



NguMongameli uThomas S. Monson

Uthando—Incazelo Yevangeli Uqobo

Angeke sithande uNkulunkulu ngeqiniso uma singabathandi abahamba nathi kuloluhambo lwenyama.

Bodade nabafowethu abathandekile, ngesikhathi uMsindisi wethu eshumayela phakathi kwabantu, wabuzwa ngummeli owayenemibuzo, “Nkosi, ngumuphi umyalo omkhulu emthethweni na?”

UMathewu ubhale ukuthi uJesu waphendula:

“Woyithanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, nangayo yonke ingqondo yakho.

“Yilowo umyalo omkhulu nowokuqala.

“Owesibili ofana nawo uthi, Wothanda umakhelwane wakho njengalokhu uzithanda wena.”¹

UMarku uvala lendaba ngesitatimende soMsindisi: “Awukho omunye umyalo omkhulu kunale.”²

Angeke sithande uNkulunkulu ngeqiniso uma singabathandi abahamba nathi kuloluhambo lwenyama. Nakanjalo, angeke sithande abafowethu ngokuphelele uma singamuthandi uNkulunkulu, uBaba wethu sonke. UmPhostoli uJohane

uyasitshela, “lomyalo sinawo uvela kuYe, wokuthi othanda uNkulunkulu uthanda nomfowakhe futhi.”³ Sonke singabantwana ngokomoya bakaBaba waseZulwini futhi, ngokunjalo, si-ngodade nobafo. Ngesikhathi sigcina leliqiniso engqondweni, ukuthanda bonke abantwana bakaNkulunkulu kuzoba lula.

Empeleni, uthando incazelo yevangeli uqobo, futhi uJesu Kristu UyisiBonelo sethu. Impilo Yakhe yayiyisipho sothando. Abagulayo Wabaphilisa, abadumeleyo Wabaphakamisa; umoni Wamusindisa. Ekugcineni isixuku esasidiniwe sathatha impilo Yakhe. Kepha kunjalo kwakhala lamazwi entabeni yaseGolgotha: “Baba, bathethelele; ngokuba abakwazi abakwenzayo”⁴— isimemezelo esikhulu kulempilo yasemhlabeni sozwelo nothando.

Kuningi okutshengisa uthando, njengomusa, isineke, ukucabangela abanye, uzwelo nokuxola. Kuko konke ukuzwana kwethu, lokhu nokunye kuzosiza ekutshengiseni uthando olusezinhliziyeni zethu.

Ngokujwayelekile uthando lwethu luzovela ekuxhumaneni kwethu kwansuku-zonke. Okubalulekile kuzoba ukukhona kwethu ukubona isidingo somunye bese siyaphendula. Ngihlezi ngiyithanda imizwa evezwa kulenkondlo emfishane:

*Ngikhalile ebusuku
Ngikhalile ukubona okufishane
Okwangenza ngaba yimpumputhe
ezidingweni zomunye
Kepha angikaze
Ngizwe ukuzisola okuncane
Ngokuba nomusa omkhulu
kancane.*⁵

Ngisanda kwaziswa ngesibonelo esithintanayo somusa nothando—leso esaba nemiphumela engalindelekile. Unyaka kwakungu-1933, ngesikhathi ngenxa yokuXakeka Okukhuku, amathuba emisebenzi ayemancane. Indawo kwakuyingxenye yasempumalanga yase-United States. U-Arlene Biesecker wayesanda kuthola isiqu esikoleni esikhulu. Emuva kokubheka umsebenzi isikhathi eside, wacina ekwazile ukuthola umsebenzi endaweni yezingubo njengomthungi. Abasebenzi babekhokhelwa lokho ababekuthunge kahle ngokuphelele kuphela ngezinsuku zonke. Uma bekhizwa izingubo eziningi, babe-khokhelwa kakhulu.

Ngolunye usuku isikhashana nje eseqalile ukusebenza, u-Arlene wabhekana nomsebenzi owamudida futhi wamuxaka. Wahlala emshinini wakhe wokuthunga ezama ukuqala phansi imizamo yakhe eyayingaphumeleli ekuzameni ukuqeda lokho ayesebenza kukho. Kwakubonakala

engathi akukho muntu ongamusiza, ngoba bonke abanye abathungi babeshesha ukuqeda izingcezu eziningi abangakwazi ukuziqeda. U-Arlene wazizwa engenalo usizo futhi enganatheмба. Ngokuthula, waqala ukukhala.

Ngaphesheya kwa-Arlene kwa-kuhleli uBernice Rock. Wayemudala futhi enolwazi oluningi njengomthunzi. Ebona ukudumala kuka-Arlene, uBernice washiya umsebenzi wakhe wahamba waya eceleni kwa-Arlene, wamunikeza ngomusa umyalo kanye nosizo. Wahlala kwaze kwaba ukuthi u-Arlene athole ukuzethemba futhi wakwazi ukuthi aphumelele ekuqedeni ucezu lwakhe lomsebenzi. UBernice wabe esebuyela emshinini wakhe, esephuthwe yithuba lokuqeda izingcezu ayengakwazi ukuziqeda, uma nje engazange asize.

Ngalesenzo somusa, uBernice no-Arlene babangabangani abakhulu. Bagcina omunye nomunye eshadile bathola abantwana. Ngesikhathi seminyaka yo-1950, uBernice, owayeyilunga leBandla, wanikeza u-Arlene nomndeni wakhe iNcwadi kaMormoni. Ngo-1960, u-Arlene nomkhwenyana wakhe nabantwana babengamalunga abhabhadisiwe eBandla. Emuva kwesikhathi bahlanganiswa ethempelini elingcwele likaNkulunkulu.

Ngemiphumela yozwelo olwatshe ngiswa uBernice ngesikhathi ephuma endleleni yakhe ukusiza omunye ayengamazi kepha owayesenkingeni edinga usizo, abantu abangabaleki, abaphilayo nabafuleyo, manje bathokozela izimiso ezisindisayo zevangeli.

Ezinsukwini zonke zethu sinikezwa amathuba okutshengisa uthando nomusa kulabo abasizungezile. Wathi uMongemeli Spencer W. Kimball: “Kumele sikhumbule ukuthi lezo zihambi esihlangana nazo ezindaweni zokuma, emahhosisini, emalifitini, nakwezinye izindawo yilezo izingcezu zabantu uNkulunkulu asinikezile ukuba sibathande futhi sibasize. Kuzosenzela ubuhle obuncane ukukhuluma ngobudlelwane jikelele kwabantu, uma singakwazi ukubona

labo abasizungezile njengodade nabafowethu.”⁶

Esikhathini esiningi amathuba okutshengisa uthando afika ngokungalindelekile. Isibonelo salelithuba savela kumbhalo wephephandaba ngo-Okthoba ka-1981. Ngachazeka ngothando nozwelo okwakubhalwe ngalo kangangokuthi ngawugcina umbhalo kwifayili yami iminyaka engaphezulu kwa-30.

Umbhalo utshengisa ukuthi indiza elalingami le-Alaska Airlines elisuka e-Anchorage, Alaska, liya eSeattle, Washington—indiza elaliphethe abagibeli abangu-150—lajikiselwa edolobheni lase-Alaska elincane ukuba lihambise ingane eyayilimele kakhulu. Umfana owayeneminyaka embili wayelimaze umthambo owawusengalweni yakhe ngesikhathi ewela ocezweni lwengilasi edlala eduze kwekhaya lakhe. Ido-lobha lalingamamayili angu-450 (725 km) eningizimu yase-Anchorage futhi lingekho nhlobo endleleni yendiza. Kepha, odokotela endaweni babebambise isicelo esiphuthumayo sosizo, ngakho-ke indiza yajikiswa ukuba iyolanda ingane iyihambise eSeattle ukuze isizwe esibhedlela.

Ngesikhathi indiza lithinta phansi eduze kwalelidolobha elincane, odokotela batshela umshayeli wendiza ukuthi umfana wayopha kabi kangangokuthi wayengeke akwazi ukuphila isikhathi sonke sokundizela eSeattle. Isinqumo sathathwa ukundiza amanye amamayili angu-200 (320 km) ngaphandle kwendlela ukuya eJuneau, Alaska, esibhedlela sedolobha esasiseduzane.

Emuva kokuhambisa umfana eJuneau, indiza yaya eSeattle, manje ingamahora emuva kwesikhathi. Akekho noyedwa umgibeli owakhononda, noma ngabe abaningi babo babezophuthelwa yimihlangano nezi-ndiza ezihlanganisayo. Okungenani, ngokuhamba kwemizuzu namahora, bathatha iminikelo, batholela umfana nomndeni wakhe imadlana.

Ngesikhathi indiza seyizoma eSeattle, abagibeli bajabula ngesikhathi umshayeli wendiza ememezela

ukuthi wayethole umlayezo ngomsakazo ukuthi umfana wayezophila.⁷

Engqondweni yami kwafika amazwi ombhalo ongcwele: “Isihe wuthando olumsulwa lukaKristu, . . . futhi noma ngubani otholwa enaso ngosuku lokugcina, kuya kuba kuhle kuye.”⁸

Bodade nabafowethu, amanye amathuba ethu amakhulu okutshengisa uthando azoba ngaphakathi ezindongeni zamakhaya ethu. Uthando kumele lube yinhliziyi uqobo yempilo yomndeni, kepha ngesinye isikhathi akunjalo. Kungaba khona ukungabi nesineke okukhuku kakhulu, ukuphikisana okuningi kakhulu, ukulwa okuningi kakhulu, izinyembezi eziningi kakhulu. Wakhala uMongemeli Gordon B. Hinckley: “Kwenzekala kanjani ukuthi [laba] esibathanda [kakhulu] kube yibo abezwa amagama ethu abuhlungu? Yingani [thina] sibuye sikhulume sengathi siyimicibisholo esika ngokushesha?”⁹ Izimpendulo zalemibuzo zingahluka kithi sonke, kepha ekugcineni ukuthi izizathu zethu azibalulekile. Uma singagcina umyalo wokuthandana, kumele sinakekelane ngomusa nangenhlonipho.

Ve kuzoba khona izikhathi lapho ukuqondiswa izigwegwe kuzodungeka. Asikhumbule, kepha, umyalo otholakala kwiMfundiso neziVumelwano—othi, uma kudingeka ukuba silungise omunye, sitshengisa ukukhuphuka kothando emuva kwalokho.¹⁰

Ngethemba ukuthi sizozama njalo ukucabangela abanye futhi sibe nozwelo mayelana nemicabango kanye nemizwa nezimo zalaba abasizungezile. Asingabehlisi isithunzi abanye. Okungenani, asibe nozwelo futhi sibagququzelele. Kumele sibhekelele ukuthi asibhidlizi ukuze themba komunye ngamazwi nezenzo okungacatshangiwe.

Ukuxola kufanele kuhambisane nothando. Emindenini yethu, nakubangani bethu, kungabakhona imizwa elinyaziwe nokungavumelani. Ngiyaphinda, akukhomqoka ukuthi udaba beluluncane kangakananai. Alikwazi futhi alufanele lishiyelwe ukonakala,

ukubola, futhi nokubhidliza eku-gcineni. Ukubekana icala kugcina amanxeba evulekile. Ukuxola kodwa okulaphayo.

Inkosikazi enhle eseyashona yangivakashela ngelinye ilanga yabala ngokungalindelekile izinsolo zayo. Yakhuluma ngesehlakalo esenzeka eminyakeni eminingi eyadlula esasi-faka umlimi owayengumakhelwane, owayengumngani omuhle kodwa owayengaboni ngaso linye naye nomkhwenyana wakhe ezikhathini eziningi. Ngolunye usuku, umlimi wacela ukuba athathe indlela enqamulelayo endaweni yakhe ukuze aphumele endaweni yakhe. Ngalesi sikhathi yama enkulumeni yayo nami, ngokuzisola ezwini layo, yathi, “Mfowethu Monson, angimvumelanga ukuthi eqe endaweni yethu ngaleso sikhathi nanomi yinini kepha ngafuna athathe indawo ende ezungezayo ngonyawo ukuze afinyelele endaweni yakhe, Ngangisephutheni, futhi ngiyazisola. Usehambile manje, kepha eyi, ngifisa ukuba ngingathi kuyena, ‘ngiyaxolisa.’ Indlela engifisa ngayo ukuba ngingaba nethuba lesibili lokuba nomusa.”

Ngesikhathi ngimlalele, kwafika engqondweni yami ukubona okudabukisayo kukaJohn Greenleaf Whittier: “Kuwo wonke amagama adumazayo olimi noma ombhalo, adabukisayo

kakhulu yilawa: ‘*Ngabe kwenzeka!*’”¹¹ Bodade kanye nabafowethu, ngesikhathi siphatha abanye ngothando nokucabangelana okunomusa, sizozigwema izinsolo ezinje.

Uthando lutshengiswa ngezindlela eziningi ezibonakalayo: ukumamatheka, ukubingelela, ukuphawula okunomusa, ukuncoma. Ezinye izindlela zingabanga umsindo, njengokutshengisa ukunaka okwenziwa omunye, ukufundisa umgomo ngomusa nesineke, ukuvakashela ogulayayo noma ohlala ekhaya. Lamagama nezenzo namanye amaningi atshengisa uthando.

UDale Carnegie, usaziwayo waseMelika ongumbhali nomfundisi, wayekholwa ukuthi umuntu unawo phakithi kwakhe “amandla okunyusa inani lonke lenjabulo yomhlaba . . . ngokunikeza amagama ambalwa okubonga okuqotho kumuntu onesizungu noma ophansi.” Wathi yena, “Mhlawumbe uzokhohlwa kusasa amazwi omusa owashoyo namuhla, kepha owazwile uzowagcina impilo yakhe yonke.”¹²

Make siqale manje, namuhla impela, ukutshengisa uthando kubo bonke abantwana bakaNkulunkulu, noma ngabe amalunga omndeni, noma abangani, esibaziyo nje, noma isihambi ngempela. Ngesikhathi sivuka njalo ekuseni, asinqume

ukuphendula ngothando nomusa kukho konke esingahlangabezana nakho.

Kudlula ukuqonda, bodade nabafowethu, uthando uNkulunkulu analo ngathi. Ngenxa yaloluthando, Wathumela iNdodana Yakhe, Eyasithanda kangangokuthi Yanikezela ngempilo Yayo kithi, ukuba sibe nokuphila okungunaphakade. Ngesikhathi siqonda ngalesisipho esingakaleki, izinhliziyozethu zizogcwala uthando ngoBaba wethu waseZulwini, ngoMsindisi wethu, futhi ngabantu bonke basemhlabeni. Ukuba kube njalo umthandazo wami egameni likaJesu Kristu, ameni.

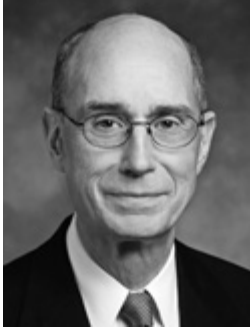
AMANOTHI

1. uMathewu 22:36–39.
2. uMarku 12:31.
3. 1 uJohane 4:21.
4. uLuka 23:34.
5. Umbhali akaziwa, kuRichard L. Evans, “The Quality of Kindness,” *Improvement Era*, uMeyi 1960, 340.
6. *Izimfundiso zikaSpencer W. Kimball*, ed. Edward L. Kimball (1982), 483.
7. Bona “Injured Boy Flown to Safety,” *Daily Sitka Sentinel* (Alaska), Okth. 22, 1981.
8. uMoroni 7:47
9. uGordon B. Hinckley, “Let Love Be the Lodestar of Your Life,” *Ensign*, uMeyi 1989, 67.
10. Bona Imfundiso Nezivumelwano 121:43.
11. “Maud Muller,” ku *The Complete Poetical Works of John Greenleaf Whittier* (1878), 206; ukugcizelela kukhona.
12. uDale Carnegie, ku, for example, Larry Chang, *Wisdom for the Soul* (2006), 54.

Ukufundisa kweSikhathi Sethu

Kusukela ngoMeyi 2014 kuya ku-Okthoba 2014, izimfundiso zobuPristi bukaMelkisedeki neNhlanguano Yabesimame Yenkululeko zangeSonto lesine kumele zilungiselelwe kwinkulumo eyodwa noma eziningi eziphuma kwinkomfa kawonke-wonke ka-Ephreli 2014. Ngo-Okthoba 2014, izinkulumo zingakhethwa kwinkomfa kawonke-wonke ka-Ephreli 2014 noma ka-Okthoba 2014. Omangameli bezikhonkwane nezifunda kumele bekhethwe ukuthi yiziphi izinkulumo ezizosetshenziswa ezindaweni zabo, noma benganikeza ukuba leso sinqumo sithathwe obhishobhu noma omangameli bamagatsha.

Lezinkulumo zitholakala ngezilimi ezihlukahlukene ku



NguMongameli uHenry B. Eyring
Ikhansela Lokuqala kubuMongameli Bokuqala

Ifa Lethemba Elingenayo inani.

Ngesikhathi ukhetha ukwenza noma ukugcina izivumelwano noNkulunkulu, uyakhetha ukuba uzoshiya imvelaphi eyithemba kulabo abangase balandele isibonelo sakho.

Bodade nabafowethu abathandekile, abanye benu bamenywe abafundisi bezenkolo beBanda likaJesusu Kristu labaNgcwele beziNsuku zokuGcina. Labafundisi bezenkolo kungenzeka ukuba bese bekumemile ukuba ukhethe ukungenza esivumelwaneni noNkulunkulu ngokubhabhadiswa.

Abanye benu balalele ngoba basamukelile isimemo somzali, sikankosikazi, noma mhlawumbe sengane, esalulelwa kini emathembeni okuthi nizokhetha ukubeka futhi izivumelwano enizenzile noNkulunkulu phakathi kwezimpilo zenu. Abanye benu abalalele sebevele basithathile isinqumo sokubuyela belandele uMsi-ndisi futhi namhlanje bezwa intokozo yokwamukelwa Nguye.

Noma ngabe ungubani futhi noma ngabe ukuphi, uphethe ezandleni zakho injabulo yabantu abanengi kunalabo ongabacabanga manje. Zonke izinsuku nawo wonke amahora

ungakhetha ukwenza noma ukugcina isivumelwano noNkulunkulu.

Noma ngabe ukuphi kuloluhambo lokuthola isipho sempilo yangunaphakade, unethuba lokutshengisa abantu abanengi indlela eya enjabulweni enkulu. Ngesikhathi ukhetha ukwenza noma ukugcina izivumelwano noNkulunkulu, uyakhetha ukuba uzoshiya ifa lethemba kulabo abangase belandele isibonelo sakho.

Mina nawe sibusisiwe ngesithembiso sefa elinje. Ngikweleta ukujabula kwami okuningi empilweni kumuntu engingakaze ngimbone empilweni yenyama. Wayeyintandane eyaba ngomunye bokhokho bami. Wangishiyela ifa lemvelaphi eliyithemba elingenalo inani. Awuthi ngikutshela ezinye izindima azidlalile ekungakheleni lelifa.

Igama lakhe kwakunguHeinrich Eyring. Wazalelwa kwingcebo enkulu. Ubaba wakhe, u-Edward, wayenefa elikhulu eCoburg, lapho

manje sekuyiJamane. Umama wakhe kwakunguViscountess Charlotte Von Blomberg. Ubaba wakhe wayengumgini womhlaba wenkosi yasePrussia.

UHeinrich wayeyindodana ka-Charlotte no-Edward yokuqala. UCharlotte washona eneminyaka engu-31, emuva kokuzalwa kwengane yakhe yesithathu. U-Edward washona maduzane emuva kwalokho, eselahlkelwe yizo zonke izimpahla nomcebo wakhe ezintweni ezingaphumelelanga. Wayeneminyaka ewu-40 qha. Washiya izingane ezintathu ezaziyizintandane.

UHeinrich, ukhokho wami, wayelahlkelwe yibo bobabili abazali bakhe nefa lomhlaba elikhulu. Wayengenamali. Wabhala emlandweni wakhe ukuba wabona ukuthi ithemba lakhe elikhulu lalisekuyeni eMelika. Noma wayengenawo umndeni noma abangani khona, wayezizwa enethemba ngokuya eMelika. Waqala waya eNew York City. Emva kwalokho waya eSt. Louis, Missouri.

Lapho eSt. Louis omunye aye-sebenza naye wayengoNgcwele weziNsuku-zokuGcina. Kuye wathola ibhukwana elalibhalwe nguGosa Parley P. Pratt. Walifunda wase efunda wonke amagama angawathola ngabaNgcwele beziNsuku-zokuGcina. Wathandazela ukwazi ukuba ngempela kwakukhona izingelosi ezivela kubantu, ukuba kwakukhona umphrofethi ophilayo, futhi nokuba wayesethole inkolo eyiqiniso futhi eyembuliwe.

Emuva kwezinyanga ezimbili zokufunda nokuthandaza ngesineke, uHeinrich wathola iphupho lapho atshelwa ukuba kwakumele abhabhadiswe. Indoda ogama layo nobupristi bayo engikugcina ekukhumbuleni

okungcwele, uGosa William Brown, wayezosenza lesi simiso. UHeinrich wabhabhadiswa echibini lamanzi emvula ngoMashi 11, 1855, ngo-7:30 ekuseni.

Ngikholwa ukuthi uHeinrich Eyring wayazi ngaleso sikhathi ukuthi lokhu engikufundisa namuhla kuyiqiniso. Wayazi ukuthi ukuja-bula kwempilo yangunaphakade kuza ngokubumbana kwemindeni okuqhubeka ingunaphakade. Noma wayeqeda ukuthola isu leNkosi lenjabulo, wayazi ukuthi ithemba lakhe lenjabulo engunaphakade lincikele kwizinqumo ezikhululekile zabanye zokulandela isibonelo sakhe. Ithemba lakhe lenjabulo engunaphakade lalincike kubantu ababengakazalwa.

Njengegxenye yefa lomndeni wethu lethemba, washiya umlando kithi izizukulwane zakhe.

Kulowomlando, ngiyaluzwa uthando ngalabo bethu abazomulandela. Ngamagama akhe ngizwa ithemba lakhe lokuba izizukulwane zakhe zingakhetha ukumlandela endleleni ebuyela ekhaya lethu lasezulwini. Wayazi ukuthi kwakungeke kube ukhetho olukhulu olulodwa ukuba kwenzekile, kepha izinqumo eziningi ezincane. Ngiyacaphuna emlandweni wakhe:

“Kusukela esikhathini lapho ngaqala ukuzwa uGosa Andrus ekhuluma . . . ngangihlezi ngihamba imihlangano yabaNgcwele beziNsuku-zokuGcina futhi izikhathi zincane impela, lapho [nginga] phumelelanga ukuba emihlanganweni, kube ngaleso sikhathi kungumsebenzi wami ukwenza kanjalo.

“Ngiyakusho lokhu emlandweni wami ukuze izingane zami ziphinde isibonelo sami zingakungabazi neze . . . ukubaluleke kokuhlanganyela nabaNgcwele.”¹

UHeinrich wayazi ukuthi emihlanganweni yesidlo singavuselela isithembiso sethu sokuhlezi sikhumbula uMsindisi futhi nokuba sibe noMoya Wakhe nathi.

Kwakuyilowo moya owamugcina kwimishini abizelwa kuyo ezinyangeni

ezimbalwa emva kokuba amukele isivumelwano sokubhabhadiswa. Washiya njengomlando wakhe isibonelo sakhe sokuhlala ethembekile kwimishini yakhe iminyaka eyisithupha endaweni lapho eyayibizwa ngeNdawo yamaNdiya. Ngenkathi ekhululwa emsebenzini wakhe wobufundisi bezenkolo, wahamba esuka e-Oklahoma eya eSalt Lake City, uhambo lamamayili acishe abe ngu-1,100 (1, 770 km).

Maduze emuva kwalokho wabizwa wumprofethi kaNkulunkulu ukuba athuthule e-Utah yaseningizimu. Esuka lapho wavuma olunye ubizo lokuyosebenza imishini lapho azalelwa khona eJamani. Wayesemukela isimemo somPhostoli weNkosi uJesu Kristu ukuba asize ekwakheni abaNgcwele beziNsukuzokuGcina eMexico yasenyakatho. Kusukela lapho wabizelwa eMexico City futhi njengomfundisi wezenkolo osemthethweni. Waluhlonipha lonke lolo lubizo. Ulele ngokufihlwa emathuneni amancane eColonia Juárez, Chihuahua, eMexico.

Ngiwashi lamaqiniso hhayi ngoba ngifuna ukuthola ubukhulu ngaye noma ngakwenzile noma ngezizukulwane zakhe. Ngiwashi lamaqiniso ukumhlonipha ngesibonelo sokholo nethemba okwakusenzelwayeni yakhe.

Wamukela ubizo lwakhe ngenxa yokholo lwakhe lokuthi uJesu Kristu ovukile kwabafuleyo noBaba wethu waseZulwini bavela kuJosep Smith ehlathini lezihlahla endaweni yaseNew York. Wabamukela ngoba wayenokholo ukuthi izikhiye zobupristi eBandleni leNkosi zazibuyisiwe namandla okubopha imindeni ingunaphakade, uma nje benokholo olwanele loku-gcina izivumelwano zabo.

NjengoHeinrich Eyring, idlozi lami, ungaba ngowokuqala emndenini wakho ukuhola indlela eya empilweni engunaphakade endleleni yezivumelwano ezingcwele ezenziwe zagcinwa ngokuphikelela nangokholo. Isivumelwano sisodwa siletha imisebenzi nezethembiso. Kithi sonke, njengoba

kwakunjalo nakuHeinrich, leyo misebenzi ibuye ibe lula kepha ijwayele ukuba lukhuni. Kepha khumbula, imisebenzi kumele ibuye ibe lukhuni ngoba injongo yayo ukusihambisa endleleni siyohlala ingunaphakade noBaba waseZulwini neNdondana Yakhe eThandekile, uJesu Kristu, emindenini.

Uyawakhumbula lamagama ebhukwini lika-Abrahama:

“Futhi lapho phakathi kwabo kwama owayenjengoNkulunkulu, wayesethi kulabo ayenabo: Sizohamba siyephansi, ngokuba khona isikhala khona, futhi sizothatha lezi zinto, futhi senze umhlaba lapho laba bengahlala khona;

“Futhi sizakubaqinisekisa lapha, ukubona ukuba bazokwenza zonke izinto noma yiziphi iNkosi uNkulunkulu wabo ebanxusa ngazo;

“Futhi labo abagcina isimo sabo sokuqala bazakungezelelwa, futhi labo abangasigcini isimo sabo sokuqala angeke babe nombuso embusweni ofanaya nalabo abazosigcina isimo sabo sokuqala; futhi laba abagcina isimo sabo sesibili bazothola umbuso owengeziwe phezu kwamakhanda abo ingunaphakade.”²

Ukugcina isimo sethu sesibili kuncike ekwenzeni izivumelwano noNkulunkulu futhi nokwenza yonke imisebenzi ayidingayo kithi ngokholo. Kuthatha ukholo kuJesu Kristu njengoMsindisi wethu ukugcina izivumelwano ezingcwele impilo yonke.

Ngoba u-Adamu no-Eva bawa, sinokulingwa, izinkinga, futhi nokufa njengefa lomhlaba wonke. Kepha, uBaba wethu waseZulwini osithandayo wasinikeza isipho seNdodana Yakhe eThandekileyo, njengoMsindisi wethu. Leso sipho esikhulu seNhlawulo kaJesu Kristu silethe ifa lomhlaba wonke: isithembiso sokuVuka Kwabafuleyo nethuba lempilo engunaphakade kubo bonke abazalwayo.

Isipho esikhulu kunazo zonke zikaNkulunkulu ukuphila okungunaphakade, sizozazi kithi kuphela uma senza izivumelwano ezinikezwayo eBandleni likaJesu Kristu leqiniso

ngezinceku zakhe ezisemthethweni. Ngenxa Yokuwa, sonke sidinga ukulhlanjululwa ngokubhabhadiswa futhi nokubekwa izandla ukuze sithole isipho sikaMoya oNgcwele. Lezimiso kumele zenziwe yilaba abaphethe imvumo esemthethweni yobuphristi. Bese, ngosizo lokuKhanya kukaJesu Kristu noMoya oNgcwele, singagcina zonke izivumelwano esizenzayo noNkulunkulu, kakhulukazi lezo ezitholakala emathempeleni Akhe. Ingaleyo ndlela kuphela, futhi ngalolo sizo, umuntu angakwazi ukuthola ifa lakhe elifanele njengomntwana kaNkulunkulu emndenini ongunaphakade.

Kwabanye abangilalele, kungabukeka kuyiphupho elingenathemba.

Nibabonile abazali abaqotho bekhala ngezingane ezinqabe noma ezikhethe ukuphula izivumelwano zabo noNkulunkulu. Kepha labo bazali bangaduduzeka bathole nethemba kwezinye izehlakalo njangabazali.

Amadodana ka-Alima namadodana kaMosiya abuya ekulweni okukhulu ngokuphikisa izivumelwano kanye nemiyalo kaNkulunkulu. U-Alima omNcane wabona indodana yakhe uCorianton iphenduka ezonweni ezimbi iya ekusebenzeni ngokholo. INcwadi kaMormoni futhi ibhala isimangaliso samaLamanathi ebeka eceleni amasiko okuzonda ukulunga ancemele ukuthi angamane afe ukuze agcine ukuthula.

Ingelosi yathunyelwa ku-Alima omNcane namadodana kaMosiya. Ingelosi yafika ngenxa yokholo nemithandazo yobaba babo neyabantu bakaNkulunkulu. Kulezi zibonelo zamandla eNhlawulo asebenza ezinhliziyeni zabantu, ungathola isibindi nenduduzo.

INkosi isinikeze sonke lapho esingathola khona ithemba ngesikhathi sizama ukusiza laba esibathandayo bamukele ifa labo langunaphakade. Wenze izethembiso kithi ngesikhathi sizama ukuhlanganisa abantu bakhe kuYe, noma ngabe benqaba isimemo Sakhe sokwenza njalo. Ukunqaba kwabo kuyamudabukisa, kepha Akasoze Ayekela, nathi

akumele siyeke. Usibekela isibonelo esihle kakhulu ngothando lwakhe oluphikelelayo: “Kanti futhi, kuyoba kangaki mina nginiqoqa njengesikhukhukazi siqoqela amatshwele aso phansi kwamaphiko aso, yebo, O nina bantu bendlu ka-Israyeli, labo abawile; yebo, O nina bantu bendlu ka-Israyeli, nina enihlala eJerusalema, kanjalo nani eniwile; yebo, kuyoba kangaki nginiqoqa njengesikhukhukazi siqoqa amatshwele aso, kepha nina niyenqaba.”³

Singancika kuleso sifiso esingapheli soMsindisi ukuletha bonke abantwana bomoya bakaBaba waseZulwini emuva ekhaya labo naYe. Wonke umzali, ogogo nomkhulu, kanye nokhokho abanokholo babelana ngalesifiso. UBaba wethu waseZulwini noJesu Kristu bayizibonelo ezilungile kithi kulokho okumele sibe yikho futhi ekumele sikwenze. Abakuphoqelesi ukulunga ngoba ukulunga kumele kukhethwe. Benza ukulunga kubonakale kithi, futhi Bayasivumela ukuthi sibone ukuthi izithelo zakhona zimnandi.

Wonke umuntu ozalelwa emhlabeni uthola ukuKhanya kukaKristu, okusisiza sibone futhi sizwe okulungile nokungalungile. UNkulunkulu usilethele izinceku zasemhlabeni ezikwaziyo, ngoMoya oNgcwele, ukusisiza sibone ukuba Ufuna senzeni futhi yikuphi Angakufuni. UNkulunkulu wenza kuthandeka ukukhetha ukulunga ngokuba asivumele sizwe impumela yezinqumo zethu. Uma sikhetha ukulunga, sizothola ukujabula—ngesikhathi. Uma sikhetha okubi, kuza usizi nokuzisola—ngesikhathi. Leyo mpumela iqinisekisiwe. Kepha, ivame ukumiswa ngenhloso. Uma izibusiso zingaba maduzane, ukukhetha ukulunga angeke kwakhe ukholo. Futhi njengoba usizi luvamise ukulibaziseka kakhulu, kuthatha ukholo ukuzwa isidingo sokufuna ukuxolelwa kwesono ngaphambi kokuzwa imiphumela yosizi nobuhlungu.

UBaba uLehi waba nosizi ngezinqumo ezazithathwa ngamanye amadodana akhe nemindenini yabo.

Wayeyindoda eqotho futhi elungile—umphrofethi kaNkulunkulu. Wayevamise ukufakaza ngoMsindisi wethu, uJesu Kristu, kubo. Wayeyisibonelo sokulalela nokusebenza ngesikhathi iNkosi imbiza ukuba ashiye konke okwakhe kwasemhlabeni ukuze asindise umndenini wakhe ekubhujisweni. Ekugcineni impela kwempilo yakhe wayesafakaza ezinganeni zakhe. NjengoMsindisi—futhi noma aye-namandla okubona izinhliziyi zabo nokubona ikusasa elidabukisayo futhi nelimnandi—uLehi wagcina izandla zakhe zeluliwe ukudonsa umndenini wakhe ngasensindisweni.

Namuhla izigidi zezizukulwane zikaBaba uLehi zibonga ithemba lakhe ngabo.

Mina nawe singenzani ukuthola kwisibonelo sikaLehi? Singathola kwisibonelo sakhe ngokufunda imibhalo engcwele ngokuthandaza nangokubuka.

Ngicabanga ukuthi uthathe ukubona okude nokufishane ngesikhathi uzama ukunikeza ifa lethemba emndenini wakho. Ekuhambeni kafishane, kuzoba khona izinkinga noSathane uzobhoka. Futhi kunezinto zokulindwa ngesineke, ngokholo, sazi ukuthi iNkosi izokwenza ngesikhathi saYo futhi nangendlela yaYo.

Khona izinto ongazenza kusenesikhathi, ngesikhathi laba obathandayo besabancane. Khumbula ukuthi ukuthandaza njengomndenini nsukuzonke, ukufunda imibhalo engcwele njengomndenini, nokwabelana ngobufakazi bethu emhlanganweni wesidlo kulula futhi kusiza kakhulu uma izingane zisencane. Izingane ezincane isikhathi esiningi zizwa kakhulu uMoya kunalokhu esikubonayo.

Uma sebedadala, bazokhumbula lamahubo ababewacula nawe. Phezulu kokukhumbula umculo, bazokhumbula amazwi emibhalo engcwele nobufakazi. UMoya oNgcwele uyakwazi ukuletha konke ukuba bakukhumbule, kodwa amazwi emibhalo engcwele namahubo kuzohlala isikhathi eside kakhulu. Lokho abakukhumbulayo kuzoletha

ukudonsa okungase kubabuyise uma sebephambuke isikhathi, mhlawumbe iminyaka, endleleni eya ekhaya empilweni engunaphakade.

Sizodinga ukubona lokhu okukude ngesikhathi labo esibathandayo bezwa ukudonswa wumhlaba nefu lokungabaza libhokela ukholo lwabo. Sinokholo, ithemba nesihe ezizosisiyala futhi zibaqinise.

Sengikubonile lokho njengomsekelo wabaprofethi ababili bakaNkulunkulu. Bangabantu abahlukile. Kepha babelana ngokubona okuhle njalo. Ngesikhathi umuntu eveza into edinga ukubhekisiswa eBandleni, impendulo yabo ejwayelekile yilokhu “Yebo, izinto zizolunga.” Bajwayele ukwazi okuningi ngenkinga

kunabantu abaveza inkinga.

Bayayazi nendlela yeNkosi, ngakho ke bahlezi benethemba ngombuso wakhe. Bayazi ukuthi uphezu kwekhanda lawo. Unamandla onke futhi uyanakekela. Uma umamukela ukuba abe ngumholi womndeni wakho, izinto zizolunga.

Ezinye izizukulwane zikaHeinrich zibukeke ziphambuka. Kepha izizukulwane zakhe eziningi ziya ethempelini ngo-06:00 ekuseni ukuyokwenzela amadlozi izimiso ezingakaze ziwabone. Bayaphuma kwifa lethemba alishiya. Washiya ifa elithathwa yizizukulwane zakhe eziningi.

Emuva kwakho konke esingakwenzana ngokholo, iNkosi izolungiselela amathemba ethu izibusiso ezinkulu

zemindeni yethu kunalezo esingazicabanga. Ubafunela okuhle kakhulu kanjalo nathi, njengabantwana bakhe.

Sonke singabantwana baNkulunkulu ophilayo. UJesu waseNazeretha UyiNdodana Yakhe eThandekayo futhi noMsindisi wethu ovukile kwabafuleyo. Leli yiBandla Lakhe. Kulo kukhona izikhiye zobuphristi, ngakho ke imindeni ingaba ndawonye ingunaphakade. Leli ifa lethu lethemba elingenalo inani. Ngiyafakaza ukuthi lokhu kuyiqiniso egameni leNkosi uJesu Kristu, ameni.

AMANOTHI

1. Bona uHenry Eyring reminiscences, 1896, typescript, Church History Library, 16–21.
2. Abraham 3:24–26.
3. 3 Nefi 10:5.