlulekeni komuntu okuvezwa ewundlwini elihlatshwayo, uKhayini wazikhethela ukuthi engakhumbuli uthando lukaNkulunkulu ngalesipho. KuKhayini ayekutshelwa yilesenzo sewundlu kwakungukuthi akavikelekanga, ingxenye yefa ayelithole kubaba wakhe, owayelithole kuSathane. UKhayini leliwundlu limtshela ukuthi wayengamukeleki

kuNkulunkulu nokuthi ukuziphatha kwakhe kwakungavumelekile kuNkulunkulu. Kusobala ukuthi uSathane uyewakhuthaza uKhayini ukuba ethathe isinyathelo ngesibindi sokukhweshisa ukuhlathswa kwewundlu ekukhulekeni nasekukhonzeni kwakhe, ngalendlela eziqambele yena ubuhlobo bakhe noNkulunkulu ngokususa isidingo sokuphenduka kodwa alethe imisebenzi yakhe.

IBhayibheli lisitshela ukuthi uKhayini waletha umnikelo wemifino kuJehova.²⁸ Sibuye sitshelwe ukuthi uKhayini wayengumlimi owayelima ukudla ngokomsebenzi. Umnikelo kaKhayini wawuyisifanekiselo semizamo yakhe yokuzuza uthando lukaNkulunkulu ngemisebenzi yezandla zakhe. Waguqula ukukhonza kwakhe kwangasaba okokholo ngokuthobela kodwa kwabangukuzibonakalisa okugcwele nokuziqhenya. Kungasabi ukukhonza ngobuhlobo obusondelene ngokwethemba, kodwa kube ukududuza ngokwemisebenzi. Lendlela yokukhonza ayinaki iqiniso lokuthi vele asinawo amandla ngokwethu wokungamthokozisa uNkulunkulu; asinazo izimpilo zethu esingancika kuzo sihlangeane noNkulunkulu ngemigomo yethu. Ngeshwa-ke uKhayini lokhu wakukhohlwa. USathane wamthembisa ukuba uzothola inkululeko uma ezikhulula ekuqondeni isono sakhe ngewundlu, kodwa ngokususa iwundlu ukukhonza kukaKhayini kwaguquka kwangasaba ubuhlobo noNkulunkulu ngokholo kepha kube imisebenzi encike emasikweni athile kunkulunkulu wemicabango yakhe ayezibazele yena. Ngalenguquko uKhayini wamukela ushevu wesihlahla seDuracell, wagxumela iparashuthe yemisebenzi. Nanoma kwakungathi iletha inkululeko ekuqaleni, kwakuzoba yisikhashana-nje uma leparashuthe izofika emkhawulweni wayo ibuye iwele phansi.

ISahluko5, sisitshengisile amanye amaxeba emizweni avela ngokwephuka kobuhlobo emakhaya. Nali iqoqo lawo:

- Ukuhlala njalo ufuna ukuqinisekiswa
- Ukuzahlulela ngaphandle komusa
- Ukuba nehaba uma kwenzeka izinto esingena kuzilawula–okuchaza ukuthi hlezi umuntu efuna ukulawula izimo
- Ukuba nezinkinga ebudlelwaneni abanabo.²⁹

²⁸Genesis 4:3

²⁹Conway, 31

Ngesikhathi uKhayini wayehlela ecebweni likaNkulunkulu lokumsindisa, wakhweshela kude noNkulunkulu; ubuhlobo bomndeni ayenabo baphuka. Lesi sikhala sadala ukuthi ezizwe engalondekanga; uMoya kaNkulunkulu awusakwazanga ukuthulisa ukwesaba ayenakho noma umsize ukwenqaba amanga kaSathane. Ukungabi nalutho ayekuzwa kwaya ngokukhula, kanti namahloni akhe waphindaphindeka nawo. Njengo Sathane, imizamo nokuzabalaza kukaKayini kokubuyisela ubuhlobo obuphikile noNkulunkulu kwaba yize. Kungakhathaleki ukuba uzama kangakanani, wayengeke asuse lemizwa ejulile yokungabi yinto yalutho aze aphenduke ngemizwa yakhe kuNkulunkulu, nasembusweni wakhe, nasecebweni lakhe losindiso.

Isivunguvungu semizwa kaKhayini besizodubula maduze. Kwenzeka ngesikhathi esinqunyiwe seminikelo, uma uKhayini nomfowabo u-Abel babeze ukuzokhonza uNkulunkulu. UNkulunkulu wamukela umnikelo ka-Abel owewundlu ngomlilo oqothulayo, kodwa washiya umnikelo kaKhayini. Yilokho nje okwakudingeka ukwenza ukuthi uKhayini esangane. Isono asenza asinamqondo ngendlela exakayo. UKhayini akalandeli umyalo kodwa ugcwala ulaka uma izinto zingahambi ngendlela yakhe.

Cabanga nje uya esitolo uyothenga imiqobelo yonke edingeka ukubhaka isinkwa. Ubuze odayisayo ukuba senziwa kanjani, akunike imiyalo ohamba nayo ekhaya. Kuze kube manje konke kuhamba kahle kodwa uzwa iphunga lemvubelo uzinqumele ukuthi isinkwa sizoba ngconywa ngaphandle kwayo. Usifaka esitofini, emuva kwesikhathi uzithola sewuphetha isinkwa esiyisicaba nesidabukisayo. Manje, ingaba kwenza umqondo ukuthi undize ngolaka ugijime ngejubane elikhulu uye kodayisayo umhlukumeze ngoba ungabanga nempumelelo ekubhakeni kwakho isinkwa? Nakancane! Kodwa lokhu yikho okwenziwa nguKhayini kuNkulunkulu.

UKhayini esesondele lapho kungena kubuyelwa emuva khona. Esevumele umbuso kaSathane lapho khona ukubaluleka kwakhe kuncike kwimizamo yakhe nokwenza kwakhe, imikhono yakhe yokucetshiswa nokuqondiswa incipha ngokushesha. UKhayini uyazi ukuthi wenze into engalungile, kodwa ingqondo yomuntu izidukisa kalula, kunokuthi azehlise ngokuzithoba kuNkulunkulu yena uyathukuthela. Ngobunene uNkulunkulu ufuna ukumsiza nokumqondisa, nokumletha esipheni sesithembiso -; iNdodana yakhe, kepha uKhayini akavumi ukulalela isixwayiso. Imizwa yakhe

yokuhlubuka iyakhula kanti umbuso wobumnyama sekusele kancane ukuba uphumelele ekulingeni kwawo komuntu.

Ngalesi sikhathi inhliziyo kaKhayini ibuswa ngokuphelele yimizwa eyakhululwa nguSathane ezulwini. Ufuna ukwamukeleka kuNkulunkulu kodwa ngokwemibandela yakhe. Imizwa yakhe yokungabi yinto yalutho yakhula yafika ezingeni lapho wayezobhamuka khona. Uzithola esimweni esingemnandi lapho khona efisa ukwamukeleka ngabaholi abangaphezu kwakhe ukuze enlise ukulangazelela ukubaluleka nokuvunyelwa, ngesikhathi esifanayo efuna ukuziba iqiniso lokuthi konke anakho kuvele kuNkulunkulu, futhi kumele ngokuzithoba abe nokubonga ngomnikelo wakhe wothando wewundlu. Esaphatheke kabi ngokuthi 'wayehlambalazekile' phambi kuka-Abel, waqala ukuphikisana naye. U-Abel wenza isicelo ngalendlela yakhe yokukhonza, emkhuthaze ukuba aphindele kwi-cebo likaNkulunkulu. Lokhu yikho ayekudinga uKhayini. Kwaqhuma enye into ngaphakathi kuye. Imizwa yakhe yokungabi yinto yalutho yamuholela lapho wayengasenandaba, kanti uma kufika lesi sikhathi, uSathane unikezwa imvume ephelele yokungena elawule. USathane ugcwalisa uKhayini ngobutha obujulile kumfowabo, ubuhlobo bomndeneni buyakhohlakala engqondweni yakhe, kanti umbuso kaSathane uyazibonakalisa ngokugcwele. Lonke iZulu lalibhekile uma kwenzeka ukubulala kokuqala, ukuhlephula kobudlelwano obuligugu nobungcwele bakuqala. Kanti lokhu yikho okwenzeka uma kweqiwa umthetho kaNkulunkulu! IZulu lonke lakhamisa ngokumangala, ngiyathemba noSathane nezingelosi zakhe imbala bazizwa okwesikhashana bengenamizwa bebona umhlabathi ubabomvu ngegazi lika-Abel.

USathane uyaziphuphuthekisa ngalesi senzakalo esisabekayo, kanti ukuqinisekisa ukuthi isigqila sakhe uyasibamba unomphela wagqamisa icala likaKhayini emehlweni akhe ngangokuthi engabuye akholwe ukuba uNkulunkulu angamxolela. Lokhu kungukusangana kukaSathane, usithembisa inkululeko nenjabulo uma silandela izindlela zakhe zokwambuka kanti uma siqeda ukweqa umthetho, yiphimbo lakhe elizwakala phezulu libiza kuNkulunkulu ukubhujiswa kwethu. Ngesikhathi esifanayo yiphimbo lakhe futhi elihebeza emiphefumulweni yethu ukuthi sikhohlakele kakhulu ukuba singabuye samukeleke kuNkulunkulu futhi; yiphimbo lakhe eligqamisa icala lethu kithina ngamandla amakhulu okuthi sigcina silangazelela ukufa vele. Kuyadabukisa ukuthi ingelosi enhle kangaka ingaguquka ifike ezingeni

lombulali (u-Apollo). Ngoba manje uKhayini usedlule umuca, akanasivikelo somphefumulo kanti uSathane uyamhlukumeza, waze wakhala wathi, “isono sami sikhulu kunokuba ‘sixolelwe.’” Lawa mazwi ayadabukisa kunawo wonke ongawacabanga. UNkulunkulu weza kuKhayini, hhayi ukuzomugamula kodwa ukuzomkhulula. Ubuze uKhayini ukuba uphi umfowabo, hhayi ukuze ammangalele, kodwa ukuze anike uKhayini ithuba lokuphenduka nokuvuma isono sakhe, aphindele kuNkulunkulu. Ngeshwa uKhayini wakhuluma lamazwi abuhlungu, “isono sami sikhulu kunokuba sixolelwe.” Wakholwa amanga kaSathane kunokuthi ekholwe izwi likaNkulunkulu. Wayetshalile kanti manje wayesevuna.

Evesini lika 11 kuGenesis⁴, uNkulunkulu ukhipha isiqalekiso ngomlomo. Ngasekugcineni kwalesi siqalekiso, uNkulunkulu umtshela ukuthi uzoba ngumhambuma nozulane emhlabeni. Lamagama achaza umuntu ongabazayo, nongaziqondi; akhuluma ngomuntu ongaqinisekanga ngalutho nangakusasa. Lesiqalekiso asiveli ngoba uNkulunkulu echithe uthuli oluthile, kodwa siza njengomphumela wokunqaba umbuso womndeni kaNkulunkulu, ngumphumela wokunqaba obuhlobo obusondelene kangaka. Umphefumulo wakhe uhlukumezeka ngalendlela ngoba wayedalelwe ukuba nobudlelwano, kepha inhliziyo yakhe imkhethele indlela ehlukile – eyokuhlala elangazelela uthando kodwa exoshela kude ababesondela kuye, efuna ubuhlobo obuseduze kepha engakwazi ukuvumela abantu ukuthi besondele egumbini lemfihlo lenhliziyo yakhe, lapho kwakuhlala khona ubuze bakhe, efuna ukuba nezihlobo kepha engafuni umuntu owayengaba yisivivinyo sokuhlakanipha namandla akhe. Lana sibona iqiniso lalesi saga: “Akukho ukuphumula kwababi.”³⁰

IBhayibheli lisitshela ukuba uKhayini wasuka ebusweni bukaJehova.³¹ Wayesephila engenawo umqondo wokuthi uNkulunkulu wayeseduze naye. Ngokukholwa ukuba isono sakhe sikhulu kunokuthi sixolelwe nguNkulunkulu, ngokukholelwa ukuba isono sakhe simvalele ngaphandle nguye owavalela uNkulunkulu ngaphandle. Manje ngoba enesidingo esikhulu sokwamukeleka nokubaluleka, waqala wakha idolobha. Wayezizungeza ngabantu, ebangumholi wabo. Wayesakha amabhilidi amakhulu anesifiso sokuthola ukubaluleka

³⁰Isaiah 57:20

³¹Genesis 4:16

kwakhe ngalezi zinto ayezifeza. Wayezizungeza ngemisebenzi yezandla zakhe, efuna ukususa ngaphambili kwakhe bonke ubufakazi bemisebenzi kaNkulunkulu. Wayehlala njalo ematasatasa ngangokuthi engabi nathutshana lokuzibuza ngesimo somphefumulo wakhe.

Kanjalo-ke uKhayini waphenduka umgudu wokusekela nokumisa umbuso kaSathane emhlabeni. Ngaye kwavuka uhlobo lwamadoda ayetshengisa zonke izimpawu zobuze nokungalondeki. Amadoda afuna amandla nezikhundla, akhulisa umoya wokulawula owawunesikhwele kunoma wumuphi umuntu obengalingana amelane nawo. Konke lokhu kungumjikelelo owenzeka ukuze kutholakale uqobo nemvelaphi ehlukile nengaveli kuNkulunkulu odale izulu nomhlaba. Uma nje uSathane wayengagcina abantu befuna ukubaluleka ngaphakathi kubo, kunokuthi bekufune ezingalweni zikaNkulunkulu wobudlelwano nosondelene kangaka, wayekwazi ukubaphatha ebase. Nangempela ukwenzile lokho. Kusukela ezinsukwini zakudala uSathane wayelokhu ephethe uhlobo lwabantu, egoqelela ndawonye umphefumulo wakhe nemiphefumulo yabo eyize, nengalondekile, befisa kangaka ukubusa umhlaba.

Sesibuke ingqikithi yeBhabhiloni, inhliziyo ehlukumezekile efuna imvelaphi nokubaluleka kwayo ngalokho ekwenzayo, ifuna ukwamukelwa ngenxa yemisebenzi yayo, izama nokusebenzisa izimo ukuze ingabangiswa muntu. Esahlukweni esilandelayo sizolandela ukukhula nokukhukhumaliswa kwalengqikithi siyibone imbozwa inyama ngokomlando wabantu.

Isahluko 2. Isiphetho Sinye – Ukubuyiswa kwemvelaphi

10. Ukuhlephulwa Kwamaketango weDuracell

Kwakunokuthula isikhashana njengoba bebambene. Ukujula kwemizwa kukhulu, kodwa bobabili bayakwazi ukuthi sekufike isikhathi. Ukusukela ephakadeni uYise neNdodana babehlezi njalo bexoxisana ndawonye, kanti manje sekufike isikhathi lapho khona lokhu kuxhumana kwakuzo phuka. INdodana kaNkulunkulu ithatha inkonzo yokubuyiselana kwamadodana namadodakazi akhe kanye noNkulunkulu. UYise neNdodana babeqonda izindleko ezikhona, kodwa uthando lubaqhubela phambili.

Okomzuzwana, uBaba neNdodana babheka esikhathini esizayo ngamehlo esiphrofetho babona indlela lomsebenzi ozoqhubeka ngayo. Ukudelelwa, ukwenqatshwa, inzondo, ukukhafulelwa, ukukhahlelwa, ukushaywa kanye nezipikili konke kubakuncane uma kuqhathaniswa nesikhathi esisodwa esibuhlungu uma iZulu nomhlaba kwema kubonwa ukuhlukaniswa kukaBaba neNdodana. INdodana ibheka icala, izinhlupheko, ukwambuka nobuze kweminyaka bezinkulungwane, obuzokwehlela phezu kwakhe, ebona indlela ayezoshukunywisa njengeqabunga ahletshulwe edabuke ngayo ngenxa yobuso bukaBaba obufihlakele okubangelwe yisono. UBaba uneNdodana ebumnyameni kepha yiNdodana ethwala ukulahlwa kwethu kuze kubesekufeni.

Umgoni ngamandla – UBaba angamnikela kanjani na esiphethweni esinje? Ekujuleni kwabo bobabili bacabanga ngamathuba wokuhluleka nokuthi

balahlekelwe unomphela ngenxa yesono. INdodana kaNkulunkulu yayizothwala phezu kwayo imvelo yomuntu, okwakuzoethela ifastela lethuba kwisitha sakhe esikhulu uSathane sokuthi emhlule. Impumelelo yayingathenjiswa. Babengaluthatha kanjani uhambo olwalunengozi kangaka? Babengawucabanga kanjani umbono uthathekisa kangaka? Kusenjalo uthando lukaNkulunkulu lubaqhubezela phambili.

Lomzuzu omude owawuzwakala njengephakade sewuze waphela; bobabili baqedisisa ngokuthi beqhubekele phambili ngalelicebo. INdodana ize ngasemngceleni weZulu, ebheka ubuso obugcwele uthando bukaYise waze wahamba.

Kusahluko 6, sibukile izinto ezithanda ukuba ngumzabalazo okwakumele uNkulunkulu ebhekane nazo ukuze esindise amadodana namadodakazi akhe asemhlabeni. Esahlukeni 9, siyesabuka ukukhula kombuso kaSathane enhliziyweni yomuntu, nangendlela uSathane esibusa ngayo njengoba sizibona singento yalutho. Uma uJesu wayengaphula lawomandla, kwakumele esuse lokhukungaziswa uyinto yalutho. Sekumele exhumanise imvelaphi yethu njengabantwana bakaNkulunkulu, abuye ehlule imvelaphi yamanga edaleka ngenxa yesihlahla seDuracell.

Ngiyathemba inhliziyo kaSathane iyeyabanjwa yimizwa eminingi ngokwakuzokwenzeka njengoba ebona izingelosi zicula ingoma yokujabula kubalusi ukuthi uMesiya wayesefikile. Inkanyezi ekhazimulayo eyahola izazi zasempumalanga esitebeleni ayilethanga ukududuza nakancane kuSathane. Usungacabanga njengoba wayebheke lolusana olwalusancela ukuba wayekwazi ukuthi wayemelwe yimpi enzima kabi. Wayengakwazi ukuphula ukuthula okwakuphezu kwalengane, lokhu kwakuyinto ayeyenza ngayo yonke enye ingane ayehlangane nayo ngaphambilini. Wadideka; lengane yayizelwe ngokwenyama negazi kodwa kuyo kwakunokuthula ayengakwazi ukukususa. USathane wavele waqonda ukuba usenkingeni.

Lomoya odidekile wahlala enhliziyweni kaHerodi, kanti siyabukiswa ukuhlukumezeka nokuphazamiseka okuqhubeka ezweni lobumnyama. Lokhu kungahlaliseki okwakujulile okwakubusa uHerode kwamenza abeyisikhali esandleni sikaSathane ukuba emelane nombuso waseZulwini. Wayengamucisha nangaphambi kokuthi impi isuke nokusuka. Kusenjalo ukuthembela okunokuthula okwakuseNkosini encane akusukanga. Isandla

sikaNkulunkulu samenzela indlela yokusinda ukuze aveze iqiniso ngoBaba Wakhe, eyambule umbusi wobumnyama, nokuthi esenyameni akhulule amaketango wokungalondeki ayebophe uluntu.

Impilo kaJesu ingasongwa ngalamazwi alandelayo:

Ongithumileyo unami, kangishiyanga ngedwa ngoba ngenza njalo okuthandeka kuye. John 8:29

Kwakungakhathazekile ukuthi uSathane wayesenzani, akakwazanga ukuphula lesizotha nokuqina isibindi. UKrestu wabambelela ebuDodaneni bakhe kwaze kwamangalisa nenkosi yobumnyama. USathane ngiyathemba kwamsanganisa ukuthi imizamo yakhe eyayingenampumelelo yokwenza uKrestu one. Ekugcineni, kwakutholakale owayengamelana noSathane nqo. Emuva kweminyaka eyizinkulungwane ezine enqoba, uSathane wahlangana nodonga oluqine okwetshe, umuntu owayeqine isibindi ngokuba yiNdodana kaNkulunkulu. Ukuba yiNdodana kwakuyisithumbululi-nkinga sempumelelo, ukuba yiNdodana kwakuyisikaniso noma inqaba eqinile ukuzivikela esivunguvungwini sokungabi yinto yalutho esasicwilisa uluntu. Ngakho-ke, ukuba yiNdodana yinkundla yempi phakathi kukaKrestu nommangaleli wakhe.

Idolobha laseNazaretha laligcwele ngokuphithizela. Izindaba ngomBhabhathisi zasakazeka ngokushesha. Owayehamba ngaphambi kukaMesiya wayesefikile, kanti umyalezo uma ufika esitolo esincanyane sombazi, uJesu waqonda ukuthi isikhathi sokukhazimulisa uBaba Wakhe sasifikile. Ubeka phansi ishizile nesaha lakhe, ugoni umama wakhe ahambe ayengaseJolidane.

UJesu unesibindi, ngobuDodana bakhe kodwa impi ezayo ehlane izakumlinga ngendlela okungazange kwalingwa umuntu ngayo ngaphambilini. Amasango wobuhlungu nosizi loluntu lonke azovulelwa kuye njengedamu eliqhumileyo. UJesu kuzomele ehlangane nobuze obuphelele, nokungabi yintoyalutho yoluntu kodwa kusenjalo eme ngesibindi. Uma engema, lokhu kuzochaza ukuthi kutholakale umuntu onganqamula amaketango weDuracell ibanga lokuqala. Umphumela walokhu kunqoba uzoba yifa labo bonke ababezokholwa kuye.

Impi yasehlane yaba yisisekelo nengqikithi yomsebenzi wesiphambano. Ukuthethelelwa kwezono kumsiza ngani umuntu uma engakwazi ukuhlephula

amaketango wokungabi yinto yalutho kwakhe? Kusizani ukwenza isambulo esihle sothando uma kungekho muntu onamandla wokuqonda amukele leso siphoh – namunye! Ukungabi yinto yalutho nokuswela intengo kweDuracell kumele kunqotshwe kuqala nomphumela walokhu kunqoba ubekwe ezandleni zoluntu, ukuze bonke babenamandla wokwamukela lesiphoh sesiphambano esingena kuqhathaniswa, baze bakholwe ukuthi uNkulunkulu uyabathanda kanti futhi ubaxolele.

UBaba uyazi ukuthi yini ezayo kanti uzoqinisa isandla seNdodana yakhe ngaphambi kwalempi, hhayi ngokubonakalisa kwamandla, hhayi ngokusebenzisa amabutho nezikhali. Akukho kulezi zinto ezazingenela ukubhekana nesitha esasiza. UNkulunkulu unikela ngesikhali esihle kunazo zonke – ukuqiniswa okuvela ebuhlotszeni nobudlelwano abanabo. Njengoba uJesu ephuma emanzini, kwehla nejuba, amazulu evuleka, wezwa ngokugqamileyo iphimbo likaBaba lithi, **“Lo uyiNdodana yami ethandekayo, engithokozile ngayo.”** Lamazwi ayinkemba ebukhali kunazo zonke uBaba ayengayinika iNdodana yakhe ukuba aye empini ngayo. Ephemphile eLIZWINI likaBaba, wayezolwa nesitha esinobuqili, ahlephule namaketango esono endaweni yethu, esasingeke savuka sakwazi ukuziphulela wona thina.

Lomusho uqave kakhulu, indlela ojule ngawo abaningi bethu esingeqonde. Iqiniso elithi uNkulunkulu wamukela ilungu loluntu kusinikeza ithemba elikhulu nathi. NgoJesu, uNkulunkulu ukwazi ukufinyelela kithina sonke ngabanye, esitshale ukuthi singabantwana bakhe abathandekayo. Uma sinethemba lokwamukela isiphoh sesiphambano kwamele sizwe lawa mazwi aligugu kuqala, “wena uyingane yami engithokozile ngayo.” Uma wamukela isiphoh kumuntu ongamazi hlezi kuzokwenzeka ukuthi uzibuze ukuba akafakile yini ushevu noma izibopho ezithile eziza naso, kepha uma wamukela isiphoh kwilungu lomndeni elikuthandayo, usamukela ngenhliziyo emhlophe nevulekile, ukholwa futhi ukuthi siyilokho athi yiso – isiphoh, kwaphela. Ayikho indlela yokuza esiphambanweni ngaphandle kokuza ngebhuloho lokukholwa ukuthi ngokuqiniseka ukuthi singamadodana namadodakazi kaNkulunkulu. Enye nanye indlela izolethela ekusebenzeleni usindiso (ngokwethu okwenceku) noma kube yimvume yokwenza isono.

Lamazwi aqhamuka eZulwini ngiyacabanga amsanganisa uSathane. Isikhumbuzo sento ake wabayiyo kodwa akasaseyiyo – indodana! Kwakuyisikhumbuzo sokungabiyinto yalutho kwakhe nokuswela kwakhe. Kodwa ukuziqhenya akufi akulula, ngakho-ke uSathane uzilungisela ukuvulela zonke izilingo anazo kuJesu ehlane.

IBhayibheli lithi uJesu “wayekhona ehlane izinsuku ezingamashumi amane elingwa nguSathane.”³² Ngicabanga ukuthi ebantwini abaningi imizuzu eyishumi yokulingwa ibingaba ngaphezu kwamandla abo singasakhulumi izinsuku ezingamashumi amane! USathane wayeke waba neminyaka engamakhulu amane wokuhlola nokuvivinya ukuthi amunembe, ngakho ungaqiniseka ukuthi uJesu waphoselwa zonke izikhali zesihogo. Ngubani ongaqonda ukujula kwalempi? Umhlaba wonke wawubhekile njengoba uSathane eshaya ngesibhakela emva kwesinye iNdodana kaNkulunkulu. Nje ngathi, besizilalele, singazi lutho ngokuma nokunqoba okwenziwa nguJesu esikhundleni sethu, ukuba sikhululwe. Uma uJesu wayehluliwe lapha, besizompintsheka size sife ngamaketango obuzebethu. UJesu wayelithemba lethu elilodwa elokudabula lobumnyama.

Ngifika kuleliphuzu elinje, kubiza ukuthi ngime, ngicabange ngaye nje. Ngingathini na? inhliziyi yam iyachichima ngenjabulo ngemizamo engasunduzwa yaleNkosi enamandla ukusisiza esimeni esibucayi ebisikuso. Kunjengomama noma ubaba ongagijimela endlini evuthayo ukusindisa ingane yakhe. Kwakusele kancane ampintsheke ingqondo nguSathane, kepha akavumanga ukudedela noma elahle ubuDodana bakhe. Lendoda yenza kukhale into ethile ngaphakathi kimina – “kusho ukuthi mina ngibaluleke ngendlela ephakeme. Akekho obengakwenza lokhu ngaphandle kokuthi engikhathalela ngempela!” Ngiyakutshela loluthando lungidonsa ngendlela engingakwazi ukuyinqaba. Empeleni ngiyamunqaba, kodwa mayibongwe iNkosi yena uzinikele ngokuphelele ukudlula mina!

Ngesikhathi uJesu ayesekhathale, elambile, eyedwa, zonke izinto ezenza ukuthi abantu baxegise umgangatho – uSathane uze engqikithini yendaba. “Uma uyiNdodana kaNkulunkulu, yisho ukuba lamatshe abe yizinkwa.”³³ Yini

³²Mark 1:13

³³Matthew 4:3 NIV

okunye okungaqukatha isivivinyo ngaphandle kobuDodana? UJesu wayengatshelwanga ukuthi uzohlala isikhathi esingakanani ehlane; iBhayibheli alisitsheli ukuba wayetsheliwe ukuthi ngemva kwezinsuku ezingamashumi amane kwakuzophela konke. Wayesase ehlane, kanti akukho amagwababa eza ukumnika ukudla, kanti akukho nemana eyawayo ivela ezulwini. Mhlawumbe wayephazamile ngelizwi ayelizwe liqhamuka ezulwini? “UBaba wakho angeke evume uhlale kulesi simo. Yenza okuthile ngaso,” enyenyeza uSathane.

USathane wayesebenzisa isisu ukuzama okwephula ukukholwa kukaJesu ezwini likaBaba. Izinsuku ezingamashumi amane ezidlule, uNkulunkulu wayethe “Lona uyiNdodana yami ethandekayo, engithokozile ngayo.” Uma engaguqula lamatshe uJesu uzobe engabaza ilizwi likaNkulunkulu, kanti lokhu kungabaza kuzobe kwenele ukudidanisa imvelaphi yakhe. Ukucela uJesu ukuthi aguqule amatshe abeyizinkwa, noma ezibonakalise ukuthi ungubani yisango elilethela embusweni kaSathane – imvelaphi yakho ngokwenza imisebenzi ethile noma ukufeza izinto ezithile.

Bangaki kithina abangakaze bazithola bebonakalisa ukubaluleka kwabo ngalokho abakuzuzayo na? Beqhutshelwa ekutheni bezibonakalise ukuthi banawo amandla okufinyelela phezulu, bekhetha ukungalali nokuphumula, phezu kwalokhu benganaki isikhathi sokukhuleka nesokufunda iBhayibheli, behleli ehhovisi nanoma sekuphele isikhathi sokusebenza bephuthelwa yisikhathi esibalulekileyo sokuchitha nomndeni – ukwenzela ukuthi bethole ukukhushulelwa ezikhundleni noma ke ibhonasi emsebenzini. Kanti kungani siziqhuba ngamandla ngalendlela? Esikhathini esiningi ngikholelwa ukuthi sisuka siphendula insalela evela kuSathane: “uma uyindodana noma indodakazi kaNkulunkulu, yenza into ethile ukubonisa lokho.”

Uke unake ukuthi uma uvuka ekuseni, ufise kangaka ukuchitha isikhathi uzindla ngezwi likaNkulunkulu noma uchithe isikhathi naye, ikhanda lakho liqale ukugcwala ngezinto ekumele zenziwe ngalolo suku, uze ungasakwazi, ugcine sewufinya ngomthandazo omfishane nje ongaba ngowemzuzu emihlanu kwaphela bese ugijimela imisebenzi yosuku. Ingabe kwenzeka kuwe lokhu? Kungani? Uma sewufika emaphethelweni wosuku, sewuthola ukuthi awukwazanga ukufinyelela kokuningi, ingabe ugcwala ngenjabulo nokubonga, noma uvele uzizwe udangala, unokucindezeleka kancane? Uyacasuka yini uma ulele embhedeni ngoba ugula, uzizwe sengathi “kumosheka isikhathi”, kanti

bekukuningi obungakwenza ngalesi sikhathi? Zonke lezizinto zitshengisa ukuthi sonke nje siinqotshwa yizilingo zikaSathane zokubonakalisa imvelaphi nokubaluleka kwethu ngalokho esikwenzayo. Ngenxa yokuthi ngaphakathi kithina sithwele lembewu yokungazizwa silondekile esayithola kubazali bethu, u-Adamu no-Eva, sihlezi singabantu abafuna ukuzenzela amaqabunga omkhiwane engqondweni zethu, nasemoyeni ukuba sembathe. Umuntu ongazizwa elondekile uzohlezi njalo ephendula lensalela, kanti umuntu olondekileyo ngemvelaphi yakhe angeke azihluphe nje kwaphela. Kungikhumbuza ngesinye isikhathi ngihamba nomngane wami owayenenja okuthiwa yiRottweiler. Sidlula kwelinye ikhaya lapho kwakunyenyeinja incanyana. Lenja encane ibikhonkotha ibanga umsindo igijima ukuze ithole ukunakwa yilenja esasihamba nayo. Inja yethu ayiguqulanga ngisho nekhanda layo ukubheka lenja encane. Ngezwa sengathi lenja encane ibisithi, “woza mnumzane Rottweiler, mina ngingakuthatha ngikubeke phansi, ngizibonakalise kumnikazi wami ukuthi ngiyakwazi ukushayainja enkulu njengawe,” kepha iRottweiler ibinesibindi ngalokho eyikhokhona ayizihluphanga ngokwamukela lesimemo. Lokhu kwakuzoyenzelani na?

Nansi into eletha uJesu ehlane lokulingwa. Uluntu lwaludinga umuntu owayengabhikisha ukuthi uyakholwa ukuthi ungumntwana kaNkulunkulu ngoba uNkulunkulu esho njalo, kunokuthi bezibonakalise ngokwenza into ethile. Umhlaba ubuswele uDavide owayezothatha ebhekane noGoliyathi osabekayo wobuze, wokungabi yinto yalutho obusibophe ezonweni zethu, osenza izigqila zikaSathane. Nangempela udaba lokulingwa kukaKrestu ehlane lufana kakhulu nolukaDavide noGoliyathi:

1. USathane, njengesidalwa esingumoya, wayengaphezulu kukaJesu owayebanjwe yimvelo ewile yoluntu. 1 Samuel 17:33
2. UJesu umele uluntu lonke kanti ukunqoba kukaKrestu kuchaza inkululeko yethu, njengoba uSathane emele wonke amandla obumnyama futhi ukunqoba kwakhe kwakuchaza ukuthi sizohlala siyizigqila unomphela emandleni obumnyama. 1 Samuel 17:9
3. UJesu wayesehlane elingwa nguSathane izinsuku ezingamashumi amane (40) njengoba noGoliyathi

wayehlukumeza u-Israyeli izinsuku ezingamashumi amane.
1 Samuel 17:16

4. USathane/Goliyathi weza ngamandla akhe kepha uJesu/Davide weza ngegama leNkosi, ezoveza uBaba wakhe, embule loyo owayethuke wahlambalaza uNkulunkulu ophilayo. 1 Samuel 17:45
5. Izikhali ezasetshenziswa nguJesu zibukeka zidelelekile ngokomhlaba – wayethembe izwi likaJehova kanti wasebenzisa lelo lizwi ngokuhlakanipha ukwambula ingqondo kaSathane.

Ukufana kwamaphuzu kuyathathekisa. Angikwazi ukuzisiza kodwa kuthi nami ngizibeke njengomunye walawo mabutho ka-Israyeli ayeme ngasentabeni, elalele uGoliyathi ehlambalaza uNkulunkulu wethu, inkolo yethu, nami imbala. “Ukuphi uNkulunkulu wenu? Kungani ningelwe nami uma enamandla ngaleyo ndlela? Ninobuthakathaka kanti niyihlazo kuNkulunkulu wenu!” Ukulalela ukuhlukunyezwa ngalendlela izinsuku zibe ngamashumi amane kungangicindezela ngempela. Mbhekeni ukuthi mkhulu kangakanani! Engalena kwentaba, Izivikelo zakhe zicwebezela ngemisebe yelanga, iphimbo lakhe elikhulu lizwakalisa inhlamba. Isimo sibukeka singathembisi neze, kanti sonke sesizinikele ebugqileni obunje. Ingabe kunomehluko namhlanje? Sinokuchukuluza kukaSathane ngendlela esihluleka ngayo, nesingenamandla ngayo. Izilingo zakhe zibonakala zinamandla, siwa kuzo imihla namalanga, size sibe nalemizwa yokuzinikela kulokhu kugqilazeka. Sekuze kunalabo abashumayela ukuthi ubugqila bethu abusoze banqotshwa nokuthi isono sizohlala singaphezu kwethu njalo; ukuzinikela okudabukisayo ebugqileni besono.

INdodana kaDavide isekamu lethu, ingakithi. Kanti isikhululile emaketangweni wesitha. Ukunqoba kwayo ehlane ilingwa kungukunqoba kwalo lonke uluntu. Usungazikhethela ukucabanga ukuthi usamele ubhekane noGoliyathi wakho, noma ungambheka ngokumangala entabeni engalena, uJesu enquma ikhanda lesilingo sakho. Uma ukholwa ukuba **ukunqoba sewunakho vele** ngenxa

kaJesu, kunokuthi uthembe ukuthi usezokukhulula, sewuthole ingqikithi yokukholwa.

Ngigcwele intokozo enkulu ukuthi iNdodana kaDavide ingikhululile emandleni wokungabi yinto yalutho. Uyisusile inhliziyoyokwambuka nokuziqhenya kwami. Wamisa izinyawo zami edwaleni elimile lokwazi imvelaphi yami njengomntwana kaNkulunkulu. Yena uqobo usebhekane nokungabaza kwami wanginqobela khona ngokholo ezwini likaBaba. Akenicule nijabule nami nina madodana namadodakazi kaNkulunkulu. UJesu ubhidlizile emaketango weDuracell, wasenza sabangabamukelekileyo koThandiweyo.

11. Ukuvulwa Kwamasango eZulu

Ukukhanya kudabula ubumnyama ukutshengisa ukuthi sekusile. Kutshengisa nokuthi kuyisikhathi sokuqala umsebenzi. Inhliziyo ishaya ngokushesha, nokuphefumula kufushane, njengoba amalungiselelo enziwa kulungelwa uhambo. Behamba, ingqondo ka-Abrahama ibuyela emuva, ukhumbula isikhathi wayebamba u-Isaka ibanga lokuqala nenjabulo enkulu eyafika kuye emuva kokulinda isikhathi eside. Izikhathi u-Isaka esemncane egxumagxuma phezu kombhede kababa, esondela eduze elalela udaba luka-Adamu no-Eva, uNowa nabanye futhi konke lokhu kulenga emahlombe akhe njengezinsimbi ezisindayo, ecabanga ngomsebenzi omiphambi kwakhe, uNkulunkulu eseshilo ukuthi:

“Thatha manje indodana yakho eyodwa oyithandayo, u-Isaka, uye ezweni laseMoriya, unikele ngaye abe ngumnikelo wokushiswa entabeni ethile engizakukutshela yona.”

Genesis 22:2

UNkulunkulu wayese khulumile manje kanti manje u-Abrahama unika konke anakho ukuthi elandele umyalo. Akukho ncazelo, akukho sizathu asinikiwe, kodwa izwi lomyalo nje kuphela. Ekuhambeni kwakhe noNkulunkulu esikhathini esidlule, wafunda ukuthi engamelani nemiyalo kaNkulunkulu. Wayefunde ukuthemba ukuthi uNkulunkulu wazikancono nokuthi indlela yakhe ziyona kuphela ephophile nelungele ukuthi ilandelwe. Kodwa lendlela ibinzima, inzima ngendlela engacabangeki!

Ngubani na ongacabanga umzabalazo obuvunguza engqondweni ka-Abrahamu? Wayengakhetha ukuthi ebengumnikelo yena ngentokoza kunokuthi kunikelwe ngendodana yakhe. Akukho ayengena kukwenza ukusindisa indodana yakhe kulesi simiselo. Kunzima nokuphefumula ku-Abrahamu ezama ukufihla nobuhlungu bakhe ku-Isaka. Leli kumele kube yiphupho elibi eselizakusuka maduzane nje. Kubonakala ukuthi leli akusilo iphupho uma ebuza umbuzo u-Isaka, “Baba, bheka nangu umlilo nezinkuni, kepha iphi imvu yomnikelo ezakushiswa na?” Umcibisholo ugwaza inhliziyi ka-Abrahama. Uzophendula athini? Umthandazo osheshayo wenyuka wayakuNkulunkulu ocela ukuhlakanipha aphenjule ke u-Abrahama, “UNkulunkulu uzakuzibonela imvuyomnikelo ezakushiswa ndodana yami.”³⁴

Phezu kwentaba, u-Abrahama ngenhliziyi ebuhlungu wambulela u-Isaka ukuqonda kwakhe ngalomyalo kaNkulunkulu. U-Isaka usaseyinsizwa kanti engavukela uyise ebaleke ngelikhulu ijubane, kepha u-Isaka ufundile ukubaluleka kokulalela, enikele ngeyakhe intando ekuhlakanipheni kukababa wakhe. IZulu lonke libhekile nje u-Abrahama elungiselela indodana yakhe, indodana yakhe eligugu. Ngalesi sikhathi umqondo womuntu ukhipha wonke amaphuzu amele naphikisana nokukholwa, kepha u-Abrahama emi njengesihlahla eside somusedari phakathi kwezivunguvungu, ugoba kodwa akazange kwaguqula ingqondo yakhe ngalokho ayezwise kudingeka ukuba ekwenze.³⁵

Konke sukumi ngomumo u-Abrahama ebheka phansi endodaneni yakhe. Ubuhlungu budabula inhliziyi namandla sekaze ayaphela kuye, kodwa kusenjalo uqina isibindi. Enikeza umthandazo unquma enhliziyweni ukumgwaza, okuzoqeda impilo yendodana yakhe eligugu.

Ngaso leso sikhathi kuzwakala izwi. “Abrahama! Ungabeki isandla sakho kumfana, ngokuba ngiyazi manje ukuthi uyamesaba uNkulunkulu.”

Njengoba ngicabanga ngalendaba, ngihluleka ukuzibamba kuthi ngizifake ezinyathelweni zika-Abrahama, nendodana yami ezinyathelweni zika-Isaka. Ngithola isithombe esincane ngobuhlungu engicabanga ukuzwile naye u-

³⁴Genesis 22:7-8

³⁵Bheka incwadiu-*Agape* Sahluko 24 –u-Abrahamu nenkohlakalo yencithakalo ku fatheroflove.info

Abrahama, kepha lomcabango ngiwumisa ngokushesha. Kunento ngaphakathi enginqabela ukuba ngiqhubeke nalomfanekiso. Imizwa yami ayingivumeli ukuthi ngimelane nomfanekiso onje.

Ukuqonda umnikelo kaJesu kanye novalo olwafika kuye esiphambanweni kudingeka siqonde kancane ngobuhlobo bukaYise neNdodana. Ingcikithi yombuso wabo isekelwa yibo bobabili; indlela ababheka ngayo impilo ivezwa luthando abanalo phakathi kwabo. Uma isiphambano singaqukethanga leliphuzu lalobudlelwano silahlekelwa kokuningi.

Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade. John 3:16

Ayikho into ebuhlungu njengokuhlephulwa kobuhlobo obuligugu empilweni yomuntu. Umcabango wokuhlukaniswa nalabo esibathandayo yinto ehlezi ekujuleni kwenhliziyo zawo wonke umuntu ophilayo. Ngithola ukuthi emva kokuba kudlule iviki ngingekho nomndeni wami ngoba ngishumayela endaweni ezithile, inhliziyo yami ilangazelela ukuba ekhaya nabantu engibathandayo. Ayikho into esemhlabeni engingavuma ukudayisa ubudlelwano bami nomndeni wami ukwenzela ngizuze yona. Ngisho sengicabanga ngakho kwangathi ngingagula, kepha sithi uma sibheka enhliziyweni kaNkulunkulu, njengokusho kweBhayibheli, sithola ukuthi uNkulunkulu uBaba kanye neNdodana yakhe bavuma ukuthi kuhletshulwe ubudlelwano babo, ukuze kuzuzeke mina nawe. Ukuze sikwazi ukuyongena ngamasango eZulu, sithole ukubuyisana noMdali wethu kanye neNdodana yakhe.

Omunye usengasho ukuthi, “Yebo, kodwa uJesu wayesazi ukuthi uzophinda evuke ebuyelane noBaba wakhe, ngakho akukubi ngaleyondlela.” Uma uke wacabanga ngalendlela, mina nginesiphakamiso sokuthi uzibuze ukuthi uJesu wayezizwa njani uma wayekhala lamazwi athi, “Nkulunkulu wami, Nkulunkulu wami ungishiyelani na?” Uma wayethwele icala lezwe elonakele phezu kwakhe, nothando lukaNkulunkulu lufihliwe kukungakholwa kwethu ukuthi uNkulunkulu uyazithethelela izono zethu. UJesu wahlola wahlola ebumnyameni ukuthola nje ubuso obugcwele uthando obabuhlala buyintokozo yakhe, buhlala njalo eduze naye kusukela ephakadeni, kepha isono sabufihla ubuso bukaYise waze wezwa ngathi usemshiye ngempela, unomphela. Ithemba lakhe lagwinyeka,

ukubhubha kwakumlindele; wezwa emoyeni ukuthi uzokwehletshulwa, enqunywe unomphela kulowo ayemthanda; ngakho wakhala, “Nkulunkulu wami, Nkulunkulu wami ungishiyelani na?” Zama ukucabanga ngalokho imizuzu embalwa; kuyamangalisa!

UNkulunkulu akayishiyanga iNdodana yakhe, kodwa isisindo sezono zethu phezu kwayo samenza wezwa lokho okufika kwizoni ngenxa yecala nokuzisola. Kusahluko 9, sifunde ngoKhayini owakhala wathi, “isono sami sikhulu kunokuba sixolelwe.” UKrestu wakuthwala nalokhu esiphambanweni. Izone zethu zisenza sizizwe sengathi uNkulunkulu umelene nathi, nokuthi empeleni ufuna ukusibulala esibulalela izono, kodwa uNkulunkulu ubonakalisa uthando lwakhe kithi ngokuthi evumele iNdodana yakhe idlule kulamava yenzela thina, ukwenzela ukuthi se imilapho esikhundleni sethu, ikholwe, ukuthi uNkulunkulu uluthando, ukuze nathi sikwazi ukumethemba simkholwe.

Konke lokhu kubiza ukuthi sibuze umbuzo, uNkulunkulu uzimisele kangakanani ngokubhidliza izindonga ezisehlukana naye? Endabeni ka-Abrahama no-Isaka sibona umfanekiso kaNkulunkulu neNdodana yakhe. Kuyimvelo yethu, kanye no-Abrahama, ukucabanga ukuthi uNkulunkulu wayefuna u-Abrahama ebulale indodana yakhe. UNkulunkulu umtshele ukuthi enikele ngendodana yakhe, kanti u-Abrahama wacabanga ukuthi lokhu kuchaza ukuthi embulale. Lokhu kubonakalisa ukwahlulela isono kwethu singabantu. Iqiniso lokuthi uNkulunkulu emise u-Abrahama lisitshela ukuthi lena kwakungasiyo intando yakhe, noma into ayemcele yona; noma kunjalo ngalesigameko u-Abrahama waveza ukholo olwaluvuma ukunikela wonke amathemba akhe kuNkulunkulu. Ngesikhathi uNkulunkulu enikela ngewundlu endaweni ka-Isaka, owayezoba ngumhlatshelo ka-Abrahama, siyabona ukuthi uNkulunkulu unikele ngolunye uhlobo lokwahlulela kunalokho okwakusengqondweni yoluntu. UNkulunkulu wavumela ukutho iNdodana yakhe yehlukane naye ukwenzela ukuthi thina sikwazi ukukholwa ukuthi izono zethu zixolelwe.

Ngokuzanyazanyiswa komhlaba nobumnyama balolusuku olusabekayo, lapho uthando olukhulu oluke lwabakhona lwahlukaniswa ngenxa yezono zethu, khona lapho ngizwa isikhalo sikaBaba esithi, “Ndodana yami, Ndodana yami, ngingakushiya kanjani na? ngingakuyekela kanjani?” Nakhu kwalasha noma isihogo. UYise neNdodana, bobabili sebasinambithile isihogo esikhundleni sethu

ngesikhathi kunqunywa ubudlelwano babo. Bakhokhela izindleko ezazilindele ukuba zikhokhelwe. Isisekelo sesihogo singabuye sibeyini uma singasiso lesi, esimelene nokuphikisana nakho konke okumelwe ngumbuso kaNkulunkulu – ubudlelwano bothando obuseduze kakhulu?

Ingabe lokhu kuchaza ukuthini kithi? Kuchaza ukuthi iNdodana kaNkulunkulu se inambithile ubuhlungu bokuhlukaniswa nothando lukaNkulunkulu okusabekayo esikhundleni sethu, ngakho asisamelwe kukubhubha. “Kufa, luphi na udonsi lwakho, thuna, kuphi na ukunqoba kwakho?”³⁶ Manje akukho okungasihlukanisa nothando lukaNkulunkulu ngenxa yalokho esikwenzelwe nguJesu kanye noYise. Iminikelo nemihlatshelo akayidinganga uNkulunkulu, kodwa ukuze thina sithole ukuqonda ukuthi nangempela singathethelelwa, uNkulunkulu wasihlenga, konke kwahlawulelwa.

Amasango eZulu avulekile, ngoba Indodana kaNkulunkulu yacindezelwa ngaphansi kwesisindo samasango wesihogo. Thina akusadingekanga ukuthi singene khona sibe namava okukhala nokugedla amazinyo, njengoba kuzokwenzeka kulabo abenqaba esikwenzelwe nguJesu, bazehlukanise nothando lukaNkulunkulu unomphela.

Insalela esele kithi ngeyokuthatha uhambo ezingqondweni zethu, sisuke lapho sizizwa singento yalutho, sizimisele ngenkani nangokuhlubuka, (sizibazela imvelaphi nokubaluleka ngezinto esizenzayo) sibuyele kumsuka wempilo, lapho esilindelwe khona luthando nokwazi ukuthi singabantwana bakhe abathandekayo. Nanoma esesivulele amasango eZulu uJesu, thina sekumele sithathe loluhambo olivela embusweni weDuracell oluphindela embusweni kaNkulunkulu. Sisuke ekutholeni imvelaphi yethu ngalokho esikuzuzayo, sithole imvelaphi yethu ngeqiniso elithi sivele noma siqhamuke kuphi; ukuthi singamadodana namadodakazi, ngamanye amazwi sisuke ekuzingeleni kwensindiso ngemisebenzi sithole insindiso ngokholo lweNdodana. Ingxenywe esele yalencwadi izokhuluma kabanzi ngezinsalelo namathuba esihlangabezana nawo kuloluhambo.

³⁶1 Corinthians 15:55

ISahluko 3 – Uhambo Oluphindela EbuDodaneni

12. Impilo Eqhutshwa yiDuracell

Kunokulangazelela okukhulu egumbini. Ngangihlezi nomunye wabafundi engangifunda naye, ngilindele ukuzwa igama elijwayelekileyo. Ngangisebenze kanzima ezifundweni zami kulonyaka, kanti nanoma ngihlezi ngizikhumbuza njalo ukuthi akubalulekanga, ekujuleni kwenhliziyo yami kwakukhona ukufisa okwandayo.

Isikole sinikela ngeziqo nemiklomelo kulabo abenze kahle onyakeni. Ngalesi isikhathi, ngidlala umdlalo wengqondo othathekisa kakhulu. “Usebenze ngokuzikhandla lonyaka, igama elilandelayo sekungaba ngelakho... cha, kuzowina omunye umuntu... kepha nawe unethuba.” Umzuzu ufika uma sekubizwa igama, inhliziyo yami iqale ishaye ngokushesha bese ngizwe igama; akusilo elami kodwa omunye wabangane bami. Nakhu okuthathekisayo, ngaphandle ngibonakala ngingumuntu oshayela umngane wakhe izandla, ojabule nangepumelelo yabo, kodwa ngaphakathi kukhona into ehluke kakhulu eqhubekayo: “Kungani eyitholile? Ngisebenze ukumdlula njena, angikholwa ukuthi bangayinikeza yena. Oh, ngicabanga ngiyazi kungani. Uhlobene nomunye wothisha, yingakho bekhetha yena. Kunomkhonyovu okhona lapha! *Akubalulekanga ukuthi wazini, kodwa ukuthi wazibani.*” Sonke lesikhathi ngimane ngishaya izandla futhi ngimomotheka ngizama ukuvela njengomuntu opholile. Amafu aqala ukubuthana kanti amahora ambalwa

alandelayo ngizizwa ngicindezekile futhi ngicasukile. Wolunye usuku nje empilweni eqhutshwa yiDuracell.

Ingane encane akuyithathi isikhathi eside ukuthi ifunde ukuba uma ifuna ukuthandwa, yamukelwe, kumele ibe ngehamba phambili kontanga bayo. Siyakwamukela ezweni lokuziqhathanisa. Wake wazithola uwela esilingweni sokuthengela ingane yakho isipho ngoba kulusuku lwayo lokuzalwa bese ezinye izingane ungazithengeli lutho? Ngesikhathi esiningi kuvele kuvuthe ulaka omunye ekhala ngendlela okungekuhle ngayo, kanti ekukhaleni nasekumemezeni ngesinye isikhathi kufunyanwa nokudelela thizeni. Bese kunesinye isigameko esijwayelekile, esokuthi “bheka mina” umqhudlwano wasepaki. Ubheke omunye wezingane zakho esehla emjikelweni uyamomotheka ubabona beshelela beyaphansi. Emva kwakho kube khona izwi elikubizayo, “bheka mina,” uguquke vele ukubheka omunye naye edlala komunye umjikelo. Ngokuphenduka nje ubheka enye into ingane ivele ikubone ikhale, “bheka mina” bese uvele ushaywe yisitimela nje so-“bheka mina” ngapha nangapha, sekuze kunyuswa nomsindo nentshisekelo. Bese uthi sewuhlale phansi ngesikhathi sokudla uma uthi ujabulele ukudla kwakho, uzwa iphimbo elincane elimnandi, “lona uthole okuningi ukudlula okwami, akukuhlanga, nami ngifuna okunye.” Lesi yisisekelo sempilo eqhutshwa yiDuracell. Uma sikhula sizama ukuthi sizifihle lezimpawu, kepha ukuziqhathanisa nokufisa ukunakwa kuhlala njalo njengengqikithi yokuphila kwethu singabantu.

Amakharikhulamu ezikolo eziningi aqonda lesifiso sokuziqhathanisa nesifiso sokunakwa. Ukuholwa nontanga okwenkomo kude kakhulu nothando lwasekhaya, kudala ingqondo elungele ukujula ngezimiso zalombuso weDuracell. Iminyaka eyishumi nambili elandelayo ibangumzabalazo womncintiswano nontanga bakho ukwenzela ubadlwale ukwazi ukuzitholela ikusasa elikhanyayo nelinenjabulo. Isimo sempucuko ngesikhathi esiningi sikhuthaza abahlakaniphe ngokwengqondo okudlula bonke abanye. Ukuhlakanipha okudlula okwabanye uma ukuqhathanisa nokwabo kuphenduka imfuyo nempahla engakufikisa kude kakhulu. Ubuke wazibuza ukuthi kungani izingane ezinemikhono yokugcina ulwazi engqondweni ilukhumbule zinikezwa umvuzo ukudlula izingane ezinemikhono noma izipho zokusebenzisa izandla.³⁷ Ungacabanga

³⁷Isimo sempucuko sithola umsuka waso ezindleleni zesiGrecki ezithanda ukutshekela ekuhlakanipheni ngaphezu kwayoyonke enye into. Akumangalisi ukuthi iSilo sencwadini

uma umuntu wayekwazi ukungena eNyuvesi ngoba ekwazi ukunakekela ingadi noma ukulungisa injini yemoto? Zikhona izindawo zabantu abanazo lezi zipho, kodwa inhlanhla ithanda ukubeka abathanda incwadi ngaphezu kwesitaki.

Unyaka nonyaka abantwana beza emakhaya neriphothi, baqagela ukubaluleka kwabo nendlela abazibuka ngayo ngaleriphothi yesikole. Sengikengabona abantu abaningi abakwazi ukwenza umsebenzi wezandla kodwa behluleka ezifundweni zabo. Esikhathini esiningi umphumela walokhu ngukuthi uzobathola bezithathela phansi kakhulu, isibonelo besho amazwi athi, “lokho kungaphezu kwami,” noma “angeke ngakwazi ukukwenza lokho mina,” noma ukuzidelela okuhlaza “angihlakaniphanga ukungakwenza lokho mina.”

Kodwa ungasabi, ziningi izindlela zokuphumelela. Zonke izikole zinesikhathi esikhethelike semidlalo esinikeza abantwana ithuba lokuthuthuka nokuziqhathanisa kubasubathi. Abantwana bachitha izigidi zamahora belungiselela noma bezicijela izipho zabo bethemba ukuthi ngolunye usuku bazothola udumo lwabo namandla abawalangazelela kangaka. Sonke siyazi ukuthi kusuka kungumdlalo kuphela angisho? Zama ukutshela abalandeli bebhola baseNgilandi lokho, abehla benyuka imigwaqo yase-Europe ngesikhathi se-*World Cup*. Noma sithini ngendoda eyayibheke iqembu lakhe alithandayo elalilahlekelwa ngumdlalo ku-*World Cup*? Wamelwa yinhliziyi, wafa ngaphambi kokuba kuphele nomdlalo. Okunye futhi kungani abadlali abaningi bekhokhelwa izigidi zezimali ngonyaka ukuthi zimane zikhahlelana nesiqephu sesikhumba, zizama ukuba zisifake ngaphakathi kwentonga ezimbili? Imidlalo ehlukahlukene ingamabhizinisi aqukethe kakhulu ngoba enikela ngenye yezindlela ezilula zokuthola ukubaluleka ngalokho okuzuzwayo, nokuthola konke ukunakwa nokubonwa umuntu ayengakufisa. Imidlalo yabasubathi yonke nje ngenye indlela yokukhulisa umbuso weDuracell, nokubulala ithemba lokuthi singakwazi ukubaluleka ngenxa yobudlelwano nobuhlobo kunokuthi sibalulekiswa yizinto esizizuzayo.

Enye yezinto ezithathekisa ngemidlalo ngeyokuthi nanoma ungadlala ngokuzikhandla, uma ungawinanga indawo yakuqala akekho ozolikhumbula

yeSambulo 13 esihola umhlaba wonke sasifana nengwe okwaziwa ukuthi imele umbuso wamaGreeki.

ngisho negama lakho. Ukucindezeleka kwemizwa ngenxa yokuhluleka kuyamangalisa. Ngikhumbula ngibheke umdlali webhola ezilahla phansi ekhala njengengane ngoba ehlulwe yiphenalithi okwabangela ukuthi iqembu lakhe lilahlekelwe ngumklomelo. Ngikhumbula ngibheka umqeqeshi wakhe emsiza ukuphuma enkundleni ngizibuza ukuthi wayecabanga ukuthi ubaluleke kangakanani ngaleso sikhathi. Kodwa akusenani angithi sithi ngumdlalo. Yebo, ngumdlalo wona kodwa ngumdlalo ongumzabalazo phakathi kwempilo nokufa wokuzusa ukubaluleka nokwamukelwa.

Baningi abanye onkulunkulu esithemba ukuthi bangasisiza sithandeki, basinike impumelelo nenjabulo esiyifisa kangaka. Kunesigaba sobuhle ngokomzimba. Izwe elikhohlakele lapho khona udumo ungaluwina noma ulilahlekelwe kubukwe nje isimo samathambo esihlathi noma ubukhulu besifuba sakho noma ifiga yakho. Bangaki abantu abasha abesifazane obaziyo abakhala baze belale ubusuku nobusuku ngoba bezizwa sengathi abamukelekile? Sesibonile nokunyuka kwezinga lenkinga ebizwa i-*anorexia* edala ukuthi abantu besifazane kakhulukazi bezilambise, ukuze behlise ifiga ngendlela eyisimanga.

Sithini ngezwe lokuzakhela umnotho, isigaba somsebenzi noma isigaba sesabhabhu. Sengike ngasebenza emahhovichini sembatha amahembe amhlophe nothayi iminyaka embalwa, kanti kuyathathekisa ukunaka uhlelo olugqamile. Ungasho isimo somuntu ngohlobo nobunjani befenisha esehhovisi labo. Isikhulu sinegumbi elizimele lodwa nefastela elibuke imigwaqo ephansi ngaphandle. Isitulo sesikhulu siyisikhumba, side kanti sinendawo yokubeka neyokuphumuza izingalo. Sinetafula elikhulu nenkunzimalanga yekhompyutha ehlezikulona. Umuntu olandelayo naye unehhovisi lakhe yedwa, kodwa ifastela lakhe alimvezeli ubuhle obungaphandle njengelesikhulu kanti nestulo sakhe asiduli ngaleyondlela nekhompyutha anayo ayisebenzi ngesivini esikhulu nkangako. Olandelayo yena unehhovisi elivalelwe ngamabhokisi kanti nesitulo sakhe asinayo nje nendawo yokubeka izandla, ucingo lwakhe akakwazi ukulisebenzisa ngaphandle kokuthi alibambe ngesandla, futhi akakwazi ngisho nokubheka ngaphandle ngefastela akulo. Empeleni uma ucabanga ngakho kuyahlekisa. Ngisho nefenisha yasehhovisi iyingxenywe ebalulekile ukuziqhathanisa nabantu umuntu asebenza nabo.

Amathuba okuqathisana nokuzilinganisa nabanye maningi ngendlela exakayo embusweni kaSathane, kodwa esikhathini esiningi awela kwenye yalezi zigaba ezilandelayo:

1. Izinga nesigaba sezemfundo
2. Amakhono kwezokusubatha nemidlalo
3. Amakhono kwezomculo/nemisebenzi wezandla
4. Uhlobo lomsebenzi/Izinga lomholo
5. Indlela esibukeka ngayo
6. Impahla/Imfuyo
7. Isizwe esivela kuso

Laba ngabanye bonkulunkulu abakhonzwa ngumhlaba ngethemba lokuthi bazobabusisa. Lezi yizinduna ezisebenzisana kanzima kanti esikhathini esiningi zifuna ukuthobeka okuphelele uma ngabe ufuna ukuthi bekubusise bekwenzele kahle. Kuvamile ukuthi zizofuna wenze umnikelo ngomndeni nabangane, kanti uma unenhlanhla ungaluthola udumo lwakho ngaphambi kokuba ushabalale ungasabi yinto yalutho noma ubhubhe. Sonke siphenduka izigqila zalabonkulunkulu ngenxa yamandla yombuso kaSathane, kanti uNkulunkulu uJehova ufisa kangaka ukusisindisa kulabonkulunkulu.

13. ISitebhiso nesikhwelo esiya eZulwini

IZinsuku bese zibamfishane futhi zithe ukubanda kakhulu; ubusika besebusondele. Kuyisikhathi sokubutha nokugcwalisa isitaki sezinkuni ukusiza ngokubasa umlilo ngesikhathi kubanda kulesi sigodi nomzana. INdoda yekhaya ibigawula izinkuni ngesikhathi ibona ngekhona lesolayo izinyawana. Wathi makabheke, bheka nangu umfana omncane embheke ngesolokhozi. “Owam ubaba engagawula izinkuni ngokukhulu ukushesha kunalokhu okwenzayo.” “Ingabe kunjalo?” yaphendula lendoda ihlekiswa yisibindi salengane. “Yebo kunjalo! Ubaba wami engenza nanoma yini. Akekho odlula ubaba wami.” “Hhayi-ke, ubusisekile wena ukuba nobaba onjengalowo.”

Nanka amava okukhula kwami. Lezi kwakuyizinsuku lapho khona umama nobaba babengenzi lutho olungalungile emehlweni ami, futhi bengabantu ababengena phutha. Nginokucabanga ukuthi kwakuzoba nconwyana uma umuntu eye wazihlalela kuleso sigaba sobuntwana, kodwa akubanga njalo. Ngemuva kwesikhasana ngisesikoleni nami ngakhula ngaqala ukuhlakanipha nokufunda ukuziqhathanisa, nami ngisafuna ukuba ngizifumane kontanga bami engangifunda nabo. Izinga lokuziqhathanisa lalingekho libi ngaleyondlela ngesikhathi ngisese sikoleni samabanga aphansi; kanti amava engabanawo ngaleminyaka eminingi ngisawakhumbula, kwakumnandi. Kwakugwcele imidlalo, ukwenza imisebenzi yezandla, kafushane kwakumnandi kakhulu. Kodwa kwakukhona izikhathi lapho ikusasa lalisondezwa ngizithole nginambitha ukubaba okuxubene nobumnandi okutholakala embusweni weDuracell.

Ngineminyaka eyisikhombisa umndeni wakithi wasuka lapho sasihlala khona wathola indawo entsha, kanti masinyane nje ngazifumana ngifuna indlela yokwamukelwa kwakhona kwabanye ontanga bami. Abangane ngangibenza ngokushesha kepha ngiye ngahlangana nezinye nje izinswelaboya. Ngangithe ukwakheka kancane ngokomzimba ngisemncane kanti ezinye izingane ezinenqonjana zacabanga ukuthi zithi ukungithwalisa kanzima ngoba ngime ukuzidlula.

“Fatso,” “Albert onzima” kanye no “Sdudlha” ngamanye wamagama engiwakhumbulayo. Kwakungemagama amnandi abaningi bethu esadlula kuwo ekukhuleni kwethu. Lokhu kwakwenzeka imihla namalanga. ISitha sabantu besizama ukusebenzisa labafana ukubhidliza ukubaluleka kwami. Sisendleleni eya esikoleni ngolunye usuku ngathatha isinqumo sokuthi sekwanele. “Mama, angizokwehla emotweni. Angiyi esikoleni.” “Yebo mfanawami kula uyakhona.” “Cha ngithi angiyi!” Njengoba singena esikoleni, ngasengibona labafana ababili bebheke njengezimpisi zifuna ukuhlasela isilwane sazo. Umama wavula umnyango, wazama ukungiyehlisa. Imizuzu embalwa elandelayo yabangumzabalazo. Ngakhahlela, nganqaba, ngamemeza, nganamathela esitulweni. Ingabe lokhu kwakungenye yezibonakaliso zomfana oziphatha kabi ejwayelekileyo? Kungenzeka, kodwa uma imvelaphi yami njengomuntu ihlanjalazwa, ibukelwa phansi, bengizokwenza noma yini ukuzisindisa. Angisakhumbuli ukuthi yini okwenzeka emuva kwalokhu kodwa ngiyakhumbula ukuthi ukuhlukunyezwa kwami esikoleni kwaphela. Lena kwakungukunambitha okwakuseza.

Unya olubonakaliswa ngabantwana kungumphumela ohlaza wezimiso sombuso kaSathane wokuziqhathanisa. Esikhathini esiningi siyamangala uma sibheka ukuswela ukubonga kwabantwana bethu nomhawu abasivezela wona. Ingabe thina sikesikhule sizishiye lezi zimpawu? Cha. Njengoba sesifundile ukuthi akakho ongakwazi ukuthi eshiye lombuso ngaphandle kokusizwa yiNdodana kaDavide. Uma sikhula ubuqili bethu nabo buvele bufihlakale buphucuke, kodwa busuka busasekhona.

Ngesikhathi ngifika esikoleni samabanga aphezulu ngangifundiseke kahle engqondweni. Ngangifunda ukukhonza unkulunkulu wemfundo, unkulunkulu wemidlalo nonkulunkulu wobukeka kahle. Bengifisa ukukhonza unkulunkulu wemali kodwa ngingena msebenzi! Konke okwakungizungezile

kungitshela ukuthi kwakumele ngilwelwe ukuba ngowokuqala; ngilwele ukuzuza. Ngafunda ukuthi ngabanqobi kuphela abamukelwayo, kanti abahluleki abalutho, abanasisindo. Esikhathini esiningi isizathu esasingenza ngifise ukwenza kahle esikolweni kwakungukuthi ngizuze indawo eyokuqala kunokuthi ngijabulele engangikufunda. Ngangizobheka amafilemu kumabonakude ayezogcizelela lenkolo. Abalingiswa besilisa bevezwa kunento ethile okwakumele beyizuze, okwakuzodala ukuthi inhliziyoyentokazi ethile inyibilike. Lokhu kwangifundisa into yokuthi ubuhlobo kwakuyinto ezuzwayo, nokuthi lentombi esaseyintsha yayingumklomelo hhayi umngane. Kwakungaze kushiwo njalo, kodwa lokhu yikho okwakwenzeka ekujuleni kwengqondo.

Lesi kwakuyisikhathi sokuba namaphupho. Ezikhathini eziningi bengizolala embhedeni wami ngizicabange sengiwinela iqembu le-Australia lekhilikithi amarani amaningi, noma ngihlohla igoli lokugcina lokunqoba, noma ngifaka impilo yami, noma ingalo yami noma umlenze wami engozini ukusindisa intombi esengozini. Lamaphupho ayenginika ukubaluleka, enika nempilo yami isisindo nenhloso.

Ngesikhathi ngiqhubeka ngiba nalamaphupho, kanjalo-ke nokuzimisela kwami kwenyuka ukuba ngifeze lamaphupho ami. Into ebuhlungu kwakungukuthi bengingazukuwafeza lamaphupho egumbini lami. Bekumele ngehlule abanye abantu. Abangane bami, ngibafuna kepha ngifuna amaphupho ami kuqala. Kwakungathi nginengqondo uma amaphupho ami engahlaselwe, kodwa ngake ngezwa ngathi kukhona okumelana nawo, kwakubakhona impi!

Ngasebenza kanzima ukufinyelela lamaphupho ami. Ngingohamba phambili kwezemidlalo nemfundo; ukufinyelela okubili kokuthathu akukubi ngaleyondlela. Ngasengiqala ukungena kwelinye izinga manje. Uma ngifinyelela phezulu, kwakumele ngisebenze ngamandla ukuthi ngihlale lapho. Kwakumele ngihlale njalo ngibheka emuva kwamahlombe, ngigade isikhundla sami esiligugu. Bese kube khona okubhekelelwe ngabanye abantu. Uma sengizibazele umfanekiso othile, bengifikelwa yimibuzo ethi, kuzokwenzakani uma ngihluleka? Kwakukubi, ngakho ngazimisela nangaphezulu ukuthi ngingasheleli ngiwe.

Lempi yaqhubeka isikhashana ngaze ngaqaphela ukuthi ukufinyelela wonke amaphupho ami yinto engenakwenzeka. Lokhu kwadala ulaka! Ngiyacabanga ngazizwa ngikhaphelwe. Izinduna zami ngangizisebenzele kahle, kanti manje ziyangikloloda. Ngangifundiswe kwinqubo eyayingeke inginike injabulo, ukubaluleka nesisindo esihlalayo, kanti lokhu kwangithukuthelisa.

Abantu abaningi bahlulwa kukunaka nokuzwisisa inguqunguquko evezwa ngabantu abasha, nokuthi kungani iningi labo lizibulala noma lizinikele kwizidakamizwa nokuphuza utshwala. Ngiyakholwa esikhathini esiningi kungenxa yokuthi bayanaka ukuba akunakwenzeka ukuthi befinyelele amaphupho abo ngezindlela abazifundisiwe. Angeke kwenzeke ukuthi babebakhulu emehlweni wontanga, ngakho babona kungcono ukuthi bezibhuqe.

Ngikhumbula ngolunye usuku ngidlala umdlalo weBhasketbol. Lomdlalo ubushisa ngempela. Umuntu engangimmakile esefuna ukuphosa ibhola kuhupe, esayphosa ngalula, ngafaka isandla ngaykhipha esandleni sakhe ngaphandle kokweqa umthetho. Ngezwa impempe kanompempe ikhala, wamemeza igama “*foul*,” azange ngikholwe engangikuzwa! Bengazi ukuthi angimthintanga, masinya lolulaka lwagcwala ngaphakathi. Ukuthukuthela ngoba phela lenqubo ekhohlakele eyayingithembise izulu nomhlaba ayisanginikanga lutho. Ngasho ngejubane kunompempe ngama eduze nobuso bakhe kangaka nganyusa ivolume ezingeni eliphakeme. Kwakukhona into eyayiqhumile ngaphakathi kanti nami angizamanga nokuzibamba. Ngokushesha ngaxoshwa emdlalweni, ngakhishwa nasemncintiswaneni. Ngisaphuma ngiyakholelwa ukuthi uNkulunkulu wakhuluma nami. Ngazibuza, “kanti kuqhubekani ngawe ndoda? Ubhede ngempela manje, uhlulwa kukuzilawula.” Ngangiqala ukuzibuka, ngizibuze ngendlela engangiyithatha. UNkulunkulu wayengibizela into engcono. Ngaqala ukuzwa ukuthi kwamele ibekhona indlela engcono ezovela.

ISitha somphefumlo wami naso sokunaka lokhu, sazama ukungiqhubela ekutheni ngizivikele ngokuzibonakalisa, njengomuntu obhemayo ozwayo ukuthi isikhathi sakhe sokuyeka sesifikile, bese eqale ukubhema okuphindwe kabili kunaloku ayekwenza. Ngaqala ukubuyela emuva njengoba amaphupho ami eshabalala, bengihlezi njalo nginomsindo. Ngolunye usuku umama weza egumbini lami lokulala, waqala ukukhononda ngesimo salo esasadabukisa.

Masithi nje lalinje ngegumbi lawo wonke umuntu omusha ongumfana. Ngiyengathukuthela ngoba eze endaweni yami kanti manje wayesengitshela okokwenza. Ngabhamuka ngakhipha amazwi ambalwa, ngamtshela ukuthi ehlukane nami phansi.

Kuyathathekisa ukubona izindlela ezihlukene zikaNkulunkulu zokufinyelela umuntu. Abaningi babangane bami babekhuluma ngomama babo ngendlela eyayingathandeki nakancane. Kodwa mina, ngendlela emangazayo ubaba wayengifundise inhlonipho ebazalini, kanti ngangizenzele izifungo zokuthi ngangengeke ngikhulume ngomama ngendlela abanye abangane bami babesenza ngayo. Ngakho ngesikhathi ngikhuluma lamazwi ngomama ngezwa ngathi ingxenye yesizotha yokucina enganginayo yahluthulwa. Nami ngethuka ukuthi ngikhulume ngalendlela, ukucindezeleka kwami kwajula. Besekusele kancane ukuthi nami ngifike ezingeni lapho ngingasena ndaba; lena yindawo eyingozi kakhulu umuntu engazifika ekuyo. Ngezwa ukuthi sengifike lapho kwehlukana khona imigwaqo. Indlela ebanzi nenkulu inginxusa, igcwele iwayini, nabesifazane, nomculo engangi-wuthanda vele. Ngakolunye uhlangothi kwakukhona indlela eyingcingo eyisa ekuphileni evezwa liBhayibheli. Ingabe ngangizolandela inkolo engayifundiswa ngabazali bami noma ngigijime ngesikhulu isivinini endleleni ebanzi? Ngangingaboni inhloso nesizathu sokuzenzisa ukuba nguMkrestu. Kwakusobala kimina ukuthi angisuye uMkrestu, futhi empeleni ngangingazange ngaba nguye, nanoma ngikhuliswe kwikhaya elikhuthaza ubuKrestu. Kwakukokubili, uKrestu noma uSathane. Mayibongwe iNkosi, ngazama ukuzitholela uKrestu wangempela oseBhayibhelini.

Ngathatha isinqumo sokuthi ngizofunda incwadi eyayisekhaya iminyaka eminingi. Yayibizwa *Izinyathelo eziletha kuKrestu*. Lesihloko sabukeka silungele isidingo sami. Ngaqala ngafunda ngokulambela nokunxanela ukumfumana. Kwakumele ngithole isikhwelo esiyisa ezulwini, ngoba phela ngasengingasakwazi ukuqhubeka nombuso kaSathane.

Ekupheleni kwalencwadi umlobi uchaza indlela uJesu eze ukuzoxosha amanga ayeyamukelwe wuluntu ngoNkulunkulu, nendlela aze ukuzoveza ukuthi uNkulunkulu usithanda ngempela. Ngawaphuza lamanzi kwangathi izwe elomile, elinxaniwe uma kuna imvula ngentwasa-hlobo. Umlobi wanginxusa

ukuba ngicabangisise ngoJesu ensimini yaseGetsemane ngiphinde ngimlandele eya emnqamlezweni.

Njengoba ngibheke lezi zehlakalo, ngokushesha ngezwa kwangathi ngangimekhona ngimbhekile. Lomuntu wayengowangempela esiphambanweni, ngaba nemizwa ejulile yokuthi njengoba elenga emthini wayelenga ngenxa yothando lwakhe ngami kanti uqonda isifiso nokulangazelela kwami ukubalekela umbuso kaSathane. Ngathola umqondo wokuthi ngingamthemba lomuntu njengomngane wami omkhulu nokuthi uzongiholela embusweni weZulu. Ngimbuka lapho, ngezwa ngigcwala ngokubonga ngokuthi wayefisa kangaka ukungisindisa, ngezwa umthwalo wesono necala, nokucindezeleka, nokwesaba, umthwalo engangiwuthwele yonke leminyaka udilika emahlombe ami. Ukuthula kwangena enhliziyweni yami engangingazange ngaba nakho ngaphambilini, ngasengikhala ngenjabulo. INdodana kaDavide yayiphule ubumnyama bami, yabuhlaba ngokukhanya kwemini.

14. Onkulunkulu Abafanayo, Ngamagama Ahlukile

Igumbi laligcwele ukuphithizela, ukuhleka, umculo nokuzithokozisa kwabantu abasha. Ngaphambili kwakukhona isandisalizwi esikhulu, empeleni zimbili ezazizwakalisa umculo osandakucela kamuva nje. Ngangihlele umcimbi ukuzogubha umkhosi nabangane bami – ngangizamile ukwenza njalo kodwa. Ngihambe ngayozihlalela ngasekhoneni legumbi lapho omunye umuntu omusha wayechaza isehlakalo kwenye ifilimu esanda kuphuma ngentshisakalo. Ngahlala phansi ngizama ukucabanga ngakho konke okwakwenzeka lapha, kodwa kwakukhona okwakungahambi kahle. Ngaphakama ngayangasemuva ngazibandakanya “noRomeyo” ababexoxa ngamacebo akhe okubamba intokazi yamaphupho akhe. Cha, nalokhu angikuthandanga. Kanti kuqhubekani ngami? Nomculo ubusungicika, ngathi ngibheke ngakolunye uhlangothi lwegumbi ngahlangana nesehlakalo kwividiyo eyayidlala, nalokhu futhi ngakuthola kucunula kakhulu. Ngangishaywa yistimela, ngiyazizonda zonke lezizinto!

Ingqondo yami yaqala ukugijima. Kuzekube manje, lena kwakuyincazelo yami yobumnandi, kodwa manje ngangingayifuni nakancane. Kwakukhona okwakuthumbe inhliziyo yami, kwenza ukuthi kungasabi yinjabulo neze. Kwavela umqondo othi impilo yami yobumnandi seyiphelile, nokuthi angeke ngiphinde ngibenobumnandi. Ngaphuma ngejubane ngesicabha sangaphambili ngaphosa izibhakela emoyeni ngamemeza, “umoshe impilo yami!”

Kwakusandakudlula amaviki ambalwa emuva “kwamava wami wendlela eya eDamaseku” noJesu. Impilo yami yaguqulwa yonke. Zange ngazizwa nginokuthula okungaka ekuphileni kwami, iBhayibheli laphenduka incwadi ephilayo. Ngangiliphuza lonke ngizwa ukukhululeka engingazange ngakuzwa ngaphambilini. Ngesikhathi uJesu efika empilweni yami, inguquko yabangesheshayo. Masinya nganaka ukuthi ulwimi engangilisebenzisa lalingafanele, nokuthi amahlanya wami agcwele ukuhlambalaza esikhathini esiningi, nokuthi ezinye zezinto engangizenza empilweni yami zazimelane nendlela entsha engangithathile. Ngangisohambweni oluya embusweni omusha. Kwakufana nokuya ezweni elisha, umele ufunde inkulumo yalelo lizwe namasiko walo. Ngangifuna ukufunda ngoba phela ngithanda iNkosi yalelo lizwe, kodwa ngifundiswe ngakhuliswa embusweni ohlukile, kanti kwakuzothatha isikhathi esithe ukuba side kancane ukuguquka.

Ngangingazange nganaka indlela lenguquko yayinkulu ngayo. Ngoba uJesu wayethumbe inhliziyi yami ngothando lwakhe, angikwazanga ukunqaba uma engibiza. Ngakho ngobusuku bomcimbi uma ngenza engangicabanga kulungile; ngezwa ukuba ungibizela kude nalendlela yokuphila engangiyiphila. Ngoba ngangingazi lutho olunye, ngiyengafikelwa luvalo lokuthi engangizokuqala kwakungeke kusafana. Kulula ukuthi sibenovalo ngalokho esingakwazi nanoma sisazi ukuthi kusilungele. Mayibongwe iNkosi ngiyengakhetha ukuthemba ukuthi uJesu wayezonginakekela, nokuthi kwakungcono ukuthemba yena kunemizwa yami.

Uma ngamukela uJesu njengoMsindisi, amaviki alandela kwakungathi ngiyandiza. Ngezwa ngisondelene naye kangaka kuze kubenamanje. UJesu wayengivulele amasango wezulu, kodwa nangaphezulu kwalokho wayesengisiza ukukhipha izimbewu zombuso kaSathane. Waqala ukungisiza ukukhipha imfundiso ethi isisindo nokubaluleka kwami kuncike emsebenzini engiyenzayo nakwinzuzo yami. Lulo uhambo wonke umntwana ka-Adamu amele aluhambe. Yinye kuphela indlela yokuphumelela kuloluhambo, ingeyokugcina ikhanda namehlo akho ebheke ekukhanyeni okuvela esiphambanweni, nokulandela izinyathelo zoMsindisi ezilethela ezimisweni zombuso omusha ngokuzithoba.

Ngaqala ukulandela abangane bami uma beya emthandazweni. Ngosuku lokuqala njengoba siguqile sikhuleka ngezwa umoya omnandi kaNkulunkulu

usizungezile, kodwa kwakukhona omunye umoya owawuvela empilweni yami endala, lomoya wawungihlukumeza. Njengoba sithandaza ngokulandelana, kwafika umqondo kimi othi: “Angikwazi ukuthandaza njengalaba bantu, basebenzisa amazwi amakhulu, futhi kahle.” Ingqondo yami kwakungathi ivalalelwe kulokhu, kanti uma kwasekusondele ngakimi inhliziyo yami yaqala ukugijima ngesikhulu isivini. Maduzane nje kuzobayimi osesteji, wonke umuntu elalele mina. Kodwa yima kancane; sizelana ukuzothandaza, futhi kungoJesu, hhayi mina!

Lesi yiso isiqalekiso sombuso kaSathane. Nanoma inhliziyo yami sengiyinikele kuJesu, ngifisa kangaka ukumlandela, izimiso zempilo yami endala bezilindele zifuna ukungidonsela ekutheni ngizenza indingiliza noma ingqikithi yayoyonke into nasemthandazweni, kunokuthi kube ngubudlelwano obubayingqikithi.

Ngesikhathi ngangiqala ukufunda iBhayibheli, ngangizizwa ngingenelanga ngoba, nanoma ngikhuliswe ngendlela yobuKrestu, ngiyengabona ukuthi ezintweni zikaMoya ngisasengumntwana. Ngangithanda ukulalela okwakufundiswa kodwa ekhanda lami kwakubakhona into eyayingihlupha, “Bawathola kanjani wonke lamavesi kalula kanje, soze ngakwazi ukukwenza mina lokhu.” Ngangizithola ngizama ukuthola incwadi nevesi elivuliwe, ngivele ngizithandazela ukuthi ngingabi ngumuntu wokugcina wokuthola lencwadi ukuze wonke umuntu ame elinde mina. Kulethela amahloni lokhu! Iminyaka engangiyitholile ngifundiseka ekuziqathaniseni nontanga kwaqala ukavela ngisho nanoma ngihamba ngendlela yobuKrestu. Kwakulula ukuba uMoya kaNkulunkulu ungiqondise ngendlela yokukhuluma neyokuphila, kodwa kwangithatha isikhathi eside ukuba ngize ngiqonde ukujula kwembewu yombuso kaSathane.

Ngiqhubeka nohambo lwami ngazithola nginothando leMibhalo. Kwakuyindlela edlula zonke ezinye yokwazi kancono ngeqhawe lami, elazinikela ngenxa yami. Ngangizithandela ukufunda ngoJesu kanti kwakuyisibusiso, kodwa impilo yami endala ibihlezi njalo ilungele ukungigwinya, njengogibe olubekelwe mina. Ngasengiqala ukunaka ukuthi abantu ababengizungezile banolwazi oluncane kabi kunami ngezikaMoya. Ngokwanda kolwazi lweBhayibheli kwami kwanginika isibindi sokukhuluma, kungekudala ngasengithatha amaqembu okufunda iBhayibheli amancane,

emva kwalawa amakhudlwana. Nalapho, lokhu kwakuyisibusiso kakhulu kimi nakulabo ababengizungezile, kodwa kancane kancane ngizifika sengiphindela kwipulatifomu yokuthola ukubaluleka kwami emsebenzini engangiwenza kunokuthi ngikuthola ebudlelwaneni kuphela. Kwenzeka kancane kancane lokhu umuntu enganakile, kodwa kwenzeka. Ngiyabona ukuba kwabaningi bethu sisakhonza onkulunkulu nezithixo ezifanayo kodwa manje sebembethe amanye amagama.

Uma ubheka itafula elingaphansi, uzobona ukuthi kulula kanjani ukukholwa iBhayibheli kodwa uphile njengezwe. Angikhulumi ngokuphila impilo yasendle, yezidakamizwa, nokuphuza nezintombi, sengikhuluma ngokuthola ukubaluleka kwakho ezintweni nasemisebenzini oyenzayo.

Ezweni	Ebandleni
Imfundo	Ulwazi ngeBhayibheli
Amakhono abasubathi	Amakhono okukhuluma emphakathini
Amakhono ezobuciko	Wezomculo ebandleni
Izinga emsebenzini	Ihhovisi/isikhundla
Imfuyo	Izipho zikaMoya
Ukubukeka ngaphandle	Imfashini nokuzibonakalisa
Ilizwe	Mainstream(Nominal) Adventist/Reformer

Kwabaningi bethu uhambo lwethu noJesu lukhuthuzwa ngamandla afihlakele wombuso kaSathane. Uma ngibuka ebandleni namhlanje, ngiyabona ukuthi nangempela onkulunkulu esasizama ukubabalekela ezweni sebaphinde basithola phakathi ebandleni. Bazembathise izingubo zokukhanya kanti nathi sesibambene nabo njengabanye bethu esibathandayo. Umphumela sibona ngokugcwala kolaka, umunyu nokulwa phakathi ebandleni. Kulula ukuzenza ubukeke njengongcwelengcwele ebandleni, kodwa sithini ngomuntu ohlezi ngakolunye uhlangothi lwebandla, ongafuni ukukhuluma nawe ngoba

ukhulume kabi ngaye, lamazwi wafika kuye? Sithini ngomshayi wephiyano owaya kwelinye ibandla ngoba etshelwe ukuthi ukudlala kwakhe akuthuthukanga? Sithini ngosayitsheni ozulazula ebandleni obhekane nokuthi ngobani abangakholwa kulokhu akukholwayo yena ukwenzela benqunywe ebandleni? Sithini ngalabo abahambela phambili abafuna ukubamba ikomiti yomculo inkunzi, iphoqecele abantu ukuba bekhonze beculise ngendlela abayithanda bona? Izinto esingazibala ziningi kanti nesitha esikhulu semiphefumulo yethu sazikahle ukuthi uma nje engasigcina sigxumela esakhe isiginci, sidansela iculo lakhe, sisasengabakhe. Izigqila zombuso wakhe.

Ubufakazi obukhulu obutshengisa ukuthi sisabanjwe yizimiso zombuso kaSathane kungukuswelakala kokuhlangana kwethu, nokuswela uthando lukaKrestu phakathi ebandleni. Uma besibuka ubudlelwano bethu njengoNkulunkulu ebubuka, kwakuzoba nothando ngaphezu kwalokhu esikubona kwenzeka ebandleni, nendlela esiphathana ngayo ibizoguquka sinakekelane kangcono.

Kuyathathekisa ukunaka ukuthi lenguquko yonkulunkulu basezweni bengena ebandleni ohambweni lwethu ngabanye ifana ncamashi nenguquko eyenzeke ebandleni selilonke njengomzimba. Kwikhulunyaka lesine, ngesikhathi u*Constantine* 'eyamukela' inkolo yamaKrestu, kwabakhona izinto eziningi ezaguquka ebandleni. Enye yalezo zinto ngeyokuthi izitsethu noma imfanekiso yonkulunkulu bamahedeni yathathwa yafakwa emabandleni kanti namagama ayo aguqulwa. Imifanekiso yanikezwa amagama abantu baseBhayibhelini njengoMose, oDavide noPhetro. Onkulunkulu nezithixo ezifanayo, ngamagama ahlukile! Akukhathazekile ukuba uyigqokisa kanjani, uma ingeyabahedeni ngeyabahedeni. Kanti singathini namhlanje? Kungenye into ukuhlasele ibandla likaNkulunkulu ngokuhlubuka kwalo okholweni lamandulo, kungenye into futhi ukubona lezo zimiso ezifanayo zisebenza ezimpilweni zethu. Masiqiniseke ukuthi sibhekana nogongolo olusesweni lethu ngaphambi kokufisa ukususa ucezwana olusesweni lomfowethu.

Kuyathathekisa ukufunda uhambo lwabalandeli bakaKrestu ababezinikele ukudlula bonke abanye abantu – abafundi bakhe. Indaba yamandla nezikhundla ibihlezi njalo iveza ikhanda layo. Asithini ukubuka amavesi ambalwa eBhayibhelini:

Ngaleso sikhathi abafundi basondela kuJesu, bathi: “Ngubani omkhulu embusweni wezulu na?” Matthew 18:1

Sinye vo! isizathu esasenza ukuthi abafundi bezibuze lombuzo – “mina”. Babekholwa ukuthi uJesu unguMesiya, uKrestu. Babentokozo futhi benentshisekalo kangaka ngokholo lwabo kuye; abanye babefuna nokumfela, kodwa njenganami ngesikhathi ngizilungiselela ukuthandaza, ingqondo yami yasuka ebudlelwaneni bami naye yahlala ekusebenzeni nokuzibonakaliseni kwami emthandazweni, kanjalo nabafundi basuka ezingqondweni zabo ebudlelwaneni noKrestu, bahlala ezikhundleni zombuso wakhe omusha.

Kwase kusondela kuye oJakobe noJohane amadodana kaZebedewu, bathi kuye: “Mfundisi, siyathanda ukuba usenzele lokhu esizakukucela kuwe.” (36) Wathi kubo: “Nifuna ukuba nginezeleni na?” (37) Bathi kuye: “Siphe ukuba sihlale, omunye ngakwesokunene sakho, omunye ngokwesokhohlo sakho enkazimulweni yakho.” Mark 10:35-37

Unkulunkulu wesikhundla wayesedlule izimiso zombuso omusha uJakobe noJohane ababezifunda, ngangokuthi becele uJesu ukuthi behlale omunye ngakwesokunene omunye ngokwesokhohlo embusweni wakhe. Mayibongwe iNkosi ngoba ayidelanga ngokwehluleka kwabo okuqhubekayo kokushiya izimiso zombuso omdala. Wayeqonda ukuba kuthatha isikhathi ukuthi sibone indlela lezimiso zombuso kaSathane zithe ukujula ngakhona. Inkinga esibhekene nayo ngeyokuthi uma sivumela izimiso ezindala zisivukela zisinqobe nakhu okwenzekayo:

Bathi ukuzwa lokho abayishumi, baqala ukuthukuthelela oJakobe noJohane. Mark 10:41

Uma sivumela izimiso zombuso omdala zisibusa, hlezi njalo kuzobakhona ukuxabana. Okwenziwa nguJakobe benoJohane kwenza abanye abafundi bathukuthela. Ngani na? Ngoba babethumela umyalezo, “thina singcono kunani.” Kungenzeka ukuthi babengahlosanga lokho, kodwa yikho okuzohlezi njalo kwenzeka. UJesu wathatha lelithuba ukuzama ukulula ukuqonda kwabo ngendlela umbuso kaNkulunkulu uhluke ngayo kunalona ababekhule kuwo. Kwakumele befunde ukucabanga ngenye indlela ehlukile.

UJesu wayesebabiza, wathi kubo: “Niyazi ukuthi abathiwa babusa izizwe bazenza amakhosi phezu kwazo, nezikhulu zazo ziphethe amandla phezu kwazo. (43) Kepha akunjalo phakathi kwenu, kodwa yilowo nalowo ofuna ukuba mkhulu phakathi kwenu makabe yisikhonzi senu, (44) nalowo ofuna ukuba ngowokuqala phakathi kwenu makabe yinceku yabo bonke. (45) Ngokuba nayo iNdodana yomuntu ayizelanga ukukhonzwa kepha ukukhonza nokunikela ukuphila kwayo, kube yisihlengo sabaningi.” Mark 10:42-45

Lawamazwi mawadume ingunaphakade ezindlebeni zethu! Uma ufisa ukuba mkhulu embusweni kaNkulunkulu funda ukujabulela ukukhonza abanye kunokuthi uqhaphaze abanye ufune nokubalawula. UJesu usitshela ukuthi abathiwa ngababusa izizwe, noma abahedeni bazenza amakhosi phezu kwabo, nokuthi bajabulela ukuphatha amandla phezu kwabo betshengisa ukuthi yibo izikhulu nabaphethe. Kuyamangalisa ngoba lomoya ofanayo uphinda utholakale ebandleni, lapho amalunga webandla athile atholakala efuna ukuzwakala nentando negunya lawo libengelizwakalayo ebandleni. Sekudlule izinkulungwane ezimbili zeminyaka kanti abaningi bethu asikafiki ekuqondeni.

Kwenzeka njani ukuthi isitha semphefumulo yethu sikwazi ukusidudula sisiphindisele ezindleleni zethu ezokucabanga ezakudala? Njengoba besesishilo ngaphambilini, kungenxa yokungalondeki kwethu okwenza kube lula ukuthi uSathane asilinge ukuthi sizibonakalise ukuthi singobani. Ngaphandle kokuthi sikhumbule ukuthi ukubaluleka kwethu kuvelakuphi, kuzobanzima vele ukuthi sinqobe isilingo sokuzama ukuphendula amatshe abe yizinkwa, ukuzibonakalisa nokuqinisekisa ukuthi sibaluleke ngempela.

Kunento engithusa kakhulu ngendlela izimiso zombuso kaSathane zibambelela kithi singabantu. UJesu wayengumfundisi osezingeni eliphakeme kakhulu, kunabo bonke abake babakhona emhlabeni. Wachitha isikhathi esingangeminyaka emithathu nabafundi bakhe, ebafundisa konke ayengakwazi ukubafundisa khona ngombuso kaNkulunkulu, kusase njalo sithola ukuthi nangobusuku ezobulawa ngabo, abafundi basabanjiwe, basabuswa yizimiso zempilo endala.

Kanjalo-ke nesitsha emva kokudla, ethi: “Lesi sitsha siyisivumelwano esisha egazini lami elithululelwa nina. (21) Kepha bhekani, isandla songikhaphelayo sinami etafuleni. (22) Ngokuba iNdodana yomuntu isahamba njengokumisiweyo, kepha maye kulowo muntu ekhashelwa ngaye.” (23) Base beqala ukubuzana bodwa ukuthi kungase kube ngubani kubo ozakukwenza lokho. (24) Kwavela nokuphikisana phakathi kwabo kokuthi ngumuphi kubo ongathiwa omkhulu. Luke 22:20-24

Ngobusuku okwakuzobonakaliswa ngalo uthando lukaNkulunkulu olwalungazange lwabonwa, labo ababesondele kangaka kuJesu, benolwazi ngombuso wakhe ukudlula wonke omunye umuntu, babephikisana ngokuthi ngubani phakathi kwabo ongathiwa omkhulu. Usizi abanalo uJesu ngalolusuku ngiyathembe laba lukhulu! Kungenzeka yini ukuthi thina esizibiza abalandeli bakaJesu sibe kanti siphinda amaphutha walaba bantu – abalandeli bakaJesu abavuthayo, kodwa thina simane sikhwebana ngokwethu ngokuthi ngubani ongathiwa omkhulu?

Kunento eyodwa edabukisa ukudlula ukuphathwa ngamandla nezimiso zombuso kaSathane ezweni, kuma lezinto zikuphethe uphakathi ebandleni. Kwanga uNkulunkulu angasisiza asikhulule kulezi zimiso zokujabulisa umina, ukwenzela ukuthi sibe namava sinambithe amandla ombuso ozayo!

15. Ufunda Kanjani Na?

Namhlanje kuzoba wusuku olubaluleke kakhulu. Ugcwele ukulangazelela nenjabulo ngoba kunethuba elihle eliphambi kwakho. Kunebhizinisi elikhulu lomkhiqizo elinomdlandla wokuba ubenzele idizayni ethile ezodayiswa umhlaba jikelele. Nithatha isinqumo sokuthi nihlanganyele ukudla kwasemini endlini yokudlela. Ningakaze nibonane, umane ujikeleza umbheka uzama ukubukabuka mhlambe ungambona lomuntu ozoguqula impilo yakho, afeze amaphupho akho. Ekugcineni afike nangempela, umxhawule ngesandla, ningene endlini nithole indawo yenu yokuhlala. Ukuthi nazane, lomuntu akubuze kafushane ngomndeni wakho, uhlala kuphi, nokuthi izingane ziqhuba kanjani esikoleni. Konke kuhamba kahle ngaphandle kokuthi emva kwakho kuhlezi umuntu ofunde ukubanga umsindo uma edla isobho lakhe. Ekuqaleni uzama ukungamnaki, kodwa emva kwesikhathi uyabona ukuthi kukubangela iscefe ngempela. “Abanye abantu sekumele bafunde indlela yokuziphatha” usho uzicabangela enhliziyweni. Inkulumo nomngane wakho ihamba kahle, kanti seniphakathi kokuxoxisana kwenu ngenhlobo yedizayni yakho ngesikhathi lomuntu osemva kwakho ezwakalisa ukubhodla okukhulu okuze kushukumisa izitsha nezimfologo ezisetifuleni lakho. Ngalesi sikhathi wonke amehlo agqolozele lomuntu ongena nhlonipho nakancane. Indlu yagcwala ngemsindo yokuhleka okuhlangene nokucasuka, kwazwakala ukuxokozela. Ekugcineni umphathi wendawo yokudla weza ukuzocela lendoda ukuba ihambe, nokuthi uhlobo olunje lwabantu alwumukelekile kulendawo.

Into emangalisayo ngeyokuthi uma lomuntu wayehlezi endlini yokudlela yabantu abavela eChina, akekho owayengamangala. Empeleni umninindlu wayezodumazeka kakhulu uma ungazenzi lezinto ezazenziwa yilomuntu. Ngokwamasiko aseChina uma ubungelula isandla sakho ukuxhawula umuntu, obungazange wahlangana naye ngaphambilini noma ukhulume ngomndeni nisetafuleni lokudla ubukeka njengomuntu ungenanhlonipho nakuziphatha kahle.³⁸

Kuyamangalisa ukubona ukuthi izenzo ezifanayo zingabukwa ngeso elingafani kuya ngokuthi wena ungumuntu owakuphi, nezwe ovela kulo. Leliqiniso alehlukanga uma sibuka indlela yokuziphatha embusweni kaNkulunkulu nendlela yokuziphatha embusweni kaSathane.

Inkolo yamaKrestu inesisekelo esisodwa, esinguJesu Krestu, kodwa uma sibheka amaqembunamaqembu azibiza amaKrestu siyadideka ngoba ziningi izinto eziphikisanayo kulesi sisekelo esisodwa Uhambo oluya embusweni kaNkulunkulu luqukethe ukuguqulwa kwamasiko nokuguqulwa kokubheka umhlaba. Esahlukweni esidlulile sichaze ubunzima esibhekana nabo uma sifunda ukucabanga ngezindlela okucabangwa ngazo ezulwini.

Ubunzima obukhulu ngohambo lobuKrestu bungokuthi sizakanjani ezwini likaNkulunkulu, iBhayibheli. Sivela ezweni, lapho sifundiswe khona ukubaluleka kwezikhundla nokuzuza iziqu ezithile, kodwa njengoba singena embusweni kaNkulunkulu kubaluleke kakhulu ukuthi sidele imicabango yethu sivumele uMoya kaNkulunkulu usifundise ukuthi silifunde kanjani izwi likaNkulunkulu. Ngeshwa kelokhu asikuboni kwenzeka, kanti umphumela sibona uphikisana, izifundo zamanga nokuxabana okuningi okutholakala enkolweni yobuKrestu. Okuvela ngenxa yokufunda iBhayibheli ngezibuko zombuso kaSathane kunokuthi lifundwe ngezibuko zezulu, ezigcizelela nezibalulekisa ubudlelwano obusondelene nobusemthethweni.

UJesu uphakamisa leliphuzu enkulumeni yakhe nesazimthetho kuLuka 10. Lesazimthetho sibuzwa uJesu, “Ngizakwenzani ukuba ngidle ifa lokuphila okuphakade na?” uJesu uyaphendula, “Kulotshiwe emthethweni?” ukuze afike odabeni ubuza, “ukufunda kanjani?”³⁹ UJesu akabuzi ukuthi ufunda *ini*;

³⁸<http://www.chinawestexchange.com/Chinese/Culture/customs.htm>

³⁹Luke 10:25,26

kodwa ubuza ukuthi ukufunda *kanjani*, noma ke ukuzwisisa kanjani lokhu okufundayo? Lombuzo uyisithumbululi-inkinga kuwo wonke umuntu ofisa ukuthatha uhambo olusuka embusweni wasemhlabeni ungena embusweni waseZulwini, owobudlelwano – Ufunda kanjani?

Umbuzo ngempilo engunaphakade ebuzwa yisazimthetho ingenye yemibuzo ebaluleke kakhulu ohambweni lobuKrestu. Isikhundla okuso nabantu ohlanganyela nabo achaza kabanzi ngesisindo nokubaluleka kwakhokulomhlaba. Embusweni kaNkulunkulu ngakolunye uhlangothi, wonke umuntu ungumntwana kaNkulunkulu kanti futhi ufanelwe yinhlonipho nokuphathwa ngesizotha. Uma silandela indaba siyabona ukuthi isazimthetho sifuna ukuchaza Imibhalo ngokomhlaba kunokuthi ichazwe ngokwezulu. Unikeza uJesu impendulo efanele ngokuthi, “Woyithanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyo yakho, ngawo wonke umphfumulo wakho, nangawo onke amandla akho, nangayo yonke ingqondo yakho, nomakhelwane wakho njengalokhu uzithanda wena.”⁴⁰ UJesu uthi “nembala, yenza lokho uzakuphila,” kodwa isazimthetho sibona umphumela walokhu sizama ukuguqula okuchazwa nguJesu ngokubuza umbuzo, “Umakhelwane wami ngubani na?” Okuchazwa yimibhalo kusobala kepha ingqondo yomuntu ngenxa yokuphathwa ngamandla nombuso kaSathane yenza sengathi kunzima ukuzwisisa lokhu, ngenxa yokuthi ingafuni ukudela okudala yamukele okusha. Lesi yisizathu amaKrestu amaningi aswela impilo, akholelwa embusweni kaKrestu kodwa aphila ngokombuso kaSathane, kanti umphumela uba ukuphambaniseka, ukudikibaliseka, kanye nobubi.

Inkolo yobuKrestu yonke ididekile ngensindiso ngoba iBhayibheli lichaza ngokusobala ukuthi uMkrestu onikezwe amandla angaphila egcina imiyalo elishumi. Kusenjalo, abanengi bethu siza emthethweni kaNkulunkulu ngezibuko zombuso kaSathane; sifisa ukusebenza ukuze sizuze insindiso, kunokuthi sibone lemithetho ingubudlelwano obuthenjisiwe phakathi kukaNkulunkulu nabantwana bakhe.

Okumelane nalokhu, okujwayelekile, sinesixuku esibona ubunzima bokugcina nokwenza imisebenzi yomthetho, esigcina ngokuthi sithi akunakwenzeka ukuthi sigcine imithetho kaNkulunkulu, kunokuthi singene ebudlelwani

⁴⁰Luke 10:27

ngokholo. Ngenxa yalokhu asizitholi sijabulela inkululeko yokunqoba kuKrestu. Kungakhathaleki ukuthi wena ufisa ukusebenza noma ufisa ukungasebenzi, indaba ihlezi ingumsebenzi nokwenza lomsebenzi noma ukungawenzi kunokuthi kubalulekiswe ubudlelwano. Lamaqembu omabili awana kuwubona umbuso wezulu ngaphandle kokuthi bamukele begcine imiyalo kaNkulunkulu elishumi ngokholo elincike ebudlelwaneni nalowo owasifela.

Kuleliqembu elithatha uhlangothi lokungafuni ukwenzamsebenzi kanye nokuthi akunakwenzeka ukuthi siinqobe isono, kuyakhanya ukuthi bakhonza unkulunkulu ongakwazi ukwenza lowo msebenzi. Hlanganisa lokhu nenjwayelo yezwe yokufisa ukunakwa sibona ukuthi akumangalisi ukuthi sithole abefundisi abakhulu bamaKrestu abangakholwa ikhono likaNkulunkulu lokudala umhlaba ngezinsuku eziyisithupha. Njengesazimthetho esinika impendulo ethi ufanele athande umakhelwane wakho kodwa ebuze, “ngubani umakhelwane wami?” kanjalo nalaba befundisi banamhlanje bayasho ukuthi, “yebo siyakholwa ukuthi wadala ngezinsuku eziyisithupha, kodwa ngezinjani lezi zinsuku na?” Ububi buhlezi njalo bufuna ukuguqula iMibhalo ukuzithethelela; ukukholwa kuKrestu kodwa uqhubeke nokuphila okwezwe. Namadimoni anjalo, ayakholwa kuKrestu bese aphile ngokwezwe.

Uma umuntu elahlekelwa yinkolo yoNkulunkulu ongadala inhliziyo entsha, efunde ukubuza imibuzo ngamazwi asobala weMibhalo, kubalula nokuthi amukele ubunye-bobulili njengenjwayelo kanye nokuphika kwemisebenzi noma izindima ezidlalwa ngabantu besilisa nabesifazane emakhaya kanye naphakathi ebandleni ngokwehlukana kwazo njengokusho kweBhayibheli,. Lombono awaziwa embusweni waseZulwini. Ukubaluleka kuhlezi kutholakala ebudlelwaneni hhayi ezikhundleni.

Besingakhuluma ngezimfundiso eziningi eziseBhayibhelini eseziguquliwe ukwenelisa izimiso zokuphatha izikhundla, kanye nokusebenza, izimiso zombuso kaSathane; kodwa ngicabanga ukuthi iphuzu selizwakele elokuthi uma sizibiza abalandeli bakaJesu sizotholakala sizwisisa iMibhalo ngokwezimiso zombuso wakhe kunokuthi silihumushe ngokombuso esivela kuwo thina.

16. Awusase Yisisebenzi

Kwa kungolunye lwalezozinsuku eziyigugu kakhulu. Sihamba sonke ngemoto nendodana. Besine nkulumo ejule nebaluleke kakhulu, mangithi ijule ngokwengqondo yendodana yami eligugu. Ngiyibona ukuthi iyacabangisisa. Ngezwa ukuthi kunento ezophuma ejule ngempela, yase yaphuma. “Yazi baba, ngicabanga ukuthi kwakuzobancono kakhulu uma ubungiphatha ubeyisikhulu sami ngesinye isikhathi, nami ngibeyisikhulu sakho ngesinye isikhathi.” “ay ndodana, lowo ngumbono othathekisayo ngempela,” ngasho ngizilungisa umphimbo. Kwabakhona ukuthula ngisacabanga isizathu esihle sokuthi kungani lesiphakamiso singesihle, ngoba ngaphandle kokuthi ngizenaso lesizathu singazithola sesisenkingeni sobabili. “Akusikho esikutshelwa yiBhayibheli ukuba senze izinto njalo, ndodana.” “Kodwa kungani wena kumele ungitshela okokwenza ngaso sonke isikhathi?” “Ndodana, uJesu ungicele ukuthi ngikufundise ukuba yindoda yakhe enamandla, kanti ngoba yena ungumphathi wami nami ngicabanga kungilungele ukuba ngenze njengoba engicelile.”

Ukuba ngumzali kusifundisa okuningi. “Ndodana, ngicela uhlale phansi uma udla.” “ay, akukho fe lokho!” “Sthandwa sami, ngicela ubuthe amathoyizi uwabeke kahle.” “ah mama, ngifuna ukuyodlala phandle.” “Ndodana yisikhathi sokulala.” Uzozwa ukukhala nokububula, “kodwa nina aniyi embhedeni manje njena. Kungani mina kwamele ngihambe?”

Yonke lemithetho nemibandela! Ungacabanga ukuthi abazali bangabantu ababi nabasabisayo ngaso sonke isikhathi. Kungani abantwana bengafuni ukuqonda ukuthi uma ungumzali ufuna behlale phansi, bedle kancane ukuze bengaphazamise ukugaya kokudla esiswini? Noma ukuthi ufuna befunde ukuxoxeka bahleleke bekwazi ukusebenza kahle uma bekhula? Okunye futhi kungani bengaboni ukuthi uma ungumzali ufuna ukugwema ukugula kwabo yingakho ufuna babe nethuba elihle lokulala? Kungani? Kungoba bevele bengazazi izingozi zempilo.

UMphostoli uPhawule uveza lombono ukuchaza uhambolomKrestu.

Kepha ngithi ngesikhathi indlalifa iseyingane, kayahlukile ngalutho encekwini, ngoba iyinkosi yakho konke. Galatians 4:1

UPhawule uchaza ukuthi ubudlelwano bengane nomzali wayo abuhlukene nalobo benceku nenkosi yayo. Ubaba kumele afundise indodana yakhe izimiso zombuso kaNkulunkulu, kodwa indodana ngenxa yezibuko nemvelo yombuso kaSathane ayikuqondi konke lokhu nezizathu zayo yonke lemfundo. Izimfundiso eziningi ubaba wayo azama ukuzifundisa zimelene nemvelo yakhe, kanti esikhathini esiningi zisuka zingumsebenzi omningi okwenza kungabi namehluko kunomsebenzi okumele wenzwe yinceku. Umfana engazibuza, “Kungani ubaba enginqabela ukuthi ngenze izinto eziningi engizifunayo?” Kuzwakala ngathi ngiyinceku. “Ndodana, yenza lokhu, ndodana ungenzi lokhu,” akuzwakali nje.

Lesimo sichaza kahle indlela uNkulunkulu asebenza nathi ngayo efisa ukusilungiselela umbuso wakhe. Abanengi babona izimiso zikaNkulunkulu zilukhuni futhi zinzima esikhathini esiningi baze bebuze, “Kungani uNkulunkulu evumele lokhu kwenzeka kimi noma kungani impilo yobuKrestu inginqabela izinto eziningi kanje?” Bese kukhona abanengi futhi abahlanganyela nebandla banethezeke ngokuhlala beyizingane nezinceku kuphela, benza imisebenzi yobuKrestu benethemba lokuthi bazovuzwa ngenxa yemizamo abayenzile; abantu abanjalo kunengozi yokuthi bezithole benemizwa yobhuti omdala endabeni yendodana yolahleko.

UPhawule usichazela indlela engasisiza ukusixazululela izinkinga eziningi esihlangabezana nazo endleleni yethu yobuKrestu. Uma siqonda ngempela ukuthi uNkulunkulu unguBaba wethu nokuthi usilungiselela ukungena

embusweni wakhe, nokuthi usithanda ngendlela exakayo, ubudlelwano bethu noNkulunkulu buzoqala ukwenza umqondo. Imithetho nemibandlela angeke iphinde ibonakale njengezibopho nemingcele ukusivimbela ukuthi sibenobumnandi; kodwa izobonakala njengeminyango esilethela enkululekweni eveza uthando lukaNkulunkulu kithi nesifiso sakhe sokuthi sithole ifa lethu eligcwele neliphelele njengabantwana bakaNkulunkulu. UPhawule uyichaza ngalendlela:

Kanjalo nathi (ngaphambi kokuba eze uKrestu), lapho siseyizingane, sasisebugqileni phansi kwezifundiso zobungane zezwe. (4) Kepha lapho sekufikele ukugcwala kwesikhathi, uNkulunkulu wathuma iNdodana yakhe, izelwe ngowesifazane, izelwe phansi komthetho, (5) Ukuze ihlengi abaphansi (izigqila) komthetho ukuba samukele ukuma njengamadodana akhe. (6) Lokhu ningamadodana, uNkulunkulu uthumile uMoya weNdodana yakhe ezinhliziyweni zenu o(nenza) nimemeze nithi: “Aba, Baba!” (7) Njalo-ke awusaseyiyo inceku, kepha usuyindodana; kepha uma uyindodana, UNkulunkulu usekwenze indlalifa futhi. Galatians 4:3-8 NLT

Lawa ngamanye wamazwi amnandi ukudlula wonke amanye atholakala eMibhalweni. Uma sibona umnikelo kaJesu ngokuthenga ukuhlengwa kwethu njengabantwana bakaNkulunkulu, siyakhululwa ebugqileni bombuso kaSathane. Sikhululwa ebudloveni balombuso sime siqine ngesibindi njengamadodana namadodakazi kaNkulunkulu, sinolwazi lokuthi ngenxa kaJesu sizohlala njalo singabantwana bakhe abathandekayo. Ingabe uMoya kaNkulunkulu uke wakhala enhliziyweni yakho “Abba Baba?” Ingabe uzizwa ulondekile othandweni lwakhe ngangokuthi ungagijimela engalweni zakhe unolwazi lokuthi awugcini ngokwamukeleka kodwa uthandeka ngothando olujulileyo? Ingabe sewukebabuyela yini othandweni lamandulo lomntwana kuBaba osezulwini olubengezelayo uma eseduze yini? Ungakezwa lenkululeko, uzohlala njalo uyinceku ephila ingaqinisekanga ngalutho, nokuthi kusasa usungathola umholo wakho wokucina.

Njengabantwana bakaNkulunkulu, ifa lethu liqinisekile. Singeza kuye ngesibindi njengabantwana bakhe senze izicelo zethu; singahlala sithemba njalo ukuthi uyakwazi okusilungele. Yonke into eyenzeka ezimpilweni zethu

ingasisiza ekukhuleni kwethu nasekuqondeni izimiso zombuso kaNkulunkulu nokuhlephula ubugqila bombuso kaSathane.

Uzokhumbula ukuthi eSahlukweni 6 sikhulume ngomsebenzi onzima uNkulunkulu ayebhekane nawo wokubuyisa uluntu othandweni lwakhe. Nawa lamaphuzu futhi:

1. Indlela yokunika uluntu ukuhlakanipha ukubona isimo olwalukuso, kanye nendlela yokubakhuthaza ukuba bekhetha kahle ngaphandle kokuthi bathathelwe ilungelo labo lokukhetha.
2. Indlela yokubavezela ukuthi isithombe abanaso ngesimilo sikaNkulunkulu nangombuso wakhe asiphele, neyokubathshengisa ukuthi uyabathanda ngempela.
3. Indlela yokususa icala labo nokungalondeki ababenako, nokubuyisela ukubaluleka kwabo nemvelaphi yabo njengabantwana bakaNkulunkulu.
4. Indlela yokubuyisela isizathu sokuphila kwabo, inhloso nesiphelo sabo.
5. Konke okungaphezulu kwakudinga isikhathi. O-Adamu no-Eva babenikele ngempilo zabo, ngakho kwakudingeka indlela yokubanikeza impilo, banikezwe isikhathi sokuphinda bekhetha, benqume.
6. Ekwenza konke lokhu, uNkulunkulu kwakumele ehlale nokulunga kwakhe ekwahlulweni kwabo. Akakwazi ukwenza sengathi ukuhlubuka kwabo akakubonanga athi kulungile. Nanoma ngomusa wakhe engavumeli ukuthi umphumela wesono sabo uwele phezu kwabo, bekumele benambithe umphumela wokukhetha kwabo ukuze bekwazi ukubona indlela embi ababeyikhethile.

Umsebenzi kaJesu, ekushumayeleni, ekufeni nasekuvukeni kwakhe kweza nempendulo kuzo zonke lezinsalela ayebhekane nazo uNkulunkulu. Ngubani

na ongaqonda amandla esphambano sikaKrestu? Ajule kakhulu, adlula ayengaphezulu kokukhipha iziphambeko; ajule ukudlula lokho.

Angeke uguqe yini khona manje ubheke esiphambanweni ubone ukukhululwa kwakho embusweni kaSathane? Ingabe uyalizwa yini iphimbo elivela ezulwini elithi ungumntwana wakhe othandekayo? Ungewushiye umthwalo wesono sakho, inzondo, ukuziqhenya, nomunyu kuye yini? Vele uvumele ukugcwala kwenjabulo yakhe igeleze emphufumulweni wakho khona manje. Ungenza njalo khona manje uma ungekaguqi. Imfihlo yokuphunyuka embusweni kaSathane ingukuba yindodana noma indodakazi, ungasaba yinceku.

17. Ukuwa KweBhabiloni

Yashaya njengombane. Amatank wamasosha aseGermany egijima emathafeni aseHolland naseFrance, ngobusuku obubodwa lezizwe beseziphethwe esandleni sensimbi sabaphathi baseGermany. Ukuhlala ezweni elithunjiwe kubuhlungu kuyadabukisa. Ubaba wahlala esikhathini esinjalo edolobheni lase-Assen, elingase nyakatho yeHolland.

Amadoda wayethethwe wonke ukuba elwe kulempi, efakwe ezimotweni zempi zaseGermany. Abacebi babehlezi njalo belungele ukuceba abantu emaphoyiseni ayesatshwa kakhulu, kanti nanoma yiliphi ihora kwakungangqongqozwa emnyango, abathandekayo bedudulwe, bangesaphinde babonwe. Iqembu lokubusa leNazi laseGermany labonakalisa zonke izimpawu zombuso kaSathane, umoya olawulayo owawuchitha konke okwakumelana nawo, ubusa ngokusabisa abantu nokubonakalisa amandla wawo.

Ngenxa yokuthathelwa zonke izikhali nempahla, nokukhathala ngenxa yamaketango ayeyibophile, iHolland ibingekalungiseli nakancane ngobusika buka-1944. Babengakwazi ukushiya amakhaya abo ngenxa yokwesaba ukuthi bengaphenduka bethole sewangasekho, sewathathwe wenziwa izinkuni zokubasa umlilo. Izigidi zabantu zafa emadolobheni ngenxa yendlala namakhaza. Besizoqhubeka kuze kube nini lesi simo?

Ekugcineni amasosha aseGermany abuyela emuva, ebhidliza amabhuloho, nezikhali, beshiya yonke into ibhidliziwe. Ubaba ukhumbula wonke umuntu

edansa emgwaqeni, namasosha asekhaya enika abantu ukudla. Kwakungakholeki ukuthi sekudlulile, yafika inkululeko ekugcineni!

Umoya kaKhayini usaphila, nencwadi yaSambulo iveza ukuthi ngaphambi kokuthi uJesu abuye, lomoya olawulayo, onesikhwele, ongalondolekanga nozibona ungento yalutho uzozibonakalisa namandla awo ibanga lokucina ngaphambi kokuba uchithwe. UJohane uchaza lomoya njengeSilo esivela emanzini esinamakhanda ayisikhombisa nezimpondo ezilishumi.

Ngase ngibona isilo sikhuphuka olwandle, sinezimpondo eziyishumi namakhanda ayisikhombisa, nasezimpondweni zaso kukhona imiqhele eyishumi nasemakhanda aso kukhona amagama enhlamba. Revelation 13:1

LeSilo sinikwa amandla amakhulu negunya kuzo zonke izizwe emhlabeni, kanti nomhlaba wonke ukhuleka kuso.⁴¹ LeSilo simelana nobudlelwano bethu noNkulunkulu odale izulu nomhlaba. Sifisa ukuzizuzela ukukhonzwa sona.

Isizathu esenza leSilo sikwazi ukugculisa umhlaba wonke ukuba usilandele singokuthi naso sinemvelo efana neyomhlaba wonke. Sikhuluma ulimi lwethu. Sisikhuthaza ukuba sithole ukubaluleka kwethu nemvelaphi yethu ngalokho esikuzuzayo nangemisebenzi yethu, siphinde sikhuthaze ukuba sikhonze uNkulunkulu ngemigomo yethu, silethe iminikelo yethu engena gazi silindele ukuthi uNkulunkulu evumelane nathi, elalele thina, eyamukele ukukhonza kwethu. Iningi labantu abaphila emhlabeni lungaphansi kwamandla walesi Silo kodwa alikaziboni. Uma umhlaba uphika izimiso zenkululo, ubuyela ekulawulweni komhlaba wonke ngodlame nobudlova, kuzoba kungukuveza okusezinhliziyweni zethu sonke.

Kukho konke lokhu uNkulunkulu akahlalanga egoqe izandla engenzi lutho. Uthumelile umyalezo ophuthumayo wokugcina wokuxwayisa umhlaba ukuba ungavumi ukuzinikela kulesi Silo. Lomyalezo uza njengemyalezo emithathu. Owokuqala umemezela ukudonsa amehlo ethu sonke, usibizela ekukhonzeni uNkulunkulu odale amazulu nomhlaba. Usikhomba emnikelweni okaJesu, uphinde usikhumbuze ukuthi umnikelo kaKhayini angeke wamukeleke

⁴¹Revelation 13:2,7

kuNkulunkulu. Angeke sakwazi ukuzuza uthando lukaNkulunkulu, ngoba insindiso yethu yathengwa ngegazi leWundlu.⁴²

Bese uNkulunkulu usikhumbuza elinye iqiniso elibaluleke kakhulu. Ulisho ngalawa mazwi athi:

Yayisilandela enye ingelosi, ithi: “Liwile, liwile iBhabhiloni elikhulu, eliphuzise izizwe zonke iwayini lolaka lobufebe balo.”
Revelation 14:8

Kungani uNkulunkulu esebenzisa igama elithi Bhabhiloni? Uma sibheka eBhayibhelini sithola ukuthi kwakunguNimrode owalakha iBhabhiloni. UNimrode wayengumlingiswa othathekisa kakhulu. IBhayibheli lisitshela ukuthi, “Ukubusa kwakhe kwaqala eBabele, nase-Ereke, nase-Akade, naseKaline, ezweni laseShineyari.”⁴³ UNimrode ungumuntu wakuqala owazakhela umbuso wakhe. Kuyathathekisa futhi ukunaka ukuthi ngesinye isikhathi washada nonyoko – uma kukhulunywa ngomsangano ekhaya! Abanye bathi uNimrode wabulala uyihlo ukuze eshade nonyoko. Akusenani, ikhaya avele kulo alimiswanga ngezimiso zombuso kaNkulunkulu, lapho khona ubudlelwano bomndeni bubaluleke kakhulu futhi bungcwele.

Wayengalondekanga ekhaya uNimrode ngangokuthi waqala ukwaziwa ngalokho ayekwenza, kunokuthi aziwe ngabazali bakhe nokuthi ungumntwana kabani. KuGenesis 10, iBhayibheli libhala abantu nokuthi bazalwe ngubani. Yonke indoda evezwa lapho ithola imvelaphi yayo ngokuthi uyise kwakungubani. Imvelaphi yabo ibimiswe ngubudlelwano emindenini yabo. Lena yindlela umbuso kaNkulunkulu osebenza ngayo. Kodwa uNimrode yena wazeka ngokuthi uyiphisi elinamandla nombusi onamandla.

Wayeyiphisi elinamandla ebusweni(phambi)⁴⁴ kukaJehova. Yingakho kuthiwa: “Iphisi elinamandla njengoNimrode ebusweni(phambi) bukaJehova.” Ukubusa kwakhe kwaqala eBabele, nase-Ereke, nase-Akade, naseKaline, ezweni laseShineyari. Waphuma kulelo zwe, waya e-Asiyira, wakha

⁴²Revelation 14:6,7

⁴³Genesis 10:10 NIV

⁴⁴The word *before* also can be read *against*.

iNineve, neRehoboti-Ire, neKhala, neResene phakathi kweNineve neKhala; lo ungumuzi omkhulu. Genesis 10:9-12
NIV

UNimrode, egququzelwa ngukungalondoleki kwakhe, wezwa kukhona isidingo sokuthi ezibonakalise namandla akhe. Waqala ukwakha amadolobha, waze wakha amabutho ukunqoba izizwe zemindeni ezazimzungezile. Omunye obhala ngomlando ubhala okulandelayo:

Ukuphatha kwababusi bakuqala kwakuyame ezihlobeni, kanti ukukhuphuka kwenkosi ethile kwakungumfanekiso wokulawula komzali. UNimrode yena okuhlukene kunalokhu, wayeyinkosi yomhlaba noma yezwe lonke kanye nabantu abakulo kungasakhathaleki ukuthi uhlobene nabo noma cha. Kuze kube manje izizwe bezakhelane ngemindeni – imizi – umphakathi; kodwa manje kwase kukhona izindawo ngokuhlukaniswa ngemingcele, nezepolitiki.⁴⁵

Ohulumeni namhlanje benza ipolitiki bazisikele nemihlaba ngemingcele, awusalandeli izimiso zemindeni nokuhlala ngezigodi. Kuyathathekisa ukubheka izinyathelo ezathathwa nguNimrode ukuze akhe lombuso wakhe. UNkulunkulu lokhu ukubize ngedolobha elakuqala alakha, elalibizwa Bhabhiloni. Qaphela ukuthi iBhabhiloni likhula kanjani enhliziyweni yomuntu:

1. Iqala enganeni ehlukaniwe noyise wayo.
2. Bese ngenxa yokungalondeki, ihlezi njalo ifuna ukwamukeleka ebantwini.
3. Lokhu kulangazelela ukwamukeleka kwenza ukuthi yenze izinto ezisabekayo ukuthi icishe ukuswela kwayo emoyeni, nokungabi yinto yalutho.

Lena yimfihlo enza iwayini lase Bhabhiloni lithandeke kangaka. Bangaki kithi abazizwa bengena msebenzi noma isizathu sokuphila, noma benesidingo sokuzibonakalisa kwabanye ukuthi nabo bayakwazi ukufeza izinto ezithile?

⁴⁵A.T Jones, *Empires of the Bible*, (Review and Herald Publishing, 1904) p 51.

Bangaki kithi abezwa ngathi imizamo yabo yokuthokozisa uNkulunkulu ayiphumeleli, nokuthi kusizani ukuqhubeka bezama? Bangaki phakathi kwethu abazithola bebanga igunya nokuphatha emsebenzini, ezikoleni, noma emabandleni, bezwa noma besho amazwi abuhlungu ahlabayo ukuzama ukuzivikela noma bezama ukwandisa umbuswana wabo? Ingabe umhlaba wonke awuliphuzi leli wayini? Uma siziphatha ngalendlela, ingabe akuchazi khona yini ukuthi nangempela siyizigqila zeBhabhiloni?

Manje-ke, ingabe kuchaza ukuthini ukuwa kweBhabhiloni? Umusho othi, “Liwile iBhabhiloni,” uvela kuJeremiya 51:8 kanti ukuthola ukugcwala kwendaba ungafunda uJeremiya 50 no 51.

KuJeremiya 50, uNkulunkulu uchaza abantu bakhe njengezimvu ezilahlekile, ezidukisiwe ngabelusi, nokuthi ziyikhohliwe indawo yazo yokuphumula. Abantu bakaNkulunkulu bathunjiwe yiBhabhiloni kanti abanengi babo balikhohliwe nekhaya labo, nendawo yabo yokuphumula.

Kodwa uNkulunkulu akabakhohlwanga abantwana bakhe. Wenza isethembiso esihle esilandelayo:

Usho kanje uJehova Sebawoti, uthi: “Abantwana bakwa-Israyeli nabantwana bakwaJuda bacindezelwe kanyekanye; bonke ababathumbileyo bababamba, abavumi ukuba bahambe. (34) Kepha umkhululi wabo unamandla, nguJehova Sebawoti igama lakhe; uyakumela nokumela indaba yabo ukuba aphumuze umhlaba, anyakazise abakhileyo eBabele. Jeremiah 50:33,34

Bese kuSahluko 51 sifunda okulandelayo:

“Balekani eBabele, yilowo nalowo akhulule ukuphila kwakhe, ninganqunywa ngokona kwalo, ngokuba kuyisikhathi sempindiselo kaJehova, uyakuliphindisela. (7) IBabele beliyindebe yegolide esandleni sikaJehova eyadakisa umhlaba wonke: Izizwe zaliphuza iwayini lalo, ngalokho izizwe ziyahlanya. (8) IBabele seliwile ngokuzumayo, lachithwa; hhewulani ngalo, nithathele ubuhlungu balo ibhalisamu; mhlawumbe lingaphiliswa. (9) Besiyakuliphisa iBabele, kepha aliphiliswa; lishiyeni, masihambe siye, kube yilowo nalowo ezweni lakubo, ngokuba ukwahlulelwa kwalo kufinyelela ezulwini, kuphakanyisiwe nasemafwini. (10) “UJehova

uvezile imfanelo yethu; wozani silande eSiyoni umsebenzi kajehova uNkulunkulu wethu. Jeremiah 51:6-10

Ngokwalesi sahluko, abantu bakaNkulunkulu babanjiwe bayizigqila eBhabhiloni. Badukisiwe, kodwa uNkulunkulu uzakubakhulula, hhayi ngoba bekufanele lokho, kodwa ngoba bangabantwana bakhe.

Nanoma umusho othi, “Liwile iBhabhiloni,” lingumusho wokwahlulela nowokulahlwa, ngesikhathi esifanayo uphinde ube yisethembiso senkululo ka-Israyeli, ngoba iBhabhiloni yayibathunjile beyizigqila zalo.

Ukuwa kweBhabhiloni okukhulunywa ngako emyalezweni wengelozu yesibini ukhulula u-Israyeli wanamhlanje emoyeni wokungalondeki, nowokungabi yinto yalutho, nosilawula ngodlame, umoya osiphoxelela esonweni. Uma sizibona ukuthi siyamukelekile koThandiweyo, nokuthi namgempela singabantwana bakaNkulunkulu ngenxa yomnikelo kaJesu, konke ukungalondeki kwethu, nokungabi yinto yalutho kwethu kuyacithwa, sime njengabantwana bakaNkulunkulu abakhululiwe.

Umyalezo wengelozu ezintathu ubuye ubizwe ngokuthi ungumyalezo ka-Eliya, kanti akusilo iphutha elokuthi ingxenye yokugcina yalomyalezo ngokukaMalaki 4:6 ithi uNkulunkulu uzoguqula izinhliziyu zoyise ebantwaneni, nezabantwana koyise. Ngamanye amazwi, amandla alomyalezo azokhululwa afike uma sesikholwa ngempela ukuthi singabantwana bakaNkulunkulu, hayi ngenxa yemisebenzi esiyenzile kodwa ngaloko uJesu asenzele kona .

Shiya iBhabhiloni nezimiso zombuso kaSathane. Ungahlali njengenceku kodwa ukhale “Abba Baba” wazi ukuthi ungumntwana wakhe othandekayo. NgoKrestu sikhululiwe.

Izigidi zabantu zibhekene nokucindezeleka nsuku zonke. Isizathu sokuthi ziqhubekele phambili siba nzima nokuthi sibonwe, kanti ingi lifuna indlela yokuphuma. Imphumela emibi yokungabi yinto yalutho ivela ekuzihloleni kwethu ukuthi asikwazi ukwenza into ethile, noma ukuthi asamukelekile ebantwini abathile, nokuthi asiyinto yalutho.

Izincwadi eziningi zokusiza abantu zizama ukubhekana nalokhu ngokuthi zikhuthaze ukuthi abantu bezithande, bezithengele izipho ezinhle, futhi bezitshele nokuthi babalulekile.

Lendlela yokubhekana nalesimo ayiqapheli isidingo esibaluleke kakhulu esabantu, isidingo sesibusiso; Umuntu ongumzali noma ongumeluleki okhuluma amazwi esibusiso empilweni yakho. Ayikho into engathatha isikhundla sokutshelwa ngumuntu omhloniphayo nomthandayo ukuthi uthandekile futhi wamukelekile. UBaba wethu oseZulwini ufuna ukusitshela lokhu usuku nosuku kodwa uSathane uphuphuthekisile iningi emhlabeni ukwenzela lifune ukubaluleka kwezinye izindawo, abaningi bayizithulu abezwa lesosibusiso esihle esivela kuBaba – esithi "ungumntwana wami othandekayo."

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