



Ngu Mongameli uThomas S. Monson

Ima Ezindaweni Ezinobungcwele

*Ukukhuluma noBaba wethu waseZulwini—
ngemithandazo yethu Kuye futhi nogqozi Lwakhe kithi—
kudingekile ukuze thina simelane nobunzima kanye
nezivivinyo zomhlaba.*

Bafowethu kanye nodade bami abathandekayo, sizwile imiyanlezo emihle namuhla, futhi ngibonga omunye nomunye kulabo abayebazibandakanya. Sibonga kakhulukazi uGosa uRobert D. Hales ukuba abe nathi futhi sizizwa singcono. Siyakuthanda, Bob.

Njengoba ngicabangisisa ukuthi yini engifuna ukuyisho kinina namuhla, Ngizizwa nginethezekile ukwabelana ngeminye yemicabango kanye nemizwa leyo enginyicabanga ukuba ibalulekile futhi ifanelekile. Ngithandazela ukuba ngingaholwa ekuphawuleni kwami.

Ngiphilile kulomhlaba iminyaka engu 84. Ukunikeza umbono omncane, Ngizalwe ngonyaka uCharles Lindbergh owandiza ngebhanoyi lokuqala unomphela kusukela eNew York ukuya eParis ngenjini eyodwa vo, ibhanoyi elalinesihlalo esisodwa. Okuningi kushintshile kusukela ngalesosikhathi seminyaka engu 84 eyadlula. Umuntu usenesikhathi

esininigi eya futhi aphinde abuya enyangeni. Ngokweqiniso, ukufunda ngemibhalo yezosayensi kube yiqiniso namuhla. Futhi leloqiniso, sibonga ithekinoloji yesikhathi sethu, iyashintsha ngokusheshayo asikwazi nakancane ngisho nokumelana nayo—noma ukumelana nayo ngokuphelele. Kulabo bethu abasakhumbula ukushayela ucingo kanye nemishini yokubhalala, ithekinoloji yamanje iyamangaza kakhulu.

Futhi okushintha nginging elikhulu ukuziphatha komphakathi. Indlela yokuziphatha leyo eyake yacatshwanga ukuthi iyafaneleka noma ukungalungi ngokwenhliziyo akubekezelwelwa kuphela kepha kubukwa ngabangingi njengento evumelekile.

Ngafunda kamuva kwi *Jenali yase Wall Street* ucwezu lombhalo nguJonathan Sacks, urabi ophethe eBrithani. Ezinye zezinto, uyabhala: “Ngokupheleleyo umphakathi waseNtshonalanga ngeminyaka

yo1960 kwakunoshinsho mayelana nokulunga ngokwenhliziyo, ukuyekela usiko lwabantu lokuzihola. Konke okudingayo, ehlabela AmaBeatles, uthanda. Indlela yokulunga ngokwenhliziyo yamaJudeo-angamaKrestu yalahlwa. Endaweni yayo kweza [isisho]: *[Yenza] noma yini ekusebenzelayo*. Imithetho Yeshumi yabhalwa njengeMibono Ehlakaniphileyo Eyishumi.”

uRabbi Sacks uyazila:

“Sizebenzise isikhathi sethu sokulunga ngokwenhliziyo esefana nokusebenzisa imali yethu ngokungacabangisisi kahle. . . .

Kunezindawo ezinkulu zo[mhlaba] lapho inkolelo iyinto eyasemandulo futhi alikho izwi elisho isiko lokuthenga, sebenzisa, mbhatha, bonisa, ngokuba ufanelekile. Umlayezo ukuthi ukulunga kwenhliziyo okwasemandulo, ukuba nemicangano elungile okwalabo abangaqinile, umyalo owodwa ophambili ukuthi ‘Wena akumele utholwe.’”¹

Bafowethu kanye nodade bethu, lokhu—ngelishwa—kuchaza okukhulu ngomhlaba wethu. Sigoqa izandla zethu ngokudumala futhi sizibuze ukuthi sizakuphumelela kanjani kuwolomhlaba na? Cha. Ngempela, sinevangeli lika Jesu Krestu ezimpilweni zethu, futhi siyazi ukuthi ukulunga ngokwenhliziyo akukona okwasemandulo, futhi imicabango engaphakathi kwethu ikhona kithina ukuba isihole, futhi nokuthi sizoziphendulela ezonweni zethu.

Noma-ke umhlaba usushintshile, imithetho kaNkulunkulu isemi njalo. Ayishintshile; ayisoze ishintshe. Imithetho Yeshumi injalo nje—

iyimithetho. Aku *yona* imicabango. Iyimfanelo edingekayo namuhla njengoba yinjalo ngenkathi uNkulunkulu anikeza izingane zakwa Israyeli. Uma silalela, sizwa umsindo oyizwi oluvela kuNkulunkulu, elikhuluma nathi lapha nalapho.

“Wena awusoze waba nabanye onkulunkulu ngaphandle kwami.

“Wena awusoze wenze noma yiziphi izithixo. . . .

“Wena awusoze wathatha igama leNkosi uNkulunkulu wakho ngeze. . . .

“Khumbula ukugcina usuku lwesabatha, lingcwele. . . .

“Hlonipha uyihlo nonyoko. . . .

“Ungabulali.

“Ungaphingi.

“Ungebi.

“Ungabeki ubafakazi bamanga. . . .

“Ungafisi okwabanye.”²

Umbhalo ngokuzigcina kwethu; awuvumelekile ukuthi kuxoxiswane ngayo. Utholakala hhayi kuphela kwiMithetho Yeshumi kepha nakuNtshumayelo yaseNtabeni, enikezwe kithina nguMsindisi ngenkathi Ephila lapha emhlabeni. Itholakala kuzozonke izifundo zakhe. Itholakala emagameni wesambula samanje.

Ubaba Wethu waseZulwini uyafana nayizolo, namuhla, futhi nakunaphakade. uMprofethi uMomonisi usitshela ukuthi uNkulunkulu “akashintshi kukho konke okwaphade kuya konke okungunaphakade.”³ Kulomhlaba lapho yonke into icishe ibukeka ishintshile, Ukungashintshi kwakhe kuyinto leyo esingathembela kuyona, into yogugaxa leyo esingabambezela ngokuqinileyo futhi sivikeleke, uma kwenzeka sithathwa ngamanzi angaziwa.

Kungabukeka kuwena ngesinye isikhathi ukuthi labo abasemhlabeni bezwa ukujabula okwedlula wena. Abanye benu bangazizwa benqabelekile ngombhalo wokuziphatha kwethu loyo thina eBandleni esiwugcinayo. Bafowethu kanye nodade bethu, Ngikhuluma ngokuqinile kinina, ukuthi *akunalutho* olun-galetha injabulo ezimpilweni zenu

noma uxolo olukhulu emphefumulweni yethu kuno Moya ongeza kithina njengoba silandela uMsindisi futhi sigcina imiyalelo. LoMoya awusoze wabanathi kulemisebenzi leyo umhlaba ngobuningi uzibandakanya nawo. uMpostoli uPawuli wamemezela iqiniso: “Umuntu ojwayelekileyo akatholi kuphela izinto zoMoya kaNkulunkulu: ngokuba azihlakaniphile kuyena: futhi angeke azazi yena, ngokuba zehlukile ngokomoya.”⁴ Amagama *umuntu ojwayelekile* angabhekiswa kunoma ngubani wethu uma sivumela ukuba njalo.

Kumele siqhapha kulomhlaba ososhintshile kakhulu kulokho okungokomoya. Kubaluleke kakhulu ukuba singavumeli lokho okungavumelani namazinga ethu, siqabe esimeni sokungavumeli lokho esikufisa kakhulu: impilo engunaphakade embusweni kaNkulunkulu. Izimvula ezinamandla zizakunetha eminyangweni yethu ngezinye izikhathi, ngokuba azigwemeki ziyingxenywe yokuphila ngokwenyama. Thina, kepha-ke, sizakuzilungiselela kangcono ukuhlangabezana nazo, sifunde kuzona, futhi sizinqobe uma sinevangeli ezimpilweni zethu kanye nothando loMsindisi ezinhlizweni zethu. uMprofethi uIzaya wamemezela, “Umsebenzi waloyo olungileyo uzakuba ngowoxolo; futhi nomphumela wokulunga noxolo kanye nesiqiniseko sangunaphakade.”⁵

Njengendlela yokuba *e* mhlabeni kepha hhayi ukuba *ngo* womhlaba, kubalulekile ukuba sikhulume noBaba wethu waseZulwini ngomthandazo. Yena ufuna senze njalo; Uzakuphendula imithandazo yethu. uMsindisi wasiyala, njengoba kubhaliwe ku 3 Nifayi 18, ukuba “ubuke futhi uthandaze ukuze ungalingeki; ngokuba uSathane ufisa ukuthola wena. . . .

“Ngakho-ke kumele uthandaze ngasosonke isikhathi kuBaba egameni lami;

“Futhi noma kungaba yini

oyicelayo icele kuBaba egameni lami, lokho okulungileyo, ukholelwe ukuba uzakuthola, bheka kuzakunikezwa kuwena.”⁶

Ngathola ubufakazi bami bamandla omthandazo ngenkathi ngineminyaka engu 12 ubudala. Ngasebenza kanzima ukuhola imali futhi ngakwazi ukuzibekela amadola amahlanu. Lokhu kwakuyisikhathi Sokudumala Okukhulu, ngenkathi amadola amahlanu ayeyimali eningi—ikakhulukazi kumfana oneminyaka engu 12 ubudala. Nganikezela ngawowonke amakhoyini ami, ayemahlanu, kubaba wami, futhi wasenginikeza iphepha elingamadola amahlanu. Ngiyazi ukuthi ngangifuna ukuthenga into engangiyihlosile ukuyithenga ngalawo amadola amahlanu, kepha-ke yonke lemnyaka angisakhumbuli ukuthi kwakuyini. Ngikhumbula nje kuphela ukuthi leyo mali yayibaluleke kangakanani kimina.

Ngalesosikhathi, sasinganawo umshini wokuhlamba, umama wami wayethumela njalo evikini izingubo zethu ezazidengekile ukuba zihlanjwe. Emva kwezinsuku ezimbalwa, umthwalo esasikubiza ngokuthiwa “izingubo ezimanzi” zazithunyelwa kithi, bese uMama azihange elayinini ngaphandle ukuze ziwome.

Ngangifihle iphepha eliyimali engamadola amahlanu ephokwetheni lebhulukwe lami. Njengoba ungahle ucabangele, ibhulukwe lami lathunyelwa ukuyohlanjwa kanye nemali eyayiphakathi ephokwetheni. Ngenkathi ngibona ukuthi kwenzekeni, Ngangikhathazekile kakhulu. Ngangazi ukuthi amaphokethe ayabhekisizwa endaweni yokuhlamba izingubo ngaphambi kokuba zihlanjwe. Uma imali yami ingazange itholakale futhi ithathwe ngalesosikhathi, Ngangazi futhi nginesiqiniseko sokuthi imali izakuhishwa ngesikhathi sokuhlanjwa futhi izakutholwa yisisebenzi engeke sazi ukuthi imali izakubuyiselwa kubani, noma wayezokuba nesifiso sokwenza

njalo. Amathuba ami okuthola amadola amahlanu ami wayemancane kakhulu—iqiniso lelo umama wami othandekayo alisho ngenkathi ngimtshela ukuthi ngishiye imali yami ephoketheni lami.

Ngangiyifuna leyo mali;
Ngangiyidinga leyo mali,
Ngayisebenzela kanzima ukuhola leyo mali. Ngasengibona ukuthi kwakunento eyodwa kuphela engahle ngiyenza. Ekugcineni ngaphendukela kuBaba wami waseZulwini ngacela Yena ukuba agcine imali yami ephoketheni iphephile ngendlela thize kuze kufike isikhathi lapho izingubo ezimanzi zethu zibuye.

Emva kwezinsuku ezinde ezimbili, ngenkathi ngazi ukuthi kuyisikhathi senqola eletha izingubo zethu ezimanzi, ngahlala eduzane nefasitela, ngilindile. Ngenkathi inqola ima, inhliziyo yami yayishaya kakhulu. Masishane ngenkathi izingubo zethu ezimanzi zisendlini, Ngathatha ibhulukwe lami ngagijimela ekamelweni lami. Ngafaka izandla zami ezichachazelayo ephokwetheni. Ngenkathi ngingatholi lutho, Ngacabanga ukuthi konke kulahlekile. Bese iminwe yami yathinta lelo phepha elingamadola amahlanu elalimanzi. Ngenkathi ngiyikhipha phakathi ephokethini, ngagcwala inkululeko. Ngathandaza ngehliziyo ngibonga uBaba wami waseZulwini, ngokuba ngangazi ukuthi Yena uphendulile umthandazo wami.

Kusukela ngalesosikhathi eside esadlula, Ngiyengaba nemithandazo ephendulekile engasoze yabalwa. Alikho ilanga elidlulayo ngingazange ngikhulume noBaba wami waseZulwini ngomthandazo. Ubudlelwane engibukhonzile—lobo engingaphambuka uma ngingahlukana nabo. Uma ungenabo ubudlelwane ubunjalo noBaba wakho wase Zulwini, Ngiyanxusa ukuba usebenzele kuleyo njongo. Njengoba wenza njalo, uzakuzuzwa ugqozu kanye nokuholwa Nguye empilweni yakho—yezidingo zonke thina uma sifuna ukuphumelela ngokomoya ngalesikhathi

siphila lapha emhlabeni. Ugqozu olunjena kanye nokuholwa kuyizipho asinikeza zona mahala uma sizifuna. Ziyigugu!

Njalo ngiba nokuzithoba futhi ngiyabonga ngasosonke isikhathi uma uBaba wami waseZulwini ekhuluma nami ngogqozi Lwakhe. Ngifundile ukulibona, ngilithembe, ngililande. Esikhathini esiningi ngiyengathola lolugqozi. Esinye sesehlakalo esikhulu senzeka ngoAgasti 1987 ngesikhathi sokubusisa kweThempeli iFrankfurt laseJamani. uMongameli uEzra Taft Benson uyekade enathi osukwini lokuqala noma amabili okubusisa kepha wabuyela ekhaya, kwase kuba yithuba lami lokuphatha imihlangano esele.

Ngomgqibelo sabanomhlangano wamalungu ethu angamaDutch abakusifunda seThempeli iFrankfurt. Ngangijwalene nomunye wabaholi bethu ophezulu waseNetherlands, uMfowethu uPeter Mourik. Ngaphambi kokuqala umhlangano, Ngaba nomcabango okuthi uMfowethu uMourik kumele abizwe ukuba akhuluma kumalungu angamaDutch ngesikhathi somhlangano futhi, ngokufanele, kumele abe ngozokhuluma ekuqaleni. Azange ngabona ethempeleni ekuseni lobo, ngadlulisa inothi kuGosa uCarlos E. Asay, uMongameli wethu weNdawo, ngibuza ukuba uPeter Mourik wayekhona emhlanganweni. Ngaphambi kokuba ngisukume ngiqale umhlangano, Ngathola inothi evela kuGosa uAsay achaza ukuba uMfowethu uMourik wayekade *angekho* emhlanganweni, nokuthi wayebambekile kwenye indawo, nokuthi wayehlose ukuba khona emhlanganweni woku-busisa ithempeli ngosuku olulandelayo kanye nabasebenzela isisteki

Ngenkathi ngima endaweni yokukhuluma ngamukela abantu futhi ngichaza uhlelo, ngathola umcabango futhi ukuthi kumele ngimemezele uPeter Mourik njengomkhulumiso ozoqala. Lokhu kwaphenduleka kwimicabango yami yonke, ngoba ngangiceda ukuzwa ngoGosa uAsay

ukuthi uMfowethu uMourik ngempela *wayengekho* ethempeleni. Ngathembela kugqozi, kepha-ke, ngamemezela ukuhlabelela okuzonikezwa ikhwaya kanye nomthandazo futhi ngachaza ukuthi ozokhuluma ekuqaleni kuzakuba nguMfowethu uPeter Mourik.

Ngenkathi ngibuyela esihlalweni sami, Ngabuka uGosa uAsay; Ngabona emangele ebusweni bakhe. Emveni kwalokho wangisthela ukuthi ngenkathi ngimemezela uMfowethu uMourik njengozokhuluma ekuqaleni, azange akholwe akuzwa ngezindlebe zakhe. Wayesethi uyakwazi ukuthi ngayithola inothi yakhe futhi ukuthi uye wayifunda, futhi wayengaqondi kungani ngamemezela uMfowethu uMourik njengozokhuluma, kepha ngangazi ukuba akekho ethempeleni.

Ngalesosikhathi konke lokhu kwenzeka, uPeter Mourik wayesemhlanganweni emahovisini wesifunda ePortstrasse. Njengoba umhlangano wakhe wawuqhubekela phambili, wayesephendukela kuGosa uThomas A. Hawkes Jr., owayemele okuphathelene nesifunda ngalesosikhathi, “Ungashesha kangakanani ukungisa ethempeleni?”

iGosa uHawkes, owayeziwa ngokushayela ngesivinini ngenqola yakhe, waphendula, “Kuzothatha amaminthi amahlanu ukuthi ngikusekhona. Kepha yingani udinga ukuya ethempeleni?”

uMfowethu uMourik wavuma ukuthi wayengazi ukuba yingani wayedinga ukuya ethempeleni kepha wayazi ukuthi kumele aye khona. Bobabili bahamba ngalesosikhathi baya ethempeleni.

Ngesikhathi ikhwaya enkulu icula, Ngaqalaza, ngicabanga ukuthi noma kunini ngingabona uPeter Mourik. Angizange Ngesimanga, kepha-ke, angizange ngisabe. Ngaba nethemba elihle, elingangabazeki ukuthi konke kuzolunga.

uMfowethu uMourik wangena ngomyango ophambili wethempeli ngaphambi kokuba umthandazo

wokuvula uphela, futhi angazi nokuthi wayebekwe yini lapho. Njengoba wayejahile eholweni, wabona ubuso bami kumonitha futhi wezwa ngimemezela, “Manje sizakuzwa kuMfowethu uPeter Mourik.”

Ngokumangala kweGosa uAsay, uPeter Mourik ngokushesha wangena elumini wase ethatha indawo yakhe kuphodiyanu.

Ngemva komhlangano, uMfowethu uMourik kanye nami saxoxa ngokwenzekile ngemva kokuba athathe ithuba lokukhuluma. Ngadlinza ngogqozi olweza ngalelo-suku hhayi kuphele kimi kepha nakuPeter Mourik. Lesosifundo esimangazayo silethe ubufakazi obun-gaphikiseki kimi ngokubaluleka bokufaneleka ukuthola ugqozi olunjalo futhi ulithembe—futhi ulilande—uma liza. Ngiyazi ngokungangabazi ukuthi iNkosi yayifuna labo abekade bekhona kulowomhlangano wokubusisa iThempeli

laseFrankfurt ukuzwa amandla, obufakazi obuthintayo benceku Yakhe uMfowethu uPeter Mourik.

Bafowethu nodade abathandekayo, ukukhuluma noBaba wethu waseZulwini—kanye nemithandazo yethu Kuye futhi nogqozi Lwakhe—kudingekile ukuze thina simelane nobunzima kanye nezivivinyo zomhlaba. iNkosi iyasimema, “Zilethe eduzane nami futhi Ngizakuziletha eduzane nakuwe; ngifune ngokuzimisela futhi uzangithola.”⁷ Njengoba senza njalo, sizakuzwa uMoya Wakhe ezimpilweni zethu, osinikeza isifiso kanye nesibindi sokuma ngamandla futhi siqine ngokulunga—“ima . . . ezindaweni ezingcwele, futhi singanyakazi.”⁸

Njengoba imimoya ishin-stha izungeza thina futhi uku-lunga kwenzelisiyo komphakathi kuqhubeka kuwela phansi phambi kwamehlo ethu, asikhumbuleni isithembiso esihle seNkosi kulabo

abathembele Kuye: “Ungesabi; ngokuba Nginawe: ungaphatheki kabi; ngokuba mina nginguNkulunkulu: Ngizakunikeza amandla; yebo, Ngizakusiza; yebo, Ngizakuphakamisa isandla sakho ngesandla sami sokudla esilungile.”⁹

Isithembiso esingaka! Akube yisithembiso sethu, Ngithandaza ngokuzimisela egameni elingcwele leNkosi yethu kanye Nomsindisi, uJesu Krestu, amen.

AMANOTHI

1. uJonathan Sacks, “Reversing the Decay of London Undone,” *iJenali yeWall Street*, Aug. 20, 2011, online.wsj.com; ukugqiziselwa okungeziweyo. *Inothi*: iNkosi uSack ongurabbi ongumakhonya waseUnited Hebrew Congregation of the Commonwealth.
2. uExodosi 20:3–4, 7–8, 12–17.
3. uMoroni 8:18.
4. 1 AbaseKhorinte 2:14.
5. uIzaya 32:17.
6. 3 uNifayi 18:18–20.
7. Imfundiso neZivumelwano 88:63.
8. Imfundiso neZivumelwano 87:8.
9. uIzaya 41:10.

Ukufundisa kweSikhathi Sethu

Izifundo ngeSonto lesine zobu-Pristi bukaMelkhezidikhi kanye Nenhlango Yabesimame Yenkululeko izonikezelwa ku “Ukufundiswa kweSikhathi Sethu.” Isifundo ngasinye singalungiselelwa ukusukela enkulumeni eyodwa noma eziningi ezinikeziwe edu-zane nje kwinkomfa kawonke wonke (bona ishathi elingezanzi) oMongameli beSiteki nabesifunda bangakhetha ukuthi kunini lapho bengasebenzisa izinkulumo noma bangakhetha ukunikeza obhishobhu kanye nabomongameli begatsha. Abaholi kumele bagcizelele ubungakho babafowethu bobuPristi buka Melkhezidikhi kanye nabodade Benhlango Yabesimame Yenkululeko ukuba bafunde izinkulumo ezifanayo ngamasonto afanayo.

Labo abeza ngeSonto lesine bakhuthazwa ukuba bafunde balethe ekilasini umshicilelo wephepha bhuku wamuva nje wenkomfa kawonke wonke.

Iziboniso uma Ulungiselela Isifundo esivela eZinkulumeni

Thandaza ukuthi uMoya Oyingcwele ube nawe ngenkathi ufunda futhi ufundisa (izi) nkulumo. Ungahle ulingeke ukulungiselela isifundo

ngokusebenzisa ezinye izinto, kepha izinkulumo zenkomfa izifundo eziyinxenye yezifundo ezikhethiwe ukuba zifundiswe. Umsebenzi wakho ukusiza abanye bafunde futhi baphile ivangeli njengoba lifundiswa kwinkomfa kawonke wonke yamanje yeBandla.

Bukisisa izinkulumo, ubheke imithetho kanye nemfundiso yobuKrestu leyo ehlangabezana nezidingo zamalungu ekilasini. Futhi funa izinganekwane, ubheke imiboniso esemibhalweni engcwele kanye nezimfundiso ezivela kwi (zi) nkulumo zekomfa ezizokusiza ukufundisa lamaqiniso.

Ketha indlela leyo ozokufundisa ngayo imithetho kanye nezimfundiso zobukrestu. Indlela oyikethile ukufundisa ngayo kufanele ibe nemibuzo ezosiza amalungu:

- Bheka imithetho kanye nezimfundiso zobukrestu (ezi) nkulumeni.
- Cabanga ngokuthi kusho ukuthini.
- Yabelana nokuzwakalayo, nemiqondo, izifundo, kanye nobufakazi.
- Sebenzisa lemithetho kanye nemfundiso yobukrestu ezimpilweni zabo.

IZIFUNDO ZASEZINYANGENI ZIYAFUNDISWA	IZINTO ZESIFUNDO LESONTO-LESINE
uNovemba 2011–uApril 2012	Izinkulumo ezikhishwe ngoNovemba 2011 <i>iLiahona</i> *
uMeyi 2012–uOkthoba 2012	Izinkulumo ezikhishwe ngoMeyi 2012 <i>iLiahona</i> *

*Lezinkulumo ziyatholakala ngezilimi eziningi e conference.lds.org



Ngu Mongameli uDieter F. Uchtdorf
iKhansela Lesibili Kubu/Mongameli Bokuqala

Ubalulekile Kuyena

iNkosi isebenzisa isikali esihlukile kakhulu kunaleso somhlaba ukukala ukufaneleka komphefumulo.

UMose, omunye wabaprofethi abakhulu emhlabeni, wak-huliswa yindodakazi kaFaro waphila iminyaka engu 40 yempilo yakhe ezindongeni zombuso waseG-ibhithe. Wayeyazi inkazimulo kanye nobukhulu kombuso lowo wakudala.

Emva kweminyaka, phezu kwentaba, esukile ebuhleni kanye nobukhulu beGibhithe, uMose wema phambi kukaNkulunkulu wase ekhuluma Naye ngomlomo njengendoda ikhuluma nomngane wayo.¹ Ngalesosikhathi sokuvakasha, uNkulunkulu wakhombisa uMose ukusebenza ngezandla, emnikeza kancane umsebenzi kanye nenka-zimulo Yakhe. Emva kwesiboniso sesiphelile, uMose wawela phansi isikhathi esingamahora amaningi. Ngenkathi amandla akhe abuyela, wabona into leyo, eminyakeni yakhe asendaweni kaFaro, angazange ayi-bona ngaphambilini.

“Ngiyazi,” washo, “leyo ndoda ayilutho.”²

Singaphansi Ukwedlula Okumele Sibe Yikona

Uma sifunda kakhulu ngomhlaba, siqonda kakhulu—okungenani

kancane—lokho uMose ayek-wazi. Umhlaba ubanzi kakhulu, awuqondakali, futhi unenkazimulo leyo engaqondakali enqondweni yomuntu. “Imihlaba engabaleki Ngiyidalile,” uNkulunkulu watshela uMose.³ Ubuhle bezulu ebusuku ubu-fakazi obuhle baleloqiniso.

Kukhona izinto ezimbalwa ezingenze ngaba novalo njengokun-diza ebumnyameni ebusuku phezu kolwandle kanye namakhontinente ngibuka ngaphandle kwefasitela lebhanyoni inkazimulo yezinkanyezi ezingapheliyo ezingamamiliyoni.

Abafunda ngezinkanyezi bazamile ukubala izinkanyezi ezisemhlabeni. Abanye abafunda ngezinkanyezi bacabangela ukuthi inombolo yalezinkanyezi ngebanga lamathe-leskophi liphindaphindeka kayi 10 ukwedlula isehlabathi solwandle futhi nogwadule emhlabeni.⁴

Lesisiphetho siyafana nokwashiwo ngumprofethi wasemandulo uEnokhi: “Kungenzeka ukuba umuntu abale umhlabathi wasemhlabeni, yebo, umhlabathi ongamamiliyoni onjena, angeke kube isiqalo sesibalo soku-dalwa kwabo.”⁵

Ngokubuka ubukhulu bendalo

kaNkulunkulu, akumangalisi ukuthi iNkosi enkulu uBenjamini waluleka abantu bakhe “ukuba baqhubeke bak-humbule, ubukhulu bukaNkulunkulu, kanye nokungelutho kwabo.”⁶

Singaphansi Ukwedlula Okumele Sibe Yikona

Kepha futhi loyomuntu akayi-lutho, kuyamangalisa kakhulu futhi ngishaywa uvalo ukucababga ukuthi “ukulunga kwemiphefumulo kukhulu phambi kobuso bukaNkulunkulu.”⁷

Futhi ngesikhathi sibuka ubukhulu bobubanzi bomhlaba siphinde sithi, “Umuntu uyini uma eqhathaniswa nenkazimulo yendalo?” uNkulunkulu wathi siyisizathu Yena adale umhlaba! Umsebenzi wakhe kanye nenka-zimulo—isizathu salomhlaba omk-hulu—ukusindisa kanye nokuphaka-misa wonke ongumuntu.⁸ Ngamanye amagama, ubukhulu bobubanzi bon-gunaphakade, izinkazimulo kanye nokungaziwa kwendawo kanye nesikhathi zakhiwe zonke ukuba zitholwe ngabaphila ngokwenyama njengawe nami. uBaba wethu waseZulwini wadala umhlaba ukuba sifinyelele emakhonweni ethu njengamadodana kanye namadodakazi Akhe.

Lokhu akuqondakali kumuntu: uma uqhathanisa noNkulunkulu, umuntu akayilutho; kepha siyonke into kuNkulunkulu. Ngesikhathi sendawo engapheliyo eyindalo singabukeka siyilutho, sinokukh-anya kwempilo engunaphakade evuthayo phakathi kwezifuba zethu. Sinesithembiso esingaqondakaliyo sokunyuswa—umhlaba ongaphel-iyiyo—oseduzane nathi. Futhi kuyisi-fiso sikaNkulunkulu ukusisiza thina sifinyelele kuyo.

Ukuziqhenya Okuyisiphukuphu

Umkhohlisi omkhulu uyazi ukuthi ithulusi elisebenzayo ukuholela abantwana bakaNkulunkulu ekulahlekeni ukuletha ukudideka okukhulu kumuntu. Kwabanye, uvumelana ngokuziqhenya kwabo, abagqugquzele ukuba bakholelwe emaphusheni okubaluleka kwabo kanye nokunganqobeki kwabo. Uyabatshela ukuthi badlulile ngaphezulu kokujwayelekile futhi ngokuba banekhono, ilungelo lokuzalwa, noma isimo sokubanobudlelwane, bahlukile kwizinto ezijwayelekile ezisondelene nabo. Uyabahola ukuba bacabange ukuthi ngeke belalele umthetho womunye umuntu futhi abadingi kuhlushwa ngezinkinga zabanye abantu.

uAbrahamu Lincoln waziwa ngokuthi uthanda lenkondlo efundeka kanjena:

*Oh yingani umphefumulo womuntu ophila ngokwenyama uziqhenya?
Njenge enjini endizayo, endiza ngesivini emafini,
Ukukhanya kokubanika, ukuhlephuka kwesignali.
Umuntu udlula kulempilo ayophumula encwabeni.⁹*

Abalandeli bakaJesu Krestu bayaqonda ukuthi makuqhathaniswa nengunaphakade, ukuphila kwethu ngokwenyama “kuyisikhashana esincane” emoyeni kanye nasesikhathini.¹⁰ Bayazi ukuthi ukubaluleka ngokweqiniso komuntu akwenzi lutho kunalokho umhlaba okuphethe ngaphezulu. Bayazi ukuba ungahlanganisa imali yonke yomhlaba kepha angeke ithenge isinkwa kwezomnotho ezulwini.

Kulabo “abazakuthola umbuso kaNkulunkulu”¹¹ yilabo abaphenduka “izingane, bavume, bazithobe, nesineke, abagcwele uthando.”¹² “Kuwowonke umuntu oziphaka misayo bazakubekwa phansi; loyo ozithobile uzakunyuswa.”¹³ Lezincedu ziyaqonda futhi “ukuthi

uma usebenza ngokusiza abanye abantu usebenzela kuphela uNkulunkulu wakho.”¹⁴

Asikhohlwangwa

Enye yezindlela uSathane akhohlisana ngazo ukuceda amandla. Uzama ukusenza sibheke ezintweni zethu ezingabalulekanga kuze kufike lapho silahla khona ithemba lokuthi asifanelekanga. Usitshela ukuthi sibancane kakhulu ukuthi omunye umuntu angasinaka, ukuthi sikhohliwe—ikakhulukazi nguNkulunkulu.

Ake ngabelane nawe ngesifundo sami esingaba usizo kulabo abazizwa bengabalulekile, bekhohliwe, noma bebodwa.

Eminyakeni eminingi eyadlulayo ngathola ukuyofunda ngezokushayela ibhanoyi eUnited Air Force. Ngangikude kakhulu nekhaya lami, ngijoni elaliselisha laseNtshonalanga yeJalimani, lizalelwe eCzechoslovakia, ngakhulela eMpumalanga yeJalimani futhi kunzima nokukhuluma Isingisi. Ngikhumbula kahle kamhlophe ibanga lami lokuya endaweni yokulolongwa eTexas. Ngangisebhanoyini, ngihlezi eduzane nomgibeli owayekhuluma ulwimi oluqinile lwaseMzansi nezwe. Kwakulikhuni ukuqonda ngisho negama elinye ayelikhuluma. Ngacabanga ukuthi mhlawumbe ngafundiswa ulwimi olungelona olufanele sonke lesikhathi. Ngaba nomcabango okusaba ukuthi ngangizoqhudelana ukuthola indawo yokufundela ukushayela ibhanoyi kanye nabafundi abancele ulwimi lwesiNgisi.

Ngenkathi ngifika esikhululweni sezindiza eBig Spring, Texas, Ngafuna futhi ngathola igatsha Lebandla Labangcwele Bezinsuku zokucina, elalinamalungu ambalwa behlanganyela emalumini ayeqhashiwe khona esikhululweni sezindiza. Amalungu wayeseqalile ukwakha indlu encane yokuhlanganyela leyo ezokuba yindawo engezukusuka yeBandla. Kulezo zinsuku zakudala amalungu wayesebenza ukwakha

amabhilidi asemasha.

Usuku emva kolunye usuku ngaya esifundweni sami sokushayela ibhanoyi futhi ngafunda ngokuzimisela futhi ngachitha isikhathi sami ngisebenza endlini entsha yokuhlanganyela. Lapho ngafunda khona ukuthi okubili kanye nokune akusiyona indlela yomdanso kepha ucezu lokhuni. Ngaphinde ngafunda indlela yokuphepha uma ugeja isithupha ngesikhathi ngikokotela isipikili.

Ngachitha isikhathi eside ngisebenza endlini yokuhlanganyela kwaze kwathi umongameli wegatsha—loyo owayengumfundisi wokundiza ngebhanoyi—wabonisa ukukhathazeka ngami ukuthi mhlawumbe kumele ngichithe isikhathi esiningi ngifunde izincwadi zami.

Abangane bami kanye nabafundi bokundiza ngebhanoyi nabo bazibandakanya nemisebenzi ngesikahthi sabo, noma ngicabanga ukuthi kuyiqiniso ukuthi ezinye zalemisebenzi angeke zambelane nalezi zanamuhla *Ngamandla Wentsha* iphamflethi. Engxenyeni yami, ngangijabulela ukuba ingxenyi yaleligatsha laseTexas, ngisebenzisa ikhono lami lokwakha engilizuzileyo, ngiphakamisa izinga lami lokukhuluma Isingisi njengoba ngicwalisa ibizo lami njengegosa lekhoram futhi naseSikoleni sangeSonto.

Ngalesosikhathi, iBig Spring, ngaphandle nje kwegama layo, yayincane, ingabalulekanga, futhi ingaziwa. Futhi ngangihlala ngizizwa njalo nami—ngingabalulekanga, ngingaziwa, futhi ngingedwa. Nomakunjalo, angizange ngisho nakanye ngicabange ukuthi iNkosi ingilahlele noma ingakwazi ukungithola lapho. Ngangikwazi ukuthi kwakungabalulekanga kuBaba waseZulwini lapho ngangikhona, izinga lami lalukuphi maliqhathaniswa nelabanye ekilasini lami lokufundela ukundiza ngebhanoyi, noma ibizo lami eBandleni laliyini. Okwakubalulekile Kuye kwakuyikuthi ngenza konke okusemandleni ami, ukuthi inhliziyo yami yayisondelene Naye, nokuthi

ngangizimisele ukusiza labo engison-
delene nabo. Ngangikwazi ukuthi
uma ngangenze okusemandleni ami,
konke kuzalunga.

Futhi konke kwakulungile.¹⁵

Osekugcineni Uzakuba Ngowokuqala

iNkosi ayikhathalelanga ukuthi
sichitha izinsuku zethu sisebenza
ezindlini zobukhazikhazi noma
ezindaweni ezihlala amahashi.
Uyasazi ukuba sikuphi, noma
izimo zethu ziphansi kangakanani.
Uzakusebenzisa—ngendlela Yakhe—
kulabo abasondeza izinhliziyi zabo
Kuye.

uNkulunkulu uyazi ukuthi eminye
yemiphefumulo emikhulu ephile
ngaphambilini yileyo engezukuvela
kumarekhodi omlando. Babusisekile,
imiphefumulo ezithobile elandela
isibonelo soMsindisi futhi aba-
chitha izinsuku zempilo zabo benza
okulungile.¹⁶

Abanye abangabashadikazi, aba-
zali bomngane wami, bayisibonelo
kulomthetho kimina. Umnyeni
wayesebenza enkampanini yokwenza
insimbi eUtah. Ngesikhathi zesidlo
sasemini wayekhipha izincwadi
zenkolo noma imagazini yeBandla
afunde. Ngenkathi izisebenzi ezinye
zibona lokhu, zahlekisa ngaye
futhi bephikisana naye ngenkolo
yakhe. Ngenkathi bekwenza lokhu,
wakhuluma nabo ngesihle kanye
nokuzethemba. Azange avumele
ukungahloniphi kwabo kumenza
athukuthele noma acasuke.

Emva kweminyaka, omunye wal-
aba owayekhuluma kakhulu ephikisa
wagula kakhulu. Ngaphambi kokuba
ashone, wacela ukuba lendoda
eyayizithobile ikhulume emncwabeni
wakhe—wenza kanjalo.

Lona owayeyilungu elikholiwe
leBandla akazange abe nezinto
eziphakamisa umuntu noma incebo,
kepha imfundiso yakhe yadlulela
kakhulu kuwowonke umuntu ekade
emazi. Washona esehlakalweni
sendawo yokusebenzela ngenkathi
ethi usiza omunye asebenza naye

owayesenkingeni eqhweni.

Ngaphambi kokuba unyaka
uphele umfelokazi wakhe kwading-
eka ukuba ahlinzwe inqondo, eyag-
cina imenze angasakwazi ukuhamba.
Kepha abantu babethanda ukuch-
itha isikathi naye ngoba wayela-
lela. Wayekhumbula. Ekhathelele.
Engakwazi ukubhala, wayezazi
izinombolo zabantwana bakhe
kanye nabazukulwane bakhe nge
ngekhanda. Wayekhumbula ngesihle
izinsuku zokuzalwa kanye nezinsuku
ezimqoka.

Labo ababemvakashela
babehamba bezizwa bengcono
ngempilo kanye nangabo. Bezwa
uthando lwakhe. Bayazi ukuthi
uyabakhathalela. Wayengabalisi
kepha echitha izinsuku zakhe ebusisa
izimpilo zabanye. Omunye waban-
gane bakhe wathi lowesimame
ungomunye wabantu abambalwa
angazange ababone abayisibonelo
sangeqiniso sothando kanye nempilo
kaJesu Krestu.

Abashadikazi laba babezoba
ngabokuqala abangasho ukuthi
abazange babaluleke kakhulu lapha
kulomhlaba. Kepha iNkosi isebenzisa
isikali esihlukile kakhulu kunaleso
somhlaba ukukala ukufaneleka
komphefumulo. Uyabazi labasha-
dikazi abanokholo; Uyabathanda.
Izenzo zabo ziwubufakazi obuphilayo
bokholo olunamandla Kuyena.

Ubalulekile Kuyena

Bafowethu kanye nodade aba-
thandekayo, kungaba yiqiniso ukuthi
umuntu akiyilutho mayeqhathaniswa
nobukhulu bomhlaba. Ngesinye
isikhathi singazizwa singabalulek-
anga, singabonakali, sisodwa, noma
sikhohliwe. Kepha ukhumbule
njalo—ubalulekile Kuyena! Uma
unokungabaza ngalokho, cabanga
ngalemithetho engcwele emine:

Okokuqala, uNkulunkulu uthanda
labo abazithobileyo futhi abaphansi,
ngokuba “bakhulu embusweni
wezulu.”¹⁷

Okwesibili, iNkosi inikeza
“ivangeli [Lakhe] eliphelele

ukuba lishumayelwe kulabo
abanobuthakathaka futhi abalula
kuwowonke umhlaba.¹⁸ Ukhethe
“izinto ezilula zomhlaba [ukuze]
zivele phambili futhi zishabalalise
ezinkulu futhi nezinamandla”¹⁹
azenze zibenamahloni “lezinto
ezinkulu.”²⁰

Okwesithathu, noma yikuphi
lapho ophila khona, noma isimo
sakho siphansi kangakanani, umse-
benzi wakho mncane kangakanani,
amakhono akho anqunyelwe kan-
gakanani, noma ukubukeka kwakho
kunjani, noma ibizo lakho lungabu-
keka luncane kangakanani eBandleni
kuwe, uyabonakala kubaBaba wakho
waseZulwini. Uyakuthanda. Uyazi
inhliziyi yakho ethobile kanye
nezenzo zakho ezothando kanye
nesihle. Mazihlangene, zibumba
ubufakazi obuzohlala isikhathi eside
bokuthembeka kanye nokholo
lwakho.

Okwesine futhi okokugcina,
ngicela uqonde ukuthi lokho okubo-
nayo futhi okufundayo manje angeke
kuba njalo ingunaphakade. Angeke
uzizwe uwedwa, udumele, unobu-
hlungu, noma uphele amandla ingun-
aphakade. Sinesithembiso sokholo
sikaNkulunkulu ukuthi Angeke
akhohlwe noma alahle labo abason-
deza izinhliziyi zabo Kuyena.²¹ Iba
nethemba kanye nokholo kule-
sithembiso. Funda ukuthanda
uBaba wakho waseZulwini futhi ube
yinceku Yakhe ngezinkulumo kanye
nezenzo.

Iba nethemba lokhuthi uma ubam-
belela, uthembele Kuyena, futhi uhla-
le unokholo ekugcineni imiyalelo, ngol-
unye usuku uzakubona ngokwakho
izethembiso ezavezwa kuMpostoli
uPawuli: “Iso alikaboni, nendlebe
ayikezwa, awukangeni enhliziyeni
yomuntu, izinto lezo uNkulunkulu
azilungiselele bona labo abathanda
yena.”²²

Bafowethu kanye nodade,
umuntu onamandla kakhulu
emhlabeni wonke uBaba owom-
phefumulo wakho. Uyakwazi wena.
Uyakuthanda ngothando oluphelele.

uNkulunkulu akakuboni kuphele njengomuntu ophila ngokwenyama kulomhlaba okwesikhashana— Ukubona njengengane Yakhe. Ukubona njengomuntu onekhono futhi odalelwe ukuba ube yikona. Ufuna ukuba wazi ukuthi ubalulekile Kuyena.

Masikholwe, sithembe, futhi silungise izimpilo zethu ukuze siqonde ngokufaneleka kwethu iqiniso elingunaphakade. Masifaneleke eku-tholeni izibusiso eziyigugu uBaba wethu waseZulwini azibekele thina kungumthandazo wami egameni

leNdodana Yakhe, kanye noJesu Krestu, amen.

AMANOTHI

1. Bona uMose 1:2.
2. uMose 1:10.
3. uMose 1:33.
4. Bona uAndrew Craig, "Astronomers Count the Stars," Izindaba zeBBC, uJulayi 22, 2003, <http://news.bbc.co.uk/2/hi/science/nature/3085885.stm>.
5. uMose 7:30.
6. uMozaya 4:11.
7. Imfundiso neZivumelwano 18:10.
8. Bona uMose 1:38–39.
9. uWilliam Knox, "Ukufa ngokwenyama," ku James Dalton Morrison, ed., *Masterpieces of Religious Verse* (1948), 397.
10. Imfundiso Nezivumelwano 121:7.

11. 3 uNifayi 11:38.
12. uMozaya 3:19.
13. uLuka 18:14; bona futhi amavesi 9–13.
14. uMozaya 2:17.
15. uDieter F. Uchtdorf waphumelela ukwedlula abanye ekilasini lakhe.
16. Bona Izenzo 10:38.
17. uMatewu 18:4; bona futhi amavesi 1–3.
18. Imfundiso Nezivumelwano 1:23.
19. Imfundiso Nezivumelwano 1:19.
20. 1 AbaseKhorinte 1:27.
21. Bona AmaHeberu 13:5.
22. 1 AbaseKhorinte 2:9.

© 2011 ngabakwa Imvezo Egciniwe, Inc. Wonke amalungelo agciniwe. Ubhalwe eUSA. Isingisi esivunyelwe: 6/10. Ukuhumushwa okuvunyiwe: 6/10. Ukuhumushwa ko *Visiting Teaching Message, November 2011*. Zulu. 09771 783