

SEKUSHICILELWE IZINCWADI EZINGAPHEZULU
KWEZIGIDI EZINTATHU NGEZILIMI EZINGU-57



Ukomela Kwakho uNkulunkulu

Umsebenzi kaDr. Richard Bennett waqala ngokuba nguMhleli Wedolobha. Ngesikhathi esafunda, wahlangana namandla kaNkulunkulu ngendlela eyaguqula impilo yakhe. Emva kwesikhathi wawushiya lo msebenzi wakhe ku-English Council, waya kongenela izifundo zeBhayibheli eMelika.

Waqala waba ngumshumayeli onomdlandla. Selokhu kwasukela ngonyaka ka-1946, uRichard Bennett ufundise iBhayibheli kwabaningi. Eminyakeni engu-20 waleyo minyaka iphimbo lakhe belizwakala njalo njalo eYurophu, Afrika, Eshiya, eMelika emaphakathi, naseNingizimu Melika kuTrans World Radio nakwiNhlango Yabasakazi BaseMpumalanga.

Selokhu bashada oRichard noDorothy ngo-1958, bamsebenzele uNkulunkulu ngokujabula bebambisene. Eseceleni kukaRichard, kodwa futhi ezimele ngokwakhe, uDorothy wenze omkhulu umsebenzi phakathi kwabesifanzane.

Kule minyaka esanda kudlula izinkonzo zezingqungquthela eziqhutshwa nguRichard noDorothy sezenabele kubantu nasemazweni abengazange ahanjelwe ezikhathini ezingaphambili. Ekuhambeleni amazwe asathuthuka, bajabulile kakhulu ukuhlangana nabantu balawo mazwe abalambeke ezikamoya. Kepha ukujabula kwabo bekuhlangene nomunyo ngesikhathi behlangana nabantu abaningi abahluphekayo, nabalambile, nabangenamathuba empilo. Uthando lukaNkulunkulu lwakhuthaza uRichard noDorothy ukuba basize laba bantu ngezidingo zabo zikamoya kanye nezenyama.

Kodwa-ke akuwona amazwe asathuthuka kuphela abawahambe, namazwe asethuthuke kakhulu, abakwaBennett bayajabula ukuhlangana nabantu abaningi abalambile ngaphakathi belambeke ukuba nobudlelwane obuhle noNkulunkulu. Abaningi abanjalo banemibuzo.

Kungabe zikhona yini izimpendulo eziqotho mayelana nemibuzo ephathelene nempilo yomuntu? URichard Bennett unesiqiniseko sokuthi uNkulunkulu uqobo lwakhe usinikezile izimpendulo. Yiso isizathu esenze wabhala le ncwadi ethi Ukomela Kwakho uNkulunkulu.

"Le ncwadi ngiyikhulekele iminyaka engu-20!"
George Verwer

Umsunguli, umqondisi: we-Operation Mobilisation

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Trans World Radio – South Africa
Privat Bag 987
Pretoria 0001

ISBN 0-620-37100-5



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Bennett

Ukomela Kwakho uNkulunkulu

Ukomela Kwakho uNkulunkulu



*Richard
A. Bennett*

*Ukomela
Kwakho
uNkulunkulu*

Richard A. Bennett

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ngomunye noma ikhishwe ngezinye izindlela ngaphandle kwemvume ebhalwe
phansi ngabakwa Cross Currents International Ministries.*

Yashicilelwa eJohannesburg, South Africa

ISBN: 0-620-37100-5

Ngaphandle kwenkuthazo, nothando,
kanye nokuzinikela nemithandazo yankosikazi wami,
uDorothy, Lencwadi ibingeke ilobeki.
Kunjengalokhu uPawulu wathi,
nami ngisho njalo ngaye...
Naye uqobo ube ngumsizi kwabaningi...
kanye nakimi uqobo.

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Ngaphandle kokukhuthazwa, uthando, ukuzinikela nemikhuleko kankosikazi wami, uDorothy, le ncwadi beyingezubhalwa. Njengoba uPhawula washo ngoPhoebe, ngokunjalo ngiyasho ngaye ngithi *Yena ngokwakhe ube ngumsizi wabaningi... nowami ngokunjalo.*



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Isethulo

Lencwadi, ‘*Ukumfuna Kwakho UNkulunkulu*’, ngiyitusa ngokuphelele ngalezi zizathu ezimbili. Esokuqala ngiyamazi umbhali uqobo! Uyindodana yami ngokomoya ekukholweni, futhi enginayo intokozo enkulu kunaleyo zozonke ngeyokuthi ngizwe okuthi abantwana bami bahamba eqiniseni (3 kuJohane 4).

Isizathu sesibili esichemile. UDokotela Richard Bennet wenze umsebenzi omuhle ngokucacisa ngokuphelele nangendlela egculisayo ubunjalo bobudlelwane bomuntu noNkulunkulu.

IBhayibheli lisazisa ukuthi uNkulunkulu ubekile *ingunaphakade enhliziyweni yomuntu... (Umshumayeli 3:11)*. Njengokuba abantu badalelwa ingunaphakade, izinto zesikhashana ngeke zabenelisa ngokupheleleyo nangokungenamkhawulo. Kukhona isikhala esiyohlala sikhona njalo, esingagwaliswa uNkulunkulu kuphela. USt. Augustine wakubeka ngokucacile lapho ethi “O! Nkulunkulu wami, usenzile thina wazenzela wena, yingakho imiphefumulo yethu ingephumule neze size siphumule kuwe”.

Le ncwadi isisiza ekulandeleni leyo ntshisekelo size sithole ukuphumula ekuphileni nasebudlelwani bokumazi uNkulunkulu ongunaphakade.

Kungumkhuleko wami oqinile ukuthi izigidi zabantu zizowafunda la makhasi alandelayo, zithole umlayezo owambulelwa enkazimulweni ngokweqiniso kaNkulunkulu nokukhanya kwabo okungunaphakade.

Dr. Stephen F. Olfod

Ukomela kwakho uNkulunkulu

“*Ukomela Kwakho UNkulunkulu* yincwadi engiyedlulisela
ngiyincoma kubo bonke labo abafuna iqiniso empilweni.
Ihambisana nezifundiso zenkolo, futhi izosiza abantu
babe ngamaKrestu oqobo. Ifanele ukufundwa!”

Umfundisi Stephen Boakye-Yiadom
Umqondisi- jikelele phesheya
Trans World Radio, Africa

Isandulelo

Ekuhambeni kwami nonkosikazi wami, uDorothy, ngokwempilo, sihlangane nabangani abaningi. Bonke bebehlukene ngezamasiko-mpilo, isimo sezomnotho, futhi benamazanga emfundo angalinganiyo.

Asikholwa ukuthi sahlangana ngephutha nalabo bantu. Njengoba futhi asikholwa ukuthi kuyiphutha ukuthi le ncwajana isezandleni zakho.

Eminyakeni edlule, izingxoxo zethu ezibalulekile esike saba nazo nabangani bethu bezincike kakhulu ekumfuneni kwethu uNkulunkulu. Eminye yemicabango esahlanganyela kuyo ikhona kule ncwadi.

Ukushicilelwa kokuqala kwencwadi *Ukomela Kwakho UNkulunkulu*, lapho kwasuselwa khona ukubuyekwezwa okwalandela kamuva, kwaba umsebenzi wethu wokubonga. Phambi kokuba sigubhe iminyaka engamashumi amabili nanhlanu sashada, mina noNkosikazi wami uDorothy, sacabanga ngendlela ebalulekile yokubonisa ukubonga kwethu kuNkulunkulu ngomusa wakhe asenzele wona.

Sacabanga ukuthi kwakungaba iyiphi enye indlela engcono kunokubhala nokushicilela, sinike abantu abangu-25 000 umlayezo ozobalethela ithemba nokuthula. Lokhu kusho ukuthi zaziyoba yinkulungwane izincwadi kunyaka ngamanye wonshado wethu.

UNkulunkulu uwubusisile lo msebenzi wothando njengoba le ncwadi ngokwayo yathola ukusatshalaziswa umhlaba wonke jikelele. Zonke izincwadi ezingu-

25 000 zabekwa ngqo ezandleni zabantu emazweni ahluhahlukene amaningi. Okwasithokozisa kakhulu ukubhalelwa izincwadi yilabo asebefunde Ukomela Kwakho UNkulunkulu bathola injongo entsha empilweni.

Sathola izicelo eziningi ukuthi le ncwadi ihunyushelwe kwezinye izilimi. Ngakho-ke, sakhetha ukuqala sibuyekeze uhlelo lokuqala lwalo mbhalo, ngale nhloso sithandaza ukuthi abantu abaningi emazwenikazi omhlaba bazosizakala eku *Mfuneni Kwabo UNkulunkulu*. Ngenxa yalokho, izincwadi ezeqa ezigidini ezintathu ezilimini ezingamashumi amahlanu zishicilelwe zasatshalaliswa kude naseduze. Okwamanje sikhulekela ukuthi lolu hlelo ngolimi lwesiZulu lizoletsa usizo kwabanye abafundi abaningi.

Izahluko zokuqala ezimbili ngeke zahambisana nezidingo zabafundi ngokulinganayo. Isahluko sokuqala sabhalelwa labo bantu abanombuzo ngobukhona bukaNkulunkulu, noma kungenzeka ukuthi isahluko sesibli sibathokozise labo abathanda ukusola zonke izinto, eqinisweni sibalulekile kubo bonke abafundi ngoba sigqugquzela lowo nalowo ukuthi ahlolisise izinkolelo kanye nezindlela zethu esibheka ngazo izinto.

Noma kunjalo, lezi zahluko zokuqala zibalulekile ngoba zihambisana nengqikithi yale ncwadi futhi zisiza ekwakheni ukwethembeka komlayezo okuyona. Isahluko sesithathu ukuya kweseshumi ziqukethe iqiniso elisobala elizonisiza ekomela kwenu uNkulunkulu. Ngakho-ke ngentokozo enkulu siyibeka esandleni sikaNkulunkulu le ncwadi ukuze ayibusise ngokufanele.

Mina noDorothy, sifisa ukugcizilela ukubonga kwethu kuNkulunkulu ngothando, imithandazo, nolwazi



Isandulelo

Iwabantu abaningi abahlanganyele nathi ngezinto abedlule kuzo empilweni ezibonisa ubudlelwano obukhona phakathi kwabo noNkulunkulu. Baningi kakhulu ngeke sabaqeda; kubo labo bangani sithi “Siyabonga”.

- Richard A. Bennett

*Ijiyoloji iyincwadi-mlando ngempilo yomhlaba
njengazo zonke izincwadi zomlando,
ayiphindeli emuva ekuqaleni.*

SIR CHARLES LYELL

Ingabe ukhona ngempela uNkulunkulu?

*K*ungenzeka ukuthi kuke kwaba khona izikhathi empilweni yakho lapho izinto ezazifiphele ngendlela yokuba wawusulungabaza uthando lukaNkulunkulu, ngisho nobukhona bakhe impela.

IBhayibheli alibuchazi ubukhona bukaNkulunkulu futhi abuqinisekiswa. Lelo qiniso lithathwa njengento ekhona. Umugqa wokuqala ngqa eBhayibellini uthi, *ekuqaleni uNkulunkulu wadala izulu nomhlaba (Genesisi 1:1)*. Lesi isisho esihle futhi esilula, kodwa futhi simqoka kakhulu. Sikusho ngokuqiniseka ukuthi uNkulunkulu ukhona, futhi unguMdali woMhlaba.

Eminyakeni eminingi edlule, uNkosikazi wami wabe esesikhundleni esiphakeme sobuhle ngikazi kwesinye sezibhedlela ezihamba embili kwezengqondo, eYurophu. Ngolunye usuku udokotela wengqondo owayehlale esho obala ukuthi yena akalona ikholwa, waphonsa uDorothy imibuzo, emvinyanya ukholo lwakhe. “Dokotela”, kuphendula uDorothy, “uyazi ukuthi ngikuhlonipha kanjani njengomuntu onguSolwazi emsebenzini wakho. Ungumfundisi waseYunivesithi othandwayo, futhi kulo msebenzi wezempilo igama lakho laziwa kakhulu. Ngikucela ukuthi ngaphambi kokuba uzibize ngomuntu ongakholwayo ukuthi ukhona uNkulunkulu, uke ufunde iBhayibheli ngomfutho ofana nalowo owufaka lapho wenza izifundo zakho zocwaningo lwakho kwezengqondo”.

Wayesemkhumbuza ngezigulane zakhe ezimbalwa, okuthe maduzane nje, zakhishwa emagunjini abagula kakhulu ngenxa yezimangaliso zamandla kaNkulunkulu ezimpilweni zazo. Wakwazi ngisho ukusho igama lomunye noma ababili abashintshe ngendlela exakile, asebephila izimpilo ezinhle. UDorothy wakwazi ukumtshela lo dokotela wabagula ngengqondo owaziwayo indlela exakile yalezo zigulane noNkulunkulu. Udokotela wayazi kahle kakhlophe ukuthi lezo zigulane akhuluma ngazo uDorothy zase zehlule zonke izindlela zakamuva zokwelapha abagula ngengqondo. Wayengakwazi yena uqobo, njengomuntu ongelona ikholwa noma ongudokotela wengqondo, akakwazi ukuchaza indlela eyenze ukuba lezi zigulane zelapheke.

Lowo dokotela owayesanda kutshela uDorothy ukuthi yena akakholelwa kuNkulunkulu wagcina ngokucela uDorothy ukuba amkhulekele. Futhi wethembisa ukuthi okokuqala empilweni yakhe uzofunda iBhayibheli ngengqondo evulekile.

Ngemuva kwamaviki ayisikhombisa efunda ngokuzimisela, udokotela waguqula umqondo wakhe watshela uDorothy ukuthi akaseyena umuntu ongakholwa. Noma kunjalo, wamtshela kuDorothy ukuthi usenenkinga ngoba uyabona ukuthi ukuzinikela ngokupheleleyo kuNkulunkulu kudinga ukuba ashintshe indlela aphila ngayo. “Inkinga yami akusiyona eyobuhlakani kuphela”, wavuma, “kodwa ngithola ukuthi kuyala kimina ukuba ngivumele izinguquko ezizokwenzeka uma ngifuna ukuba ikholwa elizimiseleyo”.

Ngemuva kokumkhulekela iminyaka eyishumi umngani wethu ongudokotela wabantu abagula ngengqondo, sathola incwadi evela kuyena esitshela ngokholo lwakhe olusha alutholile nangokuzimisela

Ingabe ukhona ngempela uNkulunkulu?

kwakhe ngoNkulunkulu. Injabulo yayichichima kakhulu kithina kodwa asimangalanga kakhulu ngokuba *sasazi ukuthi ukukholwa kuwela ngokuzwa, ukuzwa kuwela ngezwi likaKristu (KwabaseRoma 10:17)*.

Ukuze sikwazi ukusizana, ukuze simazi Yena, uNkulunkulu ubekile ngaphakathi komuntu ukunaka okujulile kobukhona bakhe. Abanye abantu bangakhetha ukangakholelwa kuNkulunkulu kodwa akukaze kubekhona muntu emhlabeni ongeke akwazi ukukholelwa kuNkulunkulu.

Nasemhlabeni ngokwawo, uNkulunkulu ubethulile ubufakazi bobukhona bakhe. Nanxa ukujula kweSayensi yesimanje kuzama ukuthola izimpendulo, kuyacaca ukuthi aziveli ngaphandle kokuvuma ukuthi konke okukhona kwabakhona ngoba kudalwe uMdali. Akekho owasho ngaphambilini ukuthi umkhumbi wasemkhathini uzotshuza emkhathini uzungeze umhlaba, bese uhlala ngesikhathi endaweni efanele: ngaphandle kokuhlangana kokuhlakanipha okukhulu kwabakhi, abangongqondongqondo kwezezibalo, nezisebenzi ezinolwazi. Ngokunjalo, ukushona kwelanga, nezikhathi zonyaka, ubucwebecwebe bomkhathi, ukudonsa komhlaba namandla othando kwakungeke kwaba khona ngaphandle kokuhlela nokudala koMdali, uNkulunkulu.

Eqinisweni kuthatha ukhoho oluphindwe ngezigidi ukwethemba ukuthi indalo ehlelekile ngokuphelele idabuka ‘ekuqhumeni okukhulu’ kunokukholwa kuNkulunkulu, uMdali, ngokuba ngeke kwaba khona isakhiwo ngaphambi kokuba khona komakhi.

Ngisho nohulumeni okuphikile ubukhona bukaNkulunkulu ukhombisile ukwethemba ukuthi umhlaba jikelele ungumhlaba onomthetho nokuhleleka ngaso sonke isikhathi ethumela umkhumbi-mkhathini

emkhathini. Imikhumbi yabo yayizobuya ngokuphephile emhlabeni uma kuphela bethobela leyo mithetho. Ingabe akumangazi yini lokho? Ukuthi labo bantu abethembele kumithetho yemvelo bayakuphika ubukhona beSishayamthetho, ubukhona boMhleli Ophezulu?

Okunye, sonke siyawazi amandla amakhulu onayo akhishwa yibhomu le-athomu uma liqhuma. Kodwa kubhaliwe ukuthi ngomzuzwana nangomzuzwana ilanga likhipha isilinganiso samandla esilingana namabhomu e-athomu ayizigidigidi ezinhlanu. Futhi uma siqathanisa nezinye izinkanyezi ezikhipha amandla, ilanga alikhulu kangako, asazi nokuthi zingaki izinkanyezi ezikhona emkhathini, nanxa izigidigidi zibonakala kubantu, kungenzenka ukuthi thina bantu sibona idlanzane nje, kanti kukhona ezinye eziningi ukwedlula lezi esizibonayo. Namuhla izazi ngezomkhathi zithi amandla akhishwa ngamanye amagalaksi awaphinda ngezigidigidi eziningi lawo mandla akhishwa ilanga lethu. Umbuzo wukuthi angatholakala kanjani amandla angaka uma kungesikho ukuba khona koMdali omandla akhe angenamkhawulo?

Ngempela indalo isazisa ngoNkulunkulu uMdali, uNkulunkulu woMthetho noNkulunkulu onaMandla angaPheliyo. IBhayibheli lithi:

Amazulu ayalanda ngenkazimulo kaJehova, nomkhathi ushumayela umsebenzi wezandla zakhe. Usuku luyalandisa usuku inkulumo, nobusuku bushumayeza ubusuku ukwazi. Akukho ukukhuluma, awekho amazwi, lapho izwi lingezwakali khona. Isilinganiso sawo siphumele emhlabeni wonke namazwi awo emkhawulweni womhlaba (AmaHubo 19:1-4).

Ingabe ukhona ngempela uNkulunkulu?

Ngokuba okungabonwayo kwakhe [uNkulunkulu], kuthi amandla akhe aphakade nobuNkulunkulu bakhe kubonakaka kwasekudalweni kwezwe, ngokuba kuqondakala ngezenzo zakhe, ukuze bangabi nakuzilandulela (KwabaseRoma 1:20).

Ngakho-ke, kasikho isizathu esingenza noma ubani noma ekuphi, ukuthi aphike ubukhona bukaNkulunkulu.

Uma sibhekisisa ubukhulu, ukuhleleka namandla awadalile uNkulunkulu, kwenza abantu abaningi bazenyeze futhi bangakuboni ukubaluleka kwabo.

Inkosi yakwa-Israyeli uDavide kwamenzakalela lokho wayesethi: Lapha ngibuka izulu lakho, umsebenzi weminwe yakho, inyanga nezinkanyezi ozimisileyo, umuntu uyini ukuba umkhumbule, nendodana yomuntu ukuba uyinake na? (AmaHubo 8:3-4).

Namuhla ulwazi lwethu lwezulu elinezinkanyezi selwande kakhulu ngenxa yezibuko ezikhona ukuthuthukisa ukubona kwethu komhlaba ngokuphindwe ngesigamu sesigidi, kanti futhi izithwebuli-zithombe ezikanise emkhathini ziyakwazi ukuthumela izithombe zibuye emuva emhlabeni esikuwo. Ngenxa yalokho, nathi singalingeka ukuthi sibuze umbuzo ofana nokaDavide: “Kungenzeka kanjani ukuthi uNkulunkulu odale konke lokhu akhathalele mina muntukazana nje?”

Kodwa ngenhlanhla ukuba khona komshini okwazi ukupopola umkhathi itheleskophu, kulingana nokuba khona komshini okwazi ukupopola izinto ezincane. Namuhla sonke siyazi ukuthi kukhona izwe lezinto ezincane ngendlela exakile elibonwa kuphela ngemayikhroskophu futhi nalo limangalisa njengobukhulu bomkhathi. Ngisho nokukhanya,

kuyehluleka ukuveza izinto ezifihlakele zale ndalo ecane ngokuphindaphindiwe. Lokho okubonakala esweni loSosayensi endlini yokucwaninga ejwayelekile kuthathwa yimayikhroskhophu yezinto ezincane ngokungechazeki, okuphinda kuveze ubuhle, ukwakheka, umthetho namandla akhona ezweni lezintwana ezincane.

Ngokunjalo, uma kumangalisa ukuthi uNkulunkulu angacabanga ngomuntu omncane ngokwesilinganiso, ake uthathe ithuba ulalele oSosayensi bekutshela ngokubaluleka kwezinto ezincane ekongeni umhlaba wonke jikelele. Hlukanisa inyuthiloni namapluthoni e-athomu nga-1/12 wezigidigidi ze-intshi, kunokuba ubukhona buhlangane buqine, umhlaba uzoqhuma uhlukane, Ngokunjalo, ubuncane bubalulekile njengabo ubukhulu bukaNkulunkulu.

Kunikeza ithemba ukwazi ukuthi lapho sibuzwa ukuthi Uyini umuntu ekubeni ungamkhumbula na? Impendulo ukuthi akubona ubukhulu bomzimba obukhombisa ukubaluleka kwakhe. Kolunye uhlangothi, ukubaluleka komuntu phambi kobuso bukaNkulunkulu benziwa izinto ezehlukene. Ngokunjalo uNkulunkulu usembulele ukuthi kungani siyigugu siphinde sibe bahle ebusweni bakhe.

Nakuba indalo ngokwayo ikhuluma ngoNkulunkulu wendalo, womthetho, namandla, uNkulunkulu ukhethe enye indlela yokuzibonakalisa njengoNkulunkulu onothando nobubele, lowo ongafuni lutho kithina kodwa ukulunga kwethu kuphela. Uma kumele umthole uNkulunkulu, kusemqoka ukuba ukukholwa kwakho ngokukamoya kwethembeke.

Ingabe ukhona ngempela uNkulunkulu?

Ake ucabangisise

1. Uma uphonsa izigcezu zezinsinjana emoyeni, ungalindela ukunqaka iwashi le-Swiss uma zehla?
2. Kungenzeka yini ukuthi wonke umhlaba nobuhle obukhona buzivelele ngaphandle koMdali onguNkulunkulu?
3. Nakuba indalo ingakukhomba kuMdali-Nkulunkulu ozibonakalise njengoNkulunkulu weNdalo, uMthetho naMandla, ingabe indalo ngokwayo yanele yini ukuthi ingakufinyelelisa ekulwazini uthando nomhawu kaNkulunkulu?

*Umgede omnyama ungahanjwa kalula
yilowo ongene ephethe isibani.*

PLATO

*Imvelo ukukhanya okufiphele okubonakala
emlonyeni womgede; isibani yincwadi
eNgcwele.*

A.H. STRONG

Ingabe umholi wakho ngokukamoya wethembekile?

*E*sikhathini esithize esedlula, amaphephandaba ayephindaphinda indaba eyinhlekelele yokulahleka komphemulo ngesikhathi kuphahlazeka indiza. Leyo ngozi yadalwa ukungasebenzi kahle komshini othumela umlayezo. Nanxa kunjalo, leyo nhlekelele ivele ibe ncane uma iqathaniswa nalokho okwenzeka uma abantu bebeka ithemba labo ‘endleleni yokuthumela umlayezo’ kamoya ebaholela ophathe ngokomoya.

Namhlanje maningi amazwi aphikisanayo nadidayo emhlabeni, yilelo nalelo zwi lithi liholela umuntu kuNkulunkulu. Iqiniso ukuthi okuyilona lona lizwi okufanele ulethembe ulithola kanjani ekumfuneni kwakho uNkulunkulu? Ungephumelele ukuholwa ngamazwi okungewona eqiniso.

UNgqongqoshe omkhulu waseBrithani, uW.E. Gladstone, wabhala wathi, “IBhayibheli ligcontshwe ngobuchwepheshe bemvelo, kukhona nomehluko omkhulu phakathi kwalo nezinye izincwadi eliqhudelana nazo”.

UMongameli waseMelika u-Abraham Lincoln wake wathi, “Ngikholwa ukuthi iBhayibheli liyisipho esihle kunazo zonke uNkulunkulu asiphe umuntu”.

Nakuba amadoda agqamile emlandweni ekufakazile ukwehluka kwalo, kodwa iBhayibheli liyakwazi ukuzimela lodwa.

Inkosi uDavide wayekuqonda ukwethembeka komholi kamoya wakhe, wathi, *Izwi lakho liyisibani ezinyaweni zami, nokukhanya endleleni yami (AmaHubo 119:105).*

Ngisho nanamuhla abantu bathola iBhayibheli kuyincwadi abangayethemba ukuthi ingabaholela kuNkulunkulu, ngaphandle kwalabo abazame ukucekela phansi ukukholeka kwalo. IBhayibheli lisalokhu lime njalo eqinisweni nasekwethembekeni kwalo. Lehlukile kweminye imibhalo yalo mhlaba.

Ngokuba abantu badinga ukuqinisekiswa ukuthi iBhayibheli likhethekile futhi liyiqiniso, uNkulunkulu ulingxivize ngezingxivizo eziningi eziqinisekisa ukuthi “liyiZwi likaNkulunkulu”. Emakhasini oMbhala nasezincwadini zomlando jikelele, umcwaningi othembekile angabuthola ubufakazi obumangalisayo obufakazela iphuzu elithi, *Yonke imibhalo iphefumulelwe nguNkulunkulu (2 KuThimothewu 3:16).*

Uma ngabe iBhayibheli lalibhalwe ngumbhali oyedwa, besingemangali ukuthola ukuthi ingqikithi yalo ithuthuka ngendlela ehlelekile neqhubekayo. Kodwa-ke le Ncwadi yeziNcwadi ayibhalangwa umuntu oyedwa, kodwa ibhalwe ababhali abaningi abehlukene, abavela kumasiko ehlukene nezikhathini ezhlukene. Ngokunjalo, iqukethe iqiniso likaNkulunkulu elingaphikisani, elihleleke ngendlela ekhethekile. Kukodwa lokho nje kuyancomeka, futhi kwedlula ukuncomeka – kuyisimangaliso.

Ngaphezu kwalokho, abaphenyi bezinto zasendulo bayaqhubeka nokuvumbulula ubufakazi obufakazela ukwethembeka komlando weBhayibheli. Izehlakalo ebezigxekwa zithathwa njengezinsumansumane, seziqinisekiswa ubufazi babaphenyi bempilo yakudala.*

Ingabe umholi wakho ngokukamoya wethembekile?

Yebo, ngempela iBhayibheli liyincwadi kaNkulunkulu ephethe umlayezo kaNkulunkulu kubantu bonke.

Nakuba iBhayibheli liyincwadi kaNkulunkulu, abanye abantu abakuthandi ukulifunda ngenxa yokulahlekiswa ukuthi izwe lehlukene kabili. Kukhona oSosayensi ababhekana namaphuzu, namakholwa eqiniso awashaya indiva nje. Lokhu kusho ukuthi uSosayensi wangempela ngeke aba yikholwa leqiniso. Nakuba iBhayibheli lingesiyo incwadi yeSayensi, lapho liyithinta khona akekho owake waliphikisa ngamaphuzu asasimeme eSayensi. Empeleni, ngenjongo nokuhlelwa kwalo, iBhayibheli liyayeqa imikhawulo yeSayensi, kusinike ulwazi olungaphezu kwayo.

Isibonelo, iSayensi ngeke yasitshela ngenjongo yokuba khona kwethu emhlabeni, futhi ngeke yasitshela lapho siyakhona emuva kokuphila kwethu emhlabeni. Ngeke isitshela ngobunjalo bempilo. Ngokunjalo futhi ngeze yasitshela inani labantu langempela. Umuntu angahlakanipha noma abe isiwula, uyaludinga usizo ukuze azi iqiniso ngoNkulunkulu. Yingakho uSozibalo nongqondogqondo ojulile waseFransi uBlaise Pascal, wathi: “Inzuzo enkulu ngokujula kobuhlakani kusibonisa ukuthi ubuhlakani bunomkhawulo.” Ngeke

*Isibonelo, ngonyaka ka-1868, umhambi womJamane ogama lakhe lingu Klein wavakashela idolobha lasendulo okuthiwa yiMoab, namhlanje selaziwa ngeJordan. Lapho wathola isakhiwo samatsho okubhalwe kusona imigqa engamashumi amathathu nane ibhalwe yinkosi uMesha yakhona eMoab. Lo mbhalo wawubhalwe waba yisinkhumbuzo sokuvukela umbuso wamaSirayeli. Bobabili u-Omri kanye no-Ahab amagama abo akhona incwadini yamaKhosi esiBili isahluko sokuqala kanti futhi akhona kulelo tsho lesikhumbuzo. Kuzona zombili lezo zikhathi sitshelwa ukuba omabili la makhosi akwaSirayeli ayecindezele isizwe samaMoab. Ziningi nezinye izinto ezitholalalayo kulezi zinsuku ezikhombisa ukuthi iBhayibheli liyincwadi eneqiniso.

saba nezimpendulo ezethembekile kumibuzo ebalulekile empilweni ngaphandle kweNcwadi kaNkulunkulu.

Ake sibheke izinkomba ezimbili eziwubufakazi ukuthi iBhayibheli liyiNcwadi kaNkulunkulu.

Inkomba yokuqala wukuqondana okumangalisayo kweziphrofetho. Eyesibili ukukhokhelwa okunamandla ezimpilweni zalabo abawuthathele phezulu umlayezo walo.

Ukuqondana kweziphrofetho zeBhayibheli

Kunentshisekelo engaphakathi kithina sonke ukuba sazi ukuthi ingabe ikusasa lisiphatheleni. iBhayibheli lona liveza izinto ezizokwenzeka, ezibalulekile ngokuhlinzeka imininingwane ejulile nemangalisayo. Ngiyazi ukuthi uzongibuza ukuthi “Kungani waba nesiqiniseko kangaka?”

Ukuphendula lo mbuzo, ake sithi uneholide ezweni ongakaze ulihambe ngaphambilini. Imephu esezandleni zakho iyona yodwa ekuholayo. Izolo uyithole ithembekile le mephu njengoba ishilo, uwutholile umfula nomuzi olale kuwo izolo ebusuku. Namuhla kudingeka kuthi ukhethe indlela entsha. Ngaphambi kwakho yindawo ongayijwayele neze kodwa imephu yakho ikhomba kuthi uma uthatha indlela esezandleni sokudla, uzohamba ehlathini uze uphumele endaweni lapho kunechibi elikhulu. Uyafuna ukulibona leli chibi. Uzokwenze njani. Ngiyacabanga uzolandela imiyalelo yemephu uthathe indlela yangakwesokudla. Eqinisweni ukwenza lokhu ngoba izolo le mephu ikhombise ukwethembeka ekukuholeni ngeqiniso endaweni ongayazi. Ikutshele ozokuthola ngaphambi kokuba ufike lapho, nangempela ineqiniso.

Ingabe umholi wakho ngokukamoya wethembekile?

Obunye bobufakazi obumanagalisayo obufakazela ukuthi iBhayibheli liyiZwi likaNkulunkulu wukuqonda kwalo okuhlelekile mayelana neziphrofetho zalo ngezinto ezizokwenzeka. Kumakhasi alo sifunda ngeziphrofetho eziningi namuhla esaziyo ukuthi zagcwaliseka njengoba kwakushiwo eminyakeni engamakhulukhulu engaphambilini. Lezo ziphrofetho zithinta izinto eziningi, bonke abantu bomhlaba, ziphinde zihlinzeke imininingwane ephelele ngezwe lakwa-Israyeli nelaseMpumalanga eMaphakathi. Okubalulekile, ngaleziphrofetho ezingamakhulukhulu ezimayelana nokufika kukaMesiya. Njengoba iziphrofetho eziningi ngoMesiya sezaba umlando, sesiyakwazi ukubona ukuthi zazishaya emhloeni kangakanani kuzinto ezifana nokuzalwa, impilo nokufa kukaMesiya.

Ngenxa yaleyo miphumela, kufanele futhi kulungile ukuthi ube nesiqiniseko sokuthi ikusasa lizokwenzeka njengokusho kweBhayibheli. Futhi kunyaka ngonyaka ubufakazi bokuqonda kweziphrofetho zeBhayibheli buyadaluleka emehlweni ethu. IBhayibheli liyincwadi yakusasa.

UDokotela Wilbur Smith wayengumfundi omkhulu weBhayibheli. Wayekujabulela ukukhombisa ukuqonda kweziphrofetho zeBhayibheli ngokugcwele. Wayeqhathanisa iziphrofetho eziningi ezikuThesitamende Elidala ezikhuluma ngoMesiya kanye nezifundiso zabanye abathi bona yibona abaneqiniso. UWilbur Smith wabona ukuthi “Inkolo kaMohamedi ayikwazi ukukhomba iziphrofetho ezikhuluma ngokuza kwakhe, ezakhishwa iminyaka engamakhulukhulu ngaphandle kokuzalwa kwakhe. Nabasunguli bezinye izinkolo abakwazi ukukhomba ngokuqiniseka imibhalo yamandulo emayelana nokuvela kwabo”.

Yebo siyavuma ukuthi zikhona iziphrofetho ezingadingi ukugqugquzelwa ukuze zibe neqiniso.

Ngosizo lwamakhompyutha, ukubuza abantu ngosuku lokhetho kanye nomlando, ngesinye isikhathi abezindaba bangakwazi ukusho ozophumelela ukhetho ngaphambi kokuba kuvalwe ukuvota. Ngenxa yokuba khona kwamaphuzu ezibalo, akumangazi uma abezindaba 'besitshela' ozophumelela ngaphambi kwesikhathi. Nanxa kunjalo, kuyenzeka ngesinye isikhathi bakhe phansi kusitsha sigcwele!

Kodwa-ke uzame ukubuza owezindaba ukuthi ubani ozobe akhankasela ukhetho eminyakeni engamashumi amabili ezayo, noma emashumini ayisihlanu ezayo. Mbuze ozophumelela, umbuze futhi neminingwane ngezindawo zokuzalwa zalabo abazophumelela, impilo abazoyiphila nezinto ezizodala ukufa kwabo. Qhubeka umbuze ngolwazi oluthembekile mayelana nalokho ekuzokwenzeka ezweni eliMaphakathi neMpumalanga iminyakeni eyizinkulungwane kusuka manje. Phinda umcele asho amadolobha azobhujiswa ngaleso sikhathi.

Yebo uzovuma ukuthi ngaso sonke isikhathi owezindaba azocelwa ukuthi asho okuzokwenzeka, amathuba okuthi lokhu akushoko kungabi iqiniso ayanda. Ngaphandle kokuthi uNkulunkulu ongunaphakade amtshele ngekusasa, ilapho kuphela esingavuma ukuthi owezindaba uyasazi isiphetho zisasuka. Izigameko ezifana nalezi ebezibuzwa kowezezindaba nezinye ezijule kakhulu, eziphathelene nokuzokwenzeka emuva kwesikhathi eside, zaphrofethwa eBhayibhelini.

Umlando wedolobha laseThaya, njengesibonelo, ukhombisa ukugcwaliseka kwalokho uNkulunkulu akusho ngokuzokulehlela leli dolobhakazi. Uma ungakholwa, funda kuqala iziphrofetho ezilotshwe

Ingabe umholi wakho ngokukamoya wethembekile?

kuHezekiya 26:3-21, bese uya *ku-Encyclopedia Britannica* namanye amabhuku omlando. Kuzona zombili uzofunda into eyedwa, eyokuqala njengesiphrofetho, eyesibili njengomlando.

Isiphrofetho: Ngaphambi kwesikhathi eside kokuba izehlakalo zenzeke, uNkulunkulu waphrofetha ikusasa elingenakuthula ledolobha iThaya wathi:

Bheka ngiyakwenyusela kuwe izizwe eziningi, ...ziyakuchitha izingange zaThaya, zibhidlize imibhoshongo yalo. Futhi kwashiwo ngaphambilini ukuthi ibala elakhiwe kulo idolobha lizokuhwaywa lifane nedwala. Ngaphezu kwalokho, kwaphinde kwaphrofethwa ukuthi ...babeke amatshe akho nemithi yakho nesihlabathi sakho phakathi kwamanzi. Kodwa imininingwane emangalisayo ngalezoziphrofetho ayigcini lapho. UNkulunkulu waphinde wathi ngeThaya yamandulo: ...nibe indawo yokweneka emanethe (UHezekiya 26:3, 4, 12, 14).

Umlando: Uma ufunda amabhuku omlando, uzoba nesiqiniseko ukuthi ngesikhathi uNebukhadinezari abhubhisa idolobha elikhulu laseThaya, ngempela wadiliza izindonga namabhilidi amakhulu njengoba kwakushiwo. Ngemuva kwalokho, oSonjiniyela baka-Alexander oMkhulu ngempela bawahwaya amabala edoloba bawashiya *efana nedwala elomile*.

Ngesikhathi belahla izimvuthu nezintuli zedolobha olwandle ukwenza indlela engena ezwenikazi, kwabe kuwukugcwaliseka kwesiphrofetho esithi: amatshe nezingodo, nothuli ngempela kwaphonswa *emanzini*. Kuze kube yinamuhla izinsalela zeThaya lamandulo zingcwatshwe olwandle. uNkulunkulu wathi kuzokwenzeka, yebo kwenzeka.

Nanxa namuhla likhona idolobhakazi elaziwayo ezweni eliMaphakathi neMpumalanga elaziwa ngaleli gama, akusilo idolobhakazi iThaya lamandulo. Lelo labhujiswa ngo-1291.

Ukuba bengakwazi ukuvakashela indawo elalakiwe khona iThaya lamandulo, ubuzobona ukugcwaliseka kweziphrofetho. Uzothola izindlu zabadobi ziqoqene zenza umuzi omncane, lapho uzobona izikebhe zokudoba zihlehlela olwandle namanethe omele emadwaleni. Kwakungabakhona kanjani ukuhlakanipha komuntu ukusho ikusasa elinjengaleli ledolobha elikhulayo kwezohwebo njengalelo leseThaya yamandulo.

uPeter Stoner waqhathanisa iziphrofetho ngeThaya laseMandulo nemibhalo yemlando. Ngemuva kokwenza izibalo ezabonisa amathuba okuthi kungenzeka iziphrofetho zikaHezekiya zigcwaliseke, wathi: “Ukuba uHezekiya wabheka iThaya ngezinsuku zakhe, wayesho ikusasa layo ngokuhlakanipha komuntu, lezo ziprofetho kusho ukuthi kwakunethuba elilodwa vo kumathuba angu-75,000,000 ukuthi zifezeke. Zonke zafezeka ngokwemininingwane yazo ephelele”.

Manje ake sibheke ukubikezelwa okumayelana nokuzalwa komntwana.

uMatewu isikhulu sentela sikahulumeni esesithathe umhlalaphansi, wakhumbula iziphrofetho ezine ezimangalisayo ezagcwaliseka mhla uJesu ezalwa. Kwesinye sazo, uMatewu, ukhomba kumprofethi uMika, owayesola kakhulu ababusi ababi bangesikhathi sakhe. Inhliziyo kaMika yayephukile ngokuba esaphila isizwe sakhe sasingenabo ubuholi obuqotho. Kodwa uMika wabona ikusasa elihle lapho ngolunye usuku uNkulunkulu ebonisa ukuthi kuyozalwa uMbusi, ephawula nendawo ezozalelwa kuyona lo Mholi ozayo.

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Kepha wena-Bethlehema-Efratha, omncane ukuba ube-phakathi kwemindeni yakwaJuda, Ngiyakuphunyelwa ngovela kuwe, ozakuba-ngumbusi kwaIsrayeli, okuvela kwakhe kusukela endulo, ezinsukwini zaphakade (UMika 5:2)

UNkulunkulu wabonisa ukuthi uMbusi odingekayo ka-Israyeli uyozalwa eBethlehema, e-Efrata.

Njengoba wayephrofethile uMika, uJesu wazalwa, kodwa hhayi edolobheni lomndeni wakhe iNazaretha kodwa eBethlehema, e-Efrata. Wazalelwa lapho ngokwesaba isimemezelo soMbusi omkhulu waseRoma. Kwakuyiskhathi sokubalwa kwabantu, ngakho abazali bakhe babethobela umthetho. Ngaleyo ndlela, bashiya ikhaya labo baya eBethlehema. Akekho owayezofuna uMbusi eBethlehema elincane, elaliyidolobhana laseJudiya, ekubeni ekhona amadolobha amaningi. Amathuba okuthi angazalelwa kule yondawo ayemancane kakhulu, Kodwa kwenzeka njengoba ayeshilo uMika. Lesi esinye seziprofetho ezimakhulu-khulu, ezimanagalisayo ngempilo kaJesu.

Siyafunda ukuthi uNkulunkulu uthi:

Ukuphela kusukela ekuqaleni, nasendulo izinto ezingakenziwa, ngokuthi: Icebo lami liyakuma, ngiyakwenza yonke intando yami (UIzaya 46:10).

Ngimemezele izinto zakuqala zamandulo, zaphuma emlonyeni wami, ngazizwakalisa; ngathatha izinyathelo, zenzeka... Ngazimemezela kwasendulo, ngazizwisa kungakenzeki (UIzaya 48:3,5).

Umlando ukhombisile ukuthi ngempela iziphrofetho ezanikezelwa nguNkulunkulu eBhayibhelini zinokuqonda okuphelele.

Imfundiso yeBhayibheli enamandla

Ubufakazi besibili obunamandla obukhombisa ukuthi ngempela iBhayibheli liyiliZwi likaNkulunkulu yimfundiso elibenawo. Emiphakathini, ngokwamasiko nasempilweni, umlayezo weBhayibheli ulethile isithunzi kunzalo yomuntu ngaso sonke isikhathi. Ngokunjalo yikuphi lapho lafundiswa laphinda lethenjwa khona?

Ngaphambi kokubuyekezwa kokuqala kwale ncwadi, umngani wami omusha wavakashela ikhaya lethu. Sisobabili sawucwaningisisa lo mbhalo. Noma engesiye umuntu onokukhombisa imizwa yakhe kalula, kodwa umngani wami ngambona esegcwala izenyembezi emehlweni ngesikhathi sifunda isahluko sesikhombisa. Sabe sesiyema izikhathi ezimbili ukuze sikhuleke sinikeza udumo kuNkulunkulu esasifunda ngothando lwakhe. Sambonga sobabili uNkulunkulu ngokubekezela kwakhe, umusa wakhe nothando alukhombisile ezimpilweni zethu ezingafanelekile. Kwathi lapho sizwa ubukhona obuphilayo nobubalulekile bukaNkulunkulu, sagcwala injabulo.

Lolo suku kwakungolubaluleke kakhulu kumngani wami. Esikhathini esingangonyaka esadlula wayehlezi yedwa endlini entofontofo ehlukele kakhulu kunalena epholile esasihlangane kuyo manje. Kodwa nangaleso sikhathi ubuhle obabumzungezile babungamniki ukwethaba. Empeleni, kwasekukhona nokulahla ithemba okungaphakathi kuyena, weyesengenayo inkanuko yokuphila. Wakuzama ukuzijabulisa esebenzisa zonke izinkanuko zenyama nobudoda bakhe. Ukudla kwakhe izidakamizwa kwamqedela umcebo wakhe. Wehla wenyuka, ibhrendi newiski konke kwakuyimikhuba yamihla yonke kuye. Iminyaka eminingi wayezithokozise nosozimali baseYurophu

Ingabe umholi wakho ngokukamoya wethembekile?

nasemhlabeni wonke, kodwa ebusuku wayesala eyedwa dengwane. Wayeba nomzwangedwa, ukudangala kwakhe okusukela ekudlinzeni kwakhe kwadlondlobaliswa yilokho ayesekucabanga ukuthi kuyisimo somhlaba esinobungozi nesesabekayo. Kwakungasekho ntuba kuyena.

Ngokuzimisela okumangalisayo, wagcwalisa isibhamu sakhe ngezinhlamvu wasicupha, wasicindezela ebunzi lakhe. “Kusele izingxenye ezimbalwa ze-inshi ukuthi kuphele ngami”, wacabanga, “Lapho ubuhlungu buyophela ingunaphakade”. Ngalowo mzuzuwana (umngani wami akazi ukuthi kwenzeka kanjani) uhlelo olwalulo thelevishini lwashintsha. Wazithola elalele umlayezo weBhayibheli okhuthazayo. Kwathi ngaphambi kokuba kushaye isikhathi saphakathi kwamabili, futhi eyedwa, waguqa phansi, phambi kukaNkulunkulu ophilayo ecela intethelelo nokuhawukelwa.

Ngokuba amandla kaNkulunkulu ayiguqula ngempela impilo yomngani wami, lo muntu osephambi kwami akasefani nakancane nalowo esengimchaze kafushane lapha ngenhla. Ngaphambi kokuba azalwe, abazali bakhe bamcela ngomkhuleko, futhi nanxa wayelifunda iBhayibheli aseysinzwa, akawushayanga ndiva umlayezo walo.

Empilweni yakhe enothile nebusisiwe, wamfulathela uNkulunkule wazitika ekhululekile ezijabulisa ngemisebenzi yenyama.

Kwaba yiminyaka eyishumi nesikhombisa ngaphambi kwalobo busuku angeke abukhohlwa athola ngabo uNkulunkulu. Umngani wami wathenga incwadi enhle eyayihlanganiswe ngesikhumba esihle. Yayiqukethe namakhasi amhlophe bha engakabhalwa lutho. Injongo

yakhe kwawukuloba zonke izehlakalo ezisemqoka empilweni yakhe, kusuka ngalelo langa, kodwa akukho lutho okwafanela ukuthi kungalotshwa kule ncwadi kuleyo minyaka eyishumi nesikhombisa yempilo ebhensayo nebambezelayo.

Okukhona ukuthi kuyo yonke leyo minyaka umngani wami, efulathele uNkulunkulu, wayehamba indlela ehamba uhambo-mbumbulu lukamoya. Kwaqala ngokunaka iholoskophu yansuku zonke nokuthanda umculo weRock namakhonsathi akhona. Akuthathanga sikhathi wabe esethe shiqe kulelo siko. Lokho kwalandelwa ukuthatheka kwakhe kuYoga okwaholela ekufundeni okujulile kweFilosofi yamaHindu okwameza wagcina esengene wapehela kunkolo eyimistiki yamazwe aseMpumalanga. Akukho akwenza kuleyo minyaka okwakufaneleka ukuthi kungalotshwa encwajaneni yakhe yesikhumba esinsundu. Amakhasi ayo ahlala emhlophe ngobuhlungu kobuze kwaze kwafika lolo suku elingakhohlakali ngesikhathi ahlangani noNkulunkulu.

Ngalolo suku waloba umbhalo wakhe wokuqala. Ngaba nenjabulo yokufunda lokho ayekulobile. Kwakuyindaba engewele futhi ekamoya yomuntu odingileyo owasindiswa wuNkulunkulu onothando. Kuhle impela. Ngomusa omkhulu, uNkulunkulu wangena phakathi kobumpumputhe bakhe kwezikamoya wamkhulula ekulahleni ithemba nasekufeni ngokukhanya kweqiniso okungaguquki nothando lwakhe olumangalisayo.

Kungenxa yokudideka komuntu kwezikamoya njenobumpumputhe kwezikamoya bomngani wami okwenza uNkulunkulu wazibonakalisa encwadini ebizwa ngokuthi iBhayibheli. Uma ufulathela iBhayibheli, okuyilona lodwa umholi kamoya othembekile, uyozivalela enkokhliweni namaphutha. Kodwa uma,

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ekomela kwakho uNkulunkulu, ubalekela eBhayibhelini ngenqondo evumayo, uzothola ukuthi liqukethe konke ukukhanya kukamoya nokuqondiswa okudingayo.

KungeZwi likaNkulunkulu kuphela lapho esingathola ukusizwa okucacile kukaNkulunkulu njengoba azichazile Yena. Kule Ncwadi, sethulelwa iQiniso ngokwalo, iZwi likaNkulunkulu nokuKhanya kweZwe.

Nkosi, Izwi lakho lihlezi,
Liqondisa izinyathelo zethu;
Lowo okholwa yiqiniso lalo,
Ukukhanya nokujabula uyakuzuza.

Ake ucabangisise

1. Zikhona yini ezinye izincwadi noma ‘imibhalo engcwele’ engafaniswa neBhayibheli ngokulunga nangokuphrofitha izehlakalo zekusasa?
2. Uyabazi yini abantu okuthiwa izimpilo zabo zaguqulwa ukuthi balalela umlayezo weBhayibheli?
3. Uke wazigxeka yini izimfundiso zeBhayibheli, noma ngesinye isikhathi wadembesela ukulifunda ngengqondo evulekile?



*Izinkinga zezulu nomhlaba, nanxa
zaziyokuma phambi kwethu kanye kanye,
zaziyoba yize, lapho ziqathaniswe nenkinga
kaNkulunkulu: ukuthi uyini; ufana nani;
nokuthi kumele senzeni njengezingane zakhe.*

A.W. TOZER

Unjani uNkulunkulu?

*K*ukhona isikhathi empilweni lapho abantu abaningi bebuza ukuthi: “Unjani uNkulunkulu?” Nanxa uNkulunkulu ewuphendulile lowo mbuzo, kukhona nalabo abakhetha ukwethemba imicabango, nokulinganisa kwabo kunokuthi bafunde eBhayibhelini lokho akashoyo ngaye.

Labo bantu bahlanukezela amazwi abalulekile avela eBhayibhelini. Lapho uNkulunkulu ethi: *Masenze abantu ngomfanekiso wethu (Genesisi 1:26)*, bona bathi: “*Masenze uNkulunkulu ngomfanekiso wethu*”. *Nokho baphikisana ...nenkazimulo kaNkulunkulu ongabhuhhiyo bayiguqula ifane nomfanekiso womuntu obhuhhayo (KwabaseRoma 1:23)*. Bonke oNkulunkulu abadakwa abantu abanawo namancane amandla, futhi kwezinye izikhathi bamangalisa ngendlela yobulima.

Noma angahlakanipha kangakanani umuntu, ngeke amfumane uNkulunkulu ophilayo ngokuhlakanipha kwasemhlabeni ...*izwe alimazanga uNkulunkulu ngokuhlakanipha kwalo (1 KwabaseKorinte 1:21)*. Ukube abantu bebengakwazi ukumgagula uNkulunkulu ngokusebenzisa amandla abo engqondo, lowo bengungezuba uNkulunkulu omkhulu. Okunye futhi ukuthi ukuba bekudingeka ubuhlakani ukuze umuntu amazi uNkulunkulu, lokhu bekuyokusho ukuthi labo abangaphiwe ubuhlakani abazumazi uNkulunkulu. Ngenhlahlala lokhu akunjalo.

Empeleni ubuhlakani bukamoya bungatholwa uwonke wonke. Ngokumangalisayo, owesifazane ongafundile wase-Afrika angakuthola ngokufanyo nophrofesa waseyunivesithi, ngokuba ubuhlakani bukamoya abutholwa ngendlela yemfundo ephakeme. Buyatholakala kubo bonke abantu abathobeke ngendlela yokuthi bayakubona ukweswela kwabo usizo lukaNkulunkulu ekumlangazeleleni kwabo.

Uma-ke kukhona kini oswela ukuhlakanipha, makacele kuNkulunkulu obapha bonke ngobuhle engajakadi (KuJakobe 1:5). Ukuhlakanipha okukhulunywa ngakho akusiko okwalo mhlaba kodwa okwasezulwini. Kuwukuhlakanipha okungaziwa namunye wababusi balesi sikhathi (ababusi abasebenza ngendlela yaleli zwe) kodwa thina asamukelwanga umoya wezwe ukuze sikwazi kodwa umoya ovela kuNkulunkulu, ukuze sikwazi esikuphiwe nguNkulunkulu ngomusa (1 KwabaseKorinte 2:8,12).

IBhayibheli akusilo ithisisi lenkolo kuphela, okokuqala liwumbhalo okhombisa indlela uNkulunkulu azibonakalisa ngayo kumuntu. Futhi uNkulunkulu kuphela ongakunikeza ukuqonda kukamoya akudingayo ukuze aqondisise ukuthi ungubani, nalokho afuna ukukwenza empilweni yakho.

Kodwa uma umcela uNkulunkulu uyozi bonakalisa kuwe ngezwi lakhe eliNgcwele.

Ekuhambeni kwethu sahlangabezana nezinto zikamoya nokwazi okujulile ezindaweni ezingavamile futhi nakubantu abangajwayelekile. Isibonelo, ngenye imini sahlangana nabafana base-Afrika basehlathini eKhenya ababekuthakasela ukukhuluma ngenkolo yabo nokufunda kabanzi ngemisebenzi kaNkulunkulu kuphela.

Unjani uNkulunkulu?

Ilanga laseNkabazwe lashesha layozilahla konina, liqeda usuku olude nolukade lumatasatasa. Ngathi ngisahlezi phezu kwetshe eceleni komgwaqwana ongemuhle wothuli waseKhenya, ngiziphumulele, ngezwa ukunyakaza ngasehlathini. Ngaphendukela ekucwazimuleni okufiphele kwenyanga kubuyiswa emehlweni amakhulu omfana wase-Afrika, ngokushesha lo mfanyana oneminyaka eyishumi wayeseqosome eceleni kwani phezu kwetshe, sashesha saba abangani abahle. Nabanye abafana base bezwa amazwi beza bavela ngazo zonke izinkalo ukuzozwa lokho esasikhuluma ngakho. Ulwazi lwabo lweBhayibheli lwangihlaba umxhwele kakhulu.

“Pho kungani uNkulunkulu angamvumelanga uMose ukuthi abone ubuso bakhe?” umngani wami omncane wabuza. Ngisadidwe yilo mbuzo, ngaphendula ngokubuza umfanyana uJuweli ukuthi usawukhumbula yini umthandazo kaMose phambi kokuba uNkulunkulu athi kuye, ...*ubone umhlane wami, kepha ubuso bami abuyikubonwa (U-Eksodusi 33:23).*

UMose wayengazi ukuthi kuzomphatha kanjani ukubona uNkulunkulu. Kodwa ngoba uNkulunkulu unguNkulunkulu oziveza ngokwakhe, ofuna ukudonsela umuntu kuye, wazibonakalisa kuMose ngendlela ebezozibonisa ngayo kumphrofethi. Uma uNkulunkulu wayezoziveza ngokwenabile, uMose wayezokugwinywa wukukhazimula kobukhona bakhe. Noma uNkulunkulu wakufihla ukuphelela kwenkazimulo yakhe kuMose, kwathi lapho esedlula kwadingeka ukuthi uMose *akhusele ofantwini lwedwala (U-Eksodusi 33:22).*

Njengoba behlala kuNkabazwe abangani bami, bebengazi ukuthi akufanele babheka imisebe ecwazimulayo yelanga bangavikelanga amehlo abo.

Futhi bebazi kamlhlophe ukuthi uvemvane lukhangwa ukukhanya ebusuku obumnyama. Ngathi ngibabuza ukuthi kwenzekani kuvemvane uma lusondela kakhulu entweni ekhipha ukukhanya, impendulo yabo ehlangene yathi: “Luyafa.” Kwakusobala ukuthi bayazazi izingozi zokuvezwa elangeni isikhathi eside.

Ngazama ukucabanga omunye umfanekiso ongabasiza bazwisise impendulo yombuzo wabo. Bonke abangani bami abasha babazi ngezindwangu zokusonga ezisetshenziswa omama babo ukusongela abafowabo nodadewabo abancane, zibasondeza duzane nezinhliziyi zonina ezinohando nokunakekela. Ngase ngibatshela ngendwangu yokusonga (*UJobe 38:9*) uNkulunkulu asongele ngayo umhlaba wonke.

(OSosayensi bayibiza ngokuthi ungcimba ka-ozoni. Le ingubo ye-oksijini ikwazi ukumbela imisebe ye-altravayolethi enobungozi evela elangeni ingafinyeleli kithina lapha emhlabeni. Ngaphandle kwelanga akungabazeki ukuthi ngeke kube nempilo emhlabeni, kodwa ukunakekela okuthambileyo kukaNkulunkulu kusivikele emandleni anobungozi avela elangeni nasemitheleleni yalo ebanga umdlavuzo).

Abangani bami babukeka bathathekile kakhulu yile ndwangu yokusonga kaNkulunkulu. Ngase ngizama ukubachazela ngendlela elula ukuthi isivikela sonke ekushiseni okubi kwelanga.

Angazi ukuthi bakuzwisisa konke yini engangikusho, kodwa izinhliziyi zabo zavumela uthando nenkazimulo kaNkulunkulu, saba nesikhathi esihle somthandazo sisonke. Kwakubonakala ukuthi bayazi mathupha ukuthi nabo bathola ukuvikeleka okufana nalokho uMose akuthola ekumlangazeleleni kwakhe uNkulunkulu.

Okuyisisekelo sokuzwisisa kwethu ubunjalo bukaNkulunkulu, iBhayibheli lisitshela ukuthi, “UJehova uNkulunkulu wethu, **uJehova, munye**” (*UDiteronomi 6:4*). Ubunye bakhe buyisisekelo sequiniso.

Ukuze asinike ukuqonda okuphelele, uNkulunkulu uphinde wasinika amagama akhe.

EBhayibhelini amagama ahlala abalulekile ngoba incazelo yawo isuke iveza izinto ezithile ngenkambo yomnini gama. Lelo nalelo gama elisetshenziswa ukubiza uNkulunkulu linencazelo ethize futhi liveza ubuso noma ingxenye ehlukelele yobukhulu bakhe.

KuThestamenti eLidala, kunamagama okuqala amathathu asetshenziswa ukubiza uNkulunkulu: uYahweh, uElohimu no-Adona. Lelo nalelo linokubaluleka kwalo.

U-Elohimu yigama lokuqala elasetshenziswa, libhalwe izikhathi ezeqile ezinkulungwaneni ezimbili. Nanxa igama elithi Yahweh lilikhulu kunawo onke amanye, kusobala ukuthi kunokubaluleka nobukhulu obuthize ngegama elithi Elohimu uNkulunkulu angafuni busiphuthele. Kungaba kuyini lokho?

Olimini lwesiNgisi uma sikhuluma ngobunye sikhuluma ngento eyodwa, kodwa uma sikhuluma ngobuningi sisho ekungaphezu kokukodwa. Nanxa sikhuluma ngobuningi uma sikhuluma ngokungaphezu ‘kokukodwa’, isiHebheru sakudala siyibeka kangcono le ndaba. Sisebenzisa u‘mbaxa-mbili’ uma sisho ‘okubili’ bese kuba ‘ubuningi’ uma sisho okungaphezu kokubili. Okwehlukana ubumbaxa-mbili nobuningi (phakathi ‘kokubili’ ‘nokuthathu noma okweqile’) kubaluleke kakhulu. U-Elohimu – okuyigama lokuqala eBhayibhelini elisetshenziselwa uNkulunkulu, uMdali

– akekho ebunyeni noma ebumbaxa-mbilini kodwa usebuningini.

“Ekuqaleni uNkulunkulu (u-Elohimu) wadala izulu nomhlaba” (Genesisi 1:1). Ngokunjalo, sithola ukuthi evesini lokuqala eBhayibhelini – eliyisambulo sikaNkulunkulu kubantu – kunezwi lokwaziswa ngomqondo wobuthathu ebunyeni nobunye ebuthathwini. Lobu buthathu obuhlangene kwezinye izikhathi bubizwa ngokuthi iZiqu-ntathu.

Ngemuva kokwazi ngobuthathu obuhlangene bukaNkulunkulu sifika ekulandweni kokudalwa komuntu wuNkulunkulu. *“uNkulunkulu wayesethi, masenze abantu ngomfanekiso wethu” (Genesisi 1:26)*.* Akekho umuntu ongenza iphutha lokungaboni ukuthi kokubili ‘masi’ no ‘wethu’ izakhi zobuningi olimini lwesiZulu. Kodwa, ngokumangalisayo, emugqeni olandelayo sifunda ukuthi: *“Wabadala owesilisa nowesifazane” (Genesisi 1:27).* Lapha kusobala ukuthi ‘Wa’ usho umuntu oyedwa kuphela. Ngokunjalo, ukubizwa kukaNkulunkulu njengalowo ‘oyedwa’ no ‘okweqa okukodwa’ kuqondiswe kuNkulunkulu osezazise njengo-Elohimu.

UNkulunkulu onjalo ngeke aqondwa ngokuhlakanipha kwalo mhlaba. Ngokunjalo, ukuze asizise ukuthi simazi, uNkulunkulu, ngomusa wakhe usinike *“uMoya ovela kuNkulunkulu, ukuze sikwazi esikuphiwe nguNkulunkulu ngomusa” (1 KwabaseKorinte 2:12).* IBhayibheli liqala ngokunjalo ukwazisa ngobunjalo bakhe uNkulunkulu,

* Kubalulekile ukuqikelela ukuthi ukudalwa kwendoda nomfazi ngeke kwafaniswa nokudalwa kohlelo lwezilimo; futhi nezindlela eziphezulu zokusombuluka ohlelweni lwezilwane. Akunjalo, amadoda nabesifazane badalwa ‘ngomfanekiso kaNkulunkulu’ ngalokho bayindalo ekhethekile esesiqongweni sazo zonke izenzo zokudala ezimangalisayo zikaNkulunkulu.

Unjani uNkulunkulu?

bese lisombulula kancane kancane ubuthathu bakhe obuhlangene nobufihlakele.

Ukuzwisisa kwakho ngokweqiniso ubuthathu ebunyeni nobunye ebuthathwini balokho ayikho uNkulunkulu kuzokusiza ubone ngokuphelele, ngesikhathi ufunda isahluko sesikhombisa, uthando lwakhe olumangalisayo akuthande ngalo.

Ukuze sikwazi futhi siqondisise ubukhulu bothando lwakhe, uNkulunkulu uzambula ngokuqhubekayo kulo lonke iBhayibheli. Lapho saziswa ngoNkulunkulu uBaba, uNkulunkulu iNdodana, noNkulunkulu uMoya oyiNgcwele. Kodwa yena uziveza enguNkulunkulu munye futhi oyohlala njalo. Izingqondo zethu njengabantu zingakwazi ukumane zibambe ingaphandle lalowo mqondo. Ngokuba kwakungeke kwenzeke ukuthi umuntu afinyelele phezulu, athole uNkulunkulu weqiniso nophilayo, yena ngokwakhe wathatha kuqala ithuba wazazisa kumuntu.

Isambulo esiphelele senkazimulo nobungcwele bukaNkulunkulu sasifihliwe emehlweni kaMose. Kodwa, ngesimo sikaNkulunkulu iNdodana, u-Elohimu waziveza kumuntu ngendlela umuntu ayezokwazi ngayo ukuyibekezelela.

EThesamentini eLisha sifunda ukuthi:

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

Ake ucabange ngalokhu: Lapho uJohane ebheka ubuso buka Jesu Krestu wathi: *Sabona inkazimulo yakhe,*

inkazimulo njengozelwe yedwa kuYise (NgokukaJohane 1:14).

Ngemuva kwalokho waloba uJohane ngalokhu kuhlangu kwakhe mathupha noNkulunkulu futhi ngokuba wahlangana naye esesimeni somuntu enguJesu, waphilela ukuyilanda indaba. Nokho, wakusho kwacaca ukuthi ekuhlanganeni kwakhe wayehlangu noNkulunkulu oyiNgunaphakade, uNkulunkulu uMdali noNkulunkulu kaMose.

Noma ngabe kwakumangalisa, ukuhlangana mathupha kuka Johane noMdali-Nkulunkulu wakhe, kwakuzwakala, kubonakala futhi kuphatheka.

Lokho okwakukhona kwasekuqaleni, esakuzwa, (ukuhlangana okuzwakalayo), sakubona ngamehlo ethu (ukuhlangana okubonakalayo)... nezandla zethu zakuphatha (ukuhlangana okuphathekayo) (1 uJohane 1:1).

Cha, ukulanda esikufunda encwadini yomphostoli uJohane akusikho okwezemfundo zenkolo okungaqondile. Kodwa kuvela ekuhlanganeni kwakhe noNkulunkulu ophilayo.

Ungabuza uthi “Kungisiza ngani namuhla konke lokhu?” UJohane uyashesha ukuwuphendula lowo mbuzo. *Sesiyani lobela lokhu, ukuze intokozo yenu iphelele (1 uJohane 1:4).* Le ncwadi oyinfundayo isezandleni zakho ngoba umngani ufisa ukuthi nawe ungaba nakho ukuchichima yinjabulo usahlangu noNkulunkulu ophilayo,

UJohane uchaza athi:

Lokho esikubonileyo, sakuzwa, sinishumayeza khona nani, ukuze nani nibe nenhlanganyela nathi. Kepha thina sinenhlanganyela noyise naneNdodana yakhe

Unjani uNkulunkulu?

uJesu Kristu. Sesiyanilobela lokhu, ukuze intokozo yenu iphelele (1 uJohane 1:3, 4).

Yebo, njengoba ukukhanya kuyaheha ebusuku obumnyama, ngokunjalo nokukhanya kwenkazimulo kaNkulunkulu kusabadonsela kuye abantu. Namuhla ekufiseni kwakho ukwazi ukuthi uNkulunkulu unjani, nawe ungakhuleka njengoMose uthi: ‘Ngibonise iNkazimulo Yakho.’

Ake ucabangise

1. Ekumfuneni kwakho uNkulunkulu usuke walifunda ngokucophelela iBhayibheli?
2. Ungamcela yini uNkulunkulu ukuthi aziveze usafunda iBhayibheli?

Umkhuleko ophakanyiswayo: “Yebo Nkulunkulu, uma unguNkulunkulu odale umhlaba nokusemkhathinni, nongithandayo, ngicela uziveze kimi ungikhombise ukuthi uJesu Krestu uyindodana yakho uMesiya owasithembisa yona.”

3. Uyabona yini ukuthi ukuze umdumise ngokuphelele uNkulunkulu kufanele abe:

Mkhulu kunekhono lwakho lokumthola ngocwaningo lwabantu; mkhulu kunekhono lwakho lokuqonda ngengqondo yakho yabantu?



*Ngicabanga ukuthi ngiyayiqondisisa
imvelo nesimo sobuntu, futhi
ngiyanitshela nonke ukuthi amaqhawe
asendulo ayengamadoda,
nami ngiyindoda; kodwa akekho
ofana naye: uJesu Krestu
wayengaphezu kwamadoda*

NAPOLEON

Yini eyehlukanisa abantu empeleni?

*I*zwe lanamuhla selabizwa umuzi womhlaba wonke. Ngenxa yokuba kuwona sekwahlala omakhelwane abanobutha, lo muzi womhlaba jikelele usuguquke indawo eyingozi kakhulu umuntu angaphila kuyona.

Kungabonakala kusengathi izinkinga ezehlukanisa abantu zifaka izindaba okuphikiswana ngazo ezibanzi kwezombusazwe, ezomnotho, ezasekhaya nezimayelana nomsebenzi wokukhiqiza ezimbonini. Noma lezo ndawo ezidala izinkinga zenza ukuthi abantu bahlukane ngokuqhubekayo futhi nangendlela edabukisayo, kukhona isizathu esikhulu kunalezo kodwa esingabonakali kakhulu okuyisona mbangela yokungaboni ngaso linye okukhona emhlabeni.

Ake siqale ngokubheka kafishane izinto ezisobala ezidala ukungqubuzana phakathi kwabantu, bese sibhekisisa imbangela okuyiyona yona.

Okwehlukanisayo okusobala

Ngokombusazwe: OSopolitiki babhekana bodwa ngokwesabana nokungethembani. Kuthi lapho bebhakene nemibono engavumelani, bethembe ukuthi amandla empini azoqinisekisa ukuphepha kwesizwe sabo.

Kusenjalo. Izakhamuzi ezithintekayo ziphakamisa amazwi amelana nokuthula nokubekwa phansi kwezikhali zenunzi. Ngokubhinqayo, thina esake sayibona leyo mibukiso ‘yokuthula’ kuthelevishini, sesathola

ukuthi kuleyo mikhuba yabo, abazibandakanyayo banokukhombisa ukuthi bona bangophuma-silwe ngendlela efanayo naleyo esetshenziswa abafuna kuqale impi.

Ngokomnotho: Izigameko ezilimaza imvelo ezifana nesomiso, indlala, ububha nokuzamazama komhlaba, ziyizinkinga ezidlondlobalayo ikakhulukazi emazweni asafufusa. Lezo zigameko zengenza ngaphezu kobuhlungu obubangwa umehluko omkhulu ophakathi kwamazwe anothile nahluphekayo. Noma kukhona imisebenzi yezinhliziyi ezinhle nokuzinikela kwabantu abazama ukusiza, kuyinto edabukisayo ukuthola ukuthi ngaso sonke isikhathi abacebileyo baceba kakhulu bese kuthi abampofu bahlupheke kakhulu.

Ngokwasekhaya: Akusiyo into engafihlwa ukuthi namuhla ukudabuka kwemishado nempilo yomndeni sekufinyelele ezingeni eliphezu. Egcwele izinyemnezi emehlweni akhe, uLetsoale wathi kimina, “Umuzi wami wephuliwe.” Ngangicabanga ukuthi usho ukuthi indlu yakhe enezindonga idilizwe, kodwa ngasengiyathola ukuthi indlela asho ngayo ukwephuka, indlela yakhe uLetsoale engcono yokungitshela ukuthi umkakhe wemukile. Namuhla izindlu eziningi ‘ziyephuka’ ngenxa yezindlela zokuphila ezizifunelayo esezichithe ubudlelwano obunothando. (Nokho, njengoba sizobona esahlukweni esilandelayo, uthando lukaNkulunkulu lungatholwa yilabo nalabo ababili abafisa ukuqinisa imishado yabo ukuze behlukaniswe ukufa).

Ngokwezezimboni: Emisebenzini sesejwayele ukuzwa ngokungabambisani nokungathelelani amanzi. Ekuqaleni kuka-1985, ukuphikisana okungakaze

Yini eyehlukanisa abantu empeleni?

kwabonwa kwezemisebenzi yezimboni ku-21 sentshuri kwasonywa eBrithani. Nanxa isiteleka nokushaya ujenga kwasesitaladini okunobudlova kwasekuphelile, ukwenyanyana nobumuncu obungalibaleki kwaqhubeka nokuba isolonda kwezokuphathwa kwezabasebenzi nakuphakathi wezimboni uqobo lwazo. Sehluke kangakanani lesi simo emphumeleni wokungqubuzana phakathi kwabaqashi nabasebenzi okwehlulwa ezimayini zamalahle zaseWales ngemuva kothuthuva olufanayo lwango-1904. UJohn Parry wangitshela le ndaba ngoba yenzeka ekhona lapho.

Uma ngiqala ukuhlangana noJohn, wayengumsebenzi wasezimayini osethathe umhlala phansi oneminyaka engu-91, futhi engasaboni emehlweni futhi enenkinga engapheli yamaphaphu ebizwa ngokuthi 'Isifo sabasebenzi basemayini'. Uma sithole ithuba, mina nomkami sasivakashela indlu yabasebenzi basezimayini enobuphofu eNtshonalanga neWales. Ngokuhleka okuphilile nenjabulo enabile, uJohn wayekuthokozela ukuxoxa ngalokho uNkulunkulu akwenza eWales lapho ahamba khona ngokwahlulela namandla ngesikhathi sokubuyiselwa kwamandla sango-1904 no-1905. Ngaleso sikhathi abasebenzi basezimayini nabaqashi babo bahlangana noNkulunkulu ophilayo. Ngenxa yalokho bonke bathola ubunye, ukwethembana nokuhloniphana kwangempela. Impela kunomehluko omkhulu phakathi kuka-1905 no-1985.

UJohn wayekhuluma ngenjabulo echichimayo ngesikhathi ekhumbula lezo zinsuku. Wakhumbula ukuthi izindlu ezidayisa utshwala eziningi zapheliswa ibhizinisi ngenxa bebengasekho abantu ababedinga utshwala. Wakhumbula futhi lapho beya phansi emgodini nabanye abasebenzi basemayini becula bedumisa uNkulunkulu.

Wagigitheka uma esethi: “Abantu baseza ukuzongibona bese bebuza ukuthi kwakhala nyonini.” Ngokuzishaya isifuba waziphendula wathi: “Ngangibatshela ukuthi kungaphakathi lapha, futhi kusekhona namanje.”

Okwehlukana ngempela

Noma lokho okwehlukanisayo kungajula kangakanani, kukhona okunye okwehlukana abantu ngendlela esabisayo nengunompela. Kuyingozi onomthelela omubi nakusimo sokuthula samazwe amaningi. Uyabona, ekugcineni abantu behlukaniwa unompela ukudideka kwabo ekumzwisiseni uNkulunkulu!

Ekuzambuleni kwakhe kubantu, uNkulunkulu akehlanga ububona beqiniso ngobunjalo bakhe obuyiNgcwele. Ngaphambi kokuthi uJesu Krestu azalwe, uNkulunkulu wethembisa ukuthi uzothumela ukukhanya okukhulu okuzosiza abantu ukuthi bamazi yena njengoba enjalo, wathi: *Abantu abahamba ebumnyameni babona ukukhanya okukhulu (U-Isaya 9:2)*. UNkulunkulu waphinda wanikeza imininingwane esho ukuthi lokhu kukhanya kuzobonwa kanjani: *ngokuba sizalelwa umntwana... siphilwa iNdodana (U-Isaya 9:6)*.

Ngokweqiniso, kwakungeke kube khona okuthile okubalulekile ngalawo magama uma uNkulunkulu wavele wathi ‘umntwana uzozalwa’. Kanti nokho, abantwana bahlale bezalwa! Ngempela, bekungeke kubaluleke ukubhala ukuthi umntwana uzozalwa uma lelo phuzu lalingakaxhunyaniswa nesithembiso sokuthi iNdodana yayizokwamukeliswa. Khona manje lokho okwakuyisiphrofetho sekungumlando, ngokuba lokho uNkulunkulu athi kuzokwenzeka kwenzeka. Emhlabeni wazalwa umntwana; yamukeliswa iNdodana ivela eZulwini. Ngokuzalwa komntwana obekade eyisipho

Yini eyehlukanisa abantu empeleni?

esiyiNdodana, uNkulunkulu wathumela ukukhanya kubantu abekade baguduza ebumnyameni. Kuze kube yinamuhla lokho kukhanya kusaxosha ubumnyama futhi angikholwa ukuthi kungaze kufihle uNkulunkulu emehlweni ethu.

Ukuze ukuzalwa komntwana oyedwa kaNkulunkulu kwahluke, futhi nokumenza ukuthi ahluke kwabanye, uNkulunkulu wethembisa ukuthi ukuzalwa kwendodana yakhe kuzogewalisekiswa ‘isibonakaliso’ esimangalisayo: *bheka, intombi iyakukhulelwa, izale indodana, ibize igama layo ngokuthi u-Imanuweli (U-Isaya 7:14).*

Akumangalisi yini ukuthi igama lakhe qobo elithi Imanuwele lisho ukuthi ‘uNkulunkulu unathi.’ Ngalokho obekukade kuvezwa ngaleli gama singaqala ukuqonda indlela izindaba ezimnandi, njengoba zilotshiwe eBhayibhelini, futhi ezihlukile kwezinye izimfundiso zazo zonke izinkolo ezinye. Lapho izinkolo zamanga zizama ukukhombisa indlela abantu abangafinyelela ngazo kuNkulunkulu, iBhayibheli lingumbhalo kaNkulunkulu okhombisa ukwehlela kwakhe kubantu.

Njengoba kulotshiwe eBhayibhelini, lapho uNkulunkulu emisa ibutho lakhe emhlabeni, ngempela intombi yakhulelwa umntwana. Ngalolo suku uMdali womkhathi azithoba ngalo, wehla waba yingxenye yesikhathi nendawo, selwaba umlando: *Ingelosi yeNkosi yabonakala kuye ngephupho, ithi: “Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakho, ngokuba lokho akukhulelweyo kungoMoya oNgcwele” (NgokukaMatewu 1:20).* Ekuhambeni kwesikhathi, ngemuva kokuthi uJesu esezelwe futhi eseyindoda, wabuqinisekisa kabanzi ubuNkulunkulu bakhe phambi kwezitha ezimphikisayo ngokuthi: *Mina noBaba simunye (NgokukaJohane 10:30).*

Isazi sezimfundo ngezinkanyezi uJim Irwin we-Apollo XV waloba wathi: “Ukuhamba kukaNkulunkulu emhlabeni kubaluke kakhulu kunalokho komuntu eya enyangeni.” Eqinisweni akukho ukwenza kokuhlakanipha komuntu okufezekile emkhathini okungaqhathaniswa nesimanga esenzeka ngalowo mzuzu uNkulunkulu aphuma kubungunaphakade angena esikhathini. Ngemuva kwesiphrofetho esithi umntwana uzozalwa neNdodana siyiphiwe, kube sekulandela isibukezo seziphrofetho salo Muntu owehlukile kwabanye esinemininingwane ephelele: “*Negama lakhe liyakuthiwa uMluleki omangalisayo, uNkulunkulu onamandla, uYise ongunaphakade, iNkosi yokuthula. Umbuso uyakuba mkhulu, ukuthula kungabi nakuphela esihlatweni sobukhosi sikaDavide nasembusweni wakhe*” (U-Isaya 9:6,7). Ngempela ukuhlangana kwamandla nokuqonda okwesabisa ngale ndlela kuzothandeka kumuntu ofuna ukuba umbusi wezwe ophumelelayo. Ngisho nasezweni esiphila kulo, akusiko ukuthi sithungatha abaholi abanolwazi lokwenza okulungile kuphela, kodwa abaphinde babe namandla okwenza lokho. Kungenzeka ukuthi abanye abaholi bebesazi isinyathelo ekwakumele sithathwe, kodwa akukho namunye umholi emlandweni owayenamandla nokuqonda okuze alethe isimo sokuthula okungapheli.

Inkosana yokuThula yona inolwazi namandla okuletha ukuthula okungapheli kulo mhlaba. Ngelinye ilanga uJesu uzobuya azobusa kulo mhlaba. Mhla lufika lolo suku, yonke imboni ekhiqhiza izikhali zempi iyovala; wonke amabhomu enuzi angakaqhuri azolahlwa, nalabo abalinde emingceleni namasotsha bazothunyelwa emakhaya bangasaphinde babuyele lapho.

Yini eyehlukanisa abantu empeleni?

Umuntu usekhombisile ukuthi akanawo amandla aphelele angamenza aphaathe ngokufanele isizwe sabantu. Ukuthula nokulunga kukawonke wonke kudinga ukuthi kulindele lowo mzuzu iNkosana yokuThula ngokwayo izophakamisa induku yobukhosi benhlanganisela yamazwe abuswa yinkosi enkulu umhlaba wonke. Lapho abantu: bayakukhanda izinkemba zabo zibe ngamakhuba, nemikhonto yabo ibe ngocelemba; *isizwe asiyikuphakamisela isizwe inkemba, zingabe zisafunda ukulwa (U-Isaya 2:4)*. Ngalolo suku lokuthula: *umhlaba uyakugcwala ukwazi inkazimulo kaJehova, njengamanzi asibekela ulwandle (UHabakuki 2:14)*. Asikho esinye isiphetho kumlando esiyisiqinisekiso ukuthi uNkulunkulu uyiNgunaphakade.

Kodwa ngaphambi kwalolo suku lokuthula komhlaba wonke, ngaphansi kokuphatha kweNkosi uJesu, ukwehlukana okujulile kweqiniso phakathi kwabantu kuzoba sobala. Futhi ukuvukelana okuzayo kuyobe kuzungeze ubuntu bakaJesu Krestu.

Ngakho-ke, kubalulekile kakhulu ukuthi ube nesiqiniseko sokuthi ungubani uJesu, wezelani, futhi wakwenzelani wena eseselapha.

Incwadi kaGenesis nencwadi kaJohane ziqala ngokufanayo. KuGenesis sifunda ukuthi: *Ekuqaleni uNkulunkulu wadala izulu nomhlaba (Genesis 1:1)*. kuJohane khona sifunda ukuthi: *Ekuqaleni wayekhona uLizwi... uLizwi wayenguNkulunkulu... konke kwavela ngaye (NgokukaJohane 1:1,3)*. UNkulunkulu obizwa ngokuthi u-Elohimu kuGenesis, ubizwa ngokuthi 'uLizwi' eVangelini likaJohane. U-Elohimu unguLizwi, owazigqokisa ngenyama ukuze ahambe phakathi kwendalo yakhe. ULizwi waba yinyama wahlala

phakathi kwethu. Lapho ebhalwe khona ngokuphelele lawa mazwi afundeka kanje:

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni kuNkulunkulu. Konke kwavela ngaye; ngaphandle kwakhe akuvelanga lutho kukho konke okuvelileyo. Wayekhona ezweni, izwe lavela ngaye, kepha izwe alimazanga. Weza kokwakhe, abakhe abamamukelanga. Kepha bonke abamamukelayo wabapha amandla okuba babe ngabantwana bakaNkulunkulu, labo abakholwa egameni lakhe... ULizwi waba yinyama, wakha phakathi kwethu, sabona inkazimulo yakhe, inkazimulo njengeyozelwe yedwa kuYise, egcwele umusa neqiniso (NgokukaJohane 1:1-3,10-12,14).

NjengoMose eminyakeni emakhulukhulu ekuqaleni, futhi njengabantu bezikhathi zonke, uMfundi uFilipu wayefisa ukwazi ukuthi unjani uNkulunkulu.

uFilipu wafaka isicelo kuJesu Khrestu ngokuthi athi: *Nkosi, sikhombise uYihlo (NgokukaJohane 14:8)*. Ngokumangalisayo uJesu waphendula wathi: *Ongibonile mina ubonile uBaba (NgokukaJohane 14:9)*. Impendulo eshaqisa njengaleyo yayiyodala ukuthi uJesu abukeke njengesithutha noma umkhohlisi, ngaphandle kokuthi wayenguNkulunkulu uqobo lwakhe. Akekho ngokweqiniso ongamsolela ukuthi ungokunye okukodwa kokubili esekushiwo. Uma wayengasiye uNkulunkulu, kwakuzothiwa ungumkhohlisi omkhulu owake waziwa emhlabeni. Ngokunjalo kudingeka ukuthi sikwamukele ukuthi uma sibheka uJesu sibona uNkulunkulu.

Kwakungalesi sikhathi – lapho uJesu ezisho khona ukuthi ungubani – okwenza abantu baqala ukwehlukana. Ngenye indlela, akumangazi ukuthi ngesikhathi uJesu

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ethi: *mina noBaba simunye (NgokukaJohane 10:30)*, abanye bayithola kuye impendulo ekumfuneni kwabo uNkulunkulu. Nokho, abanye abekade bengacabangi ukuthi kungenzeka ukuthi uNkulunkulu azehlise ngalaye ndlela baphendula ngobutha. uJesu wayeheha kwabanye, kodwa aphinde ehlukhanise abanye; noma kwakukhona abamlandelayo, kwakukhona futhi labo abekade bamakhela ugibe lokufa kwakhe.

Ngisho nasekuphileni kwakhe uJesu wayebahlukanisa abantu: wakusho ngokusobala ukuthi:

Ongenami umelene nami (NgokukaMatewu 12:30).

Ngalokho-ke indlela okuphendulwa ngayo kumele ukuba impendulo yaphakade.

Ake sibheke indoda eyaphenduka ekubeni isitha sikaJesu yaba ngumlandeli wakhe. USawule owayengumfundisi wamaJuda wayezonda abalandeli bakaJesu ngendlela yokuthi wayebashushisa ebanikela nasekufeni. Ekuphendukeni kwakhe, waphila ingxenye yempilo yakhe emdumisa uJesu njengeNkosi noMsindisi. Wazikhandla ehlupheka ngenjabulo ekumethembeni uKristu.

USawule esendleleni yakhe eya eDamaseku, wabona “ukukhanya okukhulu”. Lokhu kukhanya kwakucwebezela ngendlela yokuthi kwamshiya eyimpumpu the okwesikhashane. USawule wayazi kahle kamhlophe ukuthi wayephambi kobuso bukaNkulunkulu. Esebenzisa igama lesiGriki likaYahweh. Wabuza lo mbuzo: “*Ungubani Nkosi?*” uNkulunkulu waphendula wathi: “*Mina nginguJesu omzingelayo wena*” (*Izenzo 9:5*). Ngalelo langa uSawule wafunda ukuthi uJehova noJesu bayinto eyodwa.

Lesi Sambulo samguqula uSawule ekubeni yisitha sikaJesu waba uMphostoli uPhawula. Kusukela ngalelo langa wanikela impilo yakhe ngokupheleleyo eNkosini, uJesu Kristu. Nakuba ahlupheka kakhulu ngokholo lwakhe, waphila ingxenye yempilo yakhe eshumayela izindaba ezimnandi, ukuthi uNkulunkulu uvakashele umhlaba. Ubukhona bukaJesu Kristu bayiguqula impilo kaPhawula waba umshumayeli ovelele walezo zinkathi. Izincwadi zakhe zigcwele loko kuvuma ukuthi zonke izinto zadalwa, “Konke kwadalwa ngayo, kwadalelwa yona” (*KwabaseKolose 1:16*).

Njengoba sibonile, iBhayibheli liyakuvuma ukuthi uJesu waseNazaretha unguNkulunkulu, indodana, hhayi enye yamadododana kaNkulunkulu njengoba kusho amaMormons, ofakazi bakaJehova kanye nabanye bezinkolo ezithile. Wayengeyena uMphrofethi njengemfundiso yamaSulumani. Emizameni yokuyokufundisa imfundiso yamanga, abaningi bakhetha ukunganaki ukuthi uNkulunkulu uzinikele ngaye uqobo. Lokhu kubizwa ngesiNgisi ngokuthi “Syncretism”, njengoba kuchaziwe kusichazi-magama *iWebster Dictionary* ukuthi ‘umzamo wokuhlanganisa izinkolelo ezahlukene’.

AmaHindu avuma uJesu ukuthi uyiNkosi ngokuthi amxhume nje emashalufini awo kanye nabanye ‘onkulunkulu’ bawo. Siyakhumbula ukuthi uNkulunkulu ka-Eliya, weqiniso nophilayo, wabahlasela onkulunkulu bakaBhali. Wababulala bonke phambi kobuso bakhe. Kanjalo-ke bonke onkulunkulu abenziwe abantu kufanele bawe phambi kobuso bukaJesu Kristu ngoba yena uYinkosi nendodana yaphakade ekuYise noMoya oyiNgcwele.

Yini eyehlukanisa abantu empeleni?

Lapho siqonda ukuthi uJesu Kristu uyiNkosi, akumele ukuba kube nzima ukukholela ekuzalweni kwakhe yintombi, izimangaliso zakhe eziningi, ukufa nokuvuka kwakhe, ukwenyukela kwakhe ezulwini, nokubuya kwakhe masinyane emhlabeni ngenkazimulo. Njengoba uJesu Kristu “emuhle kakhulu” umdali womhlaba nayo yonke imithetho elekelela uhlelo lokuphila. Ungaphezu kwayo yonke imithetho ayidalile yena ngokwakhe ngokwenjongo yothando lwakhe.

Uma kukhulunywa ngoJesu waseNazarethe oyisimo somuntu, izwe lehlukana phakathi. Amaqembu ehlukeneyo ayexwayana, awehlukene ngokuba kube yilabo ‘abanakho’ nalabo ‘abangenakho’ nasekubeni ngubani onamandla kwezepolitiki nongenawo, noma kube izizwe ezinemibono ehlukeneyo. Ukwehla kweNkosi ize emhlabeni, yikona okwadala ukwehlukana okukhulu phakathi kwabantu emhlabeni.

Lokhu akulona ihaba ngoba iNkosi uJesu uqobo lwakhe wathi:

Uma uNkulunkulu ubenguyihlo, beniyakungithanda mina, ngokuba ngafika ngivela kuNkulunkulu: ngokuba angizizelanga ngokwami, kepha yena ungithumile. Yini ukuba ningayizwisisi inkulumbo yami na? Kungoba 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 engumqambi manga noyise wawo (NgokukaJohane 8:42-44).

Ingabe kuyamangaza yini ukuzwa ukuthi njengoba ukhona umndeni wabakholwa kuNkulunkulu enguBaba wawo, ngokunjalo kukhona umndeni wabangakholwa

kubaba wabo uSathane. Akuyena wonke umuntu ongumntwana kaNkulunkulu. Ukuze kuthiwe singamalunga omndeni kaNkulunkulu noma omndeni kaSathane, yilokhu mina nawe okufanele sikuqikelele. Nakuba uthembeke kangakanani ekomela kwakho uNkulunkulu, kunokwenzeka ukuba ukwethembeka kwakho kungendlela embi. Akulona iqiniso ukuthi akubalulekile ukuthi umuntu ukholwelani, kuphela nje uma ethembekile. Nakanjalo, ungadla ubuthi ucabanga ukuthi umuthi, ukungazi kwakho akuyi kukusindisa, okusalayo uzokufa.

Empeleni abantu behlukaniseke imindeni emibili. Lowo nalowo muntu uyilunga kuwodwa yale mindeni emibili: umndeni kaNkulunkulu noma umndeni kaSathane. Kubalulekile ukuthi wazi ukuthi wena uyilunga lamuphi umndeni. Isinyathelo sokuqala ekubeni yilunga lomndeni kaNkulunkulu, ukuqonda ukuthi ungubani uNkulunkulu nokuthi kusho ukuthini ukunikela ngendodana yakhe uJesu kithina.

Igama elithi ‘Jesu’ lisho ukuthi ‘Yahweh ungumsindisi’. Ingelosi yathi kuJosefa: *Uyiqambe igama elithi uJesu, ngokuba nguye oyakusindisa abantu bakhe ezonweni zabo (NgokukaMatewu 1:21).*

Yini eyehlukanisa abantu empeleni?

Ake ucabangisise

1. Ingabe ukwethembeka kubaluleke ngaphezu kokuba ukholelwe kuNkulunkulu?
2. Yini imbangela yokwehlukana kwabantu? Ingabe ezipolitiki, isimo somnotho, isimo semindeni, isimo kwezezimboni? Noma okungokukamoya noma okwaphakade?
3. Wena ufuna ukuba kweliphi iqembu kulawa amabili asechazwe iNkosi uJesu Kristu?

*Ngokweqiniso [ukwazi] ukuthi iziphi
izindlela zokuziphatha ngobubi, ngaphezu
kwakho konke, kuyasiza ekumazini
uNkulunkulu.*

*DR. ARNOLD
(HEADMASTER RUGBY PUBLIC SCHOOL)*

Empeleni yini inkinga?

*E*kuqaleni konyaka-khulu lamashumi amabili abantu abaningi babenentshisakalo ngekusasa lalo mhlaba. Babenethemba ngekusasa lomhlaba. Babekholwa ukuthi kuqala izikhathi ezinhle zoxolo nempumelelo. Abantu abaningi bebecabanga ukuthi lezi zibusiso zesikhathi esisha zizobonakala kuwo wonke amazwe, ngisho nasemazweni asephelelwe ithemba ngenxa yezifo nendlala ewasingathile yaletha ukuhlupheka okukhulu. Kodwa kuthe ngonyaka ka-1914 kwabheduka impi yomhlaba emazweni aseYurophu.

Namhlanje, njengoba unyaka-khulu wamashumi amabili nanye isondela, abantu abasenalo ilukuluku lokukhuluma ngekusasa eliqhakazileyo elizoba khona emhlabeni. Nanoma sekutholakale impumelelo edlulele ngakwezeSayensi, kunokuba kulethe injabulo, abantu abaningi bakhathezekile ngenxa yokundlondlobala kwezikhali zenuzi ezingabhuhisa umhlaba. Izingxaki esezikhona ngenxa yamaphekula-zikhuni agcwele umhlaba wonke kanye nezinkinga ezikhungathe amazwe ngaphakathi kwenza ukuba iningi labantu abangazimbandakanyile nakho konke lokhu baphethe ngokuthi “siphila ezikhathi ezibucayi nezinobungozi emlandweni wonke wesiNtu”. Impilo yempucuko ngokwayo isesimeni esibi. Umbuzo okhona uthi: Yini engahambanga kahle?

Uma bezama ukuphendula lo mbuzo, abaholi abavelele bomhlaba bayahlangana ukuze baxoxisane ngalolu daba. Ngesikhathi bona besahlezi bedingida udaba,

umhlaba wona awumile, uyaqhubeka uwelela kwezinye izinkinga ezintsha. Nonoma kunezimali ezishiwe ezikhishwayo ngalezi zingxoxo, akekho noyedwa okwazi ukuguqula indlela lapho umhlaba ubheke khona. Izicukuthwane zamazwe kanye noSopolitiki, osoSayensi abahlakaniphile, oSolwazi, oSomabhizinisi abavelele kanye noSomabhange bomhlaba, odokotela abahlonishwayo kanye namaSociologists, bonke laba bazama ukuhlanganyela ngolwazi lwabo olwehlukile. Noma kunjalo, asitholakali isisombululo.

Kulezi zifundiswa, akukho noyedwa okwazile ukubona, edlulisele kubantu lokhu uNkulunkulu akubona njengeninga yomuntu – okuyiyona yona nkinga okufanele ibonwe ukuze kutholakale isisombululo sayo. NguNkulunkulu kuphela okwaziyo ukusivezela ukuthi inkinga okuyiyona yona iyiphi. Kulapho-ke siye sibone umehluko okhona phakathi kwalabo abamfuna ngokweqiniso uNkulunkulu nalabo abafuna ukwazi ngokholo nje kuphela.

UNkulunkulu uthi: *Maseze umuntu ngomfanekiso wethu (Genesisi 1:26)*. Mhlawumbe ungabuza ukuthi: “wenziwe kanjani umuntu ukuba abe ngumfanekiso kaNkulunkulu?” Empeleni akushiwo ingaphandle lokufana, ngoba iNkosi uJesu ithi: *UNkulunkulu ungumoya (NgokukaJohane 4:24)*. UNkulunkulu akanazandla namilenze namehlo njengathi. Kungakho uNkulunkulu *ehlala ekukhanyeni; ongazange abonwe muntu, nongebonwe (1 Timothewu 6:16)*. Akazange abe khona umuntu ongabonakali emhlabeni. Ngakho-ke, kukhona okuhle okuligugu ngomuntu ngaphezu komzimba aphila kuwo! Yilo muntu okuthi lapho umzimba uphelelwa impilo – ‘umuntu’ lowo owenziwe ngomfanekiso kaNkulunkulu, asale ephila.

Empeleni yini inkinga?

iBhayibheli liveza ukuthi uNkulunkulu unengqondo, umunyu kanye nezifiso. Kukulezi zingxenye ezintathu lapho umuntu abunjwa ngomfanekiso kaNkulunkulu. Ngokuba unguNkulunkulu.noma kunjalo, ukuhlakanipha kwakhe, umunyu kanye nokuzinikela kwakhe akunamkhawulo; ngamanye amagama, akagcini ndawo. Lokhu kungubunjalo bakhe. Kanti ngakolunye uhlangothi, umuntu unesiphetho. Ngisho No-Einstein imbala owayehlakaniphe ukwendlula, kodwa igqondo yakhe inesiphetho. Akekho umuntu ongasazi-konke, akekho umuntu onothando olungenamkhawulo, ngokunjalo izifiso zomuntu azibusi emhlabeni. Akanamandla empilweni yakhe, akuyena onesiphethu ngempilo yakhe.

Ubuyena bomuntu, ngakolunye uhlangothi, bunesikhala ngokomoya ukuze akwazi ukuhlanganyela abe nobudlelwane noNkulunkulu. Kungakho iBhayibheli likubeka obala ukuthi umuntu ungumoya ... *nomphefumulo nomzimba (1 kwabaseThesolonika 5:23).*

Ngokomoya, umuntu unikwe ithuba nguNkulunkulu ukuze abe nobudlelwane obuphelele nomdali wakhe. Emzimbeni wakhe, ubuyena bomuntu noma umoya, amandla okucabanga, okukhetha nawokuthanda ahambisana nezinto zasemhlabeni.

Kungahamba kahle uma nje thina sibheka imibhalo yeBhayibheli esitshela ukuthi kufanele sazi ukulandelana kwezinto, lithi ekuqaleni umoya, kulandele umphefumulo bese kuba umzimba.

Kodwa-ke kukhona okungahambanga kahle. Ngaleso sizathu, abantu abaningi, bayayiguqula, bayihlanekezele le ndlela ebekiwe: umzimba kuba yiwona owoquqala, bese kulandela umphefumulo kugcine umoya. Ngelishwa

ezweni esiphila kulo abantu abaningi bathanda izinto zezwe nezenyama, zithatha imicabango yabo, indlela abathatha ngayo izinqumo zempilo, bese kuthi ezikamoya zona zife nya. Kunokuba uNkulunkulu anikwe indawo empilweni ukuze kube nguyena obusa bonke abantu abayizidalwa zakhe. Manje sekunguNkulunkulu osengaphansi komuntu, kwesinye isikhathi uselahliwe ngendlela okungasekho ngisho ukukhulumisana phakathi kwabantu abalahlekile noMdali wabo.

Umuntu okude enoNkulunkulu empeleni usefile ngokukamoya. Ngakolunye uhlangothi, umuntu othakasela ukhlangana noNkulunkulu uyophila ngokweqiniso elipheleleyo:

Kepha uNkulunkulu ecebile ngesihawu, ngenxa yothando lwakhe olukhulu asithanda ngalo, sesifile ngezimpambeko, wesenza siphile kanye noKrestu (Kwabase-Efesu 2:4,5).

Izinkinga zalo mhlaba zonke ziqala ekungamazini uNkulunkulu. UNkulunkulu akamenzanga umuntu ukuba abe ngunodoli nje ongakwazi ukuzihambela lapho kungekho umuntu omhambisayo, njengalabo abadonswa ngentambo ukuze kube sengathi bayaphila. UNkulunkulu usinikeze ithuba lokuba sizikhethele. Ngaleso siphosibhekene ngqo nezinqumo ezithathwa empilweni kungaqondiwe, futhi sinezibophelelo ekuziphatheni nasekwenzeni izinqumo. (Yilokho empeleni ozokuzwa kulabo abasebenza ngenqondo yomuntu abangamazi uNkulunkulu, abalenqabay oqiniso leBhayibheli).

Isimo esibucayi sokuqala yileso esenzeka ngemuva kokuba uNkulunkulu ebumbe umuntu. Phakathi ezihlahleni ensimini yase-Edeni, kwakukhona izihlahla ezimbili ezazisemqoka. Esinye sasibizwa ngokuthi *umuthi wokuphila*, kanti esinye kuthiwa *umuthi*

Empeleni yini inkinga?

wokwazi okuhle nokubi. (Genesisi 2:9) U-Adam no-Eva batshelwa ukuba bangadla noma yisiphi isihlahla ngaphandle kwesihlahla sokwazi okuhle nokubi. Ngokubanikeza isinqumo sokuzikhethela phakathi kokulalela nokungalaleli, uNkulunkulu wakwenza kwacaca kahle kamlhophe ukuthi nguyena omdalile umuntu – indoda nomfazi – ngokuthanda kwakhe. Bekusemandleni abo ukuba bayafuna ukumlalela uNkulunkulu noma cha. Loku bekubekwe emahlombe abo ukuba bazikhethela.

U-Adam no-Eva abamlalelanga uNkulunkulu okunguyena obadalileyo. UNkulunkulu wayazi ngaphambilini ukuthi ukungamlaleli kwalaba ababili kuzomlethela ukuhlupheka okumangalisayo nokuthi kuzoba nomthelela omubi kuyena wonke umuntu emhlabeni Kodwa ngenxa yothando lwendalo nokwazi ubungcwele kulabo abazokhetha kahle ekungcineni, UNkulunkulu unikeze wonke umuntu ithuba lokuzikhethela.

USathane unamanga futhi ungumkhohlisi, wasebenzisa ubuqili bakhe ukulinga u-Adam no-Eva ukuze bathathe isinqumo esingafanele. Ukusidla kwabo isihlahla bekhohliswa nguSathane ngokuthi abatshele ukuthi uma bengasidla bazofana noNkulunkulu. (USathane nanamhlanje usamkhohlisa umuntu ngoNkulunkulu, kodwa ngoba uNkulunkulu uyohlale emkhulu kunomuntu nomuntu ngokunjalo akasoze abamkhulu kunoNkulunkulu.) USathane wabakhohlisa o-Adam no-Eva ukuba bamhlubuke uNkulunkulu benze intando yabo kunentando kaNkulunkulu. Lokho kwaholela ekubeni, isizukulwane esisha sabantu sisuwe ekusondelaneni noNkulunkulu, owasidala, njengoba wonke umuntu eyisizukulwane sika-Adam.

Njengalokho isono sangena ezweni ngomuntu munye, nangesono kwangena abantu bonke, lokhu bonke bonile. (*KwabaseRoma 5:12*).

Ukuba khona kwamangcwaba onke, izibhedlela zonke, izimpi, amajele onke aziwayo kungenxa yesinqumo sokukhetha kabi ekuqaleni kwendalo. Le ndlela ebhubhisayo, esiyibiza ngokuthi isono, yisifo sasekuzalweni esiphethe umuntu wonke. Akusona sodwa isono esibhidliza ubudlelwano bomuntu noNkulunkulu kodwa sahlukana ngisho umuntu kumuntu.

Mina nawe asizona izono ngokuzalwa nje kuphela, kodwa siyizoni nangezemo.

Uma sibheka ukuzalwa, umbhali wamaHubo ushaya emhlohlweni uma ethi. “*Bheka, ngazalelwa ebumini, umame wangithabatha esonweni. (AmaHubo 51:5)*. Kodwa ukuthi sizalelwe esonweni akusho ukuthi lokho kusinikeza imvume, kusono esisenzileyo. IBhayibheli liyasho futhi ukuthi thina – *singabantwana abangalaleli ... sicwile esonweni senkanuko yenyama nengqondo, singabantwana bolaka, sifana nabo bonke abanye (Abase-Efesu 2:2,3)*.

Sonile phambi kukaNkulunkulu ngokungalaleli. Akekho umuntu ongasolwa ngalokho – hhayi unkosikazi, hhayi umngani noma umzali. Ngisho nendawo esiqhamuka noma esiphila kuyo ayisoze yasolwa muntu. Wena uqobo umele ukubhekana nesono sakho, njengoba nami ngizobhekana ngqo nesami isono.

Isizathu esimqoka esenza ukungezwani nokwehlukana phakathi kwabantu yingoba isono sihlanganisa umuntu ongakholwa kanye nalowo okholwayo, sihlanganisa um-Arabhu nomJuda. Isono sihlanganisa umuntu osezweni elintulayo nalowo osezweni elicebile. Isono sihlanganisa

Empeleni yini inkinga?

amakomanisi namakhepithali, amaphoyisa nezigebengu, olwela amalungelo abesifazane nendoda engawashayi ndiva amakhosikazi. Nanxa umuntu eyisifebe noma engumshumayeli, noma uhlala ezindaweni zabacebile noma ekuhluphekeni, noma ufundile noma engafundile, *bonke bonile, futhi abasondele kunkazimulo kaNkulunkulu. (AbaseRoma 3:23)*. Isono siwuwona msuka wokungezwani phakathi kwabantu.

UJesu ulithemba lezoni! *Uthi Angizile ukubiza abangcwele, kodwa ngizele izoni ukuba ziphenduk ... (UMatewu 9:13)*.

Noma kuseduze noma ukude, mina nawe silwedlulile uphawu lukaNkulunkulu olungcwele. Thina ngokwethu akukho esingakwenza ukulungisa isimo. Kuyithemba eliyize ukucabanga ukuthi singathola ukuthula noNkulunkulu noma ngabe ngobuhle noma ngobubi. *Akuyi ngokwemisebenzi ukuze sizigqaje (Abase-Efesu 2:9)*. Ingakho ngesikhathi uJesu ekhuluma ngo*Sindiso wathi, ngezoba nesihawu, angizuba nokuzinikela (NgukukaMatewu 9, 13)*

Ukuqonda umusa kaNkulunkulu kuletha injabulo nethemba ebantwini ababanjwa ukona. Njengokuba uNkulunkulu *evama ukuthethelela (Abase-Efesu 2:4)*, akucelayo nje kuphela ukuthi uthole insindiso njengesipho esihle, *Ngokuba sisindiswa ngomusa. Uyisipho esivela kuNkulunkulu (Abase-Efesu 2:8)*. UJesu wasikhokha isikweletu sokuba nezono silwazi uthando lukaNkulunkulu. Umusa kaNkulunkulu wenza ukuba impilo elahliwe itholakale ngeNkosi uJesu Krestu. *Ngoba usinikezile ukuzikhethela ngeke akuphoqelegele ukubeni kakhulu uthathe impilo yakho kumqokakhulu kuthi usamukela kanjani isipho samahlala sikaNkulunkulu. UNkulunkulu uthi (2 abaseKorinte 6:2)*. Khona manje –

hhayi lapho usuphelelwe ngamaqhinga kanye namandla okuzama ukuzilungisela impilo yakho, khumbula ukuthi uJesu wathi: *Angizanga ukuzobiza abalungile, kodwa ngizele izoni (NgokukaMathewu 9:13).*

Ukwethembeka ngenkinga, inkinga yesono, kuyisinyathelo sokuqala ekuxazululeni leyo nkinga. Izandla zikaJesu zivulekile ukukwemukela namhlanje, lapho ukhona nanoma ukusiphi isimo konke akulindele kuwena ukuthi uthi: *Nkosi ngicela intethelelo mina soni (NgokukaLuka 18:13).*



Incwadi ewela ejele "i-C Max Prison"

Lokhu okulandelayo kwabhalwa yisiboshwa esisejele futhi kuthathwe njengoba kunjalo:

Incwadi yakho ethi Quest for God ingisize ukuba ngilazi izwi likaNkulunkulu. Ngisho ukuthi le ncwadi isisiza ukuba sazi ukuthi ingabe impilo iyini kahle hle. Ngiyethemba ukuthi uyangizwisisa ukuthi ngifuna ukuthini. Umngani wami unginike yona le ncwadi. Ngiyazi manje ukuthi uNkulunkulu ungumndali futhi wadala konke okukhona lapha emhlabeni nasemkhathini. Ngiyethemba ukuthi uNkulunkulu uzongisiza njengoba ngilapha ejele nje.

– Kuvela kwa Trans World Radio

Empeleni yini inkinga?

Ake ucabangisise

1. Ingabe uyabona yini ukuthi kulezi zinsuku sekukhona okungahambi kahle ezweni?
2. Uma ugula, ingabe kubalulekile yini ukuthi ngaphambi kokuba udokotela wakho akunike imithi, aqale ngokukupopola ukuthi uphethwe yini?
3. Ingabe iBhayibheli liyipopola kanjani inkinga yakho? Ake usho ikhambi le nkinga yakho?

*Kwakukhona indoda ethile eyayibizwa
ngokuthi uSimoni, yayenza izimangaliso
edolobheni eshiya abantu
baseSamariya bekhaxe imilomo.
Le ndoda yayizenza umuntu omkhulu impela.
Abantu bonke, abancane nabadala
Bebesho ngazwi linye bathi:
'Amandla amakhulu kaNkulunkulu.'*

DR. LUKE

Kungani abantu bedukile?

*Ng*isengumfanyana, ngangihlala kwesinye seziquhingi zaseNgilandi, iBritish Isles, lapho kwakuhlala kuqhuma amabhomu. Kwakuyisikhathi semp. Izitha zazihlala zihlasela njalo ngamabhomu, abahlaseli babebhekise amabhomo kwenye yezindawo ababehlose ukuyihlasela ezimbonini zaseMidlands naseNyakatho Ngilandi. Sinomngane wami sasikwazi ukwehlukana umdumo wezitha nokuduma okwakavela kwezethu izindiza zempi. Lapho sibona isibane sithungatha izindiza zezitha emoyeni, sasijabula sife. Sasazi ukuthi i-Ack-Ack yezibhamu noma ‘impi yezinja’ emoyeni yayingaholela ekubeni kube khona indiza yezempi ephahlazekayo.

Uma kukhona indiza edutshulwe yawa, bekuye kwenzeke ukuthi amanye amalunga amabutho asebenzise amapharashuthi ukuze aphephe. Ekwenzeni lukhuni impilo yalabo abasindileyo ekubeni bathole izindlela zokuziphaphisa noma ngesinye isikhathi baphindele bahlasele ngamabhomu, abaphathi bebhakaza izimpawu zomngwaqo ezazikhona emngwaqeni nasezimpambanomingwaqo: lokho kwaholela ekubeni kusale kungekho ngisho nolulodwa uphawu lomngwaqo.

Noma kunjalo, thina bafana bendawo besazi ukuthi ngaphandle kwedolobha iWooten Woods, kwakusekhona izimpawu ezincane zomngwaqo ezazisasele

kumpambana-ndlela ebingabonakali. Sasiluphendula lolo phawu lomngwaqo silubhekise endaweni engesiyo, sasicabanga ukuthi sisiza impi. Njengabo abaphathi bendawo sasifuna ukudida noma ngabe ngubani umuntu ongemukelekile endaweni yethu.

Yebo, uma ngabe lowo muntu ongamukelekile ubengaba nenkombazwe ethembekile, bekungeke kube inkinga ukuthi akunazimpawu zomngwaqo. Ngisho nako belu ubuntwana bethu bokujikisa izimpawu zomngwaqo bekungeke kusidide kusilahlekise isitha, ngaphandle kokuba sikhethe ukungayilandeli imininingwane ekhona kubalazwe.

UNkulunkulu uyasitshela ukuthi abantu ekulangazeleni ekumazini uNkulunkulu, bazokholwa izimpawu zamanga. Ake sibeke kanje, wonke umuntu okhetha ukunganaki amaqiniso okuthi ubukhona bomhlaba bukhombisa umdali onguNkulunkulu nakanjani, uzodideka.

*Bezisho ukuthi bahlakaniphile baba yiziwula,
... Nanjengalokho bengakunakanga ukumazi
uNkulunkulu. UNkulunkulu wabanika engqondweni
yokunganaki ukwenza okungafanele (KwabaseRoma
1:22,28).*

Ingqondo izokhonza imisebenzi yendalo, kunokuba kukhonzwe uMdali uqobo. Kanti ngakolunye uhlangothi lowo onomqondo obukhali uzokhonza uMdali wakhe. Kangakho-ke, uma wenqaba ukukholwa ukuthi uNkulunkulu ungumdali woMhlaba, uNkulunkulu uzokunikezela kulabo ekubeni ukholwe lezo zingxenywe zemicabango engasile ezichaza ukuthi umhlaba weza kanjani.

Kungani abantu bedukile?

UNkulunkulu uyasexwayisa futhi ukuthi abantu abangafuni ukwamukela izwi leNkosi njengeliyiqiniso bazolandela indlela ekhohlisayo ezobaholela ekulahlweni. Ngempela, noma ngabe ngubani umuntu ongakhethi lokho okwakhayo abuye athande, iqiniso elitholakala kumazwi kaNkulunkulu, uzifaka yena ngokwakhe ogebeni oluyingozi.

Nangayo yonke inkohliso yokungalungi kwababhuhayo ngenxa yokuba bengavumanga ukuthanda iqiniso ukuze basindiswe... Ngalokhoke uNkulunkulu ubathumela amandla okuduka, baze bakholwe ngamanga (2 kwabaseThesolonika 2:10,11).

Lapho umuntu eselinqabile noma elilahlile iqiniso, uzokholelwa kulokho okungamanga. Ngikhumbula kahle ngale mini lapho ngangizama khona ukuthola indlela eya ekhaya, ngibhaquza phakathi kwenkungu enkulu eLondon. Ukuzama nje ukuthola indlela yami ekupheleni kwendlela, ngadinga lonke usizo engangingaluthola. Kwala ngisho nesibane sami engangizama ukukhanyisa ngaso, sasingabonakali lapho ngisibambile ngelule isandla. UNkulunkulu uyasitshela ukuthi ukweduka okukhulu kunjengokwenkungu yengqondo, kuyakulandela lesi simo esikhona namhlanje kuze kube sekupheleni kwezinto zalo mhlaba kubantu, kulabo bantu abazobe belilahlile iqiniso lezwi likaNkulunkulu. Abafundi baka Jesu bambuza bathi: *kuyakuba yini isibonakaliso sokuza kwakho ekupheleni kwezwe?* Phakathi kwezinto eziningi waphendula wathi:

Ngokuba kuyovela oKristu bamanga nabaphrofethi bamanga, baveze izibonakaliso, ukuze kudukise nabakhethiweyo (NgokukaMatewu 24:24).

Namanje nawe kungenzeka ukuthi uzitshela ukuthi, “kuhle, kodwa mina angikhohlisiwe.” Kunokwenzeka ukuthi uyaziqhenya ngokuzitshela ukuthi wena ungakwazi ukubabona kalula oKrestu bamanga kanye nabaphrofethi bamanga. Kodwa ake ucabangisise ngesiphetho sakho, uma ngabe awukalithandi iqiniso namanje, uNkulunkulu umvumele uSathane ukuba ayikhohlise ingqondo yakho kanti futhi kungenzeka ukuthi awukakuqondi lokho. Uma ngabe uyazi kahle hle ukuthi abaphrofethi bamanga sebekukhohlisile, ubungeke ukhohliseke nakancane. Ukungabaza konke kunokwenzeka ukuthi kusengqondweni, noma ngubani oziqhenya ngokuhlakanipha anakho, uzothola kunzima impela ukuvuma ukuthi ingqondo yakhe ikhohlisiwe ekukholweni izinto zamanga.

Kukhona izinhlobo ezimbili zabantu, labo abangalivumi iqiniso lapho befunda iBhayibheli, ngoba besuke bezinikezele kuzinkohliso eziyizimfundiso zelizwe. Omunye umuntu yilowo oziqhenya ngokuhlakanipha kwakhe futhi enokuzithemba okupheleleyo. Kanti omunye yilowo onesimilo sokuziphatha esingalaleli, kodwa-ke kulowo nalowo muntu ozimisele ngokupheleleyo ukwenza intando kaNkulunkulu, iNkosi uJesu unesethembiso esiyisipesheli kuyena: *“Uma umuntu ethanda ukwenza intando yakhe, uzokwazi ngemfundiso noma ivela kuNkulunkulu noma ngozikhulumela okwami (NgokukaJohane 7:17).*

Kungenzeka ukuthi unesiqiniseko uma ngabe ulangazelela ukwenza intando kaNkulunkulu, ungaqinisekiswa ukuthi uNkulunkulu uzokufundisa ukuthi ukholwe noma ungakholwa, nokuthi uziphathe kanjani nokuthi ungaziphathi kanjani.

Kungani abantu bedukile?

Noma kunjalo, kumele siqikelele ekwazini amazwi alabo bafundisi benkolo abaziqoke bona ngokwabo, labo abangafundisi iZwi likaNkulunkulu ngokweqiniso, kodwa abazozama ukuba bakuthole ukuze ukholelwe ekwenzeni izinto ezingafanele.

Kule sikhathi samanje, izisebenzi zikaSathane eziholela abantu kuzindlela ezingalungile yilawo malunga (ePseudo-Christ Cults). Noma ngubani umuntu okhethe ukulahla iqiniso likaNkulunkulu uBaba, uNkulunkulu indodana, noNkulunkulu uMoya oyiNgcwele – uziqumzathu emunye futhi emunye eziqumzathu – abaphrofethi bamanga. Nanoma labo bantu bekwazi ukusho ngekhandamavesi athile eBhayibhelini, bavele bayehlukanise bayisuse kulokho ekuqondile, ukuze bakwazi ukugqugquzela izinkolelo ezingenalo ukholo. Ungakwazi ukuthi ngaso sonke isikhathi umbuze umfundisi uthi: “Ungubani uJesu Krestu?” Kungaleso sizathu-ke esibalulekile ukuba wena umele wazi kahle hle ukuthi ungubani uJesu.

Uma ngabe uyazi kahle-hle ukuthi uJesu uyindodana kaNkulunkulu, ngisho naleyo miphakathi enemfihlo enkulu enokusebenza ngamaqembu obungane obukhlulu ekusizaneni kwayo, kungabonakala kungenye yezindlela zikamoya eziyinkohliso.* Nakuba igama likaNkulunkulu

*IFreemasonry iqembu elikhulu lemfihlo ukwendlula wonke emhlabeni okungumanje liyaziqhenya namalunga alo ayizigidi eziyishumi emhlabeni. Nanonoma izimiso zalo zokuthi “ukuthanda umfowenu, ukukhululeka, neqiniso” zibukeka zizihle emehlweni abantu abaningi. IMasonry akulona iqembu elimsulwa njengoba libukeke emehlweni abantu abaningi. Ukuze umuntu akwazi ukuba ngomunye weMasonry, kumele ukuba lelo nalelo lungu lifunge ukuthi libunyameni kodwa liphokophelele ekukhanyeni. Umuntu ongumlandeli kaJesu uvele ezwe lezi zimiso bese ekholwa ukuthi ukukhanya usekufumene, njengoba uJesu ethi: mina ngingukukhanya kwezwe;ongilandelayo kasoze ahamba emnyameni, kodwa woba – nokukhanya

kungenzeka ukuba libizwe lapho kuleyo miphakathi, lawa maqembu awazinaki izimfundiso zikaJesu Krestu, othi:

Akakho oza kubaba ngaphandle kwami (NgokukaJohane 14:6). IBhayibheli lisitshela amagama ahlaselayo mayelana nalabo abadukisiweyo ngenkolo kaNkulunkulu. Wena uyakhotwa ukuthi uNkulunkulu munye na? wenza kahle; namademoni ayakhotwa athuthumele (EkaJakobe 2:19).

Namhlanje sibona ukukhula okuphindiwe okuvela ezinkolweni ezimphikayo uNkulunkulu osebhayibhelini. Sibona amaqembu amaningi enkolo yamaHindu edonsa abalandeli abaningi. Emazweni amaningi ayaziwa ngokuthi iBhayibheli liyisiko lapha, inkolo yobuHindu isivela ngezinye izindlela.

AmaSulumani nawo asetshengisa ukuzimisela okwedlulele ekuqhubeni ukhoho lwawo. Uwoyela kanye nokudlondlobala kwezepolitiki kwenze ukuba bakhule

kokuphila (NgokukaJohane 8:12). Ngaleso sikhathiuMasoni omusha uyasuswa kunkolelo kuNkulunkulunjengoba evezwe eBhayibhelini, utshelwa igama elisha likaNkulunkulu elithi 'nguGauto'. Lo omusha kule nkolelo utshelwa ukuthi leli gama elithi Gauto, 'liyigama langempela likaNkulunkulu elalahlekayo,' nokuthi lo Gauto nguyena 'owadala izulu nomhlaba.' Lokhu kusho ukuthi nanoma ubani ukholelwa kuNkulunkulu, noma uBhuda, umHindu, iSulumane, umJuda noma umKhrestu, angaba nguMasoni. Ngakho-ke, uGauto (igama elakhiwe ngumuntu likaNkulunkulu) uyalususa ukhoho lomuntu kuJesu, elithi iBhayibheli ngaye ungukukhanya kwezwe kwangempela (NgokukaJohane 1:9). Ngokuhamba kwesikhathi, uma uMasoni esekhula eba Masoni onesikhundla, unikwa elinye futhi igama likaNkulunkulu elithi – 'Jahbulon'. Leli gama ngempela liyinhlanganisela yezilimi zamaJuda kanye nezamazwe aseMpumalanga emaphakathi asetshenziselwa ukubiza uNkulunkulu. Livela egameni elithi JAH okungukuthi YAHWEH, uBUL (omele uBaal) kanye no-ON, osho isithixo samagibhithe selanga. Lokhu kuyisibonelo esihle sokuzama ukuhlanganisa okungahlangani lapho bezama ukuthi izinkolelo ezingahambisane zibe nto nye. Uyasho uJesu ngokwakhe uthi: uma ukukhanya okukuwena kungukumnyama, bukhulu kangakanani ubumnyama! (NgokukaMatthewu 6:23)

Kungani abantu bedukile?

bathuthuke nasemingceleni ebekwaziwa eminyakeni edlule ukuthi akunakwenzeka. Kwenye yezindawo zabo ‘ezingcwele’ ebizwa ngokuthi iDome of the Rock eyakhiwe entabeni yasethempeleni eJerusalem, babemala ngezinhliziyo zabo zonke uNkulunkulu nezindaba zakhe ezinhle. Indawo yama-Arabhu ezungeze iDome of the Rock ikubeka obala ukuthi “uNkulunkulu akazelwe, futhi akasoze azalwa.” Nomakunjalo-ke iBhayibheli lona lithi,

*Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela **ngendodana yakhe ezelwe yodwa** ukuba yilowo nalowo okholwayiyo angabhubhi kodwa abe nokuphila okuphakade (NgokukaJohane 3:16).*

Ukulahleka kwezikamoya akutholakali kuphela kwabakholwayo. Nalabo abangakholwa nabo sebengene shi ekukhonzeni inkolo yenyama ethi umuntu nguyena ungqo shishilizi lapha emhlabeni kanti futhi ukuthokoza kwakhe yikona okubaluleke ngaphezu kwakho konke. Ubumina buphakanyiswa emayunivesithi, emaphephandabeni, kumasemina ezinkampani ezinkulu zomhlaba, kumaphephabhuku athandwayo, kanye nasemisakazweni nakumathelevishini. ‘Zithokozise’ lawa amagama angalungile asetshenziswa yilabo abakhangisayo.

Ubumina, okufana nokuthi umuntu uzikhonza yena, akuyona into entsha njengoba abanye abantu becabanga. Ngesikhathi sikaPhawula, uNkulunkulu wathi: *Balihlanekezele iqiniso likaNkulunkulu ngamanga, futhi bakhonza isidalwa kunokukhonza uMdali... (AbaseRoma 1:25)*. UNkulunkulu ubuza umbuzo engikholwa ukuthi wenza labo abazikhonzile bazizwe bengelutho: *Nanikuphi ngesikhathi mina ngidala isisekelo somhlaba!*

Ake ningitshela ukuba niyakuqonda yini lokhu (uJobe 38:4). Yindaba endala le. Ngesikhathi uSathane eza ku-Eva, usho okungeke kwenzeka kube sengathi kungenzeka uma ethi: uzoba njengoNkulunkulu (ngokukaGenesisi 3:5). Esikhathini esiphila kusona uSathane usaqhubeka nomsebenzi wakhe ongcolile ngokusebenzisa inkolo yenyama yobumina.

Mhlawumbe uyintsha yesimanje ‘engazizwisisi kahle’ ezepolitiki noma ezenkolo. Kuwena abezepolitiki abethembekile kanti ezenkolo azihambisani nempilo yakho oyikhethile. Uzithandela ukuhamba nabangani bakho nifuna lapho eningazijabulisa khona. Ungacabanga ukuthi impilo echazwa amagama asemculweni we-‘punk rock,’ ‘i-new wave music,’ ‘heavy metal,’ nanoma oluphi olunye uhlobo lwento olukhona manje lungakusiza ukuze ubalekele lo mhlaba onesizungu ophila kuwona.

Ngiyazi ukuthi uyawazi amagama owalalelayo nowadanselayo emculweni. Nanxa ungezuwachaza ngale ndlela, kodwa ngiyakholwa ukuthi uzongivumela uma ngithi kuwena iningi lawo liphathelene nokukhonza uSathane, ukungazithandi kanye nezocansi. Esikhathini esiningi ububi beSihogo buyatholakala emculweni ukuze buhunge intsha iphume kulesi sizungu ezithola ikusona. Esimeni esike size sifike ekulimaleni kwabantu, okuhlanganisa le ntsha kuyigqugquzela ukuba izilimaze futhi ilimaze nabanye.

Ake ngikuxoxele ngedolobha elithile laseLos Angeles. Kukhona indawo egcina abafileyo abayibiza ngokuthi ‘KuseFrijini.’ Lapho kukhona izidumbu ezingu600, Eziningi zalezi zidumbu ezabantu abasha, ezinye ziye zigcinwe izinyanga ezintathu ngenhloso nangethemba lokuthi omunye umuntu uzokwazi ukuzifanisa asho ukuthi ngobani. Kuye kuboshwe

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intanjana enepfreshana elibhalwe ukuthi “Akaziwa.” kuzwane olukhulu. Iningi lalaba bantu abaneshwa bagcinwa bengcwatshwe njengabantu abangaziwa impela. Ngu ‘John Does’. Bengcwatshwa engcwabeni linye. Iningi labo lisuke litholakale ezindaweni eziyizinda zezidakamizwa. Kuyilapho abagcina beshonele khona ngenxa yokulandela imiculo yabo etholakala kumadisko, ngesikhathi belalela lawo ma-CD abo adlalwa kumakhaya ayizinkulungwane. Ingani basuke belandela izimpawu ezingafanele. Kungakho manje bezithola sebesempelandlela, singasekho isikhathi sokuphenduka. Uma ngabe bebewezwile futhi bawalandela la mazwi eNkosi uJesu lapho ethi: *Mina ngeza ukuba nibe **nokuphila**, nibe nakho kuchichime (NgokukaJohane 10:10).*

Ukwengeza kuyo yonke le mpilo eyindida ukukhula kothando ekulandeleni kwabo ‘iBlack art’, imithombo ethembekile ivera ukuthi into eyenza ukuba kube nothando olungaka kulokhu kulezi zinsuku zanamhlanje kunalokho bekuyikho ezinkathini ebezaziwa ngokuthi izinkathi zobumnyama. Konke lokhu kwenzeka ezikhathini zanamhlanje nanoma kuyizikhathi ezaziwa ngokuthi ‘ezeSayensi eziyinkayiso’.

Ezindaweni ezithile eziningi bayanda abalandeli abakhonza uSathane. OSolwazi abavela edolobheni laseNgilandi benza imihlangano eKensington ukugubha umkhosi owaziwa ngokuthi i-‘Black Mass.’ Abathakathi abagcwele izindawo zaseYurophu nakuzo izindawo zasemaphandleni anjengeziqhingi ezinhle ezaziwa ngokuthi i-Vancouver. Ukukwenziwa kwalezi zindlela zobumnyama zokukhonza amadlozi ezivela e-Afrika isiphindaphindekile ngokomoya kumhlaba wonke. Imidlalo eminingi engafaniyo njenge ‘Dungeons and Dragons’ kanye ne ‘Ouija Board’ ihambisana nokukhula

kwabantu bejatshuliswa izinto zobumnyama kanye nezinto ezingakholekiyo. Ngendlela okukhula ngakho lokhu kungenxa yezizathu zemimoya eyize leze. Ekukhohlisakaleni kwabo ekufuneni uNkulunkulu, abantu abaningi, akusho ukuthi balahla kuphela ukukhanya kukaNkulunkulu, kodwa futhi baphendukela kubumnyama bezimangaliso zamanga, nezethembiso zikamoya eziyize. Konke lokhu kwenzeka kulezo zindawo esisazibiza ngokuthi izindawo eziphucukileyo emhlabeni.

Senza kahle ukukhumbula lokho uNkulunkulu akusho ngezinsuku zokugcina. Wasexhwayisa *ngabaphrofethi bamanga kanye nezimpawu nezimangaliso ezingamanga (eziyize leze) ezizohambisana nokukhohliseka okukhulu okuzobonakala ezikhathini zokugcina*. Kahle kahle, uNkulunkulu usitshela ukuthi kuzofika umphathi ongumkhohlisi, lowo izenzo zakhe zobubi zizofana, *zizoba njengalowo okwakhe kungukusebenza kukaSathane ngawo wonke amandla nezibonakaliso, nezimangaliso zamanga. Nangayo yonke inkohliso yokungalungi kwababhuhayo. (2 kwabaseThesolonika 2:9,10)*.

Ngenxa yalokhu kubhebhetheka kwezimiso kuzifundiso zamanga nemikhuba emibi, Akulukhuni ukuqonda izizwe eziningi kanye nemiphakathi. Izimpawu zikaSathane ziningi ngendlela yokuthi azinakubalwa, kodwa ungakuqinisekisa ukuthi akukho nolulodwa kuwo olukhombisa ukuthi iNkosi uJesu Krestu nguye yedwa ongumkhululi womuntu.

Umlayezo kaNkulunkulu, owehlukile kulowo wasezweni oveza impilo embi, akuwona obukekayo, nodidanayo nangokufa. Umlayezo wakhe ungumlayezo wethemba weziqiniseko nempilo enhle etholakala othandweni lukaKrestu. Njengoba ufunda iBhayibheli

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uzothola ukuthi lithi “ekufuneni kwethu ukumazi uNkulunkulu, uMoya oyiNgcwele uyohlala njalo usikhomba eNkosini uJesu Krestu, othi: *Mina ngiyindlela neqiniso, nokuphila; akekho oza kuBaba ngaphandle kwami (NgokukaJohane 14:6).*

UNkulunkulu ukwexwayisile ngezinkomba ezikhohlisayo ukuze ungakhohliseki. futhi ukwazisile ngokukhula kwezinto ezingakhohlisi ingqondo yakho. Manje ukunikeza lesi sethembiso:

‘Ngokuba ngiyazi mina imicabango engiyicabanga ngani, ... Imicabango yokuthula kungengeyobubi ukuba ngininike isikhathi esizayo nethemba. Niyakungibiza, niye ukukhuleka kimi, ngiyakunizwa. Niyakungifuna, ningifumane lapho ningifunisisa ngenhliziyo yenu yonke. Ngiyakufunyanwa yinina, usho uJehova. (UJeremiah 29:11-14).

Ake ucabangise

1. Inqondo enjani engakhonza indalo kunomdali?
(*Funda abaseRoma 1:22-28*)
2. Ekufundeni kwakho ukwazi uNkulunkulu, yimuphi ukhiye oyovula ingqondo ehlakaniphileyo yenkinga onayo? (*Funda ngokukaJohane 7:17*)

Ingabe kusengqondweni yakho?

Ingabe kuyisifiso sakho noma kuyintando yakho na?

3. UNkulunkulu ukunikezile izimpawu zokuba umlandele ? (*Funda ngokukaJohane 8:12*)



*Eminyakeni eminingi eyedlula insizwa
encane ekilasini leSonto sikolo eNgilandi
yabuza uthisha weSonto Sikolo yathi:
“Uyabathanda yini abafana abahluphayo
uNkulunkulu? Wayesethi uthisha, “Cha,
akabathandi neze.” Amanga ukutshela
umfana lokho! Uma uNkulunkulu
engabathandi abafana abahluphayo ngeke
angithande mina! Kusho uShakespear:
“Uthando aluphenduki lapho kuphenduka
khona.”*

G. CAMPBELL MORGAN

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

*U*ke wangabaza ngothando lomuntu obalulekile kuwena? Uke wazama ukukhombisa uthando kumuntu lapho yena engakholwa kulo? Kukangaki uthola ukuthi kunesikhathi lapho uthando lweqiniso lubonakala ngezenzo kunamazwi?

Njengaloku isenzo sinamandla kunamazwi, uNkulunkulu wakhombisa uthando lwakhe kuwe ngokwenza lapho uJesu efa esiphambanweni. Uma ukuqonda ukubaluleka kwalokhu, awudingi enye incazelo ukuze uzwisise ukuthi uNkulunkulu uyakuthanda.

Emuva nje kokuphendukela kuKrestu, ngafunda indatshana eyiqiniso yomfanyana omncane owayesejele kanye nowayeyisotsha. Bobabili laba bafana bebesebenza emasotsheni ngesikhathi sempu yamaBhunu. Umfana owayesejele kanye noWillie Holt obeneminyaka elishumi nambili ngesikhathi beqokwa ukuyohlala enkanjini yamasotsha ayisikhombisa ebengemazi uNkulunkulu. Omunye wala madoda angamasotsha wayebizwa ngegama lika Bill. UWillie yena wayeyikhola loqobo eNkosini uJesu Krestu, engafani noBill. Njalo ebusuku uWillie wayeguqa ngasembhedeni wakhe akhuleke

buthule, afunde neBhayibheli. Lapho enza lokho, amanye amasotsha ayehlekisa ngaye.

Ngelinye ilanga uKholoneli owayephethe ngaleso sikhathi wabiza iKhampani ukuba ivate. Kwakufunwa isela ethendeni elalini kwe uWillie noBill. Ngokungaphumeleli kwemizamo yokuba kutholakale ukuthi ngubani isela, uKholoneli wakhipha isiqumo sokugcina ekhuluma nawo onke amadoda aseNkampanini wathi: “Isexwayiso sami esedlule nisifele amathe” kusho yena uKholoneli, “Izolo ebusuku isela belihlasele futhi. namhlanje, ngizomnika lo menzi wobubi ithuba lokugcina lokuba aphumele obala, athathe isijeziso sakhe njengendoda. Uma ngabe akuveli muntu, wonke umuntu okhona lapha eNkampanini uzojeziswa ngemivimbo eyishumi ezinqeni enqunu. Kodwa uma oyedwa kini ephumela obala ukuthatha isijeziso sakhe, nina nonke nizosinda.”

Emuva kokuthula okunzima, uWillie wasukuma waqonda ngaphambili wathi: “Mnumzane, uqeda ukusho ukuthi uma umuntu oyedwa ephumela obala ukuthatha isijeziso bonke abanye bazosinda. Mnumzane mina ngizoba yilowo muntu.” Ngentukuthelo enkulu uKholoneli wamemeza kakhulu ekhala ngegwala elingaziwa: “Ningakwenza kanjani ukuthi umfana omncane athathe isijeziso senu?” Akukho noyedwa owanyakaza, “kulungile-ke”, kusho uKholoneli, “nizobukela ukudabuka komzimba womfana ongenacala ethatha isijeziso sendoda endala.”

Emile kumazwi awashilo uKholoneli, watshela uWillie ukuba agobe ukuze athathe isijeziso. Emva kwalokho imivimbo enzima yaqala. Uthe lapho esequlekile uWillie ngenxa yeminjunju aseytholile. Akakwazanga ukuzibamba lapho uBill, ngokushesha, waphuma

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

lapho ebeme khona wamemeza wathi “Yima!, Yimina isela. Ngizothatha isijeziso sami”. Ngosizi uWillie waphakamisela amehlo akhe kuBill wahleba wathi, “kulungile Bill, uKholoneli kasoze awagwinya amazwi akhe manje. Ngizosithatha sonke isijeziso”. Nempela wasithatha. UWillie umfana omncane akasindanga ngemuva kokushaywa kwakhe , ukufa kwamenela.

Ngaphambi kokuba uWillie aye ezulwini, uBill weyeseyindoda onosizi , wakhala eduze kombhede kaWillie wambuza wathi, “Kungani Willie? Kungani ungenzele lokhu? Angikufanelanga lokho ongenzele khona”. Impendulo kaWillie yaba lula futhi yaqonda: “Bill, ngizamile izikhathi eziningi ukukutshela ukuthi uNkulunkulu ukuthanda kangakanani kodwa wena wawukwenza ihlaya lokho njalo. Ngicabangile ukuthi uma ngithatha isijeziso sakho, kuzokusiza ukuba uqonde ukuthi uJesu uyakuthanda, ngenkathi eya esiphambanweni wayethatha indawo yakho ukuze akufe”. Ngaphambi kokuba uWillie aye ezulwini, uBill wemukela insindiso kalula, enikezwa uthando lukaKrestu.

NgoKrestu, izulu lenza umkhankaso walo wokuhlengwa komuntu odukileyo. Uthando lukaNkulunkulu lukithina sonke – yilona olwenza uKrestu athathe isigaba sokuzidela nesokuhlupheka.

Indoda eqotho

Iziphambano ezintathu zazenjelwe entabeni eGolgotha. Kwezimbili zazo amasela, yayibethelwe phakathi kwazo lezi zigebengu iNkosi uJesu, futhi kulapho yafela khona. Emizuzwini yokugcina yobuhlungu bokuhlupheka, omunye wamasela waphumela obala ukuveza imizwa yakhe ngendlela yangokomthetho abagwetsywa ngayo

bobathathu. Lokho okuholele ekubeni bona babulawe. Okumangazayo njengoba kubonakala okwakusemqoka kuyena akusibo ubuhlungu ayebuzwa emzimbeni wakhe osulimele. Imicabango yakhe yayigxile embuzweni wokuthi kungani umbuso wamaRoma ubeka uJesu isijezizo sokufa njengabo bona masela. Kwalihlupha kakhulu isela ukungasetshenziswa kahle komthetho.

Ngokucacisa nangokuzithoba, isela elifayo lavuma ubudedengu balo ngecala elilenzile, ngalokho lwakwamukela ukuthi lonile.

Okukuqala: *Semukeliswa lokho okusifanele ngezenzo zethu*. Kulesi sitatimende esibonisa ukuzithoba, isela elaselifa labuvuma ubudedengu balo, livuma ngomlomo ukuthi lonile.

Okwesibili: *Ngemplela sifa kufanele*. Ezinsukwini zethu lapho amacala amancane kanye nezenzo zodlame ezishaqisayo nezokugqekeza kuyinto ejwayelekile, kungahle kube nzima ukuzwisisa ukuthi izinhlobo zamacala zazithethwa kanjani ekuqaleni. Kodwa-ke, kumagama amathathu esela elifayo likuveza obala, livuma ukuthi ezinsukwini zalo, isigwebo sokufa sasisemthethweni futhi salifanele. *Sifa ngokufanele*.

Okwesithathu: *Le ndoda ayenzanga lutho*. Nanoma kubonakala ukufunda ukuthi isela lakwamukela kanjani ukona kwalo nokuthi lavuma ukuthi umthetho ulijezise, kuyamangaza ukufunda ukuthi uJesu walengiswa eduze kwalo. *Le ndoda* – loJesu, kusho isela elifayo, akanacala, ngakho-ke ugwetshwe ngokungafanele.

Isela elaligwetshwelwe isono salo, lilenga esiphambanweni, lalingasenalo elinye ithemba ngaphandle kokuphendukela kuJesu. Lazincengela lathi: *Jesu, uze ungikhumbule uma ufika embusweni wakho*.

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

Ekuphenduleni kwakhe uJesu njengoba ehlala enza nasemihleni kumuntu othembekile, ngoba isela livuma icala lalo ngokwethembeka nangesidingo, ngokushesha iNkosi uJesu yalethembisa yathi: *Namhlanje uzakuba nami ePharadisi (NgokukaLuka 23:39-43)*.

Nangalelo langa, isela elalifa, njengazo zonke izoni eziphendukela eNkosini, lathenjiswa ukuphila okuphakade. Laphendukela kumuntu ofaneleyo – iNkosi uJesu Krestu – lacela umusa wakhe ngesikhathi esifanele – esiphambanweni lapho afela khona.

Yebo, ngosuku olunzima, emehlweni esela elifayo, iNkosi uJesu ngempela **wayemsulwa**. Noma kunjalo, ngaleso sikhathi abafundi ababili babheka ngobuciko okwakwenzeka. Bafakaza ukuthi ubeMsulwa. Yilowo nalowo mfundi, bekanye noMpostoli uPawula, baloba obabo ubufakazi ngoJesu omsulwa **ongenasono**.

UPHETHRO, owayengumngane omkhulu kaJesu, wayaziwa njengomuntu owayeshesha ukwenza. Ngakho, lapho efakazela ubumsulwa bukaJesu, ngokwenkambo yakhe, wasebenzisa igama elichaza ukwenza: *ongenzanga* (iNkos' uJesu) *sono...* (1 ngokukaPhethro 2:22).

UJOHANE, naye wayenobudlelwane obukhethekile neNkosi uJesu. Ngenxa yalokho, wayehlala enethuba lokubhekisisa iNkosi yakhe lapho ingekho ezixukwini ezinakile. Ngenxa yalokho, uJohane wafakazela ukuthi: **akukho sono kuye** (1 ngokukaJohane 3:5).

UPHAWULI, ngokuhlukile, wayaziwa njengomuntu ofundile, enodumo. Ngakho-ke, lapho uPhawuli, indoda efundile nenolwazi, ekhuluma ngeNkosi uJesu akumangazi ukuthi wathi: *ongasenzanga isono...* (2 kwabaseKorinte 5:21). Ubufakazi beqiniso

obufanayo obunjalo ngempilo kaKrestu engenasono buyamangalisa.

Kodwa kukhona abangafuna ukukuphikisa lokhu okwafakazelwa bethi: “Aha, ngisho isela elifayo noma abapostoli oPhethro, uJohane kanye noPhawuli, ngeke kuthiwe ofakazi abafanele ngoba benzelela. Isela lalingumuntu ongasazi ukuthi angenze njani, abafundi bona kade bamiswe kabi ukuzinikela kwabo kweNkosini uJesu.” Noma kunjalo, uthini ngoPilatu uMphathi weJudiya wamaRoma? Ngempela wayengesiye umngani kaKrestu. Futhi lapho ephendula khona labo abasola uJesu, abambeka icala lamanga ukuze bambulale, uPilatu wathi:

Bhekani, mina ngimhlolile phambi kwenu, kepha angifumananga cala lale zinto enimmangalela ngazo (NgokukaLuka 23:14).

Kodwa buyini lobufakazi babantu uma buqhathaniswa nokwashiwo nguNkulunkulu uBaba esesiHlalweni sobuKhosi ezulwini? Phambi kokuba umuntu akhulume emhlanganweni womphakathi, kuyinto enhle ukuthi ethulwe. Ngokunjalo, lapho uJesu esezoqala umsebenzi wakhe emhlabeni, uNkulunkulu uBaba wathatha ngokwakhe ithuba ukuba ethule iNdodana Yakhe ethandekayo. Ngezwi elikhulu nelicacile, uBaba wamemeza wathi: *Lo uyiNdodana yami ethandekayo engithokozile ngayo (NgokukaMatewu 3:17).*

UBaba wayazi ukuthi lapho iNkosi uJesu ikulo mhlaba njengomuntu yayiyophila ngendlela uNkulunkulu ayedale umuntu ukuthi aphile ngayo. *Bonke basilelwe inkazimulo kaNkulunkulu (KwabaseRoma 3:23).* Kodwa hhayi uJesu! Waba mnene ngayo yonke indlela. Yingakho nalapho uJesu esezoqala umsebenzi wakhe emhlabeni, wamethula uYise, *nguBaba oNgcwele (NgokukaJohane*

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

17:11) owakhombisa ukuthokoza ngendlea iNdodana yakhe iphila ngayo.

Njengoba sesichazile, iNkosi uJesu ubengemncane kunoNkulunkulu. Ngakho kuyamangalisa ukuthi uNkulunkulu wazithoba, wazehlisa ukuze azalwe yinzalo yentombi ephelele, wathatha isimo somuntu. Kodwa uma esengumuntu uJesu wayengathobeli uYise oseZulwini ubengeke aletha ukuthokoza kuBaba wakhe. Ngokunjalo, empilweni yakhe yonke yasemhlabeni, uJesu wamthobela, futhi wathembela kuYise. Ngale yondlela ubuntu bakhe bakhombisa ubuNgcwele bukaYise osezulwini, uthando nenhloso yakhe emhlabeni wenhlupheko, ukuzifunela nesono.

Yebo njengomuntu uJesu wahamba kuwo umhlaba awudala yena njengoNkulunkulu. Noma iNkosi uJesu wayengemncane kunoNkulunkulu, eminyakeni engu-33 wabakhombisa abantu indlela uNkulunkulu ayefisa ukuthi abantu baphile ngayo. Akukho empilweni kaJesu njengomuntu okwaphambana nendlela kaNkulunkulu. Ngaleyo minyaka wayehlala azinikele kuYise oseZulwini. Ngenxa yalokho, uYise *wathokoza* laphe ebheka iNdodana yakhe **ethandekayo** iphila njengendoda emnene phakathi kwabantu.

Akanacala! Akanasono! Umnene! uJesu wayengenacala phambi kwesela elifayo noPilatu. KuPhethro, uJohane noPhawula abengenasono uJesu. KuBaba oNgcwele oseZulwini wayemnene. Engenacala! Engenasono! Emnene! – kodwa wafa: efela thina njengoba esithanda kakhulu!

Uthando Olungenamkhawulo

Ake uzame ukuzifaka ezixukwini ezazibhekile okwenzeka ngalowo ‘Lwesihlanu Omuhle’ wokuqala.

Abantu bamangala bebuka iSiphambano. Lapho bebheka umbukiso olusizi babona isithombe esigcwele ukuchitheka kwegazi.

Nhlangothi zombili zikaJesu kwakulenga isela. Bobabili labo bantu bebenecala phambi kwabantu naphambi kukaNkulunkulu uMdali. Ukufa kwabo kwakufakazelwa ngumthetho womhlaba.

Phakathi kwalawo madoda, uJesu wayelenga eSiphambanweni naye. Ngokungafani namasela, uJesu wayengenacala nesono phambi kwabantu kuphela, kodwa ebemnene naphambi kukaYise oNgcwele. Yebo, *uNkulunkulu ekuKristu (2 kwabaseKorinte 5:19)* waya eSiphambanweni *njengewundlu elingenacala, elingenabala (1 ekaPhethro 1:19)* futhi ukufa kukaKrestu endaweni yezoni kwanikelwa yinhliziyi kaNkulunkulu enothando.

Izigebengu kwakufanele ukuthi zife, kodwa ngokweqiniso iNkosi uJesu yayingafanele. Ngaphambilini, lapho ekhuluma khona nalabo ababemphikisa, uJesu washo nokusho ukuthi: *Ngidela ukuphila kwami ukuba ngibuye ngikuthabathe. Akakho ongamamuka ukuphila kwami, kodwa... nginamandla okukudela, nginamandla okubuya ngikuthabathe (NgokukaJohane 10:17,18)*. Kwathi lapho echazela abafundi bakhe ngobukhulu obuzofika kubo kothando lwakhe, wathi: *akekho onothando olukhulu kunalolo lokuba adele akuphila kwakhe ngenxa yabahlobo bakhe. (NgokukaJohane 15:13)*.

Kwakungemuva kokufa nokuvuka kweNkosi uJesu lapho uMphostoli Phawula wagcizelela kabanzi khona ukuthi: *ongasazanga isono wamenza isoni ngenxa yethu, ukuze kuyena sibe nokulunga kukaNkulunkulu (2 kwabaseKorinte 5:21)*. Ngemuva kweminyaka-

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

khulu eminingi, iqiniso elimangalisayo ngokufa kukaKrestu endaweni yethu efela izono zethu lasiwo ngokuzwakalayo ngalawa magama:

Uwukulunga kwami,
Ngangiyisono sakho,
Wathatha lokho obekukade kungokwami
Wangipha lokho okungokwakho,
Wase uba yilokho wawungesikho
Ukuze ngibe yilokho engangingsikho.

Inhlamvana Kakolweni

Esazi ngokufa kwakhe okuzayo masinyane, iNkosi uJesu wavulela abafundi bakhe inhliziyi yakhe wathi:

Kalokhu umphefumlo wami ulusizi, ngizakuthini na? Baba, ngisindise kulo mzuzu. Kodwa ngenxa yalokhu ngize kulo mzuzu. Baba, khazimulisa igama lakho. Kulokhu kuzinikela okuphelele enkazimulisweni kaNkulunkulu, uBaba wakhe ngokuthambile waphendula wathi: Ngilikhazimulisile, ngobuye ngilikhazimulise. (NgokukaJohane 12:27,28).

Kodwa ungazibuza ukuthi uNkulunkulu angakhazimulisa kanjani endaweni egcwele igazi njengalapho amaRoma ayebethela khona abantu.

Ngaphambi kokuba iNkosi uJesu ikhuleke kuBaba, yakhumbuzwa abafundi bayo ukuthi kudingekile ukuthi inhlabu ezomila ife ngaphambi kokuba kube nesivuno.

Ngqiqinisile, ngiqinisile, ngithi kini: Uma inhlamvu kakolweni iwela emhlabathini ingafi, ihlala yodwa, kepha uma ifa, ithela izithelo eziningi (NgokukaJohane 12:24).

Njengomuntu owayengenasici, ukufa kwakungenalo igunya phezu kukaJesu. Kodwa wakhetha ukufa; wafa ukufa okunonya endaweni yakho neyami. Ngaleyo ndlela uzovuna isivuno esingunaphakade sabantu abahlengiwe. Kanjalo iNkosi uJesu ukhuluma ngecebo lakhe aphinde futhi anikeze isethembiso kuwo wonke umuntu okholwa ngokweqiniso.

[Icebo lakhe] *Ngavela kuBaba, ngeza ezweni; ngiyalishiya futhi izwe, ngibuyela kuBaba.*
[Isethembiso sakhe] *Ngobuya ngize, nginibuyisele kimi ukuba lapho ngikhona nibe khona nani (NgokukaJohane 16:28; 14:3).*

Lokhu kuyamangalisa kodwa noma kungabonakala kungakholwakali, noma kunothando lwabo olumangalisayo oluvela kuMsindisi, abanye abantu basazokhetha ukungamukeli intethelelo ayinikezayo. Abanye babo bazohlala bethulile futhi bengagqamisi ukufa kwakhe. Kepha noma abantu bemenqaba ngokuphelele uMsindisi, noma bayathula bangamnaki, umphumela uzofana – ukwehlukana okomphela nesisuka ekuyiso kuphela sokuphila okungunaphakade; ukukhanya okungunaphakade nothando olungunaphakade. Lesi simo esibi sachazwa yila magama:

Ukufa nizofa nokufa,
Nife kanjalo ukufa okukhulu,
Nife ingunaphakade,
Nihlale nifa, kodwa ningafi.

Kodwa iNkosi uJesu ayifelanga ukukhipha wena esihogweni ukuze ikungenise ezulwini kuphela, kodwa nokukhipha uNkulunkulu ezulwini angene kuwe.

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

Impilo engunaphakade akuyona eyisiqinisekiso sekusasa lami ezulwini kuphela. Kodwa iBhayibheli liphinde liqinisekise lowo nalowo okholwa ngokweqiniso ukuthi impilo engunaphakade yimpilo ejabulisayo okungenzeka ukuthi iphilwe kulesi sikhathi esikuso.

Yilobu ubufakazi ukuthi uNkulunkulu usiphile ukuphila okuphakade, naloku kuphila kuseNdodaneni yakhe. Onayo iNdodana unokuphila; ongenayo iNdodana akanakho ukuphila (1 ngokukaJohane 5:11,12).

Impilo engunaphakade ikuMuntu – iNkosi uJesu Krestu. Kuthi lapho ethatha indawo enhliziyweni yomuntu, iqale ngaleso sikhathi impilo engunaphakade.

Inani elikhulu

Esiphambanweni sikaJesu; ubungcwele bukaNkulunkulu, ukulunga kukaNkulunkulu nothando lukaNkulunkulu konke kwahlanganyela kusenzo esiphakeme somnikelo. Lapho ubungcwele bakhe bafakazelwa khona; ukulunga kwakhe kweneliswa; futhi khona lapho nothando lukaNkulunkulu lasingatha bonke abantu abonile abafana nami nawe. Kodwa izindleko kuye kade ziphakeme.

Encwadini yakhe yangemihla ngemihla yokukhonza uNkulunkulu ethi ‘*My Utmost for His Highest*’, u-Oswald Chambers wakhapha lesi sexwayiso esiphilisayo:

Qaphelani indlela yesimo sikaNkulunkulu onguBaba esithi, ‘uNkulunkulu unomusa nothando, vele uzosithethelela.’ Lolo zwelo alunayo indawo eTestamentini eLisha noma kanjani. Indlela eyodwa uNkulunkulu angasithethelela isono futhi aphindisele nomusa

wakhe kithina yiSiphambano sikaKrestu, futhi hhayi ngenye indlela. Noma singakuzwisisa lokhu njengeqiniso, kusenokwenzeka ukuthi sithathe ukuxolelwa kwesono ngendlela elula yokholo bese sikhohlwa ubukhulu bezindleko kuNkulunkulu lapho enza lokho ukuze kube ngokwethu.

Noma sishilo ngaphambili ukuthi isenzo sikaWillie Holt sokuzidela ngenxa yomngane sihle , akukho muntu oseke wahlupheka njengoNkulunkulu ebekezelela izinhlungu eKhalivari njengesenzo sesikhombiso esilingana nothando asithande ngalo. Njalo ngezwi eliphefumulelwe ngomoya esilibiza ngokuthi iBhayibheli, uNkulunkulu qobo lwakhe udonsela eceleni ikhethini lakhe ukuze aveze ngokuphelele lolo thando oluzinikelayo. Futhi khona njalo, ubukhulu bothando lwakhe lukweqa kakhulu ukuqonda kwethu okunomkhawulo. Kodwa, uma sibuyekeza lesenzo esimangalisayo sothando, singaqala ukubona kancane ubude, ububanzi, kanye nokujula kothando lukaNkulunkulu.

Mhla uJesu efa esiphambanweni, wahluphekela izono zethu ngokuphindwe kathathu.

Esiphambanweni umzimba kaJesu wadatshulwa ubuhlungu obukhulu; esiphambanweni uthando lwakhe lwanwetshwa kakhulu; nangendlela enobuhlungu kakhulu, khona esiphambanweni uJesu wanqunywa ekukhanyeni, enkazimulweni, nasekuthuleni abekade enakho ebunyeni bakhe noBaba. Yebo, lokho kuhlupheka uJesu akumela kungale kokuqonda kwethu njengabantu.

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

Kodwa uma sibhekisisa ukuhlupheka kwakhe emzimbeni, ngokwemizwa, ikakhulukazi ukuhlupheka kwakhe ngokukamoya, sizobuqonda ngendlela entsha ubukhulu bothando lwakhe lwabantu abonile.

Ukuhlupheka emzimbeni: Akulula neze ukwenza isilinganiso ngomonakalo osuke wenziwe kumdwebo ongakhokhelwa kaRembrandt nokudatshulwa kwephepha elingcolile nje. Ngokungaphezulu, ukufa komuntu owayephelele uKrestu Jesu, soze kulinganiswe noma kuqhathaniswe ngokwanele nokufa komunye umuntu nje.

EThestamenteni eLidala sithola isiphrofetho esichaza ngokweqiniso umonakalo owawuzokwenzeka emzimbeni kaJesu neminjunju ayezomelana nayo. Lapho siyatshelwa *ukuthi isimo sayo sasonakele kunesamadodana abantu (Ngokuka-Isaya 52:14)*. Kodwa, ukuhunyushwa ngesiNgisi kwalo musho asendlulisi ngokuphelele amandla asembhalweni wokuqala wesiHebheru. Kulawo magama uNkulunkulu washo okuthi iNdodana yakhe ethandekayo izogcweleziswa kangangoba ngeke isefana nomuntu. Lokho kunqunywa komzimba kaKrestu kwaphrofethwa nanguye uJesu qobo lwakhe, wathi:

Bhekani, sikhuphukela eJerusalema; iNdodana yomuntu izakukhashelwa kubaphristi abakhulu nababhali; bazakuyinqumela ukuba ife, bayikhaphеле kwabezizwe. bazakuyiklolodela, bayikhafulele ngamathe, bayishaye, bayibulale ... (NgokukaMarku 10:33,34).

Futhi lokhu kuyikho qobo okwenzeka! Kamuva, uMarku wachaza ukuthi abebekhona babonani, wathi: *Okukuqala bamshaya, futhi bamkhafulela ngamathe, ngemva kwalokho bamethuka, base bayambethela (NgokukaMarku 15:19,20).*

Isiswebhu samaRoma esaklebhula umzimba woMsindisi sasenziwe ngomchilo wesikhumba, ukuze kwengezwe isisindo, senziwe futhi nangezingcezu zamathambo nomthofi obukhali. Yisona esadabula kabuhlungu umhlane nesifuba sakhe. Yingakho kwaphrofethwa encwadini yamaHubo ukuthi uMesiya uzokusho ukuthi: izandla nezinyawo zami bazibhobozile. Ngingabala onke amathambo ami; *bayabukela, bengibuke bengiklibhizela (AmaHubo 22:16,17)*. Yebo, iNkosi uJesu – okade ephelele ngayo yonke indlela – waya ekufeni okugcwele izinhlungu nobumuncu. Amaqhubu emiyocu emzimbeni wakhe enza isimo somzimba wakhe singefani nesomuntu.

Ingabe lokho kuyakusiza ukuthi uzwisise kabanzi indlela uNkulunkulu akuthanda ngayo?

Ukuhlupheka ngokwemizwa: Noma ukuhlupheka komzimba weNkosi uJesu owabethelwa kungale kokuqonda komuntu, kwakuyinxenye yokuhlupheka kwakhe kwangempela. Ubuhlungu bomzimba bathinta kuphela ingaphezulu lobuyena obujulile.

Esiphambanweni futhi uJesu wezwa ubuhlungu benhliziyo obukhulu. uJohane usilobela lezo zehlakalo zangalawo mahora asabisayo.

Esefika kuJesu, ebona ukuthi usefile, kayiphulanga imilenze yakhe; kodwa elinye lamabutho lamgwaza ohlangothini ngomkhonto, kwaphuma masinyane igazi namanzi (NgokukaJohane 19:33,34).

Ngike ngezwa izikhulu zokwelapha zisho ukukholelwa kwazo ekutheni ukuba khona kwegazi namanzi kwakukhombisa ukuthi uJesu wabulawa ukwephuka kwenhliziyo. Ezinye zezazi ngenhliziyo zichaza kabanzi ngale sehlakalo ngokuphakamisa ukuthi

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

lapho iphuka inhliziyi kaJesu, igazi lakhe laphumela kugobhosi oluzungelezayo. Lokhu kuchaza ukuphuma kwegazi namanzi ngesikhathi isotsha lihlabu uhlangothi loMsindisi. KuMaHubo 69, njengesinye seziphrofetho eziqonde ngqo ngokufa kukaJesu Krestu, sifunda ngokuboniswa ngaphambili okunjengesiphrofetho okukhuluma ngokuhlukumezeka kwengqondo yakhe okwadluzula inhliziyi: *ukuthukwa kuyaphulile inhliziyi yami, ngigula kakhulu...* (AmaHubo 69:20). Yebo ukuhlupheka komphefumulo kaJesu okungachazeki kwayephula ngempela inhliziyi yakhe enothando.

Ngalesi sikhathi kubungaza inhlanganisela ephelile yokuhlupheka kwesizwe sabantu enhliziyweni yakhe enothando; futhi lapho khona kusongwa phezu komphefumulo wakhe ongenasici ukungcola kwesihogo qobo lwaso – umphefumulo walowo ohlukile kunezoni (*KumaHebheru 7:26*), iNkosi uJesu yabulawa inhliziyi ephekile.

Kuyakusiza yini lokho ukuthi uzwisise kangcono ukuthi uNkulunkulu ukuthanda kangakanani?

Ukuhlupheka kukaMoya: Abantu abanengi bangakuzwisisa kalula ukuhlupheka kweNkosi uJesu emzimbeni nangokwemizwa kunobuhlungu bakhe obukhulu bukamoya. Kodwa, ngempela, ubuhlungu obukhulu kakhulu uJesu abuzwa kwakulapho ubudlelwane bakhe obungunaphakade noBaba noMoya oyiNgcwele bephuka.

Isikhathi esingangamahora amathathu ehlane lobumnyama – kusuka ngo-12 ukuya ku-3 emini yantambama – uJesu wayefulathelwe nguNkulunkulu uBaba noNkulunkulu uMoya oyiNgcwele. Ngaleso sikhathi, uJesu – uNkulunkulu iNdodana – wakhala

ngezwi elikhulu wathi: *Nkulunkulu wami, Nkulunkulu wami, ungishiyelani na? (NgokukaMatewu 27:46).*

Ngaleyoy mini esabisayo, ubuthathu obuhlangene obungunaphakade bobunye bukaNkulunkulu (lokho kade kusingathe ukukhanya okungenakuchazwa ingunaphakade) kwalinyazwa kakhulu. Kwalinyazwa yisono sakho kanye nesami. Ngenxa yalokho, lapho uJesu elenga esiphambanweni, uNkulunkulu wayengeke ahlalisane nesono esesasisemzimbeni wakhe ongenasono, ngokuba uNkulunkulu “*wamenza isono ongasazanga isono, ...*” (2 kwabaseKorinte 5:21).

Ngakho-ke, akumangalisi ukuthi lapho uJesu efa, izwe elikhohlakele lalisitheke ebumnyameni obesabisayo isikhathi esingamahora amathathu.

Kufanele ukuthi licashe ebumnyameni ilanga
Livalele lapho ukukhanya kwalo,
Lapho uKrestu, uMenzi omkhulu, efa
Ngenxa yezono zomuntu.

Isaac Watts (1674-1748)

“*UNkulunkulu ungukukhanya, kuye abukho nobuncane ubumnyama*” (1 ngokukaJohane 1:5). Ukukhanya kobungcwele bukaNkulunkulu nobumnyama bokona komuntu soze kwahlalisana. Njengoba nobumnyama buzonyamalala uma ukhanyisa isibani, kanjalo nobumnyama buzovama uma ucima isibani. Kwaba ubumnyama obahlala ngesikhathi uJesu ethwala izono zabantu.

Okubi ukuthi lobu bumnyama buzoba isimo esingunaphakade kuye wonke umuntu ofulathela ukukhanya kothando lukaNkulunkulu. Ubumnyama obujiye ukwedlula phakathi kwamabili; nomzangedwa odlula lapho uvalelwe wedwa khona, futhi obude

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

kunesikhathi uqobo lwaso. *Ngokuba ukwahlulela kuyilokhu ukuba kufikile ezweni, kepha bantu bathanda ubumnyama kunokukhanya, ngokuba imisebenzi yabo imibi (NgokukaJohane 3:19).* Ukumfulathela uJesu kuzokuholela ebumnyameni kwezikamoya nasekufeni – ukufa kukamoya nokufa okungunaphakade. Ukuguqukela kuJesu kona kuzokuholela ekuphileni – ukuphila kukamoya nokuphila okungunaphakade.

Isaga soMehluli

Izindaba ezimnandi ezithi, lapho amahora amathathu ehlane lobumnyama asondela ngasekupheleni, uJesu akalilanga ngosizi athi ‘Ngiphelile.’ Ngempela akazange! Umsebenzi wothando wokuhlenga wasewufeziwe. Njalo wayesememeza ngokwahlula wathi “***Kufeziwe***” (*NgokukaJohane 19:30*).

Inani lesono sakho kanye nesami lakhokhelwa ngokuphelele. Kufeziwe!

Kwathi esewuqedile umsebenzi wakhe wokuhlenga, ubudlelwane iNkosi uJesu kade inabo phambilini kuNkulunkulu okathathu emunye, babuyiselwa ingunaphakade (*NgokukaJohane 17:5*). Manje akukho okudinga ukuthi wena noma mina sikwenze ukuze sikhokhele isono. Futhi impela akukho uSathane angakwenza, umsebenzi uphelelelisiwe kaJesu endaweni yakho. Udosi lukaSathane, indlondlo, luphuliwe.

Ukufa Kuyayingoba iNkosana Yokufa

Into eyabangela ukuthi uNkulunkulu azigqokise ‘inyama’ ‘negazi’ kwakungesikho ukuzofela isono sakho nesami kuphela kodwa nokuthi: *ukuze ngokufa amchithe abenawo amandla okufa uSathane (KumaHebheru 2:14).*

Njengoba uDavide wasebenzisa inkemba kaGoliyathi ukumbulala uGoliyathi owayendiyaza, njalo noJesu wathatha isikhali sakhe uSathane – ukufa – wasisebenzisa ukuze amahlule ngokuphelele. uJesu ungumkhululi weqiniso womuntu – amadoda nabafazi. UnguMkhululi kaNkulunkulu – nguye kuphela okwazi ukukhulula abantu ekufeni okungunaphakade nokugqilazeka emoyeni – ubugqila uSathane ayekufisele bonke abantu, ekumvukeleni kwakhe uNkulunkulu owadala abantu ngomfanekiso wakhe.

Kwakusemzimbeni wakhe womuntu wenyama namathambo impela lapho uJesu amehlula khona ngempela uSathane, wanqoba ukufa, wavuka ethuneni. Lapho sifunda ngokwenyukela kwakhe eZulwini, *lapho uJesu eyisigijimi sokusandulela (KumaHebheru 6:20)*. Okekuqala ukuthi umuntu – **uMuntu ongenacala, sono, nophelelisiwe** – angene eZulwini. Ngenxa yokufa kwakhe esiphambanweni usebavulele abanye indlela ukuthi balandele.

Emihleni yakhe, uCharles Wesley wezingcweti ukuthi uNkulunkulu wayemthanda ngempela lapho ebhala khona “Uthando Lwakho olumangalisayo; kungenzeka kanjani; ukuthi Wena, Nkulunkulu wami; ungifele mina?”

Kodwa Manje uKrestu Usevukile!

Kepha kalokhu uKristu uvusiwe kwabafileyo, engulibo lwabaleleyo; ngokuba lokhu kufa kweza ngomuntu, ukuvuka kwabafileyo nakho kweza ngomuntu (1 kwabaseKorinte 15:20,21).

Umufi uDkt Sangster wayengomunye wezingcweti zokushumayela eziphiwe kakhulu engike ngazizwa. Kade ekuthakazela ukusebenzisa ulwimi lwakhe

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

oluhle ukukhuluma kahle ngeNkosi noMsindisi wakhe uJesu Krestu. Ngokubhinqayo, ngaphambi kokuba ashone, uDkt Sangster wayengasakwazi ukukhuluma ngenxa yomdlavuza emlonyeni wakhe. Ngaphambi kokuba aye eZulwini, wakhombisa indodakazi yakhe ukuthi imedlulisele umlotha nephepha. Ngalelo Sonto lePhasika waloba wathi: “Kungcono ukungabi nolwimi nentshisakalelo evuthayo yokumemeza uthi ‘uKrestu uvukile’ kunokuthi ube nolwimi kodwa ungabi nayo intshisakalelo yokumemeza!”

Lapho uMpostoli uPhawula evela phambi kwenkosi u-Agripha ukuze azivikele ecaleni lamanga, wamkhumbuza ngokuhlupheka nokuvuka kukaKrestu, wathi: *ukuthi uKristu nxa ehlupheka nokuthi engowokuqala ekuvukeni kwabafileyo uzakumemezela ukukhanya kuso isizwe ... (IZenzo 26:23).*

Nokho ngaphambi kokufa kweNkosi uJesu Krestu, eThestamenteni eLisha kulotshiwe ukuthi kukhona abanye abantu abake bavuswa ekufeni. Kwakukhona uLazaro nendodakazi kaJayrus kanye nendodana yomfelokazi waseNayini. Noma uJesu wababuyisela bonke labo ekuphileni enyameni, bonke labo bantu bafa eminyakeni elandelayo. Kodwa lokho akunjalo ngeNkosi uJesu Krestu. Namuhla akaphili emzimbeni kuphela kodwa nangokukamoya futhi uphila ingunaphakade. Kwakunguye impela owayefanelwe ukuvuka kuqala ekufeni!

Lingamvalela kanjani ithuna lokufa nokubola uMdali wempilo? Ngokuba iNkosi uJesu inguNkulunkulu uMdali, yaletha ukuphila ngento engelutho. Ngokuba, njengoMuntu ophelelisiwe, uJesu uNkulunkulu uMsindisi, waletha ukuphila ethuneni, kanjalo wavulela

wonke umuntu omamukelayo ngokukholwa indlela eya eZulwini. Kubo kuthenjisiwe ukuthi:

“Kepha uNkulunkulu ecebile ngesihawu, ngenxa yothando lwakhe olukhulu asithanda ngalo, sesifile ngeziphambeko, wenza siphile kanye noKristu – kungomusa nisindisiwe – wasivusa kanye naye, wasihlalisa kanye naye embusweni wezulu kuKristu Jesu” (KwabaseEfesu 2:4-6).

Ebhalela amakholwa edolobhakazi laseKorinte, uMpostoli uPawula wabakhumbuza ukuthi basindisiwe emitheleleni yezono zabo ngokuba *bemukele* (babambebele, bathembele, futhi baphumule kuye) ngoba *wafa ngenxa yezono zethu njengokwemibhalo, nokuthi wembelwa, **nokuthi** wavuswa kwabafileyo ngosuku lwesithathu njengokwemibhalo (1 kwabaseKorinte 15:3,4)*. Namuhla, wonke okholwa ngokweqiniso ukhululwa wukuthi “uJesu wafela izono zami; waphinda wavuka, futhi kuye ngiphila impilo entsha.”

Kusuka osukwini lokuqala kuye kulwesithathu

Kunokwenzeka ukuthi uyazibuza ukuthi, “kwenzekani eNkosini uJesu Krestu phakathi kwaleso sikhathi wabethelwa ngaso naleso wavuka ngaso ethuneni ngemva kwezinsuku ezintathu?” Ngokuba wayewulindele umbuzo onjalo uNkulunkulu, wayiveza impendulo:

Kepha lokhu ukuthi wenyuka, kuthini na, uma kungesikho ukuthi wakhe wehlela ezindaweni zomhlaba eziphansi na? Owehlayo nguyena owenyukela futhi ngaphezu kwamazulu onke, ukuze agcwalise konke (Kwabase-Efesu 4:9,10).

Yebo, iBhayibheli lisitshela ukuthi phambi kokuthi enyukele eZulwini, iNkosi uJesu Krestu yehlela emazweni aphantsi. Ngemuva kwalokho wayesenyukela

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

ezulwini eholá izingelosi zeThetestamente eLidala, ezafa zikholelwa enqoleni yokwahlula kwakhe. Namuhla, wonke umuntu okholwa ngokweqiniso uyathokoza ngokuqiniseka ukuthi umnyango wokufa isango lakhe langempela eliyomngenisa enkazimulweni. Ngokumangalisayo, uKrestu uqobo wakwahlula ukufa komzimba nokomoya endaweni yethu.

Kufa, kuphi ukunqoba kwakho na? Kufa luphi udosi lwakho na? Udosi lokufa yisono; amandla esono ngumthetho. Kepha makabongwe uNkulunkulu osinika ukunqoba ngeNkosi yethu uJesu Kristu (1 kwabaseKorinte 15:55-57).

Iseleko – Ifa lothando lwakhe

Kuyathokozisa ukwazi ukuthi iNkosi uJesu wavula indlela eya eZulwini nokuthi sesingakhona ukulandela inqola yokwahlula kwakhe.

Ngokulinganayo, kuyathokozisa futhi ukwazi ukuthi phambi kokufa kwakhe, ngoba ethanda lokho okungokwakhe, uJesu wethembisa ukuthi ngemuva kokwenyukela kwakhe ezulwini uzothumela uMoya oyiNgcwele.

Abafundi bakhe wabatshela ukuthi:

Okholwa yimi, njengokusho kombhalo, esiswini sakhe kuyagobhoza imifula yamanzi aphilayo. Washo lokho ngoMoya abazakumamukela abakholwa nguye, ngokuba uMoya wayengakafiki, lokhu uJesu wayengakakhazimuliswa (NgokukaJohane 7:38-39).

Manje ngiyamuka, ngiya kongithumileyo... ngiyakucela kuBaba aniphe omunye uMduduzi... uMoya weqiniso...kunilungele ukuba ngimuke; ngokuba uma ngingamuki, uMduduzi kayikuza kini; kepha uma ngimuka, ngiyakumthumela kini...uyakungikhazimulisa (NgokukaJohane 16:5; 14:16,17; 16:7,14).

Sesiyibonile indlela uNkulunkulu akhazimuliswa ngayo ngokufa kweNdodana yakhe. Kungenzeka ukuthi ube nomunye umbuzo othi: “Angakhazimuliswa kanjani uJesu ngokuthumela uMoya oyiNgcwele kuwe nakumina?”

Lowo mbuzo uphinde uphendulwe ukuthi uJesu uyakhazimuliswa empilweni yalowo nalowo okholwayo futhi nothando lukaNkulunkulu lugobhoza ngaye. Sifunda ukuthi: *ngokuba uthando lukaNkulunkulu lutheliwe ezinhliziyweni zethu noMoya oyiNgcwele*

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

esimphiweyo (KwabaseRoma 5:5). Uthando lukaNkulunkulu oluhlala ngaphakathi – oluqinisekiswa nguMoya oyiNgcwele – luseqa ngokwedlulele isiqongo esiphakeme kakhulu sokuyenga nokuthandwa abantu. Uma uvuma ngokukholwa umsebenzi wakhe owaqedelwa esiphambanweni, iNkosi uJesu, ngoMoya oyiNgcwele, izothanda abanye abantu ngawe. Kuyamangalisa!

Uma ukholwa ukuthi uJesu wafela izono zakho, ukubonga lokho enhliziyweni yakho, uzoqinisekiswa intethelelo nothando olusindisayo lukaNkulunkulu.

Futhi, uma unikela ngempilo yakho ukuthi iNkosi uJesu Krestu ahlale ngaphakathi kwakho, uzokuba yilowo odlulisela uthando lwakhe ezweni elingenalo uthando.

Isazi seSayensi kaNkulunkulu saseJalimani esaziwayo ngolwazi lwaso sake sabuzwa lo mbuzo: “Yikuphi lokho okwazi kakhulu ngoNkulunkulu?” ngokumangalisayo waphendula ngamagama eculo labantwana elithi: “UJesu uyangithanda; lokhu ngiyakwazi ngokuba iBhayibheli lisho njalo.”

Yebo, uNkulunkulu uyangithanda ngempela! Futhi yebo uNkulunkulu uyakuthanda nawe impela!

O, uthando olwaletha inhloso yensindiso,
O, umusa owaluletha phansi kubantu,
O, ububanzi bebanga uNkulunkulu aliqeda,
EKhalvari!

Lapho kwakukhona ufefe olukhulu, nothando
lusimanga,
Lapho intethelelo yeqiselwa kimina,
Lapho umphefumulo wami othwele kanzima
wathola inkululeko,
EKhalvari.



Incwadi ewela e-Grakhi

“Ngangisekhaya lomSulumani (Schelley). Umndeni wami wawungifundise ukukhuleka nokuzila njengeSulumani. Ngigqoka njengabesimame benkolo yemaSulumani, ngifihle ubuso bami ukuze kungabikho indoda eyonayo uma ibona ubuso bami.

“Ngenxa yakho konke lokhu, ngenesikhathi esiningi kodwa lutho engingalenza. Nakho-ke, ngasebenzisa isikhathi enginaso ukulalela izinhlelo eziningi zasemsakazweni, ngezwa imilayezo eminingi ephuma eBhayibhelini. Ngenye imini, ngabona umlamu wami ephethe izitembu ezinhle, ezinemibala emihle. Ngase ngibhala incwadi yami yokuqala ngaphansi kwekheli lomlamu wami. Impendulo yenu yayiphethe incwadi Ukomela Kwakho uNkulunkulu.

“Ngase ngizama ukuzwisisa ukuthi kusho kuthini ukomela uNkulunkulu ... Esahlukweni sesikhombisa kunombuzo othi, ‘Ungithanda ngempela yini uNkulunkulu? Ngema maqondana nesigamu esithi: ‘UNkulunkulu ubonakalisa ukukuthanda Kwakhe ngalokho akwenza esiphambanweni. Uma uzwisisa ukuthi iSiphambano simeleni awudingi obunye ubufakazi bokuthi uNkulunkulu uyakuthanda.’

“Ngasifunda lesi sahluko izikhathi ezedlula eziyikhulu. Ngase ngiqala ukuzwisisa ngaphandle kokungabaza ukuthi iSiphambano yisona kuphela indlela yami.”

– Umbiko unikezelwe abakwa Trans World Radio

Ingabe uNkulunkulu ungithanda ngokweqiniso na?

Ake ucabangisise

1. Iyiphi indlela enhle ekhombisa ukuthi uyamthanda omunye umuntu?

Ingabe kungalokho okushoyo?

Ingabe kungalokho ukwenzayo?

2. Wabonakalisa kanjani uNkulunkulu ukuthi uyakuthanda?
3. Ungaluthatha kanjani uthando lukaNkulunkulu?

*“Egunjini lokuhlinzela iziguli eligcwele
imishini yezobuchwepheshe,
wonke udokotela ufunda ukwazi ukuthi igazi
lihambisana nempilo. Lokhu
kokubili ungeke wakwehlukanisa: uma
ulahlekelwa okukodwa, usulahlekelwe
ikona kokubili.”*

DR. PAUL BRAND

Ngingayitholaphi impilo?

*K*wakusondele ngokushesha ihora eliphakathi kwamabili. Maphakathi kohambo lukaloliwe olunesidina olwathatha amahora ayishumi nesishiyagalolunye, mina nomkami sasiphakathi kwabanye abahambi esiteshini sezitimela eGare St. Lazare, ePherisi. Sonke sasilinde ngokubekezela, silindele usomathikithi kaloliwe ukuthi avule isibiyosomathikithi ukuze siqhubekele esitimeleni sethu.

Iningi lalabo abekade baseduze kwethu kwaku yintsha. UDorothy kanye nami saxubana nabo, kwakungathi zonke izifundazwe zaseYurobhu zazinomuntu ozimele kulesi sixuku esiminyene. Amanye amabhungu namatshitshi ayezama ukuthi hlwathi, esebenzisa ojolisaka bawo nemiqamelo yokuzenzela, ngokungasizi. Ngesikhathi bezama ukulala phansi, abangani babo bona balindile, bedla amasementshisi noma bephuza lamanzi.

Sisalindile, sasixoxa sihleka nabantu abasha abambalwa. Ngaphandle kokwenaba kobusha babo, lapho ubuso babo bunyukubele, iningi labo belazi ukuthi abakayitholi leyo mpilo okuyiyona abayifunayo. Kungekudala, ingqodo yethu yashintshela kulo muntu owayehamba nami noDorothy – iNkosi uJesu Krestu!

Sisakhuluma njalo, abanye abasha abayaluzayo abanhlathayo basombuluka bahlephula kanye nathi intshisakalo yabo yokuthola impilo yangempela. Abanye kade bethemba ukuthi izoba sedolobheni elilandelayo; abanye kade becabanga ukuthi kungenzeka

ibe khona ebudlelwaneni obulandelayo; bese kuthi abanye, ngokungenamanhloni bakholelwa ekutheni bazokwandisa ubukade bebona babo ngokudla ngamandla izidakamizwa noma emcinjini wotshwala olandelayo. Lokho abebakuqaphele kakhulu kwakuwukwesaba ukuthelelwa ngezifo ezibulalayo.

Emizini yasemaphandleni yase-Afrika, lesi sifo esisatshwayo sibizwa ngokuthi 'isifo sabantu abazacile'. Ngenkulumo yezokwelapha sibizwa ngokuthi wukuba neSandulela Ngculazi. Kuthi lapho ihlume ngokuphelele endodeni, kowesimame, kumfana noma entombazaneni ibizwe nkokuthi yi-AIDS (iNgculazi). Izindaba ezisatshwa kakhulu zokuzwa ukuthi usungenwe yilesi sifo ziyefana: ukushaqeka koqobo kwangaleso sikhathi! Emhlabeni wonke, abantu bayazi ukuthi ubunzima obukhulu beNgculazi ukuthi 'yisifo segazi.' Lapho umthombo wegazi kufanele ube ngumfula wempilo ohlobisayo, usube ngumfula wokufa odungekile.

Kufanele ngivume, kodwa, ukuthi igazi ngumfula obalulekile oletha impilo, kimina, ukubona igazi kade kuhlala kuyinto ecasulayo. Eqinisweni, njengendlela enesibindi yokuzama ukwahlula ukwesaba kwami, ngake ngamukela isimemo sokobona isenzo sokuhlinza ngisibukela esiqongweni sokubukela esibhedlela saseLandani. Kwathi lapho ummese omncane wokuhlinza usika isikhumba sesigulane, ngacishe ngaquleka futhi. Umngani wami ongudokotela, owabona ukuthi ngasengithambile yizithukuthuku futhi ngimhlophe njengomlotha, wangucila ukuthi ngiphumele ngaphandle kwale ndlu yokubukela. Angizange ngidinge okunye ukuphoqelelwa!

Kodwa, ngaphandle kwendlela umuntu apha theka ngayo lapho ebona igazi, impilo nempilo enhle

ingabuyiselwa kumuntu owopha kakhulu ngokumfaka igazi. Namuhla, ngenxa yezimangaliso zesayensi entsha, igazi elithathwe emithanjini yomuntu onesimo sempilo esihle ingakwazi ukungeniswa njengomfula ophilayo emithanjeni yesigulane esifayo noma esigula kakhulu.

Kudala ngaphambi kokuba izimanga zocwaningo lwezokwelapha ludlondlobalise izimanga nezimfihlakalo zegazi, uNkulunkulu wathi: *ngokuba umphefemulo womzimba usegazini... (ULevitikusi 17:11)*. Dkt Paul Brand uyavuma ukuthi igazi liphethe umsuka wempilo: “Esimeni somoya wasendlini yokuhlinza egcwele izinto zikagesi, wonke udokotela wokuhlinza ufunda ukufanisa igazi nempilo. Lokho kokubili akwehlukaniseki: uma ulahlekelwa okukodwa, ulahlekelwa ikona kokubili”.

Kodwa, abantu abaningi abanakile ukuthi, noma ukungcola kwegazi njengokuthelwa yiGciwane leNgculazi kuyaketha ngokuthi uvezwe kangakanani, sikhona esinye isifo somhlaba wonke. Ngokuba uNkulunkulu *wazenza izizwe zonke ngagazi linye ukuba zakhe ebusweni bonke bomhlaba (IZenzo 17:26)*; le nkohlakalo ebulalayo seyihluphekise sonke isizwe sabantu. EBhayibheleni, umkhondo wakho ufikiswa emuva ku-Adamu, ukhokho wezizukulwane ezilandelayo.

Lapho: *umuntu wokuqala, u-Adamu, (1 KwabaseKorinte 15:45)* ona, zonke izizukulwane ezalandela, zanoma iliphi ibala lesikhumba, indawo yokuhlala empilweni, zafikela esigwebeni sokufa. IBhayibheli likusho ngokucacile ukuthi:.. *ku-Adamu bonke bayafa... (1 KwabaseKorinte 15:22)*. Yebo, njengoba ngeNgculazi, ukufa kungeniswa emzimbeni ngegazi elonakele, kanjalo nokonakala okudalwa isono, kwedlulela phambili kusuka esizukulwaneni kuye

esizukulwaneni. Uma bekungenjalo, abantu bebezovele baye ngqo ezulwini ngaphandle kokudlula esonweni sokugula nokufa komzimba. Kodwa akunjalo.

Kodwa, siyambonga uNkulunkulu, ngoba mhla ezalwa uJesu, umfula wegazi wethulwa kusiNtu. Kwenzeka kanje lokhu: UGabriyeli watshela uMariya ukuthi uzokhulelwa azale iNdodana igama layo libe nguJesu. UGabriyeli waphinda wayichazela intombi engakathintwa engakashadi nemsulwa indlela ukumitha kwakuzokwenzeka ngayo.

UMoya oNgcwele uzakuza phezu kwakho, amandla oPhezukonke akusibekele; ngakho ke okungcwele okuzozalwa kuzakuthiwa iNdodana kaNkulunkulu (NgokukaLuka 1:35).

Kwenzeka isimanga lapho iqanda lowesifazane lavuthiswa imbewu yoMoya oyiNgcwele. Kulesi sigameko esikhulu kakhulu, impilo kaNkulunkulu yangeniswa esizweni sabantu. Kwase kuthi lapho umntwana esaqala ukukhula esizalweni sikaMariya, negazi liyaluka kumbungu, igazi lakhe lalingekaphingiswa futhi lingakonakali. Yebo, Igazi leNkosi uJesu laliyimpilo ngokwalo!*

Igazi lomuntu liyinto ephithene emangalisayo. Ngisho nanamuhla, labo abacwaninga ngezokwelapha bayaqhubeka nokuvumbulula ezinye izimfihlo mayelana nala manzi anikeza ngempilo. Ngokusobala, eminye yemisebenzi yegazi emzimbeni womuntu ingachazwa njenge: hlobisa umzimba, inikezela ngempilo futhi evimbela izifo. Noma kumangalisa lokhu, kuyamangalisa ngokweqile ukuthi uNkulunkulu usinike mina nawe umfula Wegazi onenhloso efana naleyo kodwa omangalisa kakhulu. Futhi lelo gazi lingatholwa nguye wonke lowo ofuna impilo ‘yangempela’. Kusoni, Igazi

Ngingayitholaphi impilo?

likaJesu liyinto uNkulunkulu ehlobisa ngayo esonweni. Kulabo abafile ngokukamoya, Igazi lakhe eliyigugu liletha iMpilo ngofeleba u'M'. Kulabo abaphilayo ngokukamoya, Igazi likaJesu liyinto evikela ukuhlasela kukaSathane. NgeGazi eliyigugu sifunda ukuthi: *nazi ukuthi anihlengangwa ekuhambeni kwenu okuyize enakunikezwa ngawoyihlo ngezinto ezibhubhayo, isiliva negolide, kodwa bgegazi elinnqabileyo likaKristu (1 uPhethro 1:18,19).*

Igazi: Amandla alo ahlangayo

Kudala, abezindaba babika ukuthi inkampani egingile yephule imibandela ehambisana nokuhloba. Ukuze bakhule inzuzo, lenkampani yasebenzisa iloli elithwala lithange ukuthi ihambise impahla enobuthi iyise ndawana thize kwase kuthi lapho isibuya lelo thangi, ngokungekho emthethweni, lasetshenziselwa ukuthwala okusamanzi okudliwayo. Lokhu kwadala ukuthi abantu abaningi bagule kabuhlungu.

*Encwadini yakhe ethi: *The Chemistry of the blood*, uM.R. DeHaan, M.D., uphakamisa imibono yezochwepheshe bomzimba womuntu nonesi bese egcizelela ukuthi: 'Umama uyena owondla ingane esesiswini sakhe (le ekhula ngaphakathi kuyena) ngakho konke ekudinga ukuze ikhule kahle lapho ekufihlekeni kwesibeetho sakhe, kodwa lonke igazi elikuyona le ngane lenzeka kuyona ingakabi umutnu ophelele. Kusakela ngesikhathi isenzeka le ngane kuze kube umutnu ophelele akukho lapho igazi likanina wayo lihlangana nelayo.' Naxa kunjalo, uma ephawula ngalo mbono kaDeHaan, uDr. Robert E. Coleman encwadini yakhe ethi: *Written in Blood* uthi: 'Ngaphandle kokuba ngigxeka umbono wakhe, [kaDeHaan wokuthi igazo lenzeka enganeni esesibeethweni ingakabi umutnu ophelele ngokuthi kuhlangane nobudoda bowesilisa] ngiyacabanga ukuthi kukhona nabanye odokotela abangahambisani nawo lo mbono. Kodwa naxa kukhona ukungahambisani kahle kulokhu, angisiboni isidingo sokuba kudale. Iqiniso lokuthi uJesu waba khona ngenxa kaNkulunkulu lokhu kwenza ukuba ukuhlangana kwesono nomuntu kube yinto engezukwenzeka uma esehlazwe egazini lakhe nxa sibhekisisa ukubaluleka kwegazi likaJesu ngokwaseBhayibhelini.'

Kodwa, emzimbeni womuntu, uNkulunkulu wadala uhlelo lwezokuthutha oluthwala ukudla lukuyise kumaseli luphinde futhi luthuthele ngaphandle okungadingeki. Futhi ngenxa yendalo kaNkulunkulu epheleleyo, akukho ukuthelelana ngokungcola emithanjini yegazi. Ngokumangalisayo alikho iseli emzimbeni womuntu elikhulu kunezinwele nobubanzi emithanjini yegazi. Uma bekwenzeka ukuthi izinto ezinobuthi zazingavinjelwa ukuthi zifike kulawo maseli, isiphetho esinganakubalekelwa kwakuzoba isifo noma ukufa.

Kanjalo, lokho yikho ngempela uNkulunkulu wakusho lapho echaza khona indlela yakhe esetshenziselwa ukususa ukungcolisa kwesono ezimpilweni zethu. Lokho kuhlotshiswa kwenziwa kuphela ngeGazi likaJesu eliyigugu: *kodwa uma sihamba ekukhanyeni, njengoba yena uqobo esekukhanyeni, khona sinenhlanganyelo omunye nomunye, negazi likaJesu iNdodana yakhe liyasihlambulula ezonweni zonke (1 uJohane 1:7)*. Ngaphezu kwalokho, uNkulunkulu ushilo ukuthi ayikho enye indlela yokuthethelela izono zethu, ngokuba *ngaphandle kokuchitha igaziakukho ukuthethelelwa (KumaHebheru 9:22)*.

Igazi: Amandla alo anika impilo

Omunye umsebenzi wegazi ukuthwala amanzi nokudla emzimbeni wonke ukuze kulonde impilo. Uma igazi lehluleka ukufinyelela kumaseli namathishu emzimba, lezo zinto zemzimba ziyafa. Okusho ukuthi umzimba ufa lapho igazi lingasahambi. Ngokusobala, impilo isegazini.

Ngokubona lokhu, sikhumbula amazwi eNkosi uJesu lawo athusa kakhulu abafundi bakhe lapho ekhuluma khona ngeGazi lakhe. Ngokugcizelela wathi:

Ngingayitholaphi impilo?

Uma ningayidli inyama yeNdodana yomuntu, niphuze igazi layo, aninakuphila phakathi kwenu. Odlala inyama yami, aphuze igazi lami, unokuphila okuphakade; mina ngiyakumvusa ngomhla wokuphela. Ngokuba inyama yami ingukudla isibili, negazi lami lingukuphuza isibili (NgokukaJohane 6:53-55).

Kodwa, uJesu waqhubeka wacacisa akuqondile. Wathi: *...odla inyama yami, aphuze igazi lami, uhlala kimi, nami kuye (NgokukaJohane 6:56)*. Kuayathokozisa kakhulu ukuzwisisa isusa seqiniso sokuphila kukamoya! Igazi likaJesu laphalala ukuze izoni zisindiswe ezonweni. Njalo, ngenxa yegazi lakhe elachitheka sesiyakwazi ukuhlanganyela naye empilweni yakhe eyabiwa. INkosi uJesu yasho ngokuphele umphumela wokuphuza Igazi lakhe lapho ethi – ‘mina phakathi kwakhe!’ kuyamangalisa!

Njengoba asewazwile amandla okuvuka kukaJesu nokuhlala phakathi kwakhe, amakholwa angafakaza ngokwahlula ethi: “uKrestu ovukile uphila kimi.” ebantwini abanjalo, ukuhlanganyela esidlweni seNkosi esontweni kuyinto elula nesenzo esingumfanekiso sokubonga nobufakazi.*

Amandla aphana ngempilo eGazi eliyigugu likaKrestu ayandluliselwa ngokumangalisayo kuloyo olikholwa ngamandla kaMoya oyiNgcwele lapho evela phezulu. Yebo, okubaluleke kakhulu ekufuneni

* Kuyadabukisa ukubona ukuthi kunanabantu abayizigidi abasaqinisekisa ekukholweni ukuthi isinkwa newayi elinikezelwi ngesikhathi sesidlo seNkosi liguquka libe ngumzimba nenyama negazi. Lokho iNkosi ebikubikezela ukuba kuqondwe njengophawu lokubukhona empilweni kuguguzwe kwathatha njengesimo soqobo.

kwempilo kuwewonke umuntu ukwengezwa kweGazi okuphilisayo.

Igazi: Amandla alo avikelayo

Kusekhona futhi omunye umsebenzi omangalisayo wegazi lomuntu. Akusikho kuphela ukuthi igazi linikeza impilo liphinde futhi lihlobise impilo kodwa lijike livikele impilo.

Kwaba khona ukwesaba okukhula mhlaba wonke lapho isifo sezimbilaphu sotholwa eNdiya. Izindiza eziya emazweni apheya ezazivela kulelozwe zashunqiselwa kanti kwezinye izikhathi abagibeli bazo bebevalwa okwesikhashana ukuze baxilongwe. Ukuze lesifo singabhebhethekeli kwamanye amazwe, ukuvikela okwesikhashana kwabekwa kuzo zonke izindiza ezilandelayo ezaziphuma eNdiya.

Nangaphandle kokwesabela isifo sezimbilapho kukhona izifo ezingaziwa namagciwane anebungozi ahlala angena emzimbeni womuntu. Kodwa igazi linendlela emangalsiayo yokwehlesela ngokuzivikela. Lithwala phakathi kwalo izinto ezithize ezibhekene nokuvikela umzimba ukuthi ungangenwa amagciwane. Uma kwenzeka angena lawo magciwane, amseli egazi amhlophe (akhona ukuze avikele) angezeka ngokushesha bese ayavikela.

Kuhle kangakanani ukwazi ukuthi igazi likaJesu Krestu lifana namandla amahle asegazini lomuntu, nalo lisiza ekuvikeleni impilo. Yigazi likaJesu elivikela amakholwa ekuhlaselweni yizimpi zikaSathane. *Kuzi profetho zokuphela kwesikhathi kunempi kaSathane naMakholwa lapho sifunda nabo ugobo lwabo bamngoba ngegazi lewundlu nangezwi lobufakazi babo, futhi abakuthandanga ukuphila kwabo kwaze kwaba sekufeng*

(*Isambulo 12:11*). Nawe ungakwazi ukubonga izeluleko zamanga kaSathane ngamandla avikelayo afela egazi likaJesu.

Lokunqoba kukaJesu enqoba uSathane kwaprolofethwa masishane ngesikhathi uSathane ekhohlisa uAdam noEva. Lapho, iNkosi uNkulunkulu yathembisa ukuthi: inzalo yowesifazane ngiyo eyoletha ukufa kwakho. *Ngiyakubeka ubutha... naphakathi kwenzalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo (Genesisi 3:15)*. Inzalo yowesifazane iyakuchoboza ikhanda likaSathane, kodwa hhayi ngaphambi kokuba inyoka ilimaze isithende sikaMesiya. Yebo, bekuyiNkosi uJesu Krestu uqobo, inzalo yowesifazane, owachitha igazi lakhe ukuze:

Ngokufa amchithe abenawo amandla okufa onguSathane (KumaHebheru 2:14)

Kungefane nemimoya emibi efuna izitshudeni esahlangana nazo e Gare St. Lare Steshini ePheris, abaningi bayithola injongo yokuphila okupheleleyo.

Esikhathini esedlule Mina noDorothy sahlangu nabantu base-Uganda abayikhulu abebazitshela ukuthi bakutholile ukuhlanzwa kwezinhliziyi, impilo namandla okumelana noSathane. Bebekufakaza lokho, kubona, konke okudala kudlulile, konke sekuphenduke okusha.

Nanoma kwakuphambene nezeluleko esazinikezwa yizikhulu zaseKenya (Embassy Officials) ukuba siqhaphela ingozi, kodwa mina nonkosikazi wami, sasiqhu-tshwa ngumoya kaNkulunkulu, saqhubekela e-Uganda uNkulunkulu ubehlelile ukuhlangu kwethu nabafundi benamakhosikazi abo, njengoba sathola kamuva ukuthi indiza esazizophindela ngayo emva

(njengoba eyethu bekuyakugcina ukusuke e Ntebhe ngaphambi kweyamasotsha).

Ekufikeni kwethu esikhumulweni sezindiza sezwa umoya ongahambi kahle ohlangene nokwesaba Nkulunkulu kwabantu. Ukudideka ngengculazi esahlangabezana nakho kuyamangaza sasinikezwe enye yezimoto kulezo ezimbalwa, ukuba sihambe ngayo ukusuka esikhumulweni sezindiza zamakhomu kuzindlela ezigcwele izigodigodi.

Sesihambe ibangana elifushane samiswa amasotsha esikhombe ngezibhamu asikwazanga ukubona ukuthi ngabe amasotsha kaHulumeni noma izigebenga ezigqoke izingubo zamasotsha ngokushesha babona ukuthi umshayeli wethu ubengomunye wesizwe sabo, base besidedela ukuba sedlule ngaphandle kokuba silimale noma sephucwe lokho ebesikuthwele.

Sesifikile endaweni ebesize kuyona, mina nonkosikazi wami sathola ukuthi indawo esizohlanganyela kuyona ingcolile fithi imnyama iphakathi komphakathi ohlale la ovalweni. Lapho abafundisi namakhosikazi abo befika, sakhohlwa ngokushesha ngezakhiwo kunguNkulunkulu uqobo lwakhe owasibusisa wasinikeza okuzoba uMoya Ongcwele nokuba khona kwakhe. Leyo mihlangano yase-Uganda yohlala ikhona ezigqondweni zethu njengoba kwaba yisimo sokuhlangana noNkulunkulu.

Ngokulalesisa abefundisi namakhosikazi abo bahlala kulezo zitulo amahora ayisishiyagalombili belalela mina noDorothy sibabonisa ngeqiniso likaNkulunkulu elivela eBhayibhelini. Ngesikhathi ngifundisa uNkosikazi wami ubebhala zihlokwana ebhodini endala ukuze sisize abalaleli ekuthatheni amanothi kumapheshana ababenawo, ngokuphazime kweso kwezwakala ukuxekexeke komnyango. Kwangena umuntu ophuzile

ophethe isibhamu ubezama ukungena, uhamba naye wayi-phenya indlela yakhe kusixuku esasikhona, ephenduphendula isibhamu sakhe njengoba esibeke enhliziyweni kaDorothy.

“Masithandaze sonke ukuthi lena ndoda ethandekayo zokumazi uJesu” washo njalo ngephimbo eliphansi.

Emva kwesikhashana, esasibukeka kimina njengesikhathi sokugcina umhumushi wami waphendukela kimina ngokumangala okukhulu: “Angikukholwa lokhu okushiwo yilelisotsha elidakiwe lithi “ngifuna ukwazi lenkosikazi Nkulunkulu nanoma umhumushi ekhuluma, mina ngabona icala engingasoze ngalikhola”. Noma bekusimo sikaNkulunkulu ongewele namandla abekhona phakathi komhlangano wethu aba ngaphezu kwamandla wesotsha elalidakiwe, noma bekuyisenzo sokuzinikela kobuntu obumenze avulele lokho okudingwa kakhulu yinhliziyweni yakhe – Angazi impela. Engi kwaziwo ukuthi ngalesosikhathi umzimba wesibhamu ayeyisiphethe wavele waziphunyukela kancane ekugcineni isikhali esibhubhisayo sawela phansi njengoba isotsha laseliguqe ngamadolo.

Lesi bekungisona isikhathi ebesifakazwe kahle “emva komhlangano futhi uDorothy ubekwazi lokho”. “Thandaza lomthando emva kwami” washo njalo.

Kungani nginichazela lezizinto manje? Kungenxa yolokho okulandelayo okwenzeka kulowo mhlango ongasoze wakhohlakala.

Emhlanganweni wethu bekunamadoda amaningi ababenezizathu zabo zokwesaba nokuzonda yona ongamemewe owangena ngendlovu iyangena phakathi kwethu wayese equnywe iminwe yilo lelisotsha ngesikhathi uzama ukumbulala kodwa ngoba bebemazi

futhi beyithanda iNkosi uJesu ngendlela yobuntu, wona lawa madoda yiwona asemzungezile emgonile futhi emkhulekela omfowethu omusha kuKrestu.

Ngokunjalo ngaphandle kwezi zomculo, kodwa ngezwi linye lethu, baqala iculo. Inhliziyo yami isaphuphuma namanje uma ngikhumbula amazwi ayecula.

O, ngegazi likaJesu
O, ngegazi likaJesu
O, ngegazi likaJesu
Elasusa izono zami

Uma ngabe abaholi bethu bomhlaba bebenathi ngololosuku, empeleni nabo, ngokwabo, bebezoba ngabafakazela ukuthi uNkulunkulu uyisisombululo kuzizwe ngezizwe, kuzinhlanga ngezinhlanga nokungezwani kwamazwe womhlaba.

Nokula ngawo ayibuyisane nakho konke esenzile ukuthula ngegazi lesiphambanosayo (KwabaseKolose 1:20) ... Nani ekade ningabafokazi nezitha engqondweni ngemisebenzi emibi (KwabaseKolose 1:21)

Yebo, kuphela labo ababelethwe kubudlelwana obuhle noNkulunkulu, “ngakho kakhulu sesilungisiswe ngegazi lakhe, siyakusindiswa ngaye ... uma sitholo ukubuyisana, siyakusindiswa ngoluphila lewayo (KwabaseRoma 5:9,10)

Ngingayitholaphi impilo?

Ake ucabangisise

1. Ingabe empeleni uyayifisa ‘impilo’ ngofeleba u‘L’? Lena impilo iNkosi uJesu abeyichaza. uJesu wathi kuye: “*Mina ngingukuvuka nokuphila; okholwa yimi, noma efa, wophila. Nalowo ophila, akholwe yimi, kasoze afa naphakade. Uyakhotwa yilokho na?*” (NgokukaJohane 10:10)
2. Ingabe iBhayibheli lithi impilo itholakala kuphi emzimbeni womuntu? (Funda uLevitekusi 17:11)
3. Kuyini ukubonakaliswa okuhle kwegazi likaJesu Krestu:

Uyawakholwa yini amandla alo okuhlansa?

Uyawakholwa yini amandla alo okunika impilo?

Uyawakholwa yini amandla alo ukuvikela?

INkosi uJesu Krestu ithi: *Mina ngiwukuvuka nokuphila, lowo okholwa kimina uzophila noma angafa; nalowo ophila ekholwa yimina akayikufa naphakade* (NgokukaJohane 11: 25,26).

*Ubungcweti bomdwebi zithombe,
edweba ubuso bomuntu omamathekayo,
Ukubekeka kwesimo-ndalo – empeleni
akukho nokukodwa kulokhu osekubaliwe
okungachazeka kangcono ngamagama
omlomo. Kudingeka ukuba ukubonwe
ngamehlo.*

Ngingenze njani ukuba ngibe ilunga lomndeni kaNkulunkulu?

*W*gezikhathi zawo-1940, oSosayensi kwezemithi baphumelela okokuqala kwezokuhlinzwa kwamehlo. Bakwenza kwaba lula ukususa ulwembu lwenhlamvu esweni lomuntu osanda kushona bayifake kumuntu ophilayo oyimpumpithe. UDokotela Sangster wasitshela ngokubona kwakhe imiphumela yokuqala yempumulelo kumuntu ofakelwe ulwembu lwenhlamvu yeso esweni.

Ngovivi, uDokotela Sangster wahamba nabantu ababili beya endaweni enhle eyaziwa ngokuthi kuseSurrey Down, eNgilandi. Omunye walaba bantu ababili kwakungowesifazane owabe ezelwe eyimpumpithe, owesibili kungudokotela wakhe wamehlo. Lo wesifazane owayezofakelwa ulwembu lwenhlamvu yeso wayefakwe amabhandishi amaningi, elinye phezu kwelinye, ukuze amvikele ekukhanyeni kwelanga ezinsukwini ezalandela ukuhlinzwa kwamehlo kwakhe. Kancane kancane la mabhandishi asuswa emehlweni akhe uma sekufike isikhathi. Naye wayesezwela ukukhanya okokuqala futhi ejabule kakhulu. Kuthe ngaphambi kokuba liphume ilanga, ibhandishi lokugcina lasuswa emehlweni kulo wesifazane ongakaze abone ngaphambili.

Ngalolo suku ukuphuma kwelanga kwaba kuhle ngendlela emangalisayo kuyena. Laphuma ilanga

lasekuseni lilunguza phezu kwezintaba. Izithunzi zaba mfushane namaqabunga aluhlaza agabisa ngobuhle bawo emini yasekuseni enhle. Izinyoni zilokhu zigxumagxuma zenanela amazolo zifuna ukudla kwasekuseni. Konke okwenzekayo kwenanela kujabulisa owesifazane owayebona okukuqala ngqa empilweni yakhe. Izinyembezi zehla zigeleza ezihlathini zakhe, wamemeza wathi: “Oh, wazama ukungichazela kodwa angicabanganga ukuthi kungaba kuhle ngale ndlela”. Wayesehlahle amehlo ethule ebheke ubuhle bendalo kaNkulunkulu.

Ungawuchaza kanjani umbala obomvu kumuntu ongakaze awubone empilweni yakhe? Noma umdlalo wokushona kwelanga kumuntu amehlo akhe angakaze enanele ukukhanya? Kungaba yinto enzima impela. Kuyize leze ukuzama ukuchazela umuntu ongakaze abone ngaphambili ngento ethize. Ubungcweti bomdwebi zithombe, edweba ubuso bomuntu omamathekayo, Ukubekeka kwesimo-ndalo – empeleni akukho nokukodwa kulokhu osekubaliwe okungachazeka kangcomongamagama omlomo. Kudingeka ukuba ukubone.

Ngokunjalo, yilobo bunzima obuhlangabezana nekhulwa lapho lizama ukuchaza ukukhululeka komphfumulo kumuntu ongelona ikholwa. Ngake ngaxoxisana nesitshudeni esasifundela ezokwelapha kodwa sesizobhala izivivinyo zokungcina esibhedlela saseGuy eLondon. Ngazama ukusichazela ngobuhle bothando lukaNkulunkulu. Saphendula sathi, “Angiyiboni le nto oyishoyo”, ngakuqonda lokho okushiwo isitshudeni kodwa ngayiqhubela phambili kancane inkulumo yethu ngathi, “Cha, angiboni ukuthi ungakwazi, ngoba ufana nomuntu ohlala ekamelweni elimnyama. Ngiyazi ukuthi

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kunjani, ngike ngahlala emoyeni wobunyama nami ngokwami, kodwa manje sengilapho ukukhanya kothando lukaNkulunkulu kucwebezela khona, David.” Sekusho mina. “Uma ufuna ukuqonda uthando lukaNkulunkulu, kufanele uphume kulelo kamelo elimnyama, uphumele ekukhanyeni kwakhe”. Ngalo lona lelo langa uDavid waguqa ngamadolo wacela ukuba iNkosi uJesu ixolele izono zakhe, ingene empilweni yakhe. Angisoze ngakulibala lokho akusho lapho esephakama, eseqedile ukuthandaza. Wathi, “Angikaze ngicabange ukuthi kungaba into enhle ngale ndlela!”

Njengoba ukukhanya kusembulela ubuhle bendalo kaNkulunkulu kubungcweti bomuntu ahlangebezane nabo ekuphileni, ukubona ngokukamoya kusilethela ubunjalo nobukhona bukaNkulunkulu, amandla nothando lwakhe emphefumulweni womuntu.

Ngemuva kokwenyukela ezulwini, iNkosi uJesu, ekhuluma kumphostoli uJohane, wamnikeza izobonakaliso mayelana nezimo ezifunekayo zikamoya kubantu abebhlala edolobheni laseLawodikeya, kubona wathi, *Kanti kawazi ukuthi ... ungophuphuthekayo (ISambulo 3:17)*. Ake ucabange ngempumputhe engazazi ukuthi ayiboni. Ingaba sesimeni esibucayi kakhulu. Ngemuva kokuthola ukuthi inkinga kubantu ubumpumputhe bukamoya, iNkosi uJesu isinikeza ikhambi okufanele silisebenzise, “*Faka umuthi wokugcoba amehlo akho ukuba abone (ISambulo 3:18)*”. Kubalulekile ukuba sikuqonde ukuthi ikhambi lokungaboni ngokukamoya lidinga udokotela wamehlo kamoya, futhi lowo ngumsebenzi kaMoya oyiNgwele.

Ukuzalwa kwakho okokuqala bekungokwenyama, kodwa lokho akukulethelanga ukubona ngokomoya nokuqonda. Uma kumele uthole indlela yokuphuma

ebumnyameni bukamoya, uphumele ukuba kukhanye ukwazi inkazimulo kaNkulunkulu (2 KwabaseKorinte 4:6) kumele uzalwe kabusha, kwasho uJesu kuNikhodemu.

*Lokho okuzelwe yinyama kuyinyama, nalokho okuzelwe nguMoya kungumoya. Ungamangali ngokuba ngithe kuwe **nimelwe ukuzalwa kabusha** (NgokukaJohane 3:6,7) ... uma umuntu engazalwa ngokusha, angewubone umbuso kaNkulunkulu (NgokakuJohane 3:3).*

Ngokunjalo uma ufuna ukubona umbuso kaNkulunkulu umelwe ukuzalwa kabusha.

Njengaye wonke umuntu, uzalwe ngokomfanekiso kaNkulunkulu onesikhala esikhalela ukugcwaliswa. Lesi sikhala sikamoya singaneliseka kuphela ngokuba kungene kuso uJesu ovukileyo kwabafuleyo, uma umamukela empilweni yakho njengoMsindisi, izizathu nokubaluleka kokufa kwakhe kuyakulethwa njengezithelo empilweni yakho. Yena akafelanga kuphela ukuba athethelelwe izono zakho, wafela ukuba inhliziyo yakho ibe ngehlanzekile ukuze akwazi ukungena ahlale kuyona.

Ngesikhathi ngikhuluma nekhulwa elisha lomuntu omnyama, ngabona ubunzima obukhona kulona ukuba abonisana nabanye izindaba ezinhle zikaKrestu kubantu abasha ezweni lakubo. Ngeviki elilandela lelo ngangizofundisa ngeBhayibheli kubafundisi abacishe babe ngamakhulu amabili. Ngamcela ukuba naye abe khona kulo mhlango. Nanxa kwakukude kakhulu lapho esasiyohlanganyela khona, ngabonisa naye ukuba kufanele eze ngebhasi elihamba ezindleleni ezinde ezinezigodigodi. Nempela wafika uWilliam, ekhathele ecobekile kodwa ejabulile ukuthi uzofunda kabanzi ngokuNkulunkulu nangezwi lakhe. UWilliam wayengahambanga ngaleli bhasi eligcwala liphuphume

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ukuzizwisa ukugibela nje! Kodwa lolo ukuza hambo ngebhasi kwaba yiyona ndlela yokuba akwazi emhlanganweni. Injongo yakhe enkulu kwakuyilokho azokuthola ekugcineni kohambo lwakhe.

Ngokufanayo, iNkosi uJesu iyazi ukuthi iyiphi okuyiyona ndlela yokuba ongene empilweni yakho ukuze okwazi ukuhlanganyela nawe, nawe naye, ukuba okwazi ukwenza indlela yokuhlanza inhliziyu yakho ezonweni. Nanxa ukuthethelelwa kwezono kubalulekile, impilo yakho entsha kuKrestu nokuzimisela kwakho ukumkhoza uNkulunkulu yisona sifiso sokungcina ngawe. Ekungcineni lobu budlelwane bakho noKristu ophila enhliziyweni kungukwazi ukuthi kuwona lo mzuzu khona lapha, impilo yaphakade isiqalile. Ukuba khona kukaKrestu empilweni yakho kuletha impilo yakhe empilweni yakho.

Yilobu bufakazi ukuthi uNkulunkulu usiphile ukuphila okuphakade lokhuu kuphila kusendodaneni yakhe. Onayo indodana unokuphila, ongenayo indodana kaNkulunkulu akanakho ukuphila. (1 kaJohane 5:11,12.)

Empeleni, akumangazi ukuthi ngemuva kokuba umngane wami uDavid eseyicelile iNkosi uJesu ukuba ixolele izono zakhe, angene enhliziyweni yakhe, wamemeza wathi “Beningakaze ngicabange ukuthi kumnandi kangaka”.

Kanjani?

Ngesikhathi abantu bezwa uPhethro eshumayela ngempilo, ukufa nokuvuka kukaJesu, uNkulunkulu wabanikeza isifiso sokumazi uMsindisi. Umoya oyiNgcwele wenza kubona lokhu okwenzeka kuwe manje. Bamlalela uPhethro ebatshelela ukuthi uJesu

uyiNkosi noMesiya kaNkulunkulu ('Ukuriyosi' – uYahweh). Nokuqonda okusha bokuthi uJesu ungubani kwabalethela isimo sokuqonda nokukholwa ukuba basibone isidingo sensindiso. Lapho bezidla bebhekise ezimpilweni zabo nangesikhathi lapho bemala, bengamamukeli, owabethelwa, oyinsindiso ngokwakhe – imibhalo isitshela ukuthi bahlabeka bekhathazekile ezinhliziyweni zabo, babuza ngokweqiniso bathi: “Siyakwenze njani na?” (Izenzo 2:37)

Impendulo yokuqala kaPhethro kubona kwaba ukugcizelela ukuphenduka. Ngaphandle kokuphenduka, ukholo akulona ukholo olupheleleyo, kuwukwenza nje. “Kuyisinga-kholo” noma ‘ukuphupha’ okungakholweki?

Ukholo lwensindiso lufaka phakathi ukuziphatha kokwethemba nokushintsha kwendlela obheka ngayo izinto.

Ukwethemba ngokulula yilapho ubonga uJesu ngalokho akwenzela khona ngesikhathi efa esiphambanweni, indlela ombheka ngayo uNkulunkulu nesono iphenduka ngendlela emangalisayo. Kungaleso sikhathi-ke uMoya oyiNgcwele wenza uhlinzo lwamehlo kamoya, nengqondo yakho iqala ukubona izinto ngendlela ehluke kuleyo yakaqala. Empeleni ukuchazwa kwegama elithi phenduka lisho “ukushintsha kwengqondo”. Ngakho-ke ukuzalwa kabusha kwempela kusho ukushintsha kwengqondo ngokuphathelele noNkulunkulu nesono.

Okumayelana noNkulunkulu: Ukuphenduka (ukuguquka kwengqondo) kwenza umuntu ashiye zonke izinto zamanga ngoNkulunkulu. Ngibabonile abantu e-Afrika ababehlupheka kakhulu ngokuthi

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bazame ukuyeka izindlela zabo ezingcolile namasiko nezinkolelo ezingahambisani nenkolo kaKrestu, bavele bashisa zonke izithombe zabo abazikhonzayo ngemuva kukuba sebephendukele kuJesu. Nginabangane futhi okwakumele babhekane nezimo ezinzima lapho beyeka izincindezelo emphakathi, baze bahlangabezane nezimo ezinzima befungelwa ngezimpilo zabo, lapho bephendukela izinkolo ebezingenalo iqiniso kuNkulunkulu waseBhayibhelini. Ukholo olusindisayo kufanele lugxile ekuvumeni ngokuqinisekileyo ukuthi uJesu unguJehova okunguyena yedwa onguNkulunkulu onensindiso.

Okumayelana nesono: Uma ngokholo lwakho ungena ensindisweni, uzozibona izono zakho phambi kwakho ngosizi nangamahloni. Ukuphenduka kwengqondo yakho mayelana nesono kuzokusho khona ukuthi awusazami ukubeka izaba ngesono sakho, futhi awusazimisele ukungasinaki isono sakho, futhi awusenalo ithemba lokuthi ukulunga kwakho kuzokusindisa. Izenzo zomuntu *ezinhle zifana nengubo engcolileyo* phambi kukaNkulunkulu (*U-Isaya 64:6*) kodwa uma uphendukela kuJesu, uzokuba nesifiso sokushiya lezo zinto ezikhona empilweni yakho ezingalethi intokozo kuye.

Ake ucabange ngesotsha elingukhophorali empi elaliselivini. Ngelinye ilanga lathola izincwadi ezimbili, enye yayivela kumngane walo; enye ivela kukhomandathi. Encwadini yokuqala kwakunesimemo, isimemela emshadweni womngane walo, kodwa kulena enye laliphoqwa yizikhulu zempi ukuba libuyele emsebenzini. Kukhona umehluko phakathi kwesimemo nempoqo. Isimemo ungakwazi ukungasamukeli ngomoya ophansi, kodwa impoqo ungayiphendula ngokuyithobela noma ngokuyidaxaza phansi.

Njegoba uNkulunkulu ekuthanda futhi azi kahle ukuthi isono sizobhubhisa impilo yakho, akakumemi ukuba uphenduke; ukuphoqeleta ukuba uphenduke. Lapho uPhawuli esephetha inkulumo-mbiko yevangeli kubantu befilosofi nezibukeli komkhulu eYunivesithi yaseGreece, *uthi kodwa kalokhu [uNkulunkulu] usememezele kubantu ukuba bonke ezindaweni zonke baphenduke (IZenzo 17:30)* u-'bonke' usho nawe.

Isimangaliso ukuthi lapho uphenduka ekungabazeni kwakho ngoNkulunkulu futhi ushiya phansi nesono, bese uphenduka ngokholwa uphendukele kuJesu, umthathe njengeNkosi noMsindisi, uMoya oyiNgcwele uzosebenza *enhliziyweni yakho ngokuthanda nokwenza (KwabaseFilipi 2:13)* lokho okulungile emehlweni kaNkulunkulu. Ngakho-ke, uNkulunkulu uyethembisa kulabo abaphenduka ngokweqiniso ukuze benze kokubili babe nesifiso sokwenza namandla okwenza intando kaNkulunkulu. Kuyilapho impilo yakho izoguquka ifinyelele kulokho uNkulunkulu akudala ukuba ube yikhona.

Njengomngane, Ngiyakunxusa ukuba wamukele iNkosi uJesu Krestu ngaphandle kokuchitha isikhathi. Thola indawo ethulile, lapho ungakhothama phambi kukaNkulunkulu ngomthandazo, kodwa uma uphindaphinda amagama njengenyoni ekwazi ukukhuluma, awuyukwenza lutho kuwena. Into esemqoka ukuba uphendule ngokukholwa kuJesu yena othi, "*Mina ngiyindlela neqiniso, nokuphila, akekho oza kuBaba ngaphandle kwami (NgokukaJohane 14:6)*."

Manje ungafisa ukuvala amehlo bese uthandaza ngokukhululeka okuvela enhliziyweni yakho, noma ungathola ukuthi lo mthandazo obhalwe lapha ngezansi ungakusiza.

Ngingenze njani ukuba ngibe ilunga lomndeni kaNkulunkulu?

Impendulo yami engumthandazo

O Nkulunkulu, Bengingakwazi futhi ngingakuthandi kodwa ngikubonga ngingaphezi ngoba wena ubungazi futhi ungithanda.

Ngiyisoni futhi ngokwami ngingenze lutho ukuzuza insindiso. Ngokukholwa manje ngiphendukela kuwe, Nkosi Jesu, ngithi ngicela intethelelo, ngiyavuma ukuthi ngiyisoni futhi ngiyaphenduka ezonweni zami. Ngiyabonga, Nkosi Jesu, ukungifela kwakho nokungivumela ukuba ngihlanzwe, nokunikezwa amandla okuphila egazini lakho eliNgcwele. Nyiyacela ungene enhliziyweni yami, Nkosi Jesu ubuse impilo yami.

Ngiyabonga, Nkosi Jesu, ukuthi ngoMoya wakho oNgcwele ngizelwe kabusha. Kuyintonkozo kimina ukwazi ukuthi ngamandla okuvuka kwakho, ngingumntwana kaNkulunkulu futhi ngizohlala nawe kuze kube phakade.

Ngokunjalo okholwa kuye (omethembayo nobeke ithemba kuyena) akasoze ajabhiswa noma angene ehlanzweni (1 NgokukaPhethro 2:6).

Manje, tshela omunye lokho oqeda ukukwenza. Ungakhohlwa ukuthi uKrestu uyaphila kuwe, ngokunjalo ungamandla nesiphephelo osidingayo ukuze ukwazi ukukhuluma, futhi uphilele yena.

Ngokuba uma uvuma ngomlomo wakho ukuthi uJesu uyiNkosi, ukholwa enhliziyweni yakho ukuthi uNkulunkulu wamvusa kwabafuleyo, uyakusindiswa, ngokuba umuntu okholwa ngehliziyo, ngomlomo uyavuma kube ngokusindiswa (KwabaseRoma 10:9,10).



Incwadi ewela eSlovakiya

Bangane abathandekayo, ngiqeda ukufunda incwadi emangaza ukwedlula zonke izincwadi engike ngazifunda empilweni yami ethi, 'Ukomela kwakho uNkulunkulu'. Ngiyazi ukuthi ngeke ngiphinde futhi ngibe yilowa muntu engangiwuyena. INkosi uJesu ingamukele, nami futhi nginikezela impilo yami kuye. Ngifuna ukuba le njabulo enginayo ibe eyabo bonke abangane bami, ngakho-ke ngicela ukuba ngikwazi uku-oda amanye futhi amakhophi amabili ukuze ngikwazi ukuboleka abanye ... "Ngiyabonga ngokuletha kwenu ivangeli empilweni yami kanye nezipho zensindiso ezikuKrestu ... Sasingazi ukuthi incwadi enhle kangaka ikhona.

– Lo mbiko wethulwe futhi wahunyushwa ngu J.A.

Ngingenze njani ukuba ngibe ilunga lomndeni kaNkulunkulu?

Ake ucabangisise

1. Ungakuveza kanjani ukubonga kwakho lapho uthole isipho esihle?

Ngokuthi: “Ngicela unginike”?

Ngokuthi: “Ngiyabonga”?

2. Ingabe yimizwa yakho noma ukholo lwakho olukunikeza isiqiniseko sokuthi ungumntwana kaNkulunkulu?

Ngokuba ngomusa nisindisive ngokukholwa, nalokhu akuveli kini, kuyisipho sikaNkulunkulu (Kwabase-Efesu 2:8).

3. Ngabe ukholo lwakho eNkosini uJesu lufaka phakathi:

isimo sokuphenduka?

isimo sokubonga?

ukuziphatha nokuzimela ngokuphelelayo kuye?

4. Ungabonga yini uNkulunkulu manje ngokukusindisa kwakhe futhi udumise iNkosi uJesu, hayi kuphela ngolokho akwenze kuwena, kodwa ngolokho ayikho?

*Akukho lutho, nasimo, nankinga
nasivivinyo – esingangithinta mina, kuze
kube sekungcineni, uma kungaqalanga
kwedlula kuNkulunkulu nakuKrestu,
ngaphambi kokuba kufike kimina, uma
sekuhambe ibanga elide kangako, lokho
kusho ukuthi kukhona okubalulekile
ngakho, engingezukukeqondi okwamanje,
kodwa ngiyala ukuba ngibe novalo,
njengoba ngiphakamisela amehlo ami kuye,
ngikwamukele ngoba uvela esihlalweni
sobukhosi bukaNkulunkulu ukufeza
injongo enkulu yezibusiso enhliziyweni
yami, akukho simo esizongenza ngesabe
– ngoba ngizophumula entokozweni yalokho
iNkosi yami iyikhona. Loko kungukunqoba
ngokukholwa.*

ALAN REDPATH

Kuyini okulandelayo?

*J*nsindiso ayikhokhelwa! Akukho lutho umuntu angakwenze ukuze ayizuze. INkosi uJesu usesenzele konke. Njengoba ukhuleke ngokwethembeka umkhuleko esiwubhale ngenhla (noma omunye ozikhulekele wona), ukholo lwakho eNkosini lukwenze waba ngumntwana weqiniso kaNkulunkulu.

Kepha bonke abamamukelayo wabapha amandla okuba ngabantwana bakaNkulunkulu, labo abakholwa egameni lakhe (NgokukaJohane 1:12).

Kunokwenzeka ukuthi manje uzibuza umbuzo othi – sekufanele ngenzeni manje?

Ngaphambi kokuba uJesu ishiye abafundi bakhe ngenhloso yokunqoba ukufa bese ephindela ezulwini, wathi: *Hlalani kimi nami kini (NgokukaJohane 15:4)*. Kulawo mazwi, iNkosi uJesu ichaza impilo yenkolo ephilayo. NgokukaNkulunkulu amakholwa ahlala kuNdodana, lapho behlala khona bevikeleke kahle ukuze bafike ezulwini bephephile. Ngokunjalo, ngokomcabango womuntu, njengoba iNkosi evukile, ihlala kumakholwa, imindeni, abangane nabalingane bazokwethulwa empilweni yeqiniso ezochazwa ngethemu lokuhlala kuKrestu.

Ake sithi, wena ubona iphokari lethusi eliphakathi emlilweni. Uma ulibheka, ungasho ukuthi ‘iphokhari liphakathi emlilweni’, kodwa uma usibhekisisa kahle useduze uzoqaphela ukuthi iphokhari ngokwalo libomvu

tebhhu, ngakho-ke ungabe uqinisile futhi uma uthi ‘umlilo usephokarini’. Ngokunjalo, ake ucabange ngenkomishi elifakwe phakathi ebhakedini lamanzi. Ikomishi lisemanzini, kodwa amanzi nawo futhi asekomishini.

Lapho usuzelwe kabusha, UMoya oyiNgcwele empeleni uyakubhabhadisa akufake wena ukuba ube phakathi komzimba kaKrestu.

Manje iBhayibheli likunikeza isiqiniseko sokuthi, Ukuphila kwenu kufihliwe noKristu kuNkulunkulu (*KwabaseKolose 3:3*). Yebo njengoba wena manje usuzelwe kubusha, manje usukuKrestu. Kwaze kwakuhle impela! Okunye, uma usuzelwe kabusha empeleni impilo kaKrestu ovukileyo owenziwa umuntu, isikubusise ngamandla oMoya oNgcwele. Manje, ungathokoza ukwazi ukuthi *nguKristu ophakathi kwenu, ithemba lenkazimulo (KwabaseKolose 1:27)* futhi njengoba usuzelwe kabusha, uKrestu ovukileyo manje usephila kuwena ngaphakathi.

Manje ake siqhubeke sibheke ukuthi lithini iBhayibheli ngaloku kuhlanyanela kwakhe ngeziqu ezimbili – Mina ngikuye uKrestu futhi naye uKrestu ukimi.

NgikuKrestu

Ngokuba ngoMoya munye thina sonke sabhaphathizwa siba-mzimba munye ... (1 KwabaseKorinte 12:13).

Kumbe anazi yini ukuthi sonke esabhaphathizelwa kuKristu Jesu, sabhaphathizelwa kukho ukufa kwakhe na? Ngakho sembelwa naye ngokubhabhathizelwa kukho ukufa ukuba njengalokho uKristu wavuswa kwabafileyo ngenkazimulo (KwabaseRoma 6: 3,4).

Ngokuba nafa, ukuphila kwenu kufihliwe noKristu kuNkulunkulu, (KwabaseKolose 3:3).

Kuyini okulandelayo?

Eminyakeni eminingi eyedlule, ngangazi umfanyana omncane obenomdlavuza wegazi (ileukaemia). Ngaleso sikhathi wayeneminyaka eyisikhombisa nje kuphela, futhi kwakufanele ukuba aye kwadokotela njalo emuva kwezinyaka ezintathu ukuze athole umjovo emgogdlweni. Ekuyeni kwakhe okukuqala udokotela wambuza uDaryl ukuthi kungani engakhali njengabanye abafana namantombazane lapho inalithi ingena emgogdlweni. “Akubuhlungu yini?” kubuza udokotela. “O! Yebo, kubuhlungu,” kuphendula uDaryl, “kodwa dokotela, wena awuqondi, inalithi kumele idlule esandleni sikaJesu kuqala ngaphambi kokuba izothinta mina.” Kuyajabulisa ukwazi ukuthi njengoba usukuKrestu zonke lezo zivivinyo kufanele ziqale kuyena ngaphambi kokuba zithinte impilo yakho! Ukholo-ke lolu!

Njengoba usuyitholile iNkosi uJesu ngokholo, yileyo ndlela yokholo ezokusiza ukuba uthole ubukhona beNkosi uJesu Krestu buhlangabezane nezidingo zempilo yakho. Ngamanye amagama, ukuzimisela kwakho ngokukholwa kukuvulela umnyango ukuba ukwazi ukuzithathela ngokwakho isimo sengqondo eqhubekela phambili yokholo. *Ngakho-ke njengalokhu **nimamukele** uKrestu uJesu iNkosi, **hambani** nikuye (KwabaseKolose 2:6).*

Noma-ke usuzelwe kabusha, uNkulunkulu akakulindele ukuthi nje ulingise impilo kaJesu okwenkawu. Amakholwa ayizigidigidi agcina eselahle ithemba lapho ezama lokho engaphumeleli. UNkulunkulu usitshela okuhle ngokusilungiselela kwakhe ezimpilweni zethu zobukholwa. Njengoba sesifile kuKrestu. Ukufa kuKrestu, kusho ukufa kuzo zonke izidingo nakuzijeziso zokulahlwa zomthetho. Ngakho-ke, njengesikhathi

esedlule manje esikhathini esizayo, sifile kunoma yiliphi ithemba lethu lokuzenzela elizokwazi ukumelana nezidingo zomthetho. Yebo, sifile kukho konke esinakho thina esicabanga ukuthi kungasisiza siphile impilo eNgcwele. Kodwa, makabongwe uNkulunkulu, siphila ngobuNgcwele nomusa ngokuvuka kweNkosi uJesu Krestu.

Inkinga ivamise ukuvela lapho sizama ukuzibambela mathupha kuzilingo nobunzima bempilo. Ikholwa elisha lizothola ukuthi lona ngokwalo lingekwazi ukuphila impilo yobuKrestu emuva kokuzalwa kabusha kunaphambili. Ukusexwayisa ngalesi simo, iNkosi uJesu ukusho kahle kucace ukuthi: ... *ngokuba ngaphandle kwami ningenze lutho (NgokukaJohane 15:5).*

Empeleni, ekuchazeni kahle ubuphukuphuku bokufuna ukuzenzela ngokwethu, umpostoli uPhawuli unamazwi akubeka obala awasho kumakholwa endaweni yaseGalathiya. Ukulungisa ukuphendukela kwabo imiyalo kaNkulunkulu yokuphila ngokholo, futhi ngokholo kuphela, uPhawuli wabuza umbuzo onobuciko owawuzoholela kwimpendulo esobala:

Yilokhu kuphela engithanda ukukwazi kinina ukuthi: namukeliswa uMoya ngemisebenzi yomthetho noma ngezwi lokukholwa na. Niwulekile kangaka na? Niqalile kuMoya seniyakugcina enyameni na? (KwabaseGalathiya 3:2,3).

Ngempela baqala impilo yabo entsha ekuKrestu njengoba wenza ngesenzo sokukholwa. Futhi kusengalokho kuzimisela ekukholweni ukuthi bangaba nethemba lokuthi: *bayakubusa ekuphileni ngalowo emunye uJesu Krestu (KwabaseRoma 5:17).*

Kuyini okulandelayo?

KwabaseGalathiya ukuzimela ekukholweni kwavalwa ukungatheli kohlelo lomthetho oluzenzelayo. Kodwa-ke, makabongwe uNkulunkulu, uma uqhubeka nokuphila ngokuzimela eNkosini yakho entsha, isimo esibi sezinto esenzekayo akusadingeki ukuthi siphindeke kuwe.

UKrestu uphila kimina

Ngibethelwe kanye noKristu, akuseyimi ophilayo, kepha uKristu uphila kimi (KwabaseGalathiya 2:20).

Uma uKristu ekini, noma umzimba ufile ngenxa yesono, kepha umoya uyaphila ngenxa yokulunga. Uma-ke uMoya walowo owavusa uJesu kwabafileyo ehlala kini, yena owavusa uKristu uJesu kwabafileyo uyakuphilisa nemizimba yenu efayo ngaye uMoya wakhe ohlala kini (KwabaseRoma 8:10,11).

Lowo uNkulunkulu athanda ukubazisa ukuthi iyini ingcebo yenkazimulo yaleyo mfihlakalo phakathi kwabezizwe, enguKristu phakathi kwenu, ithemba lenkazimulo (KwabaseKolose 1:27).

UKristu ahlale ezinhliziyweni zenu ngokukholwa ... (Kwabase-Efesu 3:17).

Ungasho uphimisele ukuzimela kwakho okholweni empilweni kaKrestu ngokuthi uthi “Ngiyabonga, Nkosi Jesu, oyiko konke engingesiko. Ngikunikeza invume ukuba ube yilokho phakathi kimina nangami futhi’ Okumangazayo nokiyiqiniso ngempilo yakho yobukholwa ukuthi uNkulunkulu wedlulisele umthwalo wokuphumelela kwakho komunye umuntu – iNkosi uJesu Krestu! UJesu nguye yedwa okwaziyo ukuhlangabezana nezilingo nezimo ezibucayi esibhekana nazo empilweni. Kulula kuwena ukuba ungaba isazi senkolelo kuNkulunkulu noma ungenaye uNkulunkulu;

kungenzeka ukuthi ube umfundisi ungenaye uKrestu nokuthi ube ummishinali ungenaye uKrestu; kodwa akwenzeki ukuthi ube ngumKrestu uma uKrestu engaphili enhliziyweni yakho.

UJesu nguyena kuphela umuntu ongakwazi ukuphila impilo yabuKrestu ngeqiniso. Manje ngokomoya usethathe indawo yakhe enhliziyweni yakho. Manje ongakwazi ukwenza ngawe futhi enzela wena lokho ongeke ukwazi ukuzenzela wena. Nguye omsulwa ongakuhlansa ezweni elonakeleyo. Lowo ongunqobi ongakunqobela ezweni lezilingo: Lowo onothando uwuthando lwakho ezweni lokuzicingisisa. Ngempela *Lowo owukuvuka nokuphila useyimpilo yakho yobuKrestu.*

Njengoba wethula impilo yakho ngokuzithoba phambi kweNkosi uJesu, *oweza emhlabeni ukufuna nokusindisa okulahlekileyo (NgokukaLuka 19:10)*, manje nawe ungamethemba ukuze afune futhi asindise imiphefumulo elahlekileyo ngeyakho impilo.

Khumbula – noma uJesu esephindele ezulwini – akasukanga kuwe. Ngesikhathi eshiya abafundi bakhe emhlabeni, wabatshela wathi:

*Ngesikhashane izwe alizungibona, kepha niyongibona nina, ngokuba ngiphila mina, nani nizakuphila; ngalolo suku niyakukwazi nina ukuba **ngikubaba nani nikimi, nami ngikini** (NgokukaJohane 14:19-20).*

Manje ungazibuza ukuthi, “kuyokwenzeka kanjani ukuthi zonke lezi zethembiso uNkulunkulu anginikeze zona ngoKrustu zifazeke empilweni yami?” Umbuzo omhle lowo. Ubonakalisa umehluko omkhulu phakathi kokholo olusengqondweni kanye nokholo lwezenzo.

Kuyini okulandelayo?

Lo mbuzo futhi ubuye usho ukulangazelela kwakho okunzulu kokholo lwezenzo. Impendulo elula ukuthi impumelelo yempilo kaKrestu ibonakala kumakholwa lapho ebonga. Ukhohlo lwempela lubuye futhi luthi, 'Ngiyabonga'.

Isibonelo, indlela enhle ongaveza ngayo ukholo lwakho kuKrestu ukuMbonga ukuthi izono zakho zithethelelwe manje, ungambonga njengoba ezokuza kuwe ngqo ngaleso sikhathi omdinga ngaso. *Ngaphandle kokukholwa, akwenzeki ukumthokozisa uNkulunkulu (KumaHebheru 11:6)*. Njengoba ufisa ukumthokozisa, phila impilo yakho yokholo ngokuhlala njalo uyibonga iNkosi uJesu kuzo zonke izinto.

Ngesikhathi uPhethro ebhalela amakholwa abehlushwa ngenxa yakwethembela kwawo eNkosini, uJesu Krestu wagcizelela wathi: *Dumisani mnikeni indawo yakhe*, [mphakamiseni, mnikeni ubukhosi obupheleleyo] *uKristu abe yiNkosi ezinhliziyweni zenu... (1 kaPhethro 3:15)* kulokho kutholakala obala imfihlo kaNkulunkulu yolwazi ukumelana nesimo lapho ubhekene nokuzingelwa ngenxa yakhohlo lwakho. Yiba nesiqiniseko ukuthi uJesu uy iNkosi empilweni yakho.

Uzokhumbula ukuthi elinye lamagama kaNkulunkulu eThestamentini eLidala ngu-Adonayi. U-Adonayi kusho ukuthi iNkosi ngokwesimo sokuba umfundisi wami. Kulesi simo iNkosi uNkulunkulu njengomphathi wami. Yiwona lo mqondo uPhethro awusebenzisayo lapho egqugquzela amakholwa ngokuthi: *Makadunyiswe uKrestu njengeNkosi ezinhliziyweni zenu*.

Njengoba iNkosi uJesu ingumphathi wempilo yakho, uzojabulela ukumkhonza njalo. Kuphela lapho uzokhululeka ekumethembeni, kuzidingo zakho zemihla

ngemihla nakuzinto zempilo yakho njengoba kusho umbhali wamaculo uGeorge Matheson, obhale wathi:

Ngenze isigqila Nkosi
Ukuze ngikhululeke
Ngiphoqecelele ukuphakamisa isikhali sami
Ukuze ngikwazi ukunqoba

Nanxa abantu abaningi becabanga kanjalo, inkululeko yempela akukona ukuthi ngikwazi ukwenza lokho engikuthandayo. Kodwa-ke itholakala ekubeni kwami namandla okwenza lokho engimele ukukwenza. Khumbula amazwi omphostoli uPhawula owathi: *nginamandla okwenza konke ngaye ongiqinisayo (KwabaseFiliphi 4:13).*

Emvuselelweni eyake yaba khona eNyakatho Ireland eminyakeni yo-1859, izinkulungwane zabantu zeza kuKrestu lapho abazalwane babonisa ngokuzinikela kwabo, babonisa ukuzinikela kwabo ngokweqiniso kuKrestu ngokuthi basayinde ukuzinikelela kwabo ekukholweni ngaleso sikhathi. Ngokuzinikela ekukholweni, izimpilo zabantu abaningi zaguquka, bakuzwa ezimpilweni zabo ukuvuka kweNkosi futhi nesimo noMoya ezweni saphenduka.

Nanoma kungekho ukubonga ekusayineni kwakho leli dokhumenti, Mhlawumbe kulesi sikhathi kungakusiza nawe, ekubeni uvume ngokuziphedulela kuNkulunkulu ngokuthi usayinde leli dokhumenti kula makhasi alandelayo.

Kepha uNkulunkulu wokuthula owakhuphula kwabafuleyo uJesu, makaniphelelise kukho konke okuhle, ukuze nenze intando yakhe, esebenza phakathi kwenu khona lokho okuthokozisayo emehlweni akhe

Kuyini okulandelayo?

ngoJesu Krestu, makube kuye inkazimulo kuze kube phakade. Amen. (KumaHebheru 13:20,21).



Incwadi evela eHungary

Ngiyabonga kakhulu ukungithumelela iBhayibheli eliNgcwele kanye nencwadi ka-Richard A Bennet ethi, “Ukomela kwakho uNkulunkulu”. Ngiiqedile incwadi ngazibheka zonke izincwadi ebezibhekiswe eBhayibhelini.

Incwadi “Ukomela kwakho uNkulunkulu” ingisizile impela ekungichazeleni ukuthi yini ekumele ngiyikholelwe nokuthi kungani kumele ngikholwe. Manje ngiyikholwa futhi ngokusizwa yile ncwadi, impilo yami yonke ngiyinikela ekukholweni.

– Lo mbiko ihunyushwe futhi yethulwa abakwaTrans World Radio



Manje ukukusiza ukuze ukwazi

Ukuzinikela ekukholweni

**Imibhalo ibhalwe kumakhasi alandelayo
138 – 139**



Ukomela kwakho uNkulunkulu

Ukuzinikela kwami ekukholweni

Ngiamthatha uNkulunkulu ubaba ukuba abe yiNkosi yami.

*Nashiya izithombe, ukuba nikhonze uNkulunkulu ophilayo
oweqiniso.*

(1 kwabaseThesolonika 1:9)

**Ngiamthatha uJesu Krestu ukuba abe yiNkosi noMsindisi
wami.**

*Lowo (uJesu) wamphakamisa kwesokunene sakhe abe yiNkosi
noMsindisi ukuba anike isoni ukuphenduka nokuthetheletwa
kwezono.*

(Izenzo 5:31)

**Ngithatha uMoya oyiNgcwele ukuba ungigcwalise
ngothando lukaNkulunkulu**

*Ngokuba uthando lukaNkulunkulu lutheliwe ezinhliziyweni
zethu ngoMoya oNgcwele esimpfiweyo*

(KwabaseRoma 5:5)

Ngithatha iZwi likaNkulunkulu ukuba libe umehluleli wami

*Yonke imibhalo iphefumulelwe nguNkulunkulu ilungele
ukufundisa, nokusola, nokuqondisa, nokuyaka ekulungeni.
Ukuze umuntu kaNkulunkulu apheleliselwe yonke imisebenzi
emihle.*

(2 kuThimothewu 3:16,17)

Abantu bakaNkulunkulu bayakuba ngabantu bami.

*Abantu bakho bayakuba ngabantu bami, uNkulunkulu wakho
abenguNkulunkulu wami.*

(URuthe 1:16)





Ukuzinikela kwami ekukholweni

Ngizunikela ngokuphelele kuNkulunkulu

*Ngokuba akekho phakathi kwethu oziphilela yena, akekho nozifela yena. Ngakho-ke noma siphila noma sifa, singabeNkosi.
(KwabaseRoma 14:7,8)*

Ngikwenza lokhu ngokukhulu ukuzimisela

*Khethani namuhla ukuthi ngubani eniyakumkhonza ... kepha mina nendlu yami siyakukhonza uJehova.
(UJoshuwa 24:15)*

Ngiqinisekile

*Sahamba ezweni kakhulu maqondana nani ngobungcwele nangobuqotho bukaNkulunkulu, kungekuhlakanipha kwenyama kodwa ngomusa kaNkulunkulu.
(2 abaseKorinte 1:12)*

Ngokukhululeka

*Abantu bakho bayazinikela ngejabulo ngosuku lwempi yakho ...
(AmaHubo 110:3)*

Kuze kube ngunaphakade

*Ngubani ozakusehlukanisa nothando lukaKristu na? Noma ukuhlupheka, noma ukubandzeleka, noma ukuzingelwa, noma indlala, noma ukuhamba ze, noma ingozi, noma inkemba, na?
(AbaseRoma 8:35)*

Ukusayinda: _____

Usuku: _____



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