Izenzo ZikaNkulunkulu Wethu Omnene

Ukuthwasa okukhazimulayo kosuku olusha esimilweni sikaNkulunkulu

Jay A. Schulberg

Kubuyekezwe ngo-2026



Izenzo

ZikaNkulunkulu

Wethu Omnene

Ukuthwasa okukhazimulayo kosuku

olusha esimilweni sikaNkulunkulu

Ubufakazi ngoNkulunkulu ongenadlame:

Ucwaningo lokuphonsela inselelo emibonweni eyiphutha

ngoNkulunkulu, lubuye lunikeze umbono ohlukile okhuthazayo

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Kubuyekezwe ngo-2026

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Wonke amalungelo agodliwe. Ayikho ingxenye yale ncwadi engasetshenziswa noma ikhiqizwe kabusha nganoma iyiphi indlela, kungaba ngezithombe, ngogesi noma ngomshini, kuhlanganise nokukopisha, ukuqopha, noma iluphi uhlelo lokugcina nokubuyisa ulwazi, ngaphandle kwemvume ebhaliwe yombhali, ngaphandle kwezingcaphuno ezimfushane ezisetshenziswe ezihlokweni zokuhlaziya nasekubuyekezeni.

Amavesi eBhayibheli acashunwe eBhayibhelini lesiZulu.

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Isandulelo

Uke Wazibuza Yini?

Olimini lwezomthetho, inhlekelele ebangelwa ngamandla emvelo kuphela, engebe nakuvinjelwa ngokunengqondo, ibizwa ngokuthi “isenzo sikaNkulunkulu” (act of God). Leli gama livame ukufakwa ezivumelwaneni zomshwalense. Wavelaphi lo mbono wokuthi uNkulunkulu unesibopho sezinto ezimbi ezenzeka emhlabeni wethu? Ingabe uzinqumela nje ukuthi izenzakalo ezifana nezivunguvungu, ukuzamazama komhlaba, izishingishane, izikhukhula nezinye izinhlekelele zemvelo zizokwenzeka nini futhi kuphi? Ingabe uNkulunkulu wenza okuthile ukuze lezi zinto zenzeke? Ingabe uyayilawula imvelo ukuze kwenzeke lokho akufunayo? Futhi kungani engenzi okwengeziwe ukuvimbela ukuhlupheka emhlabeni wethu? Okokugcina, ingabe uNkulunkulu wayenesibopho sodlame esifunda ngalo eBhayibhelini? Ingabe naye wasebenzisa udlame?

IBhayibheli lisinikeza izimpendulo kulemibuzo, kodwa kwamele sishone phansi ekuphandeni kwethu ukuze sizithole. Kwamele sivume ukuzwa lokho uNkulunkulu akusho ngaye nendlela asebenza ngayo nanoma kuphambene nalokho esikukholwa ngaye.

Lencwadi izobhekisisa isimilo sikaNkulunkulu njengalokhu sivezwa eBhayibhelini—ukuthi izenzo zakhe zinjani, nokuthi kuyini angakwenzi, okubaluleke ngendlela efanayo. Iningi labantu likholwa ukuthi uNkulunkulu usithanda uma silandela imithetho yakhe kodwa uyathukuthela uma singenzi kahle kanti ejezise bonke abangahambi ngendlela yakhe. Injongo yalesifundo yikuveza eBhayibhelini ukuthi uNkulunkulu akasuye umbhubhisi akazanga waba nguye kodwa unguMdali, uMsekeli kanye noMsindisi.

Kepha ukuhlakanipha okwaphezulu okokuqala kumhlophe, andukuba kube nokuthula, nokuva, nokulalela, kugcwele isihawu nezithelo ezinhle; akuna kungabaza, akunakuzenzisa.

—Jakobe 3:17

1

Vele Kunendaba Yini?

Kungani kubalulekile ukwazi ukuthi uNkulunkulu unjani? Ingabe kunandabani ukuthi sicabangani ngoNkulunkulu? Kunendaba yini ukuba sicabange nangaye? Izimpendulo zalemibuzo ziyisisekelo *sayo yonke into* ekumele siyazi. Esikholwa kikho ngoNkulunkulu nangesimilo sakhe kunquma isimilo *sethu*—kanti isimilo sethu singaphezu kwabo bonke ubucwebe obuphathekayo izwe elingasinika bona.

UJesu wathi, "Mina noBaba simunye" (Johane 10:30). UNkulunkulu uBaba neNdodana kaNkulunkulu banenjongo *yinye*—nengqondo nesimilo sinye. Ubudlelwano babo bunokuvumelana okuphelele. Obhala incwadi yamaHeberu ubhala ukuthi uJesu "ingukumenyezela kwenkazimulo yakhe, ifuze yena uqobo" (Heberu 1:3). Inkazimulo kaNkulunkulu ingaphezu kokukhanya kwakhe; kuyisimilo sakhe. Ngesikhathi uMose ecela ukuba uNkulunkulu embonise inkazimulo yakhe, uNkulunkulu wadlula phambi kukaMose, wamemeza isimilo sakhe:

> NguJehova! NguJehova nguNkulunkulu ogcwele isihe, nomusa, ophuza ukuthukuthela, novame ubumnene neqiniso. Ogcinela abayizinkulungwane umusa, othethelela ububi neziphambeko nezono. (Eksodusi 34:6–7)

Ukwazi uNkulunkulu njengalokhu ayikho kuletha ukubuyisana phakathi kwethu naye. Lolu lwazi luyaphilisa futhi lunikeza ukuphila. Mamela ukuthi uJesu wathini ekhuleka kuYise ngesinye isikhathi: "Ukuphila okuphakade yilokhu ukuba bazi wena Nkulunkulu wedwa oqinisileyo, nomthumileyo, uJesu Kristu." (Johane 17:3). UJesu wakhombisa ngamazwi nangokuphila kwakhe ukuthi uNkulunkulu uBaba unjani. Wathi, "Ngiqinisile, ngiqinisile ngithi kini: INdodana ingenze lutho ngokwayo, kuphela lokho ebona uYise ekwenza,

ngokuba lokho akwenzayo yena, neNdodana iyakwenza kanjalo" (Johane 5:19).

Uma sesazi ukuthi uNkulunkulu uhlezi njalo eluthando, enomusa, nathi sizodonseka ngothando, simthembe. Sinesiciniseko sothando lukaNkulunkulu nokulunga kwakhe kithina ngesikhathi sonke, ngoba izindlela zakhe aziguquguquki. UNkulunkulu uthi kuMalaki 3:6, "ngokuba mina Jehova angiguquki". Akaguquguquki njengathi. Siyakwazi ukuba nesihle nomusa, nothando uma nje siphathwa ngobulungisa nangenhlonipho, kodwa uma sihlangana nalabo abasizwisa ubuhlungu, kuyimvelo yethu ukuba sithukuthele sifise ukuziphindisela. UNkulunkulu akaphenduli ngentukuthelo noma ngesifiso sokuziphindisela.

Izwi likaNkulunkulu liyasiqinisekisa ukuba uJesu akaguquki, noBaba kanjalo: "UJesu Kristu nguyena izolo nanamuhla, yebo, naphakade." (Heberu 13:8). "Izipho zonke ezihle nezipho zonke eziphelelelyo zivela phezulu, zehla kuYise wokukhanya okungekho kuye ukuguquka nasithunzi sokuphenduka" (Jakobe 1:17). Lamazwi asiqinisekisa ukuthi uNkulunkulu wethu omnene akana budlova kuyena.

ULizwi waba yinyama, wakha phakathi kwethu, sabona inkazimulo yakhe, inkazimulo njengeyozelwe yedwa KuYise, egcwele umusa neqiniso.

—Johane 1:14

2

Iphetheni Yethu Ephelele

Engqikithini yentshumayelo yasentabeni, uJesu usinikeza iphetheni ephelele yendlela yokuphila ezweni elinobutha:

> "Nizwile kwathiwa: 'Wothanda umakhelwane wakho, uzonde isitha sakho.' Kepha mina ngithi kini: Thandani izitha zenu, nibabusise abaniqalekisayo, nibaphathe kahle abanizondayo, nibakhulekele abanizingelayo ukuba nibe ngabantwana bakaYihlo osezulwini; ngokuba uphumisa ilanga lakhe phezu kwabalungileyo nabangalungile. Ngokuba uma nithanda abanithandayo, nina mvuzo muni na? Abenzi njalo nabathelisi na? Futhi uma nibingelela abafowenu bodwa, nenza lukhulu luni na? Abenzi njalo nabezizwe na? Ngakho-ke manibe ngabapheleleyo, njengokuba uYihlo wasezulwini ephelele. (Mathewu 5:43–48)

Ingabe lendatshana isifundisani ngoNkulunkulu? UJesu uthi, "Thandani izitha zenu," elandele ngokuthi, "ukuba nibe ngabantwana bakaYihlo osezulwini," agcine ngokuthi "manibe ngabapheleleyo, njengokuba uYihlo wasezulwini ephelele." UJesu usicela ukuba siphathe izitha zethu njengalokhu uYihlo osezulwini ephatha izitha zakhe. Ufuna siqonde ukuba izimiso eziphakeme aziveza phambi kwethu entshumayelweni yasentabeni zingafinyelelwa kuphela uma siziqonda njengezivela kuNkulunkulu uqobolwakhe.

Empilweni kaJesu sithola iphetheni nomfanekiso ophelele wendlela okumele siphathe izitha zethu. Akaze nangosuku olulodwa eziphindisele kulabo ababemphatha kabi. Kusukela ekudayisweni nasekuboshweni kwakhe, kufika ekubethelweni kwakhe, lapho ecela ukuba ababemhlukumeza bethethelelwe—"Baba, bathethelele, ngokuba abakwazi abakwenzayo." (Luka 23:34)—wayetshengisa uthando kuphela.

Ngesikhathi uJesu engamukelwanga emzini waseSamariya, abafundi bakhe oJakobe noJohane babecabanga ukuba lomuzi sokumele ebhidlizwe ngomlilo ovela ezulwini: “Nkosi uyathanda ukuba sibize umlilo wehle ezulwini, [ubaqede] na? [njengokwenzwa ngu-Eliya na?] Kepha waguquka wabakhuza wathi: “Anazi ukuthi ningabomoya muni. Ngokuba iNdodana yomuntu ayizanga ukubhubhisa imiphefumulo yabantu kodwa ukuyisindisa.” (Luka 9:54–56).

Indlela enhle yokuba sikwazi ukuthi uNkulunkulu unjani ingeyokuthi sifunde ngempilo kaJesu. Akazange wabulala muntu noma wasongela ukwenza njalo. UJesu akazwisanga muntu ubuhlungu. Akazange alahle muntu. Ngesikhathi uFiliphu, egameni labafundi, ecela ukuba uJesu ebabonise uBaba, waphendula ngalendlela:

> Isikhathi esingaka nginani, awukangazi, Filiphu, na? Ongibonile mina ubonile uBaba; usho kanjani ukuthi: ‘Sikhombise uYihlo,’ na? Amazwi engiwakhulumayo mina kini angiwakhulumi ngokwami; kepha uBaba ohlezi kimi wenza imisebenzi yakhe. (Johane 14:9–10)

Njengoba siqala isifundo esizophonsela inselelo izimfundiso zenkolo ezamukelwe yiningi, masizimisele ukuhlala sikhumbula njalo amazwi kaJesu nesibonelo sakhe esiphelele.

3

Umsuka Wempilo

Ngeziseko zomsebenzi esesiwenzile sokumisa iqiniso lokuthi uNkulunkulu uluthando ngezinkathi zonke, manje sesizobheka izenzo zikaNkulunkulu eBhayibhelini ezibonakala ziphambene nezimiso ezafundiswa nguJesu. ENcwadini ka-Isaya sithola ukuqonda okujulileyo ngezindlela nemicabango kaNkulunkulu:

> "Ngokuba imicabango yami ayisiyo imicabango yenu, nezindlela zenu akusizo izindlela zami," usho uJehova. Ngokuba njengamazulu ephakeme kunomhlaba, kanjalo izindlela zami ziphakeme kunezindlela zenu, nemicabango yami kunemicabango yenu (Isaya 55:8–9)

Izindlela nemicabango kaNkulunkulu ziphakeme kakhulu kunezethu ngokwenhloso nangokwesimilo. Leliqiniso elipheleleyo linzima ukuba liqondwe yithi. Ekuzimiseleni kwethu ukuba sizibize abamsulwa sicabanga ukuthi uNkulunkulu ufana nathi. Siyathukuthela thina, ngakho sicabanga ukuthi noNkulunkulu uyathukuthela ukufana nathi. Sizwa sifuna ukuziphindisela uma siphathwe kabi, ngalokho sicabanga ukuthi noNkulunkulu unemvelo efanayo yokuziphindisela uma engaphathwa kahle. UNkulunkulu usitshela okuhluke kakhulu kunalokhu:

> Lokho ukwenzile, ngathula; ushaye sengathi nginjengawe; ngizakukulaya, ngikubeke phambi kwamehlo akho. (AmaHubo 50:21)

Ngesikhathi uNkulunkulu edala umhlaba wethu, akahlosanga ukuba usebenze wodwa. Ukuthi uNkulunkulu angazibandakanyi nokuqhubekayo emhlabeni akugcini ngokuthi kuphambene nenhloso nenjongo kaNkulunkulu, bekuzochaza ukuthi impilo ingasaqhubeki—

“Ngokuba siphila, sihamba, sikhona kuye,” (IzEnzo 17:28). UNkulunkulu usisekela ngawo wonke umoya esiwuphefumulayo.

UNkulunkulu ungumsuka nomsekeli wakho konke ukuphila. Noma kunjalo, kunento eyodwa vo ekwazi ukusihlukanisa naye—isono. Pho siyini isono vele? Sihlezi sicabanga ukuthi izono yizinto ezimbi esizenzayo, noma ukwephula imithetho kaNkulunkulu. Umqondo uthi isono noma izono yizinto esingabeka inani kuzo, mhlawumbe zibalwe; abanye bethu banezono eziningi lapho ezabanye zizincane. EBhayibhelini sifunda ukuthi izinto ezimbi esizenzayo ziyisibonakaliso sesifo esikhulu esasithola njengelifa elavela ebazalini bethu bokuqala. Lesifo singukukholwa amanga athi uNkulunkulu uzibhekela yena yedwa. Lamanga aqanjwa nguSathane ensimini yase-Edene, sewaguqula isithombe esasinaso ngoNkulunkulu kusukela ngalesa sikhathi.

Ngesikhathi uNkulunkulu edala u-Adamu no-Eva wababeka ensimini, babeyalelwe into eyodwa—eyodwa kuphela:

> UJehova uNkulunkulu wamyala umuntu, wathi: “ungadla kuyo yonke imithi yensimu ngokuthanda kwakho, kepha ungadli kuwo umuthi wokwazi okuhle nokubi, ngokuba mhla udla kuwo uyakufa nokufa.”(Genesise 2:16–17)

Kulula ukuqonda ukuthi kungani uNkulunkulu wayefake “umuthi wempilo” (Genesise 2:9) ensimini, kodwa kuthanda ukuba nzima ukuqonda ukuthi wayewufakelani “umuthi wokwazi okuhle nokubi” endaweni enhle nephelele. Ekuqaleni nje singabona ubukhona balomuthi, kanye nesixwayiso sokungadli izithelo zawo kunje ngesimemo sengozi enkulu.

4

Senzwe Ngomfanekiso Wakhe

KuGenesise sithola imvelaphi yethu: “UNkulunkulu wathi: “Masenze abantu ngomfanekiso wethu, basifuze… UNkulunkulu wamdala umuntu ngokomfanekiso wakhe, wamdala ngokomfanekiso kaNkulunkulu; wabadala owesilisa nowesifazane.” (Genesise 1:26–27). Ingabe kuchaza ukuthini ukudalwa ngokomfanekiso kaNkulunkulu, kanti vele umfanekiso kaNkulunkulu yini? Sizothola impendulo yokuthi umfanekiso kaNkulunkulu uyini mhla sathola incazelo echaza ukuthi uNkulunkulu uyini. Incazelo yakhona itholakala ku-1 Johane 4:8 “UNkulunkulu uluthando.” Qaphela ukuthi indima ayigcini ngokuthi “uNkulunkulu uyathanda” kwangathi ukuthanda ngenye yezimpawu zikaNkulunkulu, ivele ithi nje “uNkulunkulu uluthando.” Konke okunye esingakwazi ngoNkulunkulu kwamele kuvumelane nalencazelo. Ngakho-ke, ngoba uNkulunkulu uphelele, sesingaphetha ngokuthi nothando lwakhe luphelele futhi, alunacashazana lomina. Ngaphezu kwalokhu, uthando lwakhe kwamele lungaguquki njengoba naye engaguquguquki.

Uma sidalwe ngomfanekiso kaNkulunkulu, kushokhona ukuthi sidalwe nguNkulunkulu futhi esidalela ukuba *sibenamava* othando. Manje-ke uthando ukuze lube luthando akumele luphoqwe nangayiphi indlela. Uthando lwenzeka kuphela uma umuntu ezikhethela. Sizwisisa lokhu kancono uma sicabanga ngomuntu olambele uthando ogibela ibhasi ephethe isibhamu sigcwele izinhlamvu esongela abagibeli ukuba bemthande kungenjalo uzobabulala. Ingabe lesenzo singavusa uthando kwabagibele ibhasi?

Asithi sizama indlela engenalunya kangako yokuthola uthando ngokwakha irobhothi elihlelelwe ukuba lithi “ngiyakuthanda” ngaso sonke isikhathi uma siza phambi kwalo. Ingabe lokhu kungenza ubudlelwano bothando obanelisayo nobunomqondo na? Ingabe

lezindlela ezihluleka ukusisebenzela thina, bezingamsiza uNkulunkulu?

Asiphindeleni ensimini yase-Edene, siphindeleni kulomuthi odidayo, ababeyalwe ngawo ukuba bangawudli. Uma uNkulunkulu wayengawudalanga lomuthi, kwakuzokwenzeka yini ukuba umuntu ethande njengalokhu uNkulunkulu ethanda? Ngoba phela uthando ukuze lube olwangempela lubiza ukuthi lunikezwe ngokuzithandela. Ukuze uthando lunikezwe ngokuzithandela kwamele kubenokhetho *lokunqaba* ukuthanda. Uthando luhlezi njalo lunokhetho; uthando alukwazi kuyalwa noma luphoqwe.

Uma uNkulunkulu wayedale abazali bethu bakuqala wabafaka ensimini ngaphandle kwendlela ethile ephathekayo lapho ababengakhetha ukungamathandi nokungamthembi, bekungenakwenzeka ukuba bethande njengalokhu noNkulunkulu ethanda. Njengalokhu uNkulunkulu engumsuka wempilo yethu, uphinda abengumsuka wothando loqobo—impilo nothando azihlukaniseki. Ukudalwa ngomfanekiso kaNkulunkulu kusinika omunye nomunye wethu ikhono lokuba ngumngane onothando kuMdali wethu.

UNkulunkulu akabekanga umuthi wokwazi okuhle nokubi kanye nemithetho ethibela ukuba bewudle njengesivivinyo esingenasizathu esibheka ukuthi bamlalela njani; kodwa njengesiqinisekiso sokuthi uNkulunkulu uhlonipha ilungelo lethu lokukhetha ngangokuthi wayelungele ukuzibeka engozini ngokusinikeza ithuba lokukhetha ukumhlanukela. Uma siqonda isizathu sokuthi uNkulunkulu abeke lomuthi ensimini, asizukumbeka icala lokuba ngumashiqela noma umbusi ongaphikiswa nozicabangela yena yedwa. Kwakukhona oyedwa, owayelinde ukumangalela uNkulunkulu njengendlovu-kayiphikiswa.

5

INkosi Yenkohliso

> Inyoka yayinobuqili kunazo zonke izilwane zasendle abezenzile uJehova uNkulunkulu. Yathi kowesifazane: “Ngempela uNkulunkulu ushilo yini ukuthi: ‘Ningadli emithini yasensimini’, na?” Owesifazane wathi enyokeni: “Singadla izithelo zemithi yasensimini, kepha ngezithelo zomuthi ophakathi nensimu uNkulunkulu ushilo ukuthi: ‘Ningazidli, ningazithinti ukuba ningafi.’” *Inyoka yathi* kowesifazane: “*Aniyikufa nokufa; kepha uNkulunkulu uyazi ukuthi mhla nizidla, kuyakuvuleka amehlo enu, nibe njengoNkulunkulu, nikwazi okuhle nokubi.”*
>
> —Genesise 3:1–5 (kugcizelelwe yimi)

Okokuqala, asitholeni ukuba lenyoka ekhulumayo ingubani. Ingubani lenyoka ekhulumayo? “Wayesephonswa phansi udrako omkhulu, inyoka endala ethiwa uMhlebi noSathane, odukisa izwe lonke, waphonswa phansi emhlabeni, nezingelosi zakhe zaphonswa kanye naye.” (IsAmbulo 12:9). U-Eva wayengakhulumi nanomayiphi inyoka ehlakaniphileyo, kepha noSathane uqobo—inkosi yenkohliso.

Inyoka yayisikisa imangalela uNkulunkulu ngokuqambela u-Adamu no-Eva amanga, nokubanqabela into eyayibalungele. Ngaphezu kwalokhu, uma nje babengadla isithelo, amehlo abo wayezovuleka, babezoba njengoNkulunkulu, “bazi okuhle nokubi.” Ingabe owesifazane wakhetha ukuba ethembe bani, uNkulunkulu noma uSathane?

> Owesifazane ebona ukuthi umuthi ulungele ukudliwa, nokuthi uyabukeka emehlweni, nokuthi umuthi unxanelekile ekuhlakaniphiseni, wathatha izithelo zawo, wadla, wanika nendoda yakhe kanye naye, nayo yadla. Ayesevuleka amehlo abo bobabili, babona ukuthi bahamba

ze; bathunga amaqabunga omkhiwane, bazenzela izibhinco. Base bezwa izwi likaJehova uNkulunkulu ehamba ensimini kusihlwa ngokuphola kwelanga; u-Adamu nomkakhe bacasha ebusweni bukaJehova uNkulunkulu phakathi kwemithi yensimu. Kepha uJehova uNkulunkulu wambiza u-Adamu, wathi kuye: “Uphi na?” (Genesise 3:6–9)

Ngesikhathi u-Adamu no-Eva besidla emthini ababewunqatshelwe, amehlo abo avuleka (baqala ukuzazi), base bezama ukuzifihla phambi kukaNkulunkulu. Ingabe uNkulunkulu waphendula ngokuthini? Weza ebafuna. Amazwi akhe okuqala aba ngawathi “ukuphi?” wayefuna ukubuyisana nabantwana bakhe ababesehlukene naye.

Ngokuba iNdodana yomuntu ize ukufuna nokusindisa okulahlekileyo.

—UJesu (Luka 19:10)

6

Isono Siyini Na?

Manje, sesiphindela embuzweni: Isono siyini? Ukuthola incazelo eqondile, kubalulekile ukuthi siqale ngokuthola ukuthi kahlekahle kwamosheka kuphi emthini wokwazi okuhle nokubi. KuGenesise 3:6, owesifazane wabona izinto ezintathu ezazithandeka ngalomuthi:

1. “Umuthi ulungele ukudliwa.” Uma sibukela phezulu lokhu sekungabonakala sengathi yiqiniso, kodwa siyakhanyiselwa uma siqonda ukuthi babenqatshelwe ukuwudla lomuthi okuchaza ukuthi kwakungasomuthi odliwayo. Inkinga ibingekho esithelweni ngokwaso kepha ekutheni owesifazane wayesibheka njengento *enhle*.

2. Umuthi “wawubukeka emehlweni.” Konke uNkulunkulu akudala ensimini kwakuphelele, ngakho nalomuthi “ubuzobukeka emehlweni” vele. Kunokunye futhi okwabonwa ngowesifazane *okwakuthandeka*.

3. “Umuthi unxanelekile ekuhlakaniphiseni.” Ngempela? Ingabe lomuthi ubunezici ezingaqondeki? Ingabe yayiqinisile inyoka? Ingabe ukuba nolwazi lokuhle nokubi kunxanelekile ngempela yini? Nakhona ukuba nolwazi lokubi nokuhle kuchaza ukuthini vele? Kungukuthola ulwazi nje kuphela?

Indimana iphetha ngokuthi “wathatha izithelo, wadla, wanika nendoda yakhe kanye naye, nayo yadla.” Lokhu kuvame ukuqondwa njengesono sokuqala sabantu, kodwa isono siyini uqobolwaso? Yikuphi okweza kuqala, ukudla isithelo noma ukukholwa amanga wenyoka ngoNkulunkulu?

Inkinga eyinhloko ibingeyokuthi u-Eva ubekholwa amanga wenyoka athi uNkulunkulu ubenobugovu ebanqabela into eyayibalungele. Isono asigcini ngokuba yisenzo kuphela, kwangathi yinto esingayibala. Isono emongweni waso yisimo sengqondo

esigulayo esibona uNkulunkulu njengomuntu onobugovu ngakho esingakwazi ukumthemba.

Isono singasifanisa nesifo. Isifo esinye nesinye sinembangela enje ngokutheleleka kwebhaktheriya, inxakanxaka yokugaya kokudla esiswini, noma ukuphazamiseka kwamasosha omzimba. Lezimbangela zigcina ngesibonakaliso noma uphawu olulodwa kumbe amabili: umkhuhlane, isicanucanu, ubuhlungu, inzungulwane, ubulembelele na kanjalo. Ngesono, impande yaso yikukholwa amanga ngoNkulunkulu, njalo umphumela yikuthi sizahlukanise naye, Yena othando lwakhe luwukubeka injabulo yabanye kuqala. *Izono* zethu zangaphandle noma ezibonwayo (izimpawu) zingumphumela wokukholwa ukuthi uNkulunkulu unobugovu (lesi yisisusa). UJesu enxoxweni yakhe nabaFarisi nababhali wakhuluma ngesono esifanekisweni njengesifo esidinga ukwelashwa:

> Khona ababhali nabaFarisi bembona edla nezoni nabathelisi bathi kubafundi bakhe: "Yini ukuba adle nabathelisi nezoni na?" UJesu ekuzwa lokho wathi kubo: Abaphilileyo abadingi inyanga, ngabagulayo bodwa; kangizelanga ukubiza abalungileyo kodwa izoni. (Marku 2:16–17, kugcizelelwe yimi)

Isono sinengozi ngoba sisihlukanisa noNkulunkulu, onguye umthombo nomsuka wempilo. Ngalokwahlukana okuba khona, akusoNkulunkulu usuka ezihlukanisa nathi—yithi esihlezi sizihlukanisa naye. U-Adamu no-Eva baqala ukwesaba uNkulunkulu kunokuthi besabe uSathane—onguye *okwakumele* bemesabe. Ngemva kokudla isithelo, iBhayibheli lithi "u-Adamu nomkakhe bacasha ebusweni bukaJehova uNkulunkulu phakathi kwemithi yensimu." (Genesise 3:8). Kusukela ngalo lolo suku sisacashela uNkulunkulu wethu omnene.

Sizokwenza kahle uma siqaphela ukuthi ngesikhathi uNkulunkulu exwayisa u-Adamu no-Eva ukuba bengadli emthini, akashongo ukuba, "Ngosuku enizodla ngalo ngizonibulala." Wathi

“mhla udla kuwo uyakufa nokufa.” Ngesikhathi umuntu nomkakhe bedla isithelo ukufa kwaqala ukusebenza phezu kwabo kusukela ngalo lolo suku njengoba bezihlukanisa nomsuka nomthombo wokuphila. Yisono (ukukholwa amanga athi uNkulunkulu unobugovu futhi akathembekile) esibulalayo, hhayi uNkulunkulu. “Ngokuba inkokhelo yesono yikufa.” (Roma 6:23). UNkulunkulu akekho emsebenzini wezono futhi akuyena okhokhela inkokhelo yesono.

Kusobala futhi ukuthi mhlazana u-Adamu no-Eva besidla isithelo somuthi wokwazi okubi nokuhle, bathola okungaphezulu kokuqonda okuhle nokubi. Ngokungazi kwabo bazinikela kanye nenzalo yabo *emaveni* wokwazi okuhle nokubi. Babengazugcina ngokwazi *ngokubi;* babezocabanga khona, babezophila khona, babezoba yizigqila zakho, ngakho babezokwazi ubuhlungu, inhlupheko, ukwesaba kanye nokufa.

Uluntu lwalungekho lodwa ekubhekaneni nomphumela wokungena kwesono emhlabeni wethu. Imvelo yonke yathinteka ngokudabuka nangokungasavumelani kwendalo noMdali okwaqalwa yisono sika-Adamu no-Eva: “Ngokuba siyazi ukuba konke okudaliweyo kuyabubula kanyekanyekunezinseka kuze kube manje.” (Roma 8:22). Umhlaba waphenduka indawo eyingozi kubantu kanye nezinyamazane. Kusukela ngezinsuku zikazamcolo, izinsuku zikaNowa, umhlaba sewaba ngaphansi kwezimo zezulu ezinodlame, ukuzamazama komhlaba, izintabamlilo, nezinye izingozi zemvelo. Konke lokhu akuveli kuNkulunkulu; zonke lezizimo zikhona ngoba sekunesikhala phakathi kwethu noNkulunkulu.

7

Kungani uSathane Ekhona Vele?

Sesike sakhuluma ngobukhona besidalwa esamelana saphikisana noNkulunkulu. EBhayibhelini lesidalwa sibizwa ngokuthi uSathane, uMhlebi, udrako noLeviyathani namanye amagama futhi ngaphezu kwalawa.

Namhlanje emazweni aseNtshonalanga, inani labantu abakholwa ukuthi uSathane ukhona ngempela lincane kakhulu uma liqhathaniswa nelabantu beminyaka engamakhulu amabili edlule. Emphakathini esesiphila kuwo inkolo yokuthi kunomuntu obizwa ngokuthi nguSathane ibukwa njengobuwula noma ukukholwa into ephambene nengqondo. Yilokhu esithanda ukuba sikubheke masiqhubeka ngesifundo sethu eBhayibhelini, uSathane (isitha).

USathane iBhayibheli likhuluma ngaye njengesithunywa esiwileyo. Igama elithi *esiwileyo* lichaza ukuthi uSathane waqala eyisidalwa esasimsulwa singena sono, esazikhethela ukuvukela uMdali waso. Isizathu sokuba evukele uNkulunkulu asaziwa, kakhulukazi uma sikhumbula ukuba izulu laliphelele du. Kuzwakala ingathi wayenesikhundla esiphakemeyo nesihloniphekayo kunezinye izingelosi. Ngesinye isikhathi imbewu yokuziqhenya yamila yakhula yagcina ngokungeneliseki ngesikhundla ezulwini. Lokhu kwagcina ngempi nokuhlubuka obala noNkulunkulu.

USathane wayengekho yedwa ekuhlubukeni kwakhe. Wakwazi ukuthola ukusekelwa yizinye izingelosi eziningi, nakuba iningi lezingelosi lasala lithembekile kuNkulunkulu. Impi eyaba khona ngokuhlubuka kukaSathane ibingasompi ejwayelekileyo yezikhali eziphathekayo esizaziyo kulomhlaba. UNkulunkulu wanqoba kulempi yasezulwini esebenzisa uthando wanqoba ubugovu, ngeqiniso wanqoba inkohliso, ngokukhanyayo wanqoba okucashileyo, ngengqondo wanqoba okuphambene nengqondo,

ngokubekezela wanqoba ukuphelelwa yithemba, nangokwethemba wanqoba ukusola.

Kwenza umqondo ukukholwa ukuba izikhali ezasetshenziswa nguSathane ku-Eva ensimini yizona kanye azisebenzisa ukuthola abasekeli ngesikhathi ehlubuka nasezulwini. Kungekafiki leso sikhathi, kwakungazange kwaba nombuzo ezingqondweni zezingelosi maqondana nokulunga kukaNkulunkulu. Yayingekho indlela yokwazi ngaphandle kokungabaza uma uSathane eqinisile noma cha. Ngaleso sizathu uSathane sekenikezwe ithuba lokubonakalisa indlela yakhe yokubusa.

Sesingabuza ukuthi kungani uNkulunkulu engavelanga wacisha lomvukeli ekuqaleni kokuhlubuka kwakhe. Ingabe lokhu bekungazi kugwema ukuba ukuhlubuka kwande? Cha, lokhu kwakuzoba wubufakazi bokuthi uSathane wayeqinisile. Uma uNkulunkulu wayevele wabhubhisa uSathane, ngaleso senzo ubezoba ephambene noma ephikisana nenkululeko. Inkululeko ibizoba yinto engekhoyo futhi engenamsebenzi. Kukhona okunye futhi ngaphezu kwalokhu. Ubufakazi bezwi buveza indaba yokuthi uNkulunkulu akabhubhisi muntu—yisono esenza lokho. Ekugcineni uSathane uzobhujiswa. Kodwa lokubhujiswa kuzoba kungaveli kuNkulunkulu, kuzovela esonweni sakhe:

> Izwi likaNkulunkulu lafika kimi, lathi: “Ndodana yomuntu, yenza isililiselo ngenkosi yaseTire, uthi kuyo: Wawuluphawu lokupheleleyo; wawugcwele ukuhlakanipha, wawuphelele ngobuhle. Wawuse-Edene, insimu kaNkulunkulu; onke amatshe anqabileyo ayeyisisibekelo sakho, isardiyu, netopazi, nedayimani, neshohamu, nejaspi, nesafire, nesimaragidu, nekrisolite, nezivunulo zakho nezisekelo zamatshe zaziyigolide, zilungiswe ngosuku lokudalwa kwakho. *Wawuyikherubi eligcotshiweyo elisibekelayo; ngakubeka, waba sentabeni engcwele kaNkulunkulu, wahamba phakathi kwamatshe omlilo. Wawuphele ezindleleni zakho kusukela osukwini*

lokudalwa kwakho kwazekwafumaniseka ukungalungi kuwe. Ngobuningi bokuthenga kwakho wagcwaliswa ngobudlova, wonile; ngalokho *ngizokulahla* ungcolile entabeni kaNkulunkulu, *ngizokucitha* wena kherubi elisibekelayo [ungasabikho] phakathi kwamatshe omlilo. *Inhliziyo yakho yakhukhumala ngobuhle bakho, wonakalisa ukuhlakanipha kwakho ngokukhazimula kwakho;* [ngizokulahlela phansi, ngikubeke phambi kwamakhosi ukuba akubone. Ngobuningi bobubi bakho ekuthengeni kwakho okungalungile ungcolisile izindlu zakho ezingcwele; *[ngakho ngizophumisa umlilo phakathi kwakho, uzokuqeda.]* ngizokwenza umlotha emhlabeni emehlweni abo bonke abakubonayo. Bonke abakubonayo phakathi kwabantu bazomangala ngawe: usuluvalo, *awusayikubakho kuze kube phakade.'"* (Hezekeli 28:11–19, kugcizelelwe yimi)

Inkosi yaseTire imele uSathane kulendatshana. USathane wadalwa ephelele, engena chashaza lokuziqhenya noma ubugovu. Ukuwa kwakhe ezulwini kwaba yinto azenzela yona ngokwakhe, futhi kwakungena sizathu sokuba ethathe indlela ayikhethayo. Waba ngoziqhenyayo ngenxa yobuhle bakhe. Umlilo ozomqeda uSathane awuzukuvela kwenye indawo engaphandle kwakhe, uzovela ngaphakathi kwakhe. Lomlilo ungubugovu bakhe. Yilomlilo ozivuse ngokwawo ozomudla umqede. Akasayikubakho uSathane—"kuze kube phakade."

Yeka ukuwa kwakho ezulwini, khwezi elikhanyayo, ndodana yokusa, nokunqunyelwa kwakho phansi, wena owawuthobisa izizwe. Wena wathi enhliziyweni yakho; "*Ngiyakukhuphukela* ezulwini, *ngiphakamise* isihlalo sami sobukhosi phezu kwezinkanyezi zikaNkulunkulu, *ngihlale* entabeni yomhlangano ngasekugcineni kwasenyakatho. *Ngiyakukhuphuka* phezu kwezindawo eziphakemeyo

zamafu, *ngizenze ngibe ngangoPhezukonke.'* (Isaya 14:12–14, kugcizelelwe yimi)

ULusifa (noma ukhwezi elikhanyayo okuyigama likaSathane lokuqala) wawa ngoba efuna ukuziphakamisa. UJesu abafundi bakhe wabafundisa ukuthi "yilowo nalowo oziphakamisayo uzakuthotshiswa, nalowo ozithobayo uzakuphakanyiswa." (Mathewu 23:12). USathane wazilethela ukuthotshiswa kwakhe. Amazwi akhe athi "ngizenze ngibe njengoPhezukonke." Asivezela ukuthi ayekufisa yisikhundla sikaNkulunkulu. Wayengenandaba nokuveza isimilo sikaNkulunkulu (okuyiyona indlela izidalwa ezingafana noNkulunkulu, ngesimilo).

Uma sibheka le ndatshana, kumele siqaphele futhi ukuthi le micabango ngoNkulunkulu ingekaLusifa, akuyona incazelo eqondile yezinhloso zikaNkulunkulu. USathane, ngenxa yomzindlo wakhe wokuzibona ephakeme, ufike lapho ecabanga ukuthi uNkulunkulu naye unenjongo efanayo yokuziphakamisa.

> Kwase kuba khona ukulwa ezulwini; uMikayeli nezingelosi zakhe balwa nodrako. Nodrako walwa nezingelosi zakhe, kepha kabaze banqoba, nendawo yabo kayabe isafunyanwa ezulwini. Wayesephonswa phansi udrako omkhulu, inyoka endala ethiwa uMhlebi noSathane, odukisa izwe lonke, waphonswa phansi emhlabeni, nezingelosi zakhe zaphonswa kanye naye. (IsAmbulo 12:7–9)

Lendatshana isitshela ngokulwa ezulwini lapho uSathane waqala umsebenzi wakhe wokukhohlisa. Umsebenzi wakhe akushiwo ukuba uqhubeka endaweni ethile emhlabeni kuphela; kuthiwa "izwe lonke" liyaduka ngenxa yakhe.

> Wathi kubo: "Ngabona uSathane ewa ezulwini njengonyazi." (Luka 10:18)

UJesu lana ukhuluma ngesivinini uSathane wawa ngaso esuka ekuthembekeni evukela umbuso.

> Ngokuba senziwe umbukwane wezwe, wezingelosi nowabantu. (1 Korinte 4:9)
>
> … ngabanishumayeza ivangeli ngoMoya oNgcwele othunywe evela ezulwini, izinto ezizifisayo izingelosi ukuzibona. (1 Petru 1:12)

Ngesikhathi uSathane ehlubuka ezulwini, ethatha inxenye yezithunywa, izingelosi ezithembekileyo ezasalayo eziqondanga into eyayisenzeka nokuthi kungani kwakusenzeka. Indaba yevangeli nomyalezo wayo isiza zona kanye nathi, zibhekile ngokukhulu ukuthatheka imizamo kaNkulunkulu engena bugovu nakancane yokuba esindise uluntu lungakazibhubhisi. “Ivangeli elingunaphakade” (IsAmbulo 14:6) liyisiqiniseko sokuthi umhlaba wonke kanye nezulu nokukulo kuze kube phakade uzohlala wazi ngaphandle kokungabaza ukuthembeka kukaNkulunkulu: “Enakucebayo ngoJehova uyakuqeda yena; ukuhlupheka akuyikuvela okwesibili.” (Nahume 1:9).

> Khona uJesu waholelwa nguMoya ehlane ukuba alingwe nguSathane. Esezilile ukudla izinsuku ezingamashumi amane nobusuku obungamashumi amane, wagcina walamba. Kwafika umlingi, wathi kuye: “*Uma uyiNdodana kaNkulunkulu,* yisho ukuba lawa matshe abe yizinkwa.” Kepha waphendula wathi: “Kulotshiwe ukuthi: ‘Akusinkwa sodwa umuntu ayakuphila ngaso kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu.’” Khona uSathane wamthatha, wamyisa emzini ongcwele, wammisa esiqongweni sethempeli, wathi kuye: “*Uma uyiNdodana kaNkulunkulu,* ziphonse phansi; ngokuba kulotshiwe ukuthi: “Uyakuyaleza izingelosi zakhe ngawe, zikuthwale ngezandla, ungaze waqhuzuka etsheni ngonyawo lwakho.’” UJesu wathi kuye: “Kulotshiwe futhi ukuthi: ‘Ungayilingi iNkosi uNkulunkulu wakho.’” USathane wabuye wamyisa entabeni ende kakhulu, wamkhombisa imibuso yonke yezwe nenkazimulo yayo; wathi kuye: “Konke lokhu

> ngizakukunika khona, uma uzwisa phansi, ukhuleke kimi." Khona uJesu wathi kuye: "Suka, Sathane, ngokuba kulotshiwe ukuthi: 'Wokhuleka eNkosini uNkulunkulu wakho, umkhonze yena yedwa.'" USathane wasemshiya; bheka, kwafika izingelosi [zamsiza]. (Mathewu 4:1–11, kugcizelelwe yimi)

USathane weza kuJesu engumlingi; injongo yakhe ingukususa ithemba likaJesu kuBaba. Ensimini yase-Edene, uSathane injongo yakhe efanayo yaphumelela ku-Eva. USathane wayezimisele ukushabalalisa injongo yokuza kukaJesu emhlabeni yokusindisa abantu ngokumlinga ukuba asebenzise amandla akhe obuNkulunkulu ukuzizuzisa yena. UMlingi wayephelelwa yithemba ezama ukuvimba uJesu emsebenzini wakhe wokuveza ukuthi uNkulunkulu *akazicabangeli yena*, ubugovu abukho kuye—okwakuzoveza uSathane njengomqambi wamanga.

Kwesinye isilingo uSathane wathembisa ukunikeza uJesu "imibuso yomhlaba" uma nje wayengaguqa phansi emkhonze. Kuyathathekisa ukubona ukuthi uJesu akamphikisanga ngokwemibuso yomhlaba nokuthi vele ingaphansi kwesandla sakhe [uSathane]. Ngesikhathi uNkulunkulu edala umuntu, wamnika ukubusa "phezu komhlaba wonke." (Genesise 1:26), kepha ngesikhathi u-Adamu no-Eva bekholwa amanga ngoMdali wabo, umhlaba nombuso wawo bawunikela kuSathane. Sibona ukukhohlisa, ukucindezela, ukuphoxelela nokungalingani "emibusweni yomhlaba." Embusweni kaNkulunkulu akuphoxwa muntu nangasiphi isikhathi noma isimo. Akukho okufanayo phakathi kwemibuso yalomhlaba-eholwa ngemithetho, nombuso kaNkulunkulu-oholwa ngumthetho wothando.

> Angisayikukhuluma okuningi nani, ngokuba uyeza umbusi wezwe, kepha akana lutho kimi. (Johane 14:30)

UJesu uyagcizelela ukuthi nguSathane "ongumbusi nenkosi yezwe." Uma siphika ubukhona bukaSathane nomthelela wakhe

emhlabeni sisuka sibeka icala lenhlupheko kuNkulunkulu nanoba sikwenza singazi.

> Qondani, nilinde. Isitha senu, uSathane, siyahamba njengebhubesi elibhodlayo sifuna esingamgwinya. (1 Petru 5:8)

USathane yisitha sethu—*hhayi* uNkulunkulu.

> Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kaSathane; ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini. (Efesu 6:11–12)

Uma siqonda ukuba sonke silinyaziwe sadukiswa ngoNkulunkulu singabantu, ngeke siphinde sibheke abanye abantu njengezitha zethu, kodwa njengabanye esilinyazwe sahlukunyezwa sadukiswa sonke.

> Sinenkosi phezu kwaso, ingelosi yakwalasha, igama layo ngesiHeberu lingu-Abadoni, kepha ngesiGreki inegama lokuthi u-Apholiyoni. (IsAmbulo 9:11)

"Ingelosi yakwalasha" inguSathane uqobolwakhe. U-Apholiyoni, igama elinikeziwe lapha lisho ukuthi umbhubhisi ngesiGrike. *USathane* nguye umbhubhisi. Ingabe sinaliphi ilungelo lokucabanga ukubiza uNkulunkulu wethu omnene ngegama elifanayo?

> Isela kalizi kungengokweba nokubulala nokubhubhisa;
>
> mina ngize ukuba babe nokuphila, babe nakho kuchichime.
>
> —UJesu (Johane 10:10)

8

Inyoka Ebhubhisayo

Izinhlupho uNkulunkulu azithumela eGibhithe zibonakala njengezinye izenzo zikaNkulunkulu ebhubhisa sobala. Uma sithathela phezulu kubonakala ayikho enye indlela esingachaza lezenzo eBhayibhelini. Kodwa khumbula ivesi esalifundayo ngaphambilini: “Ngokuba imicabango yami ayisiyo imicabango yenu, nezindlela zenu akusiyizo izindlela zami,” usho uJehova.” (Isaya 55:8).

UMose wayeyalezwe nguNkulunkulu ukuba ekhiphe abantwana bakwa-Israyeli ebugqileni baseGibhithe ebaholele enkululekweni. Kwakumele eyovela phambi kukaFaro eyomxwayisa ngezinhlupheko ezazizowela ilizwe lakhe. Ngesikhathi uNkulunkulu ehlangana noMose ehlane, wamnika isibonakaliso okwakumele ayosiveze phambi kukaFaro eseno-Aroni. Lesibonakaliso sasizoveza sobala phambi kukaFaro ukuba indima kaNkulunkulu ibingeyiphi ezinhluphekweni ebezizovela:

> Wayesethi kuye uJehova: “Kuyini lokhu okusesandleni sakho na?” Wathi: “Yinduku.” Khona wathi: “Yiphonse phansi.” Wayeseyiphonsa phansi. Yaphenduka inyoka; uMose wayibaleka. Wayesethi uJehova kuMose: “Yelula isandla sakho, uyibambe ngomsila.” Wayeselula isandla sakhe, wayibamba; yaphenduka induku esandleni sakhe. (Eksodusi 4:2–4)

> “Akakho umfowenu u-Aroni, umLevi, na? Ngiyazi ukuthi ukhuluma kahle yena… Uyakukukhulumela kubantu, abe ngumlomo kuwe, wena ube njengoNkulunkulu kuye. Uzakuphatha le nduku ngesandla sakho, oyakwenza izibonakaliso ngayo. (Eksodusi 4:14, 16–17)

UMose wayezomele eye phambi kukaFaro njengommeli kaNkulunkulu. Injongo kaNkulunkulu ngalezizibonakaliso ibingaphezu kokubonakalisa kwamandla; kwakumele kube yisifanekiso sokuveza umbhubhisi wangempela. Ngesikhathi uMose njengomele uNkulunkulu, ebambe induku ngesandla, kwakufanekisela amandla emvelo ngaphansi kokulawula kukaNkulunkulu. Akukho okubi okwakuzovelela iGibhithe uma nje isandla esivikelayo sikaNkulunkulu sibambe imimoya. Ngesikhathi uMose elahlela phansi induku, induku efanayo yaphenduka inyoka, isifanekiselo sobubi nokushabalalisa. Lokhu kwakuyisibonakaliso semimoya nemvelo yonke ingasekho phansi kwesandla sikaNkulunkulu, seyingaphansi komubi uSathane—onguye umbhubhisi.

Iminyaka engamakhulu ngaphambi kwesikhathi sikaMose, emva kwesikhathi uJosefa (owadayiswa ukuba abe yisigqila ngabafowabo) ehumusha amaphupho kaFaro axakayo, kwaba nokuvumelana namalungiselelo amahle ebantwaneni bakwa-Israyeli. UFaro wamphakamisa uJosefa wambeka esikhundleni esikhulu nesihloniphekayo ngenxa yokuhumusha lamaphupho ayeyisiprofetho, nokubonelela kwakhe phambili kokuba isizwe silungiselele iminyaka eyisikhombisa yendlala. Umndeni kaJosefa wamukelwa ngezandla ezifudumele. AbaseGibhithe babonakalisa ukubonga kwabo ngoJosefa noNkulunkulu ayemkhonza. UNkulunkulu wakwazi ukuba ebusise isizwe ngendlela ethathekisayo. Sekudlule iminyaka eminingi ngemva kokushona kukaJosefa, ngeshwa abaseGibhithe bamkhohlwa uJosefa kanye noNkulunkulu wakhe, baphendula u-Israyeli izigqila njengoba wayesephumelele kakhulu futhi eyanda ezweni. AbaseGibhithe, ngokwenza kwabo babethumela umyalezo wokuthi ubukhona bukaJehova abasabudingi. Babenezithixo zabo futhi bengasafisi ukukhonza nokukhothamela uNkulunkulu wezigqila zabo. UNkulunkulu akasakwazanga ukubonakalisa ukugcwala kwesibusiso sakhe nokulondoloza kwakhe ngesikhathi esifanayo enikeza iGibhithe ilungelo labo lokuzihlukanisa naye.

Uma uFaro, nangasiphi isikhathi emva kokuthi izinhlupheko ziqale, wayengaphenduka endleleni yakhe eyisayo, ekhulule u-Israyeli ukuba ehambe, uNkulunkulu wayezobamba imimoya futhi, nezinhlupho bezizophela eGibhithe. Umholi ontamo elukhuni akakwenzanga lokhu, ngakho iGibhithe lonakala. Indima eyadlalwa nguNkulunkulu ezinhluphekweni zaseGibhithe ibasobala uma siqonda umyalezo wesifanekiselo owavela kuNkulunkulu ngenduku eyaphenduka inyoka.

Obunye ubufakazi bokuhlambulula uNkulunkulu ecaleni lokubhubhisa ngemimoya nangezenzo zemvelo butholakala encwadini yamaKhosi okuqala. U-Eliya ngesikhathi ephelelwa yithemba emsebenzini wakhe, ezifihlele uJezebeli emhhumeni, owayesongele impilo yakhe. UNkulunkulu weza kumprofethi wakhe obalekayo:

> Wathi kuye: “Wenzani lapha, Eliya, na?” Wathi: “Ngishisekele nokushisekela uJehova uNkulunkulu Sebawoti, ngokuba abantwana bakwa-Israyeli balahlile isivumelwano sakho, badilizile ama-altare akho, babulele abaprofethi bakho ngenkemba, kusele mina ngedwa; sebefuna umphefumulo wami ukuba bewususe.” Wathi: “Phuma, ume entabeni phambi kukaJehova.” *Bheka uJehova wadlula,* umoya omkhulu onamandla wadabula izintaba, kepha uJehova wayengekho emoyeni; emva komoya kwazamazama umhlaba, kepha uJehova wayengekho ekuzamazameni komhlaba; emva kokuzamazama komhlaba ngumlilo kepha *uJehova wayengekho emlilweni*; emva komlilo *yizwi elincane elihashazayo*. (1 AmaKhosi 19:9–12, kugcizelelwe yimi)

UNkulunkulu wethu omnene nanamhlanje usakhuluma kuzwakaze ngezwi elincane elihashazayo.

9

Ukuthunjwa KukaJobe

Incwadi kaJobe isivezela ubufakazi obukhanyayo bendima edlalwa nguSathane ekuhlushweni nasekubhujisweni [kwabantu]. Ibuye isinikeze ithuba lokubona okwenzeka ngasese empini yomoya eqhubekayo phakathi kukaNkulunkulu nemimoya yobumnyama. UJobe, "umuntu ongenasici nolungileyo" (Jobe 1:8), wazithola ephakathi kwalempi yemimoya evuthayo:

> Kwathi ngelinye ilanga kwafika amadodana kaNkulunkulu ema phambi kukaJehova, kwafika noSathane phakathi kwawo. UJehova wayesethi kuSathane: "Uvelaphi na?" USathane wamphendula uJehova wathi: "Ekuzuleni emhlabeni nasekuhambahambeni kuwo." Wayesethi uJehova kuSathane: "Inhliziyo yakho iyiqaphele inceku yami uJobe na? Ngokuba akakho onjengaye emhlabeni, umuntu ongenasici nolungileyo, omesaba uNkulunkulu, obalekela okubi." USathane wamphendula uJehova, wathi: "UJobe uyamesaba uNkulunkulu ngeze na? Wena awumbiyelanga yini yena nendlu yakhe nakho konke okwakhe nxazonke, wabusisa umsebenzi wezandla zakhe na? Impahla yakhe yandile emhlabeni. Kepha ake welule isandla sakho, uthinte konke anakho, impela uyakukuthuka ebusweni bakho." Wathi uJehova kuSathane: "Bheka, konke anakho kusesandleni sakho; kuphela kuyena uqobo ungabeki isandla sakho." Wayesephuma uSathane ebusweni bukaJehova.
> (Jobe 1:6–12)

Ngokuphazama kweso, uSathane wahlosa ukubhubhisa konke uJobe ayenakho, kanye namadodana namadodakazi akhe. Ekubhujisweni okwalandela, uSathane wakhetha ukuba esebenzise izitha ezingabaphangi "amaSheba" (v.15) "namaKaladi" (v.17),

“umlilo kaNkulunkulu… owile (uvela) ezulwini” (v.16), kanye “nomoya omkhulu wasehlane” (v.19).

Nanoba kusegcekeni encwadini kaJobe ukuthi umbhubhisi ngubani, iningi labantu abafundayo lisaphazamiseka ngokuhlupheka kukaJobe ngoba becabanga (okungasikho) ukuthi uNkulunkulu *wavumela* ukuba uSathane ehlasele uJobe. Umcabango wakhona uthi ngoba uNkulunkulu enamandla wonke, kwakumele emelane nokuhlasela kukaSathane phezu kwempilo kaJobe. Kodwa indaba vele ayikho ngamandla kaNkulunkulu; indaba ihlezi njalo isazohlala ingombuso kaNkulunkulu nendlela abusa ngayo—Ingabe uNkulunkulu izidalwa zakhe zonke uzinika inkululeko noma cha? Ukuze inkululeko ibe ngephelele, kwamele ingathathelwa muntu; okuchaza ukuthi ayiguquki futhi ayizuphucwa muntu—kungakhathazekile isimo.

Endabeni kaJobe, kwakunokunye okwakubangwa ngaphandle kwegama likaNkulunkulu—umhlaba wethu. USathane wayesenza amasu okuthatha umhlaba wethu (indawo esithathwe yisitha) ukuba ube ngumbuso wakhe. “UJehova wayesithi kuSathane: uvelaphi na?” USathane wamphendula uJehova, wathi: “Ekuzuleni emhlabeni nasekuhambahambeni kuwo.” (Jobe 1:7).

Uma singathatha ithuba sifunde ngokuqaphela phakathi kwemigqa, uSathane wayesithi kuNkulunkulu, “bengizula izwe lonke kanti kubonakala sengathi bonke bavumelana name, ngifuna ilungelo lami lokubusa izwe lonke.” Kukho konke okwalandela makabongwe uNkulunkulu ngokubonelela phambi kukaSathane—uNkulunkulu wayesazi inceku yakhe ethembekileyo. UJobe wahlala ethembeka kuNkulunkulu nanoma esehlaselwa nguSathane ngokuhlasela okunonya ukudlula konke okunye okubhaliwe eBhayibhelini ngaphandle kokukodwa. Ekugcineni, uJehova wayigcina impilo kaJobe, “wambuyisa uJobe ekuhluphekeni, lapho ekhulekela abangane bakhe” (Jobe 42:10), okuyibo ababesengozini enkulu ukudlula yena uJobe—ngoba phela *babengamazi* uNkulunkulu.

Incwadi kaJobe isinikeza ukubona okusithekileyo empini yomoya eqhubekayo kuze kube namhlanje phakathi kukaNkulunkulu nemimoya yobumnyama. Uma sesikwazi ukubona ukuchumana okuyinkimbinkimbi kwezingqondo nezintando eziningi uNkulunkulu azibona kanye-kanye, sizoqala ukuqonda ubukhulu benkinga abhekene nayo.

Njengezidalwa asikho sodwa emhlabeni. Kunezinye izidalwa zomoya esihlanganyele nazo indawo—uSathane kanye nezingelosi zakhe ezawayo. Thina sinemvelo yethu yobugovu, nalezi zingelosi ezawayo, umhlaba wethu uyisteji lapho kushayisana izingqondo nezintando usuku nosuku. Okunzima kakhulu ukuqonda kithi yikuthi uSathane kanye namabutho wakhe bamelana njani noNkulunkulu.

Kungaletha ukuphazamiseka kancane uma siqaphela ukuba uNkulunkulu akaphethe amandla nokubusa phezu kwakho konke emhlabeni. Nokho, uNkulunkulu akahlosile ukubusa izimpilo zethu, futhi akusiyona imvelo yakhe ukukwenza lokho; wasidala ukuba sibe yizidalwa ezikhululekile nezihlakaniphileyo—hhayi ukuthi sibengonodoli.

Ekuqaleni kwencwadi kaJobe, kuvezwa abalingiswa abathathu abayinhloko: NguNkulunkulu, uSathane kanye nomuntu (uJobe). Ekugcineni kwencwadi uSathane akaqanjwa nangegama. Kungani angabikho emaphethelweni abaluleke kangaka wokuhlangana kwakhe okukhulu noNkulunkulu?

Sonke isahluko samashumi amane nanye sencwadi kaJobe sigxila esidalweni esingaqondakali esibizwa ngokuthi “uLeviyathani.” Yini noma ngubani uLeviyathani? Ingabe iBhayibheli lisinikeza izici ezibonisa umkhondo ukuba sazi lesidalwa? “Ngalolo suku uJehova uyakuhambela ngenkemba yakhe elukhuni enkulu nenamandla uLeviyathani, inyoka esheshayo, uLeviyathani inyoka ethandelayo, abulale udrako oselwandle” (Isaya 27:1). Ngubani “inyoka esheshayo,” “inyoka ethandelayo,” “nodrako oselwandle”? “Wayesephonswa phansi udrako omkhulu, inyoka endala ethiwa uMhlebi noSathane, odukisa izwe lonke, waphonswa phansi

emhlabeni, nezingelosi zakhe zaphonswa kanye naye.” (IsAmbulo 12:9). Ake sibuke incwadi kaJobe isahluko 41 ngeso elibheka izici zikaSathane encazelweni yalesi sidalwa:

> “Ungakhipha *uLeviyathani** ngodobo, ucindezele phansi ulimi lwakhe ngentambo, na? Ungafaka igoda lomhlanga ekhaleni lakhe, ubhoboze umhlathi wakhe ngodobo, na? *Uyakwenza imikhuleko eminingi kuwe, akhulume kuwe* amazwi *athambileyo, na? Uyakwenza isivumelwano nawe ukuba umthathe abe yinceku kuze kube phakade na? Ungadlala naye njengenyoni, umbophele amantombazana akho, na?* Abathengi bangathengiselana ngaye, bamahlukanise phakathi kwabahwebi, na? Ungagcwalisa isikhumba sakhe ngezinhlendla, nekhanda lakhe ngamathatha ezinhlanzi, na? *Beka isandla sakho kuye; khumbula ukulwa; awusayikukuphinda. Bheka, ithemba lakho liyakhohlisa; nangokumbona nje uyawiswa phansi. Akakho onesibindi sokumvusa*. Ngubani, pho, ongema phambi kwami na? Ngubani ongandulele ukuba ngimbuyisele na? Konke okuphansi kwezulu kungokwami. “Angiyikuthula ngezitho zakhe, nangendaba yamandla akhe, nangesimo sakhe esihle. *Ngubani ongakhumula isambatho sakhe esingaphandle*; ngubani ongangena phakathi kwemihlathi yakhe emibili na? Izicabha zobuso bakhe ngubani ongazivula na? Amazinyo akhe ayesabeka nxazonke. *Umhlane wakhe uyizinhla zezihlangu; zinamathelisiwe njengangophawu. Zisondelene esinye kwesinye, kungangeni moya phakathi kwazo. Zinamathelene; zibambelene, azinakwahlukaniswa.* Ukuthimula kwakhe kubengezela ngokukhanya; amehlo akhe anjengezinkophe zokusa. *Emlonyeni wakhe kuphuma izihlanti, nezinhlansi zomlilo ziyaqhasha. Emakhaleni akhe kuphuma umusi njengasesocweni esibilayo nasemihlangeni eshayo*. *Ukuphefumula kwakhe kokhela amalahle, nelangabi liphuma emlonyeni wakhe. Entanyeni yakhe kuhlala amandla,*

nengebhe iyaxhuma phambi kwakhe. Amanya enyama yakhe anamathelene; abunjiwe kuye, awanakususwa. Inhliziyo yakhe iqinile njengetshe, yebo, iqinile njengetshe lokusila elingaphansi. Ekuvukeni kwakhe abanamandla bayesaba; ngenxa yevuso baphela amandla. Noma inkemba ifinyelela kuye, ayinakusiza, noma umkhonto nomcibisholo nengcula. Insimbi uyishaya utshani, nethusi ibunga. Umcibisholo awunakumxosha; amatshe endwayimana aphenduka amabibi kuye. Izagila uzishaya amabibi; uyahleka ukugunquza kwengcula. Ingaphansi lakhe linjengezindengezi ezibukhali; uyenaba njengesibhuqo odakeni. *Wenza inzulu ibile njengekhanzi*; wenza ulwandle lufane nomfuma wamafutha. *Wenza umgudu ukhazimule emva kwakhe;* kungathi utwa lungwevu. *Emhlabeni akukho okufana naye owenziwa abe ngongesabiyo. Ubona konke okuphakemeyo; uyinkosi phezu kwabo bonke abantwana bokuzikhukhumeza."*(UJobe 41, kugcizelelwe yimi)

Kulesi sahluko uNkulunkulu usebenzisa umfanekiso ukuchaza isitha esinamandla amakhulu nesingenazwelo, kangangokuthi asinawo amandla okulwa naso ngokwethu. UNkulunkulu usempini eshisayo nesitha esisabeka kunazo zonke esingazicabanga, kepha noma kunjalo uNkulunkulu uzinikele ngokuphelele ukuba asilwele kulempi angazange waphakamisa isandla noma wasebenzisa indluzula kungakhathazekile isikhathi noma isimo.

USathane sekeyenze kwabonakala sengathi uNkulunkulu ufana naye: ukuthi unolaka, ukuziphindisela, akaxoleli, usebenzisa indluzula, ubalulekisa umthetho kunemiphefumulo, uthanda ukulahla nokugweba abantu, kodwa ngesikhathi esifanayo uSathane uziguqula abe "yingelosi yokukhanya" (2 Korinte 11:14), kodwa uNkulunkulu ubona kahlekahle nesingakuboni thina—indlela umkhohlisi anobucwepheshe emsebenzini wakhe.

Ngalencazelo yesitha sikaNkulunkulu sithola ukuqonda thizeni ngezimpi zosuku nosuku uNkulunkulu asinqobela zona. UNkulunkulu

uyangenela ekhiphe abantwana bakhe engozini nxa uSathane edlula umkhawulo ephelelwa yithemba efisa ukubhubhisa noma evimbe labo abalalela uMoya oyingcwele. Okunye ukungenela kukaNkulunkulu siyakubona, kodwa iningi lakho asilibonI. Ngenxa yalokho uNkulunkulu uzoqhubeka ethweswa icala nsukuzonke ngokuhlupheka esikubona emhlabeni. Siyathemba ukuthi amava kaJobe azosikhombisa ukuba uNkulunkulu akakwazi ukuvimbela yonke ingozi ukuba ingenzeki, nakho konke ukugula, noma ukufa abe ngesikhathi esifanayo evumela ukuthi izidalwa zakhe zenze ezifisa ukukwenza ngentando yazo.

Kunokunye uNkulunkulu akubona kahlekahle. Nguye kuphela onokuphila phakathi kuye—*uSathane akanakho*. USathane uyisidalwa esazikhethela okubi, kanti okubi kuyame okuhleni ukuze kubekhona. *Lapho* zonke izidalwa ziqonda leliqiniso, ekukhanyeni kwesambulo sokuthembeka kukaNkulunkulu, uzovumela ukuba uSathane, umsungululi wokubi ukuba ezibhubhise; Ingabe kukhona ukulunga okudlula lokho?

Ungesabi, ngokuba mina nginawe; ungapheli amandla, ngokuba mina nginguNkulunkulu wakho; ngiyakuqinisa, futhi ngiyakusiza, yebo, ngiyakusekela ngesandla sokunene sokulunga kwami.

—Isaya 41:10

10

Kungani Singaliqondi IBhayibheli

IBhayibheli alibhalwanga ngokuthi uNkulunkulu atshele abantu igama ngegama ababhale, “kepha abantu beqhutshwa nguMoya oNgcwele bakhuluma okukaNkulunkulu.” (2 Petru 1:21). IBhayibheli labhalwa ngabantu besebenzisa amagama wabo kusiya ngamasiko nemvelaphi kanye nezimilo zombhali ngamunye.

Kungani eBhayibhelini kubonakala sengathi uNkulunkulu ungumbhubhisi? Ukuphendula lombuzo kuzosisiza ukuthi siqale ngokubheka amasiko wezenkolo ngesikhathi iBhayibheli lalibhalwa emazweni elalibhalwa kuwo. Kukodwa okusobala—abantwana bakwa-Israyeli, okuyibo abalingiswa abahamba phambili eBhayibhelini babezungezwe ngabantu ababekhonza izithombe. Nakuba babexwayiswe ngokusobala ukuba bagweme ukukhonza izithombe, babehlale bethonywa yimikhuba yokukhonza izithombe yomakhelwane babo. Indlela ababeqonda ngayo uNkulunkulu yayihlakanezelwe ngamasiko aleso sikhathi.

UNkulunkulu wayenesifiso sokuzambula ebantwini. Nokho, ukwenza njalo ngokuveza inkazimulo yakhe yonke kwakuzobaqhelenisa naye. UNkulunkulu wavuma ukuzenza mncane wehlela ezingeni labantu ayedinga ukubafinyelela, kanti kwakumele ekhulume ulimi lwabo ukuze enze lokho. Wayezimisele ukungaqondwa ekuxhumaneni kwakhe nabantwana bakwa-Israyeli ukuze ebasindise bengekazibhubhisi.

Ngaphezu kwalokhu, emazweni elabhalwa kuwo iBhayibheli, abantu beholwa ngamadimoni bazenzela izithixo ezazinodlame nezithukuthela masinya. Babekholwa ukuthi izinhlekelele ababehlangabezana nazo zazibangelwa yilezo zithixo ezithukuthelayo. Ngenxa yalokho, labantu babeletha imihlatshelo neminikelo ukuthoba lolaka, bezikhothamela emikhosini yabo yezenkolo.

ETestamendeni elidala akukhulunywa kangaka ngoSathane, okunguye okwamele ethwaliswe icala lakho konke ukufa nokuhlupheka okukhona emhlabeni. Uma uSathane wayengaqondwa njengomuntu osemuva kwazo zonke izinhlekelele abantu bazithola bekuzo, amehlo wabo wayezobheka kuye kunokuthi ebheke kuNkulunkulu. Abantwana bakwa-Israyeli babezomqonda njengomunye unkulunkulu owayenamandla phezu kwemimoya yendalo. Lokhu kwakuzobangela ukuthi benikele kuye, kanti ngokwenza njalo bedumise uSathane kunokuthi bedumise bekhulise uNkulunkulu.

UNkulunkulu wazama ukugwema ukuba lokhu kungenzeki ngokuvumela ukuba eqondwe njengomsuka hhayi wezinto ezinhle kuphela ababezamukela *kodwa* nezimbi futhi. UNkulunkulu wayekhathazeke ngabantu nomphumela ongavela kubo uma kwambulwa umbhubhisi wangempela ngaphambi kwesikhathi kunokuba akhathazeke ngegama lakhe. Nanoma esezehlise kangaka uNkulunkulu, abantu baqhubeka bekhonza amademoni ngokukhonza izithombe: “Bahlabela amademoni angesibo [uNkulunkulu]” (Duteronomi 32:17).

U-Israyeli omdala wayengasilungele isambulo esikhanyayo sesimilo esimnene sikaNkulunkulu sothando. Babezomala bemphike uNkulunkulu uma wayezovela kubo enjengalokhu ayikho—uthando oluphelele. Babefuna uNkulunkulu owayezobalwela esebenzise indluzula ezitheni zabo. U-Israyeli wayefuna uNkulunkulu owayefana naye. Kunokuthi eyamukele iqiniso elithi “UNkulunkulu wamdala umuntu ngomfanekiso wakhe” (Genesise 1:27), *babezimisele ukudala uNkulunkulu ngomfanekiso wabo*. Lokhu kusinikeza ukuqonda (uma sivuma ukukwamukela) kwendlela abantu abebehlobana ngayo noNkulunkulu kuze kube sesikhathini samanje.

11

Kungani uNkulunkulu Singamqondi

Ngesikhathi uNkulunkulu ehambahamba phakathi kwethu, akaziwanga futhi akamukelwanga ngabaholi bezenkolo:

> Ekuphumeni kwazo, bheka, kwalethwa kuye isimungulu esinedemoni. Idemoni selikhishiwe, isimungulu sakhuluma. Izixuku zamangala, zathi: "Akuzange kubonwe okunje kwa-Israyeli." *Kepha abaFarisi bathi: "Ukhipha amadimoni ngenkosi yamadimoni*." UJesu wayihamba imizi yonke nemizana efundisa emasinagogeni* abo, eshumayela ivangeli lombuso, ephulukisa izifo zonke nokugula konke. (Mathewu 9:32–35, kugcizelelwe yimi)

Lamazwi womprofethi u-Isaya achaza kahle kakhulu labo ababemangalela uJesu ngokusebenzisana nangokusizana noSathane: "Wo kubona abasho okubi ukuthi kungokuhle, nokuhle ukuthi kungububi, ababeka ubumnyama bube ngukukhanya, nokukhanya kube ngubumnyama, babeke nokubabayo kube ngubumtoti, nobumtoti bube ngokubabayo! Wo kubona abahlakaniphile emehlweni abo nabaqondile ekuboneni kwabo!" (Isaya 5:20–21).

> Wayekhona ezweni, izwe lavela ngaye; kepha izwe alimazanga. Weza kokwakhe, abakhe abamamukelanga. (Johane 1:10–11)

Lendatshana ayikhulumi ngomlando wakudala kuphela. Kuze kube namuhlanje uNkulunkulu usaqhubeka engaqondwa, engazwisiswa, futhi engaziwa. UNkulunkulu asimqondi ngenxa yemvelo yethu esenza sicabange ukuthi ufana nathi nokuthi naye uzicabangela yena yedwa, kanti akukho njalo:

> Umuntu wemvelo kakwamukeli okukaMoya kaNkulunkulu, ngokuba kungubuwula kuye; angekuqonde, ngokuba kubonisiswa ngokomoya. (1 Korinte 2:14)

Uluntu ludonseleka ekuthini likholwe okubukwayo nokubonakalayo. Kunalokhu, okusidingayo ukushintsha ubugovu bethu ngothando lukaNkulunkulu. Umcabango wokuhlukana nobugovu uyesabisa kakhulu "emuntwini wenyama." Inkolo eyangaphandle nokubonwayo ibukeka iphephe kakhulu kepha lokuphepha kuyakhohlisa; inkolo nokukhonza okubonakalayo ezikhathini eziningi kusetshenziswa ukucashela uNkulunkulu.

> Kwase kusondela kuye abaFarisi, bamlinga bathi: "Kuvunyelwe yini ukuba indoda ilahle umkayo noma ngaliphi icala na?" Waphendula, wathi kubo: "Anifundanga yini ukuthi owadala ekuqaleni wabenza owesilisa nowesifazane, wathi: 'Ngenxa yalokho umuntu uyakushiya uyise nonina, anamathele kumkakhe; labo ababili bayakuba nyamanye,' na? Ngakho abasebabili, kodwa banyamanye. Ngakho-ke lokho akuhlanganisileyo uNkulunkulu, umuntu makangakwahlukanisi." Bathi kuye: "Pho, uMose wayalelani ukuthi makanikwe incwadi yesahlukaniso, alahlwe, na?" Wathi kubo: "Ngenxa yobulukhuni benhliziyo yenu uMose wanivumela ukwahlukana nabo omkenu, kepha kusukela kwasekuqaleni kwakungenjalo. (Mathewu 19:3–8)

Iningi lalokho okulotshwe eTestamendeni elidala liveza imizamo kaNkulunkulu yokusondela abantu abanhliziyo ezilukhuni. UNkulunkulu asimqondi ezindatshaneni zombhalo lapho evumela intando yabantu kunokuthi ebalahle njengabantu abangenamsebenzi. Yithi esingenazwelo —*hhayi uNkulunkulu*. Kodwa noma kunjalo siqhubeka sifunda kabi imisebenzi kaNkulunkulu nabantu abaswela umusa eTestamendeni elidala. Umphumela walokhu, sibeka uNkulunkulu icala lokuvumelana nokugqilazwa kwabanye abantu, nesithembu, nokuthi ukhuthaza izimpi zokunqoba, uyala ukuqothulwa

kwezizwe, futhi umisa izijeziso ezinzima kwabephula umthetho. Simangalela uNkulunkulu ngalezi zinto ngoba asikuqondi ukujula kwenkinga yenhliziyo elukhuni ayebhekane nayo uNkulunkulu ekusebenzeni kwakhe ngo-Israyeli omdala.

UJesu, entshumayelweni yasentabeni, wawukhulisa umthetho, ewunikeza incazelo esebenzayo esekelwe emthethweni wothando:

> "Nizwile kwathiwa: 'Iso ngeso, izinyo ngezinyo.' Kepha mina ngithi kini: Ningamelani nokubi, kodwa uma umuntu ekumukula esihlathini sokunene, mphendulele nesinye. Nofuna ukukumangalela, akwamuke ingubo, mnike nejazi. Nosuka ekucindezela ukuba uhambe imayela* libe linye, hamba naye abe mabili. Muphe ocela kuwe, ungamfulatheli ofuna ukutsheleka kuwe. (Mathewu 5:38–42)

Kulamazwi, uJesu uveza ngokujulileyo intando ephelele kaNkulunkulu nendlela ephambene nentando yakhe lapho evumela izinhliziyo zabantu ezilukhuni.

> Wathi kubo uJesu: "Uma uNkulunkulu ebenguyihlo, beniyakungithanda mina, ngokuba ngafika ngivela kuNkulunkulu; ngokuba angizizelanga ngokwami, kepha yena ungithumile. Yini ukuba ningayizwisisi inkulumo yami na? Kungokuba aninakuzwa izwi lami. *Nina ningabakayihlo uSathane*, nithanda ukwenza izinkanuko zikayihlo. Yena wayengumbulali wabantu kwasekuqaleni, akemi eqinisweni, ngokuba iqiniso lingekho kuye. Nxa ekhuluma amanga, ukhuluma okungokwakhe, lokhu engumqambimanga noyise wawo. Kepha mina, ngokuba ngikhuluma iqiniso, anikholwa yimi. Ngumuphi kini ongangilahla ngesono na? Uma ngikhuluma iqiniso, anikholwa yimi ngani na? OngokaNkulunkulu uzwa amazwi kaNkulunkulu; kungakho ningezwe nina, ngokuba anisibo abakaNkulunkulu." Baphendula abaJuda, bathi kuye:

> “Asisho kahle yini ukuthi ungumSamariya nokuthi unedemoni na?” (Johane 8:42–48, kugcizelelwe yimi)

UJesu wathi kubathungameli bezenkolo, “*Nina ningabakayihlo uSathane*.” USathane wayenguyihlo ngoba babefuze kuSathane umfanekiso ohlanekezelwe kaNkulunkulu, bengafuni ukwamukela nenguquko encane kulowomfanekiso.

> Abeka ngaphezu kwekhanda lakhe icala lakhe libhalwe ngokuthi: LO NGUJESU, INKOSI YABAJUDA. Kwabethelwa kanye naye abaphangi ababili, omunye ngakwesokunene nomunye ngakwesokhohlo. Kepha abadlulayo bamhlambalaza benikina amakhanda abo, bathi: “Wena odiliza ithempeli, ubuye ulakhe ngezinsuku ezintathu, zisindise, *uma uyiNdodana kaNkulunkulu*, wehle esiphambanweni.” Kanjalo nabapristi abakhulu bambhinqa kanye nababhali namalunga, bathi: “Wasindisa abanye, angezisindise yena; *uyinkosi yakwa-Israyeli*, akehle manje esiphambanweni, sikholwe nguye. Wethembile uNkulunkulu; *makamkhulule manje*, uma emthanda, ngokuba wathi: ‘NgiyiNdodana kaNkulunkulu.’” (Mathewu 27:37–43, kugcizelelwe yimi)

Labo ababehlekisa ngoJesu esiphambanweni basebenzisa amazwi ahambisana nalawo asetshenziswa nguSathane ehlane elinga uKristu: “Uma uyiNdodana kaNkulunkulu” (Mathewu 4:3).

> Futhi akakho othela iwayini elisha ezimvabeni ezindala funa iwayini elisha liqhumise izimvaba, lichitheke lona, nezimvaba zonakale. Kodwa iwayini elisha limelwe ukuthelwa ezimvabeni ezintsha. (Luka 5:37–38)

UJesu, kulomfanekiso ufanisa izimfundiso zakhe ezintsha “newayini elisha” elibhamuza “izimvaba ezindala.” UJesu upende umfanekiso omusha wothando lukaNkulunkulu esebenzisa amazwi nezenzo zakhe owawuphambene nalowo owawuhlanekezelwe

(iwayini elidala) owawuphethwe ngabafundisi nabathungameli bezenkolo. Lemibono embili ephambene yayingena kuhlanganiswa. Kunjalo nanamhlanje. Umfanekiso kankulunkulu onodlame kwamele uhambe ushiyele uNkulunkulu wethu omnene indawo ezingqondweni zethu.

12

UNkulunkulu Ubhubhisa Kanjani?

Enye yezibonelo *zendlela* uNkulunkulu abhubhisa ngayo itholakala encwadini yokuqala Yezikronike. USawule inkosi yakwa-Israyeli wayenganaki engaqapheli ukuxwayiswa nguNkulunkulu, ngesikhathi ekhuluma naye esebenzisa umprofethi uSamuweli, ukuba ephenduke ezindleleni ayehamba ngazo eziya ekubhujisweni. USawule ubesezame amahlandla ambalwa ukubulala uDavide, inceku yakhe ethembekileyo. Wayenelinye icala lokubulala abapristi baseNobe, nelokubuza kwababhulayo. USawule wayelimale empini nabaFilista, enovalo lalokho okwakungenzeka kuye uma bezombamba. Ephelelwa yithemba, "uSawule wayithatha inkemba, wawela phezu kwayo." (1 IziKronike 10:4).

Kodwa qaphela ukuba iBhayibheli liyisonga kanjani lendatshana ebuhlungu yokufa kukaSawule:

> Wafa kanjalo-ke uSawule ngesiphambeko sakhe aphambuka ngaso kuJehova ngenxa yezwi likaJehova angaligcinanga nangokuba kade eyile ukubhula konedlozi ukuba abuze kuye, engabuzanga kuJehova; ngalokho-ke wambulala, wabuyisela umbuso kuDavide indodana kaJese. (1 IziKronike 10:13–14)

Kusobala ukuba ekufeni kukaSawule into uNkulunkulu ayenzile yikuba evumele uSawule ukuthi ezithathele indlela yakhe, ehlangabezana nomphumela wokukhetha kwakhe. Imbangela yokufa kukaSawule kwakungukuzibulala hhayi ukubulawa womunye umuntu, nokho iBhayibheli likhuluma indaba yokuthi uNkulunkulu wambulala. Igama elisetshenziswa lana ukuchaza okwenzwa nguNkulunkulu lihlukile kunencazelo esiyithola esichazamazwini. Lesi akusiso isibonelo esizihambela sodwa. Esahlukweni esilandelayo, amazwi aseBhayibhelini afana nolaka, intukuthelo

nesikhwele azohlolisiswa. UMbhalo ukhuluma lamazwi ngendlela ehluke kakhulu kunaleyo ejwayelekile uma ukhuluma ngemicabango nezindlela zikaNkulunkulu.

Mfuneni uJehova esenokutholwa, nimbize eseseduze. Omubi makashiye indlela yakhe, nomuntu owenza okubi imicabango yakhe, abuyele kuJehova, uyakuba nomusa kuye, yebo, abuyele kuNkulunkulu wethu, ngokuba uyakwenza ukuthethelela kube kukhulu. 'Ngokuba imicabango yami ayisiyo imicabango yenu, nezindlela zenu azisizo izindlela zami,' usho uJehova. 'Ngokuba njengamazulu ephakeme kunomhlaba, kanjalo izindlela zami ziphakeme kunezindlela zenu, nemicabango yami kunemicabango yenu.

—Isaya 55:6–9

13

Luyini Ulaka LukaNkulunkulu?

Indaba yolaka lukaNkulunkulu idida iningi lethu uma sifunda iTestamente elidala. Kunamavesi amaningi akhuluma ngolaka nentukuthelo kaNkulunkulu, kodwa yini ulaka lwakhe na? Ukuphendula lombuzo kuzosiza ukuba sibuke ezinye izibonelo eBhayibhelini. Siqala ukuzwa ngolaka lukaNkulunkulu ngesikhathi ethuma uMose ukukhulula abantwana bakwa-Israyeli ebakhiphe ebugqileni baseGibithe. Ingabe kwasekwenzekeni uNkulunkulu aze athukuthele ngalesi sikhathi?

> UMose wayesethi kuJehova: “Nkosi, angizange ngibe ngumuntu oyiqaphuqaphu, nakuqala namanje lapho usukhulumile encekwini yakho, ngokuba umlomo wami unzima, unamalimi.” UJehova wayesethi kuye: “Ngubani owenzile umlomo womuntu na?.... Akusimina, uJehova, na? Ngalokho hamba; ngizakuba nomlomo wakho, ngikufundise lokho ozakukukhuluma.” Kepha wathi: “O Nkosi, ake uthume ngesandla salowo ozakumthuma.” (Eksodusi 4:10–13)

UMose wayenovalo lokuyovela phambi kukaFaro yedwa, wazicelela ukuba ebenomuntu ozomkhulumela. UNkulunkulu waphendula ngokuthini?

> Intukuthelo kaJehova yamvuthela uMose; wathi: “Akakho umfowenu u-Aroni, umLevi, na? Ngiyazi ukuthi ukhuluma kahle yena. Futhi bheka, uyaphuma ukukuhlangabeza; nalapho ekubona, uyakuthokoza enhliziyweni yakhe. (Eksodusi 4:14)

Ingabe uNkulunkulu ulubonakalise njani ulaka lwakhe? Ngokunikeza uMose ayekufuna. Asibhekeni amanye amavesi akhuluma ngolaka lukaNkulunkulu:

> Ingxubevange eyayiphakathi kwabo yaqala ukufisa nokufisa; nabantwana bakwa-Israyeli babuye bakhala, bathi: “Ngubani oyakusipha inyama ukuba sidle na? UMose wezwa abantu bekhala emindenini yabo, kwaba yilowo nalowo muntu ngasemnyango wetende lakhe; intukuthelo kaJehova yavutha kakhulu; kwakukubi emehlweni kaMose. Kwavuka umoya ovela kuJehova, waletha izigwaca zivela ngaselwandle, waziwisa ngasekamu* kungathi ibanga losuku ngalapha nebanga losuku ngalapha kwekamu nxazonke, nokuphakama phezu komhlaba kungathi izingalo ezimbili. Abantu bavuka lonke lolo suku, nobusuku bonke, nalo lonke usuku olulandelayo, babutha izigwaca; owabutha okuncane wabutha amahomere* ayishumi; bazenekela ngasekamu* nxazonke. (Numeri 11:4, 10, 31–32)

Kulesi sigameko sithola kukhulunywa ngolaka lukaNkulunkulu futhi. Ingabe wenzeni na? Uvele wanikeza abantu ababekufuna vele.

> Kwathi uSamuweli esemdala, wabeka amadodana akhe abe ngabahluleli phezu kuka-Israyeli. Igama lendodana yakhe eyizibulo lalinguJoweli; igama leyesibili lalingu-Abiya; babe ngabahluleli eBeri Sheba. Amadodana akhe ayengahambi ngezindlela zakhe, kepha aphambukela inzuzo embi, athengwa ngemivuzo, aphendukezela izahlulelo. Kwabuthana onke amalunga akwa-Israyeli, aya kuSamuweli eRama; athi kuye: “Bheka, usumdala, amadodana akho awahambi ngezindlela zakho; sibekele inkosi ukuba isahlulele njengezizwe zonke.” Kepha leyo nto yaba mbi emehlweni kaSamuweli, lapho bethi: “Siphe inkosi ukuba isahlulele.” USamuweli wayesekhuleka kuJehova. UJehova wathi kuSamuweli: “Lalela izwi labantu kukho

> konke abakushoyo kuwe, ngokuba akusuwe abakulahlileyo, kepha balahle mina, ukuze ngingabi yinkosi phezu kwabo. (1 Samuweli 8:1–7)

UNkulunkulu wathumela umyalezo ebantwini ngomprofethi wakhe uSamuweli, wabanika izizathu zokuthi kungani kungekuhle ukuthi ebanikeze inkosi ababeyicela. Ingabe bayebamlalela yini uSamuweli?

> Kepha abantu bala ukulalela izwi likaSamuweli, bathi: "Hhayi, sifuna ukuba kube khona inkosi phezu kwethu, ukuze nathi sibe njengezizwe zonke, inkosi yethu isahlulele, iphume phambi kwethu, ilwe izimpi zethu." (1 Samuweli 8:19–20)

Ingabe uNkulunkulu wathini ngesigcizelelo sabantu? "UJehova wathi kuSamuweli: "Lalela izwi labo, ubanike inkosi."(v. 22). Sazi kanjani ukuthi uNkulunkulu wabanika inkosi olakeni lwakhe? Umprofethi uHosea, ebuka emuva kulesisigameko, usinikeza umbono kaNkulunkulu ngendima ayidlala mhla ebanikeza isicelo sabo:

> "Ngukuchithwa kwakho, Israyeli, ngokuba uphambene nami, usizo lwakho. Iphi inkosi yakho manje ukuba ikusindise emizini yakho yonke; nabahluleli bakho, wena owathi: 'Ngiphe inkosi nezikhulu'? *Ngikunike inkosi ngentukuthelo yami*, ngayisusa ngolaka lwami. (Hoseya 13:9–11, kugcizelelwe yimi)

Lamavesi amathathu asivezela kahle ukuthi intukuthelo kaNkulunkulu ichaza into eyodwa nokuthi uNkulunkulu wanikeza abantwana bakwa-Israyeli ababekufuna nanoba kwakungekuhle ukwenza njalo. Lokhu kwanele, okungenani, ukuveza ukuthi intukuthelo nolaka lukaNkulunkulu eBhayibhelini luchazwa ngendlela ehluke kakhulu kunencazelo yesichaza-mazwi. Nokho, kunokunye futhi okungaphezu kwalokhu. Ingabe kwenzekalani ngesikhathi uJesu ethukuthele?

Khona wabuye wangena esinagogeni.* Kwakukhona lapho umuntu onesandla esishwabeneyo. Bamqaphela ukuba uzakumphilisa yini ngesabatha, ukuze bambeke icala. Wathi kumuntu onesandla esishwabeneyo: “Sukuma, ume phakathi.” Wayesethi kubo: “Kuvunyelwe ngesabatha ukwenza okuhle noma okubi yini, ukusindisa umuntu noma ukumbulala na?” Kepha bathula. Waqalaza ebabuka ngokuthukuthela, edabukile ngobulukhuni benhliziyo yabo; wayesethi kulowo muntu: “Yelula isandla.” Waselula, saphiliswa isandla sakhe. AbaFarisi base bephuma masinyane bacebisana ngaye nabakaHerode ukuthi bangambhubhisa kanjani. (Marku 3:1–6)

Lapha sithola ukuhlangana kukaJesu nabaFarisi. Imithetho yabo eqinile yayenqabela ukwelapha nokuphilisa ngosuku lweSabatha. UJesu ngokufunda izinhliziyo zabo, “Waqalaza ebabuka ngokuthukuthela.” Ingabe uJesu ubenaluphi uhlobo lwentukuthelo? Uhlobo oluchazwa ngokuthi “edabukile ngobulukhuni benhliziyo yabo.”

UJesu wayenosizi edangele kakhulu ebona ukuswela kwesihawu kwalaba baphathi ababengena zwelo ngalendoda eyayinesandla esishwabene. Yini okunye esingakufunda eBhayibhelini ngolaka nentukuthelo kaNkulunkulu?

Ngokuba intukuthelo kaNkulunkulu yambulwa ivela ezulwini phezu kwakho konke ukungamesabi uNkulunkulu nokungalungi kwabantu abathiya iqiniso ngokungalungi, (Roma 1:18, kugcizelelwe yimi)

Ulaka lukaNkulunkulu lwambulwe *njani*?

Ngalokho *uNkulunkulu wabanikela* ezinkanukweni zezinhliziyo zabo kukho ukungcola, bahlazisane imizimba yabo, (Roma 1:24, kugcizelelwe yimi)

> Ngenxa yalokho *uNkulunkulu wabanikela* ekuhuhekeni okuyihlazo; ngokuba abesifazane babo baguqula ukwenza okwemvelo kwaba ngokuphambene nemvelo; (Roma 1:26, kugcizelelwe yimi)
>
> Nanjengalokho bengakunakanga ukumazi uNkulunkulu, *uNkulunkulu wabanikela* engqondweni yokunganaki ukwenza okungafanele, (Roma 1:28, kugcizelelwe yimi)

Lana ulaka lukaNkulunkulu luchazwa ngokuthi uNkulunkulu *wabanikela*—ngamanye amazwi, uNkulunkulu unikeza abantu inkululeko yokuba bezihlukanise naye. Ayikhulumi ngokubhubhisa ngodlame kokuziphindisela esicabanga ukuthi kwenziwa nguNkulunkulu emavesini amaningi. Asibhekeni amanye amavesi eTestamendeni elidala.

> Abantu bavuka lonke lolo suku, nobusuku bonke, nalo lonke usuku olulandelayo, babutha izigwaca; owabutha okuncane wabutha amahomere* ayishumi; bazenekela ngasekamu* nxazonke. Inyama isekhona phakathi kwamazinyo abo, ingakahlafunwa, ulaka lukaJehova lwavuthela abantu, uJehova wabashaya abantu ngokufa okukhulu kakhulu. (Numeri 11:32–33)

Lana sibheka indatshana lapho uNkulunkulu anikeza abantu inyama olakeni lwakhe. Kwaba nomphumela wemvelo owalandela ukuminza nobugovu: “uJehova wabashaya abantu ngokufa okukhulu kakhulu.”

Kuyathathekisa ukunaka ukuthi inyama eningi ayizukuhlala isikhathi esiningi ehlane (okulapho u-Israyeli wayehlezi khona) ngaphandle kokonakala. Ibizonakala vele okwakuzokwenza ukuthi ingalungeli ukudliwa ngabantu. Uma sicabanga ngaleli phuzu, yisiphi isifo okungenzeka sabavela? Uma kukhona amagciwane afanele nezimo ezifanele, ukudla okonakele kuyisifo esibulalayo: “Igama laleyo ndawo laqanjwa ngokuthi iKibiroti Hathawa,* ngokuba

bambela abantu abafisayo.” (v. 34). Ulaka lukaNkulunkulu lwaluyini na? Akwenzi mqondo yini ukuthi ulaka lukaNkulunkulu *kungukuvumela noma ukunganqabeli* umphumela wehlele ukukhetha okuthile?

> Intukuthelo yami iyakubavuthela ngalolo suku, ngibashiye, ngifihle ubuso bami kubo; bayakudliwa, behlelwe ngokubi nezinhlupheko eziningi, baze bathi ngalolo suku: ‘Lokhu okubi akusehlelanga yini ngokuba uNkulunkulu wethu engekho phakathi kwethu na?’ Mina ngiyakufihla nokufihla ubuso bami ngalolo suku ngenxa yakho konke okubi abayakube bekwenzile, lokhu bephendukele kwabanye onkulunkulu. (Duteronomi 31:17–18)

Kuchaza ukuthini ukuthi uNkulunkulu *ufihla ubuso bakhe*? ‘Lokhu okubi akusehlelanga yini ngokuba uNkulunkulu wethu engekho phakathi kwethu na?” Lenkulumo ichaza ukuthi uNkulunkulu akazibandakanyi. Kungani uNkulunkulu ethe uzofihla ubuso bakhe? “Ngenxa yakho konke okubi abayakube bekwenzile, lokhu bephendukele kwabanye onkulunkulu.” Khona umphumela ubuzoba yini? “Intukuthelo yami iyakubavuthela ngalolo suku, ngibashiye, ngifihle ubuso bami kubo; bayakudliwa, behlelwe ngokubi nezinhlupheko eziningi.’ Ngesikhathi abantu bephendukele uNkulunkulu weqiniso beya kwabanye onkulunkulu, akasabanga ekwazi ukubavikela kumphumela owawuzokwehlela phezu kwabo ngenxa yokukhetha kwabo.

> Abantwana bakwa-Israyeli benza okubi emehlweni kaJehova, bakhonza oBali; bamshiya uJehova uNkulunkulu wawoyise owabakhipha ezweni laseGibithe, balandela abanye onkulunkulu, onkulunkulu babantu ababebazungeza, babakhothamela, bamcunula uJehova. Bamshiya-ke uJehova, bakhonza oBali no-Ashitaroti. Intukuthelo kaJehova yavuthela abakwa-Israyeli, wabanikela esandleni sabaphangi ababaphanga, wathengisa ngabo esandleni

sezitha zabo nxazonke. Ababe besaba nakuma phambi kwezitha zabo. (AbAhluleli 2:11–14)

Lendatshana ichaza ukuphambuka kwabantu nokuhlanukela njalo uJehova. Lana uNkulunkulu “wabanikela esandleni sabaphangi” “wathengisa ngabo esandleni sezitha zabo”. Futhi lena yindlela yokuphendula etshengisa ukuba akenzi lutho. Ngenxa yokuphambuka nokuhlubuka kwabo, uNkulunkulu akasakwazanga ukuvimbela ukuba izitha zika-Israyeli zingene ezweni labo.

Ngokuba uJehova uyakushaya u-Israyeli njengohlanga oluzanyazanyiswa emanzini, asiphule u-Israyeli kuleli zwe elihle alinika oyise, abahlakazele ngaphesheya koMfula,* lokhu benzile o-Ashera* babo, bathukuthelisa uJehova. Uyakulahla u-Israyeli ngenxa yezono zikaJerobowamu one ngazo, futhi onisa ngazo u-Israyeli.” (1 AmaKhosi 14:15–16)

Lana ukuthukuthela kukaNkulunkulu (nokubashaya) *kungukumlahla* u-Israyeli ophambukayo.

Bamthukuthelisa ngezindawo zabo eziphakemeyo, bamcunula ngezithombe zabo. UNkulunkulu ekuzwa lokho wathukuthela, wamlahla impela u-Israyeli. Walishiya itabernakele* laseShilo, itende abelimisile phakathi kwabantu. Wanikela amandla akhe ekuthunjweni, nenkazimulo yakhe esandleni sesitha. Wanikela abantu bakhe enkembeni, wathukuthelela ifa lakhe. (AmaHubo 78:58–62)

Lana incazelo yentukuthelo kaNkulunkulu igoqela ndawonye: *ukulahla, ukunikela ekuthunjweni, nokunikela ngabantu bakhe enkembeni.*

> Intukuthelo kaJehova yokheleka ngakubantu bakhe; ifa lakhe laba yisinengiso kuye. Wabanikela esandleni sabezizwe; ababazondayo bababusa. (AmaHubo 106:40–41)

Intukuthelo kaJehova lana ichazwa njengokubanikela esandleni sabezizwe.

> Ngentukuthelo echichimayo ngabusitheza ubuso bami kuwe isikhashana, kepha ngomusa ongapheliyo ngiyakukuhawukela," usho uJehova uMhlengi wakho. (Isaya 54:8)

Kulendatshana "intukuthelo echichimayo" ichazwa njengokusitheza "ubuso bukaNkulunkulu okwesikhashana," kepha umusa wakhe nokulunga kwakhe kithina ungunaphakade.

> Ngiyakunilahla ebusweni bami, njengalokho ngabalahla bonke abafowenu, yonke inzalo yakwa-Efrayimi.' Kepha yimi abangicunulayo yini, usho uJehova: akusibo, buze bujabhe ubuso babo, na? "'Ngalokho isho njalo iNkosi uNkulunkulu, ithi: Bheka, intukuthelo yami nokufutheka kwami kuyakuthululwa kule ndawo phezu kwabantu, naphezu kwezinkomo, naphezu kwemithi yasendle, naphezu kwezithelo zomhlaba, kuvuthe kungacimi. (Jeremiya 7:15, 19–20)

UNkulunkulu uyabuza, "yimi abangicunulayo yini?... Akusibo (yini), buze bujabhe ubuso babo?" Lezinhlekelele zalethwa *njengomphumela* wokukhonza izithombe, azivelanga njengokujeziswa okuvela kuNkulunkulu.

> Gunda izinwele zakho, Jerusalema, uzilahle, wenze isililo emadulini angenalutho, ngokuba uJehova usalile, *wasilahla isizukulwane sentukuthelo yakhe.* (Jeremiya 7:29, kugcizelelwe yimi)

Kunamanye amavesi eBhayibhelini asebenzisa amazwi afanayo, kepha esesiwabheke manje anele ukuveza ukuthi intukuthelo kaNkulunkulu *akusikho ukujeziswa* nguye. UNkulunkulu usinikeza inkululeko yokumamukela noma ukumphika. Ulaka lukaJehova lungumphumela wemvelo wokukhetha kwethu okubi, lapho ephoxeka ukuba esikhulule ukuba sithole esizikhethela khona. Indima edlalwa nguNkulunkulu ngeyokuba *esikhulule, efihle ubuso bakhe, enikele ngathi,* namanye amazwi anjengalawo.

Ngesikhathi ezisho phambi kukaMose, akazange wasebenzisa amazwi athi ulaka nentukuthelo ukuchaza isimilo sakhe: "UJehova wadlula phambi kwakhe, wamemeza wathi: "NguJehova! NguJehova! NguNkulunkulu ogcwele isihe, onomusa, ophuza ukuthukuthela, novame ubumnene neqiniso, ogcinela abayizinkulungwane umusa, othethelela ububi neziphambeko nezono, ongayikuyekela onecala, ehambela ububi bawoyise kubantwana nakubantwana babantwana, kwabesizukulwane sesithathu nesesine." (Eksodusi 34:6–7).

> Abantu bakhuluma kabi ngoNkulunkulu nangoMose, bathi: "Nisikhuphuleleni eGibithe ukuba sifele ehlane na? Ngokuba akukho sinkwa, akukho manzi; umphefumulo wethu uyanengwa yilesi sinkwa esilulana." UJehova wathuma izinyoka ezinesihlungu phakathi kwabantu, zabaluma abantu; abantu abaningi bakwa-Israyeli bafa. (Numeri 21:5–6)

Lendatshana isitshela ukuthi "uJehova wathuma izinyoka ezinesihlungu phakathi kwabantu" ngenxa yokukhonona kwabo. Kubufakazi esesibubhekile eBhayibhelini, uNkulunkulu angabe akwenze njani ukuba ethume izinyoka? Ngokuvumelana namanye amavesi esesiwabukile, uNkulunkulu waphoqeka, ngenxa yokuhlubuka nokungabongi kwabantu, ukuba abakhulule ekuvikelweni kwakhe.

Kanti izinyoka ezinobuhlungu zifike njani lapho vele? [uJehova uNkulunkulu wakho] wakuhola ehlane elikhulu nelesabekayo

elinezinyoka ezinesihlungu nawofezela nomhlabathi owomileyo, lapho kwakungekho manzi khona; wakuvezela amanzi edwaleni lensengetsha. (Duteronomi 8:15, kugcizelelwe yimi).

Izinyoka ezinesihlungu zazivele zikhona vele, zingokunye kwezingozi uNkulunkulu ayebavikela kuzo ehlane. Lesigameko sikaNkulunkulu ethumela izinyoka besizoba yinkinga uma uNkulunkulu wayethumele amabhere alambileyo asemaqhweni.

Kunezindatshana eziningi eBhayibhelini lapho uNkulunkulu athuma amabutho ahlaselayo noma inhlekelele ethile ebantwini. Ngalokuqonda, singaphetha ngokuthi ngaso sonke isikhathi lapho iBhayibheli lithi uNkulunkulu *wathuma* nanoma yini ezwisa ubuhlungu, kusho ukuthi uNkulunkulu wayengeke akwazi ukukuvimbela ngaphandle kokuba ngumlawuli ophoqa izehlakalo. Akusiyo inhloso kaNkulunkulu ukulawula izindaba zabantu futhi akuyona indlela asebenza ngayo.

> UJehova wayesehawukela izwe lakhe, wabahawukela abantu bakhe. UJehova waphendula, wathi kubantu bakhe: “Bhekani, ngiyakunithumela amabele, newayini, namafutha, nisuthe ngakho, ngingabe ngisanenza inhlamba phakathi kwabezizwe. (Joweli 2:18–19)

> Yayisithi kimi ingelosi eyayikhuluma nami: “Memeza uthi: Usho kanje uJehova Sebawoti, uthi: ‘Ngihawukela iJerusalema neSiyoni ngokuhawukela okukhulu. (Zakariya 1:14)

> Ngokuba ngiyanishisekela ngokushisekela kukaNkulunkulu, ngokuba nganendisela endodeni eyodwa ukuba nginiyise kuKristu niyintombi emhlophe. Kepha nginovalo lokuthi njengalokho inyoka yamkhohlisa u-Eva ngobuqili bayo, kanjalo izingqondo zenu mhlawumbe zingadukiswa, ziyeke ubuqotho nobumhlophe ngakuKristu. (2 Korinte 11:2–3)

Isikhwele sikaNkulunkulu asinabugovu. UNkulunkulu unesikhwele ngabanye abantu, indaba ayikho ngaye.

> Intukuthelo kaJehova yabuye yavuthela u-Israyeli, wamvusa uDavide ngabo ngokuthi: “Hamba ubale u-Israyeli noJuda.” Inkosi yathi kuJowabe induna yempi eyayinaye: “Hamba ezizweni zonke zakwa-Israyeli kusukela kwaDani kuze kube seBeri Sheba, nibale abantu ukuba ngiwazi umumo wabantu.” Wayesethi uJowabe enkosini: “UJehova uNkulunkulu wakho makenezele kubantu kuphindwe kayikhulu phezu kwalokhu abayikho, kubonwe ngamehlo enkosi yami, inkosi; kepha inkosi yami, inkosi, yenamelelani le nto na?” Nokho izwi lenkosi lamahlula uJowabe nezinduna zempi. UJowabe nezinduna zempi baphuma ebusweni benkosi ukuba babale abantu bakwa-Israyeli. (2 Samuweli 24:1–4)

Ngesikhathi uDavide ebala u-Israyeli wayebonakalisa ukuziqhenya nokungamthembi uNkulunkulu ngokuthemba inani labantu nobuningi babo ukuvikela u-Israyeli. Lokhu kwenza ukuthi uNkulunkulu angasabavikela, okwabashiya emuseni wezitha zabo nezinye nje izinsongo. Ngisho nenduna yamabutho uJowabe owayenenhliziyo eqiniswe yizimpi wabona inkinga ngesicelo senkosi sokubala u-Israyeli waze wambuza ngaso.

UNkulunkulu wamvusa (uDavide) ngabo. Kungenzeka yini kube nenkinga ekufundeni lomusho ngendlela obhalwe ngayo? Ingabe uNkulunkulu wayenyenyeza endlebeni kaDavide ukuba ebale u-Israyeli ukwenzela ukuthi ekwazi ukubajikela yini? Asithini ukubheka ekukhanyeni kwalokho esesikufundile ngezenzo zikaNkulunkulu.

UNkulunkulu akanasandla ekubhujisweni kwabantu, akavusi futhi akavusi okubi, kodwa ukhona okwenza lokho. Kungenzeka yini ukuthi ngalesigameko, uNkulunkulu “wamenza” uDavide ukuba ebale abantu ngokungamqabeli ekwenzeni njalo? Ingabe senza ihaba uma siphakamisa ukuthi kwakunguSathane owayenyenyeza endlebeni

kaDavide hhayi uNkulunkulu? Sizokwazi kanjani? Singafunda ngendaba efanayo encwadini yoku-1 IziKronike: “USathane wema ukulwa no-Israyeli, *wavusa* uDavide ukuba abale u-Israyeli.” (1 IziKronike 21:1, kugcizelelwe yimi).

Sesingazibuza ukuthi kungani iBhayibheli lingavele lisho sobala ukuthi kwenzekaleni kuso sonke isigameko; Kwakungazukuba lula yini ukufunda iBhayibheli? Yebo, kwakuzoba lula. Noma kusenjalo, inkinga yenkulumo phakathi kwabantu noNkulunkulu ayikaze ibe ngenxa yokuthi uNkulunkulu akaqondi, inkinga inathi. UNkulunkulu, ngokuhlakanipha kwakhe, usinikeza ithuba lokuthi samukele noma senqabe iqiniso ngaye. IBhayibheli labhalwa linaleso simiso nalomqondo obaluleke kangaka. Uma sinamathuba wokuqonda amaqiniso asindisayo ngoNkulunkulu, uma siwenqaba, ukukhanya okungaphezu kwalokhu kuzosiqhelanisa noNkulunkulu. Yingakho iBhayibheli libonakala lingacacile uma ulifunda ngaphezulu, ukuze livumele izincazelo eziphikisanayo. Akukho esimilweni sikaNkulunkulu ukusiphoqa, ngaphandle kwentando yethu, ukuba sikholwe kuye nasothandweni lwakhe olungaguquki. Ngesikhathi esifanayo, iBhayibheli lisinikeza ubufakazi obanele kulabo abafisa ukumfumana ukuba bemthole.

Niyakungifuna, ningifumane, lapho ningifunisisa ngenhliziyo yenu yonke.

—Jeremiya 29:13

14

UNkulunkulu Uyilwa Kanjani Impi?

UNkulunkulu ulwa impi nobubi esebenzisa iqiniso, uthando, umusa kanye nentethelelo.

> Owenza isono ungokaSathane, ngokuba uSathane uyona kwasekuqaleni. INdodana kaNkulunkulu yabonakaliswa ngalokhu, ukuze ichithe imisebenzi kaSathane. (1 Johane 3:8)

Umsebenzi kaSathane kwasekuqaleni kokuhlubuka kwakhe ubungukumangalela uNkulunkulu nokumbeka njengomuntu omubi. UJesu, iNdodana kaNkulunkulu wachitha umsebenzi wesitha ngokubonakalisa ukuthi amacala uNkulunkulu ayesolwa ngawo wayengamanga.

> Yini ukuba ningayizwisisi inkulumo yami na? Kungokuba aninakuzwa izwi lami. Nina ningabakayihlo uSathane, nithanda ukwenza izinkanuko zikayihlo. Yena wayengumbulali wabantu kwasekuqaleni, akemi eqinisweni, ngokuba iqiniso lingekho kuye. Nxa ekhuluma amanga, ukhuluma okungokwakhe, lokhu engumqambimanga noyise wawo. (Johane 8:43–44)

UJesu uyaqinisekisa ukuba isikhali esiyinhloko sesitha ngamanga. Kanti akunakwenzeka ukuba "uNkulunkulu eqambe amanga" (Heberu 6:18); unqoba amanga wesitha ngeqiniso.

> Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kaSathane; ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini. Ngakho hlomani izikhali zonke zikaNkulunkulu ukuba nibe namandla okuzabalaza

> ngosuku olubi, nalapho senifeze konke, nime. Ngakho yimani izinkalo zenu ziboshiwe ngeqiniso, nifakile isivikelo sesifuba sokulunga, izinyawo zigqokisiwe ukulungela kukho ukushumayela ivangeli lokuthula; kukho konke nithathe isihlangu sokukholwa eniyakuba namandla okucima ngaso yonke imicibisholo evuthayo yomubi, namukele futhi isigqoko sensindiso, nenkemba kaMoya eyizwi likaNkulunkulu, (Efesu 6:11–17)

UJesu usibonisile ukuba izikhali zonke zikaNkulunkulu zisetshenziswa kanjani: izindaba ezinhle zeqiniso ngoNkulunkulu (“izinkalo ziboshiwe ngeqiniso”), ukugcwaliseka kokuthembeka kwakhe kwesivumelwano (“isivikelo sesifuba sokulunga”), umyalezo wokubuyisana phakathi kwethu noBaba wethu osezulwini (“ivangeli lokuthula”), isiqinisekiso sokuthembeka kukaNkulunkulu (“isihlangu sokukholwa”), kanye nesithembiso sempilo engapheliyo kulabo abakhululwe ebugqileni bukaSathane kanye namanga akhe (“isigqoko sensindiso”). Nathi siyakhuthazwa ukuba sithathe isikhali esifana naleso esasisetshenziswa nguJesu—izwi likaNkulunkulu (“inkemba kaMoya”).

> Ningaziphindiseli nina bathandwa, kodwa dedelani ulaka, ngokuba kulotshiwe ukuthi: “Ngokwami ukuphindisela, ngiyakubuyisela mina,” isho iNkosi. Kepha: “Uma isitha sakho silambile, siphe sidle; uma somile, siphuzise, ngokuba ngokwenza lokho uyakube ufumbela amalahle avuthayo ekhanda laso.” Unganqotshwa ngokubi, kodwa nqoba okubi ngokuhle. (Roma 12:19–21)

Ingabe ukuphindisela kukaNkulunkulu kuyini na? Unqoba okubi ngokuhle, ngakho unxusa abantwana bakhe ukuba benze njengaye. Ukuphatha izitha zethu ngesihle kunokuthi siziphindisele ngobubi kufaniswa nokufumbela “amalahle avuthayo” ekhanda lazo. Ukuziphindisela esitheni kungukunqotshwa bububi. Noma kunjalo, ikhona indlela yokunqoba okubi —“ngokuhle.” Lena yiyo indlela uNkulunkulu alwa ngayo.

> Kepha uJesu wathi: “Baba, bathethelele, ngokuba abakwazi abakwenzayo.” Babelana izingubo zakhe, benzelana inkatho. (Luka 23:34)

Lamazwi kaJesu ayinzuzo kithi. UBaba akadingi ukunxenxwa ukuze athethelele. Inkinga ibivele ingekho ngakuye uNkulunkulu, inathi. Sicabanga ukuthi uNkulunkulu ufana nathi. Ngesikhathi uJesu ekhuluma lamazwi athi, “Baba, bathethelele, ngokuba abakwazi abakwenzayo,” wayengakhulumeli ababembethela esiphambanweni kuphela; wayekhulumela nathi uqobo. UNkulunkulu ufuna sazi ukuthi uyazwisisa isimo sethu (asikwazi esikwenzayo); nanoma kunjalo usithanda ngothando olunganqamuki futhi uzimisele ukusebenzela usindiso lwethu engakhathali.

> *Kepha izithelo zikaMoya ziluthando, nokujabula, nokuthula, nokubekezela, nobubele, nobuvi, nokukholeka, nobumnene, nokuzithiba. Akukho mthetho omelana nokunjalo.*
>
> —Galathiya 5:22–23

15

ISodoma neGomora

Ukubhujiswa kweSodoma neGomora kwaziwa njengesibonelo esidume kakhulu sikaNkulunkulu onolaka owela phezu kwabantu abakhohlakele ngokufa nokubhubhisa. Uma sithatha indaba njengalokhu ilotshiwe eBhayibhelini, nakhu okubonakala kusenzeka: lamadolobha amabili akhelwe esiqingithini esihle sokulima, nesomnotho, lapho impilo yayilula kubahlali balesosigaba. Abantu bakhona babesiba nesikhathi esiningi sokuzijabulisa, kanti nezindlela zokuchitha isikhathi ezingenani nokwenza noNkulunkulu ziziningi. UNkulunkulu ubheka phansi esezulwini, wathukuthela ngenxa yobubi babantu. Akenzi lutho okwesikhashana, kodwa ngenxa yobubi obungena mkhawulo ukubekezela kukaNkulunkulu kwaphela. Uthumela izwi lesixwayiso kuLoti nendlu yakhe ukuba bephume eSodoma. Bese ngesibonakaliso esimangalisayo solaka nokufutheka uNkulunkulu wanisa umlilo nesibabule sivela ezulwini. Amadoda, abafazi nezingane bahlangabezana nokufa okwesabekayo. ISodoma neGomora labhujiswa, ukuphindisela nolaka lukaNkulunkulu lwaneliseka.

Manje-ke, asithini ukubheka indaba efanayo sinokuqonda ukuthi uNkulunkulu akanasandla ekubhujisweni kwabantu. Cabanga ngalamadolobha amabili nabakhileyo kuwo beziphilela bezithokozisa ngenotho nempumelelo yabo: “ ‘Bheka, nakhu ukona kukadadewenu iSodoma; ukuzidla, nokusutha ukudla, nokuzinza okuthuleyo kwakukhona kulo nakuwo amadodakazi alo, kepha aliqinisanga isandla sabampofu nabaswelayo.” (Hezekeli 16:49). Abantu abanakile ukuthi ngaphansi kwamadolobha abo (akhiwe endaweni enomhlaba ongazinzile), kunengozi ezovela kungekudala, ivolikano izodubuka. Abanakile futhi ukuthi uNkulunkulu ongabonwa, abamphikayo nguyena obavikelayo kuze kube manje ezingozini. Usuku lwase lufika lapho uNkulunkulu sekumele evumele abantu ukuba bethole

inkululeko abayifunayo, ekhweshele kude nabo. Ukuze bebenalenkululeko, sekumele *ebakhulule* nanoma engafisi ukwenza njalo, wabashiya bengena sivikelo emandleni emvelo engekho phansi kwesandla sakhe. Amatshe ayengaphansi komhlaba adabuka, adubula, ekhafula amatshe ancibilikile amamitha ayizinkulungwane esibhakabhakeni, lawo matshe selubuya phansi “Khona… wanisa isibabule nomlilo, kuvela kuJehova ezulwini.”(Genesise 19:24), walibhubhisa iSodoma neGomora kungekapheli imizuzu engakanani.

Isenzo sikaNkulunkulu ekubhujisweni kwalamadolobha sasingesokunikeza abantu inkululeko ephelele—kugoqelwa nenkululeko yokukhetha nanoba ukhetho luzoletha imiphumela engemihle neze: “Ngifakazisa namuhla izulu nomhlaba ngani ukuthi ngibeke phambi kwenu ukuphila nokufa, isibusiso nesiqalekiso; ngalokho khethani ukuphila ukuba niphile, wena nenzalo yakho, ukuba umthande uJehova uNkulunkulu wakho, ulilalele izwi lakhe, unamathele kuye, ngokuba lokho kungukuphila kwakho nobude bezinsuku zakho, ukuze uhlale ezweni uJehova alifungela oyihlo, o-Abrahama, no-Isaka, noJakobe, ukubanika lona.” (Duteronomi 30:19–20).

Izifo, izingozi zomgwaqo, ukufa, izimpi, nezingozi zemvelo, nokunye okunjengalokho kuvela ngenxa yezizathu eziningi. Esikhathini esiningi sisuka sinesandla, ngesinye isikhathi uSathane, kanti ngesinye isikhathi kusuka kungamandla emvelo kakhulukazi emva kukazamcolo (owashintsha okuningi). Kaningi kusuka kuyinhlanganisela yezizathu eziningana. Ngenxa yokuthi asibonisisi ukuthi *kungani* into embi yenzeka, kuyimvelo ukuthi sithwese uNkulunkulu icala. Ingabe lokho kulungile yini? Ingabe kwenza umqondo? Imvelo yethu yokusunduza icala komunye umuntu seyaba nathi isikhathi eside kakhulu. Ingabe ivele kuphi futhi nini lemvelo yokukhweshisa isibopho na? U-Adamu wathi: “*Owesifazane*, *owangipha* yena ukuba abe nami, *unginikile* kuwo umuthi, ngadla.” UJehova uNkulunkulu wathi kowesifazane: “Yini lokhu okwenzileyo na?” Owesifazane wathi: “*Inyoka* ingikhohlisile, ngadla.”(Genesise 3:12–13, kugcizelelwe yimi).

Jehova, ububele bakho bufinyelela ezulwini, nokuthembeka kwakho kuze kube semafwini. Ukulunga kwakho kunjengezintaba ezinkulukazi, ukwahlulela kwakho kulutwa olukhulu; usindisa abantu nezilwane, Jehova. Ububele bakho, Nkulunkulu, buyigugu elingaka; abantwana babantu bakhosela ethunzini lamaphiko akho.

—AmaHubo 36:5–7

16

Sithini Ngozamcolo?

Sithini ngozamcolo ngezinsuku zikaNowa? Uma uNkulunkulu engasuye umbhubhisi, ingabe kwenzekani kuze kube nalenhlekele enkulu kunazo zonke ezaba khona emhlabeni? Ubufakazi buphi esingabuthola eBhayibhelini nakwezinye izindawo obungasichazela ukuthi wabangelwa yini uzamcolo?

> Wayesethi uJehova: "UMoya wami awuyikubusa njalo kumuntu, njengokuba eyinyama nje; izinsuku zakhe ziyakuba yiminyaka eyikhulu namashumi amabili." (Genesise 6:3)

Kubonakala sengathi uNkulunkulu wayebheke esikhathini esiphambili lapho abantu bezehlukanisa naye ngangokuthi wayezophoxeleka ukuba ebakhulule, esuse isandla sakhe esibamba imimoya yemvelo. Singazibuza ukuthi kaze yini okwabangela ukuthi uNkulunkulu egcine ebayeka. Ingabe uNkulunkulu uqale wacabangisisa ngaphambi kokuba enze njalo, noma kukhona okunye okwenzeka?

Ake ucabange kuthwa unomakhelwane onezinkinga ezimbalwa ekuphileni kwakhe. Ezezimali azimhambeli kahle, unezinkinga eziningana zempilo, futhi akakwazi ukuhamba ibanga elide ukusuka ekhaya. Ngaphezu kwalokhu akanayo imoto engeyakhe okwenza ukuthi kube nzima ukuphuma ayothenga nokufeza izidingo zakhe.

Ngolunye usuku usakhuluma naye, uzwa ngenkinga anayo ngokuthi udinga imoto engamhambisa ezindaweni ezithile. Ngesihle uzinikele ukuba umsize umlekelele ushayele naye niye esitolo nezinye nje izindawo. Ezinyangeni ezimbalwa ezilandelayo, uyamlayisha eyakwadokotela, ezitolo nasekhemisi. Konke kuhambe kahle, nawe ujabulele ukuthi usumsizile.

Bese kuthi ngolunye nje usuku lwasehlobo, umakhelwane ofanayo eze emnyango wakho ebonakala ekhathazekile engazinzile, akucele ukuba umhambise ebhange ngaphesheya kwedolobha. Unake ukuthi uphethe isikhwama sephepha, imaski yokumboza ubuso nento efana nesibhamu esigoxelwe ngesokisi. Ubuzokwenzani? Ungabathatha yini okhiye bemoto uphume ngomnyango ugijima ukuba umhambise lapho efisa ukuya khona yini?

Sonke nje sinemikhawulo esingafisi ukuyidlula. Lemikhawulo igoxela imikhawulo yokuziphatha, yezimiso zobulungisa neyomuntu siqu. Akwenzi mqondo yini ukukholwa ukuthi noNkulunkulu unemikhawulo angazukuyeqa masefika kuwo—noma *angakwazi ukuthi eweqe*?

> Kepha uJehova wabona ukuthi ububi bomuntu bukhulu emhlabeni nokuthi zonke izizindlo zemicabango yenhliziyo yakhe zimbi njalo. Umhlaba wawonakele ebusweni bukaJehova; umhlaba wagcwala ubudlwangudlwangu. UNkulunkulu wabona ukuthi umhlaba wonakele, ngokuba inyama yonke yayonakalisile indlela yayo emhlabeni. UNkulunkulu wathi kuNowa: "Ukuphela kwenyama yonke kufikile phambi kwami, ngokuba umhlaba ugcwele ubudlwangudlwangu ngenxa yabantu; bheka, ngiyakubachitha kanye nomhlaba. (Genesise 6:5, 11–13)

Ingabe umhlaba wawunjani ngaphambi kokuba uzamcolo efike? UNkulunkulu wamvezela uNowa ukuba "umhlaba wagcwala ubudlwangudlwangu *ngenxa yabantu*"(v. 13, kugcizelelwe yimi). Ngenxa yobudlwangudlwangu babantu, umhlaba ngokwawo *watshalwa* ubudlwangudlwangu. Imimoya enamandla amangalisayo ibizokhululwa ngesigameko esasizobakhona. Umphakathi wabantu wawuwohloke ngokuziphatha: "UNkulunkulu wabona ukuthi umhlaba wonakele, ngokuba inyama yonke yayonakalisile indlela yayo emhlabeni."

Ingabe bangaki abalandeli bakaNkulunkulu ababethembekile ngalesi sikhathi sobumnyama emhlabeni? UNowa yedwa uqanjwa yiBhayibheli. Kanti yini okwaletha isimo esibi kangaka? Imicabango yabantu “yayimibi njalo.” IBhayibheli lichaza ububi njengani? Ngesikhathi u-Adamu no-Eva besidla isithelo “somuthi wokwazi okubi nokuhle” (Genesise 2:17), inguquko yezingqondo zabo ngokulunga kukaNkulunkulu isichazela kahlekahle ukuthi ububi yinto enjani. Umhlaba wathola isithombe esitshekile ngoNkulunkulu njengelifa elavela ebazalini bethu bokuqala. Abahlali besikhathi sikaNowa babegcwele ubudlwangudlwangu babecabanga ukuthi uNkulunkulu uvumelana nobudlwangudlwangu babo. UNkulunkulu waphendula kanjani? “Wadabuka enhliziyweni yakhe.” (Genesise 6:6).

Uluntu lwalumsunduzile uNkulunkulu kwaze kwafika lapho angazukweqa khona, ngaphandle kokuthi naye abe ngumhlanganyeli ongathandi ebudlwangudlwangwini babantu. UNkulunkulu waphoxeleka ukuba ekhulule imimoya yemvelo. Ngesikhathi iminyaka engu-120 iphelile, abanye sebengenile emkhunjini, imvula yaqala ukuna, yana ngamandla okwezinsuku ezingamashumi amane nobusuku bazo. Ingabe yini okwadala lesigameko esawela izwe lonke? Sithola izinkomba ezibalulekile esahlukweni sokuqala sikaGenesi:

> UNkulunkulu wathi: “Makube khona umkhathi phakathi kwamanzi, kwahlukaniswe amanzi namanzi.” UNkulunkulu wenza umkhathi, wahlukanisa amanzi aphansi komkhathi namanzi aphezu komkhathi; kwaba njalo. UNkulunkulu wabiza umkhathi ngokuthi izulu. Kwaba ngukuhlwa, kwaba ngukusa, usuku lwesibili. (Genesise 1:6–8)

Uyini umkhathi na? Umkhathi uchaza isibhakabhaka, noma indawo yezulu. Ikhuluma ngento enje ngophahla lwerondo oluphezu komhlaba, oluphezulu esibhakabhakeni. Indatshana iqhubeka ngokuchaza lesibhakabhaka noma loluphahla ngokuhlukanisa amanzi

emanzini, ithi nanoba kunamanzi ngaphansi, wayekhona nangaphezulu.

Kwakukhona uphahla olukhulu lwamanzi olwaluzungeze izwe lonke, njengendlu enkulu yezitshalo (greenhouse), lunikeza umhlaba isimo sezulu esifudumele nesilinganayo kusukela eNyakatho kuze kube eNingizimu. Izinsalela zezitshalo nezilwane zasezindaweni ezifudumele eseziguquke zaba ngamatshe zitholakele ezindaweni ezibanda kakhulu zasezigxotsheni ingufakazi bokuthi isimo esinje sezulu sike sabakhona emhlabeni vele. IBhayibheli lisinikeza enye inkomba ebaluleke kakhulu ngesimo sezulu emhlabeni ngalezo zinsuku:

> Lokhu kungumlando wokudalwa kwezulu nomhlaba ekudalweni kwakho mhla uJehova uNkulunkulu ewenza umhlaba nezulu. Kwakungakabikho sihlahla endle, nemifino yayingakamili emhlabathini, ngokuba uJehova uNkulunkulu wayengakanisi imvula emhlabeni… Kepha kwenyuka inkungu ivela emhlabathini, yanisela ubuso bonke bomhlaba.(Genesise 2:4–6)

Lamavesi asikisela umhlaba ohluke kude kunalo esiwujwayele namhlanje. “Ngokuba uJehova uNkulunkulu wayengakanisi imvula emhlabeni… Kepha kwenyuka inkungu ivela emhlabathini, yanisela ubuso bonke bomhlaba.” Isimo sezulu besingashintshi masinya nje; besingabandi kakhulu, singashisi ngesikhathi esifanayo. Ngesimo esinje, bekungeke kube khona iziphepho zokuduma, izivunguvungu, izishingishane, isichotho noma iqhwa, futhi kubonakala sengathi nemvula ibingekho. Kungenzeka ukuthi nomhlaba ubulingana kunalokhu oyikho namhlanje, kungena zintaba namanxamo ajulileyo asolwandle. Ngaphezu kwalokhu, amanzi wayengazi kugcwala phezu komhlaba kunalokhu esikubonayo.

Ingabe yini okwagcina amanzi ngaphezu kwesibhakabhaka, khona yini okwabangela ukuba akhululwe, kuqale uzamcolo? Namhlanje ngoba sesifundile siyazi ukuthi ukushisa kubangela ukuba

amanzi enyuke. Amanzi aseketileni ayakhuphuka ngomhamuko. Imifula nemithombo yamanzi ilahlekelwa ngamanzi nsukuzonke. Uma izinga lokushisa likhuphuka nakanjalo izinga lokukhuphuka kwalamanzi. Ngokuqhathanisa amanzi akhuphuka lapho ilanga lishisa ngehlobo maningi kunalawo akhuphuka ngobusika lapho kubanda khona.

Manje kwakuzokwenzekani uma kwakushisa kakhulu ngezinsuku zaphambi kukazamcolo; Ingabe lokhu kwakungazudala ukuba amanzi abemaningi emkhathini? Umhlaba wethu uthola elangeni konke ukushisa okuwo. Ngaphandle kwelanga umhlaba wethu ubuzoqandeka ngokwedlulele, izinga lokushisa lisondele kweliphansi kunawo wonke (absolute zero).

Ngesikhathi uNkulunkulu edala umhlaba wethu, wafaka isimo esiphelele esasikwazi ukugcina izinga elifanele lamanzi esibhakabhakeni. Ilanga beliyinxenye ebaluleke kakhulu yalenkambiso.

Kanti kwenza umqondo ukucabanga ukuthi ilanga langaphambi kokufika kukazamcolo lalishisa *kakhulu* kunaleli lanamhlanje. Uma lokhu kuyiqiniso, khona kwenza umqondo ukucabanga ukuthi ngesikhathi uNkulunkulu ephoxeleka ukuba ekhulule imimoya yemvelo, izinga lokushisa kwelanga lathinteka laphazamiseka.

Ukulingana okubucayi emkhathini saphazamiseka, khona “ngomnyaka wamakhulu ayisithupha wokuphila kukaNowa ngenyanga yesibili ngosuku lweshumi nesikhombisa lwenyanga, ngalona lolo suku imithombo yonke yotwa yabhoboka, namafasitele asezulwini avuleka. Imvula yana emhlabeni izinsuku ezingamashumi amane nobusuku obungamashumi amane.” (Genesise 7:11–12). Izihlambi zemvula zakuqala zaqala ukuwa, ekugcineni izinkulungwana zamabanga zamanzi zagcwala emhlabeni.

Ukungalingalingani kwesimo somkhathi kuhlangene nokungalingani komhlaba kwabangela ukuthi ukucindezelela kwamanzi ngaphansi komhlaba: “ngalona lolo suku imithombo yonke

yotwa yabhoboka” (Genesise 7:11). “Lemithombo” yabanesandla ekutheni amanzi ancwilise abantu.

Abantu abashiyagalombili kuphela abasinda ekuncwilweni: UNowa nomndeni wakhe. Nezinhlobo ezihlukene zezilwane ezangena emkhunjini ngenhloso yokuba izwe liphinde ligcwaliswe ngalezi zilwane emva kukazamcolo.

Umkhumbi osewaguquka itshe ugciniwe nanamhlanje epaki kazwelonke empumalanga yeTurkey, eduze nedolobhana i-Doğubayazıt. Lokhu kutholakala kwemivubukulo okumangalisayo, ezintabeni zase-Ararati, ingufakazi bokuthi indatshana yeBhayibheli ekazamcolo *akusiyo* inganekwane kodwa ingumlando esingawuthemba yenhlekelele yemvelo eyawela umhlaba wonke:

> *Amanzi ayesemuka njalo emhlabeni; emva kwezinsuku eziyikhulu namashumi ayisihlanu amanzi ancipha. Ngenyanga yesikhombisa ngosuku lweshumi nesikhombisa enyangeni umkhumbi wema ezintabeni zase-Ararati.*
>
> —Genesise 8:3–4

17

Ubufakazi Besiphambano

Uma siqonda kahle izenzo zikaNkulunkulu eTestamendeni elidala, siyaqinisekiswa ukuba akabhubhisi—kungakhathazekile isimo. Nokho, ubufakazi obukhanya ukudlula bonke obunye bokuthi uNkulunkulu akasondeli isoni ukuze esibhubhise yilobu esibuthola eTestamendeni elisha.

Inkolo yokuthi uJesu wasifela esiphambanweni iyinkolo ekholelwa cishe yibo bonke abafundi beBhayibheli, nanoba izinkolo zokuthi ukufa kukaJesu kusisindisa kanjani zingafani. Nokho, iningi likholwa ukuthi ngesikhathi efa esiphambanweni, wanambitha okwakumele kuwele phezu kwesoni sonke.

Uma lokhu kuyiqiniso, kusho ukuthi sizothola uJesu esifa ngendlela nathi okwakuzomele sife ngayo maqondana nokuthi uNkulunkulu “wenzani” ukuletha ukufa kwakhe. Uma sicabanga ukuthi nguNkulunkulu obhubhisa isoni, khona kwamele sivume futhi ukuthi uNkulunkulu uBaba weza eduze noJesu ukuba ambulale. Ingabe lokhu yikho esikutholayo yini? UMathewu uchaza indaba yokubethelwa kukaJesu ngokugcwele. Ingabe uJesu wakhuluma amazwi athini ngaphambi nje kokufa kwakhe? “Nkulunkulu wami, Nkulunkulu wami, *ungishiyeleni* na?” (Mathewu 27:46, kugcizelelwe yimi).

Leli vesi lisivezela indlela uJesu afa ngayo. UNkulunkulu uBaba wavumela ukuba iNdodana yakhe inambithe lokho wonke umuntu onqaba uthando lwakhe azokunambitha ekugcineni—ukuhlukaniswa naye, uMniki-mpilo. UBaba akambulalanga uJesu, yizono zethu ezakwenzayo. “Ngokuba inkokhelo yesono ingukufa,” (Roma 6:23). Isono siyakwazi ukuletha ukufa sisodwa, asidingi ncedo lukaNkulunkulu. Konke ukuphila kuvela kuNkulunkulu, akukho okuhlukile. Konke ukufa kungumphumela wesono, akukho

okuhlukile. Ukucabanga ukuthi uNkulunkulu ungumsuka wokufa kuphambene nengqondo—akukho okuhlukile.

Akunakwenzeka ukuthi kulencwajana encane sibuka zonke izindatshana eziseBhayibhelini ezikhuluma ngokubhujiswa nokuhlukunyezwa okucatshangwa ukuthi kwenziwa nguNkulunkulu. Nokho, izindimana esesizibukile zingabokhiye bokuqonda indima edlalwa nguNkulunkulu ekufeni nasezinhlekeleleni ezithile eBhayibhelini. IBhayibheli lizichaza ngokwalo. Uma imibhalo ivula ikhetheni ngasekusithekeni endatsheni ethile ukubonakalisa ukuthi isenzo sikaNkulunkulu ngesiphi, kwamele sisebenzise leyondimana njengokhiye noma isixazululinkinga samanye amavesi angacaci kahlekahle. (njengalapho amavesi amabili eBhayibhelini azwakala sengathi ayaphikisana). Ngaphezu kwalokhu, amazwi akhulunywa nguNkulunkulu ezisho kufanele siwanake ngokukhethekile, isibonelo: "Ngokuba mina Jehova angiguquki" (Malaki 3:6). Ekugcineni, iqiniso ngoNkulunkulu, elalethwa lafundiswa labonakaliswa nguJesu, liyinkomba-ndlela ephelele neqondileyo yokufunda iBhayibheli lonkana kusukela kuGenesise kuze kufike encwadini yesAmbulo.

> *UKristu ahlale ezinhliziyweni zenu ngokukholwa, ukuze nigxile, nisekelwe othandweni, nibe namandla okuqonda kanye nabangcwele bonke okungububanzi, nobude, nokuphakama, nokujula, nokulwazi uthando lukaKristu oludlula ukwazi konke, ukuze nigcwaliswe kube ngukugcwala konke kukaNkulunkulu.*
>
> —Efesu 3:17–19

18

UNkulunkulu Akasuye Umashiqela

Kunezindaba ezimnandi kuwo wonke umuntu oke wafundiswa imfundiso yesihogo esisha ingunaphakade. Lemfundiso asiyitholi eBhayibhelini uma sifunda kahlekahle. Imibhalo ichaza ukufa njengokulala lapho umuntu engaboni nokwenzekayo. *Kungukulala kwesikhashana okuzophela ngovuko.* Emva kwalapho, bonke abanqabe ukubuyiswa noNkulunkulu bazovuna, njengomphumela wemvelo, ukungabikho kuze kube ephakadeni.

Ukuthola ubufakazi obukhuluma ngendawo yokuhlukumeza ehlezi ishisa njalo eBhayibhelini, lokho singakwenza ngokuthatha amazwi angumfanekiselo siwasebenzise kwangathi achaza into ebambekayo. Izwi elithi *umlilo* lisetshenziswa ngezindlela ezimbili eBhayibhelini: ngokomfanekiso nangomlilo owangempela. Encwadini kaDaniyeli, ngesikhathi inkosi uNebukhadnezari ephonsa oShaderaki, Meshaki no-Abedinego emlilweni, kusobala ukuthi kwakungumlilo owangempela abangena kuwo. Ngesikhathi uJohane umbhabhathizi ebhabhathiza abanye ngamanzi wathi uKristu ubezobhabhathiza ngoMoya oyingcwele nangomlilo, kuyakhanya futhi ukuthi *wayengakhulumi* ngomlilo ojwayelekileyo, wayesenza umfanekiselo ngomlilo.

“Ngokuba uNkulunkulu wethu ungumlilo oqothulayo,” futhi “UNkulunkulu uluthando,” (Heberu 12:29, 1 Johane 4:16). Ingabe lemisho embili iyaphikisana ngoNkulunkulu? Uma singathatha umlilo njengomlilo owangempela, umlilo ungukusabela kwamakhemikhali (chemical reaction). Ingabe lokho yikho uNkulunkulu ayikho? Lemisho embili iyavumelana futhi ikhuluma ngento eyodwa uma siqonda ukuthi uthando lukaNkulunkulu lwenzani emuntwini. Uthando lukaNkulunkulu luqeda ubugovu enhliziyweni. Ubugovu bungolunye uhlangothi lothando lwangempela. Uma siluvumela uthando lukaNkulunkulu, luyangena ezinhliziyweni lushise luqothule

ubugovu nobumina ezinhliziyweni zethu. Ngalendlela thina sithola ukuphila.

Uma simelana nothando lukaNkulunkulu, sibambelela ubugovu bethu, uthando olufanayo luzophenduka umsuka wokuhlupheka kwethu. Sizozama izindlela zokubaleka nokucashela uNkulunkulu. Lawa kwakungamava ka-Adamu no-Eva emva kokuthi bekholwe amanga wenyoka ngoNkulunkulu. Uma siluqonda ngalendlela, siyabona ukuthi uthando lukaNkulunkulu lungumlilo oqothulayo vele.

Indaba kaJesu yesicebi noLazaru ngesinye isikhathi isetshenziswa ukulekelela imfundiso yendawo ebambekayo yokuhlupheka:

> “Kwakukhona umuntu othile onothileyo, owayegqoka ezibubende nezelineni elihle, ezijabulisa imihla ngemihla etamasa. Kwakukhona futhi ompofu othile, nguLazaru igama lakhe, owayelahliwe ngasesangweni lakhe egcwele izilonda, enxanela ukusuthiswa ngemvuthuluka ewa etafuleni lesicebi; yebo, kweza nezinja, zamkhotha izilonda. “Kwase kuthi wafa ompofu, wathwalwa yizingelosi, wasiwa esifubeni sika-Abrahama; nesicebi safa, sembelwa. SesiseHayidese* saphakamisa amehlo aso, sisebuhlungwini, sambona u-Abrahama ekude, noLazaru esesifubeni sakhe. Samemeza sathi: ‘Baba Abrahama, ngihawukele, uthume uLazaru, agcobhoze isihloko somunwe wakhe emanzini, aphozise ulimi lwami, ngokuba ngiyahlushwa kuleli langabi.’ “Kepha u-Abrahama wathi: ‘Ndodana, khumbula ukuba wamukela okuhle kwakho usesekuphileni noLazaru kanjalo okubi; kodwa manje uyaduduzwa yena lapha, wena uyahlushwa. Nangaphezu kwakho konke lokho kubekiwe umhosha omkhulu phakathi kwethu nani ukuba abafuna ukusuka lapha baye kini bangekwenze, nabalapho bangaweleli kithi.’ “Sase sithi: ‘Njalo ngiyakucela, baba, ukuba umthumele endlini kababa, ngokuba nginabafowethu abayisihlanu, ukuze afakaze kubo, bangezi

> nabo kule ndawo yobuhlungu.’ “Kepha u-Abrahama wathi: ‘BanoMose nabaprofethi; mabezwe bona.’ “Sathi-ke: ‘Qha, baba Abrahama, kodwa uma kusuka umuntu kwabafileyo, aye kubo, bayakuphenduka.’ “Kepha wathi kuso: ‘Uma bengalaleli uMose nabaprofethi, kabayikuvunyiswa, noma kuvuka umuntu kwabafileyo.’” (Luka 16:19–31)

UJesu wayixoxa lendaba ukutshengisa umphumela wokuziphilela ngobugovu nokungabi nazwelo. UJesu wayeqonde abaFarisi abathemba ukulunga kwabo, umfanekiso wakhe wawugoqela ezinkolelweni eziphambene neqiniso ezazikhona vele ezingqondweni zabantu ngokwenzeka uma abantu beshiya lomhlaba.

AmaJuda wayehlanganisa inotho nokubusiswa nguNkulunkulu. Ezingqondweni zabo umuntu ompofu, kakhulukazi okhubazekileyo emzimbeni wayethukwe nguNkulunkulu; becabanga ukuthi umuntu usuka eyamukeliswa umvuzo wakhe ngenxa yempilo yesono. Umuntu oyisicebi ngakolunye uhlangothi wayeqinisekiswa ukuba wamukelekile futhi uNkulunkulu uthokozile ngaye. Ezingqondweni zabaFarisi, ingcebo nemfuyo yomuntu yaphenduka isilinganiso sokuthi umuntu ume njani noNkulunkulu. UJesu wabanika lomfanekiso ukuveza ukutsheka nokukhohlakala kwemicabango yabo.

Asiqaleni ngokubheka imininingwane ethile ngalendaba. Ngemva kokufa kwakhe, uLazaru, isingxibi, uzithola ehlezi enethezekile “ezifubeni zika-Abrahama.” Isicebi naso siyafa sizithole esihogweni sihlushwa; ebheka phezulu ubona u-Abrahama noLazaru. Kuba nengxoxo elandelayo phakathi kwesicebi “noBaba u-Abrahama.”

Manje asithini ukubhekisisa lendaba ngokubuza imibuzo embalwa ejulileyo:

- Ingabe u-Abrahama noLazaru bakuphi nendawo kulendaba?

- Uma ngabe u-Abrahama noLazaru besezulwini, kwenzeka kanjani ukuthi kube nengxoxo phakathi kuka-Abrahama nesicebi esisesihogweni, kanti futhi kwenzeka njani ukuthi isicebi sibabone futhi sikhulume nabo?
- Uma u-Abrahama noLazaru besesihogweni, benzani khona?
- Uma u-Abrahama noLazaru bengekho esihogweni, bengekho nasezulwini, bakuphi?
- Amanzi angangesihloko somunwe angaletha usizo luni kumuntu oshiswayo esihogweni?
- Ingabe uLazaru uyasizwa noma uyasibona yini isicebi ekuhluphekeni kwaso?
- Ududuzwa kanjani ezifubeni zika-Abrahama?
- Ingabe uLazaru uyaduduzeka nakuba azi ngokuhlupheka kwesicebi, noma ududuzeka ngenxa yakho?
- Ingabe uLazaru ukhuthazwa ukungakhathali ngalesisicebi manje njengoba izimo zabo seziguqukile?
- “Lomhosha” ubumkhulu kangakanani owenza ukuthi abangapha bangakwazi ukuwela?
- Kwakuzomele ubengakanani lomhosha ukuze uvimbele ukukhulumisana phakathi kwesihogo nendawo lapho u-Abrahama noLazaru bekhona?
- Lomhosha kwakumele ubengakanani ukwenzela ukuthi labo abasekunethezekeni bengaboni ukuhlupheka kwalabo abasesihogweni? Amamitha angama-300? Amakhilomitha angama-300? Ingabe nendawo yonke yendalo ingenele?
- Ingabe kwenza umqondo yini ukuphetha ngokuthi ngenxa yokuthi uJesu esebenzise igama elithi isihogo kulomfanekiso kusho khona ukuthi wayefundisa ukuthi ikhona vele indawo enjalo?

Akwenzi umqondo yini ukuthi uJesu waletha lombono wesihogo esihlezi sisha njalo ukuze ayikhiphe ezingqondweni lemfundiso esabekayo kunokuba ayisekele? Isifundo sikaJesu sasingesokuthi akunakwenzeka ukuthi labo ababezophila ingunaphakade babenokuthula okuphelele nentokozo yangempela uma kunesihogo sangempela noma kuphi endaweni yonke yendalo.

Imfundiso ethi kunendawo yokuhlushwa okungunaphakade ingamanga kaSathane aveza uNkulunkulu wethu omnene, onomusa nentethelelo nothando njengomashiqela ononya kunabo bonke ongabacabanga, kanti inhloso yayo ingeyokusiqhubela kude noBaba wethu osezulwini. Ayizukubakhona indawo yokuhlushwa nokuhlukunyezwa ingunaphakade. IBhayibheli liyalandisa kodwa ngosuku oluzayo lapho izinhlungu nokuhlupheka konke kuzopheliswa—unomphela:

> Ngase ngizwa izwi elikhulu livela esihlalweni sobukhosi, lithi: “Bheka, itabernakele* likaNkulunkulu likubantu; uyakuhlala nabo, babe ngabantu bakhe, yena uNkulunkulu abe nabo, azesule izinyembezi zonke emehlweni abo; ukufa akusayikuba khona; nokudabuka, nokukhala, nobuhlungu akusayikuba khona; ngokuba okokuqala kudlulile.” (IsAmbulo 21:3–4)

Abaningi bayazibuza ukuthi sizophila ingunaphakade sikwisiphi isimo. Sizakuba nemizimba yenyama enjengeyamanje, noma sizophila ngaphandle kwemizimba? Kanti vele uyini umphefumulo?

> UJehova uNkulunkulu wambumba umuntu ngomhlabathi, waphefumulela emakhaleni akhe umoya wokuphila; kanjalo umuntu waba umphefumulo ophilayo. (Genesise 2:7)

> Umphefumulo owonayo uyakufa. (Hezekeli 18:4)

Ukuphila kwethu kudingeka ukuthi kube "nomphefumulo wokuphila", noma ke umoya, ovela kuNkulunkulu. Asinayo imiphefumulo ephilayo ngaphakathi kwethu. Ngamunye wethu UNGUMPHEFUMULO ophilayo. Imfundiso ethi sinemiphefumulo engafi engahlukaniseka nomzimba ayisekelwa yiBhayibheli. Ekubuyeni kwesibili kukaKristu imizimba yethu engaphelele izoguqulwa "ngokuphazima kweso" (1 Korinte 15:52) ipheleliswe.

Ngokuba inkokhelo yesono ingukufa. (Roma 6:23)

Akukho futhi eBhayibhelini lapho sithola ukufa kuchazwa njengenye into ngaphandle kokufa. Imibhalo yonke, uma siyiqonda kahlekahle, iyafakaza ukuba, *isono siphetha ngokufa*. Lilodwa vo izwi eliphikisayo: *Inyoka yathi* kowesifazane: "*Aniyikufa nokufa" (Genesise 3:4, kugcizelelwe yimi)*.

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

Igama elithi *ukubhubha* lichaza ukungasabikho. Akusho ukuthi umuntu eyophila kwenye indawo ehlukunyezwa khona.

Wakhuluma lokho; emva kwalokho wathi kubo: "*ULazaru umhlobo wethu ulele,* kepha ngiyahamba ukuba ngimvuse ebuthongweni." Abafundi bakhe base bethi kuye: "Nkosi, uma elele, uyakusinda." Kepha uJesu wayekhuluma ngokufa kwakhe, kepha bona babethi ukhuluma ngokulala ubuthongo. Ngakho-ke uJesu wathi kubo ngokuchachileyo: "*ULazaru ufile.* (Johane 11:11–14, kugcizelelwe yimi)

UJesu ufanise ukufa ngokulala ngokuba uNkulunkulu uyakwazi ukuvusa abantu kwabafileyo. Emva kokuthi evuse uLazaru sekudlule izinsuku ezine esethuneni, uLazaru akabizwanga esezulwini. Wavuka lapho ayelele khona—ethuneni.

> Umoya wakhe uyaphuma, yena abuyele emhlabathini wakhe; ngalona lolo suku amacebo akhe ayaphela. (AmaHubo 146:4)

Ekufeni kwabantu amacebo abo awaqhubeki kwenye indawo ethile.

> Ngokuba akukho ukukhumbula wena ekufeni; ngubani oyakukubonga endaweni yabafileyo na? (AmaHubo 6:5)

> Ngokuba abaphilayo bayazi ukuthi bayakufa, kepha abafileyo abazi lutho, futhi abasenawo umvuzo, ngokuba ukukhunjulwa kwabo sekukhohlakele. (UmShumayeli 9:5)

Uma sifa yonke imicabango nakho konke okwenziwa yingqondo kuyama, sisho nokuqaphela kokudlula kwesikhathi. Umzuzu wovuko uzobonakala sengathi uvele walandela nxa sihogela umoya wethu wokugcina.

> Ngokuba iNkosi uqobo iyakwehla ezulwini ngezwi lenhlokomo, ngephimbo lengelosi enkulu nangecilongo likaNkulunkulu, nabafileyo kuKristu bayakuvuka kuqala. (1 Thesalonika 4:16)

Loluvuko luzokwenzeka *mhla* uKristu ebuya okwesibili.

> “Bheka, ngiyeza masinyane, nomvuzo wami unami…” (IsAmbulo 22:12)

Akekho ozokwamukeliswa umvuzo ongukuphila okunaphakade uJesu engekabuyi okwesibili.

> Ayakukubonakalisa ngezikhathi zakhe uSomandla obongekayo, oyedwa, iNkosi yamakhosi, uMbusi wababusi, yena yedwa onokungafi, ehlala ekukhanyeni okungenakusondelwa kukho, ongazange abonwe muntu,

nongebonwe; makube kuye udumo namandla aphakade. Amen. (1 Thimothewu 6:15–16)

NguNkulunkulu yedwa onokungafi, thina asinako.

Bhekani, ngiyanitshela imfihlakalo; asiyikulala sonke, kepha siyakuguqulwa sonke, ngesikhashanyana, ngokuphazima kweso, ngecilongo lokugcina; ngokuba icilongo liyakukhala, abafileyo bavuswe bengenakubola, thina siguqulwe. Ngokuba lokhu okubolayo kumelwe ukwembatha ukungaboli, nalokhu okufayo kumelwe ukwembatha ukungafi. Kepha nxa lokhu okubolayo sekwembethe ukungaboli, nalokhu okufayo sekwembethe ukungafi, kuzakugcwaliseka izwi elilotshiweyo lokuthi: "Ukufa kuginyiwe kwaba ngukunqoba." (1 Korinte 15:51–54)

Sisodwa asinako ukungafi. Ukungafi kutholakala kuphela ngokuxhumana okuphilayo noNkulunkulu: "nalokhu okufayo kumelwe ukwembatha ukungafi.*"* UPawulu ubuye agcizelele ukuthi "asiyikulala sonke." Labo abazobe bephila ngesikhathi uKristu efika, bephila kuye abasayikunambitha ukufa.

Impisi iyakuhlala newundlu, ingwe ibuthise ndawonye nezinyane lembuzi, ithole nebhongo lengonyama kukhuluphaliswe kanyekanye, nomntwana omncane uyakukuqhuba. Inkomo nebhere* kuyakuklaba, amazinyane akho abuthise ndawonye, ingonyama idle utshani njengenkabi. Umntwana oncelayo uyakudlala ngasemgodini webululu, olunyuliweyo elulele isandla sakhe esiseleni sikamantshingeyana. Abayikwenza okubi, bangachithi entabeni yonke yami engcwele, ngokuba umhlaba uyakugcwala ukumazi uJehova njengamanzi asibekela ulwandle. (Isaya 11:6–9)

Ezweni elisha zonke izidalwa zikaNkulunkulu ziyakuphindela esimeni esiphelele sase-Edeni. Izinyamazane azisayikubulalana,

nomuntu azisayikulwa naye noma zimesabise. Akusayikuba khona ukwesaba, ukuhlupheka kanye nokufa.

> azesule izinyembezi zonke emehlweni abo; ukufa akusayikuba khona; nokudabuka, nokukhala, nobuhlungu akusayikuba khona; ngokuba okokuqala kudlulile.
>
> —IsAmbulo 21:4

19

UMdali Nomsekeli Wethu

Ekuqaleni uNkulunkulu wadala izulu nomhlaba.

—Genesise 1:1

Nasi isisekelo sayo yonke isayensi yeqiniso. NguNkulunkulu owadala umhlaba wethu. NguNkulunkulu owasidalayo. Asivelanga ngenhlanhla. Kukhona injongo yaphezulu ngemuva kokuba khona kwethu. Nokho, umhlaba wethu namhlanje ugcwele imfundiso ephambene ngqo nomusho osobala ovula izwi likaNkulunkulu. Inkolo ethi uNkulunkulu akekho seyizame ukuthumba isayensi yangempela emizamweni yayo yokususa uNkulunkulu. Lemfundiso seyibambe isayensi ngomphimbo isikhathi esidlula ikhulu leminyaka.

Besingahlosanga ukuba sikhulume ngobufakazi besayensi bokudalwa komhlaba kulencwajana njengoba ziziningi izincwadi esezibhaliwe ngalolo daba. Nokho, kunempi eshisayo namhlanje ngobukhona bukaNkulunkulu. Kunezikhulumi ezinkulu nabalobi abadumileyo abazimisele ukususa uNkulunkulu. Ingabe yini eqhuba lenhlangano? Kungani abantu abaningi sebemphikile uNkulunkulu nobukhona bakhe?

Abantu abaningi abaqotho basabambelele embonweni ongahambisani ngoNkulunkulu. Iningi likhula lizwa ngothando lukaNkulunkulu, kodwa ekugcineni lesithombe elikhula naso siyesulwa sisuswe yisithombe esiphambene sikankulunkulu othukuthela kalulana. Engeza kulokhu inkolo ethi uNkulunkulu uyaziphindisela ezitheni zakhe ngokuletha phezu kwazo ukufa, ukubhujiswa nokuhlushwa okungunaphakade; kulula ukuqonda ukuthi kungani iningi labantu lingafuni nhlobo ukuzwa ngoNkulunkulu. Kodwa mhlawumbe labo abenqaba ukukholwa kunkulunkulu onjalo, uma lesi sithombe esihlanekezelwe siyiso kuphela abake basazi, abamenqabi neze uNkulunkulu weqiniso. Umbuzo wesibili wokuthi uNkulunkulu ukhona yini uvela kuphela

ngenxa yokuthi umbuzo wokuqala ngesimilo sakhe awukaxazululwa kuyo yonke ingqondo.

> UNkulunkulu wabona konke akwenzileyo; bheka, kwakukuhle kakhulu. (Genesise 1:31)

Le ndimana iphetha indaba yendalo. UNkulunkulu wayengazukubona konke “kukuhle kakhulu” uma ngabe kwakukhona ukufa kwenye yezidalwa zakhe. Ngoba uNkulunkulu engasuye umsunguli wokuhlupheka nokufa, lokhu kususa umqondo wokuthi kwakukhona indlela yokuphila 'yokusinda kwalowo onamandla kakhulu' (survival of the fittest) ngaphambi kokuwa komuntu esonweni lapho sibona ukufa nokuhlupheka kungena emhlabeni okokuqala.

Indlela yokuphila lapho ezinamandla ukudlula ezinye zisinda (survival of the fittest) esiyibona emhlabeni namhlanje yindlela enonya umhlaba ozijwayeze yona ngokuphuthumayo kusukela isono sangena emhlabeni. Zikhona izindaba ezimnandi! Ukuhlukaniswa kwendalo noMdali okwavela mhlazana kwawa umuntu kuzokwelashwa emhlabeni omusha. Umthetho wothando uzophenduka umthetho wempilo, kungasena mcintiswano, ukwesaba, nokuhlupheka kanye nokufa. Injongo kaNkulunkulu izofezeka.

> Ngokuba okungabonwayo kwakhe, [okunga] amandla akhe aphakade nobuNkulunkulu bakhe kubonakala kwasekudalweni kwezwe, ngokuba kuqondakala ngezenzo zakhe, ukuze bangabi nakuzilandulela, (Roma 1:20)

Uma sesike saba nethuba lokufunda isayensi, sizojabulela ubuciko nenkimbinkimbi ebonakalayo endalweni. Umunwe kaNkulunkulu ubonakala yonke indawo. Uma siphikisa ubukhona bukaNkulunkulu, kwamele siphikisane nezimangaliso zonke, pho sizokwenza kanjani sibesizungezwe yizo izimangaliso: izihlahla ezikhulu, izimbali zasendle, amahubo wezinyoni, ulwembu lwesicabucabu, umhlaba nobukhulu bawo, ukumomotheka kwengane

uma ibona unina, umoya owuphefumulayo njengamanje. Zonke lezi yizimangaliso ezisezingeni eliphezulu kakhulu. Asikwazi ukuzichaza ngezingqondo zethu ngaphandle kokuba sivume ukuthi nembala yizimangaliso. Konke ukuphila kuyisimangaliso. Ubufakazi buningi obutshengisa ukuthi uNkulunkulu nguye owasidalayo nakho konke okuphilayo. Ukubhekana nomhlaba nezimangaliso ezisizungezile nokuphetha ngokuthi uNkulunkulu akadalanga akuwenzi umqondo nakancane.

> Ngokuba usho kanje uJehova, owalidala izulu, onguNkulunkulu, owawubumba umhlaba, wawenza, wawumisa, engawudalelanga ize, wawubumba ukuba kuhlalwe kuwo, uthi: "NginguJehova, akakho omunye. (Isaya 45:18)

> UNkulunkulu wadala umhlaba njengekhaya lethu eliphakade.

> Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni kuNkulunkulu. Konke kwavela ngaye; ngaphandle kwakhe akuvelanga lutho kukho konke okuvelileyo. ULizwi waba yinyama, wakha phakathi kwethu, sabona inkazimulo yakhe, inkazimulo njengeyozelwe yedwa kuYise, egcwele umusa neqiniso. (Johane 1:1–3, 14)

UMdali wethu waphenduka omunye wethu ukuze esitshengise lokho ayikho khona ngokugcwele.

> Lapha ngibuka izulu lakho, umsebenzi weminwe yakho, inyanga nezinkanyezi ozimisileyo, umuntu uyini ukuba umkhumbule, nendodana yomuntu ukuba uyinake na? Wamenza waba ngaphansana kukaNkulunkulu, wamqhelisa ngenkazimulo nangobukhosi. Wamenza abe ngumbusi phezu kwemisebenzi yezandla zakho; konke wakubeka phansi kwezinyawo zakhe. (AmaHubo 8:3–6)

Umuntu wadalwa waba “ngaphansana kwezingelosi.” Nokho, labo abake baphila emhlabeni babuyisana noNkulunkulu bazoba namava “wezinto ezizifisayo izingelosi ukuzibona.” (1 Petru 1:12). Ulwazi lwabo lwamava ngothando lukaNkulunkulu oluzidelayo luzobanika indawo ekhethekileyo endaweni yonke yendalo: Ngabona umuzi ongcwele, iJerusalema elisha, wehla uvela ezulwini kuNkulunkulu, ulungisiwe njengomlobokazi ohlotshiselwe umyeni wakhe. Ngase ngizwa izwi elikhulu livela esihlalweni sobukhosi, lithi: “Bheka, itabernakele* likaNkulunkulu likubantu; uyakuhlala nabo, babe ngabantu bakhe, yena uNkulunkulu abe nabo, (IsAmbulo 21:2–3)

> Wawenza umhlaba ngamandla akhe, walimisa izwe ngokuhlakanipha kwakhe, ngokuqonda kwakhe waleneka izulu. (Jeremiya 10:12)

> ‘Ngokuba siphila, sihamba, sikhona kuye’. (IzEnzo 17:28)

Indawo yonke yendalo, umhlaba nazo zonke izidalwa eziphilayo kuwo azikho ngaphandle kukaNkulunkulu. Umdali wethu akawudalanga umhlaba wethu wase ewusetha njengewashi, wama kude efuna ukuwubona sewusebenza wodwa. Sengathi akasabanga nengxenye kusukela lapho. UNkulunkulu uqhubeka ephatha konke ngezwi lamandla akhe, kanti nezinto zonke zimi ngaye. (Heberu 1:3; Kolose 1:17).

Asithi uphethe ikomishi yamanzi ngesandla sokunene bese ukhethe ukuyilahlela phansi, ingabe udinga ukusebenzisa isandla sokhohlo ukuphoxela esokunene ukuba senze lokho? UNkulunkulu usitshela ukuthi, “Yebo, isandla sami sisibekile isisekelo somhlaba, nesokunene sami silenekile izulu; lapho ngikubizayo, kuma ndawonye.” (Isaya 48:13).

Ukucabanga ukuthi uNkulunkulu ungumbhubhisi kuthathela phansi indawo yakhe yokusekela nokulondoloza indalo. UNkulunkulu akadingi ukufaka isandla ukuba kubekhona ukubhidlizwa.

Njengomfanekiso, ekubhujisweni kweSodoma neGomora, incazelo ejwayelekileyo ithi uNkulunkulu *waphonsa* umlilo nesibabule ukuba ebhubhise lokhu "akulondolozayo" noma *ayekunakekela*. Lesithombe sikaNkulunkulu engumbhubhisi simphambene nesimilo sakhe njengokuthi umuntu eziphikise mathupha esebenzise isandla sakhe sokhohlo ukuphoxa isandla sokudla ukuba silahlele phansi ikomishi yamanzi.

Ukuze uNkulunkulu ebhidlize noma eshabalalise okudingekayo yikuthi ekhulule kuphela. Nokho, kubalulekile ukuba siqonde ukuthi nanoma ekwenza lokhu kusuka kungasosifiso sakhe ukuba kubhidlizwe noma kubulawe abantu. UNkulunkulu uyakhulula ngoba eluthando kanti uthando lwangempela lubiza inkululeko ephelele. UNkulunkulu ukhulula isizwe noma umuntu engafisi ukwenza njalo, ukwenza lokhu enosizi olukhulu: "Ngingakunikela kanjani, Efrayimi, ngikukhaphele, Israyeli, na? Ngingakwenza kanjani ube njenge-Adima, ngikubeke ufane neSeboyimi, na? Inhliziyo iyaphenduka phakathi kwami, sonke isihawu sami sivusiwe." (Hoseya 11:8).

UJesu wakhuluma lamazwi ayisililo phezu kweJerusalema: "Jerusalema, Jerusalema, wena obulala abaprofethi nokhanda ngamatshe abathunyelwe kuwe, kukangaki ngithanda ukubuthela ndawonye abantwana bakho njengesikhukukazi sibuthela amazinyane aso phansi kwamaphiko aso, kepha anivumanga. Bhekani, indlu yenu isisala nani." (Mathewu 23:37–38).

> "Ngokuba iNdodana yomuntu ayizanga ukubhubhisa imiphefumulo yabantu kodwa ukuyisindisa," base beya komunye umuzi. (Luka 9:56)

> Amazulu ayalanda ngenkazimulo kaJehova, nomkhathi ushumayela umsebenzi wezandla zakhe. Usuku luyalandisa usuku inkulumo, nobusuku bushumayeza ubusuku ukwazi. Akukho ukukhuluma, awakho amazwi, lapho izwi lingezwakali khona. (AmaHubo 19:1–3)

UNkulunkulu ukhuluma nabantu bonke ngendalo yakhe. Akekho ovalelwe ngaphandle ukuba efunde ngaye ngenxa yolimi noma ngenxa yokuswela izwi elilotshiweyo.

Phakamiselani amehlo enu phezulu, nibone. Ngubani odalile lezo zinto na? Nguye okhipha ibandla lazo ngezibalo, abize zonke ngamagama; ngobuningi bamandla akhe nangobukhulu bezikhwepha zakhe ayisilali neyodwa.

—Isaya 40:26

20

Impilo Engunaphakade Siyithola Kanjani?

Ngaphambilini besesifunde ngokuwa koluntu okulotshwe kuGenesise sahluko 3. Inyoka, umkhohlisi ofihlakele wenza ukuba u-Adamu no-Eva becabange ukuthi uNkulunkulu wayezicabangela yena yedwa, nokuthi akathembakali. Ngesikhathi bekholwa lawa manga, bazama izindlela zokuqhelelana noMniki-mpilo, kanti ukufa kwaqala.

Konke ukufa kungumphumela wokukholwa lawa manga ngoNkulunkulu. Uluntu lwaqhelelana noNkulunkulu ensimini ngenxa yokuthi u-Adamu no-Eva baguqula imicabango yabo ngoNkulunkulu. Lapho ababemthemba khona ngaphambilini bebengasamthembi. *Lena kusaseyinkinga yethu nanamhlanje.* Esikudingayo yikuthi siguqule imicabango yethu ngoNkulunkulu. Uma sikwenza lokhu, ukwethemba kuzothatha indawo yokungathembi, nothando luthathe indawo yokwesaba uNkulunkulu. Sizobuyisana noMdali wethu, sibenokuphila okungunaphakade.

Ngesikhathi u-Adamu no-Eva bekholwe amanga ngoNkulunkulu bezama ukumcashela, akumguqulanga uNkulunkulu okwavelayo. Uthando lwakhe ezinganeni zakhe esezidukile alunciphanga nakancane. Yonke imfundiso yecebo losindiso oludinga imizamo yethu ukuba siguqule ingqondo kaNkulunkulu ngathi usuka ufuna isixazululo *enkingeni engekho*. UNkulunkulu vele unemiqondo emihle ngathi futhi akadingi ukunxenxwa ukuze asibuke ngeso elihle. Uvele esithanda kakhulu futhi sibaluleke kakhulu kuye.

Ngesikhathi uNkulunkulu ekhipha u-Israyeli eGibhithe, wamxwayisa ngobungozi bokukhonza izithombe. Labo nkulunkulu bamanga babevamile ngalezozinsuku futhi bengumphumela wezizindlo ezitshekile. Kwakwaziwa ukuthi banolaka futhi ulaka lwabo ludinga ukuthotshiswa. Iminikelo nemihlatshelo ibiyenzwa ukwehlisa ulaka lwabo. Sesingabuza ukuthi: Ingabe *kukhona yini*

esikuboleke ekukhonzeni kwalezizithixo esesikwenza ekukhonzeni uNkulunkulu wethu?

> Ukuphila okuphakade yilokhu ukuba bazi wena Nkulunkulu wedwa oqinisileyo, nomthumileyo, uJesu Kristu. Ngikukhazimulisile emhlabeni, ngifeze umsebenzi ongiphe wona ukuba ngiwenze. (Johane 17:3–4)

Kulomkhuleko lapho uJesu ekhuleka kuYise, uchaza ngaphandle kokungabaza ukuthi ukuphila okuphakade kuyini. Kungamava okwazana noNkulunkulu. Lolulwazi luyasibuyisanisa noMniki-mpilo. Siqala ukubona injongo yokuza kukaKristu emhlabeni wethu — ukusivezela kahle-hle uNkulunkulu ukuthi akanabugovu, unomusa nesihle, umnene ugcwele nentethelelo. Ngesikhathi abantu belalele uJesu bebelalele amazwi kaNkulunkulu. Ngesikhathi bembona uJesu elapha abagulayo, enikeza abalambile ukudla, ekhuthaza abanye, ebamba izingane emathangeni akhe, evumela ukungaqondwa nokuthukwa, bebebona uNkulunkulu—uNkulunkulu enkazimulweni yakhe.

Ukwenzela ukudideka kungabikho, kubalulekile ukuthi siqonde ukuthi ziningi izindlela ezishiwo noma okukhulunywa ngazo ezokuyosindiswa, kodwa zonke lezi ziletha isithombe esiphikisanayo ngoNkulunkulu. Kulesisifundo sizothi ukubheka eyodwa yalezi zindlela zensindiso, esaziwa cishe yiwo wonke umuntu emazweni aseNtshonalanga. Iningi labantu abaqotho libambelele kuyo. Yimfundiso ethi indaba yosindiso yindaba ebhekene nomthetho.

Ezinye zezimpawu zalemfundiso yilezi:

- Ukugcizelela ubukhosi bukaNkulunkulu kunokuthi igcizelele isipho sikaNkulunkulu senkululeko ebantwaneni bakhe.
- Ukugcizelela kwamandla kaNkulunkulu ukusindisa kunesifiso sikaNkulunkulu sokuba ebuyisane nathi.
- Inkolo ethi uNkulunkulu ungcwele futhi umsulwa ngangokuthi izono zethu ziyamcasula kunokuthi abantu

bekholwe ukuthi uNkulunkulu uyasithanda futhi ufisa ukusondela eduze nathi ngendlela esiyiyo. UNkulunkulu unosizi ngesono ngenxa yalokho isono esikwenza kulabo abathandayo, hhayi ngoba ecasulwa yiso isono.

- Inkolo ethi uNkulunkulu udinga igazi ukuze ethobe ulaka lwakhe kunokuthi siqonde ukuba uNkulunkulu ufuna ukwelapha ukumesaba kwethu okuyisifo. Ufuna siqonde ukuthi yisono esizala nesibangela ukufa—hhayi yena.
- Inkolo ethi uNkulunkulu ugcina incwadi yezono zethu azosahlulela ngayo ekwahlulelweni okuzayo kunokuthi siqonde ukuthi uma kukhona okulotshiwe kungubufakazi bokuthi uNkulunkulu wenza konke ayengakwenza ukuze asindise wonke umuntu.
- Umbono othi uNkulunkulu ujezisa abantu ngoba beyeqa umthetho wakhe kunokuthi siqonde ukuthi ubugovu bethu, obungahambisani nomthetho wothando, obusijezisayo. Njengalokhu kungenakwenzeka ukuba siphule imithetho yemvelo ngaphandle kokujeziswa, ngendlela efanayo asikwazi ukuphula umthetho wothando ngaphandle kokujeziswa.
- Ukuchaza ivangeli njengezindaba ezimnandi ezithi uNkulunkulu unikele ngendlela eyokubalekela isijeziso ayesibekile kubo bonke abaphula umthetho kunokuthi sazi ukuthi izindaba ezinhle zingaye uNkulunkulu uqobolwakhe. Uma ngabe uNkulunkulu abe ngumuntu obiza ukufa kwabo bonke abayeqa umthetho, lokho bekuzosho ukuthi lezi yizindaba *ezimbi*.
- Ingqondo efuna ukusindiswa kunengqondo efisa ukuza kuNkulunkulu imbone njengomuntu othembekayo. Eqinisweni, uma siqhubeka sibheka iqiniso ngoNkulunkulu wethu omnene, nakanjalo asizukuhlala njalo sikhathazekile ngensindiso *yethu*. Kanjalo uthando lwabanye abantu

luzokwanda kithina. “Ngokuba yilowo nalowo othanda ukusindisa ukuphila kwakhe uyakulahlekelwa yikho; kepha olahlekelwa ngukuphila kwakhe ngenxa yami nangenxa yevangeli uyakukusindisa. (Marku 8:35).

Ivangeli lomthetho likhuthaza ukuthi umuntu ekhathazeka ngesiqiniseko sokusindiswa kwakhe. UNkulunkulu akasinikezanga umsebenzi wokuthola ukuthi ngubani ozosindiswa nozolahlwa—ngisho nokusindiswa kwethu. Kunokuthi sibhekane nesimo sokukholwa kwethu, kwamele sibhekane naloyo ohlezi njalo esibhekile ngabanye ngabanye, engaboni lokho esiyikho khona kuphela kodwa nobona esingaba yikho. UNkulunkulu usithanda ngabanye ngendlela engenakulinganiswa, ukudlula indlela esingazithanda ngayo thina. Ngaphandle kokungabaza uNkulunkulu unesifiso sokuchitha iphakade enathi. Ufuna ukuba siqonde ukuba wethembekile futhi unamandla wonke ukuba eselaphe izingqondo zethu ezigulayo ngokwesaba: “Akukho ukwesaba othandweni, kepha uthando olupheleleyo luyaxosha ukwesaba,” (1 Johane 4:18).

Ngamafishane sesiqhathanise imibono embili ehlukene yevangeli: ivangeli lomthetho nevangeli eliphilisayo. Ivangeli eliphilisayo livumelana kahle-hle nezimfundiso zikaKristu kanye nesibonelo sakhe. Kanti ivangeli lomthetho linokuningi okufana nohlelo lwezomthetho olwakhiwe ngabantu, okuyilona olwasetshenziswa ukulahla uJesu (uMelaphi wethu omnene).

> “Ngokuba ngiyazi mina imicabango engiyicabanga ngani,” usho uJehova, “imicabango yokuthula kungengeyobubi…(Jeremiya 29:11)

Isikhathi esiningi, imizamo nezindleko ezichithwa ezintweni eziningi ezihlanganyelana nokukholwa ezinenjongo yokunxenxa uNkulunkulu ukuba acabange kahle ngathi, kube yize elikhulu.

> Lahlani kini zonke izeqo zenu eneqe ngazo, nizenzele inhliziyo entsha nomoya omusha, ngokuba uyakufelani

> wena ndlu yakwa-Israyeli na? Ngokuba angenameli ukufa kofayo, isho iNkosi uJehova; ngalokho buyani, niphile." (Hezekeli 18:31–32)

Isicelo sikaNkulunkulu kumuntu ngamunye ngamunye singesithi masiphendukeni ebugovini esiyikho siphendukele endleleni yokuphila.

> "Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade. Ngokuba uNkulunkulu kayithumelanga iNdodana ezweni ukuba yahlulele izwe, kodwa ukuba izwe lisindiswe ngayo. (Johane 3:16–17)

Ukukholwa kuJesu kungukukholwa lokho asivezele khona ngaye (iNdodana kaNkulunkulu) kanye noNkulunkulu uBaba.

> Ngokuba uNkulunkulu ekuKristu wenza ukuba izwe libuyisane naye, engababaleli iziphambeko zabo, ebeka kithi izwi lokubuyisana. (2 Korinte 5:19)

Uma besingasonga injongo yonke ekaNkulunkulu yokuthi esisindise ekubhujisweni ngezwi elilodwa, lelozwi belizothi *ukubuyisana*.

> Nani ekade ningabafokazi nezitha engqondweni ngemisebenzi emibi, nokho manje usebuyisene nani emzimbeni wenyama yayo ngokufa (Kolose 1:21–22)

Kusukela umuntu wawa, isimo sokuqhelelana sigxile ezingqondweni zethu kuphela—asikaze sibe kuNkulunkulu.

> Ngokuba uNkulunkulu owathi: "Akuvele ukukhanya ebumnyameni, kukhanye," nguyena owakhanyisa ezinhliziyweni zethu ukuba kukhanye ukwazi inkazimulo kaNkulunkulu ebusweni bukaKristu. (2 Korinte 4:6)

Ubumnyama okukhulunywa ngakho kulendimana ngukungamqondi kahle kwethu uNkulunkulu. Inkazimulo kaNkulunkulu yisimilo sakhe, esibonakala ebusweni bukaKristu.

> Kepha thina sonke esibuka ngobuso obambuliwe inkazimulo yeNkosi njengasesibukweni siyaguqulwa, sibe njengalowo mfanekiso ngokuya enkazimulweni, njengalokhu kumi [ngoMoya weNkosi]. (2 Korinte 3:18)

Ngokubheka siyaguqulwa. Lesimiso sisebenza nhlangothi zombili. Uma sikholwa ukuba uNkulunkulu unobugovu, nathi ubugovu bethu buzoqiniswa. Uma sibona engenabo nhlobo ubugovu nakancane, nakithina ubugovu buzosiphulwa buxoshwe. Ukucabanga ngothando lukaNkulunkulu, umusa nentethelelo yakhe kusinika ithuba lokuthi lezici noma izimpawu zibonakala nakithi.

> Ngithi kini: Kanjalo kuyakuba khona lukuthokoza ezulwini ngesoni sisinye esiphendukayo, kunabalungileyo abangamashumi ayisishiyagalolunye nesishiyagalolunye abangasweli ukuphendula. (Luka 15:7)

Ukuphenduka akusikho ukuthi “ngiyaxolisa” kuNkulunkulu. Ukuphenduka kusho ukujika, noma ukuguquka kwengqondo. Ukuphenduka kweqiniso njengalokhu uKristu ayefundisa ngakho ukhuluma ngokuba nengqondo eguqukileyo ngoNkulunkulu. Sigcine sesimbona ngendlela uKristu ayemveza ngayo.

> “Zanini kimi nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumuza. Bekani ijoka lami phezu kwenu, nifunde kimi, ngokuba ngimnene, ngithobile ngenhliziyo; khona imiphefumulo yenu iyakufumana impumuzo. Ngokuba ijoka lami lihle, nomthwalo wami ulula.” (Mathewu 11:28–30)

Asidingi ukusebenzela ize ukuze sibe bahle noma sithandeke ngokomoya. Yonke imizamo yethu yokuzenza bahle isenza ukuba

sibheke umina kakhulu kanti ekugcineni sizoba nokuziqhenya noma sidumazeke siphelelwe yithemba. UJesu unesixazululo sodweshu lwenkinga esibhekane nalo. Uthi yena, “nifunde kimi.”

> Wanikwa incwadi ka-Isaya umprofethi, wayivula incwadi, wafumana indawo okulotshwe kuyo ukuthi: “UMoya weNkosi uphezu kwami, ngokuba ingigcobile ukuba ngishumayele ivangeli kwabampofu, ingithumele ukumemezela ukukhululwa kwabathunjiweyo, nokubona kwabayizimpumputhe, nokuhlenga abacindezelweyo.” (Luka 4:17–18)

Sonke siyakudinga lokho uJesu eza ukusivezela khona, kungakhathazekile ukuthi singobani.

21

Kumele Sikwesabe Yini Ukwahlulelwa?

Uma sesicabanga ngokwahlulelwa, kuzosisiza ukuthi siqale nokuqonda ukuthi ngubani owehlulelwayo nokuthi ngubani umahluli. Uma siphindela enkulumeni eyabakhona phakathi kuka-Eva nenyoka ensimini yase-Edeni, sizokhumbula ukuthi inyoka yatshala engqondweni ka-Eva umbuzo ngobuqotho nokuthembeka nobulungisa bukaNkulunkulu. Ngokucabangisisa okweqiniso, kusobala ukuthi nguNkulunkulu owayesehlulelwa laphana hhayi umuntu—uNkulunkulu uqobo.

Kungaba lukhuni kithi ukuba siqonde umbono kaNkulunkulu *evumela* ukuthi ehlulelwe. Nokho, lona nguwona kuphela umbono osingafika kuwo uma iBhayibheli silitadisha ngokujulileyo. Kusukela kuleyo ngxoxo yakuqala noSathane silokhu siyahlulela uNkulunkulu singazi. Ingabe simthethe icala ngobulungisa?

Lapho sesidukisiwe ezingqondweni zethu sazifaka thina phakathi kokwahlulela, asikhululiwe nxa kukhulunywa ngezokwahlulelwa. UNkulunkulu akasibizelanga inkantolo, kodwa thina sihamba phambili ngokuzahlulela nokuzilahla. UJesu uthe amazwi awakhuluma angukuphila. Sinenkululeko yokukhetha ukwamukela amazwi akhe noma siwenqabe. Uma amazwi akhe angukuphila ngempela, bese thina sikhethe ukuwenqaba, sizobe singazahlulelanga yini sazilethela umphumela omubi?

UNkulunkulu akahluleli muntu njengalokhu besenza ezinkantolo zakulomhlaba. Uma sizimisela ukuba sizohamba indlela yokufa neyokuzilahla, akukho uNkulunkulu angakwenza ngaphandle kokuvuma isinqumo sethu, nakuba engathandi.

Kunelinye iphuzu ngokwahlulela okumele sicabange ngalo. Uma sahlulela abanye abantu, lokho kuba yikwahlulelwa kwethu

ngesikhathi esifanayo. Ukuze sibone ukuthi ngubani okumele simesabe ekwahlulelweni kwamele sibheke isibuko kuphela.

Indaba yowesifazane owatholakala ephinga isinikeza isibonelo sendlela ukwahlulelwa okusebenza ngayo:

> Khona uJesu waya eNtabeni Yeminqumo. Ekuseni kakhulu wabuye weza ethempelini; abantu bonke beza kuye; wayesehlala phansi, wabafundisa. Kepha ababhali nabaFarisi baletha kuye owesifazane ebanjwe ephinga; sebemmise phakathi kwabo, bathi kuye: "Mfundisi, lo wesifazane ubanjwe esoqotsheni lokuphinga. Emthethweni *uMose* wasiyala ngabanje ukuba bakhandwe ngamatshe. Pho, wena uthini na?" Bakusho lokho bemlinga, ukuze babe nokummangalela. *Kepha uJesu wakhothama, waloba ngomunwe emhlabathini.* [ngathi wayengabezwa] Wathi besambuza njalo, walulama, wathi kubo: "*Ongenasono phakathi kwenu* kaqale amphonse ngetshe." Waphinda wakhothama, waloba emhlabathini. Bathi ukuzwa lokho, *belahlwa yizinhliziyo zabo* baphuma ngabanye, beqalela kwabadala kwaze kwaba ngabokugcina, uJesu wasala yedwa; nowesifazane wayemi khona. UJesu wayeselulama; engaboni muntu ngaphandle kowesifazane wathi kuye: "Sifazane, baphi labo bamangaleli bakho na? Akakho okulahlayo na?" Wayesethi: "Akakho, Nkosi." Wathi-ke uJesu kuye: "*Nami angikulahli*; hamba, ungabe usona." (Johane 8:1–11, kugcizelelwe yimi)

Lowesifazane owalethwa phambi kukaJesu, owethulwa njengowephula umthetho, wayengumuntu owayesetshenziswa ngabaholi bezenkolo ababengenazwelo, bekwenza lokhu bezama ukuthiya uJesu ababembuka njengosongo enkolweni yabo. Abamangaleli bakhe babeyame ngomthetho kaMose. Ngesinye isikhathi uJesu ekhulumisana nalabo bathungameli ngesihlukaniso uJesu wabatshela ukuthi umthetho kaMose wawuqukethe ezinye izinto ngenxa yobulukhuni bezinhliziyo zabo: "UJesu wayesethi

kubo: “Ngenxa yobulukhuni benhliziyo yenu [UMose] wanilobela lowo myalo. (Marku 10:5).

Isisindo salokho okwavela *kulesisigameko sasenkantolo* sizobasobala njengoba siqonda ukuba uJesu wayenguNkulunkulu emhlabeni anamalungelo wonke wobuNkulunkulu, sigoqelela nelungelo lokwahlulela. UJesu akasheshisanga ngokwahlulela kuloludaba olwalethwa phambi kwakhe, kepha wakhothama wabhala phansi ngomunwe wakhe. Lapho beqhubeka bemphikelela ngempendulo yemibuzo yabo, wayesethi kubo, “Ongenasono phakathi kwenu kaqale amphonse ngetshe.” Wayeseqhubeka ngokubhala phansi.

UJesu wayenenhloso ngakho konke ayekusho nayekwenza. Uma ebhala phansi, wayengabalekeli imibuzo yabathungameli benkolo. Wayesazi izimeko ezaba khona ukuze lowesifazane atholakale esephambi kwakhe. UJesu ubesazi kahle-hle umlando wabamangaleli bakhe ngabanye, efunda imicabango yabo kanye nesisusa. Ubengakhuza lezenzisi phakathi kofakazi. Kunalokhu, wenza labathungameli bebone iziphambeko zabo ngokuzibhala phansi othulini — okuyikuqoshwa kwezono zabo okungayikuhlala kuze kube phakade.

UJesu wayemthanda futhi emazisa ngokungenamkhawulo wonke umuntu owayemzungezile kungakhathalekile isimo esasibabuthanise ndawonye. Umsebenzi wakhe ubungowokusindisa umhlaba wonke, kanti wayefisa ukuletha ukubuyisana phakathi kowesifazane *kanye* nabamangaleli bakhe, wayengafisi ukuba beqhubeke ngokuqhelelana naye ngaphezu kwalokhu.

UJesu wathi kubathungameli bezenkolo, “Ongenasono phakathi kwenu kaqale amphonse ngetshe.” Lapha ubuyisela umsebenzi wokwahlulela kubo. UJesu akazanga kulomhlaba ukwahlulela nokulahla abantu, kanti futhi akavumanga ukuphonselwa lowo mthwalo. Ingabe abaFarisi nababhali bathatha amazwi wakhe njengesimemo sokumkhanda ngamatshe lowesifazane? Cha! Njengalokhu sibathola bephuma “ngabanye ngabanye.”

UJesu, njengoNkulunkulu, akamlahlanga owesifazane, kodwa ngamazwi akhe athi “hamba ungabi usona,” wamvulela isango lendlela yempilo. Wayengamyali nje kuphela ukuba ayeke izenzo ezamletha phambi kwakhe; wayemnikeza inkululeko esonweni esibulalayo—inkolo ethi uNkulunkulu akathembakali.

UJesu wanikeza lowesifazane indlela yokugwema ukulahlwa esikhathini esizayo. Wamvezela uthando lukaNkulunkulu kuye njengomuntu. Lowesifazane ubesebukhoneni boMniki-mpilo, kanti wayesazi ukuba engamthemba futhi emthande. Indlela ayeqonda uNkulunkulu ngayo nobudlelwano bakhe naye yaguquka yaba ngcono kakhulu kunalokhu eya iyikho ngaphambilini. Kuye ukwahlulelwa okwaba khona kwaba yikwamukeliswa kwempilo entsha kanye nenguquko yempilo yakhe.

UJesu akazanga wahlulela noma walahla ababhali nabaFarisi ababenezinhliziyo eziqinileyo ababesheshise ukwahlulela nokulahla lowesifazane, kodwa umisile isibuko sikamoya phambi kwabo esibatshengise izimilo zabo ezimnyama. Umphumela waba ngowokuthi “balahlwa yizinhliziyo zabo,” bezwa bephoxeka ukuba besuke ebukhoneni boMniki-mpilo nasothandweni lwakhe oluhlanzekile nolungenabugovu. Beza lapha benenhloso yokulahla omunye, bagcina ngokuzilahla bona mathupha.

> Ngakho awunakuzilandulela wena muntu, noma ungubani owahlulelayo, ngokuba ngalokho owahlulela ngakho omunye uyazilahla wena, ngokuba wena owahlulelayo uyakwenza khona lokho nawe. Siyazi ukuthi ukwahlulela kukaNkulunkulu ngokweqiniso kubehlela abenza okunjalo. Ucabanga lokho yini wena muntu owahlulela abenza okunjalo, ubukwenza nawe, ukuthi uyakubalekela ukwahlulela kukaNkulunkulu na? (Roma 2:1–3)

UNkulunkulu usinikeza inkululeko egcwele nephelele. Akasoze akweqe ukukhetha kwethu uma sikhetha ukuzilahla. Ukwahlulela kwakhe lapha kungukuvuma, engathandi, ukuzilahla kwethu lapho

sikhetha ukuhlala ngaphandle kombuthano wothando nokuphila. Akekho ozobalekela ukwahlulela ngoba uNkulunkulu akakwazi ukusiphoxa ekukhetheni kwethu, ngaphandle kwentando yethu ukuhamba indlela eyisa empilweni.

> Ngokuba noYise kahluleli muntu; ukunike iNdodana konke ukwahlulela. (Johane 5:22)

> UNkulunkulu uBaba kasahluleli.

> NguMoya ophilisayo, inyama ayisizi lutho; amazwi engiwakhulume kini angumoya, a ngukuphila. (Johane 6:63)

Amazwi kaJesu ayikuphila. Kulo lonke ilizwi alikhulumayo uJesu waveza uthando lukaNkulunkulu olubuyisanayo.

> Khona uJesu wamemeza wathi: “Okholwa yimi kakholwa yimi kepha kongithumileyo. Obona mina ubona ongithumileyo. Ngize ezweni ngingukukhanya ukuba yilowo nalowo okholwa yimi angahlali ebumnyameni. “Uma umuntu ezwa amazwi ami engawalondi, *lowo angimahluleli mina, ngokuba angizanga ukuba ngahlulele izwe*, kepha ukuba ngisindise izwe. Ongalayo engawamukeli amazwi ami unomahlulelayo; izwi engalikhulumayo yilona eliyakumahlulela ngosuku lokugcina.” (Johane 12:44–48, kugcizelelwe yimi)

NoJesu akasahluleli. UNkulunkulu usinikeza Izwi lokuphila, kepha akasoze wasiphoxela ukuba silamukele.

> “Ningahluleli ukuba ningahlulelwa. Ngokuba ngokwahlulela enahlulela ngakho nani niyakwahlulelwa ngakho, nangaleso silinganiso enilinganisa ngaso nani niyakulinganiselwa ngaso. “Ubhekelani ucezwana olusesweni lomfowenu, kepha ugongolo olusesweni lakho awuluboni, na? Ungasho kanjani kumfowenu ukuthi: ‘Ake ngikhiphe ucezwana

olusesweni lakho;' bheka, ugongolo lusesweni lakho. Mzenzisi, khipha kuqala ugongolo esweni lakho, khona-ke uzakubonisisa ukukhipha ucezwana esweni lomfowenu. (Mathewu 7:1–5)

Uma uNkulunkulu uBaba engasahluleli noJesu engasahluleli, *yini sicabange* ukuthi sinelungelo lokwahlulela abanye sibe sinomoya wokwahlulela ezinhliziyweni zethu (ugongolo esweni lethu)?

"Ngiqinisile, ngiqinisile ngithi kini: Ozwa izwi lami, akholwe ngongithumileyo, unokuphila okuphakade; akayi ekwahlulelweni, kepha usephumile ekufeni, wangena ekuphileni. (Johane 5:24)

Ukuqonda iqiniso ngoNkulunkulu nokufunda ukumethemba kuholela empilweni. UJesu wathi, "Okholwa yiyo kahlulelwa" (Johane 3:18)

Khona oPawulu noBarnaba bakhuluma ngesibindi, bathi: "Bekudingeka ukuba izwi likaNkulunkulu likhulunywe kini kuqala; kepha lokhu nilinqaba, nizisho nina nithi anifanele ukuphila okuphakade, bhekani, sesiphendukela kwabezizwe. (IzEnzo 13:46)

Lesi yisibonelo esihle kakhulu sabantu abazilahla bona.

"Ningahluleli, khona anisoze nahlulelwa; ningalahli, khona anisoze nalahlwa; thethelelani, khona niyakuthethelelwa. (Luka 6:37)

EVangelini likaLuka, umfanekiselo wendodana yolahleko ufundisa ukuba uNkulunkulu sekevele esithethelele ngaphambi kokuba sicele intethelelo. Uma sizokwahlulelwa, salahlwa noma sangathethelelwa kuzoba kulicala lethu ngoba phela "... lokho akuhlwanyelayo umuntu, uyakukuvuna." (Galathiya 6:7).

> Wathi uJesu: “Mina ngizele ukwahlulela kulelizwe ukuba abangaboniyo babone, nababonayo babe yizimpumputhe.” Labo kubaFarisi ababenaye bezwa lokho, bathi kuye: “Pho, nathi siyizimpumputhe na?” Wathi kubo uJesu: “Ukuba beniyizimpumputhe, ngabe aninasono. Kepha manje nithi: ‘Siyabona;’ isono senu sihlezi. (Johane 9:39–41)

Kuyini “ukwahlulela” uJesu akuzeleyo emhlabeni na? Uze kulomhlaba ukuzoveza uthando lukaNkulunkulu kubantu, nokubaluleka okungenamkhawulo asinika khona ngamunye wethu. Ufisa ukuba sibonane njengalokhu esibona naye, sithandane njengalokhu esithanda naye. UJesu ufundisa ukuba sibe *yizimpumputhe* ezonweni zabanye nezinye izinto ezakhiweyo zokusihlukanisa: *ukuhlukana ngamahlelo enkolo, ubuzwe, ubuhlanga, ezombusazwe zamaqembu*, nanoma yiphi into esetshenziswa ukukhuthaza ingqondo yokuhlukana nokuhlukaniswa.

AbaFarisi abakwazanga ukuqonda lesifundo uJesu ayesifundisa. Babengamaqenjana ngendlela exakayo bebuka abezizwe, labo ababengasiwo amaJuda njengezinja. Babezibiza ochwepheshe abokubona izono zabanye nezokubahlulela ngendlela efanele futhi.

> “Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade. Ngokuba uNkulunkulu kayithumelanga iNdodana ezweni ukuba yahlulele izwe, kodwa ukuba izwe lisindiswe ngayo. Okholwa yiyo kahlulelwa; ongakholwa usehlulelwe, lokhu engakholwanga *egameni* leNdodana ezelwe yodwa kaNkulunkulu. *Ukwahlulela kuyilokhu ukuba ukukhanya kufikile ezweni, kepha abantu bathanda ubumnyama kunokukhanya*, ngokuba imisebenzi yabo imibi. (Johane 3:16–19, kugcizelelwe yimi)

Kulendatshana, *igama* lichaza isimilo. Ukuwenqaba isambulo sesimilo sikaNkulunkulu esavezwa nguJesu wasiletha ekukhanyeni,

kungukwenqaba uNkulunkulu uqobolwakhe. NgoJesu, uNkulunkulu uthi — *nakhu engiyikho khona.*

> Kwathi sekusile, bonke abapristi abakhulu namalunga esizwe benza icebo ngoJesu lokuba bambulale; bambopha, bamuka naye, bamnikela kuPilatu umbusi. (Mathewu 27:1–2)

Ngumfanekiso bani lona! Amakholwa agcwele isono efuna ukubulala umniki wezimpilo zabo yena akamelani nabo, futhi akabahluleli nokubahlulela! Ngubani noma ke yini okubulalayo— nguNkulunkulu noma yisono?

Sifunda sizwe ngamahora okugcina akaKristu emhlabeni ngaphandle kokuqonda umqondo ojulile osemuva kwokushushiswa nokubethelwa kwakhe. UJesu unguNkulunkulu *ngokugcwele* aphinde abengumuntu *ngokugcwele*. Ngesikhathi emiswa phambi kukaPilato uMbusi, wayenguNkulunkulu *ngokugcwele*. Ngesikhathi eshaywa, behlekisa ngaye, bembethela esiphambanweni, sonke lesosikhathi wayenguNkulunkulu *ngokugcwele*.

UNkulunkulu wazivumela ukuba emiswe enkantolo elahlwe yilabo ayebathanda futhi efisa kangaka ukubuyisana nabo. Kungani? Ngoba kunzima kangaka ukuthi *sibone* lokho izono zethu ezikwenza *kuye*.

UJesu, iNdodana kaNkulunkulu yahlukunyezwa kakhulu ngamahora akhe wokugcina emhlabeni — ngaphezu kokucabanga kwethu. Kodwa ukuhlupheka kwakhe akuqalanga ensimini yaseGetsemane, futhi akugcinanga ngamazwi akhe esifa esiphambanweni. UNkulunkulu wahlukumezeka nathi, ehluphekela thina kusukela isono sangena emhlabeni, kanti uzoqhubeka ehlupheka kanye nathi, kuze kufike emaphethelweni ukufa nenhlupho sekupheliswa ingunaphakade.

Ukushushiswa nokuhlupheka kukaKristu ezandleni zalabo ayebadalile enesifiso sokuba benambithe uthando lwakhe olungapheli

kwamele kusinikeza isithombe sokuhlupheka esesidlulise uNkulunkulu kukho kulezinkulungwane zeminyaka. Siyaqhubeka sifuna ukuba uNkulunkulu eziphendulele enkantolo yabantu amacala wokunganaki, wokungasebenzi lapho ebhekelelwe ukuba esebenze khona, wokungakhathali, nokubhubhisa. Esikhathini esiningi uNkulunkulu *sithi unecala!* Yini okunye angakwenza uNkulunkulu ukubuyisana nabantwana bakhe abahlukene naye? Isiphambano siwubuciko bukaNkulunkulu bokubuyisana. Isiphambano sesula amanga kaSathane athi uNkulunkulu uzicabangela yena, akanandaba futhi akathembakali.

Nanoma isimilo sikaNkulunkulu sesisipende ngependende elimnyama; zikhona izindaba ezimnandi—uNkulunkulu uyazi ukuthi kungani singamqondi, kanti akasilahli ngenxa yalokhu. Uzoqhubeka esithanda nakuba singabongi ngalokho asenzele khona nalokhu eqhubeka ngokusenzela khona mihla namalanga. Akunakuba yisimanga yini kuNkulunkulu uma besingaqonda ukuthi indaba ayikho ngathi kuphela; UMdali wethu uphathekile ngendlela exakayo kulodweshu lwethu. Ingabe siyakwazi ukucabanga *ngaye* yini? Singakwazi ukuzivumela ukuba simbone ngendlela ayiyo yini—*onguthando olungenakuyekethisa nolubeka abanye phambili,* simphindisele uthando olumfanele? Ingabe sisuka sesicela okuningi ngalokho? “Thina siyathanda, ngokuba yena wasithanda kuqala.” (1 Johane 4:19).

> Ezinhluphekweni zabo zonke wahlupheka naye, ingelosi yobuso bakhe yabasindisa; ngothando lwakhe nangokuhawukela kwakhe wabahlenga, wabanqukula, wabathwala zonke izinsuku zakuqala
>
> —Isaya 63:9

22

Kunjani Ukwahlulela KukaNkulunkulu?

> Fundani ukwenza okuhle, nifune ukwahlulela, niqondise abacindezeli, nahlulele izintandane, nimele umfelokazi.
>
> —Isaya 1:17

Ukwahlulela kukaNkulunkulu akusokusinikeza icala njengasenkantolo. Kuchaziwe lapha njengokukhulula abacindezelweyo nokukhuthaza ukulunga emhlabeni ongenabulungisa.

> “Bheka, inceku yami engiyikhethileyo, othandiweyo wami othokoza ngaye umphefumulo wami, ngiyakuzisa uMoya wami phezu kwakhe, amemezele ukwahlulela kubo abezizwe. Akayikubanga, akayikubangalasa, akakho oyakulizwa izwi lakhe ezitaladini. Umhlanga ofecekileyo akayikuwaphula, umongo othunqayo akayikuwucima, aze aphumelelise ukwahlulela, kunqobe. Izizwe ziyakwethembela egameni lakhe.” (Mathewu 12:18–21)

Ukwahlulela kukaNkulunkulu okulungileyo nokumnene kuvusa ukwethemba.

> Nxa nivuna isivuno sezwe lakini, awuyikuvuna ngokupheleleyo emagumbini ensimu yakho, ungakhothozi umkhothozo wesivuno sakho. Awuyikukhothoza isivini sakho, ungabuthi izithelo zesivini ezivuthulukileyo; wozishiyela abampofu nabafokazi; nginguJehova uNkulunkulu wenu. (Levitikusi 19:9–10)

UNkulunkulu wayefisa ukuba enzele abacindezelweyo emphakathini amalungiselelo akhethekileyo.

> Uma umfokazi egogobele kuwe ezweni lakini, aniyikumhlupha. Umfokazi ogogobeleyo kini uyakuba kini njengowokuzalwa ekhaya phakathi kwenu, umthande njengalokhu uzithanda wena, ngokuba naningabafokazi ezweni laseGibithe; nginguJehova uNkulunkulu wenu. Aniyikwenza ukungalungi ekwahluleleni, ekulinganiseni ubude noma isisindo noma ubuningi. Niyakuba nezilinganiso ezilungileyo, nezisindo ezilungileyo, ne-efa* elilungileyo, nehini* elilungileyo; nginguJehova uNkulunkulu wenu owanikhipha ezweni laseGibithe. (Levitikusi 19:33–36)

> Mayibabo kubona abamisa izimiso ezimbi, nakubabhali ababhalisisa okuyingozi, ukuchezukisa abampofu ekwahluleleni, nokwaphuca abaswelayo babantu bami umthetho, ukuze abafelokazi babe yimpango yabo, baqhwage izintandane. (Isaya 10:1–2)

UNkulunkulu ugoqela wonke umuntu—kuye akukho muntu okuthiwa *ungowangaphandle*. UNkulunkulu uyayazi imithetho yabantu, imikhuba yezamabhizinisi nezikhungo ezizuzisa abacebi zicindezela abampofu. Lokhu ukubiza ngokuthi ukuphanga. Noma yiluphi uhlobo lokukhohlisa ekuhwebeni lungena encazelweni yeBhayibheli yokweba.

> Bathi: ‘Sizileleni ukudla, ungaboni, na?’ ‘Sizihlupheleni izinhliziyo zethu, ungakwazi, na?’ “Bhekani, ngosuku lokuzila kwenu niyaqhuba umsebenzi, nicindezele zonke izisebenzi zenu. Bhekani, nizilela ukulwa nokuphikisana nokushaya ngenqindi yobubi. Anisazili namuhla ukuze nilizwakalise izwi lenu phezulu. Yikhona lokhu kuzila engikukhethileyo yini nosuku lokuba umuntu awuhluphe umphefumulo wakhe; ukuthi umuntu ugoba ikhanda lakhe njengomhlanga, endlale indwangu yamasaka nomlotha phansi kwakhe, na? Lokhu kambe ungakubiza ngokuthi ukuzila nosuku olwamukelekayo kuJehova na? “Akusikho

> lokhu kuzila engikukhethileyo yini: ukuthukulula izibopho zobubi nokuxegisa imichilo yejoka; ukukhulula abacindezelwayo nokwaphula onke amajoka na? (Isaya 58:3–7)

Imisebenzi yethu yonke yezenkolo iyize uma singalekeleli abaswelayo. UJesu wathi “Kodwa maye kinina baFarisi, ngokuba nithela okweshumi kwesinkuntshane, nokwentshungu, nokwemifino yonke, ninganaki ukulunga nokumthanda uNkulunkulu! (Luka 11:42).

> Washo kanje uJehova Sebawoti, wathi: ‘Yahlulelani izahlulelo eziqinisileyo, nenze umusa nobubele, kube yilowo nalowo kumfowabo, ningacindezeli abafelokazi, nezintandane, nabafokazi, nabampofu, kungabi ngoceba okubi ngomfowabo enhliziyweni yakhe.’ (Zakariya 7:9–10)

UNkulunkulu akavumelani nhlobo nokucindezelwa, namacebo wokunotha nokuzuza ngaphezu kwabanye.

> Bazalwane bami, ukukholwa kwenu yiNkosi yethu yenkazimulo uJesu Kristu makungabi nokukhetha abantu. Ngokuba uma kungena esinagogeni* lenu umuntu onendandatho yegolide nezingubo ezicwebezelayo, kungene nompofu onezingubo ezimbi, nimbheke ogqokile izingubo ezicwebezelayo, nithi: “Hlala lapha wena kulendawo enhle,” besenithi kompofu: “Yima lapho wena,” noma: “Hlala phansi kwesenabelo sezinyawo zami,” anikhethi yini, nibe ngabahluleli abanezizindlo ezimbi na? Yizwani, bazalwane bami abathandekayo. UNkulunkulu akakhethanga yini abampofu ezweni babe ngabacebileyo ekukholweni nezindlalifa zombuso awuthembisa bona abamthandayo na? Kepha nina namdumaza ompofu. Abacebileyo abanicindezeli yini, abanihuduleli emacaleni na? Abahlambalazi igama elihle enibizwa ngalo na? Kepha uma nigcina umthetho wobukhosi ngokombhalo wokuthi:

> “Wothanda umakhelwane wakho njengalokhu uzithanda wena,” nenza kahle; (Jakobe 2:1–8)

KuNkulunkulu akukho ukubandlulula; phambi kwamehlo akhe siyalingana: “... uNkulunkulu akabheki ubuso bomuntu, (IzEnzo 10:34).

> Ukukhonza okumhlophe okungenabala phambi kukaNkulunkulu uBaba yilokhu ukuhambela izintandane nabafelokazi osizini lwabo nokuzigcina kungabi yicala lokwezwe. (Jakobe 1:27)

Ukukhonza okumhlophe akusikho ukungena ibandla elithile, noma ukugcina amasiko athile, noma ukukholwa izimfundiso ezithile, noma ukuba nemizwa ethile kanye nokuvumelana nemigomo yebandla ethile.

> “Khona iNkosi izakuthi kwabangakwesokunene sayo: ‘Zanini nina enibusisiwe nguBaba, nidle ifa lombuso eniwulungiselweyo selokhu kwasekelwa umhlaba. Ngokuba ngangilambile, nangipha ukudla; ngangomile, nangiphuzisa; nganginguмfokazi, nangingenisa; ngihamba ze nangembathisa; ngangigula, nangihamba; ngangisetilongweni, neza kimi.’ “Khona bayakuyiphendula abalungileyo ngokuthi: ‘Nkosi, sakubona nini ulambile sakupha ukudla, noma womile sakuphuzisa, na? Sakubona nini ungumfokazi sakungenisa, noma uhamba ze sakwembathisa, na? Sakubona nini ugula, noma usetilongweni, seza kuwe, na?’ “Isiyakuphendula iNkosi, ithi kubo: ‘Ngiqinisile ngithi kini, njengokuba nikwenzile komunye walaba bafowethu abancane, nikwenzile kimi.’ (Mathewu 25:34–40)

Ingabe iziqu zokuthi umuntu abe ngumfowabo noma udadewabo kaJesu yiziphi? Sisinye kuphela: ukuba yilungu lomndeni wesintu. Sonke nje singamalungu omndeni wakhe.

Kepha ngithi kini: Abaningi bayakuza bevela empumalanga nasentshonalanga, bahlale ekudleni no-Abrahama no-Isaka noJakobe embusweni wezulu,

—UJesu (Mathewu 8:11)

23

UNkulunkulu Uthobekile

Nakuba uNkulunkulu engonamandla kunabo bonke endaweni yonke yendalo, ngesikhathi esifanayo ungothobeke kunabo bonke.

> Ingelosi yathi kubo: “Ningesabi; ngokuba bhekani, nginibikela izindaba ezinhle zokuthokoza okukhulu okuzakuba kubantu bonke, ukuthi nizalelwe namuhla uMsindisi onguKristu iNkosi emzini kaDavide. Nalokhu kuyisiboniso kini: niyakufumana umntwana embesiwe, elele emkhombeni.” (Luka 2:10–12)

UNkulunkulu wakhetha indawo ethobekile kunazo zonke ayengangena ngayo emhlabeni —njengengane engenakuzisiza ilele emkhombeni wezilwane.

> “Zanini kimi nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumuza. Bekani ijoka lami phezu kwenu, nifunde kimi, ngokuba ngimnene, ngithobile ngenhliziyo; khona imiphefumulo yenu iyakufumana impumuzo. Ngokuba ijoka lami lihle, nomthwalo wami ulula.” (Mathewu 11:28–30)

Ingabe uKristu, iNdodana kaNkulunkulu angaba sobala ukudlula lapha? Uthi, “ngokuba ngimnene, ngithobile ngenhliziyo.”

> UJesu wayesethi kuye: “Izimpungushe zinemigodi, nezinyoni zezulu zinezidleke, kepha iNdodana yomuntu kayinandawo, lapho ingacamelisa khona ikhanda.” (Mathewu 8:20)

Lana uKristu uzibandakanya namalungu womphakathi ampofu: abangena khaya.

> Ayesemembathisa ingubo ebubende, amcwashelisa ngomqhele ayeweluke ngameva. Aqala ukumkhulekela, athi: “Bayede, nkosi yabaJuda!” Amshaya ekhanda ngomhlanga, amkhafulela ngamathe, aguqa ngamadolo, akhuleka kuye. Esembhinqile amhlubula ingubo ebubende, amembathisa izingubo zakhe. Ayesephuma naye ukuba ambethele esiphambanweni. Ayesembethela esiphambanweni, abelana izingubo zakhe, enzelana inkatho ngazo ukuthi yilowo nalowo uyakuthathani. Kwabethelwa kanye naye abaphangi ababili, omunye ngakwesokunene nomunye ngakwesokhohlo sakhe. Kwase kugcwaliseka umbhalo othi: “Wabalwa kanye naboni.” (Marku 15:17–20, 24, 27–28)

Kusukela ekuzalweni kwakhe okuthobekileyo kuze kube sekufeni phakathi kwamasela amabili, uKristu iNdodana kaNkulunkulu wayebonakalisa ukuthobeka nobumnene.

> Ukutshelile, muntu, okuhle; (nokuthi) uJehova ufunani kuwe, kungabi ngukwenza ukulunga kuphela nokuthanda umusa, uhambe noNkulunkulu wakho ngokuthobeka, na? (Mika 6:8)

> Kuhamba ababili kanyekanye, uma bengavumelananga, na? (Amose 3:3)

Sizohamba ngokuvumelana noNkulunkulu uma sesithobeke njengaye.

Uma sesiqonda intobeko eyavezwa nguNkulunkulu wethu omnene, kwenzeka njani ukuba siqhubeke sicabanga ukuthi akathembakali na?

Thina sonke sidukile njengezimvu; yilowo nalowo uphendukele endleleni yakhe; uJehova wehlisela phezu kwayo ububi bethu sonke. Yacindezelwa, kepha noma yathotshiswa, ayivulanga umlomo wayo; njengewundlu eliyiswa ekuhlatshweni, nanjengemvu ethule phambi kwabagundi bayo, ayiwuvulanga umlomo wayo. Yasuswa ekucindezelweni nasekwahlulelweni; ngubani esizukulwaneni sayo owacabanga ukuthi yahlwithwa ezweni labaphilayo, ishaywa ngesiphambeko sabantu bami, na? Babeka ithuna layo kanye nababi; ekufeni yayinabenza okubi, noma ingenzanga indluzula, kungekho nankohliso emlonyeni wayo.

—Isaya 53:6–9

24

UNkulunkulu Uyinceku, Akasuye Umnikazi Wezigqila

> Angisasho ukuthi niyizinceku, ngokuba inceku ayikwazi ukuthi inkosi yayo yenzani, kepha ngithe ningabahlobo nina, ngokuba konke engikuzwile kuBaba nginazisile khona.
> —UJesu (Johane 15:15)

UNkulunkulu akafuni ukuthi simthobele ngokukholwa okuyimpumputhe. Ufuna ubungane nathi. Uma sikhuluma nomngane, asizenzisi futhi asisebenzisi amagama emfihlakalo. UNkulunkulu ufuna sikhulume naye ngokwethembeka njengoba sikhuluma nomngane oseduze—lena yincazelo yangempela yomkhuleko. UNkulunkulu wasidala sinekhono lokucabanga, futhi usinxusa ukuba silisebenzise: “Wozani-ke, sithethe indaba,” usho uJehova.” (Isaya 1:18).

> Kepha uJesu wababiza, wathi: “Niyazi ukuthi ababusi bezizwe bazenza amakhosi phezu kwazo, nezikhulu zazo ziphethe amandla phezu kwazo. Akunjalo phakathi kwenu, kodwa yilowo nalowo ofuna ukuba mkhulu phakathi kwenu makabe yisikhonzi senu; nalowo ofuna ukuba ngowokuqala phakathi kwenu makabe yinceku yenu, njengalokho iNdodana yomuntu ingezelanga ukukhonzwa kepha ukukhonza nokunikela ukuphila kwayo, kube yisihlengo sabaningi.” (Mathewu 20:25–28)

UKristu wasivezela umthetho wokuphila—wazinikela ukuze ekhonze esebenzele abanye.

> UJesu walihamba lonke elaseGalile efundisa emasinagogeni* abo, eshumayela ivangeli lombuso, ephulukisa abantu ezifweni zonke nasebuthakathakeni bonke. Udumo lwakhe lwezwakala ezweni lonke laseSiriya;

> baletha kuye bonke abagulayo abaphethwe yizifo ngezifo nobuhlungu, nabakhwelwe ngamademoni, nabanesithuthwane, nabafe uhlangothi, wabaphulukisa. Izixuku eziningi zamlandela zivela eGalile, naseDekapholi, naseJerusalema, naseJudiya, nangaphesheya kweJordani. (Mathewu 4:23–25).

> Kwafika kuye onochoko, wamncenga eguqa ngamadolo, ethi kuye: "Uma uthanda, ungangihlambulula." UJesu wamhawukela, welula isandla, wamphatha, wathi kuye: "Ngiyathanda; hlambuluka." Lwasuka masinyane uchoko kuye, wahlambuluka. (Marku 1:40–42).

UKristu wayesebenza ngothando nangokungakhathali ukuphulukisa bonke ababethwele nzima. Akekho owayengamkhathaleli noma owayengamukelekile kuye: "Kukhona nezinye izinto eziningi azenza uJesu; uma zilotshiwe zona ngazinye, ngithi nezwe lonke lingezanele izincwadi ezingalotshwa." (Johane 21:25).

> UJesu ekwazi ukuthi uYise unikele konke ezandleni zakhe nokuthi wavela kuNkulunkulu, futhi ubuyela kuNkulunkulu, wasuka ekudleni, wabeka izingubo zakhe, wathabatha indwangu, wakhwica. Emva kwalokho wathela amanzi emcengezini, waqala ukugeza izinyawo zabafundi, wazesula ngendwangu abekhwice ngayo. (Johane 13:3–5)

Lesi "senzo sikaNkulunkulu" esembulayo senzeka esidlweni sokugcina sikaKristu, amahora ambalwa ngaphambi kokuthethwa kwecala lakhe nokubethelwa kwakhe. IVangeli likaLuka liveza imininingwane ehlazisayo ngabafundi bakaKristu ngalesi sikhathi: "Kwavela nokuphikisana phakathi kwabo kokuthi ngumuphi kubo ongathiwa omkhulu." (Luka 22:24).

Nakhu okwakuqhubeka: UKristu wayesazi ukuba wayevela kuNkulunkulu. Konke kwakusesandleni sakhe. Ngamanye amazwi,

uKristu wayesazi kahle-hle ukuthi *wayengu*Nkulunkulu, enamandla onke akaNkulunkulu. Wayesazi futhi ukuba abafundi bakhe babephikisana ngokuthi ngomuphi kubo owayemkhulu embusweni kaNkulunkulu. Ingabe uKristu wenzani na? “Wathabatha indwangu, wakhwica.” Wasegeza izinyawo zabafundi bakhe ababezibona bebaluleke kakhulu (okwakungumsebenzi wezigqila zasekhaya).

> Mawube kini lowo mqondo owawukhona nakuKristu Jesu owathi enesimo sikaNkulunkulu, akaze asho ukuthi kuyinto yokuphangwa ukulingana noNkulunkulu, kepha wazidela ethabatha isimo senceku, enziwe ngomfanekiso wabantu;
>
> —Filipi 2:5–7

25

UNkulunkulu Ukuthanda Ngaphandle Kwemibandela

> “Owesifazane angakhohlwa umntwana wakhe oncelayo ukuba angabi namusa kuyo indodana yesizalo sakhe na? Yebo, bona bangakhohlwa, kodwa mina anginakukukhohlwa wena. Bheka, ezandleni zami ngikubhalile, izingange zakho ziphambi kwami njalo.”
>
> —Isaya 49:15–16

Sesingaba nezinkathi lapho sizwa sengathi uNkulunkulu usesikhohliwe, kodwa esikhathini esiningi imizwa yethu akusiso isilinganiso esinembileyo seqiniso. UNkulunkulu uthi angeke esikhohlwe: “Akuthengwa yini imizwilili eyisihlanu ngezindibilishi ezimbili na? Akukhohlakele namunye kuyo emehlweni kaNkulunkulu. Kodwa nezinwele zekhanda lenu zibaliwe zonke. Maningesabi; nidlula imizwilili eminingi” (Luka 12:6–7).

> Ngiyakholwa ukuthi nakufa, nakuphila, nazingelosi, nababusi, nakho okukhona, nakho okuzayo, namandla, nakuphakama, nakujula, nanto enye edaliweyo akuyikuba namandla okusahlukanisa nothando lukaNkulunkulu olukuKristu Jesu iNkosi yethu. (Roma 8:38–39)

Akunakwenzeka ukuba sicabange ukuthi uNkulunkulu usithanda kakhulu kunalokhu esithanda khona. Yonke imizamo yethu yokuchaza uthando lwakhe isilelwe.

> Bhekani uthando olungaka asinike lona uBaba lokuba sithiwe singabantwana bakaNkulunkulu; (1 Johane 3:1)

Ithemba likaNkulunkulu ngabanye ngabanye bethu liwukuthi simqonde njengoBaba wethu osezulwini. Khona sizoqonda ukuthi siyizindlalifa, amadodana namadodakazi kaNkulunkulu.

> Bhekani ningadeleli namunye kulaba abancinyane, ngokuba ngithi kini: Izingelosi zabo ezulwini zibona njalo ubuso bukaBaba osezulwini. Ngokuba iNdodana yomuntu ize ukusindisa okulahlekileyo. “Nithini na? Uma umuntu enezimvu eziyikhulu, *kuduke enye kuzo*, akazishiyi ezingamashumi ayisishiyagalolunye nesishiyagalolunye ezintabeni, ahambe ayofuna edukileyo, na? Athi uma eyithola, ngiqinisile ngithi kini, uthokoza ngayo kakhulu kunangezingamashumi ayisishiyagalolunye nesishiyagalolunye ezingadukanga. Kanjalo akusiyo intando kaYihlo osezulwini ukuba kubhubhe *noyedwa* kulaba abancinyane. (Mathewu 18:10–14, kugcizelelwe yimi)

Umuntu wonke, kusukela enkosini ezigqajayo esigodlweni kuze kube yisinxibi esimpofu kunazo zonke emgwaqeni, ubalulekile kuNkulunkulu. Ubaluleke kangakanani? UNkulunkulu ubezolishiya izulu; ubezohlushwa efe ngenxa yalowo *oyedwa* kubantwana babantu—uma lowomuntu yedwa wayedinga ukusindiswa nokubuyiswa noNkulunkulu.

> *Ngikuthandile ngothando oluphakade; ngalokho ngikudonsile ngomusa.*
>
> —*Jeremiya 31:3*

26

Umbuso kaNkulunkulu

> Ebuzwe ngabaFarisi ukuthi umbuso kaNkulunkulu uzakufika nini, wabaphendula wathi: “Umbuso kaNkulunkulu awufiki ubonwa ngamehlo. Futhi kabayikusho ukuthi: ‘Bhekani, nanku,’ nokuba, ‘nankuya;’ ngokuba bhekani, umbuso kaNkulunkulu uphakathi kini.”
>
> —UKristu (Luka 17:20–21)

Imibuso yalomhlaba iyabonakala kanye nezimiso zawo, nezihlalo ezibonakalayo zababusi. Uma sidinga ukubona umbuso kaNkulunkulu ngamehlo ethu, soze siwufumane. Umbuso kaNkulunkulu ubonakala ezinhliziyweni zethu lapho uthando ngoNkulunkulu nangabanye luthatha indawo yobugovu bethu.

> Wathi futhi: “Siyakuwufanisa nani umbuso kaNkulunkulu? Siyakuwuchaza ngamfanekiso muni na? (Marku 4:30)

Kunzima kakhulu ukuthola amazwi ngolimi lwabantu achaza kahle-hle isithombe sombuso kaNkulunkulu kulabo abazi imibuso yalomhlaba kuphela!

> UJesu waphendula, wathi kuye: “Ngiqinisile, ngiqinisile ngithi kuwe: Uma umuntu engazalwa ngokusha, angewubone umbuso kaNkulunkulu.” (Johane 3:3)

Ngumsebenzi kaMoya oNgcwele owenza siqonde izinto zikamoya. Uma samukela umthelela omnene kaMoya oNgcwele, amaqiniso ezinto zikamoya ayakhanya, enze ukuba sikwazi *ukubona* noma ukuqonda umbuso kaNkulunkulu. Inguquko yendlela yokuqonda izinto iletha ukubuyisana iphinde inikeze impilo, “njengokuzalwa ngokusha.”

UMoya oNgcwele awukhawulelwe ekusebenzeni ngaphakathi kwemingcele yenkolo, njengokucabanga kwethu. Ukhuluma nawo wonke umuntu kungakhathazekile ukuba uvela kuphi lowomuntu, isigaba ahlala kuso emhlabeni noma imfundiso akholelwa kuyo. Ngisho nabangakholwa kuNkulunkulu abekho ngaphandle kokusebenza kwamandla kaMoya oNgcwele. Amehlo kaNkulunkulu awafiphele futhi akaphatheki kabi ngenxa yokuthi kunabantu abangakholwa kuye nokuthi ukhona.

Amaqiniso ezinto zikamoya avezwa nguMoya oNgcwele akasiwo amaqiniso esiwaqonda nengqondo kuphela, akhuluma ngokuguquka kwenhliziyo. Njengesibonelo, umuntu ongaqinisekile ngoNkulunkulu noma ongakholwa kuye, kodwa onozwelo nokupha, uvuleleke kakhulu emthelelweni kaMoya oNgcwele futhi useduze nombuso kaNkulunkulu ukudlula ikholwa elizenza olungileyo nelinenhliziyo elukhuni. Yikuphi okunzima kuNkulunkulu—ukuthi eguqule ingqondo yomuntu ikholwe ukuthi uNkulunkulu ukhona kumbe ukuguqula inhliziyo elukhuni?

> Khona baletha kuye abantwanyana ukuba abaphathe; kepha abafundi babakhuza. Kodwa uJesu ekubona wathukuthela, wathi kubo: “Vumelani abantwana beze kimi, ningabenqabeli, ngokuba umbuso kaNkulunkulu ungowabanjalo. Ngiqinisile ngithi kini: Yilowo nalowo ongamukeli umbuso kaNkulunkulu njengomntwana kasoze angena kuwo.” (Marku 10:13–15)

Uma siza ekufundeni iqiniso ngoNkulunkulu nangombuso wakhe, into enzima kunazo zonke akusikho ukufunda izinto ezisha kodwa *ukukhipha* engqondweni esasikufundisiwe. Iningi lethu kukhulu esesikutshalile ukuze sibenomfanekiso othile ngoNkulunkulu. Uma lomfanekiso uhlanekezelwe, kungaba lukhuni kakhulu ukuhlukana nawo. Ngoba isithombe noma umfanekiso kaNkulunkulu ohlakanezelwe sewufakwe wajula enkolweni ejwayelekile sewuphenduke isithiyo esikhulu kunazo zonke sokuthi umuntu eqonde iqiniso ngoNkulunkulu nangombuso wakhe.

Abantwana sebehlangane nalesithombe amahlandla ambalwa uma siqhathanisa nabadala, kanti lokhu kwenza ukuthi kube lula kubo ukwamukela iqiniso ngoNkulunkulu wethu omnene.

> Ngaleso sikhathi abafundi basondela kuJesu, bathi: “Ngubani omkhulu embusweni wezulu na?” Wayesebiza umntwana, wammisa phakathi kwabo, wathi: “Ngiqinisile ngithi kini: Uma ningaphenduki, nibe njengabantwana, anisoze nangena embusweni wezulu. Ngakho-ke yilowo nalowo oyakuzithoba njengalo mntwana nguyena omkhulu embusweni wezulu. (Mathewu 18:1–4)

Umbuso wezulu uphambene nombuso walomhlaba. Ayikho indawo yokuzikhukhumeza ngenxa yezikhundla, ukuzidla, ukuxhaphaza abanye, nokuphoqelela. Sidinga ukwethemba okunjengokomntwana omncane, simethembe uBaba wethu osezulwini, nenhliziyo efundisekayo.

> “Umbuso wezulu ufana nengcebo efihlwe ensimini, yafunyanwa ngumuntu, wayithukusa; ngokuthokoza kwakhe uyahamba, athengise ngakho konke anakho, athenge leyo nsimu. “Futhi umbuso wezulu ufana nomthengi ofuna amaparele* amahle; eselifumene iparele linye elinenani elikhulu, waya wathengisa ngakho konke anakho, walithenga.” (Mathewu 13:44–46)

Uma siqonda iqiniso ngoNkulunkulu—ukuthi uthando lwakhe alunamkhawulo, futhi lubeka abanye kuqala nokuthi nembala uyathembeka, unomusa nesihle—ngesikhathi esifanayo sizoqonda ngaphandle kokungabaza ukuthi umbuso wakhe unjani. Sizobona umfanekiso wethu ohlanekezelwe ungelutho sifise nokuthi siwudayise ngenjabulo ukuze sithenge umfanekiso weqiniso okaNkulunkulu kanye nombuso wakhe.

> Kwase kusondela omunye wababhali owayebezwile bebuzana, eqonda ukuthi wayebaphendule kahle, wambuza

wathi: “Ngumuphi umyalo wokuqala kuyo yonke na?” UJesu waphendula wathi: “Owokuqala ngowokuthi: ‘Yizwa, iNkosi uNkulunkulu wethu, iNkosi, yinye. Woyithanda iNkosi, uNkulunkulu wakho ngayo yonke inhliziyo yakho, nangawo wonke umphefumulo wakho, nangayo yonke ingqondo yakho, nangawo onke amandla akho.’ Owesibili yilo: ‘Womthanda umakhelwane wakho njengalokhu uzithanda wena.’ Awukho omunye umyalo omkhulu kunale.” Umbhali wayesethi kuye: “Yebo, Mfundisi, ushilo ngeqiniso ukuthi yinye, ayikho enye ngaphandle kwayo; futhi ukuyithanda yona ngenhliziyo yonke, nangengqondo yonke, nangamandla onke, nokuthanda umakhelwane njengalokhu umuntu ezithanda yena kudlula yonke iminikelo yokushiswa nemihlatshelo.” UJesu embona ukuthi uphendule ngokuqonda, wathi kuye: “Awukude nombuso kaNkulunkulu.” Akwabe kusabakho onesibindi sokumbuza. (Marku 12:28–34)

UJesu wakhuthaza umbhali ayemphendula: “Awukude nombuso kaNkulunkulu.” Lombhali waveza ukuqonda okujule ukudlula iningi. Wadlula isigaba sokufunda umbhalo phezulu, waqonda umbono womthetho wothando owawuvezwa nguJesu.

Kambe emhlabeni omusha kuyobe kunjani, lapho umthetho wothando kuwuwona umthetho kuphela ezweni? Uthando lukaNkulunkulu olubeka abanye kuqala lubonakale kuwo wonke umuntu. Wonke umuntu ethanda abanye “eshaya sengathi (bonke) abanye bakhulu kunaye” (Filipi 2:3). Kuyoba khona intokozo nokuphepha okudlula kude lokho esingakucabanga.

Kepha kunjengokuba kulotshiwe ukuthi: “Lokho iso elingakubonanga, nendlebe engakuzwanga, okungavelanga

enhliziyweni yamuntu, uNkulunkulu akulungisela abamthandayo."

—1 Korinte 2:9

27

UNkulunkulu Usinikeza Inkululeko Yangempela

> UNkulunkulu wathi: “Masenze abantu ngomfanekiso wethu, basifuze, babuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezinkomo, nomhlaba wonke, nezilwanyana zonke ezinwabuzelayo emhlabeni.”
>
> —Genesise 1:26

Ukubusa phezu komhlaba uNkulunkulu akupha abantu kwakungaqukethe ithuba lokuhlukunyeza noma ukuxhaphaza. U-Adamu no-Eva nabantwana babo kwakumele benakekele umhlaba nakho konke okuwo ngothando. Umbhalo uthi, “umhlaba wawunika abantwana babantu.”*(*AmaHubo 115:16). Ngesikhathi abazali bethu beyamukela amanga athi uNkulunkulu uzicabangela yena yedwa, futhi ubekile imikhawulo nalapho ungadingeki khona, banqotshwa ngumkhohlisi kanti nezingqondo zabo zalethwa ebugqileni ngaphansi kwakhe, “ngokuba lokho umuntu ahlulwa yikho uyisigqila sakho.” (2 Petru 2:19). Lapho u-Adamu nomkakhe babenenkululeko, manje sebeyizigqila zikaSathane kanye nabantwana babo. Okwesikhashana esesabekayo emva kokuwa, kwakubonakala sengathi akusekho ukuphindela emuva, kwakubonakala sengathi nabo isiphetho sabo sifana nqo nesikaSathane kanye nezingelosi ezawayo.

Noma kunjalo zikhona izindaba ezimnandi; uNkulunkulu wabenzela *kanye* nabantwana babo indlela yokuphuma ebugqileni. Ukuhlangabezana nalesimo esiphuthumayo, uNkulunkulu wakhuluma lawa mazwi kuSathane: “Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe.” (Genesise 3:15). Buyini na ubutha?

Ngesikhathi uSathane nabalandeli bakhe bevukela uNkulunkulu ezulwini, bakwenza behlanukela ubudlelwano beminyaka noBaba neNdodana kanye noMoya oNgcwele. Babenamathuba amaningi okuba namava nothando lukaNkulunkulu kanti babengenaso isizathu

sokungabaza ukulunga kwakhe. Ngesikhathi bezihlukanisa noNkulunkulu ngendlela abakwenza ngayo, bazenza abangasakwazi ukuphendula uMoya oNgcwele. Akusenakwenzeka ukuthi bewuzwe uMoya oNgcwele uma ukhuluma kubo. Ngokuziqhenya kwabo, bazikhethele isiphetho ebumnyameni nokushabalala unomphela ngenxa yokungasakwazi ukuphenduka nokubuyela kuMdali wabo.

Ngesikhathi u-Adamu no-Eva besona bakwenza ngesikhathi ulwazi lwabo ngoNkulunkulu lusenomkhawulo namava ababenawo naye wayekhawulelwe. Bakholiswa nguSathane; abenzanga sinqumo sokuzihlukanisa noMenzi wabo. Ukuhlubuka kwabantu kuNkulunkulu kwakusengelashwa. Isithembiso sikaNkulunkulu sokuthi "uzofaka ubutha" phakathi kukaSathane nowesifazane kwakungumyalezo wokuqala wevangeli emhlabeni.

UNkulunkulu ngomusa wakhe walula isandla sethemba ku-Adamu no-Eva nabantwana babo ukwenzela ukuba izingqondo nezinhliziyo zabo zisangaphendula nxa uMoya oNgcwele ukhuluma—bebasangathintwa luthando lukaNkulunkulu. Ubugqila babantu kuSathane babungeke bube ngobuphelele. Intando ekhululekile yomuntu ngamunye yayizohlala ingathintekile, okwakuzokhawula amandla kaSathane phezu kwethu, kuqinisekiswe inkululeko yethu ukuba sikhethe ukubuyisana noMenzi wethu.

> Ethembeni lokuthi nakho okudaliweyo kuyakukhululwa ebugqileni bokubhubha, kube ngukukhululeka kwenkazimulo yabantwana bakaNkulunkulu. (Roma 8:21)

> UKristu wasikhulula ukuba sibe nenkululeko; ngakho-ke yimani niqine, ningabe nisaboshelwa ejokeni lobugqila. (Galathiya 5:1)

> Ngakho-ke uma iNdodana inikhulula, niyakuba ngabakhululekileyo impela. (Johane 8:36)

> Okukubona abangakholwa unkulunkulu waleli zwe uphuphuthekisile ingqondo yabo, ukuze kungasi kubo ukukhanya kwevangeli lenkazimulo kaKristu ongumfanekiso kaNkulunkulu. Ngokuba uNkulunkulu owathi: “Akuvele ukukhanya ebumnyameni, kukhanye,” nguyena owakhanyisa ezinhliziyweni zethu ukuba kukhanye ukwazi inkazimulo kaNkulunkulu ebusweni bukaKristu. (2 Korinte 4:4, 6)

Akusiso yini isikhathi sokulahlela kude isembozo esimnyama sokugxila emithethweni nokungahambisani uSathane asifihle ngaso ivangeli likaKristu, sikhethe ukungabi yinxenye yokungaqondi-kahle uNkulunkulu wethu omnene okuqhubekayo?

Uma nimi ezwini lami, ningabafundi bami isibili; niyakulazi iqiniso, neqiniso liyakunikhulula.

—UJesu (Johane 8:31–32)

Iqiniso liyizindaba ezimnandi ngoNkulunkulu wethu omnene!

Usho kanje uJehova, uthi: “Ohlakaniphileyo makangazibongi ngokuhlakanipha kwakhe, neqhawe malingazibongi ngobuqhawe balo, nocebileyo makangazibongi ngengcebo yakhe, kepha ozibongayo makazibonge ngalokhu ukuthi uyangiqonda, angazi ukuthi nginguJehova owenza umusa nokwahlulela nokulunga emhlabeni, ngokuba ngiyathokoza ngokunjalo,” usho uJehova.

—Jeremiya 9:23–24

Isifinyezo

1. Uma silifunda kahle, iBhayibheli lenza umqondo. IBhayibheli liyazichaza ngokwalo. (Isaya 1:18; 1 Korinte 2:13)
2. Izindlela zethu kanye nemicabango yethu akusiyo ekaNkulunkulu. (Isaya 55:8–9; AmaHubo 50:21)
3. Inkazimulo ekaNkulunkulu iyisimilo sakhe. (Eksodusi 34:6–7; 2 Korinte 4:4, 6)
4. UNkulunkulu uluthando. (1 Johane 4:8, 16)
5. Uthando lukaNkulunkulu alunabugovu nhlobo. (Johane 3:16–17; Roma 5:8)
6. Uthando ludinga inkululeko. (Duteronomi 30:19–20; Johane 8:32, 36)
7. UJesu unguNkulunkulu. (Johane 1:1–3, 14; Kolose 1:13–17)
8. UJesu uyisambulo sikaNkulunkulu esikhanya kunazo zonke. (Heberu 1:3)
9. UNkulunkulu akaguquki. (Malaki 3:6; Heberu 13:8; Jakobe 1:17)
10. UNkulunkulu unguMdali noMsekeli wethu—akasuye umbhubhisi wethu. (Genesise 1:1; AmaHubo 33:6, 9; Heberu 1:3; Luka 9:56; Johane 10:10)
11. Indaba isemigomeni kaNkulunkulu yokubusa—ayikho semandleni akhe amakhulu. (Genesise 3:1–5)
12. Umbuso kaNkulunkulu ubuswa ngomthetho wothando—hhayi ngokubusa komthetho. (Mathewu 22:37–40; Galathiya 5:14, 22–23; 1 Korinte 13)
13. UNkulunkulu akasebenzisi impoqo. Unqoba okubi ngokuhle. (Mathewu 5:43–48; Roma 12:20–21; Luka 23:34)
14. USathane ungumphikisi kaNkulunkulu nenkosi yenkohliso. (Johane 8:44; 2 Korinte 11:14; IsAmbulo 12:7–9; 1 Petru 5:8)
15. Isono singukubona uNkulunkulu njengomuntu ozicabangela yena, nongathembeki. (Genesise 3:1–5; Kolose 1:21)
16. Yisono esibulalayo—hhayi uNkulunkulu. (Roma 6:23; Jakobe 1:13–15)

17. UNkulunkulu akasahluleli—sizahlulela ngokwethu. (Johane 3:17–21; 5:22; 12:44–48; Mathewu 7:1–5; Luka 6:37; Roma 2:1–3)
18. Ivangeli liyizindaba ezimnandi ngoNkulunkulu. (2 Korinte 4:3–6; IsAmbulo 14:6–7; Luka 15:11–32; Johane 3:16–17; Roma 5:8)
19. Usindiso lungukubuyisana okwelaphayo—akuyona indaba yezomthetho. (Marku 2:16–17; Luka 4:18–19; IzEnzo 28:27; 2 Korinte 5:18)
20. Ukwazana noNkulunkulu kungukuphila okuphakade. (Johane 17:3)



Izenzo ZikaNkulunkulu Wethu Omnene yethula ubufakazi obuqinile obuvela eBhayibhelini obukhulula uNkulunkulu emacaleni okuthi akanandaba, uthanda ukwahlulela, uyalawula, akanabulungisa, uthukuthela kalula, noma unodlame. Le ncwadi ikhombisa ukuthi lonke iBhayibheli, uma liqondwa kahle, liyavumelana namazwi acacile athi: "UNkulunkulu uluthando" (1 Johane 4:8).



Umbhali usechithe iminyaka engaphezu kwengama-50 efunda ukubona kahle isithombe sikaNkulunkulu wethu omnene. Uhlala nomkakhe, uJulie, enyakatho yeMinnesota, ezungezwe izilwane nezinyoni ezingabangane babo.

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