



Ngu Mongameli Thomas S. Monson

Iintsikelelo zeTempile

Njengoko sizimasa itempile, kungaza kuthi umlinganiselo wokomoya kunye noluvo loxolo.

Bazalwana noodade bam abathandekayo, ndiyabulela ngokubani nani ngalentsasa yePasika intle xa iingcinga zethu ziqwalasela kuMsindisi wehlabathi. Ndigqithisa uthando lwam kunye nemibuliso yam komnye nomnye wenu kwaye ndiyathandaza ukuba uBawo wethu Osezulwini uyakuwaphembelela amazwi wam.

Le nkamfa iphawula iminyaka esixhenxe sukela ndaxhaswa njengo Mongamemeli weliBandla. Yona ithe yaba yiminyaka exakekileyo, engazela ngalanga yimicelilingeni embalwa kuphela kodwa ethe yabaneentsikelelo ezingabalekiyo. Phakathi kwezintsikelelo zigcobisayo kakhulu kwaye zingcwele kuye kwabalithuba lam lokumisela kunye nokumisela kwakhona itempile.

Mva nje, kule nyanga yeNkanga egqithileyo ndiye ndabanethuba lokumisela itempile entle kwaye entsha yasePhoenix, Arizona. Ndandikhatshwe nguMongameli Dieter F. Uchtdorf, uMdala Dallin H. Oaks, uMdala Richard J. Maynes, uMdala Lynn G. Robbins, kunye noMdala Kent F. Richards. Ngorhatya oluphambili kommiselo, umbhiyozo wenkubeko omangalisayo wawubanjwe apho ulutsha lwethu olungaphezulu

kwama 4,000 olwaluphuma kwingingqi yetempile lwabhiyoza kakuhle. Kusuku olulandelayo itempile yamiselwa kumahlelo amathathu awangcwele kwaye nawaphembelelayo.

Ukwakhiwa kweetempile ngumboniso ocacileyo kakhulu wokukhula kweBandla. Okwangoku sineetempile ezi 144 ezisebenzayo kuzwelonke, nezi 5 ziyalungiswa kunye nezi 13 ezakhiwayo. Ukongezelela oko, itempile ezi 13 ebezimezeziwe ngaphambili zikumanqanaba ahlukeneyo wolungiselelo phambi kokuqala kolwakhiwo. Kulo nyaka silindele ukumisela kwakhona itempile ezi 2 kwaye simisele itempile ezi 5 ezintsha ezicwangciselwe ukugqitywa.

Kule minyaka imibini idlulileyo, njengoko siye saqinisa iinzame zethu zokugqibezela itempile ebezimezeziwe ngaphambili, siye samisa okwethutyana izicwangciso zethu zokwangeza ezinye itempile. Ngale ntsasa, ngokungenjalo, ndinemicili emikhulu yokwazisa itempile ezintathu ezintsha ezizakwaxhiwa kwezindawo zilandelayo: Abidjan, Ivory Coast; Port-au-Prince, Haiti; kunye neBangkok, Thailand. Kuneentsikelelo ezimangalisayo ezilindele

amalungu wethu anyanisekileyo kwezindawo kwaye, eneneni, naphi na apho itempile zikhoyo kuzwelonke.

Inkqubo yokukhetha iimfuno kunye nokufumana iindawo zokongezelela itempile iyaqhubeka, kuba siinqwenela ukuba amalungu amaninzi kangangoko anako kunokwenzeka ukuba abenethuba lokuzimasa itempile ngaphandle kwamadini amakhulu wexesha kunye nezixhobo. Njengoko besenzile kwilixa elidlulileyo, siyakuhlala sinazisa njengoko izigqibo zisenziwa malunga noku.

Njengoko ndicinga ngeetempile, iingcinga zam ziguqukela kwiintsikelelo ezininzi esithi sizifumane kuzo. Xa singena kwiminyango yetempile, sishiya ngasemva kwethu iziphazamisi kunye nesiphithiphithi selizwe. Ngaphakathi kulendawo ingcwele yokunqula, sifumana ubuhle kunye nenzolo. Kukho ukuphumla komphefumlo kunye noncedo kwiinkxwaleko zobomi bethu.

Njengoko sizimasa itempile, kungeza kuthi umlinganiselo wokomoya kunye noluvo loxolo oluyakwedlula naluphi na uluvo olungeza entliziyweni yomntu. Siyakuyiqonda intsingiselo yokwenene yamazwi woMsindisi xa Yena wayesithi: “Ndishiya uxolo kuni; ndininika uxolo lwam. . . . Mayingakhathazeki intliziyo yenu, mayingabi nabugwala.”¹

Uxolo olunjalo lungagcwalisa nayiphi na intliziyo, iintliziyo ezikhathazekileyo, iintliziyo ezithwele usizi, iintliziyo eziva isiphithiphithi, iintliziyo ezibongozela uncedo.

Mva nje ndiye ndazifundela ngomfanana omncinane owathi wazimasa itempile ngentliziyo ebongozela

uncedo. Kwiinyanga eziliqela ezazingaphambi koko yena wayefumene ubizo lwakhe lomsebenzi wobufundisi kwelaseMzantsi Melika. Nto nje, amaxwebhu wakhe wokundwendwela elinye ilizwe alibaziseka ixesha elide apho wade wathunyelwa kwenye indawo yomsebenzi wobufundisi eMelika. Nangona wayedanile ngokuthi wayengasayi kusebenza kwindawo yobizo lwakhe lokuqala, kodwa kunjalo nje wasebenza kanzima kwisahlulelo sakhe esitsha, ezimisele ukwenza konke anako emandleni wakhe. Waye watyhafa, nto nje, ngenxa yamava amabi awayenawo nabanye abafundisilizwi ababebonakala kuye benomdla omkhulu wokubane xesha elimnandi kunokuba babelane ngevangeli.

Emva kweenyanga ezimbalwa lo mfana omncinane waye wajongana nomcelingeni onzima wempilo owamshiya engumlwelwe, ngoko ke waye wathunyelwa ekhaya ngokwezizathu zempilo.

Emva kweenyanga ezimbalwa umfana omncinane waye waphila ngokugqibeleleyo, kwaye ukukhubazeka kwakhe kwanyamalala. Yena waziswa ukuba uyakukwazi kwakhona ukuba asebenze njengo mfundisilizwi, ntsikelelo leyo yena wayeyithandazele yonke imihla. Iindaba ezazidanisa qha yayizezokuba wayezokubuyela kwindawo enye yomsebenzi wobufundisi awayeyishiyile, apho wayesiva ukuba iimpatho kunye nezimilo zabanye abafundisilizwi zazingaphantsi kunoko zazimele zibekuko.

Wayeze etempileni ezofuna intuthuzelo kunye nesiqinisekiso sokuba angabanamava amahle njengo mfundisilizwi. Abazali bakhe kanaanjalo babethandazele ukuba ukhenketho lwakhe lwetempile lwaluzomnika uncedo unyana wabo awayeludinga.

Njengoko umfana omncinane wayengena kwigumbi elandela uhlelo lwasetempileni, wahlala esitulweni kwaye waqala ukuthandazela umkhomba-ndlela kuBawo wakhe Osezulwini.

Omnye owathi wangena kwigumbi kufutshane nje emveni koko yayingumfana omncinane ogama lakhe lalingu Landon. Njengoko wayengena egumbini, wabona ngokukhawuleza umfana omncinane owayehleli esitulweni, amehlo wakhe evaliwe kwaye kwakubonakala wayethandaza. ULandon wafumana uchukumiseko olucacileyo lokuba makathethe naloo mfana omncinane. Ngenxa yokuthandabuzisa ekumphazamiseni, kanaanjalo, wagqiba kwelokuba alinde. Emva kwemizuzwana eliqela edlulileyo, umfana omncinane wayesathandaza. ULandon wayesazi ukuba wayengasakwazi ukulibazisa uchukumiseko. Waqonda kumfana omncinane ngobubele wabamba iligxa lakhe. Umfana omncinane wavula amehlo wakhe, othukile ngokuba wayethe waphazanyiswa. ULandon watsho ngokuthozamileyo, “Ndiye ndaba noluvo lokuba ndidinga ukuthetha nawe, nangona ndingaqinisekanga ukuba kutheni.”

Njengoko babeqala ukuncokola, umfana omncinane wazityanda igila kuLandon, echaza iimeko zakhe kwaye wagqibezela ngomnqweno wakhe wokufumana intuthuzelo kunye nenkuthazo malunga nomsebenzi wobufundisi wakhe. ULandon, owayebuye kumsebenzi wobufundisi wakhe ophumeleleyo kwilixa elingango nyaka odlulileyo, wabalisa ngamava wakhe womsebenzi wobufundisi wakhe, imicelingeni kunye neenkxalabo awayejongene nazo, indlela awaguqukelela uncedo ngayo kwiNkosi, kunye neentsikelelo awazifumanayo. Amazwi wakhe ayethuthuzela kwaye eqinisekisa kwakhona, kunye nemincili yakhe yomsebenzi wobufundisi yayisulela. Ekugqibeleni, njengoko uloyiko lomfana omncinane lwalunyamalala, uluvo loxolo lwafika kuye. Yena weva umbulelo onzulu njengoko wayeqonda ukuba umthandazo wakhe wayephenduliwe.

Abafana abancinane ababini bathandaza kunye, kwaye uLandon

walungiselela ukuhamba, evuya ngokuba wayethe wamamela impebelelo eyamfikelayo. Njengoko wayephakamela ukuhamba, umfana omncinane wabuza uLandon, “Umsebenzi wobufundisi bakho ubusebenze phi?” Ukufikelela kweli lixa, akukho namnye owathi vuu komnye igama lendawo yomsebenzi wobufundisi apho asebenzele khona. Xa uLandon wayephendula ngegama lendawo yomsebenzi wobufundisi wakhe, iinyembezi zaye zagcalisa amehlo womfana omncinane. ULandon wayesebenze kwindawo enye yomsebenzi wobufundisi apho umfana omncinane wayezokubuyela khona!

Kwincwadana yonxibelelwano yakamva nje eze kum, uLandon wabelana nam ngamazwi umfana omncinane awatshoyo phambi kokwahlukana naye: “Ndandinokholo lokuba uBawo Osezulwini wayeyokundisikelela, kodwa ndandingazange ndacinga ukuba Yena wayeyokundithumelela umntu wokundinceda owasebenza kwindawo yam enye yobufundisi. Ndiyazi ukuba konke kuya kuba kuhle.”² Umthandazo othobekileyo wentliziyo enyanisekileyo wawuphenduliwe kwaye wawuviwe.

Bazalwana noodade bam, ebomini bethu siyakubane zihendo; siyakuba neembandezelo kunye nemicelingeni. Njengoko sisiya etempileni, njengoko sikhumbula iminqophiso esithi siyenze apho, siyakukwazi ngcono ukuzoyisa ezo zihendo kwaye sinyamezele iimbandezelo zethu. Etempileni singafumana uxolo.

Iintsikelelo zasetempileni azinxabiso. Enye yazo endiyibulelelayo kuyo yonke imihla yobomi bam yileyo yokuba unkosikazi wam othandekayo, uFrances, kunye nam sathi sayifumana xeshikweni sasiguqe kwisibingelelo esingcwele kwaye senza iminqophiso esibopha kunye ngonaphakade. Akukho ntsikelelo intle kum ngaphezulu koxolo kunye nentuthuzelo endiyifumana kulwazi endinalo lokuba yena nam siyakuba kunye kwakhona.

Wanga uBawo wethu Osezulwini angasisikelela ukuba sibe nomoya wonqulo lwetempile, ukuba sithobele imiyalelo yaKhe, kwaye silandele ngononophelo amanyathelo weNkosi yethu noMsindisi, uYesu Krestu. Ndiyangqina ukuba Yena unguMkhululi wethu. Yena ungunyana kaThixo. Yena onguye owaphuma engcwabeni ngaloo ntsasa yokuqala yePasika,

ezisa naYe isipho sobomi obungunaphakade kubantwana bonke bakaThixo. Ngale mini intle kangaka, njengoko sibhiyozela eso siganeko sibaluleke kakhulu, yanga singanikela imithandazo yombulelo wesipho saKhe esikhulu kwaye nesimangalisayo kuthi. Yanga oku kungaba njalo, ndiyathandaza ngokuzithoba egameni laKhe elingcwele, amen.

IZIKHUMBUZO

1. Yohane 14:27
2. Unxubelelwano lokuqulathwe nguThomas S. Monson.

Iimfundiso zeXesha Lethu

Ukusukela kwekaCanzibe 2015 ukuya kweyeDwarha 2015, izifundo zangeCawe yesine enyangeni zoBubingeleli bukaMelkitsedeke kunye neQumrhu LooMama kumele zilungiswe kwenye okanye kwezingaphezulu iintetho ebezini-kwe kwinkomfa yajikelele kaTshazimpunzi 2015. Kwinyanga yeDwarha, iintetho zingakhethwa nokuba kukwinkomfa yajikelele kaTshazimpunzi 2015 okanye kweyeDwarha 2015. Abongameli beengqokelela zamasebe kunye nabeengingqi kumele bakhethe ukuba zeziphi iintetho eziya kusetyesenziswa kwiingingqi zabo, okanye banganikeza olu xanduva kwiinkokeli kunye nabongameli bamasebe.

Iintetho ziyafumaneka ngeelwimi ezininzi kwi conference.lds.org.



NguMongameli Dieter F. Uchtdorf

UMcebisi wesiBini kuBongameli BokuQala

Isipho Sobabalo

Namhlanje nangonaphakade ubabalo lukaThixo lufumaneka kubo bonke abantliziyi zabo zaphukileyo namimoya ethobekileyo.

NgeCawa yePasika sibhiyozela isiganeko ekudala silindelwe kwaye esinobuqaqawuli kwimbali yehlabathi.

Yona iyimini eyatshintsha yonke into.

Ngaloo mini, ubomi bam batshintsha.

Ubomi bakho batshintsha.

Ulwazelelo lwabantwana bakathiXo bonke lwatshintsha.

Ngaloo mini isikelelekileyo, uMsindisi woluntu, owathi wathabathela kuYe amatyathanga wesono kunye nokufa okwakusithimbile, wawaqhawula loo matyathanga kwaye wasikhulula.

Ngenxa yedini loMkhululi wethu oyintanda, ukufa akunalwamvila, ingcwaba alinaloyiso,¹ uSathana akanamandla angapheliyo, kwaye “sizelwe . . . kwakhona kwithemba eliphilayo *ngovuko* lukaYesu Krestu.”²

Inene, uMpostile Pawulos wayenyanisile xa wayesithi “singathuthuzelana ngala mazwi.”³

Ubabalo lukaThixo

Sithetha rhoqo ngeNtlawulelo yoMsindisi kwaye ngokulungileyo kanjalo!

Kumazwi kaYakobi, “Kungani ningathethi ngentlawulelo kaKrestu, nize nizame ukuzuza ulwazi olugqibeleleyo naye?”⁴ Kodwa njengoko “sithetha ngoKrestu, . . . siyagcoba kuKrestu, . . . sishumayela ngoKrestu, [kwaye] siprofetha ngoKrestu”⁵ kulo lonke ithuba, kufuneka singaze siphulukane nengqondo yethu yokumangaliseka kunye nombulelo onzulu wedini langonaphakade likaNyana kaThixo.

Intlawulelo yoMsindisi ayinakuba nguvula-vobe kwimfundiso yethu, kwintetho yethu, okanye kwiintliziyi zethu. Inyulu kwaye ingcwele, kuba kwaku ngeli “dini likhulu nelokugqibela” lokuba uYesu Krestu azise “usindiso kubo bonke abaya kukhokhela egameni lakhe.”⁶

Ndiyamangala ekucingeni ukuba uNyana kaThixo angazithoba ukuba asisindise, njengoko singagqibelelanga, singcolile, sithanda ukwenza iimpazamo, kwaye singenambulelo njengoko sihlala sinjalo. Ndiye ndazama ukuqonda Intlawulelo yoMsindisi ngenqondo yam enesiphelo, kwaye inkcazelo ekuphela endingeza nayo yile: uThixo uyasithanda ngokunzulu, ngokugqibeleleyo, kwaye

ngonaphakade. Andinako nkqu ukugqala ukuqikelela “ububanzi, nobude, nobunzulu, kunye nobuphezulu . . . bothando lukaKrestu.”⁷

Imbonakaliso enamandla yooloothando yinto izibhalo ezingcwele eziyibiza rhoqo *ubabalo lukaThixo* uncediso lobuthixo kunye nolwambathiso lwamandla esithi sikhule ngalo kubantu abanobuthathaka kwaye abanesiphelo esingabo ngoku sibengabantu abazukisiweyo “benyaniso kunye nokukhanya, kude [thina sibe] sizukiswe enyanisweni kwaye [sazi] zonke izinto.”⁸

Lona luyinto emangalisayo kakhulu, olu babalo lukaThixo. Kodwa luhlala lungaqondisiswa ngamaxesha amaninzi.⁹ Kunjalo nje, kumele sazi ngobabalo lukaThixo ukuba sizimisele ukudla ilifa lento esayilungiselelwa kubukumkani baKhe bangonaphakade.

Ngeso sizathu bendingathanda ukuthetha ngobabalo. Ngakumbi, okokuqala, ubabalo *luvula amasango wezulu kanjani* kwaye, okwesibini, *luvula iingcango zezulu kanjani*.

Okokuqala: Ubabalo

Luvula Amasango Wezulu

Ngenxa yokuba “sonile sonke, kwaye sasilelela eluzukweni lukaThixo”¹⁰ kwaye ngenxa yokuba “akukho nanye into engacocekanga enakho ukungena ebukumkanini bukaThixo,”¹¹ sonke asikulungelanga ukubuyela kubukho bukaThixo.

Nokuba besingamsebenzela uThixo ngemiphefumlo yethu yonke iphela, oko akwanelanga, kuba besiya kuba “zizicaka ezingancedi lutho.”¹² Asinako ukuyizuza indlela yethu eya ezulwini; iimfuno zobulungisa zimile okwesikhuseleli, esingenawo amandla okuseyisa ngokwethu.

Kodwa akulahlekanga konke.

Ubabalo lukaThixo lulithemba lethu elikhulu kwaye langonaphakade.

Ngedini likaYesu Krestu, icebo lenceba likholisa iimfuno zobulungisa¹³ “kwaye [lizisa] iindlela kubantu ukuba bangabano kholo lokuguquka.”¹⁴

Nokuba izono zethu zide zavela zanjengengubo ebomvu, zoba mhlophe njengekhephu.¹⁵ Ngenxa yokuba uMsindisi wethu oyintanda “wazinikela ukuba abe yintlawulelo yokukhulula abantu bonke,”¹⁶ isango lokungena ebukumkani baKhe bangonaphakade silenzelwe thina.¹⁷

Isango livuliwe!

Kodwa ubabalo lukaThixo aluvele lusibuyisele kwisimo sethu sobumsulwa sangaphambili. Ukuba usindiso luthetha ukucinywa kweempazamo kunye nezono zethu, ngoko ke usindiso njengoko lumangalisa lunjalo alunako ukuzalisekisa iimbono ezinkulu zikaBawo anazo ngathi. Injongo yakhe iphakamile kakhulu: Yena ufuna oonyana kunye neentombi zaKhe zifane naYe.

Ngesipho sikaThixo sobabalo, indlela yobufundi ayikhoceleli ngasemva; ikhocelela phezulu.

Ikhokelela kumazinga esingenako ukuwaqondisisa! Ikhokelela kuzuko ebukumkani bezulu bukaBawo wethu Osezulwini, apho thina, sirhangqwa ngabo sibathandayo bethu, sifumana “ukuphelela kwakhe, kunye nobuqaqawuli bakhe.”¹⁸ Zonke izinto zezethu, kwaye thina singaba kaKrestu.¹⁹ Eneneni, konke oko uBawo anako kuya kunikezwa kuthi.²⁰

Ukudla ilifa lobu buqaqawuli; sidinga into engaphezulu kwesango elivuliweyo; kufuneka singene kweli sango ngomnqweno wentliziyo wokuba siguqulwe — utshintsho olumangaza kakhulu zide izibhalo ezingcwele ziluchaze njengo “kuzalwa ngokutsha, ewe, ukuzalwa ngokukaThixo, siguqulwe kwimo yethu [yenyama] neyokuwa, sibe kwimo yobulungisa, singabakhululweyo nguThixo, sibe ngoonyana neentombi zakhe.”²¹

Okwesibini: Ubabalo Luvula

lingcango Zezulu

Esinye isiqalelo sobabalo lukaThixo kukuvulwa kweengcango zezulu, apho khona uThixo athululela iintsikelelo zamandla kunye noko-melezwa, ethi yenze thina ukuba sifezekise izinto ebesingenakufikelela kuzo. Kungobabalo lukaThixo olumangalisayo lokuba abantwana baKhe bangoyisa izihendo ezinobungozi nezifihlakeleyo zomkhohlisi, bahlule isono, kwaye “bagqibelel[iswe] kuKrestu.”²²

Nangona sonke sinobuthathaka, singazoyisa. Eneneni kungobabalo lukaThixo lokuba, ukuba siyazithoba kwaye sibeno kholo, izinto ezibuthathaka zingomelela.²³

Ebomini bethu, ubabalo lukaThixo luthoba iintsikelelo zomzuzwana kunye neziphiso zasemoyeni ezithi zandise izakhono zethu kwaye zityebise ubomi bethu. Ubabalo lwakhe luyasicola. Ubabalo lwakhe lusinceda ukuba sibengoondoqo.

Ngubani Ongangenela?

Ebhayibhileni sifunda ngondwendwelo lukaKrestu kwikhaya likaSimon uMfarasi.

Ngaphandle, uSimon wayebonakala eyindoda elungileyo kwaye ethe tye. Wayezifzekisa rhoqo zonke izinyanzelo zenkolo yakhe ezikuluhlu lwezinto ekumele azenze: wayewugcina umthetho, esihlawula isishumi sakhe, ewuqwalasela umhla wesabatha, wayethandaza yonke imihla, kwaye wayesiya endlwini yesikhungo.

Kodwa xeshikweni uYesu wayeno Simon, kwavela umfazi, wahlamba iinyawo zoMsindisi ngeenyembezi zakhe, kwaye wathambisa iinyawo zaKhe ngamafutha acolekileyo.

USimon wayengaphathekanga kamnandi loluhlobo lonqulo, kuba wayesazi ukuba lo mfazi wayengumoni. USimon wayecinga okokuba ukuba uYesu wayengakwazi oku, Yena akafanele ukuba ngumprofeti, okanye Yena ngewayengazange avume ukuba lomfazi amchukumise.

Wakuqonda iingcinga zakhe, uYesu waguqukela kuSimon kwaye wabuza umbuzo. “Kwaye kukho mbolekisi-ngamali uthile, enabantu ababini abanamatyala kuye: . . . omnye wayenetyala leedenariyo ezimakhulu mahlanu, . . . omnye ke zimashumi mahlanu.

“Bakuba [bobabini] ke bengenanto yokuhlawula, usuke wabaxolela bobabini. Khawutsho ke, nguwuphi na kubo oya kumthanda ngokungaphezulu?”

Waphendula uSimon wathi, Ndibanjulowo uxolelwe ngokungaphezulu.

Ngoko ke uYesu wafundisa esona sifundo sinzulu: “Uyambona na lo mfazi? . . . Izono zakhe uzixolelwe, bezizininzi; *ngokuba uthande kakhulu*; ke yena oxolelwe kancinane, uthanda kancinane.”²⁴

Ingaba sifana kakhulu nawuphi na umntu waba babini?

Ingaba sifana noSimon? Ingaba siyazithemba kwaye sixolile kwizenzo zethu ezintle, sithembela kubulungisa bethu? Ingaba mhlawumbi asinamonde kwabo bangaphili ngokwamazinga wethu? Ingaba sivumela izenzo zethu ukuba zilawulwe yimikhuba, senza into ngaphandle kokuyicinga, siyayizimasa imihlangano yethu, siyazamla kwiklasi yeMfundiso yeVangeli, kwaye mhlawumbi siyadlala ngoonomyayi bethu ngelixa lenkonzo yomthendeleko?

Okanye ingaba sifana nalo mfazi, owayecinga ukuba ulahlekile ngokugqibeleleyo kwaye engenathemba ngenxa yesono?

Ingaba *sithanda kakhulu*?

Ingaba siyabuqonda ubugwenxa bethu kuBawo Osezulwini kwaye sibongozela ubabalo lukaThixo nge-miphefumlo yethu yonke iphela?

Xa siguqa sithandaza, ingaba sikhumbula izinto ezigqamileyo esizenzileyo zobulungisa bethu, okanye ingaba kukuvuma iimposiso zethu, sibongozele inceba kaThixo, kwaye siphalazele iinyembezi zombulelo kwicebo lenkululeko elimangalisayo?²⁵

Usindiso alunakuzuzwa ngentobeko; lufumaneka kuthi ngenxa

yegazi loNyana kaThixo.²⁶ Ukucinga ukuba singarhweba ngezenzo zethu ezilungileyo sizithengiselele usindiso kufana nokuthenga itikiti lenqwelomoya emveni koko sicinge ukuba inkampani yeenqwelo-moya seyengeyethu. Okanye ukucinga ukuba emva kokuhlawulela ikhaya lethu imali yokunxusa, ngoku sicinge ukuba umhlaba wonke sowungowethu wonke.

Kutheni Ngoko Sithobela?

Ukuba ubabalo lusisipho sikaThixo, kungani ngoko ke intobeko kwimiyalelo kaThixo ibalulekile? Kutheni sizidina ngemiyalelo kaThixo okanye inguquko, ngokwenene? Kutheni singavumi nje ukuba singaboni kwaye sivumele uThixo ukuba asisindise?

Okanye, ukubeka umbuzo ngamazwi kaPawulos, “Masihlale sihleli na esonweni, ukuze ubabalo lwande?” Impendulo kaPawulos ilula kwaye icacile: “Nakanye.”²⁷

Bazalwane noodade, sithobela imiyalelo kaThixo ngenxa yothando lwethu kuYe!

Ukuzama ukuqonda isipho sobabalo lukaThixo ngentliziyo yethu yonke kunye nangengqondo yethu kusinikeza zonke izezathu ngaphezulu zokuba sithande kwaye sithobele uBawo wethu Osezulwini ngobulali kunye nangombulelo. Njengoko sihamba kumkhondo wobufundi, bona buyasicola, busiphucule, businceda ukuba sifane naYe ngakumbi, kwaye busikhokelela emva kubukho baKhe. “UMoya weNkosi [uThixo wethu] uzisa “inguqu enzulu kuthi, . . . kangangokuba asinawo umnqweno wokwenza izenzo ezibi, kodwa ukwenza okulungileyo lonke ixesha.”²⁸

Ngako oko, intobeko yethu kwimiyalelo kaThixo iza njenge siphumo sendalo yothando lwethu olungapheliyo kunye nombulelo kukulungana kukaThixo. Olu hlobo lothando lokwenene kunye nombulelo

luyakuhlenganisa imisebenzi yethu nobabalo lukaThixo. Ubumsulwa buyakuhombisa iingcinga zethu, kwaye nokukholosa kwethu kuyakukhula ngamandla kubukho bukaThixo.²⁹

Bazalwane noodade ababekeki-leyo, ukuphila ivangeli ngokunyani-sekileyo akungomthwalo. Kusisenzo esigcobisayo — isilungiselelo sokudla ilifa lobuqaqawuli obukhulu bangonaphakade. Sifuna ukuthobela uBawo wethu Osezulwini kuba imimoya yethu iyakuqonda lukhulu ngokukhawuleza izinto zomoya. Siyakuqonda izinto esingazange sabanamfanekiso-ngqondweni ngazo ngaphambili. Ukhanyiselo kunye nokuqonda kuza kuthi xa sisenza intando kaBawo.³⁰

Ubabalo lusisipho sikaThixo, kwaye nomnqweno wethu wokuthobela omnye nomnye wemiyalelo kaThixo uyindlela yokufikelela ngesandla senyama kuBawo Osezulwini ukuba sifumane esi sipho singcwele.

Konke Esingakwenza

Umprofethi Nifayi wenza igalelo elibalulekileyo ekuqondeni kwethu ubabalo lukaThixo xa yena wathi, “Sisebenza ngenkuthalo . . . ukuze siphembelele abantwana bethu, nabazalwane bethu kanaanalo, ukuba bakholelwe kuKrestu, nokokuba banikezele kuThixo; kuba siyazi ukuba *kungobabalo ukuze sisindiswe, emva kwako konke esinokuthi sikwenze.*”³¹

Nto nje, ngamanye amaxesha ndiyacinga ukuba siyitolika kakhulu “emva kwako konke esinokuthi sikwenze.” Kufuneka siqonde ukuba u “emva” akanantsingiselo efana no “ngenxa.”

Asisindiswa “ngenxa” yako konke esinokuthi sikwenze. Ingaba kukhona omnye wethu othe wenza *konke* esinokuthi sikwenze? Ingaba uThixo uyalinga side sisebenzise zonke iinzame phambi kokuba Yena alamle ebomini bethu ngobabalo lwaKhe lokusindisa?

Abantu abaninzi bayatyhafa kuba bayahluleka rhoqo ukwenza konke oko okulindelwe kubo. Bona bayazi ngamava wabo ukuba “umoya uyanqwena ngenene, kodwa inyama ibuthathaka.”³² Baphakamisa amazwi wabo kunye noNifayi ekubhengezeni, ‘Umphefumlo wam ubuhlungu ngenxa yobugwenxa bam.’³³

Ndiqinisekile uNifayi wayesazi ukuba ubabalo loMsindisi *lusivumela* kwaye *lusenza* soyise isono.³⁴ Yiyo lento uNifayi wasebenza ngenkuthalo ukuze aphembelele abantwana bakhe nabazalwane “ukuba bakholelwe kuKrestu, nokokuba banikezele kuThixo.”³⁵

Emva kwako konke, *esinokuthi* sikwenze! Yaye *lowo ngumsebenzi wethu* kulo mhlaba umagad’ ahlabayo!

Ubabalo Luyafumaneka Kumntu Wonke

Xa ndicinga ngento uMsindisi awathi wasenzela yona ekhokelela kuloo Cawa yokuqala yePasika, ndifuna ukuphakamisa ilizwi lam ndidanduluke ngemibongo kuThixo oseNyangweni kunye noNyana waKhe, uYesu Krestu!

Amasango wezulu avuliwe!

Iingcango zezulu zivuliwe!

Namhlanje kwaye nangonaphakade ubabalo lukaThixo luyafumaneka kubo bonke abo bantliziyo zabo ziphukileyo nomoya othobekileyo.³⁶ UYesu Krestu usele esivulele indlela kwaye wafikelela kumanqanaba wokukhula apho iingqondo zethu zenyama zingenakuqonda.³⁷

Ndiyathandaza ukuba siyakubano kuqonda okubhetele kunye nemizwa enzulu yombulelo kwintsingiselo yangonaphakade yedini lokuhlawulela loMsindisi. Ndiyathandaza ukuba siyakubonisa uthando lwethu kuThixo kunye nombulelo wethu ngesipho sikaThixo sobabalo lwangonaphakade ngokugcina imiyalelo yaKhe kwaye ngogcobo “sihambe sinobomi obutsha.”³⁸ Egameni elingcwele loMfundisi wethu noMkhululi wethu, uYesu Krestu, amen.

IZIKHUMBUZO

1. Bona 1 AbaseKorinte 15:55; Mozaya 16:8.
2. 1 Petros 1:3; ugxininiso longezelelwe.
3. 1 AbaseTesalonika 4:18; bona kananjalo imiqolo 13–17.
4. Yakobi 4:12.
5. 2 Nifayi 25:26.
6. Alma 34:10, 15.
7. Abase-Efese 3:18–19.
8. Iimfundiso neMinqophiso 93:28.
9. Ngokwenene thina “singabantwana abancinane, kwaye . . . asikaqondi ubukhulu beentsikelelo uBawo anazo ezandleni zakhe kwaye asilungiselele zona.” (Iimfundiso neMinqophiso 78:17).
10. AbaseRoma 3:23.
11. 1 Nifayi 15:34; bona kananjalo 1 Nifayi 10:21; Mosisi 6:57.
12. Mozaya 2:21.
13. Bona Alma 42:15.
14. Alma 34:15.
15. Bona Isaya 1:18.
16. 1 Timoti 2:6.
17. Bona 2 Petros 1:11.
18. Iimfundiso neMinqophiso 76:56.
19. Bona Iimfundiso neMinqophiso 76:59.
20. Bona Iimfundiso neMinqophiso 84:38.
21. Mozaya 27:25.
22. Moronayi 10:32.
23. Bona Etere 12:27.
24. Bona Luka 7:36–50; ugxininiso longezelelwe.
25. Umzekeliso kaKrestu womFarasi kunye nomqokeleli werhafu ubonakalisa eli nqaku ngokucacileyo (bona Luke 18:9–14).
26. BonaIzenzo 20:28.
27. AbaseRoma 6:1–2.
28. Mozaya 5:2.
29. BonaIimfundiso neMinqophiso 121:45.
30. Bona Yohane 7:17.
31. 2 Nifayi 25:23; ugxininiso longezelelwe.
32. Mateyu 26:41; bona kananjalo AbaseRoma 7:19.
33. 2 Nifayi 4:17.
34. Bona 2 Nifayi 4:19–35; Alma 34:31.
35. 2 Nifayi 25:23.
36. Bona 3 Nifayi 9:19–20.
37. Bona1 AbaseKorinte 2:9.
38. AbaseRoma 6:4.