

SINEENCWADI EZINGAPHAYA KWE 3 MILLION EZIBHALWE NGELWIMI EZIYI 57



Ukumlangazelela Kwakho u-Thixo

Umsebenzi ka Dr. Richard A. Bennet waziwa njengomcwangcisi wedolophu. Ngexesha lokuhlolwa kwakhe ngezomsebenzi u Richard uye wafumana amandla kaThixo awangena ngendlela engumangaliso ebomini bakhe.

Emveni koko, uye warhoxa kwisikhundla sakhe eEnglish Council waya wayokwenza izifundo zeBhayibhile eUSA. Uqale njengomntu onomdla kakhulu, kwaye ngoku uneminyaka engaphezu kwe 50 eshumayela iBhayibhile kubantu abayamkelayo nabayithakazelelayo. Kwiminyaka eyi 20 yaloo minyaka, ilizwi lakhe beliviwa e-Europe, e Africa, e Asia, e Central nase South America, ade adlulele nakwiTrans World Radio nakwiFar East Broadcasting Corporation.

Ukususela oko uRichard no Dorothy batshata kwiminyaka eyi 41 eyadlulayo, bakonwabele ukusebenzela uThixo bekunye. Kwicala lika Richard, kodwa ngokwelungelo lika Dorothy, uDorothy ebethabatha inxaxheba ebalulekileyo kuvangelo lwamakhosikazi.

Kwixesha elingephi elidlulileyo, inkomfa ka Richard noDorothy iye yanda kubantu nasemazweni angahanjelwayo sithetha nje. Ngexesha bebehambela amazwe asakhulayo, bebevuyiswa kakhulu kukuhlangana nezizwe ezininzi ezilambele ulwazi ngezakwa Moya.

Nangona kunjalo, babengayi kwizizwe ezisakhulayo, kuphela, kodwa nakwiziwe eziphuhlileyo. Olu sapho lwakwa Bennetts lwaluvuyiswa kakhulu kukuhlangana nabantu abaninzi abazaliswe lulwazi olungaphakathi ngo Thixo. Abo Bantu baninzi kangako babe nemibuzo.

Ingaba zikhona impendulo ezinesihlahla kwimibuzo ebalulekileyo ngobomi? U Richard Bennett usiqinisekisa ukuba uThixo ngokwakhe uzizisile ezompendulo. Seso sizathu esibangele ukuba abhale *Ukumlangazelela kwakho u-Thixo*.

"Le yincwadi endiyithandazele iminyaka engaphezulu kwengamashumi amabini!"
George Verwer

Founder, Director: Operation Mobilisation

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Bennett

Ukumlangazelela Kwakho u-Thixo

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Richard
A. Bennett

CCIM



Ukumlangazelela Kwakho u-Shixo

Richard A. Bennett

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Ngaphandle kwenkuthazo, uthando,
ukuzenza idini nemithandazo yenkosikazi
yam uDorothy, lencwadi ngeyingabhalwanga.

NanjengoPawulos owathi kuFibhi
“*naye ngokwakhe ube luncedo kubaninzi...nakum
ngokwam*” nam nditsho njalo ngenkosikazi yam.

Isasazwe yi:

Trans World Radio - South Africa
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Isalathisi

Intshayelelo	vii
Isingeniso	ix
Isahluko 1 <i>Ingaba ngenene ukhona uThixo?</i>	1
Isahluko 2 <i>Ingaba isikhokelo sakho sakwamoya sithembekile na?</i>	11
Isahluko 3 <i>Ingaba unjani uThixo?</i>	27
Isahluko 4 <i>Yintoni ngenene eyahlula abantu?</i>	39
Isahluko 5 <i>Ingaba yintoni eyona ngxaki?</i>	53
Isahluko 6 <i>Yintoni ebangela abantu balahleke kangaka?</i>	63
Isahluko 7 <i>Ingaba uThixo undithanda ngenene?</i>	77
Isahluko 8 <i>Ndingabufumana phi ubomi?</i>	103
Isahluko 9 <i>Ndingaba yinxalenye yosapho lukaThixo njani?</i>	119
Isahluko 10 <i>Yintoni ke ngoku elandelayo?</i>	131
Isibophelelo sam kholo	141







Intshayelelo

*N*diyixhasa ngentliziyo yam yonke le ncwadi ithi “*Ukumlangazela kwakho u-Thixo*” ngenxa yezizathu ezibini. Esokuqala sesokuba ndimazi umbhali wale ncwadi; ungunyana elukholweni; kwaye “*Andinaluvuyo lungaphezu kolu; lokuba ndive ukuba abantwana bam bahamba enyanisweni*” (3 Yohane 4).

Esesibini isizathu asinanto yakwenza nam. U Dr Richard Bennett wenze owona msebenzi mhle ngokucacisa kakuhle, ngokufutshane nangokoyisa ingqondo, ezona zinto zibalulekiyo ngokwazana komntu noThixo.

Ibhayibhile isichazela ukuba u Thixo “*ubeke ingunaphakade ezintliziyweni zabantu*” (*Intshumayeli 3:11*). Xa kunjalo ke singathi, kuba umntu wayedalelwe ingunaphakade, izinto zalamaxesha azinakuze zimaneze umntu ngokuzeleyo nangokupheleleyo. Kukho isikroba esingenasiphelo esingazaliswa kuThixo kuphela. UAugustine wayichaza kakuhle xa wayevakalisa esithi “Thixo, thina usidalele wena, nemiphefumlo yethu ayinakuphumla de ifikelele ekuphumleni kuwe.” Le ncwadi isincedela ukulandela oko kumlangazelela de sifumane ukuphumla kubudlelane obuphilileyo bomntu siqu kunye noThixo onguNaphakade.





Ukumlangazelela kwakho u-Thixo

Kungumthandazo wam ozingisileyo ukuba inkitha yabantu iyifunde le ncwadi ukuze ibe ludaba olutyhilekilela uzuko lukaThixo nokulunga kwabantu kwanaphakade.

Dr. Stephen F. Olford

“Ukumlangazelela kwakho u-Thixo: yincwadi endiyikhuthazayo kuye wonke ubani ophanda ngeenyano zobomi. Iyincwadi enemfundiso ephilileyo kubukrestu babo kwaye iyakubanceda abantu bafumane isiseko esihle. Akuyi kuzisola ngokuyifunda!”

Rev. Stephen Boakye-Yiadom
Umlawuli-jikele
Trans World Radio, Africa





Isingeniso

*A*pha ekuhambeni kakhulu kwethu nonkosikazi, siye sadibana nezihlobo ezininzi koohola bendlela yobomi naseziphambukeni ngokunjalo. Ziphuma kumasiko ngamasiko, imo zoqoqosho ezahlukeneyo nakwizigaba zemfundo ezahlukeneyo. Siyakholwa ukuba kwakungelo bhaqo ukudibana kwethu naba Bantu. Kananjalo asikholwa ukuba libhaqo ukuba le ncwadi ibe sesandleni sakho ngoku.

Kule minyaka mininzi, ezona ncoko zibalulekiyo sikhe saba nazo nezihlobo zethu ezininzi zijikeleza kukumlangazelela kwethu uThixo. Ezinye zeengcinga esabelanane ngazo zikhona kule ncwadi.

Kushicilelo lokuqala lwale ncwadi ethi “*Ukumlangazelela kwakho u-Thixo*” apho kuphume khona olunye ushicilelo oluye lwalandela, lwaluqhutywa ngumbulelo endinawo. Njengokuba mna noDorothy sisondele kwisikhumbuzo seminyaka engamashumi amabini anesihlanu sitshatile, siye sacinganga ngeyona nto inkulu esingabonakalisa ngayo umbulelo wethu kuThixo ngokulunga kwakhe kuthi. Siye sacinga ukuba ayikho enye indlela eyodlula ukubhala, ukushicilela nokupha abantu abangawaka angamashumi amabini anesihlanu udaba oluyakubazisela ithemba noxolo. Lo nto iyakuthetha ukuba





Ukumlangazelela kwakho u-Thixo

ngonyaka ngamnye womtshato wethu sinikezela ngewaka leencwadi.

UThixo uye wawusikelela lo msetyenzana wothando kuba le ncwadi iye yafikelela emhlabeni wonke. Zizonke ezo ncwadi zingamawaka angamashumi amabini anesihlanu ziye zafikelela ezandleni zabantu abasemazweni ahlukeneyo. Olona vuyo lwethu lube sekufumaneni iincwadi ezivela kwabo abathe ngenxa yokufunda le ncwadi ethi “*Ukumlangazelela kwakho u-Thixo,*” bafumana injongo entsha yobomi.

Izicelo ezininzi ziye zafika zokuba le ncwadi iguqulelwe kwezinye iilwimi. Ngoko ke siye sagqiba ukuba siyiphinde okokuqala ngenxa yezo zicelo, kwaye sithandazela ukuba abantu abaninzi emazweni onke omhlaba bancedakale “kulangazelelo lwabo lukaThixo”. Ngeso sizathu kushicilelwe ngaphezu kwezigidi ezithathu kwiilwimi ezingamashumi amahlanu kulo lonke elimiweyo. Ikwangumthandazo wethu kwakhona ukuba nolu ushicilelo lwesihlanu lwesiNgesi luzise uncedo kubafundi abangaphezulu.

Izahluko ezibini zokuqala azizokuhambelana nabo bonke abafundi. Isahluko sokuqala sibhalelwe abo ekungathi kanti banemibuzo ngobukho bukaThixo. Nangona isahluko sesibini sona singanika umdla kwabo bafunde ukuyibuza yonke into ebomini, sibalulekile kuye wonke umfundi, ngokuba sikukhuthazela ukuba uhlolisise inkolo neengcinga zakho.

Ezi zahluko zokuqala zingundoqo womongo wonke wale ncwadi, ngokuba zincipha ukuba zinike isiseko sokuthembeka kolwazi olulandelayo. Isahluko sesithathu ukuya kweseshumi ziqulathe iinyaniso ezisisiseko





Preface

eziyakukunceda kwimibuzo yakho ngoThixo, Ngoko ke olu shicilelo silubeka ngovuyo esandleni sikaThixo ukuba asikelele njengoko ebona kufanelekile.

Mna noDorothy sifuna ukubulela uThixo ngothando, imithandazo neengcebiso zabantu abaninzi ababodwa abaye babelana nathi ngamava abo ngoThixo. Baninzi kakhulu, ngoko ke abanakukhankanywa ngamagama. Kubo bonke aba bahlobo sithi “Enkosi” .

-Richard A. Bennett





*Ukubhalwa kwembali yomhlaba
nokuphuhla kwawo, njengayo yonke imbali,
akulandwanga ekuqaleni.*

SIR CHARLES LYELL





Isahluko 1

Ingaba ngenene ukhona uThixo?

*K*ungenzeka ukuba bekukho amaxesha ebomini bakho apho izinto bezibonakala luzizi kangangokuba akwanela nje ukuthandabuza uthando lukaThixo, kodwa nobukho bakhe obu.

Kwi Bhayibhile, ubukho buka Thixo abuchazwa, kwaye bungaqinisekiswa, koko buthathwa njengobaziwayo. Umgca wokuqala eBhayibhelini othi “*Ekuqalekeni uThixo wadala iZulu noMhlaba*” (*Genesis 1:1*). uyingxelo elula ekwantsonkothileyo. Ivakalisa ukuba uThixo ukho, kwaye unguMdali wehlabathi.

Kwiminyaka emininzi edlulileyo inkosikazi yam yayingusomaqhuzu kwezobongikazi kwesinye sezibhedlele ezaziwayo zonyango lwengqondo e Europe. Ngenye imini omnye ugqirha oyingcaphephe kwezengqondo, owayesithi yena akakholetwa kuThixo, wabuza u Dorothy malunga nokukholwa kwakhe. Waphendula yena wathi “Gqirha uyazi ukuba ndikuhloniphile njengosomaqhuzu kumsebenzi wakho Ungumhlohli ohlonitshwayo waseYunivesithi, nakwezonyango igama lakho lihlonitshwa kakhulu.



Ukumlangazelela kwakho u-Thixo

Ndingakhe ndikucele ukuba phambi kokuba uphinde ibango lakho lokungakholwa kuThixo, ukhe ufunde ibhayibhile ngale nzondelelo onayo xa usenza uphando lwezonyango lwengqondo.”

Waye wamkhumbuza ngezigulane zakhe ezininzi eziye zakhululwa kwicandelo labagula kakhulu ngenxa yotshintsho olungumangaliso amandla ka Thixo alwenzileyo ebomini bazo. Wabanakho ukukhankanya omnye nabababini abatshintshwa ngokumandla kangangokuba babesele bephila ubomi obuneziqhamo ezibonakalayo. U Dorothy wayichazela le ngcaphephe yomnyangi wezengqondo ngendlela esathi isigulane ngasinye kwezi safikelela ekumazini uThixo buqu nangokumandla. Lo gqirha ngokwakhe wayesazi ukuba ezi zigulane khangе zinedeке nakobona buqili butsha kwezonyango lwengqondo. Naye ngokwakhe ugqirha ngokwasekungakholelweni kwakhe kubukho bukaThixo nangokwezonyango lwengqondo wayengenakho ukuluchaza olu tshintsho ukuba lwenzeke njani.

Kwayena lo gqirha, ubesandula ukuxelela u Dorothy ngokungakholwa kwakhe kuThixo; wayigqibezela lo ncoko ngokumcela ukuba amthandazele. Wamthembisa ukuba okokuqala ebomini bakhe uzakuqala ukufunda iBhayibheli ngengqondo evulekileyo.

Emveni kweeveki ezisixhenxe eyifundisisa, uye waxelela u Dorothy ukuba akasenguye umntu ongakholelwayo kuThixo. Noko kunjalo, wayesenayo ingxaki; ngokuba uye wabona ukuba ukuzinikela ku Thixo ngenene kufunisa ukuba ubomi bakhe butshintshe. “Ingxaki yam ayisekho engqondweni”, wavuma,





Ingaba ngenene ukhona uThixo?

“koko ndizifumanisa ndingenakho ukwamkela inguqu enokwenzeka ukuba ndinokuba likholwa elizinikeleyo” .

Emveni kokumthandazela iminyaka elishumi umhlobo wethu ongugqirha, safumana imbalelwano yakhe esixelela ngokufumana kwakhe ukholo nangokuzinikela kwakhe kuThixo. Sasivuya kakhulu nangani sasingothukanga noko, kuba sisazi ukuba “ukholo luza ngokuva”, nokuva ilizwi lika Thixo (Rom 10:17).

Ukusinceda ngabanye ukuze simazi yena, u Thixo ubeke ngaphakathi kwethu ukwazi okunzulu kobukho bakhe.

Abanye abantu bangazikhethela ukungakholwa ku Thixo, kodwa noxa kunjalo, akukho namnye kulomhlaba ungenakho ukungakholwa ku Thixo.

Nakweli hlabathi siphila kulo, uThixo usinike ubungqina obupheleleyo bobukho bakhe. Njengokuba zisiya zingena nzulu inzuluwazi zenkulungwane yamashumi amabini ananye kwiimfihlelo zomhlaba, kokukhona iswela ingqondo into yokuthi, yonke le nto ikhoyo yabakho ngaphandle koMbumbi.

Akukho mntu wayenokuthi inqwelo yasemajukujukwini yayinakho ukuntingela emajukujukwini, ityhutyatyutyhe umhlaba, iyekuma ngomzuzu ochanekileyo nakwindawo elindelwe kuyo kungakhange kudityaniswe iingqondo ezinobuchule zabazobi, abalungisi bobuxhakaxhaka kunye nabezibalo. Ngokunjalo ke ukutshona kwelanga namaxesha onyaka, inkwenkwezi ezizalise isibhakhaka kunye neyona nto yakha yancinane endalweni, amandla atsalela phantsi izinto eziphezulu kunye namandla othando, bezingenakho ukubakho ngaphandle kokucwangciswa nokubunjwa nguMdali uThixo.





Ukumlangazelela kwakho u-Thixo

Ngokuqinisekileyo, kungafunisa ukholo oluphindwe ngesigidi ukukholelwa ukuba iNdalo enocwangco negqibelele kangaka yavela yabakho, kunokusuka ukholwe kuThixo, uMdali, kuba akunakusuka kubekho umzobo engekho umzobi kuqala.

KwaNorhulumente omphekayo ukuba u Thixo ukho, uye avume ukuba manye umthetho nocwangco olulawula ihlabathi, ngalo lonke ixesha uthembele kwimithetho yelizwe ayifundileyo ngalo lonke ixesha. Kukuthembela kuyo kuphela okwakumenza ukuba alunge. Le yinto eyothusayo yokuthi, abantu abathembele kwimithetho yelizwe bangabuboni ubukho buka Thixo, lento iquka abaninzi bemithetho kunye nabasemagunyeni kweli lizwe.

Kwakhona siyazi ukuba unobangela walengxubakaxaka ngamandla aye abonakale kwezinye zeziqhushumbisi. Iingcaphephe ziye zafumanisa okokuba emzuzwini ngamnye ilanga liphuma amandla eziqhushumbisi aba zizigidi ezintlanu (5,000 billion). Xa uyithelekisa lento neenkwenkwezi, uye ufumanise ilanga lethu lingelikhulu kuyaphi, phofu singazi nobuninzi benkwenkwezi ezikulo lonke elimiweyo.

Nakuba ezi nkwenkwezi zisemehlweni abantu kodwa ubungakanani bazo abaziwa. Ezinye iingcali zesibhaka-bhaka ziye zafumanisa ukuba uluhlu lweenkwenkwezi lunamandla kunezigidi zelanga. Umbuzo ngowokuba, lamandla angakho njani xa uMdali engekho? Futhi amandla kaThixo siyawazi ukuthi akanamlinganiselo.

Indalo isazisa ngo Thixo owayenzayo, uThixo wemithetho, uThixo onamandla angenamlinganiso, Ibhayibhile ithi:





Ingaba ngenene ukhona uThixo?

“Amazulu abalisa ngobungamsha buka Thixo, nesibhakabhaka sixela umsebenzi wezandla zakhe. Imini ixelela imini elandelayo, nobusuku bubikela ubusuku obulandelayo. Akukho ntetho namazwi nasandi sivakalayo, kodwa kukho intlokoma kulo lonk’ elimiweyo, nebali lazo liwugqibe wonk’ umhlaba. Intambo yawo yokulinganisa iphume yaya ehlabathini lonke” (Ndumiso 19:1-4).

“Kaloku imo engabonwayo kaThixo-ndithetha amandla akhe angapheliyo kwa nobuThixo bakhe - ibonakala kakuhle kwasekudalweni kwehlabathi. Kaloku iqondakala ngezinto azenzileyo uThixo. Ngenxa yoko abantu abanasiphephelo mpela?” (KwabaseRoma 1:20).

Ngokupheleleyo, akukho mntu, nokuba uphina, onakho ukuthi uThixo akekho.

Xa becinga ngobukhulu, ucwangco namandla UThixo awadalileyo, abanye abantu basuke bazive bebancincane bengabalulekanga.

Ukumkani wama Sirayeli uDavide unendlela ayicacisa ngayo lento kwi Ndumiso 8:3-4:

“Xa ndiqwalasele amazulu owenzileyo, inyanga, neenkwenkwezi ezidalwe nguwe, ngubani yena umntu le nto umkhumbulelayo, engubani yena unyana womntu lento umkhathaleleyo?” (Ndumiso 8:3, 4).





Ukumlangazelela kwakho u-Thixo

Namhlanje ulwazi lwethu ngamazulu neenkwenkwezi lwandile kakhulu, kuba izixhobo zokujonga into ekude ibonakale ilapha kufutshane zikukhulise kangangesiqingatha sesigidi ukulibona kwethu ihlabathi, neesathelaythi zibuyisela emhlabeni imiqondiso ngemifanekiso ethile njengokuba zityhutyha emajukujukwini nje. Kangangokuba nathi singade sihendeke sizibuze umbuzo owabuzwa nguDavide othi “anganakho njani uThixo odale konke ukuba nomdla kwinto encinane njengam nje?”

Ngethamsanqa ke, ixesha lezixhobo ezenza into ekude uyibonele kufutshane ikwalixesha lezixhobo ezenza into encinane ibe nkulu xa uyikhangele. Namhlanje siyazi ukuba kukhulu okukhoyo kwizinto ezincinane, ezinokubonwa ngezi zixhobo zokwenza izinto ezincinane zibe nkulu emehlweni akho, kwaye ayikholeleki kwanjengokuba kunjalo malunga nezinto zasemajukujukwini. Nokukhanya ngokwako akwanele ukutyhila iimfihlelo zelo linokubonwa ngezixhobo zokwandisa ukubona. Izinto ezingenakubonwa liliso lesixhobo esisetyenziswa kwigumbi leenzululwazi, zinakho ukubonwa sisixhobo sokubonisa amasuntswana ezinto, nto leyo kwakhona eveza ubuhle, ukuzotywa, umthetho namandla aqulathwe leli hlabathi lethu lingenasiphelo.

Ngoko ke, ukuba ukhe umangale ukuba uThixo unaye na umntu omncinci njengawe engqondweni yakhe, uze umamele inzululwazi ichaza ukuba bubaluleke kangakananina ubuncinane ekugcinweni kwehlabathi liphela. KuThixo weNdalo, ubuncinane bubaluleke njengobukhulu.

Kunika ingqiniseko ukwazi ukuba xa sibuzwa umbuzo othi: *uyintoni na umntu le nto umkhumbulelayo?*





Ingaba ngenene ukhona uThixo?

Asibobungakanani bomntu obuxela ixabiso lakhe, endaweni yoko, ixabiso lethu buqu kuThixo liqinisekiswe ngezinto ezahlukileyo. UThixo ukutyhilile kuthi ukuba kutheni sixabisekile kuye nokuba siyinto enqabe kangakanani ebusweni bakhe.

Nangona indalo ngokwayo ichaza ngoThixo onguMzobi, uThixo womthetho nowamandla, uThixo yena ukhethe enye indlela yokuzityhila njengoThixo wothando nenceba engenasiphelo, lowo onganqweneli nto yimbi ngaphandle kokulunga okukhulu kwethu. Kodwa ukuba uyakumfumana uThixo onjalo, kubalulekile ukuba isikhokelo sakho sakwamoya sibe sithembekile kakhulu.





Ukumlangazelela kwakho u-Thixo

Khawume ucinge:

1. Ukuba ungajula iingceba ezincinci zentsimbi phezulu, ungalindela ukuganga iwotshi xa zisihla?
2. Ingaba ihlabathi, nako konke okumnandi nokuhle kulo, kuvele kwazenzekela ngaphandle koThixo uMdali?
3. Nangona indalo ingakukhomba kuThixo UMdali ozityhile njengoThixo obumbayo, womthetho namandla, ingaba indalo yona nakuyo yanele na ukukusondeza ekuqondeni uthando lukaThixo?







*Umqolomba omnyama
ungatyhutyhutyhutyhwa lula ngumntu
ongene netotshi.*

PLATO

*Indalo isisibane esiluzizi emlonyeni
womqolomba, ithotshi zizibhalo
ezingcwele.*

A.H. STRONG





Ingaba isikhokelo sakho sakwamoya sithembekile na?

*K*udala, amaphephandaba amaninzi ayebalisa ngobomi babantu obulahleka kwiingozi zeenqwelo ntaka, ezibangelwa kukungasebenzi kakuhle kwamasiba abonisa umzila wayo. Naxa kunjalo loo ngozi isuka ingabi nto xa ithelekiswa nento eyenzekayo ukuba abantu babeka ithemba labo kwisiba lakwamoya elibakhokelela kwantshabalala yakwamoya.

Namhlanje maninzi amazwi aphikisanayo nadala ukudideka ehlabathini; lilelo libanga ukuba likukhokelela kuThixo. Ungazi kanjani ukuba leliphi ongalithembayo? Ekumlangazeleleni kwakho uThixo akunakulunga ukuba ukhokelwe lilizwi elingelilo, kuba ilahleko apha yeyanaphakade.

Inkulumbuso yaseBritane uW.E. Gladstone wabhala wathi “IBhayibhile ingximfizwe ngestampu esisodwa semvelaphi, kwaye kukho umgama ongenakulinganiswa oyahlula kwezo zinto zikhuphisana nayo.”



Ukumlangazelela kwakho u-Thixo

UMongameli waseMelika uAbraham Lincoln wakhe wathi “Ndiyakholwa iBhayibhile sesona siphosingcono uThixo awakha wasinika abantu.”

Nangona amadoda amakhulu kwimbali angqinayo ukuba yincwadi eyodwa, iBhayibhile ngenene ime ngengxelo yayo.

UKumkani uDavide wayecacelwe kukuthembeka kwesikhokelo sakhe sakwamoya: wathi yena “*Lisisibane seenyawo zam iLizwi lakho, likukukhanya emendweni wam.*” (Ndumiso 119:105).

Nanamhlanje oku abantu basafumanisa ukuba iBhayibhile inokuthenjwa ekubakhokeleleni kuThixo. Nangani abanye bezamile ukutshabalalisa ukuthenjwa kwayo, iBhayibhile isame ngokuthe nkqi nangokunyanisekileyo njengoko kwakunjalo mandulo, ngenene ime yodwa kwizinto zonke ezibhaliweyo emhlabeni.

Ngenxa yokuba abantu bedinga ingqiniseko yokuba iBhayibhile ayifani nezinye iincwadi kwaye iyiyo eyonayona, uThixo uyigximfize ngamatywina amaninzi angqinela ukuba “Lilizwi likaThixo”. Ngaphakathi kwamaphepha eziBhalo nakwiingxelo zembali yaselizweni, umphandi uyakufumana ubungqina obunzulu obuxhasa inyaniso yokuba “*Sonke isiBhalo siphefumlelwe nguThixo*” (2 Timoti 3:16).

Ukuba iBhayibhile ibibhalwe ngumntu omnye, besingayi kumangaliswa kukufumanisa ukuba umxholo wayo uyathungelana ngocwangco nendlela eqhubekayo. Le ncwadi yeencwadi, gxebe, ayizange ibhalwe ngumntu omnye, koko ngababhali abaninzi abahlukeneyo abaphuma kumasiko ahlukeneyo, kwiinkulungwane ezibalekayo





Ingaba isikhokelo sakho sakwamoya sithembekile na?

zeminyaka. Nangani kunjalo iqulathe ukuphuhliswa kwenyaniso ngoThixo ngendlela elandelekayo nenoncwangco. Loo nto ngokwayo ibalasele kwaye ngaphezu kokubalasele–ngummangaliso!

Ukongeza koku, abacwaningi bobungqina obufunyanwa kulwazi lwentlalo yamandulo basoloko befumana ubungqina obutsha obuqinisekisa ngakumbi ubunyaniso bembali yokushicilelwe eBhayibhileni. Iziganeko ezazikade zithathwa njengentsomi ezihlekisayo ziye zangqinwa ngoku ngobungqina obuninzi balamaxesha obuvela kwiingcaphephe zentlalo yamandulo.¹

Ewe, ngenene iBhayibhile yincwadi kaThixo equlathe umyalezo kaThixo oya ebantwini bonke.

Nangona inyaniso yokuba iBhayibhile iyincwadi kaThixo, abanye abantu unangoku abanamdla wakuyifunda ngenxa yolahlekiso oludumileyo lokuba ihlabathi lahlulwe langamaqela amabini, angala: iinzululwazi ezijonga izinto ngobunjalo bazo, kunye namakholwa enene asuka avale amehlo awo kwezo zinto. Le nto ithetha ukuba inzululwazi yenene ayinakuba likholwa lenene. Namhlanje zininzi iinzululwazi eziluphikayo olo luvo. Nangani iBhayibhile, engeyoncwadi efundisa ngenzululwazi, lonke ixesha

1 Umzekelo: Ngonyaka ka 1868, umhambi waseJamani ogama lingu Klein wahambela umhlaba wakwaMowabhi yamandulo, owaziwa ngokuba yi “Jordan” namhlanje. Wabhaqa isikhumbuzo selitye apho kwakukrolwe imigca engamashumi amathathu anesine ebhalwe nguMesha, uKumkani wama Mowabhi. Loo mbhalo wawubhalwe isikhumbuzo soqhankqalazo lwakhe ngakuSirayeli. uOmri kunye noAhabhi bakhankanyiwe kwincwadi yokuqala neyesibini yooKumkani, kanti nakweli litye lesikhumbuzo. Kwezingxelo zombini sixelelwa ukuba ezi zikumkani zakwaSirayeli zazingabacinezeli bamaMowabhi. Zininzi ke nezinye izinto ezibhaqiweyo ezingqina ubunjalo bembali eshicilelwe eBhayibhileni.





Ukumlangazelela kwakho u-Thixo

inyathela kule mihlaba, ayizange ibukulwe ziinyaniso ezivunyiweyo zeenzululwazi–endaweni yoko kwinjongo yayo nokubunjwa kwayo, iBhayibhile idlula ngaphaya kwemida yenzululwazi.

Umzekelo: Inzululwazi ayikwazi kuchaza ukuba kutheni silapha emhlabeni, ingenakho nokutsho ukuba siza kuya phi xa buphela ubomi bethu apha emhlabeni. Inzululwazi ayikwazi nokuchaza ukuba ubomi obu buyintoni na, kwanelona xabiso lomntu. Nokuba umntu ukrelekrele (okanye ulula) kangakananina, umntu ngamnye udinga uncedo lukaThixo ukuze akwazi ukuyazi inyaniso ngoThixo. Ngokuqinisekileyo kungoko iinkcubabuchopho kunye nengcaphephe yamaFrench uBlaise Pascal wathi “Eyona nzuzo iyintloko yokucinga, kukusibonisa ukuba kukho imida ekucingeni kwethu kwengqondo”. Besingenakho ukuba neempendulo ezithembekileyo zeyona mibuzo ibalulekileyo ebomini ukuba ibingekho incwadi kaThixo.

Makhe ngoku siqwalasele izinto ezimbini ezisixelela ukuba ngenene iBhayibhile yincwadi kaThixo.

Eyokuqala yazo kukuchaneka kweziprofeto zayo. Eyesibini yimpembelelo yayo enamandla nelungileyo ethi iyibonakalise kubomi babo bawuthatha ngokuzimisela umyalezo wayo.

Ukuchaneka kweziprofeto zeBhayibhile

Apha ngaphakathi kwethu kwakhelwe ukubawela ukwazi ngekamva. iBhayibhile ke iyazityhila ezinye zeziganeko ezibalulekileyo zexesha elizayo, uninzi lwazo luchazwa ngobunzulu nangokukhwankqisa. Umbuzo





Ingaba isikhokelo sakho sakwamoya sithembekile na?

wakho ke ngoku ungathi “Ungaqiniseka njani ngaloo nto?”

Ukuwuphendula lo mbuzo, makhe sakhe umfanekiso wakho apha engqondweni, uthatha ikhefu lokuhambahamba kwilizwe ongazanga waya kulo ngaphambili. Imephu esesandleni sakho kuphela kwesikhokelo onaso, ngezolo ubuyifumanise ithembekile le mephu kuba, njengokuba ibikubonisile, uye wawufumana umlambo nelali oye walala kuyo ngephezolo. Namhlanje ke kufuneka ukhethe indlela entsha ozakuyithatha. Apha phambi kwakho ngumhlaba ongaqhelekanga kodwa imephu yakho ithi xa ujikela ekhohlo uze ucande phakathi kwamahlaha, uya kufika kwichweba elikhulu. Uyafuna ukuya kulibona eli chweba, ngoku ubungathini? Mna ndicinga ukuba ubungalandela isikhokelo sale mephu ujike ngasekhohlo. Ngokuqinisekileyo esona sizathu sethemba lakho ekwenzeni oku iyakuba yindlela imephu le yakho ibonakele isisikhokelo esichanekileyo kumhlaba ongaqhelekanga. Iye yakuxelela oya kukufumana wena ungekafiki apho, kwabanjalo.

Enye into ebobona bungqina bungathethekiyo bokuba iBhayibhile lilizwi likaThixo yindlela eyodwa echaneke ngayo kwiziprofeto ngeziganeko ezizayo. Apha kula maphepha ayo sifunda iziprofeto ezithi, ngeliso lanamhlanje, zibonakale zizalisekile ngokuchanekileyo, kanye ngohlobo ezachazwa ngalo kumakhulu eminyaka eyadlulayo. Ezi ziprofetho zihamba umgama ongathethekiyo, zibandakanya abantu bonke bomhlaba, kwaye ziqulathe iinkcukacha ezitsolise kuSirayeli noMbindi-Mpuma. Okubaluleke ngaphezulu, ngamakhulu ezinto ezichazwe ngokuza kukaMesiya. Ngenxa yokuba uninzi lwezi ziprofeto





Ukumlangazelela kwakho u-Thixo

seziyimbali, siyayiqonda indlela ezichaneke ngayo kwinkcukacha ezazithandabuzeka, ezimalunga nokuzalwa, ubomi, nokufa kukaMesiya. Xa sikhangelale le ngxelo, sisemgaqweni (kulungile) ukucinga ukuba ikamva lizakuba kanye ngale ndlela iBhayibhile ichaze ngayo. Kunyaka ngamnye, kubakho obunye ubungqina bokuchaneka kweziprofeto zeBhayibhile obuvelayo phambi kwamehlo ethu, kangangokuba, ukufunda iBhayibhile, kukufunda iphephandaba langomso.

UGqirha uWilbur Smith wayengumfundi weBhayibhile ubomi bakhe bonke. Waye kuthakazelela ukubabaza ukuchaneka kweziprofetho zeBhayibhile. Wayethelekisa iziprofeto ezininzi zeTestamente eNdala ezithetha ngoMesiya kunye nemfundiso zabanye abathi bona banenyaniso. UWilbur Smith waphawula ukuba inkolo ka Mohammed ayinakho ukukhomba iziprofeto zokuza kukaMohammed ezabakho amakhulu eminyaka phambi kokuzalwa kwakhe. Nabo abaseki beenkolo zonke abanakho ukwalatha kwizibhalo zamandulo nanye into etsolileyo eyaxela ukucela kwazo. Kumele sivume ukuba zikho izinto ezingo singa-siprofetho ezingafunisi kuphefumlelwa nasikhanyiso ukuze zichaneke.

Ngoncedo lwekhomputha, udliwano-ndlebe lwemini yonyulo kunye neenkukacha zembali, oonondaba ngelinye ixesha bayakwazi ukuchaza ophumelelayo ulonyulo ngaphambi kokuba kuvalwe iibhokisi ezinamaphepha olo voto. Akukho nto imangalisayo ngokuxela kwabo ophumeleleyo ngaphambi kwexesha kuba beneenkukacha manani, nangani bewuphosa umhlola ngamanye amaxesha, kodwa ke khawuzame ukubuza oonondaba ukuba ngubani oza kuzigqatsela ulonyulo kwiminyaka engamashumi





Ingaba isikhokelo sakho sakwamoya sithembekile na?

amabini nokuba ngamahlanu ezayo. Ubuze ukuba ngubani oza kuphumelela, ubuze ngeenkukacha zokuba abo baza kuphumelela bazalelwe phi, ubomi buza kuba njani, kwakunye nemeko eziya kubangela ukufa kwabo? Gqitha apho ubuze unondaba ngeenkukacha ezithembekileyo malunga nokuya kwenzeka kuMbindi-Mpuma kwiminyaka eliwaka ukusuka ngoku. Mbuze nangedolophu eziya kutshatyalaliswa ngelo xesha likude kangako.

Ngokuqinisekileyo nawe ungavuma ukuba ixesha ngalinye unondaba lowo kufuneka aqikelele okulandelayo, amathuba okuba zichaneke iziprofeto zakhe aya encipha ngokuncipha, ngaphandle kokuba u-Thixo wephakade nguye omxelelayo ngexesha elizayo, kulapho kuphela apho besinokulindela ukuba unondaba asichazele isiphelo kwasekuqaleni. Ezi ziganeko ke besisithi unondaba makazichaze, kwakunye nezinye ezininzi ezinobucukubhede, kwaye zithatha ixesha elide kunelo, ziprofetiwe ebhayibhileni. Umzekelo: Imbali yelizwe lase Tire izalisekisa okwachazwa ngu Thixo ukuba kuzakwenzeka kulo dolophu.

Ukuba unomdla omkhulu, funda kuqala iziprofeto ezibhalwe kuHezekile 26:3-21 emva koko utyhile kwiincwadi zembali ezifana ne *Encyclopedea Britannica* nezinye iincwadi zembali. Kuzo zombini ezindawo, uyakuba ufunda ibali elinye, elokuqala linjengesiprofeto, elesibini linjengembali.

Isiprofeto: Kwakulixesha elide kakhulu phambi kokuba iziganeko zenzeke, uThixo wayesele eprofetile ngexesha lomngcipheko kwidolophu yaseTire. Wathi:





Ukumlangazelela kwakho u-Thixo

“Ndiyakukunyusela iintlanga ezininzi... ziziquhqe iindonga ze Tire, zizigungxule iinqaba zakho ezinde.” Kwakhona kwachazwa ukuba kanye kulendawo le dolophu yodumo yayakhelwe kuyo iyakutshayelwa yenziwe ingxondorha. “Nangaphezu koko kwaprofetwa ukuba, ezintlanga ziyakuwalahlela elwandle amatye, nemithi kunye neengceba zayo.” Azipheleli apho iinkcukatha zeziprofeto. U-Thixo wathi nge Tire yamandulo “...Iya kuba yindawo yokwanekela iminatha” (Hezekile 26:3, 4, 12, 14).

Imbali: Xa ufunda ingxelo yembali, uya kungqina ukuba xa uNebhukadenetsare wayetshabalalisa idolophu yakudala i-Tire, wazigungxula ngenene iindonga neenqaba njengoko bekuchaziwe. Emva koko injineli zika Alexander omkhulu zayitshayela zada zayishiya *iyingxondorha*.

Xa babephosa inkunkuma yaloo dolophu elwandle besenza indlela eya esiqithini, kwaba kanye ngale kwakuprofetwe ngayo. Amatye nemithi nothuli zaphoswa ngokwenene emanzini. Kude kube namhla oku, iingceba ze Tire yamandulo zingcwatywe ngamanzi olwandle, U-Thixo wathi iyakwenzeka, yenzeka, nyani.

Nangona ikhona idolophu ebizwa nge Tire phaya eMbindi-Mpuma namhlanje, ayiyiyo loo dolophu yase Tire yatshatyalaliswa ngo 1291.

Ukuba wawunakho ukuhambela kulo ndawo yayikuyo i-Tire, ubuyakubona umangaliso wokuzalisekiswa kwezi ziprofeto. Ubuyakubona imizana yabalobi yenze ilali encinane, apho ubuya kubona izikhephe zabalobi zingena elwandle, neminatha isoma ematye. Ubulumko bomntu





Ingaba isikhokelo sakho sakwamoya sithembekile na?

bebungakwazi njani ukugqibelela le nto eyayibonakala ingenakwenzeka kwidolophu enorhwebo olwaluphambili kangako.

U-Peter Stoner wathlekisa iziprofeto ezisixhenxe malunga ne Tire yakudala kunye nembali eshicilelweyo, emva kokubala ukubanakho ukwenzeka kweziprofeto zika Hezekile, wakhangela ngokwezibhalo, wathi:

“Ukuba uHezekile wayekhangele iTire ngaloo mini, wachaza ezi zinto zisixhenxe ngobulumko bobuntu, ibingathetha ukuba amathuba okuba yenzeke loo nto ebeyakuba sisinye kwizigidi ezingamashumi asixhenxe. Zonke zenzeka isuntswana nesuntswana lazo.”

Ngoku makhe sikhangele enye yeendlela zokuqikelelwa kokuzalwa komntwana.

U-Mateyu, igosa lerhafu karhulumente ebilisidla umhlalaphantsi, ukhumbula iziprofeto ezine ezingathethelekiyo ezazalisekiswa ekuzalweni kuka Yesu. Kwesinye zazo, uMateyu usingisele kuMprofeti uMika, owayeprofete kalukhuni nxamnye nabalawuli ababi bexesha lakhe. Intliziyo kaMika yayophukile ngenxa yokuba xa wayesaphila, isizwe sakhe sasingenazinkokheli zokwenene nezinamagunya. Kodwa ke, uMika wabona ikamva eliqaqambileyo xa uThixo wayembonisa ukuba ngenye imini uMlawuli uza kuzalwa. Wade wayikhomba nendawo ebiza kuzalelwa kuyo le nkokheli izayo.

“Ke wena, Bhetelehem-efrata, ungoyena umncinane phakathi kwezixeko zakwaYuda, kuya kuphuma kuwe, oya kuba ngumlawuli kwaSirayeli, oziphumo zakhe zisusela kumandulo, zisusela kwimihla yasephakadeni” (Mika 5:2).





Ukumlangazelela kwakho u-Thixo

UThixo ubonakalisa ukuba umlawuli lo ufunekayo kwaSirayeli uzakuzalelwa eBethlehem yaseEfrata.

Njengokuba uMika wayeprofetile, uYesu wazalwa, engazalelwa kwidolophu yabazali bakhe eNazareth, ngoko ezalelwa eBethlehem yaseEfrata. Ezalelwa khona ngenxa yomyalelo owawukhutshwe yirhuluneli yamaRoma. Yayilixesha lobalo, kwaye kwanyanzeleka ukuba abazali bakhe bathobele lomyalelo. Ngokunjalo ke basuka apho eNazareth baya eBethlehem. Ndiqinisekile ukuba kwakungekho bani ujonge umlawuli kwidolophana encinane eBethlehem kwizixeko zakwaYuda. Izinto ezichasene nokuzalelwa kwakhe phaya azikholeleki, nangona kunjalo zenzeke njengoko umprofeti uMika waprofetayo.

“Isiphelo ndasixela kwasekuqaleni, kwamandulo ndavakalisa izinto ezizayo. Ndatsho ukuba icebo lam soze liwe, koko ndiyakufezekisa oko ndikumisileyo” (Isaya 46:10).

“Kudala–dala ndatsho kwangonoquku, ewe, ndazixela izinto ezizakuhla, kamva ke ndatsho suka zenzeka njengoko. Kambe ke wena bendisazi ukuba uneenkani nqwa nesele” (Isaya 48:3-5).

Imbali iyangqina ukuba iziprofeto ezivela kuThixo zaze zagcinwa yibhayibhile zichaneke twatse.

Impembelelo enamandla yeBhayibhile

Obesibini ubungqina bokuba iBhayibhile lilizwi lika Thixo; yimpembelelo yayo. Entlalweni, kwizithethe, nakumntu ngamnye Umyalezo webhayibhile unike isidima





Ingaba isikhokelo sakho sakwamoya sithembekile na?

naphina naninina apho ithe yafundiswa yakholelwa khona, Phambi nje kokuba incwadi yokuqala ehlaziyiweyo ishicilelwe, umhlobo wethu omtsha uye wasihambela endlwini yethu. Nangona engengomntu ufane azibonakalise iimvakalelo zakhe, kodwa wandigqiba ngokukhala xa sasikwisahluko sesixhenxe sale ncwadi. Kabini siye sema sathoba intloko sathandaza sinika u Thixo uzuko lwakhe ngenxa yothando lwakhe ebesifunda ngalo kule ncwadi. Siye sambulela uThixo ngokusinyamezela, ngencebha yakhe nangendlela zonke alubonakalise ngayo uthando lwakhe, ekungafanelekeni kobomi bethu.

Ngexa sithandaza siye seva intshukumo yobukho buka Thixo wethu ophilileyo, saye sazala luvuyo. Loo mini yayibalulekile ngokukodwa kumhlobo wam.

Kunyaka ongaphambili kwalo, wayehleli yedwa kwindlu efudumeleyo, kulapho sadibana khona. Kodwa ngelo xesha, ubuhle obabumngqongile abuzange bumnike uvuyo. Kulangazelelo lwakhe lolonwabo, wazibhakaxa ngazo zonke izimbo zobulwanyana bobudoda. Umkhuba weziyobisi wawumdle kakhulu, neentlobo ezahlukeneyo zotywala ziyinxalenye yento ayenza mihla le. Kwiminyaka emininzi wayedludla elonwabeni nabafumileyo apho eYurophu nasemhlabeni wonke.

Kubulolo bayo, iinkumbulo zayo zavuselela unxunguphalo olwenziwa nzulu ngakumbi zizinto awayezibona ziyimeko yehlabathi egrogrisayo neyoyikekayo. Kuye kwakungabonakali ndlela yokuphuma.

Wathi ngokuzimisela okubi, wangxasha umpu wakhe onemingxuma emibini yokuphuma iimbumbulu, wawubeka ecaleni apha entloko, wawukhokha. Wayecinga





Ukumlangazelela kwakho u-Thixo

esithi “lisuntswana nje elingephi lomzuzu ndicime iinzingo, intlungu yam ibe iphelile ngonaphakade.” Ngelo suntswana lo mzuzu kanye (nangani umhlobo lo wam engazi ukuba kwenzeka njani) inkqubo eyayidlala kumabonakude yatshintsha.

Wazifumana emamele umyalezo owawuphuma ebhayibhileni owawuchaza ngethemba lekamva. Njengoko ubusuku babuhamba; wazifumana ewe phantsi phambi koThixo ecela uxolelo nenceba. Ngenxa yokuba amandla kaThixo ayebutshintshile ubomi bomhlobo wam, indoda eyayiphambi kwam yayingasafani nale bendisandula ukuyichaza. Phambi kokuzalwa kwakhe, abazali bakhe bamthandazela, nangona ebutsheni bakhe waye wafunda ibhayibhile kodwa akazange awuthathele ngqalelo lomyalezo wayo. Kwilizwe awayekulo lobutyebi nenyhweba, wayekreqile kuThixo kwaye ezibhakaxe ngemvume engathethekiyo ngokuzigqibela malunga nokuziphatha.

Kwiminyaka elishumi elinesixhenxe phambi kobusuku angasokuze abulibale, bokuhlangana kwakhe noThixo, umhlobo wam wazithengela incwadi entle yesikhumba. Yayinamacwecwe amhlophe angabhalwanga, wayezimisele ukubhala sonke isiganeko esasisenzeka ebomini ukususela lomini, kodwa akuzange kubekhonto anakho ukuyibhala kulominyaka ilishumi elinesixhenxe yakhe yenkcitho.

Into eyenzekayo kukuba kuloo minyaka yokumfulathela uThixo, umhlobo wam wakhenketha indlela engaqhelekanga nekhohlisayo ngokomoya futhi inganelisi. Yaqala ngomdla kwinkcazo yemihla ngemihla yamangomso kunye nokuthinjwa ngumculo wekatari ongxolayo kunye nokuhamba ikonsathi zawo. Kungekudala





Ingaba isikhokelo sakho sakwamoya sithembekile na?

wazibandakanya namaqela aphanda izinto ezifihlakeleyo zengqondo. Kamva umdla wakhe kwindlela yokucamanga yenkolo yamaHindu, ebonisa indlela yokukhululwa komphefumlo ekukhukhulisekeni, wamkholelela kwizifundo ngale nkolo yamaHindu eyaphelela imfaka kwinkolo yaseMpuma ethembisa unxibelelwano ngqo noThixo.

Akukho nto awayizuzayo ngalominyaka awayenokuthi ayifake kwincwadi yakhe yesikhumba emdaka ngebala. Amaphepha akhe alencwadi asala engenanto yade yaba bobo busuku bakhe angasayi kubulibala bokuhlangana kwakhe noThixo.

Ngobobusuku umhlobo wam waqala ukubhala kwicwecwe lakhe lokuqala. Ndaba novuyo lokufunda oko wayekubhalile. Yingxelo engcwalisiweyo neyakwamoya yendoda edingayo eyasindiswa nguThixo onothando, Intle ngenene! Ngenceba enkulu, uThixo wayedilize ubumfama bokomoya, wamhlangula kukuthingaza nokufa, ngokhanyiso lwenyaniso yakhe engatshintshiyo nothando olungumangaliso. Kungenxa yokudideka ngokomoya womntu okufana nobumfama bomhlobo athe uThixo wazityhila encwadini ebizwa ngokuba yiBhayibhile. Ukuba uyayifulathela iBhayibhile, ekukuphela kwesikhokelo esithembekileyo sakwamoya, uyakuba uzivalela ngokwakho elulahlekisweni nasemposisweni. Kodwa ukuba ufuna ukwazi ngoThixo, **uyakuya** kwibhayibhile ngengqondo efundisekayo, uyakufumanisa iqulathe lonke ukhanyiso lomoya nesikhokelo osidingayo. Kungelizwi likaThixo kuphela esifumana ukuqonda okucacileyo ngoThixo njengoko azivakalisayo. Kule ncwadi saziswa kwiNyaniso ngokwayo, kukhanyiso lwehlabathi.





Ukumlangazelela kwakho u-Thixo

Yehova, Ilizwi lakho lihleli,
neenyano liyazikhokela
Lowo oyikholwayo inyaniso yalo
wamkela ukhanyiso novuyo.





Ingaba isikhokelo sakho sakwamoya sithembekile na?

Khawume ucinge:

1. Zikhona izibhalo okanye iincwadi ezinokuthelekiswa kunye nebhayibhile ngokuchaneka kweziganeko ezizakwenzeka?
2. Unabantu wena obaziyo ababomi babo batshintshwa ngenxa yokuthobela umyalezo webhayibhile?
3. Ingaba wakha wayithathela ingqalelo imfundiso eyodwa yeBhayibhile wathi ngaxeshanye akwakhathelela ukuyifunda ngengqondo evulekileyo?





*Iingxaki zezulu nomhlaba, nokuba
bezinokusifikela zonke ngaxeshanye,
beziya kuba ncinane xa zithelekiswa
nengxaki kaThixo, le yokuba ukho,
yokuba unjani, nokuba simelwe kukuthini
thina banesimo sobuntu.*

A. W. TOZER





Ingaba unjani uThixo?

*K*wixesha elithile ebomini, abantu abaninzi bakhe babuza bathi “Ingaba unjani uThixo?” Nangani uThixo wayinikayo impendulo yalo mbuzo, kusekho abo abafuna ukuxhomekeka kwiingcinga zabo nemifanekiso abazakhele yona engqondweni, endaweni yokufunda iBhayibhile beve ukuba uThixo uthini ngaye.

Aba bantu ngenene bagqwetha intetho ebalulekileyo ethi “*Masenze umntu ngokomfanekiso wethu*” (*Genesis 1:26*). Bathi bona “Masenze uThixo ngokufana nathi” ngoko ke “*bananisele ubuqaqwuli boThixo ongenakonakala ngentsobi yomfanekiso womntu onokonakala*” (*Roma 1:23*). Uthixo ngamnye oqingqwe ngumntu usuke akabi namandla ngokupheleleyo, kanti ngamanye amaxesha wabaxwa.

Nokuba angakrelekrele kangakananina umntu, akanakuze amfumane uThixo ophilileyo ngobulumko behlabathi “*Ihlabathi alimazi uThixo ngobulumko balo*” (*1 Korinte 1:21*). Ukuba uThixo ebenokufumanyanwa ngobukrelekrele bomntu, ibiyakuthetha loo nto ukuba mncinci ukuba angaba nguThixo. Ingeyiyo lo nto kuphela,



Ukumlangazelela kwakho u-Thixo

kodwa ukuba ubukrelekrele bobuntu bebufuneka ukuze umazi uThixo, abantu bona abangekho krelekrele kakhulu bebeyakuvinjwa kulangazelelo lwabo ngaye. Kamnandi ke, akunjalo.

Endaweni yoko ubulumko bomoya bufumaneka kubantu bonke. Bufumaneka ngokulinganayo kwinkosikazi yomAfrika njengakwinjingela yaseYunivesi kuba ubulumko bomoya abufunyanwa ngamanqanaba okufunda. Bufumaneka kubantu bonke abazithobe ngokwaneleyo ekuqondeni ukudinga kwabo uncedo lukaThixo ekumlangazeleleni kwabo.

“Ke ukuba ubani uswele ubulumko, makacele kuThixo onika bonke engenakumbi, engangcikivi (Yakobi 1:5). Olu hlobo lobulumko ayibo behlabathi koko bobezulu. Bubulumko ekungabangakho namnye kubaphathi beli lizwe (abaphathi abaqhuba ngendlela yehlabathi) ubaziyo. Ayingomoya wehlabathi koko uMoya ophuma kuThixo, ukuze sizazi izinto esababalwa ngazo nguThixo” (1 Korinte 2:8, 12).

IBhayibhile ayisosincoko nje ngezenkolo, undoqo wayo yingxelo ngendlela uThixo azityhile ngayo kuluntu. NguThixo kuphela onokukunika ubulumko bomoya obudingayo ukuze umqonde ukuba ungubani, nafuna ukukwenza ebomini bakho.

Ukuba nje ungamcela uThixo, uyakuzibonakalisa kuwe ngelizwi lakhe elingcwele.

Ekuhambahambeni kwethu sifumene umdla onzulu novula amehlo, kwezona ndawo abanye





Ingaba unjani uThixo?

abangazibona zingaqhelekanga, naphakathi kwabantu abangacingelelekanga. Umzekelo: Ngenye imini sadibana neqela lamakhwenkwe angamaAfrica ematyholweni aseKenya, ayekhangeleka enomdla nje wokwabelana ngokokholo lwabo nokufunda kabanzi ngezinto zikaThixo. Ilanga laseMantla likhawuleze laya kusithela lingenisa ukuphela kwemini ende exakekileyo. Njengoko ndandihleli kwilitye, ndiphumlile kumaqhwa ase Kenya, ndandisiva intshukumo yamahlathi akhona. Ndajika ndayibona luzizi inyanga epheleleyo ibonakala kumehlo amnyama enkwenkwe yom-Afrika. Ngokukhawuleza, lomfana wayeneminyaka elishumi, weza kuma ecaleni kwam elityeni, saba ngabahlobo. Amanye amakhwenkwe awava amazwi ethu xa sasincokola, akhawuleza eza ndingawazi nalapho avela khona, eza kumamela nawo esasikuncokola. Ulwazi lwabo nge Bhayibhile lwandikhuthaza kakhulu.

“Kwakutheni uThixo angamyeki uMosisi ambone ubuso ngobuso” umhlobo wam omncinci wandibuza lombuzo.

Lo yayingumbuzo owawusothusa, ndamphendula uYoweli ngokumbuzo ukuba uyawukhumbula na umthandazo kaMosisi phambi kokuba uThixo athi, “*Ndize ndisuse isandla sam, uwubone umva wam. Ke bona ubuso bam abuyi kubonwa*” (Eksodus 33:23).

Wayengenakho. “Makhe ndikukhumbuze” ndaqhubeka, “uMosis wayethandazile: ‘*Ndiyakubongoza ukuba undibonise ubuqaqawuli bakho*’ (Eksodus 33:18). Ngamanye amazwi uMosis wayecele uThixo ukuba ambonise ukuba unjani kanye kanye. Kodwa ke uThixo wayazi ukuba esi sicelo sidala ingxaki, kuba ubuqaqawuli bukaThixo babudlula nantoni uMosis awayenokuyiqiqqa





Ukumlangazelela kwakho u-Thixo

okanye ayazi. Ubuqaqawuli bukaThixo obubengezelayo, ubungcwele nokukhanya kwakhe kuyadla kangangokuba uThixo walumkisa wathi: *'Akukho mntu unokundibona aze aphile'* (Eksodus 33:20).

UMosisi wayengazi ukuba angonganyelwa njani kukubona ubuqaqawuli bukaThixo, kodwa ngenxa yokuba uThixo enguThixo ozityhilayo ngokwakhe, ofuna ukutsalela abantu bakhe kuye, wambonisa kangangoko wayenakho ukukuthwala uMprofeti uMosisi. Ukuba wayembonise uMosisi ngaphezu koko, uMosisi wayeya kudliwa aphele lilitha lobukho bakhe. Nangani uThixo wabufihlayo ubuqaqawuli bakhe obupheleleyo kuMosisi, xa wayedlula apho uMosisi wayemi khona, kwafuneka amfihle *emqhokrwani weliwa* (Eksodus 33:22).”

Ukuhlala kwabo emantla, abahlobo bam babesazi ukuba abanakulijonga nqo ilanga emva kwemini ngaphandle kwezikhuseli. Kwaye babezazi izinambuzane ezithanda isibane ebusuku. Xa ndandibabuza ukuba kwenzeka ntoni kwezo zinambuzane, xa zisondeleyo okanye zinamathele esibaneni, bandiphendula ngokuthi ziyafa. Ngokucacileyo babeyazi ingozi yokujongana kakhulu nokukhanya.

Ndizamile ukubanika umzekelo owawuzakubanceda ukuba bayiqonde impendulo yombuzo wabo. Bonke abo bahlobo bam babelazi ibhayi elaligquma abantakwabo okanye odad'ewabo abancinci, kwaye babegqunywa baze bafunqulwe bengasezintliziyweni zoonina. Loo nto ibanonisa uthando nokhuseleko lwabazali kubo. Ndaye ndabaxelela ngokwambathiswa nokusongelwa (*Yobhi 38:9*) kwalo nguThixo ihlabathi. Inzululwazi zona zithi yenwebu. Le ngubo icekeceke isisikhuseli kwimitha yelanga enobungozi.





Ingaba unjani uThixo?

Ngaphandle kwelanga, akunabakho bomi emhlabeni, kodwa uThixo usikhusela ngokwakhe kubungozi bamandla elanga nakwizifo zomhlaba elizibangayo. Abahlobo bam babonakalise ukuyithakazelela into yokwambathiswa yingubo kaThixo, kwaye ndiye ndazama futhi ukubacacisela ngendlela elula ngayo into yokhuseleko ekutshisweni lilanga. Andazi nokuba bayiqonda na yonke into endandiyithetha, kodwa iintliziyo zabo ezincinci zabonakala ngathi ziyalwamkela uthando nozuko luka Thixo, saye safumana nethuba elihle lokuthandaza kunye. Ngokuqinisekileyo babesazi buqu ukuba baxhamla kwa olwa khuseleko lwanikwa uMosisi ekumlangazeleleni kwakhe uThixo. Into esisiseko solwazi lwethu ngobunjani bukaThixo, iBhayibhile isixelela ukuba “*uYehova uThixo nguYehova mnye*” (*Duteronomi 6:4*). Ubunye bobuntu bakhe yinyaniso esisiseko. Baye babanabo ubungqina elowo ngokolwakhe uhlobo, baye bakuthakazelela ukukhuselwa njengoko uMosisi wenziwa njalo xa wayemlangazelela uThixo.

Ukusinceda siqonde ngokuphelelyo ukuba unjani, uThixo usixelele ngamagama akhe.

Kwibhayibhile igama libalulekile, kuba likunika umfanekiso wobunjani bomntu. Lonke igama elisetyenziswayo lijoliswe kuThixo, linentsingiselo ebalulekileyo, likwatyhila into eyinqaba ngobuThixo bakhe.

KwiTestamente eNdala, mathathu amagama okuqala asetyenziswayo kuThixo: Yahweh, Elohim no Adonai, lilelo igama libalulekile. U Elohim ligama lokuqala elisetyenziswayo, lona lisetyenziswa izihlandlo





Ukumlangazelela kwakho u-Thixo

ezingaphezu kwamawaka amabini. Nangona igama elingu Yahweh ilelona libalulekileyo, kodwa kukho ubungqina obuxabisekileyo nobunentsingiselo ngeligama linguElohim uThixo angafuni sibuphose. Bungaba buyintoni?

Kulwimi lwesiNgesi, xa sithetha ngesinye kusukuba sithetha ngento enye, naxa sithetha ngesininzi, sibhekisa kwizinto ezingaphezu kwenye. Kodwa ke, nangani sithetha ngesininzi xa sisingisele kwizinto ezingaphezu kwenye, isiHebhere sasekuqaleni sona sichanekile ekuthetheni kwaso. Sisebenzisa isibini xa sisingisele kwizinto ezimbini, size sisebenzise isininzi xa sisingisele kwezingaphezu koko. Umahluko phakathi kwesibini nesininzi ubalulekile. UElohim ligama lokuqala elisetyenzisiweyo eBhayibhileni ngoThixo. KwisiHebhere, uElohim—osingisele kuMdali-Thixo—akangeni kwisinye nakwisibini, koko ungena kwisininzi. Ekuqaleni uThixo (Elohim) wadala izulu nomhlaba (Genesis 1:1). Ngoko ke sifumanisa ukuba kwakwivesi yokuqala yeBhayibhile—yona enesityhilelo sikaThixo ngaye ebantwini—kukho isiboniso sokuba uThixo angabonwa njengalowo ubathathu emnye, nalowo umnye ebathathu. Obu bunye bebathathu, ngamanye amaxesha bubizwe ngokuba yiTriniti.

“Ekuqaleni uThixo (Elohim) wadala izulu nomhlaba” (Genesis 1:1). Ngoko ke sifumanisa ukuba kwakwivesi yokuqala yeBhayibhile—yona enesityhilelo sikaThixo ngaye ebantwini—kukho isiboniso sokuba uThixo angabonwa njengalowo ubathathu emnye, nalowo umnye ebathathu. Obu bunye bebathathu, ngamanye amaxesha bubizwe ngokuba yiTriniti.

Emva kwesiboniso sokuqala soThixo obathathu emnye, sifika kwingxelo yokudala kukaThixo umntu. *“Wathi*





Ingaba unjani uThixo?

uThixo, masenze umntu ngokufana nathi” (Genesisi 1:26).² Akukho mntu unokuyiphazama into yokuba u“*thina*” no“*yethu*” zizininzi kulwimi lwethu. Kodwa ngendlela ekhwankqisayo, kwisivakalisi esilandelayo sifunda ukuba “*Yena wadala indoda nenkazana*” (Genesis 1:27). Kucacile ukuba apha uThixo owadala indoda nenkazana ngulaaThixo ebezazise njengeElohim.

UThixo onje akanakho ukuqondwa ngobulumko behlabathi. Ngoko ke, ukusinceda ukuze simqonde, uThixo ngobubele bakhe “*usinike uMoya ophuma kuThixo, ukuze sizazi izinto esazibabalwa nguThixo*” (1 Korinte 2:12). Siqalela kwezi ziboniselo zokuqala zokuba uThixo unjani, iBhayibhile kancinane kancinane ityhila imfihlelo yokuba ubathathu emnye. Ukuqonda kwakho okokuba ubathathu emnye nokuba emnye ubathathu, kuyakukunceda ukuba uthakazelele ngokuzelelo uthando lwakhe kuwe olumangalisayo, xa ufunda isahluko sesixhenxe.

Ukusinceda ukuba sizuze into malunga nothando lukaThixo olungenambaliso, uThixo uyaqhubeka nokuzichaza kuyo yonke ibhayibhile. Siyaziswa kuThixo uYise, kuThixo uNyana, nakuThixo uMoya oyingcwele. Nangona eziveze njengo Thixo eyedwa, nowanaphakade noThixo omnye, Ingqondo zethu zobuntu zingabamba nje amasuntswana aloo ngcinga. Kuba ebengenakho umntu ngokolwakhe ulwazi ukufumana iinyani ezingoThixo, yiyo lento ethabathe uxanduva lokuza azazise ngokwakhe ebantwini.

2 Kubalulekile ukwazi ukuba ukudalwa kwamadoda namankazana akunakuze kulinganiswe nokudalwa kwezityalo; nalo naluphina uhlobo oluphakamileyo lophuhliso lwezilwanyana. Amadoda namankazana adalwa “ngomfanekiso kaThixo” kwaye ngoko ayindalo eyodwa encotsheni yazenzo zonke ezimangalisayo zokudala kukaThixo. Kamva nje apha kule ncwadi; le nto iyakukuqinisekisa ukuba ungubani kanye kanye.





Ukumlangazelela kwakho u-Thixo

Izityhilelo ezipheleleyo ezimalunga nozuko nobungcwele bukaThixo zazifihliwe kumehlo kaMosisi. Nakuba kunjalo, emntwini onguThixo uNyana, u Elohim waziveza ngaphezu kuka Yise ebantwini kangangokuba abantu bamqonda. ITestamente eNtsha ithi:

“Ngokuba nguThixo, yena wathi ukhanyiso malukhanye ebumnyameni, ukhanyisele intliziyo zethu, ukuze kukhanye ukwaziwa kobuqaqawuli bukaThixo ebusweni bukaYesu Krestu” (2 Korinte 4:6).

Khawufane ucinge ngalento: Mhla uYohane wayehlangene noYesu wambona ubuso ngobuso wangqina ukuba *“Ulizwi waba yinyama, wahlala pakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo” (Yohane 1:14).*

Emveni koko uYohane ubhala obakhe ubungqina ngoThixo, kuba wahlangana noElohim esemntwini onguYesu, waphila de waba nakho ukubalisa elobali. Kodwa yena uyayicacisa mhlophe into yokuba wahlangana noqobo lukaThixo wephakade, uThixo wendalo – uThixo kaMosisi. Nangani imangalisa nje, le ntlangano kaYohane noMdali-Thixo yayivakala, ibonakala, kwaye ibambeka.

“Okokwakukho kwasekuqalekeni, okosikuvileyo, okosikubonileyo ngawethu amehlo, okosikukhangelayo zakuphatha izandla zethu okwelizwi labo ubomi” (1 Yohane 1:1).





Ingaba unjani uThixo?

Ingxelo esiyifundayo kwiincwadi zikaYohane ayiyo nto ingadibenanga, ingxelo yengcali yezenkolo. Impompoza iphuma kumava okuhlangana kwakhe noThixo ophilayo.

“Indinceda phi lento namhlanje?” ungazibuza. UYohane uwuphendula ngokukhawuleza lombuzo “*Ezi zinto sinibhalela ukuze uvuyo lwenu luzaliseke*” (1 Yohane 1:4). Lencwadi uyifundayo, isesandleni sakho kuba umhlobo wakho unqwenela oko naye, wanga ungfumana olu vuyo xa uhlangana noThixo ophilileyo. Uthi uYohane:

“Oko ke sikubonileyo, sikuvileyo, siyakuxela kuni, ukuze nani nibe nobudlelane nathi. Baye ke ubudlelane bethu bunaye uYise, bunaye uNyana wakhe uYesu Krestu. Ezo zinto sinibhalela ukuze uvuyo lwenu luzaliseke” (1 Yohane 1:3-4).

Njengokukhanya kunomtsalane kubusuku obumnyama, ngokunjalo nokukhanya kobubuqaqawuli bukaThixo busamsondeza umntu kuThixo. Kumnqweno wakho wokwazi ukuba uThixo unjani, nawe ungathandaza noMosisi uthi “Ndibonise uzuko lwakho.”





Ukumlangazelela kwakho u-Thixo

Khawume ucinge:

1. Ekumlangazeleleni kwakho uThixo, ukhe wayifunda ngokuzikisa iBhayibhile?
2. Ungamcela uThixo ukuba azityhile kuwe njengokuba ufunda iBhayibhile?

Umthandazo okhuthazwayo: “O, Thixo wam, ukuba ungulo Thixo owadala ihlabathi nondithandayo, nceda zityhile kum undibonise ukuba uYesu nguNyana wakho na, uMesiya owathenjiswa!”

3. Ingaba uyayiqonda into yokuba ukuba uza kumnqula ngenene uThixo, kufuneka abe:
 - Mkhulu kunamandla akho okuzifumanela yena ngophando lobuntu;
 - Mkhulu kunamandla akho okumqonda engqondweni yakho yobuntu?







*Ndicinga ukuba ndinalo ufifi ngendalo
yomntu, kwaye ndiyakuxelela ukuba onke
amagorha odumo ayengamadoda, kwaye
nam ndiyindoda, kodwa akukho mntu
ufana naye: uYesu Kristu wayengaphezu
kokuba yindoda.*

NAPOLEON





Yintoni ngenene eyahlula abantu?

*S*hlabathi kunamhlanje silazi njengelali yomntu wonke, kodwa lihlalwa ngabamelwane abanobutshaba, eli hlabathi lisuke layeyona ndawo inobungozi onokuhlala kuyo.

Enkangelekweni kubonakala ngathi iingxaki ezahlula abantu zibanzi kangangokuba zinabela kwiimeko zopolotiko, uqoqosho, ezasekhaya kanti nezasemsebenzini. Nangona ezi ngxaki zibanga ukuba abantu babe ngamaqela ahluhlukeneyo ngokucinezela umoya, kukhona isizathu esikhulu kodwa esingaqatshelwayo, sokwahlukana nokubukulana okukhoyo emhlabeni wonke.

Okokuqala makhe siqwalasele onobangela abacacileyo bokwahlukana kwabantu, ukuze emva koko siqwalasele oyena nobangela.

Izahlukano ezicacileyo

Ezopolotiko: Abapolitiki bahlaselana ngoloyiko nokungathembani. Xa bajongene noluvo olungadibaniyo, bathemba ukuba amandla omkhosi ayakubaqinisekisa ukhuseleko kwengomso. Ngelo xesha ke bona abemi





Ukumlangazelela kwakho u-Thixo

abakhathazekileyo baphakamisa amazwi abo axhasa uxolo nokuchithwa kwezigcayiseli. Ngelishwa abo kuthi bebekhe babone imiboniso yoxolo kumabonakude bangqinile ukuba ekuziphatheni kwabo, abathathi-nxaxheba ngamanye amaxesha babonisa uhlobo ubutsha-ntliziyo ebudala ngayo imfazwe.

Ezoqoqosho: Iintlekele zendalo ezifana nembalela, indlala, ukulamba nenyikima ziyingxaki eyandayo, ngakumbi kumazwe asakhulayo. Ezi ntlekele zongeza kubuhlungu obubangelwa ngumahluko omkhulu phakathi kweziwe ezifumileyo nezilambayo. Nangona kukho abantu abalungayo nabancamayo izinto ukuze bancede, kulusizi ukuqaphela ukuba abazizityebi batyeba ngakumbi nabahlwempuzelayo babe ngaphezulu.

Ezasekhayeni: Akuyo mfihlo ukuba namhlanje ukuqhekeka kwemitshato namakhaya kufikelele kwinqanaba eloyikekayo. ULetsoale wakhe wathi enenyembezi emehlweni akhe “Indlu yam iqhekekile” ndcinga ukuba uthetha ngeendonga ezine zenqugwala elitshatyalalisiweyo, kodwa ndakhawuleza ndafunda le ndlela yokuzibika ukwaphuka yayiyindlela ka Letsoale enqabileyo yokuchaza ukuba iNkosikazi yakhe imshiyile.

Namhlanje izindlu ezininzi ziyaqhekeka njengokuba impilo yokufunela kuwe yonke into itshabalalisa ukuzalana. (Kodwa nanjengoko sizakubona kwisahluko esisemva phaya, uthando lukaThixo lufumaneka kuso nasiphina isibini esinqwenela ukutywina umtshato waso ube sisigxina.)





Yintoni ngenene eyahlula abantu?

Emsebenzini: Siqhelaniswe nokuva kwindawo esisebenza kuzo ngokunganeliseki nokukrokrelana. Phaya ekuqaleni kuka 1985 kwafunyanwa isisombululo selona dabi lakha lalibi kwinkulungwana yamashumi amabini kwezemisebenzi phaya eBritane. Nakuba lona ugwayimbo nongquzulwano nobundlobongela ezitalatweni kwapheliswa, ukukrokra nenzondo zona zasoloko zisisilonda esivulekileyo kubudlelane babasebenzi nabaphathi kwakunye nakwezemisebenzi. Ayisahluke ngako ke le meko kwiziphumo zokungavani kwabasebenzi nabaphathi okoyiswayo kwimigodi yamalahlha eWales emva kwezixholoxholo zezemisebenzi ngo 1904. UJohn Parry wandixelela eli bali kuba naye wayelapho buqu.

Ukuqala kwam ukudibana noJohn, wayeneminyaka eyi 91, kwaye selesidla umhlalaphantsi emva kokusebenza kuloo migodi, wayengasaboni kwaye ehlutshwa yingxaki yemiphunga enganyangekiyo. Ngamaxsha esasinakho, mna nenkosikazi sasimhambela kulo ndlwana yakhe yasemigodini eWales eseMantla. UJohn wayekonwabela ukusibalisela ngentliziyo ehlekayo novuyo olunika umdla okwenziwa nguThixo eWales xa uThixo wangenelela ngamandla nohlabekiso-ntliziyo ngexesha le mvuselelo yango 1904 no1905. Ngelo xesha abasebenzi basemgodini nabaphathi babo babehlangene noThixo. Iziphumo zoko yaba kukufumana ubumbano lwenene, ukuthembana nokuhloniphana. Umahluko ongako phakathi ko 1905 no 1985.

UJohn wayethetha ngovuyo oludlamkileyo njengokuba wayekhumbula ezo mini. Wayekhumbula ukuba indawo ezininzi ezazithengisa utywala zavalwa kuba babenqabile abathengi. Ekhumbula umhla awayesihla ngayo noogxa





Ukumlangazelela kwakho u-Thixo

bakhe besiya emgodini becula indumiso ngamxhelomnye kuThixo. Wayemana ehlekela phantsi njengokuba ecinga nje esithi “Abantu basamana ukuza kundibona babuze ukuba yayaphi imvuselelo.” Ezibetha esifubeni ubeya kuphendula athi “Ndiyabaxelela ukuba iselapha ngaphakathi unangoku.”

Eyona yantlukwano

Nangani ezi zahlukwano zibonakala zinzulu, kukho into eyahlula uluntu ngendlela ekhwankqisayo nengapheliyo. Yingozi egrogrisa ngokutshabalalisa inzolo ekumazwe amaninzi namhlanje. Uyabona, ekugqibeleni, abantu basulelana ngempixwano yabo malunga nolwazi lwabo ngoThixo.

Ekuzityhileni kwakhe eluntwini, uThixo akazange ankwambise ngenyaniso engobuThixo bakhe. Ngaphambi kokuba azalwe uYesu Kristu, uThixo wathembisa ukuba uzakuthumela ukhanyiso olukhulu ukunceda abantu ukuba bafikelele ekumazini njengoko anjalo. Wathi “*Abantu abahamba emnyameni babone ukukhanya okukhulu*” (Isaya 9:2). UThixo uphinde wanika iinkcukhacha malunga nendlela okungathi kuqondwe ngayo oku kukhanya: “*Ngokuba sizalelwe umntwana, sinikwe uNyana*” (Isaya 9:6).

Ngokuqinisekileyo akukho nto itsolileyo kukubaluleka kwale ntetho ukuba uThixo ebephelele ngokuthi umntwana uza kuzalwa. Kakade abantwana basoloko bezalwa. Ngokunjalo ke ibingayi kubaluleka into yokubhala ukuba umntwana uza kuzalwa ukuba loo nto ibingayanyaniswa nesithenbiso sokuba kukho uNyana esiza kumnikwa. Ngoku ke into eyayikade isisprofeto namhlanje yimbali edlulileyo,





Yintoni ngenene eyahlula abantu?

ngokuba oko uThixo wathi kuza kwenzeka kwenzekile. Apha emhlabeni kwazalwa umntwana, emazulwini kwakhutshwa uNyana. Ngokuzalwa komntwana obesisipho soNyana, uThixo uthumele ukhanyiso ebantwini ebebentyumpa-ntyumpeka ebumnyameni. Unanamhla oku oko kukhanya kusachitha ubumnyama nentandabuzo ebiyakuthi imfihle uThixo emehlweni ethu. Ukwenzela umehluko phakathi kokuzalwa komntwana oyedwa kaThixo, nokumenza eme geqe kwabanye, uThixo uthembise ukuba ukuzalwa koNyana wakhe kuyakungqinwa ngemiqondiso yezimanga. *“Uyabona! Intombi le iyakumitha izale unyana, imthiye igama elingu Imanuweli” (Isaya 7:14).*

Uyawubona umangaliso wokuba kwa igama lakhe u Imanuweli lithetha ukuba “uThixo unathi” ngoko ngentsingiselo yegama sinakho ukuthakazelela indlela ivangeli elithe, njengoko kubhaliwe ebhayibhileni, lahluka kwiimfundiso zezinye iinkolo. Nakuba iinkolo zobuxoki zilinga ukubonisa indlela umntu angathi afikelele ngayo kuThixo, iBhayibhile yona iyingxelo yendlela uThixo wafikelela ngayo emntwini.

Njengoko kubhaliwe eBhayibhileni, mhla uThixo wayefana noseka isikhundla sakhe elunxwemeni lolwandle lotshaba, ukuze athabathe umhlaba walo, intombi le yona yayimithi Mhla uMdali wehlabathi wazithobayo ukuze abe yinxalenye yexesha nomhlaba, yinto ngoku evunyiweyo ukuba yenzeka. *“Isithunywa seNkosi sabonakala kuye ephupheni sisithi, ‘Yosefu, nyana kaDavide, musa ukoyika ukumthabathela kuwe uMariya, umfazi wakho, kuba oko kukhawuliweyo phakathi kwakhe kungoMoya oyiNgcwele’” (Mateyu 1:20).* Kamva, emva kokuba





Ukumlangazelela kwakho u-Thixo

uYesu ezelwe wakhula wayindoda. Waphinda wabethelela ubuThixo bakhe phakathi kwabagxeki abazintshaba ngokuthi “*Mna noBawo sibanye*” (Yohane 10:30).

Ingcali ecanda emajukujukwini engu Jim Irwin ka Apollo weshumi elinesihlanu wabhala wathi “uThixo ohamba emhlabeni ubaluleke ngaphezu komntu ohamba enyangueni.” Ngokuqinisekileyo akukho buqili bungazuzwa ngumntu emajukujukwini bunokuthelekiswa nomangaliso waloo mzuzu uThixo wathi waphuma kwiphakade wangena kwixesha.

Emva kwesiprofeto sokuba umntwana uyakuzalwa noNyana anikwe, kulandela ezinye iinkcukhacha zengxelo malunga nobomi balo mntu uyedwa ungafani nabanye. “*Ukuthethela kusesixhantini sakhe, igama lakhe kuthiwa nguMangaliso, nguMcebisi, nguThixo oliGorha, nguSonini-nanini, nguMthetheleli woxolo, ukuba kwande ukuthethela oko, kubekho uxolo olungenakuphela etroneni kaDavide, nasebukumkanini bakhe*” (Isaya 9:6, 7). Ngokuqinisekileyo ukuxutywa okungumangaliso kwamandla nenjongo yinto ebinokunqweneleka ukuba ubani ubeyakuba ngumlawuli wehlabathi ophumeleleyo.

Nakwihlabathi lanamhlanje asikhangeli nje iinkokheli ezinolwazi lokwenza into elungileyo, koko negunya lokwenza oko. Ezinye bezinokwazi ukuba nyathelo lini ebelimele ukuthatyathwa, kodwa akukho nkokheli embalini eyakhe yanegunya namandla nobulumko bokuvelisa uxolo olungapheliyo.

UMthetheli woxolo yena unamandla nolwazi lokuzisa uxolo olungapheliyo kweli hlabathi. Ngenye imini useza kubuya uYesu aze kulawula kweli hlabathi. Xa ifika lo mini, yonke imizi-mveliso yezixhobo zokulwa iyakuvalwa,





Yintoni ngenene eyahlula abantu?

zonke iziqhushumbisi ezingekasebenzi zicinywe nawo onke amajoni, nabalindi bemida bakhululwe bagoduke umphelo. Umntu selebonakalisile indlela olungenathemba ngayo ulawulo loluntu. Uxolo nobulungisa kubo bonke abantu, kufuneka kulinde loo mzuzu xa uMthetheli woxolo ayakuthi hlasi intonga yolawulo lwehlabathi. Ngoko abantu *“bayakukhanda amakrele abo abe ngamakhuba, nezikhali zibe zizitshetshe zeediliya, uhlanga lungaphakamiseli uhlanga ikrele, nezizwe zingaphindi zifunde ukulwa”* (Isaya 2:4). Ngalo mini yoxolo *“Ihlabathi liya kuzala kukwazi ubuqaqawuli bukaYehova, njengamanzi egubungela ulwandle”* (Habhakuki 2:14). Akunakubakho siphelo singanelisa uThixo wephakade ngaphandle kweso.

Kodwa ke ngaphambi kokuba loo mini yoxolo lwehlabathi, phantsi kwenkokhelo yeNkosi uYesu ifike, kuyakubonakala iyantlukwano enzulu phakathi kwabantu. Olo ngqzulwano luzayo luyakuba lujoliswe kubuntu bukaYesu Kristu.

Ngoko ke kubaluleke kakhulu ukuba uqiniseke ukuba uYesu ngubani, wazela ntoni, nokuba wakwenzela ntoni xa wayelapha.

Incwadi yeGenesis nekaYohane ziqala ngohlobo olufanayo. Kwincwadi yeGenesis 1:1 sifumana ukuba *“ekuqalekeni uThixo udale izulu nomhlaba”* kuYohane 1:1, 3 sifumana ukuthi *“ekuqalekeni ubekho ulizwi, waye ulizwi ekuye uThixo, waye ulizwi enguThixo... Izinto zonke zabakho ngaye.”* UThixo ubizwa ngo Elohim kwiGenesis, ubizwa ngo “Lizwi” kwincwadi kaYohane. UElohim unguLizwi owambatha inyama khon’ukuze ahambahambe





Ukumlangazelela kwakho u-Thixo

phakathi kwendalo yakhe. ULizwi waba yinyama wahlala phakathi kwethu. Xa iphelele le ntetho ibhaliweyo ithi

“Ekuqaleni ube ekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo. Lowo ubekho ekuqaleni kuThixo, izinto zonke zabakho ngaye, engekho yena akubangakho nanye into ethe yabakho. Ube esehlabathini ke, ihlabathi labakho ngaye, ihlabathi alimazanga. Weza kwabakhe baze abakhe abamvuma. Ke bonke abamamkelayo wabanika igunya lokuba babe ngabantwana bakaThixo abo ke bakholwayo kwigama lakhe ... uLizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bawokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso” (Yohane 1:1-3, 10-12, 14).

NjengoMosisi kwixesha langaphambili nabantu kumaxesha amaninzi, umlandeli kaYesu, uFilipu, naye wayenqwenela ukumazi ukuba uThixo unjani na.

UFilipu wenza isicelo esibalulekileyo kuYesu esithi *“Nkosi sibonise uyihlo kosanelisa” (Yohane 14:8)*. Yothusa kakhulu impendulo kaYesu *“lowo undibonileyo mna umbonile uBawo” (Yohane 14:9)*. Le yayiyimpendulo eyayikhwanqisa kunene eyayingenza uYesu akhangeleke engumngcatshi nanjengesidenge, ngaphandle kokuba yena wayenguThixo ubuqu. Akukho bani ebenokummangalela kwezi mpendulo zakhe zimbini. Ukuba ibingenguye uThixo, makube ibingumntu ozenza umntu angenguye, nowakhe waziwa kulo lonke ilizwe.

Ngoko ke kufuneka samkele ukuba xa sibona uYesu sibona uThixo. Kukwesisithuba apho ufumana ukuba





Yintoni ngenene eyahlula abantu?

iimbono zabantu ziyahluka ngoYesu. Ngokwentetho evakalayo, ayothusi intetho kaYesu ethi “*mna noBawo sibanye*” (Yohane 10:30). Abanye bafumene impendulo kuye malunga nokumlangazelela kwabo uThixo. Kodwa ke, abanye abangakwazanga kuyiqiqqa into yokukwazi kukaThixo ukuzithoba ngolo hlobo, basuke bangenwa bubutshaba. UYesu ubatsalele kuye abanye, wabayeka abanye bahamba iindlela zabo. Nangona babekho ababemlandela, abanye babemgrumbela ingcwaba.

Nangelakhe ixesha uYesu, wayebahlula abantu. Wayeyibeka icace into yokuba

“Lowo ungekho kum uchasene nam” (Mateyu 12:30).

Nangona kunjalo indlela yokuqala umntu aziphendulela ngayo akunyanzelekanga ibe yeyanaphakade.

Makhe sijonge enye indoda eyajika ukuba lutshaba lukaYesu yaguquka yangumlandeli wakhe. Ngeentsuku zobutsha bakhe uSawule, umfundisi ongumYuda, ebacaphukela abantu abangabalandeli bakaYesu kangangokuba wayebatsutshisa evumela ukuba babulawe, kodwa emva kokuba eguqukile, wachitha ixesha lakhe ekudumiseni uYesu njenge Nkosi noMsindisi. Ekugqibeleni weva ubunzima evuya ngenxa yentembeko yakhe kuKristu. Yintoni eyayibanga umahluko?

Xa uSawule wayesiya eDamasko, wabona “ukhanyiso olukhulu.” Yayilolona khanyiso luqaqambileyo kuba lwamenza akabona ixeshana. USawule wavela wazazela ukuba usebusweni bukaThixo.





Ukumlangazelela kwakho u-Thixo

Esebenzisa igama lesiGrike likaYehova, wabuza wathi “*Ungubani na Nkosi?*” uThixo waphendula wathi “*mna ndinguye uYesu omtshutshisayo*” (*Izenzo 9:5*). Ngaloo mini uSawule wayazi ukuba uYehova noYesu banye.

Esi sityhilelo samjika uSawule owayelutshaba lukaYesu, waba ngu Pawulosi uMpostile kaYesu. Ukusukela ngalo mhla, wanikela ubomi bakhe ngokupheleleyo kuYesu Krestu. Nangona watshutshiswa ngenxa yokholo lwakhe, wachitha ubomi bakhe bonke esasaza iindaba ezilungileyo zokuba uThixo uwuhambe umhlaba. Ubunyaniso bokungena kukaYesu Krestu ebomini bukaPawulos bamjika waba ngoyena mthunywa mkhulu wevangeli. Iincwadi zakhe zizele ukoyiseka kwakhe kukuba zonke izinto zadalwa nguye, ezidalela yena Uyesu Krestu iNkosi (Kolose 1:16).

Njengokuba sesibonile, iBhayibhile ivakalisa ukuba uYesu waseNazarethe unguThixo uNyana, hayi nje ungunyana wothixo, njengokuba iiMormons namaNgqina kaYehova kunye nabanye bekholelwa njalo. Wayengenguye nje umprofeti kaThixo njengoko inkolo ye Islam ifundisa. Kwilinge lokudibanisa imfundiso yolahlekiso yamanye amaqela, abantu abaninzi bekhetha ukungasithatheli-ngqalelo isityhilelo uThixo asivezileyo ngaye. Oku kwaziwa ngokuba yi“syncretism” ethetha ukuba lilinge lokuhlenganisa iinkolo ezahlukeneyo, *ngokwesichazi-magama sika Webster*.

Umzekelo wale nto ngabenkolo yamaHindu, avuma nje ukuba “uYesu” ungomnye woothixo abakhoyo. Kungasanceda kakhulu ukukhumbula ukuba xa uThixo ka Eliya, ongowenene nophilileyo, wayejongene noothixo bakaBhahali, wabakhahlela phantsi phambi kwakhe.





Yintoni ngenene eyahlula abantu?

Kwangokunjalo nawuphina uthixo owenziwe ngezandla nangengqondo yomntu uwa phansti phambi kukaYesu Krestu, kuba unguThixo onguNyana, emnye noYise noMoya oyiNgcwele ngonaphakade.

Xa siqonda into yokuba uYesu Krestu unguThixo, akumele sibe nobunzima bokukholelwa kukuzalwa kwakhe yintombi engazani nandoda, kwimimangaliso yakhe, kukufa nokuvuka kwakhe, kukunyukela kwakhe ezulwini nakukubuya kwakhe okukhawulezileyo esiza emhlabeni ngamandla nangozuko. Ngenxa yokuba uYesu Krestu enguThixo uqobo, uMdali wehlabathi elinemithetho yalo kunye nezinto ezixhasa ubomi, yena ungaphezu kwayo yonke imithetho athe wayidalela iinjongo zakhe zothando nokuhlangula.

Ihlabathi lahlukene phakathi xa kufikelelwa kubuntu bukaYesu Krestu. Amaqela ahlukeneyo akazahlulanga ngokwamaqela ezityebi namahlwempu, abanamandla kwezopolitiko nababuthathaka, kungezizo nezizwe ezahlukaniswe zizimvo. Owona mahluko okhoyo, owenziwa xa uThixo walihambelayo ihlabathi, ungundoqo kunazo zonke ezinye izinto ezahlulahlula uluntu.

Le nkcazelo ayikokubaxwa kwezinto eziyinyaniso, kuba uYesu ngokwakhe uthi:

“Ukuba uThixo ubenguyihlo, ninge nindithanda, kuba mna ndiphuma kuThixo, ndifikile ke, kuba andizanga ngokwam, nguye owandithumayo. Kunganina ukuba ningayiqondi intetho yam? Kungokuba ningenakuliva ilizwi lam. Nina ningaboYihlo uMthyoli, neenkanuko zoyihlo niyathanda ukuzenza. Yena waye esisibulalamntu kwasekuqaleni, akemi enyanisweni, ngokuba





Ukumlangazelela kwakho u-Thixo

akukho nyaniso kuye. Xa sukuba ethetha ubuxoki, uthetha okukokwakhe, ngokuba ulixoki, noyise wawo” (Yohane 8:42-44).

Ingaba iyamangalisa into yokufunda ukuba njengokuba kukho usapho lwamakholwa oYise wawo unguThixo, kukwakho nolunye usapho lwabangakholwayo oyise unguMtyholi? Ayinguye wonke ubani ongumntwana kaThixo. Ukuba lusapho lukaThixo okanye lukaSathane lonto ixhomekeke kulowo uzikhethelayo.

Nokuba unyaniseke kangakananina kwinkolo yakho ngoThixo, usenakho ukuba ekunyanisekeni kwakho, uphosisile. Ibubuxoki into yokuba akukhathaliseki ukuthi umntu ukholelwa entweni, ukuba nje unyanisekile kulo nto ayikholelwayo. Kwangokunjalo ke umntu angayitya ityhefu ekholelwa ngokunyanisekileyo ukuba liyeza, iyakumbulala noko kunjalo.

Inyaniso yeyokuba, abantu bahlukene ngokwentsapho ezimbini, Wonke ubani unosapho olunye kwezo ntsapho: usapho luka Thixo noluka Sathana. Kubalulekile ukwazi ukuba wena ukoluphi usapho. Inyathelo lokuqala lokuba lilungu losapho lukaThixo kukuqonda ukuba ungubani uThixo, nokuba yintoni awayenzayo ngokunikela ngoNyana wakhe uYesu Kristu kuthi.

Igama elithi “Yesu” lithetha “uYehova olusindiso”. Njengoko isithunywa sathi kuYosefu: *“uyakumthiya igama elingu Yesu, kuba uyakubasindisa abantu bakhe ezonweni zabo” (Matewu 1:21).*





Yintoni ngenene eyahlula abantu?

Khawume ucinge:

1. Ukuba nje unyanisekile, ingaba iyathetha into yokuba ukholelwa ntoni ngoThixo?
2. Yintoni imbangi yeyantlukwano ebantwini? Ingaba zezopolitiko, zezomnotho, zezekhaya, yimisebenzi okanye zizembiwa na? Okanye ingaba zezesimoya?
3. Loluphi usapho kwezi zimbini uYesu azichazileyo ofuna ukuba kulo?





*Kwindlela enzulu yokwazana nesimilo
esibi, mhlawumbi nangaphezu kwento
zonke, kuhleli ulwazi ngoThixo
osindisayo.*

*DR. ARNOLD
(INQUNUNU YESIKOLO SOMBHOXO)*





Ingaba yintoni eyona ngxaki?

*E*kuqaleni kwenkulungwane ephelileyo (20th century) abantu abaninzi babenethemba elikhulu ngekamva lehlabathi. Babecinga ukuba siyakungena kwiminyaka emihle ezele uxolo nempumelelo. Abaninzi babecinga ukuba iintsikelelo zaloo nkulungwane intsha zaziza kubonakala kuzo zonke izizwe, nakwizizwe ezihlwempuzekileyo, nakwezinezifo, nendlala engathethekiyo nezisokolayo. Kodwa ngo 1914 isandi semfazwe savakala kulo lonke elaseYurophu.

Namhlanje, nangani sibone impumelelo emangalisayo kwezenzululwazi kule nkulungwane yeminyaka edlulileyo, abantu abasenawo umdla wokuthetha ngekamva eliqaqambileyo langomso, endaweni yoko izigidi ngezigidi zabantu zixhalabele ukubulawa ziziqhushumbisi (nuclear weapons). Ubunzima beengxaki zelizwe kunye nezobunqolobi zidale ukuba abakhimkhanyo abaninzi bagqibe kwelokuba siphila kwelo xesha libalulekileyo nelona linobungozi kwimbali yoluntu. Besikhe sayiqwalasela imeko yokudyobhana kwabantu kweli hlabathi lanamhlanje. Esona similo sihle soluntu



Ukumlangazelela kwakho u-Thixo

oluphucukileyo siyahlaselwa. Yintoni ephosakeleyo mhlawumbi?

Kwilinge lokuphendula lo mbuzo, iNkokheli ezaziwayo ziyahlangana ukuba zixoxe. Njengokuba ziveza iingxaki kwaye zimamela iingcinga nezindululo zabanye, ihlabathi lithatha unyawo ukusuka kwingxaki ukuya kwenye. Nokuba angakanani na amandla nemali efakwa kweli linge, akukho mntu ubonakala ekwazi ukutshintsha ikhondo ihlabathi elibheka kulo. IiNkokheli zamazwe ezaziwayo, abapolitiki, iinzululwazi ezikrelekrele kunye nabazinikele ekufundeni, oosomashishini abaqotho nabebhanki zamazwe, oogqirha abahlonitshwayo kunye neengcungela kwezintlalo yoluntu, bonke balifakile igalelo labo lobabo ubuchule. Noxa kunjalo, impendulo yona ayikafumaneki.

Kwaba bantu bachubekileyo kangaka, kunqabile ukuba kukhe kubekho ukuba kubhekiswe nto malunga nento uThixo athe yeyona ngxaki yoluntu—eyiyona ngxaki yokuqala ekumele iboniwe phambi kokuba isisombululo sifumaneki. NguThixo kuphela onakho ukusibonisa eyona ngxaki yethu. Kulapha ke apho sisoloko sibona umahluko phakathi kwabo bamfuna ngenene uThixo nabo baqhutywa nje ngumdlawwenkolo.

UThixo uthi “*Masenze umntu ngokomfanekiso wethu*” (*Genesis 1:26*). Ungabuza ukuba: “yeyiphi lendlela yathatyathwayo ekudalweni komntu abe njengoThixo?” Ngokuqinisekileyo ayingomzimba wethu kuba iNkosi uYesu ithi “*uThixo unguMoya*” (*Yohane 4:24*). UThixo akanazandla, nangalo, namehlo njengoko sinjalo thina. UThixo “*ehleli ekukhanyeni ekungenakusondezwa, ekungenakho namnye kubantu owakha wambona, nonakho*





Ingaba yintoni eyona ngxaki?

ukumbona” (1 Timoti 6:16). Indoda engenakubonakala zange yabakho. Makube kukho into exabisekileyo esebantwini ngaphandle kwemizimba abakuyo! Lomntu uyaphila noxa umzimba ungafa. Lo “mntu” wadalwa ngomfanekiso kaThixo.

IBhayibhile isichazela ukuba uThixo unengqondo, nemvakalelo nentando yakhe. Zimpawu ezo ezenza uThixo amdale umntu njengaye. Kuba enguThixo, ubukrelekrele bakhe, iimvakalelo zakhe nentando yakhe azinasiphelo, ngamanye amazwi, azinamida. Unjalo ke uThixo. Kodwa ke umntu yena wahlukile, unesiphelo yena. Nditsho no Einstein odume ngobukrelekrele wayenengqondo enemida. Akukho mntu unokwazi yonke into, akukho mntu unokuthanda ngokungena mlinganiselo, kwaye nentando yomntu ayiyiyo elawula eli limiweyo. Ayinguye olawula isiphelo sakhe ingenguye nomlawuli wendawo yakhe yesiphelo.

Kwelinye icala, ubuntu bomntu bunamandla omoya okukwazi ukumazi uThixo nokudlelana naye. Kungoko iBhayibhile iyibeka icace into yokuba umntu “*Ungumoya, umphefumlo nomzimba*” (1 Tesalonika 5:23).

Ngomoya wakhe, umntu unekhono alinikwe nguThixo lokwazana naye uMdali ngokusondeleyo. Ngomzimba wakhe, ubuntu bomntu (ukutsho oko ikhono lakhe lokucinga, ukukhetha nokuthanda) lisondele ngokuzalana nezinto ezidalliweyo.

Ukuba nje thina siyaqaphela ingxelo yeBhayibhile yezinto eziza kuqala, ibeka umoya kuqala, kulandele umphefumlo ize ibe ngumzimba, konke kungalunga.

Kodwa ikhona into eyaphosakalayo, ngenxa yoko, kubantu abaninzi oku kulandelelana kwezi zinto kujikiwe.





Ukumlangazelela kwakho u-Thixo

Umzimba uza kuqala, umphefumlo ulandele, kuze umoya. Ngelishwa ke kwihlabathi lanamhlanje, iingcinga zabantu abaninzi, izigqibo zabo nentando yabo, zizele umdla kwizinto zomzimba, eziphathekayo nezinto zeemvakalelo, ngeli lixa ikhono lakwamoya lona lingasetyenziswa de life nokufa. Ngoko ke endaweni yokuba uThixo avunyelwe ukuba abuyisele ubomi bukamoya, alawule umntu amdalileyo, usuka acinezulwe, ade akhutshwe nokukhutshwa, kude kufikelele kwiqondo apho kungasekho nonxibelelwano phakathi kwaba bantu balahlekileyo kunye noMdali wabo.

Kumntu apho uThixo akude nongeyonene kuye ufile enyanisweni ngokomoya. Kwelinye icala, umntu oxhamla ubudlelane noThixo uphilile ngenene nangokupheleleyo.

*“Ke uThixo, esisityebi nje ngenceba, uthe ngenxa yothando lwakhe olukhulu, awasithanda ngalo, **thina sifile nje** ziziphoso, wasidlisa ubomi ndawonye noKristu” (Efese 2:4, 5).*

Iingxaki zalo mhlaba ziqale kwintando yomntu. UThixo akamdalanga umntu wanjengonopopi ongakwaziyo ukushukuma ngaphandle kwentando yomnye umntu. Kaloku umlawuli woonopopi uyakwazi ukulawula intshukumo kanopopi ngokutsala nje umtya othile. UThixo kwelinye icala, usinike intando ekhululekileyo yokuziphatha njengoko sifuna. Kodwa ke kunye neso siphosaloo ntando, siyakuphendula ngezizigqibo esizenzayo. (akusokuze uyive ke loo nto koogqirha bengqondo abayibukulayo inyaniso yeBhayibhile.)

Intlekele enkulu yenzeka eluntwini emva kokuba umntu edaliwe. Phakathi kwemithi yasemyezweni waseEden





Ingaba yintoni eyona ngxaki?

kwakukho emibini eyodwa okanye ekhethekileyo. Omnye “*yayingumthi wobomi omnye wona ingumthi wokwazi okulungileyo nokubi*” (*Genesis 2:9*). UAdam noEfa baxelelwa nguThixo ukuba banakho ukudla kuyo yonke imithi yomyezo, ngaphandle komthi wokwazi okulungileyo nokubi. Ngokubanika ilungelo lokukhetha, ukukhetha phakathi kokumthobela nokungamthobeli, uThixo wayenza yacaca into yokuba nguye odale umntu-indoda nenkazana- benentando ekhululekileyo. Kwakuxhomekeke kubo ukuba bayafuna na ukumthobela uThixo okanye hayi. Yayisisigqibo sabo buqu.

Ngelishwa uAdam noEfa bakreqa kwezona zinto ziphucukileyo uThixo wazinika uluntu. uThixo wayazi kwangaphambili ukuba isigqibo sokungamthobeli siyakumzisela intlungu engathethekiyo, nokuba iyakuzisa ubuhlungu kulo lonke uluntu. Kodwa ke, eluthandweni lwakhe kwindalo yakhe nasekwazini ubuqaqawuli obebuza kufumaneka kwabo bayakukhetha okulungileyo, uThixo unike umntu ngamnye inkululeko yokukhetha.

USathana, ixoki, wasebenzisa impembelelo yakhe eyoyisa ingqondo ukuhenda uAdam noEfa ekwenzeni ukhetho oluphosisileyo. Wazenza zazihle iziqhamo ezingavumelekanga ngokuthi kubo ukuba batyile kuzo bayakuba njengoThixo. (uSathana nangoku usaxelela umntu ukuba usenokuba nguthixo.) Kodwa ke uSathana wahenda uAdam noEfa ukuba basebenzise intando yabo nxaanye nentando kaThixo. Iziphumo zaloo nto kukuba isizukulwana ngasinye esitsha, siinqanyulwe kubudlelane babo buqu obungundoqo nobufudumeleyo noMdali, kuba bonke bazizizukulwana zikaAdam. Kwaye “*njengokuba isono sangena ngamntu mnye ehlabathini, kwangena ke*





Ukumlangazelela kwakho u-Thixo

ukufa ngaso isono, kwaza ngokunjalo ukufa kwabatyhutyha abantu bonke, ekubeni bonke bonayo” (Roma 5:12).

Amangcwaba, izibhedlele, ikampu zamajoni neentolongo, zonke ziziphumo zokhetho lomntu oluphosisileyo ekuqaleni kwendalo. Obu bubu bubulalayo eluntwini, obu bubizwa ngokuba sisono, sisifo esizalwa naso, esichaphazela uluntu lonke. Isono asanelanga nje ukuqhawula ubudlelane benene phakathi komntu noThixo, koko simahlule umntu komnye umntu.

Kodwa, mna nawe asingabo aboni ngokuzalwa kuphela, sikwangabo kwangezenzo zethu.

Njengoko ukuzalwa kwethu kubandakanyiwe, umbhali wendumiso uthetha enjenje “*uyabona ndizalelwe ebugwenxeni, ndakhawulwa ngu ma esonweni*” (Indumiso 51:5). Kodwa esosono sizalelwe kuso asisenzi ukuba sibe likhusi lezenzo esizenzayo. IBhayibhile iyichaza kakuhle ukuba “*singabantwana **abangevayo**, sisenza ukuthanda kwenyama nokwengcinga; saye ngemvelo singabantwana bengqumbo njengabanye abo...*” (kwabase-Efese 2:2-3).

Sinetyala kuThixo ngenxa yokungamthobeli kwethu. Akukho namnye unokubekwa ityala, nditsho umfazi, umhlobo kwanomzali, kwanemo le siphila kuyo ayinakusolwa. Uxanduva lolwethu kwizono zethu, nditsho nam kwezam. Owona nobangela siwubonayo wobutshaba neyantlukwano ebantwini ibangwa sisono esendeleyo eluntwini lonke. Isono sidibanisa ongakholelwa kuThixo kunye nekhohla. UmArab kunye nomYuda. Isono sihlanganisa abantu bamazwe asaphuhlayo (third world) nabantu bamazwe aphuhlileyo. Isono senza amakomanisi avane namakapitali, isono senza amapolisa



Ingaba yintoni eyona ngxaki?

avane nabaphulimthetho. Nokuba abantu bangaba ngamahenyukazi okanye ngabashumayeli, nokuba bahlala kwizindlu zamaxabiso okanye bayahlupheka, nokuba bafundile okanye abafundanga “*bonke bonile, basilela eluzukweni lukaThixo*” (kumaRoma 3:23) kwaye siliqalelo lwale ngxuba kaxaka iseluntwini.

Kodwa uYesu olithemba laboni, uthi “*Andize kubiza malungisa, ndize kubiza aboni baguquke*” (Mateyu 9:13). Nokuba ngumgama omde okanye omfutshane, mna nawe siluphosile ‘uphawu’ ngoku mawethu akukho esinokukwenza okunokulungisa lompazamo. Bubuxoki ukucinga ukuba singafumana uxolo lukaThixo ngokwenza okulungileyo okanye ngokulunga “*akuphumi misebenzini hleze kubekho bani uqhayisayo*” (kwabase-Efese 2:9). Kungoko xa ethetha ngosindiso uYesu uthi “*ndithanda inceba, andithandi mibengelelo*” (Mateyu 9:13).

Ulwazi oluyinyaniso lwenceba kaThixo luzisa inkulululeko kubantu ababebandezekile ngamandla esonweni, kuba uThixo “*emkhulu ngenceba*” (Efese 2:4) ucela ntonye ukuba wamkele usindiso njengesipho akupha ngesisa. “*Kuba nisindiswe ngokubabalwa ngalo ukholo, nako oko kungaphumi kuni, kususipho sikaThixo*” (Efese 2:8). UYesu ngokwakhe walivula isango, wahlawula idini eliphakamileyo ukuze bonke aboni bangene ebusweni bukaThixo obungcwele.

UThixo wenceba ubenze bafumaneka ngesisa ubomi obungapheliyo ngeNkosi uYesu Kristu. Kuba wasinika ukuzikhethela eyethu intando, akazange asinyanzelise ukuba sidle kobo bomi. Indlela yokuzithabathela isipho sesisa esivela kuThixo yinto engxamisekileyo. Uthi uThixo “*Lingoku ixesha elamkekileyo kakuhle, yabona,*





Ukumlangazelela kwakho u-Thixo

ungoku umhla vosindiso” (2 Korinte 6:2). Ungoku-hayi ngenye imini xa sele uzame ngokwakho ukubulungisa ubomi bakho. Khumbula ukuba uthi uYesu “andize kubiza amalungisa, ndize kubiza aboni ukuba baguquke” (Mateyu 9:13).

Ukunyaniseka ngengxaki yakho, ingxaki yesono, kulinyathelo lokuqala kwisisombululo. Iingalo zikaYesu zivulekile ukwamkela wena namhlanje, nokuba uphi, nokuba ukweliphi ilizwe okanye nokuba ukweyiphi imeko, ukulindele. Inye into alindele ukuyiva kuwe yile ethi *“Thixo, yiba netarhu kum, mna moni” (Luka 18:13).*



Incwadi evela kwaNongqoqo

Isicatshulwa esingalungiswangwa esithathwe kwincwadi evela kwibanjwa elikwintilongo ekhuselwe ngokungqingqa ese Mzantsi Afrika.

“Incwadi ethi “Ukumlangazelela kwakho u-Thixo ...” indinceda ukuba ndiliqonde ilizwi likaThixo. Ndithetha ukuba le ncwadi indinceda ukuba sifumane indlela eyiyo yobomi, ndiyakholwa ukuba uyandiva. Umhlobo wam wandinika le ncwadi ... Ndiyakholwa ukuba uThixo nguMdali kwaye udale ihlabathi lonke. Ndiyakholwa ukuba uThixo uzakundinceda njengoko ndisentolongweni.”

– Ingxelo ingeniswe yi: Trans World radio





Ingaba yintoni eyona ngxaki?

Khawume ucinge:

1. Ngaba sokuqondile ukuba kukho into embi exhalabisa indawo esihlala kuzo?
2. Xa ugula, ingaba kubalulekile uGqirha akuxilonge isigulo sakho phambi kokuba akunike amayeza?
3. Ingaba iBhayibhile:
 - iyayixilonga ingxaki yakho?
 - ithini ngeyeza lengxaki yakho?





*Kwakukho ndoda ithile egama
linguSimon, eyayisenza ubugqi
kwidolophu yaseSamariya, abantu
bakhona babeqhathwa yiyo. Yayizibiza
njengendoda ehlakaniphileyo
kangangokuba, abantu babesuka
kwidolophana nakwidolophu ezinkulu
bezokumamela besithi “le ndoda iyilento
ibizwa ngokuba ngamandla amakhulu
kaThixo.”*

DR. LUKE





Isahluko 6

Yintoni ebangela abantu balahleke kangaka?

*W*diseyinkwenkwana ndandihlala kwenye yendawo zaseBritane apho abaqhushumbisi babethanda ukuntingela khona. Kwakulilixa lemfazwe kwaye ababhuquki babezingela amaxhoba kwezondawo kwimizi-mveliso yase Midlands nasemantla eNgilane. Mna nabahlobo bam safunda ukwahlula phakathi kwenqwelontaka yotshaba engenamqhubi nesandi senqwelo-moya zethu zokulwa. Xa sasibona isibane esikhanyisela ukuzingela iinqwelo-moya zotshaba esibhakabhakeni besiyi sivuye kakhulu.

Besisazi ukuba isandi sompu odubulayo phantsi okanye unquzulwano lwasesibhakabhakeni lungaphelela ekudutyulweni komqhushumbisi.

Xa kudutyulwa inqwelomoya yotshaba, kwakusoloko kukho ithuba lokuba abakhwele kuyo bangehla ngebhaloni zabo basinde, Ukwenzela kubenzima kwabasindileyo ukuba bafumane indlela yokubaleka, mhlawumbi babuye nomnye umthwalo weziqhushumbisi. babediliza iibhodi ezimiswe esiphambukeni ezibonisa indlela, ngoko ke



Ukumlangazelela kwakho u-Thixo

kwakungekho nanye ibhodi ebonisa indlela. Kodwa ke thina makhwenkwe sasisazi ukuba ngaphandle edolophini, eWoltens Woods, kwakusekho ibhodana encinane kwisiphambuka esingazelwe nto. Xa ngoko sasijika le bhodi ukuba ikhombe kwicala elingelilo, sasicinga ukuba ngenene sinedisa iinzame zemfazwe. Thina, njengabo abasemagunyeni, sasifuna ukudida nabani olundwendwe olungamkelekanga kunxweme lwethu. Kodwa ke, ukuba abo bantu babephethe iimephu ezithembakeleyo, into yokuba kungabikho zibhodi zalatha indlela ibingayi kuba yingxaki leyo. Kwaneengqondo zethu zobuntwana zokujika ezo bhodi bezingena kulahlekisa utshaba ngaphandle kokuba babengayinanze nganto imephu yabo. UThixo usichazela ngohlobo lwabantu oluthi ekumlangazeleleni kwalo uThixo, lulahlekiswe ziibhodi zobuxoki.

Okokuqala wonke umntu okhetha ukungayinanzi into yokuba ubukho belihlabathi lihle kangaka balatha kuMdali uThixo, uyakunyophana ngenene.

“Bathi besiba bazizilumko, besuka baba ziziyatha... njengokuba ke bekumangele ukuhlala bemazi kakuhle uThixo, uThixo wabanikela engqinqweni engacikidekileyo” (Roma 1:22, 28).

Ingqondo engacikidekanga iyakunqula umsebenzi wendalo endaweni yoMdali ngokwakhe. Umntu ocinga ngokucacileyo, kwelinye icala, uyakunqula uMdali wakhe. Ngoko, ukuba uyala ukukholwa ukuba uThixo wadala ihlabathi, uThixo uyakunikela kwingqondo eyonakeleyo, akuyeke ukholelwe kwezinye zezinto ezingenangqondo malunga nokuba ihlabathi labakho njani. Ingqondo engacikidekanga yingqondo ekhohlisekileyo.





Yintoni ebangela abantu balahleke kangaka?

UTHixo ukwasilumkisa ukuba abantu abangafuniyo ukulandela ilizwi likaThixo njengenyano, bayakusuka balandele indlela yenkohliso, leyo ikhokelela ekutshabalaleni. Ngenene ukuba umntu ukhetha ukungayithandi inyaniso yelizwi likaThixo ngokuzimisela, uzibeka endaweni enobungozi kakhulu.

“Ngenxa yokuba bengakwamkelanga uyakuyithanda inyaniso, ukuze basindiswe. Nangenxa yoko uThixo uyakubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki” (2 Thesalonika 2:10-11).

Xa umntu engayamkeli inyaniso uyakuba uzimanya nobuxoki. Ndisakhumbula ndizama ukufumana indlela eya ekhaya lam kwisizikithi senkungu yaseLondon, ukuzama ukufumana indlela kwigophe lwendlela, ndaye ndadinga lonke uncedo endinokulufumana.

Kwanetotshi yam imbala kwakungabonakali ukukhanya kwayo xa ndiyibambile ngengalo eyolulekileyo. UThixo usixelela ngolahlekiso olukhulu, olufana nenkungu yasengqondweni, ukuba luya kukhapha isiphelo sezinto ezikhoyo emhlabeni, ngokuba abantu bazakuba beyalile inyaniso yeLizwi likaThixo. Abafundi bakaYesu bambuza besithi kuye *“uyakuba yini na umqondiso wokufika kwakho, nowokupheliswa kweliphakade?”* Phakathi kwezinye izinto waphendula wathi

“Kuya kuvela ooKrestu ababubuxoki nabaprofeti ababubuxoki, benze imiqondiso emikhulu nezimanga, ngokokude bathi, ukuba bekunokwenzeka balahlekise nabanyuliweyo” (Mateyu 24:24).





Ukumlangazelela kwakho u-Thixo

Nangoku usenokuba uthi kuwe “Mna andilahlekiswanga.” Kusenokwenzeka nokuba uzidla ngento yokuba unakho ukumqaphela lula uKristu nomprofeti wobuxoki, kodwa ke khawume umzuzwana ucinge ngesiphelo sale ngcinga. Ukuba uThixo, ngenxa yokuba ungayithandanga inyaniso, uvumele uSathana akhohlise ingqondo yakho, ngokuqinisekileyo ubungayi kuyazi. Ukuba ubusazi ngokuqinisekileyo ukuba kukho umprofeti wobuxoki okukhohlisileyo, ubungayi kuba ukhohlisiwe. Inkohliso yonke ifanele ibe sengqondweni, kwaye nabanina ozidla ngokubakrelekrele, angafumana kunzima ukwamkela ukuba ukhohlisiwe, ukuba ukholelwe ubuxoki.

Zimbini iindidi zabantu abayakuyala inyaniso xa befunda ibhayibhile, ngokwenza njalo bazibeke esichengeni solahlekiso olufundiswa ehlabathini. Owokuqala kubo ngumntu ozidlayo ngobukrelekrele, ade azibone ephelele yena. Owesibini ngumntu onesimilo sokukreqa. Kodwa ke kuye nabani onqwenela ukwenza intando kaThixo, iNkosi uYesu inesithembiso esisodwa “*Ukuba kukho othi afune ukwenza ukuthanda kwakhe, woyazi imfundiso le: ukuba iphuma kuThixo, nokuba mna ndithetha okukokwam kusinina*” (Yohane 7:17).

Ukuba unqwenela ngenene ukwenza intando kaThixo, qiniseka ukuba uThixo uzakukufundisa ngeBhayibhile ukuba ukholelwe ntoni okanye ungakholelwa ntoni, nokuba uziphathe njani. Kodwa ke kufuneka siqiniseke ukuba siyawala amazwi ootitshala benkolo abazibeke ngokwabo, abangafundisi ilizwi likaThixo lenyaniso, koko bazame bakwenze ukholelwe kwaye wenze izinto ezingezizo.

Kwesi sizikulwana ezinye izithunywa zika Sathane zihlalele ukukhokelela abantu endleleni engeyiyo zibenze amaKrestu obuxoki. Wonke ubani ongakholelwa kuThixo





Yintoni ebangela abantu balahleke kangaka?

uYise, kuThixo uNyana, nakuThixo uMoya Oyingcwele, uThixo oziziqu zithathu emnye, lomntu ungumprofeti wobuxoki. Nakuba abo bantu benakho ukucaphula iivesi zeBhayibhile ezimbalwa ezithe gqa-gqa, bayayiqhawula ngokupheleleyo ivesi leyo kumongo wayo khon'ukuze bakhuthaze inkolo engasekwanga Bhayibhileni. Usenakho ukumqaphela utitshala wobuxoki ngokumbuza ukuba “ngubani uYesu Kristu?” Le yinxalenye yesizathu sokubaluleka ukuba umazi kokuba ungubani.

Xa umazi ngenene uYesu Kristu ukuba unguNyana kaThixo, nolo luntu lufihlakeleyo lunomoya wobuqabane omkhulu ekuncedaneni, luyakubonwa njengolunye ulahlekiso lomoya.³ Nakuba uThixo angahle akhankanywe

3 I-Freemasonry ingowona mbutho wemfihlo wehlabathi lonke umkhulu, namhlanje uzingca ngamalungu akwisithuba sezigidi ezilishumi zamadoda emhlabeni wonke. Nangani imigaqo yawo “yothando lobuzalwane, uncedo nenyanyiso” ubonakala unomtsalane kuninzi lwabantu, inkolo yona le ayimsulwa njengoko ibonakala kwabangekabi ngamalungu. Ukuze umntu abe lilungu, kufuneka avume ukuba usebumnyameni esondela ekukhanyeni. Umlandeli kaYesu uyakholwa kakade ukuba ukufumene ukukhanya. UYesu uthe “*Ndim ukhanyiselo lwehlabathi, lowo undilandelayo mna akayi kuhamba emnyameni, koko uyakuba nokukhanya kobomi*” (Yohane 8:12). Itheko lokwamkela amalungu amatsha kule nkolo ye Masonry linezinto ezibukwayo kwaye lizele iimpawu/ imiqondiso ngelo xesha ke, ingenela eli lale nkolo liqhutyelwa kude nengcinga yeBhayibhile ngoThixo, xa esaziswa kwigama lika “Gauto” ingenela eli liyaxelelwa u “Gaunto” ligama likaThixo elalahlekayo nokuba uGauto lo ungumbumi omkhulu wehlabathi. Engqondweni, naliphina ikholwa kuThixo, nokuba lelikaBhuda, Hindu, Muslim, Myuda nokuba ngumKrestu, unakho ukuba yi-Freemasonry. Ngoko ke uGauto (oyinganga edalwe ngumntu ngoThixo) ususa ingqondo kaYesu kwingenela eli, ethi iBhayibhile ngaye “Ulukhanyiso lwenene” (Yohane 1:9). Kamva xa ingenela eli lisiba liqqala kule nkolo, lifundiswa igama elitsha likaThixo- “Jahbulon” Igama eli liyintlanganisela yamagama kaThixo esiYuda kunye nawase Mbindi-mpuma. Lithathwe ku “Jah” ka “Yahweh” (Yehova) ku “Bul” (Oluhlobo oluthile luka Bhahali) kunye no “On” onguThixo welanga wamaYiphutha. Lo mzekelo ocacileyo wokudityaniswa kweenkolo okulilize. uYesu ngokwakhe wathi “*ukuba ngoko ukukhanya okukuwe kukubumnyama, bungananina ubumnyama obo!*”





Ukumlangazelela kwakho u-Thixo

kolo luntu, zona iimfundiso zika Yesu Kristu, bayazala, othe yena,

“Akukho namnye ozayo kuBawo engezi ngam” (Yohane 14:6). IBhayibhile ibhale amazwi akrakra malunga nabo banenkolo ephosisileyo ngoThixo. “Uyakholwa ukuba mnye uThixo; uyatyapha: neendimoni nazo ziyakholwa, zide zibenamanwele” (Yakobi 2:19).

Namhlanje sikwabona intshukumo ekhula ngokoyikisayo yeenkolo ezinkulu ezimphikayo uThixo weBhayibhile. Amaqela ngamaqela enkolo yamaHindu atsala umdla nokulandelwa ngabantu abaninzi. Kumazwe abesaziwa ngesithethe seBhayibhile, inkcubabuchopho yobuHindu ifakwa ngendlela yokucamanga egqobhozelayo okanye iindlela zenkolo I Mysticism yase Mpuma (Yinkolo enemfundiso ngeenzame zokuzuza uqhagamshelwano oluthe ngqo noThixo) ezifana ne Yoga (inkolo yokukhululwa komphefumlo ekubhaduleni) kunye ne asceticism (inkolo yonqulo ngokuvisa umzimba iintlungu njengendlela yokuwuqeqesha). Iinkolo ezahlukeneyo eziye zavela kwinkolo yobuHindu zinqula ngobudenge oothixo abaninzi endaweni yoThixo wendalo. Kulusizi ukuthi ingqondo ezininzi ezilukuhliweyo zikhwankqiswe yi “Guru” (utitshala wenkolo yeHindu) kunokuba kunjalo ngoThixo wendalo owazithobayo wahambela ihlabathi eli.

Iinkolo yamaMuslim nayo ibonakalisa inzondelelo enkulu ekusasazeni inkolo yayo. Imali yabo ye oyile kunye nempembelelo yabo yezopolotiko ibenza bayandise imida yabo ngendlela ekwakucingwa ukuba ayinakwenzeka eminyakeni embalwa edlulileyo. Bem i kwenye yezondawo





Yintoni ebangela abantu balahleke kangaka?

zabo zingcwele, ebizwa ngokuba yiDome of The Rock (isakhiwo seliwa) efumaneka kwintaba yeTempile eYerusalem, bayiphika ngesibindi intliziyo yevangeli kaThixo. Umbhalo wesi Arab ojikeleze iDome of the Rock uthi “UTHixo akazalwanga, kwaye engenakho nokuzala.” IBhayibhile yona ke ithi

“Kuba wenjenje uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo, ukuze bonke abakholwayo kuyeangatshabalali, koko babe nobomi obungunaphakade” (Yohane 3:16).

Inkohliso yomoya ayipheleli ehlabathini lenkolo. Ihlabathi esikulo lamnkele imfundiso yokuba umntu usembindini wehlabathi kwaye oyena ndoqo woluntu kukuphuhlisa umntu. Le mfundiso ivakaliswe kwiYunivesiti, amaphephandaba, iindibano zoosomashishini abakhulu, imagazini ezithandwayo, oonomathotholo kunye nomabonakude. “Zivise kamnandi” ngumxholo wokufunela kuwe wedwa osasazwa kwiintengiso zehlabathi.

IHumanism, ekukunqula umntu endaweni kaThixo, ayiyonto intsha njengoko abanye benokucinga. Phaya emva, kwimihla ka Pawulos, uThixo wathi “bona bananisele ubuxoki inyaniso kaThixo, basihlonela basikhonza isidalwa, begqitha kumdali, ongowokubongwa kuse kuwo amaphakade” (kwabaseRoma 1:25). iNkosi ngokuqinisekileyo imele ukuba ibuza into engumbuzo obathobayo abantu be Humanism, xa isithi “ubuphi wena ukuseka kwam ihlabathi? Xela ukuba uyazi, uyaqonda” (uYobhi 38:4). Libali elidala. Xa uSathana wayesiza ku Efa, waveza unongekhehle njengento enokwenzeka: “Uyakuba





Ukumlangazelela kwakho u-Thixo

njengoThixo” (Gen 3:5). Nakule yethu imihla uSathana usaqhubeka nomsebenzi wakhe ombi ngokukhohlisa ngeemfundiso ze humanism.

Mhlawumbi ungumntu omtsha ongaboni mtsalane kwezopoliko nakwezenkolo izinto. Kuwe abapolotiki banamaqhinga, kanti nenkolo ayilungi, ukhetha ukudibana neentanga zakho nikhangele kwezinye izinto ukwaneliseka. Ungahle ucinge ukuba indlela yokuphila echazwe ngamazwi engoma athi “Punk Rock” (athetha umculo ashukumisa umzimba nonengxolo ephezulu) njalo njalo, iyakukunika umnyango wokuphuma kweli lizwe lakho lobulolo uzifumana ukulo.

Uyawazi kaloku amazwi owamamelayo nowajayivelayo, nokuba akunakufuna ukuwachaza, kodwa uyakuvuma ukuba ubukhulu becala ngamazwi onqulo lukaSathana, ukulalana kunye nolonwabo olufumana ngokuvisa omnye ubuhlungu (Sadism). Kuvamile ukuba intuthumbo yesihogo ivezwe emculweni njengesisombululo esinomtsalane endaweni yokuphila okungenanjongo. Olu lutsha lumanyana phantsi kwebhanile yomoya ufikelela kubundlobongela obukhulu bade babe nesibindi sokutshabalalisana nabo bazitshabalalise.

Makhe ndikuxelele ngendawo ethile phaya eLos Angeles. Yindlu yokugcina izidumbu ebizwa ngokuba yi “Refrigerator” (Isibandisi). Kusoloko kukho imizimba eyi 600 ngamanye amaxesha, emininzi kuyo yeyolutsha, igcinwe ngethemba lokuba kuya kuvela umntu aze kufanisa. Ezinzwaneni zezo zidumbu kujinga itikiti elibhalwe “ongaziwayo.” Uninzi lwaba bantu bangenathamsanqa, lude lungcwatywe njengabantu abangaziwayo kumangcwaba karhulumente angcwaba abantu abangaziwayo. Uninzi





Yintoni ebangela abantu balahleke kangaka?

Iwabo luphuma eziyobisini ngenxa yokulandela umyalezo oshunyayelwayo kwiDisko nodlalwa kwi CD kumakhaya amaninzi. Balandele ibhodi ephosisayo xa ikhomba indlela. Ngoku xa befika esiphelweni sendlela, akusekho kujika. Ukuba nje babevile amazwi kaYesu iNkosi xa wayesithi “*mna ndizile ukuze babenobomi, babe nabo ke ngokugqithisileyo*” (Yohane 10:10).

Ukongeza kokunyophana kukhoyo kakade, kukho inkolo ebizwa ngokuba yi “Black Arts” omdla wayo ukhula kakhulu. Ulwazi oluthembakeleyo loonondaba luthi umdla mkhulu kakhulu kule nkolo namhlanje njengoko wawunjalo kwinto eyayisaziwa njenge “Dark Ages.” Le nto yenzeka noxa kukho namhlanje ukhanyo lwenzululwazi.

Kwindawo obungenakuze uzicingele, kukho abanquli bakaSathana abanda imihla le. Izinxibamxhaga nenjinga zedolophu yase London zihlangana e Kensington ukubhiyozela i “Black Mass.” Iizikhundla zamagqwira zande ngokukhwankqisayo eYurophu nakwiindawo ezikude ezifana nesiqithi esihle sase Vancouver. Amasiko onqulo-zinyanya ase Afrika ayalinganiswa kwimihlangano yesimoya emhlabeni wonke. Imidlalo yasegumbini lokuhlala efana ne “Dungeons neeDragons”, ilungiselela umdla omkhulu wabantu kububi bezinto zesimoya. Ukwanda okungaka kwezi zinto ziziphumo zomdla ongengowenene kwezikamoya. Ekumlangazeleleni kwabo uThixo okuphosisileyo, abantu abaninzi, abaneli nje **ukufulathela** ukhanyiso lukaThixo, koko **bangena** ebumnyameni beenkolo zohlobo oluthile olungeyonyani, olulambathayo ekwaneziseni umoya. Yonke le nto yenzeka apha kweli hlabathi sithi lelempucuko.





Ukumlangazelela kwakho u-Thixo

Siyazinceda ngokukhumbula ukuba uThixo wathini malunga nemihla yokugqibela. Uyasilumkisa ngabaprofeti bobuxoki nangemiqondiso nezimanga ezingeyonyani, eziya kukhapha ulahlekiso olukhulu lwexesha lesiphelo. UThixo uyasixelela ukuba kuzakavela inkosi yolahlekiso, ezenzo zayo ezibi “*bangokusebenza kukaSathane, ngayo imisebenzi yonke yamandla, nemiqindiso, nezimanga zobuxoki, nangakho ukulukuhla konke ukungalungisi kwabo batshabalalayo, ngenxa yokuba bengayamkelanga ukuyithanda inyaniso*” (2 Tesalonika 2:9-10).

Ngenxa yomdla osantya siphezulu kwimfundiso yobuxoki nezenzo ezibi, akunakuba nzima ukuqonda isizathu izizwe noluntu oluninzi lugqunywe yimimoya ecinezelelayo yokukrokra, ukuzibamba okulambathayo nokungabi nathemba.

Ibhodi zikaSathana zininzi kakhulu kodwa akukho nanye eyalatha indlela eya kuYesu njengokuphela komhlanguli wabantu. Umyalezo kaThixo ayingowonxunguphalo, unyophano nokufa, nakuba indlela ihlabathi elimbonise ngayo ubomi yahlukile. Umyalezo wakhe ngowethemba, ingqiniseko nobomi obudlamkileyo njengoko bufunyanwa ku Kristu. Njengokuba ufunda iBhayibhile kunxano lwakho lukaThixo, uMoya oyiNgcwele uyakusoloko ekukhomba kuYesu Kristu iNkosi, owathi “*ndim indlela, ndim ubomi, ndim inyaniso*”, kwaye akhukho namnye njengoko uYesu eqhubekeka “*akukho namnye oya kubawo engazi ngam*” (Yohane 14:6).

UThixo ukulumkisile malunga neebhodi ezilahlekisayo ukuze ungalahlekiswa. Ukwazisile ngenkohliso ekhulayo engahle igubungele ingqondo yakho ekucingeni. Ngoku ukunika esi sithembiso





Yintoni ebangela abantu balahleke kangaka?

“Ngokuba ndiyazazi iingcinga endizicingayo ngani, utsho uYehova, iingcinga zoxolo, ezingezizo ezobubi, ukuba ndininike ikamva nethemba. Niyakundinqula nize nithandaze kum, ndiniphulaphule, niyakundifuna nindifumane, xa nithe nandifuna ngentliziyo yenu yonke, ndifumaneke kuni, utsho uYehova. Ndiya kukubuyisa ukuthinjwa kwenu, ndinibuthe ezintanjeni zonke, nasendaweni zonke endanigxothela kuzo, utsho uYehova” (Yeremiya 29:11-14).





Ukumlangazelela kwakho u-Thixo

Khawume ucinge:

1. Yingqondo enjani eyakunqula indalo endaweni yoMdali? (Funda kwabaseRoma 1:22-28.)
2. Ekumlangazeleleni kwakho uThixo, siyintoni isitshixo esinokuvula nayiphina ingxaki yasengqondweni onayo? (Funda kuYohane 7:17.)
 - a. Ingaba yingqondo?
 - b. Ingaba ngumnqweno wakho okanye intando yakho?
3. Ingaba uThixo ukunikile ibhodi ecacileyo yokukhokelela kuye? (Funda kuYohane 8:12.)



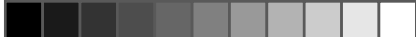




*Kwiminyaka emininzi edlulileyo
enye inkwenkwana eyayikwisikolo
seCawa eNgilane yabuza utishala
ukuba “Ingaba uThixo uyawathanda
amakhwenkwe asileyo?” Utishala wathi
“Ngokuqinisekileyo akabathandi.”
Isinyeliso esingako! ebesingenziwa
ngabom ke phofu, ngokuphendula
inkwenkwe ngolo hlobo! Ukuba uThixo
ebengawathandi amakhwenkwe asileyo
ebengayi kundithanda nam xa kunjalo.
Uthi uShakespeare “Uthando oluthi
xa lufumene ithuba lokujika lujike
ayilothando olo”.*

G. CAMPBELL MORGAN





Ingaba uThixo undithanda ngenene?

*I*ngaba wakha waluthandabuza uthando lomntu obalulekileyo kuwe? Okanye ke ingaba wakha wazama ukuqinisekisa umntu ongakukholelwayo ukuba uyamthanda? Kwezi meko zombini uyakwazi ukuba kukho amaxesha apho uthando lwenene lufanele ukubonakaliswa ngezenzo kunamazwi.

Ngenxa yokuba izenzo zinamandla kakhulu kunamazwi, uThixo ubonakalalise okwakhe ukusithanda ngento awayenzayo mhleni uYesu wayesifa emnqamlezweni. Xa ubuqonda ubunzulu bokubaluleka kwale nto, akunakuze udinge enye ingcaciso yokuba uThixo ukuthanda ngenene.

Kungekudala emva kokuba ndiguqukile, ndafunda ibali eliyinene malunga nenkwenkwe eyavuthela isigodlo emkhosini kunye nejoni. Bobabini babesebenza emkhosini ngexesha lenfazwe yamaBhulu. Le nkwenkwe, egama linguWillie Holt, yayineminyaka elishumi elinambini xa wayethunyelwa kwenye itente enamajoni asixhenxe



Ukumlangazelela kwakho u-Thixo

angenaThixo. Omnye wala majoni igama lakhe yayinguBill. uWillie wayengafani noBill kuba yena wayelikholwa elizinikeleyo kwiNkosi uYesu Kristu. Wayedla ngokuguqa ecaleni kwebhedhi yakhe qho ebusuku athandaze ngokuthe cwaka afunde neBhayibhile yakhe. Ngelixesha esenza lonto amanye amajoni apha phakathi ayathuka enyelisa.

Ngenye imini umphathi omkhulu oyikoloneli wabiza umngcelele weli qela ukuba alihlole. Kwakukho isela elaye lafunyaniswa ukuba likule tente kaWillie noBill. Kwilinge lokufumana eli sela iKoloneli le yagrogresa eli qela lamajoni esithi “Kudala ndinikhuphela izilumkiso koko akuncedi nto. Isela liphindile phezolo leba. Namhlanje, ndinika elo sela ithuba lokugqibela ukuba liziveze lithathe isohlwayo salo njengendoda. Ukuba ke alizivezi, indoda nganye apha kuni iza kukatswa imivumbo elishumi emqolo oze. Kodwa ke ukuba omnye apha kuni uyavela athathe isohlwayo eso, abanye bayakusinda.”

Emva kwemizuzu kuthe cwaka, uWillie wasuka wema ngokwejoni, wasondela phambili wathi “Mhlekezazi ugqiba ukuthi ngoku ukuba ukhona umntu ongeza ngaphambili athathe isohlwayo, abanye bayakusinda, Mhlekezazi, ke mna ndiyakuba yiloo ndoda” Ngomsindo omkhulu iKoloneli yakhwaza igwala elo lingaziwayo ke phofu ,esithi “Ungavumela njani inkwenkwana engenetyala ithathe isohlwayo sakho?” Akwabakho mntu ushukumayo. Yathi iKoloneli “Ngoko ke nizakubukela umbono olusizi wenkwenkwe engenetyala ithatha isohlwayo sendoda enetyala.”

Yalenza ke ilizwi layo iKoloneli ngokuyalela ukuba umqolo kaWillie ukhululwe, zaqala ikatsi zemivumba ekhohlakeleyo. Uthe xa eyoba uWillie ngenxa yemivumba,





Ingaba uThixo undithanda ngenene?

ngequbuliso uBill akakwazi ukunyamezela lo mbono, wabaleka ukusuka kwamanye amajoni ekhwaza esithi “Pheza! Ndim isela. Ndizakusithatha isohlwayo sam” waya waqabuka uWillie kukuyoba oko, waphakamisa emehlo akhe wakhangelela kuBill wasebeza wathi “Kulungile Bill, iKoloneli ayinakujika kwilizwi layo ngoku, ndizakusithatha sonke isohlwayo sakho.” Wenza njalo ngokwenene.

UWillie akazange aphilie kwizivubeko zaloo mivumba. Kwathi ngaphambi kokuba aye ezulwini, uBill owayesedane kakhulu ezisola, walila ecaleni lebhedi kaWillie ebuza “Bekutheni Willie? Kutheni undenzele le nto nje? Ayindifanelanga lento.” Impendulo kaWillie yayilula inengcaciso, isithi “Bill kudala ndizama ukukucacisela ukuba uThixo uyakuthanda, wena usuke undihleke, ndicinge ukuba ukuba ndingathatha isohlwayo sakho, oko kunganceda ukuba uqonde indlela awakuthanda ngayo uYesu xa waya emnqamlezweni esiya kuthatha indawo yakho afele izono zakho.” Kwathi phambi kokuba aye ezulwini uWillie. UBill wamamkela uYesu, usindiso olunikwa ngesisa nguYesu onothando.

NgoKristu izulu laphosa intambo eyoyisayo yokuhlangula uluntu. YayiluThando–uthando lukaThixo athanda ngalo umntu ngamnye–olwaqhuba uKristu ukuba azenze idini ave ubuhlungu.

Indoda egqibeleleyo

Yayimithathu iminqamlezo eyamiswayo endulini yaseGolgotha. Kwemibini yayo kwakuxhonywe amasela. Phakathi kwezizihange kwakuxhonywe Inkosi iYesu, yafela apho.





Ukumlangazelela kwakho u-Thixo

Kwiyure zakhe zokugqibela zezo ntlungu zingathethekiyo, elinye lalamasela laveza uluvo lwalo malunga nobulungisa obabusekwe ngokobuJuda abagwetywa bubo bobathathu ukuba bafe. Iyamangalisa into yokuba wayengakhathelanga ezakhe intlungu zomzimba. Endaweni yoko iingcinga zakhe zazizele yindlela ubulungisa bamaRoma obabuphume ecaleni ngayo ngokugweba uYesu ukuba afe njengabo. Yayibobu bulungisa obabumthe ntshoo emehlweni obabumkhathaza. Ngendlela ecacileyo nethobekileyo eli sela laveza indlela ezintathu elibona ngazo isigwebo eso njengokuba lalifika kwimizuzu yalo yokugqibela.

Okokuqala: *Thina samkela umvuzo wethu osifaneleyo ngezenzo zethu.* Kuloo ntetho imfutshane ithobekileyo eli sela lifayo lavuma uxanduva lwalo ngezenzo zalo, ngaloo ndlela lavuma ubutyala balo.

Okwesibini: *Thina samkela okufanele esakwenzayo...* kule mihla yethu apho ubusela nezenzo zobundlobongela nokukhuthuza izizinto eziqhelekileyo, kunganzima ukuqonda ububi bezenzo ezinjalo ngelo xesha lenkulungwane yokuqala. Kodwa ke kumagama amathathu amafutshane, isela elifayo lavakalisa inkolelo yalo yokuba, emihleni yalo, isigwebo salo sokufa sasisemthethweni kwaye silungile. Amagama lawo athi “*thina sigwetywe ngobulungisa.*”

Okwesithathu: *Le ndoda yona ayenzanga nto ingendawo.* Nakuba kunika umdla ukufunda ngendlela isela elalivuma ngayo ubutyala balo nendlela elalamkele ngayo inkqubo yobulungisa basemthethweni, eyona nto imangalisa kakhulu kukufunda ngenkathalo yakhe ngoYesu, owayejinga emnqamlezweni ecaleni kwakhe. *Le ndoda*—lo Yesu, wabonwa engenatyala lisela, ngoko ke egwetywe ngokungekho bulungiseni ukuba afe.





Ingaba uThixo undithanda ngenene?

Isela laliziva linobutyala ngenxa yezono zalo, lalijinga apho emnqamlezweni lingenathemba limbi ngaphandle ngokuguqukela kuYesu. Ngoko ke wazibika ngokuzithoba: *Yesu uze undikhumbule xa usiza usebukumkanini bakho*. Emphendula ngendlela aqhele ukwenza ngayo kuvumo lobutyala nesidingo olunyaniseke njalo, Inkosi uYesu ngoko nangoko yathembisa: *Namhlanje uya kuba nam eParadesi (Luka 23:39-43)*.

Ngalo mini isela elifayo, njengabo bonke aboni abaguqukela kwiNkosi, laqinisekiswa ngobomi obungunaphakade. Waguqukela kumntu olungileyo—iNkosi uYesu Kristu—wacela inceba endaweni elungileyo—emnqamlezweni apho wafa khona.

Ewe, kwangalo mini ingumangaliso, emehlweni elinye isela elifanayo nalo, uYesu ngenene **wayengenatyala**. Kodwa ke emva kwangoko abafundi ababini bona benza intetho echanekileyo ngenene. Bangqina ukuba uYesu **wayengenasono**. Emnye kubo aba bafundi, kwakunye noMpostile uPawulos, babhala obabo ubungqina ngoYesu ongenasono.

UPETROS, umhlobo omkhulu weNkosi uYesu wayesaziwa njengendoda esisingxami ngokwenza. Ngoko xa engqina ngokungabi nasono kukaYesu, okugqinelana nobuntu bakhe, wasebenzisa igama lesenzi: **“Ongenzanga sono” (1 Petros 2:22)**.

UYOHANE naye wayenobuhlobo obubodwa neNkosi uYesu. Isiphumo soko yaba ngamathuba okumbona uYesu iNkosi xa wayengekho phakathi kokukrokra nokugxeka kwezihlwele. Ngaloo mehlo ke wakwazi uYohane ukungqina ngokucacileyo wathi: **“akukho sono kuye” (1 Yohane 3:5)**.





Ukumlangazelela kwakho u-Thixo

UPAWULOS: kwelinye icala, wayesaziwa njengomntu ofundileyo nohlonitshiweyo ngalo nto. Ngoko ke xa uPawulos, indoda yemfundo nolwazi, ethetha ngeNkosi uYesu, akumangalisi ukuba wavakalisa ukuba: “*wayengazani nasono*” (2 Korinte 5:21). Ubungqina obuvunyiweyo ngabantu abathathu ngokungabi nasono kukaYesu buyanelisa kunene.

Kodwa abanye bangafuna mhlawumbi ukuyiphika le ntetho ngokuthi “Isela elifayo emnqamlezweni, uPetros, uYohane noPawulos abanakuba ngamangqina athembekileyo. Kaloku isela lona lalidinga uncedo kakhulu, ke bona abaPostile babevalwe amehlo kwinyaniso yokuzinikela kwabo kuYesu.” Xa kunjalo ke, uthini ngoPontiyo Pilato yena, iRhuluneli engumRoma yaseJudea. Ngokuqinisekileyo yena wayengengomhlobo kaYesu. Naxa kunjalo. Xa ephendula abamangaleli bakaYesu ababembeke ityala elingekhoyo ukuze nje bafumane ilungelo lokumbulala, uPilato wavakalisa wathi:

“Ndimncinile mna emehlweni enu, andafumana tyala kulo mntu, kwezozinto nimmangalele ngazo”
(Luka 23:14).

Kodwa la mangqina nakubhalileyo ayintoni na xa siwathelekisa nokuvakaliswe nguThixo uBawo eseTroneni yakhe eZulwini? Xa umntu eza kuthetha kwintlangano kawonkewonke, ijongeka njengento elungileyo ukuba umntu lowo aziswe ngokusesikweni. Kunjalo ke nangoku, xa uYesu wayeza kuqala umsebenzi wakhe eluntwini, uThixo uBawo wazibekela yena inyhweba yokumazisa uNyana wakhe oyintanda. Ngelizwi elicacileyo nelivakalayo eliphuma eZulwini, uBawo wathetha wathi:





Ingaba uThixo undithanda ngenene?

*“Lo nguNyana wam oyintanda, endikholisiweyo nguye”
(Mateyu 3:17).*

UBawo wayesazi ukuba ngexesha uYesu ebelapha emhlabeni ngemo yobuntu wayephila ngohlobo umntu wayedalelwe ukuba aphile ngalo. Bonke abanye abantu *“basilele eluzukweni lukaThixo” (Roma 3:23)*. Kodwa yena uYesu wayegqibelele ngendlela zonke. Ngoko ke xa uYesu wayeza kuqala umsebenzi wakhe ebantwini, uYise wamazisa, yayingu *“Yise oyiNgcwele” (Yohane 17:11)* owayevakalisa okwaneliseka ngendlela uNyana wakhe wayephila ngayo.

Njengokuba besesicacisile, iNkosi uYesu yayingekho ncinane kunoThixo. Kuyamangalisa ke ngoko ukubona ukuba uThixo wazithoba, wathi ezicuthile ukuba azalwe ngesizalo sentombi engazani nandoda, wathatha ubume bomntu. Kodwa ke, ukuba uYesu njengomntu wayengathobelanga ngokupheleleyo uYise oseMazulwini, wayengenakho ukuzisa ukwaneliseka okungangxengwanga kuYise. Ngalo lonke ixesha awayehamba apha emhlabeni wayesoloko emthobela futhi exhomekeke kuYise. Ngoko ke ubuntu baba yindlela yasemhlabeni yokubonakalisa ubuNgcwele bukaYise osemaZulwini, nothando lwakhe nenjongo yakhe kwihlabathi lomngcipheko, ukuzicingela kunye nesono.

Ewe, njengomntu, uYesu wahamba kulomhlaba wawudalayo yena, njengoThixo. Nangona iNkosi uYesu yayingekho ngaphantsi kunoThixo, iminyaka engamashumi amathathu anesithathu, wabonisa abantu ukuba umntu wayemiselwe ukuba aphile ngoThixo. Akukho nanye into kubuntu bukaYesu eyalwa nento uThixo awayemenzele ukuba abe yiyo umntu. Ngayo yonke loo minyaka,





Ukumlangazelela kwakho u-Thixo

wayesoloko efumaneka kuYise osemaZulwini. Ngoko ke uYise wakholiswa xa wayekhangela kuNyana oyintanda, owaphila njengomntu **ogqibeleleyo** phakathi kwabantu.

Wayengenatyala, engenasono, egqibelele. Kwisela elalisifa nakuPontiyo Pilato, uYesu wayengenatyala. KuPetros, Yohane noPawulos, uYesu wayengenasono. KuYise oyiNgcwele osemaZulwini, uYesu wayegqibelele. Wayengenatyala! engenasono! Egqibelele!—kodwa wafa kunjalo: wafela thina ngenxa yothando lwakhe kuthi olukhulu!

Uthando olungenamida

Apha ezingcingeni zakho khawukhe uzame ukudibanisa ababukeli ababini ababebukele isiganeko sangaloo lwesihlanu wePasika yokuqala. Isihlewele esingqonge umnqamlezo sivule imilomo ebonakalisa ukungakholeleki kwento abayibonayo. Njengokuba bebukele lo mbono woyikisayo, bajamelene nombono ophikisanayo wamahlwili.

Macala omabini kaYesu kujinga isihange. Omabini la madoda anetyala phambi kwabantu kwaye bobabini banetyala phambi koThixo uMdali. Kubo bobabini isigwebo sokufa sasifanelekile ngokomthetho welizwe.

Phakathi kwala madoda mabini kujinga uYesu kowakhe umnqamlezo. Ngokwahlukileyo kakhulu kubaphangi, uYesu yena wayengenatyala engenaso nesono phambi kwabantu koko egqibelele phambi koYise oyiNgcwele. “*UThixo ekuKristu*” (2 Korinte 5:19) waya emnqamlezweni njenge “*Mvana engenasiphako nabala*” (1 Petros 1:19), ukufa kukaKristu endaweni yaboni kwakuqhutywe yintliziyo kaThixo yothando.





Ingaba uThixo undithanda ngenene?

Abaphangi babefanele ukufa, kodwa uYesu yena wayengafanele. Ngaphambi koko, xa wayethetha nabagxeki bakhe, uYesu waqiniseka wathi “*ndiyabuncama mna ubomi bam ukuze ndibuye ndibuthabathe. Akukho namnye ubuhluthayo kum, ndiyabuncama mna ngokwam. Ndinegunya lokubuncama, ndinegunya lokubuya ndibuthabathe*” (Yohane 10:17, 18). Wathi xa ecaciseka abafundi bakhe ngendlela uthando lwakhe olwaluza kubonakala ngayo kwakamsinya “*akukho namnye unalo uthando olungaphezu kolu, lokuba ubomi bakhe abuncamele izihlobo zakhe*” (Yohane 15:13).

Kwakusemva kokufa nokuvuka kweNkosi uYesu Kristu apho uMpostile uPawulos waphinda wagxininisa wathi: “*uThixo ube ekuKristu kwaye uThixo wamenza lowo ungasani nasono waba sisono ngenxa yethu, ukuze thina sibe bubulungisa bukaThixo kuye*” (2 Korinte 5:21). Kwiinkulungwane emva koko, inyaniso emangalisayo yokufa kuka Kristu endaweni yethu efela isono yachazwa ngokuvakalayo kula mazwi:

Ububulungisa bam,
mna bendisisono sakho,
Uthathe okukokwam
wandinika okukokwakho,
Waba yinto obungeyiyo,
ukuze mna ndibe yinto ebendingeyiyo.

Ukhozo lwengqolowa

Esazi ukuba ukufa kwakhe kusondele, iNkosi uYesu wavula intliziyo yakhe kubafundi bakhe wathi:





Ukumlangazelela kwakho u-Thixo

“Kukalokunje umphefumlo wam ukhathazekile, mandithini na? Bawo, ndisindise kweli lixa. Hayi, ndizele khona oku kweli lixa. Bawo, lizukise igama lakho.” uYise waphendula ngokuthambileyo koku kuzinikela ngentliziyo yonke koNyana wakhe kuzuko lukaThixo, wathi *“ndilizukisile, ndiyakubuya ndilizukise”* (Yohane 12:27, 28).

Kodwa ke ungamangala ukuba uBawo angazukiswa njani kumbono onjalo wamahlwili egazi afana nalawo asemnqamlezweni wamaRoma?

Phambi kokuba iNkosi uYesu ithandaze kuYise, wayesele ebakhumbuzile abafundi bakhe ukuba kwakunyanzelekile ukuba ukhozo lwembewu lufe ngaphambi kokuba kubekho isivuno.

“Inene inene ndithi kuni, ukuba ukhozo lwengqolowa oluwe emhlabeni aluthanga lufe, lona luhlala lungabi nto; ke ukuba luthwala lwafa, luthwala isiqhamo esininzi” (Yohane 12:24).

Njengomntu ongenasono, ukufa kwakungenabango kuYesu. Kodwa wakhetha ukufa; ukufa okukhohlakeleyo endaweni yethu ngenxa yesono sakho nesam. Ngale ndlela ke wayeza kuvuna isiqhamo sanaphakade sabantu abahlangulweyo. Ngoko ke iNkosi uYesu ichaza ngecebo layo, kwaye kwikholwa ngalinye lenene unikezela isithembiso sakhe.

“Ndaphuma kuBawo, ndeza ehlabathini; ndibuya ndilishiye ihlabathi, ndiye kuBawo” (Yohane 16:28). *“Ndiyakubuya ndize, ndinamkelele kum*





Ingaba uThixo undithanda ngenene?

ngokwam, ukuze apho ndikhoyo mna nibe khona nani” (Yohane 14:3).

Imnandi ngokumangalisayo le nto, nangani nje ibonakala ingakholeleki, luthi lukhona uthando loMsindisi, abantu bakhetha ukungaluthathi uxolelo abanika lona. Abanye bayakuhlala bengenzi nto, bekhwele ecingweni ngokufa kwakhe. Kodwa ke nokuba abantu bayamala uMsindisi, okanye bavela bangamnanzi, iziphumo zona ziyafana-ukwahlukana ngonaphakade nowona mthombo okuphela kwawo wobomi obungunaphakade; ukukhanya okungunaphakade nothando olungunaphakade. Le meko imbi kangaka ichazwe ngala mazwi alandelayo: Ukufa kona uyakufa

Uyakufa ukufa okukhulu
Uyakufa ngonaphakade
Uthi usifa njalo, ube ungafanga.

Kodwa ke iNkosi uYesu ayifelanga ukuze nje ikhuphe wena esihogweni ikufake ezulwini, kodwa nokukhupha uThixo ezulwini imfake kuwe.

Ubomi obungunaphakade abuyongqiniseko nje yekamva lam ezulwini. IBhayibhile nayo iqinisekisa ikholwa lenene ukuba ubomi obungunaphakade buyinto ezukileyo ephilayo ekhoyo ngoku.

“Bubo obu ke ubungqina: ukuba uThixo usinike ubomi obungunaphakade; baye obo bomi bukuye uNyana wakhe. Lowo unaye uNyana, unabo ubomi; lowo ungenaye uNyana kaThixo, akanabo ubomi” (1 Yohane 5:11, 12).





Ukumlangazelela kwakho u-Thixo

Ubomi obungunaphakade buseMntwini–iNkosi uYesu Kristu. Xa engena ahlale entliziyweni yomntu, ngaloo mzuzu ubomi obungunaphakade buyaqala.

Ixabiso elikhulu

Emnqamlezweni kaKristu, ubungcwele bukaThixo, ubulungisa bukaThixo nothando lukaThixo zadibana kwisenzo esinye esikhulu sedini. Ubungcwele bakhe benziwa msulwa; ubulungisa bakhe baneliswa, uthando lwakhe lwagquma aboni abanjengawe nam. Kodwa ixabiso lalo nto lalingathetheki. Kwincwadi yakhe elungiselelwe ukuzisondeza kuThixo ethi “Okona kusemandleni am endikwenzela ongoyena uphakamileyo”, uOswald Chambers wakhupha isilumkiso, umbuliso osisilumkiso.

“Lumkelani indlela ekhangeleka intle abonwa ngayo uThixo, ethi: ‘uThixo ulunge kakhulu kwaye usithanda kakhulu. Ngoko ke ngokuqinisekileyo uzakusixolela.’ Olu luvo alunandawo kwaphela kwiTestamente eNtsha. Esona sizathu ekukuphela kwaso uThixo anokusixolela ngaso isono asibuyisele kubabalo lwakhe, ngumnqamlezo kaKristu. Nokuba siyiqonda njengeyinene le nto, kusenokwenzeka ukuba sithathe uxolelo lwesono ngokholo olulula, emva koko silibale ixabiso elihlawulwe nguThixo ukusenzela uxolelo.”

Nakuba besikhe sakhankanya isenzo sokuzincama sikaWillie Holt, akukho senzo somntu sinokulinganiswa neentlungu ezaviwa nguThixo eKalvari ebonisa indlela asithanda ngayo. Kweli Lizwi liphefumlelwe nguMoya,





Ingaba uThixo undithanda ngenene?

esilibiza ngokuba yiBhayibhile eNgcwele, uThixo uvula umkhusane ngokwakhe ukuze asibonise ngokuzeleyo uthando lwakhe lokuncama. Nangoko kunjalo, ubukhulu bothando lwakhe abunakuqondwa yingqondo yethu enemida. Kodwa ke ngokujonga kweso senzo sikhwankqisayo sothando, singakwazi ukubona kancinane ububanzi, ubude, ukuphakama nobunzulu bothando lukaThixo.

Xa uYesu wayesifa, weva ubunzima ngenxa yezono zethu ngendlela ezintathu.

Emnqamlezweni umzimba kaYesu wawuzele intlungu: emnqamlezweni uthando lwakhe lwatsaleka lwade lwafika esiphelweni; ubuhlungu obungaphezu koko nabu: emnqamlezweni uYesu waguzulwa kukukhanya nakuzuko nakuxolo awayelonwabele unaphakade kubunye bakhe noYise. Intlungu uYesu awazivayo azinakho ukubanjwa yingqondo yobuntu.

Kodwa ke, njengokuba sicinga ngeentlungu zakhe zasenyameni, zasentliziyweni nangakumbi ezasemoyeni, siyakuvisisa ngokutsha umlinganiselo wothando kubantu abangaboni.

Intlungu zasenyameni: Akunakwenzeka kwaphela ukufanisa ukutshatyalaliswa komzobo onexabiso elikhulu weRembrandt kunye nokukrazulwa kwephepha elimdaka. Kanti nangaphezu koko, ukufa komntu ogqibeleleyo, uKristu Yesu, akunakufaniswa okanye kulinganiswe nokufa kwaye nawuphina umntu.

KwiTestamente eNdala sifumana isiprofeto esichanekileyo ekuchazeni ngokophulwa komzimba kaYesu okwakuzakwenzeka kamva. Sixelelwa ukuba ukubonakala





Ukumlangazelela kwakho u-Thixo

kwakhe “*konakala kwade kwangabi kokomntu*” (Isaya 52:14). Xa uyilanda phaya kwisiHebhere le vesi isuka ingafani nezi zethu ilwimi, kuba zona azivezi kakuhle ububi bale nto. Phaya kule vesi kwisiHebhere uThixo ucacisa ukuba uNyana wakhe oyintanda uzakulinyazwa ngokumasikizi kangangokuba angaphinde abe njengomntu. Ukonzakala okunjalo komzimba wakhe wakuprofeta naye ngokwakhe uYesu:

“Niyabona, siyenyuka siya eYerusalem; waye uNyana woMntu eya kunikelwa kubabingeleli abakhulu, nakubabhali; baya kungweba ukuba afe, bamnikele kuzo iintlanga. Ziya kudlala ngaye, zimtyakaty, zimtshicele, zimbulale” (Marko 10:33, 34).

Oku koku kanye kwenzekayo! Emva koko uMarko uchaza okwabonwa ngabebezibonela ngawabo amehlo: “***Bambetha... bamtshicela... badlala ngaye... bambethelela emnqamlezweni***” (Marko 15:19, 20).

Isabhokhwe samaRoma esasikrazula umzimba woMsindisi sasenziwe ngemicwe yofele eyayifakwe encanyini yaso amaceba amathambo okanye icangci elibuntsimbi. Ezi zinto zayikrazula inyama yakhe emhlana nasesifubeni sakhe. Kungoko kuprofetiwe kwiNdumiso 22:16, 17 kwathiwa “*bagqobhoza izandla zam neenyawo zam; ndinokuwabala onke amathambo am, bona bayandijonga, bayandibonela.*” Ewe, iNkosi uYesu Kristu—egqibelele ngeendlela zonke—waya ekufeni okubuhlungu nokunika usizi. Ukutyakatywa komzimba wakhe okukhohlakeleyo wakuva ngenene kwamenza wanga akamntu apha enkangelekweni yomzimba.





Ingaba uThixo undithanda ngenene?

Ingaba loo nto iyakunceda ukuba ubone indlela akuthanda ngayo uThixo?

Intlungu zomphefumlo: Nangona iintlungu zasenyameni zeNkosi uYesu eyabethelelwayozazingaphaya kokuqonda, zaziinxalenye kuphela yezona ntlungu. Intlungu yasemzimbeni yayingenakulinganiswa nokungcungcutheka okunzulu.

Phaya emnqamlezweni uYesu weva intlungu yomphefumlo. UYohane wasibhalela iziganeko zezo yure zoyikekayo.

“Kodwa akufika kuYesu, akubona ukuba uselefile, akayaphula imilenze yakhe. Lesuka elinye isoldati lamhlaba ngomkhonto ecaleni, kwaoko kwaphuma igazi namanzi ” (Yohane 19:33, 34).

Ndikhe ndeva abezonyango bechaza ukukholelwa kwabo ukuba ubukho begazi namanzi buchaza ukuba uYesu wabulawa yintliziyo eyaphukileyo. Ezinye iingcali zintliziyo ziyicacise le nto kabanzi ngokuthi, xa intliziyo kayesu yayisophuka, igazi lakhe lasasazeka langena engxoweni enkulu ye pericardium. Le nto inganika ukukhanya kwinyaniso yokuba, njengokuba isoladati lalihlaba icala lakhe, kwaphuma kwaoko igazi namanzi ecaleni lakhe uMsindisi. KwiNdimiso yamashumi amathandathu anesithoba, phakathi kweziprofeto ezichanakileyo zokufa kukaKristu, sifunda ngokuchazwa kwangaphambili kwintlungu ekrazula intliziyo. *“Ingcikivo yaphula intliziyo yam, ndaphantsa ukufa” (Ndumiso 69:20).* Ewe, intlungu yomphefumlo engenakuchazwa kaYesu yayaphula ngenene intliziyo yakhe.





Ukumlangazelela kwakho u-Thixo

Xa ukuhlupheka koluntu kwakucanda intliziyo yakhe yothando; naxa phezu komphefumlo wakhe ongenachaphaza–umphefumlo walowo wayehlukile kuboni (*Hebhere 7:26*)–kwaqengqeleka ukungcola okungenakucingwa nokungenakushicelela kwsihogo ngokwaso, iNkosi uYesu yafa ngenxa yentliziyo eyaphukileyo.

Ingaba lo nto ikwenza uqondo kangcono ukuba uThixo uyakuthanda?

Iintlungu zasemoyeni: Abantu abaninzi banokuziqonda lula iintlungu zasenyameni nezasemphefumleni zeNkosi uYesu Kristu kunokuba benakho kwezomoya. Kodwa ke ngokuqinisekileyo, ezona ntlungu uYesu wazivayo zezo zabakho xa ubudlelane bakhe banaphakade noYise noMoya oyiNgcwele baqhawukayo.

Iyure zabantathu kumnyama kakhulu–ukusuka ngo 12 emini ukuya ngo 3 emva kwemini- uYesu wayeshiyiwe nguThixo uYise noThixo uMoya oyiNgcwele. Ngelo xesha, uYesu,–uThixo uNyana-wakhala ngezwi elikhulu: “*Thixo wam, Thixo wam, undishiye ngani?*” (*Mateyu 27:46*).

Ngalo mini ikhwankqisayo, uThixo oziq zithathu emnye ngonaphakade (ebezigqunywe kukukhanya okungathethekiyo) kwachithakala. Kuchithwa esakho nesam. Emva koko, xa uYesu wayejinga emnqamlezweni, uThixo wayengakwazi ukuhla nesono ndawonye esasithwelwe ngumzimba wakhe ongenasono, kuba uThixo “*lowo ungazani nasono uThixo wamenza waba sisono ngenxa yethu*” (*2 Korinte 5:21*).

Ngoko ke akumangalisi ukuthi xa wayesifa uYesu, ihlabathi elibi ligutyungelwe bubumnyama oboyikeka kakhulu kangangeyure ezintathu.





Ingaba uThixo undithanda ngenene?

Ilanga lingazimela ebumnyameni
Livalele ubuqaqawuli ngaphakathi,
Xa uKristu, uMenzi onamandla, wayesifa
Ngenxa yomntu, isono sesidalwa.

Isaac Watts (1674–1748)

“uThixo ukukukhanya, kuye akukho bumnyama kwaphela” (1 Yohane 1:5). Ukukhanya kobuNgcwele bukaThixo kunye nobumnyama besono somntu kwakungenakuhlala ndawonye. Kwanjengokuba ubumnyama bubaleka xa ukhanyisa isibane, ubumnyama obo buyahlala xa isibane sicinyiwe. Yayibubumnyama obabuhleli xa uYesu wayethwele isono soluntu olulahlekileyo.

Ngelishwa, obu bumnyama bomoya buyakuba yimo yanaphakade kumntu ngamnye ocima ukukhanya kothando lukaThixo oluhlangulayo. Ubumnyama obudlula obo benzulu yobusuku; obunobulolo ngaphezu kokuvalelwa wedwa esiseleni nobude kunexesha uqobo. Ngokuba *“umgwebo nguwo lo, ukuba ukhanyiso lufikile ehlabathini, baza abantu bathanda ubumnyama ngaphezu kokhanyiso; kuba imisebenzi yabo ingendawo” (Yohane 3:19).* Ukufulathela uYesu kubanga ubumnyama bomoya nokufa–ukufa komoya nokufa kwaphakade. Ukuguqukela kuYesu kudala ubomi–ubomi bomoya nobomi baphakade.

Isikhalo soloyiso

Indaba ezimnandi zezokuba njengokuba ezo yure zintathu zobumnyama zazifika esiphelweni sazo, uYesu akazange akhalaze kalusizi athi “Bandigqibile”. Ngokuqinisekileyo zange kube njalo. Umsebenzi wothando wentlawulelo wawugqityiwe. Ngoko ke ngoku wadanduluka ngoloyiso wathi ***“kugqityiwe” (Yohane 19:30).***





Ukumlangazelela kwakho u-Thixo

Ixabiso lesono sakho nesam lihlawuliwe ngokupheleleyo. Ligqityiwe!

Uthe akuwugqiba umsebenzi wentlawulelo, ubudlelane bokukhanya iNkosi uYesu eyayinabo ephakadeni noThixo oziqo zithathu, babuyiselwa ngonaphakade (Yohane 17:5). Akusekho nto iseleyo ngoku esinokuyenza mna nawe ukuhlawulela isono. Kungekho nento uSathana anokuyenza ukuchitha umsebenzi osele ugqityiwe kaYesu endaweni yakho. Ulwamvila lukaSathana, inyoka, luncothulwe.

Ukufa koyisa inkosi yokufa

Isizathu sokuba uThixo azambathise “inyama negazi” yayingekuba nje akwazi ukufela isono sakho nam, koko wayefuna “*ukuze ngako ukufa ambhangise lowo unamandla okufa, oko kukuthi, uMtyholi lo*” (Hebhere 2:14).

Kwanjengokuba uDavide wasebenzisa ikrele likaGoliyathi ukutshabalalisa uGoliyathi owayemangalisiwe, ngokunjalo uYesu uthatha isixhobo sikaSathana—ukufa—asisebenzisele ukutshabalalisa yena. uYesu unguMkhululi womntu ngenene—amadoda namankazana. UnguThixo onguMkhululi—ekukuphela kwakhe okwaziyo ukukhulula abantu ekufeni kwaphakade nobukhoboka bomoya—ubukhoboka uSathana abenzele ubani nobani, ekukrengeni kwakhe kuThixo odale uluntu ngomfanekiso wakhe.

Kwakusemzimbeni wakhe wenyama yenene namathambo enene apho uYesu woyisa uSathana, woyisa ukufa, wavuka engcwabeni. Emva koko sifunda ngokunyukela kwakhe ezulwini, “*apho umanduleli wangena khona ngenxa yethu*” (Hebhere 6:20). Okokuqala embalini ukuba umntu—**ongenatyala, ongenasono, ogqibeleleyo**—





Ingaba uThixo undithanda ngenene?

angene ezulwini. Ngenxa yokufa emnqamlezweni, ngoku uvulele abanye indlela ukuze balandele.

Ngemihla yakhe, uCharles Wesley wayeyisakele kukuba uThixo umthanda ngenene ngokuya wayebhala ingoma ethi “uthando olumangalisayo: kungenzeka njani ukuthi wena, Thixo wam; ufele mna?”

Kodwa ngoku uKristu uvukile!

“uKristu yena kunje uvukile kwabafuleyo, waba yintlahlela yabalele ukufa. Kuba ekubeni kaloku kungomntu ukufa, kukwangomntu ukuvuka kwabafuleyo” (1 Korinte 15:20-21).

Ongasekhoyo uGqirha u Sangster wayengomnye wababalisi ebanesiphiwo endakha ndamva. Wayekuthanda ukusebenzisa ubuciko bakhe ukuthetha kakuhle ngeNkosi yakhe noMsindisi uYesu Kristu. Ngelishwa ke, uGqirha uSangster wayengasangakwazi tu ukuthetha ngenxa yomhlaza womlomo. Phambi nje kokuba aye ezulwini, wawangawangisa ngesandla sakhe kwintombi yakhe ukuba innike iphepha nento yokubhala. Ngaloo ntsasa yeCawa yePasika wabhala wathi “kungcono ungabi nalulwimi kodwa ube nomnqweno otshisayo wokukhwaza uthi ‘uKristu uvukile’, kunokuba nolwimi kodwa umnqweno ungabikho.”

Xa uPawulos wayevela phambi kokumkani uAgripa ukuba azithethelele kwizityholo ezingeyonyaniso, watsalela umdla kwiintlungu ngokuvuka kukaKristu: wathi “*nokuba ubeza kuthi eve ubunzima, abe ngowokuqala eluvukweni lwabafuleyo, azise ukukhanya ebantwini*” (Zenzo 26:23).





Ukumlangazelela kwakho u-Thixo

Kodwa ke, phambi kokuvuka kukaYesu Kristu iNkosi, kwiTestamente eNtsha kubhalwe ukuba nabanye abantu bavuswa ekufeni. Kwakukho uLazaro kunye nentombi kaYayiro nonyana womhlokokazi wase Nayin. Nakuba uYesu ngomangaliso wababuyisela aba bantu ekuphileni, baphinda bafa kwakhona emva kweminyaka ethile. Kodwa ke, akunjalo kuYesu Kristu iNkosi. Namhlanje akaphili nje enyameni, koko nasemoyeni kwaye nangonaphakade. Wayengowokuqala ngenene ukuvuka kwabafileyo!

Lalingakwazi njani ingcwaba kunye nokubola umgcina uMdali wobomi? Ngenxa yokuba iNkosi uYesu Kristu enguThixo uMdali, wenza ubomi kwinto engekho. Ngenxa yokuba engumntu ogqibeleleyo, uYesu onguThixo uMsindisi, wakhupha ubomi engcwabeni wavulela umntu wonke omamkelayo ngokholo, indlela eya ezulwini. Kwabanjalo abantu uthembise wathi:

“Ke uThixo, esisityebi nje ngenceba, uthu ngenxa yothando lwakhe olukhulu, awasithanda ngalo, thina sifile nje ziziphoso, wasidlisa ubomi ndawonye noKristu (nisindiswe ngokubalalwa) wasivusa naye, wasihlalisa naye kwezasemazulwini iindawo, sikuKristu Yesu” (Efese 2:4-6).

Ebhalela amakholwa kwidolophu yaseKorinte, uMpostile uPawulos ubakhumbuza ukuba basindiswe kwiziphumo zezenzo zezono zabo, ngenxa yokuba bamkele (bancamathele, bathembela, baphumla) ukuba *“uKristu wazifela izono zethu, ngokweziBhalo, wangcwatywa, **nokuba** wavuka kwabafileyo ngomhla wesithathu, ngokweziBhalo” (1 Korinte 15:3, 4).* Namhlanje ikholwa ngalinye liphumla lizinze kwinyaniso ezukileyo yokuba





Ingaba uThixo undithanda ngenene?

“uKristu wafela izono zam, wabuya wavuka kwaye undinika ubomi obutsha ndikuye.”

Ukusuka kusuku lokuqala ukuya kolwesithathu

Mhlawumbi unomnqa wokuba kwakusenzeka ntoni kuKristu phakathi kwexesha awayebethelelwa ngalo nexesha awavuka ngalo engcwabeni, kusuku lwesithathu? Elindele umbuzo onjalo, uThixo watyhila impendulo:

“Kuyintonina ke ukunyuka, kungekwakukuthi, wehla nokuhla kuqala, waya kwezona zisezantsi iindawo zomhlaba? Owehlayo ikwangulowo wenyukayo, waya ngaphezu kwawo onke amazulu, ukuze azalise zonke izinto” (Efese 4:9, 10).

Ewe iBhayibhile isixelela ukuba phambi kokuba anyukele amazulwini, uYesu Kristu iNkosi wehlela kwiindawo ezisezantsi, emva koko wenyukela amazulwini ekhokela abangcwele beTestamente eNdala (ababefe bekhokela) kumngcelele woloyiso. Namhlanje ikholwa ngalinye liqinisekisiwe ngokumnandi ukuba umnyango wokufa ulisango eliya eluzukweni. Ngomangaliso omkhulu uKristu ngokwakhe woyisa ukufa komzimba nokomoya endaweni yethu.

“Luphina kufa olwamvila lwakho? Luphi na Hadesi uloyiso lwakho? Ulwamvila lokufa sisono, amandla esono ngumthetho. Makubulelwe ke kuThixo osinikayo uloyiso olo, ngayo iNkosi yethu uYesu Kristu” (1 Korinte 15:55-57).





Ukumlangazelela kwakho u-Thixo

Isongezo–Isabelo selifa lothando lwakhe

Kuyavuyisa ukwazi ukuba iNkosi uYesu uvule indlela eya ezulwini, ke ngoku sinokulandela loo mngcelele woloyiso.

Kukwavuyisa kwakhona ukwazi phambi kokuba afe, ekuthandeni kwakhe abakhe, uYesu wathembisa ukuba emva kokunyukela kwakhe ezulwini, uyakuthumela uMoya oyiNgcwele kumakholwa asemhlabeni.

Uthi kubafundi bakhe:

“Lowo ukholwayo kum, njengoko satshoyo isibhalo, kuyakumpompoza imilambo yamanzi aphileleyo, iphuma embilinini wakhe. Oku wakutsho ke ngaye uMoya, ababeza kumamkela abo bakholwayo kuye; kuba ebengekamkeliswa uMoya oyiNgcwele; ngokuba uYesu ebengekazukiswa” (Yohane 7:38-39)

“Ndiya kowandithumayo; akukho namnye kuni undibuzayo athi, uya phi na? ...Mna ndiyakucela kuBawo, aze aninike omnye uMthetheleli, ukuze ahlale nani ngonaphakade; uMoya wenyaniso, lowo lingenakho ihlabathi ukumamkela, ngokuba lingamboni, lingamazi nokumazi. Nina ke niyamazi, ngokuba uhleli nani, kanjalo uya kuba kuni” ...Noko ke mna ndinixelela inyaniso; kunilungele ukuba ndimke; kuba, ndingemkanga, uMthetheleli akayi kuza kuni; ke, ndithe ndemka, ndiya kumthumela kuni” ...yena uyakundizukisa; ngokuba eya kwamkela okukokwam, aze anibikele ke” (Yohane 16:5; 14:16, 17; 16:7, 14).





Ingaba uThixo undithanda ngenene?

Sesibonile kakade ukuba uThixo wazukiswa njani ekufeni koNyana wakhe. Ngoku ke ungabuza omnye umbuzo othi “uYesu uzukiswa njani kukuthumela uMoya oyiNgcwele kuwe nakum?”

Inxalenye yalo mbuzo iyaphenduleka yinyaniso yokuba uyazukiseka ebomini bekhola ngalinye apho kumpompoza uthando lukaThixo. Sifunda ukuba “*ngokuba uthando lukaThixo luthululelwe ezintliziyweni zethu ngoMoya oyiNgcwele, esamamkelayo*” (Roma 5:5). Uthando lukaThixo oluhleliyo—olwenziwe lwayinene nguMoya oyiNgcwele—lugqitha ngaphaya kweyona ncopho iphakamileyo yomtsalane nothando lomntu. Njengokuba usithi ngokholo, uzinikele kumsebenzi ogqityiweyo wasemngamlezweni, iNkosi uYesu, kwisiqu esinguMoya oyiNgcwele, uqalisa ukuthanda abanye abantu ngawe.

Ukukholwa ukuba uYesu wafela izono zakho, nokubulela entliziyweni yakho ngaloo nyaniso, kukwenza ukuba wonwabele ingqiniseko yoxolelo lukaThixo nothando lwakhe olusindisayo.

Ukwenza ubomi bakho bufumaneka kubukho obuhlalayo bukaYesu Kristu iNkosi, kukwenza ube yinqwelo yothando lwakhe kwihlabathi elingenaluthando.

Ingcungela kwizifundo ngoThixo yaseJamani, edume kakhulu ngokufunda kwayo, yakha yabuzwa lo mbuzo: “Yintoni eyona ngcinga yakho inzulu ngoThixo?” Ipendulo yakhe yakhwankqisa, kuba wasebenzisa amazwi engoma yabantwana ethi “UYesu uyandithanda, loo nto ndiyayazi, kuba iBhayibhile indixelela oko.”

Ewe, uThixo ngenene uyandithanda! Ewe uThixo NGENENE uyakuthanda!





Ukumlangazelela kwakho u-Thixo

O, uthando olwazoba iplani yosindiso
 O, ubabalo olwayizisa ezantsi emntwini
 O, umsantsa omkhulu uThixo awawuvalayo,
 EKalvari!
 Inceba yayinkulu apho, nobabalo lusingamahla
 Uxolelo lwaluphindaphindiwe kum apho
 Umphefumlo wam osindekayo wafumana
 ukukhululeka
 EKalvari!



Incwadi evela eIraq

“Ndandikwikhaya lenkolo yamaSlamsi. Abazali bam bandifundisa ukuthandaza nokuzila njengeSlamsi. Ndandinxiba njemakhosikazi amaSlamsi, ndigquma ubuso bam ukuze amadoda angoni ngokundijonga ebusweni. Ngenxa yalento yonke, ndandinexesha elinzi lokungenzi nto. Ngoko ke ndalisebenzisa ixesha lam lokungenzi nto ngokumamela iinkqubo zikanomathotholo, ndaza ndeva imiyalezo emininzi yeBhayibhile. Ngenye imini ndabona umolokazana wasekhaya (okanye indodakazi) ephethe izitika ezinemibala emihle. Ndaza ndabhala incwadi yam yokuqala ndisebenzisa idilesi yakhe. Impendulo yenu yayiqulathe incwadi ethi “Ukumlangazelela kwakho uThixo.”

“Ndizamile ukuqonda ukuba kuthetha ntoni ukulangazelela uThixo... kwisahluko sesixhenxe kukho umbuzo othi ‘Ingaba uyandithanda ngenene uThixo?’ INdema xa ndifika kumhlathi othi ‘uThixo ukubonisa uthando lwakhe ngakwenzele kona emnqamlezweni. Xa uyiqonda intsingiselo yomnqamlezo, akusabudingi obunye ubungqina bokuba uThixo uyakuthanda.’

“Esi sahluko ndisifunde izihlandlo ezidlulieyo kwikhulu. Ndada ndaqonda ngokungenamathandabuzo ukuba umnqamlezo kuphela kwendlela elungileyo kum.”

– Siyinkwe yi Trans World Radio





Ingaba uThixo undithanda ngenene?

Khawume ucinge:

1. Yeyiphi indlela ephucukileyo yokubonisa umntu ngokuqinisekileyo ukuba uyamthanda?
 - a. Ingaba yinto oyithethayo?
 - b. Ingaba yinto oyenzayo?
2. UThixo uluqondakalalise njani olwakhe uthando kuwe?
3. Wena uzakuzibonakalisa njani buqu kuthando lukaThixo?





*Phaya kubuxhakaxhaka begumbi
loqhaqho, ugqirha ufunda ukwayamanisa
igazi nobomi. Ezi zinto zimbini
azinakwahlukaniswa: Ukuba uphulukene
nenye kuzo, uphulukene nazo zombini.*

DR. PAUL BRAND





Ndingabufumana phi ubomi?

*K*wakusondele inzulu yobusuku. Sasiphakathi kuhambo lwethu lweyure elishumi elinesibhozo ngololiwe, oludinayo. Mna nenkosikazi yam sasikunye namakhulu-khulu abanye abahambi kwisikhululo sikalolwe iGare St. Lazare eParis. Sasilinde ngomonde amagosa ezololiwe ukuba avule isango lamatikiti, asivumele singene kuloliwe wethu.

Uninzi lwaboo bantu babesingqongile apho yayilulutsha. Njengokuba mna noDorothy sasizama ukuncokola nabo, kwakubonakala ngathi lonke elaseYurophu lalimelwe apha. Abanye abafana neentombi babezama ukukha bathi ngqwa ubuthongo, besebenzisa oobhaka babo njengemiqamelo. Bathi belele njalo, bethe natya imizimba kuloo mgangatho wenziwe ngelitye, abahlobo babo babeme okwabalindi behlafuna amaqebengwana okanye besela amanzi asezibhotileni.



Ukumlangazelela kwakho u-Thixo

Njengokuba silindile nje, sancokola sihleka nolutsha oluninzi apho. Nakuba babenodlamko lobutsha nje, xa ubuso bungenaluncumo, uninzi lwabo lwalusazi ukuba babengekabufumana obona bomi ababebubhadula. Kwathi kungekudala, incoko yethu yaguqukela kulomntu besihamba naye mna noDorothy, iNkosi uYesu Kristu!

Sithe xa sincokola njalo, abanye bolu lutsha lwalungenakuphumla, luxakeke kukufuna izinto ezintsha, bavula iintliziyo zabo basibalisela ukuba banomnqweno wokufumana obona bomi. Abanye babethemba ukuba bukwidolophu elandelayo; abanye becinga ukuba bazakubufumana kwizihlobo abaza kuzifumana kamva; abanye babengenazo neentloni zokukholwa ukuba bazakwandisa amava obomi babo kwiziyunguma zeziyobisi notywala. Eyona nto yayibakhathaza abanye babo yayikukoyika ukusulelwa ngezifo ezibulalayo.

Kwiilali zaseAfrica esisenzulwini, esi sibetho soyikwayo basibiza ukuba “sisifo somntu obhityileyo”. Kwiingxoxo zabezonyango sibizwa ngokuba yintsholongwane kagawulayo. Xa sele ikhulile endodeni, emfazini, emfaneni nasentombini iba ngugawulayo. Indaba ezoyikisayo zokuba unesi sifo zisoloko zifana: Kukukhathazeka nokugcungcutheka ngoko nangoko! Emhlabeni wonke, abantu bayazi ukuba ugawulayo sisifo segazi. Nangona imithombo yegazi ibimele kukuba ngumlambo wobomi ohlambululayo, usuke wangumlambo ongcolisekileyo wokufa.

Kumele ndivume ukuba nangani igazi libalulekile njengomthombo onika ubomi, kum umbono wegazi yinto engajongekiyo nendiyibalekayo. Ndada ndathi





Ndingabufumana phi ubomi?

njengenyathelo lam lokoyisa olu loyiko, ndamkela isimemo sokuya kwigumbi loqhaqho ndiyokubukela uqhaqho kwindawo yokubukela kwisibhedlele saseLondon. Kwathi nje ukuba imela yoqhaqho ingene enyameni yomntu, ndaphantse ndayoba. Umhlobo wam ongugqirha owandibonayo ukuba ndandibile ndithe xhopho, ndijike nebala ebusweni, wandicebisa ukuba ndiphume. Kwakungadingeki nokuba ndicengwe ngalo nto.

Kodwa ke, nokuba umntu uba njani xa ebona igazi, ubomi nempilo zinokubuyiselwa kumntu onesifo semithambo yegazi evuzayo ngokuthi athiwe igazi. Namhlanje ngoncedo lwezixhobo zale mihla zenzululwazi, igazi elithatyathwe emntwini ophilileyo liyakwazwi ukuthiwa kamva komnye umntu ogulayo okanye ofayo.

Kudala kakhulu, phambi kokuba uphando lwezonyango lutyhile ezi zinto zisibonayo zegazi, uThixo wavakalisa wathi “*Kuba umphefumlo wenyama usegazini wona...*” (*Levitikus 17:11*). UDr Brand uvuma ngokufutshane ukuba igazi liqulathe amathende obomi: “Phaya kubuxhakaxhaka begumbi loqhaqho, ugqirha ufunda ukwayamanisa igazi nobomi. Ezi zinto zimbini azinakwahlukaniswa: Ukuba uphulukene neny e kuzo, uphulukene nazo zombini.”

Kodwa ke abantu abaninzi abaqondi ukuba nangani izifo ezingcolisa igazi, njengentsholongwane kagawulayo, zingangeni kumntu wonke, ngokuxhomekeka ekubeni akuzibeki esichengeni na, kukho “isifo” esisulela wonke umntu: “*Kanjalo wazenza ngagazi-nye zonke iintlanga zabantu, ukuba zime phezu kwawo wonke umhlaba*” (*Zenzo 17:26*). Oku kungcoliseka kubulalayo kungene





Ukumlangazelela kwakho u-Thixo

kuluntu lonke. EBhayibhileni, umthombo waso ulandwa kuAdam, uyise wazo zonke izizukulwana ezilandeleyo.

Xa “*owokuqala umntu, uAdam*” (1 Korinte 15:45) wonayo, zonke izizukulwana ezilandeleyo, nokuba ibala lazo linjani, zihlala phi okanye zibudlelaphi ubomi, zangena phantsi kwesigwebo sokufa. IBhayibhile ithetha ngokucacileyo ithi “*KuAdam bafa bonke*” (1 Korinte 15:22). Njengokuba nakwasifo sikagawulayo ukufa kusiwa emzimbeni ligazi elingcolisekileyo, oku kungcoliseka kubangwe sisono, kugqithiselwe kwizizukulwana ngezizukulwana. Ukuba bekungenjalo, abantu bebezakuya ngqo ezulwini bengadlulanga emfuleni wesifo nokufa komzimba. Kodwa ke akunjalo.

Makubulelwe kuThixo, kuba xa uYesu wayezalwa, umthombo wegazi onika ubomi wangeniswa eluntwini. Le nto yenzeka ngolu hlobo. Isithunywa uGabriyeli waxelela uMariya ukuba uzakumitha, azale uNyana, igama lakhe iyakuba nguYesu. UGabriyeli wacacisa kule ntombi ingatshatanga, inesimilo esihle, ukuba kuzakwenzeka njani oku.

“uMoya Oyingcwele uyakuza phezu kwakho, athi amandla Osenyangweni akusibekele, kungoko lonto ingcwele izalwa nguwe, iyakubizwa ngokuba nguNyana kaThixo” (Luka 1:35).

Umangaliso wenzeka xa imbewu yomfazi ichunyiswa yimbewu kaMoya oyiNgcwele. Kwesi siganeko sibonakalayo uBomi bukaThixo bangeniswa eluntwini. Kwathi ke njengokuba usana lukhula esizalweni sikaMariya nje, igazi latyhutyahutyha imithambo, igazi lakhe





Ndingabufumana phi ubomi?

elinqabileyo zange lingxengeke okanye lingcoliseke. Igazi likaYesu lalibubomi siqu!⁴

Umcimbi wegazi lomntu yinto enqabileyo kakhulu. Nanamhlanje oku, abo basebenza ngophando lwezonyango baqhubeka nokufumanisa ngakumbi nangakumbi ngeemfihlo ezinika ubomi zale ncindi. Ngamazwi alula, omnye wemisebenzi yegazi emzimbeni womntu ungachazwa ngolu hlobo: Ukuhlambulula umzimba, ukunika ubomi nokugxotha izifo. Nakuba imangalisa nje le nto, kumangalisa ngakumbi ukwazi ukuba uThixo usenzele umthombo wegazi oneenjongo ezifanayo nangona zingumangaliso ongaphezulu. Eli gazi liyafumaneka kubo bonke abafuna ubomi benene. Kumoni, igazi likaYesu lisisicoci sikaThixo sezono. Kwabafileyo ngomoya, igazi lakhe elinqabileyo lithulula uBomi obukhulu. Kwabaphilayo emoyeni, igazi likaYesu lingumthunywa wokhuseleko xa uhlaselwa nguSathana. Siva ngeli gazi linqabileyo ukuba: *“kuba anikhululwanga nihlawulelwe ngezinto zinokonakala, oozisilivere, noozigolide,*

4 Kwincwadi yakhe ethi “The Chemistry of the blood”, M.R. DeHaan, M.D., ucaphula kwiincwadi ezipapashwayo malunga nokusebenza komzimba, ukubelekisa nokonga, aze athi “Tumama unika usana olungekzalwa isondlo sokwakha loo mzinjana mncinane emfihlekweni yesibekele sakhe, kodwa lonke igazi elenziwayo kolo sana, lona lwenziwa kolosana buqu. Ukususela ekubunjweni kolo sana esizalweni, kude kube yimini yokuzalwa kwalo, akukho nethontsi legazi elikhe liphume kunina lusiya emntwaneni.” Kodwa ke, ephawula kolu luvo lukaDeHaan, uDr Robert E. Coleman kwincwadi yakhe ethi “Written in Blood” uthi “Ndingazamanga ukulusingela phantsi olu luvo (uluvo luka DeHaan lokuba igazi lomzimba wosasa lenziwa elusaneni ubuqu, ngokungena kwembewu yendoda, ngalo ndlela kungabikho kudibana nomzimba kamama) Ndingcinga ukuba kulungile nje ukuqaphela ukuba abanye oogqirha bona bayabuthandabuzwa ubunjalo bolu luvo, kodwa ke, xa sinokukhe sizibekele ecaleni izinto zendalo yokuzalwa, andiboni mna ukuba iphi ingxaki apha. Into yokuba uYesu wakhawulwa nguThixo inakho ukuyibekela ecaleni into yokugqithiselana (ngemfuza) ngesono kwezizukulwana xa ucinga ngokubaluleka kwegazi likaYesu ngokweBhayibhile.”





Ukumlangazelela kwakho u-Thixo

kuyo ihambo yenu engento, enayinikelwa ngoyihlo. Kwakungegazi elinqabileyo likaKrestu, njengelemvana engenasiphako engenabala” (1 Petros 1:18, 19).

Igazi: Amandla acocayo

Kudala phaya, onondaba babenika ingxelo malunga nomzi-mveliso wezothutho owawubamba isandla ungafuni zindleko, ukuba wasingela-phantsi imiqathango yezempilo. Ukwandisa inzuzo yabo, lo mzi-mveliso, wawusebenzise itanki yeloli ukuthutha imveliso enetyhefu ukuba iyise ndaweni ithile, ize xa ibuya isebenzise kwale tanki, ngokungekho mthethweni, ukubuya nemveliso yokutya okuyincindi. Le nto yakhokelela ekubeni abantu abaninzi bagule kakhulu.

Kodwa ke, emzimbeni womntu, uThixo wenze umangaliso wezothutho oluthwala ukutya okuya egazini, kuphinde kuthwale okungafunekiyo okufana nenkunkuma. Ngenxa yendalo kaThixo egqibeleleyo, akukho kungcoliseka kwenzekayo kumthombo wegazi. Kuyamangalisa ukwazi indlela ezisondelelene ngayo icells nemithambo yegazi. Ukuba imveliso enetyhefu ibingasuswa kwezicells, bekuyakwenzeka indyikityha yokufa nokugula.

Yiloo nto kanye uThixo ayichazayo xa ecacisa indlela yokususa ubukho besono obungcolisayo ebomini bethu. Ukuhlunjululwa okunjalo kwenzeka ngegazi likaYesu kuphela: *“ke, ukuba sihamba ekukhanyeni, njengokuba yena esekukhanyeni, soba sinobudlelane omnye nomnye, lithi negazi likaYesu Krestu, uNyana wakhe, lisihlambulule kuso sonke isono” (1 Yohane 1:7).* Ngaphezu koko, uThixo uthi ayikho enye indlela yoxolelo lwezono zethu kuba *“kungaphalalanga gazi, akubikho kuxolelwa” (Hebhere 9:22).*





Ndingabufumana phi ubomi?

Igazi: Amandla anika ubomi

Omnye wemisebenzi yegazi kukuthwala amanzi adingekayo nokutya komzimba ukuze kugcineke ubomi. Ukuba igazi alifiki kwicells netissues zomzimba, lo malungu omzimba afa ngoko nangoko. Ngoko ke umzimba uyafa xa igazi lingatyhutyahutyhi umzimba. Ngokucacileyo, ubomi busegazini.

Sikhunjuzwa ngamazwi eNkosi uYesu Kristu athi amangalisa abafundi bakhe xa wayethetha ngegazi lakhe. Wagxininisa wathi:

“inene, inene, ndithi kuni, ukuba anithanga niyidle inyama yoNyana woMntu, nilisele igazi lakhe, aninabo ubomi kuni. Lowo uyidlayo eyam inyama, alisele igazi lam, unobomi obungunaphakade, ndaye ndiyakumvusa ngomhla wokugqibela. Kuba inyama yam ikukudla, inyaniso, negazi lam liluselo, inyaniso” (Yohane 6:53-55).

Kodwa ke, uYesu waqhubeka wacacisa ukuba uthetha ukuthini. Wathi: *“lowo uyidlayo eyam inyama, alisele igazi lam, uhleli kum, nam ndihleli kuye” (Yohane 6:56).* Uvuyo olungako lokuqonda owona mthombo wobomi benene! Igazi likaYesu laphalalela ukuhlawulela aboni ezonweni zabo. Ngenxa yegazi lakhe elaphalalayo thina ngoku sinakho ukudlelana ebomini bakhe. INkosi uYesu yacacisa intsingiselo yokusela igazi lakhe xa wayesithi—“Mna ndikuye.”

Ngenxa yokuba sesiwavile buqu amandla ovuko lukaYesu ahlala ngaphakathi, amakholwa anakho ukungqina ngoloyiso athi “uYesu ovukileyo ngoku uphila ngaphakathi kum! Kubantu abanjalo, ukudlelana





Ukumlangazelela kwakho u-Thixo

ngesonka newayini emthendelekweni kuyinto elula kwaye engumfuziselo wombulelo nobungqina.⁵

Amandla akhulisa okwembewu, egazi elinqabileyo likaYesu, angumangaliso ekudlulisweni kwawo kubomi bekhulwa ngamandla kaMoya oyiNgcwele xa lizalwa ngasentla. Eyona nto ingundoqo ekufuneni komntu ubomi sisidingo sokuthiwa igazi elinika ubomi.

Igazi: amandla akhuselayo

Usekho omnye umangaliso wokusebenza kwegazi lomntu. Igazi alaneli nje ukunika intlambuluko kunye nobomi, likwanika ukhuseleko.

Uloyiko lwasasazeka emhlabeni wonke xa kwakubhaqwa isifo semfene eIndiya. Inqwelomoya ezazisuka kwelo lizwe zazigalelwa iyeza lokubulala loo ntsholongane, kanti kwamanye amaxesha nabakhweli buqu baxilongwe. Kusoyikiselwa ukuba esi sifo sinwenwele emhlabeni wonke. Kwanqunyanyiswa okwexeshana inqwelomoya ezisuka eIndiya.

Nokuba ingekho into efana nesifo semfene esoyikisayo, kusoloko kukho ukuhlaselwa komzimba womntu ziintsholongwane ezingaqhelekanga nezinamandla okubulala. Kodwa ke igazi linamandla okuhlasela nalo iintsholongwane ezo. Xa uhlaselwa umzimba, igazi (icells ezimhlophe ezidalelwe ukukhusela igazi) ziyanda ngoko nangoko ngenani zikhusele umzimba.

Kuyamangalisa ukwazi ukuba igazi likaYesu Kristu iNkosi, njengegazi lomntu elinamandla, linomsebenzi

⁵ Ngelishwa kukho izigidi zabantu abasaqhubeka nokukholwa ukuba isonka newayini ezisetyenziswa emthendelekweni, ziyajika ngenene zibe yinyama negazi likaYesu. Into awayefuna ukuba iqondwe uYesu njengomfuziselo wobukho bakhe bangaphakathi, buviwe ngendlela ephosekileyo yaseniyameni.





Ndingabufumana phi ubomi?

wokhuselo nalo. Ligazi likaYesu elikhusela ikholwa kuhlaselo lomkhosi kaSathana. Kwisiprofeto esimalunga nedabi lexesha lesiphelo phakathi kukaSathana nabantu bakaThixo, sifunda ukuba: *“bamoyisile bona ngenxa yegazi leMvana, nangenxa yelizwi lobungqina babo, abawuthandanga umphefumlo wabo, kwada kwasekufeni”* (Sityhilelo 12:11). Nawe unganakho okoyisa ukuhlaselela kuka Sathana ngamandla akhuselayo egazi likaYesu.

Uloyiso lukaYesu phezu koSathana lwaprofetwa ngoko nangoko emva kokulukuhlwa kukaAdam noEfa nguSathana. Ngoko iNkosi yathi iyakuba yimbewu yomfazi eyakuza nokuwa kukaSathana. *“ndiyakumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe, yona iyakukutyumza intloko, wena uyakuyityumza isithende”* (Genesis 3:15). Imbewu yomfazi iyakutyumza intloko kaSathana kodwa emva kokuba loo nyoka inqole isithende sikaMesiya. YayinguYesu ngokwakhe, imbewu yomfazi, owaphalaza igazi lakhe elinqabileyo

“ukuze ngako ukufa ambhangise lowo unamandla okufa” (Hebhere 2:14).

Ngokungafaniyo nabafundi abaleqeka emva kweziyunguma, endahlangana nabo kwisikhululo saseGare St. Lazare eParis, abaninzi bona bawufumene umthombo wobomi benene.

Kudala phaya, Mna noDorothy sadibana nabantu baseUganda abalikhulu ababeqinisekile ukuba babufumene ubomi. Egazini elinqabileyo likaYesu bafumanise isicocintliziyo, umniki-bomi nomchasi-Sathana. Banenakho





Ukumlangazelela kwakho u-Thixo

ngenene ukuyingqina loo nto, kuba kubo, izinto ezindala zazidlule, izinto zonke zizuke zaba ntsha.

Nakuba sasicetyisiwe ligosa lozakuzo eKenya, ukuba kukho ingozi ezayo, mna nenkosikazi yam, siqhutywa nguMoya kaThixo, sagqithela eUganda. uThixo wayecwangcise intlangano yethu nabefundisi baseUganda namakhosikazi abo. Safumanisa kamva nokuba wayesele eyilungisile nenqwelomoya yokujika. (Kwenzeka nokuba kuthi kanti le yethu inqwelomoya yeyokugqibela ukuphuma eEntebbe phambi kokubhukuqwa koburhulumente ngumkhosi.)

Ngoko nangoko ekufikeni kwethu kwisikhululo senqwelomoya, seva emoyeni wethu ukuba kukho uloyiko nokuzibamba okukhulu apho. Ubumdaka nokudideka esasinako kwakungathetheki. Enye yeemoto ezazikhona apho yayigcinelwe thina ukuba isise kwisikhululo senqwelomoya kuloo ndlela ezele imigxuma yeziqhushumbisi. Kuthe singehambi mgama mde sabanjwa ngamajoni anemipu. Sasingazi nokuba ngamajoni karhulumente okanye zizihange ezinxibe okwamajoni. Ngomangaliso omkhulu banakana umqhubi wethu njengomnye wesizwe sabo, baza bekrokra, basikhulula ukuba sihambe singakhenge sikhuthuzwe okanye senzakaliswe.

Ekufikeni kwethu apho sasisiya khona, mna nenkosikazi yam safumana indawo yokuhlaganela kwethu imnyama kwaye imdaka, iphakathi koluntu oluzele uloyiko. Xa abefundisi namakhosikazi abo befika, sakhawuleza sayilibala ukuba iyindawo enjani le. YayiyiNkosi ngokwayo eyasibabala ngozuko lwayo nobukho bayo obungathethekiyo. Ezo ntlangano





Ndingabufumana phi ubomi?

zaseUganda ziyakusoloko zigciniwe ezinkumbulweni njengamava ethu asencotsheni yentaba ekudibaneni noThixo ophilileyo.

Bemamele ngomdla omkhulu, abefundisi namakhosikazi abo babehleli kwezo zitulo zingekho ntofontofo, iiyure ezisibhozo, ukuva mna noDorothy sisabelana nabo ngenyaniso kaThixo eseBhayibhileni. Njengokuba mna ndifundisa nje, inkosikazi yam yona yayibhala ebhodini, ukunceda abaphulaphuli bethu ukuba nabo bazithathele amanqaku emaphepheni abo angekho mgangathweni, noko ebalulekile nje kubaniniwo. Ngeqbuliso kwabakho ukuzamazama phaya emnyango. Nakuba enye indoda enxilileyo ephethe umpu yayibanjiwe phaya emnyango, ugxaxwayo watyhiliza wada wangena phakathi kwesihlwele, ejiwuzisa umpu wakhe emane ewujolisa entliziyweni kaDorothy.

Wathi uDorothy “Makhe sithandazele le ndoda ukuba ifikelele ekumazini uYesu.”

Emva kwemizuzu eyayikhangeleka ingunaphakade kum, itoliki yam yandijonga imangalisiwe yathi “Andiyikholelwa ke le into ithethwa leli joni linxilileyo—lithi ‘ndifuna ukwazana nalo Thixo wale nkosikazi.’”

Ithe isathetha njalo itoliki, ndabona umbono endingasokuze ndiwulibale. Nokuba wawubangwa yintoni—nokuba yayisisithunywa siqhubela umfo lo emadolweni okanye yayibubukho bobungcwele bukaThixo namandla abekhona, la ayebangela ukuba ijoni elinxilileyo liye emadolweni—kungenjalo yayikukuzithoba kwalo okwakulikhokelela ekuvumeni ukumdinga kwalo uYesu-andazi. Into endiyaziyo kukuba ngaloomzuzu kanye, umlomo wompu waya usihla kancinane ujongisa phantsi,





Ukumlangazelela kwakho u-Thixo

de lo mpu owawunenjongo zokutshabalalisa waya kuwa phantsi njengokuba ijoni lisiwa ngamadolo.

Yayingengomzuzu wokuba ubucwangcise ukwenza ntoni ekuvaleni kwakho umhlangano! uDorothy wayeyazi into yokwenza, wathi “thandaza lo mthandazo emva kwam” walikhokelela ezinyaweni zomnqamlezo—kuMsindisi waboni—elo joni lalikhohlisiwe nomphfumlo walo odingayo-apho lafumana umthombo wabo bonke ubomi ngegazi likaYesu.

Kutheni ndinibalisela le nto nje ngoku? Kuba kukho into eyenzekayo kumzuzu olandelayo kuloo ntlangano.

Kwakukho amadoda amaninzi awenesizathu sokoyika kwanokuyicaphukela le ndoda ilijoni, elalingene ngobundlobongela kwalapho. Kwakukho nabanye phakathi kwethu obomi babo babusandula ukuba sesichengeni. Omnye umfundisi okhoyo apho iminwe yakhe yayinqanyulwe lijoni elinjalo xa babezama ukumbulala. Kodwa ngenxa yokuba babemazi bemthanda uYesu buqu, kwala madoda manye ayirhangqa le ndoda ilijoni ukuba bayixhage bathandazele umzalwana wabo omtsha eNkosini.

Kwathi ngoko, kungekho nezixhobo zomculo, koko ngentsholo ezukileyo yobuAfrica, bavuma ingoma. Intliziyo yam isazele ukumangaliswa unangoku xa ndicinga ngamazwi ale ngoma eyayiculwa:

O, igazi likaYesu,
O, igazi likaYesu,
O, igazi likaYesu
Elindihlamba ezonweni.





Ndingabufumana phi ubomi?

Ukuba nje iinkokheli zethu zomhlaba zazinokuba lapho ngaloo mini. Ngokuqinisekileyo, nazo ngokwazo, zazizakungqina isisombululo sikaThixo kumadabi aphakathi kwezizwe namazwe:

“Elwenzile uxolo ngalo igazi lomnqamlezo wakhe, ewe, ngaye nokuba zizinto ezisemhlabeni, nokuba zisemazulwini. Nani enibe nifudula ningazani noThixo, niziintshaba ngengqondo yenu emisebenzini yenu engendawo, kukalokunje unixolelanisile ngako ukufa emzimbeni wenyama yakhe” (Kolose 1:20-21).

Ewe, ngabo kuphela bathe baziswa kubudlelane obulungileyo noThixo: *“Ngegazi lakhe, siya kusindiswa ngaye kuyo ingqumbo...kokhona sixolelanisiwe nje, siyakusindiswa ngobomi bakhe” (Roma 5:9-10).*





Ukumlangazelela kwakho u-Thixo

Khawume ucinge:

1. Ingaba uyabufuna nyani obona bomi bukhulu. Ubomi uYesu abuchaze ngokuthi: *“mna ndizele ukuze babe nobomi, babe nabo ke ngokugqithisileyo” (Yohane 10:10).*
2. NgokweziBhalo, ubomi bufunyanwa ndawoni emzimbeni womntu (Levitikus 17:11).
3. Yintoni intsingiselo engunaphakade nokubaluleka kwegazi likaYesu?
 - a. Ingaba uthembela kumandla ahlambululayo?
 - b. Ingaba uthembela kumandla anika ubomi?
 - c. Ingaba uthembela kumandla akhuselayo?

INKosi uYesu yathi: *“ndim uvuko, ndim ubomi, lowo ukholwayo kum, nokuba ubethe wafa, wodla ubomi. Bonke abadla ubomi bekhohwa kum, abasayi kufa naphakade, uyakhohwa na koko?” (Yohane 11:25, 26).*







*Ukugqibelela komzobo womzobi,
ukubengezela kobuso bomntu, ubuhle
bomhlaba othe tyaba phambi kwamehlo
akho—ezi zinto ngokuqinisekileyo
azinakuchazwa ngokwaneleyo ngesandi,
kudingeka amehlo okuzibonela.*



Isahluko 9

Ndingaba yinxalenye yosapho lukaThixo njani?

*P*haya kulaminyaka yoo1940, uphando lwezonyango lwenza inkqubela engumangaliso kwezonyango lwamehlo. Yayinkulu loo nkqubela kangangokuba kwaba yinto eyenzekayo, ukusukela ngoko, ukuba kukhutshwe inwebu elapha elisweni kumntu osandula ukubhubha ifakwe kongaboniyo. uDr Sangster usixelela ngakubonayo ngawakhe amehlo, okuziziphumo zolonyango lokuqala ngokufakwa inwebu yomnye umntu.

Lalisekude ukuba liphume ilanga, uDr Sangster ukhapha abantu ababini abaya kwindawo entle ekuthiwa yi Surrey Downs phaya eNgilane. Omnye wabo yayilinenekazi elazalwa lingaboni; omnye yena engugqirha welo nenekazi. Amehlo eli nenekazi ayegqunywe ngeebhandeji ezininzi ukuwakhusele kukukhanya emva koqhaqho olo. Zazimana ukususwa kancinane ezi bhandeji. Kwakusekubonakala ukuba kukhona ukuva apha emehlweni alo, ukuba kukho





Ukumlangazelela kwakho u-Thixo

ukukhanya okufikayo emehlweni, waye ke eyivuyela lo nto. Namhlanje ke, phambi kokuba liphume ilanga laloo mini, ibhandeji lokugqibela lalisuswa emehlweni elo nenekazi elalingazage libone ngaphambili.

Ngaloo mini ukuphuma kwelanga kwakukuhle ngokungathethekiyo, njengokuba ilanga lentsasa lalityhudisa ukuvela kuloo mmango. Izithunzi zazincipha athi namagqabi aluhlaza enza imithunzana yayo emihle. Iintaka nazo zazimana zitsibatsiba kwezondawo zinombethe, zikhangela ukudla kwakusasa. Loo mbono wonke wawunika umdla omkhulu kweli nenekazi elaliqala ukubona kusukela oko lazalwa. Zathi iinyembezi zisihla emehlweni alo, lavakala lisithi “O, kudala uzama ukundicacisela, kodwa zange ndibe nawo nomfanekiso wokuthi kanti kunokuba nje ukuba kuhle.” Lahlala phantsi lathi cwaka phambi kobuhle bendalo kaThixo.

Ungawuchaza njani umbala obomvu kumntu ongazanga wabona? Okanye umbono wokutshona kwelanga kumntu omehlo akhe angazanga akwazi ukukhanya. Ngokuqinisekileyo ayinakuchazwa. Amazwi achaza ubuhle bombono anganentsingiselo encincane xa efika ezindlebeni zomntu ongayaziyo ukuba kunjani ukubona. Ukugqibelela komzobo womzobi, ukubengezela kobuso bomntu, ubuhle bomhlaba othe tyaba phambi kwamehlo akho—ezi zinto ngokuqinisekileyo azinakuchazwa ngokwaneleyo ngesandi, kudingeka amehlo okuzibonela.

Ubunzima obunjalo buyafunyanwa likholwa elizama ukuchazela ongakholwayo ngobuhle bezakwamoya izinto. Ngenye imini ndandisancokola nomnye umfundi wezonyango owayezilungiselela iimviwo zokugqibela kwisibhedlele iGuy’s eseLondon. Ndandizama





Ndingaba yinxalenye yosapho lukaThixo njani?

ukumcacisela ngomangaliso wothando lukaThixo. Wathi yena “andikwazi tu ukulubona.” Ndamva kakhuhle, kodwa ke ndaqhubeka nencoko le ndathi “Ewe, nam andiqondi ukuba unganakho, kuba ufana nomntu ohleli egumbini elimnyama. Ndiyayazi ukuba kunjani oko, nam ndandikhe ndaphila emnyameni bomoya, kodwa ngoku ndingaphandle, apho ilanga lothando lukaThixo likhanya khona.” Ndathi kuye “David, ukuba uzakuluqonda uthando lukaThixo, kuzakufuneka uphume kwelogumbi limnyama, ungene ekukhanyeni kwakhe.” Ngalo mini uDavid waguqa ecela iNkosi uYesu ukuba imxolele izono zakhe, nokuba ingene ebomini bakhe. Andinakuze ndikulibale awakutshoyo ngexesha ephakama apho emadolweni, wathi “andizange ndiyicinge ukuba ingaba ngumangaliso omnandi ngolu hlobo.”

Kwanjengokuba ukubona ngamehlo enyama kuchaza ubuhle bendalo kaThixo kumava oluntu, nokubona ngamehlo omoya kutyhila ubukho bukaThixo benene, amandla akhe nothando lwakhe kumphefumlo womntu.

Emva kokuba enyukele emazulwini, uYesu iNkosi, ethetha noMpostile uYohane, emnika iziphumo zoxilongo lukamoya kubantu besixeko saseLawodike. Kubo wathi “*Uthi ndisityebi, ndizityebisile, andiswele nto ube ungazi ukuba uludwayinge, ulusizana, ulihlwempu, uyimfama*” (Sityhilelo 3:17). Unganawo umfanekiso womntu ongaboniyo kodwa yena engayazi loo nto? Emva koxilongo lobumfama bomoya, iNkosi uYesu yaqhubeka yachaza ngeyeza “*nentambiso yamehlo; uthambise amehlo akho, ukuze ubone*” (Sityhilelo 3:18). Indlela iyeza elibaluleke ngayo ayithetheki! Ubumfama bomoya bufuna uqhahqho lomoya, olungumsebenzi kaMoya oyiNgcwele.





Ukumlangazelela kwakho u-Thixo

Mhla uzalwa okokuqala yayikukuzalwa ngomzimba. Kodwa oko akuzange kukunike amehlo omoya nokuqonda komoya. Ukuba ufuna ukufumana indlela yokuphuma ebumnyameni bomoya ungene *“kukukhanya kokwaziwa kobuqaqawuli bukaThixo ebusweni bukaYesu”* (2 Korinte 4:6), udinga ukuba uzalwe okwesibini. uYesu wathi kuNikodimo:

*“okuzelwe yinyama kuyinyama, nokuzelwe nguMoya kungumoya. Musa ukummangaliswa kukuba ndithe kuwe, **nimelwe kukuthi nizalwe ngokutsha**”* (Yohane 3:6, 7), *“...ukuba akathanga umntu azalwe ngokutsha, akanakububona ubukumkani bukaThixo”* (Yohane 3:3).

Ngoko ke ukuba ufuna ukubona ubumkumkani bukaThixo, kufuneka uzalwe kwakhona.

Njengamntu wonke, nawe wazalwa unesikroba esadalwa nguThixo ebomini bakho esikhalela ukuzaliswa. Isikroba somoya singazaliswa kuphela ngokungena nokuhlala kobukho bukaYesu Kristu owavukayo. Xa umamkela ebomini bakho njengoMsindisi wakho, injongo nemfuneko yokufa kwakhe iyakuzalisekiswa ebomini bakho. Akafelanga nje ukuba axolele izono zakho: Wafa ukuze intliziyo yakho yenziwe indawo ecocekileyo anokuhlala kuyo. Kufuneka ke ukuba izono zakho zibe zixolelwe phambi kokuba azekuhlala entliziyweni yakho.

Ndathi ndisathetha nelinye ikholwa eliselula laseAfrica, Ndafumanisa umthwalo wakhe omkhulu wokwabelana nolunye ulutsha lwelizwe lakhe ngendaba ezilungileyo zikaKristu. Kwiveki elandelayo ndandizakufundisa





Ndingaba yinxalenye yosapho lukaThixo njani?

iBhayibhile kubefundisi abamalunga namakhulu amabini, ngoko ke naye ndammema ukuba eze. Nakuba le ndawo sasikuyo yayikude kangange kilomitha ezingamakhulu abalekayo, kulendawo sasizakuhlanganela kuyo nabefundisi, ndamcebisa ukuba ahambe ngebhasi loomgama waloo ndlela inamaginxigixi. uWilliam wayengathathi olo hambo lwaloobhasi izele ngokugqitheseleyo ukuze nje azonwabise. Uhambo lwebhasi le ngokucacileyo lwaluyindlela yokuya kufika emhlanganweni. Eyona njongo yakhe yayiyilonto yayimlindlele ekupheleni kohambo lwakhe.

Ngokunjalo ke, iNkosi uYesu yayisazi ukuba indlela ekukuphela kwayo enokungena ngayo ebomini bakho ukuze idlelane nawe, nawe udlelane nayo, kukuba yona ikunike indlela yokuba intliziyo yakho ihlanjululwe ezonweni. Nakuba uxolelo lwezono zakho lwalufuneka, ubomi bakho obutsha kuKristu nokukwazi kwakho ukudlelana noThixo kwakungowona mnqweno wayenawo ngawe. Unganeliswa yenye into enganeno kunaleyo? Kakade obu budlelane bakho buqu noKristu yeyona njongo wawudalelwe yona.

Ukwazi ukuba Ukristu uhlala entliziyweni yakho kukwazi ukuba ngoku, nalapha, ukuba ubomi obungunaphakade sebuqalile. Ukuhlala kuKristu ngaphakathi kuzisa ubomi bakhe ebomini bakho.

“bubo obu ubungqina, ukuba uThixo usinike ubomi obungunaphakade, baye obo bomi bukuye uNyana wakhe. Lowo unaye uNyana unabo ubomi, lowo ungenaye unyana akanabo ubomi” (1 Yohane 5:11-12).





Ukumlangazelela kwakho u-Thixo

Ngoko ke akumangalisi emva kokuba umhlobo wam uDavid wacela iNkosi uYesu ukuba ixolele isono sakhe, ingene ebomini bakhe, wadanduluka wathi “andizange ndicinge ukuba inokuba mnandi kangaka.”

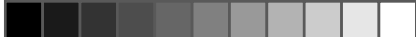
Kodwa ke, njani?

Xa abantu beva uPetros eshumayela ngobomi, ukufa, nokuvuka kukaYesu, uThixo wabanika umnqweno wokumazi uMsindisi. UMoya oyiNgcwele wabenzela le nto kanye akwenzela yona nawe ngoku. Babemamele uPetros ebaxelela ukuba uYesu yiNkosi (‘Kurios’ –Yahweh) nguMesiya kaThixo. Oku kumazi uYesu ngokutsha ukuba ungubani kuveza kubo ukoyiseka okungathethekiyo nokuludinga kwabo usindiso. Njengokuba babecinga ngokwabo ukumala nokungamkhathaleli lowo waxhonywayo–uMsindisi uqobo–imbali iyasixelela ukuba bahlabeka ezintliziyweni zabo, babongoza besithi, “*senze ntoni na?*” (*Zenzo 2:37*).

Impendulo yokuqala kaPetros kubo yayibakhuthazela ukuba baguquke. Ngaphandle kwenguquko, ukholo ayilokholo lwenene; luyinto nje engusinga-lukholo okanye into efana nephupha. Ukholo olusindisayo lubandakanya umoya wokuthemba notshintsho lwengqondo.

Xa usithi ngokholo olulula ubulele uYesu ngento awakwenzela yona xa wayesifa emnqamlezweni, indlela ombona ngayo uThixo iyakutshintsha, nendlela obona ngayo isono nayo iyakutshintsha ngokumangalisayo nangokupheleleyo. Kungelo xesha kuphela apho uMoya oyiNgcwele enza uqhaqho lwamehlo akho kamoya nengqondo yakho iqale ukubona izinto ngokwahlukileyo. Enyanisweni intsingiselo yegama lenguquko ithetha





Ndingaba yinxalenye yosapho lukaThixo njani?

‘ukutshintsha kwengqondo.’ Ngoko ke ukuzalwa ngokutsha okunyanisekileyo kubandakanya ukutshintsha kwengqondo malunga noThixo nesono.

Malunga noThixo: Inguquko (ukutshintsha kwengqondo) ikhaba nayiphina ingcinga engeyiyo ngoThixo. Ndikhe ndababona abantu eAfrica abathi besokola ngamandla kukutsalwa ziindlela zabo ezindala zamasiko nezithixo, basuka bazitshisa ezo zithixo zonqulo emva kokuba beguqukele kuYesu. Ndinabo nabahlobo ekwanyanzeleka ukuba baxhathise xa betsalwa zizinto zasekuhlaleni, ekuthi ngamanye amaxesha bajongane neengozi nokugrogriswa, xa beshiye iinkolo neendlela zoluntu ezikhabanayo noThixo wenene waseBhayibhileni. Ukholo olusindisayo kufuneka lwendele ngokuqinileyo kukweyiseka kukuba uYesu ungu Yahweh—uMsindisi uThixo ekukuphela kwakhe.

Malunga nesono: Xa uthi ngokholo ungene kumava osindiso, uzakububona ngokwakho obakho uboni ngokuzisola nangokudana. Ukutshintsha kwengqondo yakho (inguquko) malunga nesono kuyakuthetha ukuba akusazami ukungasihoyi isono sakho, akusazami ukusithethelela isono sakho; kananjalo akusasathembi ukuba ubulungisa bakho buzakukusindisa. “*Izenzo ezilungileyo zomntu zifana nesiziba esimdaka*” phambi koThixo oNgcwele (*Isaya 64:6*). Kodwa xa uguqukela kuYesu, uyakuba nomnqweno wokuzishiya ezo zinto zingamkholisiyo ebomini bakho.

Khawucinge ngeKoporali yasemkhosini esekhefini nehleli endlwini yayo. Ngenye imini kufika iincwadi ezimbini. Enye ivela kumhlobo wakhe ommemela kumtshato wakhe, enye yona ivela kumphathi wakhe omyalela ukuba





Ukumlangazelela kwakho u-Thixo

makaye kuqalisa emsebenzini. Ngokuqinisekileyo ukho umahluko phakathi kwesimemo nomyalelo. Isimemo sinakho ukukhatywa ngokuphucukileyo, kodwa umyalelo wona unokuphendulwa ngokungawuthobeli okanye ukukreqa.

Ngenxa yokuba uThixo ekuthanda futhi esazi ukuba isono sitshabalalisa ubomi bakho, akakumemi ukuba uguquke, uyakuyalela ukuba uguquke. Njengoko uPawulos wayegqibezela ukuchaza ivangeli kwiiNkcubabuchopho nababukeli kwikomkhulu leYunivesithi yamaGrike, wathi, *“kungoku uThixo uyala abantu bonke ezindaweni zonke ukuba baguquke”* (Zenzo 17:30). U“bonke” apha kule vesi uquka nawe.

Umangaliso ngowokuba xa uguquka ushiya iingcinga eziphosakeleyo ngoThixo, ukwashiya nezono zakho, uthi ngokwenza njalo, ngokholo uguqukele kuYesu, umbange njengoMsindisi wakho onguThixo, uMoya oyiNgcwele uyakusebenza entliziyweni yakho *“kuba nguThixo okusebenzayo oku ngenxa yenkolelo yakhe”* (Filipi 2:13) okona kulungileyo emehlweni kaThixo. UThixo uthembisa abo baguquka ngenene, ngomnqweno nangamandla okwenza intando kaThixo. Kuxa kwenzekile oko kuphela apho ubomi bakho buyakutshintshwa bufikelele kwisakhono esabekwa nguThixo.

Njengomhlobo wakho, ndiyakukhunga ukuba umamkele uYesu iNkosi ngoku. Khangela indawo ekuthe cwaka kuyo, apho unokuguqa phambi koThixo ngomthandazo. Ngenene, ukuba nje unokuphinda lamazwi okwesikhwenene, akayikukwenzela nto. Into ebalulekileyo kukuza kuYesu ngokholo, owathi *“ndim indlela, ndim*





Ndingaba yinxalenye yosapho lukaThixo njani?

ubomi, ndim inyaniso, akukho namnye ozayo kubawo engezi ngam” (Yohane 14:6).

Mhlawumbi ngoku ungathanda ukuvala amehlo akho uthandaze ngokuqhutywa yintliziyo, okanye ungawufumana uluncedo kuwe lo mthandazo ungezantsi.

Umthandazo wam wokuzinikela

O, Thixo, bendingakwazi kwaye ndingakuthandi, kodwa ndiyakubulela ngokuba wena ubundazi kwaye undithanda.

Ndingumoni kwaye andinakho ukuzenzela nto ukuze ndizuze usindiso. Ngokholo ngoku ndiguqukela kuwe, Nkosi uYesu, ndicela uxolelo lwakho. Ndiyavuma ukuba ndingumoni kwaye ndiyaguquka ezonweni zam. Enkosi Nkosi Yesu ngokundifela nokundinika amandla ahlambululayo nanika ubomi asegazini lakho. Ngokholo ngoku ndibeka ubomi bam phantsi kokhuseleko lelo gazi lakho elinqabileyo.

Nceda ungene entliziyweni yam, Nkosi uYesu, uthathe ulawulo lobomi bam.

Enkosi Nkosi uYesu ngokuba uMoya wakho oyiNgcwele endizele ngokutsha. Kuyamangalisa kum ukwazi ukuba ngamandla akho ovuko ndingumntwana kaThixo kwaye ndiyakuphila ngonaphakade.

“Lowoukholwayo kuye... (othembela, axhomekeke) akayi kukha adaniswe” (1 Petros 2:6).

Ngoku ke kufuneka uxelele omnye umntu ngale nto ogqiba kuyenza. Khumbula ukuba uKristu uphila ngaphakathi kwakho kwaye ungamandla owadingayo ukuze uthethe ngaye kwaye umphilele.





Ukumlangazelela kwakho u-Thixo

“ngokuba, xa uthe wavuma ngomlomo wakho ukuba uyiNkosi uYesu, wakholwa ngentliziyo yakho ukuba uThixo wamvusa kwelabafileyo, wosindiswa. Kuba umntu ukholwa ngentliziyo, ukuze abe nobulungisa, avume ngomlomo, ukuze asindindiswe” (Roma 10:9-10).



Incwadi ewela eSlovakia

“Bahlobo bam abathandekayo, ndigqiba kufunda eyona ncwadi imangalisayo kwendakha ndazifunda ebomini bam, ethi, “Ukumlangazelela kwakho uThixo”. Ndiyayazi ukuba andinakuphinda ndibe njengakuqala. INkosi uYesu indamkele nam ndinikele ubomi bam kuyo. Ndifuna olu vuyo lubekho kubo bonke abahlobo bam, ngoko ke ndiyacela ngokuzithoba ukuba ndithunyelwe ezinye iincwadi ezimbini ukuze ndiboleke abanye...

“Enkosi ngokuzisa ivangeli nesipho sosindiso kuKristu ebomini bam ... Zange sazi ukuba incwadi ebalasele kangaka ikhona.”

– Ingxelo le iguqukwe yangeniswa ngu J.A.





Ndingaba yinxalenye yosapho lukaThixo njani?

Khawume ucinge:

1. Ungawubonakalisa njani umbulelo wakho ngokwamkela isipho esikhulu?
 - a. Ngokuthi “nceda usiphe mna?”
 - b. Ngokuthi “Enkosi”?
2. Ingaba yindlela oziva ngayo okanye lukholo lwakho olukunika ingqiniseko yokuba ungumntwana kaThixo?

“Kuba nisindiswe ngokubabalwa nangalo okholo, nako oko kungaphumi kuni, kususipho sikaThixo” (Efese 2:8).

3. Ingaba ukholo lwakho kwiNkosi uYesu lubandakanya:
 - a. Inguquko?
 - b. Umbulelo?
 - c. Umoya wokuxhomekeka kuye?
4. Ungambulela ngoku uThixo ngokuba ekusindisile, udumise iNkosi uYesu, hayi ngenxa yakwenzele kona qha, kodwa nangenxa yokuba enguye?





*Akukho nto-meko, nkathazo, silingo-
inokuze indichukumise de, kuqala,
igqithe kuThixo nakuKristu, yandule
ukuzokufika kum. Ukuba igqithile yada
yafika kum, iza inenjongo ephakamileyo,
endingekhe mhlawumbi ndiyiqonde
ngaloo mzuzu. Kodwa ke njengokuba
ndisala nje ukuxhalaba, njengokuba nje
ndiphakamisela amehlo am kwawakhe,
kwaye ndiyamkele njengesuka etroneni
kaThixo isizisa injongo enkulu
yentsikelelo entliziyweni yam, akukho
kukhathazeka kuyakundiphazamisa,
akukho silingo siyakundenzakalisa,
akukho meko iyakundenza
ndikhukhuliseke
-ngokuba ndiyakuphumla eluvuyweni
lokwazi ukuba ngubani iNkosi yam.
Luloyiso lokholo ke olo!*

ALAN REDPATH



Isahluko 10

Yintoni ke ngoku elandelayo?

*U*sindiso lusingimahl! Akukho nto umntu anokuyenza ukuluzuzwa. INkosi uYesu yenza konke okudingekayo. Njengokuba uthandaze ngokunyanisekileyo la mthandazo (okanye omnye onje ngawo), ukholo lwakho kuKristu lukwenze umntwana kaThixo wenene.

“ke bonke abamakelayo wabanika igunya lokuba babe ngabantwana bakaThixo, abo ke bakholwayo kwigama lakhe” (Yohane 1:12).

Mhalwumbi ke ngoku kulindeleke ukuba ubuze umbuzo othi “yintoni ke ngoku elandelayo?”

Phambi nje kokuba uYesu ashiye abafundi bakhe esiya kumsebenzi awayethunywe wona wokoyisa ukufa abuyele ezulwini, wathi kubo “hlalani kum, ukuze nam ndihlale kuni” (Yohane 15:4). Kuloo mazwi, iNkosi uYesu yacacisa undogo wokuphilwa kobuKristu. Emehlweni kaThixo, ikholwa lihlala kuNyana wakhe—apho lizakugcinwa likhuselwe khona de lifike ezulwini. Kodwa ke, emehlweni omntu, ngenxa yokuba iNkosi evukileyo ihlala kwikholwa lenene, usapho lwalo, abahlobo balo nabantu elisebenza



Ukumlangazelela kwakho u-Thixo

nabo bayakwaziswa kubomi obusemgangathweni ophezulu obunokuchazwa kuphela ngokuba kuhleli uKristu kulo mntu.

Kawukhe ucinge ukuba unakho, intsimbi yokukhwezela esemlilweni. Xa uyijonga ungathi “Intsimbi yokukhwezela isemlilweni,” kodwa xa uyijongisisa uyakuqwalasela ukuba intsimbi le ngokwayo ibomvu bubushushu, ngoko bekuyakuba kulungile nokuthi “umlilo ukwintsimbi yokukhwezela.” Okanye ke kwanjalo, khawukhe ucinge ngekomityi xa ifakwa e-emeleni yamanzi. Ikomityi isemanzini, kodwa ke namanzi esekomityini!

Xa wawuzalwa ngokutsha, uMoya oyiNgcwele wakubhaptizela (ukuntywilisela) emzimbeni kaKristu.

Ngoku iBhayibhile ikuqinisekisa ngokuba: “*ubomi benu bufihlakele ndawonye noKristu kuye uThixo*” (Kolose 3:3). Ewe, ngenxa yokuba uzelwe ngokutsha, ukuKristu ngoku. Kuyamangalisa! Kwakhona, xa wawuzalwa ngokutsha, ubomi obuhlalayo bukaKristu ovukileyo benziwa into ekhoyo kuwe nezikileyo ngamandla kaMoya oyiNgcwele. Ngoku unakho ukuvuya kuba “*UKristu uphakathi kwenu, ithemba lozuko*” (Kolose 1:27). Ewe. Ngenxa yokuba uzelwe ngokutsha, uKristu ovukileyo uphila kuwe ngaphakathi. Akumnandi ngako!

Ngoku ke makhe sibheke phambili, siqwalasele into ethethwa yiBhayibhile malunga nokukhululwa zezinyaniso zimbini—mna kuKristu noKristu kum.

Mna ndikuKristu

“Kuba thina sonke sabhaptizelwa mzimbeni mnye ngaMoya mnye nokuba singamaYuda, nokuba





Yintoni ke ngoku elandelayo?

singamaGrike, nokuba singamakhoboka, nokuba singabakhululekileyo” (1 Korinte 12:13).

“Anazi na ukuba thina sonke sabhaptizelwa kuKristu uYesu, sabhaptizelwa ekufeni kwakhe? Ngoko ke sangcwatywa naye ngokubhaptizelwa ekufeni, ukuze njengokuba uKristu wavuswayo kwabafileyo ngalo uzuko loYise, sithi ngokunjalo nathi sihambe sinobomi obutsha” (Roma 6:3,4).

“Kuba nafayo, baye ubomi benu bufihlakele kuye uThixo” (Kolose 3:3).

Eminyakeni emininzi edlulileyo ndandisazi inkwenkwe eyayinomhlaza wegazi. Ngelo xesha wayeminyaka esixhenxe kuphela ezelwe, kwaye kwakufuneka ehambe kugqirha rhoqo emva ngeenyanga ezintathu, ukuba aye kuhlatywa inaliti yomnqonqo. Ngenye imini ugqirha wambuza uDaryl ukuba kutheni engakhali nje njengamanye amakhwenkwe namantombazana, xa inaliti ingena kumnqonqo. “Ingaba ayikho buhlungu?” wabuza ugqirha? “Ewe ibuhlungu.” Watsho uDaryl, “kodwa ke unento ongayiqondiyo; inaliti le kufuneka kuqala iphumele ezandleni zikaYesu phambi kokuba izokufika kum”. Kumnandi kakhulu ukwazi ukuba ngenxa yokuba ukuKristu, wanele yena ukuthatha nantonina ezokuvavanya nokuchukumisa ubomi bakho! Lukholo ke olo!

Kwanjengokuba umamkele uYesu iNkosi ngokholo, ikwanguloo mgaqo wokholo okwenza ukuba uzithathele ukwanelisa kweNkosi uYesu ukuba kuhlangebezana nasiphina isidingo sobomi. Ngamanye amazwi, isenzo sokuqala sokholo, sivule umnyango wokuba uzithathele





Ukumlangazelela kwakho u-Thixo

umoya wokholo ebomini bakho bonke. “*Njengokuba ngoko namamkelayo uKristu Yesu iNkosi, hambani kuye*” (Kolose 2:6).

Nangona uzelwe ngokutsha, uThixo akafuni ukuba usuke ulinganise ubomi bukaYesu njee. Izigidi zamaKristu zisokoliswe kukuzama ukwenza le nto, zingade ziphumelele. Kodwa ke uThixo usixelela ngesibonelelo sakhe esimangalisayo sobomi bethu bobuKristu. Sele sifile kuKristu. Sifile ke njalo kuKristu, sifile nakwibango nesigwebo somthetho. Ngoko ke njengokuba bekunjalo kwixa elidlulileyo, kunjalo nangoku, kukwanjalo nakwelizayo, sifile nakuliphi na ithemba lokuba iinzame zethu sizakufikelela kwibango lomthetho. Ewe, sifile nakweliphi ikhondo lokuzithemba ukuba singabuphila ubomi bokomoya. Kodwa ke, makadunyiswe uThixo, siphilile ngokuzukileyo kuko konke ukwanelisa okukhuselayo nokunika amandla kweNkosi evukileyo uYesu Kristu!

Ingxaki ivela xa sizama ukuziphathela ngokwethu izilingo neenzima zobomi. Ikholwa elitsha liyakuzifumana lingakwazi tu ukuziphilela ubomi bobuKristu emva kokuba lizelwe ngokutsha, njengoko kwakunjalo ngaphambi kokuzalwa ngokutsha. Esilumkisa ngalomkhwa, uYesu Kristu iNkosi uthi “*ngokuba, ningekum, aninakwenza nto*” (Yohane 15:5).

Enyanisweni, ethetha ngeenzame zobudenge zamakholwa aseGalati, uPawulos usebenzisa amazwi abukhali. Ukuzama ukulungisa ukujika kwabo kwindlela yemigaqo kaThixo yokuphila ngokholo lodwa, uPawulos ubuza umbuzo-buciko owawenzelwe ukuba ukhokelele kwimpendulo ecacileyo kubo:





Yintoni ke ngoku elandelayo?

“Ndithanda ukukhe ndiqonde kuni lendawo yodwa. Namamkela uMoya emisebenzini yomthetho, namamkela ezindabeni zokholo, kusini na? ninje na ukuswela ukuqonda? makube niqale kuMoya ngoku nigqibela kwinyama?” (Galati 3:2-3).

Eneneni babuqala ubomi babo obutsha kuKristu njengokuba nawe wenzile, ngokholo! Kukwangoloo kholo ke abanokuthemba ukuba: *“Babe nokulawula ebomini ngaye lo umnye, uYesu Kristu” (Roma 5:17).*

EGalati, ukubaluleka kokholo olungazimelanga kwakususiwe, kwabekwa endaweni yalo ilize leenzame zabo zomthetho. Kodwa ke, makubulelwe kuThixo, ukuba wena uyaqhubeka nokuphila ngokuxhomekeka kwiNkosi yakho osandula ukuyifumana, loo meko ilusizi yaseGalati ayisokuze ibe ngamava akho.

uKristu uphila kum

“Ndibethelelwe emnqamlezweni noKristu, ayisendim ke odla ubomi, ngu Kristu ke osele esidla ubomi kum” (Galati 2:20).

“Ukuba ke uKristu ungaphakathi kwenu, umzimba ngenene ufile ngenxa yesono, kodwa uMoya ububomi ngenxa yobulungisa. Ukuba ke uMoya walowo wamvusayo uYesu Kristu kwabafileyo umi ngaphakathi kwenu, yena owamvusayo uKristu kwabafileyo uya kuyenza iphile nemizimba yenu enokufa, ngaye uMoya wakhe omiyo phakathi kwenu” (Roma 8:10-11).





Ukumlangazelela kwakho u-Thixo

*“Awathandayo uThixo ukubazisa bona into obuyiyo ubutyebi bozuko lwaloo mfihlelo phakathi kwazo iintlanga, **obunguKristu phakathi kwenu, ithemba lozuko...**” (Kolose 1:27).*

“Ukuba uKristu ahlale ngalo ukholo ezintliziyweni zenu...” (Efese 3:17).

Ukholo lwakho oluxhomekeke kubomi bukaKristu obuhlala kuwe ungaluxela ngokuthi “Enkosi, Nkosi uYesu; uyinto yonke mna endingeyiyo. Ndikunika ilungelo lokuba ube yile nto uyiyo apha kum futhi nangam.” Ubunjalo obumangalisayo bobomi bakho bobuKristu kukuba uThixo udlulisele uxanduva lwempumelelo yakho komnye umntu—iNkosi uYesu Kristu! NguYesu kuphela owaneleyo ukuhlangabezana nezilingo namathuba ebomini bakho ozakujongana nawo ngokuqinisekileyo. Kuyenzeka ukuba ube yingcali yezakwaLizwi engenaKristu, Kuyenzeka ukuba ube ngumshumayeli ongenaKristu, kuyenzeka ukuba ube ngumthunywa ongenaKristu; kodwa akwenzeki ukuba ukuba ube ngumKristu ukuba uKristu akahlali entliziyweni yakho.

NguYesu kuphela uMntu onokuphila ubomi bobuKristu ngenene. NgoMoya wakhe ngoku selengenile ngommangaliso wahlala entliziyweni yakho. Ngoku ke unakho yena ukukwenzela, nokwenza ngawe, izinto obungenakho wena ukuzenza. Lowo unyulu, ububunyulu bakho ehlabathini elimdaka; lowo ululoyiso, ululoyiso lwakho ehlabathini lezilingo; lowo uluthando, uluthando lwakho ehlabathini lwabazifunela ngokwabo. Ngenene, lowo uluvuko nobomi, ngoku ububomi bakho bobuKristu.





Yintoni ke ngoku elandelayo?

Njengokuba ke ngoku usithi ngokuthobekileyo ubenze ubomi bakho bufumaneka kwiNkosi uYesu, “*oweza kufuna nokusindisa oko kulahlekileyo*” (Luka 19:10), unakho ngoku nokumthamba ukuba afune asindise imiphefumlo elahlekileyo ngawe! Ubomi buyachulumancisa ngenene xa amakholwa ehumanisa ukuba ayindlela yobomi bakhe eya kwabanye abantu.

Khumbula—nangona uYesu ebuyele ezulwini nje—akazisusanga kuwe. Xa wayeshiya abafundi bakhe emhlabeni, wabaxelela wathi:

“Selikufutshane ixesha, ukuze ihlabathi lingabi sandibona, ngokuba ndisidla ubomi mna, nani niyakudla ubomi. Ngalo mini niyakwazi nina ukuba ndikuye uBawo, nani nikum, nam ndikuni” (Yohane 14:19-20).

Ngoku ungabuza uthi “Kungenzeka njani ukuba izinto zonke andinike zona uThixo kuKristu zibe yinene futhi zenzeke ebomini bam?” Ngumbuzo omhle lowo. Ubonisa umahluko umkhulu phakathi kokholo lwengqondo nokholo lwamava. Umbuzo lo ukwabonisa umnqweno wakho onzulu wokholo olusebenzayo. Impendulo elula kukuba ubomi oboysisayo bukaKristu bukhululwa ngekhulwa, njengempendulo kumbulelo. Ukhohlo lwenene lusoloko lusithi “Enkosi.”

Umzekelo: Eyona ndlela iphucukileyo onokubonakalisa ngayo ukholo lwakho olusindisayo kuKristu kukumbulela ngenxa yezono zakho ezixolelweyo. Usenakho nokumbulela ngoku kuba ezakuba yinto yonke oyidingayo ngexesha oyidinga ngalo ebomini bakho. “*Lungekho ukholo akunakubakho ukumkholisa kakuhle uThixo*” (Hebhere





Ukumlangazelela kwakho u-Thixo

11:6). Njengokuba unqwenela ukumkholisa nje, phila ubomi bakho bokholo ngombulelo ongapheliyo kwiNkosi uYesu Kristu ngokwanela kwakhe ezintweni zonke.

Xa uPetros wayebhalela amaKristu athi ngenxa yokunyaniseka kwawo kuKristu, atshutshiswa, wawakhuthaza wathi “*Yingcwaliseni* [bekelani bucala, yenzeni nkulu, yinikeni ulawulo olupheleleyo] *iNkosi uKristu ezintliziyweni zenu*” (1 Petros 3:15). Imfihlelo kaThixo evulelekileyo malunga nokumelana neentshutshiso zokholo ilele apho kanye. Qinisekisa ukuba uYesu uyiniNkosi yobomi bakho!

Mhlawumbi ungakhumbula ukuba elinye lamagama kaThixo kwiTestamente eNdala nguAdonai. uAdonai uthetha “iNkosi” ngohlobo lokuba enguMphathi okanye uMlawuli wobomi bam. Yile ngcinga yeNkosi uThixo njengoMphathi okanye uMlawuli ayisebenzisayo xa ekhuthaza amakholwa ngokuthi: *Ngcwalisani uKristu njengeNkosi ezintliziyweni zenu*.

Njengokuba iNkosi uYesu ingumlawuli nomphathi wobomi bakho, uyakuxhamla ubudlelane bakhe maxa onke. Kungelo xesha kuphela apho uyakukhululeka ukumthamba ngezinto zemihla ngemihla namathuba avelayo ebomini bakho. Njengokuba umbhali wengoma, uGeorge Matheson wabhalayo wathi:

Ndenze umthinjwa, Nkosi
Ngoko ke ndiyakukhululela;
Ndinyanzele ukuba ndinikezele ikrele lam
Ndiyakuba ngumeyisi ngoko.

Inkululeko yenene yahlukile kule ndlela idume kakhulu, kuba yona ayifunyanwa ekubeni mna ndibe





Yintoni ke ngoku elandelayo?

namalungelo okwenza into endiyifunayo. Endaweni yoko ifumaneka ekubeni ndibe namandla okwenza oko ndimelwe kukukwenza! Khumbula amazwi oMpostile uPawulos owathi “*Ndinokuzenza zonke izinto ndikulowo undomelezayo*” (Filipi 4:13).

Ngexesha lemvuselelo yase Northern Ireland phaya kulaminyaka yo 1859, amawaka abantu eza kuKristu. Lawo makholwa matsha abonakalisa ukuzikela kwawo buqu nokuzimisela kuKristu ngokutyikitya iphepha “lokuzibophelela elukholweni.” Ngelo xesha, abantu abaninzi baba namava atshintsha ubomi eNkosi uYesu evukileyo kangangokuba ukuziphatha kwabantu elizweni kwatshintshwa ngokubonakalayo.

Nangona kungekho nto ingako ekutyikityeni elo xwebhu, mhlawumbi ke ngeli xesha ingaluncedo nakuwe into yokuqinisekisa ukuzinikela kwakho kuThixo ngokutyikitya la maphepha alandelayo.

“Ke kaloku uThixo woxolo, lowo wamvusayo kwabafileyo uMalusi omkhulu wezimvu, ngegazi lomnqophiso ongunaphakade, iNkosi yethu uYesu, wanga anganilungisa nigqibelele emisebenzini yonke elungileyo, ukuze nikwenze ukuthanda kwakhe, esenza ngaphakathi kwenu oko kukholekileyo emehlweni akhe, ngoYesu Krestu, kuye makubekho uzuko, luse emaphakadeni asemaphakadeni. Amen” (Hebhere 13:20-21).





Incwadi evela eHungary

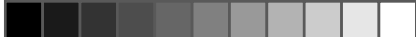
“Enkosi kakhulu ngokundithumela iBhayibhile eNgcwele kunye nencwadi ka Richard A. Bennet: Ukumlangazelela kwakho uThixo.

“Ndigqibile ukuyifunda le ncwadi ndazifunda nezicatshulwa zeBhayibhile.

*“Ukumlangazelela kwakho uThixo kundincede kakhulu ekucaciseni **izinto** ekumele ndikholwe kuzo nokuba **kutheni** ndimelwe kukukholwa. Ngoku ndilikhokwa kwaye ngoncedo lwale ncwadi, ndikwenzile ukuzinikela kwam kokholo kwemihla yonke yokuphila kwam.”*

– Ingxelo iguqukwe yangeniswa yi Trans World Radio





Isibophelelo sam kholo

Ndithabatha uThixo uYise abenguThixo kum

“Ndiphuma kuzo izithixo, ukuze ndikhonze uThixo ophilileyo oyinyaniso” (1 Tesalonika 1:9)

Ndithabatha uYesu ukuze abe yiNkosi nomsindisi wam

“Yena lowo uThixo wamphakamisa ngesandla sakhe sokunene, ukuze amnike uSirayeli inguquko noxolelo lwezono” (Izenzo 5:31)

Ndithabatha uMoya Oyingcwele ukuze andizalise ngothando lukaThixo

“Ngokuba uthando lukaThixo luthululekwe ezintliziyweni zethu ngoMoya Oyingcwele, esamnikwayo” (Roma 5:5)

Ndithabatha ilizwi likaThixo ukuze lindilawule

“Sonke isibhalo, simphefumletwe nguThixo nje, sikwanceda ukufundisa, ukohtwaya, ukululeka, ukuqeqesha okusebulungiseni, ukuze umntu kaThixo afaneleke, exhobele wonke umsebenzi olungileyo” (2 Timoti 3:16, 17)

Ndithabatha abantu bakaThixo ibe ngabantu bam

“Abantu bakowenu iyakuba ngabantu bam, uThixo wakho abe nguThixo wam” (Rute 1:16)

Ndizinikela ndonke kuThixo

“Kuba akukho namnye kuthi uzidlelayo ubomi, akukho namnye uzifelayo. Kuba nokuba sithi sidle ubomi, sibudlela iNkosi, nokuba sithi sife, singabeNkosi” (Roma 14:7, 8)

Kwaye ndenza lento ngokuzimisela

“Zinyuleleni namhla oyena niyakumkhonza... ke mna nendlu yam siyakumkhonza uYehova” (Yoshuwa 24:15)





Ukumlangazelela kwakho u-Thixo

Ngokunyanisekileyo

“Sithe ehlabathini apha, ngokukodwa ke kuni, sahlala singabangenakumbi, sinokungcwengeka okuvela kuThixo, singenabulumko benyama, sinobabalo lukaThixo” (2 Korinte 1:12)

Ngokukhululekileyo

“Abantu bakho baya kuzinikela ngeentliziyo, ngemini yakho yokuphuma umkhosi” (Iindumiso 110:3)

Kwaye Ngonaphakade

“Ngubanina onokusahlula eluthandweni lukaKrestu? Yimbandezelo na, luxinaniso na, yintshutshiso na, yindlala na, bubuze na, yingozi na, likrele na?” (Roma 8: 35)



Sayina: _____



Umhla: _____

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