

Owesifazane oNgcwele Ezinsukwini Zokugcina



Isisekelo seNcwadi yokuchasisa yabesifazane, Ingxenye ka-B

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Ishicilelwe yiBandla likaJesu Kristu
labaNgcwele leziNsuku zokuGcina
Salt Lake City, Utah

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Isingeniso

Le ncwadi yokuchasisa yabesifazane kanye namantombazane eyamalungu amasha eBandla. Injongo yayo wukufundisa imigomo nezimfundiso zevangeli kanye nokugqogquzela odade ukuba bathande ivangeli, futhi bafune ukuhlala ngezimfundiso zalo. Eyokusiza bona ukuba babe ngabakhi-makhaya abangcono futhi nokusebenzisa isikhathi sabo, amathalente kanye nezinto zabo ngokuhlakanipha okukhulu ekutholeni isibusiso semindeni yabo, kanye nokwakha umbuso kaNkulunkulu.

Lapho igatsha libumbene, lokhu kuzokuba isifundo sencwadi yokuchasisa yabesifazane namantombazane aneminyaka eyishumi nambili nangaphezulu emhlanganweni wangeSonto. Lo mhlangano ujwayeleke ukuba ubanjwe ngesikhathi abafowethu besemhlanganweni wobupristi. UMongameli wemhlangano yoSizo [Relief Society] uzohola lo mhlangano, bese encomama kumongameli wegatsha, amagama abesifazane abazobizwa nguye ukufundisa izifundo. Kungaba nesidingo ukuthi kutholakale othisha abangaphezu koyedwa. Uma inani labesifazane lilikhulu ngokwanele, odade kumele bahlukaniswe ngamaqembu obudala ngeminyaka, ngelilodwa noma ngaphezulu kwelilodwa lamakilasi iqembu ngalinye.

Ukuzifundela Wena

Udade ngamunye kufanele afunde ikhophi yencwadi yokuchasisa phakathi nezinsuku, alethe kanye nemibhalo engcwele ekilasini, bese ebamba iqhaza ezingxoxweni. Inselelo ekugcineni kwesifundo inikezwa ukusiza yena ukuthi akwazi ukuyisebenzisa imithetho ayifundisiwe. Uma enza lokhu, udade oshadile uzosiza endimeni ayidlalayo njengothisha kumndeni wakhe nakwabanye, njengomakhi wekhaya, futhi njengomsizi kumyeni wakhe. Odade abangashadile kanye namantombazane nawo azobangcono ekulungiseni ukuhlangana nezinsalelo kanye namathuba okuphila njengoNgcwele Ezinsukwini zokuGcina.

Izinsizakufundisa Zikathisha

Ekulungiseleleni ukunika isifundo, uthisha kumele alandele isifundo ngendlela asilungiselele ngayo ngaphansi kwesihloko esithi, “Ukuzilungiselela kukaThisha” ekugcineni kwesifundo ngasinye. Uthisha kanye nodade kumele futhi bafunde incwadi yokuchasisa yemiGomo yeVangeli [Gospel Principles] kuhambisane kanye nalencwadi yokuchasisa, ikakhulukazi lezo zahluko kanye nezingxenyana ezibhalwe ngaphansi kwesihloko esithi, “Ukuzilungiselela kukaThisha.”

Nomanini uthisha unikeza amalunga ekilasi ukuba anikeze imibiko kwincwadi yokuchasisa yemiGomo yeVangeli, noma anike noma yimuphi umsebenzi, yena makavamise ukwenza njalo, ngaphambi kwesikhathi ukuze anikeze ukulungiselela okufanele.

Sebenzisa amalunga asemancane ekuxoxisaneni nekilasi ngazo zonke izindlela ezingaba khona. Izifundo zizosiza bona ukuqala izibopho zokwakha amakhaya, futhi babuye bakhe umbuso kaNkulunkulu.

Kwezinye izifundo, ukusetshenziswa kwebhodi kashoki kuphakamiswa ukuthi kubhalwe izimpendulo, imibono, njalo njalo. Kwezinye izifundo, asikho isiphakamiso esinjalo esinikezwayo. Nokho-ke, nomanini uthisha efisa ngaso kulungile ukusebenzisa ibhodi kashoki, kumele akhululeke ukwenza lokho.

Izinsizakufundisa ezibonakalayo ziyafakwa ezifundweni eziningi. Zimele uKukhonjiswa ekilasini njengoba zikhonjiswa esifundweni. Ingxenye ekhethekile yezithombe ezimbalabala eziqondiswe kumndenini oNgcwele ngeziNsuku zokuGcina, zitholakala ngemuva kwencwadi yokuchasisa. Lezi kumele zisetshenziswe ekufundiseni ekhaya futhi njengoba kulungile, ukufundisa izifundo zalencwadi yokuchasisa kanye no Owesifazane Ongcwele Ezinsukwini Zokugcina, Isisekelo seNcwadi yokuchasisa Yabesifazane, INgxenye ka A [The Latter-day Saint Woman, Basic Manual for Women, Part A]. Ezinye izibonakaliso kanye nezinsizakufundisa nazo zingasetshenziswa ukwenza ikilasi lithandekile kakhulu futhi kube nokuqonda okwamukelekile.

Imithetho kuthisha kanye nemibuzo engasetshenziswa ukuxoxisana ekilasini ingabhalwa ngendlela encane kuso sonke isifundo ukuze uthisha akwazi ukubona kalula.

Ukukhishwa kolwazi maqondana nemithombo yolwazi, ngaphandle kwamaphephabhuku eBandla, ziqhamuka phakathi kweMithombo yoLwazi ekhishwe ngemuva kwalencwadi yokuchasisa.

Izifundo

Izifundo ezingamashumi amathathu nanhlano kuphela ezifakwe kulencwadi yokuchasisa. Lokhu kwenza kubekhona angeziwe amakilasi abe ngaphezu kwesikhathi sonyaka futhi kuvumela uthisha ukuba athathe kakhulu isikhathi sekilasi elilodwa kwezinye izifundo ukuthi odade bangadinga ukufunda baye phambili. Njalo njalo isikhathi samakilasi singasetshenziswa ngomhlangano wokufakaza, uhlelo lwekilasi, isikhulumi esiqavile, noma yini enye eyinjongo ebalulekile ewusizo.

Zonke izifundo ezikwincwadi yokuchasisa kumele zinikezwe, ngaphandle kokuthi isifundo esithile asihambisani noma asixhumani nendawo.

Kungcono ukufunda izifundo ngokulandelana ngaphakathi kweyodwa kulezo ezine zama-yunithi, ikakhulukazi lezo eziku-yunithi yokwakha ikhaya.

Uthisha kumele alungiselele izifundo zakhe kahle futhi ngomthandazo. Sengathi iNkosi ingambusisa kanye nodade bonke abafunda lencwadi yokuchasisa.

Imigomo Ebalulekile Ephatha Amalunga Akhubazekile

Ngesikhathi sakhe sokushumayela esaphila, uJesu waya entabeni phezulu eduze nolwandle lwaseGalile.

“Futhi izixuku eziningi zeza kuye, ziphethe labo ababeyizinyonga, izimpumpithe, izimungulu, izilima kanye nabaningi abanye, bababeka phansi ngesezinyaweni zikaJesu; wabe esebasindisa:

“Kangangoba izixuku zamangala, uma zibona izimungulu zikhuluma, izilima zisindile, izinyonga zihamba, izimpumpithe zibona, base bemdumisa uNkulunkulu ka-Israyeli” (NgokukaMathewu 15:30–31).

UMsindisi waba yisibonelo kithina waba nozwelo kulabo abangaphelele. Ngenkathi evakashela amaNifayi emveni kokuvuka kwakhe, wathi:

“Bhekani izibilini zami zigcwele umunyu ngani.

“Ninabo yini abagulayo phakathi kwenu? Baletheni lapha. Ninabo yini abayizinyonga noma abayizimpumpithe, noma abaxhugayo, noma abayizigoga, noma abaphethwe ubulephelo, noma abafe izinhlangothi, noma abangezwa ezindlebeni, noma labo abahluphekayo ngezindlela eziningi? Baletheni lapha ngizobahlenga, ngoba nginomhawu ngani: izibilini zami zigcwaliswe ngomusa” (3 Nifayi 17:6–7).

Uthisha osendaweni yeBandla yokufundela usesimweni esigculisayo ukubonisa uzwelo kulabo ababuthakathaka emzimbeni. Nanxa bengekho abaqeqeshiwe ukunikeza ukusizwa kobungcweti kumalunga akhubazekile, uthisha kumele abe nokuqonda nokukhathazeka futhi abe nogqozi lokufaka amalungu emicimbini yokufunda yekilasi. Amalunga ekilasi akhubazekile ngokomqondo, ukuzwa, ukubona, ukukhuluma, isimo somzimba, indlela yempilo, (kanye nolimi), ukuthathwa yinhliziyi, ubudlelwane nabanye abantu, ubudala kanye nokukhubazeka kokufunda, badinga ukunakekelwa okukhethekile. Lokhu okulandelayo okuyindlela yokubonisa, kumele kusize uthisha ngamunye ukuba afinyelele kwilunga lekilasi ngezidingo eziphuthumayo:

- Yazi izidingo namakhono elunga lekilasi ngalinye.
- Bheka isikhathi sisekhona ngokhubazekile oyilunga Lekilasi, ngaphambi kokumbiza yena ukuba afunde, athandaze, noma ngenye indlela enze okuthile ekilasini. Abuze imibuzo njengokuthi “Uzizwa unjani ngokufunda ekilasini?” noma “Ungasinika umthandazo kuzwe wonke umuntu?”

-
- Bheka nabaholi bobupristi, abazali, amalunga omndeni, futhi uma kufanelekile, nelunga elikhubazekile lona qobo ukuthola izidingo zalo eziphuthumayo.
 - Zama ukwengeza kanye nokwenza kangcono ukuzibandakanya nokufunda kwamalunga akhubazekile.
 - Zama ngakho konke onakho ukuqiniseka ukuthi ilunga lekilasi ngalinye linikeze inhlonipho nokuqonda kuwo wonke amanye amalunga ekilasi.
 - Yiba ngumuntu phaqa, ube nobungani, kube khona imfudumalo kuwe. Wonke umntwana kaNkulunkulu unesidingo esijwayelekile sothando kanye nokuqonda, noma ngabe ukhubazekile noma qha.

Uthisha ebandleni kumele akhumbule ukuthi ilunga ngalinye, ngaphandle kwesimo somzimba, ingqondo, ukuhluthuka kwenhliziyo, noma umthamo wobudlelwane, linalo ikhono mayelana nokukhula ngokuphakanyiswa. Uthisha unesibopho sokusiza omunye nomunye ukuba afunde konke angakhona ukukwazi. Khumbula amazwi oMsindisi:

“Njengokuba nikwenzile komunye walabafowethu abancane, nikwenzile kimi” (NgokukaMathewu 25:40).

UJesu Kristu, Isisekelo Sethu Seqiniso

Isifundo 1

Injongo yalesi sifundo ukusiza ukuba senze uJesu Kristu abe yisisekelo sezimpilo zethu.

Kungani Sidinga UJesu Kristu Njengesisekelo Sethu Seqiniso?

Uma besingakha indlu, besizoqaphela ukuthi siyibeka esisekelweni esiqinileyo, isisekelo esivikelekile esizoqinisekisa ukungagudluki ngesikhathi sokucindezeleka kokusetshenziswa nsukuzonke kanye nezivunguvungu. Njengokwakhiwa kwendlu, kunjalo ke nokwakhiwa kwesimilo sakho. Sidinga isisekelo esizokhulisa thina ngesikhathi sokuvinjanywa nokulingwa kwezimpilo zethu.

Njengokuba indlela esiyiphilayo—izimilo zethu—ziyimiphumela yalokho okusigqugquzelayo futhi okuqondisa izenzo zethu, sidinga ukuqiniseka ukuthi izenzo zethu ziphezu kwesisusa esihloniphekileyo kanye nezindlela ezihloniphekileyo.

Cabanga okwemizuzwana ngesisekelo sempilo yakho. Kukhona yini okubalulekile lokhu okukhuthaza wena noma okwenza wena uphile impilo yakho ngendlela ethile?

Isisekelo sezimpilo zethu siqukethe imibono, icebo, imithetho ethize, noma ukukhuthazeka okutholakala empilweni yomuntu esimbuka seneliseke. Ngokuba singabakhi bezimpilo zethu, sidinga ukuba sibe nesiqiniseko ukuthi isisekelo sethu sikhethwa ngokuhlakanipha—yisona esigqugquzela bese sikhombisa thina indlela.

ENcwadini kaMomoni, siyafundiswa ukuthi uJesu Kristu kumele abe yisisekelo sezimpilo zethu. UHelemani uthi: “Khumbula ukuthi kuphezu kwedwala loMsindisi wethu, onguKristu, Indodana kaNkulunkulu, ukuthi kufanele sakhe isisekelo sethu;. . . esiyisisekelo seqiniso, isisekelo lapho uma abantu bakhela khona angeke bawe” (Helamani 5:12).

Bonisa umfanekiso 1-a, uJesu Kristu.

Veza iphepha lokwazisa elinesihloko esithi “Kungani Sidinga uJesu Kristu?” kanye nezimpendulo ezilandelayo kanye nokuphathelene nemibhalo engcwele:

Kungani sidinga uJesu Kristu?

Sonke siyona (KwabaseRoma 3:23)

Igazi lakhe lingasihlanza thina ezonweni zethu (1 Johane 1:7–9)

Usinikezile thina isibonelo esiphelele ukuba silandele (3 Nifayi 12:48)

Nguye yedwa ongasisiza sikwazi ukubuyela kuBaba wethu oseZulwini (Johane 14:6; Mozaya 5:7–8)

Ngaye sizovuswa kwabafileyo (Mozaya 16:7–8)



Ngaye singakwazi ukuthola ukuphila okungunaphakade (Johane 11:25–26)

Ngaye siyathandaza kuBaba (Momoni 9:21)

Usifundisa kuphela iqiniso (Johane 18:37)

Kungani sidinga uJesu Kristu njengesisekelo sethu seqiniso? Funda bese uxoxa izizathu ezibhalwe ephapheni lokwazisa. Ungazikhethela ukuba odade bafunde okubhalwe emibhalweni engcwele.

UJesu Kristu ngumfowethu omdala. Uyasithanda futhi ufuna ukuba sibuyele siphile kanye naye noBaba wethu waseZulwini. Singamethemba yena futhi sazi ukuthi ufuna thina senze lezo zinto ezingcono kithina.

Thola odade ukuba bacule, “I Need Thee Every Hour,” *imiGomo yeVangeli [Gospel Principles]*. Uma lingakwazi ukuthi liculwe, funda amagama kuwo wonke amavesi.

Kungani Sidinga Ukumazi uJesu Kristu?

“Ukuze sakhe izimpilo zethu phezu kwedwala likaMsindisi onguKristu, Indodana kaNkulunkulu” (Helamani 5:12), kumele sifunde ukumazi yena. Kumele sifunde ukuthi ungubani futhi siqonde ubukulunkulu bokuthunywa kwakhe ukuthi buyini. Kumele sifunde ukuthi kunini, kanjani, nokuthi yingani wayephila wase efa. Kumele sifunde ukwazi umlayezo wakhe weqiniso kanye nokukhanya bese sifunda ukuthi singazisebenzisa kanjani izimfundiso zakhe ezimpilweni zethu imihla namalanga.

Funda ngokukaMathewu 11:28–29.

Kulombhalo engcwele uJesu uthi, “Yizani kimi” futhi “Fundani ngami.” Kusho ukuthini ukuthi yizani kuJesu? (Siza kuJesu ngokufuna ukuthola uMoya wakhe ukuba ube nathi, ngokwenza izinto ezizosisiza ukuba sibe ngabalungileyo ukuze sihlale naye futhi—ngamanye amazwi ngokwamukela futhi nokuphila ngevangeli.)

Singamazi Kanjani uJesu Kristu?

Bhala ebhodini likashoki:

Singamazi kanjani uJesu Kristu?

Ngokufunda imibhalo engcwele

Sibekhona emihlanganweni yeBandla

Silalele futhi sifunde amazwi abaprofethi abaphilayo

Ukuthandaza kuBaba wethu oseZulwini

Siphile ngezimfundiso zikaKristu

UKUFUNDA IMIBHALO ENGCWELE

Singafunda ngoJesu ngokufunda imibhalo engcwele. Iqukethe indaba ngempilo yoMsindisi, izimfundiso zakhe, nobudlelwane bakhe nabantwana bakaNkulunkulu emhlabeni. Uye wathi, “Funa embhalweni engcwele; . . . iyilokhu okufakaza ngami” (Johane 5:39).

Yimiphi imibhalo engcwele equkethe izindaba ngempilo nangezimfundiso zoMsindisi? (Impilo yakhe ePhalastina iqukethwe kuMathewu, Marku, Luka, nakuJohane kwiTestamente Elisha. Ulwazi ngalokho akubonile nabantu baseMelika kubhaliwe ku 3 Nifayi eNcwadini kaMomoni. UJesu Kristu ubizwa ngokuthiwa ngu “Jehova” kwiTestamente Elidala, eliqukethe imithetho

ayinikezwa yona ngaphambi kokuvela kwakhe emhlabeni ngokomzimba ofayo. Imithetho iyatholakala futhi eNcwadini kaMomoni naku Pearl of Great Price. Amazwi akhe kubantwana bakaNkulunkulu namuhla atholakala kwiDoctrine and Covenants.)

Kukusize kanjani ukufunda imibhalo engcwele ukuze uthande futhi ube nokuqonda ngoMsindisi?

UKUBAKHONA EMHLANGANWENI WEBANDLA

Singafunda ngoJesu ngokuza emhlanganweni weBandla, lapho sithola khona imithetho ngoMsindisi nangezifundiso zakhe. Uma sibakhona emhlanganweni futhi ngokulunga sidle isidlo seNkosi, singaba nawo uMoya wakhe ozosikhokhela. Ngenkathi sidla isidlo seNkosi, singazindla ngempilo yoMsindisi, ubudlelwane bakhe nathi, kanye nezivumelwano esazenza.

Kukusiza kanjani ukubakhona kwakho emhlanganweni weBandla ukuba ufunde ngoJesu?

UKULALELA NOKUFUNDA AMAZWI ABAPROFETHI ABAPHILAYO

Singafunda ngoJesu ngokuba silalele amazwi omprofethi ophilayo. INkosi isitshela ukuthi “Qaphelani” emagameni futhi nemiyalelo yoMprofethi— ukuthola amagama omProfethi, sengathi aphuma eNkosini ngokwayo (bheka D&C 21:4–5). UMongameli weBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina, ungummeli kaNkulunkulu lapha emhlabeni. Ngezintshumayelo kanye nemiyalezo ebhaliwe uveza izifiso zikaNkulunkulu ngathi namuhla.

Ufundeni ngoJesu Kristu maqondana nokufunda noma ukulalela amagama omprofethi ophilayo?

UKUTHANDAZA KUBABA WETHU WASEZULWINI

Singafunda ngoJesu Kristu ngokuthandaza kuBaba oseZulwini. Ngokuthandaza singazuza ubufakazi bokuthi uJesu unguKristu, iNdodana kaNkulunkulu. Singathola ukwazi ukuthi wazalwa ukuze aphile kulomhlaba nokuthi waba nguMsindisi wethu ngokusihlawulela ezonweni zethu. Singakwazi lokho ngokuthi emveni kokulala izinsuku ezintathu ethuneni, umzimba wakhe wavuswa nokuthi ngokuxolelwa wasinika futhi ukuvuka kwabafileyo komunye nomunye wethu, ngokwenza njalo waba nguMsindisi wethu ngokufa komzimba. Singakwazi ukuthi uJesu Kristu uyaphila namuhla, futhi uyinhloko yeBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina, futhi usikhombisa lokhu ngomprofethi, uMongameli weBandla. Ngomthandazo weqiniso singafunda ukuthi uJesu unothando olukhulu kanye nozwelo kithina nokuthi uyaziqonda izidingo zethu nezinkinga. Ngokuhlanganisa umthandazo nokuzila, singakwazi ukufunda okuningi ngempumelelo, ulwazi ngoMsindisi kanye nenjongo yakhe yokuza emhlabeni.

Yini oyifundile mayelana noJesu Kristu ngokuthandaza kuBaba wethu oseZulwini?

Ngokufunda futhi sidlinze ngemibhalo engcwele, sibekhona emhlanganweni weBandla, silalele amazwi abaprofethi abaphilayo, bese

sizila ukudla futhi sithandaze, sizokwazi ukwenza uJesu Kristu abe “yisisekelo sethu seqiniso.”

UKUPHILA NGEZIMFUNDISO ZIKAKRISTU

UJesu wacela thina ukuthi sivivinye imiyalelo kaNkulunkulu ngokuyigcina (bheka uJohane 7:16- 17). INkosi uBenjamini, inkosi nomprofethi eNcwadini kaMomoni, wafundisa abantu ivangeli wase ebayala. “Uma nikholwa yizo zonke lezi zinto bhekani ukuthi niyazenza” (Mozaya 4:10). Njengoba sifunda ngezimfundiso zikaJesu Kristu, kumele sijwayele ukuzisebenzisa nsuku zonke.

Le ndaba elandelayo, “Amahora eGolide angamashumi amabili nane” akhombisa ukuthi uCharlotte kwenzeka kanjani na njengentombi eyayisencane, eyayingajabulile futhi eyayidumele yazuza kanjani ngokuzejwayeza izimfundiso zoMsindisi.

“UCharlotte wahlangebazana nobunzima empilweni yakhe. Wayegcwele ukungeneliseki. Konke kwakubukeka kungahambi kahle. Amathemba akhe ashabalala, abangane bakhe baphelelwa wuthando, ikhaya lakhe laphela isithunzi, ubuyena baphelelwa ubuhle, naye wayekwazi lokho. Inkinga yayinkulu kuCharlotte. Kwabonakala sengathi ubanjwe izinto ezazenzeka ngaleso sikhathi, ezazimdonsele empilweni embi nenganelisi, futhi engakwazi ukuphunyuka.

“[Ukuthola usizo, uCharlotte waya kuMargaret Ames, inkosazana eyayiphila lenhlobo yempilo uCharlotte ayefuna ukuyiphila.] uCharlotte wakhuluma konke mayelana nendaba yakhe yenhliziyo ebuhlungu ngokuphatheka kwakhe kabi ngempilo eyayingemnandi. . . uMargaret emveni kokukhombisa izwi lozwelo wathi, ‘Ungakwazi ukugququla konke lokhu uma ngempela unesifiso sokwenza lokho.’ . . .

“[Ukuqala impilo entsha, uNkosikazi Ames wabonisa uCharlotte]: ‘Phila amahora angamashumi amabili nane, kubese ngathi uKristu useceleni kwakho, ubona konke okwenzayo. Bese uza kimi futhi sizoxoxa ngalendaba ukuze idlule. Uzokwenza lokho?’”^o

“UCharlotte wayelilunga lebandla, kepha wayengakaze akhulume ngoKristu kanjalo—kuba sengathi wayengumakhelwane angakhulumisana naye. Ngokunokusoleka futhi nokungabazeka, waphendula, ‘Yebo, Nkosikazi Ames.’ . . .

“Kwasesekuntambama ngenkathi uCharlotte ebuyela ekhaya. Wabe azi ukuthi ulindelwe ukuba asize ekuletheni ukudla kwakusihlwa phezu kwetafula. Waya eshalofini wakhapha indwangu yetafula eshwabenyayo. Ngenkathi eyendlala phezu kwetafula, wathola ukuthi kunezindawana ezingangana ezingcolile. Yilapho-ke aqala ukuthola ushintsho lokuqala engqondweni yakhe.

“ ‘Uma uKristu ubezokudla nathi, bengingeke ngibeke indwangu engcolile,’ esho ngaphakathi kuyena.

“Walanda indwangu ehlanzekile. Futhi ngawona lomqondo ofanayo, waletha isitsha esincane sezimbali engadini. Wafaka ibhotela epuletini elihlanzekile esikhundleni sokufaka kuleli elingcolile. Wasika isinkwa ngokucophelela. . .

“ ‘Kukhona abasivakashele kusihlwa?’ kubuza ubaba wakhe. . .

“ ‘Nguwe kuphela, baba,’ kumamatheka uCharlotte. Ukuba uKristu ubekhona ngempela ubuzomamatheka nomndeni wakho futhi uwubonise inhlonipho engcono.

“Umama wakhe ekhathele futhi eshiselwa, futhi esagqoke izingubo zasekhishini, wahlala phansi ethi, ‘Angazi ukuthi yini emenza enze konke lokhu enzela thina nje. Mhlawumbe ulindele umuntu ozofika singalindelanga ngaphambi kokuqeda ukudla.’ . . .

“UCharlotte akazange achaze ukuthi kungani enza lokhu, wase ecabanga ngento eqondile angase ayisho phambi kweSivakashi esingaziwa. ‘Angazi muntu engingamlungiselela izinto kahle ngaphandle kwabantu bakithi,’ waphendula.

“Umndeni wamane wamgqolozela umzuzu. Lokhu kwakungafani noCharlotte. Wabesethi ubaba wakhe, ‘Uqinisile, Ndodakazi. Kubi kakhulu, sonke asicabangi ngalokho njalo.’ . . .

“Egumbini lokuphumula uCharlotte wathatha ibhuku lokufunda ngaphansi kwengqaba yamabhuku wabe useyaqala ukufunda. Wayelilethe ngokwakhe leli bhuku ekhaya futhi walibeka lapho bengeke balibone khona. Emveni kwemizuzu wabe eselibeka phansi. . . ‘Ngabe angifundi lokhu ukuba uKristu ubeleli lapho ebengafunda nami,’ washo ecabanga. Futhi wabe eseyikhiphela phandle, wabe eseyifaka esikhwameni samaphepha kadoti. . .

“[Ngosuku olulandelayo uCharlotte] waya emsebenzini futhi. . . Wayengawuthandi umsebenzi wakhe kakhulu. . .

“ ‘UKristu eceleni kwami’ washo ecabanga njengoba ehamba eya esitolo edlula phakathi kwamantombazane exoxa. Wabesethi sanibonani emoyizela kubo bonke ayehlangana nabo. . .

“[Ubungani buka Charlotte kubona nokuba alangazelele ukwazi ngezinkinga zabo kwamangaza labo ayesebenza nabo. Wayekwazi ngisho nokuxazulula izinkinga zamakhasimende ayeluhlaza njengoba ubezikhumbuzela yena ukuthi angenze njani uma uKristu ubese duzane naye. Ngalobo busuku wabuyela kuMargaret Ames ekhaya ukuyoxoxisana ngokuhlolwa.]

“ ‘Ngizamile Nkosikazi Ames, ngalendlela engizame ngayo, futhi— ngenze konke kwaba nomehluko. Ngiyacabanga ukuthi ngingabona ukuthi uthini. Ngempela, ayizange ishintshe izinto ebezingihlupha. Ngisempofu futhi angikwazi ukuya esikoleni kanti ngihlala endlini embi. . .’

“‘Ah, sithandwa sami! Kodwa uqale ngokuhlwaneyela imbewu kuphela amaminithi angamashumi amabilinane edlule. . . Ungaqhubeka wenze njengoba ubusuqalile, ”bese ulindela ngesineke“ iNkosi, njengoba umHubi esitshela?. . . Une[libalulekile] igama. LinguKristu. Ukukhathazeka akuguquli zinto kangako, kepha uKristu uyakwazi. Ukhumbule ukuthi izinyathelo zakho zansuku zonke zihlale zisondelene naye.’

“‘Ngizokwenza lokho,’ kusho uCharlotte” (Janet Craig ku *Stories That live*, comp, Lucy Gertsch Thompson, pp. 34–43).

Wenzani uCharlotte ezama ukuphila njengoba uKristu efuna ukuba aphile? Yiziphi izibusiso azithola ngawo lamahora angamashumi amabili nane?

INkosi izosibusisa, nathi, uma sizama ngokweqiniso ukuphila ngesibonelo sakhe nangezwi lakhe. Uyaseluleka thina: “Bhekani kimi ngayo yonke imicabango” (D&C 6:36). Uma senza lokhu siyavuma ukuzihlola thina, sithi: “Ingabe ngenza lokho uJesu afuna ukuba ngikwenze? Angazixazulula lezinkinga ngendlela mina engizixazulula ngayo? Ngingayiguqula kanjani impilo yami namuhla ngendlela uJesu ayephila ngayo?” Uma sifuna isimemo sikaMsindisi, “Yizani kimi” (NgokukaMathewu 11:28), kufanele silandele sibe yisibonelo njengaye ngokuthi senze njengoba yena enza.

Ungazisebenzisa kanjani izimfundiso zikaJesu Kristu empilweni yomndeni wakho? Ebudlelaneni bakho nabangane?

Singafana Kanjani Ncamashi Njengo Jesu Kristu?

Uma sizijwayeza izimfundiso zikaJesu Kristu ezimpilweni zethu, sizofana naye kakhulu. Sizokhulisa uzwelo kwabanye futhi sifune nokubasiza. Uma senza okusemandleni ethu ukuphila ngezimfundiso zoMsindisi wethu, sigcine izivumelwano naye futhi ngokufanelekile sithathe igama lakhe (bheka uMozaya 5:7–15). Sithola ukujabula ngokuzinikela ebumnandini basezweni kanye nezinto, uma kubalulekile, ngenxa yabanye abantu. Samukela ngisho nokuphikwa, ukungaqondakali, ukuhlukunyezwa, kanye nokujeziswa, yize noma singabamnene ezenzweni ezimbi. KwiNcwadi ka Momoni, u-Alma uyasitshela ukuthi uma singaphila ngevangeli likaJesu Kristu ngokupheleleyo, sizothola umfanekiso wakhe ubhaliwe ebusweni bethu (bheka uAlma 5:14, 19). Sizoba njengaye.

Yiziphi ezinye izimo uKristu anazo? (Uthando, ukubekezela, ukupha ngesihle, ukuxolela.) Bhala izinto ebhodini likashoki njengoba zibizwa.

Uma imicabango yethu kanye nezenzo zincikiswe kuJesu Kristu njengesisekelo sethu seqiniso, siyakwazi ukukhulisa lezi zimo ezifanayo bese sifana naye kakhulu.

Isiphetho

Njengoba uHelamani wafundisa amadodana akhe, nathi, futhi, kumele sakhe izimpilo zethu “phezu kwedwala elinguMsindisi onguKristu,. . . isisekelo sangempela” (Helamani 5:12).

Kule mpilo sizoba nesikhathi sokujabula nesikhathi sokulingwa. Kepha siyathenjiswa ukuthi, uma sakha izimpilo zethu kuJesu Kristu isisekelo sangempela, angeke siwe uma kufika izilingo (bheka 3 Nifayi 14:24–27). UJesu wathi, “Ngakho-ke, ningesabi, mfuyo encane; yenzani okuhle, yenzani umhlaba nesihogo kuhlange ngokuphikisa nina, ngokuba *uma nakhele phezu kwedwala lami ngeke banqoba*” (D&C 6:34; *kungeziwe okubhalwe ngokahlukile*).

Inselelo

Funda kabanzi ngoJesu Kristu ukuze ulandele kangcono isibonelo sakhe kanye nezimfundiso. Qala ngokufunda isahluko-3, “uJesu Kristu, Umholi Esikhethelwe Yena futhi onguMsindisi,” nesahluko 11, “Impilo kaKristu,” *kumiGomo yeVangeli*, kanye no 3 Nifayi isahluko 8–26. Khetha eyodwa kwisimo esifana noKristu ekukhuliseni nasekuthandazeni nsuku zonke ngokusiza ekwakheni impilo yakho esisekelweni sikaJesu Kristu. Bonisa ngesithombe sikaJesu Kristu ekhaya lakho.

Imibhalo eNgcwele Engeziwe

NgokukaMathewu 7:24–27 (Imiphumela yokwakha indlu phezu kwedwala noma phezu kwesihlabathi)

2 Nifayi 31:10–21 (indlela eqondile encane)

Helamani 5:12 (idwala loMsindisi wethu)

3 Nifayi 9:14 (imiklomele kulabo abeza kuJesu Kristu)

Moroni 10:32–33 (umusa kaNkulunkulu)

D&C 50:44 (umelusi olungile)

Ukuzilungiselela kukaThisha

Ngaphambi kokunikeza lesi sifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 3, “uJesu Kristu Umholi Wethu Okhethelwe Thina futhi onguMsindisi, isahluko 11, ”Impilo kaKristu.”
2. Funda u-3 Nifayi isahluko 8 uyophuma ku-26.
3. Funda *Owesifazane oNgcwele eziNsukwini zokuGcina kanye nesisekelo seNcwadi Yokuchasisa yabesifazane, iNgxenye ka A*, isifundo sokuqala, “Ukhohlo kuKristu.”
4. Thola ibhodi kashoki kanye noshoki.
5. Lungisa isithombe esibhalwe “Yingani sidinga uJesu Kristu?” njengoba kukhonjisiwe esifundweni.
6. Funda iculo, “I Need Thee Every Hour,” *imiGomo yeVangeli*.
7. Khumbuzisa amalunga ekilasi ukuthi apathe imibhalo engcweleyawo uma eza ekilasini.
8. Khetha amalunga ekilasi ukuba anikeze izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukuzikhethela kanye Nezibopho

Isifundo 2

Injongo yalesi sifundo ukusiza wena ukuba uqonde kangcono ngokubaluleka komsebenzi waphakade kanye nokuthi nguwenas onesibopho mayelana nokuzikhethela okwenziwa nguwenas.

Ilungelo Lokuzikhethela Lingumthetho Wengunaphakade

“KwakuyiSonto ekuseni ebusika enyakatho neNew York. Izinga lokushisa nokubanda lalinamazinga angaphansi kwezinga lokubanda. Izindlela zazimbozwe yiqhwa, izindlela zivinjwe yiqhwa elalisinda lilikhulu. Akekho oweza esontweni ngaleso sikhathi sasekuseni ngaphandle komfundisi kanye nomama oneminyaka engamashumi ayisishiyagalombili nesishiyagalolunye yobudala, owayehambe amabhulokwe ayishumi kusukela lapho ayehlala khona.

“Esamangele ukumbona, umfundisi wambiza ngegama lakhe wathi: ‘Uze kanjani lapha ngokusa okunesivunguvungu?’

“ ‘Inhliziyo yami ifika lapha kuqala,’ kwaba yimpendulo ejabulisayo, ‘bese kubalula konke kimina’ ” (John H. Vandenberg, “The Agency of Man,” *Ensign*, July 1973, p. 32).

Inkosikazi kule ndaba kwakunesinqumo okwakufanele ukuba isikhethelwe. Ibingahlala ekhaya ekufudumaleni futhi ikhululeke noma lbingazama indlela ende eya esontweni ngosuku olungemnandi. Ngaphandle kwesimo sezulu esingesihle kanye nobunzima ahlangebezana nabo wathatha isinqumo sokuba ahambe. Isinqumo asithatha senziwa imizwa ayenayo enhliziyweni yakhe.

Ilungelo lokuzikhethela ngumthetho ongunaphakade. Nangaphambi kokuba size lapha emhlabeni, sanikezwa ilungelo lokukhetha phakathi kwezinto ezimbili: noma sizolandela icebo likaNkulunkulu futhi sikhululeke ukwenza ngendlela esithanda ngayo, noma silandela uSathane futhi siphokeleke ukusebenza. INkosi yambula kuMose ukuthi sazenza kanjani izinqumo zethu ngenkathi sonke sasihlangene okhethweni olukhulu lwasezulwini.

Funda uMose 4:1–4.

Kungani ukunikela ukuba silandele uMsindisi kwavumeleka? (Yingoba kwakungekho migomo ethile. Wayengafuni udumo luze kuye. Wayefuna kuphela ilungelo lokusiza. Wazinikela nokuqhubeka asize umthetho wesibopho sokusindiswa kumuntu wonke.)

“Akesithi sithatha umntwana bese senza amalungiselelo okumkhulisa njengoba uSathane efuna ngakho, ukuze angenzi nelincane iphutha.

Simtshela ukuthi enzeni, enze kanjani, futhi nokuthi enze nini, bese-ke siqiniseka ukuthi wenza njengoba etsheliwe. Asimvumeli ukuba akhethe, asimvumeli ukuba azame izixazululo ezahlukeni ezinkingeni zokuphila zemihla namalanga. Akumele avunyelwe ukuba enze iphutha. Unyaka nonyaka umzimba womntwana uzokhula, kepha sithini ngomqondo wakhe? Sithini ngoMoya wakhe? Noma ekhula azabe ngamafidi ayisithupha ubude, angeke azabe umuntu ohluzekile. Inggqondo kanye nomoya kuzolamba. Kuzobe kwehlulekile ukukhula ngenxa yokungatholi ukondleka kahle. . . uBaba wethu oseZulwini wayazi ukuthi umuntu angeke athola ukupheleliswa. . . ngaphandle kwelunglo elibalulekile lokuzikhethela okukhululekile” (Lester and Joan Essig, “Free Agency and Progress,” *Instructor*, Sept, 1964, p. 342).

Okhethweni lwasezulwini sakhetha ukulandela uJesu Kristu futhi ngoba senza ukhetho olufanele empilweni yasezulwini, sanikezwa igunya lokuba size emhlabeni. Ukukhetha kwethu kulempilo kuzoqhubeka ukwenza izindlela zethu zihambe ngendlela ethize emaphakadeni.

Cabanga ngencazelo yamazwi kaLihayi endodaneni yakhe uJakobe ku-2 Nifayi 2:26–28.

Ukuzikhethela Kudinga Ukuthi Kubekhona Ukukhetha

Ukuze sikwazi ukusebenzisa ilungelo lokuzikhethela kule mpilo, kumele sibe nelungelo lokuthatha izinqumo.

Funda izigaba ezine zokuqala kwizahlukwana ezibhalwe “Ukuzikhethela Kudinga Ukuthi Kube Nokhetho” *Imigomo Yevangeli*, isahluko 4.

INkosi yayazile ukuthi kungenzeka ukuthi sibhekane nokuhle kanye nobubi, futhi kumele senze ukhetho. Ngakho-ke, iyasicela ukuthi siphile duzane nayo futhi sigcine imiyalelo yayo ekuzameni ukukhumbula nokunqoba uSathane kumyalo wakhe wokuphikisa isiphakamiso.

“. . . INkosi ithi, ‘Gcina usuku lweSabatha lube ngcwele.’ (Eksodosi 20:8.)

“USathane angathi, ‘Sebenzisa usuku lweSabatha njengosuku lokuzithokozisa. . .’

“INkosi ithi, ‘Hlonipha uyihlo nonyoko.’ (Eksodosi 20:12.)

“USathane ngobuciko bakhe ufaka ezingqondweni zethu umqondo wokungalaleli abazali bethu, impilo yakho ngeyakho ukuzikhethela ngendlela ofisa ngayo. . .

“INkosi ithi, ‘Ngesithukuthuku sakho uyakudla isinkwa’ (Genesis 3:19) futhi yabuye yathi, ‘Yeka ukuhlala ungenzi lutho.’ (D&C 88:124.)

“USathane angathi, ‘Thola okuningi ngendlela othanda ngayo ngaphandle kokukhipha okuthile. . .’ Uzokukhuthaza ukuba ungenzi lutho, ubuvila, futhi nomcabango wokuthi uhulumeni uyakukweleta ukuziphilisa. . .

“INkosi ithi, ‘Khokha ingxenye eyodwa okweshumi [yonke] inzuzo yonyaka njengomnikelo yokweshumi. Kulokhu, ngizokunika umklomelo omkhulu. [Bheka D&C 119:4 kanye no 3 Nifayi 24:8–10.]

“ULucifer angathi, ‘yingani ukhokha okweshumi? Udinga imali kakhulu kunebandla elidingayo. . .’

“INkosi ithi, ‘Funa imvelaphi yomndeni wakho, bese ugqwalisa umsebenzi wethempeli wabo.’

“USathane uzokuthi, ‘Ubekele elinye ilanga lomsebenzi, noma okungcono athi, ungawenzi umsebenzi mpela mpela’ ” (Carl W. Buehner, “Who’s on the Lord’s Side?” *Improvement Era*, June 1961, pp . 402–3).

Ukukhetha Konke Kunemiphumela

Kubalulekile ukuthi sazi ukuthi noma sikhululekile ukuba sikhethe lokho esifuna ukukwenza asikhululekile ukuthi sikhethe imiphumela yokwenza kwethu. Imiphumela ingaba mihle noma ibe mibi, yenzeka njengemiphumela ejwayelekile yanoma yiluphi ukhetho esilwenzayo.

Umlimi uyazi ukuthi uzovuna lokho akutshalile. Uhlobo lwesithelo asikhethayo ukusitshala sizokhomba inhlobo yesithelo azosithola ngosuku lokuvuna. Angeke atshale uphizi bese ethola ukuvuna amapetshisi. Kodwa angeke akhetho ukuyekelela isitshalo sakhe bese elindela ukuthi sizokhula kahle.

Uma sikhetha, kumele samukele imiphumela yaloko kukhetha. Sikhetha umphumela wesenzeko uma sesicabangile ukwenza isenzeko. Sikhetha *indawo esiya* kuyo uma siqala ngakolunye uhlangothi lwendlela.

Bonisa umboniso 2-a, Owesifazane osemusha ucabanga ngezinqumo.

Kubaluleke ngani ukuthi le ntombazane yenze ukhetho olufanele ukuze iphumelele ezifundweni?

Kumele sikhethe indlela esizoyihamba—indlela ephezulu noma indlela ephansi.

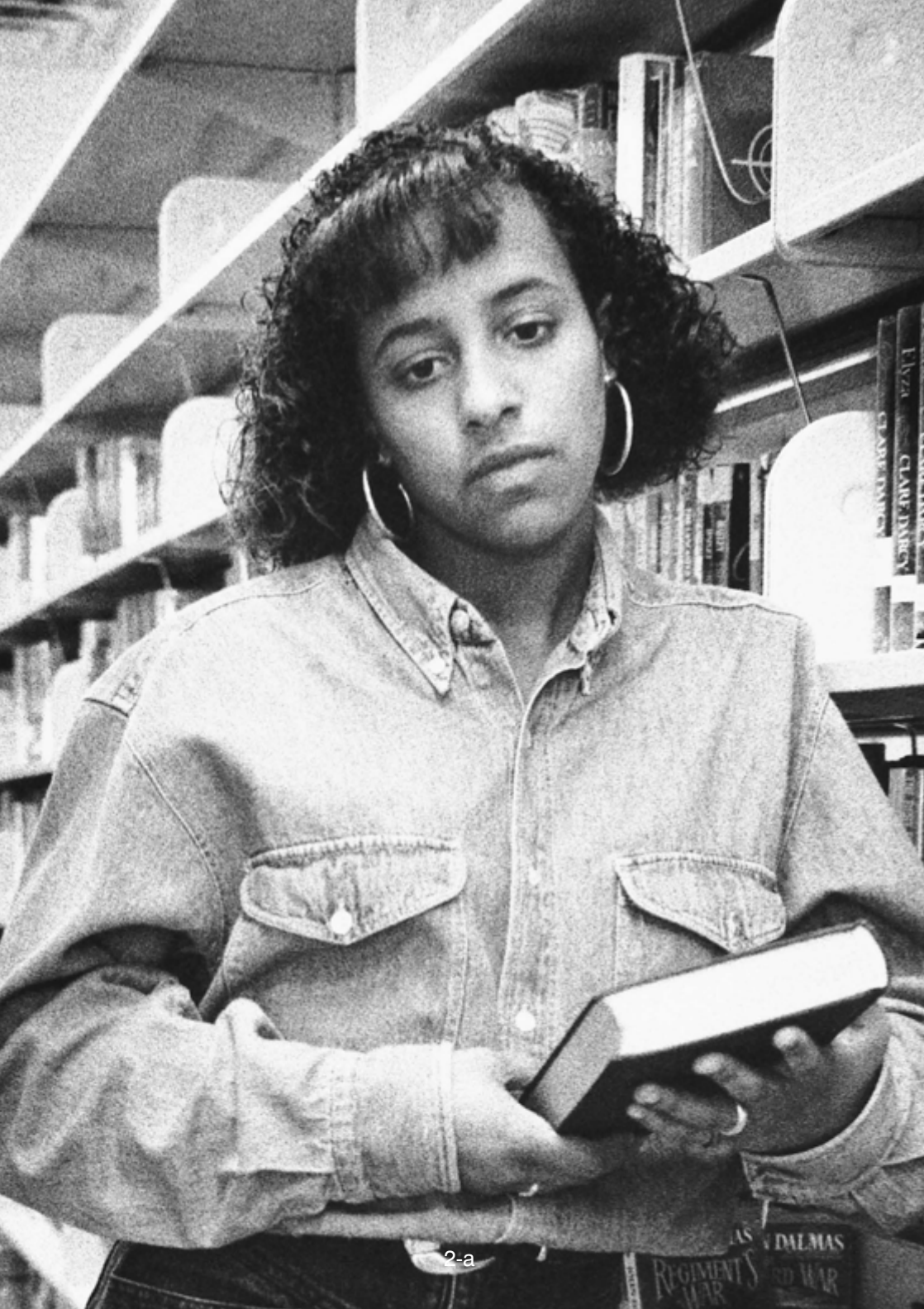
Yiluphi olunye ukhetho olungabeka wena emgwaqweni omuhle—umgwaqo oya ekuphileni okungunaphakade? (Zihlanganise nabangane abalungile, hamba iNkonzo, hamba isikole, funda izincwadi ezinhle, khetha ukuzijabulisa okuhle, gcina iZwi lokuHlakanipha, iba nomshado wasethempelini.)

Sonke sibhekana nezimo kanye nezehlakalo mihla namalanga ezidinga thina ukuba senze ukhetho.

Yiluphi ukhetho lwansuku zonke obhekana nalo? Yimiphi eminye yemi phumela yalolu khetho?

Eminyakeni eminingi eyadlula, intombazane esencane eyilunga lebandla labaNgcwele lezi Nsuku zokuGcina nomngani wayo wesilisa oyilunga lebandla labaNgcwele leziNsuku zokuGcina bazilungiselela ukuya ehholo lomdanso womphakathi owawunomlando omubi.

“Ekubuyeni ekhaya masinyane ntambama intombazane ngokujabula yamemezela uhlelo lwabo yathi, ‘Sicabanga ukuthi kuzoba kuhle ukuthola ulwazi.’ Ngokufanele, umama, wabuza intombazane ukuthi ingabe kungubuhlakani ukuhamba wabe esemkhuza kulokho, kepha intombazane ayizange yeneliseke.



“ ‘Ngeke senze lutho olubi,’ isho iqinisa. ‘Ububi buni obungabakhona ekuhambeni nje ukuyobona ukuthi kwenzekani?’

“Umama akazange enze okunye emva kwalokho. Ngalobo busuku ngenkathi intombazane ilungiselela ukugqokela umdanso, umama waphawula ngokuthi agqoke ingubo yakhe enhle kakhulu emhlophe efanele umcimbi. Intombazane yajabula. Yacabanga ukuthi umama wayo ubone kukuhle ukuthi ihambe.

“Emva kwesikhashana, ngenkathi eqhamuka wabukeka emuhle impela, wambiza ngokujabula ubaba nomama wakhe. ‘Shonini, ngibukeka kanjani?’

“ ‘O! ubukeka umuhle,’ kuphendula umama wakhe. ‘Leyo yingubo yakho enhle ukwedlula zonke.’

“ ‘Ungangenzela umusa owodwa ngaphambi kokuba uhambe, sthandwa?’ kusho ubaba wakhe. ‘Ungangiyela ngaphandle endlini yentuthu [indlu eyakhiwe yabancane lapho inyama yelashwa khona noma ithunyiswe] bese uletha lapha uhlangothi lobhekeni?’

“ ‘Indlu yentuthu!’ wamemeza ngokumangala. ‘Baba, uyadlala.’

“ ‘Cha, angidlali,’ kuqhubeka ubaba wakhe.

“ ‘Ngengubo yami enhle kunazo zonke? Kepha angizukwazi ukususa leli phunga elibi kangaka.’

“ ‘Uqinisile,’ kuphendula umama wakhe. ‘Awukwazi ukuya endlini yentuthu ngaphandle kokuthatha okutholakala lapho. Sicabanga ukuthi umuhle kakhulu ukuthi ungaya endaweni lapho uzobuya khona ungasemuhle futhi ungasahlanzekile njengoba ungenile.’

“Emva kokucabanga isikhashana intombazane yathi, ‘Ngicabanga ukuthi singahambi’” (Relief Society Courses of Study, 1974–5, pp. 4–5).

Kungani kubalulekile ukuthi ucabange imiphumela yesinqumo esithize ngaphambi kokuba usenze? (Kusiza wena ukwenza isinqumo esihle. Uma kumele ukuthi wenze ngokushesha kungekho ngaphambili ukuzibophezela kwizinqumo, omunye umuntu angakwenzela isinqumo, lokhu kungaholela ekutheni imiphumela ingabi mihle.)

Ungazi kanjani ukuthi ngempela iyiphi imiphumela eyiyo nokuthi iyoba njani? (Imibhalo engcwele kanye nomthandazo kungasiza. Izibonelo zabanye zingakufundisa ukuthi ezinye zezinqumo zingasiholelaphi. Funa iseluleko kubantu abanolwazi olujulile.)

Uyathinteka Ngezinqumo Ozithathayo

Funda AbaseGalathiya 6:7–9.

Usuku luzofika lapho sizothola ithuba sime phambi kukaNkulunkulu sahlulelwe maqondana nezinqumo esizithathayo kanye nezenzo esizenzayo kule mpilo.

“Kuyadingakala ngomusa kaNkulunkulu ukuthi abantu kumele bahlulelwe maqondana nemisebenzi yabo,’ Alma [weNcwadi kaMomonij] uthi ‘futhi uma imisebenzi yabo ibimihle kule mpilo, nezifiso zezinhliziyi zabo zilungile ukuthi nabo kufanele ukuthi osukwini lokugcina babuyiselwe kulokho okuhle, futhi uma imisebenzi yabo imibi, bayobuyiselwa yona ngobubi.’ (Alma 41:3–4.) Uhlobo lomzimba esilutholayo kule mpilo futhi olubuyiselwa kumuntu ekuvukeni, lukhomba izinga lodumo alutholile ingunaphakade. Ngakho abantu bangabehluleli ngokwabo,’ u-Alma ugcina ngokuthi, ngezenzo zabo zemihla ngemihla bayahlulela noma bakhethe ‘ukwenza okuhle noma ukwenza okubi.’ (Alma 41:7.)” (Bruce R. McConkie, *Mormon Doctrine*, pp. 403–4).

“Futhi ngabona abafileyo abancane nabadala bemi phambi kukaNkulunkulu futhi izincwadi zavulwa, enye incwadi yavulwa, okuyincwadi yokuphila futhi abafileyo bahlulelwa kuzo lezo zinto ezazibhaliwe ezincwadini njengoba kushiwo ngemisebenzi yabo” (Isambulo 20:12).

Imisebenzi yethu iyimiphumela yokukhetha kwethu. Indlela yokwenza ukukhetha okuhle ukulalela imiyalelo kaNkulunkulu. Ngokulandela izimfundiso zabaprofethi abasikhombisayo indlela nabasiqiniso ekugcineni imiyalelo kaNkulunkulu, singakwazi ukukhetha ukuzilungiselela thina ukuthi sithole isipho sokuphila okungunaphakade.

Funda 2 Nifayi 10:23, bese ubhala ebhodini likashoki.

Isiphetho

UMsindisi wethu usikhombisile thina indlela ekumele siyisebenzise ukuzuza impilo engunaphakade. Usinikezile imithetho kanye nemiyalelo ukusiza thina sithole ukujabula nempumelelo.

“Eduzane ekunikezweni kwempilo ngokwayo, ilungelo lokuphatha izimpilo zethu, kuyisipho esikhulu sika” Nkulunkulu kumuntu. Ukhetho olukhulelekile luyigugu elikhulu kunokuthola noma yini umhlaba ongakunika yona. . . Kuyinjongo yeNkosi ukuthi umuntu abe njengayo. Ukuze umuntu azuze lokhu, kwakufanelekile ukuthi uMdali enze umuntu akhululeke. Kumuntu kunikezwe isipho sasethempelini esingunaphakade esibalulekile, asinikezwa phezu kwanoma yini ephilayo. UNkulunkulu wamnika amandla okukhetha. Kumuntu kuphela uMdali owathi: wena ungakhetha ngokwakho ngoba kunikeziwe kuwe; . . .’ (Moses 3:17.) Ngaphandle kwalamandla angcwele okukhetha ubuntu abusoze baqhubekela phambili” (David O. McKay, in Conference Report, Oct, 1965, p. 8; or *Improvement Era*, Dec. 1965, p. 1073).

Ngokuba uNkulunkulu ubeke umthwalo emahlombe ethu ngokukhetha kwethu, kubalulekile ukuthi sifune usizo lwakhe. Kufuneka sixoxe naye emikhulekweni yethu zinsuku zonke ngokhetho kufanele senze

isikhumbuzo sokuthi singakwazi ukuthola ukuholwa nguMoya oyiNgcwele ekwenzeni ukhetho olunzima. Kwesinye isikhathi sifanele ukuzila, kuhambisane nomthandazo, ukuthola usizo esiludingayo. Kuhle ukukhumbula ukuthi inkululeko yeqiniso iza ekusebenziseni isisusa sokukhetha ukulalela, kanye nokulahla inkululeko, ngisho nengunaphakade, kuza ekusebenziseni isu lokukhetha ukungalaleli.

Inselelo

Cabanga futhi uhlole lokho okwenzayo ngegunya lakho lokuzikhethela ngeviki elizayo. Ingabe ukhetho olwenzile lukusondeza duzane noNkulunkulu, noma uyaqhela kuye?

Imibhalo Engcwele Engeziwe

NgokukaMathewu 13:24–30, 37–43 (umfanekiso wezimbewu)

Amalungiselelo kaThisha

Ngaphambi kokunikeza lesi sifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 46, “Ukwehlulelwa kokugcina.”
2. Thola ushoki kanye nebhodi.
3. Nikeza amalungu ekilasini ukuba anikeze izindaba kanye nemibhalo engcwele kuso le sifundo.

Yazi Lokhu Ukuthi Wonke Umphefumulo Ukhululekile

1. Yazi lokhu, ukuthi wonke umphefumulo ukhululekile ukukhetha impilo yakhe nokuthi uyoba yini; NgoKuba leliqiniso laphakade linikeziwe: Ukuthi uNkulunkulu ngeke aphoqe muntu uKuyezulwini.
2. Uyomemeza, agqugquzele, ahole ngeqiniso, Futhi abusise ngobuhlakani, ngothando kanye nokukhanya, Ezindleleni ezingenamagama yibakhle futhi ubenomusa, kodwake ungaphoqi umqondo womuntu.
3. Inkululeko nesizathu senza amadoda (abantu); Ususe loku kubesekudeni, siyinine njalo? Izilwane nje, futhi njalo. Izilwane zingacabanga ngezulu noma isihogo.
4. Masingalokothi, sihlukumeze amandla ethu, kodwake izindlela zeqiniso nokulunga sizikhethe; uNkulunkulu wethu uyathokoza uma sibangcono, Emseni Wakhe futhi sifune uthando lwakhe oluyilo.

Injongo yalesi sifundo ukusiza wena ukuba nizilungisele nina ukuthola izipho zikaMoya futhi nokubona inzuzo yemiphumela yazo.

Ukuthola Izipho zoMoya

Bonisa isithombe sesici sokhohlo sesikhombisa.

“Siyakholwa kwisipho sezilimi, ukuprofetha, ukwembulelwa, imibono, ukuphilisa abagulayo, ukuhunyushwa kwezilimi njalo njalo” (Articles of Faith 1:7).

Izipho zikaMoya ezingabalwanga ngqo, kusiCisokhohlo, iphethe ukhohlo, ukwahlulelwa okuhle, ubufakazi, imilingo, ukuhlakanipha, ulwazi, kanye nozwelo. Izipho zikaMoya ziyizibonakaliso zeBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina.

Ngenkathi omunye nomunye wethu eqiniswa ukuba yilunga leBandla, izandla zabekwa phezu kwamakhanda ethu futhi satshelwa nokuthi sithole uMoya oyiNgcwele. Uma sethembekile, singathola uMoya oyiNgcwele njengomngane oncikene nathi njalo. Ngaye, yilowo nalowo angabusiswa ngamanye amandla kamoya abizwa ngokuthi *Izipho zikaMoya*.

Indodana ka Hannah Christina Chlarson isixoxela ngalendaba elandelayo mayelana nesipho sikamama wakhe sokuprofetha:

“Ngenkathi ngiseyibhungu, besihlala duzane noMongameli u-Andrew Kimball ubaba kaSpencer Kimball. Mina nomama wami sasivela ekhaya ngobunye ubusuku ngemuva nje sekubamnyama. USpencer wayesenga izinkomo futhi eculela phezulu. Umama wami wema khimilili, imizuzwana wabe esethi, ‘Loya mfana ngolunye usuku uzoba nguMpostoli weNkosi.’ Sahamba saqhubekela phambili amamitha ayisithupha, wema futhi ngalesikhathi wayebukeka njengomuntu ophelelwa ngumoya. Waphakamisa zombili izandla wabhaka phezulu wathi, ‘Ye!, Futhi angahle aphile ukuhola leli bandla!” (Roberta Flake Clayton, umqokeleli, *Pioneer Women of Arizona* [Mesa, Arizona, 1969], p. 77; icashunwe kuLeon Hastshorn, *Remarkable Stories from the Lives of Latter-day Saint Women*, 2:39).

Ukulalela imithetho kaNkulunkulu kubalulekile ukuze uthole izipho zoMoya. Ngazo singakwazi futhi sifundise amaqiniso evangeli futhi siwasebenzise ukuzuzwa hhayi thina kuphela, kepha nabanye ngezindlela eziningi. Izipho zingasiza ukusikhombisa indlela emuva kuBaba wethu waseZulwini.

Ukulungiselela Ukuthola Izipho zikaMoya

Funda D&C 46:11.

Kulo mbhalo ongcwele siyatshelwa ukuthi wonke umuntu “uphiwe isipho ngoMoya kaNkulunkulu.” Kepha-ke, ngoba uMoya oyiNgcwele ngeke uhlale ezindaweni ezinomoya ongcwile, kumele sizilungisele thina ukuba sibe ngabalungile ukuthola lezi zipho zikaMoya.

Funda 1 KwabaseKorinte 14:1; Moroni 10:20, 30.

Yimiphi imiyalo enikezwayo ekuzilungiseni ukuthola izipho zikaMoya? Ungazicabanga ezinye izindlela zokuzilungiselela? Hlela izimpendulo ebhodini likashoki.

UMprofethi uJoseph Smith wathi:

“Yiba qotho futhi ubemsulwa; yibani ngamadoda anesimilo esihle futhi neqiniso; gcinani imiyalelo kaNkulunkulu; futhi nizokwazi kahle kakhulu ukuqonda umehluko phakathi kokuhle nokubi—phakathi [kwezipho] zikaNkulunkulu kanye nezinto zabantu” (*History of the Church*, 5:31).

Yiziphi ezinye izimfuneko ezishiwo nguMprofethi uJoseph Smith? (Yibaqotho futhi ubemsulwa, abantu abanezimilo ezinhle futhi baneqiniso, gcina imiyalelo.) Hlela izimpendulo ebhodini likashoki.

Ukujabulela izipho zikaMoya, kumele nathi futhi sizithobe futhi siphenduke, sibe noxolo nabantu esakhelene nabo. Kwayena uMprofethi uJoseph Smith wayengeke athole ugqozi ngaphandle kokuzizwa enemizwa emihle kubantu bonke.

“ ‘Ngolunye usuku ekuseni. . . [waphatheka kabi ngoku] thile u-Emma unkosikazi wakhe, ayekwenzile. . . uJoseph. . . [wazama] ukuqhuba ukuhumusha [iNcwadi ka Momoni] kepha akakwazanga ukuqhubeka. . . wahamba. . . waya ngaphandle engadini yemithi yezithelo [wathandaza]. . . [uJoseph] wabuya endlini, wasecela uxolo ku Emma futhi. . . ukuhumusha kwaqhubeka kahle” (kuhleleke kustatimende ngo David Whitmer kunikezwe 15 Sept. 1882, ku *A Comprehensive History of the Church*, 1:131).

Wenzani uMprofethi ukulungiselela yena ukusebenzisa isipho sakhe sikamoya?

Singabona kanjani uma singazilungiselelanga ukuthola izipho zikaMoya? (Asijabuli, sididekile engqondweni, sidangele, sibanokukhweleza; sihalela abanye, asilungile ukuba sisebenze ebandleni siyagxeka abaholi beBandla, asifuni ukuthandaza. Sithi sazi iqiniso sibe singalaleli imiyalelo.)

Ukuzuza Ngezipho ZikaMoya

Izipho zikaMoya zingcwele. Zinikezelwe ukuhola, ukududuza nokufundisa. Ngezipho zikaMoya, singakwazi ukuthola ukukhanya kanye nokukhuthazeka nokwazi ukuphakamisa ukholo lwethu. Njengoba sijabulela izipho zikaMoya singathola ukuthula kule mpilo futhi nokuholwa ukuya embusweni ezulwini.

Funda D&C 46:8. Sizathu sini esinikeziwe lapha ngokufuna izipho ezingcono? (Ukuthi singakhohliswa.)

Ziningi izikhathi lapho sidinga izipho zikaMoya. Uma sigula sididekile noma siphatheke kabuhlungu, sidinga ukuphiliswa, ukukhokhelwa futhi siduduzwe. Sidinga ulwazi, ukuqonda, ulwazi olwandisiwe kanye nekhono elandisiwe uma sifuna izimpendulo emibuzweni esemqoka noma indlela eqondile mayelana nokuthi zisetshenzwa kanjani izimo ezilukhuni, Kuyaduduzwa ukubona ukuthi singazusa eziphiweni zikaMoya kulezikhathi. Imibhalo isitshela ukuthi, “Zonke lezi zipho zivela kuNkulunkulu, ukuze kusizakale abantwana baka Nkulunkulu” (D&C 46:26).

Thola amalunga ekilasi anikezwe umsebenzi ukuthi axoxe ngezigameko ezilandelayo ukuthi amalunga eBanda abanawo ekutholeni izipho zikaMoya.

Udade uJane Grover Stewart uye wabhala phansi lesigameko esilandelayo:

“Ngolunye usuku ekuseni sacabanga ukuthi sizoya siyothola ogqumugqumu. Ubaba uTanner. . .wabophelela ispani samahhashi enqoleni elula, kanye nodade ababili abanamagama kaLyman, umzukulu wakhe wentombazane omncane kanye nami sahamba. Uma sifika ehlathini satshela ubaba uTanner ukuthi. . . ake aphumule ngenkathi thina sicosha ogqumugqumu.

“Akuzange kuthathe isikhathi eside ngaphambi kokuba intombazanyana kanye nami silahleke ibangana ukusuka kulabo abanye, ngesikhashana sezwa ukumemeza. . . Sahambela phambili saze sakwazi ukubona ubaba uTanner, lapho esabona ukuthi ugijimisa ispani samahhashi akhe, . . . ngenkathi sivela sabona amaNdiya eqoqene enze indilinga ekake inqola yamahhashi ememeza futhi, eklabalasa, ngenkathi amanye amaNdiya afika ahlangani nabo. Sangena enqoleni saqala uhambo ngenkathi amaNdiya amane ethatha amasondo enqoleni yamahhashi ukuze inqola ingakwazi ukuhamba, abanye ababili babamba amahhashi ngamatomu, futhi omunye weza ukuzokhipha mina enqoleni.

“Ngaqala manje ukwesaba futhi ngathi ukwethuka, ngase ngibuza ubaba uTanner ukuthi akangidedele lapha enqoleni bese egijima ukuyofuna usizo. ‘Wathi cha, mntwana ongenamandla; isikhathi sesihambile kakhulu!’ Ngamtshela ukuthi abangangithathi ngiphila. Ubuso bakhe babumhlophe njengeshidi. AmaNdiya aqala ukumkhumula yena—athatha iwashi lakhe kanye neduku lokusula izithukuthuku—futhi ngenkathi besamkhiphisa izinto zakhe, babezama ukukhipha mina ngaphandle kwenqola. Ngaqala buthule ukuncenga kuBaba wami waseZulwini.

“Ngenkathi ngisathandaza futhi ngixakekile, uMoya Wophezu konke wehlela kimi, ngase ngivuka namandla amakhulu; futhi akukho limi olungasho imizwa yami. Ngangijabule njengoba ngangifanele. Emveni kwemizuzu emibalwa ngaphambi kokubona okunzima okudlula ukufa kungibheke ebusweni, futhi khona manjalo isandla sami sakhushulwa amandla kaNkulunkulu, ngase ngikhuluma nalawo maNdiya ngolimi lwawo.

Awadedela amahhashi kanye nenqola, futhi wonke ama phambi kwami ngenkathi ngikhuluma nawo ngamandla kaNkulunkulu. Agobisa amakhanda awo futhi aphenyula athi 'yebo' ngendlela eyangenza ngabona ukuthi aqonde ukuthini.

"Intombazane encane kanye nobaba uTanner babuka bathula bemangele. Ngasibona isimo sethu; ababekuqondile kwabe kungukubulala ubaba uTanner, ukushisa inqola, bese besenza iziboshwa zamakhosikazi. Loku ngakhonjiswa kona ngokucacile. Ngenkathi sengiqedile ukukhuluma, asixhawula sonke sobathathu base bebuyisa konke abase bekuthathile kubaba uTanner, owababuyisela iduku, nami futhi ngabanika ogqumgqumu neziqhumane. Ngalesi sikhathi lawa amanye amakhosikazi amabili eza, sase sijaha ekhaya.

"UNkulunkulu wanginika okuncanyana kwencazelo yaloko engikushilo, okwaba yile elandelayo:

" 'Nginomcabango nina masosha amaNdiya nicabanga ukuthi nizosibulala? Anazi ukuthi uMoya Omkhulu uyanibona futhi wazi konke okusezinhliziywenu zenu? Size lapha ukuzoqoqa okuyizithelo zikababa. Asizile ukuzonilimaza, kanti uma nisilimaza, noma nilimaza unwele olulodwa emakhanda ethu, uMoya Omkhulu uzokunishaya niwele phansi, futhi ngeke nisaba nawo amandla okubuye niphefumule. Sikhishiwe emakhaya ethu, njengoba nani nikhishiwe; size lapha ukuzonenzela okuhle, hhayi ukuzonilimaza. Singabantwana beNkosi njengoba nani niyibo; kodwa yekani ukubulala nokwenza okubi; iNkosi ayikuthandi futhi ayizunichumisa uma niqhubeka nokwenze nje. Nicabanga ukuthi elenu lonke lelizwe, lezi zihlahla, la manzi, wonke lamahhashi. Yini, aninako ngisho okukodwa emhlabeni, ngisho umphefumulo eniwuphefumulayo akuwona owenu. . . ungokaMoya Omkhulu' " (Edward W. Tullidge, *The Women of Mormondom*, pp. 475–77; icashunwe kuLeon Hartshorn, comp., ku "I Talked to Those Indians in Their Own Language," *Remarkable Stories from the Lives of Latter-day Saint Women*, 1:26–28).

Yiziphi izipho ezimbili ezanikwa udade uGrover? (Izilimi kanye nokuhunyushwa kwazo.) Wenzani ukuze athole lezi zipho? Wazizwa enjani uma ezithola?

Udade u-Antonia waseLima, ePeru, uxoxa lesi senzeko:

"Kwake kwathi eminyakeni eminingi eyedule, umongameli wegatsha wangihlola ngemibuzo ukuze angibizele ukuba ngibe umongameli weNhlangotho yoSizo. Ngangesaba ukuba ngumongameli weNhlangotho Yosizo. Ngangingaboni nje ukuthi lo msebenzi ngingawenza kanjani, futhi ngesaba ukumtshela ukuthi ngiyavuma. Emveni kwesikhathi ngalelo langa, ngakhumbula umthetho wokuzila kanye nomthandazo. Ngazila futhi ngakhuleka mayelana nokwamukela lesi sikhundla engangesaba.

"Ebusuku, ngaba nombono. Ngaphupha sengathi ngiyahamba, ngiphethe umthwalo omkhulu ezandleni zami. Kade ngihamba isikhathi eside futhi

sengikhathele ukuthwala lo mthwalo osinda kangaka. Ngabe sengibona iNkosi uJesu Kristu, wabe esethatha umthwalo ezandleni zami, wabe esengimema, ethi, 'Woza, ngilandele.' Ngokusa okulandelayo ngazizwa ngithokozile; ukwesaba sekungishiyile. Ngashesha ngaya kumongameli wegatsha ngiyomtshela ukuthi kwenzekeni, nokuthi angisesabi futhi nginesiqiniseko kulungile, ngakho-ke, ngakwazi ukuqhubeka nokusebenza kwiNhlangotho yoSizo iminyaka eminingi njengomongameli nabasizi ababili abamangalisayo" ("He Took the Weight Out of My Hands," *Remarkable Stories from the Lives of Latter-day Saint Women*, comp. Leon Hartshorn, 2:87).

Kumgani udade uFlores adinga isipho sikaMoya sesibonakaliso esiqondene naye?

Ukunezezela kumaphupho, zikhona ezinye izindlela uMoya oNgcwele ongakhombisa ngazo iqiniso kithi. Ungasenza ukuba sibe nombono (buka uD&C 76:12). Singalizwa izwi (buka uMoses 5:4). UMoya oNgcwele ungakhuluma nathi ezingqondweni zethu (buka UD&C 6:23 no Enos 1:10). Singawezwa amandla kaMoya oNgcwele uma sizwa amazwi ayiqiniso esithunywa senkolo, umprofethi, noma omunye oyisisebenzi seNkosi (buka uMoroni 10:4–5). Singezwa ukhohlo olunganyakaziyo emazwini eNkosi (buka u-Ether 3:11–12). Singezwa uxolo olumnandi olufikayo lapho iNkosi ikhanyisa izingqondo zethu ngoMoya weqiniso uma sizihlupha ngaye (buka uD&C 6:14–16, 21–24).

Udade u-Afton Affleck wase Salt Lake City usilandisa ngalesi sehlo esamehlayo ngesipho sokhohlo:

"Ngangilungisela. . . isimangaliso somcimbi kaKhisimusi. . . Ngangifuna ube muhle ngempela futhi ngangiphezu kwamalungiselelo.

Ngangiphethwe yikhanda elaliya ngokuya liqina. Ngazama izikhathi eziningana ntambama [ukuthinta] uBob. Izwi lathi kimi, 'Uphethwe isifo somgogodla,' ngase ngithi, 'Hhayi, bo,' kakhulu. Ubaba wabulawa isifo somgogodla. . .

"Udokotela wafika—Ngangigula kakhulu. Waphakamisa omunye wemilenze yami, kwaba sengathi umbani obomvu noluhlaza ovela ngemuva komqala, wabe esethi kuBob bangibeke izandla. Ngaphambi kokuba siye esibhedlela, uBob wabiza uMongameli uRobert Young, ngaleso sikhathi owayenguMongameli wase Salt Lake Temple, wase emcela ukuba ahlalane nathi lapho. . .

"Uma sifika esibhedlela, uMongameli uYoung noBob bangibeka izandla ngase ngizwa izwi engathi ngiqulekile. Yena [uMongameli uYoung] wathethisa isifo ukuba singabi namandla phezu kwami okungisonta umzimba. UMongameli uYoung wangethembisa ukuthi ngizopheleliswa. Wangibusisa ukuthi ngibe namandla okumelana nobuhlungu obabungobami ukuba ngibuthwale.

“Ngesikhathi ngingedwa lapho engangigulela khona kunzima, ngafunda okuningi ngoMsindisi, mayelana nokufa kwakhe efela izono zethu, futhi mayelana nothando lweNkosi, uJesu Kristu. Kwabukeka kimi ukuthi ngangilokhu ngifundiswa njalo. Kwaba kanye lapho engezwa khona ukuthi angikwazi ukumelana nobuhlungu. Ngaleso sikhathi, umalume uRay Moss nendodana yakhe uRaphael bangibeka izandla ekhanda bangibusisa. . .

“Ngalenkathi nganginobuhlungu obukhulu emehlweni obabenza ngingakwazi ukubona. Kanye ngake ngaquleka ukuzwa udokotela etshela umcwaningi, ukuthi nginethuba elingu-5,000 lokuba ngiphinde ngibone, kodwa ngangazi ukuthi ngiyabona. Angikungabazanga ukuthi ngiyopheleliswa. Icala langakwesokudla lalithintekile. Ngangingakwazi ukunyakazisa isandla futhi ingalo yami yayikhathala. . .

“Ngobunye ubusuku. . . izwi lathi kimi, ‘Uma unokholo, ngokwenkulungwane lulukhulu njengohlamvu lwesihlabathi, ungalunyakazisa unyawo lwakho futhi ungabona.’ Ngazizwa ngithethiswa ngoba ngangicabanga ngizamile ukwenza ukholo.

“Ngathandaza eNkosini futhi ngalwenza ukholo. Ngaguqula ikhanda; ngangingakwazi ukuguqula ikhanda ngingaquleki, kodwa ngaguqula ikhanda ngase ngibona umucu wokukhanya ungena ngaphansi komnyango.

“Ngokunjalo ngezwa ukuthi ngizamile, nokuthi sengingalunyakazisa unyawo. . .

“Ukholo luyisipho sika Nkulunkulu futhi wanginika ukholo olungaphezulu kokholo engake ngaba nalo empilweni yami. Ngawunyakazisa umlenze wami. Nga[lala] lapho ubusuku bonke ngijabula futhi ngidumisa. . . iNkosi— Angifunanga ukutshela muntu kwaze kwasa. INkosi ithembisile ukuthi ngizophiliswa ngokholo kanye namandla obupristi kanye nomthandazo walabo abangithandayo. Ngiyayibonga iNkosi ngokungivumela ngibe naloluya hlobo lwesenzeko ngoba sangiqinisa” (The Church of Jesus Christ of Latter-day Saints Oral History Program, interviewed by Sylvia Bruening, Salt Lake City, Utah, Dec. 1972, pp. 26–28; icashunwe ku “Faith Is a Gift of God,” *Remarkable Stories from the Lives of Latter-day Saint Women*, comp. Leon R. Hartshorn, 2:1–3).

Hlobo luni lwesipho sikaMoya udade u-Affleck aluthola? Ngabe ukholo lwakhe lwasithinta kanjani isipho ayesinikiwe?

Isiphetho

Njengamalunga eBandla lika Jesu Kristu leziNsuku zokuGcina sithenjisiwe izibusiso zikaMoya oNgcwele, futhi zinikezwa yiNkosi ekwenzeni izimpilo zethu ziqonde futhi ziyasihola ukuba siphindele emuva lapho ikhona. Ukuze sizithole kufuneka sizilungiselele. Singakwenza loku ngokucela ngokukholwa kanye nokugcina imiyalelo. Kufuneka futhi sizithobe futhi sifune ukwenza umsebenzi weNkosi.

Inselelo

Funda uD&C 46:8–26, uMoronayi 10:5–30, kanye no 1 KwabaseKorinte 12. Zazi izipho zikamoya zakho futhi ufune ukuzisebenzisa ukuze usize abanye. Funa amathuba okusiza amalunga omndeni wakho akwazi ukubona kanye nokwenza ngcono izipho zawo ezibalulekile.

Imibhalo Engcwele Eyengeziwe

Joel 2:28–29 (Izipho ezifanele ukunikezwa)

1 KwabaseKorinte 14 (ukubaluleka kwesipho sokubona)

IZenzo 10:1–35 (Umbono kaPetro)

1 Nifayi 10:17–19 (Amandla kaMoya oyiNgcwele)

D&C 6:5–11 (Isipho sokwazi izimfihlakalo)

Amalungiselelo Kathisha

Ngaphambi kokunikeza lesi sifundo:

1. Funda ngokujula iNcwadi *yamakhosikazi abaNgcwele beziNsuku zokuGcina*, incwadi *Yesisekelo Yokuchasisa Yamakhosikazi, Ingxenye Yokuqala A*, isifundo 4, “Isipho SikaMoya OyiNgcwele.”
2. Funda isihlokwana “Siyini Isipho SikaMoya OyiNgcwele?” *KwimiGomo yeVangeli*, isahluko 21.
3. Funda ngokujula, isahluko 22, “Izipho ZikaMoya.”
4. Funda ngokujula uMoronayi 10:5–30; 1 KwabaseKorinte 12; D&C 46:8–26.
5. Lungisa uqwebwe lwesici sokholo lwesikhombisa, noma usibhale ebhodini ngaphambi kokuba ikilasi lingene.
6. Thola ibhodi likashoki noshoki.
7. Abela amalunga ekilasi ukuba asho izindaba kanye nemibhalo engcwele evela kulesi sifundo.

Injongo yalesi sifundo ukusiza wena ukuba ugcine usuku lweSabatha lungcwele.

Kungani Kufanele Ukuba Sigcine uSuku lweSabatha Lungcwele?

KUNGUMYALELO

Ngenkathi iNkosi isinika umthetho wesine, yathi: “Khumbula usuku lwesabatha, uligcine lungcwele” (Eksodusi 20:8).

Buqondani “ubungcwele?” (Beka engxenye ukuba wusizo lukaNkulunkulu; ubugcwele. Ukuthola incazelo phezu kwale, buka izindima ezintathu zokuqala kwisihlokwana, “Silugcina Kanjani Usuku LweSabatha Lungcwele na?” kwisahluko 24 *semiGomo yeVangeli [Gospel Principles].*)

Ekuselulekeni ukuba sigcine usuku lweSabatha lungcwele, iNkosi yachaza, “Izinsuku eziyisithupha uzosebenza, futhi wenze wonke umsebenzi wakho: Kodwa usuku lwesikhombisa luyisabatha leNkosi yakho uNkulunkulu: ngalo ungenzi msebenzi” (Eksodusi 20:9–10).

LUYISIBUSISO

Ekusinikeni iSabatha njengosuku lwakhe, iNkosi ngempela isinike isipho sesikhathi. INkosi iyazi sidinga usuku lokuphumula. Noma ngabe nhloboni yomsebenzi esiwenzayo sidinga ukuvuselela kabusha imizimba yethu ngokuphumula emisebenzini esiyenzayo. Sidinga ukuqabula izingqondo zethu ngendlela eyehlukile. Sidinga ukondla imimoya yethu ngokukhonza iNkosi. Isabatha luwusuku lwethu lokunakekela lezi zidingo. ISabatha liyithuba lokukhulisa ngokomoya kanye nokuthola injabulo noxolo. ISabatha kufuneka lube wusuku oluhle kunazo zonke evikini.

Impilo yayingaba njani ngaphandle kweSabatha? (Singangcabangi ngoNkulunkulu kanye noJesu, futhi nokuthi basenzelani thina. Singangabi nakho ukuphumula ebunzimeni nasekunakekelweni kwezwe okusinamathelayo iviki lonke. Singaba nesikhala sokuhlangana namalunga ebandla masonto onke asiqinisayo futhi asinika umdlandla. Singangasitholi isikhathi sokwenza izinto ezisikhuphulayo ngokomoya, lezo esizenza ngosuku lweSabatha. Ukucabanga kwethu kungaba kuncane futhi kube okokuzicabangela sodwa.)

INkosi yathi, ngoMprofethi u-Izaya, “Uma nibalekela. . . ukwenza ukuthokoza kwenu ngosuku lwami olungcwele; futhi nibize iSabatha ngosuku lwenjabulo yenu, ubungcwele beNkosi, ohlonishwayo; futhi ahlonishwe, hhayi ukwenza izindlela zenu, noma ukuthola isikhathi senu sentokozo, noma ukukhuluma ngendlela yenu:

“Ngakho-ke uyojabula eNkosini;. . . ngokuba umlomo weNkosi ukhulumile kona” (Izaya 58:13– 14).

INKosi ithembise izibusiso kulabo abagcina usuku lweSabatha lungcwele.

Singalugcina Kanjani Usuku LweSabatha Lungcwele?

NGAMALUNGISELELO ANOBUHLAKANI

Ukugcina usuku lweSabatha lungcwele, kufuneka sizimisele ukuphumula ngeSabatha, siye emihlanganweni yebandla, futhi siluthokozele usuku ngokuthula, nokwenza izinto ezilungileyo. Loku kudinga amalungiselelo anzima kulezi zinsuku eziyisithupha ezingaphambi kwalolu suku. Omama, ikakhulukazi, badinga ukuhlela kusenesikhathi futhi bakhombise amalunga omndeni ukuba nawo enze njalo.

Udade uMarilyn T. Brockbank, umama wase-United States, wabhala ngesehlakalo asifundayo ukuze alungiselele iSabatha.

“Ngikhumbula ngithi kumyeni wami, ‘Yini eyonakele ngami? . . . Ngiba nekhanda ngoMgqibelo ntambama futhi kube uMsombuluko ngaphambi kokuba ngithole ukuthula. . . Ziphi zonke lezo zibusiso esathenjiswa zona? Ngiyalugcina usuku lweSabatha. Angiyi koma-bhayisikobho noma ezitolo. Ngiyaya emihlanganweni yami. Yini eyonakele ngami?’ Yebo-ke ngathola ukuthi yini eyonakele ngami. . .

“Ngangazi enhliziyweni yami, ngenkathi ngiwasha ngeSonto, noma ngihlanza indlu ngokusebenzisa umshini, noma ngintshontsha ithuba elimnandi emva kwesonto ngithunga futhi ngibuka umabonakude, ukuthi ngangingawugcini umthetho futhi ngakho-ke ngangingenaso isibusiso.

“Kwaba umqondo onokuthula kanye nenjabulo engawuthola ukuba ngizinikele ekutheni ngizoqala kulo leli sonto elizayo *ukugcina usuku lweSabatha lungcwele*. Emveni kokwenza leso sinqumo, ngagcwala ugqozi lokuba ngithole imininingwane yokwenza lokhu kusebenze ngempela. . .

“Ngaqala ngokwenza uhla lwezinto ezidinga ukwenziwa ngoMgqibelo ebusuku. Loku kuhlangukisa nokwenza indlu ihlanzeke kahle, . . . zonke izingubo zalungiswa zalo lonke ilunga lomndeni ezizogqokwa ngeSonto, izicathulo zapholishwa, . . . loku kwahlangukisa nalezo zingubo ezizodingwa izingane ekuseni ngoMsombuluko uma izingane sezibheke esikoleni. Abantwana abagezwe izinwele—futhi bageze imizimba. Ezami izinwele nazo mazilungiswe kanye nomculo kaSonto-Sikole engiqondene nawo, nawo ulungiswe.

“Okulandelayo, konke ukudla kwasekuseni, emini nantambama makuhlelwe, kuthengwe, futhi kulungiswe kusenesikhathi. . .

“Ekugcineni nginokuthula emhlabeni wami wangosuku lweSabatha, futhi ngilulangazelela ngentokozo. Ngithola ukuthi akuvumi ukuba ngiyeke ukumamatheka uma ngicabanga ngamahora abalulekile okungawami ukuba ngifunde noma ngicabange futhi ngijule, ngithandaze, ukuze ngiphumule okwangempela futhi ngiphaphamise nomphfumulo wami.

“. . . Sengithole amandla nobuhlakani obudlulele ekunakekeleni nasekusebenzeni nabantwana bami. Sengizwa umuzwa wothando olwedlulele lugcwalisa inhliziyi yami futhi luchithekela nakubona abantwana bami. Futhi sengizwe amandla oMoya amakhulu ekumina futhi nokusondela kuka Nkulunkulu kimi, umuzwa wothando lwakhe kanye nenjabulo entsha emthandazweni. . .

“INkosi ishilo ukuthi iyoyenza indlela yokuba sifeze izinto esiyale ngazo. Ukunezezela, isethembisa izipho zamanje zika Moya.

“. . . Ngiyafakaza ukuthi uma niya kuye ezimweni nasebunzimeni benu, niyothola ulwazi kanye nogqozi njengoba kwenzeka kimi” (“Prepare to Keep the Sabbath Day Holy,” *Ensign*, Mar. 1972, pp. 44–45).

Yiziphi izinto esingazenza ukulungiselela iSabatha? Buza odade abancane abasengabodwa ukuthi yikuphi abangakwenza ukulekelela omama babo uku kulungisa.

Bonisa umboniso 4-a, Kungani kuyizindlela ezimbi lezi zokuchitha iSabatha ekuseni? Yikuphi okwenziwa yilo mndeni ngeSonto engabe kwenziwe ngoMgqibelo?

UDokotela Dallin H. Oaks, umongameli weBrigham Young University, washo loku ngesehlakalo sakhe njengomfundi:

“Ngenkathi ngishiya leNyunivesi ukuyofunda eNyuvesi yase Chicago, umama wami wangikhumbuza ukuthi ubaba wami akakaze afunde ngeSabatha ngenkathi eselolongelwa umsebenzi. Wakusho nje loko sakudlala, ‘Ndodana uma ufuna ukuthokozela lesi sibusiso kufuneka uhlele izinto zakho ozozenza ngendlela yokuthi awufundi, ngendlela yokuthi awenzi lutho ngeSabatha ngaphandle kokudla isidlo sikaMoya lesi esitholalalayo ngosuku lweNkosi.’

“Nganquma ngaleso sikhathi ukuthi ngiyolihlonipha iSabatha ngokwethembeka ukuze ngibe esimweni sokuthola isibusiso sokukhula ngokukaMoya kanye nokuphelezela nguMoya okuza ngokuhlonipha ngokwethembeka iSabatha leNkosi yethu. Ngiyafakaza kinina ukuthi ngazibona lezo zibusiso ngezindlela eziningi ngezikhathi eziningi” (“The Blessing of Commandments,” *Speeches of the Year*, p. 219).

Masibahlahlamelise abantwana bethu ukuba bafunde futhi balungise izifundo zabo ngaphambi kweSabatha ukuze balungele ukuphumula ngalelo langa.

Okungaphezu kokulungisa abantwana, ikhaya, ukudla, kanye nezingubo, singalungiselela iSabatha ngezinye izindlela. Singathola ukuphumula okuhle kobusuku bangoMgqibelo. Singavula amathuba okuphumula, imidlalo kanye nokunye okusithokozisayo phakathi nevikhi esikhundleni sangeSabatha.

Uma sizilungisele ngempela ngeSabatha, siyoba nokuthula okukhulu emakhaya ethu. Siyobe sesilungisiwe ngokukamoya futhi sesisesimweni



sokwamukela ukuthi uMoya usifundisani. Siyokwazi ukwamukela izibusiso zeNkosi ezinikezwa labo abagcina usuku lweSabatha lungcwele.

Endabeni kadade uBrockbank, yiziphi izibusiso azitholayo ngokugcina usuku lweSabatha lungcwele? (Uxolo, isikhathi sokufunda, ukucabanga, ukujula ngakufundile, kanye nomthandazo; amandla, ukuhlakanipha kokuxazulula izinkinga; ukwanda kothando lwezingane zakhe; usizo oluvela kuMoya; umuzwa wokusondela kuNkulunkulu.)

NGOKUHLANGANYELA OKUFANELE, UKUPHUMULA, NOSIZO

Njengoba sisuke siya kwimihlangano yamaSonto, izibusiso ezinezazelwe ziza kithi. Sithola ukukhuphuka emoyeni ngenkathi sihlanganyela ndawonye. Ukucula amaculo kungaletha “isibusiso phezu kwamakhanda ethu” (D&C 25:12). Ukuya esontweni kanye nokuthatha isidlo esiyingcwele, kuyosinikeza igunya lokusiqinisa ukuba sikwazi ukuchiliza okubi kanye nezilingo zasezweni (buka uD&C 59:9).

Izibusiso ezingalindelekile zijwayele ukuza ngenxa yokugcina usuku lweSabatha lungcwele. Umphathi walapho kudayiswa khona ukudla osekulungile walivala ibhizinisi lakhe ngamaSonto, ngoba wayekhohlelwa ukuthi ukuhlonipha umthetho weSabatha kwakungaphezulu kunemali ayengayithola. Emveni kwesikhathi wathi, “Ngalonyaka savala ibhizinisi lethu ngeSonto, senza imali eningi edlula eminye iminyaka. . .

“INkosi isibusise ngaphezulu kweminye iminyaka futhi. . . singcono kakhulu ngokwezimali nangokukaMoya okwedlula loko ebesizoba yiko ukuba besivula ngeSonto. . .

“Nginesiqiniseko esiqinile sokuthi impumelelo ekhona ebhizinisini kolowo oNgcwele weziNsuku zokuGcina isekuhlonipheni usuku lweSabatha njengoba iNkosi iyalile” (icashunwe nguEzra Taft Benson, “Keeping the Sabbath day Holy,” *Ensign*, May 1971, p. 7).

UMongameli uSpencer W. Kimball uthe: “Ezweni lethu lobuKristu ezindaweni eziningi, namanje sise nezindawo zamabhizinisi ezivulayo ngeSabatha elingcwele. Ngineqiniso ikhambi laloku lilele kithina, mphakathi othengayo. Nginqinisekile izitolo nezindlu zamabhizinisi azinakuhlala zivuliwe, uma thina sihluleka ukuthenga kuzona. Nonke ake niyibhekisise lento. Yithatheni niye nayo kubusuku bomndeni futhi niyixoxe nezingane zenu. Kungaba kuhle kanjani uma wonke umndeni kusukela manje ungathengi ngeSabatha” (*Ensign*, Nov. 1975, p. 6).

Yiziphi izibusiso ozithokozelayo uma uhlonipha iSabatha? Nikeza ubufakazi bakho ngezibusiso ozitholayo ngokuhlonipha iSabatha.

Abokuqala Abengameli bebandla bachaza bathi “ISabatha alifani nje nezinye izinsuku lapho esivele siphumule nje emisebenzini yethu. . . Luwusuku olungcwele, uSuku lweNkosi, okufuneka luchithwe njengosuku lokukhonza kanye nokuzithoba” (“The Sabbath,” statement by the First Presidency, Church News, 11 July 1959, p. 3).

4-a Kungani lezi zindlela zingalungile ekuchitheni iSonto ekuseni?

Khombisa imiboniso 4-c, umbuthano wabaNgcwele beziNsuku zokuGcina bedla isidlo, kanye no 4-d, intombazane ifunda imibhalo engcwele.

Udade obenikwe umsebenzi akanike umbiko omfushanyana ngokufanele sikwenze ngeSabatha okuthathwe kwibhuku *ImiGomo Yevangeli*, isahluko 24, "The Sabbath Day." Hlela imibono ebhodini ngenkathi inikezwa.

Yimiphi imibono ongayinezezela ngokugcina usuku lweSabatha lungcwele?

Buza ongakashadi udade osemncane ukuba asho ukuthi angenzani ukuze aluthokezele usuku lweSabatha.

INkosi ingathanda ukuba sonke sibe nethuba lokuphumula ngosuku lweSabatha. Okunye kwezinto njengemisebenzi eyenziwa ezibhedlela, kufuneka yenziwe zonke izinsuku. Uma kungenzeka, masiphumule emisebenzini yethu yansuku zonke futhi sizize nabanye benze njengoba senza.

Kungani ukuya kothenga noma ukuya lapho uzongcebeleka khona ngeSonto kwenza ukuba singazitholi izibusiso zangeSabatha na? (Le misebenzi igxilisa imicabango yethu ezintweni zezwe. Zingasivimbela (izinto zomhlaba) ukuba sixhumane noBaba wethu Osezulwini. Zingaba izejwayezo ezinzima ukuba sehlokane nazo, noma zenze ukuba siqhele kakhulu ekulihlonipheni usuku lweSabatha. Uma sithenga ngamaSonto, abanye kufuneka basebenze-ke ukuze banelise izimfuno zethu.)

Konje ukukhumbula inhloso yosuku lweSabatha kungasisiza kanjani ukuligcina lingcwele na? (Uma sazi ukuthi iSabatha sanikezwa lona ukuba lusibusise ngokukamoya nangokwenyama, kufuneka sifune ukulugcina lolo suku lungcwele bese sithola izibusiso ezathenjwayo.)

ISabatha alisona isibusiso kithina kuphela, liyithuba lokwenza izinto ezizoba yibusiso kwabanye, ukulandela isibonelo soMsindisi wethu owanakekela labo abadingayo ngeSabatha (buka ngokuka Marku 3:1–6: ngokuka Johane 9:13–16). Abantu abaningi banesizungu. Abanye badinga izwi elizobaqinisa baye phambili noma indlebe ezolalela. ISabatha liyithuba lokusiza labo abadingayo.

Isiphetho

INkosi isinike iSabatha ukuze sisizakale futhi sibusiseke. Uma singalilungisela iSabatha, futhi silihloniphe njengosuku olungcwele, siyovuna ukusizakala nezibusiso.

Inselelo

Xoxani namalunga omndeni izibusiso ezitholalalayo ngokugcina usuku lweSabatha lungcwele. Hlelani njengomndeni ukugcina usuku lweSabatha lungcwele kangcono kunaloko ekade nikwenza ngokudlule. Khetha ukwenza okuthile okuzokwenza iSonto libe usuku lwenjabulo, olunokuthula, noxolo nokuphumula. Fundisa iculo "Umgqibelo" kumalunga omndeni wakho.

Imibhalo Engcwele Eyengeziwe

Izaya 58 (Lugcinwa kanjani usuku lokuzila, kanye nokugcina usuku lweNkosi lungcwele)





Levitikusi 26:1–12 (imivuzo yokugcina imithetho)

Nehemiya 13:15–22 abaNgcwele (Bangcwelisa iSabatha)

D&C 59: 9–24 (izibusiso zokuhlonipha iSabatha)

Amalungiselelo kaThisha

Ngaphambi kokunikeza lesi sifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 24, “The Sabbath Day.”
2. Tshela ilunga lekilasi ukuba libike kafushane ngokufuneka kwenziwe ngeSabatha. Mbonise ukuba anike amaphuzu ayi-11 abekwe ngaphansi kwesihlokwana, “Singenza Kanjani Ukugcina Usuku LweSabatha Lungcwele na?” *KwimiGomo yeVangeli*, isahluko 24.
3. Yiba nebhodi likashoki noshoki.
4. Tshela amalunga ekilasi ukuba afunde noma asho izindaba kanye nemibhalo engcwele esesifundweni.

UMgqibelo

Ngokucacile (*Khondaktha amabhithi amabili kwimeja.*)

(Conduct two beats to a measure)

Umgqibelo wusuku elubalulekile.

Wasuku esilungisela ngalo iSonto.

Siklanza indlu, futhi sithenge esitolo, Ngakhoke angeke sisebenze kuze kube uMsombuluko

Sithintitha izingubo zethu, besesicwebezelisa izicathulo zethu,

Besilubiza ngosuku “lokwenza-umsebenzi.

Sibe sesicwala izinzipho, sihlanze izinwele zethu,

Ukuze silungele ukuya eSontweni.

Amazwi: uRita S. Robinson, b. 1920

Umculo: Rita S. Robinson, b. 1920; uhlelwe uChester W. Hill, b. 1912

Eksodusi 20:10–11

Izwi Lokuhlakanipha

Isifundo 5

Lesi sifundo sikunika umdlandla ukuthi uhloniphe iZwi LokuHlakanipha nokusiza abanye ukuba benze njalo.

Isibonakaliso Ngempilo

Bonisa uqwebembe lweZwi lokuHlakanipha “Amalungiselelo kathisha.”

Izwi lokuHlakanipha elitholakala kwi Doctrine & Covenants, ingxenywe yama-89, lingumthetho kaNkulunkulu wempilo. Kule ngxenywe, iNkosi isitshela ukuthi isinikile isibonakaliso sempilo ukuze kusizakale ngisho ababuthaka abangabaNgcwele. Indlela uJoseph Smith uMprofethi athola ngayo umbono owaziwa ngeZwi lokuHlakanipha uchazwa uMongameli uBrigham Young ngala mazwi:

“Isikole sokuqala sabaprofethi [isikole esihlukile kwezinye sabaholi bokuqala beBandla] sasibanjelwa endlini encane ephezu kwekhishi loMprofethi uJoseph. . . [Kwakuyindlu le lapho uMprofethi wayethola khona izibonakaliso kanye nalapho ayeluleka khona aba-zalwane bebandla. Abazalwane babeqhamuka ezindaweni ezikude ukuzofunda isikole endlini encane cishe engengaphezulu kwamafidi angu-11 x 14 [fidi]. Uma behlangana ndawonye kule ndlu emva kwesidlo sasekuseni, [into] yokuqala ababeyenza kwakuba ukukhanyisa amapipi abo, futhi, kuthi lapho bebhema, bakhulume ngezinto ezinkulu zombuso bese betsaka amathe yonke indlu, bese kuthi lapho sebeyekile ukubhema ngamapipi abo, sebezothatha inqwaba kagwayi bayihlafune. Kwakuthi njalo lapho uMprofethi engena endlini ukuzobanika imithetho, uyozithola esengene efwini lentuthu kagwayi. Loku, kanye nokukhalaza kukankosikazi wakhe ngokuhlansa njalo iphansi elingcole kakhulu kanje, kwenza ukuba uMprofethi acabange kabanzi ngalokhu, wabe esebuzwa eNkosini mayelana nokuziphatha kwamagosa ekusebenziseni ugwayi, kwase kuthi isibonakaliso esaziwa ngeZwi lokuHlakanipha saba ngumphumela wokubuzwa kwakhe” (ku *Journal of Discourses*, 12:158).

Lesi sibonakaliso esiphethe umlayezo obalulekile osizayo futhi onezindlela zempilo ezingoni emzimbeni, ngumthetho wempilo kaNkulunkulu wabantwana bakhe abasemhlabeni.

Umthetho KaNkulunkulu Wempilo

Umyalo weNkosi ngokudla okudliwayo, kanye naloko okungekuhle kithi, noma okufanele kusetshenziswe ngokunakekela, konke kungaphansi komthetho wempilo.

Bonisa imiboniso 5-a, Inyama nezidlo zobisi; 5-b, Izithelo nemifino; 5-c, Okunhlamvana okwehlukene; no 5-d, Iseluleko sokudla ngendlela efanele.

UKUDLA OKUMELE KUDLIWE

INkosi inikile imithetho nemiyalelo yokusiza abantwana bayo. Kwisambulo esimayelana nokunakekela nokuvikela imizimba yethu, uyasitshela ngezinhlalo zokudla okufuneka sizidle. Ngenkathi izwi lokuHlakanipha liboniswa uJoseph Smith, baningi abahlangana nezinkinga ngenxa yokungondleki, ngoba babengadli ukudla okunomsoco. Ngenxa yokungazi noma ngenxa yamasiko angasile, abantu babengajwayele ukudla izithelo nemifino. Abanye babengakudli ukudla okunezinhlamvana, izikhathi eziningi babedla inyama. Umyalo weNkosi wokudla ukudla izinhlobo eziningi zezithelo, imifino, izinhlamvana, kanye nenyama kwawasiza amalunga ebandla aba nempilo. Ukulingana kwaloku kudla emzimbeni kwenza ukuba imizimba yabo ibe nempilo. Emveni kweminyaka engaphezu kwama-60. UJoseph Smith ambulelwa ngeZwi lokuHlakanipha, kwaba yima ososayensi beqala bebona ubuhlakani ekudleni izinhlobo ezehlukene zokudla.

Sonke ngabanye siyophila kahle uma silandela umyalo weNkosi woku (1) sebenzisa amakhambi, kanye nezithelo, nemifino, (2) masisebenzise izinhlamvana njengokudla okubalulekile kuko konke kwesikudlayo, kanye (3) nokudla inyama yezilwane kancane, noma ukudla izinto ezivela ezilwaneni. Lezi zinhlelo ezintathu ngazinye zenza isisekelo sokudla okudingakalayo emizimbeni yethu.

Yikuphi ukudla kulezi zinhlelo ezintathu okukhona ongakusebenzisa?

Ebhodini likashoki ngaphansi kwesihloko "Ukudla okumelwe kudliwe," hlela ukudla esiyalwe ngako ukuba sikusebenzise.

Funda uD&C 89:10–17.

Yikuphi ukudla iNkosi esiyale ngako ukuba sikudle na? (Izinhlamvu eziphelele ngomsoco, amakhambi, nezithelo zangaleso sikhathi sonyaka; inyama yezilwane kanye nezinyoni zezulu, kancane; kanye nezithelo zomvini.)

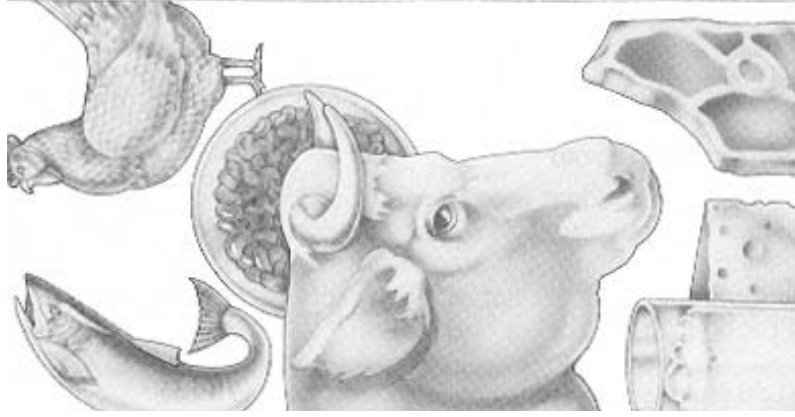
IZINTO EZIDINGA UKUGWENYWA

Izwi lokuHlakanipha liphinde lisixwayise ngokuthatha izinto ezithile emizimbeni yethu. Siyexwayiswa ukugwema iziphuzo ezinamandla, okuyiziphuzo ezinesidakamizwa, ukugwema ukusebenzisa ugwayi noma ingayiphi indlela, nokugwema iziphuzo ezishisayo (lezo iNkosi ezambulele abaprofethi bayo iqonde itiyi nekhofi).

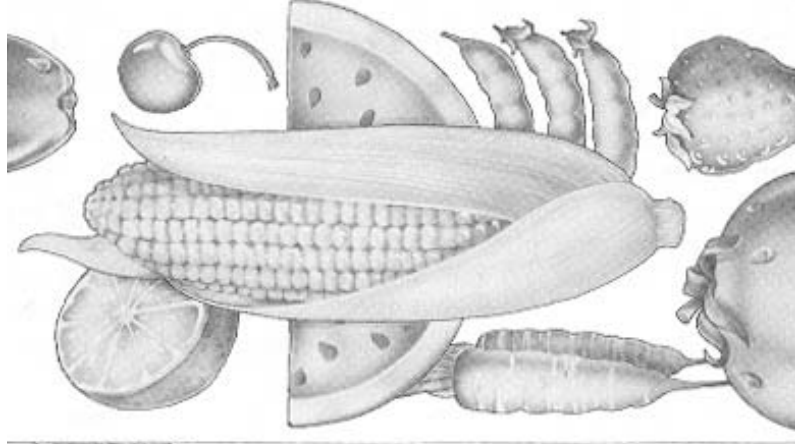
Ebhodini likashoki ngaphansi kwesihloko "Izinto ezidinga Ukugwenywa," hlela izinto iNkosi esiyale ngazo ukuba sizigweme. (Utshwala, ugwayi, itiyi nekhofi.)

Ungasigwema kanjani isilingo sokusebenzisa lezi zinto na?

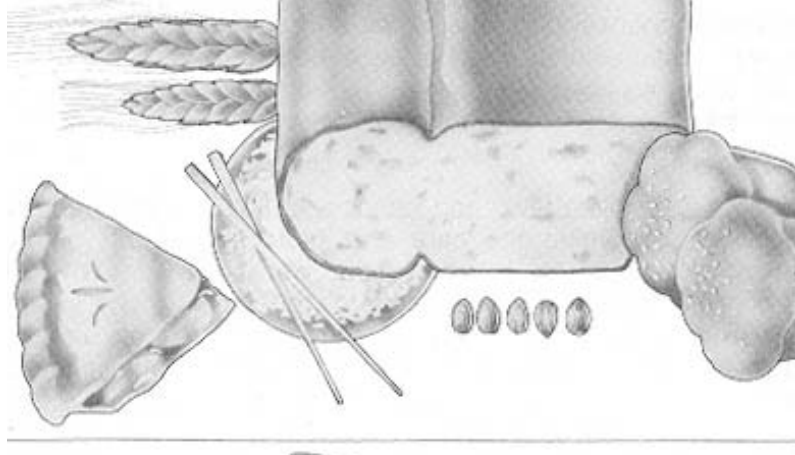
Ngenkathi lesi sambulo sinikwa uJoseph Smith, sasiphikisana neziningi izimfundiso zangaleso sikhathi. Ngaphandle kwezizathu eziningi ezazingaziwa ngaleso sikhathi zokuhlonipha lo mthetho, amalunga eBandla awuhlonipha lo mthetho ngenxa yokholo. Kule minyaka esanda



5-a Iqoqo lezinyama nezidlo zobisi



5-b Iqoqo le izithelo Nemifino



5-c Iqoqo lezinhlamvu

kudlula, ososayensi sebetholile izizathu eziningi zokugwema loku kudla osekushiwo. Isibonelo, manje sesiyazi ukuthi iziphuzo ezidakayo ngempela zifaka ubuthi emzimbeni. Ukuphuza utshwala kuguqula isimo sakho, bese kwenza ukuba ungabi nakho ukuhlaziya nokuzibamba, ungakwazi ukukhuluma kahle, untenge, futhi ube nobudlabha. Utshwala obuningi bungaletsa ubuthongo, ubulima, futhi nokufa. Abantu asebeze bangenwa uphuzo sebezizwa ngezidakwa. Izidakwa ziphuza utshwala ngale ndlela yokuthi zibulala imizimba yazo, ikakhulukazi isibindi kanye nomgudu wokudla. Izidakwa futhi zingathola ezinye izifo, ezinjengemidlavuza, nezilonda emathunjini, okudlula abantu abangaphuzi. Omame bangathola ngisho nabantwana abondile ngemizimba, noma abantwana abanokukhubazeka okuningi.

Ekugcwaliseni kulokhu okungenhla okuphawuliwe okuwumonakalo womzimba, iziphuzo ezidakayo zingenza futhi eminye imiphumela engathandeki. Esikhathini esiningi umzali odakiwe ushaya amalunga omndeni. Abantwana baze besabe kunokuba bahloniphe umzali ophuzile. Imindeni iyahlupheka ngoba inzuzo yabo iyachithakala eziphuzweni ezidakisayo, kunokuba zisetshenziswe ekudleni, ezimpahleni, kanye nezidingo zemfundo.

Ukusetshenziswa kogwayi kungakhokhela kumdlavuza, isifo senhliziyo, ukufa uhlangothi, kanye nesifo sephepha esiqhubekayo. Abantwana abazelwe ngomama ababhemayo, bavamise ukuba bancane futhi bondleke kancane kunabantwana abazalwe ngomama abangabhemi. Isifo sikagongogonqo kanye nenyumoniya yizifo eziyingozi ikakhulukazi kubantwana abazalwe ngabazali ababhemayo, kanti zivamise kancane ebantwaneni abazalwe ngabazali abangabhemi. Abantwana abazali babo ababhemayo nabo futhi basengozini enkulu yokuba baphathwe yisifo sephaphu esiqhubekayo emveni kokuba sebezadala.

Ngenkathi iZwi Lokuhlakanipha livezwa, ikhofi, kanye netiye bekuwuphuzo olujwayelekile. Kwaze kwaba yileso sikhathi, akekho namunye owasolela ukuthi ukuphuza lezi zinto kungaba yingozi. Noma kunjalo, sesiyazi manje ukuthi lezi ziphuzo zinokuthile ezikwenza emzimbeni. Zikhuphula ukucindezela kwegazi bese zikhuphula ukushaya kwenhliziyo, futhi njalo ziphazamisa nokulala. Ososayensi bayaqhubeka nokuthola ezinye zezinto eziyimiphumela eyingozi eyenziwa yilezi ziphuzo. Ngalo lolwazi, ngaso sonke isikhathi uma sifunda isambulo ngeZwi Lokuhlakanipha singaqondana nezinto okumele sizigweme.

Funda uD&C 89:5–9.

5-a Inyama nezidlo zobisi

5-b Izithelo nemifino

5-c Izinhlamvu ezinhlobonhlobo

5-d Indlela yokudla elungile

Indlela yokudla Elungile. . .

Icebo Lokudla Okudliwayo Nsukuzonke Elibekiwe

Icebo lokudla okudliwayo nsuku zonke elibekiwe linikeza isisekelo sokudla okwakhayo, ukudla okunempilo okukhethwe ngohlelo.

Ukubekwa kokuphakela kwamaqoqo amane okudla kwabadala okunika ngango-1200 wamakhalori. Ishadi ngezansi linikeza ukuphakanyiswa ngezombolo kanye nobukhulu bokuphakela kwabaningana ohlwini lwabantu.

Iqoqo Lokudla	Inani Elifunekayo Loku-seva				
	Umntwana	Umntu kususela ku-13 kuya ku-19 weminyaka	Abadala	Owesilazane Ozithwele	Owesilazane Oshisayo
Ubisi 1 inkomishi yobisi, iyoghurt, NOMA Okulingana neKhalisiyamu: 1 uhafu wocezu lwesinkwa (1 1/2 oz) usheda ushizi* 1 inkomishi kaphudingi 1 inkomishi nezingxenywe ezintathu kwezine zenkomishi ka-ayisikhilimi 2 izinkomishi zoshizi kakhotheji*	3	4	2	4	4
Inyama 2 ama-awunsi aphekiwe, inyama ezacile, ufishi, izinkukhu, nezinye izinyoni zasekhaya, NOMA	2	2	2	3	2
Ukulingana neProtheni: 2 amaqanda 2 izingoqo (2 oz) zoshizi isheda* uhafu wenkomishi kashizi wekhotheji* 1 inkomishi kabhontshisi owomisiwe, uphizi 4 ukhezo lwebhotela yamakinati	4	4	4	4	4
Izithelo-Imifino uhafu wenkomishi ephekiwe noma ujuzi 1 inkomishi engavuthiwe ngxenywe evamise ukuphakelwa njenge aphula eliphakathi nendawo ngobukhulu noma ubhanana	4	4	4	4	4
Uhlamvu. uhlamvu oluphelele, ukwandisa ubungakho bokudla okwakhayo, ukwenza kube nomsoo u cezu lwesinkwa 1 inkomishi esilungela ukudliwa okwenziwe ngezinhlamvu (cereal) 1/2 inkomishi ye-cereal aphekiwe, phasta, nezinhlamvu ezinjengommbila	4	4	4	4	4

*Bala ushizi njengokuphakela ubisi NOMA inyama, hhayi kokubili.

"Okunye Ukudla" kuyaqedelela kodwa akuthathi isikhala sokudla okuvela kumaqoqo amane okudla. Amanani kumele enziwe ngumuntu ngamunye onezidingo zekhalori.

B 164 3 1978. Ilungelo elisemthethweni lokudayiswa noma ukusetshenziswa kwencwadi 1977, 4th edition, National Dairy Council, Resemont, IL 60018. Ibanda linelungelo lokuvumela nokungavumeli umuntu asebenzise incwadi.

Ukusebenza ngokuhlonipha National Dairy Council.

Ukudla okunomsoco kunikeza Impilo

Ukudla okunomsoco ku-yizintwana zekhemikhali ezitholalaka ekudleni ngesikhathi kugaywa. Ziyadingeka ukwakha nokugcina izicubu zomzimba, nokuhambisa inqubo yomzimba, futhi zinikeza amandla.

Cishe ukudla okunomsoco okungu-50, sekuhlangele namanzi, kuyadingeka nsuku zonke ukuthola impilo engcono kakhulu. Uma umuntu ethola inani elifanelekile eliyishumi "elihlopha phambili" ukudla okunomsoco

Ukudla okunomsoco	Imithombo yokudla okunomsoco okubalulekile
Iprotheni	Inyama, inkukhu, kanye nezinye izinyoni zasekhaya, ufishi, Ubhontshisi owomisiwe, kanye nophizi Iqanda Ushizi Ubisi
Ikhobohayidrethi	Ukudla okwenziwe ngezinhlamvu (cereal) Amazambane Ubhontshisi owomile Ukolweni Isinkwa Ushukela
Amafutha	Amafutha, u-oyela Ibhotela, imagarine Isalad dressing Amasoseji
Ivithamini A (Retinol)	Isibindi Izanqathe Ubhatata Okuluhlaza Ibhotela, imagarine
Ivithamini C (Ascorbic Acid)	Ibroccoli Iwolintshi Igrapefruit Ipapaya Umango Umbelebhele (strawberries)
Ithiamin (B1)	Inyama ezacile yengulube Amantongomane Ukudla okwandsiwe okwakhayo okutholalalayo ezinhlamvini
Iriboflavin (B2)	Isibindi Ubisi Iyogathi Icottage cheese
Iniacin	Isibindi Inyama, izinkukhu, kanye nezinye izinyama zasekhaya, ufishi amantongo mane Ukudla okwandsiweyo okwakhayo okutholalalayo ezinhlamvini
Ikhalsiyamu	Ubisi, iyogathi Ushizi Osadini kanye nesalmon namathambo Collard, kale, mustard, kanye neturnip greens
I-ayoni	Ifarina enothile Prune juice Isibindi Ubhontshisi owomisiweyo kanye nophizi Inyama ebomvu

okukhethiwe nsuku zonke ngohlelo, okunye okungamashumi amane noma ukudla okunomsoco kuyokwenza ukuthi kube nomthamo owanele ukuhlangabezana nezidingo zomzimba. Ukudla komuntu kufanele kufake ukudla okunhlobonhlobo ngoba akukho ukudla okuhamba kodwa okunikiza konke ukudla okunomsoco okungu 50, futhi ngoba ukudla okunomsoco kusebenza ndawonye.

Uma kwengezwa ukudla okunomsoco, noma kwenziwa isicelo sokudla okunomsoco, imigomo maqondana nokubhala isithikithana sifuna kubhalwe ngohla ukudla okunomsoco kuphambili okuwu-10 ngokudla okupakishwe: Loku kudla okunomsoco kuvela eshadini ngezansi kanye nomthombo wokudla kanye nokunye okusemqoka okuqhuba umsebenzi womzimba.

Okunye okubalulekile okuwumsebenzi womzimba		
Inika amandla	Yakha futhi igcina izicubu zomzimba	Ukuhambisa izinqubo zomzimba
Inikeza 4 wamakhalori nge-gram	Ukwakhiwa kwengxenywe yesakhiwo sezicubu zonke, njengemisipha, igazi kanye nethambo; ukuvikela ukukhula kanye nokugcina izicubu zomzimba zisesimweni esinempilo.	Ukwakhiwa kwengxenywe yama-enzymes amanye amahomoni kanye nokusaluketshazi komzimba, kanye nenhlaiyana esegazini evimbela ukufa okwandisa izinga lokuvikeleka ekuthathelwaneni kwezifo.
Inikeza 4 wamakhalori ngegram Okusemqoka okuwumthombo wamandla emizwa	Inikeza umfutho wamandla ukuze iprotheni isetshenziswe ekukhuliseni kanye nasekugcineni izicubu zomzimba.	Okutholwayo okungagayiwe kunika ifayiba-ukuxhumana kwama-carbohydrates ezithelweni, imilino, kanye nezinhlamvu ezipelele-ukwehlisa njalo njalo. Ukusizisa ekusebenziseni amafutha.
Inikeza 9 wamakhalori nge-gram	Ukwakhiwa kwengxenywe yesakhiwo sezicubu zonke. Inikeza ama-fatty acids abalulekile.	Inikeza futhi iphethe amavithamini ancibilikayo emafutheni (A, D, E, kanye no K)
	Isiza ekwakheni kanye nasekugcineni isikhumba kanye nothwethesi lwamafinyela, olunamathela esikhoxweni somzimba kanye nendawo eyisitho esisemzimbeni, njengezintuba zokuphefumula futhi yisitho esingumgudu wokudla, lokhu kukhuphula izinga lokuvikeleka ekuthathelwaneni kwezifo.	Isebenza ekuboneni kwezingqubo kanye nokwakha ukubonisa umbala oxubile okubomvu nokuluhlaza, ngakho-ke kukhuthaza amathishu ehlo aphilile kanye nokuvumelanisa kwehlo ekukhanyeni okuffiyelayo.
	Kwakha izinto ezinqinileyo njengekholageni, ebamba izicubu zomzimba ndawonye, ukuze kwelule imithambo yegazi, isheshisa ukuphola kwamanxeba kanye namathambo futhi kukhuphule izinga lokuvikeleka ekuthathelwaneni kwezifo.	Iyasiza ekusebenziseni kahle kwe-ayoni.
Iyasiza ekusebenziseni kahle umfutho wamandla		Isebenza njengengxenywe ye-co-enzyme ukuphakamisa ukusetshenziswa kwe-carbohydrate. Kuphakamisa ukuthanda ukudla okusezingeni elihle. Ukusiza ekusebenziseni kahle isimo semizwa.
Iyasiza ekusebenziseni kahle umfutho wamandla		Isebenza njengengxenywe ye co-enzyme ekukhiqizeni umfutho wamandla maphakathi kwezicubu zomzimba. Kuphakamisa isikhumba esiphile kahle, amehlo, kanye nokubona okukhanyayo.
Iyasiza ekusebenziseni kahle umfutho wamandla		Isebenza njengengxenywe yeco-enzyme ekwakheni umfutho, ukuphefumula kwamathishu, kanye nasekusebenziseni kahle kwe-carbohydrate. Iphakamisa isikhumba esiphile kahle, imizwa kanye nomgudu wokudla. Isiza ekugayeni kanye nokuphula nokuthanda ukudla okusezingeni elihle.
	Ihlanganisa namanye amaminerali ngaphakathi kophahla lweprotheni ukunikiza isakhiwo kanye namandla emathanjeni nasemazinyweni.	Isiza ekuvimbini igazi ukuba lishube. Isebenza okufinyeleleni nasokunwebekeni kwemisipha ngendlela efanelekile, kanye nokuhambisa kwemizwa ngendlela efanelekile.
Iyasiza ekusebenziseni kahle umfutho wamandla	Ihlanganisa neprotheni ukwakha ihemoglobin, uketshezi olubomvu egazini eliqukethe i-oxygen ukuya kanye nekhabetoni-dayoxadi ukusuka ezicutshini. Ivela i-anemiya enomsoco kanye nokuhambisana nokukhathala komzimba. Yandisa izinga lokuvikeleka ekuthathelwaneni kwezifo.	Isebenza njengengxenywe yama-enzyme azibandakanya nokuphefumula kwamathishu.

Esikhathini esisanda kudlula uNkulunkulu waveza ngabaholi beBandla ukuthi kumele sigweme futhi ukusebenzisa noma yisiphi isidakamizwa ngaphandle kokuba simisiwe ngudokotela.

Isibusiso Sokulalela Umtheto Wezempilo

INkosi yasethembisa ukuthi labo abalalela iZwi lokuHlakanipha bazobusiswa, futhi yasho izibusiso ezine eziqondene ngqo naloku.

Funda uD&C 89:18–21.

Yiziphi izibusiso ezine? (Impilo, ukuhlakanipha kanye nolwazi, amandla, nokuthi ingelosi ebhubhisayo idlule.)

Yenza uhla lwazo ebhodini kashoki ngaphansi kwesihloko “Izibusiso ekulaleleni iZwi lokuHlakanipha.”

Kungani sidinga umzimba ophile kahle? Kungani iNkosi ifuna abantwana bayo babe nemizimba ephile kahle?

Abantu abaningi bathola impilo engcono ngokuphila ngeZwi lokuHlakanipha. Emveni kokuba ngiyisiboshwa sezempi iminyaka emihlanu, umfowethu uClara wagula kakhulu wayohlala iminyaka emithathu ezibhedlela kanye nakulezo ndawo ezigcina abantu abagulayo isikhathi eside. Kepha odokotela bagcina bemphindisele ekhaya, ngoba bangakwazi ukumsindisa, noma ukumphilisa. Alukho usizo olwamenzela ubungcono, kanti kwakumele ahlale usuku lonke esembhedeni. Emuva kokuthi afundiswe ngevangeli ngabafundisi, umfowethu uClara, wavuma iZwi lokuHlakanipha futhi wayeka ukuphuza ikhofi kanye nokubhema. Kancane kancane, emveni kwezinyanga zokulalela iZwi lokuHlakanipha, wabona ngokungakholeki ukuba nomehluko empilweni yakhe. Wayeseba nokuhlupheka okuncane kokuphefumula kanye nokukhwehlela sekwehlile. Ekugcineni wathatha isinqumo sokuzama ukusebenza futhi, futhi waqashwa empeleni masishane. Wathola izibusiso kwabaphethe ubupristi futhi walapheka ngokuphelele emva kweminyaka ethize. Umfowethu uClara wabusiswa ukuba athole impilo enhle ngoba walalela iZwi lokuHlakanipha. (Bheka Nkskz. Ledemez Clara, “After Five Years in a Nazi Camp, He Was Regarded Incurable,” *Ensign*, Dec. 1972, p. 23.)

Zibusiso zini ezingcono zempilo onazo noma amalunga omndeni wakho azitholile ngokulalela eZwini lokuHlakanipha?

Ngesinye isikhathi ngezizathu esingaziqondi, izimpilo zethu azibi ngcono noma sigcina iZwi lokuHlakanipha. Siyadingeka futhi ukuba silalele lomyalalo noma kunjalo. Ukulalela emyalweni kaNkulunkulu ngaso sonke isikhathi kuletha izibusiso, noma-ke singekwazi ukuzibona masishane. Ngenkathi iZwi lokuHlakanipha livezwa, kwakungacetshangwa ukuba ngumyalalo, kepha ukwelulekwa okuhlakaniphile. Emveni kwalokho ngenkathi umprofethi uBrigham Young ekhuluma esikhundleni sikasomlomo kaNkulunkulu, umemezele ukuthi iZwi lokuHlakanipha

selizoba ngumthetho. Namuhla lingumthetho kubo bonke abaNgcwele beziNsuku zokuGcina. Njengokuba kugcizelelwe ngabamongameli Bokuqala ngesikhathi somhlangano omkhulu jikelele ngo-Okthoba 1942:

“Ngumthetho kaNkulunkulu wempilo, futhi uyabopha kulowo nalowo wethu. Asingeke sikubalekele ukusetshenziswa kwawo, ngoba usekelwe phezu kweqiniso elingunaphakade” (*Messages of the First Presidency*, 6:172).

Ngesinye isikhathi ukulalela iZwi lokuHlakanipha akulula, ngoba ukujwayela izinto kunzima ukuhlukana nakho, futhi singezwa ubunzima ukungabalaleli labo abaseduzane nathi. Uma silalela umthetho weNkosi wempilo, nokho-ke sifunda ukuzilawula kanye nokulwela ukuzihlonipha thina. Futhi singakhuphula amakhono okulalela eminye imiyalelo.

“Umfana omncane oyiMomoni [ekubhalisweni eButhweni]. Ubehlukile kwabanye. . . emveni kokubukisa kanye, ngenkathi ephumelela kuko konke ngemuva, wabizwa ngukapteni ukuba eze ehhovisi lakhe. Ukapteni wathi, ‘Ngikubukile mfana omncane. . . uyiMomoni ngiyathemba.’

“ ‘Yebo Mnumzane.’

“ ‘Ke, ngifuna ukwakha ubungane nawe. Ungayiphuza ingilazi kabhiya?’

“ ‘Mnumzane, angibuphuzi utshwala.’

“Ukapteni [wafunga wabe] sethi, ‘Mhlawumbe ungathola ugwayi njalo.’

“[Insizwa esencane yaphendula], ‘Ngiyabonga, mnumzane, kepha angibhemi’

“Ukapteni wabukeka ecasuka yilokhu, wabe esemkhipha umfana endlini.

“Ngenkathi umfana ebuyela emuva endaweni yakhe, abanye abanga masekela ezikhulu bamlandela bethukuthele bathi, ‘Silima ndini awuboni ngani ukuthi ukapteni ubezama ukwakha ubuhlobo kuwe, futhi wamethuka phambi kobuso bakhe?’

“Umfana omncane oyiMomoni waphendula, ‘Banumzane, uma ngifuna ukuba ngumuntu ongenaqiniso kwizinhloso zami eziphakeme futhi nakubantu bami bese ngenza izinto engilayelwe empilweni yami yonke ukuba ngingazenzi, ngizoyeka ukuba sembuthweni.’ . . .

“Ngenkathi ephesheya kamuva empini. . . ukapteni wakhe, owabe esengulefthenenti kholoneli, . . . [wayefuna isotsha ukuba lenze umsebenzi osemqoka kakhulu futhi obalulekile. Wayedinga umuntu owayethembekile ngempela. Wayedinga indoda eqotho. Ulefthenenti-kholoneli ukapteni wakhe waphambilini, wakhetha, futhi wanikezela lensizwa esencane eyayinesibindi sokuma phambi kwakhe ithi, ‘Angibhemi’ ” (Hugh B. Brown, “A Time of Testing,” *Improvement Era*, June 1969, p. 98).

Zinkinga zini ohlangabezana nazo uma uzama ukulalela iZwi lokuHlakanipha?

Wenzenjani ukugwema izilingo uhlale umile njalo, bese ulalela iZwi lokuHlakanipha?

Акумеле sicabange ngeZwi lokuHlakanipha njengomthetho kuphela one zibusiso zenyama nezesikhashana. INkosi yasitshela ukuthi yonke imithetho ingokukaMoya.

Yiziphi izibusiso zikaMoya ongazithola ngokulalela iZwi lokuHlakanipha? (Ukuya ethempelini, ukuzihlanganisa noMoya oyiNgcwele, ukuthola okwakho ukwambulelwa koMoya wakho kanye nokubukeka komzimba nengqondo emsulwa, uzizwe ulungile ukuba ubambe iqhaza emicimbini kaMoya.)

Ungasizakala kanjani uma ulalela iZwi lokuHlakanipha ukusiza wena ukuba ugcine eminye imiyalelo? (Ngokuzilungiselela ukuyobhabhadiswa, ukusiza wena ukugcina izidingo zakho ukuba uhambele imihlangano, yenza kube khona kuwe ukuya ethempelini, kusiza wena ukuba ube sesimweni somzimba kanye nesomoya ukuba ukwazi ukwenza zonke izinto ezidingwa nguBaba waseZulwini.)

Ukusiza Abanye

Kufanele sibenokubabekezelela labo abazabalazayo ekulaleni iZwi lokuHlakanipha. Abanye abantu bathola kulula ukulalela lomyalelo, kodwa abanye bathola ubunzima. Omunye nomunye wethu kumele afune ukuboniswa yiNkosi ukuze sazi ukuthi umuntu angakhona kanjani ukusiza kangcono lowo othola ubunzima. Izibonelo zethu kanye nenkuthazo njalo iyasiza kumalunga omndeneni, abangani kanye namalunga amasha eBandla.

Udade oyedwa oNgcwele weziNsuku zokuGcina, uYvone Rempp, ubhala ngolwazi lwakhe olukhombisa ukubaluleka kokuba ube yisibonelo esihle ekulaleni lomyalelo.

“Abantu ababili kuphela nje engangibazi endlini yokwamukela, kwakungumkhwenyana kanye nomama wakhe. Yena nami saba ngabangani abahle esibhedlela lapho sasisebenza khona. . .

“Emveni kokubafisela [abaqeda kushada] okuhle kanye nokuhlangana kwawonke amalunga womgidi wakwamakoti, ngabona isitulo esingenamuntu ngaphesheya kwendlu ngasengisheshisa ukuya kuso ngase ngiyahlala kuso.

“ ‘Ingabe uyasifuna yini isiphuzo?’ yabuza intombazane encane.

“ ‘Cha, ngiyabonga,’ ngaphendula, ‘hhayi manje.’ ”

Iziphuzo zazihambisana nekhekhe kanye nesiphuzo esinotshwala. Abantu babebaningi ngakulesi siphuzo, esasinikezwa ngengilazi esikiwe ngezingilazi ezinkulu zokuphuzela ezingenasibambo. Ekhoneni kukhona isitsha sesiphuzo esincane kanye nezinkomishi ezinamabhaluni nabalingiswa bamakhathuni ababoshelwe kwizibambo. Lesi bekuyisiphuzo esimsulwa esingenalutho, sabantwana. “ ‘Kungani isiphuzo esingenalutho sibekude njalo kuko konke okwenzekayo?’ Ngadlinza.

“Ngangomile kakhulu! Kepha ngingaya kanjani kulesiyasiphuzo esimsulwa esingafakiwe utshwala esisetifuleni, bese ngithola ingilazi yaso enekhathuni enabalingiswa bebhaluni enamatheliswa kuyo? Lonke iqembu labancane—amantombazane ezimbali, abashaya insimbi kanye

nabahambisana nabo—bebemile emugqeni. Ngadlinza ngathi uma, ngingase, ngibambe ingilasi yesiphuzo esihlanganisiwe notshwala kanye nje njengabo bonke abantu abaphuzayo. Angeke ngiphuze isiphuzo esinotshwala. Ngasukuma.

“ ‘Nasi isiphuzo sakho ntombi,’ ngezwa omunye esho.

“ ‘O, cha ngiyabonga,’ ngasho futhi, ‘hhayi manje.’

“Ngahlala phansi futhi. Yini engaba yiphutha ekuphuzeni kanye vo? Kepha ngangazi ukuthi akulungile, ngakho-ke u ‘Yini indaba’ akenzi lutho. Ngakhumbula uthisha wami ongivakashelayo, ngemuva nje kweviki eledlule ethi akumele senze ukuzwelana okuncane ngoba asikwazi okuyosibamba kungasidedeli. Ngakho-ke, kumele ngicabangisise masishane noma ngibe nesifiso sokushokeka ngize ngife ekhekheni mina engilithathile etreyini.

“Ekusukumeni phezulu, ngiye ngangabaza ekuqaleni ukuya ngasesitsheni sesiphuzo esinotshwala. Ngase ngibuyela emuva ngase ngihlala phansi futhi.

“Impi ngaphakathi enhliziyweni yaqhubekela phambili. Cabanga-ke ukuthi ngacishe ngenzani!

“Ngisahleli lapho, ngaqala ngahamisha ishuni yengoma, ‘Choose the Right.’ Manje yini eyangenza ngakhumbula leshuni ngalesikhathi? Ekugcineni ngabonakala ngime la phakathi kweqembu lezingane ezisemgqeni wesiphuzo esingenatshwala. Ngathatha indawo yami e[zinganeni] kulayini wephantshi.

Ngezwa ukuthinteka okuthambile phezu kwehlombe lami, lase ibhungu. . . libuza, ‘uDade Rempp, ingabe lesi yisitsha sesiphuzo sa[bantwana]?’

“ ‘Yini indaba Neil, kwakuhle ukukubona! Yebo, kunjalo, lesi yisitsha sesiphuzo [sabantwana].’ Amahloni nokuhlina kwakhe kwakhanyisa ubuso bakhe bonke, futhi amehlo akhe ansundu acwayiza. Saxoxa futhi sahleka sajabula ngokuphuza isiphuzo sethu, ngezinkomishi zethu ezingajwayelekile. Nginebhaloni elimise okomlingiswa oyikhathuni ogama lakhe linguPluto liboshelelwe kimina kanye noNeil onebhaluni emiswe njengekhathuni ogama layo linguMinnie Mouse eliboshelelwe kuye. Emuva kokuba sikhulume imizuzwana embalwa abanye babangane bakhe beza kithina, omunye wabangane bakaNeil wathi, ‘Ngenkathi sifika, noNeil ekubona, wasitshela ukuthi wayenguthisha WeMfundiso Yevangeli. Kwiwadi yakhe. Ngakho-ke uma sixoxa ngokuphuza isiphuzo esinotshwala, ngempela wasibeka endaweni yethu, wathi kumele silandele isibonelo sakho esihle futhi sikhumbule ukuthi singobani. Ngaphandle kwalokho, ungase utshele umama wakhe.’

“Ngezwa kuxega amadolo. Besengisondele ngempela ekugaqeni ngamadolo, futhi ngithathe abaningi kanye nami. Ngangingakwazi ngisho

ukulinda ukufika ekhaya bese nginika ukubonga okufanele kuBaba oseZulwini ngosizo olukhethekile anginike lona. Ngeke futhi ngiphinde ngibe nongabazane ekukhetheni kwami.

“Emveni nje kweviki uNeil wavuma ubizo lokuya kumishini ayokushumayela ivangeli. Kwathi emveni kwamalanga amabili kade kugujwa umshado wafa ngokukhulu ukuzuma. Wahamba njengesithunywa waphumelela obizweni lwakhe lokushumayela ivangeli, kuphela indawo yabe seyiguqukile. UNeil wayeyindoda esencane ngesiqu somzimba, ngokuba nekhono lokwazi, kanye nokuziphatha ngesimilo. Wayephumelele lapha, futhi ngizojabula njalo kuze kube phakade ngokuthi kulesikhathi angizange ngimdumaze” (Yvonne Remp, “Temptation in a Punch Bowl,” *Ensign*, Apr. 1977, pp. 61–62).

Omunye wabesifazane wayengezi eBandleni ngaphezu kweminyaka engamashumi amabili futhi eseyisigqila sikagwayi. Umbhishobhi wambiza ukuba azosebenza esikhundleni sebandla, kepha- ke ngokusebenza eBandleni ubufakazi bakhe bavuseleleka kancane kancane. Uphawula ngemizwa yakhe ngesijwayezi sakhe nokuphumelela kwakhe ukusinqoba.

“Ngangingakwazi ukuyeka ukubhema. Njalo bengingakhululeki njengomuntu obhemayo, futhi manje imicimbi yaseBandleni lami yenza ukujwayela ugwayi. . . kungabekezeleki kimina.

“Iningi lamalungu ewadini lethu bayazi ukuthi ngiyabhema, kepha akekho noyedwa owake wangisola. Njengoba bengishesha ukuthinteka ngesihloko lesi sikagwayi. Bengihlala njalo ngiqaphile, maqondana nehlayana elincane, nje elibhekiswe ngakimi, kepha angizange nakanye ngizwe ukuthi omunye uke waphakamisa ukuthi angilungile. Ukukhula kwami kabusha ngokomoya kwakubuthakathaka, igama elincane lokugxeka belingangenza ukuthi kubhidlizeke. Akukho nokukodwa okweza kimi.

“Kancane kancane ngathola ukukhuthala ngamandla ukuzama ukususa isejwayezi sikagwayi.”

Udade wethu uBlack ugcina ngokuthi:

“Ngijojabula kuze kube phakade kulabo abaNgcwele bomphakathi abakholo lwabo kanye nothando nemithandazo yabo yasikhuthaza mina nomyeni wami ukuba sibe ngabalungileyo, . . . futhi nakuBaba ongasoze ayeka ukusithanda” (Kae Black, “I Had to Quit Smoking!” *Ensign*, Apr. 1977, pp. 62–63).

Ungenza njani ukusiza abanye ukuze balalele iZwi LokuHlakanipha?

Yiziphi izilingo abantu abasha abanazo mayelana nokulalela iZwi lokuHlakanipha?

Ungasiza kanjani abantwana bakho ukuba bangangeni kulezi zilingo?

Isiphetho

Ingxenye ka-89 ye Doctrine and Covenants (iZwi lokuHlakanipha) ingumthetho kaNkulunkulu wempilo esintwini. Ibala ukudla okumele sikudle

kanye nezinto okumele sizigweme. Siyethenjiswa izibusiso ezinkulu uma sizolalela lemiyalelo. Noma-ke manje sazi izizathu ngokwesayensi ngokulalela iZwi lokuHlakanipha, ngokwenza njalo futhi kuwukuhlolwa ngokuzinikela kwethu ukuphila njengoba uNkulunkulu esihola futhi nokufisa kwethu ukuphila impilo engcono. Ngezibonelo zethu zokulalela umthetho kaNkulunkulu ngezempilo, singakwazi njalo ukusiza abanye ukuba balalele lomyalelo futhi bathole izibusiso zokwenza njalo.

Inselelo

Hlola impilo yakho ukubona ukuthi ungaba nakho yini ukulalela kakhulu iZwi lokuHlakanipha. Funa ukukhuthazeka ukwazi ukuthi ungenzenjani ukusiza abanye ukuba balalele lomyalelo.

Imibhalo Engcwele Engeziwe

Levitikusi 10:9 (ungaphuzi iwayini noma uphuzo oludakayo)

Izaga 20:1 (iwayini liyinhlelekisa)

Genesise 1:29 (Amakhambi kanye nezithelo zezihlahla zokudla)

D&C 49:19 (izilwane zabekwa njengokudla kwabantu)

Amalungiselelo kaThisha

Ngaphambi kokuba unikeze lesi sifundo:

1. Lungisa iphepha lokwazisa ukubonisa ekuqaleni kwesikhathi sesifundo:

IZwi lokuHlakanipha:

“Umthetho kaNkulunkulu ngempilo”

2. Thola ibhodi kashoki noshoki.
3. Funda *ImiGomo neVangeli*, isahluko 29, “Umthetho WeNkosi Ngempilo.”
4. Nika amalunga ekilasi ukuba afunde, noma asho izindaba nemibhalo engcwele kulesi sifundo.

Okweshumi kanye Neminikelo

Isifundo 6

Injongo yalesi sifundo ukusiza wena ukuba uthokozele ngokugcwele nokuphila kangcono ngomthetho wokweshumi futhi uqonde inani leminye iminikelo yeBandla, futhi nesidingo sokunikela ngesihle.

Uyini Umthetho wokweShumi?

Umthetho wokweshumi ngumyalelo ophuma kuNkulunkulu—icebo lapho sinikezela noma sibuyisela lokho okuncane asinikeze khona. Ngenkathi sibhabhadiswa, senza isivumelwano sokuthobela yonke imithetho kaNkulunkulu. Ngaso sonke isikhathi uma sithatha isidlo seNkosi, sivuselela izethembiso zethu kuNkulunkulu. Ekuthobeleni umthetho wokukhokha okweshumi, sisuke sigcina ingxenye ebalulekile eyodwa yesithembiso.

Bonisa umboniso 6-a, Iholo lakho.

Umbuzo uhleze ubuzwa, kuyini okweShumi *okuphelele* noma okweshumi *okwethembekile*?

Umbhishobhi owengamela ngaphambilini weBandla waphendula ngalendlela: “Igama lona ngokwalo lisho ingxenye eyodwa kweyishumi. Okweshumi yingxenye eyodwa kweyishumi yomholo *eyinzuzo ephelele*. . . Okweshumi yingxenye eyodwa kweyishumi etholwa ngumlimi emveni *kokususa izimali* emholweni wakhe, kanye futhi okukodwa kweshumi komkhiqizo okusetshenzisiwe ngumlini ukugcina umndeni wakhe ngokuthi kulungile futhi kunezifuneko ezifanelekile, ngokuthi abanye bathenga ngokuthatha eholweni labo njengokudla ngokuba kuyadingeka ukunikezela kumndeni wabo” (Joseph L. Wirthlin, ku Conference, Apr, 1958 p. 98; icashunwe nguHenry D. Taylor, *Ensign*, May 1974, p. 107).

Chaza ukuthi umholo we-net ukukhushulwa emveni kokususa izindleko ezisebenzayo.

Ukukhokha okweshumi kwenziwa kumbhishobhi noma umongameli wegatsha. Uma kungekho iwadi ehlelekile noma igatsha, okweshumi kunikezwa kwisifunda, isteki, noma umongameli wemishini. Okubhaliwe kwakho konke okunikelwe kugcinwa abizwa ngomabhalane, futhi amarisidi anikezwa thina.

Bonisa umboniso 6-b, Ipheshana lokunikela lelunga.

6-a Iholo lakho



Ekupheleni konyaka ngamunye siyacelwa ukuba sihlele usuku olubalulekile ngamunye noma njengomndeni kanye nombhishobhi wethu noma umongameli wegatsha. Kulomhlangano, owaziwa ngokuthi “ukuvumelana ngokweshumi,” sikhuluma naye ngasese bese sibuyekeza amarekhodi omuntu yena nomnikelo weBandla. Siyanikezwa ithuba ukuba simtshela ukuthi sikhokhe ngokuphelele okweshuni noma cha. Uma singahlali ewadini ehlelekile noma igatsha, siyahlangana nesifunda, isiteki, noma umongameli wemishini ngokuvumelana ngokweshumi.

Ukulalela kanye nokwethembeka ekukhokheni okweshumi kubalulekile ekutholeni ukuphakamisa kwethempeli ukusukela kubaholi bobupristi ukuya ethempelini. Ukulalela kanye nokwethembeka ekukhokheni okweshumi kuyadingeka futhi kubafana bethu kanye nabesilisa abafanelekile ekuthuthukeni kobupristi. Ukukhokha okweshumi okwethembekileyo kungumthetho obalulekile okufanele ukuthi ugcinwe yibo bonke abaNgcwele beziNsuku zokuGcina.

Ukuthoba Kuletha Izibusiso

Elder Bernard P. Brockbank wesigungu Sokuqala Sabangamashumi Ayisikhombisa usitshela ukuthi wakhuthazeka kanjani ukulalela umthetho wokweshumi:

“Eminyakeni embalwa eyedlula unkosikazi wami nami saba nabantwana abancane, sasisebenza kanzima ukuze sithole imali eyanele yokubhekana nezinto esizidingayo, . . . futhi sasingathembekile ekukhokheni okweshumi kanye neminikelo. Sasiya khona esontweni ngangicabanga ukuthi siyamthanda uNkulunkulu, kepha ngolunye usuku unkosikazi wami wathi kimi, ‘Uyamthanda uNkulunkulu?’ ngase ngiphendula, ‘Yebo.’

“Waqhubeka wathi, ‘Uthanda uNkulunkulu ngaphezu kokuthanda izinhlobo zokudla ozithenga esitolo?’

“Ngaphendula, ‘Ngiyathemba ukuthi ngiyamthanda ngaphezu kokudla engikuthenga esitolo.’

“Wathi, ‘Kepha ukukhokhelile ukudla okuthenge esitolo. Uyamthanda uJehova njengoba uthanda umqashisi? Uyambhadala, angithi?’ Wabe esethi, ‘umthetho wokuqala nomkhulu ukuthanda uNkulunkulu, futhi uyazi ukuthi asikukhokhangela okweshumi.’

“Saphenduka futhi sabhadala okweshumi kanye neminikelo, futhi uNkulunkulu wavula amafasitela ezulu wathela izibusiso phezu kwethu. Sikubona njengethuba elihle ukukhokha okweshumi kanye neminikelo kuNkulunkulu.

“Ngizothanda ukuphawula ukuthi ngenkathi singathembekile kuNkulunkulu, saphazamiseka saba nobunzima kanye nezinkinga” (“Love of God,” *Ensign*, June 1971, p. 86).

UNkulunkulu uthembisa izibusiso zikamoya kanye nezibusiso zesikhashana kulabo abalalela umthetho wokweshumi. Imibhalo engcwele isitshela ukuthi: “Lethani konke okweshumi endlini yengcebo, ukuba kube khona nenyama endlini yami, futhi ningivivinye ngalokho, usho uNkulunkulu Sebawoti, futhi ngininike izibusiso angeke kubekhona nendawo yokuzamukela” (Malaki 3:10; bheka futhi 3:11–12).

UNkulunkulu usithembisani, uma sikhokha okweshumi?

Funda D&C 64:23.

Yisiphi esinye isibusiso esingasilindela uma sikhokhile okweshumi ngokugcwele? (UNkulunkulu usitshela ukuthi loyo okhokha okweshumi angeke ashiswa uma uNkulunkulu esebuya.)

UMongameli uJoseph F. Smith, uMongameli weBandla waphambilini, usitshela ukuthi ukulalela kukamama wakhe kwaziletha kanjani izibusiso emndenini wakhe ngokulalela umthetho kaNkulunkulu wokukhokha okweshumi.

“Ngikhumbula kahle kamhlophe ngesimo esenzeka ezinsukwini zobusha bami. Umama wami wayengumfelokazi, enomndeni omkhulu okwakumele awondle. Ngesinye isikhathi ekwindla, ngenkathi sivula imigodi yamazambane, watshele abafana bakhe ukuthi bathole ifulaha lamazambane elingcono, wabe eselithatha walyisa ehhovisi lokukhokha okweshumi, amazambane aye yimvela kancane ngaleso sikhathi sonyaka. Ngangisengumfana omncane ngaleso sikhathi, futhi ngidonsa inqola yekalishi. Ngenkathi sidonsa senyusa ngezitebhisi sibheke ehhovisini lokukhokha okweshumi, silungele ukwehlisa amazambane enqoleni, omunye wonobhala weza wabe esethi kumama wami, ‘Mfelokazi Smith, yihlazo ukuthi kumele ukhokhe okweshumi.’ . . . Wathethisa umama ngokuba ekhokha okweshumi, wambiza nganoma yini ngaphandle kokuhlakanipha; wabe esethi kunabanye ababenamandla futhi bekwazi ukuzisebenzela bexhaswa yihhovisi lokweshumi. Umama wami waphendukela ngakuye wathi: ‘. . . Kumele ube namahloni ngawe. Ungangenqabela mina isibusiso? Uma ngingakhokhanga okweshumi, ngilindele ukuba uNkulunkulu ahoxise izibusiso zakhe kimi. Ngikhokha okweshumi, hhayi ngoba kungumthetho kaNkulunkulu, kepha ngoba ngilindele isibusiso ngokwenza njalo. Ngokugcina lokhu kanye neminye imithetho, ngilindele ukudlondlobala, futhi ngikwazi nokondla umndeni wami.’ . . . Wadlondlobala ngoba walalela imithetho kaNkulunkulu. Wathola okuningi ukuze agcine umndeni wakhe. Asizange sehluleke kakhulu njengabaningi okwakwenzeka kubo. . . Loyamfelokazi wayefanelekile ukuthola ilungelo ngendlu kaJehova. Alikho ilungelo elingcwele levangeli ayengeke alithole, ngokuba wayengolalelayo egcina imithetho kaNkulunkulu” (*Gospel Doctrine*, pp. 228–29).

Zibusiso ziphi uMfelokazi uSmith azithola? Sibusiso siphi uMongameli uSmith akhuluma ngaso uma ethi, "Loya mfelokazi ubefanelekile ukuba nelungelo lendlu kaNkulunkulu"? (Kufanele aye ethempilini.) Saba namphumela muni isibonelo soMfelokazi uSmith kwindodana yakhe encane?

Kubalulekile ukukhumbula ukuthi "uNkulunkulu uyasigcina isithembiso. Ngokweqiniso. . . uthela izibusiso zakhe phezu kwalabo abathembekile futhi abalalela imiyalelo yakhe. . . Lezibusiso zingeza ngendlela yemali noma ngendlela yesikhashana noma zingabonakala ngokomoya okhombisa ingaphakathi lakho. Aletha amandla, ukuthula kanye nokududuzeka. . . Izethembiso zikaNkulunkulu zizogcinwa" (Henry D Taylor, *Ensign*, May 1974, p. 108).

Kungani kubalulekile ukuthi sibheke izibusiso zethu zikamoya kanye futhi nezibusiso zesikhashana? (kumele sibonge uBaba wethu oseZulwini ngezibusiso *zonke*. Uma siqaphela izibusiso zonke zikamoya, singazi ukuthi yini eyasisiza ekutholeni zona, bese-ke siyaqonda ukuthi singathola kanjani izibusiso eziningi.)

Ingabe wena noma umndeni wakho nibusiseke kanjani ngokukhokha okweshumi?

Iyini Imnikelo?

Bonisa umboniso 6-c, kusetsheziswa kanjani okweshumi.

Nikela udade umsebenzi wokunika umbiko imizuzu emibili ngeminikelo kanye nokusetshenziswa kwayo, *Isisekelo ImiGomo yeVangeli*, isahluko 32.

UGosa uBoyd K. Packer wesigungu seShumi namBili usixoxela ngabafundisi ababili, okwathi eminyakeni eminingi eyadlula, batshela umongameli wegatsha ukuthi umndeni ababekade bewufundisa, ngokushesha wathatha isinqumo sokungavumelani nokubhabhadiswa.

"Ubaba wafunda ngokukhokha okweshumi wase ehoxisa yonke imihlangano eqhubekayo ayezoba nayo nabefundisi. . .

"Emuva kwezinsukwana umongameli wegatsha wacela amagosa eBandla ukuba ahlangane naye ekuvakasheleni lo mndeni futhi.

" 'Ngiyaqonda,' wathshela ubaba, 'ukuthi usuthathe isinqumo sokuba ungangeni eBandleni.'

" 'Kunjalo,' waphendula.

" 'Abefundisi beBandla batshela mina ukuthi wena uyaphazamiseka ngokukhokha okweshumi.'

" 'Yebo,' kusho ubaba. 'Abazange basitshela thina ngalokho, futhi ngenkathi ngizwa ngalokhu, ngathi, 'Manje sekucelwa kakhulu. IBandla lethu alikaze licele noma yini enjengaleyo.' Siyacabanga ukuthi kuningi kakhulu, futhi angeke singene kuleli bandla.'

“‘Sebeke bakutshela mayelana neminikelo yokuzila?’ wabuza.

“‘Cha,’ kusho indoda. ‘Yini leyo?’

“‘EBandleni sizila ukudla okubili inyanga nenyanga bese sinikeza inani lokudla ukusiza labo abampofu.’

“‘Abazange basitshela lokho,’ kusho indoda.

“‘Bakhulumile yini ngemali yokwakha?’

“‘Cha, yini lokho?’

“‘EBandleni sonke siyakhapha ekwakheni izindlu zokukhonzela. Uma uzinikela eBandleni, uzofuna ukubamba iqhaza kuko kokubili ukusebenza kanye nemali. Kumanje nje sakha indlu yokukhonzela lapha,’ wamtshela.

“‘Kuyamangaza,’ washo, ‘ukuthi zange bayisho lendaba.’

“‘Bake bachaza yini ngohlelo lwezenhlalakahle kuwe?’

“‘Cha,’ kusho ubaba. ‘Yini lokho?’

“‘Ke, sikholelwa ekusizeni omunye nomunye. Uma omunye umuntu edinga noma egula noma engasebenzi noma esenkathazweni siyahlanganisa sisize futhi nawe uzolindeleka ukuba usize.’ . . .

“‘Abazange basitshela thina ngalutho ngalokho,’ kusho ubaba.

“‘Ayi ke,’ kwasho umongameli wegatsha, ‘Uma uxoshwa yinto encane njengokukhokha okweshumi, kusobala ukuthi awukalungi ukuba kuleli Banda.’ . . .

“Ngenkathi behlukana, cishe ngemuva kokucabangisisa, wabuya futhi wathi, ‘Uke wajula ngomcabango ukuthi kungani abantu bezokwenza zonke lezi zinto ngokuzinikela? . . . Siyakhokha [okweshumi]—futhi nakho konke okunye—futhi kuthathe ngokuthi kuyilungelo elikhulu kabi.

“‘Uma ungake uthole ukuthi *kungani*, uzoba phakathi nokufika ku pearl of great price. . .

“‘Kepha,’ kusho umongameli wegatsha, ‘isinqumo *ngesakho*.

Ngiyethemba ukuthi uzothandaza ngayo lendaba.’

“Emveni kwezinsukwana indoda yavela ekhaya likamongameli wegatsha. Yayifuna ukuhlelela ukubhabhadiswa komndeneni wayo” (*Ensign*, Nov. 1974, p. 88).

Kubaluleke ngani kithi ukukhokha iminikelo phezu kokukhokhela okweshumi? (Ukukhombisa uBaba wethu waseZulwini ukuthi siyajabula kukho konke asinikeze kona, futhi ukukhombisa uthando lwethu kuye kanye nakubafowethu kanye nodadawethu eBandleni.)

Isimo sokucabanga Sibalulekile

Uma sikhokha okweshumi kanye neminikelo kufanele sikwenze ngokukhululeka. Imibhalo engcwele isitshela ukuthi kumele singanikeli “ngokusokola, noma ngokucindezelwa; ngokuba uNkulunkulu uyamthanda onikela ethokozile” (2 kwabaseKorinte 9:7).

Uzizwa unjani uma umuntu ekunika okuthile ngokusokola?

UGosa uMatthew Cowley, oyilunga lesigungu seShumi nambili, elingasekho emhlabeni, wake wasixoxela ngodade uMaori owayelungile owayenomoya weqiniso wokukhokha okweshumi.

“Nganginomama omncane. . . phansi le eNew Zealand. Ngamazimangiqala ukuya kwimishini, ngenkathi ngisengumfanyana omncane. Ngalezo zinsuku wayengibiza ngendodana yakhe. Ngenkathi ngibuyela emuva ukuyohola, wangibiza ngokuthi ngingubaba wakhe. . .

“Manje, kwesinye isikhathi ngahamba njengoba bengivamisile ngenkathi ngivakashela leyo ndawo, ukuyobona lo wesifazane omncane omuhle, oneminyaka elinganiselwa kumashumi ayisishiyagalombili, futhi engaboni emehlweni. Ubengahlali eBandleni elihleleke kahle, engenakho ukuxhumana nabaphethe ubupristi, ngaphandle kwabafundisi ababemvakashela lapho. . .

“Ngangena phakathi ngase ngibingelela yena ngendlela yeMaori. Ubengaphandle ngemuva kweyadi lakhe ngasemlilweni wakhe omncane. Ngakhipha isandla sami ukuba ngixhawule. . . yena wabe esethi: ‘Ungangixhawuli, Baba.’

“Ngathi: ‘O, izibi ezihlanzekile zisezandleni zakho. Ngizimisele ukuba ngixhawulane nawe. Ngiyajabula ukukwenza lokho. Ngiyafuna ukukwenza lokho.’

“Wathi, ‘Akukalungi.’ Wabe esesebenzisa izandla zakhe namadolo wabe esegaqa eya endlini yakhe encane. Ekhoneni lendlu kwabe kukhona ifosholo. Waliphakamisa ifosholo wabe esehamba kancane ethatha enye indlela, ehamba ebala ibanga ngesikhathi ehamba. Wagcina efikile kuleyo ndawo wabe eseqala ukugubha phansi emhlabathini ngalo ifosholo. Lagcina selithinta okuthile okuqinile. Wakhipha inhlabathi ngezandla zakhe wakhipha ibhodlela eligcina izithelo. Walivula lelo bhodlela. . . wabe esekhipha okuthile wakunikezela kimi, kwabonakala kuyimali yaseNew Zealand. Ngemali yaseMelika ibingalingana nekhulu elilodwa lamadola.

“Wathi: ‘Naku okwami kweshumi.’ Manje ngingaxhawulana nophethe ubupristi bukaNkulunkulu.’

“Ngathi: ‘Awunasikweletu kangako ngokweshumi.’

“Wathi: ‘Ngiyazi. Angikweleti manje kepha ngikhokhela okuthe xaxa ngokuba angazi ukuthi ubupristi bukaNkulunkulu buzofika nini ngapha futhi.’

“Ngase-ke ngincika ngaphezulu ngacindezela ikhala lami nesiphongo kuyena, izinyembezi emehlweni ami zehla ngezihlathi zakhe” (ku Conference Report, Oct. 1984, pp. 159–60; noma *Improvement Era*, Nov. 1948, p. 756).

Yini indaba uGosa Cowley wakhala ngokukhokha kwalo wesifazane mayelana nokweshumi kanye neminikelo? Yini indaba kumele sikhokhe okweshumi kanye neminikelo ngokukhululekile?

UMongameli uDavid O. McKay wake wathi, “Loyo onikelayo [okweshumi] ngoba ethanda ukusiza abanye kanye nokuqhubekisa ukwenza kobulungiswa, onikeza ngokuthokoza futhi ngokubonga enhliziyweni yakhe. . . uthola umvuzo; ngokuba ngokunikela uyazuza [izibusiso]” (“The Tenth Part,” *Improvement Era*, Oct. 1956, p. 701).

Ukukhokha kwakho okweshumi kanye neminikelo kungakhombisa kanjani uthando lwakho kubafowenu kanye nabodade benu eBandleni? Kngalubonisa kanjani uthando lwakho kuNkulunkulu?

Isiphetho

UBaba waseZulwini uyazi ngezidingo zethu. Ngaloku-ke uye wasinika lomthetho futhi wasithembisa: “Funani kuqala umbuso kaNkulunkulu, kanye nokulunga kwakhe, zonke lezi zinto ziyakunezezelwa kini” (Mathewu 6:33).

Ukukhokha ngokwethembeka okweshumi kanye nokunikela kweminikelo yizindlela ezibalulekile zokukhombisa uthando lwethu kuBaba wethu waseZulwini kanye nokuthanda kwethu ukusiza ukwakha umbuso wakhe emhlabeni. UMongameli uJoseph F. Smith eminyakeni eminingi eyadlulayo, wasibonisa: “Ngalomthetho (okweshumi) ukwethembeka kwabantu baleli Bandla kuzokuvivinywa. Ngalo mthetho kuzakwazeka ukuthi ngubani ozobangasembusweni kaNkulunkulu nalowo ongavumelani nawo” (*Gospel Doctrine*, p. 225).

Uma sikhokha okweshumi kanye neminikelo ngokweqiniso nangokuthokoza sikhombisa ukubonga kwethu ngezibusiso eziningi zikaNkulunkulu.

Inselelo

Lalela umyalelo kaNkulunkulu ukukhokha okweshumi nokuthola izibusiso njengoba kubhaliwe kuMalaki 3:10. Fundisa abantwana bakho ngakho kokubili ngezwi kanye nezenzo.

Imibhalo Engcwele Eyengeziwe

NgokukaMathewu 6:1–4 (nika iminikelo ngokuzithoba)

Izenzo 20:35 (kubusisekile kakhulu ukupha kunokwamkela)

D&C 119:4 (ukukhokha okweshumi ngumthetho omile ingunaphakade)

Ukuzilungiselela kukaThisha

Ngaphambi kokuba unikeze lesi sifundo:

1. Funda *Izisekelo ImiGomo yeVangeli*, isahluko 32, “Okweshumi kanye NeminiKelolo.”
2. Khumbuza amalunga ekilasi ukuba alethe imibhalo yawo engcwele ekilasini.
3. Cela udade ukuba anikeze umbiko wemizuzu emibili ngeminiKelolo kanye nokusetshenziswa kwayo, *Izisekelo ImiGomo yeVangeli*, isahluko 32.
4. Khetha kumalunga ekilasi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

Injongo yalesi sifundo ukusiza wena ukuba wethembeke.

Sikholelwa Ekubeni Sithembeke

Bhala ebhodini: “Sikholelwa ekubeni sethembeke” (Articles of Faith 1:13).

Kusho ukuthini ukuthembeka? (Bhala izimpendulo ebhodini.)

Indatshana elandelayo ikhombisa incazelo yokwethembeka.

UMongameli uRuben Dario Pacheco waseCaracas eVenezuela iGatsha Lesithathu kanye nomndeni wakhe babefisa kakhulu ukuya ethempelini. “Emveni kokuzinikela okukhulu kanye nokuzilungiselela ngokomoya, umndeni wakhe wonga imali eyanele ukuya ethempelini. UMongameli uPacheco wathumela indodakazi yakhe ebhange ukuyothola u500 U.S. dollars. [Wathi] ‘Nkosikazi wami thatha invilophu [ephethe amaU.S. dollars] uyibeke kude ngaphandle kokuyibala. Ngosuku olwandulela lokuhamba ngacela imali ngase ngibona ukuthi invilophu yayisinda ngokungajwayelekile. Sayibala imali. Izethembiso zisinikeze u\$4,065. Ngamangala. . . Amarisithi ebhange akhombisa ukukhokhela kuphela \$500—okusho ukuthi ibhange yenza iphutha nge \$3,500 ngakwelethu uhlangothi!

“ ‘Abanye abangane bethu abangewona amalunga ebandla ekhaya lethu ngalobo busuku, bazama ukusigqugquzela ukuba sisebenzise imali ukuzijabulisa ngohambo oluya eMelika. . . Mina ngokwami angikaze ngiyibone imali engaka empilweni yami. Ngomdlandla ngathi, ”Asikwazi ukugcina le mali ngokuba akusiyona eyethu. Injongo yohambo lwethu lokuya ethempelini ukwenza izivumelwano noNkulunkulu. Izivumelwano zizosisiza ngani uma singathembekile?”

“ ‘Sayibuyisela imali ebhange baqaphela ukuthi balahlekelwe yimali kepha bengenawo amarekhodi ashoyo ukuthi ikhokhele bani. Onobhala abanye basebhange bangibuza ngalelo langa ukuthi, ”Ukwenzeleni lokhu? Akekho owayazi ukuthi nguweni othole le mali.” Impendulo yami eyodwa yathi: ”Ngokuba ngiyiMomoni“ ‘ ” (Mario G. Echeverri, Venezuela, *Ensign*, Feb. 1977, p. 30).

Wakukhombisa kanjani uMongameli Pacheco ukwethembeka kwakhe ngalokho akukhuluma ngokwenza izivumelwano noNkulunkulu?

Wakukhombisa kanjani ukwethembeka kwakhe ngalokho akwenza?

Amagama nezenzo zikaMongameli Pacheco zakhombisa kanjani ukuthi wayethembekile emicabangweni yakhe kanye futhi nasebudlelaneni bakhe noNkulunkulu?

UBrigham Young wathi: “Thembeka.” Nalo usizi kulabo abafakazayo ukuthi baNgcwele kepha bengathembekile.

“Izinhliziyo ezithembekileyo zikhipha izenzo ezithembekile (icashunwe nguSpencer W. Kimball ku *Faith Precedes the Miracle*, p. 234).

Funda uEksodosi 20:15–16; D&C 42:20–21, 27.

UNKulunkulu unxusa thina ukuba sethembekile ezimpilweni zethu kanye nasekusebenzeni nabanye: “Wathi singebi” (bheka D&C 59:6).

Ukungathembeki Ngenye Yamathulusi KaSathane

Kuwo wonke umthetho uBaba wethu waseZulwini asinika wona, uSathane uyasilinga ukuba singathembeki. Imibhalo eyingcwele iyasitshela ukuthi “uSathane, yebo, ngisho udeveli, ungubaba wamanga onke, [ufuna] ukukhohlisa kanye nokuvala amehlo abantu, kanye nokubaholela ekuboshweni ngentando yakhe” (bheka uMose 4:4).

UMongameli uKimball ubalile izindlela eziningi zokungathembeki:

“Kunalabo abaphanga izindlu kanye namabhange kanye namabhizinisi; abaqashi abangena qiniso kulabo abathembekileyo futhi abasebenzi aba. . . . sebenzisa izimali budedengu. . . . kunabathathi zikhwama, Labo abantshontsha imali kumamitha okupaka izimoto. Ababalekela ukukhokha intela, kanye nalabo ababhala amanga kanye nokunikeza incazelo engelona iqiniso kumkhiqizo abawuthengisayo. . .

“Abanye baboleka imali ngaphezu kokuba bekwazi ukukhokha. . . . Abanye benza izethembiso kanye nezivumelwano ezimqoka futhi bangazinaki futhi bazishaye indiva. Kunalabo abathathe amathawula kumahhotela kanye nalabo abagcine inkokhelo engaphezulu kukashintshi. Kube khona abaphumelelayo emabhizinisini abo ngokusizakala ngabanye. Bese kubakhona ukushesha okubonakalayo kokuntshontsha izinto ezincane nokweba. . .

“Abantu bayazikhukhumeza ngokwephula izimpawu zomgwaqo futhi bazenze ngcono kunamaphoyisa futhi banqamulele imingcele wamazwe kanye nezimpahla ezifihlakele ngaphandle kokukhokha uhlelo lwemali yokutheliswa kwezimpahla ngokomthetho kahulumeni. . .

“Futhi kunalabo abakhokhisa ngokweqile bakale ngokweqile futhi bakhokhise kancane” (*Faith Precedes the Miracle*, pp. 234–35).

Yiziphi ezinye izejwayezisi zokungathembeki ezivamisile?

Kungani uSathane efuna thina ukuba singathembeki?

Yiziphi ezinye zezono ukungathembeki okungasiholela kuzo?

Ukungathembeki Kuqala Ngezinto Ezincane

Umuntu othembekile akavele abengongathembekile masishane nje. Ukungathembeki kuqala ngezinto ezincane ezingena kancane kancane zingene kuyo yonke imikhakha yezimpilo zethu. Imicabango

engethembekile, ukuhalela, ubugovu, ukukhohlisa abanye, nokuthula noma kufanele sikhulume iqiniso, kungasiholela ezenzweni zokungathembeki, futhi kusiqhelise kude noBaba wethu waseZulwini.

Ezinsukwini zakuqala zeBandla, unkosikazi kaThomas B. Marsh wenza isenzo sokungethembeki esaholela ekubeni abakwaMarsh baphucwe ilungelo lokuba amalunga ebandla. UGosa Marsh ngaleso sikhathi wayesebenza njengoMongameli wesigungu sabayiShumi namBili.

“Ngenkathi abaNgcwele behlala eFar West, unkosikazi kaGosa Marsh kanye nodade uHarris bavumelana ukushintshana ngobisi, ukuze akwazi omunye nomunye ukwenza ushizi omkhulu kunokwenza oshizi behlukene. Omunye, nomunye ubezothathela omunye ubisi lokugcina olutholakala uma kusengwa ubisi, empeleni lushubile ngamafutha futhi alunagciwane kunobisi lokuqala. Unkosikazi Harris wayenza ingxenye yakhe yesivumelwano kepha uNkosikazi Marsh wagcina iphayinti lobisi lokugcina enkomeni ngayinye. Ngenkathi lento seyaziwa, lendaba ya lethwa phambi kwamathishela asekhaya, base bethatha isinqumo ngaye uNkosikazi Marsh. Lamlahla icala.

“UMfowethu uMarsh waqinisekisa ngezenzo zomkakhe, kepha-ke, futhi umndeni wakaMarsh waphoxeka, ekugcineni waphendukela iBandla. Bagcina belahlekelwe ubulunga beBandla ngokuphoxeka kwemizwa ekhulayo ngaphandle nangesenzo sokungathembeki” (Hyrum M. Smith kanye noJanne M. Sjodahl, *Doctrine and Covenants Commentary*, p.167).

Kudingeke ngani ukuba sethembeke ezintweni ezincane?

Kungani singakwazi ukuzimela noma yiziphi izenzo zokungathembeki?

Singafunda Ukuba Sethembeke

Sazalwa simsulwa, singazi lutho ngobuhle noma ububi. Kepha-ke, omunye nomunye wethu unikeziwe uMoya kaNkulunkulu njengomkhokheli, ngakhoke, kumele ukuba sifunde ukwethembeka ngokuvumela uNkulunkulu ukuba asiholele eqinisweni.

Abaholi bethu beBandla basenza siqaphele izenzo ezingathembekile ukusiza thina ukuba sazi ukuthi ukungathembeki kuyini, futhi bayasitshela ukuba singakwenzi. Bayasikhuthaza ukuba sifundise abantwana bethu ukuba bathembeke. UMongameli uEldon Tannes wathi: “Lokhu kuzilolonga ekubeni sithembeke kuqala ekhaya. Omunye nomunye wethu unezinto zakhe esingathi ezethu sodwa. Singakwazi futhi singabelana izinto ezifana nalezo zokudlala kanye nemidlalo kanye nokusiza omunye nomunye umuntu; kepha sinayo imali, noma ubucwebecwebwe, noma izimpahla, leyo okungeyakho yomuntu ngamunye, futhi akumele ithathwe ngaphandle kwemvume yomnikazi. Umntwana okhombisa ukwethembeka okunjalo ekhaya akafanelekile ukuhlukumeza ukwethembeka ngaphandle kwekhaya. . . Ukungabibikho ukuzijwayeza lokhu kuqhubekisela phambili ukungahlonishwa kwamalungelo kanye nezimpahla zabanye. . .

“Ngenkathi umntwana ekhula futhi eqala ukusebenzela imali. . . [kumele afundiswe uku.] thembeka ekuphatheni nabanye, futhi anikeze umsebenzi othembekile kulokho kuzuza azokuthola” (*Ensign*, May 1978, p. 44).

Kungani ukwethembeka emsebenzini wethu kubalulekile?

Ungazifundisa kanjani izingane zakho ukungathathi noma ukusebenzisa impahla yomuntu ngaphandle kwemvume ekubasizeni bona ukuba bakwazi ukwethembeka kakhulu?

Kubaluleke ngani ukuba umntwana ngamunye abe nezinto okungezakhe?

UMongameli Kimball, ekhuluma ngesifiso sakhe sokuba abazukulu bakhe bafundiswe ukwethembeka, wathi:

“Ngiyethemba nizokufundisa abancane bami ukwethembeka. Kugcwele kakhulu ukukhohlisa kanye nokweba kanye nokungathembeki. Ukuba nesimilo esihle kuyihlaya, kodwa ukungethembeki kuyafundiswa ngabomndeni kanye nomphakathi. Ukungathembeki okuncane okunokudelela okuncane kuyihlaya. Umntwana omncane kuvamise ukuba ahlakani phe ngokuphelele ukukhohlisa bese ethatha lelo thuba. Umntwana uvamise ukuba angakhuzwa ngokweba okuncane. Umzali oqamba amanga maqondana neminyaka yengane ukubalekela ukukhokha imali yabantu abadala emicimbini nasezindizeni nasezitimeleni nasemabhasini, ngenkani ufundisa umntwana ukungethembeki. Angeke azikhohlwe lezimfundiso. Abanye abazali bavumela umntwana ukuba aphule umthetho maqondana namakrikhethi, ukusetshenziswa kwezibhamu, ukudweba kanye nokuzingela ngaphandle kwelayisensi. Izingane ziyavunyelwa ukushayela ngaphandle kwelayisensi noma ukuqamba amanga ngeminyaka yazo. Labo abathatha izinto ezincane ngaphandle kokuzimela [lezo zinto], njengezithelo eyadini likamakhelwane, ipeni elisedeskini, iphakethe likashingamu elisheshalofini, konke kufundiswa buthule ukuthi ukuntshontsha okuncane kanye nokungethembeki akukubi kangako. Ukukopela ekuhlolweni kwasesikoleni kufinyelele ezingeni eliphezulu kakhulu, kusho izikhulu zezikole.

“Kungenzeka sibalekele isibopho esiqinile, kepha kumele sifundise abantwana bethu ukuthi isono. . .

“Ngibonisa ukukhathazeka kwami ngaphezu kwesidingo esiphakemeyo sokukhuthaza intsha yethu” (“What I Hope You Will Teach My Grandchildren and All Others of the Youth of Zion,” address to Seminary and Institute Personnel, BYU, 11 July 1966, p. 2).

Kubalulekile ukubona ukuthi singeze saziba ukuntshontsha okuncane, noma amanga noma ukuzikhohlisa. Akumele sizithathe lula noma sihleke ekuntshontsheni noma ekuphuleni umthetho.

Ungenzenjani umndeni wakho ukufundisa nokukhuthaza isimo sokuthembeka?

Kungani kumele ufundise ukwethembeka ngezibonelo zakho?

Sibusisekile Ngokuba Sethembeke

Singeke njalo sinikezwe masinyane umvuzo ngokuba sethembekile. Kungasivivinya isimilo sethu, kwenze silahlekelwe abangane, kusilethela ukugconwa. Kepha ukwethembeka kuletha ukukhululeka kwengqondo, isazelo esimsulwa, kanye nokujabula kwalapha kanye nangemuva kwalapha.

Encwadini eya kumngane, intombazana esencane ichaza ukuthi yazizwa kanjani emveni kokuba isilingekile ukuba ingathembeki:

“Sue othandekayo,

“Ngiyaxolisa ngokuthi uphatheke kabi izolo. Ubungane bakho bubalulekile kimi. Kodwa bekufanele ngikwenze engikwenzile. Ngiyethemba uzoqonda. Ngenkathi ungicinelela ukuba ngithathe ibhengele ekhawuntini yobucwebecwebe, ungitshelile ukuthi kuzobalula. Akekho obekade ebhekile—noma obekade esebenza eduze nendawo. Impikiswano yakho ukuthi awukaze ubanjwe yenze ukwesaba kubukeke kukuncane. Kodwa bengazi uma ngithatha lowa mgexo, noma ngabe bengibanjiwe noma cha, bengingeke nakancane ngikhohlwe ukuthi angizange ngethembeke. Bengingeke ngikwazi ukuwugqoka umgexo. Bekuzohlala kuyisikhumbuzo sesinqumo esibuhlungu esingesihle.

“Ngesikhathi ungibalekela, wathi awufunanga ukuchitha isikhathi sakho nomuntu ongajabulisi, ngaphatheka kabi. Ngisaphatheke kabi namanje. Kepha ngiyacabanga ngimele ukuphila nabo lobo buhlungu, kunokuphila impilo yokungaphinde ngikhululeke ukuhamba ngiyephakathi kumnyango wesitolo ngaphandle kwesazelo ngaphakathi, noma ukungakwazi ukubhekana nabazali bami kanye nombhishobhi, noma ukwazi ngaphakathi kwami ukuthi ngenzani” (*Look unto Me in Every Thought*, Mia Maid Course B, 1978, p. 58).

Intombazane encane yanikela ngani ukuze yethembeke?

Iyipi inzuzo enkulu eyazuzwa yintombazane encane ngokuba yethembeke?

Kubaluleke ngani ukuthi sibheke uhla olude lwenzuzo ngokuthembeka? (Ukukhuthaza thina ukuba sithembeke ngokuphelele)

UGosa Howard W. Hunter womgwamanda wabayiShumi namBili usitshela ngezinye izinzuzo zokuba wethembeke: “Kubakhona ukujabula okuza kumuntu othembekile. . . Ungaba naye umngane oyiNkosi bese ubanoMoya oyiNgcwele. . .

“Kumele sethembeke kithina, sethembeke nakuNkulunkulu futhi nakubantu bonke” (“Basic Concept of Honesty,” *New Era*, Feb. 1978, p. 5).

Iyipi inzuzo yokwethembeka ekhonjiswa nguGosa Hunter?

UMoya oyiNgcwele ungakusiza kanjani ukuba wethembeke? (Ngokukholela ukuba wenze izinto ezethembekile, ukwenze wena ukuba uzizwe ungcono uma wenza, bese ukutshela ngemizwa yokuzisola uma ungathembekile.)

Kusho ukuthini ukuthembeka kuNkulunkulu?

Isiphetho

Ukwethembeka kuyisisekelo somthetho wevangeli. Ngumyalelo kaNkulunkulu. Ukugcina lomyalelo, kubalulekile ukuthi sikwazi ukungethembeki bese siyakugwema, ukuthi sizifundise ukuba sethembeke emiqondweni yethu, ezingxoxweni zethu, kanye nasezenzweni zethu. Ngokukhombisa imithetho ethembekile emakhaya ethu, kanye nakumalunga eBandla, kanye nakomakhelwane bethu, sifundisa abantwana bethu ukwethembeka. Uma sithembekile, siyabusiwa ngokuba nonembeza omsulwa, ukukhululeka kwengqondo, nesifiso sokuzethemba, kanye nokuba nomngane onguMoya oyiNgcwele.

Inselelo

Phakathi kweviki elizayo, cubungula imicabango yakho, amagama, kanye nezenzo ukukhombisa ukulalela kwakho kumyalelo wokwethembeka. Funa usizo kuNkulunkulu ukususa ukungethembeki empilweni yakho. Funa izindlela zokufundisa abantwana emindenini wakho lomthetho oqotho. Yiba yisibonelo ekwethembekeni ekukhulumeni kanye nasezenzweni. (Bheka kwabaseFiliphu 4:8–9.)

Imibhalo Engcwele Eyengeziwe

KwabaseRoma 13:12–13 (hamba ngokwethembeka)

AmaHebheru 13:18 (ukuzinikela ekuphileni ngokwethembeka)

D&C 97:8 (uma izinhliziyi zabo zithembekile)

D&C 136:25–26 (gcina lokho okubolekiwe; buyisela lokho okulahlekile)

Articles of Faith 1:13 (sikholelwa ekubeni sithembeke)

Amalungiselelo kaThisha

Ngaphambi kokufundisa lesi sifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 31, “Ukwethembeka.”
2. Thola ibhodi kanye noshoki.
3. Thola amalunga ekilasi ukuba afunde noma axoxe indaba kanye nemibhalo kuso lesifundo.

Injongo yalesifundo ukusiza wena ngokukunikeza amandla okuba uzixolele wena kanye nabanye.

Ukusebenza: Ngingubani Mina?

Qhuba umsebenzi othi “Ngingubani mina?” Thola ilunga lekilasi ukuba lifunde kakhulu izigigaba ngezimpilo zabantu lapha ngezansi. Ungavumeli ukusho amagama abantu mayelana nezigigaba eziqondene nabo, kuze kubuzwe umbuzo othi “Ngingubani mina?” Masishane nje uma udadewethu ecabanga ukuthi uyalazi igama lomuntu okukhulunywa ngaye, kumele aphakamise isandla sakhe. Kepha-ke, umfundi kumele aqhubeke ukuze uhla lwezigigaba mayelana nempilo yomuntu ziphothulwe noma kuze bonke odadewethu bamazi umuntu okukhulunywa ngaye.

IMPILO YOMUNTU EBHALWE NGOMUNYE I

1. Ngagxekwa ngokungelona iqiniso ngasengisiwa ejele. (Genesisi 39:11–20.)
2. Emveni kwalokho ngakhululwa ejele ngasenginikwa isikhundla esiphezulu sobuholi ezweni labezizwe. (Genesisi 41:37–43.)
3. Iminyaka eminingi ngahlukaniswa nobaba wami kanye nomndeni. (Genesisi 41–44.)
4. Ngawachaza amaphupho omphathizitsha, umphekizinkwa, kanye nombusi. (Genesisi 40– 41.)
5. Ngokuba kwakunendlala enkulu, umndeni wami washiya ikhaya wase uya lapho ngangihlala khona. Ngakho-ke ngakwazi ukubasiza. (Genesisi 45–46.)
6. Ngenkathi ngisengumfana, ubaba wami wanginika ibhantshi elihle. (Genesisi 37:3.)
7. Noma-ke abafowethu bangithengisa kubathengisi bezigqila, ngabaxolela, saba nenjabulo yokubuyelana eGibhithe base behlala ngokujabula iminyaka eminingi. (Genesisi 45–46.)
8. Ngingubani mina?

Impendulo: UJosefa, indodana kaJakobe owathengiswa kwabaseGibhithe. (Bheka *We Ought Also to Love One Another*, Beehive course a, 1977, p. 16.)

Bonisa umboniso 8-a, uJosefa esehlangana nabafowabo.

Kungani ukuba uJosefa kanye nabafowabo bakwazi ukuba babenenhlanganiso yokujabula futhi bahlale ndawonye ngokuthokoza iminyaka eminingi? (UJosefa wabaxolela abafowabo.)



IMPILO YOMUNTU EBHALWE NGOMUNYE II

1. Ngingomncane emadodaneni amabili. (Luke 15:11–12.)
2. Ngavakashela ezweni elikude lapho ngachitha khona ifa ubaba wami ayenginike lona. (Luka 15:13.)
3. Ngesikhathi kufika indlala ezweni, ngaqala ngaswela. (Luke 15:14.)
4. Ekutholeni ukudla, ngasebenza ngelusa izingulube. (Luke 15:15.)
5. Ngakhumbula ukuthi ubaba wami wayezondla kahle izisebenzi zakhe, ngakho-ke ngathatha isinqumo sokuya ekhaya bese ngicela ubaba wami ukuba angenze omunye wezisebenzi zakhe. (Luke 15:17–19.)
6. Ngenkathi ubaba engibona ngiza, wagijima weza kimi ukuzongihlangabeza, wangiabula, wase enginika ingubo enhle kunazo zonke, indandatho, kanye nezicathulo, wase elungisa idili ukuzojabula ngokubuya kwami ekhaya. (Luke 15:20–24.)
7. Ngingubani mina?

Impendulo: Indodana yolahleko.

Bonisa umboniso 8-b, ukubuya kwendodana yolahleko.

Kungani lenhlanganiso yokujabula yaba yimpumelelo? (Ubaba wayixolela indodana yakhe futhi wamamukela ukuba angene ekhaya.)

Lezindatshana ezimbili zaseBhayibhelini zikhombisa ukuthi kungenzekani uma amalunga omndeni exolelana.

Ukuchaza kanjani ukuxolelwa? (Ukudlulisa isifiso sokujezisa okonile. Ungamthuketheleli. Ukuxolela kusenza thina sithande abanye njengoba uKristu esithanda nathi.)

Uma Sixolela, Sisebenzisa uThando OlunjengolukaKristu

UJesu Kristu wasinika isibonelo esiphelele sokuthi singaxolela kanjani labo abasonayo thina. Ngesibonelo sikaMsindisi uGosa Robert L. Simpson wekhoramu Lokuqala labangamaShumi ayisikhombisa wathi:

“Umlando weBhayibheli usitshela ukuthi akekho umuntu ofayo oke waba nokuzithoba, ubuhlungu, ukuhlushwa loku okwatholwa nguMsindisi womhlaba ngesikhathi samahora akhe okugcina okufa.

“. . . Lapho esiphambanweni walenga, umzimba wakhe wephukile futhi wopha, kunjalo wahlushwa yizitha zakhe; futhi kwakungesikhathi sakho konke lokhu lapho uJesu wazicelela, mhlawumbe ngokuthula, ngokukhulu ukuzithoba, ‘Baba, baxolele, ngoba abakwazi abakwenzayo.’ . . . (Luke 23:34).” (“Forgiveness,” *Improvement Era*, Dec. 1966, p. 1148).

Njengoba uJesu waxolela, nathi kumele senze njalo.

U-April Aaron yintombazane yeziNsuku zokuGcina eyalandela isibonelo soMsindisi. Ngenkathi ehamba eya emdansweni weBandla eSan

8-a uJosefa ehlanganiswa nabafowabo.

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Francisco, eCalifornia, u-April wahlaselwa yindoda eyamlimaza kabana ngommese ngenkathi izama ukuntshontsha isikhwanyana sakhe. Kulokho kuhlaselwa wathola ukulahlekelwa yiso lakhe langakwesokudla. futhi wathola amaxheba amabi kabi ashone phakathi ngasemlenzeni wangakwesokudla kanye nengalo yangakwesobunxele. Ngabe waphendula wathini u-April uma ebuzwa ngalowo owamhlasela?

“ ‘Ngiyacabanga ukuthi ufanele ukuzwa ubuhlungu, noma ngubani umuntu onjalo, kumele simzwele ubuhlungu. . . Ngiyafisa sengathi kungaba khona umuntu ongamenzela okuthile. Kumele athole ukulashwa. Ngubani owaziyo ukuthi yini eholela umuntu ukuthi enze into efana nalena? Uma ngabe akatholwa angaphinda futhi enze lesi senzo’ ” (Icashunwe nguSpencer W. Kimball ku *The Miracle of Forgiveness*, p. 294).

U-April wakhombisa kanjani uthando lobuKristu kubahlaseli bakhe?

UJens Christian Johansen, owangena eBandleni eDenmark, ngomunye onekhono lobuKristu lokuxolela. Encwadini yakhe yokuzibhalela ubhale lokhu:

“ ‘Ngenkathi ngipakisha inqwaba yotshani obomileyo ngenza umsebenzi wami, ngathatha izingqumbi eziyishumi nambili ngazifaka ngalena kukafenisi kwamakhelwane, ngoba bona bengenayo inqwaba yotshani obomileyo ukupha amahashi kanye nezinkomo, futhi beselibunile ifolishi elincane selihambile ukusuka endaweni yethu ngobusuku bayizolo. . . Ngingamane ngibanike okuncane kunokuba bantshontshe’ ” (icashunwe nguRex D. Pinegar ku “Grandfather Johansen’s Example.” *New Era*, Sept. 1977, p. 4).

Ingabe umkhulu uJohansen wakhombisa kanjani ukuthi wayesemxolele umakhelwane wakhe ngokuntshontsha inqwaba yotshani obomileyo?

Uma singaxolela njengoba u-April nomkhulu uJohansen benzile, siyabathanda abanye njengoba uKristu enza.

Bonisa isithombe njengesiphakamiso “Kumalungiselelo kaThisha.”

UGosa Marion D. Hanks wathi, “Ngizwile ukuthi *isimo sokugcina sothando lukaNkulunkulu kanye nabantu ukuxolela*” (“ ‘Even as Christ Forgave,’ ” *New Era*, June 1974, p. 4; kungeziwe okubhalwe ngokwahlukile).

Siyanxusa Ukuba Sixolele Wonke Umuntu

Sivamise ukusho noma ukwenza izinto eziletha ubuhlungu nokuhlupheka kwabanye abantu. Abanye bavamise ukusho noma benze izinto ezizophatha kabi abanye abantu. Ukusiza thina ukuba sizingqobe lezinkinga, uJesu Kristu wanika lomyalelo:

“Kanjalo, ngithi kini, kumele nixolelane, ngokuba yilowo ongaxoleli umfowabo izono zakhe zimile uyojeziswa ngaphambi kukaNkulunkulu, ngoba kuyena kusele kuye isono esikhulu.

“Mina, Nkulunkulu ngizoxolela loyo engizomxolela, kepha *kuwe kudingekile ukuba uxolele wonke umuntu*” (D&C 64:9–10; kungeziwe okubhalwe ngokahlukile).

“Bonke abantu,” lokhu kufaka obani? (Amalunga omndeni, abayeni, abantwana, abafowethu, odadewethu, abazali, ogogo nomkhulu, o-anti, abazala, kanjalo; abangane, omakhelwane; izitha, izoni,-wonke umuntu)

Ngubani umfowethu? (Wonke umuntu bheka D&C 64:9.)

Sethenjswani kulombhalo uma sehluleka ukuxolela labo abasonile? Ngubani onesono esikhulu—lowo owone omunye noma lowo owalayo ukuxolela? Yini indaba?

Engxenyeni yokuqala yalesi sifundo siye sabuyekeza izindaba ezimbili ezikhombisa ukuthi izinkinga zomndeni zixazululwa kanjani ngokuxolela.

Kungaba yini umphumela uma abayeni kanye namakhosikazi ngokuzinikela bexolela omunye nomunye ngamacala abo? Uma abafowethu nodadewethu bonke bengaxolelana? Uma abazali bexolela abantwana babo? Uma abantwana bengaxolela abazali babo?

Funda NgokukaMathewu 5:44.

Umbhalo lona ufundisa obani ukuba baxolele? (Izitha zethu.)

Ingaba yini imiphumela uma ngokuzinikela kwethu sixolela amacala enziwe ngomakhelwane bethu? Ngamalunga eBandla? Abangane?

UJesu Kristu wasifundisa ukuthi uma ngabe yithina esoniwe akumele silinde umoni ukuba eze azocela ukuxolela kwethu. Kumele simfune ngaphandle bese sakha ukuthula naye. (Bheka NgokukaMathewu 5:23–24.) UNkulunkulu ngeke asixolele izono zethu ngaphandle uma izinhliziyi zethu zikhululekile kwinzondo yonke, inzondo kanye nemizwa emibi esinayo ngabanye.

Thola udade afunde NgokukaMathewu 18:21–22.

Iyiphi enye indlela yokuthi, “Kuze kube ngamashumi ayisikhombisa aphinda phindiwe kasikhombisa?” (Phakade noma njalo.)

Ukuxolela wonke umuntu kudinga ukuthi sizixolele thina kanjalo futhi nabanye. Uma senze iphutha kumele siguquke bese siyakhohlwa ngalokho. Kwesinye isikhathi kulula ukuxolela abanye kunokuzixolela, kepha “ukuxolela wonke umuntu” wukuxolela noma ngubani nathi ngokwethu.

Kungani kwesinye isikhathi sikuthola kunzima ukuzixolela thina? Yiziphi izinto esingadinga ukuba sizixolele thina?

Kumele Sixolele Ukuze Siqhubekele Phambili

UGosa Boyd K. Packer usixoxele ngendaba elandelayo:

“Eminyakeni eminingi eyadlula ngafundiswa isifundo yindoda engangiyincoma kakhulu. Wayeyindoda eyayingcwele ngendlela engingakaze ngiyibone. Waye ngumuntu othulile futhi ohluzekile futhi onomoya ophansi, ngomoya onzulu wamandla ukuthi abaningi bathembele kuye.

“Wayazi ukuthi baphathwa kanjani abanye ababehlupheka. Ngezikhathi eziningi ngangikhona ngenkathi enikezela ngezibusiso kulabo abagulayo noma ngandlela thize abakhathazekile.

“Impilo yakhe bekuyimpilo yokusiza, ndawo zombili eBandleni kanye nasemphakathini. . .

“Ngolunye usuku ngenkathi sisodwa futhi nomoya umuhle, wanginika isifundo ngempilo yami ngokufunda kuye. Noma-ke ngangicabanga ukuthi ngangimazi, wangitshela izinto engangingeke ngazicabanga. . .

“Washada owesifazane osemusha futhi omuhle, ngaleso sikhathi yonke into empilweni yakhe yayimi kahle. Wayesebenza umsebenzi omuhle, nekusasa elaliqhakazile. Babethandana kakhulu, futhi wayelindele ukuzalwa kwengane yabo yokuqala.

“Ngobusuku lobo okwakumele kuzalwe ngabo ingane kwaba khona izinkinga. Udokotela okwakungukuphela kwakhe wabe ekwenye indawo yasemapulazini eyokubhekana nabagulayo. Abakwazanga ukuba bamthole. Emveni kwamahora amaningi okuphathwa yizinhlungu zokubeletha, isimo sikankosikazi saba sengxakini.

“Ekugcineni udokotela wafika. Wabona ukuthi kuyonakala, wasebenza ngokushesha, futhi masishane wenza izinto zaba sesimweni esiyiso. Ingane yazalwa, inkinga ebibonakele yaphela.

“Emuva kwezinsukwana unkosikazi osemusha washona kuso leso sifo esithathelanayo udokotela kade esixilonga ngalena kwelinye ikhaya ngalobo busuku.

“Umhlaba kumngane wami wawunhlakanhlaka. Yonke into ayizange ibe isalunga manje, konke kwakubukeka kungekuhle. Wayelahlekelwe ngunkosikazi wakhe, isithandwa sakhe. Wayengenandlela yokuphatha umntwana wakhe omncane futhi ngaso leso sikhathi abuye abhekane nomsebenzi wakhe.

“Njengoba amaviki ehamba, ukuzila kwakhe kwaya kukhula. ‘Lowo dokotela akumelanga avunyelwe ukuba asebenze njengodokotela,’ uzosho. ‘Ulethe lokuthathelana kwesifo kunkosikazi wami ukuba ubeqaphile ngabe usaphila unkosikazi wami namhlanje.’ Wacabanga ngokunye okuncane, ebuhlungwini aba nabo waba nokusongela.

“Ngaleso sikhathi ngobunye ubusuku kwabakhona ongqongqozayo emnyango wakhe. Umntwana osemusha wathi, kalula, ‘Ubaba ufuna ukuba uze ngapha. Ufuna ukukhuluma nawe.’

“ ‘Ubaba’ wayengumongameli westeki. Indoda esencane eyayidabukile, enhliziyi yayo idabukile yahamba ukuyobona umholi wayo wakamoya. Lomelusi wakamoya ubekade ebheke umhlambi wakhe futhi ube nokuthile afune ukukusho kuye.

“Umyalezo ovela kulesi sisebenzi esihlakaniphile wawuthi: ‘John, yekela kunjalo. Akukho ongakwenza ukumbuyisa unkosikazi wakho. Noma yini ozoyenza izokwenza izinto zibe lukhuni kakhulu. John, yekela kunjalo.’

“Umngane wami wangitshela ngaleso sikhathi ukuthi lokhu bekuwukungivivinya, iGetsemane yami.

“Angikuyekela kanjani? Okuhle kuhle! Okubi kakhulu kwenzekile, omunye umuntu kufanele akhokhe ngalokho.

“Wazabalaza ngobuhlungu ukubamba imizwa yakhe. Akwenzekanga ngokushesha kuphela. Ekugcineni wafuna ukuthi noma yini eyenzekile kumele abe ngumuntu olalelayo. . .

“Wafuna ukulandela isiyalo somholi ohlakaniphile wakwamoya. Uzakuyekela kunjalo.

“Ngaleso sikhathi wangitshela ukuthi, ngangingumuntu omdala ngaphambi kokuba ngiqonde ekugcineni. Kwakuhamba kahle, ngaze ngaba yindoda endala eyabona ekugcineni kwangempela udokotela ohluphekile wasemapulazini—osebenze ngokweqile, okhokhelwa imali encane, kuphela ohamba ukusuka kusiguli aye kwesinye, ngemithi enganele kahle encane, azikho izibhedlela, izinto zokusebenza zimbamba. Wayezama ukusiza izimpilo, futhi waphumelela ezikhathini eziningi.

“ ‘Uze ngesikhathi seziphithiphithi ngenkathi izimpilo ezimbili zisebucayini engazi ukuthi unkosikazi wakhe kanye nengane bazophila noma bazofa.

“ ‘Ngangiyindoda endala,’ waphinda, ‘ngaphambi kokuba ngiqonde okokugcina. Ngabe ngamosha impilo yami washo, ‘futhi nezimpilo zabanye abantu.’

“Ezikhathini eziningi wayembonga uNkulunkulu ngokuguqa ngamadolo ngomholi ohlakaniphile wakamoya owayala kalula, ‘John yekela kunjalo.’

“Futhi lokhu kungukuyala kwami kuwe. Uma unemizwa emibi, igqubu, ukukhathazeka, ukuphoxeka noma umona, zibambe. Ungahle ungakwazi ukuzibamba izinto lapho kwabanye abantu, kepha ungakwazi ukuzilawula izinto lapha, ngaphakathi kuwe.

“Ngithi ngakho-ke: John, yekela kunjalo. Mary, yekela kunjalo” (*Ensign*, Nov. 1977, p. 60).

Impilo enjani uJohn abengayiphila ukube akamxolelanga udokotela? Yiziphi ezinye izimo uJohn azithola ngoba exolele na? (Waba nomoya omningi kanye nokuzithoba, ukwenza kanye nokubusisa abanye abaningi.) Yingani uJohn abiza ukuxolela udokotela “njengeGetsemane yakhe”? Waqala nini uJohn ukuba aqhubekele phambili? (Emuva kokuba exolele udokotela.)

UGosa Sterling W. Sill weKhoramu LokuQala labangamaShumi ayisikhombisa uxoxa lendaba elandelayo:

“Ngelinye ilanga ngakhuluma nenkosikazi eneminyaka engu-53 eyayenze isono ngokungaziphathi kahle iseneminyaka engu-18. Yayikuqonda kahle

ukuthi isono sayo yisiphosiso esikhulu, kepha ngoba yase iguquke kayinkulungwane singathembela esithembisweni sikaNkulunkulu ukuthi useyixolele. Kodwa akazange azixolele yena ngokwakhe. Ngokuba wazizwa engahlanzekile futhi ezibona ephansi, wazikhipha yena kubangani bakhe, wangafuna ukushada waba ngumuntu oseyinkomo edla yodwa. Iminyaka engu-35 wayezinyeza ngokuzisola okungathokozisi kanye nokuzigxeka. Impilo yakhe ngokubheka emuva esonweni sakhe kwamphendula waba yinto engaphansi kakhulu komuntu omuhle uNkulunkulu ayefisa ukuba abe nguye. Isono sakhe ngenkathi eneminyaka engu-18 sabayisiphosiso esikhulu. Kepha iminyaka engu-35 wayelokhu egcwalisela esonweni sakhe ngokuchitha okuyiyona nto ebalulekile emhlabeni, okuwukuthi impilo yobuntu enhle" (*What Doth It Profit*, p. 183).

Uma sihlala sikhumbula ukwehluleka kwethu kanye namaphutha, noma ukuqhubeka nokufihla imizwa emibi ngabanye abantu, singafuni ukuzixolela thina ngokwethu noma abanye sichitha kokubili, isikhathi kanye nomfutho wamandla. Asifezanga lutho. Sivimba ukuthuthuka komoya.

Isiphetho

Akulula ukuxolela abanye nokuzixolela thina. Kungaba ngenye yezinselelo ezinkulu esizobhekana nayo empilweni. Uma sixolela ngokuphelele, ngokuxolela ezinhliziyweni zethu kanjalo nokusho kanjalo ngemilomo yethu, sizikhulula thina ekuthuthukeni ukuphucula izimpilo zethu futhi nokujabula. Ngakho-ke siyazilungiselela thina ngokwethu ukucela kuNkulunkulu ukuba axolele izono zethu. Uye wasitshela ukuthi uma esixolela ezonweni zethu, akabe esazikhumbula futhi (bheka D&C 58:42). Ukususa amacala abanye ezingqondweni zethu kanye nasezinhliziyweni futhi singawakhumbuli nakancane kuyingxenye ebalulekile kakhulu yokuxolela. Ngenkathi sikhohlwa ukuba nemizwa emibi ngabanye abantu, sizoletha ukuthula ezimpilweni zethu. Sizofuna futhi sizilungiselele ukuthola ukuholwa nguMoya oNgcwele. Sizovumela ukugxekwa bese sikusebenzisa ekuzithuthukiseni. Siziqhubekela phambili ukuya embusweni kaBaba wethu oseZulwini.

Ukucasuka kuzoza kithina, kepha akumele sikuvumele kuhlakaze izimpilo zethu. Uma sinenhliziyoy exolelayo, singakwazi ukunganaki futhi sikhohlwe ngamacala. Omunye nomunye kithi kumele aqikelele ukuthandaza ngeqiniso, "Sixolele amacala ethu, njengoba nathi sibaxolela abanamacala kithi" (NgokukaMathewu 6:12).

Inselelo

Bheka imizwa yakho: Ngabe ubambe amagqubu ngomunye umuntu? Uma kunjalo, ungenzenjani ukuze ukunqobe lokho? Cela uBaba wakho waseZulwini ukuba akusize ukuba ube nenhliziyoy exolelayo.

Imibhalo Engcwele Engeziwe

Mozaya 26:30–31 (xolelani omunye nomunye)

D&C 82:1 (uma sixolela, uNkulunkulu uyasixolela)

D&C 42:88–89 (indlela efanele yokuvuma isono)

D&C 98:39–48 (umele uxolele)

Ukulungiselela kukaThisha

Ngaphambi kokuba unikeze lesisifundo:

1. Funda ImiGomo yeVangeli, isahluko 19, “Ukuguquka Ezonweni.”
2. Lungisa ukuphatha umcimbi ekuqaleni kwesifundo.
3. Thola ibhodi kanye noshoki.
4. Lungisa isithombe salomusho olandelayo: “Ngizwe ukuthi uhlobo lothando oluphelele lukaNkulunkulu kanye nabantu ukuxolela.” (Marion D. Hanks)
5. Thola amalunga ekilasi ukuba afunde noma anikezele ngezindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Injongo yalesifundo ukusiza wena ukuba ukhulise ubungcwele bakho ngokukufundisa wena izindlela zokuphatha umcabango wakho.

Imicabango Yethu Iyathinteka Kumhlaba Osizungezile

UGosa J.Thomas Fyans wobuMongameli beKhoramu lokuQala labanga maShumi ayisiKhombisa ubeka amazwana ombono ngalemicabango:

“Akuyona nje kuphela i-Amazon engumfula omkhulu emhlabeni, kepha neminingi eyimingenela yayo iyimifula emikhulu. . .

“Uphawu olulodwa oluthandekayo ngalemifula izinhlobo ezahlukene zemibala yayo. Isibonelo, iMadeira ibizwa ngokuthiwa umfula omhlophe ngoba amanzi ayo aphephe ubumba olucolisekile lwezinhlayiyana ngasemzileni wawo. Umbala omnyama weRio Negro uqhamuka ezintweni ezibolile ezake zaphila ezithathwe emahlathini lapho udlula khona. Noma-ke kunjalo eminye imifula igelezela phezu komhlabathi omhlophe futhi ivamise ukubonakala iluhlaza okuqhakambile noma okuluhlaza okwesibhakabhaka. . .

“Njengoba lemifula ibonakala inemibala eyenziwa yizinto ezicoshwa ngenkathi umfula ungenisa, ngakho-ke imicabango yethu egelezayo ifakwe imibala yizinto ezihamba kuyo. . .

“Eminye imifula igeleza kancane futhi iyazulazula ezindaweni eziphansi. Amanzi ayo angcolile futhi agcwele izinto ezihlephukile.

“Eminye imifula igelezela phansi isuka ezindaweni eziphezulu. . . Imisinga yayo iqinile, ngalokho-ke, lezi zinika ugesi esiwudingayo, futhi nemikhumbi ihanjiswa yiyo” (ku Conference Report, Buenos Aires Argentina Area Conference, 1975, pp. 28–29).

Cabangisisa lemibuzo: Ukuhamba kwemicabango yethu kugobhozela kuphi na? Yini egcwalisayo futhi efaka imibala emicabangweni yethu?

Beka izingilazi ezimbili kanye nojeke wamanzi etafuleni. Faka izibi engilazini eyodwa. Biza udade ukuba azokhetha ingilazi eyodwa bese ezithelela amanzi okuphuza. Cela yena ukuba achaze ukuthi kungani akhethe ingilazi njengoba enzile.

Asingeke sifake amanzi okuphuza engilazini engcolile noma kujeke ngoba asifuni ukuphuza amanzi angcolile. Kungani pho sihlanganisa imiqondo yethu ngemibono engahlanzekile noma imicabango engahlanzekile.

Emibhalweni engcwele uNkulunkulu ngesinye isikhathi uyakhuluma ngezisebenzi zakhe njengezitsha (bheka uMoroni 7:31).

Kungani singalindele ukuba uMoya kaNkulunkulu uhlale esitsheni singcolile? Yingani imicabango ehlanzekile ingahlali engqondweni egcwele imicabango engahlanzekile?

Umhlaba ugcwele imfundiso kaSathane. Siyavezelwa lezi zinto emidlalweni, ezazisweni, umculo, izithombe zebhayisikobho, amaphephabhuku, kanye nethelivishini. Ubugebengu, iziphithiphithi, ubufebe, ubuhedeni, ukubonisa ngokusebenza kobulili besilisa nabesifazane, kanye nomculo ohamba nemizwa ziyaboniswa njengezivumelekile futhi ezithandekayo. USathane uyasilinga thina ngezindlela eziningi ukusebenzisa amathalente ethu ekufezeni ukukhohlakala. Imicabango engcolile iza kalula uma imiqondo yethu ingazilungiseleli ukuyigwema.

Mfundiso yiphi embi ekhona endaweni yangakini? Ungagcina kanjani imicabango yakho ihlanzekile uma uzungezwe yizimfundiso ezinjengalezi?

Imicabango Yethu Igqugquzela izenzo Zethu

Umbono ungabanamandla. Okokuqala kufika umcabango—bese kuba isenzo. Isenzo siqala engqondweni. Senza lokhu esicabanga ukukwenza. Noma ngabe siyahlela ukwenza okuhle noma okubi, icebo kanye nesenzo kuqala engqondweni.

UMongameli David O. McKay, waxoxa lesigameko:

“Eminyakeni eminingi eyadlulayo indoda esencane yeza kimi ngenkathi ngise ngumongameli wemishini yamaNgisi yase yenza isivumo ngokubi futhi okuyinkohlakalo eyakwenzayo. Yazithethelela yona ngokuthi kwenzeka ukuba ibe sesitolo esithengisa izincwadi ngesikhathi sokuvalwa kwesitolo, futhi ngenkathi umnyango usuvaliwe yase iholeleka ukuba ilingeke. Yagxeka isimo esasikhona ukuze iwele ekulingweni.

“Kepha ngathi kuye, ‘akusona isimo esenze ukuba uwele ekulingweni, akuwona umnyango owawuvaliwe, noma ukugqugquzelwa yinjabulo. Ukucabangile lokho ngaphambilini kokuba uye esitolo sezincwadi. Uma ngabe awuzange ucabange ngaleso senzo ngabe akuzange kube nezinto eziqinile ngokwanele ukukuheha noma ezizokufaka esilingweni, isenzo sokuba uwe. Umcabango ngaso sonke isikhathi yiwona oza ngaphambi kwesenzo.’

“Imicabango ehlanzekile, izinhlobo eziphakeme, ukucabanga ngothando ngokweqiniso, ukuzikhuza, ukuba wusizo, ukujabula, konke kuyimithetho ezengezelela ekuthuthukisweni kwesimilo. Ukucabanga ngawe, ukuhlalisa ububi ngomakhelwane, ukucabanga ngamathuba okukhulisa ukuthanda ukubhema noma ukuphuza, kuzoholela umuntu ukuba enze lezo zinto” (“Cleanliness Is Next to Godliness,” *Instructor*, Mar. 1965, p. 86).

UMongameli McKay wathi futhi: “Ngitshela ukuthi ucabangani uma kungafanelekile ucabange, futhi ngizokutshela ukuthi ungubani. Abangcwele beziNsuku zokuGcina banesibopho sokucabanga ngokuhlanzekile, sokujabulisa izinhloso eziphakeme. Uma benza lokho,

izenzo zabo zizohambisana nalezo zinhloso” (“Cleanliness Is Next to Godliness,” *Instructor*, Mar. 1965, p. 86).

Bonisa umboniso 9-a, Inkosikazi ikolobha izitebhisi zayo.

Abantu baseHolland baziwa kakhulu ngokuhlazeka. Amakhosikazi aphilisha ibraso eminyangweni, akolobhe indawo yokungena emakhaya awo, futhi akolobhe nendlela eseduze kwendlela. Lomkhuba ugqugquzelwa yinkolelo yabo ukuthi uma uhamba emgwaqweni ohlanzekile awungeke uthwale ukungcola nalokho okungahlanzekile ukulethe ekhaya. Lowo mqondo ofanayo ungasetshenziswa engqondweni. Ukuqhubeka nokukoljwa kwemicabango yethu kanye nokuhlaza izingqondo zethu kungasiza ukugcina izenzo zethu zihlanzekile futhi zimile ziqonde ngqo.

“Imicabango ngamathuluzi esiwasebenzisayo ekulungiseni izimilo zethu, njengoba kuyiqiniso njengombazi omkhulu ophethe ishizolo kanye neshizela nesando nezingcezu ezihleshuliwe ezincane, acwecwe lapho kungekho bushelelezi khona kumabuli, kuze kube nesimo esiphelele. . . phakathi. . . komsebenzi omuhle ophelele wokubaza. Kanjalo-ke yonke imicabango iyona ekhanda izimilo zethu, futhi, ngokunjalo, ibumba izigameko zokuhamba kwezinto ngaphambi kokwazi kanye nezimpilo zethu. Ngakho-ke umphumela wemicabango yonke yethu ukubunjwa kwesimilo” (Goerge Q. Morris, “The Importance of Habits,” *BYU Speeches of the Year*, 20 May 1953, p. 3).

Funda ebhodini izaga 23:7.

Singenza Izinto Eziningi Ukulawula Imicabango Yethu

Sinamandla kithina ngokwethu ukuba silawule imicabango yethu. Singakhetha ukungavumeli imicabango emibi ihlale ezingqondweni zethu. Izingqondo zethu zinamandla okubamba ukuhlakanipha kanye nolwazi njengoba futhi zingabamba ukungazi kanye nalokho okubi kanye nemicabango emibi. UGosa Boyd K. Packer uchaza ukuthi singenzanjeni ukuze silawule imicabango yethu:

“Umqondo unjengesiteji—ikhethini lihlale liphezulu ngaphandle uma silele. Njalo-nje kuhlale kukhona imidlalo eyenziwayo kuleso siteji. . .

“Uke waqaphelisisa ukuthi ngaphandle kwanoma yini ekhona ngokuzimisela ngako lwakho uhlangothi, . . . umcabango omncane onethunzi ungavela ngasemaceleni bese udonsa ukunaka kwakho? Lemicabango engasile izozama ukususa yonke eminye imicabango kuwo wonke umuntu.

“Uma uyivumela ukuba iqhubeke, yonke imicabango yokulunga izosuka esiteji. Uzoshiywa, ngokuba unikezile imvume, yokungenwa imicabango engahlanzekile. . . Ingahle le micabango yenze isizinda sobuhlungu, umona, noma inzondo. Ingaba inhlamba, ukungabi nesimilo esihle, noma ukungaziphathi kahle. . .



“Wenze njani esikhathini esinjengalesi, ngenkathi isteji sengqondo yakho sitshelwa yizinto ezincane ezinemicabango engahlanzekile? . .

“Uma ungayilawula imicabango yakho, ungakwazi ukunqoba imikhuba emibi—futhi nokuzehlisa. Uma ungakwazi ukufunda ukuzilawula uzoba nempilo ejabulisayo. . .

“Ngingakufundisa lokhu. Khetha iculo eliyimfihlakalo kwaweBandla olithandayo. . . Libheke kaningana uqaphele engqondweni yakho. Lazi ngekhandi. Noma-ke ungazange ufundele ukucula, ungakwazi ukucabanga ngeculo.

“Manje, sebenzisa leli culo njengendawo yomcabango ukuba uhambe khona. Yenza ukuba ibe ngumsele wakho ophuthumayo. Ngenkathi uthola ukuthi laba badlali bethunzi bavelile emaceleni omcabango wakho baya kusiteji somqondo wakho, faka leli culo. . .

“Ngesikhathi umculo uqala nangesikhathi amagama akheka engqondweni yakho, imicabango engalungile izoshabalala ibaleke yenziwa ngamahloni. Iculo lizoguqula sonke isimo esiteji sengqondo yakho. Ngokuba likukhuphulela kokuhle futhi lihlanzekile, isisekelo sokucabanga okubi siyashabalala. . .

“Uma sewufundile ukucacisa isiteji sengqondo yakho emicabangweni engalungile, yigcine isebenza njalo ngokufunda izinto ezizusizo. . . Gcina usebenza ngezinto ezingcwele” (*Teach Ye Diligently*, pp. 46–47).

UGosa Dean L. Larsen usiyala ngokuthi senze ukucabanga okuhlanzekile: “Ukuze sikwazi ukumisa ukucabanga okuhluzekile, kubalulekile kithina ukuba sibe nento ewusizo esingacabanga ngayo, sihlale sinayo, ezinye izinto, ezinye izinkinga, ezinye izinselelo, lapho esingajikela izingqondo zethu kuzo, ekucabangeni. Ngendlela yethu ebheke esisombululweni” (“Thoughts about Thoughts” ku *BYU Speeches of the Year*, 1976, p. 120).

Esimweni lapho umculo ojabulisayo i *The Sound of Music*, uMaria, umbusikazi ududuza abantwana abaphethwe nguye ngesikhathi semvula enkulu ena ngamatshe ngokubasiza ukuba bacabange ngezinto zabo abazithandayo. Ngokwakha imicabango ejabulisayo. abantwana bakhohlwa ngokwesaba kwabo. Imicabango ejabulisayo ikhipha imicabango engajabulisi.

Uma ebuzwa ukuthi kungani ebukeka ejabulile futhi enelisekile ngomsebenzi wakhe, inkosikazi yaphendula yathi: “Into ebalulekile ukuthi ngicabanga imicabango emihle.”

Ungacabanga ngani ukugcina ngaphandle imicabango engcolile?

Kumele siphathe imiqondo yethu njengendlu yokugcina izimpahla eziphethe izinto ezinhle, futhi angeke sithole indlu yanoma yini enye into.

Bheka embhalweni engcwele imicabango emihle. Inikeza ukuthula, ulwazi, ukuqaphela, iseluleko, umlando, inkondlo, kanye nezinye izinto ukunothisa umqondo. Iphephabhuku yeBandla inikeza ukukhuthazeka kwezindaba kanye nezindaba zenjabulo yethu kanye nokufunda.

Umqondo ophilile uhlala njalo usebenza. Sidinga ukugcina imiqondo yethu ihlale ihlela, ukucabanga, nokuhambisana nemibono emisha. Uma sikhuthazwa yimicabango emihle, akunamkhawuko ekuphumeleleni esingakuthola kule mpilo nakuwo umhlaba ozayo.

UMoya oyiNgcwele ungasizisa ukulawula imicabango yethu. Uma silalela ezinkulumweni zakhe, singakwazi ukulawula imicabango yethu, amazwi, kanye nezenzo. Kumele sithandaze ukusizwa nguMoya oyiNgcwele.

Funda uJohn 14:26.

Uma uMoya oyiNgcwele usinxusa ukuba sikhumbule izimfundiso zoMsindisi, sibangcono ukukwazi ukuhola imicabango yethu ukuba ibe msulwa, singashiyi isikhala semicabango emibi. UMoya oyiNgcwele ubizwa ngokuthi “Umduduzi” ngoba kuyinjongo yakhe ukuletha “induduzo, uthando, ukuthula, ukuzithokozisa okuthulile, bese eba ngumduduzi kulabo abaNgcwele” (Bruce R. McConkie, *Mormon Doctrine*, p. 148).

Singakwazi ukuxolelwa ngokucabanga imicabango emibi uma siphenduka.

Wenzani ukulawula imicabango yakho?

Kubaluleke ngani kuwe njengonkosikazi ukuqinisa ukuzivikela kwakho emicabangweni engalungile? (Izenzo zethu zikhombisa imicabango yethu. Siyizibonelo futhi singothisha kubantwana bethu futhi nakwabanye.)

Singeke njalo sabalekela abantu abanemicabango kanye nezenzo ezingena kuzwana nezigaba zevangeli. Lokhu kuyiqiniso ngempela kubantu abasebasha.

Singabasiza kanjani abantu abasha beBandla ukuvimbela ukwehla kwemfundiso ngabo, njengokukhuluma inhamba kanye nezenzo ezimbi, amaphephabhuku angekho ezingeni okuyilona, izithombe zebhayisikobho, imibukiso ekuthelevishini njalo njalo?

Abazali bangafundisa kanjani abantwana babo ukubaluleka kokugcina imicabango yabo ihlanzekile? Ebusuku bomndeni noma ngesinye isikhathi sokufundisa, xoxa izindaba bese wenza isibonelo salabo abakwazile ukufeza izimfuneko zabo ngokugcina imicabango yabo ihlanzekile. Fundisa ukuthi uBaba wethu waseZulwini uyayazi imicabango yethu. Khombisa ukuthi imicabango iholela kanjani kwizenzo.)

Isiphetho

Imicabango yethu iyimfundiso yezenzo zethu. Emizameni yethu yokufana ncamashi noBaba wethu oseZulwini, kubalulekile ukuthi sigcine imiqondo yethu ihlanzekile futhi icwebile. Yize-ke ukuheha komubi kusizungezile, singakwazi ukuyilawula bese siqondisa imicabango yethu endleleni eyiyona yona.

Kufanele sigweme, ngawo wonke amandla, umuntu nomuntu kanye nezindawo eziletha imicabango engcolile. Kudingeka ukuba sikhethe ngobuhlakani, abangani bethu, izinhlelo kuthelevishini, izithombe

zebhayisikobho, izincwadi kanye nawo amaphephabhuku. Kufanele siqiniseke ukuthi siyihlelile imisele ephelele lapho sizoqondisa khona imicabango yethu. Imicabango ifana namanzi. Iyahamba njalo ingemi, futhi uma ingaqondiswa izakuzula ezindleleni lapho ezinamandla amancane okunqaba bese iwela phansi. Kufanele sigcine imiyalelo kaNkulunkulu bese sifuna ubungane boMoya oyiNgcwele. Kumele sithandaze njalo, sicele uBaba wethu oseZulwini ukuba asikhombise indlela njengoba sisebenza ukulawula imicabango yethu futhi siyigcine ihlanzekile.

Thola ilunga lekilasi ukuba lifunde lokhu okulandelayo okucashuniwe:

“Tshala umcabango, vuna isenzo,

“Tshala isenzo, vuna injwayelo,

“Tshala injwayelo, vuna isimilo,

“Tshala isimilo, vuna ukwazi ukuhamba kwezinto ingunaphakade.”

(Ongaziwa, ngokucashunwa nguDavid O. McKay, *Treasures of Life*, p. 418.)

Funda u-Alma 12:14.

Inselelo

Funani ubungani bukaMoya oyiNgcwele ukusiza wena ukulawula imicabango yakho. Yazizungezisa iculo leBandla noma umbhalo ozowusebenzisa ukususa imicabango emibi engqondweni yakho. Funda iphephabhuku leBandla kanye nezinye izincwadi ezivuselelayo ezikhona ngakuwe. Funda imibhalo engcwele nsuku zonke.

Imibhalo Engcwele Engeziwe

Jakobe 3:1–2 (ukuhlanzeka kwenhliziyo kanye nomqondo oqinile)

Mozaya 4:30; 5:13 (qhubeka ngokulunga, noma ubhubhe)

Izaga 12:5; 15:26 (imicabango yabalungile kanye namazwi.)

James 1:12–27 (UNkulunkulu akasilingi ukuba senze okubi.)

D&C 6:16, 36 (UNkulunkulu uyayazi imicabango kanye nenjongo yenhliziyo)

D&C 121:45 (imicabango elungile)

Ukulungiselela kukaThisha

Ngaphambi kokunikeza lesi sifundo:

1. Thola ibhodi noshoki.
2. Bhala ebhodini: Ngokuba [nendoda] icabanga enhliziyweni yayo, kanjalo nayo injalo (Izaga 23:7).
3. Letha izingilazi ezimbili ekilasini, ujeke wamanzi, kanye nesigaxa sezibi.
4. Thola amalunga ekilasi ukuba afunde noma axoxe izindaba kanye nemibhalo engcwele ephuma kulesifundo.

Ukwakha Umbuso kaNkulunkulu

Isifundo 10

Injongo yalesi sifundo ukufundisa wena izindlela zokusebenzisa isikhathi sakho, amathalente, nezinto okungezakho ukusiza ukwakha umbuso kaNkulunkulu.

Wonke umuntu ubusisiwe ngesikhathi, amathalente kanye nezinto zakhe

IGosa uThomas S. Monson weKhoramu labayiShumi namBili uxoxe lendaba elandelayo ngokusebenza futhi nokuzinikela:

“UJose Garcia [waye] ngowase-Old Mexico. Wazalelwa ekuhluphekeni kepha ondleke ekukholweni, uJose wazilungiselela ngobizo lokuya kumishini. Ngangikhona ngosuku ethola isincomo sakhe ukuba aye ku[mishini]. Lapho kwavela umusho othi: ‘UMfowethu uGarcia uzakusebenza ngokukhulu ukuzinikela kumndeni wakhe, ngokuba nguye kakhulu oxhase umndeni wakhe. Unokukodwa okungokwakhe—umcebo wezitembu eziqoqiwe— lezo zimisele ukuzithengisa, uma kudingeka, ukusiza ngezimali kumishini yakhe.’”UMongameli uKimball walalela ngokucophelela ngenkathi lomusho ufundelwa yena, wabe eseyaphendula: ‘Yenza ukuba athengise izitembu eziqoqiwe. Ukuzinikela okunjena kuyokuba isibusiso kuyena’ “ (*Ensign*, Nov. 1978, p. 56).

Njengamalungu eBandla, siyanikezwa isibopho sokusiza ukwakha umbuso kaNkulunkulu lapha emhlabeni. Umbuso kaNkulunkulu yiBandla likaJesu Kristu leziNsuku zokuGcina. Kwesinye isikhathi lesi sibopho singadinga thina ukuba senze ukuzinikela okukhulu.

Zibuze ngokwakho: UNkulunkulu unginikeni mina lokho engingakusebenzisa, kulomsebenzi omkhulu wokwakha umbuso?

UBaba wethu oseZulwini ubusise omunye nomunye wethu ngesikhathi, amathalente, kanye nezinto okungezakhe. Ufisa sengathi singasebenzisa lezi zipho ukuqhubekisa umsebenzi weBandla. Ukusebenza eBandleni kuwukuzenzela ngokwakho futhi akukhokhelwa (bheka 2 uNifayi 26:31). Sonke siyadingeka ukuba sihole, sifundise, sixhase, futhi sihlanganyele. Ngokusebenzisa isikhathi sethu amathalente, kanye nezinto ngokukhululeka kanye nokuzimisela, singasiza ngokwandisa ivangeli bese sakha umbuso.

Omunye nomunye wethu unikeziwe inani lamahora alinganayo nsukuzonke. UMongameli uBrigham Young uthi: “Manje bodadewethu, . . . kumele nisazise njengegolide isikhathi senu, eqinisweni singumcebo. Ake

sicabange lokhu, futhi singaphinde sihlale nezandla zigoqiwe, sichithe isikhathi, ngokuba kungumsebenzi wayinoma yimuphi umuntu, futhi nayinoma ngumuphi unkosikazi ukwenza konke lokho okungenzeka ukuphakamisa umbuso kaNkulunkulu emhlabeni” (ku *Journal of Discourses* 18:77; bheka futhi *Discourses of Brigham Young*, p. 214).

Thola ilunga lekilasi elisebenza njengomfundisi, noma njengomholi ukuthi lisho ukuthi isikhathi salo lisihlela kanjani ukuze likwazi ukufeza umsebenzi weBandla.

Yiziphi izindlela esingakwazi ukusebenzisa isikhathi sethu kakhundlwana ngokuhlakanipha ukwakha umbuso kaNkulunkulu?

Omunye nomunye wethu unikeziwe futhi amathalente kanye namakhono ukuthi singawasebenzisa ekwakheni umbuso kaNkulunkulu. Lezi yizipho eziyigugu ezivela kuBaba wethu oseZulwini.

UMongameli uBrigham Young usinikile lomyalelo: “Uma unikela nanoma yini ekwakheni umbuso kaNkulunkulu, nikela ngalokho okuhle kakhulu onako. Yini into enhle kakhulu onayo kaNkulunkulu ongayinikela embusweni? Ngamathalente uNkulunkulu akunikeze wona. . . Make sizinikele ngokufaneleka kwezinto esinazo ekwakheni umbuso kaNkulunkulu, futhi uzokwazi ukufeza konke okunye” (ku *Journal of Discourses* 8:346; bheka futhi *Discourses of Brigham Young* ikhasi 445).

Udadewethu uJoAnn Ottley, unkosikazi kaJerold D. Ottley, ongumbhidisi we Tabernacle Choir, uxoxa indaba elandelayo:

“UNkulunkulu wanikeza umyeni wami nami amathalente akhethekile omculo. Sichithe yonke impilo yethu sifunda futhi siqhubekisa lezi zipho. Kwakumele senze izinqumo eziningi mayelana nokusetshenziswa kwazo. Ngenkathi sise-Europe sifunda, sabona ukuthi sasinento ikakhulukazi ebalulekile futhi isinqumo esinzima ukusenza. Sobabili besazi ukuthi uma sasingahlala e-Europe, sasingathola amathuba amaningi okuba siphumelele. Sasifuna kunakho konke, ukwenza lokho uNkulunkulu afuna ukuba sikwenze. Sasifisa ukuba sibe ngabalalelayo, kepha ngaphezu kwalokho besikhalela ukuba sisetshenziswe yiNkosi ekwakheni umbuso wayo lapha emhlabeni.

“Sasiphindaphinda sizila futhi sithandaza ngokuthola indlela yoMoya futhi nokwazi intando yeNkosi. Impendulo yethu yafika ngesikhathi somhlangano wesidlo ekupheleni kwesikhathi sokuzila. Sathola sobabili imiyalelo efanayo ngoMoya—ukuthi umsebenzi wethu usekhaya. Kwakumele sibuyele eMelika.

“Lapho kwalandela izinyanga eziningi zokufunda, ukulungiselela, ukuvivinywa. Kepha iNkosi yenza ukuba kube lula kithina ukuba sibuyele eSalt Lake City. Ngaba yilunga leTabernacle Choir, kwase kuthi umyeni wami wangenela uMnyango womculo eNyuvesi yase-Utah.

“Emuva kwesikhashana nje, umyeni wami wabizwa ngAbengamele bokuQala beBandla ukuba abe ngumbhidisi weTabernacle Choir.

UNkulunkulu ngempela wayesilungiselela umsebenzi obalulekile.

“Isikhathi sethu, amathalente kanye nezinto esinazo, ngempela akuzona ezethu kepha ngezeNkosi. Ukujabula okukhulu esingakuvuna kulomhlaba ukusebenzisa zona ekwakheni umbuso kaNkulunkulu.”

Wayesho ukuthini udadewethu u-Ottley, uma ethi yena kanye nesifiso somyeni wakhe sokusetshenziswa yiNkosi sahamba saze seqa ngaphezulu kuphela ngokuba balalele? Ingabe abakwa-Ottley bafunda kanjani ngokuthi iNkosi yayifuna benzeni ngamathalente abo? Singafunda kanjani ukuthi iNkosi ifuna senzeni ngamathalente ethu?

Bonisa umboniso 10-a, uJesu etshela insizwa esencane ecebile ukuthi yenzeni ukuze izuze ukuphila okuphakade.

IThestamente Elisha liphethe indaba ngendoda eyabuza uJesu ukuthi yenzenjani ukuze izuze ukuphila okuphakade. UJesu wamphendula ngokuthi makagcine imiyalo, angaphingi, angabulali, angebi, noma afakaze amanga, bese ehlonipha ubaba wakhe kanye nomama. Indoda yaphendula ngokuthi iyigcinile yonke lemiyalo impilo yayo yonke.

UJesu wabesethi kuye makathengise ngakho konke anako, “anikele kwabampofu,” bese emlandela. Indoda yajabha uma izwa lesi seluleko, yabe isihamba idangele, “ngokuba yayinezinto eziningi.” (bheka ngokukaMarku 10:17–22.)

Yiziphi izinto esinazo esingahle sizisebenzise ukwakha umbuso?

Sonke sinazo izinto zethu esingazisebenzisa ukwakha umbuso kaNkulunkulu. Mhlawumbe singapha noma sembathise ohluphekile noma sinikeze indawo yokuhlala kuloyo ongenandawo yokuhlala. Uma sikhokha okweshumi kanye neminikelo, sisiza ukwakha umbuso. Kungabakhona izikhathi lapho sizocelwa khona ukuba siphe kakhulu, ukwenza iminikelo emikhulu ukuqhuba umsebenzi kaNkulunkulu. Noma ke abaningi bethu abacelwa ukuba banikele ngakho konke abanakho ngenxa yomsebenzi kaNkulunkulu, kumele sizinikele ukwenza lokho uma sicelwa.

Eminyakeni eminingi eyedlule iqoqo labaNgcwele esiqhingini saseTasmania lafunda ukuthi uMongameli weBandla, uJoseph Fielding Smith, wahambela eNingizimu yeMishini yaseAustralia. Laba abazithobile, abantu abathembekile abangu 185 inani bafuna uMongameli Smith ukuba azobusisa indlu yabo yokukhonzela. Babazi ukuthi indlu yabo yokukhonzela kwakufanele ingabi nesikweletu ukuze ibusiselwe eNkosini, futhi ngezinsuku ezimbili benza isamba semali enkulu (ngaphezu kuka \$10,000) ukucisha isikweletu sokwakha. Bakhombisa ukuzimisela ukunikela ngezinto zabo ekwakheni umbuso. Abanye bathengisa umhlaba futhi abanye ifenisha kanye nezinto abanazo ukuze kuqoqwe imali eyayingeka. (Bheka uJessie Evans Smith, “Now We Can Give the Building to the Lord,” *Instructor*, June 1962, pp. 184–85.)



IGosa uBruce R. McConkie wesiGungu sabayiShumi namBili usitshela ukuthi: “Sivumelene emanzini okubhabhathizwa ukuthanda kanye nokusebenzela yona [iNkosi], ukugcina imiyalo yayo, nokubeka phambili ezimpilweni zethu izinto zombuso. Ekuzuzeni isethembisile thina ukuphila okungunaphakade embusweni kaBaba wayo. . .

“Umthetho wokuzinikela ukuthi siyavuma ukunikela ngakho konke esinakho ngenxa yeqiniso—. . . izindlu zethu, imihlaba, kanye neminden: zonke izinto ngisho nezimpilo lezi zethu uma kudingeka.

“:.. Abayingcosana kithina babiziwe ukuba banikele kakhulu ngalokho abanakho. . .

“Kepha. . . kufanele *sikwazi* ukuphila ngalemithetho ngokupheleleyo uma sibizwa ukuba senze kanjalo” (*Ensign*, May 1975, p. 50).

Kusho ukuthini ukubeka “izinto zombuso” kuqala ezimpilweni zethu? (Okokuqala lalela imiyalo kaNkulunkulu bese wenza umsebenzi wakhe, bese ezinye izinhloso ezilungileyo zingafezwa kakhulu ngempumelelo.)

Kukhona Izindlela Eziningi Zokusebenzisa Isikhathi Sethu, Amathalente, Kanye Nezinto Esinazo Ukwakha Umbuso

Yiziphi izindlela esingahle sibizwe ukusebenzisa isikhathi sethu, amathalente, kanye nezinto esinazo ukusiza ukwakha umbuso? Bhala uhla lwezimpendulo ebhodini.

Ngokuba uNkulunkulu usinikezile okuningi, ulindele okuningi kithina. Usivezele amathuba ukuba sisebenzise isikhathi sethu sikhulise futhi amathalente ethu kanye nezinto esinazo ukuba sisebenzele iBandla lakhe lapha emhlabeni. Ngenkathi sisebenza eBandleni, amakhono ethu ekusebenzeni ayanda. Futhi sibonisa ukuzimisela kwethu ukuba silalele, futhi singaletha ukujabula kithina nakwabanye.

IGosa uBruce R. McConkie wesiGungu sabayiShumi namBili wasitshela ukuthi singenze njani ukuze sakhe umbuso: “Kuyilungelo lethu ukuphakamisa izwi lesexwayiso komakhelwane bethu nokuhamba siye kwimishini sizinikele ngeqiniso losindiso kwabanye abantwana bakaBaba kuzo zonke izindawo. Singavuma kubizo lokuba sisebenze. . . kunoma yiziphi izikhundla eziyikhulu eziyisibopho. . . Singasebenza kwimisebenzi ezenhlalakahle, sizimbadakanye ekufuneni lapho kuqhamuka khona obabamkhulu bethu, senze. . . izimiso emathempelini.

“Singakhokha ngokwethembeka okweshumi bese sinikela kumnikelo wokuzila, inhlalakahle, ibhajethi, ukwakha, kanye nezikhwama zemali yabafundisi” (*Ensign*, May 1975, p. 51).

Njengamalunga eBandla silindeleke ukuba senze lokho esingakwazi ukukwenza ukuba silethe kakhulu ubungcwele. AbaNgcwele beziNsuku zokuGcina abazinikele bathole izindlela eziningi ukwandisa ukusebenza kwabo ngokuhamba ibanga lesibili.

Udadewethu uVillafra waseMexico, owayehlala kude newodi noma igatsha wathola indlela ukusiza ukwakha umbuso endaweni yakubo.

Wanikela ngendlu yakubo edolobheni ukuba ibe yindawo kaSonto sikole, lapho amagosa ayezofundisa ikilasi labantu abangewona amalunga eBandla. Bafundisa futhi babhabhathiza abambalwa abantu abangewona amalunga eBandla, futhi emva kweminyaka eyisithupha, igatsha leBandla lapho lalaxhiwe cishe ngamalunga angamakhulu amabili. (Bheka uGlenn V. Bird, "Miracle at San Fernando," *New Era*, Jan. 1977, pp. 28–29.)

Abafundisi abaningi badinga usizo lwemali. AbaNgcwele abathembekile njalo nje bayapha ingxenye noma ukusizwa ngemali ngokuphelele kulaba bafundisi abafanelekile. Igosa uVaughn F. Featherstone weKworamu lokuQala labangamaShumi ayisiKhombisa usabele lolu lwazi:

"[I] gosa langena kumishini emveni nje sengifikile eSan Antonio. Wayevela emndenini omkhulu. Ubaba wathola ukuthi kumele asebenze umsebenzi wesikhashana ukuze asize ukuxhasa indodana yakhe. Lokhu kwakungenele ngempela, ngakhoke umama owayenhliziyo enhle waya wayosebenza ohlelweni lwesikole lwesidlo sasemini ukuze abe sekhaya uma abantwana bakhe sebesekhaya. Ngisho nalemali eyengeziwe, igosa lasalela emuva kancane inyanga ngayinye. Umngane okhethekile njalo nje wayenginika ambalwa angu\$100 ukwabela lapho edingeka khona. Ngesikhathi ngixoxisana ngivivinya lomfundisi, ngambuza ukuthi wenza kanjani ngasezimalini. Amehlo akhe agcwala izinyembezi, wabe esethi [yena] uyazama, kodwa abazali bakhe babengathumeli okwanele. Wabe esethi, 'Mongameli, angizange ngimose imali. Angidle lutho izinsuku ezintathu, ngizama ukunciphisa. Wabe esethi, ngisho nodadewethu, omncane uyangisiza. Wathola imali engange-dola elilodwa ngosuku lwakhe lokuzalwa, wayifaka emvilophini wayithumela kimi ngoba wayecabanga ukuthi ngiyayidinga kakhulu ukwedlula yena. Wabe useyakhala obala. Ngafaka isandla ephaketheni lehembe lami, ngase ngithatha imali engamadola angu\$100 futhi ngathi, 'umngane okhethiwe wami wangicela ukuba ngikunike lezizinto. Wafaka phansi ikhanda lakhe ezandleni zakhe wabe esebanomunyu" (*Ensign*, Nov. 1978, p. 27).

Ilunga ngalinye lomndeni lasisebenzisa kanjani isikhathi salo, amathalente kanye nezinto okungezalo ukwakha umbuso?

Thola udade omisiwe abhale izindlela zokuthuthukisa amathalente ethu.

Amalunga esifunda saseHanova eGerman Hamburg Mishini acabanga ukwenza okukhulu kunalokho ayefanele ukukwenza ukwakha umbuso ngesikhathi idolobha ezweni lase-Idaho eUnited States laligcwele izikhukhula. Ukuze kusizwe labo abalimele, amalunga esifunda samaHalimani, abamba usuku olukhethekile lokuzila ukwengeza osukwini lokuzila lwangeSonto olujwayelekile. Abantu abasha abaphethe ubupristi be-Aroniki kanye nabesifazane Abancane nabo futhi banikela ngokusebenza usuku olulodwa kumaholide abo ukuze bathole imali ukuze kunikezwe abantu abahlaselwe yizikhukhula. (Bheka "Germans Aid Idahoans," *Church News*, 14 Aug. 1976, p.10.)

Umndeni owodwa wawenze amalungiselelo ezincwadini zabo zamafa ukunikela ngenye impahla yabo kanye nezinto zabo zinikelwe eBandleni uma befa. Izimali eziyophuma lapho kumele zisetshenziswe “ukusekela umsebenzi wabafundisi, ukwakha izindlu zokuhlanganyela kanye namathempeli kanye nokunikela kwezinye izindleko ezilungileyo” ukwakha umbuso. Ubaba walomndeni wabeka ukuzimisela komndeni wakhe “ukuyokwenza ngaphezulu kunalokho okuceliwe” ngalamagama: “Ngibonile ukuthi konke esinakho kuqhamuka kuNkulunkulu. . . Kuyabonakala kimi ukuba yingxenye yesivumelwano sokunikela ngesikhathi sethu, amathalente ethu, kanye nezinto zethu esinazo emsebenzini weNkosi [ukushiya ngokukhululeka kwethu uqobo ukukhetha ezinye zezinto zethu esinazo ukwakha umbuso kaNkulunkulu]” (Isaac M. Stewart, “I Have a Question,” *Ensign*, Aug. 1975, pp. 24–24).

Isiphetho

Sinikeziwe igunya lokusiza ukwakha umbuso kaNkulunkulu. Kwesinye isikhathi kumele senze ukuzinikela kwethu uqobo ukwenza lokhu. Kepha uJesu usithembisa ukuthi uma sinikela “ngenxa [yakhe] kanye nevangeli. . . [thina] siyakwamukeliswa okuyikhulu: manje kulesisikhathi. . . kanye nokuphila okuphakade ezweni elizayo” (ngokukaMarku 10:29–30). Ukuthola lesi sibusiso, kufanele sithathe izinqumo nsuku zonke ukuthi siyosisebenzisa kanjani isikhathi sethu, amathalente kanye nezinto okungezethu.

Inselelo

Xoxa nomndeni wakho ngesidingo sokwenza iminikelo ukuze kwakhiwe umbuso. Funda ukuphatha isikhathi sakho ngokuhlakanipha ukuthi ukwazi ukusebenzela uNkulunkulu kangcono. Ungafuna ukuzila kanye nokuthandaza ukwazi ukuthi ungasisebenzisa kanjani isikhathi sakho, amathalente, kanye nezinto zethu esinazo ukwakha umbuso.

Imibhalo Engcwele Engeziwe

NgokukaLuka 12:47–48 (lowo ophiwe okuningi kuyakufunwa okuningi kuye)
U-Alma 34:32 (namuhla, isikhathi sokuzilungisela)
D&C 65 (lungisa umbuso kaNkulunkulu)
D&C 82:18–19 (sebenzela isibusiso sakho konke)

Ukulungiselela kukaMfundisi

Ngaphambi kokufundisa lesisifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 34, “Ukuthuthukisa Amathalente ethu.”
2. Thola ibhodi kanye noshoki.
3. Thola ilunga lekilasi ukubhala izindlela zokuthuthukisa amathalente njengoba eshiwo kumiGomo yeVangeli, isahluko 34.
4. Thola amalunga ekilasi ukuthi afunde noma axoxe izindaba kanye nemibhalo engcwele kuso lesisifundo.

Okufanelekile Komphefumulo

Isifundo 11

Injongo yalesi sifundo ukusiza wena ukuba ube njengoKristu kakhulu ebudlelwaneni bakho nabo bonke abantwana bakaNkulunkulu.

Singabantwana Bonke bakaBaba Osithandayo oseZulwini.

Khombisa umboniso 11-a, abantwana ababuya emazweni amaningi.

Umbuzo ngesinye isikhathi uyabuzwa: “Ingabe uNkulunkulu wadala bonke abantu na?” Imibhalo engcwele iyasitshela thina ukuthi uNkulunkulu wenza zonke izinhlanga zabantu emhlabeni. Uye wakhetha futhi nesikhathi kanye nendawo yomuntu nomuntu ukuba azalwe emhlabeni. (Bheka Izenzo 17:26.)

Omunye nomunye wethu wehlukile futhi uyisidalwa esikhethekile. Omunye nomunye wethu unomzimba wenyama okuwukuthi uhlukile ngobukhulu, isimo, umbala, kanye nokuma kobuso. Kanjalo omunye wethu uneqoqo lakhe lezinto ezibalulekile ezidaliwe, amathalente, izinto azithandayo, amakhono kanye nokwazi.

Khombisa isithombe seD&C 18:10. Mema ilunga lekilasi ukuba lifunde.

Omunye wethu nobuntu bethu ngamunye kanye nezimpawu zomzimba ungumntwana kaBaba wethu oseZulwini. Sindawonye senza umndeni wakhe waphakade. Uyasithanda futhi uyasazisa omunye nomunye wethu.

Kwesinye isikhathi asazi ukuthi singakhombisa kanjani kubantu abahlukile ngamasiko, ngokuzwana, ngesimo somzimba, noma ngobuhlanga. Sonke sinomkhuba njalonjalo wokukhombisa ukubandlulula, sigweme, sizwele abanye, sesabe, noma mhlawumbe senze sengathi asiboni labo abahlukile.

Funda D&C 18:10.

Khombisa isithombe seD&C 18:15 bese uthola ilunga lekilasi lifunde umbhalo ongcwele kakhulu.

Singabonisa kanjani ukuthi samukela bonke abantu njengabafowethu kanye nodadewethu?

Masithande Omakhelwane Bethu Njengoba Sizithanda Ngokwethu

UJesu wakhombisa ngesibonelo ukuthi singathanda kanjani abafokazi.

Wabe sesiyala ukuthi sithandane (bheka NgokukaJohane 15:17).

Wasifundisa ngemizekeliso ukuthi singenza kanjani lokho. Wakhombisa uthando lwakhe ngokunikela impilo yakhe engenasono, “inhlawulo yabo bonke” enza ukuba kube lula kithina ukunqoba izono zethu (1 Thimothewu 2:6; bheka futhi D&C 18:11–13).



Tshela amalunga ekilasi akhethiwe ukuba kafushane axoxe izindaba eziseBhayibhelini ezilandelayo. Buza imibuzo ebhaliwe emva komzekeliso ngamunye.

UmSamariya oLungileyo (ngokukaLuka 10:29–37). Yiziphi izifundo esingazifunda kulomzekeliso? (Ukuthi wonke umuntu ungumfowethu futhi ufanele ukuthola usizo lwethu.)

UZakewu (ngokukaLuka 19:1–7). UMsindisi wamphatha kanjani uZakewu? (Wamphatha njengomfowabo, wahlala endlini yakhe). Ingabe abafundi bakaJesu baphatheka kanjani ngesenzo soMsindisi? (Bazizwa ukuthi uMsindisi akumele ahlale nesoni.)

Owesifazane obanjwe ephinga (NgokukaJohane 8:3–11). Kumele sibapathe kanjani labo abahlushwa yisono? (Kumele sikhumbule ukuthi siyizoni nathi. Kumele njalo siphathe abanye ngokubazwela, uthando, kanye nangokuqonda.)

Kungani uMsindisi abeka ukufaneleka okukhulu kulaba bantu abangamukelwa ngomakhelwane babo?

UKristu uyakwazi ukufaneleka kwemiphefumulo. Washumayela kwabahluphekile futhi ephilisa abazinyonga kanye nabezinhliziyi ezibuhlungu. Wavula amehlo kulabo abayizimpuputhe. Wadla nezoni futhi wabhekana nababeka icala owesifazane obanjwe ephinga. Wasifundisa ukufaneleka komuntu ngamunye emizekelisweni yemvu elahlekileyo, uhlamvu lwesiliva olulahlekile, kanye nendodana yolahleko. (Bheka ngokukaLuka 15.) Kuzo zonke lezi zenzo wayeyisibonelo, salokho ayekufundisa ngenkathi ethi, “Thanda. . . umakhelwane wakho njengoba uzithanda” (ngokukaMathewu 19:19). Wasifundisa ukuthi “sihambe senze njengoba. . . enzile” (ngokukaLuka 10:37).

Yini isibopho sethu kulabo abahlukile kithina?

Kusho ukuthini ukuthanda omakhelwane bethu njengoba sizithanda?

Singenza Kanjani Ukuba Sifane kakhulu NjengoKristu Kubudlelwano Bethu Nabanye?

Silandela isibonelo sikaKristu uma siba nomusa kwabanye abantu, sikhombise ukuba nothando kubo. UMongameli N. Eldon Tanner wobuMongameli bokuQala wathi: Kubonakala sengathi singakwazi njalo ukuthola lokho esikufunayo kumuntu. Njengoba sonke sazi, akekho noyedwa kithina olungileyo. Uma sikhomba iphutha noma ubuthakathaka, kwenza sibheke iphutha, bese singayinaki noma sehluleke ukubona amaphuzu aqinile omuntu“ (“*Nay, Speak No Ill,*” *Ensign*, Mar. 1973, p 2). Uma sibheka ngokugcwele ukufaneleka kwabanye abantu, sizobheka amaphuzu abo abalulekile. Siyophatha wonke umuntu ngothando, ukubekezela, kanye nomusa.

Singamphatha kanjani omunye umuntu kulezi zimo ezilandelayo uma sibona ukufaneleka kwakhe kanye nokumthanda njengoba sizithanda?

Sekuyiminyaka eminingi selokhu uMargaret weza emhlanganweni wesidlo, futhi ngenkathi ehamba eya ngasendlini yokukhonza, futhi masinyane wathola indawo yokuhlala, wazizwa efana nesihambi. Wayevumele inkinga yeZwi Lokuhlakanipha ukuba imlovise sonke isikhathi. . . Umbhishobhi. . .

wamtshela ukuthi uma eza njalo esontweni futhi uma ethandaza njalo kuyobalula kuyena ukunqoba umkhuba wakhe omzwise ubuhlungu.

“Noma ke cishe wonke amalunga ewodi ayesemasha manje kuye, uMargaret kancane kancane waqala wazizwa sengathi ubuyeke ekhaya emva kwesikhathi eside. . . Masinyane umthandazo wokuvala wenziwa wabe useyahamba kancane kanye nabantu abaningi. Wezwa abanye bexoxa, omunye exoxa nomunye, wafisa buthule ukuba abe yingxenywe yabo. Kwase ngokuphazima kweso wezwa umuntu ekhuluma ngemuva kwakhe ehleba okuthile okwabonakala kuye sengathi amazwi amakhulu ake akhulunywa, afike ahlaba ekujuleni komphfumulo wakhe. Omunye umuntu wathi: Kuhle, uke wawubhema ugwayi? Kwabanzima ukucima ingqondo yami engxoxweni. Kuzomele ngiqaphele kakhulu ukuthi ngihlala kuphi” (Helen Selee, “And Jesus Wept,” *Ensign*, Apr. 1973, p. 14).

Wawuzozizwa kanjani ukuba wawunguMargaret? Singenzani kumakhelwane ofana noMargaret?

UMongameli uN. Eldon Tanner wasiyala ukuthi sifane kakhulu njengoKristu nganye indlela. Wathi:

“Kubonakala sengathi sonke sinomkhuba kakhulu wokukhuluma ngomakhelwane bethu. . . Ngesizathu esithile noma esinye kubonakala kulula kakhulu ukukhuluma ngamaphutha omuntu kunokulunga kwakhe. Siphinda izinkulumo ezingak h i esike sazizwa maqondana nomakhelwane, noma amahlebezi noma iqiniso, futhi zona, zifana njengokhula, zibukeka zikhula nokushiwo. Ngalo-ke, kubaluleke kakhulu ukuthi siqaphele amazwi eNkosi kulendaba.

“Uma sifuna ukuba ngomakhelwane abalungileyo, kumele sithole iqiniso kanye nazo zonke; izenzeko noma siyekele ekwenzeni noma iyiphi inkulumo. . . .

“Indaba elandelayo isinika isizathu sokuba sicabangisise. Indoda eyayithathe umhlalaphansi eyayisebenza engadini yayo ekuseni nsuku zonke, yaqaphelisisa ukuthi indoda yobisi yaqala ukuma njalo ekuseni emzini kamakhelwane wakhe ngaphesheya komgwaqo. Yayifika nje emveni kokuba umyeni esehambile ukuya emsebenzini bese ihlala uhafu wehora noma kanjalo. Inkosikazi eyayiyinhle futhi isencane yayingumfundisi wAbancane abaQalayo futhi nsukuzonke yayibakhona emihlanganweni yesidlo.

“Emveni kokuba lendlela iqhubeka amaviki ambalwa, indoda yaqala ukubiza omakhelwane ukuba babone lendaba, ekhombisa ukukhathazeka kubantwana abafundisayo kanye nomphumela wesibonelo sakhe. Ngesikhathi esekulungele lokhu wabona kungumsebenzi wakhe ukuba ayibike lendaba kumbhishobhi, izindaba zalesi simo zabhebhetheka kuwodi yonke.

“Umbhishobhi waphatheka kabi ngako konke okwenzekile wase ebiza umphathi wasedeli ukuthola igama lendoda eletha ubisi futhi wafunisisa mayelana nesimilo sayo. Umphathi waqonda endodeni eletha ubisi yase ithi kuyena ngokukhulu ukuqaphela, ‘Ngiqaphela ukuthi usunomthengi omusha laphayana eLincon Avenue. Uwuthole kanjani umkhondo?’

“ ‘Umkhondo?’ kusho indoda yobisi. ‘Indodakazi yami leyo. Ingenzela isidlo sasekuseni njalo ekuseni, unkosikazi wami nami sibheka abantwana bakhe njalo ngolwesiHlanu ebusuku. Kunjani lokho njengesivumelwano?’ ” (“Nay, Speak No Ill,” *Ensign*, Mar 1973, p. 2).

Ukuhleba noma ukukhuluma kabi ngomuntu kungamkhubaza kanjani omunye umuntu? (Cabanga bobabili abantu - umuntu okuhletshwe ngaye kanye nomuntu ohlebayo.)

Ukugwema ukuhleba kungasisiza kanjani ukuba sifane noKristu kakhulu ebudlelwaneni nabanye abantu?

Izenzo zethu kulabo abahlukile kukhombisa ngokusobala ukuthi sicabangani ngabo. Uma sifisa ngokweqiniso ukwenza ngcono, kumele sizibuze ngokwethu: “Ngingakukhombisa kanjani ukubamukela kwami, ukubekezelela, nokuthanda abantwana ngamunye bakaBaba wethu oseZulwini?”

Sidinga futhi ukuba sibe nendaba ngalabo abasha eBandleni, futhi sifise ukuthuthukisa ubudlelwano obufana nobukaKristu nabo. UMongameli Spencer W. Kimball wathi:

“Manje sifike ekwazini ukuthi umbuso kaNkulunkulu kanye neBandla likaJesu Kristu yilona elenza iBandla lomhlaba. Liza masishane ukuba libenokubuswa ngumhlaba. Thina esingamalunga alo kumele sifunde ukuziphatha ngokwethu, futhi sithande wonke umuntu, bonke abafowethu nodadewethu bezizwe ngezizwe kanye nesifunda. Ngempela sizoba ngabapheleleyo ngaphandle kwezitha noma amagqubu noma inzondo” (*Ensign*, Nov. 1977, p. 48).

Funda abas-Efesu 2:19.

Uma singabendlu kaNkulunkulu (amalunga eBandla), singaphathana kanjani thina sisodwa?

Isiphetho

Njengabantwana bakaBaba wethu oseZulwini osithandayo ngamunye kithina, kumele siphathane kahle njengoba siyaliwe:

Yenza konke ukudabuka, kanye nolaka, kanye nentukuthelo, kanye nokubanga umsindo ukhalaza, kanye nokukhuluma kabi, kususwe kini nokufisa ukwenza okubi:

“Futhi niphathane ngomusa nizwelane nithethelelane, njengalokhu noNkulunkulu wanithethelela ngoKristu” (Kwabase-Efesu 4:31–32).

Inselelo

Thuthukisa ukujwayela ukubheka okuhle kwabanye abantu. Hlukana nokugxeka kanye nokuhleba. Fundisa abantwana bakho ukwamukela abanye nokubekezela futhi babenomusa. Bafundise ngesibonelo.

Imibhalo Engcwele Engeziwe

Kwabase-Efesu 4:29 (khuluma kuphela lokho okuhle)

KwabaseGalathiya 3:26–28 (sibanye kuKristu)

Izenzo 10:34 (uNkulunkulu akabheki ubuso bomuntu)

4 Nephi 1:15–17 (uthando lukaNkulunkulu lwahlala ezinhliziyweni zabantu futhi bonke babemunye)

D&C 112:11 (thanda wonke umuntu)

Ukulungiselela kukaMfundisi

Ngaphambi kokuba ufundise lesi sifundo:

1. Funda *ImiGomo Yevangeli*, isahluko 2, “Umndeni wethu Ezulwini.”
2. Khumbuza odadewethu ukuba baphathe imibhalo yabo engcwele ekilasini.
3. Yenza isithombe se D&C 18:10 kanye nesithombe se D&C 18:15.
4. Lungiselela ukuphetha isifundo ngokuba ikilasi licule, “I Am a Child of God” kumiGomo Yevangeli.
5. Thola amalunga ekilasi ukuba afunde noma basho izindaba nemibhalo engcwele ephuma kulesi sifundo. Banike izindaba—uMsamariya olungileyo, uZakewu, kanye nenkosikazi eyayiphila ngokuphinga.

Isifundo senziwe ukusiza wena ukwandisa ukuqonda kwakho ngenjongo kanye nokuhlelwa kweBandla eliyiqiniso leNkosi.

UJesu Kristu Yinhlalo YeBandla

Khombisa imiboniso 12-a, uJesu Kristu; 12-b, uMphrofethi uJoseph Smith; kanye no12-c, UMongameli Spencer W. Kimball.

Engqungqutheleni yesifunda yabafundisi eHamburg, eGermany owawenganyelwe yiGosa uHenry D. Moyle wesiGungu sabayiShumi namBili, “Omunye wabafundisi wabuza umbuzo wawubhekisa kuMongameli uDavid O. McKay njengenhloko yeBandla. IGosa uMoyle wamphazamisa futhi ngendlela yamandla wathi uJesu Kristu wayeyinhloko yeBandla hhayi uDavid O. McKay. Okubalulekile kulendaba ukuthi iGosa uMoyle wayazi ukuthi uJesu uyiNdodana kaNkulunkulu, nokuthi uyaphila, ngisho nanamuhla, nokuthi umile uyinhloko yaleliBandla” (Donald Q. Cannon, “Who Is Jesus Christ?” *New Era*, Mar. 1978, p. 12).

Kungani ucabanga ukuthi iGosa uMoyle wenze iphuzu elinjengaleli ngesikhundla soMsindisi?

UJesu Kristu uyinhloko yeBandla lakhe namuhla njengoba wayenza ngezinsuku zakhe zokushumayela emhlabeni. “Nomake engaphesheya kwenye ingxenye yeveyili. . . Uyabusa futhi uholo iBandla nezindaba zalo futhi ukhona ngempela eBandleni, sengathi ubekhona kanye nathi ngokwenyama” (Hyrum M. Smith kanye noJanne M. Sjodahl, *Doctrine and Covenants Commentary*, p. 113).

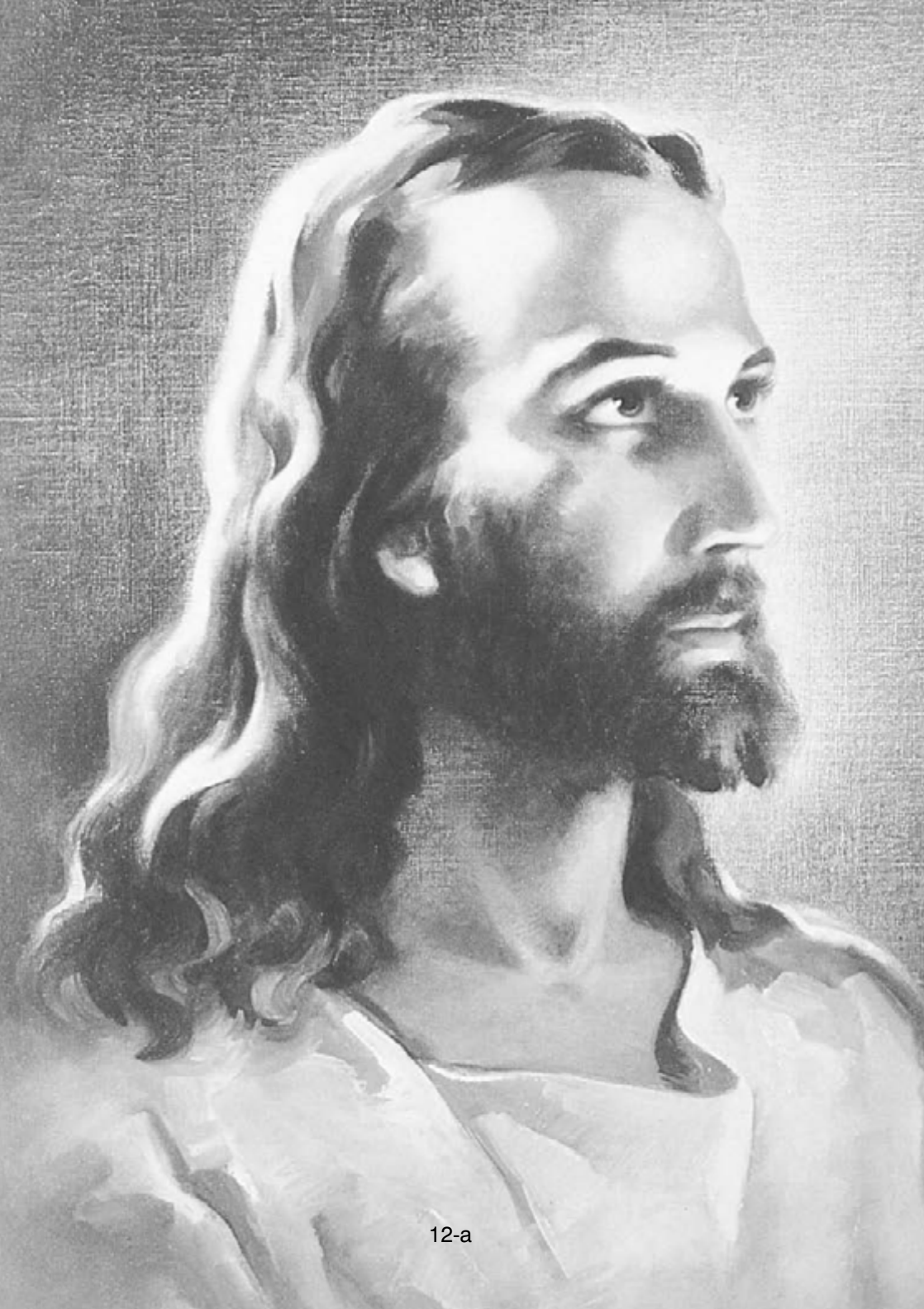
INkosi Yembula Intando Yayo Ngabaphrofethi Bayo

UMongameli uHarold B. Lee uthi:

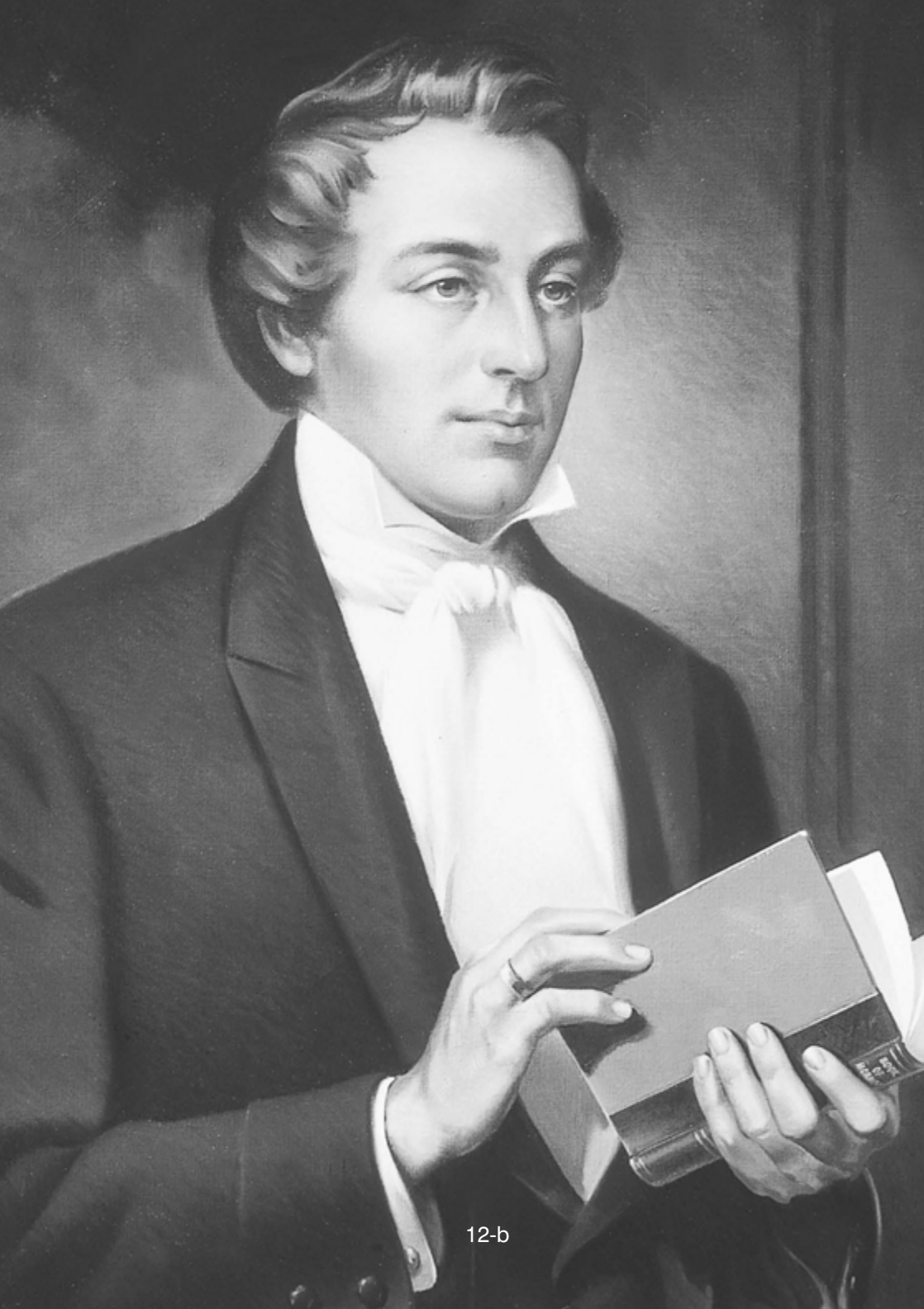
“Imigomo yevangeli likaJesu Kristu inobunkulunkulu. Akekho oququle imigomo kanye nezimfundiso zeBandla ngaphandle kweNkosi ngesambulo. Kepha izindlela zokwenza ziyaguquka ngenkathi kuza ukukhuthazeka kwendlela kulabo abangamele ngaleso sikhathi esinikeziwe. . . Ungaba nesiqiniseko ukuthi abafowenu abangamelayo bayathandaza kakhulu ngokweqiniso futhi asigudluki size sibenesiqiniseko sokuthi, kangangoba kulale ngaphakathi kwamandla ethu, ukuthi

12-a uJesu Kristu
Ikhanda likaSallmanli *IikaKristu [Head of Christ]* lisetshenziswa ngokwemvume yelungelo elisemthethweni lokudayisa noma ukusebenzisa incwadi kubanikaziyo kanye nakubashicileli, Kriebela kanye noBates, Inc.

12-b Umphrofethi uJoseph Smith



12-a



12-b



Joseph Smith



Brigham Young



John Taylor



Wilford Woodruff



Lorenzo Snow



Joseph F. Smith



Heber J. Grant



George Albert Smith



David O. McKay



Joseph Fielding Smith



Harold B. Lee



Spencer W. Kimball



Ezra Taft Benson



Howard W. Hunter



Gordon B. Hinckley

esikwenzayo kunesiqiniseko sokuvunyelwa sobunkulunkulu” (“God’s Kingdom—A Kingdom of Order,” *Ensign*, Jan. 1971, p 10).

Okulandelayo yisibonelo sesenzo esithathwe ngumprofethi ngenkathi ethola ukuvunyelwa yiNkosi. Ngomhla ka 9 June 1978, ubuMongameli bokuQala banikeza lendaba ezweni:

“Njengoba sesibonile ukwanda komsebenzi weNkosi emhlabeni, sasijabulile ukuthi abantu bezizwe eziningi baye bawuzwa umyalezo wevangeli elibuyisiwe, base bezinikela eBandleni ngezinombolo ezikhulayo. Lokhu eqiniseni, kusikhuthazile thina ngokufisa ukwandisa kulo lonke ilunga elifanelekile oyilunga leBandla wonke amathuba kanye nezibusiso ivangeli elingasika kona.

“Yazi izethembiso ezenziwa ngabaphrofethi kanye nabengameli beBandla abendulela thina esikhathini esinye, ecebweni likaNkulunkulu laphakade, bonke abafowethu abafanelekile bangathola ubupristi, futhi nokubona ukwethembeka kwalabo ubupristi babo obathathwa, *siye sancenga isikhathi eside nangeqiniso maqondana nalabo, abafowethu abathembekile, bechitha amahora amaningi endlini Ephezulu yeThempeli bencenga iNkosi ukuthola ukuholwa ngobunkulunkulu.*

“Uyizwile imithandazo yethu, futhi ngesambulo uye wakuqinisa ukuthi isethembiso eside sosuku sesifikile ngenkathi wonke umuntu othembekile, indoda efanelekile eBandleni angathola ubupristi obungcwele, namandla okusebenzisa futhi ajabule nabamthandayo bakhe noma yisiphi isibusiso esihambayo emveni kwalokho kufakwa izibusiso zasethempelini. Ngakhoke, wonke amalunga awesilisa afanelekile ebandleni angagcotshwa ebupristini ngaphandle kokubheka uhlanga noma umbala. Abaholi bobupristi bayayalwa ukuba balandele imigomo yokuxoxisana nokuvivinywa baqaphele bonke abantu ohlolwayo ukuba bagcotshwe kunoma obe-Aroniki noma ubuPristi beMelkhezedeke ukuqiniseka ukuthi bayahlangabezana nezinga elibekiweyo lokufaneleka.

“Simemezela ngokusobala ukuthi iNkosi manje yenze kwaziwa intando Yayo ukwenzela izibusiso zabo bonke abantwana Bayo emhlabeni wonke abazolizwa izwi lezincedu Zayo ezigunyaziwe, futhi ibalungiselela ukuba bathole isibusiso ngesibusiso sevangeli” (Ukumemezela Ekuvumelekile—2; kungeziwe okubhalwe ngokuhlukile)

Njengoba uJesu Kristu eyinhloko yeBandla, yini umsebenzi womprofethi?

Ngamandla obupristi kanye nesambulo sobunkulunkulu, umprofethi uphatha izindaba zeBandla njengomongameli walo. Amalungu eBandla ayalulekwa ukunikeza ukuqaphela amazwi omprofethi njengoba eholwa ukwambulelwa: “Ngoba izwi lakhe siyakulithola, kube sengathi aphuma emlonyeni wami uqobo, ngakho konke ukubekezela kanye nokukholwa” (D&C 21:5).

IGosa uGordon B. Hinckley wesiGungu sabayishumi nambili usitshela ngomFiliphino omncane, uDavid Lagman owezwa isidingo sokuba nomphrofethi:

“Ngenkathi esengumfana yena [David Lagman] wathola emgqomeni wezibi incwadi endala edabukile iReader’s Digest. Yayiqukethe incwadi eyayifingqiwe, inikeza indaba ngabantu abangamaMomoni. Yayikhuluma ngoJoseph Smith, imchaza yena njengomphrofethi. Igama elithi mphrofethi lenza okuthile kulowo mfana. Kungenzeka eqinisweni ukuthi kubekhona umphrofethi kulo mhlaba? wamangala. Iphephabhuku lalahleka, kepha isifiso ngokubakhona komphrofethi ophilayo asimshiyanga ngesikhathi eside, sobumnyama seminyaka yezimpi kanye nokucindezelwa. Ngenkathi amaFiliphu engenelwa yizitha zamasotsha ezempi. Ekugcineni amasosha ezempi enkululeko afika, futhi ngawo kwavulwa iClark Air Base. UDavid Lagman wathola umsebenzi lapho. Induna yakhe, wathola ukuthi yayiyiMomoni, umaqhuzu kwezempi zaseMoyeni. Wayefuna ukumbuza ukuthi ingabe uyakholelwa yini kumphrofethi kepha wayenokwesaba ukwenza njalo. Ekugcineni, . . . wathola isibindi ukuba afune ukwazi.

“ ‘Ingabe uyiMomoni, mnumzane?’ insizwa esencane yabuza. ‘Yebo ngiyilo,’ kwaba yimpendulo eqondileyo. ‘Uyakholelwa kumphrofethi, ninaye umphrofethi eBandleni lenu?’ kwafika umbuzo wokufuna ulwazi.

“ ‘Sinaye umphrofethi, umphrofethi ophilayo, owengamelayo kuleli Bandla futhi ofundisa intando yeNkosi.’

“UDavid wacela kumaqhuzu ukuba amtshele kabanzi, futhi kuloko kufundiswa kwavela umbhabhathizo wakhe. Waba ngowokuqala womdabu ukuba agcotshwe laphaya eFiliphu” (“We Thank Thee, O God, for a Prophet,” *Ensign*, Jan. 1974, p. 122).

IBandla elasungulwa nguMsindisi ngenkathi ephila kulo mhlaba lagcinwa lihlanganisiwe yimilayezo, izincwadi kanye nokuvakasha kwabaphostoli—njengoba iBandla namuhla, ngaphansi kobuholi obungcwele liholwa futhi lihlanganiswe ngabaphrofethi kanye nabaphostoli. Lobubuholi obuphakathi nendawo kanye nenhlango wuphawu lweBandla eliyiqiniso likaJesu Kristu.

Khombisa ishadi lesici senkolo sesithupha? Funda kakhulu.

Isimo Sohlelo lweBandla

Funda abase-Efesu 4:11–14. Yiziphi izizathu ezintathu uPawula azishoyo mayelana nokuhlelwa kwebandla? (1. Ngokupheleliswa kwabangcwele noma amalunga eBandla; 2. ngomsebenzi wokushumayela noma ekwenzeni izimiso kanye nokuqhubela phambili umsebenzi weBandla; futhi 3. nokulungiswa komzimba ka-Kristu. Umzimba kaKristu ubulunga beBandla okufuneka ulungiswe kanye nokuwuphakamisa ngenhlango yeBandla.)

Thola ilunga lekilasi elinikezwe umsebenzi ukuba lisinikeze umbiko ngengxenyana, ethi “IBandla likaKristu Lahlelwa futhi,” *Imigomo yeVangeli*, isahluko 17. (Susa noma iyiphi ireference ibe igatsha elincane noma iqoqo.)



Funda amanothi esingeniso D&C 20.

Ekulandeleni umbiko, xoxa ngesakhiwo seyunithi zesiteki kanye namawadi. Qala ngokubuza lemibuzo elandelayo: Yini isiteki? Ngubani ongamele isiteki? Yini iwodi? Ngubani ongamela iwodi?

Xoxa ngamayunithi eBandla alandelayo, lawo asakhiwe ezindaweni zezwe lapho iBandla likhula khona:

Umndeni: umndeni wamalunga, yisisekelo seyunithi yeBandla. Ubaba uyangamela bese kuba isibopho sakhe ukuba ahole umndeni. Uma kungekho ubaba ekhaya, umama nguyena oba nesibopho. Ubaba (noma umama) nguyena ozophendula kuNkulunkulu nakubaholi beBandla. (Bheka "Isandulelo [Preface]," ikhasi ii, *Incwadi Yokukhokhela Umndeni [Family Guidebook]*.)

Khombisa umboniso 12-d, umhlangano wegatsha endlini yokukhonza encane.

Igatsha: Igatsha yiyunithi ebumbene kahle eliqukethe amalunga eBandla esimweni esithile somhlaba. Ngenkathi likhula, igatsha lizoba nezigaba ezahlukeneyo zabaphethe ubupristi abakhutheleyo. Lihlelwa futhi libhekwe isiteki, imishini, noma abumongamele isifunda.

Igatsha lingahlelwa uma imindeni emibili engamalunga noma ngaphezulu, kanye nabantu abahlala endaweni futhi okungenani omunye wamalunga ungumpristi ofanelekile noma ophethe ubuPristi beMelkhezedeke. (Bheka *Incwadi Yokukhokhela Igatsha [Branch Guidebook]*, p. 1.)

Isifunda: Isifunda isigaba semishini. Uma inani elanele lamagatsha likhona endaweni lokho kunikeza ukuthi kubelula ukuxhumana futhi kubalula ukuhamba uye emihlanganweni yesifunda, isifunda sibunjwa ubumongameli bemishini. Ubumongameli besifunda buyabizwa ukuba bengamele kuyona. Isifunda singathuthuka sibe yisiteki.

IMishini: Imishini iyiyunithi yeBandla leyo evamise ukuvala indawo enkulu ngaphezulu kwaleyo evalwa yisiteki. Imingcele yayo ingakhonjwa ngabengamele bokuQala beBandla, obiza umongameli wemishini ukuba angamele yona. Uma iziteki ziphakathi nemingcele yemishini, ziba ngaphansi kokuphatha kukamongameli westeki kunokuba ngaphansi komongameli wemishini. Iziteki ziphethwe ngqo ngababiziweyo jikelele beBandla njengoba amamishini enjalo. Umsebenzi osemqoka wemishini ukukhombisa imicimbi yokuguqula abafundisi bezenkolo kanye nokusiza izifunda, amagatsha, kanye nemindeni maphakathi nemingcele ukuba baqhubeke nemicimbi yabo yeBandla.

Iyunithi ngayinye yeBandla iphethwe kwiyunithi enkulu njengoba iyingxenyayo.

Amakhoramu obupristi ayahlelwa ukuhlangabezana nezidingo zabantu, bobabili abasha kanye nabadala kanye nokuhlela imisebenzi kanye nemicimbi yobupristi.

INhlangano Yosizo inhlangano yeNkosi eyenzelwe omama. UmPhrofethi uJoseph Smith wathi iBandla lalingahleliwe ngokuphelele kuze kube

omame bayahlelwa. Ngenhlangano Yosizo, omama beBandla bangabaphelekezeli futhi bangabasizi ebupristini.

Uma amagatsha kanye namawodi ehlelwa, ezinye izinhlangano ezisizayo ziyahlelwa futhi phakathi emawadini kanye nasemagatsheni ukuhlangabezana nezidingo zamalunga. Lokhu kufaka inhlangano yAbaqalayo Abancane ebhekene nokufundisa abantwana, izinhlangano Abesilisa Abasebancane kanye nAbesifazane Abasebancane ezibhekene nokufundisa abasha kusukela kwiminyaka eyishumi nambili kuya kweyishumi nesishiyagalombili, kanye noSonto sikole, onesibopho sokufundisa amalunga ayo yonke iminyaka ngemigomo yevangeli.

Yingani imicimbi yeyunithi ngayinye iphathwe ngegunya elinikezwe ngeyunithi enkulu? (Ukuze bakwazi ukuphendula kulowo onegunya elifanele. Ukuze kube khona ukuzwana eBandleni. Ukulandela iseluleko somphrofethi.)

Kubaluleke ngani ukuthi iBandla lihlelwe ngama-yunithi njengoba kuxoxiwe ngenhla? (Ukuze kufinyelelwe kuwo wonke amalunga eBandla kalula. Ukuphelelisa abangcwele. Ukunikeza amalunga amathuba ukusebenza futhi afunde izindlela zikaNkulunkulu.)

Injongo Yokuhlelwa kweBandla

Yini injongo yokuhlelwa kweBandla?

Ukuhlelwa kweBandla kuwuphahla lapho uNkulunkulu eveza intando yakhe, anikeze abantwana bakhe imigomo kanye nezimiso, futhi anikeze thina amathuba esiwadingayo ukuzuza ukuphila okuphakade. Ngalo iBandla si—

1. Funda ngesu lensindiso.

Imihlangano kanye nobuholi businikeza amathuba ukuba sifundiswe ngevangeli eliphelele. Siyasizwa ekufundeni kanye nasekuqondeni imibhalo engcwele. Siyafundiswa ukulalela imigomo yevangeli. Siyakhonjiswa ukuthi singazilungiselela kanjani izibusiso zokuphila okungunaphakade.

2. Thola futhi yenza izimiso ezisindisayo.

EBandleni siyabhabhathizwa ngamadoda anikeziwe ubupristi futhi ngakho anegunya elivela kuNkulunkulu ukuba enze egameni lakhe. Siyaholwa ngenkathi silungiselela ukuthola isipho sasethempelini kanye nomshado wasethempelini. Siyakhuthazwa ukwenzela abafuleyo bethu izimiso emathempelini.

3. Sivuselele izivumelwano zethu.

Siyanikezwa ithuba ukuba sidle isidlo emihlanganweni yethu futhi sivuselele izivumelwano esazenza neNkosi ngenkathi sibhabhathiswa.

4. Ukuthuthukisa amathalente ethu kanye namakhono.

Sinamathuba ukuba sihlanganyele ekufundiseni kanye nasezikhundleni zobuholi. Le micimbi isisiza ekuthuthukiseni amathalente ethu kanye namakhono.

5. Fundani ukusizana.

Ukusebenzela iBandla kanye nemisebenzi yokukhiqiza yezehlalakahle isisiza ukunqoba ukuba nomona kanye nokuvuna ukujabula ekuzinikezeleni kwethu. Ukufundisa kwasekhaya kanye nohlelo lokuvakasha kusilethela amathuba okubheka izidingo zomuntu ngamunye emakhaya ethu.

6. Khulani ndawonye ngothando kanye nobungani.

Ukusebenzela iBandla kanye nemicimbi yeBandla iyasiza kithi ukuba sazane omunye nomunye, siduduzane omunye nomunye ngezikhathi zosizi, kanye nokujabulela omunye nomunye ngezikhathi zokudlondlobala kanye nempumelelo. Ngalendlela sinethuba lokukhula ndawonye ngothando kanye nobungani.

Thola ilunga lekilasi ukuba lifunde kwabase-Efesu 2:19.

7. Gcwalisa izidingo zomoya kanye nezemizwa.

Bonisa ujeke wamanzi kanye nesinkwa esiphelele,

Abaningi bethu bayazi ukuthi kunjani ukulamba noma ukoma. Singaba nakho ukulamba kanye nokoma okungeke kwaqedwa ngukudla namanzi.

Thola ilunga lekilasi lifunde ngokukaJohane 4:14 kanye ne 6:35.

UJesu wayesho ukuthini ngalezi zinkulumo?

UJesu wayengakhulumi ngendlala kanye nokoma komzimba.

Wayekhuluma ngesidingo esikhona kuwo wonke umuntu okumele ondle umoya wakhe. Amaqiniso asifundisa wona angazanelisa ngokuphelele izidingo zomoya zalabo abazifundayo futhi nabaziphilayo.

Igosa uHartman Rector, Jr. Omncane weKworamu lokuQala labangamaShumi ayisiKhombisa, ngenkathi esafundiswa abafundisi futhi efunda nangeBandla, wazizwa ekugcineni ukuthi wayezwa ukuthi ukulamba komoya kwaneliseka.

“Imfundiso efana nalena yayingukudla nokuphuzwayo kumuntu ophethwe yindlala. Ngizifunile izimpendulo ezinjena iminyaka eminingi, ngabheka kuyo yonke indawo, futhi manje ekugcineni ngithola *yonke* imibuzo yami iphendulekile ngokugcwele. Ngaphuphuma yinjabulo nokubonga kuBaba wami oseZulwini ngenxa yomusa kimi” (*No More Strangers*, p. 9).

Biza amalunga ekilasi ukuzosho ukuthi bazizwa benjani ngenkathi bethola umbiko weBandla elabuyiselwa liphuma kubafundisi.

Igosa uHoward W. Hunter uyabuyekeza ukuphumelela kokuhlelwa kweBandla, ekumemezeleni ukubuyiselwa kwevangeli:

“Emuva nje kancane kweminyaka engu-140, umlingo wawuphumelelile ngenkathi ubupristi buphathwa yivangeli elibuyile. Amathempeli akhiwe kuleli zwekazi kanye nakwezinye izindawo emhlabeni. Izindlu zokukhonzela ziyatholakala ezindaweni eziningi zomhlaba. . . [Izinkulungwane zabafundisi ezisebenza ngokugcwele zimemezela ivangeli emazweni

amaningi. Izikole zabaqalayo, izikole zabaphezulu, amaseminari, izindlu zokufundela zenkolo kanye namakolishi ezindaweni eziningi zifundisa kubantu abasebasha abangaphezu kwengxenye yesigidi nsuku zonke, hhayi kuphela ezintweni zokufunda zomhlaba, kodwa emaqinisweni aphakade evangeli” (“Spiritual Famine,” *Ensign*, Jan. 1973 p. 65).

Isiphetho

UJesu Kristu uphethe izindaba zeBandla emhlabeni ngokuveza intando yakhe kubaphrofethi bakhe. Kuko konke akwenzayo, uMsindisi ukhathazekile ngezenhlalakahle yawowonke umuntu. Nguyena oyewamisa ukuhlelwa kweBandla ngenjongo engcwele yokugcwalisa izidingo, zethu ngamunye, abantwana bakhe ngomoya, imizwa, ingqondo, ezenhlalakahle kanye nomzimba omunye nomunye kithina, abantwana bakhe.

Inselelo

Funani ukuthola inzuzo yokuhlelwa kweBandla ngokuba nize njalo futhi sihlanganyele kwisidlo kanye nakweminye imihlangano yeBandla, kanye nokuvuma ukunikezwa imisebenzi evela kubaholi bethu. Uzozuza ukuqonda okukhulu kanye nokuncoma ukuhlelwa kweBandla kanye nenjongo yalo kanye nendlela ekhanyayo empilweni yakho ngokuba uhlanganyele ngokuzinikela njalo eyunithini leBandla lakho.

Sekela futhi uxhase abaholi jikelele beBandla kanye nabaholi nabafundisi beBandla endaweni yangakini.

Imibhalo Engcwele Engeziweyo

Kwabase-Efesu 4 (Abangcwele bathandane)

D&C 20:1–4, 37–79 (ukuhlelwa kweBandla ezinsukwini zokugcina)

D&C 21:9 (bonke bazobusiswa labo abasebenza esivinini seNkosi)

D&C 133:57–61 (ivangeli lilungiselela ababuthakathaka ukuba benze umsebenzi weNkosi)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda *ImiGomo Yevangeli* isahluko 19, “IBandla likaJesu Kristu Namuhla.”
2. Thola ibhodi kanye noshoki.
3. Bhala isici senkolo sesithupha eshadini ukubonisa ngaphambi kwekilasi.
4. Lungiselela ukufunda isingeniso kuya kuD&C 20
5. Thola udade anikeze umbiko ngezingxenyana, “IBandla likaKristu Lahlelwa Futhi,” *ImiGomo yeVangeli*, isahluko 17. (Delete any reference to small branch or group.)
6. Letha ekilasini ujeke wamanzi kanye nesinkwa esiphelele.
7. Thola amalunga ekilasi ukuba afunde noma asho izindaba kanye nemibhalo engcwele kusona lesi sifundo.

Injongo yalesi sifundo ukukhuthaza wena ukuba ulandele izindlela ozithola kubaholi beNkosi abagcotshiwe.

UNkulunkulu Ukhuluma Kithi Ngabaphrofethi Bakhe

Thola amalunga ekilasi ukuba afunde futhi aphawule u D&C 1:38.

Ngubani ongumphrofethi weNkosi futhi ongumkhulumeli lapha emhlabeni namuhla?

Khombisa umboniso 12-c ngoMongameli weBandla.

Kufanele kubekhona umphrofethi emhlabeni uma uNkulunkulu efuna ukwembula izwi lakhe kithi. Njengamalunga eBandla likaJesu Kristu LabaNgcwele leziNsuku zokuGcina, sibusisiwe ukwazi ukuthi kukhona umphrofethi onjena emhlabeni—nokuthi ngaye lomphrofethi iNkosi yenza sazi ingqondo kanye nentando yayo. Uma umphrofethi ekhuluma nathi egameni leNkosi, ukhuluma lokhu iNkosi ebizokukhuluma ukube ibikhona lapha.

Siyakholwa futhi “konke lokhu uNkulunkulu akuvezile, konke lokhu Yena manje akuvezayo, futhi siyakholwa ukuthi usazoveza izinto eziningi ezinkulu futhi ezibalulekile maqondana noMbuso kaNkulunkulu” (Article of Faith 1:9).

Kuyisibusiso ukuba ngamalunga eBandla eliyiqiniso nokwazi ukuthi umphrofethi wethu ukhuluma intando eyambuliwe yeNkosi namuhla.

Ukwazi ukuthi iNkosi ikhuluma ngabaprofethi kuyasiqinisekisa thina ukuthi uMsindisi uyaphila, nokuthi uyasithanda nokuthi uyasinaka nathi.

Umphrofethi ohola iBandla ngeke aze asidukise ophathe. Singakwazi njalo ukulandela iseluleko sakhe, ngoba usitshela izinto eziqondene nezimpilo zethu namuhla. Umphrofethi usinika umthetho ophuma eNkosini ezingqungqutheleni ezibanjwa kabili onyakeni. Futhi ukhuluma iseluleko seNkosi kithi endaweni yemihlangano emikhulu ebanjwa emhlabeni wonke. Eziningi zezinkulumo zomphrofethi zibhalwe kumaphephabhuku eBandla.

Ekungezeni kuMongameli weBandla, abanye abafowethu bayasekelwa njengabaphrofethi, ababoni, kanye nabembuli. Laba ngabeluleki bomphrofethi, kanye nesiGungu sabayiShumi namBili. Laba Bafowethu futhi bathola ukwembulelwa bese beletha kithi intando yeNkosi, bafakaze ngobunkulunkulu bukaKristu, bafundise isu lensindiso, futhi benze izimiso.

Omunye wabaphrofethi bethu, uMongameli Harold B. Lee, uthe: “Uma ufuna ukwazi ukuthi iNkosi iphetheni kubantu ngalesi sikhathi samanje, ngingakweluleka ukuthi uthole bese ufunda ngezingxoxo noma izintshumayelo ebezikhulunywa kulengqungquthela [jikelele], ngokuba lokhu

okukhulunywe ngabafowethu ngamandla oMoya oyiNgcwele yingqondo yeNkosi, yintando yeNkosi, yizwi leNkosi, futhi namandla kaNkulunkulu ensindisweni” (“Stand Ye in Holy Places,” *Ensign*, July 1973, p. 121).

Abaphrofethi bayasithanda futhi banendaba nathi. Bayazi ukuthi singathola inqubekela phambili ephelele kanye nenjabulo kuphela ngokulandela iseluleko esisnikezwa nguNkulunkulu. Abaphrofethi bethu basinikeza indlela kuyo yonke imikhakha yokuphila kwethu. Isibonelo, uMongameli Spencer W. Kimball usikhuthazile ukuthi sihlobise amakhaya ethu kanye namagceke. Wacela ukuthi sitshale izingadi bese sibeka ukudla. Wasicela ukuba siphile ngeZwi lokuHlakanipha. Ufaka inselelo kithina ukuba sithumele abafundisi abazilungiselele kahle. Wasicela ukuba sigweme ukugembula, ukwehlukana, ukukhipha izisu, ukuphinga, ukuboniswa kwezithombe zobulili besilisa noma besifazane emabhukwini noma kumafilimu njalo njalo kanye nokuthandana kwabantu benobulili obufanayo. Wasikhuthaza ukuba siye ethempelini futhi sigcine usuku lweSabatha lungcwele. Wasicela ukuba siphenduke ezonweni zethu futhi siphile ngokungaguqukiyo izigaba zikaNkulunkulu. Uyasiluleka thina ukuthi sibe nothando emakhaya ethu. (Bheka Conference Report, Apr. 1975, pp. 3–9, 160–61; noma *Ensign*, May 1975, pp. 4–7, 109.)

Sinesibopho Sokuzuzwa Ubufakazi Bezambulo ZeNkosi Kubaphrofethi Bayo

Singafunda kuphi noma sithole imibiko yomphrofethi kanye nababiziweyo bakaNkulunkulu abajwayelekile namuhla? (Imihlangano emikhulu yeBandla ebanjwa minyaka yonke kanye nemibiko, kanye nokushicilelwa okusemthethweni kweBandla.)

Kungani ukwazi ukuthi ungumkhulumeli kaNkulunkulu namuhla kukhuthaze thina ukuba silalele iseluleko somphrofethi? (Singaba nokuqiniseka ukuthi intando yeNkosi. Singakwazi ukuthi umphrofethi ufuna ukusiza thina.)

Ezinsukwini zakudala zokubuyiselwa kweBandla, abantu abaningi babuka ngokushisekela phambili ekuboneni umphrofethi uJoseph Smith. Ngenkathi bembona, abaningi baba nokubonakalisa ngoMoya oyiNgcwele ukuthi baqiniseke bona nokuthi wayenguye oyinceku ekhethiweyo kaNkulunkulu. Udadewethu uEmmelini B. Wells uxoxa ngolwazi alubonile noma akuzwa izikhathi zabambili ezakhulisa ubufakazi bakhe ngabaphrofethi—ngesikhathi sokuqala ehlangana naye umphrofethi uJoseph Smith, kwathi emuva kwalokho, nokuguquka kwesimo sikaMongameli uBrigham Young emuva kwesikhathi kulandela ukubulawa kukaJoseph Smith.

Thola ilunga lekilasi elinikeziwe ukuba lifunde lendaba elandelayo:

“Ngizwa sengathi nginobufakazi engizobubeka, ebengibufihlile kusukela osukwini lapho ngangena khona edolobheni laseNauvoo ngabona umphrofethi uJoseph Smith. Wehla phansi esikebheni ukuzobingelela abangcwele ababevela ngaseMpumalanga yezwe kanye nezwe eliphakathi kuze kuyofika eNtshonalanga.

“Ngabhabhathizwa ngesifiso sikamama wami, owayengoNgcwele weziNsuku zokuGcina masishane emva kokuba esezwile ivangeli, kepha bengingenabo ubufakazi futhi ngingenalo ukholo kangako ngobani bengingazi kabanzi ngezinto. . .

“Uma sengiphuma ngaphezu emfuleni ngesikebhe, futhi ngimile phezu kwesikebhe ukuze ngibone umphrofethi ehla esikebheni, ngabe sengazi masishane njalo ukuthi ivangeli laliyiqiniso ngemizwa eyagcwala kimi kusukela phezulu kwekhanda lami kuya ekugcineni kweminwe yami kanye nezinzwane, kanye nayo yonke ingxenye yomzimba wami. Ngangiqinisekile nokho ukuthi ngangiqinisele, ukuthi ubuMomoni buyiqiniso futhi ngazuza ngokupheleleyo konke ukunikela kwami engikwenzile ukuba ngize eNauvoo. Ngezwa ukuthi ukumbona nje kuzoba nenzuzo kuko konke. Ngangizimisele ngokulinganisiwe ukumbona yena, kepha ngifuna ukukutshela angizange ngiphoxeke, ngoba akuzange kubekhona indoda efana naye.

“Isigameko kuphela lapho indoda efana naye kwakumhlazane uBrigham Young ezimemezela yena ukuba nguMongameli weBandla futhi owalandela umphrofethi uJoseph Smith. Angiwakhumbuli amagama, kepha yilesa isimemezelo asenza ehlathini eThempelini iHill edolobheni laseNauvoo. Kwakunabantu abayingcosana nje ababazi ukuthi usefikile. Bebazi ukuthi bonke abayiShumi namBili bebengekho ngenkathi umphrofethi uJoseph Smith kanye nomfowabo, uHyrum bebulawa, futhi ngiyacabanga bayingcosana kulezo zithameli abazi ukuthi uBrigham Young wayesebuyile. Ngenkathi eza phambili enza lesi simemezelo, bonke ababekhona baphakama base bememeza, ngezwi elilodwa, ungasho ukuthi, kwakungumphrofethi uJoseph.

“Ngangimile ebhokisini lenqola kaloliwe ngamasondo, ngakhoke angizange ngidinge ukusukuma, kepha labo ababekade behleli basukuma base benza lokho kumemeza. Bengibona kahle kakhulu, futhi wonke umuntu ebecabanga ukuthi ngempela ubenguye umPhrofethi uJoseph ovukile ekufeni. Kepha emuva kokuba uBrigham Young esekhulumile amagama ambalwa, injabulo yabe seyidamba futhi nabantu besebazi kahle ukuthi akusiyena umphrofethi uJoseph kepha uMongameli wesigungu sabayiShumi elinamBili sabaPhostoli. Kwaba isibonakaliso esihle nesimangalisayo, ngiyacabanga engike ngawazi noma ngawubona futhi ngibone inani elikhulu. . .

“Bengifuna empeleni ukukutshela ngesibonakaliso ngenkathi ingubo yomphrofethi iwela kuBrigham Young. Emuva kwalokho saba nokholo olukhulu kabi ngaye, olukhulu olungabakhona uma kwenzeka, futhi siye saba nokholo olukhulu kulabo bonke abakade bemlandela” (“My Testimony,” ku Preston Nibley, *Faith-Promotion Stories*, pp. 137–38; futhi echashunwe ngu Leon R. Hartshorn, comp, in “The Mantle of the Prophet Fell Upon Brigham Young,” *Remarkable Stories in the Lives of Latter-day Saints Women*, 1:238–39).

Yini kwakubalulekile ukuthi laba abaNgcwele basekuqaleni babe nolwazi ngalokho abakubonile ngesikhathi uJoseph Smith ehluhwa? (Babengamazi omunye umphrofethi futhi bedinga ukwazi ukuthi iBandla lingaqhubeka. Babedinga ukuqonda inqubo yokulandelana ebumongamelini beBandla.)

Ulwazi oluningi lwamuva nje lokuhlangana nomphrofethi luxoxwa ngudadewethu uPiriko Valkama Petersen.

Thola ilunga elinikeziwe umsebenzi ekilasini ukuba lifunde lendaba elandelayo:

“Ngo 1952 ehlobo abantu abasha abaqhamuka egatsheni leBandla lethu babezithokozisa ekamu leGirl Scout duzane neHelsinki, Finland, futhi belindelekile ukuthola ukuvakashelwa nguMongameli David O. McKay. Indawo enhle ezungezwe izihlahla ezinde zokwenza amaxolo esikebhe yakhethwa njengendawo yokumhlangabeza uMongameli, futhi selokhu ihlobo belilokhu lilihle, siyakholwa ukuthi lolusuku olubalulekile luzoba luhle nalo.

“Ngenkathi isikhathi sesisondela, sabe sesixoxa ngokuvakasha kwakhe, omunye wamantombazane wabuza masishane wathi, ‘kuzokwenzekani ebufakazini bethu uma engenzi futhi engafani nomphrofethi?’ Kancane kancane, ukungabaza kwaqala kwangena ezingqondweni zethu. Ubumnyama bokungabaza kwabonakala kubhekiswe nakuyo imvelo, ngenkathi ubumnyama, amafu asindayo ehlangana ngaphezu kwamakhanda ethu ngosuku azoza ngalo kanye nemvula yeza ngamandla amakhulu. Ngiyakhumbula ngihleli ngaphansi kwesihlahla esikhulu nomngane, sibukele umsindo wemvula phansi echibini, futhi kaningi ningi imicabango yami yabuyela ekukhuleni kokwesaba kokuthi umongameli angahle angazihlangabezi izinto thina esizilindele. Bengazi ukuthi ngeke avele ngezingubo ezimhlophe njengabaphrofethi bakudala esibabona ezithombeni, kepha ukuthi uzokwembatha njengomuntu ojwayelekile. Kanzima ngaba nokwesaba ukulahlakelwa ubufakazi bami ukuba ngangikwazi, bengingabaleka. Kepha kwakungenjalo ngoba ngakhethwa ukuba nginikeze inkulumbo yokwamukela.

“Ngenkathi sihamba siya ngasehlathini imvula yathula, kepha isibhakabhaka sasinombala ofumile kanye namafu eminyene kakhulu kwakucishe kubemnyana. Imifaniswano yethu yamaScout yayimanzi, sapheliswa umdlandla. Ngokuthula sa. . . linda. Indawo yami yayiphakathi nomugqa. Kwakumele ngithathe amagxathu amathathu ukuya phambili, ngibingelele uMongameli McKay kanye nalabo ahamba nabo, ngifisele udadewethu uMcKay usuku lokuzalwa okunenjabulo bese ngimnika imbali.

“Kulobumnyama, indawo enomswakama kwaqhamuka imoto eyayimnyama. Futhi khona ngenkathi kwehla uMongameli McKay emotweni, ilanga laqhamuka futhi masinyane ihlathi laba wulwandle lokukhanya. Amaqabunga kanye notshani zabazinhle ngenkathi imisebe yelanga ishaya amathonsi emvula. Samangala kanti futhi okwesikhashana savalwa wukukhanya okubonakala kakhulu.

“Ngabheka uMongameli kepha angikwazanga ukumbona kahle. Konke engakubonayo ingaphandle lakhe elalinesizotha okuphambene nelanga, kanye nokukhanya okuphambene nezinwele zakhe ezimhlophe ezinhle ezimile, kwakubonakala indingilizi yokukhanya izungeza ikhanda lakhe eliNgcwele. Sonke sakhexa imilomo sema ngokumangala sithulile.

“Isikhathi sasesifikile sami ukuba ngithathe amagxathu amathathu ukuya phambili bese ngamukela uMongameli, kepha angikwazanga ukunyakaza. Ngangazi ukuthi uma ngithatha lawo magxathu amathathu uzoshesha abone ukungabaza kanye nokwesaba enhliziyweni yami lokhu obekukade kungihlupha. Wonke umuntu walinda, ngema lapho ngiphelelwe amandla.

“Ekugcineni sezwa umongameli weMishini. . . ngokushesha, ‘Dadewethu Valkama, ubungenakho ozokusho kithina?’ Ngazinikela ukuba ngithathe izinyathelo ezintathu ezincane kakhulu. Izinyembezi zehla ebusweni bami. . .

“Ngazama ukukhuluma. Ngisangena futhi ngiphoxekile, ngema lapho ngase ngiyakhala ngithule. Ngase ngizwa izwi likaMongameli uMcKay.

“ ‘Yiza lapha mntanami.’

“Ngaya kuye wase ethatha zombili izandla zami wazisa kwezakhe wase ezibamba ngenkathi ngibingelela. Bengikwazi okwesikhumba sakhe segolide futhi nombala onsundu kanye nokukhanya okufudumele emehlweni akhe. Ngezwa sengathi kubalulekile kuye ukusiza mina njengoba kunjalo kimi ukuba nginikeze umlayezo. Ukuzwa ukuthula okuphelele kwehla kusukela ezandleni zakhe kuze kufike kwezami. Ukwesaba kwami kwangehlulela, engabuzwa kuphela isikhashana ngaphambilini, kwangishiya kanye nobungako bemizwa yothando ebithathe indawo yayo. Ngazi ukuthi ungumphrofethi kaNkulunkulu hhayi kuphela ngokuzokwahlulela thina kepha ukuzothanda thina” (“When the Sun Broke Through,” *Ensign*, Aug. 1976, p. 37).

Nomake abanye bethu bengeke balithola ithuba lokumbona umphrofethi, njengoba udadewethu uPetersen enza singafunda sonke, sithandaze, sifune ukuthola ubufakazi bobizo lomphrofethi wethu. Ukuthola ubufakazi obunjalo kungenzeka ngezindlela eziningi ezahlukeneyo. Omunye nomunye wethu udinga ukuthola ubufakazi bomphrofethi ophilayo ngokwethu.

Uma ekhona kumalunga ekilasi oke waba nethuba lokumbona umphrofethi noma athule ubufakazi ngaye, banikeze ithuba lokuba baxoxe ngolwazi abanalo ngabakubonile kanye nekilasi.

Kumele sithandazele umphrofethi emithandazweni yethu yangasese kanye neyomndeni. Kumele sifundise abantwana bethu ukubongela kanye nokuthandazela umphrofethi, njengoba kukhonjisiwe kulendaba.

“Umndeni omunye waguqa wathandaza masishane emva kokuzwa izindaba ngokufa kukaMongameli uJoseph Fielding Smith. Ubaba wakhombisa ukubonga ngokuba aphile ngesikhathi sokusebenza

komprofethi omkhulu. Wabe esebonga iNkosi ngabo bonke abaphrofethi abake baphila futhi ikakhulukazi ngoMongameli Harold B. Lee [Umongameli omusha weBandla]. Wathandaza ukuthi izingane zakhe zingaba nokuzijwayeza ngomphrofethi omusha bese zifunda izimfundiso zakhe. 'Busisa laba bantwana abahle, Baba,' wathandaza, 'ukuthi bangahle balandele labo abalandela umphrofethi futhi bangenzi lokho okunye ukuthi uMongameli uLee angeke akwenza'" (Marian P. Sorensen, "Teaching Children through Prayer," *Ensign*, May 1973, p. 34).

Ulwazi olunjena singalufundisa kanjani abantwana bethu ukulandela umphrofethi?

Singabuthola kanjani ubufakazi ngomphrofethi wethu? (Ngokulandela iseluleko sakhe, ngokuthandazela ulwazi lokuthi ungumphrofethi, ngokulalela ubufakazi babanye abantu.)

Abaholi Bobupristi Basekhaya Lethu Ngababiziweyo BakaNkulunkulu

Khombisa umboniso 13-a, ibandla lisekela umkhokheli wobupristi.

Ngasezincekweni ziphi, ngaphandle komphrofethi, angakwazi uNkulunkulu ukukhuluma nathi namuhla? (Ngamalunga eBandla afanelekile abahlukanisiwe ukuba bahole thina.)

Umphrofethi kanye nababiziweyo jikelele beBandla bangamele ngaphezulu kuwo wonke amayunithi eBandla. Kodwa-ke, njengoba bengeke bona ngokwabo babambe izindaba zamayunithi onke, baye bakhethe umuntu ozobamela onelungelo lokungamela, futhi nokuhola, kwabanye. INkosi ibiza abanobupristi abafanelekile ukwenza ngaphansi kobuholi balabo ababiziweyo jikelele beBandla ezindaweni zethu zasekhaya. Laba baholi bethu basekhaya babiziwe ngesambulo ukuhola ngokulunga. Noma-ke bangeke bezwe ukuthi bazimisele ngokupheleleyo noma bafundisiwe ngobizo lwabo lobuholi, iNkosi ikhethile bona ukuba bahole ngalesi sikhathi, futhi izokhulisa amakhono abo ukuba basebenzise ubizo lwabo.

Emveni kokuba abaholi basekhaya bekhethiwe, bayamiswa ukuba basekelwe ngevoti yethu. Ngenkathi siphakamisa izandla zethu ukubasekela, siyethembisa ukuthi sizobalandela futhi sibasize obizweni lwabo.

Igosa uS. Dilworth Young wesiGungu sokuQala sabangamaShumi ayisikhombisa uthu:

"Siyavuma ukuthi ukuze silalele *zonke izinto* noma yini siyayalwa, kumele silalele abaholi esithola ngabo imiyalo" (ku Conference Report, Apr. 1967, p. 40; noma *Improvement Era*, June 1967, p. 49).

Angasicela ukuthi senzeni umholi wobupristi wasekhaya? Singabonisa kanjani ukuthi siyakholwa ukuthi ubiziwe nguNkulunkulu?

Omama banesibopho sokufundisa abantwana babo ukuba basekele futhi baxhase abaholi babo bobupristi basekhaya. Akumele nakancane bagxeke abaholi bobupristi noma basho izinto ezingezinhle ngabo. Ukugxeka abaholi kukhubaza insindiso yethu uqobo. Kumele siqaphele ukuba sikhulume kahle kakhulu ngabaholi bobupristi phambi kwezingane zethu. Kumele sibafundise ukwethembeka ezikhundleni zombuso weNkosi.



Abantwana bethu bayofunda ngesibonelo ukuba bathembeke kuzo zombili izikhundla nalabo ababiziwe ukusebenza njengabaholi bethu bobupristi kulezi zikhundla.

“Abantu abaphethe ubuPristi bangabantu basemhlabeni, bangabantu abanamaphutha. . .

“Noma kunjalo, uNkulunkulu ubakhethile labantu. Uye wabakhetha phakathi kwabantu abaningi. Abazange bazenzele bona ngokwabo, kepha Nguye obakhethile, futhi Nguye obeke phezu kwabo igunya lobuPristi obuNgcwele, base beba ngabameli Bakhe lapha emhlabeni.

“. . . Labo abaphakamisa amazwi abo. . . ngokuphambeneyo negunya lobuPristi obuNgcwele. . . bazoya phansi esihogweni, ngaphandle kokuthi baphenduke” (George Q. Cannon, *Gospel Truth*, 1:276).

Singenzenjani ukuze sixhase abaholi bethu bobupristi basekhaya? (Sibathandazele, sigweme ukubagxeka, sikhombise ukubahlonipha, sifundise abantwana bethu ukuba babahloniphe, silandele izeluleko zabo, futhi sivume futhi sigcwalise imisebenzi enikezwe bona.)

Singathola Usizo Ezimpilweni Zethu Uqobo Kubo Abaholi Bethu BobuPristi Basekhaya

Khombisa umboniso 13-b, udadewethu ethola ukululekwa kuMongameli wakhe wegatsha.

Abaholi bobupristi basekhaya (ikakhulukazi abafundisi bethu basekhaya, abaholi bekhoramuhlobupristi, umongameli wegatsha noma umbhishobhi, kanye nomongameli wethu wemishini, umongameli wesifunda, noma umongameli wesiteki) ababiziwe kuphela ukuphatha izindaba zeBandla, kepha nokusiza omunye nomunye wethu. Uma sinezinkinga eziqondene nathi, siye singabaze ngesinye isikhathi ukucela kubafundisi bethu basekhaya kanye nakumongameli wegatsha noma umbhishobhi ukuba asisize. Sicabanga ukuthi mhlawumbe ngeke aqonde kahle. Kwesinye isikhathi sibanamahloni kakhulu. Noma-ke kunjalo, ubuMongameli bokuQala beBandla busitshelile ukuthi:

“UNkulunkulu ulihlelele kahle iBandla lakhe ngokuthi litholakale kunoma yiliphi ilunga— indoda, owesifazane, nomntwana— umeluleki womoya, kanye nomeluleki wesikhashana, okumele azi bona kakhulu futhi oqondayo ngezimo lapho izinkinga zabo zivela khona. Laba baholi basekhaya, ngesizathu sokugcotshwa kwabo noma, ukwahlukaniswa bafanelwe isipho sasezulwini esitholakala eThempelini sokwahlulela kanye nokukhuthaza okudingekayo ukuze bakwazi ukunika iseluleko leso esidingwa yilowo osenkingeni. Uma umbhishobhi noma umongameli wegatsha edinga usizo, angaya kwisteki noma kumongameli wemishini, nayemhlawumbe ongadinga ukwelulekwa, kusuka komelweyo wesiFunda noma [obhekayo] obiziweyo jikelele kaNkulunkulu.

“Thina, ngalokho-ke sinxusa onke amalunga anezinkinga noma imibuzo ebahluphayo ukuba babonane nombhishobhi wabo noma umongameli



13-b

wegatsha ngokukhululeka futhi ngokugcwele bathole kuyena usizo abaludingayo” (incwadi ebuya kubuMongameli bokuQala kuya kwisteki, imishini, kanye nabengameli besifunda, ababhishobhi kanye nabengameli bamagatsha, 7 Oct. 1977).

Yisiphi isipho esikhethekile esenza abaholi bobupristi ukuba basize thina ngezinkinga zethu? Funda D&C 46:27 ukuzwa ngesipho esikhethekile esinikezwa ababhishobhi kanye nabengameli begatsha. (Isipho sokwahlulela kahle–amandla okubona okuyiqiniso futhi nokufanele.)

Isiphetho

UBaba waseZulwini uyasithanda thina futhi usinikezile abaphrofethi ukuba basihole. Umphrofethi onguMongameli weBandla ngeke asidukise. Kumele sithole ubufakazi bomphrofethi bese sifundisa abantwana bethu ukulalela amazwi akhe.

Abaholi bobupristi basekhaya nabo bangababiziweyo bakaNkulunkulu ukuthi basize thina. Kumele sibasekele futhi sibaxhase nabo. Kumele sizimisele ukulalela iseluleko sabo kanye nokusibonisa njengoba benikeziwe ukuba basihole ezimpilweni zethu.

Uma sikhombisa uthando kanye nenhlonipho kubaphrofethi bethu kanye nabaholi bethu basekhaya, labo abaseduze nathi bazozwa nabo bajwayela ukwenza njalo.

Inselelo

Funda ingxoxo yamuva nje enikezwe ngumphrofethi. Yenza izimfundiso zakhe empilweni yakho yemihla ngemihla. Xoxa nomndeni wakho izibopho zomphrofethi kanye nabaholi bobupristi basekhaya.

Imibhalo Engcwele Eyengeziwe

1 uNifayi 22:2 (zonke izinto ziyokwaziswa kubaphrofethi)

D&C 21:4–6 (thola izwi lomphrofethi sengathi liphuma kuNkulunkulu)

D&C 43:1–7 (izambulo eBandleni zinikeziwe kuphela ngalowo oyedwa okhethiwe)

D&C 107:71–74 (umbhishobhi ngumahluleli kwa-Israyeli)

Ukulungiselela komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda *Imigomo Yevangeli*, isahluko 9, “Abaphrofethi bakaNkulunkulu.”
2. Thola amalunga ekilasi ukuba afunde noma akhulume izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukuvimbela Ububi Bomhlaba

Isifundo 14

Injongo yalesi sifundo ukusiza wena ukuba uqaphele kakhulu iseluleko seNkosi maqondana nobubi bosuku nokuthi ungabhekana kanjani nabo.

Amandla kaSathane, Izingongo, Kanye Nokukhohlisa

“Endabeni exoxwa njalo ngamadoda amathathu acela umsebenzi wokushayela amabhosi kwinkampani yokuthutha. Ofake isicelo waphumelela uzoshayela emigwaqeni engaphezulu kakhulu, nezintaba eziyingozi ezikhuphukelayo. Ebuzwa ngokuthi uzoshayela ngokucophelela okungakanani na, owokuqala waphendula wathi: ‘Ngingumshayeli oshayela kahle, onolwazi olubanzi ngokushayela. Ngingashayela ngisondele kakhulu duzane ekupheleni kwentaba ekhuphukelayo nokuthi okusansimbi kwethayi lwemoto kuzoba kahle ekupheleni kwentaba futhi ngeke kuphele.’

“ ‘Wukushayela okuhle lokho,’ kusho umqhashi.

“Indoda yesibili yaziqhenya yathi, ‘O, ngingenza okungcono kunalokho. Ngingashayela ngokucophelela okukhulu ukuthi ithayi lemoto kwengezeleke ngaphezulu, uhhafu wethayi ekupheleni kwentaba engumqansa, nomunye uhhafu emoyeni ngale komphetho wentaba.’

“Umqhashi wamangala ukuthi indoda yesithathu inganikela ngani, futhi wamangala wajabula ukuzwa ithi, ‘Kuhle, mnumzane, ngingahamba kude kakhulu ngokungenzeka kusuka emphethweni wentaba.’ Asikho isidingo sokubuza ukuthi kulamadoda iyiphi eyathola umsebenzi” (Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 217–18).

Uhambo lwethu empilweni kulezinsuku zokugcina luthatha indawo kumingcele enzima (bheka 2 kuThimothewu 3:1). Kumele sifane nomshayeli wesithathu. Njengoba ngokuhlakanipha ukhethe ukugwema ingozi, kumele sikhethe ukuze sigweme ububi basemhlabeni.

Funda kwabase Thesalonika 5:22. Kungani kubalulekile kithi ukugwema zonke izibonakaliso zobubi? (Isibonelo sethu sibalulekile kwabanye futhi singabafundisa abanye. Bangacabanga ukuthi simdibi munye ebubini. Uma siseduzane nobubi, singaba nokujwayela kubo bese futhi siba yingxenywe yobubi nathi ngokwethu.)

Funda uMoroni 7:12, 14. Yimuphi umthombo ogqugquzela thina ukuba senze okubi? (“Lokho okubi kuza ngoSathane.”)

Imibhalo engcwele ichaza uSathane njenge “sitha kuNkulunkulu” (Moroni 7:12) futhi nombulali “wemiphefumulo yabantu” (Helaman 8:28). Uyaziwa ngamagama amaningi, amanye awo asitshela futhi izinjongo zakhe— omubi (bheka D&C 93:37), umbulali (bheka D&C 101:54), umlingi (bheka

ngokukaMathewu 4:3), futhi ungubaba wawo wonke amanga (bheka 2 uNifayi 2:18).

Siyazi ukuthi uSathane kanye nabalandeli bakhe bayimimoya engenayo imizimba yenyama kanye namathambo futhi ofisa ukuba nomzimba wethu ofayo. (bheka ngokukaMathewu 8:28–32).

Omubi ufuna ukwenza wonke umuntu ezwe ubuhlungu. Uzosithathela ukwenza kwethu, asiguqule ezinjongweni zethu zaphakade asigqilaze bese esicekela phansi nathi.

USathane usebenzisa amanga, inkohliso, kanye namaqiniso angaphelele ukuze asiyenge bese esibamba nathi.

Masikhuluma ngoSathane uMongameli uSpencer W. Kimball uthi, “Uhlobisa ububi ukuze bubukeke bubuhle, bujabulisa, bulula, futhi bubuhle” (“The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, p. 70).

USathane ufuna ukubhidliza ikhaya kanye nomndeni. Okunye okuningi kwamaqhinga akhe yinselelo yakhe yendima yeNkosi ayinikeze abesifazane. “USathane kanye nequlu lakhe lezimpi. . . udonsela abesifazane kude nomsebenzi wabo obalulekile njengamakhosikazi, omama, kanye nabakhi bamakhaya. Sizwa kakhulu ngokukhululwa ebugqilini, ukuzibusa, ukukhululeka ngokobulili, ukuvimbela ukuzala, ukukhipha izisu kanye nokunye okuqhubekiswa ngenkohlakalo engabonwayo, eyehlisa indima yobumama, kuko konke lokhu, yindlela kaSathane yokubhidliza abesifazane, *ikhaya, kanye nomndeni*—iyunithi eyisisekelo somphakathi” (N. Eldon Tanner, *Ensign*, Jan. 1974, p. 7).

Ekuzameni kwakhe ukukhohlisa abesifazane uSathane uphakamisa izizathu ezizokwenza ukuba izenzo zokubi zibukeke zamukelekile.

Thola ilunga lekilasi ukuba lifunde kakhulu lomcabango olandelayo kaSathane esizwa ngako emhlabeni namuhla:

1. Ukukhipha izisu: “Ngumzimba wami. Ngingenza noma yini engiyithandayo”
2. Ukuvimbela ukuzala: “Abantwana ababili banele kunoma yimuphi umndeni.”
3. Ukungaziphathi kahle ngokobulili: “Wonke umuntu uyakwenza lokho.”
4. Umshado: “Kungcono ukuthola ukuthi ingabe kufanelekile ukuba sihlale sobabili ngaphambi kokuba sishade. Umshado yinqubo yakudala futhi.”
5. Ukwehlukanisa: “Uma ungemuhle, thola isahlukaniso.”
6. Izidakamizwa: “Ukuzijabulisa. Zingakwenza ngempela uzizwe umnandi.”
7. Umbukiso wokusebenza kobulili besilisa nobesifazane kumaphephabhuku nakumafilimu njalo njalo: “Udinga ukufunda zonke izinhlobo ezibonakalayo zokufunda ukuze wazi kabanzi.”
8. Indima edlalwa ngabesifazane: “Uhlakaniphe kakhulu ukuba ungachitha isikhathi sakho ekhaya nabantwana. Ungenza usizo olukhulu ngokunikela kwakho kwenye indawo.”
9. Imizwa noma okuphathelele nokuzwana ngobulili obufanayo: “Akufanelanga ukuthi sicashe ngemizwa yethu eyiqiniso. Sidinga ukuqonda kanye nokwamukeleka.”

IGosa uDelbert L. Stapley, okwamanje sewashona, wesiGungu sabayiShumi namBili uselulekile: “Qaphelani futhi nibheke ubunzima bemisebenzi

kaSathane, ngokuba akayeki ukuzama ukusidukisa. Ungumpetha ekwenzeni izinto zibukeke zizinhle futhi zikahle, zibe eqinisweni zingaletha ukubhidlizeka kwesimilo sethu. Akakholelwa ekuzikhetheleni ngokukhululekile, futhi ufuna ukuphatha izingqondo zethu, imicabango, kanye nezenzo. Singayibona imisebenzi yakhe kaningi ningi ezithombeni zebhayisikobho, emibukisweni kumabonakude, amaphephabhuku, kanye nasezenzweni zabantu nabezizwe” (*Ensign*, May 1975, p. 22).

Singabuvimbela Kanjani Ububi

Singagwema ububi ngokulandela ukwelulekwa okuhlakaniphile kwabaholi bethu, ngokuba sizibophezele ezinqumeni zethu ukuba siqobe ububi, kanye nokufuna ukuholwa nguMoya oyiNgcwele.

UKULANDELA ISELULEKO SABAHOLI BETHU

Abaholi beBandla, abamela iqiniso kanye nelungelo, bayaseluleka maqondana nobubi bosuku. Isibonelo, iGosa uMarion G. Romney uthu: “Namuhla iNkosi ibonisa intando yayo kubo bonke abahlali basemhlabeni, futhi nakumalunga eBandla ikakhulukazi, *mayelana nezinto zanamuhla* ngabaphrofethi abaphilayo, kanye nobuMongameli bokuQala obuphethe. Abakushoyo esikhundleni sobuMongameli kuyilokho iNkosi ebizokusho ukube ibikhona yona ngokwayo” (Ku Conference Report, Apr. 1945, p. 90; kungezelwe okubhalwe ngokwahlukile).

Siyadinga ukufunda ukuthi abaholi bethu beBandla bazama ukuthini, ukulalela iseluleko sabo, futhi sokufundisa lamaqiniso emindenini yethu.

Thola abaningana abangamalunga lekilasi ukuba bafunde kakhulu lamagama alandelayo abaholi bethu beBandla:

Ukukhipha isisu: “Ukukhipha isisu ngesinye sezenzo zokuvukela kanye nokwenza isono, kulesikhathi samanje, uma sikuvumela ukuba kungene ekungaziphathini kahle ngokobulili besifazane kanye nobesilisa.

“Amalunga eBandla abanecala lokuba semaqenjini esonweni sokukhipha isisu bafanelekile ukuba bathathelwe izinyathelo eziqinileyo zezigungu zeBandla njengalokhu isimo sezinto sivuma ukuthi kubenjalo. . .

“Njengoba sekuze kwavela, isono sokukhipha isisu yileso sokuthi umuntu angahle aphenduke futhi athole ukuxolelwa” (*General Handbook Supplement*, no. 3, 1 March 1978, p. 16).

Ukuvimba inzalo: “Siye sayalwa ukuba sizalane futhi sandise umhlaba ukuze sibe nokujabula kanye nokujabula kwezizukulwane zethu ezanduleleyo.

“Lapho umyeni kanye nonkosikazi bejabulela impilo kanye namandla futhi bekhululekile ezintweni ezingahlanzekile ezingadluliselwa kwisizukulwane esilandelayo, kuyaphambana nezimfundiso zeBandla ukunciphisa ngamabomu noma ukuvimbela ukuzalwa kwabantwana. Labo abenza ukuvimbela ukuzala bazovuna ukuphoxeka ekugcineni” (*General Handbook of Instructions*, no. 21, 1976, p. 105).

Ukuphinga: Endaweni eyodwa yobubi obukhulu obubhidlizayo bukaSathane, sixwayisa kakhulu bonke abantu kusukela ebuncaneni kuya kwabadala ukuba baqaphele amaketango obugqila, ukuhlupheka, nokuzisola okuza ngokusetshenziswa okungafanele komzimba.

“Umzimba womuntu yikhaya elingcwele lomoya womntwana kaNkulunkulu, futhi engagunyaziwe ekugxambukeleni nomzimba noma ekungcoliseni lthempeli elingcwele kungaletha kuphela ukuzisola okukhulu kanye nokudabuka. Siyanxusa: hlala uhlanzekile, ungabi nenkohlakalo, ungangcoli.

“. . . Ukungabikho kokuvezwa kokungaziphathi kahle noma umbukiso wokusebenza kobulili besilisa nobesifazane. . . Akungabikho ukuphathaphathwa kwemizimba, owakho noma leyo yabantu, futhi akukho ukulalana phakathi kwabantu ngaphandle kobudlelwane obuvumelekile bomshado. Lokhu empeleni kunqatshelwe nguMdali wethu kuzo zonke izindawo, ngazo zonke izikhathi futhi siyakuqinisa lokhu” (Spencer W. Kimball, *Ensign*, May 1974, p. 7).

Umshado: “Ukuphakanyiswa kombono womshado ngokutholwa yileli Bandla inikeziwe ngokucacile ngamagama amahlanu atholakala evesini leshumi neshlanu lengxenywe engamashumi amane nesishiyagalolunye encwadini iDoctrine and Covenants, ‘Umshado ugcotshwe nguNkulunkulu’ ” (David O. McKay, *As Youth Looks towards Marriage*, “*Improvement Era*,” Apr. 1953, p. 221; futhi icashunwe nguDavid O. McKay ku *Gospel Ideals*, p. 462).

Ukwehlukana umshado: “Abayeni kanye namakhosikazi kumele bathande futhi bathokozise abalingani babo. Akufanele babhidlize imizi yabo ngesahlukaniso, ikakhulukazi ngokungathembeki kumlingani wakho, nokuphinga” (Spencer W. Kimball, *Ensign*, Nov. 1974, p. 8).

Izidakamizwa: “Mayelana nezidakamizwa iBandla belikugxeka njalo ukusetshenziswa okungafanelekile kanye nokuyingozi kwezidakamizwa noma okucishe kufane nalezinto ngaphansi kwezinto ezizokwenza kube nemiphumela yokwenza ukuba uhluleke ukuhlala ngaphandle kwayo, ukulimala komzimba noma kwengqondo noma ukwehlisa izinga lokuziphatha kahle siyasiqinisa lesi sitatimende esihle” (Spencer W. Kimball, *Ensign*, May 1974, p. 7).

Umbukiso wokusebenza kobulili besifazane nobesilisa ezincwadini nasezithombeni njalo njalo: Siyethemba ukuthi abazali bethu kanye nabaholi ngeke bawumele umbukiso wokusebenza ngobulili ovezwayo ezincwadini kanye nasezithombeni zamafilimu. Eqinisweni kungukungcola, kepha namuhla isithathwa njengendlela yokuphila efanayo nezinye izimpilo futhi ewukudla okugculisayo. . .

“Kunokuxhumana phakathi kombukiso wokusebenza ngobulili besifazane kanye nobesilisa, kanye nezinga eliphansi, ukukhanuka ngobulili, kanye

nokuphambuka endleleni. . . Kubuhlungu ukuthi abantu abaphezulu emphakathini bafakwe endaweni engcolile yengqondo kanye nokungcoliseka komoya. Sibiza bonke abantu bethu ukuba benze konke okusemandleni ukuba bagweme lokuphenduka okugcwele okubi” (Spencer W. Kimball, “Attacks Mounts against Pornography,” *Church News*, 17 Jan, 1976, p. 8).

Indawo yomama: “Komama, amadodakazi kanye nabesifazane yonke indawo, mangicizelele leli phuzu lokuthi ngenxa yekhono lakho elikhulu kanye nemfundiso njalo ezimpilweni zethu sonke, uSathane uzimisele ukusicekela phansi. Ungeke wafika ekuvumelaneni naye. Kufanele ubenesibindi, amandla, ukufisa, kanye nokuzimisela ukuphila njengoba iNkosi ibizothanda ukuba uphile—izimpilo ezinhle nezihlanzekile. . .

“Mantombazane, zilungiseleni ukuqala izindima zomama ngokuthola ulwazi kanye nokuhlakanipha ngokuthola imfundo enhle. Sifundisa ukuthi udumo lukaNkulunkulu luwukukhanya kanye neqiniso, ngakho kufanele ukuthi sonke siqaphele ukuthi kwenzekani duzane nathi bese siyazilungiselela ukugwema uSathane emizamweni yakhe ukugudlula thina ekungcweliseni kwethu ngamandla ezinto ezingenakushintshwa yithina futhi esingazaziyo. Ngolwazi, ukuhlakanipha, ukuzimisela, kanye noMoya kaNkulunkulu ukusiza thina singaphumelela” (N. Eldon Tanner, *Ensign*, Jan. 1974, pp. 8, 10).

Imizwa noma okuncikene nobulili obufanayo kumuntu onobulili obufanayo: “Ake kwaziwe kahle ukuthi ukubaluleka kwesono semizwa encikene nobulili obufanayo kuyalingana noma kukhulu kunalokho kokuphinga noma ukufeba, futhi ukuthi *iBandla likaNkulunkulu lizoba ngokuzimisela lithathe izinyathelo zokwahlukanisa ubudlelwano noma likukhiphe ekubeni yilunga leBandla elingaguqukileyo elifundela ukuba ngumuntu omizwa yakhe ikumuntu onobulili obufanayo, njengoba kunjalo kumuntu ongaguqukiyo ongumphingi noma oyisifebe”* (Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 81–82).

Singafunda kuphi ukuthi abaholi basifundisa maqondana nezinkinga zethu zanamuhla? (Bheka *ImiGomo yeVangeli*, Isahluko 10, “Imibhalo.” Biza ilunga lekilasi ukuba lifunde ingxenyanana, “Amazwi Abaphrofethi Bethu Abaphilayo.”)

IGosa uGene R. Cook wesiGungu sokuQala sabangamashumi ayisikhombisa muvanje babiza kithina ukuba sime ngezinyawo simele iqiniso futhi sikhulumele iNkosi ngesibindi. Ucaphune isibonelo sowesifazane owenze nje lokhu ngesikhathi sesimo senselelo enkulu:

“Wayesesidlweni sasemini namalunga ambalwa eBandla; abanye babenomdlandla, kanti abanye babengenawo umdlandla; futhi abayingcosana abangewona amalunga eBandla likaJesu Krestu labaNgcwele leziNsuku zokuGcina, babekhona. Isihloko saphenduka saba ukukhipha isisu kanye nokuvimbela ukuzala, futhi omunye owayengelona ilunga leBandla wakhuluma waba. . . nemizwa eqinile mayelana nendaba

okuphikiswana ngayo. Wabonisa, ngephutha, ukuthi wezwa ukuthi alikho iphutha ngokukhipha isisu, nokuthi akufanelekile kubekhona noma yiluphi uhlobo lokuvimbela olubekwa phezu kowesilisa noma owesifazane maqondana nokuvimbela inzalo ngokwakhe. Lo dadewethu omuhle eBandleni wayebhekene nenselelo enzima yokuthi noma akhulume ngesimo sezulu noma ngesihloko esinye esingaphikisi ezingxoxweni ezikhona, noma mhlawumbe ekuxoxeni ngempela futhi kubekwe iqiniso. Lowesifazane okhethekile wakhetha ukwenza lokhu kwasekugcineni. Emveni kokuchaza ukuthi uNkulunkulu wathini maqondana nazo zombili lezizindaba, wabe esebeka obakhe ubufakazi mayelana nemizwa yakhe. . . . Emuva kwalokho omunye wamakhosikazi ongasilona ilunga leBandla weza kuye lodadewethu olungile wabe esechaza ukuthi akazange ngaphambilini aqonde umbono kaNkulunkulu mayelana nalezo zindaba walizwa iqiniso likhulunywa ngalelo langa” (*Ensign*, May 1976, p. 103).

Yingani kwakubalulekile ukuthi lodadewethu olungile azi ukuthi uNkulunkulu wathini maqondana nezindaba zosuku? Yingani kumele sazi ukuthi uNkulunkulu utheni mayelana nobubi bezinsuku zethu?

IGosa uMarvin J. Ashton wesiGungu sabayishumi nambili ululeka thina:

“Akuzange kube nesikhathi lapho kubaluleke kakhulu kithina esingamalunga eBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina ukuba libeke ngokusobala esikholelwa kukho thina, kusele kuqinile ekukholweni kwethu, bese siziphatha thina ngokuhlakanipha ngaphansi kwazo zonke izimo. Akufanele ukuba sisetshenziswe noma sithukutheliswe yilabo abandisa intuthuko yempikiswano ebucayi phezu kwezindaba zosuku.

“Uma izindaba ziphikisana nemithetho kaNkulunkulu, iBandla kumele lithathe isinqumo bese libeka inkolelo yalo. . . .

“Okwethu ukuchaza ukuthi simephi ngesizathu, ngokuvumisa okunobungani, kanye namaqiniso aqondile. . . .

“Uma sima okholweni lwethu maqondana nokuphambene nobubi bosuku,. . . . singagcizelela inkolelo yethu ngaphandle kokuveza inqindi ngezandla, sikhuphule amazwi ethu aye phezulu futhi sandise impikiswano? . . . Lokhu kungaqedwa kangcono. . . . ngokuba sizibophezelele ngokweqiniso kunokuba kube nokuphikisana” (*Ensign*, May 1978, pp. 7–9).

Funda u-Alma 38:10–12.

EKUZIBOPHEZELENI EKUNQUMENI KWETHU UKUGWEMA UBUBI

Khipha futhi ufunde phezulu lomcabango elandelayo ibhalwe ebhodini:

Kumele sikhumbule ukuthi “uSathane akanamandla phezu kwethu ngaphandle uma simnika yena amandla. . . . UNkulunkulu akacindezeli umuntu ukuba enze okulungile, futhi uSathane akanamandla okusicindezela ukuba senze okubi” (Sterling W. Sill “Our Temptation Upward,” *Improvement Era*, June 1970, p. 45).

Sidinga ukwenza ukuma okunamandla nokuzimisela ngokuphambene noSathane. Emuva kokutshela ngokuzwa ngoMose kanye noSathane (bheka uMose 1:1–24), uMongameli uSpencer W. Kimball uchaza ukuthi kungani lokhu kubalulekile: “Uma enikwa inselelo, uSathane uyathukuthela, njengoba wayenoMose [bheka uMose 1:12–24]. Wakhala ngezwi elikhulu, eqhaqhazela, futhi wanyakazisa, wabe eseyahamba kuMose *owayezimisele*. Kwaba khona ukukhala futhi nobumayemaye kanye nokugedla kwamazinyo njengoba esukile kuMose. Kwakungekho lutho abangalwenza. Bekumele ahambe ngenkathi uthi, ”Suka kimi Sathane. Wonke umphefumulo onokufa unamandla ukwedlula uSathane *uma lowo mphefumulo uzimisele*” (“The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, p. 71, okubhalwe ngokwahlukile kufakiwe.)

Yingani kumele siqume futhi sizimisele ukuchitha thina imfundiso kaSathane? Ulwazi lwalomgomo lungasinika kanjani induduzo kanye nesibindi?

UKUFUNA UKUHOLWA NGOMOYA OYINGCWELE

Selulekiwe ukuba sifune ukuholwa ngoMoya Oyingcwele emizameni yethu yokumelana nobubi. UMongameli uMarion G. Romney usikhumbuza ukuthi—

“Singakwenzi—futhi akumelanga—ukuba sikhohliswe noma sonakaliswe yilezizimfundiso ezimbi kanye nemikhuba. Futhi angeke sithinteki ngazo uma sigcina ezingqondweni zethu ukuthi singobani futhi sisebenzise esinakho kulokho uNkulunkulu asipha kona ukwahlukanisa sizigweme zona.

“Masingakhohlwa mpela mpela—. . .

“Ukuthi imimoya yethu iyisizukulwane esizelwe sasezulwini, sabazali abangafi;

“Nokuthi injongo esemqoka yokuba sibe lapha emhlabeni ngokomzimba ukuba sihlolwe ukubona ukuthi sizokwenza lokho uNkulunkulu asikhombisa khona ukuba sikwenze. . .

“Kubalulekile ukuthi sigcine ezingqondweni zethu ukuthi ukukhetha esikwenzayo ngenkathi sithatha isinqumo sokuhle kanye nokubi yizinqumo ezibalulekile esiyozenza nanini. Phezu kwazo kuncike ukujabula kwethu noma ukuhlupheka ngezikhathi zonke naphakade.

“Kuyazikhombisa khona ngokwakho, nje, kanye neqiniso ukuthi uNkulunkulu uBaba wethu oseZulwini kanye neNdodana yakhe ethandekayo uJesu Kristu, uMkhululi, angeke asibeke kulesi simo, lapho okuningi kuthembele phezu kokukhetha kwethu, ngaphandle kokusinika izindlela esingazisebenzisa ekuhlukaniseni okuhle kokubi. Lokho asinikeze khona *yizwi likaMoya*” (“The Voice of the Spirit,” *Ensign*, Aug. 1978, pp. 3–4).

Funda kwabasEfesu 6:11–18.

Isiphetho

Amandla kaSathane kanye nemfundiso yakhe kukhulu. Njengoba ukuza kwesibili kweNkosi kusondele, uSathane uzongeza ngakho konke anako ukukhohlisa kanye nokusicekela phansi.

Ngokuba ubuMongameli bokuQala kanye nabayiShumi namBili bayakwazi ukuthi izinkolelo ezingamanga kanye nobubi emhlabeni, bayaqhubeka ukuyala kanye nokusifundisa njengoba uNkulunkulu ebayala ukuba basikhombise indlela. Kufanele silandele iseluleko sabo ukuze sithole amandla kanye nokuvikeleka.

Uma sinesibindi futhi sizimisele, singakwazi ukumelana nobubi bosuku.

Kumele sikhumbule ukuthi uMongameli u-Ezra Taft Benson wesiGungu sabaliShumi namBili uthethe: “Kulabo AbaNgcwele beziNsuku zokuGcina nangaphezu komhlaba sithi: . . . Gcinani imiyalo kaNkulunkulu. Landelani izeluleko zomphrofethi ophilayo. . . Fundisani abantwana benu ukuhamba ngokuqonda phambi kukaNkulunkulu. Thandazani emakhaya enu ekuseni kanye nantambama.. ‘Ningaziyekeleli ebubini, kepha kuphikiseni njalo ngokuhle.’ Imbongi yamaRoma.” (“May the Kingdom of God Go forth,” *Ensign*, May 1978, p. 34).

Inselelo

Yenza umzamo okhethekile ukugwema ububi ngakho konke ongakwenza. Khuluma okuhle ngobuqotho.

Lungiselela ukuza kwesibili kweNkosi. Melana nobubi bosuku ngokusebenzisa izeluleko zikaNkulunkulu njengoba kubhaliwe ku D&C 45:57: Hlakanipha, thola iqiniso, thatha uMoya oyiNgcwele ukuhole futhi ungakhohliswa.

Imibhalo eNgcwele Eyengeziwe

1 uNifayi 22:16–26 (abalungileyo akumele babe nokwesaba)

2 uNifayi 9:28–39 (ububi bokuholela enzuzweni kaSathane)

Mose 4:4 (uSathane, ubaba wamanga wonke)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda *Imigomo Yevangeli*, isahluko 3, “UMsindisi Wethu Umholi wethu okhethiweyo kanye noMsindisi, kanye nesahluko 4,” “Sikhululekile ukuba Singakhetha.”
2. Thola ibhodi noshoki.
3. Ngaphambi kwekilasi, bhala ebhodini likashoki: “USathane akanamandla phezu kwethu ngaphandle uma sinikela amandla kuyena. . . uNkulunkulu akasiphoqeleti ukuba senze okulungile, kanye noSathane akanamandla ukusicindezela ukuba senze okulungile” (Sterling W. Will, “Our Temptations Upward,” *Improvement Era*, June 1970, p. 45).
4. Thola amalunga ekilasi ukuba afunde noma anikeze izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukuvivinywa, Usizi, Izinhlopheko

Isifundo 15

Lesi sifundo esokukusiza wena uzilungisele ukubhekana nokuvivinywa, nosizi kanye nenhlupheko—izivivinyo zempilo.

Ukuqonda injongo yokuvivinywa, yosizi, kanye nezinhlopheko.

“Sengindizile ngezinhlobo eziningi zezindizamshini eminyakeni engu 30 eyedlula, kumazwe womabili e-United States of America kanye naseLatin America. Kungekudala kakhulu ngenkathi sengabuyela e-United States emuva kokungabikho kweminyaka embalwa, umngani wami othandekayo kakhulu, wanikezela ukusetshenziswa [kwendizamshini] yakhe entsha. . .

“Saxoxa mayelana nemfundo enginayo ngaphansi kokuvikelwa kwenqubo yomshwalense, futhi yaphenduleka ukuthi ngidingeke ukuba ngigibele nomhloli oqeqeshiwe ngokuba kwasekuyisikhathi eside salokho ngagcina ukugibela uhlobo olunjena lwendizamshini.

“Amalungiselelo enziwa, futhi ngahlangana nomhloli eceleni kwendizamshini ehoreni elibekiwe kanye namalaysensi ami aseUSA, Argentina, Paraguay, kanye nase Ecuador, kanye namabhuku akhombisa izindiza zohlobo olubizwa ngokuthiwa Cessna 310s ngaphesheya kwamahlathi, kwezintaba, ugwadule, imingcele yaphesheya. Wamoyizela ngokukhulu ukuzithoba kepha akazange akujabulele lokho wabesethi, ‘ngizwile ngawe, futhi angingabazi ngokuthi usundize kangaki emoyeni, kepha kumele ngithathe ngokuthi lezo zindizamshini zazikhona ngenkathi kungekho okuhamba kabi. Manje-ke make siqale lendizamshini bese sibheka ukuthi ungandiza kahle kanjani ngayo *konke* kungahambi kahle!

“Ehoreni elilandelayo wenza ukuthi yonke into ihambe kabi! Wenza konke okuphuthumayo ayengakucabangayo. Wavimba izinto lezo obe kufanele zisebenze. Wenza ukuba izinto zisebenze kulezo obekufanele zingasebenzi. Wazama ukwenza ukuba kube nokudideka noma ukuxhamazela. Wayefuna ngempela ukwazi ukuthi ngingandiza kahle kanjani, uma yonke into ingahambi kahle! Ngenkathi sithinta emhlabathini futhi, wabe eseyaphuma, wasayina incwadi yokubhala konke okwenzekile, wabe esememezela wathi, ‘Usulungile. . .’

“Enye yezinhloso zalempilo ukuba sivivinywe, silingwe futhi siqiniseke ukubonwa ukuthi singamsebenzela kahle kanjani uNkulunkulu. Umphrofethi uJoseph [Smith] wathi sizovivinywa ukubonwa ukuthi sizomsebenzela futhi sihlale sethembekile kuzo zonke izingozi. Sazi ngaphambili kokuza kwethu ukuthi kuzobakhona izinto ezibuhlungu

ezizovivinywa kithina: Izingozi , ukugula, kanye nesifo ukusibonisa, izilingo kanye neziphazamiso ukusizama, ukudangala, ukuphoxeka, ukungabi nenhlanhla, ukungaphumeleli, kanye nazo zonke izinhlobo zesimo sezinto, ukuvivinya izimilo zethu. . .

“Umbuzo nokho uthi: Ungaphila impilo yakho kanjani uma zonke izinto zingahambi kahle? Ungaphila kahle kanjani uma konke ukuvivinywa, konke ukuhlushwa, konke okufakazelayo ukukholwa kwakho kubekwe phezu kwakho?” (Robert E. Wells, “How Well Can You Fly It When Everything Goes Wrong? *New Era*, June 1978, pp. 4–6).

Kungani kubalulekile ukuthi sifunde ukuba sethembekile ngezikhathi zokuvivinywa, zosizi, kanye nokuhlupheka (Asibona abalalelayo ngokweqiniso uma sethembekile kuphela ngezikhathi ezimnandi. Uma singathembeka ngesikhathi sokuvivinywa, sosizi, kanye nokuhlupheka, sizothola izibusiso ezinkulu. Siyavivinywa, futhi sizokhula ngokoMoya oyiNgcwele uma sethembekile.)

Yiziphi izivivinyo esingahle sibhekane nazo?

Thola ilunga lekilasi lifunde ngokukaMathewu 5:44–45

Kusobala ukuthi sonke sizobhekana nokuvivinywa, kanye nosizi, ngaphandle kokulunga kwethu. UMongameli uJohn Taylor waphawula kanje: “Ngezwa umphrofethi uJoseph ethi, ekhuluma kwabayiShumi namBili ngesinye isikhathi: ‘Nizoba nazo zonke izinhlobo zokuvivinywa okumele nidlule kuzo. Futhi kufanele njengoba kubalulekile kini ukuba nilingwe njengoba kwakunjalo ku-Abrahama kanye namanye amadoda kaNkulunkulu futhi (wathi yena) uNkulunkulu uzozifunela wena, futhi Yena uzokunakekela futhi anyomule zona lezintambo zenhliziyo, futhi uma ungakwazi ukumela lokhu, angeke ukwazi ukulungela ukuthola ifa emBusweni kaNkulunkulu eZulwini’ ” (ku *Journal of Discourses*, 24:197).

Ukubhekana Nokuvivinywa, Usizi, Kanye Nokuhlupheka

Udadewethu uStella Oaks uxoxa lendaba elandelayo mayelana nokuvivinywa kwakhe kanye nokuhlolwa nokuthi wakufunda kanjani ukubhekana nakho: “Ukuthola obakho kuphela ubudlelwano noBaba waseZulwini, ukungaphinde umngabaze ukuthi uyakhokhela ekuchazeni ngokupheleleyo ngezimpilo zethu, ukwazi ukuthi empilweni yenzushunxushu ukuthi ‘Intando yakho mayenziwe,’ kuwukufinyelela kwikhono lokuhamba ngokukholwa. Leli khono liyinto yokuba umphefumulo ngamunye ulithole ngendlela yokubekezela noma yini kanye nazo zonke ezizanyiwe izinto zokubonwa ezingahle zibe khona. Isivivinyo sami seza ngokufunda ukuba ngilalele umyalelo othusayo—leyo yokwamukela isifo esisanda kwenzeka somyeni wami emveni kokuba sishade iminyaka eyishumi nanye futhi ngamukele inselelo yokuba ngumama kanye nonkosikazi ngingedwa emhlabeni. . .

“Ngangimbukela uLloyd [umyeni wami] ephelelwa ngamandla futhi ephelelwa ngamandla nsuku zonke. . .

“Ngobunye ubusuku ngoJuni ngaguqa ngedwa ngomthandazo, ngikhathale ngokupheleleyo, ngimangele ngalelo hora maphakathi kobusuku nokuthi umuntu kubanjani ukuzithoba ukuze uthole impendulo kuloyo ocelayo. Kwaba yileso sikhathi lapho ngezwa ukwembozeka komoya wokuthula ulwazi olukhulu, ukwethemba ukuthi uNkulunkulu ungaphezu kwakho konke futhi kwakuyintando yakhe leyo eyayinjalo futhi kungeyona eyami. Ngingathi ekugcineni, ‘Intando yakhe mayenziwe,’ bese ngithola ukuthula. . . Ngaphumula ekukholweni kwami ngathola ukuthi senginokwethemba okusha kuNkulunkulu.

“Kodwa noma lokhu kuthula okumnandi kwangimboza mina, angikakwazi ukulala, kanti futhi ngaphendukela ekukhanyiseni isibani. Ngenkathi ngithatha i Doctrine and Covenants, . . . yavulekela engxenyeni lapho [umlayezo wawunikezwa mina]. . . Nganikezwa ukwazi ukuthi uNkulunkulu uyangithanda nokuthi ngizokunikezwa amandla kanye nokholo lokugcwalisa lokho, ekuthunyweni kwami. Ngezwa kubakhona uthando oluzungelezayo olungisekelayo mina kusukela ngalolo lusuku olukhulu lokuguquka empilweni yami. Nganginobunzima obuqhubekayo kimina kanye nezinselelo kepha njalo ulwazi oluqinisekile ukuthi uJesu unguKristu, uMkhululi wethu, kanye nokuthi uyasisekela thina ekuphikisweni okuvelayo kuzo zonke izinto” (“Thy Will Be done,” ku Leon Hartshorn, comp., *Remarkable Stories from the Lives of Latter-day Saint Women*, 2:183–84).
Ufundeni lodadewethu? Wafunda kanjani?

Kubaluleke ngani ukuthi sifunde ukwamukela intando yeNkosi? (Ngokuba iyazi okungcono okufanele thina. Iyazi izivivinyo esizidingayo ukuvumela ukubuyela kuyena.)

Udadewethu u-Oaks, njengoba esebenzisa ukholo kanye nomthandazo uthole amandla kanye nesiqiniseko emibhalweni engcwele, abambelele kuJesu Kristu, futhi azifunele ukuthi angakwazi ukumelana nezivivinyo zakhe. Okufanayo kusho iqiniso kithina ngamunye.

UKUTHANDA KANYE NOKUZILA

“Ukuthandaza ngesikhathi sokuzila kuwukududuza okukhulu. Kusukela ekuvivinyweni okulula kuyo kufika ezinkingeni ezinzima kakhulu, umthandazo ungasixhumanisa noNkulunkulu, umthombo wethu omkhulu wokududuza kanye nokululeka” (Ezra Taft Benson, *Ensign*, Nov. 1974, p. 66).

Uma sifisa isibusiso esikhethekile esivela eNkosini, kumele sikhumbule ukuthi amandla angaqhamuka ekuzileni. Njengoba siphelkezele imithandazo yethu ngokuzila, singawuzwa umoya bese sifunda intando kaBaba ngayo. (Bheka isifundo 6, “Ukuzila [Fasting]” ku- *Owesifazane Ongcwele WeziNsuku zokuGcina, Incwadi Yokuchasisa Eyisisekela yAbesifazane, Ingxenye A [The Latter-day Saint Woman, Basic Manual for Women, part A]*).

Umthandazo ungasisiza kanjani ukubhekana nezinkinga zethu (Uletha ukuholwa kanye nokududuza.)

Yingani ukhohlo kanye nokuthemba eNkosini kubalulekile ngenkathi sithandaza? (Ngokukholwa sithola izimpendulo emithandazweni yethu. Ukuthembela eNkosini kwenza kuphumeleleke ukwamukela izimpendulo esizitholayo noma ngabe yizona noma akuzona esizilindele.)

Yingani ngesinye isikhathi uNkulunkulu ashiye imithwalo yethu phezu kwethu, ikakhulukazi ngesikhathi uma sicela ngokuzithoba ukuba azisuse? (Asazi ngesinye isikhathi ukuthi yikuphi okulungile futhi okungcono kithina. UBaba oseZulwini uyazazi izizathu zemithwalo yethu.)

IMIBHALO ENGCWELE

Imibhalo engcwele iqukethe izindima ezingahle zisikhanyisele, zisikhuthaze, futhi zisiduduze. AmaHubo eTestamenteni eliDala angaletha induduzo. INcwadi kaMomoni ingakhuthaza thina ngesikhathi sokuvivinywa. Amazwi omphrofethi ophilayo angasibonisa indlela. Uma sibhekene nezinkinga zethu, siqiniswa ngemibiko yemibhalo engcwele, sizothola ukukhuthazeka okusha kanye nendlela.

Thola ilunga lekilasi ukuba linabele ngolwazi olukhombisa ukuthi laqiniswa kanjani futhi lanikezwa usizo ngokusebenzisa imibhalo engcwele ukuxazulula noma ukubhekana nenkinga.

UKHOLO KUMSINDISI WETHU

Ngezibusiso zobuPristi.

Nje ngabesifazane eBandleni sinelungelo lokuthola izibusiso ngobupristi. Lezi zibusiso zinganikezwa ngezikhathi zokugula, ukuhlupheka emoyeni, kanye nokuvivinywa. (Bheka isifundo 12, “Izimiso zobupristi [Priesthood Ordinances]” ku “*Owesifazane oNgcwele weZinsuku Zokugcina, Incwadi Yokuchasisa Eyisisekelo yAbesifazane, Inxenye A, [The Latter-day Saint Woman, Basic Manual for Women, Part A]*.)

Mema amalunga ekilasi ukuba abelane ngolwazi abanalo ngezikhathi zokuvivinya lapho babeqinise ngesibusiso sobupristi.

UMongameli u-Ezra Taft Benson wesiGungu sabayiShumi namBili waseluleka thina wathi: “Esikhathini esithile sokuxakeka noma ekulindeleni isigameko esinzima, omunye angacela isibusiso esivela ebupristini.

“Ngisho umphrofethi uJoseph Smith wafuna futhi wathola isibusiso esivela kuBrigham Young wathola ukududuzeka kanye nendlela yomphefumulo wakhe” (*Ensign*, Nov. 1974, p. 66).

Isibusiso sethu sobuphathriyaxhi singasinikeza nathi futhi ulwazi bese sisizisa thina ukuba sithole indlela. Futhi singathola izimpendulo ezinkingeni zethu ngokufunda lesi sibusiso esikhethekile.

Ngokuba Wusizo futhi Nokusebenza.

Uma sizibandakanya ekusizeni abanye, imicabango yethu iyavuseleleka ezinkingeni zethu esinazo. UMongameli uLorenzo Snow wake wathi:

“Uma nizithola nisebumnyameni obuncane, bheka ndawo zonke kuwe, bese ufuna omunye osengxakini enkulu kakhulu kunaleyo yakho, iya kuye bese ubuza ukuthi inkinga yakhe yini, bese uyazama ukuyisusa ngokuhlakanipha iNkosi ekunikeze kona; futhi into yokuqala oyaziyo, ukuthi

ukuba semnyameni kuphelile, uzizwa ulula, umoya weNkosi uphezu kwakho futhi yonke into ibukeka ikhanya” (ku Conference Report, Apr. 1899, pp. 2–3).

Ngokuqiniswa Ngabanye

Abangane beqiniso abangalalela izinkinga zethu basinike ukulaywa kanye nenkuthazo bawusizo olukhulu ngezikhathi zokuxakeka. UmPhrofethi uJoseph Smith wakhuluma ngenjabulo yabangane: “Limnandi kangakanani izwi lomngane oluphawu olulodwa lobungane oluphuma noma kumuphi umthombo noma yini evuselela bese ibizela esenzweni konke ukuzwa okubuhlungu” (*Teachings of the Prophet Joseph Smith*, p. 134).

Ubungane bethu obukhulu kumele buqale emakhaya ethu bese kwandiseleka embuthanweni wethu weBandla. Singabasiza abangane bethu ukubathwalisa imithwalo yabo bese nabo bayasisiza ekusithwaliseni eyethu.

Singabasiza kanjani abangane bethu bathwale imithwalo yabo?

Funda uMozaya 18:8–9.

Yisiphi isibopho esivumelane ngaso ekuqaleni ngesikhathi sokubhabhathisa? (Ukuba nithwale imithwalo yabanye, nikhale nalabo abakhalayo, siduduze labo abadinga ukududuzwa).

Umngane wethu omkhulu uJesu Kristu, uzosisiza ukuthwala imithwalo yethu uma simfuna.

Funda ngokukaMathewu 11:28–30.

Yisiphi isibusiso esithenjiswa kulabo abeza kuJesu Kristu? (Ukuphumulela imiphfumulo yabo).

Ngokubekezelela Imithwalo Yethu Kahle

Ngenkathi umPhrofethi uJoseph Smith eboshwa ngokungemthetho ejele lase Liberty, eMissouri ngo 1839, wathola isambulelo ngesikhalo sakhe kuNkulunkulu. Lesi sambulo sitholakala ku D&C 121 futhi siqukethe ulwazi oluningi mayelana nokuthi kungani kufanele sibekezelele izinhlupheko kahle.

Funda D&C 121:7–8.

Yiziphi izibusiso ezathenjiswa kuJoseph Smith? (Ukunqoba ngaphezu kwezitha zakhe futhi wayezophakanyiswa abe noNkulunkulu.)

Yimuphi umahluko phakathi kokubekezela kanye nokubekezela kahle? (Ukubekezela kahle wukubekezela ngesineke kanye nokwethemba kuNkulunkulu, ukubekezela ngaphandle kokukhononda.)

UGeorge A. Smith ukhumbula lokhu kulaywa okulandelayo okwanikezwa nguJoseph Smith: “Yena [uJoseph] wangitshela ukuthi ngingalinge ngidikibale noma izinhlupheko zingangihaga kanjani. Uma ngicwila ekugcineni komgodi waseNova Scotia kanye nazo zonke izintaba zaseRocky zingimbozile, akumelanga ngidikibale kepha ngiqhubeke nokubekezela, ngisebenzise ukholo lwami futhi ngigcine nginesibindi esihle

futhi kumele ngiphumele ngaphezulu kwenqwaba leyo” (*Memoirs of George Smith*, usuku eyafakwa ngalo 1835, njengoba icashunwe ku *My Errand from the Lord*, A Personal Study Guide for the Melchizedek Priesthood, 1976–77, pp. 175–76).

Ukusiza thina ukuba sibekezelele izinhlupheko zethu ngalendlela ekhonjisiwe singazibuza thina ngokwethu, “Ngingenza kanjani ukuthi lolu lwazi lube yisibusiso empilweni yami? Ngingafundani kulolu lwazi?”

“Ngesinye isikhathi sihamba iminyaka eminingi singenazo izinkinga, bese zibukeka ziza zonke ngesikhathi esisodwa, kanye nemithwalo ibukeka iminingi ngaphezu kokuba siyibekezele. Kepha kuko konke, sinamandla ayisisekelo amabili esingathembela kuwo: (1) Sasazi ngaphambi kokuba size lapha emhlabeni ukuthi kwakuzoba kanjena, kepha safuna ukuza ngoba izibusiso zokuhlala uthembekile kuze kufike ekugcineni kuzosinika ukuphakanyiswa kwaphakade. (2) Asisoze salingwa ngaphezu kokuqonda kwethu ukuba siqobe” (Robert E. Wells, “How Well Can You Fly It When Everything Goes Wrong?” *New Era*, June 1978, p. 5).

Funda 1 kwabaseKorinte 10:13.

Izibusiso Emuva Kokucindezelwa

INkosi iyasithembisa thina ukuthi singabanako ukuthula yize sinokucindezelwa.

Funda ngokukaJohane 16:33.

“UJobe owayebhekene nokukhulu ukucindezelwa wathola izibusiso emveni kokubekezela. UJobe wemukelwa yiNkosi futhi wabusiwa kakhulu wanezela kukho konke uJobe ayenakho ngokuphindwe kabili kunakuqala. . . INkosi yabusi okokugcina kukaJobe kunokuqala kwakhe” (Jobe 42:10, 12).

Funda D&C 58:2–4.

Yingani kumele siziqinisekise thina ngaphambi kokuba sithole izibusiso? (Uma siqiniseka thina ngokwethu siyazakhela thina izibusiso.)

Njengaye uJesu Kristu wathola udumo emveni kokubekezelela zonke izinto, kanjalo nathi. “Loyo ohlala ebambebele ngokuqinileyo futhi anganqotshwa, kanjalo uyakusindiswa” (Joseph Smith - Mathewu 1:11).

Isiphetho

Kulempilo sizobhekwa usizi olukhulu. INkosi yatshela umPhrofethi uJoseph Smith ukuthi uzakuzwa izinhlupheko ezinkulu. Wabuye wachaza futhi kungani: Yazi lokhu, ndodana yami, ukuthi zonke lezinto zizakunika ulwazi, futhi kuzoba ngokulunga kwakho” (D&C 122:7). Lesisiqiniseko esiduduzayo samenza yena wakwazi ukubekezelela izinhlupheko zakhe kahle. Izethembiso azinikeziwe ziyasebenza kithina futhi: “Ngakho ke, ungesabi ukuthi umuntu angenzani ngokuba uNkulunkulu uzoba nawe kuzekube phakade” (D&C 122:9).

Inselelo

Funda imibhalo engcwele, ikakhulukazi iDoctrine ne Covenants 121 kanye 122, ukuze uthole ukuqonda izindlela zokubhekana nosizi. Thandaza ukuze uthole amandla kanye nokuholwa ukuze ubekezelele kahle izinhlupheko empilweni yakho kanye futhi nokuzinqoba zona. Khumbula ukuthi njalo izibusiso zethu ezinkulu ziza kuphela emuva kokubekezelela izinhlupheko.

Nsukuzonke ngaleliviki funda noma ugcine engqondweni lamavesi alandelayo ka “How Firm a Foundation:”

Imibhalo Engcwele Eyengeziwe

AmaHubo 23 (uJehova unguMalusi wethu)

NgokukaMathewu 5:10–12 (babusisiwe labo abahlushwayo ngenxa yokulunga)

KwabaseFiliphu 1:29 (ukuhlushwa ngenxa kaKristu)

1 Petru 2:20 (ukubekezela ngokuhlushwa)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda iDoctrine and Covenants 121 kanye no 122.
2. Qala ikilasi ngokucula amavesi amathathu ka “Ere you Left Your Room This Morning, Did You Think to Pray?” *kuMigomo Yevangeli*.
3. Nikeza amalunga ekilasi ukuba afunde noma axoxe izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukuzibophezelela Kubazali

Isifundo 16

Injongo yalesi sifundo wukukhuthaza wena ukuthanda futhi uhloniphe abazali bakho.

Yingani Kumele Sihloniphe Abazali Bethu?

Okokuqala kokune kuMiyalelo yeShumi kusitshela thina ukuthi singazixhumanisa kanjani noBaba wethu waseZulwini kanye nokuzibophezelela kwethu kuye. Umyalelo wesihlanu usitshela ngokuzibophezelela kwethu ebazalini bethu basemhlabeni.

Funda u-Eksodosi 20:12. Yingani uBaba wethu oseZulwini asinika umyalo wokuhlonipha abazali bethu?

Njengemiyalelo yonke, uMsindisi uyisibonelo sethu ekugcineni imiyalelo ukuhlonipha abazali bethu. Ngisho nasekuhluphekeni kwakhe ngenkathi elenga esiphambanweni, uJesu wabonisa ukuba nendaba ngomama wakhe wasemhlabeni (bona ngokukaJohane 19:26–27).

Siye sicabange ukuthi ukuhlonipha abazali bethu kusho ukubalalela. Ngqiqinisekile, noma kunjalo, iNkosi isho okukhulu kunokulalela uma ethi “Hlonipha uyihlo nonyoko.” Izichazi magama zinikeza izincazelo eziningi ngegama “*Hlonipha*.” Izincazelo eziningi ziphathelene nemicabango, inhlonipho, ukwazisa, ukubabazeka, kanye nokunakekelwa okuphezulu. Ukuhlonipha abazali bethu kusho okukhulu kunokubanika nje inhlonipho kanye nokuzithoba. Kusho futhi ukuthanda bona ngokukhululekile ngoba sifuna kube njalo. Uma sihlonipha abazali bethu ngeqiniso, sifisa ukuhlonipha izicelo ezilungile. Siqaphele iseluleko sabo esilungileyo kanye nesiyalo.

Abaningi bethu banabazali kubona esizwa inhlonipho kanye nothando, futhi sithola kulula ukubahlonipha. Abanye abangenayo imizwa enje kubazali babo bangathola kunzima ukubahlonipha. Noma kunjalo, akekho noyedwa owenqatshelwayo ukuhlonipha abazali bakhe noma kungabanzima kangakanani. Uma abazali bethu bengayigcini imiyalelo, singaba nemibuzo yokuthi bafanelikile na ukuba bahlonishwe. Kepha umyalelo wesihlanu usitshela kuphela ukuthi sibahloniphe—akusho ukuthi kumele siyekele ekuzibophezeleni kwethu ngokungeza amalungelo afana nokuthi, “uma bengamalunga eBandla,” “Uma becebile, benempilo, noma befundile,” noma “Uma befanele ukuhlonishwa.”

Besingenza kahle ukulandela isibonelo “sowesifazane osemncane oyedwa owayezimisele ukwenza ngcono imizwa yakhe ngabazali bakhe [futhi]

waya kuBaba wakhe waseZulwini ngomthandazo othembekileyo. Ngenkathi ethandaza wathatha isinqumo sokubonga iNkosi ngabazali bakhe noma-ke engazange enza njalo ngaphambili. Ngenkathi ekhipha amagama okubonga ingqondo yakhe masishane yagcwala izizathu zokuthi kungani kumele abonge ngabazali bakhe. Wasukuma ekuguqeni kwakhe ngamadolo egcwele uthando olusha kanye nokuqonda ngabantu ababili ayebacabanga ukuthi ngempela bangabantwana bakaNkulunkulu njengoba enjalo naye“ (“Parents,” Lesson 8, *Look unto Me in Every Thought, Mia Maid Course B*, 1978, p. 42).

Yiziphi ezinye izizathu zokuthi kumele sihloniphe futhi sikhombise ukubonga ngabazali bethu? (Basiphile imizimba yenyama kanye nethuba lokuba sizifakazele thina kule mpilo, basinakekelle ngenkathi sisengabantwana; basinikezile izidingo zethu; bangabantwana bakaBaba wethu waseZulwini.)

Funda kwabaseKolose 3:20.

Yisiphi isizathu esinikezwa nguMphostoli uPawulu ukuhlonipha abazali bethu? (Kujabulisa iNkosi.)

Kusiza kanjani ukuhlonipha abazali bethu ukukhombisa uthando kuBaba wethu waseZulwini? (Silalela umyalo wakhe.)

“Abashadikazi baseMelika e-Europe babenesidlo sakusihlwa emzini kadokotela. Bathokoza ngendlela abamukelwa ngayo kanye nokuhlonishwa okukhulu kangaka okwakhonjiswa ugogo owaye yingxenye yabomndeni. Udokotela wabukeka emangele ngenkathi abashadikazi baseMelika bephawula lokhu. Impendulo yakhe yaba yilena, ‘uNkulunkulu usebenzisa abazali ukudala thina. Asikwazi ukungabahloniphi ngaphandle kokungahloniphi uNkulunkulu’ ” (*Family Home Evening Manual*, 1976, p. 172).

Singabahlonipha Kanjani Abazali Bethu?

Funda kwabase-Efesu 6:1–3.

Uthi masenze njani uPawulu ukuze sihloniphe abazali bethu? (Bhala ebhodini: Balalele.) Yimuphi umgomo uPawulu awubekayo ekuhlonipheni kwethu? (Uthi, “Lalela abazali bakho eNkosini.”) Kusho ukuthini ukuthi “lalela [bona] eNkosini”? (Lalela bona ekwenzeni okuhle, akufanelekanga silalele bona uma becela thina ukuba senze izenzo zokukhohlakala.)

Ekungezeleleni ekuhlonipheni, singahlonipha abazali bethu ngezinye izindlela. Omunye udadewethu osemncane EStilla Ayala, wabhala ngokuthi wafunda kanjani ukugcwalisa lomyalo.

“Kusukela ngineminyaka emihlanu ngaze ngaba neminyaka eyishumi nesishiyagalombili, impilo yethu yasekhaya yayingajabulisi.

Njengowayemdala ebantwaneni abayisishiyagalolunye, ngazizwa nginokufisa ngenkathi umama wami kanye nabafowethu nodadewethu abancane behlupheka ngokungaphucukile kwesimo sengqondo kababa oyisidakwa. Ngangihlala ngimangala, ‘ngingenzenjani ukuze ngilethe injabulo encane ekhaya lakithi?’

“Ngenkathi ngineminyaka engu 14 futhi ngisesikoleni esiphakeme, omunye wangitshela ukuthi eminye yemiyalo kaNkulunkulu kwakuwukuhlonipha

abazali bakhe. Ngokukhulu ukunaka, ngabuza, ngathi ‘Ngingabahlonipha kanjani abazali bami na?’ Ngatshelwa ukuba kumele ngifunde bese ngiba wumfundi omuhle futhi nalokho kuzokwenza abazali bami bajabule ngakho-ke, ngizobe ngigcina umyalo ngokuba umfundi omuhle. Ngajabula kakhulu, ngacabanga, manje mhlawumbe ngingaletha ukujabula okuncane ekhaya lethu. Ngakhoke ngafunda ukuba ngibe ngumfundi ohlakaniphe ukubedlula bonke ekilasini futhi ngacabanga ngesimilo sami ukuba ngibe indodakazi engcono ukubedlula bonke edolobheni. Wonke umuntu wayengihlonipha futhi engithanda ngalokhu, kepha akukho okwaguquka ekhaya.

“Ngokucabanga ngokuthi kungabakhona okukhulu engingakwenza ngacela omunye umyalo kaNkulunkulu futhi ngatshelwa ukuthi, ‘Thanda umakhelwane wakho njengalokhu uzithanda.’ Ngase ke ngiqala ukusebenza esibhedlela lapho ngangizokwazi ukusiza abagulayo, abanye babo babempofu kakhulu, ngase ngizwa uthando olukhethekile kubo bonke. Ngajabula ekugcwaliseni lomyalo, kodwa noma kunjalo akukho lutho olwaguquka ekhaya. Ukwenza isimo sibe sibi, umfowethu waqala ukubhema nokuphuza futhi wayengathathi iseluleko esivela kimi.

“Ngalesi sikhathi ngangineminyaka engu 18 futhi kwabonakala imizamo yami iba yize. Noma kunjalo nganginokholo olukhulu ngoNkulunkulu futhi angizange ngidikibale. Ngangizizwa ukuthi kukhona okuthile okukhulu engingakwenza.

“Masishane ngashiya ikhaya lami ngathatha ezinye zezifundo zami ezikhethekile. Ngangicabanga ngomndeni wami ngaso sonke isikhathi ngibabaza ukuthi kwenzekani ekhaya. Emuva kwezinsuku ezingamashumi amabili nambili adlulile ngaya ekhaya ukuyovakasha, futhi umama wami wangihlangabeza ekhala. Ngacabanga ukuthi kukhona into enkulu embi eyenzekile, kepha wangigona wabe esethi, ‘Selokhu wahamba ukuyofunda, ubaba wakho akazange abenalutho lokuphuza.’

“Ngajabula kakhulu! Ubaba wami wangigona, ngenkathi sesiya endlini umama wathi ngalobo busuku engahamba ngabo, abafundisi bamaMomoni bafika. ‘Ubaba wakho cishe uyifundile yonke iNcwadi kaMomoni futhi usezobhabhathizwa,’ washo njalo. Ngamangala!

“Ubaba wami wafana nomntwana omncane. Ngangibona ukuphenduka kanye nokuzithoba kuye emehlweni. Wayeseguqukile ngempela. Wayesekuyekile ukubhema kanye nokuphuza konke kanye kanye, futhi wazama ukugcina imiyalo abafundisi abamfundisa yona. Wangiphatha kahle njengendlovukazi futhi waphatha umama wami kanye nabafowethu kanye nabodadewethu njengabasebukhosini.

“Umpfumela waba ukuthi umndeni wethu wonke wabhabhathizwa: abazali bami kanye nabantwana abahlanu abakade sebekhulile kanye nami. Ubaba eminyakeni engu 40 waba ngubaba omuhle kunabo bonke emhlabeni,

nokuzithoba okwahlukile kanye nomfowethu maduzane nje uzoya ayosebenza njengomfundisi. Yikuphi okunye umuntu akufunayo? Ngiyazi ukuthi ukuzinikela kwami akuzange kube yize leze, futhi ngiyazi ukuthi ivangeli likaJesu Kristu lenze umuzi wasekhaya waba ngeminye ejabulisayo emhlabeni” (“The Change in My Father,” *Ensign*, Feb. 1975, pp. 42–43).

Udadewethu u Ayala wabahlonipha kanjani abazali bakhe? Singakusebenzisa kanjani lokhu akwenza ezimpilweni zethu? (Bhala ebhodini likashoki: Guqula umkhuba wokuziphatha kwethu)

Omunye udadewethu, uLois Christensen, uxoxa ukuthi wabahlonipha kanjani abazali bakhe:

“Ngiyathemba uthisha wami kaSonto Skole wayenganakile ngokungeke kwenzeka ngesicelo sakhe: ‘Kilasi,’ washo njalo, ‘ngifuna omunye nomunye wenu athembise ukuthi ngesinye isikhathi kuleviki elizayo uzotshela ubaba wakho ukuthi uyamthanda.’

“Kwabukeka sengathi yinto elula. Kepha ngangazi ukuthi angeke ngikwenze. Mhlawumbe ukuba benginohlobo lukababa labo abanye abanabo, ngisho kimina, ngangisho lawo magama kuye. Kepha ubaba wayengasayi mpela mpela enkonzweni. Wayebukeka kimina njengomuntu ongenamizwa futhi nesikhala sokukhuluma phakathi kwethu sasibanzi. Asikaze sixoxe sobabili ngokujulileyo nganoma yini iminyaka eminingi. Ngaphandle nje kwalokho, ngiyakuthanda kwakuyinto engangingacabangi ukuthi yayingahle ikhulunye emndenini wami. Ngezwa ukuthi angisoze ngenze lokho engicelwe ukuba ngikwenze nguthisha wami wakwaSonto Sikole.

“Emveni komthandazo wokuvala, ngalinda baze baphela bonke abantu ngase ngiya kuyena uthisha wami.

“ ‘Dadewethu Innes, lokho osicelile ukuba sikwenze kuhle. Kepha ngicabanga ukuthi ngidinga ukuba ngixolelwe ukuba ngenze lomsebenzi. Uyazi ukuthi ubaba wami unjani, futhi yebo angikwazi ukusho into noma yini efana nalena kuye.’

“Kepha udadewethu u-Innes akazange aneliseke. Wangibuka emehlweni wathi, noma ubaba wakho unjani noma wenzani uyadinga ukuzwa lawo magama avela kuwe kangokuba noma yimuphi omunye ubaba odinga ukuzwa wona. Ngifuna wema ungithembise ukuthi uzowenza lomsebenzi.’

“Ngavuma kwasekuthi emveni kwamalanga ambalwa ngezwa nginomthwalo onzima. Ngangazi ukuthi wawuzophakanyiswa kuphela uma ngigcwalisa isibopho sami. Ngobunye ubusuku, emveni kwabanye sebehambile ukuyolala, ngalinda ngokuthuthumela isikhathi esiyiso sokuba ngikhulume lawo magama. Ubaba wayebhema ugwayi, wabe esesukuma ukuyokuthela umlotha esitsheni sezibi. Ngokuvezezela nokuthuka, cishe ngezwi elingazwakali ngathi, ‘Baba ngiyakuthanda.’

“Waphenduka wangifulathela, akazange aphenduke noma asho okuthile noma enze okuthile. Ngangiqinisekile ukuthi akangizwanga, ngakhoke ngobuthakathaka ngaphinda. 'Baba ngiyakuthanda.' Futhi ke ngokunensa wabe esephenduka ebheka kimi. Ekungazwelini kwami ubaba onganaki waba nezinyembezi ezehlayo ezihlathini zakhe. Wabeka izingalo zakhe wangigona wangisondeza eduze wase eqabula ingenhla lekhandu lami. Lokho bekungukuqala eminyakeni yami eyishumi nesithupha ukuba ngingakhumbula ubaba wami kanye nami sigonane” (njengokusho kuLinda Marx Terry, “Telling My Father I Loved Him,” *Ensign*, Feb. 1978, p. 51).

Wenzani udadewethu ukuhlonipha ubaba wakhe? Lesi senzo singasiza futhi kanjani ukuhlonipha abazali bethu? (Bhala ebhodini likashoki: Batshele ukuthi uyabathanda.)

Xoxa lezindlela ezilandelayo esingahlonipha ngazo abazali bethu. Ngezelela ohlwini ebhodini kashoki lezozindlela ezingase zibe nosizo kakhulu kumalunga ekilasi.

Khulisa ubudlelwana bomndeni kanye nokuba munye.

Yibani ngabathembekileyo, nomusa, abathandekayo, kanye nokuzwana.

Ungalokothi uye engxenywe noma wenze noma yini esizoba namahloni ukuba umama wethu noma ubaba asibone siyenza.

Khombisa ukuhlonipha kwangempela ebazalini bethu ngaphansi kwazo zonke izimo.

Yibani ngabacabangela imizwa yabazali benu.

Yiba ngohloniphekayo kubo bese ubanika ukuba babe nesenzo sokuba baziqhenye ngathi.

Yiba ngumuntu oletha ukuthula futhi oyisibonelo ngevangelii likaJesu Kristu.

Yiziphi izinto esingazenza ukuba senze leziphakamiso ukuhlonipha abazali bethu?

Singabahlonipha kanjani abazali bethu uma sinabangane bethu? Ngeza eminye imibono ohlwini olusebhodini.

Kwesinye isikhathi uma sikhunjuzwa ukuba sihloniphe abazali bethu, sicabanga ukuthi lomyalo usebenza ikakhulukazi ebantwaneni abancane. Ibe lomyalo awuchazi ukuthi munyaka muphi abantu okumele bahloniphe abazali. Noma yimiphi iminyaka yobudala esingabanayo, umyalelo usebenza kithi.

Khombisa umboniso 16-a, Inkosikazi enakekela umzali osekhulile ngeminyaka.

“Ngenkathi uJesu elapha emhlabeni, amaJuda aguqula umthetho, owawudinga bona bahloniphe ubaba kanye nomama. Babethi uma umuntu ethembisa imali ebandleni, akazoyisebenzisa nje ukusiza abazali bakhe, akaboshelelwanga ukuba ahlangebezane nezidingo zabo. UJesu wakhuluma nabo ukuthi ngokwenza lomgomo sebephule umthetho kaNkulunkulu, abasahloniphi ubaba nomama. (Bona uMathewu 15:1–6)” (*Family Home Evening Manual*, 1967, p 167).

Khombisa umboniso 16-b, uRuth noNaomi.

Sifunda eBhayibhelini indaba kaRuthe owayenomamezala wakhe, uNawomi, kanye nodadewabo myeni wakhe u-Orpah, babengabafelokazi.





UNawomi wakhuthaza amadodakazi amabili kamakoti wakhe ukuba babuyele ekhaya labo. UOrpah wenza njalo, kepha uRuthe wahlala nomamezala wakhe, ethi, “Ungangincengi ukuba ngikushiye, noma ngibuye ngingakulandeli, ngokuba lapho uya khona, ngiya kuya khona nami, nalapho uhlala khona ngiyakuhlala khona nami, abantu bakho bayakuba ngabantu bami noNkulunkulu wakho abe nguNkulunkulu wami. “Lapho ufela khona, ngiyakufela khona nami, futhi lapho ngiyakwembelwa khona” (Ruthe 1:16–17).

URuthe noNawomi basebebuyela ezweni lakwaMowabi lapho uRuthe wabuthezela emasimini wakwazi ukupha uNawomi owayesegugile. Singafundani kuRuthe ngokunakekela abazali asebekhullile?

UMongameli uJoseph F. Smith uthe:

“Bantwana, khumbulani abazali benu. Emuva kokuba sebenikhulisile kuyo iminyaka ethambile yokuzalwa kwenu kanye nobuntwana, emveni kokuba sebeniphile ukudla futhi baniggokisa futhi banifundisa, emveni kokuba baninikeze umbhede ukuba niphumule bese nenza konke okusemandleni kokuhle kwenu, ningayekeleli bona uma sebephelelwa ngamandla futhi sebegobile ngokusindwa yiminyaka. Ningabashiyi, kepha hlalani eduzane nabo, bese nenza konke okusemandleni enu ukubaphatha ngokufudumala kanye nokubaphatha kahle” (*Gospel Doctrine*, p. 314).

Yikuphi ukuzibophezela kwethu kubazali bethu ngezidingo zesimo somzimba? Yiziphi ezinye izindlela okumele sinakekele ngazo lezi zidingo zesimo somzimba?

Abanye banabazali abangavumelani nokuba bangene eBandleni. Ngokungalaleli izifiso zabo bese bengena eBandleni, bangazizwa sengathi baphule umyalo ukuze bahloniphe abazali babo. Yaba kanjalo-ke inselelo kaRenee Pool Vorhans, owayengudadewethu weJuda:

“O, kwabanjalo ukushukana nalokhu—ngingaba yiMomoni kanjani kunoma yini kepha umcabango? Bonke abazali bami abakhulile, obabekazi, omalume, kanye nabazali bafa ekubhujisweni kweMpi yoMhlaba yesibili. Ukufa kwabo, kanye nokufa kwamanye amaJuda ayizigidi eziyisithupha, kwaba incithakalo. . . Uma manje ngingavuma phambi kwabantu ukuthi uJesu unguKristu, ngingeke nokho ngenze futhi ngimemezele izimpilo zabo njengencithakalo? AmaJuda ekhulwini leminyaka ahlupheka. . . ngoba babengafuni ukuthobela ukuzibophezela kwabo nokholo. Babelokhu. . . begijima kusukela ezweni elinye kuya kwelinye.. ngaphandle kokuvikeleka noma kwisisombululo sokusizwa ngumthetho womuntu. . .

“Ngingakwenza kanjani manje ukuthi ngilahle futhi ngiphike abantu bami kanye nokuqiniseka kokholo lwabo. . . ?

“Ngiyayithanda inkumbulo yomndeni wami, ngiyayithanda inkumbulo yawokhokho bami, futhi ngiyayithanda inkolelo yamaJuda. Kepha manje sengithole umthombo wothando lonke, futhi ngokugcwele ngiluthathe

ngidle ngathola ukuthi kumele ngibe yiMomoni” (“The God of My Fathers,” *Ensign*, Feb. 1978, p. 21).

Enkungwini yakhe yesimo esinzima lodadewethu wathola ufakazi omuhle, onothando kanye nobufakazi ukuthi bekungekho lutho oluningi olubalulekile emhlabeni kunokuba yilunga leBandla leqiniso.

Ngokungangabazi, abazali bakhe bamfundisa ukuba afune iqiniso, athande uNkulunkulu, alandele lokho okushiwo yinhliziyo yakhe kanye nokukaMoya. Isinqumo sakhe kwakungeyiso esokungahloniphi, kepha leso sokuhlonipha izimfundiso zabo ukulalela uNkulunkulu kanye nokufuna iqiniso. Kungenxa yobulunga babo eBandleni ukuthi abaphendukile bangakhuthaza abazali babo nabanye ukusingatha ivangeli.

Yiziphi ezinye izindlela ophendukile omusha angabonisa uthando kanye nenhlonipho kubazali bakhe?

Ngisho emveni kwabazali sebeshonile, singabahlonipha ngokuphila lenhlobo yempilo abangaziqhenya ngayo. Singabahlonipha futhi ngokufunda kanye nokuhlolisisa mayelana nemvelaphi yethu.

Gcwalisa ohlwini olusebhodini kashoki: Philani izimpilo ezilungile bese nifuna imvelaphi yabo.

Ngezibusiso zasethempelini sinelungelo lokuba sihlanganise imindeni yethu ingunaphakade. Leli lungelo liyanda ngaphezulu komndeni wethu oseduze kuye kokhokho bethu ababekhona kuqala kunathi lapha emhlabeni. Ngalokho iGosa uTheodore M. Burton wathi:

“Isethembiso senziwa nabo [okhokho] ukuthi, noma ke bazalwa ngesikhathi kanye nendawo lapho babe ngakwazi ukuzwa ivangeli lishunyayelwa empilweni, uNkulunkulu uzosinika abasindisi babo *abavela ezizukulwaneni* ukuze ekugcineni bathole zonke izibusiso abathenjiswa zona. Siyilabo basindisi” (*God’s Greatest Gift*, p. 233). (Ngolwazi olungeziwe ngokufunda nangokuhlolisisa ngemvelaphi yethu, bheka isifundo 20, “Ukuzibophezelela Kwethu ngokufunda kanye nokuhlolisisa kwemvelaphi yethu” kuyo lencwadi yokuchasisa)

Isiphetho

Ngabazali bethu sizuzile imizimba yenyama kanye nethuba lokuba siqinisekise thina lapha emhlabeni. Siyaliwe ukuba sihloniphe abazali bethu. Kumele omunye nomunye azame ukwenza njalo ngokuphila imigomo yevangeli kanye nokulandela isibonelo sikaJesu Kristu.

Inselelo

Cabanga ngongakwenza ukuze uhloniphe abazali bakho. Lungisa uhla lwezinto eziningi ongazenza nsuku zonke njengezinto zokuhlonipha bona. Yenza amalungiselelo omcimbi okuhlonipha abazali abadala bakho. Yenza isiqiniseko kuleli sonto ngokwakho, noma ngencwadi, tshela abazali bakho ukuthi uyabathanda futhi ubancome, bese unika okungenani isizathu esisodwa esimqoka ukuthi kungani.

Imibhalo Engcwele Eyengeziwe

Levitikusi 20:9 (ungathuki ubaba nomama)

Izaga 6:20–22; 23:22 (landelani izimfundiso zabazali)

NgokukaMathewu 19:19 (yazisa uyihlo nonyoko)

1 Nifayi 17:55 (UNifayi unxusa abafowabo ukuba bahloniphe abazali babo)

D&C 98:16 (izinhliziyi zabantwana ziphendukela kobaba babo)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Thola ibhodi kashoki kanye noshoki.
2. Thola amalunga ekilasi ukuba afunde noma axoxe izindaba kanye nemibhalo engcwele ephuma kulesi sifundo:

Abangasenzela kona Abafundisi Bethu Basekhaya

Isifundo 17

Injongo yalesi sifundo ukufundisa ukuthi abafundisi basekhaya bangayiqinisa kanjani imindeni yethu futhi ungabasiza kanjani ekufezeni lezi zibopho zabo.

Izibopho Zabafundisi

“Muva-nje umongameli westeki wakhuluma ngokuvakasha kwakhe, nabanye ekilasini kaSontosikole encane. Ngenkathi izivakashi zingena bazemukela, kwasekuthi uthisha, efuna ukujabulisa ukubaluleka kolwazi analo ngabantwana abasebancane, wathi enganeni encane eyayihleli esihlalweni esiphambili ”Bangaki abantu ababalulekile abakhona namuhla? Umntwana wasukuma wabe eseqala ukubala kakhulu, wafinyelela enanini eliyishumi nesikhombisa efaka wonke umuntu okhona endlini. Babengu 17 abantu ababebalulekile kakhulu lapho ngalelo langa, abantwana kanye nezivakashi.

“Yiyona ndlela uKristu azizwa ngayo futhi nathi kumele sibe njalo” (Marion D. Hanks, “Every Man in His Own Place,” *Ensign*, Jan. 1973, p. 127).

Wonke umuntu ubalulekile kuBaba wethu waseZulwini.

Umprofethi uJoseph Smith wakuqonda ukubaluleka komuntu ngamunye kanye nomndeni. Ukuveza kuyena icebo lapho abanobupristi banganakekela wonke umuntu, iNkosi yasho ukuthi abafowethu kumele “bavakashela indlu nendlu yelunga, bese bebalula ukuba bathandaze kuzwakale futhi ekusithekeni bese bebhakana nemisebenzi yonke yomndeni” (D&C 20:47).

Othisha kumele “babhekele ngaphezu kwebandla” (D&C 84:111).

Ngobani othisha abacelwayo ukunakekela phezu kwemindeni eBandleni?

Namuhla labothisha babizwa ngokuthi “Othisha basekhaya.” Babizwe nguNkulunkulu ukuba babheke abantu bakhe, othisha basekhaya kumele baqinise obaba ngezindlela ezizosiza bona ukuba bahole imindeni yabo ngolwazi abanalo ngempilo nasemuva ebukhoneni bukaNkulunkulu. Kumele basize omunye nomunye kanye nomndeni ukuba baphile ngevangeli ngokugcwele.

Uhlelo lokufundisa ekhaya luphathwa ngababiziweyo bakaNkulunkulu jikelele beBandla. Othisha basekhaya bamele iNkosi, umbhishobhi noma umongameli wegatsha, kanye nomholi wekhoramu lobupristi. Basiza umbhishobhi noma umongameli wegatsha ukugcina eduze komunye nomunye umuntu kanye nomndeni ewadini. Bayasiza ukwenza izinhlelo

zeBandla zibe khona kumuntu ngamunye oyilunga, kubaba, kanye nasemndenini wakhe.

Uthisha wasekhaya ukhethwa phakathi kwabafanelekile abanobuPrisiti beMelkhizedeki. Umsizi wakhe angaba ngomunye ophethe ubupristi beMelkhezedeke, umpristi noma uthisha onobupristi be-Aroniki, noma, lapho kunesidingo, amadikhoni angatshelwa ukuba enze umsebenzi wokufundisa ekhaya. Othisha basekhaya kumele bavakashele ilunga ngalinye ekhaya okungenani kanye ngenyanga .

Khombisa umboniso 17-a, Othisha basekhaya bevakasha nomndeni.

Ngenkathi omunye umfowethu wabizwa ukuba abe nguthisha wasekhaya, wayenesifiso sangempela sokuba asebenzele abantu bakhe. Wathi: “Ngifundile ingxenywe kuDoctrine and Covenants echaza imisebenzi. Ngajabula ikakhulukazi ngomcabango wokubhekela imindeni yami, ngibenabo futhi ngibaqinise (bheka D&C 20)

“Ngenza isinqumo sami uqobo eNkosini ukuthi ngizozama ‘ukubhekela umndeni wami’ ngendlela leyo abezokwenza ngayo. . .

“Komunye wemizi esifundeni sami kwakuhlala umfelokazi. Ngolunye usuku ngemvula enkulu eneqhwa unkosikazi wami kanye nami sabona yena ezabalaza ukuya emakethe. Ngamisa imoto ngamtshela ukuthi kungaba umusa ukuba ngimthathe. Ngamtshela ukuthi ngifuna acabange ngami njengomngani nokuthi noma nini uma edinga usizo, kumele [asinikeze] ithuba.

“ ‘Ngiyabonga kakhulu,’ washo. ‘Lokhu kungokokuqala ukuba uthisha wasekhaya enze into efana nalena.’

“Ngobunye ubusuku ngakhumbula angizange ngiphinde ngimbone kwezinye zezinhlango zokuzijabulisa, ngasengicabanga ukuthi kufuneka, ngiyothola imbangela yalokhu, uma kungenzeka ngaphandle kokumphatha kabi.

“Waba nomusa omangazayo, ngenkathi umngane wami kanye nami singqongqoza emnyango wakhe. . .

“Ngagcina sengimbuza maqondana nomcimbi lapho sihlango khona sijabula.

“ ‘Kuhle, ngifanele ukuvuma ukuthi ngake ngamenywa ukuba ngibekhona kwesinye isikhathi. Kepha akuzange nakanye kufike kimi ukuba ngibe yingxenywe yeqoqo labantu. Akekho owangimema ukuba ngihambe nabo, ngakho-ke angithandanga ukuba ngizwe sengathi ngiyabaphoqelela.’

“Leyo nyanga waya emcimbini wokuqala wenhlango ukuyozithokozisa kanye nonkosikazi wami nami. Akekho owayengafudumala kakhulu ekuncomeni. . .



17-a

“Emveni kwalokho, kwafika kimi ukuthi akukho sikhundla akuso ewadini. Ngayikhuluma lento kumholi weqoqo lami, owayidlulisela kumbhishobhi. Masishane umfelokazi wavuma ngokuthokoza okukhulu ubizo lokufundisa kuSontosikole wabancane.

“Ngalolulwazi aluthola, ngafunda ukuthi isikhundla sokuba nguthisha wasekhaya sisho ukuthi umuntu ucishe afane [no] baba wesibili emndenini, eletha usizo nezinto ezidingekayo zekhoramu, iwadi, ngisho neBandla kumndeni ngamunye kanye naselungeni ngalinye” (“The Spirit of Home Teaching,” *Improvement Era*, June 1967, pp. 114–115).

Lomfundisi wasekhaya wezwa kusho ukuthini “ukubhekela imindenini?”

Ukusiza oThisha Basekhaya Bafeze Imisebenzi Yabo

Kumele senze ukuthi othisha basekhaya bamukeleke ekhaya lethu ngokubiza wonke amalunga omndeni ndawonye ngokuvakasha kwabo. Singeza nombono wokuthi bangavakasha ngesikhathi amalunga wonke omndeni esekhaya. Wonke umuntu oyilunga kumele ahloniphe futhi athobele othisha basekhaya njengaba ngani abalungile bomndeni.

Ngezikhathi zobunzima noma eziphuthumayo, kumele sibize othisha bethu basemakhaya. Banganikeza isibusiso sobupristi uma kungekho onobuPristi beMelkhezedeke ekhaya. Singabasiza ukuba bafeze ubizo lwabo ngokufuna ukusizwa ngokomoya ngezikhathi zokuhlupheka. Omunye uthisha wasekhaya wasitshela ngokuvakashela owesifazane owayesekhulile futhi exhwalile kancane. “Wakhombisa ukukhathazeka okukhulu ngengane engumzukululo owayefanele ukuba ayokwenziwa ukuhlinzwa okubucayi osukwini olulandelayo. Wangibuza ukuthi ngingaguqa eceleni kombhede wakhe bese ngithandazela impilo yomncane” (Boyd K. Packer, “The Saints Securely Dwell,” *Ensign*, Jan. 1973, p. 90).

Othisha Basekhaya Kanye Nenhloko Yomndeni

Othisha basekhaya kumele bazi, basekele, futhi baqinise igunya elengamele emndenini ngokusebenza ngaye. Uma kukhona ubaba ekhaya, kumele aziwe njengomphathriyakhi— ilunga lomndeni elengamelayo. Uma engekho ubaba ekhaya umama kumele aziwe njengongamelayo onegunya lokwengamela, futhi othisha basekhaya kumele basebenze ngaye futhi bamsize kulendima ayidlalayo. Othisha abasekhaya futhi kumele nabo basebenze namalunga ahlala ngawodwa abahlala kude nemindenini yabo, babasize ukubaqinisa futhi babasize ngezidingo zabo.

Abadala othisha basekhaya bayakhuthazwa ukuba babambe ngasese izingxoxo nokuvivinya nobaba womndeni ngamunye kulabo abazibophezelele kubo. Ngalezi zingxoxo nokuvivinya othisha basekhaya bangathola ulwazi kanye nokuqonda ngezinkinga, izidingo, kanye nesimo

sezinto ezikhona emindenini yabo ekhethiwe kanye nokusiza kangcono bona ukuba bahlangabezane nezinselelo ababhekene nazo.

Isehlakalo esilandelayo sikhombisa ukuthi othisha basekhaya ababili benza kanjani ngokusebenza ngobaba okwaba yimpumelelo encomekayo emsebenzini wabo:

“USamuel Bowen wayengelona ilunga leBandla. Unkosikazi wakhe nabantwana babengamalunga ngalokho-ke, abaningi. . . ukuvakashela kwasekhaya kwenziwa emndenini kaBowen. Lokhu kuvakashelwa imvamisa kwakubhekiswe ikakhulukazi kumalunga eBandla ekhaya. Ngesizathu salokho umfowethu uBowen wazikhipha kulendaba noma angabikho ngesikhathi sokuvakashelwa. . . Esikhathini, umnumzane Bowen [wake] wavakashela [eBandleni].

“Ngesikhathi seminyaka emibili edlule, uthisha wasekhaya omusha, umfowethu uWalker, wakhethwa ukuba azosebenza emndenini wakwaBowen. Emveni kokuba ehlangene nabo futhi baba nezingxoxo mayelana nesimo sezinto kanye nomholi onobupristi, umfowethu uWalker wazizwa ejabule kakhulu ukuba abhekane nenhloko yasekhaya—umfowethu uBowen. Ezinyangeni ezilandelayo wakwenza lokhu ngabomu, ecabangisise kahle ngalendlela. Isibonelo, akazange enze amalungiselo okuthi bazohlangana bazovakasha ngodadewethu uBowen, kodwa ngaye umfowethu uBowen. Wamane waxhumana nabantwana ngemvume yenhloko yomndenini. Ngako ezikhathini eziningi, weza ekhaya *kuphela* ukuzobona umfowethu uBowen. Ngalokhu kuvakasha wayexoxa ukuthi angaba wusizo kanjani elungwini ngalinye lomndenini wakhe. Ekuqaleni, umfowethu uBowen wamangala ngalenhlonipho kuye njengoba kwakungekona okujwayelekile kwendlela, kepha wakhula masishane ukuba ancome umfowethu uWalker. Ukuvakasha kweqiniso okuningi kwakwenziwa ekhaya, kodwa umlayezo wevangeli owawuqondile wawungavamile ukulethwa emndenini.

“Ngobunye ubusuku umfowethu uWalker wayevakashele ngasese kanye nomfowethu uBowen endlini yakhe yokuphumula. Wabuza wathi, ‘Sam, kuza kanjani ukuthi ube nomndenini omuhle kangaka eBandleni kanye, nokukhuthala kwabo ukuthi awuzange ucabange ukuba nobulunga eBandleni?’ Umfowethu uWalker wamangazwa yimpendulo:

‘Ngiyacabanga akekho owake wangibuza ukuthi ingabe ngiyathanda na. Eqinisweni, ngifundile kabanzi ngezincwadi zeBandla lenu futhi ngiyakholwa njengawe.’

“Emveni kwenyanga edlulile, uSamuel Bowen wabhabhathiswa eBandleni, futhi namuhla umndenini wakhe uhlanganiswe naye ethempelini” (*When Thou Art Converted, Strengthen Thy Brethren*, Melchizedek Priesthood Study Guide, 1974–75. pp. 217–18).

Uma othisha basekhaya bengaqondi ukuthi bangasiza kanjani umuntu ongelona ilunga leBandla noma umyeni ongayi enkonzweni, yini isibopho sikankosikazi? (Ukusiza bona bakwazi ukumazi umyeni wakhe futhi baphakamise izindlela abangamsiza ngazo.)

Othisha basekhaya kumele basekele ubaba futhi kaningi babuze ukuthi bangamsiza kakhulu kangakanani ubaba kanye nomndeni wakhe.

Othisha Basekhaya Bangawusiza Kanjani Umndeni

Othisha basekhaya bangasiza imindeni yethu ngezindlela eziningi. Bangakhombisa ukuthi kwenziwa kanjani futhi buphathwa kanjani ubusuku bomndeni. Bangasikhuthaza thina ukuba sikhulise amathalente ethu. Bangaseluleka ukusisiza thina ngezinkinga zethu kanye nokusisiza ukuba sikhule ngokomoya kumndeni wethu.

Othisha basekhaya kumele bafaneleke kumlayezo wabo kanye nendlela yesenzo kumuntu ngamunye kanye nezidingo zomndeni. Banawo amandla okubusisa, ukuhola, kanye nokuqinisa ngabanye kanye nemindeni. Bayadinga ikakhulukazi ukunakekela futhi basize ukuhlangabezana nezidingo zamalunga ahlala ngawodwa okutholakala ukuthi esikhathini esiningi banesizungu futhi badinga ukuvikeleka kanye nokududuzwa ngokwazi ukuthi othisha basekhaya bayabanakekela.

INkosi ilindele ukuba abazali bafundise umndeni wabo ivangeli ekhaya. Ngokwenza njalo, abazali bangabiza othisha basekhaya ukuba bazobasiza. Emndenini owodwa abazali abakhathazekile bafuna iseluleko kanye nosizo oluvela kothisha babo basekhaya ekulayeni indodakazi yabo eneminyaka eyishumi nesishiyagalombili eyayithandana nomfana owayengelona ilunga lebandla. Emizamweni yabazali yaphambilini yokuzama ukubonisa indodakazi yabo ngokuphambene naloluthando, baqhubeka nokuhlangana nokuphikiswa.

“Ubaba waya kuthisha wasekhaya ngasese wenza izicelo ezintathu. Wathi, ‘Ekuvakasheni kwakho okulandelayo, ngizofuna ukuba unikeze ngesifundo esibalulekile kumndeni wethu ngomshado wasethempelini. Ngizothanda ukuba ubeke ubufakazi bakho ukuthi lomgomo usho ukuthini empilweni yakho. Okokugcina, ngingajabula uma ongangazisa ngokuvakasha kwakho kusenesikhathi, ngoba ngifuna eqinisweni ukuthi indodakazi yethu ibe khona ukuba izwe isifundo.

“Ngokwesivumelwano, uthisha wasekhaya kanye nomngane wakhe omncane banikeza isifundo ngomshado wasethempelini futhi wase ebeka ubufakazi ngezibusiso ezingatholakala ekuthobeleni lesi simiso esingcwele. Akuzange kubekhona ukuphatheka kabi endodakazini. Ukuthandana kwabo kwaqhubeka. Ngobunye ubusuku umama nobaba bamuzwa ebuya ekuhambeni kwakhe nensizwa engelona ilungu lebandla. Masishane wahamba wangabanga umsindo eya eduze kombhede wabazali bakhe wahleba wathi:

“ ‘Ngiyazi ukuthi ubukhathazekile ngendodakazi yakho, kepha kusihlwa nje ngisithathile isinqumo sokuba ngishade kuphela ethempelini. Uyabona selokhu uthisha wethu wasekhaya wafundisa leso sifundo ngangiloku ngithandaza kakhulu. Manje senginayo impendulo emithandazweni yami. Angeke ngisahamba noTom’ ” (L. Brent goates, “A New Dimension in Home Teaching,” *Improvement Era*, Oct. 1966 , pp. 874–75).

Labothisha basekhaya bawusiza kanjani lomndeni?

Othisha basekhaya bangasiza amalunga amasha aqeda ukubhabhathiswa bazizwe bekhululekile ekudumiseni eBandleni ngokuba banikeze izifundo eziyisithupha zokufundisa ekhaya ezibalulekile ngokwenza ubudlelwano nabantu abaphendukileyo abasha eBandleni. Bangasiza amalunga amasha ukuba athole ubungane obusha, omunye nomunye esigabeni sakhe seminyaka, kanye nokusiza wonke amalunga omndeni ukuba babe nendima abayidlalayo emicimbini yeBandla.

Othisha basekhaya kumele babe nendaba ngesimo somzimba, futhi ngokomoya, inhlalakahle yomndeni. Emveni kokuba behole ingxoxo kamoya kanye nomthandazo ekhaya, omunye uthisha wathi, “ ‘Selinile isikhathi esingangamalanga amane. Lunjani uphahla lwendlu yakho na? Uma ludinga ukunakekelwa ngibize’ ” (George P. Barber, “Home Teaching—Great Potential for Service,” *Improvement Era*, Mar. 1968, p. 39).

Emveni kokuzamazama komhlaba ePeru, abafundisi ababili batshelwa ukuba bathole amalunga eBandla endaweni yabo futhi babheke ukuthi yini izidingo zabo. Oyedwa wabafundisi uyalanda:

“Ngabuzi ukuthi kukhona owaziyo yini ukuthi singamthola kuphi uHermano Cardenas, umeluleki wokuqala kumongameli wegatsha. Ngakhonjwa endaweni eduzane ngemuva kwenkambu. . . Emveni koku. . . bingelelana, . . . ngabuzi ukuthi unalo yini ulwazi lokuthola abanye abafowethu kanye nodade wethu begatsha. . . Esikhwameni sakhe esikhulu, wakhapha iphepha eligoqiwe futhi ligugile wase elinikeza mina.

“ ‘Gosa,’ washo ngokuzithoba, ‘senze njengoba usifundisile ukuthi senze ngenkathi ubize ikhoramu yamagosa lapha.’ Sathumela othisha basekhaya ngaphandle. Kulelo phepha elalingcolile kwakubhalwe indawo, isimo, nesimo sempilo sabo bonke kepha imindeni emibili egatsheni—lonke ulwazi olutholalalayo futhi olunikezwa ngothisha basekhaya” (H. Bruce Bowman, “Home Teachers in an Earthquake,” *Ensign*, Mar. 1978, p. 67).

Lolulwazi lungasisiza kanjani ezintweni eziphuthumayo?

Umfowethu uGeorge Durrant usitshela ukuthi uthisha wasekhaya wasiza kanjani umndeni wakhe:

“Ubeza ekhaya lethu njalo. Ngenkathi eza, ubebiza umntwana ngamunye kubantwana basekhaya ngegama bese ekhuluma nabo ngamunye. Ubelalela ngokuqaphela kulokho abakushoyo. Bebazi ukuthi uyabanakekela bona.

“Ngenkathi abantwana bethu bebusiswa, wema kanye nami kwisikwele samadoda obupristi. Ngenkathi izingane zethu zingena ebangeni lokubhabhathizwa, wakhuluma nabo mayelana nokubaluleka kwalesisimiso esikhulu. Ngenkathi bebhathathiswa, wayekhona lapho njengofakazi futhi wathokoza kanye nathi. Izandla zakhe zabekwa phezu kwamakhanda abo kanye nezami ngenkathi sibaqinisa njengamalunga eBandla. Ngenkathi indodana yethu endala iba yidikhoni, lendoda yeza ukuzomhalalisela.

“Ngenkathi kudingeka ukuba ngiphume ngaphandle kwedolobha ngenxa yomsebenzi, wayeshaya ucingo ekhaya nsuku zonke efuna ukwazi ukuthi umdeni wami uphila kanjani. Iviki neviki uma singena endlini yokukhonza, uyasilungisa kahle bese esixhawula izandla nathi. Ngesinye isikhathi ngangigula, yena kanye nomunye umfowethu beza ekhaya lethu bazongibusisa. Ubeguqa njalo kanye nomndeni wethu bese ethandaza nathi.

“Akazange asishumayeze, noma indlela ayelalela ngayo kithi yasenza ukuba sifune ukwenza kangcono. Wayengaziwa njengothisha omkhulu noma ofunde kakhulu, kepha kulokhu futhi nangaye sathola amandla kanye nolwazi. Wadlulisa umoya owenza ukuthi thina sihloniphe futhi simethembe yena. Bekungesikona lokho akushilo okwenza ukuba thina sithathe ngemfundiso yakhe kangako kepha ngalokho ayiko” (George Durrant, “The Man I Remember Best,” *Improvement Era*, May 1970, p. 42).

Thola ilunga lekilasi ukuba linikeze umbiko mayelana nokuthi othisha basekhaya bawusiza kanjani umndeni walo.

Isiphetho

Othisa basekhaya bamele iNkosi, umbhishobhi noma umongameli wegatsha, kanye nekhoram u yobupristi ekuqiniseni imindeni ngokomoya kanye nangokomzimba. Bangasiza imindeni abayinikeziwe noma umuntu ngamunye ukuba ajabulele uhlelo lwaseBandleni futhi bakhuthaze bona ekunakekeleni kweBandla labo kanye nezibophezelo zomndeni. Inhloko yomndeni ngamunye ingasebenza kanye nothisha basekhaya ukuqinisa ikhaya futhi ilungiselela umndeni ukuphakanyiswa.

Inselelo

1. Mema othisha bakho basekhaya ukuba bazojabula kubusuku bomndeni obukhethekile kanye nomndeni wakho ebusuku ngaphandle kwangoMsombuluko.
2. Sebenzisa othisha bakho basekhaya ezikhathini zesidingo. Hlala ubazisa ngalokho okubhekene nawe uqobo kanye nezidingo zomndeni kanye nokuma kwezinto.

Imibhalo Engcwele Eyengeziwe

2 kuThimothewu 2:2 (abantu abathembekileyo ukufundisa abanye)

D&C 20:46–47 (abapristi bavakashe baluleke)

D&C 44:6 (amagosa kumele avakashele abampofu kanye nabasweleyo)

D&C 82:19 (wonke umuntu kumele afune ukuthandwa ngumakhelwane wakhe)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda iDoctrine and Covenants 20:46–47.
2. Thola ilunga lekilasi ukuba libike ukuthi othisha basekhaya bawusize kanjani umndeni wakhe.
3. Thola amalunga ekilasi ukuba afunde noma anikeze izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukulungiselela Isikhathi Esizayo

Isifundo 18

Injongo yalesi sifundo ukufundisa wena izindlela zokuba uzilungiselele izidingo ezizayo njengoba uNkulunkulu esiyalile.

Ubungako Bokuzilungiselela Ngokuhlakanipha

Igosa u-Ezra Taft Benson uthe:

“Sinomsebenzi wokuba siphile, hhayi kuphela ngokomoya kepha futhi ngokwesimo somzimba. Hhayi ukuphila ngoba uyekela imigomo, ngokuba lokhu yindlela eyiqiniso yokunqoba-kepha ukuphila okuza ngokuzilungiselela okuhlakaniphileyo. Sibhekene nezinsuku ezizayo ezizosivivinya ukuziphatha kahle kanye namandla esimo somzimba kithina sonke” (ku Conference Report, Apr. 1967, p. 61; noma *Improvement Era*, June 1967, p. 59).

Belisho ukuthini iGosa uBenson uma ethi kufanele sizilungiselele “hhayi kuphela ngokomoya kepha futhi ngokwesimo somzimba” ezinsukwini ezizayo? (iNkosi ilindele thina ukuba sinakekele izidingo zethu zemihla ngemihla ngako konke ukwazi kwethu. Singeke silindele abanye ukuba basisize uma ngabe asizinikezeli phambili umzamo wethu ongono).

Ekusifundiseni ukuba sizilungiselele ngokomoya, iBandla liyasikhuthaza ukuba silungiselele izidingo zesimo somzimba wethu ezinsukwini ezizayo. Ngonyaka ka 1936 icebo lezenhlalakahle leBandla lasungulwa ngesambulelo sikaMongameli uHeber J. Grant. Leli cebo lifundisa thina ukusebenzisa ngokuhlakanipha kwezinto zonke iNkosi esiphe zona. Ngokulandela sizokwazi ukuzinakekela thina kanye nabanye abangahle badinge. Icebo lezenhlalakahle liqala ngomndeni.

Ukuzilungiselela Komndeni

Kungumsebenzi womndeni wethu ukunakekela amalunga omndeni wethu. Ezikhathini ezikahle kumele ukuba siphe, uthando, futhi siqinise omunye nomunye emizamweni yethu elungileyo. Uma izinkinga ziqhamuka, kumele sisizane ukuxazulula lezo zinkinga. Umsebenzi wokusiza omunye nomunye “uhleli phezu komunye nomunye kubona ngokwabo, phezu kwabazali kubantwana babo, phezu kwabantwana kubazali babo asebekhulile kanye nakogogo nomkhulu” (Victor L. Brown, “The Church and the Family in Welfare Services,” *Ensign*, May 1976, p. 112).

Thola ilunga lekilasi ukuba libike ngalesihlokwana esithi, “Ukuzibophezelela komndeni” ku*MiGomo yeVangeli*, isahluko 27” Umsebenzi wethu ukusiza amalunga omndeni” Incwadi Yokuchasisa yeGospel Fundamentals. Yisiphi isibopho sikababa komndeni wakhe? Sikamama? Sabantwana?

Kuthatha ukuzilungiselela ukubonisa ukunakekela okwangempela kwabanye abantu. Wonke umndeni kumele uhlele futhi uzilungiselele ukunakekela omunye nomunye kuzozonke izimo kanye nokuphuthumayo.

Kuziphi izinguquko ezimpilweni zethu lapho sidinga khona ukuzilungiselela? (Ukuguga, impilo ebuthakathaka, ukuyohlala kwenye indawo, ukuhlukana nomuntu obekade esekele umndeni, ukulahlekelwa umsebenzi wethu, ukunakekela abantu abadala noma abantwana abakhubazekile).

INkosi isixwayisile ngokuthi kuyoza izinhlekelele: izishingishane ukuzobulala izitshalo (bheka D&C 29:16) isifo esimoshayo ukumboza izwe (bheka D&C 45:31) izimpi phezu kobuso bomhlaba (bheka D&C 63:33); kanye futhi nendlala, isifo ubhubhane, kanye nokuzamazama komhlaba (bheka ngokukaMathewu 24:7).

Yikuphi okuphuthumayo okudinga sikulungiselele? (Ukufa, ukulimala, ukungasebenzi, umlilo, indlala.)

Zindlela zini esingazilungiselela imindeni yethu ngalokhu okuphuthumayo? (Uma kwenzeka, ukugcina ukudla, okokubasa, izembatho unyaka wonke. Ukulungisa incwadi yefa. Ukuhlukana nezikweletu. Ukukhulisa amakhono okwenza umsebenzi. Ukuzakhela ukulondoloza kwethu).

Amalunga esitekini saseBoston Massachusetts (USA) athola ulwazi lokuphuthuma ngesikhathi semvula enkulu enamandla ebusika. Umoya washanela iqhwa kwaba yizinqwaba zeqhwa eziyishumi nambili bamafidi ubude; imigwaqo yavalwa izinsukwana.

Umongameli uGordon Williams westeki eBoston Massachusetts wathi: “Ziningi izibonelo lapho amalunga athatha khona izinto zawo abazigcinele zona ekhaya bese bezinikezela kwabanye abangane nakomakhelwane abangakwazanga ukuya esitolo.” Abanye babhaka izinkwa benzela omakhelwane abangenakho ukudla okugciniwe. “Abanye babelana ngokudla okusemathinini, ubisi olomile, uju, kanye nezinto ezisemqoka kubantu.”

Phakathi kwekhulu labantu kanye nekhulu namashumi amahlanu abantu endaweni bafa ngenxa yemvula enkulu eyayina ngesiphepho. Udadewethu uRuth Tingey, umongameli weNhlangothi Yosizo yesteki, wasibikela ukuthi umndeni wakhe wawuzilungiselele ngokudla okugcinwayo, isitofu esisebenzisa izinkuni kanye nezinkuni eziningi. Wathi: “Sazizwa sin esibindi esikhulu uma isiphepho siza, ukuthi noma yini ezayo siyakwazi ukuyimela. Sasinokushisa. ‘Ukuthi kusuke kube yisenzo esingejwayelekile kithi. Kwabanye abantu, kwaba yingozi, noma ubunzima obukhulu” (Jane Brigham, “Saints Dig Out, Clean Up during Harsh Winter”, *Ensign*, Apr. 1978, pp. 77–78).

Ukuzilungiselela kwalemindeni eBoston kwasithinta kanjani isimo sayo ngamalungiselelo omndeni wokuphuthumayo?

Wonke umndeni ozilungiselelayo njengoba iNkosi isikhombisa ngabaphrofethi uyokwazi ukusekela amalunga awo ngaphandle kokusizwa okuningi, ngisho nangezikhathi eziphuthumayo.

Umongameli Spencer W. Kimball wasilayeza ukuthi, “Siyakhuthaza yonke imindeni eNgcwele yeziNsuku zokuGcina ukuba bazimele bona futhi bazethembe.” (“Prophet Urges Home Food Production,” *Church News*, 3 Apr. 1976, p. 8).

Izindawo Zokuzilungiselela Komndeni

Khombisa umboniso 18-a, ishadi lami uqobo kanye nelokuzilungiselela komndeni.

Ukusiza ukuba sizethembe kanye nokuzimela, abaholi beBandla lethu baya sikhuthaza uku–

UKWANDISA AMAKHONO UKUZE SITHOLE UMSEBENZI OMUHLE

Kwisimo sangempela somndeni umondli ubaba, kuba ngokujwayelekile kepha ngezinye izikhathi, ngenxa yokugula, ingozi noma ukunganakekeli ngakwingxenye kababa, umama nabantwana kufanele basebenze ukusiza ngokupha umndeni izinto ozidingayo. Amalunga omndeni kumele azilungiselele ukondla umndeni uma kukhona isidingo. Izingane kumele zizilungiselele umsebenzi esikhathini esizayo. Ngenkathi abantwana bekhula ekhaya, omama kumele bagweme ukusebenza ngaphandle kwekhaya ngaphandle uma kunezinto eziphuthumayo.

Ukusiza amalunga omndeni alungiselele umsebenzi ongcono, iGosa uMarvin J. Ashton waseluleka ngokuthi: Qedela imfundo ngobungako bayo, nangokugcwele ngokushesha. Lokho kufaka nezikole zemisebenzi. Lena yindlela yokuzibekela imali kahle. Sebenzisa izikole zakusihlwa kanye namakilasi okufunda ngeposi ukuqhubekisa ukuzilungiselela. Thola ikhono elikhethekile noma ukwazi ongakusebenzisa ukuze ugweme ukungasebenzi isikhathi eside. . . Akufanelekanga ukuba sizivumele thina uma singasebenzi, ukuba sihlalele emuva silinde umsebenzi, owuhlobo oluthile lwethu uma eminye ehloniphekile yesikhashana iba khona“ (“One for the Money,” *Ensign*, July 1975, p. 73).

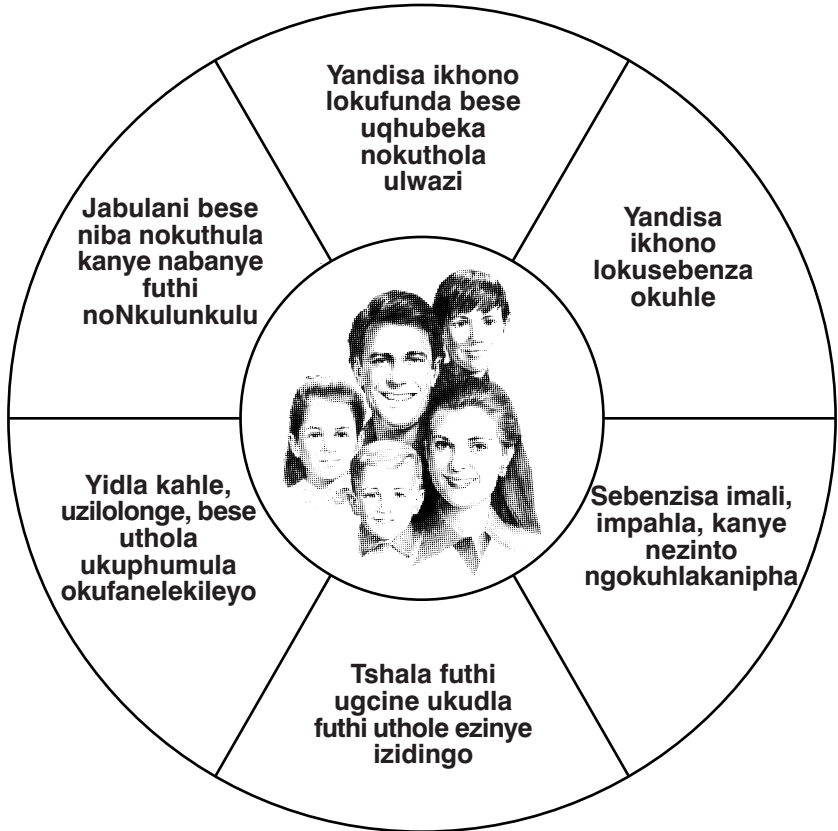
Cabangisisa lesimo esilandelayo nokuthi kungenziwani ukusixazulula. UJohn, ubaba wezingane ezimbili ezincane, akasebenzi. Uthola umsebenzi asebenze isikhathi esincane. Ngokuba akawufuni umsebenzi, uyawuyeka umsebenzi ngaphandle kokuba nomunye azoya kuwona. Irente seyidinga ukukhokhelwa. Ngaphezu kokunakekela abantwana ababili abancane, inkosikazi yakhe inezinkinga ngempilo lena emgcina ukuba angasebenzeli ngaphandle kwasekhaya.

Umndeni lona ungenze njani ukuxazulula lenkinga? Yini okudingeka ubaba ayenze? Angasiza kanjani unkosikazi? Abantwana? Abanye abangamalunga omndeni? Amalunga eBandla?

Uma ubaba ethatha umsebenzi akawujabuleli, angenzani okwesikhashana ukuzilungiselela omunye umsebenzi ohlukile ngenkathi eqhubeka ukondla umndeni, njengoba kumele enze? Yiziphi izinto abantwana abasha abesifazane abangazenza ukukhuthaza abesilisa abasebasha ukuzilungiselela imisebenzi engcono?

Kungani owesifazane osemncane kumele azilungiselele ukusebenza ngaphandle kwekhaya? (Ukuzondla uma engazukushada, noma kuze kufike isikhathi sokushada. Ukuzondla yena kanye nomndeni uma umyeni wakhe eshona noma eba okhubazekileyo).

Ishadi Lami Kanye Nokuzilungiselela Komndeni



SEBENZINSA IMALI, IMPAHLA, KANYE NEZINTO OKUNGEZETHU
NGOKUHLAKANIPHA

Sidinga ukuphatha izimali zethu kanye nempahla ngokuhlakanipha. Kumele sifundise abantwana bethu ukulondoloza kanye nokuhlela ukusebenzisa kwemali yabo. Ukusetshenziswa kahle kwemali kusiza thina ukuba sikwazi ukubekelela izidingo zomndeni wethu kanye nokubalekela ukwesaba, ukufuna kanye nokuhlazeka. Kusisiza ukuthi sikwazi ukukhokha okweshumi kanye neminikelo kanye nokwabelana izinto zethu nabanye. Isiza thina ukuba sisebenze kakhulu kwabanye eBandleni, umphakathi kanye nomhlaba.

Umndeni umunye unecebo malungana nokuphatha izimali emndenini: “ ‘Into yinye engazange isebenze. . . isimo, ”Lena imali *yami*, ngakho-ke ngizoyisebenzisa ngendlela engithanda ngayo.” Noma kunjani umyeni noma inkosikazi iletha imali, yonke imali kumele ibe ngeyabo bobabili ngokulingana. Ngisho noma ngabe umkhwenyane noma inkosikazi ayinalo ilungelo lokuchitha imali ngoba nakhu kungeyakhe” ‘ “ (Orson Scott Card, *Family Finances*, “*Ensign*, June 1978, p. 13).

Abantwana bangafunda ukuthi imali isetshenziswa kanjani ngokuba bafakwe, uma kufanelekile, kuzinqumo zemali yomndeni. Omunye umzali uxoxa lendaba ayithola elandelayo:

“Sasifuna ukuyothenga upiyano ngomunye unyaka. Sathatha abambalwa abantwana kanye nathi, emveni kokuba sesibheke amaphiyano ambalwa, satshela umthengisi mpahla ukuthi sizobuya futhi ngesikhathi esizayo emveni kokuba sesixoxe nomndeni. . . Emveni kokuba sesiyixoxile, sathatha isinqumo *njengomndeni* ukuthi sizoluthenga—nomake kwakusho ukuthi sinqume okunye okwakungeziwe. Abantwana abazange babenendaba ngoba babezwa ukuthi isinqumo *kwakungesabo nabo*” (Orson Scott Card, “*Family Finances*,” *Ensign*, June 1978, p. 13).

Singakwazi ukuba siqaphele kakhudlwana ekuthengeni kwethu? Singalondoloza kanjani imali eningi?

Ukuphatha imali ngokuhlakanipha kungasiza kanjani ukuba kulethe ukuthula ukweneliseka kanye nokuvikeleka ekhaya? (Uma wonke amalunga omndeni enokuqonda okungcono ukuthi imali imele iye kuphi, injabulo ingancishiswa kanye nezidingo zingathengwa kuqala. Ngokwazi ukuthi izidingo ziyalungiselelwa ukuletha umoya wokuvikeleka.)

TSHALA FUTHI UGCINE UKUDLA FUTHI UTHOLE OKUNYE OKUDINGEKAYO

Ukulungiselela imindeni yethu isikhathi esizayo, kumele siqale ngokuhlanganisa ukudla okwanele, izingubo, futhi, uma kwenzeka, izinto zokubasa ukubhekela izidingo zethu unyaka owodwa. (Bheka isifundo 25, “Ukugcinwa kokudla ekhaya,” kulencwadi yokuchasisa, ukuthola ulwazi olubanzi). Uma kwenzeka, imindeni kumele itshale, ikhene, ithunge kanye nokukhipha izinto ezidingekayo. Ukunakekela okuhle kwalokho esinakho ngenye yendlela yokulungiselela isikhathi esizayo. Ukumenda kanye

nokulungisa izimpahla zethu kanye nezinto zasendlini kunika ukusetshenziswa okungeziwe kuzona.

Udingani ngonyaka owodwa? Umndeni wakho wenzani ukulungiselela ukubeka unyaka wonke ukudla, izingubo, kanye nokokubasa unyaka owodwa? Yikuphi okunye ongakwenza?

YIDLA KAHLE, ZIVIVINYE, FUTHI THOLA UKUPHUMULA OKUFANELE

Kumele silandele imithetho eqondile ukuthola kanye nokugcina impilo enhle yomzimba. Kumele sidle ukudla okunempilo. Kumele sigcine amakhaya ethu kanye namagceke ehlanzekile ukuze sivimbele isifo. Kumele sithole ukuphumula okufanele ngokulandela iseluleko seNkosi: “Phumula embhedeni kusenesikhathi, ukuze singakhathali; vuka kusenesikhathi, ukuze imizimba yethu kanye nezingqondo zibenamandla” (bheka D&C 88:124). Ukuzivivinya njalo ngokwezidingo zethu kanye nokuzikalela kubalulekile futhi.

Wonke umndeni kumele wenze konke okusemandleni ukuba uzilungiselele ngokomzimba.

Yingani sidinga umzimba oqinile? Kungani kuyinto ebalulekile kubantu besifazane abasebasha ukuba banakekele impilo yabo? Singenzenjani ukwenza ngocono impilo yomindeni wethu?

JABULANI FUTHI NIBE NOKUTHULA KOMUNYE NOMUNYE FUTHI
NONKULUNKULU

Imindeni yethu izozilungiselela endaweni kamoya yokujabula kanye nokuthula uma ilunga nelunga lingemukela izinsizi zokuphila kanye nezinkinga ngaphandle kokuvumela ukuba zisehlule zona. Kulokhu, iGosa uBoyd K. Packer wesiGungu sabayiShumi nambili uyasiyala:

“Kwakumele ukuba impilo ibe inselelo. Ukuzwa ubuhlungu bokufisa, bokuba nokulahla ithemba, nokuba uphoxeke, ngisho nokungaphumeleli kuhle. . .

“Uma [wena] uba. . . nosuku oluwusizi kanye ngesinye isikhathi, noma kaningana ngesikhathi esisodwa,. . . yima ungajahi bese ubhekana nazo. Izinto zizoba ngocono.

“Kunenjongo enkulu kakhulu ekuzabalazeni kwethu empilweni” (*Ensign*, May 1978, p. 93).

Uma izinselelo ziza, kumele sithande, sisekele, sincome bese sikhuthaza abanye emndenini. Ngokusiza omunye nomunye, sandisa ukuqina ngokwemizwa ukuze siinqobe izilingo zamanje nezizayo.

Igosa uMarvin J. Ashton wesiGungu sabayiShumi nambili usitshela lendaba elandelayo yomndeni owakhulisa lolu hlobo lwamandla:

“Ngesikhathi somsebenzi wengqungquthela yakamuva nje yesiteki, ngangiphelekezelwa ngomunye oqavile oMele isifunda sabayiShumi nambili. Ngenkathi sindiza phakathi kweSalt Lake City kanye neSan Francisco, nganginothando ekungitsheleni kwakhe ngonkosikazi wakhe,

amadodana amathathu, kanye namadodakazi amabili. Indodakazi eyodwa, encane kulabo abahlanu, owazalwa eminyakeni eyishumi nesikhombisa eyedlule, washona phakathi konyaka wokugcina. Ekuzalweni wayehlushwa isifo esinzima sokulimala kwengqondo, futhi ngokunjalo ekuphileni kweminyaka eyishumi nesithupha akazange akwazi ukukhula noma ukufunda. Ukunakekela okufanayo okuphuma kumama onothando, ukubekezela kanye nomusa ovela kubaba onenhliziyo emnene, futhi oqondayo kusukela kubafowethu abathathu abanozwelo kanye nodadewethu ocabangelanayo wenza ukuba khona kwakhe kube okukhethekileyo emndenini. Ngajabuliswa ukujula okusha kokuqonda ngenkathi lomngane wami engihamba naye engitshela ukuthi sinjani isibusiso salomphefumulo ekhaya labo. Wathi, 'Angeke imali ithenge utho futhi nokuthi ingeke ilethe thina ndawonye ngothando, ukubekezela, kanye nokuzithoba njengokunakekela okwenziwe nguye.' Naku lapha sekuvela ingozi. . . eyaguquka yaba yithuba lezibusiso lokulondoloza umndeni ingunaphakade kanye nokwabelana" ("Family Home Storage," *BYU Speeches of the Year*, 1977, p. 69).

Igosa u-Ashton naye futhi wake wathi, "uNkulunkulu nguyena ogcobayo ngokomthetho ukuthi amalunga omndeni kumele asize amalunga omndeni. UNkulunkulu nguyena ogcobayo ngokomthetho ukuthi amalungu omndeni abe yisibusiso kumalunga omndeni.

". . . Kufanele sithathe amalunga omndeni ngesandla bese sikhombisa uthando lwethu ukuthi luyiqiniso futhi luyaqhubeka" (He Took Him by the Hand," *Ensign*, Jan, 1974, p. 104).

Kumele siphile ngothando nangokuzwana kanye neminye imindeni. Omakhelwane kumele babe wusizo kwabanye omakhelwane babo.

Ukuthanda omakhelwane bethu kungasisiza kanjani ukuba silungiselele isikhathi esizayo? (Singahlangani sibe nabo ngezikhathi zokuhlupheka. Kumele sibe nendaba mayelana nenhlala kahle yabo njengoba nathi sinendaba ngeyethu. Singaba yisisekelo komunye nomunye.)

UKUTHUTHUKISA IKHONO LOKUFUNDA KANYE NOKUQHUBEKA UKUFUNDA

Wonke umuntu kumele afunde ukufunda kanye nokubhala nokwenza isisekelo sezibalo. Uma sikwazi ukuzenza lezi zinto, singathola umsebenzi ongcono futhi sikwazi nokusebenzisa imali yethu ngokuhlakanipha okukhulu. Kumele sifunde imibhalo engcwele ukuze sifunde kakhudlwana mayelana nevangeli futhi nangokuthi iNkosi yasifundisa kanjani ukuxazulula izinkinga zethu. Ukuqeqesha ngokwemfundo kusiza thina ukuba sikwazi ukusebenza kangcono futhi sibe ngabakhi makhaya abangcono.

Emveni kokuba amalunga kwelinye izwe laseSouth America sebefundisiwe ukufunda, lokhu kuphawula kwenziwa: "Kuyinjabulo ukwazi ukufunda amagama emaculweni eBandla. Omunye wabafundi washo. Umama wathi kuhle ukuba ukwazi ukufunda izithako uma upheka. Ubaba wathi,

ngiyajabula kakhulu ukwazi ukufunda ngizofundisa inkosikazi yami kanye nezingane” (Reading Skill Brings Thrift to Indians, “*Church News*, 25 Oct. 1975, p. 5).

Ukufunda kanye nolwazi kugcina izingqondo zethu zivulekile futhi kuletha imibono emisha kanye nesehlakalo kithi. UMongameli uBrigham Young uthethe:

“Sisesikoleni esihle, futhi kumele sikhuthale ngokufuna ulwazi, futhi siqhubeke sigcine ulwazi lwasezulwini nolwasemhlabeni, futhi sifunde izincwadi ezinhle. . . Funda izincwadi ezinhle, bese ukhipha lapho ukuhlakanipha kanye nokuqonda ngendlela okungenzeka ngayo, usizwa nguMoya kaNkulunkulu” (*Discourses of Brigham Young*, p. 248).

Isethembiso senziwe ukuthi uma silungiselela imindeni yethu kuzo zonke izindawo eshadini lokuzilungiselela kwakho kanye nomndeni (bheka umboniso 18-a) “izinkinga eziningi zempilo zizoxazululeka” Sizothola ulwazi lokuthula ezinkungwini zendluzula, ukuvikeleka, ezinkungwini zokungabaza, kanye nokuxhaswa ezinkungwini zokufuna” (Victor L Brown, “An Overview of Church Welfare Services,” *Ensign*, Nov. 1975, p. 114–5).

Ukuzilungiselela kweBandla

UNkulunkulu uye wasicela thina ukuba sisize abanye ukungezelela kumalunga emindeni yethu.

Funda D&C 52:40.

IBandla linika usizo kumuntu ngamunye kanye nemindeni engakwazi ukuzisiza yona. Amalunga ayakhuthazwa ukunika ukudla okudingekayo, izembatho, kanye nemali ukusiza amanye amalunga eBandla adingayo. Abaholi beBandla basebenzisa lezi zinto kanye neminikelo ukusiza abampofu kanye nabasweleyo. Lokhu mhlawumbe kungabizwa kahle ngokuthi “Ukuzilungiselela kweBandla”

Lesi sigameko esilandelayo sikhombisa “ukuzilungiselela kweBandla” ngokwenza.

Ezikhukhuleni ezashiya umonakalo omkhulu eRapid City, South Dakota [USA] abaNgcwele kuleyo ndawo basabela ngokushesha ukuzosiza abantu abalimeleyo ngamanzi. Izembatho, izingubo zokulala, kanye nokudla okufudumeleyo zanikezelwa ngemizamo yenhlangano eseduzane yeBandla. . . Kuphela iloli elilodwa elithwele izinto, njengokudla kwabantwana, amanabukeni, kanye nezingubo zokulala,. . . yizona ezafakwa emkhunjini” (Junior Wright Child, “Welfare Is the Church,” *Ensign*, Sept. 1973, p. 71).

UMongameli Spencer W. Kimball uthethe:

“Sike saba nezinhlekelele eziningi kulesi sikhathi esedule. Kubukeka sengathi njalo ngelanga noma amabili kunokuzamazama komhlaba noma

izikhukhula noma umoya omkhulu ngokweqile noma ukuhlupheka okuletha inkinga kubantu abaningi. Ngiyajabula ukubona ukuthi abantu bethu kanye nabaholi bethu baqalile ukuthola umbono wokuzisiza bona. . .

“Manje ngicabanga isikhathi siyeza lapho kuzobakhona ukuhlupheka okukhulu, lapho kuzobakhona izivunguvungu kanye nezikhukhula eziningi, . . . ukuzamazama komhlaba okukhulu. . . . Ngiyacabanga kuzokwanda mhlawumbe uma sisondela ekugcineni, ingakho-ke kufanele sikulungiselele lokhu” (ku Conference Report, Apr. 1974, pp. 183–84).

Ukulwa nezinhlekelele sidinga ukuzilungiselela esikhundleni seBandla kanye futhi esikhundleni somuntu ngamunye nemindeni.

Uma iBandla selibumbene ngokugcwele endaweni, abaNgcwele beziNsuku zokuGcina banikezwa ithuba lokusebenza ndawonye ukulungiselela ukudla, izingubo, kanye nezinto zasendlini ezingasetshenziswa uma kukhona okuphuthumayo. AbaNgcwele abangakwazi ukuzisiza bona kanye nemindeni eyenze konke abangakwenza, bazothola lemiphumela. Kumele sisize ngayo yonke indlela esingakhona ngayo. Ukwenza lomsebenzi kuzosiza thina ukuba sibe ngabafanelekile ukuthola usizo uma futhi siludinga. Kumele senze kangcono kakhulu ukusebenza nokukhokhela usizo noma olunjani esilutholayo eBandleni.

Isiphetho

Abaholi beBandla beluleka thina ukuba sinakekele imindeni yethu. Lokhu kufaka ukulungisa kahle kwezidingo zabo ezikhathini ezizayo. UNkulunkulu usembulele ukuthi izinkinga eziningi zizofika phezu kwabantu abahlala emhlabeni ezinsukwini zokugcina. Wathembisa, okungenani, ukuthi “uma sizilungiselela angeke sesabe (bheka D&C 38:30). Esikhundleni somuntu ngamunye, esikhundleni semindeni, kanye nasesikhundleni seBandla, simele ukuzilungiselela isikhathi esizayo.

Inselelo

Funda ishadi lakho kanye nelokuzilungiselela komndeni. Khetha ingxenye lapho wena noma umndeni wakho odinga ukuba uzilungiselele. Qala ngokulungisa kuyo leyo ngxenye. Phila ngemithetho yempilo enhle. Lungisa ukukhipha kakhulu izidingo zakho ekhaya. Sebenzela ukwakhiwa kokunikwa kwesikhathi esizayo: Yiba nozwelo kwizidingo zabahluphekileyo; basize noma nini noma kuphi uma kwenzeka. Siza kwizinhlelo zenhlalakahle uma kutholakala endaweni yangakini. Khokha umnikelo wokuzila ofanele inyanga nenyanga ukusiza labo abangakwazi ngempela ngempela ukuzinakekela bona ngokwabo umfelokazi, intandane, abahlukumezekile ngokwengqondo, abagulayo, noma abanye abangahle bavelelwe yinkinga.

Imibhalo Engcwele Eyengeziwe

1 ngokukaJohane 3:17 (ukwabelana kukhombisa uthando lukaNkulunkulu)

U-Alma 34:28 (ukunakekelwa kwalabo abadinga usizo)

D&C 42:42 (sebenzela ukudla kanye nezimpahla)

D&C 56:16–17 (abacebile kumele babelane, abampofu kumela basebenze)

D&C 68:30–32 (ungabi nalutho olwenzayo)

D&C 78:13–14 (zilungiselele ukuba uzimele)

Ukuzilungiselela Komfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Funda *ImiGomo yeVangeli*, isahluko 30. “Umsebenzi kanye Nokuzibophezela uqobo lwethu nesahluko 37, “Ukuzibophezela komndeni.”
2. Thola ibhodi likashoki kanye noshoki.
3. Thola ilunga lekilasi ukuba libike ngesahluwana, “Ukuzibophezela komndeni,” *yemiGomo yeVangeli*, Isahluko 27.
4. Thola amalunga ekilasi ukuba afunde noma axoxe izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Imilando Yomndeni kanye Neyakho

Isifundo 19

Injongo yale sisifundo ukusiza wena ukuthi uqonde ukubaluleka kokugcina imibhalo yomndeni kanye nokufundisa wena ukuthi ungaqala kanjani ukwenza imibhalo.

Kungani Kumele Thina Sigcine Imibhalo Yethu kanye NeyoMndeni na?

Bonisa umboniso 19-a, Owesifazane osemusha ebhala kujenali yakhe.

Funda lendaba elandelayo ekilasini.

“Ngenkathi u-Elizabethi ehlunga ezincwadini kanye nasemaphepheni kayise ongasekho, wadonswa inhlanganisela yemiqulu ibhalwe ukuthi Umlando Wakho. Wakhetha eyodwa, wayivula, futhi ngokunakekela waqala ukuphenya amakhasi. Kwakukhona izincwadi, izithombe ezimbalwa, nezinye izinto eziyisikhumbuzo, lapha nalaphaya kunendaba ebhaliwe ngesandla sikababa wakhe ngeziligaba ezimqoka zomndeni.

Kwakukhona izincazelo ezimfishane zezinsuku zokuzalwa, okubhaliwe ngemibhabhathizo kanye nokugcotshwa, kanye nezincazelo zohambo lomndeni. U-Elizabeth wamkhumbula ubaba wakhe ebhala kuyo ‘ijenali.’ yakhe, njalo ebusuku kakhulu, futhi ekhuthaza abantwana bakhe ukuthi bagcine awabo amajenali. Kuyoyonke ijenali kwakukhona ukubalulwa okuningana ngezibusiso ababezemukele kanye nokuzwakalisa ukubonga kuNkulunkulu.

“U-Elizabeth waphenya ngokushesha kweminye yemiqulu eminingi, ekhumbula imiqulu ngemiqulu eminingi yempilo kababa wakhe. Khona amehlo akhe awela phezu kwesihloko esithi: ‘Emndenini wami ngosuku lokugubha iminyaka engamashumi ayisithupha yokuzalwa kwami.’ Ieso sigigaba sasenzeke eminyakeni eyishumi nambili eyedlula. Kancane u-Elizabeth wafunda izigaba zonke. Zazikhuluma ngekhyala lomndeni elidala lokhokho bakhe, kanye nelikamama wakhe. Ubaba wakhe wayebhale wakhombisa imizwa yakhe komunye nomunye wabantwana bakhe. Ukuthula okuzothile kwamengamela u-Elizabeth ngenkathi efunda imigqa eyayibhalwe yena. Wezwa sengathi ubaba wakhe wayesekhona, ekhulumisana naye ngokwakhe. Konke ngokushesha okukhulu isigaba savalwa ngokuthi: ‘Mina ngifuna wena ukuthi uqhubeke wethembeke futhi ulalele kuze kufike ukuthi wena umazi Yena [uMsindisi] njengoba mina ngimazi.’

19-a Owesifazane osemusha ebhala kujenali yakhe



“Ngenkathi esefundile, isinqumo sakhula enhliziyweni ka-Elizabeth ukuthi alandele isibonelo esihle sabazali bakhe futhi aqinise izibopho zomndeni ababezithanda” (*Relief Society Courses fo Study*, 1977–78, p. 8).

Wakwazi kanjani ubaba ka-Elizabethi ukuqhubeka nokufundisa indodakazi yakhe ngisho emva kokufa kwakhe na?

Kusukela ekuqaleni, ukugcina kanye nokusebenzisa imibhalo engcwele kulokhu kwaba yinto ebalulekile kubantu bakaNkulunkulu. Ngesikhathi sika-Adamu, uNkulunkulu wayala abantu ukuthi bagcine “incwadi yesikhumbuzo” (bheka uMose 6:4–6). UMose ngokunjalo naye wawugcina umbhalo (bheka uMose 1:40–41). Abaphrofethi kusukela ngesikhathi sika-Adamu bayigcina imibhalo njengoba babeyaliwe nguNkulunkulu.

“Lomlando wokusebenza kukaNkulunkulu nabantu bakhe kanye nolwazi ababenalo wawuhlanganisa imibhalo engcwele yamanje Akukho lutho olunye oluningi noma oluncane ngaphandle komlando ongcwele womndeni. Ngokuba kwawubhalwe ngaphansi komfunzelelo kaMoya Oyingcwele, wase uba ngumbhalo ongcwele” (Theodore M. Burton, “The Inspiration of a Family,” *Ensign*, Jan. 1977, p. 17).

Ngabe imibhalo eyagcinwa ngabaphrofethi ibe namthelela muni ezimpilweni zethu na?

Njengoba abaningi bethu bengecelwe ukuthi babhale umlando wokusebenza kukaNkulunkulu nabantu besikhathi sethu, thina siyakhuthazwa ukuthi sibhale umlando wethu. Kubalulekile kakhulukazi ukuthi thina sibhale ukusebenzisana kukaNkulunkulu nathi. Uma sixhumene noMoya, “iNkosi iyasinyenyezela izinto emiqondweni yethu, futhi nalokho umuntu akubhalayo kungaba ngumfunzelelo esizukulwaneni sakhe. Uma thina sibhala ngokoMoya futhi nabo befunde ngokoMoya, kubakhona ukuxhumana kobunkulunkulu phakathi kwethu nabo” (“The Inspiration of a Family Record,” p. 17). Imibhalo esiyigcinayo emindenini yethu ingasiza ekwakheni ukukholwa kanye nobufakazi bezizukulwane zethu.

UMongameli uSpencer W. Kimball, ekhuluma engcungqutheleni ejwayelekile yomhlangano weBandla wathi: “Mina nginxusa bonke abantu balelibandla ukuba banikeze ukulalelisisa okubalulekile emilandweni yomndeni yabo, ukuthi bakhuthaze abazali babo kanye nomkhulu ukuthi babhale amajenali abo, futhi kungabibikho nowodwa umndeni ozokuya empilweni yaphakade ngaphandle kokuthi ushiye izikhumbuzo kubantwana bawo, kubazukulu bawo, kanye nakubazukulwane abasezayo. Lokhu kungumsebenzi, kanye nesibopho, futhi mina ngiyaxusa wonke umuntu ukuthi aqalele kubantwana abhale umlando wabo kanye nejenali” (*Ensign*, May 1978, p. 4).

Nzuzo yini engatholakala emindenini yethu ngokugcina kwethu imilando yethu uqobo kanye neyomndeni na?

Thina singandisa ukholo lwethu uqobo kanye nobufakazi ngenkathi silalela ukuyalwa ngokugcina imibhalo yakho uqobo kanye neyomndeni. Thina

singaqiniswa okholweni futhi sibe nesibindi ngenkathi thina sihlolisisa ngalokho esikwaziyo bese sithatha isinqumo sokuthi senze ngcono izimpilo zethu.

Kumele Ube Nani Umbhalo Womndeni na?

IGosa uJoseph Fielding Smith, kamuva nje owaba ngomunye wabaphrofethi beNkosi usitshela ngolwazi olukhethekileyo okumele silufake emibhalweni yomndeni wethu: *“Kudingekile kithi ukuthi sigcine imibhalo eqondile yemindeni yethu futhi sibhale ngokuqondile izinsuku zokuzalwa, zemishado kanye nezokufa, kanye nezimiso zomthetho nezimiso, nakho konke lokho okubalulekile. Sonke isigigaba esibalulekile ezimpilweni zethu kumele sisifake embhalweni thina ngamunye ngamunye.”* (Doctrines of Salvation, 2:204).

Ukwengeza encwadini yesikhumbuzo, imibhalo yomndeni wethu kumele ifake imilando yethu uqobo kanye nemilando yomndeni kanye nejenali yakho uqobo.

UMLANDO NGOBUWENA

Umlando ngobuwena ngumbiko ngempilo yethu futhi kumbe ungafaka izindaba kanye nemizwa yakho uqobo. Okulandelayo yizinto eziyiziphakamiso ezingafakwa emlandweni wakho uqobo:

1. Igama ngokugcwele
2. Ukuzalwa: usuku, inyanga, kanye nonyaka; indlu noma isibhedlela lapho wazalelwa khona, idolobha, isifundazwe, kanye nezwe noma yizwekazi, imininingwane yomndeni ngesikhathi sokuzalwa
3. Ubaba: igama eliphelele; usuku kanye nendawo yokuzalwa; igama likababa wakhe; yigama likamama wakhe lokuzalwa
4. Umama: igama lokuzalwa; usuku kanye nendawo yokuzalwa; igama likababa wakhe; igama likamama wakhe lokuzalwa.
5. Abafowenu kanye nabodadewenu: amagama; izinsuku kanye nezindawo zokuzalwa ; amagama alabo abashade nabo kanye nabantwana; olunye ulwazi
6. Isibusiso: wethiwa nini igama futhi wabusiswa nini—usuku, inyanga, kanye nonyaka; lapho abusiswa khona—iwadi, isiteki, idolobha, isifundazwe, kanye nezwe elizimele noma izwekazi; nokuthi babusiswa ngobani
7. Umbhabhathizo: kuphi—idolobha, isifundazwe; kanye nezwe elizimele noma izwekazi, nini—usuku, inyanga, kanye nonyaka; ngubani; ubhalwephi lombhalo noma ugcinwe kuphi— iwadi, isiteki, igatsha, noma indawo yobufundisi
8. Ukuqiniswa: nini—usuku, inyanga, kanye nonyaka; kuphi—iwadi, isiteki, idolobha, isifundazwe, kanye nezwe elizimele noma izwekazi;

ngubani ubhalwephi lombhalo noma ugcinwephi—iwadi, isiteki, igatsha noma imibhalo esendaweni yobufundisi

9. Isibusiso sephatriyakhi: usuku, indawo, kanye nokuthi sanikwa ngubani
10. Ukufunda: nini futhi waqala kuphi ukufunda, izikole owafunda kuzo., abafundisi obakhumbula kahle, izitifiketi noma amadiploma owawathola, ulwazi olugqamile onalo
11. Umshado: nobani; usuku, inyanga kanye nonyaka; indawo lapho umgidi wenzelwa khona—idolobha, isifundazwe, kanye nezwe elizimele noma izwekazi; imininingwane ngokuqomisa kanye nomgidi.
12. Izinkumbulo zasebuntwaneni: izigigaba, izingozi, imicabango, izigameko ezijabulisayo, abangani, njalo-njalo
13. Ulwazi ngokukhulisa ukholo: ubuwena; ezimpilweni zamanye amalunga omndeni lezo ezikuthintayo; imininingwane ezungeze ukuphenduka kwakho eBandleni
14. Impilo: imibhalo, kuhlangele nokugula, kanye nezingozi
15. Impilo yasekhaya: imisebenzi yasekhaya, imicimbi yasekhaya, ubudlelwane nabaqomisa kanye nodadewenu, izindawo zokuhlala, uhambo lomndeni kanye namaholide, izilwane ezifuyiwe
16. Okokuzilibazisa kanye namathalente: okusamculo, ubungcweti, kanye nolwazi lokwenza utho; izifundo kanye nemihlangano yokucobelelana ulwazi owayenza, izinto othanda ukuzenza
17. Izibopho kanye namalungiselelo esikhathi esizayo: Izinto okumele uzifeze ebhizinisini, amaholide, impilo yasekhaya, ukusebenza eBandleni
18. Ezinye izigameko: faka ulwazi ngeBandla
19. Faka izithombe ezifanelekile ukwengeza indaba yakho

Cela odade ukuthi bacabange ngezinto lezo ezibhalwe ngaphezulu. Kungani lezinto zibalulekile emlandweni na?

UMLANDO WOMNDENI

Umlando womndeni kumele ufake ulwazi oluningi olufanayo nakwamanye amalunga omndeni. Uma kungenzeka, cela amalunga omndeni ukuthi bakunikeze ulwazi lwabo uqobo. Bhala izindaba, izigameko, kanye nolunye ulwazi owaluzwa noma kumbe onalo ngokwakho maqondana nokhokho kanye namadlozi akini. Lokhu kumbe kungafaka:

1. Ubuzwe bendabuko
2. Izindawo kanye nezinsuku zokuhlala
3. Imisebenzi
4. Ilunga lokuqala lomndeni elaphendukela eBandleni likaJesu Kristu labaNgcwele leziNsuku zokuGcina; amagama abefundisi abamfundisa ivangeli

Gcina umbhalo wabantwana bakho, wokuzalwa, izifo, imishado, izinsuku nezimiso zemithetho ezenziwa ubufundisi njalo-njalo, kanye nezitifiketi zalezi zehlakalo ezibalulekile. Khuthaza abantwana bakho ukuthi bagcine eyabo imilando kanye nemibhalo.

IJENALI YAKHO UQOBO

Ijenali kumele iqukathe imibhalo yansukuzonke noma yeviki yezehlakalo zamanje. Kumele ibe yithuluzi lokugcina umbhalo wezehlakalo ezibalulekileyo zomuntu.

“ULynetta Kunz Bingham waseTulsa, Oklahoma, uphathaIbhukwana elincane ngaso sonke isikhathi, ngisho noma ehamba. Ngokubhala phansi amanothi ngalokho okwenzekile, unombhalo oqhubekayo lowo abuye awenze umlando wonyaka. Ikakhulukazi ubhala ngolwazi lwakhe uqobo olunentshisekelo, lolo abelana ngalo nabanye, uma kufanelekile, njengoku bakhuthaza ukuthi bagcine umbhalo wabo nabo.

“`Lolu lwazi luyasiza ngempela uma udumele futhi ukhathazekile,’ kusho yena. `Uma ungakwazi ukuhola abanye kulomsebenzi onjena, kubanikeza indlela ezimpilweni zabo” (Jon Webb, “Beyond Pen and Ink,” *Ensign*, Jan. 1977, pp. 19–20).

UMongameli uSpencer W. Kimball wafaka inselelo kuyoyonke imindeni ukuthi ifundise abantwana bayo kusukela ebuncaneni ukuthi bagcine ijenali yemicimbi ebalulekile yezimpilo zabo, futhi ngokuqinisekileyo uma beqala ukuthi bashiye ikhaya uma beya esikoleni nasebufundisini” (“The Foundations of Righteousness,” *Ensign*, Nov. 1977, p. 4).

Okulandelayo ngokunye kwezinto lezo kumbe ezingafakwa kuyo ijenali yakho:

1. Izibopho, amathemba, kanye nezifiso
2. Ulwazi ngomsebenzi
3. Izinkinga kanye nokuthi zazixazululwa kanjani
4. Injabulo kanye nezinsizi zamalunga omndeni
5. Ubudlelwane nabanye
6. Imicabango ejulileyo
7. Ulwazi lokwandisa ukholo
8. Izigameko zomndeni eziqavile
9. Ukunqoba phezu kweshwa
10. Ulwazi lokufunda olukhethekile
11. Ubufakazi bakho uqobo
12. Ukuyalwa kwezizukulwane ezizayo lezo eziyofunda ijenali

IGosa uTheodore M. Burton weKhoramu yokuQala yabangamaShumi ayiSikhombisa uyasiyala: “Thina njengabantu kumele sibhale ngezimpilo zethu uqobo kanye nangolwazi lwethu esinalo uqobo ukuze senze umbhalo ongcwele wezizukulwane zethu. Thina kumele sibanikeze ukukhuphuka okufanayo; amandla okwandisa ukholo lolo esilinikezwayo manje yimibhalo engcwele yamandulo” (“The Inspiration of a Family Record,” *Ensign*, Jan. 1977, p. 17).

Nzuzo yini engabakhona uma sigcina amajenali na?

Kuqalwa Kanjani

Kunendlela elula yokuqala ukugcina imibhalo yethu. Ngokusho kukaGosa uBoyd K. Packer, “uma ungazi ukuthi uqale kuphi, qala *ngawe*. Uma ungazi ukuthi yimiphi imibhalo okumele uyithole, nokuthi ungayithola kanjani, qala ngalokho onako” (“Someone Up There Loves You,” *Ensign*, Jan. 1977, p. 10).

Thina singaqala ngokuqoqa izinto ezibonakalayo: izitifiketi zokuzalwa; izitifiketi zokubusiswa, zokubhabhathizwa, zokubekwa ngokomthetho, kanye nokwethwesa kweziqoqo amadiploma, imiklomelo; izithombe njalo-njalo. Noma yini ebhaliwe, erejistiwe, noma ulwazi olubhaliwe maqondana nempilo yakho kumele lugcinwe. Qokelela lezizinto emabhokisini, amakhava okugoqo amaphepha, noma kumafayela. Hlunga, hlukanisa, bese uwabeka ngezikhathi ezintathu ezibalulekile zempilo yakho: ubuntwana, ubusha, kanye nobudala. Emva kokuthi usuzibeke ndawonye lezi zinto ezibonakalayo, usungaqala ukulungiselela umlando wakho.

Umbhalo obhaliwe akuyona kuphela indlela yokugcina ulwazi. Umndeni kanye nomlando wakho ungasiphikisa kwiziqoqo mazwi. Uma ulungiselela ukuqoqo ngomlomo, kuyasiza ukuthi ulandele umfanekiso bese ugcina izehlakalo ngokulandelana kwazo.

Ukuqala, kumbe ungathola ibhukwana elincane bese namuhla ubhale ezinye zezinto eziphawuliwe kulesi sifundo. Faka usuku lwemibhalo bese ubhala izinombolo zamakhasi. Faka amagama aphelele abantu kanye nezindawo. Impumelelo ihambisana nokuhlela isikhathi sakho, ngakhoke beka eceleni isikhathi esejwayelekile sokubhala.

Cela ilunga lekilasi eliqoqiwe noma omunye umuntu akhombise eyakhe ijenali ekilasini kulandela umthandazo wokuvala.

Isiphetho

Ukugcina imibhalo selokhu kwaba yinto ebalulekile kubantu bakaNkulunkulu. Ngenkathi sifunda ukuthi kanjani futhi siqale ukubhala eyethu uqobo kanye neyomndeni imilando, singezwa ukuhlonipha okwandisiwe kanye nothando lwamalunga omndeni. Ngenkathi sibhala kumajenali ethu, thina singabhala izehlakalo ezibalulekile ezimpilweni zethu lezo kumbe ezingaba nemfundiso yangempela ebantwaneni bethu.

Umbhalo womndeni ocacile ungaba yisifundo ezizukulwaneni zethu zeminyaka ezayo.

Inselelo

Qala manje ukulungiselela owakho umlando. Lungiselela ubusuku bomndeni ikakhulukazi ukusebenza ngomlando womndeni wakho. Uma kungekona ukuthi seniyakwenza vele, qala ugcine ijenali yakho uqobo lapho ozobhala khona izehlakalo ezibalulekile zempilo yakho esasele.

Imibhalo engcwele Eyengeziwe

UMalaki 1:16–18 (umbhalo wabalungile encwadini yezikhumbuzo)

U-Abrahama 1:28, 31 (u-Abrahama wagcina futhi walondoloza imibhalo)

UMose 1:40–41; 6:4–5, 45–46 (uMose wagcina imibhalo yesizukulwane esizayo)

Ukulungiselela koMfundisi

Ngaphambi kokufundisa lesi sifundo:

1. Fundisisa iziphakamiso kulesi sifundo ukulungiselela imilando yakho kanye neyomndeni. Uma kungenzeka, qoqa ezinye zezinto eziyisiphakamiso bese uzibonisa ekilasini.
2. Funda ingxenyana, "Ukugcinwa Kwemibhalo yakho uqobo," Isisekelo seVangeli, isahluko 40, Ukuhlala NjengeMinden Naphakade.
3. Uma kukhona omunye omaziyo onejenali noma umlando, mmeme ukuthi ayibonise ekilasini.
4. Cela amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele ephuma kulesisifundo.

Izibopho Zethu ngomlando weZizukulwane zethu

Isifundo 20

Injongo yalesi sifundo ukusiza wena ukuthi ugqwalise izibopho zakho ngomlando wakho wesizukulwane.

Izibopho zethu kwaBafileyo

Ngenkathi siphendukela evangelini likaJesu Kristu, esinye sezifiso zethu zokuqala kumbe kwakungaba ngukuxoxisana ngevangelini nabanye, ikakhulukazi izihlobo zethu kanye nabangani bethu abasondele. Kumbe besingacabanga: “Konje kanjani mayelana nalabo bami engibathandayo asebadlula na? Konje bangaba kanjani ngabe bandla leqiniso na? Konje bangazithola kanjani izimiso zevangeli, ikakhulukazi lezo ezenziwa emathempelini ethu na?”

Cela ilunga lekilasi lifunde ingxenyana, uNkulunkulu wenzile kwafaneleka kithi ukuthi sisindise okhokho Bethu” kuthi “Abaphilayo benze izimiso zabangasekho,” Isisekelo seVangeli, isahluko 40, “Ukuhlala njengemindeni naphakade.”

Umuntu ngamunye, noma ngabe uyaphila noma ngabe ufile, kufanele abhabhathizwe eBandleni bese ethola isipho saphakade futhi ananyathiselwe ngomshado wasethempelini ukuze akwazi ukuphila noBaba wethu waseZulwini embusweni wakhe (bheka isifundo 10, “Umshado Waphakade [Eternal Marriage],” *Owesifazane, oNgcwele ngeziNsuku zokuGcina Incwadi yokuchasisa yabesifazane, Ingxenye A [The Latter-saint Woman, Basic Manual for Women, Part A]*).

Kufanele sicabange ngabafileyo njengalabo esibathandayo abalindele ngokulangazelela ukuthi bathole izimiso ukuthi benzelwe zona ethempelini. UMongameli uSpencer W. Kimball wathi:

“Abanye bethu sebeke baba nesikhathi sokulinda omunye umuntu noma into iminithi elilodwa, ihora, usuku, isonto, noma nje unyaka. Ungacabanga ukuthi okhokho bethu bangaphatheka kanjani, abanye babo sebelinde mhlawumbe iminyaka engamashumi futhi ngisho engamakhulu benzelwe umsebenzi wasethempelini. . . Imizwa yethu iyoba mibi kanjani nje kithi ukubabona bona esikhathini esizayo futhi sivume ukuthi asizange sethembeke njengoba bekufanelekile lapha emhlabeni ukubenzela lezizimiso” (“The Things of Eternity—Stand We in Jeopardy?” *Ensign*, Jan. 1977, p. 7).

AbaNgcwele beziNsuku zokuGcina banesibopho kwabafileyo.

Okokuqala, kufanele sisebenze kanye namalunga omndeni ukubona ukuthi amadlozi ethu kusukela emuva kokhokho bawokhokho bethu bayazithola izimiso zokusindiswa.

Bonisa isiboniso 20-a, Ishadi lezizukulwane ezine.

Okulandelayo, thina kufanele ukuthi sisize noma ngabe nini uma kudingeka ukuthi silethe izimiso zokusindiswa kwabanye abantwana bakaNkulunkulu.

Izibopho zethu-ke ngukubambisana nabanye abantu ukubona ukuthi bonke abantu abangamabhiliyoni asebadlula banamalungelo okuthola izibusiso zethempeli” (*From You to Your Ancestors*, p. 63).

Singabasiza kanjani abangasekho ukuthi bathole izibusiso zezimiso zokusindiswa na?

Yenza uhlu ebhodini kashoki: Singabasiza abangasekho ngoku—

Qokelela imibhalo yomndeni

Ngokucwaninga umlando wezizukulwane zomndeni kuya emuva ezizukulwaneni ezine

Ukuthumela amagama ezimiso zasethempilini

Ukwenza izimiso ethempilini

Ukuqokelela Imibhalo yomlando wezizukulwane zomndeni

Isinyathelo sokuqala ekusizeni amadlozi ethu ukuthi athole izimiso ukuqoqela ndawonye kanye nokuqokelela imibhalo. Ngenkathi siqoqela ndawonye imibhalo yomndeni yethu, thina sithola izinto ezibonakalayo ukuthi siqale incwadi yethu yesikhumbuzo (bheka uMose 6:5– 6). “Incwadi yesikhumbuzo *yiqoqo* lemibhalo egcwele yakho uqobo kanye nomndeni. Ingaba noma *ngakanani* . . . kumbe kungaba yincwadi eyodwa noma izincwadi eziningi. Incwadi yesikhumbuzo kumele ukuthi ifake izinto lezo eziletha isikhumbuzo sezibusiso zikamoya kanye nefa” (*From You to Your Ancestors*, p. 6). Kumele sisebenze njengomndeni ukuqoqa lonke ulwazi oludingekayo olukhona mayelana nathi kanye nokhokho bethu. (Iziphakamiso zokuqala zokwenza lokhu zinikeziwe esifundweni 19, “Umndeni kanye neMilando Yayo,” kule ncwadi.)

Yiluphi ulwazi esingaluoqqa ukuthi silufake emibhalweni yomndeni na?

Ukucwaninga Umlando wezizukulwane Zomndeni

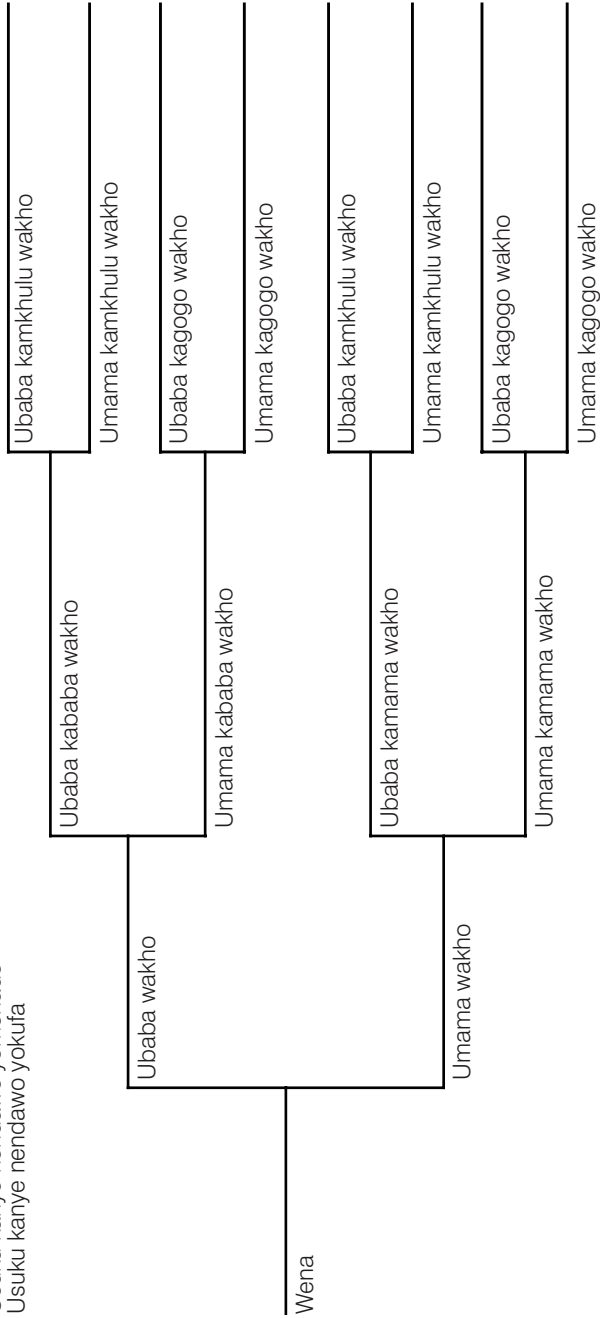
Emibhalweni oyiqoqile, qala wenze ucwaningo ngomlando wesizukulwane sakho. Awukho umsebenzi ongenziwa wabafuleyo kuze kube bayatholakala. Qoqela ndawonye amaqiniso lawo azokwenza umuntu ngamunye atholakale. Thola amagama abo aphelele, izindawo zokuzalwa, izinsuku zokuzalwa, kanye namagama abazali babo. Ukuthola lamagama kubizwa ngokuthi ukucwaninga umlando wesizukulwane. Siyacelwa ukuthi sicwaninge futhi sakhe umlando wezizukulwane zomndeni zezizukulwane ezine, lezo ezifaka thina qobolwethu, abazali bethu, okhokho bethu, kanye nokhokho bokhokho bethu, njengoba kuboniswa embonisweni 20-a.

Umlando wesizukulwane sethu uqala ngathi uqobo. Ngenkathi sicwaninga imibhalo yomndeni wethu, thina kumele sibhale phansi lonke ulwazi oludingekayo lolo esingaluthola maqondana nathi.

Ishadi Lezizukulwana Ezine

Kumele sithole lolulwazi olulandelayo

Igama eliphelele
Usuku kanye nendawo yokuzalwa
Usuku kanye nendawo yomshado
Usuku kanye nendawo yokufa



Okulandelayo, kumele sibhale lonke ulwazi esingaluthola mayelana namadlozi ethu, sibheke imisuka yalo ngokucophelela ukuze siqiniseke ukuthi lonke ulwazi luqondile. Thina kumele- ke bese sibhala ulwazi eshadini lohlanga lokuzalwa.

Xoxisanani ngomboniso 20-b, Ishadi lohlanga lokuzalwa.

Lokhu okulandelayo kuyindlela eqondile yokubhala ulwazi:

1. Amagama

Bhala igama likakhokho anikezwa lona, kuqala kulandele isibongo ngezinhlamvu ezinkulu kanje, Mary SMITH.

2. Izinsuku

Bhala izinsuku ngalendlela elandelanayo: usuku, inyanga, unyaka. Inyanga kumele ibhalwe ngokuphelele uma kungenzeka, kodwa kumbe ingadinga ukufinqwa; isibonelo, 6 Sep. 1902. Hlolisisa izinsuku ukuqiniseka ukuthi zibhalwe kahle.

3. Izindawo

Bhala izindawo ngalendlela elandelayo kanje: idolobha, isifundazwe, kanye nezwe elizimele, noma isifunda kanye nezwekazi. Okuvamile noma okufinqwe okujwayelekile kungasetshenziswa kuso isifundazwe kanye nasezweni elizimele. Yiba nesiqiniseko ukuthi ufake amakhefu phakathi kwedolobha kanye nesifundazwe, kanye nezwe elizimele nesifundazwe, noma isifunda kanye nesifundazwe isibonelo, Santos, Saõ Paulo, Brazil. ISantosi yidolobha, iSaoa paulo yizwe elizimele, kanti iBrazil yizwekazi.

4. Okubhalwe phansi ephepheni

Yenza uhlu lwayo yonke imisuka yolwazi ukukhombisa ukuthi yiluphi ulwazi oluvela kumuphi umsuka, isibonelo (1) isitifiketi esiphethwe nguMary Noya, futhi (2) ilayisensi yomshado kaSam Enos kanye noNorma Cummings.

Cela amalunga ekilasi ukuthi aphe nye emakhasini amane eshadini lohlanga lokuzalwa angabhaliwe ekupheleni kwesifundo, umboniso 20-c. Nikeza amashadi ohlanga lokuzalwa kulabo abangenayo incwadi yokuchasisa. Cela udade ngamunye ukuthi abhale igama lakhe ngendlela efanelekile esikheleni sokuqala seshadi lohlanga lokuzalwa. Tshela odade ukuthi baqhubeke emakhaya ukufaka onke amagama afunekayo aziwayo, izinsuku, kanye nezindawo.

Ulwazi mayelana nemindeni yethu kumele ngokunjalo ibhalwe emibhalweni yeqoqo lomndeni.

Cela udade ngamunye aphe nye umbhalo weqoqo lomndeni ekupheleni kwesifundo, umfanekiso 20-d. Nikeza imibhalo yeqoqo lomndeni engabhaliwe (umfanekiso 20-e) kulabo abangenazo izincwadi zokuchasisa. Xoxa ngokusetshenziswa kahle kwemibhalo yeqoqo lomndeni

Cela udade ngamunye oshadile ukuthi abhale igama lakhe emfanekisweni 20-e njengonkosikazi. Cela udade ngamunye ongashadile ukuthi abhale igama lakhe njengengane ngendlela yezinombolo emndenini wakhe. Cela odade ukuthi bagcwalise lombhalo

emakhaya. Chaza ukuthi umbhalo wamaqoqo ayisikhombisa omndeni kudade ongashadile kanti ayisishiyagalombili kudade oshadile okufanele agcwaliswe ohlelo lwezizukulwane ezine, okukodwa kwabazali ngabanye ababaliwe eshadini lohlanga lokuzalwa (bheka umfanekiso 20-a).

Uma sesibhalile lonke ulwazi esinalo emibhalweni yethu yomndeni, kumele sifune ulwazi olwengeziwe kwamanye amalunga omndeni. Singenza ukuthi umsebenzi wethu ubelula ngokufaka abanye abantu ekucwaningeni. Ukuzibandakanya kwabo kungabasiza abanye ukuthi babe nokuwunaka umndeni wabo kanye neBandla. Ukuthi bathole ulwazi olwengeziwe, cwaninga emtapweni wezincwadi, amaBhayibheli omndeni, kanye naseBandleni kanye nemibhalo yezwe elizimeleyo.

Uma wenza ucwaningo, njalo funa umfunzelelo kaMoya oyiNgcwele.

Kubaluleke ngani ukuthi ufune usizo lukaMoya uma kwenziwa ucwaningo lomlando wesizukulwane na? (UMoya oyiNgcwele uzoqinisa uma ulwazi luqondile futhi uzosiholela emisukeni thina kumbe ebesingazange sayiqaphela.)

Uma ukholo, umthandazo, kanye nokuzila kuhambisana nokucwaninga, usizo oluqondile njalo luqhamuka kulabo abalindile ezweni lemimoya ukuthi izimiso zabo zenziwe.

UGertrude Todd ngomunye owathola usizo olunjalo. Wayesechithe iminyaka eminingi ecwaninga ngomndeni kamkhulu womyeni wakhe, u-Abraham Todd. Wayewazi amagama abazali bomyeni wakhe, futhi nokuthi wazalwa ngo-1850 eForncett, Norfolk, eNgilandi, kodwa wayengakwazi ukuthola olunye ulwazi mayelana nomndeni.

“Ekugcineni, ngolunye usuku ekuseni, wabeka zonke izincwadi zakhe kanye nemibhalo etafuleni; khona njengezikhathi eziningi ngaphambili, futhi njalo ngokuxhumene nokuzila, waguqa wacela kuNkulunkulu usizo. Ngenkathi esesukuma, ekuguqeni kwakhe, wabona ngokumangala kanye nokujabula igama elithi *Methodist* libhalwe ngokumnyama, izinhlamvu zesiNgesi esidala phezu kwephepha efayeleni lakhe.

“Masinyane wabhala enye incwadi, lena wayiyisa kunsumpa weBandla lamaWeseli, eForncett, eNgilandi.

“Masinyane impendulo yabuya, kanye nenye incwadi ngosuku olulodwa ivela kumuntu osekhulile, osethathe umhlala phansi umfundisi lowo unsumpa ayexhumane naye— okwakunguye omunye womshana ngaphandle kuka-Abrahama Todd.”

Ngokubhalelana okwengeziwe, ukufunda, kanye nokucwaninga, wonke amaqiniso atholakala. Emva kwalokho ukunanyatheliswa komndeni kwenziwa ethempelini. “Ngokufuna ukwazi, igama elithi *Methodist* ekugcineni lacima ephepheni lapho lalibhalwe khona, kodwa hhayi ngaphambi kokuthi liqhathaniswe kanye neminye imibhalo lafana ncamashi neminye imibhalo yomndeni eyatholakala eForncett” (Hoyt Palmer, “For Those Who Are Waiting,” *Ensign*, Aug. 1974, pp. 75–76).

Uma sikhuthele ekufuneni umlando wesizukulwane sethu, iNkosi kumbe ingasisiza ukuthi sithole ulwazi lolo kumbe olungahle lubenzima ukulithola. Emva kokuthi sesiqedile ukucwaninga umlando wezizukulwane zethu ezine, kumbe singacelwa ukuthi sisize ukucwaninga amagama abanye abangasekho. IBandla manje liqhuba izinhlelo ezinkulu zokuqoqa kanye nokuhlela ukuze lilungiselele amagama omsebenzi wasethempelini” (George H. Fudge ku “New Directions in Work for the Dead,” *Ensign*, June 1978, p. 64).

Kululuhlelo olusha, uMongameli uKimball wasitshela ukuthi: “Amalunga eBandla kumbe manje anganikeza imayela lesibili lomsebenzi ngokubambisana kulokhu ekukhipheni lamagama kululuhlelo bebhekwe ngabaholi bobupristi ezingeni lasekhaya, ngokuqhubeka lapho ungathola khona imininingwane” (*Ensign*, May 1978, p. 4).

Ukwenza Izimiso zaseThempelini

Emva kokuthi sesibabalulile abangasekho, qiniseka ukuthi ukubhabhathizwa, izipho zethempeli, kanye nokunanyathiselwa bayenzelwa ethempelini. Lokhu kwenziwa ngokuthumela amagama abo kumholi wobupristi wasekhaya yena oyakuwathumela eMnyangweni wezoMlando woMndeni, noma akutshela ukuthi uwathumele kuphi, ukuze lezizimiso zenziwe ethempelini.

Abantwana abashonayo ngaphambi kweminyaka eyisishiyagalombili bayananyathiselwa kubazali babo, kodwa azikho ezinye izimiso abangenzelwa zona. Ngakho-ke, kubalulekile ukwazi ukuthi umuntu ngamunye ogama lakhe lilethwe ethempelini wahlala okungenani iminyaka eyisishiyagalombili.

Uma sifanelekile futhi sikwazi ukuvakashela ethempelini, thina kumbe singabenzela okhokho bethu kanye nabanye izimiso zasethempelini. Ukwenza lemisebenzi yabo bonke abangasekho kungumsebenzi omkhulu kakhulu odinga imizamo yabangingi. Kumele sizilungiselele ukuvakashela ethempelini futhi sisize ekwenzeni umsebenzi wabangasekho. Isibopho sethu esikhulu emva kokuqeda umsebenzi wamadlozi ethu, ukwenza izimiso zasethempelini zabanye.

Isiphetho

UNKulunkulu ufisa ukuthi bonke abake baphila kulomhlaba emva kweminyaka eyisishiyagalombili bayakuba nenhlanhla yokwamukela umbhabhathizo, isipho sasethempelini, kanye nezimiso zokunanyatheliswa. Uye wasinikeza ukuthi abaphilayo bakwazi ukwenza lezizimiso. Thina sinesibopho sokuqoqa imibhalo yomndeni, ukucwaninga umlando womndeni, ukuthumela amagama eMnyangweni wezoMlando woMndeni, futhi, uma kungenzeka sivakashele ethempelini futhi senze izimiso.

Uma sesenzile konke kwalezizinto, siyobe sesilandele ukwelulekwa “ukuthi silethe ethempelini lakhe elingcwele. . . . incwadi ephethe imibhalo yabangasekho bethu, okuyoba kulungile ukuba yamukelwe” (bheka iD&C 128:24).

Inselelo

Sebenzisa ishadi elilandelayo ukuqhathanisa inqubekela phambili yakho emlandweni womndeni wakho.

	Yebo	Cha	Uqalile
Ngabe usuqoqile yini futhi wahlela imibhalo yakho kanye neyomndeni na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe usuqalile yini ukuqokelela incwadi yakho yesikhumbuzo na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe usuke wawathumela yini amagama anoma yibaphi okhokho ukuthi kwenziwe izimiso zasethempelini na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe uqinisekile ngemithombo yolwazi o luthumele ukuze ube nesiqiniseko ukuthi luphelele futhi luqondile na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe uzama kangangoba ungabanakho yini ukuthola ulwazi oluswelayo ukuze kuthi okusele kwamadlozi esizukulwane sesine sakho athole masinyane izimiso zokusindiswa na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe nibambisene kanye nezihlobo lezo nazo ezenza ucwangingo lomlando womndeni na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ngabe uyazama ukuthola ezinye izihlobo ukubona ukuthi lwazi luni abanalo na?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Imibhalo engcwele Eyengeziwe

UMalaki 4:5–6 (umsebenzi ka-Elija)

1 kwabaseKorinte 15:29 (ukubhabhathizwa kwabafileyo)

1 KaPetro 3:18–20 (uKristu ushumayela kwabafileyo)

1 KaPetro 4:6 (ivangeli lishunyayelwa kwabafileyo)

D&C 124:26–39 (indlu ezakwakhelwa uNkulunkulu, lapho umsebenzi wabafileyo kumbe ungenziwa khona)

D&C 128 (Izindlela zokugcina irekhodi eliqondile futhi nokubhabhathizwa kwabafileyo)

UJoseph Smith 2:38–39 (injongo ka-Elijah)

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesisifundo:

1. Funda Isisekelo seVangeli, isahluko 40, "Ukuphila njengeMinden iNaphakade."
2. Tholela ipeni lokubhala udade ngamunye.
3. Thola ibhodi likashoki kanye noshoki.
4. Cela amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesifundo.
5. Thola amafomu angabhalawe omlando womndeni njengoba kushiwo esifundweni kulabo abangenazo izincwadi zokuchasisa.

Ukulungiselela Ukudla Okunempilo

Injongo yalesifundo ukusiza wena ekulungiseleleni ukudla okunempilo.

Isidingo Sokudla Ngezikhathi Ezifanayo

Ezindaweni eziningi zomhlaba abantu badla kathathu noma kane nsuku zonke. Ukwenza lomkhuba ube nosizo, ukudla esikudlayo kulezi zidlo kumele zisinikeze izinto ezinomsoco ezidingekayo empilweni kanye nasekukhuleni. Uma umndeni udla ndawonye, abazali bangasiza ukumnikeza umuntu ngamunye izinhlobonhlobo kanye nesilinganiso esifanele sokudla okunempilo. Ukungezelela emsocweni, amalunga omndeni anesikhathi sokuba ndawonye, ukuthandaza njengomndeni, kanye nokuxoxisana ngolwazi abanalo. Kanjalo, abazali kumbe bangasisebenzisa lesikhathi ukufundisa abantwana babo imigomo yevangeli ngendlela ekhululekile. Uma amalunga omndeni elungiselela isidlo futhi bedla ndawonye, bavamisa ukusebenzisa imali yawo ngokuhlakanipha okukhulu. Ukudla okuyisisekelo komndeni okudliwa ngesidlo kuvamise ukuthi kungabizi kakhulu futhi kuba nomsoco kakhulu kunama-sneki abizayo futhi adliwa phakathi nesidlo. Isidlo somndeni esanele sinciphisa isidingo sokudla okubizayo futhi okuvamise ukuthi kube ngama-sneki angenampilo.

Ngokuvamile, izikhathi zesidlo ezilungiselelwe ziba nenzuzo enye. Amalunga omndeni ayazi ukuthi kuzodliwa nini futhi, azilungiselele ukuthi abesekhaya ngalesosikhathi nsuku zonke. Umzimba usebenza ngcono ngokudla ngezikhathi ezifanayo kunokudla ngezikhathi ezingafani noma ama-sneki. Singasebenza kakhulu ngokuzwana futhi sisize ukuvimbela ukuphathwa ngezinye izifo zezisu ngokudla ngezikhathi ezifanayo nsukuzonke. Abantwana kubukeka sengathi bayazi ngokudla ngezikhathi ezifanayo. *Bayakhathala futhi babe nembadlane uma belambile, kanti ukubapha ukudla ngezikhathi ezifanayo kuyabasiza ukuthi nabo bahleleke kahle.

Umndeni wabaNgcwele weziNsuku zokuGcina wawuhlala ezweni lapho isiko kwakungukuthi obaba kanye nabafana asebebadala badle kuqala, bese kuthi abantwana abasebancane kanye nomama badle lokho okusele. Ngenkathi lomndeni ufunda kabanzi ngevangeli, walishintsha isiko lawo. Umama wachaza ukuthi ngenkathi befunda ukuthi kwakubaluleke

kangakanani ukuthi umndeni wakhe ukuthi badle ukudla bendawonye futhi nokuthi ilunga ngalinye lomndeni ukuthi lithole ukudla okwanele, abazange besalilandela isiko lakudala.

Nzuzo yini etholwa ngumndeni wakho (noma kumbe ongayithola) ngokudla ndawonye na? (Umndeni uhlangani kangcono. Amalungiselelo omndeni, izigigaba zansuku zonke, kanye nolwazi lomuntu uqobo kumbe zingaxoxwa. Ukudla ndawonye yisikhathi esihle sokuxoxa ngevangelini kanye nokusombulula ukwehlukana ngemibono komndeni. Kuyisikhathi esihle somndeni ukuba uphumule nokuthi ujabulelane komunye nomunye.)

Nzuzo yini etholwa ngumndeni wakho ngokudla ngesikhathi esifanayo na? (Ukudla kungalungiselelwa ukuze kube nomsoco ofanelekile, futhi nomzimba usebenza kangcono uma ukudla kudliwa ngesikhathi esifanayo. Amalunga omndeni angazihlelela usuku lwawo kangcono.)

Isidingo Sokudla Okuvela Ezinhlotsheni Zokudla Ezisemqoka

Thola udade okhethiwe ukuthi akhombise ishadi lakhe lezinhlobo ezintathu zokudla okuyisisekelo bese ucela ikilasi ukuthi liphendule imibuzo emine ebhalwe “ukulungiselela komfundisi.” (Bheka imifanekiso 5-a, 5-b kanye no 5-c.)

Uma kungenzeka, faka kuso sonke isidlo ukudla okutholakala enhlotsheni ngayinye yokudla okuyisisekelo. Lokhu kunikeza izinhlobonhlobo zokudla okudingekayo ukuze ube nempilo futhi ukhule. Kwamanye amazwe irayisi yikona kudla okuyisisekelo kuwo wonke umuntu. Abaningi badla irayisi kuphela ezidlweni zonke. Ngenxa yalelisiko, abantwana kulamazwe bavamise ukubalula noma bagule noma bangakhuli kahle ngenxa yokuthi abawatholi amavithamini afanele kanye namaminerali.

Kwelinye izwe elinjengalelo, amalunga eBandla afundiswa ukubaluleka kokudla izinhlobonhlobo ezifanele zokudla. Bafunda ukuthi ukudla irayisi kuphela, ngisho noma lingaba liningi kangakanani, akwanele ngokwempilo enhle. Banalesi sisho esithi “Irayisi ukudla okunesizungu” ukubasiza ukuthi bakhumbule ukuthi badle ukudla kuzo zonke izinhlobo zokudla okuyisisekelo, kuleso naleso sidlo. Abantwana emindenini yalelizwe okumanje badla izinhlobo zokudla ezahlukene banempilo engcono kunabantwana bomakhelwane abasadla irayisi kuphela.

Yiluphi uhlobo lokudla kwethu okuyisisekelo okuvamile na ?

Cela odade ukuthi bacabange ngesisho sokuzikhumbuzo ngesidingo sokudla okuvela eqoqweni elikhulu lokudla esidlweni ngasinye. Bhala isisho ebhodini likashoki.

Sebenzisa lesisisho ngokucabanga ngezidlo lezo ezifaka ukudla okuvela kuzozonke izinhlobo. Ukulungiselela isidlo, qala ngokubala uhlobo lokudla kwakho okuyisisekelo esivamile. Bese ucabanga ngokudla okukodwa okuvela kwezinye izinhlobo zokudla lezo kumbe ongazidla kanye nohlobo lokudla okuyisisekelo.

Bonisa ishadi ezenzile elikhombisa izidlo eziphethe ukudla okuvela kolunye nolunye lwezinhlobo ezintathu (zokudla). Yenza odade ukuthi basho ukuthi ukudla ngakunye kuvela kuluphi uhlobo. Yenza ukuthi bahlolisise ukuze babone ukuthi isidlo ngasinye sinakho yini ukudla okuvela eqoqweni ngalinye?

Uma kukhona ukudla okungaphezulu kokuthathu esidlweni, landela indlela eyisisekelo ukuze ube nesiqiniseko sokuthi kukhona okungenani ukudla okukodwa kulokho nalolo hlobo. Isibonelo, kuyenzeka ukuthi ube nokudla okuyisisekelo kanye nokunye ukudla ohlotsheni “olwakha Amandla”, kanye nokukodwa noma okubili kohlobo “lwezakhamzimba” kanye nokubili noma ukudla okuthathu kohlobo “lwezivikelamzimba.” Ngempela lokhu kungaba isidlo esikhulu, kodwa kuphethe okungenani ukudla okukodwa okuvela ohlotsheni ngalunye.

Isidingo Sesamba Esanele Sokudla Ngakunye

Emva kokuthi sewukhulise isijwayezi sokufaka ukudla okuvela kulolo nalolo hlobo lokudla, cabanga ngokuthi kungakanani ukudla okudingwa ngumuntu ngamunye. Isamba esincane sokudla ngakunye kumbe kungeze kwanela. Kumele kube khona ukudla okwanele ukuze wonke umuntu athole okungenani ukuluma kathathu noma kane ekudleni ngakunye.

Sidinga ukuqaphelisisa ukuthi singenzi iphutha elenziwa yiqoqo labesifazane abayishumi abapheka isidlo serayisi kanyekanye ngosuku olulodwa. Laba besifazane basebenzisa izinkomishi zerayisi eziningana, zipuni ezimbili zikasosi katamati, kanye neqashana elincane lenyama. Ngenkathi lesidlo sesenziwe, bacabanga, “Lesidlo siqukethe ukudla okuphuma eqoqweni ‘Elinikeza Amandla’, ‘Iqoqo lezivikelamzimba’, kanye neqoqo lezakhamzimba’. Lesi yisidlo esinempilo futhi senza isidlo ngokwaso.” Ngeshwa, babenayo isosi katamatisi eyaneleyo noma inyama esidlweni ngasinye sowesifazane ukuze athole okuthathu noma okune ukuluma kwesosi katamatisi futhi kanjalo nenyama. Ngenkathi befunda ngesidingo sokuba nokudla okwanele umuntu ngamunye, base beqaphela kakhulu mayelana nezidlo zabo ababezilungiselela imindeni yabo.

Ukuze ube nokwanele ukudla ngakunye, kumbe kudingeka ukuthi uthenge ukudla okubiza kancane eqoqweni ngalunye ukuze siyisebenzise ngokuhlakanipha imali yethu.

Buyela eshadini elikhombisa ukudla okuphuma eqoqweni ngalinye. Yikuphi ukudla eqoqweni ngalinye okungahle kubize kakhulu uma sithenga okwanele kokuthi umuntu ngamunye abe nokuluma okuthathu noma okune na? Yikuphi ukudla eqoqweni ngalinye okungaba ngaphansi ngenani okungathatha indawo yokudla okubiza kakhulu kweqoqo lokudla elifanayo na?

Imibono Ngokulungiselela Izidlo Ezinempilo

UKULUNGISELELA IZIDLLO

Ngaphambi kokuba uyothenga ukudla, lungiselela isidlo ngasinye. Qiniseka ukuthi kuzoba nokudla okwanele kulolo nalolo hlobo lokudla kwawo wonke umuntu. Kuyasiza esikhathini esiningi ukuba namalungiselelo owabhale phansi futhi ubhale phansi ukudla kwesidlo ngasinye.

YENZA UHLU LOKUYOTHENGA

Okulandelayo, lungiselela uhlu olubhaliwe lokudla kanye nobungakho bokudla ngakunye okudingekayo emakethe. Uhlu lokuthenga alusizi thina kuphela ukuthi sikhumbule zonke izinto esizidingayo kodwa luyasisiza ngokunjalo thina ukuthi sigweme ukusebenzisa imali ekudleni kokunethezeka esingakudingi ngempela. Isibonelo, ngohlu kumele sigweme ukuthenga osoda phopho kanye namaswidi, lawo abizayo futhi angenampilo.

Ngokuzilungiselela ngokucophelela kanye nokubheka masithenga, thina ngokunjalo angeke sithenge njalo, futhi singasisebenzisa isikhathi kanye nokuzama kweminye imicimbi ebalulekile, njengoba kwenza umfelwa owayenabantwana abayishumi nambili. Wabe azi ukuthi wayengenaso isikhathi sokuya emakethe nsuku zonke, kodwa wayekwazi ukuya kabili kuphela ngesonto ngalinye. Wayesilungiselela kahle ngokucophelela isidlo sakhe futhi wayazi kahle ukuthi kumele athenge ini isikhathi ngasinye uma eyothenga. Wayekubeka ngokucophelela ukudla ukuze aqiniseke ukuthi kuyokuba kusawulungele umndeni wakhe ukuthi ukudle.

THENGA NGOBUNINGI, UKUDLA OKUNGABIZI

Thenga ukudla ngenkathi kuyinala, ngoba intengo ngalesosikhathi isuke iphansi kakhulu. Uma kungenzeka, thenga ngenani elithe xaxa kokunye ukudla okuthile uma kuyisikhathi sako, kukuningi, futhi kungabizi. Komise, noma ukugcine ngezinye izindlela ukuze kudliwe ngesikhathi esizayo. Kubalulekile ukuthi sizilungiselele kusenesikhathi ngalendlela enye ukuzihlinzekela esinye isikhathi ngenkathi okunye ukudla kumbe kungasekho kuningi.

KHULISA IZINGADI KANYE NEZILWANE

Imndeni eminingi itshala izithelo kanye nezingadi zemifino. Ngisho noma umndeni ungenayo indawo eningi, bangakwazi ukuzikhulisa izitshalo ezimbalwa ebhokisini lefasitela noma kuvulanda. Uma ingadi yabo incane kakhulu, umndeni ngokujwayelekile uyakudla imifino kanye nezithelo ngenkathi zivuthwa. Uma umndeni unengadi enkulu ngokwanele, bavamise ukudla okunye okusha futhi belondolozwe okunye okuzodliwa emva kwesikhathi. Ukomisa ukudla yindlela ejwayelekile yokulondolozwa ukudla.

Emazweni amaningi abantu kanjalo bafuya izilwane kanye nezinkukhu ukusiza ukuthi bathole ukudla abakudingayo. Bangafuya amadada, izinkukhu, izimbuzi, izinkomo, izingulube, onogwaja, ezinye izilwane kanye nofishi. Izilwane zisinika ukudla kweqoqo lezakhazimba.

Ukutshala, ukukunakekela kanye nokuvuna ingadi, nokulondolozwa izilwane konke lokhu kudinga ukulungiselelwa. Isibonelo, ukuthatha isinqumo sokuthi uzozigcina kuphi izilwane zizodlani, zizophiwa ngubani ukudla,

yiyona ndlela yokulungiselela esisizayo ukuthi sibe nezidlo ezinempilo emindenini yethu.

YABA IMALI NGOKUCOPHELELA

Enye indlela yokulungiselela leyo engasisiza ukuthi sibe nezidlo ezinempilo kungukulungiselela ukuthi singayisebenzisa kanjani imali yethu, ezintweni ngaphandle kokudla. Uma sicabanga ngokucophelela ngokuthi singayisebenzisa kanjani imali esinayo, thina kumbe singanquma ukuthi kungaba ngukuhlakanipha okukhulu ukuthenga ukudla ukuze sigcineke sinempilo kunokusebenzisa imali ekuthengeni umsakazo noma iwashi lasesihlakaleni. Thina kumbe kanjalo singathola ukuthi kungcono ukuthi sisebenzise imali yethu ngokudla okunhlobo nhlobo okuvela emaqoqweni amathathu okudla okusemqoka kunokuyisebenzisa kumasneki noma usoda- phopho.

Singalusebenzisa kanjani ulwazi kulesifundo uma ngempela singakabi nawo umndeni na?

Isiphetho

Sithola amalungelo amaningi empilweni kanye nobudlelwane bomndeni uma sidla njalo izidlo ezilungiselelwe sindawonye nsuku zonke. Izidlo zethu ziba nempilo kakhulu uma ziqukethe okungenani ukudla okukodwa okuvela ekudleni okubalulekile kwamaqoqo amathathu okudla. Ukuze sithole okwanele kokudla ngakunye esidlweni ngasinye, umuntu ngamunye kumele athole okungenani okuthathu noma okune ukuluma ekudleni ngakunye. Ukuze sithole izidlo lezo ezingasisiza ukuthi sibe nempilo futhi nalezo ezingasiza abantwana bethu bakhule ngendlela efanelekile, thina kufanele silungiselele futhi sihlele ukudla esikuthengayo noma esikutshalayo.

Inselelo

Kulelisonto hlela izidlo ezinomsoco zomndeni wakho. Qiniseka ukuthi isidlo ngasinye siqukethe ukudla okuvela emaqoqweni womathathu okudla okubalulekile. Qiniseka ukuthi kukhona okwanele okungenani okuthathu noma ukuluma okune kokudla ngakunye kwelunga lomndeni ngalinye esidlweni ngasinye. Hlela izindlela zomndeni wakho ukuthi uqhubeke nokuthola uhlobo olufanelekile kanye nenani lokudla elanele abalidingayo ukuze bathole impilo efanele. Yenza lokhu ngokwenza ngokuzilungiselela ngaphambili kusenesikhathi, ngokutshala ingadi uma kungenzeka, kanye nangokomisa noma ngenye indlela ngokulondoloza kanye nokugcina ukudla lokho okuyinala. Hlolisisa izindlela zokusebenzisa imali yakho futhi, uma kungenzeka, zama ukwenza ngcono lezi zindlela zokuyisebenzisa ukuze ube nemali eningi yokudla okufanelekile.

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Hlolisisa ngolwazi lwakho isifundo 22, "Ukudla Okunomsoco Komndeni," kanye nesifundo 25, "Ingadi yaseKhaya," *Owesifazane oNgcwele weziNsuku zokuGcina, incwadi yokuchasisa yabeSifazane, Ingxenye A*.
2. Amanye amazwe anezindlela ezahlukile zokuqoqa ukudla. Uma indawo yangakini isebenzisa okune noma ngaphezulu kokudla okungamaqoqa, yenza lesisifundo ukuthi sivumelane nalokho okufundiswa ezweni lakini.
3. Cela udade ukuthi enze ishadi lelo elikhombisa amaqoqa amathathu okudla kanye nenzuzo yakho. Yenza ukuthi enze uhlu lwezibonelo zokudla kwasekhaya, eqoqweni ngalinye, njengoba kukhonjisiwe ezibonisweni 5-a, 5-b, no 5-c. Mcele ukuthi azilungiselele ukuhlolisisa ishadi kanye nekilasi, bese ecela ukuthi ikilasi liphendule lemibuzo elandelayo: Yimaphi amaqoqa amathathu okudla okuyisisekelo na? Nzuzo yini ethize esiyitholayo eqoqweni ngalinye na? Yiziphi ezinye izibonelo zokudla kwasekhaya ezivela kwiqoqa lokudla ngalinye na? Yikuphi okunye ukudla kwasekhaya okuyisisekelo na?
4. Yenza ishadi elikhombisa izidlo ezinhlobonhlobo lezo eziqukethe ukudla okuvela emaqoqweni womathathu.
5. Uma odade benemibuzo ngomkhiqizo wasekhaya noma ngesabelo sezimali, badlulisele *encwadini koWesifazane oNgcwele weziNsuku zokuGcina, incwadi yokuchasisa yabeSifazane, Ingxenye A [The Latter-day Saint Woman, Basic Manual for Women, Part A]*, izifundo 26,25, no 21, "Umkhiqizo waseKhaya," "Ingadi yaseKhaya," kanye noku "Phathwa kwezimali zoMndeni," ngokulandelana.
6. Nikeza amalunga ekilasi ukuthi afunde ukuze anikeze izindaba ezivela kulesifundo.

Umama kanye Nokunakekelwa Komntwana

Isifundo 22

Injongo yalesisifundo ukukhuthaza ukunakekelwa okufanele kukamama kanye nomntwana.

Ukunakekelwa Kowesifazane Okhulelwe

Umndeni waseFiliphu wathola ulwazi ngobuhlungu obukhulu ngenkathi umntwana wabo wokuqala eshona. Emva kwalokho baphendukela evangelini base bengena eBandleni. Ngenkathi umama esekhulelwa futhi, wabuza abafundisi bezeNhlalakahle ukuthi kwakufanele ukuthi enzenjani ukuze athole umntwana onempilo futhi ofana nezinye izingane. Khona wathi, “Ukube ngangazile ukuthi yini engangizoyenza ngangingeke ngilahlekelwe ngumntwana wami wokuqala.”

Ngesikhathi ekhulelwe okwesibili, wenza konke okusemandleni akhe ukuqinisekisa ukuthi umntwana wakhe olandelayo uyakuba ngophilile, futhi omuhle umntwana onempilo wazalwa. Wambiza lomntwana ngokuthi “nguMormon Baby.” Abantu abakhelene naye babehlala bencoma njalo ukuthi abazange bambona umntwana onempilo ngalendlela.

Umama okhulelwe unelungelo elikhethekile lokusiza ukulungiselela umzimba womunye wabantwana boMoya kaBaba Osezulwini. Imizimba yethu ibaluleke kakhulu kangangokuthi yabizwa yithempeli likaMoya (bheka 1 kwabaseKorinte 3:16–17). Sidinga ukwenza konke okusemandleni ethu ukusiza umzimba womntwana ngamunye wethu ukuthi wakheke kahle. Owesifazane angenza izinto eziningi ngenkathi ekhulelwe noma ngaphambili, ukusiza umntwana wakhe ukuthi azalwe eqinile futhi enempilo. Kulesifundo sizofunda ukuthi yini esingayenza thina engabalusizo kubo bobabili umama kanye nomntwana.

YIDLA UKUDLA OKUFANELE

Kubalulekile ukuthi owesifazane okhulelwe adle izinhlobo zokudla ezinempilo. Ukudla kahle kunomthelela omkhulu kumntwana ongakazalwa. Ukudla kahle kubaluleke kakhulu kangangokuthi nalabo abasebasha abangakashadi abesifazane badinga ukulungisa imizimba yabo ngokukhetha ngokucophelela ukuthi badlani. Ukuze kuthi uma sebeshadile, bayokuba nethuba elingcono lokuba nempilo enhle kanye nokuthola abantwana abanempilo. Uma owesifazane osemusha enza kube yisijwayezi ukudla okunhlobonhlobo ngenani elanele, ikhono lakhe lokuzala abantwana abaphilile liya ngokuba ngcono. Njengokuba lesisijwayezi esihle sokudla okufanele, siyohamba naye ukuya emshadweni kanye

nokukhulelwa uyoqhubeka nokudla ukudla okufanele futhi afundise zona lezizijwayezi ezinhle zokudla okunomsoco ebantwaneni bakhe.

Buza owesifazane osemusha: Ungenzani manje ukulungiselela isikhathi uma sewushada bese uba nabantwana na?

GWEMA IZINTO EZILIMAZAYO

Owezifazane okhulelwe kumele agweme ukuthatha izinto ezilimazayo emzimbeni wakhe. Eziningi izinto ikakhulukazi ezibaliwe eZwini LokuHlakanipha ziyalimaza kuwonke wonke, kodwa ziyalimaza ikakhulukazi emntwaneni osakhulayo uma zisetshenziswe ngumama okhulelwe.

Yiziphi lezizinto ezilimazayo na? (Itiye, ikhofi, utshwala, kanye nogwayi.)

Abesifazane kumele baqaphele ngokuthatha izidakamizwa kanye nemithi ngesikhathi sokukhulelwa. Imithi ewusizo ngezinye izikhathi kumbe ingaba nemiphumela elimazayo kumntwana kuye nokuthi kunini ngesikhathi sokukhulelwa lapho umuthi uthathwe khona. Ngakho-ke kungukuhlakanipha ukugwema umuthi ngaphandle kokuthi ugunyaziwe ngudokotela owaziyo ukuthi umama ukhulelwe.

THOLA UKUHLOLWA NGUDOKOTELA NJALO

Owesifazane kumele avakashele udokotela noma umtholampilo masinyane uma esola ukuthi ukhulelwe. Udokotela noma ngumhlengikazi uyokwenza ukuthi abuye futhi azohlolwa ngezikhathi ezibekiwe njalo ngesikhathi ekhulelwe. Abasebenzi bezempilo, njengodokotela kanye nabahlengikazi, baqeqeshiwe ukubona izinkinga lezo kumbe ezingaba khona ngesikhathi sokukhulelwa. Ngakho-ke, kungukuhlakanipha ukuthola ukuhlolwa njalo. Ngalendlela, isisebenzi sezempilo singathola uma kunento engalungile bese sisiza umama ukuthi athathe izinyathelo ngaphambi kokuthi inkinga ibe nzima.

Noma-ke owesifazane okhulelwe angenza konke okusemandleni ukuvikela ukuphila kahle komzimba wakhe, kungenzeka ukuthi angazizwa emnandi ngendlela athanda ngayo. Kumele azi ukuthi inguquko emzimbeni wakhe ingayithinta imizwa yakhe, futhi nokuthi kujwayelekile kwabanye abakhulelwe besifazane ukuthi bazizwe bejabule futhi khona badumale. Kumbe angaba nemizwa yokugula njalo ngesikhathi sokukhulelwa kwakhe kwezinyanga ezintathu zokuqala. Ngesinye isikhathi, umqolo wakhe ungababuhlungu futhi imilenze yakhe izwakale isinda. Kumele azame ukuthi abe nesimo esivumayo. Uma owesifazane ekhumbula ubizo lwakhe okubalulekile njengomama ngalesisikhathi senguquko ekhona emzimbeni wakhe, kuyomsiza ukuthi ajabule kakhulu uMoya weNkosi kanjalo ungasiza ukuthuthukisa isimo sakhe sokujabula. Kumele akuthandazele futhi afune ukuholwa kanye nobungani bukaMoya, akhumbule ukuthi ukuba nomntwana yena nomyeni wakhe bahlangene noBaba oseZulwini kuyo inqubo engcwele kanye nolwazi lokudala.

Kungasisiza kanjani ukwazi ukuthi izinguquko zesimo ngesikhathi sokukhulelwa ngezejwayelekile na? (vimbela ukwethuka maqondana nezinguquko. Sisize ukuthi sizibone izinkinga futhi sifunde ukuthi singamelana kanjani nazo.)

PHUMULA FUTHI UZIVOCAVOCE

Amalunga omndeni kumele asize umama okhulelwe uma engaphilanga. Uma ekhulelwe, owesifazane ukhathala kakhulu nakalula futhi udinga ukulala kakhulu. Kumbe angadinga ukuthatha isihlwathi ngesikhathi sasemini futhi bese eya embhedeni masinyane ebusuku.

Njengoba ukuzivocavoca kakuhle kuwo wonke umuntu, owesifazane okhulelwe ngokujwayelekile angaqhubeka nanoma yiluphi uhlobo lokuzivocavoca okwejwayelekile. Uma engakutholi ukuzivocavoca okwanele, owesifazane okhulelwe kumbe angahamba nsuku zonke kanye okuhambisana nokuhamba ngezinyawo, ziningi ezinye izinhlobo zokuzivocavoca ezinhle. Udokotela wakhe angameluleka umama mayelana nokuzivocavoca okufanele nokunosizo.

Ungenzani ukusiza umama wakho, isihlobo, umngani, noma umakhelwane okhulelwe na?

HLANZEKA

Ukuhlanzeka kubalulekile kithi sonke, kodwa kubaluleke kakhulu kwabesifazane abakhulelwe njengendlela yokuvikela ukugula. Ukusebenzisa amanzi ahlanzekile okuphuza kanye nokulungiselela ukudla kubalulekile. Ukugeza izandla emva kokukhipha okungasadingeki emzimbeni futhi nangaphambi kokulungisa ukudla kuyinto ngasosonke isikhathi enobuhlakani ukuba yenziwe. Kanjalo kuyisijwayezi esihle ukuthi sibhave njalo, ukuze umzimba wonke uhlale uhlanzekile, futhi ukubhava kanye nokufaka izingubo ezihlanzekile ngaphambi kokuthi uye kwadokotela noma emthola mpilo.

Uma ukhulelwa yini kumbe ongafuni ukuyenza ukuqiniseka ukuthi ingane yakho ezelwe izoba nempilo na?

Ukubeletha

Ekuzalweni komntwana, ukuhlanzeka kubalulekile. Umzimba kamama kumele uhlanzeke. Labo abasizayo ekubelethiseni kumele babe nezandla ezihlanzekile kanye nezingubo ezihlanzekile. Izingubo ezisetshenziswa kumntwana kanye nendawo ngesikhathi umntwana ezalwa kumele kube yindawo engenawo amagciwane. Labo abasizayo ekubelethiseni, noma ngabe ekubelethisa kwenzeka esibhedlela, endaweni yokubelethisa, noma ekhaya kumele baqeqeshwe ukuthi bazi ukuthi benzeni futhi babone uma usizo lukadokotela olwengezelelwe lukamama noma lomntwana ludingeka.

Abesifazane endaweni yangakini bavamise ukuyaphi uma beyobeletha abantwana babo na? Ngabe lezi zindawo zihlanzekile na? Ngabe banabo abantu abaqeqeshiwe ukusiza ekubelethiseni kwabantwana na? Uma izindawo zingahlanzekile, ingaba kuphi indawo engcono lapho bengaya khona na? Ungenzenjani ukwenza ngcono izindawo lezo ezikhona na?

Ukunakekelwa KukaMama Omusha

UKUPHUMULA OKWANELE

Emva kokubeletha, umama kumbe angakhathala futhi angakhululeki kahle. Abasebenzi bezempilo bangamsiza ukuthi azi ukuthi zingaki izinsuku okumele agweme ngazo umsebenzi onzima. Kumele aqhubeke ukuthola ukuphumula okwanele. Amalunga omndeni kumele aqhubeke ukumsiza ukuze athole ukuphumula okwanele.

UKUDLA OKUFANELEKILE

Ukudla umama omusha akudlayo kubalulekile ukuthi aphile kahle. Kumele akwazi ukudla noma yikuphi ukudla okunempilo akujwayele. Umama lowo onakekela umntwana wakhe kumele adle kakhulu kulolo nalolo hlobo lokudla ukuze akhiphe ubisi olwaneleyo. Ukudla okuvela kuzo zonke izinhlobo zokudla kubalulekile empilweni yomntwana. Kuyodingeka futhi ukuthi aphuze kakhulu okusaluketshezi ngalesikhathi. Omama ngesinye isikhathi bathola ukuthi okunye ukudla abakudlayo kubukeka kungamphathi kahle umntwana ophuza ubisi lwebele. Bangakugwema lokho kudla, nomake kunjalo, khona lapho mabaqiniseke ukuthi bathola izinhlobo ezahlukene ezanele futhi nenani elanele lokudla abakudingayo.

Ungenzani ukusiza umama wakho, isihlobo, umngani, noma umakhelwane onomntwana omusha na?

Ukunakekelwa komntwana Omusha

UKUDLA

Ukudla okufanelekile kubalulekile emntwaneni omusha. Ubisi lwebele ikakhulukazi masinyane nje kulandela ukubeletha, lungukudla okuhle kakhulu emntwaneni. Akuvamile ukuthi umntwana angalubekezeleli ubisi lukamama. Uma lokhu kwenzeka, nokho-ke, umama kumele afune umama oncelisayo, noma ubisi lwefomula yabantwana. Ubisi lwefomula, luyabiza futhi ludinga ukunakekelwa okuthe xaxa ukuqiniseka ukuthi luhlangezile futhi luphephile enganeni. Abantwana ngokujwayelekile badinga okusamanzi okwengeziwe, ikakhulukazi esimweni sezulu esishisayo kanye nesibandayo. Banganikezwa amanzi angenalutho ebhodloleni elihlanzekile kanye nedamu elingenawo amagciwane. Abantwana abasha bavamise ukuphuza umthamo abawudingayo bese-ke beyeka ukuphuza. Njengoba abantwana abanceliswa ngobisi lukamama wabo bavamise ukuthi bangathandi ukuphuza ebhodloleni, futhi kumbe bangeke bawaphuze amanzi abawudingayo ebhodloleni ukubanika amanzi angenalutho ngokhezo oluhlangezile kumbe kungadingeka. Kungcono kakhulu ukungawanambithisi amanzi ngoshukela noma yini enye uma bezothatha amanzi angaxutshiwe. Abantwana kumele babhodliswe njalo ngesikhathi sokufunzwa ukudla ukubagcina ukuthi bangagcwali umoya esiswini, ukuhlanza ukudla kwabo, kanye nokuphathwa yisisu esibuhlungu.

Ungababhodlisa abantwana abaningi kalula ngokubabeka ehlombe lakho bese ubambambatha futhi ubahlkihle emihlane yabo.

UKUHLANZEKA

Ukuhlanzeka kubalulekile ezinganeni ngoba azikakwazi ukumelana nezifo. Uma kungenzeka, izingane kumele zigezwe nsuku zonke. Geza ubuso, ikhanda, kanye nentamo kuqala, bese kuza izandla kanye nemilenze. Imifantu emilenzeni kanye nasezingalweni kumele kugezwe ngokucophelela bese kuthi ukugezwa kwengane kuqedelwa ngokugeza izindawo eziphakathi kwemilenze. Ngisho nezingane ezincane zingagezwa, kodwa kumele siqaphele ukuthi bagcinwe bevikelekile emimoyeni nasemakhazeni. Kwezinye izimo zezulu lokhu kumbe kungasho ukumgeza kanye nokomisa ingxenye eyodwa yomzimba wengane ngaphambi kokuwasha ingxenye elandelayo. Kungaba wusizo ukugcina ingane yembesiwe ngendwangu eyomile ngenkathi uyibhava ngale ndlela.

Uma ingane ifaka amanabukeni, kubalulekile ukuyigcina ihlanzekile, ngokushintsha amanabukeni ayo njalo uma emanzi noma engcolile. Indawo ephakathi kwemilenze yomntwana kumele njalo igezwe ngokunakekelwa ngaphambi kokuthi, inabukeni elihlanzekile elipholile lifakwe. Ukuhlamba amanabukeni kahle ngensipho, ukuwayakaza emanzini amahle kanye nokuwomisa elangeni kuyosiza ukwehlisa ukuphuthuka.

UKUVIKELEKA ENGOZINI

Izingane zidinga indawo evikelekile yokulala, njengombhede wengane ovalekile ibhokisi noma umbhede oyisipesheli onamacala avikelekile ukuba ingawi ingane. Kuwukuhlakanipha ukubeka ingane endaweni eqinile ungayishiyi yodwa uma kunengozi yokuthi ingahle iphinqilike noma iginqike iyofika ekucupheleni bese iwa. Abantwana ngokunjalo badinga ukuvikeleka ezimpukaneni, nakwezinye izinambuzane kanye nezilwane.

Uma omama endaweni yangakini benezinkinga ekuvikeleni abantwana kulezi zinhlobo zezingozi ungenzenjani ukunciphisa izingozi na?

UKUNAKEKELWA KWEMPILO

Abantwana badinga ukunakekelwa okuhle. Thatha ingane uyise emtholampilo noma kudokotela njalo ukuze ithole imijovo eyidingayo ukuyivikela ezifweni ezithile. Isisebenzi sezempilo khona ngokunjalo singakwazi ukusho uma ingane ikhula kahle.

UTHANDO

Izingane ngokunjalo ziyafuna ukuzwa ukuthi ziyafunwa futhi ziyathandwa. Singazenza ukuthi zazi siyazithanda ngokuziphatha kanye nokuzikhusela kanye nokuzixoxisa ngephimbo elipholile.

Yiziphi ezinye izinto ezimqoka esingazenza ukukhombisa umntwana ukuthi siyamthanda na?

Singamsiza umntwana ukuthi afunde futhi akhulise umqondo wakhe ngokukhuluma naye. Abazali kanye nabantwana emndenini bangachaza

izinto ebantwaneni ezejwayelekile ngokusho izinto ezinjengokuthi “Lena yimbali,” “Leya yinkukhu,” “Uyambona umfana.” Singamsiza futhi umntwana ukuthi afunde ngokumlethela amathoyizi adlale ngawo. Ngisho nabantwana abancane bayafunda ngokudlala ngamathoyizi. Amathoyizi umntwana adlala ngawo kumele abe nemibala futhi angaba yizinto ezejwayelekile esinazo emakhaya ethu. Lamathoyizi kumele ahlanzeke, ngokuba umntwana izinto uzifaka emlonyeni wakhe. Amathoyizi akumele abe nezinto ezicijile ekugcineni kwazo noma abe nezingcezu lezo ezingaphuka noma zigwinyeke.

Isiphetho

Ukudla okufanelekile, ukuhlanzeka ukunakekelwa kwempilo okuhle, ukukhululeka ezingozini kanye nokuphumula okwanele kanye nokuzivocavoca kubalulekile kwabesifazane abakhulelwe, komama kanye nakubantwana. Uma senza konke esingakwazi ukukwenza ukuthola lezinto sigcwalisa isibophezelo sethu ukunikeza umntwana omusha kamoya kaBaba wethu oseZulwini ngomziba onempilo. Omama kanye nabantwana kumbe bangabelokhubenazo izinkinga ngezimpilo zabo ngisho nomangabe zonke lezindlela zilandelwe. Singeze njalo saqonda ukuthi kungani lezinkinga zenzeka kodwa azijwayelekile kakhulu uma sinikeza ukunakekela okuhle komama kanye nabantwana.

Inselelo

Kulelisonto bhekisisa eyakho injwayelo yempilo. Uma ukhulelwe noma ulungiselela ukuba nabantwana esikhathini esizayo, qala wenze izinguquko ezidingekayo ukuze umntwana ngamunye wakho eyakuba nethuba elihle kakhulu lokuthi azalwe nomzimba oqinile futhi ophilile. Thola ukuthi ungenzani ukusiza omunye umuntu okhulelwe noma ongumama omusha, bese wenza uma kwenzeka. Yenza ithoyizi eliphophile lomntwana omaziyo, bese uzama ukumkhombisa lowo mntwana ukuthi umthanda kangakanani.

Ukuzilungiselela Komfundisi

Ngaphambi kokuthi unikeze lesi sifundo:

1. Hlolisisa isifundo 23, “Ukudla okunomsoco kukaMama kanye noMntwana.” kanye nesifundo 24, “Ukuvikelwa kwesifo,” *Owesifazane oNgcwele weziNsuku zokuGcina, Incwadi yokuchasisa yabesiFazane, Ingxenye A*. Uma odade benemibuzo, bakhombe esifundweni esifanelekile ukuze bathole izimpendulo.
2. Cabanga ukuthi yiziphi izingxenye zalesi sifundo kumbe ezingadinga ukugcizelelwa okuthile kubantu abathile endaweni yangakini. Qiniseka ukucabanga ukwenza okuhle lokho okujwayelekile. Khuthaza omama ukuthi baqhubeke nokwenza okuhle asebevele bekwenza.
3. Thola amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele evela kulesisifundo.

Lesi sifundo sizokusiza wena wazi ukufunda ukuvimbela izingozi, yenza ngesizotha kanye nangokusiza uma kwenzeka izingozi, futhi usebenzise usizo lokuqala uma kudingeka.

Ukunakekelwa Kwemizimba Yethu Yesikhashana

Njengamalunga eBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina, sibonile ukuthi kokubili ukuzinakekela kwethu kwesikhashana kanye nangokoMoya kubalulekile. Ngokufunda ukuthi ungazivikela kanjani izingozi nokuthi ungaqaphela kanjani ukuthi uma kwenzeka izingozi ezinye ezijwayekile, sibe nokuzilungiselela okungcono ukuzivikela kanye nokuyinakekela kahle imizimba yethu yesikhashana. Ngokunjalo kubalulekile ukuthi sibe nolwazi oluyisisekelo kanye namakhono osizo lokuqala. Uma-ke sizilungiselele kanjalo, siyokwazi ukusebenza kangcono futhi sibusise nabanye kanye nathi ngokwethu.

Cela udade okhethiwe ukuthi axoxe kancane ngomzekeliso womSamariya Olungileyo (bhaka uLuka 10:25–37).

Funda uLuka 10:34.

Wenzani umSamariya na? (Wanikeza usizo lokuqala njengoba kwakwaziwa futhi wakwenza ngesikhathi sakhe kanye nasendaweni yakhe.)

Singazigwema Kanjani Izingozi

Ingozi yisehlakalo esenzeka ungasilindele esilimaza omunye umuntu. Ngeshwa, kwesinye isikhathi kuba ngukuzwa ubuhlungu bomzimba, ukuzisola, noma usizi siye sizwe emva kwengozi ukuthi leyo esenza sibuke izindlela zokwenza leyongozi ingaphinde yenzeke futhi. Siyabona ukuthi kuwubuphukuphuku kanjani ukulinda kuze kulimale omunye umuntu ngaphambi kokuthola ukuthi besingakwazi ukuyigwema ingozi.

UGosa Loren. C. Dunn weKhoramu Yokuqala yabangamashumi ayisiKhombisa uxoxa ngesigameko lapho ayetshela khona indodakazi yakhe ukuthi iqaphele, kodwa lokhu akuyivimbanga ingozi ukuthi yenzeke.

“Sinendodakazi eneminyaka emithathu yobudala esiyithanda kakhulu. Kungekudala nje ngangenza izifundo zami edesikini lami ekhaya, futhi wayesegumbini edlala ngengilasi yamanzi leyo eyayiphezu kwedesiki. Ngenkathi eyiphakamisa leyo ngilazi enkulu ngeminwe yakhe emincane, ngaphindelela ngamkhuza ukuthi aqaphele kungenjalo uzoyiwisa ingilazi okuwunguthi wagcina eyiwisile nangempela. Yabangenkathi iwela phansi, futhi izingcezu zagcwala yonke indawo. . . .”

“Njengoba ejwayele ukudlala ngaphandle kokufaka izicathulo, ngamthatha ngamkhipha kulelogumbi futhi ngenza konke okusemandleni ukushanela zonke izingcucu zengilazi. Kodwa umcabango wafika kimi wokuthi mhlawumbe angizitholanga zonke izingcezu zengilazi, futhi esikhathini esizayo, uma esedlala kulelo gumbi lezo zinyawo ezincane kumbe zingahle zizithole ezingcezu lezo ezazingabonakalanga, futhi uyokuzwa ubuhlungu kabusha ngalokho ayekwenzile” (Ku Conference Report, Oct. 1969, pp. 13–14)

Ngokujwayelekile sicabanga ukuthi ukutshela omunye umuntu ukuthi yilokho kuphela okufanele sikwenze ukuvimbela izingozi. Nokho-ke, ngokuvamile singakwazi ukuzivikela kangcono kakhulu ngokwenza okuthile ukuguqula isimo esiyingozi.

Bangenzani abazali noma abantwana asebebadala ukusiza ekugwemeni ingozi njengalena okukhulunywe ngayo ngenhla na? (Susa izinto eziyingozi eduzane, thola okuthile okuphephile kunengilazi ukuze umntwana adlale ngakho; yenza umntwana ukuba asebenzise izinto ngendlela ephaphile, njengokuphuza kuyo ngenkathi ehlezi phansi, esikhundleni sokuthi adlale ngayo.)

Sonke kungenzeka ukuthi sike saba nakho ukuba neshwa njengomphumela wezingozi emakhaya ethu. Njengoba izingozi eziningi zenzeka ekhaya noma eduzane nasekhaya, make sibheke ezinye zezimbangela eziwayelekile, nokuthi kumbe singenzani ukuze sizigweme.

IZINTO EZIYINGOZI

Ezinye izinto lezo ezivamise ukugcinwa ekhaya zinobuthi uma sizidla noma siziphuza. Isibonelo, uphalafini kanye nezinye izinhlobo zokubasa umlilo ziyabulala. Isibulala zinambuzane naso ngokunjalo siyingozi uma sisifaka emizimbeni yethu noma sihlala esikhumbeni isikhathi eside. Inhlanganisela ye-alkaline (isetshenziswa ukwakha insipho), iblishi, iklensa, kanye nogologo wokuhlikihla nezinye izinto eziyingozi kakhulu.

Yiziphi izinto ezikwetshezi noma eziyimpuphu eziyingozi abantu abanazo endaweni yangakini emakhaya abo na?

Okunye kwezinto eziyingozi ngumuthi. Imithi ingaba wusizo kubantu abagulayo, kodwa ngokunjalo ingaba yingozi uma isetshenziswa ngendlela engafanele. Akusikho ukuhlakanipha ukugcina imithi emva kokuthi isifo leso obekade uthakelwe sona sesilashiwe. Ngokuhamba kwesikhathi eminye imithi kumbe ingabanamandla kakhulu noma ibe lula kakhulu futhi ingeke yakugcina ukusebenza kwayo kokuphilisa ebinakho ngenkathi ithengwa. Uma imithi engasatshenziswa igcinwa, izifo lezo obekumele uzelaphe kumbe zingalibaleka futhi uma umuthi uthathelwa esinye isifo esehlukile, isimo kumbe singaba sibi kakhulu. Ngoba umuthi othakelwe isifo somunye umuntu kumbe ungengabi nalusizo ube yingozi komunye umuntu onesifo esifanayo, kungakuhle kakhulu uma umuthi uthathwa kuphela yilowo muntu othakelwe yena. Imithi ngokunjalo ingaba yingozi uma ithathwa ngenani okungelona. Kubalulekile kakhulu ukubona ukuthi

abantwana bathatha kuphela inani elinqunyiwe, okungukuthi ngokujwayelekile lincame kakhulu kunalelo elunqunyelwe abantu abadala. Ukubaluleka kokugcina yonke imithi endaweni lapho bangenakufinyelela abantwana abancane ichazwa ngalendaba elandelayo:

Ngelinye ilanga ngenkathi umfana omncane eqala ukugula, umama wakhe kanye nobaba wakhe bamyisa esibhedlela. Udokotela wamxilonga umntwana wase emnikeza umuthi. Emva kokufika ekhaya abazali bomfana bamshiya egunjini lakhe yedwa, ngenkathi besebenza ngaphandle. Ngalenkathi umntwana walithola ibhodlela lomuthi, futhi waliphuza lonke ngesikhathi esisodwa. Kwakufanele athathe izinkezo ezincane ezimbili njalo emva kwamahora amane okungenani. Ngenkathi abazali bakhe bebuya ukuzomhlola, bamthola ukuthi wabe esegula kakhulu. Kwakungekho okwakungenziwa ngesikhathi, nokho-ke umntwana washona.

Umndeni ungenzani ukugwema izingozi ezifana nalezi ukuthi zenzeke na? Ilunga ngalinye lomndeni lingenzenjani ukusiza ukuvimbela izingozi ezifana nalezi na?

Ngokuba eziningi izinto eziyingozi ziwusizo, sizigcina emakhaya ethu ukuze sizisebenzise ngendlela efanelekile. Nokho-ke, kumele senze konke okusemandleni ukuvimbela abantu ukuthi badle noma baphuze lezi zinto ngephutha, noma ukuziphatha isikhathi eside kakhulu ngokubhala ngokucophelela igama lento leyo esitsheni leso egcinwe ngaso.

Bonisa umfanekiso 23-a, Ukubhala izinto eziyingozi.

Isithombe esisobala singaqaphelisa mayelana noshevu. Labo abangakwazi ukufunda bangafunda ukuthi uphawu noma isithombe sisho “Ingozi!” noma “Ushevu!”

Izinto eziyingozi kumele zigcinwe eshalofini eliphezulu noma ekhabetheni eli khiyekayo, lapho abantwana bengenakufinyelela khona.

Funda ngezibiba ezifanelekile zasendlini kanye nabanye oshevu endaweni yangakini. Funda ukuthi kukuphi lapho ongabiza khona usizo lobungcweti kwezokwelapha, kanye nokuthi ungenzani uma kwenzeka ukuthi omunye aphuze ngengozi noma athintane noshevu.

Singenzani emakhaya ethu ukuvimbela ukuba sithole ushevu na?

IZINTO EZIYINGOZI

Amakhaya amaningi anezinto eziyingozi ezinezinto ezibukhali noma imiphetho ecijile. Isibonelo, imimmese, izikele, kanye namathuluzi zinakho ukuba nobungozi. Singathuthukisa eminye imikhuba ekusebenziseni lezi zinto ukwenza amakhaya ethu aphephe kangcono.

Singakwazi ukubeka izinto ezibukhali kude lapho abantwana abancane bengenakufinyelela khona. Uma sibeka ummese endaweni engaphephile isikhashana nje esincane, ingane encane ingakwazi ukuwucosha futhi izilimaze ngokwayo.



Bonisa umfanekiso 23-b, Owesifazane onikeza intombazane isikele.

Amanye amathuluzi angasetshenziswa ngezindlela ezimbili, indlela eyingozi kanye nendlela ephephile. Sebenzisa imimese ngokunyakaza okuphephile uma abanye beseduze, ukuze uvimbele ukungakwazi ukuzibamba bese uyabasika ngengozi. Njengokuthi, yenza umkhuba wokunikeza lezi zinto komunye umuntu ukudla kwazo kubheke kude le nalowo muntu. Kumele sifunde ezinye izindlela ezifanelekile zokusebenzisa kanye nokuphatha imimese kanye namanye amathuluzi ayingozi, futhi sifundise abantwana bethu izindlela ezifanelekile zokuphatha ngokuphepha, nokuwasebenzisa lamathuluzi kanjalo.

Omentshisi bawusizo uma besetshenziswa kahle. Nokho-ke, ukudlala ngomentshisi noma ukuwasebenzisa budedengu kungadala ukulimala okukhulu kanye nokubhidliza. Beka omentshisi kude nalapho izingane ezingafinyelela khona.

Singazigcina kuphi lezo nalezo zinto eziyingozi ukuze sivimbele izingozi na?

Yiziphi izinguquko okuyizona esingazenza ngendlela thina noma abantwana bethu abasebenzisa izinto eziyingozi na?

IZIMO EZIYINGOZI

Izimo eziyizona zona ezingenza ukuthi kubekhona ingozi ziyahluka hlukana ngezindawo ngezindawo, ngisho nangamakhaya ngamakhaya. Nokho-ke, ezinye izimo ziyefana futhi zingaguqulwa ukuba kuvikelwe izingozi.

Okuningi ukulimala kwenzeka ngenkathi abantu begibela phezu kwento engaqinanga ngenkathi bezama ukufinyelela endaweni ephezulu emakhaya abo noma egcekeni. Ukuvimbela ukulimala okunjena, khetha ngokucophelela into obona ukuthi ayinangozi futhi iqinile ukuba ume kuyona, noma uthole omunye aqinise isisekelo. Uma sithatha isikhathi ukwenza lokhu, singakwazi njalo ukuvimbela ukulimala okukhulu.

Ukulimala kungenzeka futhi uma sishelela phezu kwento ethile ekade ichithekele phansi futhi yangesulwa. Kulula futhi ukuwela phezu kwento ekade ishiywe lapho bekungafanelekanga ibekwe khona. Abantwana bangashiya ibhola noma ithoyizi esitebhisini futhi omunye kumbe angangabheki phansi ayibone. Eminye imindeni ithola kuwusizo ukulandela imithetho yokubeka njalo izinto endaweni yazo efanelekile, masinyane nje emva kokuthi ingasasetshenziswa. Lokhu kuwehlisa kakhulu amathuba okuthola omunye ewele phezu kwento engalindelekile.

Yiziphi izimo eziseduzane kwethu ezenza kube khona ukuwa na?

Yiziphi izinto eziyizo ezingenziwa ukuvimbela izingozi?

Gwema ukushiya izingane zingenamuntu lapho zingase zishiswe khona ngamanzi ashisayo noma lapho kukhona ingozi yokuthi ingane iminze. Kanjalo gwema ukuvumela abantwana ukuthi badlale ngezinto ezinogesi lapho okunengozi yokuthi zibanjwe ugesi noma zishe.

Izingozi zasekhaya zivamise ukwenzeka endaweni yokuphekela. Kwamanye amakhaya lapho ukupheka kwenziwa phansi phezu komlilo noma emhlabathini, izingane ezincane zivamise ukusha ngokusondela eduzane kakhulu nomlilo. Kungaphepha uma kuphakanyiswa indawo yokuphekela amafidi ambalwa ngaphezulu komhlabathi. Ukupheka ngaphezu kwezinga lomhlabathi kuxosha izingane ezincane ekukhaseleni eduze nomlilo futhi isusa uthuli kanye nezibi eziphuma ezinyaweni zethu kude nokudla, sikwenze kuhlanzeke kangcono futhi kuvikeleke ukuba sikudle.

Emakhaya lapho ukupheka kwenziwa esitofini, noma endaweni ephakeme kumele siqaphele ukuthi singashiyi izibambo zamabhodwe zijikiselwe ngaphandle. Abantwana bangakwazi ukufinyelela bese bebamba isibambo sebhodwe bese bedonsela ukudla okushisayo noma okusamanzi phansi kuwele phezu kwabo.

Ngabe izingozi zijwayelekile endaweni yokuphekela ekhaya lakho na? Uma kunjalo ungenzenjani ukwenza lendawo iphephe na?

Ngesinye isikhathi amakhandlela, izibani, kanye nezitofu zibekwa eduzane kakhulu nenye indawo leyo kumbe engahle ishe. Isibonelo amakhethenisi amafasitela abhenguza eduzane nelangabi elivulekile angabamba umlilo. Ibhokisi elibekwe eduzane kakhulu nesitofu noma iziko lingenza umlilo, uma umlilo oshisayo wenziwe.

Uma lokhu kuyinkinga ekhaya lakho, ungakugwema kanjani na?

Yiziphi ezinye izimo eziyingozi ezidala izingozi na?

Ungenzenjani ukuze wenze lezi zimo zivikelekile kangcono?

Ukuphatha Ngesizotha kanye Nangokuhlakanipha Izingozi

Kubalulekile ukuthi sihlale sizothile uma sisiza omunye olimele. Ukulimala kumbe kungabanzima, kodwa kumele sibe sizothile futhi sizame ukumethembisa umuntu olimele. Olimeleyo ngokuvamile uyokwenza njengoba benza labo abaseduzane kwakhe. Uma sikhala noma sihayiza, angacabanga ukuthi ukulimala kwakhe kukhulu kakhulu kunokuba kunjalo kumbe angadikibala kakhulu kangokuba acabange ukuthi uzokufa futhi angafuni ukuthi athole ukunakekelwa kwempilo. Ukumnikeza usizo lokuqala ngendlela ezothile kunganciphisa noma kuvimbele ukwethuka kumuntu olimele. Sidinga ukwazi okufanele ngempela sikwenze ekulimaleni okujwayelekile ukuze sizokwazi ukwenza ngenhloso kanye nolwazi. Ngokuhamba kwesikhathi kumele senze izindlela ezisesifundweni 24, “Usizo lokuqala ingxenye 2.” Kumele sizifunde lezindlela ebantwaneni asebebadala emindenini yethu, ukuze bakwazi ukuzilungiselela esikhathini esiphuthumayo. Kuyasiza ukuba nomthandazo njalo ezinhliziyweni zethu ngesikhathi esiphuthumayo, ukuze sizilungiselele kangcono ukuthola ukuqondiswa ngokomfunzelelo.

Izinto Zosizo Lokuqala Ezidingekayo

Ekungezeleleni ekwenzeni amakhaya ethu avikeleke kangcono ezingozini, kanye nokufunda ukusebenzisa usizo lokuqala olujwayelekile, singazilungiselela ngokwethu ngokubeka izinto zosizo lokuqala emakhaya ethu. Khona-ke, uma kwenzeka kudingeka usizo oluphuthumayo, siyoba nazo izinto esingazisebenzisa masinyane.

Noma-ke izinto zosizo lokuqala umndeni ngamunye okumele zigcinwe zingahluka okungatheni, izinto eziyisisekelo kumele zibe nalokhu okulandelayo.

INSIPHO

Insipho iyadingeka ekugezeni ukungcola, amatshe, nezingilazi enxebeni. Singa sebenzisa insipho esiyisebenzisayo nsuku zonke, ngaphandle kokuthi sidinga ukuba nesiqiniseko sokuthi sinayo ezobheka isimo esiphuthumayo. Lowo onikeza usizo lokuqala kumele agezise kahle ngensipho kanye namanzi ukubalekela ukufaka amanye angahle abekhona amagciwane athathelanayo.

AMANZI AHLANZEKILE

Uma engekho ahlala elungile, beka isitsha samanzi ahlanzekile kanye nezinto zosizo lokuqala ukugeza amanxeba.

ISINQANDAKUVUNDA

Lokhu kunamandla kunensipho kanye namanzi futhi kusiza ekuvikeleni ukuthelana. Utshwala, iMethiyolethi, noma amaphesenti amabili e-ayodini yizinqandakuvunda ezijwayelekile.

IZINDWANGU EZIHLANZEKILE

Lezi zingasetshenziswa njengamabhandishi. Ukwenza amabhandishi, cindezela iziqephu zendwangu ehlanzekile nge-ayina zize zishise zize zihanguke. Geza izandla zakho ngaphambi kokubopha lendwangu ecindezelwe ngokucophelela ngaphakathi kwendwangu enye ehlanzekile. Lezi ziyokwenza amabhandishi aphephile enxeba elophayo.

USULUBHA WEZIMPANDE ZE: IPHIKHAKHI (IPECAC)

Lokhu kwenza ukuba uhlanze, okuyingxenye yosizo lokuqala kwabanye oshevu. Iphikhakhi ingathengwa emakhemisi amaningi. Uma iphikhakhi ingatholakali, abasebenzi bezempilo kumbe bangaphakamisa enye into engagcinwa nezinto zosizo lokuqala.

UWOYELA ONGCWELISIWEYO

Amalunga obupristi asebenzisa uwoyela wesihlahla somnquma lowo obusisiwe ngokukhethekileyo, noma ongcwelisweyo, ngenkathi kunikezwa isibusiso kumuntu lowo ogulayo noma olimele. Buza umholi wakho wobupristi ukuthi ungasithola kanjani isitsha esincane sikawoyela ongcwelisweyo. Gcina

lokhu kanye nezinto zosizo lokuqala ukuze *abaholi bobupristi* bawusebenzise kulo usizo oluphuthumayo noma uma-ke kukhona isidingo.

ISITSHA

Izinto ezibhaliwe ngaphezulu kumele zigcinwe esitsheni esivalekayo, esikhululekile ezintulini kanye nasemswakameni. Isitsha kumele sigcinwe endaweni ephaphile lapho abantwana abancane bengena kufinyelela khona futhi basivule. Kumele sifundise abantwana asebebadala ukuthi bangalunika kanjani usizo lokuqala oluyisisekelo, futhi babenesiqiniseko sokuthi bangakwazi ukufinyelela kuzo izinto zosizo lokuqala uma kudingeka usizo oluphuthamayo.

AMABHANDISHI ALUNGISIWE

Itheyiphi enamathelayo, i-plasta, indwangu eyisisefo (gauze), njalo njalo, kumbe kungagcinwa, uma kukhona isiqeda buhlungu.

Isiphetho

Singazivimbela izingozi eziningi ngokwenza amakhaya ethu aphephe kangcono. Isibonelo, izinto eziyingozi kumele zigcinwe ngendlela yokuthi ngeke zalimaza abantwana kanye nabanye. Izinto eziyingozi zingagcinwa, futhi zisetshenziswe ngendlela yokuthi zingalimazi muntu. Singazigwema izimo eziyingozi, sibheke abantwana bethu ezintweni abazenzayo, ukuze siqiniseke ukuthi baphephile, futhi sigcine isitsha sosizo lokuqala esinezinto eziyisisekelo emakhaya ethu. Kumele sizilungiselele ukunikeza usizo lokuqala olulula kumuntu olimele ngendlela ezothile futhi nangendlela ehlakaniphile.

Inselelo

Kulelisonto bheka ngokuqaphelisisa ekhaya lakho. Sebenzisa futhi ugcine izinto eziyingozi kanye nezimpahla ngezindlela eziphephile. Susa izimo eziyingozi. Uma ubungakakwenzi lokho, qala uqoqe izinto zosizo lokuqala.

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Cabanga ukuthi yiziphi izinkinga ezikulesi sifundo eziwayelekile endaweni yangakini. Gcizelela izingxenywe zesifundo lezo ezidingekayo. Bonga odade ngokusebenzisa ngokuphepha lokho abakusebenzisayo vele.
2. Cela udade ukuthi alungiselele ukuhlaziya kafushane ngomzekeliso womSamariya olungileyo (ngokukaLuka 10:25–37) ukuthi ayinikeze ekilasini.
3. Odade abanemibuzo ngesibusiso sabagulayo ngabaphethe ubupristi noma abalimele bangadluliselwa esifundweni 12, "Imithetho yobuPristi," *Owesifazane oNgcwele weziNsuku zokuGcina, Incwadi yokuchasisa yabesiFazane, Ingxenywe A [The Latter-day Saint Woman, Basic Manual for Women, Part A]*.
4. Nika amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Injongo yalesi sifundo ukusiza wena ukuba wazi ukuthi ungalinika kanjani usizo lokuqala ekulimaleni okuvamile.

Ukulungiselela Ukunika Usizo Lokuqala

Kuhle nje njalo ukuvimbela ukulimala. Izindlela eziyizibonelo eziningi zokuvimbela izingozi kanye nokulimala ziye zaxoxwa esifundweni 23, “Usizo Lokuqala, Ingxenye 1.” Nokho-ke, kukho konke ukuqaphela, okunye ukulimala kusayokwenzeka futhi thina sonke abanengi abangomama, sidinga ukufunda ukuthi lunikwa kanjani usizo lokuqala lwezinto lezo eziwayelekile.

Uma kukhona umuntu olimele, qaphela ukuthatha izinkinga ngokulandelayo kokubaluleka kwazo ukuze usindise impilo yomuntu olimele. Okokuqala, susa umuntu olimele esimweni esinobungozi uma kunesidingo; isibonelo, esakhiweni esishayo. Okwesibili, buyisa ukuphefumula. Okwesithathu, naka ukunqoba ukopha kakhulu. Okwesine bheka ushevu. Okwesihlanu. Iapha ukwethuka. Bese unikeza usizo lokuqala olwengeziwe uma ludingeka. Uma ukulimala kukukhulu, funa usizo lukadokotela. Uma abantu abaningana bekhona oyedwa umuntu angafuna usizo lukadokotela, ngenkathi abanye besebenza ukubuyisa ukuphefumula kanye nokuvimba ukopha. Ngenkathi usebenza ukulungisa izinkinga, khumbula ukuthi wehlisela umoya futhi uqinisekise olimele uma kwenzeka.

Kungani kumele ubuyisele ukuphefumula kolimele ngaphambi kokuthi uzame ukuvimbela ukopha na?

Kungani ukopha kumele kunqandwe ngaphambi kokuthi kwelashwe ukwethuka na?

Kubuyiselwa Kanjani Ukuphefumula

Ukuphefumula kunganqamuka kulandela izifo ezithile, ukugwinya ushevu othile, ukubanjwa ngugesi, ukuminza, yisifo senhliziyo, ukuthatha ngokweqile kweminye imithi noma izidakamizwa, noma ukuphefumula umoya one-oksijini onganele. Uma umuntu eyeka ukuphefumula, ukuphefumula kwakhe kumele kubuyiselwe ngaso sona leso sikhathi ukuze kuvinjelwe ukulimala kwengqondo. Eyona ndlela esebenza kakhulu kunezinye yindlela yokuphefumulela olimele emlonyeni. Lokho kwenziwa ngokuphephetha umoya osuka emlonyeni wakho uya emlonyeni walowo olimele futhi uye emaphashini akhe. Sebenzisa lezi zinyathelo ezibalulekile ezilandelayo noma thola umuntu wezempilo oqeqeshiwe ukuthi akhombise ikilasi.

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1. Masishane futhi ngokuqaphela, sula ingaphakathi lomlomo womuntu olimele, ukususa noma yini engavimba ukuphefumula kwakhe. Uma kunesidingo, gudluzela kude ulimi lwakhe emuva komphimbo wakhe.
 2. Qethukisa ikhanda lomuntu olimele liye emuva, ukuze isilevu sakhe sibheke phezulu. Lokhu kuvula umgudu womoya uvulekele emaphashini akhe.
 3. Ncinza ikhala lomuntu olimele livaleke ukusiza ukuvimba ukuphuma komoya ngekhalakhe. Beka umlomo wakho phezu komlomo womuntu olimele bese ufutha umoya uye emaphashini akhe. Phefumulela emlonyeni womuntu olimele kaningi ngendlela ejwayelekile ophefumula ngayo nawe ngokwakho. *Uma umuntu olimele kuyingane encane*, vala kokubili umlomo wakhe kanye nekhala ngomlomo wakho uma ufutha emaphashini. Sebenzisa ukuphefumula okuncanyana futhi ngokusheshayo kaningi.
 4. Bheka isifuba somuntu olimele ngenkathi uphefumulela emlonyeni wakhe, uma ubona isifuba sakhe siphakama, yekela ukufutha. Susa umlomo wakho bese umvumela ukuthi aziphefumulele. Qhubeka umphefumulele aze aqale ukuziphefumulela yena ngokwakhe. Uma engaziphefumuleli ngokwakhe emizuzwini eyishumi, bheka amehlo akhe. Uma izinhlamvu zamehlo zivuleke kakhulu futhi zinganciphi, noma zinkulu uma ukukhanya kwanda noma kuncipha (ngenkathi uwavala ngesandla sakho futhi usisusa), yeka ukumphefumulisa ngomlomo. Uma amehlo omuntu olimele enganyakazi emizuzwini eyishumi kungasho ukuthi angeke aphaphame ngempumelelo.

Ungakunqoba Kanjani Ukopha

Uma inxeba lophakakhulu, kubalulekile ukuthi ukunqande ukopha. Lokhu kungenziwa ngokucindezela indwangu ewugqinsi phezu kwexeba ngesandla sakho. Izindwangu ezihlanzekile vele esezilungiselelwe ukubhandisha futhi zagcinwa ezintweni ezikhona zosizo lokuqala zingawenza lomsebenzi. Uma kungekho okunye okukhona, sebenzisa ezinye izindwangu noma isandla sakho bese ucindezela inxeba. Ukucindezela kuyokwehlisa noma kukunqande ukopha. Uma indwangu ewugqinsi ibamanzi yigazi, ngeza izindwangu ngaphandle kokuyisusa indwangu yokuqala, futhi uqhubeke nokucindezela inxeba. Ngokuphakamisa indawo elimele ibe ngaphezu kwenhliziyo kuyosiza futhi ukunciphisa ukopha. Uma inxeba lilikhulu, lingadinga ukuthi lithungwe noma lelashwe ngabasebenzi bezempilo emtholampilo.

Uma kunokopha okuncane nje kuphela, geza inxeba ngensipho elula kanye namanzi. Yakaza ngokuthela amanzi ahlanzekile bese usimboza ngamaleya ambalwa endwangu ehlanzekile. Cindezela okwesikhashana, kuze kuphele ukopha. Uma inxeba lingahle lingenwe ukungcola, faka

ibhandishi elihlanzekile ukusiza ekuvikeleni nokusigcina sihlanzekile. (Bheka *Advanced First Aid and Emergency Care*, American National Red Cross [Garden City, N.Y.: Doubleday and Co., 1973], p. 38.)

Amanye amanxeba lawo angophi kakhulu kumbe angaba nokujula. Angenziwa yisipikili, umcibisholo, inhlambu, noma okunye okucishe kufane nakho. Njengoba amanxeba ajulile kunzima ukuwageza ngensipho kanye namanzi, umjovo womhlathi ngqi kumele unikezwe umuntu olimele ukuvimbela umhlathi ngqi. Inxeba elijulile ukuthi ngesinye isikhathi lingadala ukugula okunzima kakhulu kangangoba lingaletha ukufa. Uma umuntu ethole inxeba elijulile, kumele masinyane afune iseluleko kudokotela noma emtholampilo oseduzane ukuze kubonakale uma edinga umjovo womhlathi ngqi.

Kubalulekile ukuqaphela izimpawu zokuvunda kwenxeba, kuhlangele nokuba bomvu, ukuvuvukala, ubovu, ubuhlungu obutshutshumbayo, imidwa ebomvu esuka enxebeni, noma ukuqala kwemfiva. Uma okunye kwalezi zimpawu eziyingozi zikhona, thola usizo lukadokotela olwengeziwe ngokushesha.

Ungakwelapha Kanjani Ukudla Ushevu

Ukudla ushevu kuyinto evamile ukwenzeka. Izingane ezincane zivamisile ukuthi ngabantu abathola ushevu ngengozi, ngoba bafuna ulwazi olufihlakele futhi bafake izinto emilonyeni yabo. Abadala nabo ngokunjalo bangawuthola ushevu ngengozi.

Uma umuntu ephuze ushevu ngomlomo umlomo wakhe kumele ugezwe kuqala kususwe izinsalela zikashevu. Usizo lokuqala oluqondene khona lungancika ekutheni ushevu onjani othathiwe. Emva kokuthi umuntu lowo odle ushevu esenikezwe usizo lokuqala, kuwukuhlakanipha ukuthola usizo lukadokotela olwengeziwe.

Abanye oshevu bayashisa noma bonakalise izicubu zomzimba, kanti oshevu abanye balimaza umzimba ngezinye izindlela. Ukwelapha oshevu labo abangonakalisi izicubu zomzimba kudingeka ukuthi umuntu lowo odle ushevu ahlanze emva kokuphuza amanzi noma okunye okusaketshezi. Usulubha womuthi iphikhethi isebenza kahle ekuhlanziseni, kodwa kumbe kungathatha imizuzu eyishumi nanhlanu noma ngaphezulu ukuthi isebenze. Umuntu ophuze ushevu akumele ashiywe yedwa ngalesi sikhathi. Uma ungenawo usulubha wephikhethi noma umuthi omunye wokuhlanza, msusele ukuhlanza ngokucindezelela phansi ngemuva ulimi lomuntu odle ushevu ngomunwe wakho noma ukhezo. Menze ukuthi agobele phambili, ukuze angahilwa ngenkathi ehlanza. Uma equlekile, mjikise alale ngohlangothi ekuhilweni. Emva kokuhlanza, mnike isibiba ukusiza ushevu osele udlule ngokuphepha emzimbeni wakhe. Ilahle eligayiwe noma izimvuthuluka esinkweni esishisiwe ziyizibiba ezifanelekile. Ukwengeza,

mnikeze umuthi wokukhipha noma ingilazi yamanzi kasawoti ukusiza ukusheshisa ukudlulisa ushevu osele emzimbeni womuntu onoshevu.

I-layi, uphethiloli, kanye nophalafini ngabanye oshevu labo abashisayo noma abonakalisa iziculu zomzimba. Uma umuntu ethathe omunye walaboshevu, *ungamenzi ukuthi ahlanze*. Njengoba laboshevu bonakalisa izicubu ngenkathi begwinywa, ukuhlanza kungenza umonakalo owengeziwe ezicutshini (zomzimba). Kunalokho, nikeza umuntu odle ushevu amanzi amaningi noma ubisi ukuthi aluphuze, ukusiza ukuxuba ushevu. Umuthi wokukhipha ungasiza.

Izingozi kumbe ngokunjalo zingavela kwezinye izindawo zivela ezithonjeni ezinoshevu, izilwane zasolwandle, ufishi, izinyoka, kanye nezinambuzane. Izisebenzi zezempilo eziseduzane nawe zingafundisa ukuthi usizo lokuqala ludingeke ngani kulaboshevu.

Ukwelapha Kanjani Ukwethuka

Ukwethuka ukunyakaziseka komzimba ngenxa yokulimala noma ukukhathazeka futhi kuvamise ukwenzeka kulandela ukulimala okukhulu futhi ngesinye isikhathi kuqhamuka ezinkingeni zempilo noma ukuphatheka kabi emoyeni okukhulu. Ukwethuka kungenzeka ngesikhathi sokulimala noma sokukhathazeka okukhulu, noma emva kwesikhathi esithile sekusidlulile. Ngesikhathi sokwethuka ukuphefumula komuntu olimele kanye nokushaya kwenhliziyo kumbe kungehla ngokwanele ukuthi kwenze ukufa. Njalo cabanga sengathi ukwethuka kukhona ngesikhathi sokulimala. Uma unikeza usizo lokwethuka, kumbe ungakwazi ukukuvikela lokho.

Umuntu othukile kuvamise ukuthi edlule ekuguqukeni komzimba okuningi. *Isikhumba* sakhe singaphaphatheka, sibe luhlaza, sibe nokufudumala futhi siphole. *Angajuluka* kakhulu, ikakhulukazi maduzane nomlono wakhe, esiphongweni sakhe nasezandleni zakhe. *Ukushaya kwenhliziyo* yakhe kumbe kungashaya masinyane futhi kumbe kube lula kakhulu ukuthi kuzwakale esihlakaleni sakhe (kodwa ingazwakala eceleni kwentamo yakhe). *Ukuphefumula* kwakhe kumbe kungashesha kakhulu. Ukukhathala, ukungabi nasinqe, intshisekelo, kanye nokoma kanjalo kuvamisile. Ngesinye isikhathi umuntu ophuze ushevu uyakucanuzelelwa yinhliziyi futhi ahlanze.

Kubalulekile ukwenza konke okusemandleni ukwehlisa ukwethuka. Uma ukwethuka komuntu olimele kuba kukhulu, kumbe kancane kancane angangabi nanhliziyo futhi angazweli. Isikhumba sakhe singabamahwaqahwaqa (imibhadeko). Amehlo akhe angandwaza futhi inhlamvu yeso ibe nkulu. Angahle aquleke. Uma izinga lokushisa komzimba lehla ngenkathi esaqulekile angafa.

Ukwelapha ukwethuka kufaka ukugcina umuntu olimele *elele phansi, efudumele*, futhi *ezothile* futhi kumele anikezwe isibusiso emva kokuthi ukuphefumula, sekubuyiselwe kanye nokopha okukhulu sekunqamukile.

Bhala lezi zinto ezintathu ebhodini likashoki.

GCINA ISIGULI SILELE PHANSI

Uma olimele enokulimala ebusweni noma emlonyeni, equlekile, noma ehlanza kungcono ukuthi utshekisele ikhanda lakhe eceleni noma umbeki ngohlangothi lwakhe. Lokhu kuzokwenza ukuthi uketshezi (okuphumayo emzimbeni) kukhameke kuphume emlonyeni wakhe.

Bonisa umfanekiso 24-a, Izindlela zokubeka umuntu olimele.

Uma olimele ebonakala enokulimala ekhanda noma enobunzima bokuphefumula, phakamisa ikhanda lakhe kancane.

Uma olimele engenako ukulimala ekhanda, ngemuva, noma entanyeni, izinyawo zakhe kumele ziphakanyiswe kancane ukwenza ngcono ukuhamba kwegazi emzimbeni.

Uma ukulimala kungabonakali futhi kungelula ukukubona kungcono ukugcina olimele elele mba.

GCINA OLIMELE EFUDUMELE

Olimele kumele ambozwe ngengubo noma izingubo ezengeziwe ukuvimbela ukulahleka kokushisa komzimba.

GCINA OLIMELE EZOTHILE

Umuntu onikeza usizo lokuqala kumele enze ngesizotha futhi nangendlela yokumthembisa ngisho noma ngabe olimele enokulimala okukhulu. Indlela ekhuthazayo yalabo abamzungezile ingakwehlisa kakhulu ukwethuka.

Uma olimele elahlekelwe yigazi eliningi noma okunye okusaketshezi emzimbeni, kumele anikezwe okusamanzi okuhlezi kulungisiwe njengesobho noma isiphuzo esithambile. Nokho-ke, angaphuza kuphela uma esezingqondweni zakhe ngokuphelele futhi engahlanzi futhi kungekho ukulimala okusesiswini lokho kumbe okudinga ukuthi ahlinzwe.

Ukwelaphela Ukubanjwa Ngugesi

Ekubanjweni ngugesi ikharenti kagesi idlula emzimbeni futhi kumbe ingenza ukuthi umuntu angakwazi ukuphefumula noma kwenze ushintsho ekushayeni kwenhliziyi. Olimele kumele asuswe endaweni enamandla kagesi ngokushesha, kodwa umzimba wakhe akufanele uthintwe ngenkathi ikharenti ihamba kuye. Uma ikharenti ingakwazi ukuvalwa, olimele kufanele ahlukaniswe nendawo lapho kunamandla kagesi khona ngepali lokhuni noma ibhodi. Isibonelo, umshanelo onesibambo sepulangwe esingenazo izinto ezisansimbi, ungasetshenziswa ukusunduzela isiguli kude nendawo



yamandla kagesi noma amandla kagesi ayiswe kude kunolimele. Ngokushesha, emva kokuthi olimele esehlukanisiwe endaweni lapho kunamandla kagesi khona, kumele anikezwe ukuphefumula komlomo nomlomo uma kudingeka noma yiluphi ke nje usizo lokuqala olungabakhona oludingekayo.

Ukwelapha Ukusha

Izingozi ezifaka ukusha zijwayelekile ikakhulukazi kubantwana kanye nakubantu abadala. Ukusha okuncane kubangwa yilanga eliningi noma ukuhlanguana kwesikhashana nezinto ezishisayo, amanzi ashisayo, noma isitimu. Imvamisa isikhumba sibabomvu, futhi kube khona ukuvuvuka okuncane kanye nobuhlungu. Indawo eshile kumele masishane ibekwe emanzini abandayo, ukudambisa ubuhlungu. Ukusha okuncane kuvamise ukuphola masinyane, njengoba kuyizicubu zangaphandle zesikhumba ezilimele.

Ukusha okukhulu kakhulu kuphelekezelwa izintshabusuku kanye nokubabomvu, ngoba ukushisa kungene kakhulu kwajula, futhi kwenza okusamanzi komzimba ngaphansi kwesikhumba. Ukusha kumele kucwiliswe emanzini abandayo ukuze kwehlise ukushoshozela futhi kuvimbele ukulimala okuya ekujuleni kontwentwesana lwesikhumba. Kumele kuqashelwe ukuthi izintshabusuku zingaqhunjujwa, ngoba lokho kungadala ukuthelelana. Uma ukusha kukukhulu, kungadingeka ukuthi kutholakale usizo olwengezelelwe lukadokotela. Ibandishi elingaqinanga elihlanzekile lingasetshenziswa ukuvimbela ukusha, kodwa amabhandishi akumele asetshenziswe ngoba kuyobanzima ukuwasusa emva kokuba ukusha sekomile.

Usizo lukadokotela lubalulekile kukho konke ukusha okukhulu lokho okulimaza izintwentwesana eziningi zesikhumba kanye nendawo enkulu yesikhumba esiphezulu ngesinye isikhathi isikhumba siyasha sibe njengamalahle. Lokukusha kumbe kungadalwa ngokushisa izimpahla, ngokucwilisa emanzini ashisayo ukuhlanguana isikhathi eside nezinto ezishisayo noma ugesi. Okulandelayo ngukulahlekelwa kakhulu okusamanzi emzimbeni, futhi kunengozi enkulu yokuthelelana.

Izimpahla ezibambebele ekusheni kumele zingasuswa. Okungenani, yonke indawo eshile kumele yembozwe ngeshidi elipholile elivela elondolo noma ke indwangu enye *ehlangezile*, uma isikhathi esithathiwe singeke siphazamise ukufinyelela osizweni lukadokotela. Lokhu kuyosiza ukunciphisa ukuthelana. Olimele kumele ngokunjalo alashelwe ukwethuka. Uma izinyawo zesiguli noma imilenze ishe kakhulu, zigcine uziphakamisile ungamvumeli ukuthi ahambe ngazo. Uma izandla zakhe noma izingalo zishile, ziphakamise ngaphezu kwenhliziyo. Uma ubuso bakhe bushe

kakhulu, mgcine ehlezi, futhi ubheke ubunzima ekuphefumuleni. Uma engaqulekile futhi engacanzuzelwa yinhliziyi, isiguli kumele siphuziswe isobho noma isiphuzo esithambile. Khumbula ukuthembisa ngokuthobeka isiguli ukuzama ukusiza ukuthelela itwetwe.

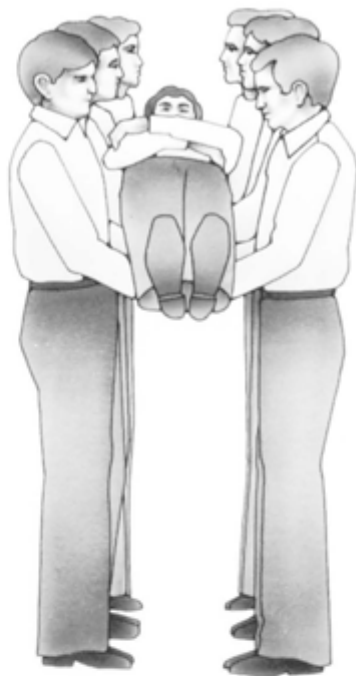
Ukusha okubi kungancishiswa ngokwenza okusheshayo. Uma izimpahla zomuntu zokheleka ngomlilo, *masinyane* mgingqe phansi othulini, otshanini, noma ngendwangu endala noma ngetshali, umgoqe ngengubo. Lokhu kuyowufuthelanisa umlilo. Ngenkathi umlilo usucishiwe, lapha ukusha kwesiguli ngendlela yosizo lokuqala oluphakanyisiwe ngenhla.

Ukusha okubi kungadalwa ngokunjalo ngamakhemikhali njengelayi (amanzi enziwe aba yi- alkalayini). Ukwelapha kuphethe ukugeza ususe ikhemikhali ngokushesha okukhulu, ngokusebenzisa amanzi amaningi, futhi kuqhubeke ngokuyakaza indawo eshile leyo okungenani imizuzu emihlanu. Ukusha okubangelwa ngamakhemikhali kuvamise ukubhebhetheka uma kungelashwanga, futhi khona kudinga usizo olusheshayo lukadokotela. Uma amakhemikhali eshise amehlo, isiguli kumele sibekwe ngohlangothi lwaso, futhi namanzi kumele masinyane athelwe ehlweni (ngenkathi ijwabu lelo livuliwe) ukugeza ikhemikhali.

Ukwelapha Amathambo Aphukile

Ngesinye isikhathi ukuwa noma ukushaywa kakhulu kungenza ukuthi ithambo lichachambe noma liphuke. Isiguli kumbe singalizwa ithambo liphocqoka, sizwe ubuhlungu noma ukuthunukala, noma ukuzwa ukugedlezela. Uma kungenzeka, thola usizo lukadokotela ukuthi eze esigulini, ngokuba ukumsusa umuntu kumbe kungenza ukuthi alimale kakhulu. Nakho-ke, uma isiguli kumele sithathwe siyothola usizo emtholampilo kudingekile ukuthi ithambo elilimele kuqala liboshwe linganyakaziswa. Sebenzisa ucezu lokhuni—ukusekela okuqinile okuboshelwe endaweni elimele ukwenza ukuba inganyakazi—ukuvikela ithambo lingaqhubekeli phambili nokulimala kanye nokunciphisa ubuhlungu. Olunye uhlobo lokhuni luphethe ukugxisha isitho esilimele futhi bese, luboshelwa engxenye yomzimba engalimele. Isibonelo, umlenze olimele ungaboshelwa komunye umlenze, noma ingalo elimele ingaboshelwa esifubeni.

Amabhodi, amakheyini, izinduku, izingubo ezigoqiwe noma ukhalibhothi nawo ngokunjalo ungasetshenziswa njengocezu lokhuni lokumisa ithambo eliphukile. Ucezu lokhuni kumele lube lude ngokwanele ukuvikela ithambo ekunyakazeni uma liboshelwe okhuni. Gxisha ucezu lokhuni ngezindwangu noma izingubo eziningi, futhi usebenzise amabhande, othayi, noma imidweshu yendwangu ukulibophela endaweni. Bopha ucezu



lokhuni luqine ngokwanele ukuze lugcine amajoyinti ndawo zombili lapho lubopheke khona ukuthi lunganyakazi, kodwa hhayi ukuqinisa kakhulu kuze ukuhamba kwegazi kuhambe kancane.

Bonisa umfanekiso 24-b, Umuntu olimele engozini, ephakanyiswa futhi ethwelwe.

Uma kwenzeka beka okuthize okubandayo endaweni elimele ukwehlisa ukuvuvuka. Ukuphakamisa isitho esilimele ngaphezu kwenhliziyo ngokunjalo kuyakwehlisa ukuvuvuka.

Ukuhambisa Umuntu Olimele

Ingubo, itshali, noma izandla zabasizayo kanye nezingalo ngokunjalo kungasetshenziswa ukuthwala umuntu olimele onokulimala okwesabekayo. Abasizi basebenza nhlangothi zombili nomuntu oyedwa obambe ikhanda lomuntu olimele kahle. Umuntu oyedwa nguyena owenza izimpawu zokubabiza, ukuqiniseka ukuthi bonke abasizi bayaphakamisa futhi bahamba kanye kanye. Uma kungenjalo, isiguli singalimala kalula kuqhubekele phambili ngokunyakaza okungadingekile futhi okungaxhumene kahle.

Bonisa umfanekiso 24-c, Uhlaka olwenziwe ngengubo kanye nangebhantshi.

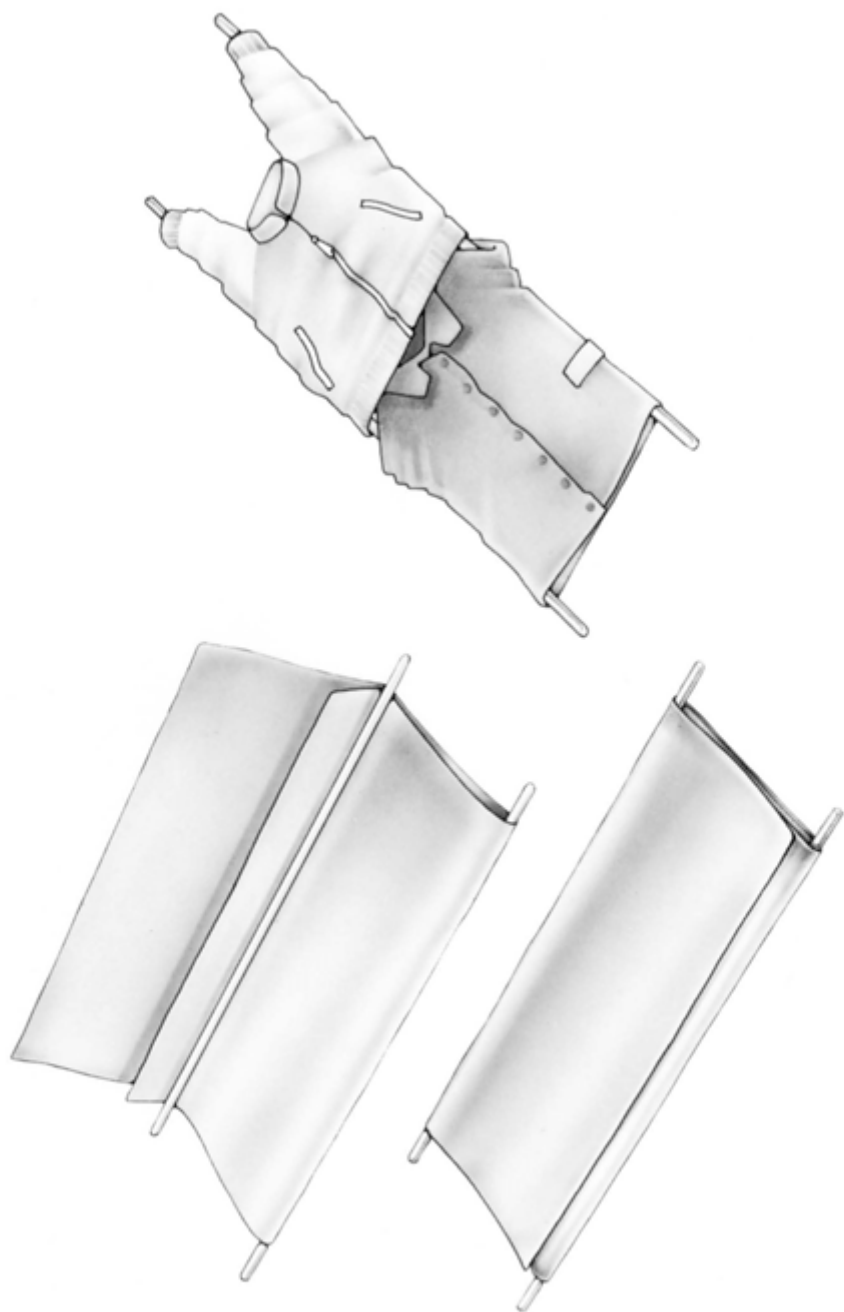
Uhlaka lungenziwa ngezinduku ezimbili noma amapali, njengezibambo zomshayelo, kanye nengubo. Amabhantshi nawo ngokunjalo angasetshenziswa uhlaka, ngokuvala ingaphambili lebhantshi bese kuxhunywa amapali emikhonweni.

Qaphela: Uma usutholile ukuthi isiguli sinokulimala entanyeni noma ngemuva, *akumele anyakaziswe ngaphandle kokuthi impilo yakhe isengozini*. Uma kufuneka ukuba asuswe, kumele athwalwe ngabantu abaningi noma athwalwe ngohlaka, ngokukhulu ukunakekela ukwehlisa ukunyakaza kwentamo kanye nomgogodla.

Isiphetho

Kubalulekile ukuthi sifunde ukucabanga kahle ngokuthi umuntu olimele udingani ngesikhathi esiphuthumayo. Izinto ezibaluleke kakhulu ukuthi zenziwe ukuthi kususwe umuntu olimele endaweni eyingozi, buyisa ukuphefumula vimba ukopha, bese welapha ukwethuka usizo lokuqala olungeziwe kumele lunikezwe, uma ludingeka. Usizo lukadokotela olwengeziwe nalo ngokunjalo lungadingeka.

Ukuzijwayela izindlela zosizo lokuqala ezichaziwe kulesi sifundo lungasisiza ukuthi sizilungiselele kangcono ukusiza uma kuvela okuphuthumayo okudinga usizo lokuqala.



Inselelo

Fundisa izindlela zosizo lokuqala emndenini wakho. Yenza ukuthi bazijwayele lezi zindlela ukuze bakwazi ukunikeza usizo lokuqala uma kukhona ingozi.

Ukuzilungiselela Komfundisi

Ngaphambi kokuthi unikeze lesi sifundo:

1. Khuluma nabasebenzi bezempilo abaseduzane ngezindlela ezisemqoka zosizo lokuqala abaziphakamisayo ngokulimala okuvamile endaweni yangakini. Yenza ukuthi batshele odade ngendlela efanelekile yokuphefumulisa umuntu umlomo nomlomo. Cobelelana ngalolulwazi nodade ngenkathi ufundisa.
2. Thola ukuthi yiluphi usizo lukadokotela olwengeziwe olukhona oludingekayo uma kunengozi. Uma umtholampilo oseduzane nawe uvulwa kuphela ngamahora athize osuku, thola ukuthi ungayaphi ukuze uthole usizo lukadokotela ngezinye izikhathi.
3. Thola ibhodi likashoki kanye noshoki.
4. Thola ikilasi ukuba lidlale izingozi ezingenzeka ukuze amalunga ekilasi azijwayeze izindlela zosizo lokuqala abazifundile. Kumele bazijwayeze ukuzithathela izinqumo ukuthi yiluphi usizo lokuqala oludingekayo kanjalo nokuthi bangalusebenzisa kanjani. Isibonelo chaza ingozi lapho indodakazi iza kumama wayo nenxeba engalweni yayo. Inxeba liyopha kakhulu. Yenza omunye ukuthi enze sengathi uyindodakazi elimele. Yenza omunye futhi enze sengathi ungumama bese yena ebonisa zonke izigaba zokulapha inxeba.
5. Cela amalunga ekilasi ukuthi ahlanganyele ekufundiseni lesi sifundo.

Indawo Yokugcina Yasekhaya

Isifundo 25

Injongo yalesi sifundo ukukusiza kanye nokukukhuthaza wena ohlelweni lokubeka ekhaya.

Kungani Sidinga Indawo Yokubeka Ekhaya

UMongameli Spencer W. Kimball wasinika lomyalezo maqondana nendawo yokubeka ekhaya:

“Siyaqinisekisa ngomyalezo odlule iBandla elisinika wona njalo, ukuthola kanye nokugcina ukudla konyaka—ukudla konyaka kwezinto eziyisisekelo kithina. . . .

“Sikhuthaza imindeneni ukuthi ibe nakho esandleni ekubekile konyaka, futhi siyakusho njalo futhi njalo futhi njalo futhi siwuphinde njalo futhi njalo umbhalo Ongcwele weNkosi yona ithi, `Kungani nina ningibiza ngokuthi, Nkosi, Nkosi, kodwa ningazenzi izinto lezo Mina engizishoyo” (*Ensign*, May 1976, p. 125).

Abaphrofethi basiyalela ukuthi thina senzeni maqondana nokubeka izinto eziyisisekelo esizidingayo na?

(Uma imithetho kahulumeni ingakuvumeli ngokusemthethweni ukubeka ukudla, guqula lesi sifundo sifanele izidingo zendawo eseduze nawe kanye nezimo.)

UMongameli J. Reuben Clark, Jr., owayeyilunga lokuqala lobuMongameli bokuQala beBandla, wathi:

“Makuthi wonke umuntu oyinhloko yawo wonke umuzi abone ukuthi unakho esandleni ukudla okwanele kanye nezingubo futhi, uma kungenzeka kanjalo nokokwenza umlilo okungenani unyaka owodwa ngaphambili” (Ku Conference Report, Apr. 1937, p. 26).

Umyalezo wokuthi kube khona ukudla konyaka, izingubo kanye nezinye izinto ezidingekayo kungumyalezo ohlakaniphile ngezizathu eziningana. Inhlekelele efana njengezikhukhula, ukuzamazama komhlaba noma isiphapho seqhwa singahlasela idolobha noma isifunda sonke, sibhidlize imigwaqo futhi senze kubenzima ukuthi ukudla kanye nezinye izinto ukuthi zihanjiswe ezimakethe. Izimpi zombangazwe noma iziteleka zabashayeli bamaloli, imikhumbi noma abasebenzi bakaloliwe zingaphazamisa ukuhanjiswa kokudla. Ezinye izinhlobo zezinhlekelele njengendlala ebangwa yisomiso, yizivunguvungu, izikhukhula, ngisho kanye nezimpi, zenzekile emazweni amaningi, futhi zingaphinda zenzeke. Uma izinhlekelele ezinjena zithinta umphakathi wonke, ukudla kanye nezinye

izinto azinakutholakala, ngisho noma ngabe imali ingakhona. Umndeni nawo ngokunjalo ungaludinga usizo oluphuthumayo njengokuthi uma kukhona ogulayo noma ukungasebenzi okungenza ukuthi kungabibikho mali engenayo, kwenze kudingeke ukuthi uthembele endaweni yokubeka ekhaya.

Udade uCherry Lee Davis kanye nomndeni wakhe, ngokuzibona edinga usizo oluphuthumayo ngokwakhe, wathola ubufakazi bokubeka ukudla ekhaya. Umfowethu kanye nodade uDavis kwakungabantu abaphendukele eBandleni futhi babazi ngokubeka ukudla ekhaya, kodwa babengakazimiseli ukuqala olwabo uhlelo okwesikhashana. Ngoba babezilungiselela ukuhamba ibanga elide beya emzini omusha, babona ukuthi kwakuzoba wubulima ukuqala ukubeka ukudla ngalesosikhathi. Nokho-ke, ngaphandle kokucabanga, udade uDavis waluqala uhlelo lokubeka ukudla ekhaya. Ngaso sonke isikhathi uma eya esitolo, wayethenga okuthe xaxa kokunye ukudla. Ngaphambi kwesikhashana nje amakhabethe asekhishini ayeseqcwele, futhi kwadingeka ukuthi agcine ukudla egunjini lokulala. Ngenkathi umyeni wakhe embuza ukuthi wayekwenzelani lokho, waphendula wathi, “Ngicabanga ukuthi ngibeka ukudla.” Ngenkathi embuza ukuthi kungani, kuphela ayengakusho kwakungukuthi, “Ngoba kufanele ngikwenze.” Akakwazanga ukumnikeza ezinye izizathu ngezenzo zakhe kunalokho. Wathi, “Ngenkathi ngithandaza ngakho njalo, njalo ngiba nokuphoqeleleka ukuthi ngikuthenge ukudla. Ngaphakathi ekujuleni kwami, kwakukhona umuzwa wokududuzeka, nowokuvuzwa ngokuthi ngangilalela.”

Udade uDavis wafunda izindlela zokulungiselela okunye ukudla ayekubekile ngokuhambela imibukiso, ngokufunda kanye nokufunda ukwenza izinhlobo nhlobo zamasesiphi. Okwathi ekugcineni wazizwa ukuthi wayesekwazi ukukulungisa lo kudla kahle, omunye umfunzelelo wafika kuye wokuthi athenge kakhulu nakakhulu nakakhulu. Wayichaza indlela enza ngayo: “Kungani? Ngabuza emthandazweni, kodwa akuzange kube khona mpendulo. Kwakufanele ngithenge kakhulu. Ngakho-ke ngenza ngangisangene, futhi ngididekile kodwa ngilalela. Ngangivese ngiyibone indawo lapho lokudla okwakuzongena khona elolini esasizimisele ukuyiqasha [esasizohamba ngayo ukuya emzini wethu omusha].”

Ngenkathi umndeni wakwa Davis ekugcineni sewuhamba uya emzini wabo omusha, yonke ifenisha yabo kanye namabhokisi angabayishumi nanhlanu noma angamashumi amabili okudla acishe anganele elolini ababeyiqashile. Ngenkathi sebeyikhokhela iloli, baqasha umuzi omncane, futhi bakhokhela zonke ezinye izindleko zabo basala nemali encane kakhulu. Ngaphezu kwakho konke lokhu umfowethu uDavis waba nobunzima ekutholeni umsebenzi. Ngenkathi esewuthola omunye

wamkhokhela kancane kangangoba emva kokuthi sebekhokhele izikweletu babengasali nalutho lokudla. Khona udade uDavis wabe esesazi isizathu sokubeka kwakhe ukudla— eqinisweni kwakuwukudla kwabo ababenakho kwezinyanga ezazilukhuni emshadweni wabo.

Ukubheka emuva kulezo zinyanga zokudla ukudla okubekiwe, uthi: “Ngiyamoyizela. Ngalwa kanzima ukuthi ngingakubeki ukudla, kodwa khona iNkosi ngokuhlakanipha kwayo okungapheliyo kanye nothando yangiqondisa futhi, yangifundisa isifundo esibaluleke kakhulu kulesimangaliso esincane sokuzilungiselela.” (“Our Small Miracle,” *Ensign*, Aug. 1978, p. 21.)

Yiziphi izibusiso zesikhashana umndeni wakwaDavis owazithola ngenxa yohlelo lwabo lokubeka ukudla ekhaya na?

Ekwengezeleleni ezibusisweni zokuvikeleka kwesikhashana ngesikhathi sesimo esiphuthumayo, ukugcina uhlelo lokubeka ukudla ekhaya ngokunjalo kungaletha izibusiso zikamoya. Njalo uma silalela noma yimuphi umyalo noma umyalezo ophuma kumphrofethi, ubufakazi bethu kanye nokholo kungaqina. Thina kumbe ngenxa yokulalela kwethu singathola imiklomelo kaMoya leyo ebesingayilindelanga.

Yiziphi izibusiso zikamoya ezatholwa abomndeni wakwa Davis na?

Omunye umndeni owawuhleleke kahle ngokugcina ukudla ekhaya walahlekelwa yikho konke ababenakho ezikhukhuleni ezinkulu, kanye nayo yonke imfuyo yabo yacwila. Kodwa kukho konke ukulahlekelwa kwabo okukhulu, bathi, “`Uma uyigcina imiyalo uyokuzilungiselela kulokho okwenzakalayo. Noma konke ukudla kwethu esikubekile kwamoseka, sasinokuthula engqondweni ngokuthi sasikwenzile lokho umphrofethi ayesitshela kona ukuthi sikwenze. Thina ngokunjalo sizilungiselele ngokukaMoya futhi thina manje singakwazi ukubhekana nalokho okwenzekile” (Gerry Avant and Karly Holland, “LDS in Texas Safe after Flood,” *Church News*, 12 Aug. 1978, p. 4).

Ukubeka Konyaka

Imindeni ingabeka izinto eziningi engazisebenzisa esikhathini esizayo kodwa ukubeka ekhaya okuxoxwe ngako kulesi sifundo kumaqondana nokudla, izingubo futhi uma kungenzeka nezibaso. Umgomo wethu ngokubekela izidingo zomndeni wethu unyaka wonke. Abantu abaningi bakuthola kunzima noma kungenzeki ukubeka masinyane izinto ezidingekayo ukubaphilisa bona unyaka wonke. Ukubeka ukudla konyaka kungumgomo woqobo nokho-ke, uma izinto zigcinwa ngendlela ehlelekileyo. Ukuze sifinyelele emgomweni wethu wonyaka, thina kumbe singahlakanipha sikuqale ngemigomo emincane yesikhashana esifishane. Ukuthola ukubeka ukudla okungabagcina bona ngokwabo isonto elilodwa nje kumbe kungaba yimpumelelo enkulu kweminye imindeni. Kweminye

imindeni, umgomo wokuthola ukubeka ukudla ekhaya isikhathi esingangamasonto amathathu, izinyanga ezimbili, noma unyaka kungeze kwaletsha inkinga. Uma umgomo wethu wokubeka ukudla izinsuku ezimbalwa noma amasonto sekwenzekile, imindeni yethu ingabeka umgomo omusha futhi isebenzele ukuthi uwufice kuze kuthi thina ekugcineni sithole ukubeka ukudla ekhaya okungasigcina thina unyaka wonke.

Yimiphi imigomo wena kanye nomndeni wakho eningayiqala ngokuqiniseka ngayo na?

Ukugcina Ukudla

UMongameli Ezra Taft Benson weKhansela yeshumi nambili uyasitshela ukuthi:

“Inkosi isitshelile ngendlala kodwa abalungileyo bayobe bebalalelile abaphrofethi bese bebeka okungenani okudingekayo konyaka wonke ukudla okuzobaphilisa..

“Isambulo sokubeka ukudla singaba esibalulekile ensindisweni yethu yesikhashana namuhla njenganokugibela umkhumbi kwakunjalo kubantu ngezinsuku zikaNowa. . . .

“Ngiyazi ukuthi loluhlelo lwezenhlalakahle lingumfunzelelo kaNkulunkulu. Ngakubona ngawami amehlo lawa izincithakalo zendlala kanye nokuswela njengoba ngangiphansi komyalelo kaMongameli weBandla ngahlala unyaka eYurophu endaweni eyayikhungethwe yizimpi ekupheleni kweMpi yoMhlaba yeSibili ngaphandle komndeni wami nginikezela ngokudla izingubo kanye nezingubo zokulala kumalunga ethu ayekudinga. Ngababuka phakathi kwamehlo ayeshone phakathi abaNgcwele, cishe ekugcineni kwezigaba zendlala. Ngababona omama ababenokukholwa bephethe abantwana babo, abaneminyaka emithathu kanye nemine yobudala labo ababengakwazi ukuhamba ngenxa yesifo sendlala. . . .Ngiwabonile amadoda akhulile ekhala ngenkathi egjijimisa izandla zawo phakathi kukakolweni kanye nakubhontshisi okwakuthunyelwe kubo kuphuma [kwabaNgcwele] eMelika” (“Prepare Ye,” *Ensign*, Jan, 1974, pp. 69, 81–82).

Ngenxa yokuthi ukudla kubalulekile kakhulu kangaka empilweni enhle futhi ngisho nakuyo impilo uqobo lwayo kungenye yezingxenye ezibaluleke kakhulu zohlelo lokugcina ukudla ekhaya. Kuwukuhlakanipha ukubeka ukudla okuyisisekelo imindeni yethu ezimisele ukukudla, futhi sazi ukuthi kulungiswe kanjani ukudla ukuze kugwemeke ukumosa ukudla ngezikhathi eziphuthumayo. Gcina izinhlobonhlobo zokudla njengoba sidinga izinhlobo ezahlukene ngezikhathi eziphuthumayo ukuze sigcine impilo enhle. Izidingo zomndeni wakho zizokhomba inani lokudla okumele ukugcine.

Kudla kuni okukhona okwaziyo ukuthi kulungiswa kanjani, lokho umndeni wakho ongakudla futhi lokho ongakugcina njengengenye yakho yokubeka ukudla ekhaya na?

Ukudla okugciniwe ngeke kuhlale ijakade okusho ukuthi kumele sikuzungezise siqale ngokudla okudala okwabekwa kudala kuqala bese sikushintshanisa nokudla okulondolozwe kabusha. Lelicebo lokuzungezisa liyinto eqhubekayo.

Singakuzungezisa kanjani ukudla okugciniwe ekhaya na?

Enye indlela yokuqinisekisa ukuzungezisa kahle ukudla ukubhala usuku emaphaketheni okudla njengoba ethengiwe noma egciniwe. Beka ukudla okusanda kuthengwa eshalofini elingemuva kokudla okuthengwe phambilini. Njengoba ulungisa ukudla, lokhu kuyokwenza ukuthi kube lula kuwe ukusebenzisa ukudla okudala kuqala.

Ukudla kungagcinwa ngezindlela ezahlukene.

Yenza uhlu lwezinye zezindlela zokugcina ukudla (bona isifundo 26, "Umkhqizo waseKhaya [Home Production]," *Owesifazane oNgcwele weziNsuku zokuGcina, Incwadi yokuchasisa yabesifazane iNgxenye A [The Latter-day Saint Woman, Basic Manual for Women, Part A]*. (Kufake amanzi anosawoti noma kufake ebhodleleni, komise noma ukubeke ngaphansi komhlabathi)

Yiziphi izindlela zokugcina ukudla ezisebenza kahle endaweni yangakini na?

Khumbula izindleko, isidingo sezinto zokusebenza ezithize, kanye nokuthembeka kwaleyo uma ukhetha indlela yokugcina ukudla. Cabanga noma ngabe yindlela entsha endaweni yangakini noma yileyo ebikade isetshenziswa ngempumelelo ngabantu abaningi isikhati eside.

Uma ukudla sekugciniwe, kumele kubekwe ngendlela leyo yokukugcina kuhlanzekile futhi kuvikelekile ukuthi kungadliwa. Kukhona izindlela ezinhlobonhlobo zokugcina ukudla lezo okumele njalo zilandelwe nangaphandle kwendlela esetshenziselwe ukuthi kulondolozwe.

1. Gcina ukudla kupholile. Kugcine endaweni emnyama noma enethunzi kude nelanga.
2. Vikela ukudla emswakameni. Ukudla okomile kuyokonakala uma kuba manzi ngaphambi kokuthi kusetshenziswe. Ukudla okulondolozwe ngezinye izindlela ngokunjalo nako kumbe kungonakaliswa ngumswakama omningi.
3. Vikela ukudla okusemaphaketheni noma ezitsheni zokuphatha. Izitsha ezingcono kakhulu ngezivimbela uthuli ukuthi lungafinyeleli ekudleni futhi kwenze kubenzima kungabilula ukuthi izinambuzane kanye nezilwane nje ngamagundwane, yizinyoni, kanye namachwane ukuthi adle ukudla.

Yiziphi izindawo ekhaya lakho ezipholile futhi ezimnyama noma ezinethunzi na?

Ungakuvikela kanjani ukudla emswakameni omkhulu na? (Amakani kathayela, izikhwama zeplastiki, amabhokisi, noma amabhodlela ahlanzekile, engilazi asetshenzisiwe.)

Ungakuvikela kanjani ukudla othulini kanye nasezilwaneni na? (Izitsha ezivaleka ziqine. Lengisa izitsha zokudla ezindaweni eziphezulu noma uzibeke emashalofini aphezulu. Phakamisa izitsha zokuphatha zisuke phansi noma emhlabathini ngemilenze yensimbi, ukuvimbela izilwane ukuthi zingahuquzeli ziye phezulu ezitsheni.)

Ukugcina Amanzi

Amanzi kumele agcinwe ngenhloso yesimo esiphuthumayo. Qala ngamanzi ahlanzekile, amsulwa. Gcina amanzi engilazini ehlanzekile evaleka ngokuqinileyo noma isitsha sokuphatha esisindayo seplastiki. Noma ke amanzi agcinwa ngalendlela angagcinwa ijakade, kuvamisile ukuthi kube ngumbono omuhle ukuwachitha noma uwasebenzise amanzi agciniwe bese uwagcwalisa njalo ezinyangeni ezimbalwa. Uma ungenaso isiqiniseko noma amanzi aphephile ukuthi angasetshenziswa emva kokuthi kade egciniwe, ungawahlanza ngokubulala amagciwane ngokuwabilisa, okungenani imizuzu eyishumi. Noma ungafaka inani elincane lengxube kajikhi wasekhaya noma iklorini elingana namaconsi amabili kajikhi noma iklorini emapayintini amabili amanzi, noma ingxenye yesipunu esincane sikajikhi noma iklorini kuya emagalanini amahlanu amanzi. (Bheka *Relief Society Courses fo Study, 1973–74*, p. 102.)

Ukugcina Izingubo

Kumbe kungaba wusizo ukugcina izingubo ezithe xaxa. Ukugcina izingubo kubalulekile emindenini enezingane ezibukhuphekhuphe nezisakhulayo, ngoba izingubo zabo ezikhona azisenakubalingana ngesikhathi esizayo. Zonke izingubo zamalunga omndeni kumbe zingaguga. Izingubo ezithe xaxa kumele zigcinwe lapho isimo sezulu siguquguquka kakhulu ukusukela kwenye inkathi kuya kwenye.

Eminye imindeni, ikakhulukazi leyo enabantwana abakhulayo, kumbe bangahlakanipha ukubeka izingubo lezo zalowo mntwana esezingasamlingani ukugqokisa umntwana omunye ozayo. Izingubo esezingasalingani, kubo bobabili, umntwana kanye nomdala, zingenziwa futhi zibe yizingubo zamalunga amancane omndeni. Ukugcina indwangu ethe xaxa ukwenza izingubo ezintsha nakho ngokunjalo kungaba wusizo. Izinalidi, ukotini kanye nezinye izinto zokuthunga kumele zibe yingxenye yokugciniwe yanoma yiliphi ikhaya ukuze izingubo ezidabukile zilungiseke. Insipho kumele nayo ifakwe kokugciniwe kwasekhaya, kokubili eyokuhlaza izingubo kanye neyokuhlazeka kwethu.

Yiziphi izingubo ezingaba wusizo kuwe ukuthi uzigcine, ukucabangela isimo sakho na?

Uma ungumame ongashadile, ungenze njani ukuthi uzilungiselele ngohlelo lokugcina izimpahla ekhaya ngisho nomake mhlawumbe ungenawo umuzi ongowakho na?

Ngenkathi uGosa Ezra Taft Benson esejalimani ukulandela Impi Yesibili Yomhlaba, waba nolwazi olwalubonisa ukubaluleka kohlelo oluphelele lokugcina ukudla. Masinyane emva kokuthi esekhulume neqoqo elingaphezu kwamakhulu amahlanu abaNgcwele, wamema bonke omama ukuthi beze ngaphambili. Ngamunye wamnikeza iqhuzu lensipho. Njengoba lesi siph o esincane sasibekwa ezandleni zabo, abanye baqala bakhapha izinyembezi zokubonga. . . .

“Ekugcineni bonke omama ababekhulelwe noma ababenakekela abantwana bacelwa ukuthi beze ngaphambili. . . Ngamunye uGosa Benson wamnika elikhulu. . . iwolintshi. . . Labo mame abazange bakholwe inhlanhla ababenayo enhle kangaka.

“Njengoba omunye walaba omama weza ngaphambili wabona itolishi likakotini kanye nenalidi leyo uGosa Benson ayesikhiphe epotimendeni lakhe ngenkathi ekhipha kulona izinto ayezinikezela. [Wabuza] ukuthi wayengakwazi yini ukuthola itolishi likakotini kanye nenalidi esikhundleni sewolintshi. . . Emva kwemizuzwana lomama wabuyela emuva endaweni yakhe yokuhlala nenalidi kanye nokotini wakhe. Ngenkathi ehla phakathi eyohlala phansi, [omunye udade]. . . wammisa wathi kuye, ‘Ngiyazi ukuthi ungathanda ukuthi wabelane nabanye bethu inalidi kanye nokotini. Izidingo zethu zinkulu njengezakho’” (Bonnie J. Babbel, “The Habit of Being Grateful,” *Instructor*, Sep. 1970, pp. 318–19).

Laba bantu bahlupheka kakhulu ngoba babengenazo izinto ezilula kodwa ezibalulekile. Singazilungiselela thina maqondana nokuhlupheka okukhulu kangako ngokuba nohlelo olupheleleyo lokugcina izinto ekhaya.

Ukugcina Izibaso

Siyadinga futhi ukuba nezibaso ezintweni ezigciniwe emakhaya ethu. Izibaso ziyadingeka ekuphekeni esimweni esiphuthumayo. Ekungezeleleni, kubalulekile ngokunjalo kwezinye izimo zezulu ukuthi sishisise amakhaya ethu ngezikhathi zokubanda okukhulu.

Esimweni sethu sasekhaya, yiziphi izindlela ongazisebenzisa wena ekugcineni izibaso zokupheka na?

Yikuphi ukuzilungiselela okudingeka ukuthi kwenziwe ukufudumeza ikhaya lakho ngesikhathi sokubanda na?

Isiphetho

Siyayalwa ukuthi sigcine ukudla izingubo izibaso kanye nezinye izinto ezidingekayo njengalezo ezidingekayo zosizo lokuqala kanye nokuthunga ukubhekela izidingo zemindeni yethu unyaka wonke. Ngisho nomake kumbe singabona sengathi kunzima ukuthola izinto esizidingayo ngesikhathi esisodwa, singaqala uhlelo lokugcina ukudla ekhaya ngomgomo omncane njengokwezimo zemindeni yethu ngokuthenga izinto ezimbalwa ezithe xaxa ngaso sonke isikhathi uma sithenga. Uma imindeni yethu isizilungiselele ngohlelo lokugcina ukudla ekhaya singalindela ukuthola izibusiso zesikhashana kanye nezinkulu kanye nezibusiso zikaMoya. INkosi iyasiyala thina ithi: “Uma nina nizilungiselele aninakwesaba” (D&C 38:30).

UGosa uTaft Benson wathi, “Siyabonga kuNkulunkulu ngomphrofethi, ngokuba ngalohlulelo olunomfunzelelo [lwezenhlalakahle], kanye nabaNgcwele abakwazile ukuthi bondle okungokwabo futhi bakwazi

ukwabelana nabanye. Manje indlela enhle engummangaliso yokuba njengomsindisi entabeni yaseSiyoni!" ("Prepare Ye," *Ensign*, Ja. 1974, p. 82).

Inselelo

Xoxisana ngohlelo lokugcina ukudla ekhaya nomndeni wakho. Qala wenze uhlelo oluqondile lokuthuthukisa noma lokwenza kangcono uhlelo lwakho. Yenza uhlu lokudla ofisa ukukufaka, cabanga isimo sakho, bese unquma ukuthi ungakulondoloza kangcono kanjani futhi ukugcine kanjani kona. Cabanga futhi ukuthi zibaso zini izimpahla kanye nezinye izinto okumele zifakwe.

Imibhalo Engcwele Eyengeziwe

UGenesis 41–45 (abaseGibhithe kanye nabakwa Israyeli basindiswa endlaleni ngokudla okwakugciniwe nguJosefa)

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Hlolisisa isifundo 26, "Umkhqizo waseKhaya [Home Production]," *Wesifazane oNgcwele weziNsuku zokuGcina, Incwadi yokuchasisa yabesiFazane, Ingxenye A [The Latter-day Saint Woman, Basic Manual for Women, Part A]*, izindlela zokulondoloza kanye nokugcina ukudla. Cela udade ukuthi abhale uhlu, ngesikhathi sesifundo, izindlela zokulondoloza ukudla, ngokusebenzisa ulwazi olunikiwe kulomthombo ongenhla wolwazi.
2. Thola okuningi kangangoba ungakwazi ngokudla okugcineka kahle endaweni yangakini. Thola izindlela zokwenza kanye nezindlela zokulondoloza kanye nezokugcina okusebenza kahle. Khuluma nabantu abadala abazi izindlela namasiko okugcina ukudla. Uma kungenzeka londoloza futhi ugcine okunye ukudla ngezindlela ozifundile kulesi sifundo, bese uzibonisa lezindlela kodade.
3. Uma ungakakwazi ukuthi amanzi enziwa kanjani ukuthi aphephe ekuphuzweni cela izikhulu zabezempilo abaseduzane ukuthi banifundise izindlela eziphumelelayo zokwenza.
4. Isifundo 21, "Ukuphathwa kwezimali Zomndeni," isifundo 22, "Ukudla okunomsoco koMndeni," kanye nesifundo 25, "Isivande saseKhaya," *ko-Wesifazane oNgcwele WeziNsuku zokuGcina, Incwadi yokuchasisa yabesifazane, Ingxenye A*, kanye nesifundo 22, "Ukunakekelwa kukamama nomntwana," kule ncwadi yokuchasisa sizosiza ekuphenduleni imibuzo ekuphatheni imali, ukudla okunomsoco, kanye nesivande.
5. Cela amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele ephuma kulesi sifundo.

Ukuncokola njengoMndeni

Isifundo 26

Injongo yalesi sifundo ukusiza wena kanye nomndeni wakho ukuphumelelisa uthando olukhulu kanye nobumbano ngokuthi sincokole ndawonye.

Imindeni Idinga Ukuncokola Ndawonye

Bonisa umfanekiso 26-a, Lomndeni uyakujabulela ukudlala ndawonye.

Thola odade ababili ababecelwe phambilini ukuthi babelane ngolwazi lwabo lokujabula okukhulu abake baba nakho emndenini yabo.

Xoxisanani ngomboniso 26-a. Khombisa ikilasi ukuthi ingxenye ebalulekile yokuphila ngevangeli ngukwenza izinto ndawonye njengomndeni.

Lokhu kukhonjisiwe kahle olwazini olulandelayo oluxoxwa ngubaba othize:

“Ngelinye ilanga ngacela indodana yami ukuthi ilethe amathoyizi ayo endlini. Ngamangala uma ithi ikhathele kakhulu.’ Ngakhoke isigcawu saqhamuka engqondweni ngosuku olwandulela lolo, ngenkathi indodana yami yayingicele ukuthi sinqane nayo. Yathini impendulo yami na? `Ngangikhathele kakhulu.’ Noma ngesikhathi efuna mina ngidlale naye umdlalo wokubamba [ibhola]—futhi ngangikhathele kakhulu.’

“ . . .Emva kwezinsuku, ngacela indodana yami ukuthi icoshe izingubo zayo izibeke. Ngalesikhathi ‘wayematasatasa kakhulu’. Ngakhumbula isikhathi lapho ayefuna khona indaba ngesikhathi sokulala. . . .’ngangimatasatasa kakhulu.’

“ . . .Ngafunga ukuthi ngizochitha isikhathi esiningana namadodana ami kuphela. Ukubagona, ukubaqabula kanye nokubatshelela ukuthi ngiyabathanda akuzange kubakholise. Babedinga ukugxuma, ukuginjika, kanye nokudlala nami futhi.

“Manje sengiyahlanganyela emidlalweni yabo eminingi. . . .

“Sengakha izintunja kanye nezinqaba ezinqwabeni zesihlabathi futhi ngadlala ngamaloli. Ukuthandaza kanye nokudlala nabo kungisizile ukuthi ngithuthukise ubudlelwane obuhle nabo.

“Nganoma yini edinga umzamo, umvuzo ubakhona. Umvuzo wami weza emva kwesigamu sehora elihle elibalulekile nendodana yami. Wagoqa izingalo zakhe zazungeza intamo yami, wanganga ngothando esihlathini, wabe esethi, `Ngiyakuthanda Baba” (Dan L. Johnston, “`Daddy, Im Talking to You,” *Ensign*, Sept. 1978, p. 71).

Wenzani lobaba lokho okwenza ukuthi umndeni wakhe uqinise na?



Sichitha isikhathi sethu esiningi senza izinto esicabanga ukuthi zibalulekile. Umsebenzi wethu wansuku zonke, ubizo lwethu lwaseBandleni, ukuphumula kwethu kanye nezinye izinto lezo ezithatha isikhathi esiningi zibalulekile. Nokho-ke, lezi zinto kumbe zingeze zaba yizinto ezibaluleke kakhulu ezimpilweni zethu. Ungayiphendula kanjani lemibuzo elandelayo:

1. Yiziphi izinto ezibalulekile empilweni yami na?
2. Ngabe ngichitha isikhathi esanele ekwenzeni izinto ezibalulekie kakhulu empilweni yami na?
3. Ngingazilungiselela kanjani ukuthi ngibe nesikhathi esiningana nomndeni wami na?

Kumele sibone ukuthi into ebalulekile empilweni ngumndeni—ngoba ungunaphakade. Noma ngabe isimo sethu singanjani, kumele sithole isikhathi esingasichitha nemindeni yethu.

Ukuncokola Komndeni Kuletha Uthando Kanye Nobumbano

Abanye bethu bangakhumbula ebuncaneni bethu injabulo enkulu esasiyithola nemindeni yethu uma senza izinto ndawonye. Omunye umama wenza lokuhlola:

“Uma ngicabanga emuva ebuncaneni bami kanye neminyaka yami yobusha, ngiyakhumbula ngendlela yokuhlonipha lezo zinkumbulo ezimnandi zezinto thina bantwana kanye nomama kanye nobaba esasizenza njengomndeni. . . . Angeke ngithengise izinkumbulo zamadili omndeni wethu kanye nezinye izinto zokuzithokozisa zomndeni kukho konke okwamathiyetha anamhlanje, izindlela ezingumhume zomdlalo wokuphonsa ibhola kanye nezindawo zokudlela. . . .

“Ngizimisele ukwenza konke enginakho ukulungiselela imicimbi yomndeni wami leyo ezoletha uMoya weNkosi ekhaya lethu ngendlela uMoya owawugcwalisa ikhaya labazali bami. Ngifuna abantwana bami babe nezibusiso ezinkulu zokuba nezinkumbulo ezithandekayo kimi” (*Family Home Evening Manual, 1968*, pp. 184–85).

Njengalomama, kumele sifise ukunikezela ngolwazi olucishe lufane nalolu emindenini yethu. Kwesinye isikhathi imicimbi ekhona kithi ngaphandle kwekhaya ayamukelekile, ngoba ayisisizi ukuthi sakhe uthando kanye nobumbano ekhaya lethu kanye nokusondela kuBaba wethu oseZulwini. Abaholi bethu beBandla babona ukukhula kwesidingo kumalunga omndeni ukuthi abe nokujabula ekwenzeni izinto omunye nomunye futhi kumele silandele ukuyalelwa yibo ukulungiselela imicimbi ukugcina imindeni yethu ihlangene.

UGosa Ezra Taft Benson wathi, “Ngiyabonga kuNkulunkulu ngokujabula kwempilo yomndeni. Ngangivamile ukusho ukuthi angeke kube khona ukujabula kwangempela okuhlukene futhi okuqhelelene nekhaya elihle. Imfundiso emnandi kanye nokuxhumana kwempilo kukhona lapho” (*God, Family, Country: Our Three Great Loyalties*, p. 178).

Singaba nobumnandi emakhaya ethu ngokuhlanganyela emicimbini kanye nasemidlalweni eyahlukene - Lemicimbi kungaba ngelula futhi ingadingi nakubiza mali.

Yimiphi imicimbi wena kanye nomndeni wakho enganjabulisa ukuyenza nindawonye na?

Umfowethu uGeorge D. Durrant, omunye ubaba owayefuna ukuthi umndeni wakhe ube nokujabula ndawonye wathi:

“Ngenkathi ngibizwa ukuthi ngibe ngumongameli wabefundisi, nganginokwesaba ukuthi ngesikhathi esasinzima kangaka ezimpilweni zabantwana bami abayisishiyagalombili, kumbe angeke ngibe nesikhathi esanele sokuba ngibe ngubaba omuhle. Ngangiqikelele ukuthi ukuba ngubaba kwakungubizo olubalulekile kakhulu oluvela eNkosini kunokuba ngumongameli. Lokho kwasho ukuthi ngisho noma ngangingazinikela mina qobo lwami ebufundisini, ngangizo *kuziphindaphinda* ukuzinikela kwami njengobaba. . .

“Eyodwa yemiyalo yokuqala yomsebenzi kwakuwukuphonsa intambo enkulu phezu kwegatsha eliphakeme esihlahleni esikhulu (i-ash tree) esasiphumele phezulu ngaphandle kwegceke lethu langaphambili. Umfundisi owayeshesha ekwenzeni izinto, wagibeza intambo wayibophelela egatsheni. Khona uzwingi omkhulukazi wasekhaya wazalwa. Ngozwingi kweza abangani bakomakhelwane ngokushesha beze kubantwana bethu abancane.

“. . . Emva kwalokho kweza isigxobo sokhuni lwebhola lezandla kanye nesihlabathi esiningi. Igceke lethu laphenduka ipaki lapho ngangichitha isikhathi esiningi nezingane zami nalapho bezihlala khona iminyaka emithathu yenjabulo. Ngiyakholwa ukuthi bayokuhlala besikhumbula njalonzalo ngokujabula isikhathi sabo beseKentucky kanye naseTennessee” (*Love at Home, Starring Father*, pp. 18–20).

Imindeni eyenza izinto ndawonye ingakhulisa ubudlelwane obuhlangene nobunothando. Ngenkathi bedlala ndawonye, ngokunjalo bayafunda ukuthi basebenze ndawonye, baxoxe izinkinga ndawonye, futhi bathandaze ndawonye.

Kwesinye isikhathu uma imindeni zijabulele, izinkinga ziyavela. Kumbe singaba nokwehlukana kombono. Abanye babantwana bethu bangaphikisana noma balwe. Kwesinye isikhathi thina bazali kumbe singaba abantu abanesithunzi kakhulu bese silindela okukhulu kakhulu ebantwaneni bethu. Singakuthola kunzima ukwenza wonke amalunga

omndeni ajabule ngokulinganayo ngezikhathi zonke. Ngesinye isikhathi kumbe singacabanga ukuthi umcimbi bekungafanele wenziwe. Nokho-ke, izinkinga akusona isizathu sokuyeka ukudlala ndawonye. Kumele zixazululwe ngendlela leyo yokuthi wonke amalunga akwazi ukuzizwa ekahle. Ukunqoba ukwehlukana kwethu kwemibono kungasiza imindeni yethu ukuthi ikhule ngokuhlangana ndawonye. Kumele sikhumbule ukuthi injongo yeqiniso yemicimbi yethu ngukuba sidlale ndawonye sithokozele omunye nomunye.

Imicimbi yomndeni ingaba amasiko omndeni. Eminyakeni eyadlulayo, imindeni yaqamba amasiko ngenkathi benza izinto ezithize ndawonye, amaningi alamasiko enzeka njalo ngonyaka. Lemicimbi ingahle ifake ukuhlangana kwemindeni, ukugubha usuku lokuzalwa ukuba ndawonye ngesikhathi samaholide, isikhathi sokuvakasha, ukuvakashela izindawo ezithize amabhendi omndeni aculayo, kanye namagugu.

UMongameli uKimball kanye nomndeni wakhe baqamba awabo amasiko akhethekile. Unkosikazi wakhe, udade uCamilla E. Kimball, uxoxa ngesiko labo likaKhisimusi:

“Ngosuku olwandulela uKhisimusi siba nokuhlangana komndeni olukhethekile. Kuyinjabulo kimi ukufunda lendaba kaKhisimusi njengoba itholakala kuLuka futhi khona abantwana nabazukulu bayenza samdlalo lendaba. Abantwana bayakuthanda ukuzidlala lezi zingxenyane.

NgoKhisimusi odlulile uMongameli uKimball wagqoka izimpahla esasibuyayo nayo ePhalastina emele uJosefa, ngenkathi mina ngigqoke ingubo yabomdabu ngempela njengonkosikazi womJuda, esabuya nayo futhi eJerusalema, ngimele uMariya. Ngineqiniso lokuthi abazukulu bethu kanye nabazukulwane bayoyikhumbula isikhathi eside indaba leyo abayidlalayo ngalesosikhathi okokuqala ngosuku olwendulela uKhisimusi” (ku Conference Report, Denmark, Finland, Norway, and Sweden Area Conference 1974, p. 58; quoted from *from Relief Society Courses of Study* 1978–79, p. 87).

Imindeni ngokunjalo ingamthokozela omunye nomunye uma iqoqana ndawonye njengokuhleliwe ngokuyoqamba abantwana abazelwe amagama, umbhabhathizo, ukubekwa ebupristini, ukuhamba kwabefundisi kanye nokubuya kwabo emakhaya, ukuthwesa kweziqo, imishado kanye nezinye izinto ezenzekayo lezo ezibaluleke ezimpilweni zamalunga omndeni.

Nzuzo yini oyitholile ngokuzihlanganisa emicimbini yomndeni na?

Kumele siyibhale impumelelo yemicimbi yomndeni wethu emibhalweni yomndeni kanye nakumajenali ethu, sifake nezithombe ezifanelekileyo kanye nezikhumbuzo ezithize. Uma sibheka emuva futhi sikhumbule ubumnandi esake saba nabo sindawonye, sisondele kakhulu komunye nomunye, futhi nothando lwethu lomunye nomunye luyaqina.

Ukujabula Komndeni Kudinga Ukulungiselelwa

Uma sifuna ukuba nemicimbi yemindeni enempumelelo, kumele njalo sihlele futhi sizilungiselele kahle ngalemicimbi.

Singayihlela kanjani imicimbi yomndeni enomqondo omuhle na?

Iziphakamiso ezilandelayo zingaba wusizo ekuhleleni imicimbi yomndeni. Kubo ubusuku bomndeni kukhona wonke amalunga omndeni, xoxisana futhi wenze uhla lwezinhlobo zemicimbi abazithokozelayo.

Ngenkathi iziphakamiso zelunga lomndeni ngalinye zibhekisiswa uzozizwa ebalulekile. Imicimbi kumele kube wuhlobo lapho amaningi, uma kungewona wonke amalunga omndeni angahlanganyela.

Emva kweziphakamiso zonke zamalunga sezibhekisisiwe, yenza umndeni ukhethe umcimbi kuloluhla olubhaliwe. Bese niqoka usuku oluyilo lwalokho. Bhala lolusuku kwikhalende lomndeni ukuqiniseka ukuthi kungabibikho ukuphikisana. Nikeza wonke umuntu ithuba lokusiza ekulungiseleleni umcimbi futhi abe nesibopho ngalomsebenzi.

Omunye umndeni ekulandeleni lezi ziphakamiso ngobusuku bomndeni, wanquma ukuthi omunye nomunye welunga lomndeni kumele apha kamise umbono owodwa umndeni owawungayenza ukusiza abanye, omunye umbono wokwenza ngcono ikhaya kanye nalokho okulizungezile, omunye nombono wokuziphumiza. Emva kokuthi ilunga ngalinye lomndeni selenze iziphakamiso, imibono yavotelwa kwase kuthi nemicimbi elandelayo yakhethwa:

Ukusebenza: Umndeni walungisa igceke lomfelwa futhi wabhaka ikhekhe elithi “wamukelekile ekhaya” futhi walithatha waliyisa kuye ngosuku lapho indodana yakhe yayifika ekhaya ekufezeni ubufundisi.

Ukwenza ngcono ikhaya: Umndeni wenza ngcono igumbi elilodwa elalikhethiwe ekhaya labo ngopende, iphepha lasodongeni, kanye nangezinye izinto. Wonke amalunga omndeni asebenza ndawonye ukufeza lokhu.

Ukuziphumiza: Ilunga ngalinye lomndeni lalihlonishwa ngosuku olubekiwe onyakeni. Izinsuku zazibekwa ngesikhathi somhlangano wokuhlela wobusuku bomndeni. Ngosuku lwalo, ilunga ngalinye laliba nelungelo lokukhetha ukudla elikuthandayo esidlweni kanye nethuba, uma lithanda kanjalo lokukhetha umcimbi wokuziphumiza wamalunga omndeni wonke ukuthi bawenze bendawonye. Amanye amalunga omndeni akhetha ukubhukuda, amanye umdlalo webhola, amanye ukuya edilini lasendle, kodwa noma ngabe luhlobo luni lomcimbi olukhethiwe, wonke amalunga omndeni kwakufanele ahlanganyele ndawonye.

Omunye umndeni wazihlelela imicimbi yawo ngokubhala “Isaka Lenjabulo yomndeni” ngesikhwama esikhulu sephepha. Ilunga ngalinye lomndeni lalibhala epheshaneni umcimbi owodwa elifuna ukuthi umndeni uwenze

ndawonye. Njalo ngobusuku bomndeni ipheshana elilodwa lalidonswa esakeni. Umcimbi obhaliwe kulelo pheshana wawudlalwa yiwo wonke umndeni ngesonto elilandelayo.

Ungawenza kangcono kanjani umcimbi owukhethile na?

Cabanga ngalemibono elandelayo:

Memezela umcimbi okhethiwe emndenini wakho. Yenza amaphepha okwazisa noma izimpawu. Khuluma ngazo ngokwesasa.

Uma umcimbi udinga imali, qalela ngokubeka imali edingekayo—yenza ukuthi wonke umuntu asize.

Tshela abafundisi bakho basekhaya ngezinhloso zakho.

Faka wonke umuntu. Nika ilunga ngalinye umsebenzi.

Bese nenza—ujabuleleni umcimbi wenu ngokuphelele.

Emva kokuthi seniwezile umcimbi, kuhle ukuthi nicabange ngokuthi ningakwenza kanjani kube ngcono ukujabula komndeni wakho. Cabanga ngalemibuzo: Yini ebingawenza ube yimpumelelo kakhulu na? Ngabe usisondelanisile kangcono ndawonye na? Ukuphendula lemibuzo kunganisiza ukunciphisa ukuphindaphinda lezozinto ezingasebenzi. Khona ningahlela nindawonye njengomndeni ukwenza umcimbi olandelayo ubengcono kunakuqala.

Noma-ke kubalulekile ukuthi nihlele imicimbi yenu yokujabula komndeni, kufanele nicabange ukuthi eminye imicimbi ayidingi ukuba ihlelwe. Iyazenzakalela yona ngokwayo uma isikhathi sesifikile noma umndeni wakho usulungile.

Kunini lapho kumbe ningaba nomcimbi womndeni ongahlelwanga na?

Yiziphi izinto ongazenza ukusiza ukugcina isimo sentokozo nokwenama ekhaya lakho na? (Thola noma yenza ngcono ngolwazi lwakho ukuthi uhleke amaphutha akho. Ungawathathi amaphutha abanye abantu uwafake engqondweni kakhulu. Yiba nomusa kubo njengoba ufuna nawe babe njalo kuwe uma wenza amaphutha. Khomba izinto amalunga omndeni azenzayo lezo ezikwenza ujabule. Sebenzisa “ungiyabonga” ngokukhululeka. Tshela amalunga omndeni okungenani kanye ngosuku ukuthi uyabathanda. Gqugquzela amalunga omndeni ukuthi bahlele izimangaliso ezimnandi zomunye nomunye. Uxoxe ngolwazi olujabulisayo lwamalunga omndeni—abantwana bayathanda ukuzwa izindaba zezinto ezijabulisayo ababe zenza.)

Imicimbi Kufanele Ifanelane Nezidingo Zomndeni, Izinto Ozithandayo, Kanye Nolwazi

Imicimbi yomndeni ifaka izinhlobo eziningi zemicimbi. Njengoba kungekho imindeni emibili efanayo, kanjalo nemicimbi amalunga omndeni ayikhethayo futhi nayijabulelayo ingeke ifane. Ukuze umcimbi kube ngumcimbi wakho, kumele ufaneleke emndenini wakho.

Yini engakhombisa imicimbi umndeni wakho engayijabulela na? (Iminyaka yobudala, izidingo, izinto ozithandayo, amagugu, amakhono, umsebenzi wansuku zonke, indawo, izikhathi zonyaka, njalo njalo)

Omunye umama waxoxa ukuthi umndeni wakhe wenza kanjani ukuthi iholidi lawo lifanelane nezidingo zawo:

“Emva kweminyaka emine yasekholiji ngaphandle kwekhefu umyeni wami kanye nami saqala kusenezinyanga ngaphambili ukwenza amalungiselelo okukhokhelwa kwakhe kokuqala ukuya eholidini. Ngokushesha ngathunga amakhwilithi ngase ngiwathengisa ezitolo zomsebenzi wezandla kwaze kwaba sithola imali eyanele yokuthenga itende. Safunda izingqwaba zezincwajana futhi sazibekela indawo ezindaweni zokukhempa. . . .

“Ngezinyanga ezintathu sanikela ngengxenywe yobusuku bomndeni ukwenza uhlu lwalokho okubalulekile okufanele sibe nakho futhi sadweba nezithombe zemcimbi yokukhempa ukuze u- Alicia, ingane yethu eneminyaka emithathu yobudala, azokwazi ukusizana nathi ngesasizokwenza ngaphambili. Waba nokujabula njengoba nathi sasinjalo, futhi masishane ngamthola ezama ukuchazela umfana wethu ononyaka owodwa wobudala ngokukhempa. . .

“Khona emasontweni amathathu alandelayo savuka ekuseni kakhulu ngolunye usuku ngenxa yokukhala komntwana owayenenqubulunjwana. Emva kwamasonto amabili, isonto elilodwa ukubala kwehla, u-Alicia waqubuka kakhulu. Ngokukhulu ukudumala sazama ukumchazela ukuthi wayengenakukwazi ukuya ekhempini uma enenqubulunjwana. . . .Waphoqelela, `Cha, Baba. Izinsuku eziyisithupha nje kuphela! Ngiyathembisa!”

“Umyeni wami kanye nami sasinenkolelo yokuthi isithembiso emntwaneni siyinto engcwele futhi ngalesosikhathi thina sobabili sasinomqondo okhaliphile ofanayo. Emva kwezinsuku eziyisithupha sabanabantwana ababehlezi emotweni ababeyibona ngamehlo engqondo eyayenziwe ngezihlalo zasekhishini ezibekwe kahle ngokucophelela, futhi behamba beya epaki ababeyibona ngamehlo engqondo eyayisendaweni efanele ephakathi nendawo endlini yethu yokuphumula. Yonke ifenisha yayibekwe nobonda, asakwazi ukubophela itende ngezikhonkwane–zezihibe ekugcineni kwetafula kanye nasemilenzeni kasofa. Ngenkathi seyimile, sashaya uhele namatende ethu sajabulela ikhempu yethu esasesiyilinde singaphakathi endlini” (Gayle E. Walker, “The Camp-In,” *Ensign*, July 1976, p. 63).

Lomndeni wenza kanjani ukuthi iholide labo lifaneleke ezidingweni zomndeni wabo na?

Imibhalo engcwele isitshela ukuthi “kuyo yonke into kunesikhathi sakho, kanye nesikhathi kuyo yonke injongo phansi kwezulu leyo” efaka isikhathi sokuhleka” (Umshumayeli 3:1, 4; bheka futhi 2–3 kanye no 5–8).

Amakhaya ethu kumele abe yizindawo lapho ukuhleka kuzwakala khona njalo kanye nokumoyizela okushintshaniswa nsuku zonke. Noma singahluka kangakanani ngeminyaka yethu yobudala kanye nolwazi ngaphakathi emndenini, kumele sithole izindlela zokuphumula futhi sijabule sindawonye.

Imisebenzi eminingi ebalulekile eyenziwa yimindeni kanye nabantwana abancane ingabhekiswa njengemidlalo: isibonelo, ukutshala ingadi, ukuhlanza indlu, noma ukugeza izitsha. Ukuguqula umsebenzi ube ngumdlalo kugcina ugqozi kanye nokunakana kube phezulu.

Uma senza imicimbi ifaneleke nezidingo zamalunga omndeni, ukunakana, ukwazi, kanye nezimo singakwazi sonke ukuthi sijabulele impilo yokusebenza elinganayo ukuphumula kanye nokudlala.

Isiphetho

Imindeni yethu kumele ibe yingxenywe ebalulekile kakhulu ezimpilweni zethu. Enye indlela esingaqinisa ngayo ubudlelwane bethu nomndeni ukuhlela kanye nokujabula ndawonye. Impilo inamacala amaningi ayingozi, futhi ukuze sigcine ukulingana okufanelekileyo, thina kufanele sithathe isikhathi sokuthi sidlale ndawonye, ukwenza lezo zinto ezifanelekile kulo ngalinye ilunga lomndeni. Uma siba nokujabula ndawonye sifunda ukuphila ngokuqondisisa kakhulu ngomunye nomunye futhi kanjalo siyakwazi ngokuba yizibonelo thina ngokwethu, futhi nangamazwi, ikakhulukazi sifundise ngokwempumelelo omunye nomunye imithetho yevangeli.

Umndeni wethu ungahlala ukhona kuze kube phakade. Uma singachithi isikhathi esifanele manje kanye namalunga omndeni, kumele siqale manje ukuba sabelane lezo zinto lezo ezinokusisiza ukuthi sibe ngumndeni waphakade.

Yabelana ngokwemizwa yakho ngokubaluleka kokuba ube nokujabula nomndeni wakho.

Inselelo

Ngesikhathi somndeni ekhaya kusihlwa thola umcimbi wokujabula nomndeni. Yenza ikhalenda lomndeni futhi ubhale imicimbi ebalulekile enyangeni ngayinye. Bese ujabula ngokuphelele udlale kanye nomndeni wakho.

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Mema odade ababili ukuthi nabelane nekilasi okukodwa kolwazi lokujabula okukhulu nomndeni lokho abangakukhumbula.
2. Zilungiselele ukwabelana ngemizwa yakho uqobo ngokubaluleka kokudlala nomndeni wakho.
3. Thola ibhodi kanye noshoki.
4. Yenza amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

Ukunakekela Amakhaya Ethu

Isifundo 27

Injongo yalesisifundo singukukhuthaza wena ukuthi ulandele umyalelo womphrofethi ukuthi uthuthukise isimo sendawo ohlala kuyo kanye nesimo sokukamoya ekhaya lakho.

Kufanele Sigcine Amakhaya Ethu Enobunono futhi Ehlelekile

Bonisa umfanekiso 27-a, Isibonelo sekhaya elinobunono, futhi elihlelekile.

Omunye udade owayesanda kubuya ekuvakasheni eHolland uyasibikela:

“Into eyodwa emangalisayo esayibona ngenkathi sise Holland ukuthi amakhaya kuleyondawana encane anobuntu obukhethekileyo. Onqenqemeni lwamafasitela kulawo makhaya ezitini ezibombu kanye nophahla olunothayela obomvu ngaso sonke isikhathi kugcwaliswe ngemigqa yamabhodwe ezimbali—ikakhulukazi kukhona amajeraniyamu. Amafasitela makhulu—akanalo nelilodwa iblayindi noma iskrini sokuwavala wona. Lamafasitela acwebezelayo ayangeza kulobobukhazikhazi bokubukeka kwalelokhaya. Amakhaya maningi aqanjawe. Ngaphezu komnyango ungabona amagama njengokuthi: Sunny Corner, (Sunbeam, Sun Cottage, Peace Heaven Tranquility, noma Peaceful Nook. . . .) Imfudumalo kanye nokukhanya kwelanga kanye nobumnandi, kuhlangele nokuthula kanye nokuthi cosololo kanye nokwenama! LEZI YIZINTO EZENZA INDLU IBE LIKHAYA!” (Daryl V. Hoole, *The Art of Homemaking*, pp. 117–18).

Uzizwa unjani uma ubona ikhaya elihlanzekile futhi elihlelekile?

Ukugcina ikhaya kanye negceke lakho kuhlanzekile futhi kunobunono kungakukhombisa kanjani ukubonga kuBaba wakho oseZulwini?

Amafasitela ahlanzekile, amabhodwe ezimbali aqhakazile, obhasikidi abalengisiwe kanye namabhokisi asefasiteleni akhombisa ubunjalo bomuntu ngamunye. Izingadi ezigcinwe kahle, amagceke, ukubiya kanye nezakhiwo zangaphandle zikhombisa umphakathi ukuthi sigcwalisa izibopho zethu zokunakekela amakhaya ethu.

Ngenkathi u-Adamu no-Eva besensimini yase-Edeni banikezwa imiyalelo. “ukuthi bayilungise yona, futhi bayigcine yona” (Pearl of Great Price, bheka uMose 3:15). INkosi idinga lokhu kithi namuhla njengoba yenza kubo ngalesosikhathi. Thina silindelekile futhi sidingeka ukuthi sinakekele futhi sihlobise noma ngabe iyiphi indawo esihlala kuyo kulomhlaba. Noma ngabe singabanikazi bezindlu noma abaqashi thina kumele sizizwe sinesibopho sokugcina indawo ihlanzekile, inobunono, futhi ikhanga. Thina

27-a Isibonelo sekhaya elinobunono, futhi eliqoqekile kahle



kumele futhi sinakekele kahle izilwane zethu, sigcine izibaya, izinqolobane, kanye namagceke ezinqolobane ehlanzekile futhi esesimweni esihle sokulungiseka futhi ehlelekile.

“Kukhona indaba lapho uMongameli Brigham Young kade enxuse abantu bomphakathi othile ukuthi bagqoke kahle futhi bahlanze izindawo abahlala kuzo, wenqaba ukubuyela kubo ukuyoshumayela kubo, esho into efana nalena: ‘Anizange ningilalele mina ngenkathi ngininxusa ukuthi nilungise izindawo enihlala kuzo. Izicabha zona lezo sezikhumuke obhence; lezo zinqolobane azikakapendwa namanje, izintango zona lezo zinezingxeny eziwayo” (Spencer W. Kimball, *Ensign*, May 1975, p. 5).

UMongameli Kimball ubevamise njalo ukukhumbuza amalunga eBanda mayelana nesidingo sokuhlazeka, ukulungisa kanye nokuhlobisa amakhaya. “Manje siyanicela nina ukuthi amakhaya enu niwahlanze. . . Sinxusa omunye nomunye wenu ukuthi agqokise futhi agcine esimweni esihle indawo leyo esezandleni zakhe” (*Ensign*, Nov. 1974, p. 4). “Noma ngabe isimo sinjani, yenzani ukuthi izindawo enihlala kuzo zibonise ukuhleleka okuhle, kanye nenjabulo” (*Ensign*, May 1976, p. 125).

UMongameli David O. McKay ngokunjalo uyasiyala thina ukuthi senze amakhaya ethu abukeke futhi sibe nemicimbi eminingi lapho (bheka *Gospel Ideals*, pp. 485–86). Abantwana bethu bayojabula futhi baziqhenye ukuletha abangani babo ekhaya, uma ikhaya liyindawo efudumele, enobungani, enokujabula.

Iyipi inzuzo elethwa ngukuhlazeka kanye nokulungisa igceke lakho na?

Uma amakhaya ethu enobunono futhi ehlelekile, ayakhula ngokwenani, ukuvikeleka, kanye nobuhle.

Thina Kumele Senze Ngcono Amakhaya Ethu njengoMndeni

Funda kuD&C 132:8.

Ukuhlela kubalulekile emazulwini; uma bekungenjalo, ubuxakalala bebuzobusa. Ukuhlela ngokunjalo kuyadingeka emakhaya ethu.

UMongameli Kimball wathi, “Hlela kahle bese ugcina uhlelo lwakho ngendlela ehlelekile futhi” (*Ensign*, May 1976, p. 125).

Bonisa umfanekiso 27-b, Amantombazane asebenzayo ukuhlobisa ikhaya lomndeni.

Umfowethu nodade uDell Fox kamuva nje bathenga indlu ePortsmouth, New Hampshire. Indlu okokuqala yayakhiwe ngo 1805, futhi yaphinda yakhiwa ngo 1826 emva kokusha, yayidinga kakhulu ukulungiswa. “Amaloli amakhulu agcwele izinto ezindala, zadonswa zakhishwa endlini.

Ukukolobha kanye nokupenda kwaba yiprojecti yomndeni kanye noHeidi, 17; Erin, 16; Nathan, 14; kanye noPaige, 11, benza eyabo ingxeny yomsebenzi. . . .

27-b Amantombazane asebenzayo ukuhlobisa ikhaya lomndeni
Courtesy of *Church News*



“Umfowethu uFox wachaza ukuthi akusizo zonke izindonga kanye nezicabha okuqondile ngqo futhi kukhona umoya lowo obhebhethekayo emagunjini. . .

“‘Kwakwethusa,’ uPaige waqhamuka esethi; kodwa, ‘Kepha kodwa thina siyakuthanda lokhu’ . . .

“Manje sekuyindlu yamaMomoni, washo, u-Erin” (“A Romance between Home, Family,” *Church News*, 19 Aug. 1978, p. 5).

Kungani abazali kanye nabantwana babesese futhi beneme ngekhaya labo na?

Ngabe u-Erim wayesho ukuthini uma ethi kwakuyindlu yama “Momon”? Kungani ikhaya lakho kumele libe yisibonelo komakhelwane bakho na?

Thina asiyidingi ifenisha ebizayo ukwenza ngcono amakhaya ethu. Thina singakwazi ukwenza okuthile kube wusizo ezintweni ezindala noma izinto ezilahliwe.

Ngokusebenza ndawonye thina singakwazi ukulungisa kanye nokulolonga ifenisha endala leyo esiyithengile ezitolo zokonga noma ezindalini. Thina singapenda izindonga, osilingi, kanye nezicabha, sithunge izimpahla zezindwangu kanye nokokwemboza umbhede, senze imicamelo futhi seluke amatshali.

Izigaba ezintathu ezilula zingasisiza thina ukuthi sifeze okuningi kanye nemindeni yethu. Okokuqala, sikanye nemindeni yethu thina kumele sibheke yonke indawo emakhaya ethu ukuthi sithole izindawo lezo ezidinga ukulungiswa, ukuhlanzwa, ukupendwa, noma ukuhlelwa kabusha.

Okulandelayo, kumele sihlele njengomndeni ukuthi sifeze lemisebenzi. Kubalulekile kithi ukuthi sihlele futhi sikhethe kuphela indawo eyodwa ngesikhathi esingasebenza kuyo. Khona thina sidinga ukuthola izinto ezifanelekile zokusebenza amathuluzi, kanye nezinto zokwenza umsebenzi thina esiwukhethile. Thina kumele sifake amalunga omndeni ngokuwavumela wona ukuba enze imisebenzi elingana nolwazi lwawo.

Ekugcineni thina kumele senze umsebenzi sindawonye njengomndeni. Umuntu ngamunye ofakwe emsebenzini kumele aziqhenye futhi azizwe enlisekile engxenyeni yakhe yomsebenzi ophothuliwe. Ngale ndlela, uhlelo ngalunye lungabamandi futhi lube nenzuzo emndenini wonke. Izinto eziningi zingakwazi ukufezeka uma imindeni ihlela futhi isebenza ndawonye.

Yikuphi ukwenza ngcono ikhaya noma uhlelo lokulihlobisa okungenziwa ngumndeni wakho, lokho okungabiza kancane noma kungabizi lutho na?

Kumele Silethe okukaMoya Emakhaya Ethu

Bonisa umfanekiso 27-c, iThempeli laseSwiss.

Yini ekwenza uthatheke kakhulu mayelana nokubukeka kwethempeli na. Kungani amathempeli eginwa ehlanzeke kangaka futhi emahle na?



KwiZimfundiso kanye Nezivumelwano [Doctrine and Covenants] siyatshelwa ukuthi uma nomayini leyo ingahlanzekile ivunyelwa endlini yeNkosi udumo lweNkosi ngeke lube khona lapho, ubukhona bakhe angeke buhlale emathempelini angekho ngcwele (bheka iD&C 94:9; 97:15–17). Ngoba sifisa ukuba sibe noMoya weNkosi emathempelini ayo angcwele, thina siwagcina ehlanzekile futhi emahle futhi seluleke bonke labo abangenawo ukuthi bakulungele ukudumisa lapho. Thina ngokunjalo sidinga uMoya weNkosi emakhaya ethu. Thina kumele, ngakho-ke silandele izeluleko zikaMongameli Kimball ukuthi sihlanze futhi siqoqe amageceke ethu, senze ingaphakathi kanye nengaphandle lezindawo zethu esihlala kuzo ngokwanele.

Amageceke ajabulisayo kanye nahlelekile angenza okukhulu ukusisiza thina ukuthi siyithokozele impilo. Udade ukhuluma ngesikhathi esinzima empilweni yakhe ngenkathi elahlekelwe abangani kanye nomndeni ngenxa yokuguqukela eBandleni. Uthi, 'Ngaphoqeleka ukuthi ngithathe umuzi omncane. Futhi ngenkathi mina ngibuka ubunuku bawo kanye nobuphixiphixi, ukudumala okunzulu kwehlela kimi. Masinyane mina ngezwa izwi ngaphakathi lithi, "Indlu yeNkosi iyindlu ehlelekileyo" Ngaphonsa kude amaketango okuzizwela usizi ngakhweza imikhono yami phezulu, futhi ngasebenza kancane kwaze kwaba ikhaya lami elincane liyahlanzeka futhi liyajabulisa. Indwangu kalelisi, inkumbulo yami yokugcina yempilo yami eyadlula yagcwalisa umusa etafuleni. Umoya omusha wekhaya wazalwa' (*Relief Society Courses of Study 1978–79*, p. 69).

Yiziphi izinto ezilula ongazenza ukwenza ikhaya lakho lijabulise kakhulu futhi libe nokukaMoya na?

Izitshalo, izimbali ezinqunyiwe, kanye nomculo kuletha ubuhle emakhaya ethu. Sonke kulolonke izwe sinamathalente akhethekileyo njengokufensa, ukukhwilitha, ukweluka kumsebenzi wokubumba izinto zokuhlobisa, ukulungisa izimbali njalonjalo. Ngalamathalente esiwaphiwe nguNkulunkulu kanye nolwazi, thina singakwazi ukusungula ubuhle ezindaweni zethu esihlala kuzo. Thina sineziphiwo ezikhethekileyo zokuthambisa okulukhuni kanye nokuletha ukucwebezela kokuphuphile. Thina sinendima ekhethekileyo okumele njengabakhi bamakhaya.

Uzizwa unjani uma uhlanza, uhlela wenza kubengcono, noma wengezelela intwana nje yobuhle ekhaya lakho noma egcekeni na?

Ukungezelela kuloku kokwenza ngcono kanye nokuhlobisa amakhaya ethu, thina sidinga ukulwela ukuthi uMoya wokuthula ozothile ukuthi ube lapho.

IGosa uBoyd K. Packer weKhansela yabayiShumi naMbili wasitshela thina ukuthi:

"Ungenza okukhulu kakhulu ukusungula ekhaya lakho umoya wokuthula kanye nowokunethezeka kanye nowokuhlonipheka kanye nowokuzotha

kanye nowokuvikeleka. Ungakwenza lokho ngaphandle kokuningi kongaphila ngakho.

“Noma ungenza okuthize okungenabungani futhi okubandayo. . .okungesikho kwangempela. Nezindlela eziyinkulungwane ezahluken abasha bakho bangafunzeleliswa ngukuthetha okwenzayo. Wena ungenza kube yilokho okuthandayo. Kungabanokuthula kanye nesizotha lapho ukuthula kanye namandla amakhulu angakhula khona, noma ingaba nokuqina futhi ibe phezulu bese kujika kuthi isisusa sokuthukuthela sithi ukuqisa kakhudlwana ebantwaneni abancane njengoba bekhula kuze kuthi ekugcineni lesosisusa sigqashuke” (*Eternal Marriage*, Brigham Young University Speeches of the Year, 14 Apr. 1970, p. 8; futhi icashunwe nguNeil futhi Joan Flinders from “A Home Is Also a House,” *Ensign*, Nov. 1973, p. 20).

Thina singakwazi ukwenza ngcono ubunjalo bendawo yoMoya emakhaya ethu njengoba simukela futhi sisebenzisa izimiso zevangeli likaJesu Kristu. Abaholi beBandla bayasikhumbuza thina njalo maqondana nezibopho zethu zokuletha uMoya oyiNgcwele emakhaya ethu:

Thandazani ndawonye njengomndeni ebusuku kanye nasekuseni

Gcinani usuku lweSabatha luNgcwele

Yanini enkonzweni njalo noke

Zila ngenjongo kanye ngenyanga

Fundani imibhalo engcwele ndawonye

Khokha ngokugcwele okweshumi

Bambani ubusuku bomndeni

Thanda futhi usebenze komunye nomunye ngaphandle kokunganaki okwakho

Ukuphila ngezimiso zevangeli kungenza ngcono kanjani ubunjalo bendawo yokukaMoya ekhaya lakho na?

Uma siphila ngendlela yezimfundiso zoMsindisi, thina sinoMoya wakhe kithina, futhi amakhaya ethu enza umoya othambile ojabulisayo, futhi ohehayo emindenini yethu.

Isiphetho

Umphrofethi usinikeze imiyalelo thina ephuma eNkosini yokuthi sihlanze, sipende futhi silungise futhi sihlobise amakhaya ethu kanye nezimpahla zethu. Uma sisebenza ndawonye njengemindeni ukuhlobisa indawo lapho sihlala khona, thina, sifunda amakhono kanye nemikhuba leyo esisizayo ezimpilweni zethu. Zonke uma sizinikeza isikhathi kanye ukuthi senze ngcono izindawo zethu kanye nezimpahla zethu, siyazithokozela zona kakhulu.

Imibhalo engcwele isitshela ukuthi uMoya weNkosi awunakuhlala endaweni enokuphambana noma engahlanzekile. Uma senza amakhaya ethu abe nentokozo ahlanzeke futhi ahehe abathandekayo bethu bayofuna ukuba lapho. Ngenkathi sihlala ngokuzwana kanye nezimiso zevangeli, uMoya weNkosi usilethela ukuthula kanye nokuzotha.

Inselelo

Ngesikhathi sobusuku bomndeni bheka ndawo zonke ekhaya lakho kanye nasegcekeni kanye nomndeni wakho ukuthola izinto lezo ezidinga ukuhlanzwa zihlelwe, zilahlwe zipendwe noma ukulungiswa. Landela imiyalelo ebhalwe ngenhla esifundweni ukuzeza okungenani okukodwa kwalemisebenzi kulenyanga. Khuthaza abantwana ukuthi bahlanze amadilowa, bahlele kahle indawo yangasese, bashanele noma bahlanze igumbi. Phimisela ukuziqhenya kanye nokuncoma emntwaneni ngamunye ngokubamba kwakhe iqhaza. Phikelela ukwenza ngcono okukaMoya ekhaya lakho ngokusebenzisa njalo izimiso zevangeli empilweni yomndeni wakho.

Umbhalo Ongcwele Ongeziwe

D&C 42:41 (zonke izinto kumele zenziwe ngokuhlanzeka)

Ukuzilungiselela Komfundisi

Ngaphambi kokuthi unikeze lesi sifundo:

1. Zimisele ukuthi usize amalunga ekilasi ukukhomba izindawo phakathi noma ngaphandle kwamakhaya awo lezo ezidinga ukuthi zihlanzwe noma zilungiswe.
2. Funda *Owesifazane oNgcwele weziNsuku zokuGcina, incwadi yokuchasisa yabesifazane, Ingxenye A [The Latter-Day Saint Woman, Basic Manual for Women, Part A]*, isifundo 20, "Ukuphathwa kahle kwamakhaya Ethu," kanye nesifundo 31, "Ukusungula Indawo Esiphakamisayo Emakhaya Ethu."
3. Nika amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo kulesi sifundo.

Injongo yalesi sifundo singukulungiselela wena ukuvuma ubizo ukuthi usebenze eBandleni.

Amathuba okusebenza eBandleni leNkosi

UMongameli Hugh B. Brown, owayeyikhansela ebuMongamelini bokuQala beBandla, wake waxoxa lendaba elandelayo:

“Ngenkathi mina ngisebenza njengesosha lokuxhumanisa mina ngangise London eNgilandi. Ngathumela letelegramu elandelayo kumfundisi wamasosha wasenkambini enkulu eduze neLiverpool, ‘Ngizoba enkanjini yakho kusasa ekuseni ngo-10:00. Siza wazise bonke abafana abangamaMomoni enkanjini yakho ukuthi sizobamba umhlangano.’

“Ngenkathi mina ngifika ngakusasa ekuseni mina ngahlangana nezinsizwa ezincane ezingamashumi ayisikhombisa nanhlanu. . . .

“Lapho kwaqhamuka owaphuma esixukwini indoda okwathi emva kokuxhawula izandla yathi, ‘Mina ngiyilowo omthumelele itelegramu. Mina ngingumfundisi wamasosha walenkambu. Angiyitholanga itelegramu yakho kwaze kwaba namuhla ekuseni, [okusho ukuthi, ngeSonto ekuseni]. Ekuyitholeni kwayo, mina ngenza uphenyo—uphenyo olucoshelelwe. Ngathola ukuthi kunabafana abangamaMomoni abangamashumi ayisikhombisa kulenkambi. Abangamashumi ayisikhombisa nanhlanu balapha, oyedwa usesibhedlela.’

“Yena wathi, mina ngifisa sengathi ungangitshela, Mnu. Brown, ukuthi wenza kanjani. Mina nginamadoda angamakhulu ayisithupha ebandleni lami kulenkambi, futhi uma ngibanika isaziso ezinyangeni eziyisithupha abakwazanga ukuwugcina lowo mbhalo. Tshela mina wenza kanjani.’

“‘Kuhle, mina ngasho, uma uza emhlanganweni wethu sizokubonisa ukuthi senza kanjani. Ngakhoke wangiphelekezela saya endlini yamasotsha, futhi phambi kwethu kwakuhlezi lezi zinsizwa ezincane ezingamashumi ayisikhombisa nanhlanu. Ngacela umfundisi ukuthi ahlale eceleni kwami.

“Mina ngathi, ‘Bangaki kini madoda asebebuya ebufundisini na?’ Sebebonke abangamaphesenti angamashumi amahlanu babo baphakamisa izandla. Ngakhomba kwabayisithupha babo ngathi, ‘Yizani lapha futhi niphathe isidlo seNkosi.’ Mina ngakhomba kwabanye abayisithupha ngathi, ‘Wozanini lapha futhi nizilungiselela ukukhuluma.’ Mina ngabheka umngane wami, umfundisi, futhi wayekhamise umlomo. Wayengazange ayibone into efana nalena.

“Futhi mina ngathi, ‘Ngubani ongasihola ngomculo na?’ futhi abaningi babo baphakamisa izandla zabo. Mina ngakhetha oyedwa. Ngubani ongadlala lolugubhu oluphathwayo na? Ngokunjalo kwabakhona ukukhomba okwanele, futhi oyedwa wakhethwa. . . .

‘Thina saqhubekela phambili nomhlangano wethu futhi lezi zinsizwa ezisencane zakhuluma, futhi bakhuluma ngamandla kanye nangokukholwa. . . . Emva kokuthi sebeqedile ukukhuluma mina ngathi, ‘Madoda kuzomele sehlukane,’

“Bona bathi, ‘Masibe nomhlangano wobufakazi.’

“Mina ngaphendukela kumngane wami, umfundisi, futhi ngathi, ‘Manje ngiyazi ukuthi lokhu akujwayelekile kuwe. Sesilapha amahora amabili futhi sisazo-hlala lapha amahora amanye amabili. Singakudedela uma ubona kungcono ukuthi uphume.’

“Wabeka izandla zakhe phezu kwedolo lami wathi, ‘Ngisize, Mnumzane, kumbe ngingasala na?’ Futhi, khona, ngamkhuthaza yena ukuthi ahlafe futhi khona amahora amabili aqinile lawo madoda amasha. . . . babeke ubufakazi beqiniso ngevangeli. . . .

“Ekugcineni bafinyelela ekugcineni. Thina sahlukana, futhi lomfundisi waphendukela kimi wathi, ‘Mnumzane uBrown, mina selokhu ngaba ngumfundisi wevangeli iminyaka engamashumi amabili nanye kepha lokhu kuwukwazi kukamoya okukhulu empilweni yami.’ Futhi waphinda wathi, ‘Wenza kanjani na? Wazi kanjani ukuthi nguyena muphi kulamadoda okumele umbize?’

“Ngaphendula, ‘Akwenzi mahluko ukuthi ngubani engimbizile. Bonke babezilungiselele” (*An Eternal Quest—Freedom of the Mind*, Brigham Young University Speeches of the Year, 13 May 1960, pp. 14–17; futhi icashunwe nguLeon R. Hartshorn, comp., in “Thank You, God,” ku *Outstanding Stories by General Authorities*, vol. 1, pp. 12–15).

Yini eyaqasheliswa ngumfundisi eyayehlukile ngeBandla lethu na?

Yini lena izinsizwa ezazizimisele ukuyenza na?

Bazilungiselela kanjani bona ngokwabo na?

Kungani kubalulekile ukuthi uzilungiselele ukusebenzela iBandla na?

“EBandleni likaJesu Kristu labaNgcwele leziNsuku zokuGcina akukho umfundisi okhokhelwayo njengoba kujwayelekile kwamanye amaBandla. . . . Wonke amalunga eBandla angaphansi kokubizwa ukuthi asebenze futhi aqhube imicimbi yeBandla” (Boyd K. Packer, “The Secret of Service,” *Improvement Era*, June 1966, p. 551).

Ngenkathi amagatsha, amawadi, kanye neziteki kuhlelwa amalunga eBandla ayabizwa ukuthi basebenze kuzo zonke izikhundla kulezindawo.

Sibizwa Kanjani Thina Ukuba Sisebenze EBandleni

Abaholi beBandla lethu banesibopho sokubiza amalunga ukuthi agcwalise izikhundla eBandleni. Bona bayazi izidingo zesikhundla ngasinye kanye namalungelo afanele ukuthi amalunga abe nawo ukuthi azigcwalise zona. Ngalemicabango engqondweni, abaholi beBandla ngomthandazo babheka abantu kulo uhlu lwamagama lwabantu abafanelekile, ukufuna kanye nokuholwa ngumoya kanye nokuqondiswa ekwenzeni ubizo ngalunye oluvela eNkosini.

Kumele isimo sethu sibe njani maqondana nendlela leyo iNkosi esikhethe ngayo kanye nabanye ukuthi sigcwalise ukubizwa eBandleni na? (Kumele sikwenze ngothando lokho iNkosi esitshela ukuthi sikwenze thina. Akumele ukuthi sigxeke abaholi bethu kodwa kumele sibaxhase ngenjabulo.)

Uma-nje sesinyuliwe, siyabizwa ngumholi wethu ongumholi wabapristi ukuthi axoxisane ngasese nawe. Ngalesisikhathi uye abuyekeze izibopho zobizo lwethu olusha futhi afunise maqondana neminingwane ngathi uqobo kanye nangemindeni yethu ukusisiza thina ukusivivinya ukuthi noma singakwazi yini ukuhlangabezana nezidingo zesikhathi, ukulungiselela, ukuza emhlanganweni, ukuhamba, njalo njalo, okuhlangene nobizo lwethu. Thina kumele siqonde ukuthi siwunika bani umbiko futhi nokuthi yibaphi abaholi esingacela kubo usizo. Kwesinye isikhathi umndeni uyacelwa ukuthi wenze isithembiso sawo sokuxhasa kwabo lowo muntu owamukela ubizo.

IGosa uLoren C. Dunn weKhoramu yabangamaShumi ayisiKhombisa yokuQala washo lokhu mayelana nesimo sobizo lweBandla:

“Ubizo eBandleni kuyinto yakho kokubili ubuwena kanye nobungcwele, futhi wonke umuntu unelungelo lokwazi ukuthi yena ubizelwe ukuthi asebenze egameni likaNkulunkulu kuleso sikhundla esikhethekileyo. Wonke umuntu kuleli Bandla unelungelo lokwazi ukuthi ubiziwe nguNkulunkulu. Uma engenaso lesi siqiniseko, khona mina ke ngizophakamisa ukuthi athathe ubizo lwakhe ngokuzimisela okukhulu, nangokubona ukuze emukele lokho anelungelo lokuthi akwemukele” (“We Are Called of God,” *Ensign*, July 1972, p. 44).

Ungasemukela kanjani isiqiniseko sokuthi ubizo olwamukelayo luvela eNkosini na?

Singaluthola Kanjani Usizo Ekugcwaliseni Ubizo Lwethu

Ngisho noma singaqaphela ukuthi ubizo lokusebenza luza ngendlela kamoya, kwesinye isikhathi thina sizizwa singafanelekile, singaqeqeshiwe kahle noma sesabe. Imibhalo engcwele iyasitshela thina ukuthi u-Enoki, uMose, uJeremiya, kanye nabanye ababekhethwe yiNkosi ngokunjalo sikhombise imizwa yokungafaneleki (bona uMose 6:31; Eksodusi 4:10; uJeremiya 1:6).

Khombisa umboniso: “Kungokusebenza ukuthi thina sifunde ukuthi kusetshenzwa kanjani” (Spencer W. Kimball, “Small Acts of Service,” *Ensign*, Dec. 1974, p. 2).

Mayelana nemizwa yethu yokungafaneleki ekugcwaliseni ukubizwa kwethu, uMongameli Spencer W. Kimball wasitshela ukuthi: “Mina ngafunda ukuthi kungokusebenza ukuthi thina sikwazi ukuthi kusetshenzwa kanjani. . . Kubalulekile kithi ukuya ngaphandle kwethu futhi sizimisele ngobuqotho kulokho uNkulunkulu asinikeze khona njengengxenywe yobizo lwethu” (Spencer W. Kimball, “Small Acts of Service” *Ensign*, Dec, 1974, pp. 2–3).

Usitshela kanjani uMongameli Kimball ukuthi sazi ukuthi kusetshenzwa kanjani na? Usiyala kanjani thina ukuthi siqobe imizwa yethu yokungafanelekile na?

Singathola ukuzethemba ngenkathi sibona ukuthi iNkosi iyawazi amandla ethu, amathalente kanye nekhono kanye nokuthi nasekukhanyeni kolwazi uye wasinyula thina ukuthi sisebenze kubizo lwethu.

Umbhishobhi noma umongameli wegatsha, isifunda, noma wesiteki kumbe angasinika thina isibusiso ukusisiza ukuthi sikwazi ukwenza ubizo lwethu olusha. Lokhu kubizwa ngokuthi “ukwehlukaniswa.”

Uma sibizwa ukuthi sisebenze eBandleni, asilindelekile ukuthi sikwenze sodwa. Singathola amandla, ukuqiniswa kanye nokusekelwa okuvela eNkosini. Usitshelile ukuthi thina kumbe singaba noMoya wakhe “ngomthandazo wokholo” (D&C 42:14). Siyaqinisekiswa futhi ukuthi uma sifanelekile thina kumbe, “singafundiswa ngokwaphezulu futhi sithole ukuphiwa amandla naphakade” (D&C 43:16).

Ngenkathi uGosa L. Tom Perry ebizelwa kwiKhansela yabayishumi nambili wathi: ““Uma uphila eduzane nevangeli, iNkosi ihlala ilapho njalo. Ngikuvivinyile lokho ukuthi kuyiqiniso ukuthi uma mina ngingenza umsebenzi wami wasekhaya, uma ngingafunda futhi ngizilungiselele, iNkosi njalo iyakuyiqinisekisa indlela okumele ngiyithathe” (“News of the Church,” *Ensign*, May 1974, p. 121).

Kungani kubalulekile ukuthi uthole uMoya weNkosi ukuthi Ikusize obizweni lwakho na? (Uma ubizwe ukuthi wenze umsebenzi weNkosi ingakunika amandla kanye nomfunzelelo ukuthi wenze lokho obizelwe ukuthi ukwenze.)

Abaholi kanye nezikhulu zegatsha, iwadi, isifunda, kanye nesteki nabo babizwa kanjalo ukuthi basisize thina ukufeza imisebenzi yethu. Thina kumele sifune usizo lwabo futhi silalele ukuqondiswa yibo. Thina kumele sihambe imihlangano lapho beqeqesha khona besifundisa futhi besikhuthaza thina.

Ngobani abanye abaholi labo wena othole khona usizo na?

Ekungezeleleni imibhalo engcwele, sinezincwadi zokuchasisa zeBandla kanye nezincwadi eziqukethe ulwazi oluthile lokusiqeqesha kanye nokusihola thina obizweni lwethu. Ibandla futhi lishicilela indawo kanye nezinkulumo zengqungquthela kawonkewonke ezinikezwa ngumphrofethi

kanye nabanye abaneGunya Jikelele. Ibhuku leBandla liphethe izinkulumo eziningi ngendlela yokuloba ngezinhlamvu ezahlukene. Thina kumele sifunde futhi silandela imiyalelo kanye nokuqondiswa esikunikwayo kulemiyalezo ekhuthazayo evela kubaholi bethu.

Ungakuthola kanjani ukuzethemba obizweni lwakho ngokulandela ukuqondiswa ngabaneGunya Jikelele kanye nokusebenzisa izinto ezigunyaziwe zeBandla na? (Kungasiza wena ukuthi wazi ukuthi wena ufundisa iqiniso futhi uhola abanye ngendlela iNkosi efuna ukuthi wenze ngayo.)

Izibopho Zethu Uqobo Ngobizo Lwethu

Uma samukela izibopho eBandleni leNkosi, siba yizinceku zakhe. Lokhu ngokusobala kusho ukuthi ukubeke kithi ukuthi siqhubeke nezibophezelo ezithile, futhi thina singabameli bakhe ukuthi sizifeze zona.

Kusho futhi ukuthi sinecala eNkosini ngethemba asinikeze lona. Omunye nomunye wethu unikezwe ubunceku phezu kwalokho thina esibizelwe ukuthi sikwenze.

Funda uD&C 72:3, 4.

Ngubani okufanele abike ubunceku bakhe eNkosini na? (Wonke umuntu.)

INkosi ithembisani kulabo abakholwa ebuncekwini babo noma kubizo lwabo? (Bayoba ngabalungileyo ukuthi bazuze ifa lezindlu ezinkulu zoBaba.)

Funda uD&C 107:99–100.

Kungani ubizo nobizo eBandleni lubalulekile na? Kungani kumele wena wenze konke okusemandleni akho uma usebenza eBandleni? (INkosi iyasiyala thina ukuthi sifunde imisebenzi yethu futhi siyenze kahle ngendlela esingakwazi ngayo. Lowo ovilaphayo angeke azilungele izibusiso.)

Isiphetho

Udade uBelle S. Spafford, owayengumongameli phambilini weNhlungano yoSizo, wathi “Ubizo lweNkosi, “Ngilandele,” luza kithi ngalolusuku ngokweqiniso njengoba lweza kubafundi bakhe nakudala. Umsebenzi wakhe kumele uqhubeke. Ukuqhubeka kwawo kuncike emandleni thina esiwanikezayo kukho. Ukudinga amandla ethu, uyasibekezelela ngobuthakathaka bethu. Omunye nomunye wethu ubizelwe emsebenzini othile ngenxa yamandla thina esinawo. Kuyisibopho sethu ukuthi samukele ubizo lwakhe, sikhule emsebenzini wakhe” (*Women in Today’s World*, p. 67; futhi icashunwe ku*Relief Society Sources of Study 1976–77*, p. 111).

Thina sinamathuba amaningi okusebenzela iNkosi eBandleni layo, futhi kumele sifune ukugcwalisa inkuthazo yethu yobunceku ngendlela leyo iNkosi engafuna ukuthi siyigcwalise ngayo.

Inselelo

Khumbula ukuthi iNkosi ifunzelela abaholi bayo ukuthi basibizele thina emsebenzini weBandla. Ekufezeni ubizo lwethu thina kumele sifune usizo eNkosini, kubaholi bethu, emibhalweni engcwele nasencwadini yokuchasisa egunyaziwe. Thina kumele futhi sizimisele ukuthi sivume

ukuthatha isibopho esiphela ngobunuku. Lungisa uhla lwezindlela ongenza ngcono ngazo ukuthi ubunceku bakho ekwenzeni ubizo lwakho lwamanje lweBanda.

Imibhalo engcwele Eyengeziwe

NgokukaJohane 15:16 (thelani izithelo)

Izenzo 1:24 (INkosi iyazikhethela izisebenzi zayo)

AmaHeberu 5:4 (umuntu obizwe nguNkulunkulu)

D&C 105:35–37 (izwi likaMoya libonisa loyo okhethiweyo)

Ukuzilungiselela Komfundisi

Ngaphambi kokunika lesi sifundo:

1. Funda Gospel Fundamentals manual “Ukunikela Kuletha Izibusiso Lezo Ebezingenakuza Noma Ngayiphi Enye Indlela,” isahluko 23, “Ukunikela.”
2. Buyekeza isifundo 12, “Ukuhlelwa kweBanda,” kulencwadi yokuchasisa.
3. Lungisa umfanekiso ukuwubonisa: “Kungokusebenza ukuthi thina sifunde ukuthi kusetshenzwa kanjani” (Spencer W. Kimball, “Small Acts of Service,” *Ensign*, Dec. 1974, p. 2).
4. Cela amalunga ekilasi ukuthi afunde noma anikezele izindaba kanye nemibhalo engcwele kulesi sifundo.

Injongo yalesisifundo ngukusiza wena ukuthi ube ngumholi ongcono futhi ube ngumlandeli ongcono.

Isidingo Sokuba Nabaholi Abaqotho Kanye nabaLandeli Abaqotho

UMongameli uSpencer W. Kimball usixoxela indaba elandelayo mayelana nokuthi abaholi banomfunzilelo onjani kubalandeli babo:

“Eminyakeni eminingi eyadlula mina ngangisebumongamelini besteki eSt. Joseph e-Arizona, ngolunye usuku lweSabatha ngenza umsebenzi ewadini yase Edeni. Isakhiwo kwakungesincane, futhi abantu abaningi babehelezi duzane nathi, ngenkathi thina sihleli eplatifomu ephakeme cishe eyifidi kanye nengxenyane ngaphezulu kwephansi lesakhiwo ngokwaso.

“Ngenkathi umhlangano uqhubeka, ihlo lami ladonseleka kubafana abayisikhombisa abancane esihlalweni esiphambili sendlu yokukhonzela. Ngajabula ngalababafana abayisikhombisa abancane besengqungqutheleni yewadi. Mina ngababeka engqondweni yami ngase ngiyawususa umqondo wami waya kwezinye izinto. Masishane umqondo wami wabheka ebananeni abancane abayisikhombisa futhi.

“Kwaba njengento engajwayelekile kimi ukuthi omunye nomunye walabafana abayisikhombisa abancane wayephakamisa umlenze wesokudla awubeka ngaphezu kwedolo lasekhohlo, futhi khona ngesikhashana bonke bashintshe kanye kanye futhi babeke umlenze wasekhohlo phezu kwedolo lwangakwasokudla. Mina ngacabanga ukuthi kwakungajwayelekile, kodwa ngamane ngakushaya indiva nje.

“Emva komzuzu owodwa noma emibili, bonke ngokufanayo bathinte izinwele zabo ngezandla zabo zangakwesokudla, futhi khona bonke labafana abayisikhombisa abancane bancike kancane ezihlakaleni zabo futhi besekele ubuso babo ngezandla zabo futhi khona kanye kanye babuyele emuva ekuphambaniseni imilenze futhi.

“Kwabukeka konke kungajwayelekile, futhi ngacabanga ngalokhu ngenkathi ngizama ukucabanga ngokuthi ngizothini emhlanganweni. Futhi khona konke ngokushesha kwavela kimi njengembumbulu yombani. Laba bafana abelingisa mina!

“Ngalelolanganga ngafunda isifundo empilweni yami—ukuthi thina—kufanele siqaphele ngempela ngoba abanye bayasibuka thina futhi bese bethola kithi izibonelo zabo” (*Ensign*, Nov. 1974, p. 79).

Abantu kuzozonke izindawo bafuna umuntu abangamlandela—umuntu ongabahola. Umholi ngumuntu ohamba ngaphambili kwabanye ukuthi abaqondise noma abahole noma ababonise ukuthi into yenziwa kanjani. Umholi akusho ukuthi utshela abanye kuphela ukuthi benzeni nokuthi benze kanjani, yena ngokunjalo uyababonisa ngokuba yisibonelo. Umholi usiza abanye ukuthi bakhule.

Bonisa umfanekiso 29-a, Udade efundisa ukupheka.

Sibheka kubazali bethu kanye nakubangani kanye nakumphathi wethu kanye nabaholi beBandla ukuqondiswa kanye nobuholi. Silalela amazwi abo futhi sibheke izenzo zabo. Futhifuthi, silinganisa izimpilo zethu emva kwezaluleko abasinikeza zona thina, noma silandele lokho esikubona bona bekwenza. Abafundisi bayasihola thina ngenkathi besiqondisa futhi sifunda ukulandela imithetho yabo.

Yiziphi izimo zabantu othanda ukuthi uzilandele na? (Ukwenama, ukuzethemba, ukucabangela abanye, ithemba lokuhle, ukuthandaza, ukwethembela eNkosini, ukuzithoba, ukukhuthaza abanye.)

(Bhala uhla lwezimpendulo ebhodini.)

Singenzani njengabalandeli lokho okungazosiza abaholi bethu na? Kumbe ungathola loluhla lwezimpendulo ezilandelayo ziwusizo.

Lalela umholi wakho

Landela imithetho yakhe elungile

Yenza ingxenye yakho yomsebenzi

Zimisele ukusiza abanye

Sebenza ngokujabula nabanye evangelini

Yabelana ngezibopho nomholi wakho

Yiba ngonokuqondwa

Yiba ngoqondayo ngomholi wakho

Ukuthuthukisa lezizimo kungakusiza kanjani wena ukuthi ube ngumholi oqotho futhi ube ngumlandeli oqotho na?

Omunye nomunye wethu ungumholi. Wonke umuntu ngesinye isikhathi kwenye indawo, ngandlela thize uhola omunye umuntu noma iqoqo labantu. Izimpilo zethu zithinta izimpilo zabanye futhi sibafundise bona noma ngabe asikufuni lokho. Ukubafundisa kwethu, lokho okuyinto eyehlukile kuleyo yabanye, ngubuholi bethu.

Njengomholi thina asivamisile ukuthi siphathe isikhundla esiqokiwe enhlanganweni egcina imithetho njengeBandla noma iqembu lomphakathi. Amathuba obuholi ayehlukana futhi eza ngazo zonke izindawo zezimpilo zethu: emakhaya ethu kanye nemindeni nabangani, komakhelwane bethu kanye nasemphakathini, kanye naseBandleni.

Yiziphi izindlela oyizo noma ongaba ngumholi ngazo ekhaya lakho na? Emphakathini wakho na?

Njengoba ngenye indlela enye noma ethize omunye wethu ungumholi, kubalulekile ukuthi thina sifunde ukuthi sibe ngabaholi abaqotho.

29-a Udade efundisa ukupheka



Ngamakhono amahle obuholi, thina singazenza ukuba sibe ngcono kanye nabanye futhi kanjalo nobudlelwane bethu kanye nabangani bethu kanye namalunga omndeni. Njengabaholi bemindeni yabo, abazali kumele balangazelele ukuthi babe ngabaholi abangcono kakhulu abangaba yibo. Amakhono amahle obuholi ayasiza thina ukuthi sisebenze ngokuzwana kanye nemindeni yethu, abangani kanye nomakhelwane.

Njengoba iBandla lihleleka kahle kuzo zonke izingxenye zomhlaba futhi nomsebenzi kaNkulunkulu uqhubeka wanda, abaningi bethu bazobizwa ukuthi bahole abanye.

UGosa uSterling W. Sill weKhoramu yokuQala yabangamaShumi ayisiKhombisa wagcizelela ngokubaluleka kwabaholi abaqotho uma ethi: "Isosha lingalwa kanzima, umthengisi angathengisa izimpahla eziningana, umtwana angenza umsebenzi wesikole kangcono, kanti umfundisi angenza abaphendukayo babe baningi uma esebenza ngaphansi kokuqondiswa ngomunye owaziyo ukuthi kufundiswa kanjani kanye nokuhlola ngumoya kanye nokuqeqesha kanye nokuhlola kanye nokuthanda nokukhuthaza, nokwenza lezo zinto ezinye ezibalulekile lezo [abaholi abaqotho abazenzayo]" ("The Problem Is Always the Same," *Ensign*, Mar. 1973, p. 34).

Omunye nomunye wethu angathuthukisa ikhono lokuhola uma singasebenza phezu kwalo. Thina sidinga ukuzilungiselela thina ngokwethu ngokufunda imigomo yobuholi obuqotho ngokwenza umcimbi weBandla. Bese-ke thina siyigcine lemigomo ekuphileni kwethu konke.

UJesu NjengoMholi Ofanelekileyo

Bonisa umfanekiso 29-b, uJesu Kristu kanye nabaPhostoli.

UJesu Kristu wayengumholi oyisibonelo ngoba wafunda ukulandela ngokupheleleyo intando kaBaba wakhe. Ukuze sikwazi ukuba sibe ngabaholi abaphumelelayo ngeqiniso, thina kufanele sifunde ukulalela iseluleko soMsindisi "woza ungilandele" (bheka ngokukaMarku 10:21). Lokhu kudinga ukuthi thina sifunde ukwenza lokho uMsindisi akwenza.

1. *UJesu wazilungiselela yena ngokwakhe*. Wazila, wathandaza, wafunda, ngasosonke isikhathi efuna ukwazi intando kaBaba. Siyakhuthazwa ukuthi sifunde futhi sizilungiselele thina (bheka i- D&C 88:118–19). Njengoba sizila, sithandaza, futhi sifunda, ngokunjalo singakwazi ukwazi intando kaBaba wethu waseZulwini futhi sikhulise amakhono ethu njengokuba esiqondisa.
2. *UJesu wayebathanda abantu ayebahola*. Uthando mhlawumbe yinto ebalulekile kakhulu umholi angaba nayo, ngoba lwenza ukuthi umuntu anakekele labo abaholayo ngokweqiniso. Uma ebathanda, ufisa ukuthi abasize ukuthi benze ngcono izimpilo zabo, ubhekela izidingo zabo,



futhi afune ukubasiza ukuthi bafinyelele emigomweni yabo. Njengamalunga eBandla likaJesu Kristu labaNgcwele leziNsuku zokuGcina, sinomgomo owodwa ojwayelekile ofanayo– wokubuyela siyohlala noBaba wethu oseZulwini embusweni waseZulwini. Ngazo zonke izikhathi kanye nangazonke izindlela ezibophweni zethu zobuholi, kuphela kungothando lwethu ukuthi singasiza abanye ukuthi bafeze lesisibopho. Uthando lungumgugquzeli onamandla amakhulu. UGosa uNeal A. Maxwell washo ukuthi “ubuholi buluthando lokwenza” (“*A More Excellent Way*,” p. 44). Kumele sikhumbule iseluleko soMsindisi: “Thandanani njengalokhu nami nginithandile” (ngokukaJohane 13:34).

Kungani uthando lunempumelelo ukwedlula kunokuphoqelela uma usebenza nabanye na? (Abantu baphendula uthando ngokufuna ukwenza abanye bajabule.)

Ulwazi lwethu lokuthanda lungenza ngcono kanjani ubuholi bethu, ikakhulukazi emakhaya ethu na? (Luyosisiza ukuthi sigweme ingxabano. Luyosisiza thina ukuthi sithole ukubambisana nalabo esibaholayo.)

3. *UJesu wafundisa abafundi bakhe injongo yomsebenzi wakhe.* Yena wabasiza ukuthi baqonde ingxenye yabo emsebenzini wakhe kanye nokuthola umbono wezinto ezibalulekile eziyisibopho. Ngokunjalo, thina sidinga ukunikeza labo okumele balandele ubuholi bethu umbono esinawo ngenjongo yomsebenzi wethu futhi kumele sibasize ukuthi baqonde ingxenye okumele bayidlale.

Ukusiza abantwana ukuthi baqonde injongo yabo emndenini yabo kubasiza kanjani bona ukuthi balandele kangcono ubuholi babazali babo na? (Bona bayokwazi ukuthi basemndenini ukuthola ukuqeqeshwa kanye nosizo kuko konke abakwenzayo futhi bayoba nothando olukhulu lokulalela.)

4. *UJesu wabuncikisa ubuholi bakhe kuso isimiso selungelo lokuzikhethela.* Yena akazange abaphoqelele abafundi bakhe ukuthi bamlandele. Wabamema ukuthi beze kuye.

Ukuzikhethela yisimiso esisemqoka sevangeli likaJesu Kristu. Uma thina sizama ukuphoqelela noma ngubani ukuthi alandele, thina sisebenzisa indlela kaSathane. Uma thina sifuna ukuhola ngendlela kaKristu kufanele sivumele abanye inkululeko yokuzikhethela. Ekuchazeni ukuthi yena ufunani kubalandeli bakhe, uJesu waba neqiniso. Ngenkathi thina sihola kumele senze abanye bazi ukuthi silindelani kubona nokuthi bangalindelani evela kithi. Ngenkathi sibanikeza izibopho, kumele sichaze ngokucophelela imisebenzi yabo isikhathi esikhona sokwenza, imihlangano okumele bayihambe kanye nokuthi kufanele bazuze ini. Bese-ke sihloniphe inkululeko yabo yokuvuma noma yokuchitha lezizibopho.

Kungani kubalulekile ukuthi omunye nomunye azi ukuthi kulindelekeni kubo ngaphambi kokuthi bavume ukuzibophezelela? Kungasiza kanjani ukunikeza abantwana imithetho okuyiyona ukuba benze kangcono imisebenzi yabo ekhaya?

5. *UJesu wanikeza abafundi bakhe imisebenzi leyo eyayinomqondo futhi enenselelo.* Imisebenzi enomqondo futhi efanelekileyo iyasisiza thina ukuthi sizizwe sidingeka. Ukucela omunye ukuthi enze utho nje olulula ukuthi umenze ahlale elibazisekile imvamisa akayitholi imiphumela emihle. Njengabaholi sidinga ukusiza abalandeli bethu bazizwe ukuthi lokho abakwenzayo kufanelekile. Uma sihola, kumele sibenesiqiniseko ukuthi aseqeli esikhathini sabanye ngokubanikeza imisebenzi leyo engadingekile. Kepha-ke omunye nomunye kumele abone ukuthi kwesinye isikhathi kuyadingeka ukwenza imisebenzi kodwa ekhathazayo. Sonke kufanele sizimisele ukwamukela lemisebenzi kanye naleyo ebukeka sengathi ilula noma leyo eyakuletha ukwaziwa kanye nodumo oluvela kwabanye.
6. *UJesu wabonisa ukuthi wayenesibopho kokubili kuyo injongo yakhe kanye nakubantu bakhe.* Wazizwa ebophezekile ukuthi asize abantu bakhe bakhule. Akazange kuphela afise ukwakha umbuso kaBaba wakhe kodwa ngokunjalo ukuph-akamisa abantu. Umphrofethi uJoseph Smith wabonisa lomqondo ofanayo ngenkathi ethi, “Ngibafundisa izimiso eziqondile bese bona bezibusa bona ngokwabo” (Icashunwe nguJohn Taylor in *Millenial Star*, 13:339, 15 Nov. 1851). Lokhu kumele kube yinjongo yethu—ukusiza abalandeli bethu bakhule futhi bathole ukuphakanyiswa.

Kubaluleke ngani ukuthi uma uholo abanye ugcine ukuphakanyiswa kwabo phambili emiqondweni yethu? (Thina sinesibopho kulokho esibangela abanye ukuthi bakwenze. Kuwukwephula umthetho onzima ukuthi sidukise abanye.)

7. *UJesu wayengumlaleli omuhle.* Wakha isimo sothando kanye nokwamukeleka lokho okwenza ukuthi abalandeli bakhe ukuthi bazizwe bekhululekile, ngoba wayelalela ngendlebe enothando. Wayethatha isikhathi ukuthi abalalele futhi aqonde izidingo zabo. (Bheka ngokukaLuka 7:1–10 kanye nangokukaJohane 8:1–11.) Thina ngokunjalo sisebenzise loluhlobo lokunakekela.
8. *UJesu futhifuthi wayebasiza abalandeli bakhe ukuthi bacabange ngeyabo imibono ngokubabuza imibuzo.* Lokhu kwakubasiza ukuthi baqonde lokho ayezama ukubafundisa kona. (Bheka ngokukaMathewu 16:13–19; 19:16–22; kanye nangokukaJohane 21:15–17.) Ukuba ngabaholi abaqotho thina kufanele, kumele sisize abantu ukuthi bakwazi ukuthi bazixazululele ngokwabo izinkinga zabo futhi bahlangabezane nezabo qobo izinselelo. Kumele sikhombise ukubethemba futhi sibakhuthaze ukuthi bathole izixazululi futhi bakwazi nokwenza izinqumo. Njengalabo abanesimo esifayo sikuthola kunzima kakhulu ukuthi senze izinqumo ezihlakaniphile ngasonke isikhathi ngokwethu. Sithola ukugqugquzelwa kanye nokuqina ngokusizwa ngabanye. Kumele futhi sifune amandla nosizo olungakwazi futhi olungeza luvela kuBaba wethu waseZulwini ngemithandazo ethembekileyo.

9. *UJesu wabe eqinile ekulaleleni imiyalo.* Akazange ayiguqule imigomo yakhe noma isimo sokuziphatha, ukujabulisa abanye. Waphila impilo eyisibonelo. Uma thina sithanda ukulandela isibonelo sakhe bese sikwazi ukuphatha izenzo zethu ngobulungisa sizoba yizibonelo ezinhle kubalandeli bethu. Kumele sihlale siphila ibanga levangeli ngayo yonke indlela. (Nine steps adapted from Neal A. Maxwell, “*A More Excellent Way*,” pp. 53–54.)

Yingani isibonelo sakho siba yingxenywe ebalulekile kubuholi bakho? Kanjani futhi yini oyifundisayo ngendlela ophila ngayo?

Ukulandela Isibonelo sikaJesu

Intombazane esencane ixoxa lendaba elandelayo maqondana nemfundiso enamandla yesibonelo esilungile:

“Ngezikhathi zami zeminyaka yobuncane esikoleni kanye neyobudala esikoleni esiphakeme, ukugula kwangenza ngingakwazi ukuya esikoleni kanye naseSontweni cishe isikhathi esiyingxenywe. Uma ngikwazile ngangingakwazi ukuhlanganyela kunoma yimiphi imicimbi. Njengoba ngangingakwazi ukuzakhela abangane noma ngenze ukuthi ngibazi kangcono ngaphansi kwalezi zimo, mina ngangingumuntu ongenabangani.

“Kwenzeka kanye nje lapho ngazama ukuwuvimba lomkhuba ngokungena [kwi]. . .mncintiswano wokukhuluma. Kwakuyimina kuphela owangenela kwiwadi, ngakho-ke ngaphandle kokuzwa inkulumo yami, abaholi bewadi bangithumela emncintiswaneni westeki, lapho ngaba isehluleki esibi. Mina nganquma ngasona lesosikhathi ukuthi ngihlale egobongweni lami, futhi ngingaphinde ngizwe buhlungu.

“Kodwa umfundisi wami [ohlanganisayo] wanquma ngokwahlukile. Ngokokuqala mina ngaba nomfundisi owayengazimisela ukuthi ngihlale ngithule du ekhoneni lami. Wayenikezwe ukuba asebenze njengomgcini sihlalo wohlelo lwesteki .. idili futhi masishane wanginikeza umsebenzi wokuba ngibe yintokazi ethosayo, ngingume izihloko kanye nezihloko zeziphakamiso zezimpendulo. Ngamtshela ukuthi angeke ngikwazi ukukwenza lokho. Yebo ungakwazi, wangithembisa isikhathi nesikhathi, ngoba ngizokusiza kuzo zonke izinyathelo zohambo.

“Ngiyamthanda yena kakhulu, ngangizimisele ukuzama ngenxa yakhe nomake enhliziyweni yami ngangazi ukuthi ngizakwehluleka. Okokuqala yena nami sakhuluma ngezihloko ezingahle zibekhona. Ngenkathi sihlanguana nekomidi lamantombazane, nokhoke, wangenza ukuthi mina ngibatshela ngemibono yami. Akazange abange ngisho nengxenywe kuyo. Ngayibhala eyami inkulumo, ngeziphakamiso zakhe ezicashelelwe futhi ezinothando ngayibhala. Ngayibhala izikhathi eziningi kwaze kwaba ngiyakwazi ukubona ukuthi seyilungile.

“‘Kepha, ngamtshela yena,’ Angikwazi ukuma phambi kwamantombazane angamakhulu amathathu bese ngiyinikeza. Ngiyokwenza umfanekiso ongemuhle, futhi angimuhle noma angihehi, futhi ngizobumosha bonke ubusuku bakho. Ngengalo ingizungezile, wathi, ‘Ngumbhedo wonke lowo wena uzoba yinkanyezi yakusihlwa!’

“Ngakho-ke wangizwa ngisho ingxenye yami izikhathi eziningi kanye angithathe angiyise e[hotela lapho idili lalizoba khona] ukuthi ngiyenze khona. Wayelungiselele ukuba kube khona umshini obamba umsindo lapho ukuze ngikwazi ukuthola ukufunda indlela okuyiyona yokubeka. Khona yena wacela ukubona ingubo engangizoyigqoka. Wangilethela izimbali ezincane ngalobo busuku hhayi ezazihambisana nengubo nje, kepha kodwa ngokunjalo ezangenza umoya wami waphakama. Waletha umcwali wakhe wezinwele ukuthi enze izinwele zami ngendlela eyayizofanela mina.

“Kodwa okuhle kunakho konke waguqa kanye nami ngaphambi kokuba umcimbi uqale, futhi wachazela iNkosi ukuthi mina ngangiyintombazane enhle eyayisebenze kanzima futhi nokuthi ngangiludinga usizo Lwayo ukwenza umsebenzi omuhle. Ngangingenza kanjani ukuthi ngehluleke ngothando lwayo olwalungizungezile kangaka na? Script for “A More Excellent Way,” ikhiqizwe eJune Conference, 1968, pp.5–7).

Wenzani lomholi leyo eyasiza owesifazane osemncane na? Yenza uhla lwezimpendulo ebhodini futhi uxoxe ngayinye njengento edingekayo yobuholi. (Izimpendulo zingahle zifake: ukuhlela kanye nokuzilungiselela, ukuhlela kahle umsebenzi, ukukhombisa uthando kowesifazane osemncane, ukukhombisa uthando, ukulalela okuhlupha intombazane esencane futhi uthandaze kanye nayo, ukuba nogqozi, ukukhombisa ukuyethemba intombazane kanye nokuyisiza ukuthi izizwe ingcono kakhulu ngokwayo.)

Lomholi wasilandela kanjani isibonelo sikaJesu ezinhlobeni zakhe zobuholi?

Ukuthuthukisa Ubuholi Ekhaya

Abaholi bethu beBandla balokhu bagcizelela njalo ubufakazi obunamandla bokubaluleka kwekhaya ekuthuthukiseni ubuholi bobuKristu.

“Ngokuba isidingo sobuholi siyakhula kanye nokubaluleka kwenhlangano leyo oyisebenzelayo, ubuholi ekhaya buqalisa ukubaluleka okukhulu okungenzeka. ‘Akukho okunye ukuphumelela okungalinganiswa nokungaphumeleli ekhaya.’ (UMongameli David O. McKay.) Isisekelo senhlangano lapho konke ukujabula komuntu kuncike emndenini” (Sterling W. Sill, “The Problem Is Always the Same.” *Ensign*, Mar. 1973, p. 34).

Kusekhaya lapho sithola kuqala ukufunda ukuthi kusetshenzwa kanjani nabanye ungayifeza kanjani imisebenzi ungayaba kanjani imisebenzi, kanye nokuthi ungalucela kanjani usizo. Ekhaya, ukunakwa okunothando okwempela komuntu ngamunye kumele kube yisimo esivamile.

Ikhaya esendaweni elungile lingakudonsela ekuthuthukiseni kwezimo lezo ezingasiza abazali bobabili kanye nabantwana babe ngabaholi

abalungileyo. Singathuthukisa ubuthina kumalunga omndeni wethu nokubanikeza bona ilungelo lokuthuthukisa amathalente futhi benze imisebenzi kahle futhi khona kutuswe futhi kukhuthazwe imizamo yabo. Abantwana bathuthukisa isimo sokuzethemba ngenkathi benikezwa ukuthi basize ngemisebenzi leyo abakwaziyo ukuyifeza. Kusemakhaya ethu lapho thina sifunda kuqala ukukhuluma nabanye kanye nokwamukela iziphakamiso, ukuze sifunde ukuthi singenzenjani ukuze sixazulule ingxabano futhi siqobe ubunzima. Singafunda emakhaya ethu ukulandela isibonelo esihle kanye nokuthi sibe yizibonelo ezinhle kanye kwabanye.

Abazali kumele babe yisibonelo sokusebenza eBandleni ngezimo ezinhle. Lokhu kumele ngokunjalo kube yiqiniso lomsebenzi wabo ekhaya nasemphakathini. Izibonelo zabo ezilungile ziyakukhuthaza abantwana babo ukuthi bafunde ukuthi bangenza kanjani ukuba babe ngabaholi abaqotho. Kubalulekile ukuthi abantwana baxhaswe futhi bakhuthazwe ezibophweni zabo zobuholi. "Ukwenza indawo ezimpilweni zethu zasekhaya ukuthi kufundiswe, ngaphandle komthetho ogunyaziwe amakhono obuholi kungenza ukuthi kungenzeka ukuthi abantwana bethu bakwazi ukwenza indawo ezinhliziyweni zabo kanye nasezimpilweni kamuva emisebenzini kanye nezinselelo zobuholi" (Neal A. Maxwell, "A More Excellent Way," p. 132).

Ukunikeza abantwana imisebenzi ngobusuku bomndeni, kungabasiza kanjani bona ukuthi bathuthuke ebuholini na?

Ukusebenza ndawonye njengomndeni kungasiza kanjani ukuthuthukisa ubuholi elungwini ngalinye na?

Abantwana abadalana bangabuthuthukisa kanjani ubuholi emndenini na?

Kungani abazali bobabili nabantwana kumele babe ngabaholi abaqotho emakhaya abo na?

Isiphetho

Singabaholi sonke komunye noma ngabe kwenziwa ngendlela engenamthetho njengomxhumanisi, umngane, kanye nothandiweyo, noma ngokomthetho ngendlela yisikhundla osiphethe, eBandleni emphakathini kanye nezinye izinhlangano ezisemthethweni. Amathuba ethu obuholi njengamalunga eBandla aya njalo ekhula. Singafunda ukuba sibe ngabaholi abangcono ngokulandela isibonelo sikaJesu kanye nabaholi beBandla. Isibopho esibalulekile kakhulu sobuholi kubazali sisemndenini lapho kumele khona, ngezibonelo zethu uqobo kanjalo futhi nangamazwi, ukukhuthaza kanye nokusiza abantwana bethu ukuthi babe ngabaholi abaqotho.

Inselelo

Cabanga ngomunye oseke wasebenza, wafunda, noma wanihola. Zibuze wena ukuthi lowo muntu wenzani ebalulekile leyo eyaba wusizo kuwena. Zama ukuthuthukisa lezo zimo ezifanayo empilweni yakho.

Hlelani njengomndeni ukunikeza omunye nomunye ithuba lokuthuthukisa ubuholi kubusuku bomndeni kanye nasemicimbini yomndeni.

Zilolonge ube ngumholi oqotho kanye nomlandeli oqotho ebudlelwaneni bakho kanye nabanye ekhaya, emphakathini, kanye naseBandleni.

Imibhalo Eyengeziwe

Izaga 4:11 (uNkulunkulu uholo ngezindlela ezilungile)

NgokukaJohane 13:15 (landela isibonelo sikaKristu)

1 Nifayi 3:7 (uNkulunkulu uyakusisiza ukuthi sifeze umsebenzi wethu)

UMozaya 2:17 (uma sisebenzela abanye sisebenzela uNkulunkulu)

D&C 58:26–28 (kumele senze izinto ezinhle)

D&C 121:41–44 (izindlela ezisiqondisayo zobuholi bobuKristu)

Ukulungiselela Komfundisi

Ngaphambi kokunikezela lesisifundo:

1. Thola ibhodi kanye noshoki.
2. Thola amalunga ekilasi ukuthi afunde noma anikezele ngezindaba kanye nemibhalo engcwele kulesisifundo.

Ukufunda Ukunikeza Izibopho

Isifundo 30

Injongo yalesisifundo ukusiza wena ukuthi ufunde ukuthi ukunikezela ngomsebenzi kuyakusiza wena ukuthi ufeze izibopho zakho.

Ukubaluleka Kokunikezela Ngomsebenzi Ngokuhlakanipha Ebuholini

“Ezikhathini eziningi ebusheni bami ngangibuka uSamsoni ihhashi elihle, elalimpunga linamabala linomzimba omuhle kakhulu futhi linobude obuthi mabube ngaphezu kwami. Kodwa noma lalilikhulu, wayemnene futhi enobungani futhi enokuthanda ukudla izinto ezimtoti, ngangokuthi wayenyakazisa ikhanda lakhe liye phansi naphezulu ngokuvuma uma ephiwa. Futhi wonke umuntu wayemthanda.

“USamsoni wayeyihhashi elaliboshelwa amahhanisi futhi elima nsuku zonke ekuqaleni kwentaba eyenyukayo elindele imithwalo esindayo leyo okwakufanele idonswe. USamsoni njalo wayedonsa phambili kwamanye amahhashi. Ngenkathi iloli ifika nomthwalo wayeshaya amadlebe futhi agxobe phansi ngezinyawo zakhe ngokungqabashiya–kwakusho ithuba lokubukisa ngamandla akhe.

“USamsoni wayethanda ukubukisa ngamandla akhe. Ngenkathi umgcini wakhe emholela ukuya efulaheni kanye nokuyoxhumanisa amaketanga akhe kodezibhume, akazange awalinde amanye amahhashi—wayenguSamsoni! Ikhanda liphansi, amadolo ecishe athinte umhlabathi, izinhlayiya zisuka ezinselweni zakhe, ngokwakhe wasidonsa sonke isisindo ngokwakhe. Wayengawavumeli amanye amahhashi ukuthi adonse eyawo ingxenye.

“Sambuza umgcini kaSamsoni ukuthi kungani ayenganikezwa ithuba lokuphumula endaweni yamahhanisi, bese ebekwa kodezibhume njengamanye amahhashi. Wasitshela ukuthi uSamsoni angeke adonse uma esemuva namanye, ngoba wayengakwazi ukubukisa lapho. Wayengeke avume ukudonsisana ngaphandle kokuthi yena abe phambili, enze zonke izinto ngokwakhe.

“Ngelinye ilanga uSamsoni wayengamanga ekuqaleni kwentaba, kodwa ihhashi elingajwayelekile lalisendaweni yakhe. Ngabuza ngikhala ukuthi wayekuphi uSamsoni futhi umgcini wakhe wangitshela ukuthi wayesefile. Wayebulewe yinhliziyi ebuhlungu—noma, ngamanye amagama wayesebenze ngokweqile.

“Abaholi abaningi bafana njengoSamsoni, bafuna wonke umsebenzi kanye nodumo kube ngokwabo, futhi bangafuni ukusebenzisana nabanye. Amandla eBandla ngamandla ahlanganisiwe—futhi achithwa yilabo abazama ukudonsa wonke umthwalo.

“Ayikho indawo yoSamsoni eBandleni, ngokuba abaholi abahlakaniphile bayabelana ngesibopho!” (Fred W. Oates, *Millennial Star*, Mar. 1959, p. 129; futhi bona ukufanelisela kuyi *New Dimensions in Leadership, II*, pp. 65–66.)

Uma singabaholi abahlakaniphile, siyabelana ngomthwalo wobuholi bethu kanye nabanye abantu. Ngokunikezela eminye imisebenzi kubo, thina eqinisweni sibanikeza amathuba okuba basebenze. Ubabezala kaMose uJethro, wamnikeza iseluleko esibalulekile kakhulu mayelana nenjongo yokunikezela izibopho kwabanye abantu.

Funda u-Eksodusi 18:13–23.

Yiziphi izizathu uJethro azinikeza uMose zokunikezela izibopho kwabanye na? (Bheka amavesi 18, 20–23.) (Ukuthi uMose wayengakwazi ukwenza umsebenzi eyedwa, ukuthi wayezozikhathaza ngokwakhe. UMose wayengathola umsebenzi wakhe kangcono kanye nabanye benzelwe kangcono uma bengasizwa.

Zingasetshenziswa kanjani lezi zizathu ezifanayo namuhla ekufezeni ubizo lwakho eBandleni na?

Uma sinikezela ngomsebenzi thina sigunyaza abanye, sigunyaza ukuthi basimele thina. Sibanikeza amandla kanye negunya ukuthi basenzele. Ebandleni kumbe singabacela ukuthi baqhube umhlangano, bafunde umbhalo ongcwele, baxoxe indaba, benze imihlobiso, noma basize ngezinye izindlela. Emakhaya ethu kumbe singacela abantwana bethu ukuthi basize ngokudla, ukuhlazeka, ukwenza ingadi, noma eminye imisebenzi. Sinikeza umsebenzi ngoba siyazi ukuthi thina asinakukwazi ukuthi senze zonke izinto ngokwethu. Uma sinikeza abanye ngokunjalo sibanikeza umsebenzi siyabapha amathuba abanye ukuthi bakhule futhi bathuthukise amathalente abo.

Uma sinikeza umsebenzi ngokuhlakanipha futhi uma thina sivuma ukuthatha izibopho lezo esinikezwe zona, kumele sikwazi ukusebenza ngokuzwana nabo. Kumele sonke sikwazi ukusebenzela uBaba wethu waseZulwini kangcono ngoba sizobe sikwazi ukuthi sifeze umsebenzi wethu masinyane futhi kahle. Abaholi abahlakaniphile bazuza imiphumela encomekayo kakhulu ngokubiza phakathi kubantu abanamathalente ahlukene kanye nolwazi lokubasiza.

Indlela kaJesu Yokunikeza Umsebenzi Kwabanye

UMongameli Ezra Taft Benson weKhansela yeShumi Elinambili usitshela ukuthi “zona kanye izisekelo zomhlaba zabekwa ngegunya elalinikeziwe. Ezikhathini eziningi uJesu wabakhumbuza abantu ukuthi injongo yakhe emhlabeni yayingenye yegunya elalinikeziwe. Ekhuluma namaJuda kumasinagoge, uJesu wabatshela ukuthi wayethunywe nguBaba wakhe. ‘Ngokuba ngehle ezulwini, kungengukuba ngenze intando yami, kodwa

ukuba ngenze eyongithumileyo.’ (NgokukaJohane 6:38.)” (*God, Family, Country: Our Three Great Loyalties*, p. 133).

Ngezimfundiso zakhe kanye nangesibonelo, uJesu usinikeze izifundo eziningi, zokuthi singaba kanjani ngababeli abahlakaniphile futhi abanempumelelo.

Okokuqala, uJesu wasungula iBandla lakhe ngesisekelo segunya lokuthunywa. Ngenkathi esemhlabeni, yena wabiza abaphostoli kanye nabangamashumi ayisikhombisa ukuthi bamsize aqondise izindaba zeBandla. Yena ngokunjalo wanikela imisebenzi eyahlukene kwabanye. Bonke kwakumele basize ekwakheni umbuso wakhe futhi ngokusebenza kwabo, bathuthukise ulwazi lwabo ngokwabo uqobo. UJesu wasiza ngokunikeza umsebenzi ukuphakamisa kanye nokukhuphula abantu ngabanye. IBandla namuhla liqhuba ngomthetho lowo ofanayo. Siyasiza ukuqeqesha abanye ebuholini ngokubanikeza ngokuqaphela umsebenzi. Ngokulandela indlela kaJesu sithuthukisa olwethu ulwazi lokunikeza umsebenzi kanye nokufeza umsebenzi.

Funda ngokukaMarko 1:16–18.

Okwesibili, uJesu waqaphuza imisebenzi kanye nezibophelo zalabo abakhethayo ukuthi bamsize yena ekwenzeni umsebenzi wakhe. Akazange ababize ukuthi babe ngabaphostoli bese khona angabe esabatshela ukuthi benzeni. Wayeqonda ukuthi kwakuzofunekani kubo futhi yena wabafundisa ukuthi kwakumele benzeni. Wabanikeza umbono wezinto ababengazifeza. Wabafunzelela ukuthi babone inselelo kanye nomvuzo wokumlandela.

Kubaluleke ngani ukuthi ubasize labo obanikeze umsebenzi ukuthi baqonde izinselelo kanye nenzuzo yemisebenzi yabo noma ubizo na? (Ukubasiza ukuthi bazuze impumelelo. Bayakuvuma ukuba benze umsebenzi futhi nokuwenza kahle uma bewuqonda.)

Ungenzani ukuthi uqonde ukuthi kokubili inzuzo kanye nenselelo iza nobizo lonke olutholayo na? (Ngokulandela abanye labo abaphumelela obizweni lwabo. Ngokwelulekana nalabo abazinqoba izinkinga. Ngokufuna iseluleko kulabo abakubizile. Ngokwenza okungcono kakhulu ngendlela ongenza ngayo.)

Uma sinikezela izibopho kwabanye, thina kumele sibatshela ukuthi silindeleni kubona, sichaze imisebenzi yabo ngokugcwele. Kumele silandele isibonelo sikaJesu asenza ngenkathi eyala abaphostoli ngaphambi kokubathumela phambili ukuthi bayokwenza umsebenzi wakhe. “Ngesikhathi esilandela ukubekwa kwabo abaphostoli basala noJesu, beqeqeshwa ngokukhethekileyo beyalwa Nguye ngomsebenzi owawukhona ngaphambi kwabo, emva kwalokho bayalwa ngalokho okuqondene ngqo base bethunyelwa phambili ukuthi bayoshumayela futhi basebenze njengokugunyazwa kwabo ngokobupristi babo” (James E. Talmage, *Jesus the Christ*, p. 228).

Kubaluleke ngani ukuthi abantu baqonde kahle ukuthi yini okumele bayenze bona uma becelwa ukuthi bafeze umsebenzi othile na? (Amathuba abo okuphumelela makhulu kakhulu.

Bona angeke baphela amandla noma bayeke ngaphambi kokufeza umsebenzi. Ukungezwani kungabenza bona banganaki ezinye zezinto okumele ukuthi bazenze, futhi bangahle khona babe nemizwa yokungaphumeleli.)

Uma sesithumele futhi sesichazile ngokugcwele kwabanye imisebenzi yabo noma okumele bakwenze, thina kumele khona sibonise iqholo lethu ngolwazi lwabo ngokubavumela inkululeko ukuthi bafeze izibopho zabo. Kumele noma-ke, sibekhona ukuthi siphendule imibuzo yabo futhi sinikeze usizo njengoba becelile.

Siyini isibopho somholi uma esethumele umsebenzi noma okumele kwenziwe na? Siyini isibopho somholi kumuntu lowo amnikeze umsebenzi ukuba awenze na?

Okwesithathu, uJesu wacela imibiko kulabo ayebanikeze imisebenzi.

Funda ngokukaMarku 6:30.

Abaphostoli bamshelani uJesu na? (Zonke izinto lezo bona ababezenzile kanye nalokho ababekufundisile.)

Kubaluleke ngani ukuthi sithole imibiko kulabo esibanikezele izibopho na? (Ukuthi sifeze ingxenywe yethu yesibopho, thina kumele sazi ukuthi umsebenzi uhamba kanjani. Kufanele sazi uma thina singakwazi ukunika usizo kulabo abasebenza ngaphansi kokuqondiswa yithi.)

Sidinga ukuthi sifunde kwabanye. Umholi ohlakaniphile uyokwazi ukuthi yena udinga ukufunda kwabanye abantu abanemibono emihle futhi uyomema iziphakamiso ezivela kubo. Uyakusiza abantu bakhe bezwe ukuthi bayingxenywe ebalulekile yeqembu noma umndeni.

Okwesine, uJesu wafundisa ukuthi abaholi kumele banike izincomo futhi basole ngomoya wothando.

“Uma umsebenzi sewunikeziwe, umholi akakhohlwa ngumuntu amthumile noma-ke ngumsebenzi wakhe. Yena uyalandela ngokunaka kodwa akabhekisisi ukubona ukuthi kwenziwe ngendlela yakhe. Yena unikeza ukuncoma okuqondene ngqo uma kufanelekile. Unikeza inkuthazo esizayo uma kudingeka. Uma ezwa ukuthi umsebenzi awenziwanga, futhi nenguquko iyadingeka yena wenza ngesibindi kanye nangokuqina kodwa ngothando. Uma isikhathi sokuba sesikhundleni sesiphelile, yena unikeza ukubonwa kanye nokubongwa” (Ezra Taft Benson, *God, Family, Country*, p. 140).

Funda ngokukaMathewu 25:23.

Zindlela zini wena ongazikhombisa zokubonga kwakho kanye nokuncoma kwabanye na?

Ukunikeza Umsebenzi Njengosizo Lokufeza Izibopho Zethu

Ubizo lwethu kanye nezibopho ngokuvamile zifuna thina sifeze izinjongo ezigcwalisa indawo ebanzi. Enye yezindlela esingayigcwalisa ngukunikeza umsebenzi ngokuhlakanipha. Njengoba sithuthuka eBandleni, sithola amaningi amathuba okunikeza imisebenzi kanye nokwenza imisebenzi esinikezwe yona. Kufanele sihlale ngaphakathi komkhawulo wezibopho zethu kanye nobunceku futhi singaqali imisebenzi enikezwe omunye umuntu.

UMongameli N. Eldon Tanner wobuMongameli bokuQala wanikeza ngalolulwazi olulandelayo mayelana nokunikeza umsebenzi:

Indodakazi yami eyayingumongameli wesiteki weNhlangotho yoSizo . . . weza kimi ngolunye usuku wathi, "Uyazi, Baba, mina angiboni ukuthi ngiyakwazi ukuthola omunye wamakhansela ami ukuthi athathe izibopho zakhe. Ngiyamtshele ukuthi enzeni, avume ukukwenza lokho futhi- ke khona ngithole ukuthi akwenziwanga bese mina kufanele ngihambe ngiyokwenza ngokwami." Ngase ngithi, "Wenzi?" Wathi, kulula ukukwenza kunokuthola yena ukuthi akwenze. Kuhle, mina ngahlala phansi ngamfundisa isikhathi esincane ngase ngimtshele . . . ukuthi, uma wenza umsebenzi, bese unikeza leligunya bese futhi wenza umsebenzi usubayekisile bona [abanye abantu]. Kubaluleke kakhulu ukuthi abaqeqeshe ukuba benze umsebenzi wabo'" (*Relief Society Course of Study 1976-77*, pp. 121-22).

UMongameli uTanner wayikhumbuza ngani indodakazi yakhe ukuthi yenzeni njengengxenywe yokunikeza umsenzi na?

Yini ingozi ekwenzeni umsebenzi ngokwakho emva kokuthi sewunikeze omunye ukuthi awenze na? (Siyabaqeda amandla abanye emizameni yabo. Bangahle bayenqabe eminye imisebenzi. Siyabavimbela amathuba bona okuba bathuthuke. Siyazikhandla thina ngokwethu.)

Ngokukwazi ukunikeza umsebenzi futhi khona ukuthatha igxathi elihlakaniphile lokubuyela emuva ekwenzeni okuningi thina ngokwethu kubalulekile kakhulu kwabanye bethu abangomama. Njengabaholi bezingane zethu, thina kumele sinikeze umsebenzi kubo emakhaya ethu. Uma umntwana azi ukuthi imisebenzi eminye ngeyakhe futhi angeke yenziwa ngomunye umuntu, uyaqala abe nokuzibophezela okukhulu ukuze umsebenzi wakhe wenziwe. Umama ongavumeli abantwana bakhe ukuba bafeze izibopho abanikeze zona, ubavimbela okuhle, ulwazi oludingekayo lokufunda.

Ukunikezela ngomsebenzi kuyokwenza ukuba umsebenzi ubelula emakhaya ethu, njengoba kunjalo ezibophweni zethu zeBandla. Akukho mama okumele nanini enze wonke umsebenzi ekhaya lakhe. Into enje ayiyinhle kithina noma kubantwana bethu. Sikhombisa uthando kubantwana bethu uma sibanika izinto ezakhayo ukuba bazenze. Ziningi izinto ekhaya abantwana abangazenzela zona uma umama engakwazi ukuhlela futhi ahlele imisebenzi yasendlini njengokwamakhono abantwana bakhe. Uma unikezwe nsuku zonke izibopho, izingane zithola ukuqeqeshwa okuhle kanye namathuba okuthuthuka futhi, ngesikhathi esifanayo, bawusizo kithi. Uma abantwana bethu babelana ngokubonakalayo kanye nokuhlela kwamakhaya ethu, bagcina sebewanaka kakhulu.

Uma sinikezela ngezibopho kubantwana bethu, thina kumele sikhumbule ukuthi sigcine imisebenzi ezingeni lapho abantwana bangakwazi

ukwenza, ukuze bakwazi ukuthola ulwazi nempumelelo futhi bazizwe bejabulile bona ngokwabo. Kumele sikhombise ukuncoma kwethu kubo ngalokho abakwenzayo futhi sibancome, futhi sibakhuthaze nabo. Kubalulekile ukuthi sibafundise abantwana bethu imisebenzi, amakhono kanye nokwethembeka.

Cela owesifazane osemusha ongashadile ekilasini: Zibopho zini ezinganikezwa kuwe ekhaya? Ukufeza lemisebenzi kungakusiza kanjani ukuthi uzilungisele wena ukuba ngumama na?

Emakhaya ethu kanye nasezibophweni zethu eBandleni kumele siqaphele ngolwazi lwabanye. Uma ulwazi lwethu lulukhulu kunolwazi lomunye, kumele sibe nozwelo futhi sisize. Uma ulwazi lomunye lulukhulu kunolwethu kumele sivume ukufunda kuye lowomuntu. Sihlakaniphe kakhulu uma sisebenza ngolwazi lwethu, bese sibeka isibonelo kwabanye ukuthi balandele njalo belangazelela ukusebenza kahle nabanye sibasize ukubakhuthaza bona ukuthi benze okungcono kwabo.

Isiphetho

Ukuba sibe nempumelelo emsebenzini wobuholi emakhaya ethu, eBandleni kanye nomphakathi wethu, kufanele sifunde ukunikeza abanye umsebenzi bawenze. Lokhu kudinga ukuthi sibekezele, sikhuthaze, futhi sincome. Kumele sikhumbule ukuthi sisebenzise umthetho wokunikeza abanye umsebenzi leyo uJesu asifundisa yona, ngokuqaphelisisa sikhombise kubantu bakithi umsebenzi wabo kulandela inqubekela phambili yabo, futhi sikhombise ukuncoma ngomsebenzi abawufezile. Uma izibopho kanye nemisebenzi inikeziwe kithi ukuba siyenze, kumele siqaphele ekusebenziseni ulwazi lwethu ukuwuqeda wona ngempumelelo. Ukunikeza umsebenzi ngokuhlakanipha kuyasiza ukuthi sifeze izibopho ngempumelelo enkulu thina sinikezwe futhi khona nokuba sisebenze kangcono kuBaba wethu wase Zulwini.

Inselelo

Buyekeza imisebenzi eyenziwa ekhaya lakho. Thuthukisa izindlela ezingcono zokunikeza umsebenzi kubantwana bakho, usebenzise imigomo efundisiwe kulesisifundo. Hlola izindlela lezo ongakwazi ukuzisebenzisa ukunikeza umsebenzi kwabanye ukusiza wena ukuthi ufeze kangcono umsebenzi lowo manje obhekene nawo obizweni lwakho eBandleni.

Imibhalo engcwele Eyengeziwe

NgokukaLuka 10:2 (izisebenzi ziyadingeka emsebenzini weNkosi)

D&C 107:99–100 (sebenza ngokukhuthala)

D&C 121:33–34 (sebenzisa igunya ngokuzithoba)

Ukuzilungiselela Komfundisi

Ngaphambi kokuba unikeze lesi sifundo:

1. Thola ibhodi likashoki kanye noshoki.
2. Thola amalunga ekilasi ukuba afunde noma anikeze izindaba kanye nemibhalo engcwele ekulesifundo.

Ukuthatha Izingqumo

Isifundo 31

Injongo yalesi sifundo ngokukusiza ukuthi uzilungiselele ukuthatha izingqumo ezihlakaniphile.

Kungani Kufanele Sithathe Izingqumo

“`Asikwazi yini ukuhamba ngokushesha na?’ Mina ngabuza ngokushesha ngenkathi sihamba ngomgwaqo omkhulu owawuyibhuqu emotweni yethu eyisekeni eyayisanda kuthengwa.

“Umama wamoyizela. `Kujahweni kangaka na?’ watekula sengathi wayengazi.

“`Mina angisakwazi ukulinda ukuthi ngithenge izicathulo,’ Ngaphendula. Ngangijabulile kakhulu, ngokuba cishe kwakungangonyaka selokho mina ngagcina ukuyiswa esitolo ukuthi ngiyothenga izicathulo ezintsha. . .

“Idolobha elalinesitolo esikhulu sasemaphandleni sasingamakhilomitha ayisithupha nengxenye ubude, futhi kwaba sengathi yingunaphakade ngaphambi kokuthi sifinyelele khona ekugcineni.

“Masinyane masiqeda ukupaka imoto, ngagxuma ngaphuma emotweni ngagijima ngaya ebhilidini. Ngashesha, ngadlula izimpahla ezisemathinini, ngehlela phansi ngangadlula kokusansimbi futhi ngangingakafiki ncamu esigabeni sezicathulo ngenkathi ngokushesha ngizibona zona. Laphaya eshalofini eliphakathi nendawo lelo elalibheke phezulu kancane kwakukhona ipheya lezicathulo ezazibomvu ngokugqamile zihleli esitendini sesiliva. Ngema ngokushesha futhi ngadonsa umoya ngokumangala ngobuhle bombala wazo kanye nangobuhle bohlobo lwamabhande obusandali bazo. . . .

“Umama weza ngemuva kwami, futhi ngamhola ngamyisa ngqo eshalofini.

“Ngingazithola lezi na?’ Ngambuza ngokwethemba. Umama wazibheka izicathulo isikhathi eside.

“Azilunganga kahle ngempela washo ekugcineni. . .

“Ngizoqaphela kakhulu ngazo,’ ngasho ngokuncenga. ‘Ngiyacela.’

“Unobhala weza wase ekala unyawo lwami.

“Izicathulo ezibomvu zincane kakhulu ngengxenye kasayizi,’ washo, futhi yilona kuphela elisele. Kodwa-ke, wengeza ngenkathi ebona ukubukeka kokuphoxeka ebusweni bami, ‘ngesinye isikhathi uhlobo lwezicathulo ezingamasandali zenziwe zaba nkudlwana kunezicathulo ezilingene. Ungathanda ukuthi uzame bese sibona na?’ . . .

“Umama wazama ukungibonisa, engitshela ukuthi izinyawo zami zidinga indawo ukuthi zikhule ngisho noma izicathulo bezingangilingana manje. . .

“Izicathulo, eziyisakhiwo sangaphakathi somunwe kanye nesithende, zazwakala ziqinile, kodwa noma kunjalo, ngaphumelela ngaphandle komzamo omkhulu ekuzifakeni zombili, futhi ngema futhi ngabuka phansi ngokubabaza.

“‘Ngingazithola zona na?’ Ngabuza ngizwa ngaphandle kokungabaza, ukuthi ngingawelula amabhande amancane ngesikhathi esifushane nje ukuthi zingilingane kahle ngokukhululekile.

“Izicathulo zazingabukeki zizincane kakhulu, umama wabukeka eqinisekile ukuthi yayingekho indawo eyanele yezinyawo zami ukuthi zikhule. . .

“Amathemba ami ehla . . . isiphongo sahaqabala ngomunye umcabango ojulile ngenkathi ehamba eyothatha ipheya elinsundu lohlobo lwe-oxford kusayizi engiwudingayo.

“‘Yingani ungazami lezi na?’ washo; ‘bese-ke uthatha isinqumo wena ngokwakho.’

“Ngezwa ngiphakeme. Noma-ke sengake ngazenza izinqumo ngaphambili, angikaze nanini ngisenze nasinye esibaluleke njengalesi. . .

“Ngenkathi ngifaka esisodwa sezicathulo esinsundu futhi ngibopha izintambo, sezwakala simnandi uma siqhathaniswa naleso esibomvu ngakolunye unyawo. Ngazindla buthule ngenkathi ngizama ukuthatha isinqumo ngendlela okuyiyona, ngokucabanga amaphuzu amahle kanye namabi epheya ngalinye lesicathulo. Uhlobo lwe-oxford lwaluzongigcina isikhathi eside, futhi zazinokuthokomala okukhulu, kodwa-ke zazinsundu kakhulu futhi zingakhangisi, zibukeka njengeziywayelekile ngempela, futhi ngaphandle nje kwalokho, zaziwuhlobo engangilugqoka njalo. Izicathulo ezibomvu zazizinhle, futhi ngangifuna into nje eyehlukile. . . Ngokuvuma, ngempela zazingibamba, kodwa ngangizohlupheka nje ilanga elilodwa noma amabili uma kunesidingo. . .Yebo, ngizothatha ezibomvu. . .

“Ezinsukwini ezimbili ezilandelayo ngazigqoka izicathulo ezinhle ngobuhlungu. Khona kwavela intshabusuku komunye nomunye uqukula, futhi ubuhlungu bajika babangubunzima obukhulu. . .

“Ekugcineni, angikwazanga ukububekezelela. Ngezinyembezi ezaziseduze emehlweni ami kanye nezicathulo ezibomvu ngizibambile ngiziqinisile ezandleni zami, ngaya kumama. Udebe lwami lwaluqhaqhaqazela, kodwa ngangizimisele ukuthi ngingakhali. Ngema umzuzu ngizama ukuthi ngithole ukuzibamba futhi ngicabange ngenye into . . .engizoyisho.

“Ziyangincinza futhi ziyangilimaza, ngaphahluka ngokwethembeka.

“Impendulo yakhe yeza njengesimangaliso ngongokuthi kuphela engangingakwenza kwakungukuba ngime nje ngikhamise umlomo wami ngingasho lutho.

“Asivamisile ukuthi senze izinqumo ezilungile njalo, uMama washo. . . ‘Futhi ngesinye isikhathi kuthatha ukulimala okuncane ukuthi kususize ukuthi sibe nokuhlakanipha okukhulu esikhathini esizayo uma sinento ebalulekile okumele sithathe isinqumo ngayo” (Lena Mae Hansen, “A Pinch of Hurt, *New Era*, Mar. 1977, pp. 49–50).

Sifundo sini intombazane eyasifunda na?

Umama wayisiza kanjani indodakazi yakhe ukuthi ifunde ukwenza izinqumo na?

Yiziphi ezinye izinqumo ongasiza ngazo abantwana bakho ukuthi bazenze na?

Ukufundisa abantwana bethu ukuthi bathathe izinqumo ezihlakaniphile kuyingxenywe ebalulekile yezibopho zethu njengabazali.

Izinqumo Ezihlakaniphileyo

UMongameli Spencer W. Kimball wathi:

“Siyethemba ukuthi singabasiza abesilisa abasebasha kanye nabesifazane abasebasha ukuthi babone ukuthi badinga ukwenza izinqumo ezithize kanye kuphela. Okunye ukuzimisela okwenziwa kusenesikhathi empilweni yami. . . kwaba wusizo olukhulu kimi ngoba angizange ngidinge ukuphinda ngenze lezo zinqumo futhifuthi. Singazisunduzwa ezinye izinto sizisuse kunathi kanye bese kuba sesiqedile ngazo! Singenza isinqumo esisodwa mayelana nezinye izinto lezo esizifaka ezimpilweni zethu, futhi bese sizenza ezethu—ngaphandle kokuthi sibalise futhi siphinde sinqume ngokuphindwe kayikhulu ukuthi yini esingakwenza kanye nokuthi yini esingeke sikwenze.

“Ukuswela ukuthatha izinqumo kanye nokuphelelwa yithemba yizindawo lapho isitha sithanda ukusebenza khona, ngokuba sifaka ubuhlungu obuningi obuyingozi kwabantu phakathi kulezozindawo. . . . Uma ungakakwenzi lokho kuze kube manje nquma ukuthi uthathe isinqumo!” (*Ensign*, May 1976, p. 64).

Kungani kumele ufunde ukwenza izinqumo zakho ngokuhlakanipha na?

Usuku nosuku sidingeka ukuthi senze izinqumo eziningi, ezinye zazo zilula ukuzenza kunezinye. Ezinye angeke zibe nemiphumela ebalulekile noma yaphakade, kanti ezinye zingaba nemiphumela leyo eyoba nomfunzelelo ezimpilweni zethu zaphakade.

Sinethuba lokuthatha izinqumo ngoba sinikeziwe ukuzikhethela noma ilungelo lokukhetha. (Bheka isifundo 2, “Ukuzikhethela kanye Nokuziphendulela” kulencwadi yokuchasisa.) Ngalesosiph, siyanikezwa futhi isibopho sokukhetha esikwenzile. Ngakho-ke, kubalulekile ukuthi sicabangisise kahle ngemiphumela yesinqumo ngasinye.

Yiziphi ezinye izinqumo lezo thina sonke okufanele sizenze na? Zibhale ebhodini.

Yimiphi eminye imiphumela engahle ibekhona ngalezi zinqumo na? Zibhale ngazinye ebhodini maqondana nezinqumo ezihambelana nazo.

Funda 1 Amakhosi 18:21.

Ukunquma ukugcina imiyalo kaNkulunkulu kungazenza kanjani ezinye izinqumo ukuthi zibe lula na? (Uma sizinikela ekuphileni imiyalo kaNkulunkulu, sidinga kuphela ukufunda intando yakhe, izinqumo eziningi ziyobe sezenziwa. Siyokwahlulela ezethu izinqumo ngemithetho yokulinganisa kaNkulunkulu.)

Izinqumo zethu zokuba singene eBandleni zingaba nomthelela onjani kwezinye izinqumo okufanele sizenze na? (Samukela imithetho kanye nemithetho yokulinganisa yeBandla futhi ziyasiqondisa ekuthatheni izinqumo ngokuzayo.)

Ukwenza izinqumo eziyisisekelo kusenesikhathi empilweni kuyosikhulula ekwenzeni izinqumo eziwuhlupho zemihla ngemihla emva kwesikhathi. Isibonelo, uma sesinqumile ukuthi ukugcina iZwi lokuHlakanipha, asingeke silokhu senza isinqumo sokuba samukele ugwayi noma uphuzo oludakayo uma sinikezwa thina.

Yiziphi ezinye izinqumo ezingenza ezinye zezinqumo zibe lula na? (Izinqumo ezimayelana nokwethembeka, ubumsulwa, kanye nomshado wasethempelini.)

Izinqumo eziningi esazenza ebusheni bethu zinemiphumela yaphakade. Esinye sezinqumo esibalulekile kakhulu abantu abasha abasenzayo siphathelene nokuthi ngubani abayakushada naye. Ngakho-ke, izinqumo ngokuba nomngani kubalulekile kakhulu.

Yiziphi ezinye izinqumo lezo ezingaba nomthelela ekukhetheni umlingani wakho? (Ukunquma ukushada omunye umuntu okhuthela eBandleni, umuntu ongakwazi ukuwuphatha kahle umndeneni, umuntu obathandayo abantwana, umuntu oke waya ebufundisini, umuntu othandazayo.)

Kubaluleke ngani ukuthi owesifazane osemusha afunde ukuthi enze izinqumo ezihlakaniphile kanye nezinyanzelelwe?

“Senza izinqumo njalo njalo . . . Imiphumela ikhomba impumelelo noma ukwehluleka kwezimpilo zethu. Yingakho kubalulekile ukubheka phambili, uhlahle indlela, futhi okungenani uhlale ulindile uma isikhathi sokuthatha isinqumo sifika” (Thomas S. Monson, “`Finishers Wanted,” *Ensign*, July 1972, p. 69).

Ukwenza Izinqumo Ezihlakaniphile Kanye Nezikhuthazayo

UKUBHEKELELA OKUNGENZIWA ESIKHUNDLENI SOKUNYE

“Ukuthatha izinqumo cishe yinto ebaluleke kakhulu abantu abayenzayo. Akwenzeki lutho kuze kubekhona umuntu owenza isinqumo” (Ezra Taft Benson, *God, Family, Country: Our Three Great Loyalties*, p. 145). Ngalesizathu kubalulekile ukuthi sifunde ukuthi senze izinqumo ngokuhlakanipha. Ukuze senze kanjalo, kufanele sifunde ukucabanga ngazo zonke izixazululo ezingaba khona. Lokhu kufaka ukuhlanganisa izinto ezingamaqiniso kanye nokuvivinya ukuthi imiphumela yalokho nalokho kukhetha iyoba njani.

UMongameli Ezra Taft Benson weKhansela yeShumi nambili waphakamisa ukuthi sisebenzise lemibuzo eyisithupha elandelayo njengesiqondiso:

1. Ngabe kungakhinyabeza noma kulimaze ukuqhubekela phambili ngokomoya noma ngokwesimilo?

2. Ngabe kungakha ukungathokozi noma izinkumbulo ezingenakho ukuthula?
3. Ngabe kuyaphikisana yini nentando eyambuliwe noma imiyalelo kaNkulunkulu? . .
4. Ngabe kungamlimaza yini umuntu, noma yimuphi umndeni, noma iqoqo?
5. Ngabe isinqumo singangenza [mina] umuntu ongcono? . .
6. Ngabe isibusiso singasungulwa ikakhulukazi kulesisenzo? [Bheka D&D 130:20–21.]” (*God, Family, Country*, pp. 151–52).

Ukuphendula lemibuzo kungakusiza kanjani wena ukuthi wenze isinqumo ezihlakaniphile?

Emva kokubhekisisa izixazululi ezingabakhona kanye nemiphumela yazo, kufanele sikhethe isixazululi esisizwa singcono. Lokhu njalo kuyingxeny elukhuni kakhulu yokwenza isinqumo.

Cela amalunga ekilasi ukuthi akhetho inkinga ebalulekile leyo edinga isinqumo. Yibhale ebhodini. Xoxisana ngezixazululi kanye nemiphumela yazo.

THOLA ISELULEKO ENKOSINI

Izinqumo ezihlakaniphile kanye nezikhuthazayo zidinga ukubhekelelwa ngomthandazo kanye nomzamo engxenyeni yethu. Emva kokuthi sesikhethile okungcono okungenziwa endaweni yokunye kanye nokuthatha isinqumo, kufanele selulekwe yiNkosi ngaphambi kokuthi senze isinqumo zethu zokugcina.

Funda uJakobe 4:10.

Ekungezeleleni ngokululekwa yiNkosi, siyadinga ngokunjalo ukululekana sindawonye njengabayeni kanye namakhosikazi, njengabazali kanye nabantwana, njengabasebenzi eBandleni, kunye nanjengabangani. Kumele selulekane sindawonye ukuze sibonisane ngezinqumo futhi sithole ulwazi kwabanye. Ngokujwayelekile singakwazi ukuxazulula izinkinga zethu ngokufunda imibhalo engcwele kanye nokufunda ngolwazi olutholile olubhalwe lapho.

UGosa uBoyd K. Packer weKhansela yeShumi naMbili waphakamisa lokhu:

“Uma unenkinga, yisebenze ngokwakho kuqala engqondweni. Cabangisisa ngayo bese uyayicubungula bese uyazindla ngayo. Funda imibhalo engcwele. Thandaza ngayo. Ngifinyelele ekufundeni ukuthi isinqumo ezinkulu azikwazi ukuthi ziphoqelelwe. Kufanele ubheke phambili futhi ube nombono. . .

“Cabangisisa ngezinto kancane ngosuku nosuku futhi ungabi sengozini njalo yokwenza isinqumo ezinkulu ngomzuzwana nje. . .

“Ngabe uya eNkosini nenkinga bese uyicela ukuthi ikwenzele isinqumo zakho na? Noma uyasebenza, ufunde izambulo [imibhalo engcwele], bese uyazindla futhi uthandaze bese khona uthatha isinqumo wena ngokwakho na?

“Linganisa inkinga maqondana nalokho okwaziyo okuhle kanye nokubi, bese-ke wenza isinqumo. Bese-ke umbuza Yena ukuthi ngabe isinqumo silungile yini noma asilungile.” (Self-Reliance, *Ensign*, Aug. 1975, pp. 88–89).

Funda uD&C 9:7–9.

Yiziphi izigaba eziboniswa yilombhalo ongcwele kithi ukuthi silandele ekwenzeni isinqumo na? (Ukufunda ngayo engqondweni yethu, ukuthandaza ukuthola ukuthi kuyiqiniso na.)

Singazi kanjani ukuthi senze isinqumo ezifanele? (“Uma kulungile mina ngiyokwenza ukuthi isifuba sakho sivuthe ngaphakathi kuwe, ngakho-ke, wena uyakuzwa ukuthi kulungile.”)

Ngisho noma-ke singadlula kuzo zonke izigaba ezidingekayo futhi senze isinqumo esingalungile, singakwazi ukuthi sazi ngalokhu ngokululekwa yiNkosi.

Funda iD&C 6:22–23.

Isho kanjani iNkosi ukuthi ungakwazi ukwazi ukuthi okuthile kulungile ngaphandle kwemizwa ebaliwe kwiDoctrine and Covenants 9:7–9 na? (Umuzwa wokuthula uyofika engqondweni yakho mayelana nendaba.)

UGosa Loren C. Dunn weKhoramu yokuQala yabangamaShumi ayisiKhombisa uxoxa ngolwazi olukhombisa leliphuzu.

“Ngisakwazi ukukhumbula eminyakeni embalwa eyedlula ngenkathi kwakumele ngithathe isinqumo esinzima. . . . Nganginomsebenzi obalulekile enganginikezwe wona futhi ngadlula kuzo zonke izinyathelo. . . , *ngasenza isinqumo ngendlela okwakufanele ngenze ngayo njengokolwazi lwami*, ngase ngibathinta abantu, futhi ngabadumaza. Emahoreni ayishumi nambili alandelayo ngadlula cishe okwakunjenge ‘sihogo.’ ngaphambi kokuthi ngibone ukuthi iNkosi yayizama ukungitshela ukuthi ngenze isinqumo esingafanelekile. Okujabulisayo ngokwanele abantu engangibadumazile baphinda bangibiza base bewukhuphula umnikelo wabo- –ngangizojabula ngokungaphezulu ukuthi ngithathe noma yini ababenginikeze yona okokuqala! Kepha ngasebenzisa lesibonelo ukukhombisa ukuthi uma sihamba ngalezi zigaba zokuqala bese sibeka yonke into ezandleni zeNkosi, uma kwenzeka ukuthi kube yisinqumo esingafanelekile siyothola kunzima kakhulu kakhulu ukuthi sikwenze! Ndlela thize uyakuqondisa sibuyele endleleni afuna ukuthi sihambe ngayo” (*Establish Divine Communication*, Brigham Young University Speeches of the Year, 24 Mar. 1970, p. 4; futhi icashunwe ngu Leon R. Hartshorn, comp., ku “I Had Made the Wrong Decision,” in *Outstanding Stories by General Authorities*, 2:94–95; kungeziwe kokubhalwe ngokuhlukile).

Yisiphi isinyathelo senqubo yokuthatha isinqumo esigcizelelwayo kulendaba na?

Kubaluleke ngani ukuthola isiqiniseko sikaMoya uma wenza isinqumo na?

UGosa Marion G. Romney, ekhuluma ngeDoctrine and Covenants 9:7–9, wathi: “Lokhu kuwuhlobo lwesambulo esingaphila ngaso sonke. Umuntu akudingeki enze amaphutha anzima empilweni. Lokho kungavinjelwa ngokulandela lendlela. Kuyakusiqondisa kuyo yonke imicimbi yethu uma sizoba nozwelo kuyo” (“Revelation,” *Improvement Era*, June 1964, p. 506).

Ukufeza Izinqumo Ezihlakaniphile Ozenzayo

Ngenkathi sesenze isinqumo esihlakaniphile kanye nesinqumo esikhuthazayo kufanele siqine ekuzibophezeleleni kwethu ukuthi silandele sona. Ngenxa yokucindezelwa okuningi lokho okungasiguqula thina kude kunezifiso zethu, thina kufanele sazi ukuthi ukwenza izinqumo ezifanelekile kufaka ukuzibophezela kanye nokuzilandela. Ngisho noma abanye bezama ukusikholisa ukuthi siphume kuzo izinqumo zethu kumele sihlale siqinile.

Akufanelekanga siholwe nguSathane, ngisho nanjengamakhoba ngaphambili ngumoya, noma njengesitsha esiphoswa ngapha nangapha ngamagagasi, ngaphandle kwaseyili noma isithekelezo noma ungenanto lapho ongaqondiswa khona” (bona uMomoni 5:18). Kufanele sinikeze indlela ezimpilweni zethu ngokulandela kuzo izinqumo esizenzayo.

Isigameko esilandelayo sikhombisa ukuthi owesifazane osemusha wahlangana kanjani nolwazi ngempumelelo lolo olwamvivinya ukuzibophezelela kwakhe kuso isinqumo ayesenzile:

“UKathryn, intombazane esencane, yaba nethuba lomsebenzi wasehlobo wokuthengisa ubulunga ekilabhini yezivakashi. Ingxenye yomsebenzi kwaku ngukuhamba uhambo ngezimpelasonto kanye namalunga ekilabhu kuyo yonke indawo yaseKharibi. Ngenkathi indoda iqeda ukuxoxisana naye ngalomsebenzi ojabulisayo yathi, ‘Into eyodwa yokugcina. Uggoka izikethi zakho zibe zinde kakhulu. Abathengi bethu bathanda intengiso ethandekayo yamantombazane asemasha, amahle. Finyeza imiphetho yakho ngama intshi ayisihlanu okungenani.’ UKathryn akazange awuthole lowomsebenzi, kodwa wazuza okuthile okuyigugu elikhulu. . . Ngokuthi ‘cha’ kulololwazi wathi ‘yebo’ kokukhulu komoya omusha ngaphakathi kwakhe uqobo njengowesifazane onamandla okuvimbela isilingo esingenamsebenzi” (Maureen Jensen Ward, “Growing Up Spiritually,” *Ensign*, Dec. 1975, p. 55).

Ukuqina esinqumeni sakho osenzile kungayikhombisa kanjani indlela empilweni yakho na?

Ungawathola kanjani amandla ngokuhlala uqinile ezinqumweni zakho na?

Ukuqina kwakho kungakusiza kanjani ukuthi wenze izinqumo esikhathini esizayo?

Isiphetho

“‘Uhambo lwamamayela ayinkulungwane luqala ngesinyathelo esisodwa.’ [Lao-tse, *The Simple Way*, no. 64.] Lokhu kugcizelela njalo isidingo somcabango ezintweni zonke, ngendlela yokuhlonipha, yokuthandazela zonke izinkinga. Ngokunjalo iyagcizelela ukuthi akukho ukuhlakanipha, noma ukuvikeleka, asikho isiqiniseko entweni eyenziwa ngokujaha noma inkani, noma isinqumo esingacatshangiswanga kahle. . . Ngokubona injabulo ephakeme ukuthula kanye nenqubekela phambili ukuthi uNkulunkulu, ukuthi uBaba onothando, anganika, kufanele sikhumbule

ukuthi 'Uhambo lweminyaka eyinkulungwane' nempela, uhambo lwaphakade— 'luqala ngesinyathelo esisodwa. Futhi ngokucabanga okujulile, okuhloniphekile, ngomthandazo kumele sibhekane nezinkinga zonke, lonke ukhetho, zonke izinqumo" (Richard L. Evans, ". . . With One Step . . .," *Improvement Era*, Aug. 1961, p. 604).

Kumele sicabange ngemiphumela yesinqumo ngasinye esingakhona ngaphambi kokuthi sithathe isinyathelo sokuqala. Uma nje sesenze isinqumo ngokuthandaza kanye nesinqumo esihlakaniphile kanye nesikhuthazayo, kumele sizibophezele ekuwenzeni umsebenzi lowo.

Inselelo

Nikeza isifundo ngokuthatha isinqumo ngobusuku bomndeni, uvumela ukuba ukuxoxisana ngamaphuzu wonke ayingqikithi abekiwe emakhasini andulelayo.

Cabanga ngezinye izinqumo ozenzayo nsuku zonke. Zibuze wena ukuthi ungalukhulisa kanjani ulwazi lwakho ukuthi wenze izinqumo ezihlakaniphile futhi ezikhuthazayo.

Bhala ephepheni imibuzo eyisithupha njengoba inikeziwe nguMongameli Benson ukuvivinya izinqumo ezifanele. Sebenzisa lemibuzo, kanye neDoctrine and Covenants (7–9 kanye, 6:22– 23, njengesiholelo nomanini uma wenza isinqumo esibalulekile.

Imibhalo Engcwele Engeziwe

2 Nifayi 10:23 (sikhululekile ukuthi sizenzele ngokwethu)

U-Inosi 10 (izwi leNkosi lafika engqondweni ka-Inosi)

U-Alma 37:37 (yelulekwa yiNkosi kuzo zonke izinto)

D&C 8:2–3 (inhliziyo kanye nengqondo eyakhulunywa kuye ngoMoya oNgcwele)

D&C 112:10 (uNkulunkulu uhola abathobile)

Ukuzilungiselela komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Funda *Imigomo yeVangeli*, isahluko 8, "Ukuthandaza kuBaba wase Zulwini" kanye nesahluko 16, "Isipho sikaMoya oNgcwele."
2. Thola ibhodi kanye noshoki.
3. Cela amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

Ukuhlela Izinjongo zakho kanye nezoMndeni

Isifundo 32

Injongo yalesi sifundo ngukukhuthaza ukuthi uhlele imigomo kanye nokusebenza ukuze uyiphumelelise.

Isidingo Sethu Sokuba Nemigomo

Umgomo ngumthetho wokulinganisa, ikhono, okuyikona, noma yilapho kuyiwa khona lokho okumele ukuzuze. Sibeka umgomo uma singuma ukuthi sifeze into ethile. Eminye imigomo njengokuhlanya igumbi noma ukufunda incwadi kumbe kungathatha isikhathi esifushane ukuthi kufezwe. Eminye imigomo, njengokubeka imali ukuze uthenge indlu entsha noma ukwenza izinto ukuze uthuthukise uthando kanye nokuthula phakathi komndeni, kumbe kungathatha izinyanga noma iminyaka. Imigomo leyo engasisiza ukuthi sifanelekile ukuthi sihlale ingunaphakade kanye noBaba wethu oseZulwini kumbe ingathatha isikhathi sempilo yonke. Eminye imigomo kumbe ingengafezeki ngesikhathi sokuphila emhlabeni, kodwa kumbe kungadinga umzamo ongeziwe ukusukela manje.

Emibhalweni engcwele uBaba oseZulwini washo umgomo wakhe omkhulu maqondana nomsebenzi wakhe: “Ngokuba bheka, lona ngumsebenzi wami kanye nodumo lwami— ukuzogcwalisa ukungafi nokuphila okuphakade komuntu” (Mose 1:39). Ukuze umgomo wakhe ubonakale ezimpilweni zethu, sidinga ukubeka imigomo leyo eyakusivumela ukuthi senze izimpilo zethu zikhiqize futhi zijabule futhi lokho kuyosisiza sibuyele kuBaba wethu oseZulwini sifaneleke ukuthi sihlale naye.

Kuyashiwo ukuthi “Uma ungazi lapho uya khona, akukhathalekile ukuthi uthatha muphi umgwaqo” (Icashunwe nguJohn H. Vangenberg, in “Straight Is the Gate,” *Improvement Era*, June 1966, p. 533).

Abanye abantu bachitha izinsuku, izinyanga, ngisho kanye neminyaka yezimpilo zabo beshona phansi ngezindlela lezo ezibaholela ekuphumeleleni okungenamvuzo. Abanye abantu babeka imigomo futhi bathuthuke kancane kancane ezindleleni lezo ezibaholela ukuthi bazuze okukhulu.

Wonke amaholidi aphumelelayo ikakhulukazi ngumphumela wemigomo. Isibonelo, emva kokunquma ukuthi siyaphi ngohambo, sikhetha imigomo ukuze isisize thina ukuthi sazi ukuthi thina sikuphi njengamanje, siyakuphi, futhi nokuthi sizofika kanjani lapho sikhona ukuya lapho sifuna ukuya khona. Imigomo inika injongo kanye nendlela ekwenzeni kwethu. Iyasisiza ukuthi senze ngcono izimpilo zethu futhi sizuze ukuphakama thina ebesingacabangi ukuthi kungenzeka.

Uma ukhuluma nabesiFazane abaNgcwele beziNsuku zokuGcina, uMongameli Spencer W. Kimball wasiyala ukuthi sibeke imigomo leyo edinga ukuthi sizame ngakho konke ukuyifeza. . . . Ukukhula kuvela ekuzibekeleni imigomo yakho phezulu bese ufinyelela ezinkanyezini (“Privileges and Responsibilities of Sisters,” *Ensign*, Nov. 1978, p. 103). Washo futhi wathi: “Siyakholwa ekubekeni imigomo. Siphila ngemigomo. . . . Kufanele sibe nemigomo ukuze sibe nenqubekela phambili” (Regional Representatives’ Seminar, Apr. 1975).

Ukubeka Imigomo Yomuntu Ngamunye

Bonisa imiboniso 32-a, Owesifazane osemusha, 32-b, Umama nabantwana; kanye no-32-c, Owesifazane osekhulile.

Yenza ikilasi likhethe umgomo owodwa komunye nomunye wodade ezithombeni. Bhala imigomo emithathu ebhodini. Cabanga ngezinye izinto udade nodade angazenza manje ukuthi aqale ukusondela emigomweni yakhe.

Kumele kube yini umgomo wakho obalulekile kakhulu empilweni yakho?

Noma-ke omunye nomunye wethu uhlukile ngezindlela ezithize, umgomo wethu osemqoka empilweni kumele ufane—ukuthi sifaneleke ukuthi sithole ukuphakanyiselwa embusweni wasezulwini sibuyele ukuyohlala noBaba wethu oseZulwini njengengxenywe yomndeni waphakade. Ngokuba amathalente omuntu ngamunye, ulwazi, kanye nobuthakathaka buyehluka, omunye nomunye wethu udinga ukubeka imigomo yakhe ngamunye ngokwehlukana ukusisiza ukuthi sifeze imigomo yethu ebalulekile. Isibonelo, abanye bethu kumbe bangadinga ukwenza ngcono ulwazi lwethu lokukhokha okweshumi, okungenzeka ukuthi lokhu kumbe kwabanye sekuvele kuyinto elula. Abanye bethu kumbe bangadinga ukufunda ukugcina usuku lweSabatha lube ngcwele, okungenzeka ukuthi kumbe kungeke kunikeze inkinga kwabanye. Asingeke njalo sibe nemigomo efanayo njengabanye, ngokuba izidingo zethu ngamunye azifani njalo.

Yimiphi eminye imigomo esingayikhethe ukuthi isisize sifinyelele emigomeni yethu ebalulekile yokuzuza ukuphakanyiselwa embusweni waphezulu njengengxenywe yomndeni waphakade kaBaba wethu waseZulwini? Yiziphi ezinye izinto esidinga ukuzenza manje na? Bhala izimpendulo ebhodini.

UMongameli Spencer W. Kimball uxoxa lolulwazi lwakhe olulandelayo abanalo ekubekeni umgomo ngenkathi eneminyaka eyishumi nane yobudala:

“Ngenkathi ngizwa umholi weBandla—esitshela engqungqutheleni ukuthi thina kumele sifunde imibhalo engcwele, futhi mina ngikhumbula ukuthi angikaze ngilifunde iBhayibheli, ngalobo busuku kanye ekugcineni kwaleyo nkonzo ngahamba ngaya ekhaya lami ibhuloki elilodwa kude futhi

32-a Owesifazane osemusha
32-b Umama nabantwana
32-c Owesifazane osemndala



32-a





32-c

ngagibela endlini encane phezu kophahla lwendlu futhi ngakhanyisa ilambu elincane likawoyela wamalahle lelo elalikade liphezu kwetafula elincane, futhi ngafunda izahluko zokuqala zikaGenesis. Emva konyaka mina ngalivala iBhayibheli sengifunde zonke izahluko kuleyoncwadi enkulu futhi enedumela. . . .

“Mina ngaba nokweneliseka okukhazimulayo ngangokuthi ngenza umgomo futhi nokuthi ngawuzuzwa” (*Ensign*, May 1974, p. 88).

Cela ilunga lekilasi ukuthi lixoxe ngenjabulo yalo ekubekeni nasekuphumeleleni komgomo walo. Cabanga ngokuthi wazizwa unjani ngenkathi usuphumelele emgomweni wakho.

Udade uLelia Higginson wase Denver, eKolorado eMelika, owesiFazane oNgcwele weZinsuku zokuGcina ozinikele, wayazi ngokubaluleka kokubeka imigomo. Emva kokuba esehambile emhlabeni, umyeni wakhe wabiza umndeni ndawonye futhi wawufundela iziqephu eziphuma kujenali kamama wabo, leyo ayeyibhalile phambilini eminyakeni engamashumi amathathu njengowesifazane osemusha ongakashadi. Ijenali yakhe yayikhombisa ukuthi wayebeke imigomo elungile.

“Ngifuna ukuhlala ngilindile ukuthi ngisize ekwakheni umbuso kaNkulunkulu kulomhlaba. . . . Ngiyethemba ngingakubonisa kube yiqiniso. . . .

“Umgomo engiwufunayo kulempilo yilowo wokuthi ngibe nemvume yokuba ngiye embusweni wasezulwini emhlabeni emva kwalempilo, futhi angeke ngiyekele ukusebenzela umgomo wami. Ngilokhu ngangena eBandleni kusukela ngaba mdala ngokwanele ukuba ngiye. . . .

“Ngifuna ukushada nomfana ohlanzekile oyiMomoni lowo ongangithatha angiyise ethempelini, futhi nami ngifuna ukuba ngolungileyo wakhe. Ngiyethemba ukuthi ngingadlulisela esizukulwaneni sami umqondo kanye nomzimba ohlanzekile nophelele, ulwazi lwami lwevangeli, kanye nokulangazelela ukuphila ukuze ngithole umbuso wasezulwini. Mina ngiyethemba ukuthi ngiyovunyelwa ukuthi ngihlale nabathandekayo bami ezweni elizayo kanye nokuthi mina kumbe ngibe yithuluzi lokusiza bonke engingakwazi kulabo abasondelene nami, kanye nalabo asebahamba ngaphambili, ukuthi ngithole ukwenza umsebenzi wabo wasethempelini. Mina ngifuna ukuba yithuluzi lokuletha imiphefumulo emisha emhlabeni futhi nokuthi ngikwazi ukuba ngibe ngumama ofanelekile futhi olungile, ukuthi ngisize ngokubanikeza ikhaya labo ukuze bona kumbe bakwazi ukujabulela lezo zibusiso ezifanayo lezo nami engizijabulelayo ekhaya lami” (icashunwe nguJohn H. Vandenberg, “Strait Is the Gate,” *Improvement Era*, June 1966, p. 534).

Migomo mini eqqamile udade uHigginson azibekela yona ngokwakhe? Bhala izimpendulo ebhodini. Yimiphi imigomo kulena ofuna ukuzibekela yona wena?

Ngaphambi kokuthi sibeke imigomo, yethu uqobo ngamunye, kumele sithandaze futhi siyihlaziye. Kufanele sibuze kuBaba oseZulwini ukuthi

asisize sazi lapho thina sibuthakathaka khona, esidinga ukukwenza ngcono, imigomo yethu kumele ibe yini. Izibusiso zethu zobuphatriyakhi nazo ngokunjalo ziyosisiza thina ukuthi siqonde ukuthi imigomo yethu ngabanye kumele ibe yini. Imithetho ephuma kubaholi bethu beBandla bungasisiza ekubekeni imigomo yethu ngamunye. Thina kumele sithuthukise isimo uMongameli uSpencer W. Kimball asichaza ekuvalweni kwengqungquthela.

“Mina sengicabange kahle ukuthi ngizoya ekhaya futhi ngibe yindoda enkulu engingakaze ngibe yiyo ngaphambili. Ngiye ngalalela kuyo yonke imithetho kanye neziphakamiso, futhi ngiyethemba ukuthi wonke umuntu obezwile ngabo wenze njengoba kufanele. . . . Ngiyakunxusa nawe ukuthi ucabange futhi ngezinto lezo ezilethwe phambi kwakho, futhi njengoba ziqhamuka empilweni yakho noma ngayiphi indlela, bheka ukuthi ungazisebenzisa zona ukubuyisa wena—thina sonke—duzane nokupheleliswa leyo iNkosi esicelile thina ngakho kithi” *Ensign*, Nov. 1977, p. 75).

Ukubeka Imigomo Yomndeni

Ekungezeleleni kokubeka imigomo yethu ngabanye, kumele sikhulume nemindeni yethu bese sibeka imigomo yomndeni wonke ukuba bayifeze. Singabe sisebenza kweminye imigomo ngabanye kanye neminye imigomo yomndeni ngesikhathi esisodwa. Njengemindeni kumbe singathanda ukubeka umgomo owejwayelekile ukwandisa uthando, ukuthula, kanye nenjabulo ekhaya.

Yimiphi imigomo esemqoka yomndeni esingayihlela leyo engasiza imindeni yethu ukwandisa ukuthula emakhaya ethu? (Ukuphila ngaphakathi kwamaholo ethu, ukuba sicabangele ikakhulukazi nomunye, ukufunda imibhalo engcwele njengomndeni, ukukhuluma ngephimbo eliphansi komunye nomunye, ukwenza izinto ukujabulisa omunye nomunye, ukusebenzisa ukuncoma njalo, siyekele ukugxekana.)

Abanye bethu kumbe bangafuna ukwandisa ulwazi lomndeni wabo ngemibhalo engcwele noma ukwenza ngcono ukuza kwabo eBandleni kanye nasemicimbini. Abanye bethu bangafuna ukusebenza kanye nemindeni yethu ukwenza ngcono ukuhlanzeka kanye nobuhle bamakhaya ethu. Imindeni yethu kumbe ingadinga ukwenza ngcono indlela esisebenzisa ngayo imali, noma singadinga ukuqala uhlelo lokugcina ukudla ekhaya.

UGosa uRex. D. Pinegar weKhoramu yokuQala yamaShumi ayisiKhombisa ukhuluma ngolwazi yena kanye nomndeni wakhe ababanalo ekuhleleni imigomo yomndeni:

“Ngelinye ilanga unkosikazi wami wangibuza umbuzo oshaqisayo owangethusa kancane. Wathi, ‘Manje, Rex, uzoba yini kahlehle? . . . Yimiphi imigomo yakho, izinjongo zakho empilweni na?’ Ngabona ukuthi ngangingakaze nanini ngixoxisane naye ngayo. Kwangiphatha kabuhlungwana, futhi mina ngabona ukuthi naye mhlawumbe

kwakumlimazile ngokunjalo. Ngakho-ke sakhuluma ngomndeni wethu sabe-ke sesithatha isinqumo sokuthi sasizokwenzenjani ngezimpilo zethu. . . Izifiso zethu kwakungukuba sisebenzele iNkosi futhi sibe lapho yayifuna ukuthi sibekhona uma yona ifuna thina ukuba sibe lapho. Kuhle, ukuze sifeze lokho, thina sasidinga ukuba sibe nokuthile okungenayo, futhi ngalokho thina sahlela imigomo yethu ngendlela yalowo mucabango. Kwasho ukunyakaza futhi sakwenza. Kwasho ukuba sesikoleni iminyaka eyishumi nantathu. . . . Kodwa leyo migomo yayilandela kweyomndeni ilandela ukondliwa kwesimo somndeni” (“Goals and Family Life,” Brigham Young University in *Speeches of the Year, 1976*, pp. 34–41).

Ukuhlela imigomo yomndeni iyakusisiza thina ukuthi sikhule othandweni kanye nasekubumbaneni emindenini yethu futhi kungasisiza ukuthi sithole ukuphakanyiselwa komndeni kuBaba wethu oseZulwini.

Ukuphumelela Kwemigomo Yethu

UMbhishobhi uJohn H. Vandenberg wathi: “Ngizwa sengathi ukuhlela imigomo yinto ebalulekile ngempela ukuze siphile ngokujabula. Kodwa umgomo uyingxenyane kuphela yezindlela ozifisayo. Thina sidinga ukwazi ukuthi yiziphi izindlela okumele zithathwe ukufinyelela emigomweni. . . [Abantu] badinga ukuthi benze isibopho ngokwabo ngokubhala phansi imigomo yabo kanye nokugcina umbhalo wokufeza impumelelo yabo” (“Strait Is the Gate,” *Improvement Era*, June 1966, p. 534).

Kusho ukuthini ukwazi ukuthi yiziphi izindlela okumele uzithathe ukuze ufinyelele emigomweni? (Ukwazi ukuthi zinto zini ezisemqoka thina okufanele sizenze ukuze sifeze imigomo.)

Yiziphi izinyathelo uBhishobhi Vandenberg azisho ukusisiza thina siphumelele kwimigomo yethu? Zibhale ebhodini ngaphansi kwesihloko “Ukuphumelela Imigomo.”

Bamba umboniso olandelayo: Bamba esandleni sakho amabhola amancane ayisihlanu noma ayisithupha noma ezinye izinto ezincane. Khetha udade futhi umtshele umgomo wakho ngokumenza yena ukuthi abambe wonke amabhola. Phonsa amabhola wonke kuye ngesikhathi esisodwa. Angahle mhlawumbe angakwazi ukubamba ngisho elilodwa lawo.

Ingabe lokhu okwenzekile kuhlobene kanjani ekufezeni imigomo yethu?

Qhubeka nomboniso ngokuphonsa amabhola kudade ngalinye ngasikhathi sinye ukuze yena akwazi ukuwabamba ngalinye. Chaza ukuthi lomboniso ukhombisa ukubaluleka kokusebenza ngezigaba ngezigaba ukuze umgomo wethu. Akufanele ukuthi siyakuyifeza ngesikhathi esisodwa.

Cabanga-nje ukuthi wena kanye nomyeni wakho ninjengalaba abashadile abasebasha okukhulunywa ngabo kulesimo okucatshengelwa kuso esilandelayo:

“Ngobusuku bomndeni obunye, abashadile abasebasha [benza] isinqumo sokuphuma ezikweletini ngoKhisumusi olandelayo. Kodwa izinyanga eziyisithupha kanye nonyaka owodwa emva kwalokho, [babe] lokhu bethwele nzima ezikweletini kungekho ukuthola ukuphumula okubonakalayo. . .

“Emva konyaka wokukhungatheka kanye nokwahluleka ekufezeni izinjongo zomndeni wabo, abashadile [bathatha isinqumo] sokuthi bacacise ekuhloleni umgomo wabo. Bazibuyekeza izinyanga ezimbalwa ezedlule futhi bavuma ukuthi benze izindleko ezithize ezingenasidingo. . .

“Ekwenzeni umzamo wesibili, . . . laba abashadile, bayikhomba ngendlela efanelekile inkinga yabo, ngokucacile bayichaza injongo yabo, futhi banquma ukuthi babhale—izindlela bona abazozisebenzisa kanye nokuzinikela bona ababezokwenza ukuze bafeze umgomo wabo. Ngokwaba imali okufanelekile kanye nokuzibophezela ngokuthandaza, bafinyelela emgomeni wabo ngisho nangaphambi kosuku olwalubekiwe” (Rodger Dean Duncan, “Do Your Family Goals Fizzle?” *Ensign*, Feb. 1971, pp. 59–60).

Kungani laba abashadile babengakwazi ukuphuma ezikweletini ngonyaka wokuqala emva kokuthi sebewuhlelile umgomo wabo? Benzani le eyabasiza ukuthi baphumelele? Yengeza izimpendulo kulezo ezibhaliwe ebhodini. (Qiniseka ukuthi ufake: lokhu “Babhala phansi ukuthi bazokwenza kanjani ukuze bafeze umgomo” futhi “Baluthandazela usizo.”)

Uma thina sizama ukufeza imigomo elungile, kumele sifune usizo lukaBaba wethu oseZulwini ngomthandazo.

Ngenkathi sizama ukufeza imigomo yethu, thina kumbe ngesinye isikhathi singaphelelwa ngumdlanla.

“Mhlawumbe sewake wazizwa ufana njengomama osemusha owayekade ethwele kakhulu ngezinkinga zakhe uqobo ukucindezeleka, kanye nokukhungatheka ngangokuthi wazizwa engaphelele ukuthi abhekane nazo. Yena kanye nomyeni wakhe babefuna umndeni omkhulu. Manje wayengabaza kakhulu ukuthi ngabe waye nalo yini ulwazi lokuphatha izingane lezo iNkosi eyayisibabusise ngazo. . . Wakhihla isililo ngokukhathazeka ngesikhala phakathi kokufanelekile kanye nokwenza ngokwakhe uqobo. Wayeqinisekile ukuthi wayengeke aze afanele ukuphakanyiswa wayengeke aze abe ngopheleleyo.

“Khona waguqa ngenhliziyo edabukile ukuthi athole usizo oluvela eNkosini. Masinyane emva kwalokho emihlanganweni wesidlo, wayithola impendulo yakhe. Emva kokufunda u-1 Nifayi 3:7, umbhishobhi wabeka ubufakazi bakhe bokuthi iNkosi ayinikezi nje nanoma yimuphi umyalelo ngaphandle kokuthi yona isilungiselele indlela ukuthi siyifeze. Masinyane emva kwalokho, wabhala: `Emva kwenkulumo kambhishobhi, mina ngaqala ngafunda imibhalo engcwele kanye nokuthandaza nsuku zonke. Ngaqikelela ukuthi ngangidinga ukuzilungiselela mina ngokwami ukuze ngikwazi ukucela eNkosini usizo oluningi ngendlela engiludinga ngayo. Manje, mina ngiyakwenza, futhi ngiphela amandla ngomehluke empilweni yami. Ngiyakujabulela lokho! Vela sengizizwa ngijabulile kakhulu futhi senginesibindi ukwedlulele. . . . Angikwazi ukuthi ngithi angikaze

ngehluleke kodwa ngizizwa ngingcono ngezinto. Futhi mina ngiyazi ukuthi ngenza inqubekela phambili eqinile ezindaweni eziningi” (*Relief Society Courses of Study 1978–79*, p. 8).

Noma-ke singalandela ngokuqaphela iziphakamiso esizinkeziwe ukufeza imigomo yethu, ngesinye isikhathi thina kumbe asingeke siphumelele ekuyifezeni yona. Ngesinye isikhathi iNkosi ngokuhlakanipha inezinhlelo ngathi ngaphandle kwalezo thina esizikhethile.

Udade uSandra Covey uxoxa ngolwazi analo ngendodakazi yakhe eyayiseyitshitshi:

“Ukukhethwa ukuthi abe ngumholi walabo abajabulisa abantu emidlalweni esikoleni sakhe esiphakeme kwabukeka kuyisidingo esibaluleke kakhulu empilweni yakhe. Wayesesebenze izinyanga eziningi, ezilolonga nsuku zonke enze amasondo ekalishi eshaya ungqimphotho emoyeni engqabashiya ezithwisha ememeza ngokukhuthaza . . .

“Wabonakala kungumsebenzi olula ukuba ngomunye kwabahlanu abaphumelele.

“Wadumala kakhulu ngokwedlulele ngenkathi engaphumeleli. Kwaba nje ngamavoti ambalwa, kodwa wahluleka.

“Mama, awazi nje ukuthi bekubaluleke kangakanani lokhu kimi, wakhicileka. Ngenye yemigomo yempilo yami yonke. Kungani iNkosi ingidumaze kangaka ngibe ngithandaza ngokulangazelela okungaka? . . .Mina ngazilungiselela izinyanga eziyisithupha. Bengingeke ngizame kakhulu ukudlula lokhu.”

Udade uCovey wathi, “Ngamtshela ukuthi kufanele ukuthi kukhona isizathu esibalulekile futhi ngokuthandaza kanye nokufunda uzofika ekutheni aqonde ukuthi kungani.

“Ngayo yona leonyanga elandelayo wacelwa ukuthi abe ngomunye wabaphathi beseminari esikoleni esiphakeme. . . .

“Ngalowo nyaka nolwazi olugxilile ngokomoya. Wathuthuka ngokujulile, ebunganini obunengqondo futhi wabe enemfundiso enhle ekusizeni abantu abaningi ukuthi beze emicimbini yeBanda.

“Emva kwalokho wangitshela ukuthi kancane kancane waba nokuziqonda yena ngokwakhe ngomthandazo onokulangazelela, kanye nokufunda imibhalo engcwele. ‘Ngangifuna ukuba ngumholi ojabulile ukwedlula nanoma yini enye into, kodwa iNkosi yayazi ukuthi ngidinga lolu lwazi kakhulu. Mina ngangidinga kakhulu ukukhula ngokomoya. Kwakuwulwazi olwalungizuma kodwa mina ngiyazi enhliziyweni yami ukuthi lwalungile” (Stephen R. kanya naSandra Covey, “Teaching Our Children to Pray,” *Ensign*, Jan. 1976, p. 63).

Ukufeza imigomo yethu kungaba lula uma thina sinciphisa ezimpilweni zethu lezo zinto ezisidikibalisayo noma ezisimisayo. Izijwayezi ezingazinhle, abangani abangathandeki kanye nemicabango ephikisayo enesimo sokushisekela, ukungabaza, futhi ukwesaba kusivimbela ukuba sifeze izifiso ezilungileyo.

Ukuba nesimo esivumayo kuyosisiza thina ukuthi sifeze imigomo yethu. Ngenkathi thina sisebenza nsuku zonke ukuthi sibe ngcono, kumele ngokukhululeka kanye nangokugcwele sikujabulele ukufeza ngakunye, noma kukuncane kangakanani. UGosa Mark E. Petersen weKhansela yeShumi naMbili usinikeza lokhu kukhuthaza: “Ngiyakholwa ukuthi ngezindlela eziningi, lapha futhi namanje ekufeni, thina singaqala ukuthi siziphelelise ngokwethu. Izinga elithile lokupheleliswa liyatholakala kulempilo.

“Mina nginesiqiniseko ukuthi esinye sezifiso ezinkulu zeNkosi uNkulunkulu wethu zingukuthi thina sizokugcina lowo myalelo omkhulu othi, ‘Nina yibani ngabaphelelisiwe’” (*Toward a Better Life*, pp. 312–13).

Ungasichaza kanjani isitatimende seLunga uPetersen sokuthi “izinga elithile lokupheleliswa liyatholakala kulempilo na”? (Thina singaba ngabaphelelisiwe, noma cishe siphelelisiwe, ezingxenyeni eziningi ezahlukene zezimpilo zethu. Thina singasebenza inyathelo nenyathelo bese sithola impumelelo ngamazinga endleleni eya ekuvukeni.)

Ukufeza imigomo yethu kuyoza njengomphumela wokuhlela, umzamo kanye nokuthandaza. Kumele sikhumbule ukuthi thina asizange sehluleke nanini inqobo nje uma sizama ukufinyelela emigomeni yethu. Thina silemukele ivangeli futhi singena eBandleni ukuthi lisisize ukuthi sibe njengeBaba wethu oseZulwini.

Isiphetho

Ukuhlela imigomo kuyosisiza ukuthi sifeze izifiso zethu empilweni kanye nasemva kwalokhu. Imigomo yomuntu ngamunye ingasiqondisa ukuthi sizuze ukunqoba kwethu uqobo. Imigomo yomndeni ingasiholela ukuthi sibe yimindeni ehlangene, ephakanyisiwe. Ngenkathi sisebenza ukufeza imigomo elungileyo, thina sizama ukufeza umyalelo weNkosi, “Nina yibani ngabaphelelisiwe.”

Inselelo

Zindla ngalokho ofuna ukukufeza kulempilo bese uhlela imigomo eyiyona yona ukukusiza ukuthi ufeze izifiso zakho. Xoxisana ngemigomo yakho kanye nomndeni wakho. Khetha umgomo owodwa womuntu ngamunye ukuwusebenza kuqala, bese uyazibuza wena ngokwakho: “Kumela mina ngenzeni ukuze ngifinyelele emgomeni wami?” Bhala phansi ongahle ukwenze kulelisonto ukuthi ufeze umgomo wakho. Ekupheleni kwalelisonto, bhala phansi ongahle ukwenze esontweni elilandelayo. Phinda phinda lenqubo kuze kube uyaphumelela ekufezeni umgomo

wakho. Bese ukhetha enye yemigomo yakho bese ulandela inqubo efanayo kuze kube uyawufeza lomgomo.

Kanye nomndeni wakho, khetha umgomo lowo ozokwenza ukuthi kuzuze wonke umuntu, bese ulandela lenqubo engenhla kuze kube umndeni wakho usufinyelele emgomeni. Nikeza ukubona okukhethekileyo kulabo emndenini wakho abaphumelele emgomeni womuntu ngokwakhe abekade ezihlelele yena ngokwakhe.

Imibhalo Eyengeziwe

UmShumayeli 9:11 (bonke banesikhathi sokusisebenzisa ukuze bazuze)

NgokukaMarko 9:23 (zonke izinto zingenzeka)

KwabaseGalathiya 6:7 (umthetho wokuvuna)

Jakobe 1:22–25 (yibani ngabenzayo kanye nabezwayo)

1 Nifayi 3:7 (iNkosi iyakusisiza thina ukuthi sigcine imiyalelo yayo)

Izivumo Zokholo 1:13 (ubumsulwa okumele sibuthole)

Ukuzilungiselela Komfundisi

Ngaphambi kokunikeza lesi sifundo:

1. Thola ibhodi likashoki kanye noshoki.
2. Thola amabhola amahlanu noma ayisithupha amancane noma yizinto ozozisebenzisa ekuboniseni ekuphumeleleni kwemigomo inyathelo ngenyathelo.
3. Thola amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

Injongo yalesi sifundo ngukukusiza wena ukuthi uqinise ukuqonda kwakho ngesidingo sokuqhubeka nokufunda empilweni yonke yakho.

Ukufunda Kuyadingeka Ukuthi Siqhubekele Phambili

“Ngabe akumnandanga yini ukuthi zingaki izinto ezithandekayo ezikhona ezisizungezile ukuthi zibonakale futhi abantu bazizwe, futhi bazizwe bafunde ngazo inyanga yonke futhi bazijwayele.

“Simele kuphela ukuvula ‘amafasitela amaningi’ emphefumulweni wethu— ukuze sisebenzise ngokujabula namehlo ethu kanye namadlebe kanye nomuzwa wenhliziyo ukuze sisebenzise umuzwa wethu kanye nemizwa yethu kanye nokubona kwangaphakathi. Thina singanikeza izingqondo zethu ngezithombe ezithandekayo ukuthi sizibuke, izinto ezikhuthazayo ukuthi sizizwe, izinkumbulo ezijabulisayo esingahlala nazo” (Marion D. Hanks, *Improvement Era*. Oct. 1964, p. 883).

UBaba oseZulwini usinikezile thina umhlaba omuhle lowo thina esingaphila sifunde, futhi siqhubekele phambili kuwo. Impilo yethu emhlabeni yinqubo yokufunda, yisikhathi lesi thina okumele sifune ulwazi kanye nokuqonda kwezinto zikaNkulunkulu kanye nomhlaba osizungezile.

Enye yezimfundiso ezisemqoka zeBandla wukuthi ulwazi esilutholayo kulempilo luyoBa yisibusiso kithi manje kanye nasempilweni emva kokufa: “Uma umuntu ezuzwa ulwazi oluningi kanye nobunGqondonGqondo kulempilo ngokukhuthala kanye nokulalela komunye; yena uyakuba nokusizakala okukhulu ezweni elizayo: (D&C 130:19).

Ukufunda kuyisidingo ukuze siqhubekele phambili kunoma yimuphi umkhakha wezimpilo zethu. Ukuqhubeka nokufunda kuyingxeny ebalulekile yevangeli. Ukuphila ngevangeli thina kufanele sifunde amaqiniso alo. Ngakho-ke, abaphrofethi bayasitshela thina ukuthi sifunde imibhalo engcwele njalo.

UGosa William J. Critchlow, Jr. owaye nguMsizi kwabayiShumi namBili, wake waxoxa ngokunikeza imithetho ethize kubafundisi basekhaya maqondana nokugqugquzela imindeni yabo ukuba ifunde imibhalo engcwele.

“Kanye, njengomongameli westeki, mina ngithumela abafundisi basekhaya emakhaya abaNgcwele ukuthi bafunde nje ngezifundo zabo, amavesi aqondene nombhalo ongcwele atholakala emisebenzini emisiwe emine. Ngabayala ukuthi bangaphathi zincwadi bona— esikhundleni saloko baboleka izincwadi zomndeni abakuthola kwakumangaza:

“—Emakhaya amaningi kwakunokufuna okuningi kanye nokuthintitha izintuli ngaphambi kokuthi izincwadi zitholakale.

“Abantu abasebasha ababesanda kushada isikhathi esincane ngokujwayelekile babengenazo izincwadi ngaphandle kokuthi umyeni waye ngowayebuya ebufundisini.

“—Oyedwa olungileyo umfowethu wathi, ‘Sapakisha zonke izincwadi zethu ethilankini ngenkathi sizongena lapho. Zisegunjini eliphezulu futhi anginakukwazi ukungena kuLo kulobubusuku banamuhla.’ Ngenkathi ebuzwa ukuthi wayesenesikhathi esingakanani ehlala lapho, unkosikazi wakhe wathola isibindi sokuphendula, ‘Iminyaka eyisikhombisa.’

“—Omunye unkosikazi wathi akazi ukuthi kwenziwa yini ukuthi umyeni wakhe engaze ayithenge iPearl of Great Price. ‘Sinazo ezinye izincwadi, washo. Waba nokuphoxeka kancane ngenkathi ezwa ukuthi yatholakala kanye neDoctrine and Covenants yakhe.

“—Omunye unkosikazi wathi, ‘Angeke ngibe nankinga ekutholeni iBhayibheli. Umyeni wami uligcina endlini yakhe yokufundela. Abafundisi bambuka ehamba eqonda ngqo endlini yokugezela futhi waphuma neBhayibheli esandleni sakhe.

“Hhayike-ke, thina sasingenandaba ukuthi abantu bethu balifundela kuphi. Umqondo wonke kwakungukuyikhipha ekufihlekeni ibesendlini yomndeni endaweni ebonakalayo kuthi ngesinye isikhathi bacime umsakazo noma umabonakude bese befunda yona” (*Gospel Insights*, pp. 87– 88).

Imindeni yethu ingawumisa kanjani umkhuba wokufunda umbhalo ongcwele? (Bheka *owesiFazane oNgcwele weziNsuku zokuGcina, iNcwadi yokuchasisa yabesiFazane, iNgxenywe A, isifundo 32, “Ukufunda Ivangeli Emakhaya Ethu.”*)

Kungani ukufunda imibhalo ongcwele njalo kudingekile ekuqhubekeleni phambili kulo icebo likaBaba oseZulwini?

Funda 2 Nifayi 9:28–29.

Iyipi imfundiso enenani elikhulu kakhulu na? (Ukufunda ngoNkulunkulu kanye nentando yakhe.)

Siqhubekela phambili ngenkathi sifunda ukusebenzisa ulwazi lwethu ngendlela eyiyona. UGosa Sterling W. Sill weKhoramu yokuQala yabangamaShumi ayisiKhombisa wathi: “Emva kokuthi bona [o-Adamu kanye no-Eva] sebedlile [isithelo esihlahleni solwazi okuhle kanye nokubi] uNkulunkulu wathi, ‘“Umuntu manje useyafana njengomunye wethu, owazi okuhle kanye nokubi’. . . Uhlobo oluhle lolwazi lusenalowo mphumela kubantu. Lusenakho ukuthi lenze amadoda kanye nabesifazane babe njengoNkulunkulu” (“Let’s Talk About . . . Education,” *Church News*, 16 Jan. 1971, p. 14).

Amathuba Okufunda Maningi

Njengamantombazane kanye namakhosikazi, thina sinezizinda ezibalulekile ezintathu zokufunda: ikhaya, isikole, kanye neBandla. Okunye nokunye kwalokhu kunikeza amathuba okuqhubeka nokufunda.

IKHAYA

Amakhaya ethu kanye nemindeni kumele kunikeze isisekelo sokufunda. Udade u-Aline R. Pettit uxoxa ngokuthi umama wakhe wawukhuthaza kanjani umndeni wakhe ukuthi ufunde.

“Ngokugqamile enkumbulweni yethu uMama wayebukhuphekhuphe ngokwakhe mayelana nendlu esho inkondlo ayeyithanda noma enikeza umcabango othile noma okuncane okuphuma embhalweni ongwele lokho okwakumjabulisa ikakhulukazi yena uqobo. Umama wayengafundi nje kuphela nokuhalazela; wayekufaka ekhanda. Ngenkathi efunda njalo wayeba nepensela kanye nephepha eduzane, kuthi uma ethole into ethile ayithandayo, wayeyibhala phansi, hhayi ukuthi iyofayilwa kodwa ukuthi ayifunde ngekhanda. Njengabantwana sasingenalo ugqozi njengaye mayelana ‘nokufunda izinto ngenhliziyo’, kodwa nokho-ke kwakufuneka kithi lokho. Thina sasingamane sihlambe izitsha nje ekhaya lethu, thina sasizihlamba izitsha bese sizibophelela ekukhumbuleni umcabango othile obethelekile ngalena kusinki. Ukusho ngekhanda okufanayo kwadingeka ngenkathi si ayina. Ingxenye yokuqeqeshwa kwethu ukukhuluma emphakathini yayihlanganisa ukuphindaphinda phambi kwesibuko egunjini lokugezela ukuze sibambe izimpawu ezifanelekile zokumiswa komzimba kanye nezikhombisa isimo sobuso” (“A Beautiful Journey,” *Relief Society Magazine*, May 1970, p. 324; futhi icashunwe nguLeon R. Hartshorn, comp., ku ‘Of Course I Don’t Read the Poems,’ ku *Remarkable Stories from the Lives of Latter-day Saint Women*, 1:123).

Singenzani ukusiza umndeni wethu ukuba ufunde ekhaya na?

Singasisebenzisa isikhathi sethu ngokuhlakanipha ukunikeza ukujula ngomqondo kanye nokufunda ekhaya. Singabeka eceleni isikhathi esithile esithulile sokujula ngomqondo kanye nokuxoxa. Singakhetha umsakazo kanye nezinhlelo zikamabonakude ngokucophelela. Singajabulela izincwadi ezinhle kanye nezingxoxo ezithandekayo. Singasebenzisa isikhathi sobusuku bomndeni njengesikhathi sokufunda izinto ezintsha.

Njengabakhi bamakhaya thina singenza ngcono amakhono ethu ngokujula ngomqondo, ukufunda, ukuxoxisana, kanye nokubhekisisa kanye nokuzama izindlela ezahlukene ezinhle zokwakha ikhaya.

Umndeni wakwaWalte Gong uyisibonelo esihle sokuthi umndeni ungenzenjani ukuze ufunde ndawonye.

“Imfundo ingokukamoya futhi kanjalo nomzamo wokufunda komndeni wakwa Walte Gong wasesitekinini saseLos Altos California. Abantwana babo abathathu bonke ngabaholi eBandleni kanye nasezikoleni zabo. . . .

“Umfowethu uGong ungumphatriyakhi esitekinini sase Los Altos eCalifornia futhi enguphrofesa kwezeSayensi Yemvelo eSan Jose State University. . . .

“Umfowethu uGong wathi, . . .

“Ngenkathi iBandla liba yingxenywe yezimpilo zethu (Umfowethu kanye nodadewethu uGong bobabili bangabaphendukile beminyaka eminingi), imfundo yaqala yabaluleka kakhulu kithi ngenxa yemfundiso “inkazimulo kaNkulunkulu ingukukhalipha.”

“AbakwaGongs njalo babefundisa abantwana babo njalo kusihlwa etafuleni lokudla kwakusihlwa. Thina senza kwaba yiphuzu ukuthi sisebenzise itafula njengendawo ilunga ngalinye lomndeni libuyekeza zonke izigameko zosuku. Yisikhathi lapho abantwana bethu bengacabanga bona ngokwabo mayelana nomndeni kanye nokumayelana nemicimbi yabo ngamunye.’

“UMphatriyakhi wagcizelela ukuthi isibophezelo somzali wukwenza isiqiniseko ukuthi abantwana bangancika kwesabo isambulo uma sekufika isikhathi sokuthi bahambe ekhaya. Isambulo sakho uqobo sidinga ukujula ngomqondo futhi kanjalo nomthandazo,’ wathi. `Ngakho- ke, uma abantwana befunda ekhaya ukubaluleka kokujula ngomqondo futhi kanjalo nokuthi bangathandaza kanjani, bona bayoba nesisekelo sokuthola ukuqondiswa okuvela eNkosini ukubasiza ezimpilweni zabo ngabanye” (“Education Has Spiritual Meaning to Family,” *Church News*, 29 July 1978, p. 15).

Kungenzeka kanjani ukuthi abantwana abafana nabomndeni wakwa Gong bazuze ezimfundisweni zabazali babo na?

Thina kumele sicabange ngamakhaya ethu uqobo, kanye nemindeni, bese sizibuza lemibuzo thina ngokwethu:

Ngabe amalunga omndeni wami ayafundisana na?

Ngabe siyakuthanda yini ukufunda, inkondlo, umculo, ukudweba, noma ukupenda ndawonye na?

Ngabe isikhathi esisezandleni zethu singumthwalo, noma ingabe yithuba lokwenza abangane abasha, ukuthola izinto ezithandekayo, ezintsha kanye nokuqamba futhi nokwakhiwa na?

ISIKOLE

Ngemfundo ehleliwe thina singangezelela emathubeni ethu okufunda.

“UMnu. [uConrad] Hilton wakhuluma ngensimbi eyibha engenalutho engabiza cishe amadola ayisihlanu. Kodwa leyonsimbi kanye, uma ingenziwa ibe yizicathulo sehhashi ingabiza \$10.50. Uma ingenziwa ibe yizinaliti, ingabiza \$3,285. Futhi uma ingashintshwa ibe yisipilingi samawashi, ukubizwa kwayo kungaba ngaphezulu kuka \$250,000.

“Eqinisweni inani lensimbi engaphekiwe kuyilokho kuphela engakubiza ukuyilungisa kusukela ezintabeni. Inani elikhulu lishiwo yilokho ukuthi kwenziwe ngayo. Abantu banokwefana okukhulu nensimbi. Wena noma mina singasala singenalutho olungako ukwedlula into engakaphekwa, noma thina singapholishwa siyofinyelela ezingeni eliphezulu. Inani lethu lishiwo yilokho thina esingakwenza ngokwethu” (Spencer W. Kimball, “On Cheating Yourself,” *New Era*, Apr. 1972, p. 32).

Khombisa umboniso 33-a, owesifazane efunda ikhono.

Yini "into engaphekiwe" noma into esingakwazi ukuyenza esinayo sonke na?

Singakukhulisa kanjani na?

Ukuya esikoleni kungasisiza kanjani ekukhuliseni ubuthina na?

Ukufunda ngohlelo kusinikeza ithuba lokuzilungiselela thina ngokwethu ukuhlangabezana nezidingo zethu uqobo kanye nezidingo zomndeni wethu. Njengodade thina kumele sithuthukise ikhono lelo eliyakusenza thina sikwazi ukunakekela imindeni yethu uma abayeni bethu noma obaba bengakwazi ukusebenza.

"Intsha yabaNgcwele beZinsuku zokuGcina ngayinye kumele ithathe ngokuzimisela lomyalo wobuMongameli bokuQala:

"`IBandla kudala lakhuthaza amalunga alo, ikakhulukazi intsha yalo, mhlawumbe ukuthola imfundo yasekolishi noma babe ngabaqeqesheke kahle emsebenzini othile. . .Thina. . .siyancenga kakhulu bonke abantu abasebasha ukuba babambe iqhaza futhi baqhubeke [uma kungenzeka]ekufundeni okuhleliwe okuthile ngale kwesikolo esiphakeme"" (Icashunwe kuyi "Q&A," nguWilliam R. Siddoway, "Are Four Years of College Necessary?" *New Era*, Dec. 1971, p. 41).

UGosa uStephen L. Richards waqaphelisa: "Thina sifuna intsha yethu ukuthi ifunde. Sifuna bona baqonde umlando womhlaba kanye nemithetho yemvelo. Sifuna ukuthi bona bakwazi ukujabulela konke okungcono lokho iNkosi ekulungiseleleni kwayo ivumele umuntu ukuthi athuthuke. Sifuna bona babenesisekelo semfundo ukuze bakwazi ukwenza izincomo ngokuhlakanipha kanye nokukhetha ngokuhlakanipha, ukuze bona kumbe bakwazi ukuhola izimpilo zokuba nosizo kanye nenjabulo" (*Where Is Wisdom?* pp. 160–61).

Ukufunda okunjena kuyinzuzo kithina sonke.

Funda iD&C 88:78–79.

UMongameli Brigham Young kanjalo uyasiyala ukuthi "`kungumsebenzi wethu ukuthi sibe ngabantu abaphucukile emagatsheni onke emfundo aziwayo phakathi ngabantu"" (Icashunwe nguHarvey L. Taylor, "Learning Is an Endless Process," *Improvement Era*, Apr. 1964, p. 298).

Luqeqesho luni ekufundiseni olukhona endaweni yangakini na?

Kubaluleke ngani ukuthi uthathe ukusizakala kwalamathuba na?

IBANDLA

Akufanelekanga siyekelele ukufundwa kwevangeli kanye nemicimbi eBandleni ngesikhathi sokufunda esikoleni. Imfundo yethu yevangeli iyadingeka ngalesosikhathi njengoba idingeka nanoma yingasiphi esinye isikhathi ezimpilweni zethu.

Imfundo ifaka ukuzuza ulwazi lukaNkulunkulu kanye namaqiniso evangeli.

"UMongameli J. Reuben Clark, Jr. wenza umbono oncomekayo kulesimiso



33-a

lapho athi: `Kukhona ukufundisa ngokukamoya njengoba kukhona izinto zokufunda, futhi enye ngaphandle kwenye ayiphelelanga, kepha, uma ngizikhulumela ngokwami, uma nje ngingathola nje mina uhlobo olulodwa lokufunda, lelo mina engifisa ukukuthatha kungaba ngokufunda ngokukamoya” (Icashunwe kuyi editorial, “Spiritual Education, “*Church News*, 29 June 1974, p. 16).

IBandla lisinikeza amathuba amaningi ukuthi sifunde futhi sikhule. Ngenkathi thina samukela ubizo ukuthi sisebenze futhi sibekhona emakilasini sikhulisa amakhono ethu ebudlelwaneni bobuntu, ubuholi, kanye nokwakha amakhaya.

UNkosikazi Rebecca Keale waseMaui, eHawaii, washo lokhu ngeNhlangotho yoSizo:

“`Mina njalo ngiphatha amakhono eNhlangotho yoSizo kimi. . . Ukufunda kwami kwavela ngeNhlangotho yoSizo. . .’

“Kudadewethu uKaele, yonke into ebandleni iyajabulisa. Usebenza kanzima futhi ungumuntu ohlelekile kakhulu. Isibonelo, igumbi elilodwa elikhulu ekhaya lakhe liyigumbi lezinhlalelo lapho zonke izinhlelo asebenza ngazo zindlalwe phansi ukuze yena akwazi ukuqala kanye nokumisa umsebenzi wakhe ngomzuzwana nje. Usuke esevukile ngo-5 a.m. njalo ekuseni futhi uma umbono ufika kuye ebusuku, uyavuka embhedeni bese ewubhala phansi. . . .

“`Mina ngiyazi ukuthi uma ngipha kakhulu, iNkosi nayo iyakungibusisa, ngakho-ke mina ngihlala ngibukhuphekhuphe,’ washo. ‘Mina ngifundile ukuthi abantu badinga uthando, ngakho- ke ngiyabatshela odade ukuthi baphe” ukuthi babe nokupha ngothando. Ngibaletsa ekhaya lami, lapho ikhwiliithi lihlala libekiwe njalo ngoba bona badinga ukuthi bahlale bebukhuphekhuphe emsebenzini. Ngaleyondlela banento abangapha ngayo. . .

“[Udade uKaele uthi futhi,] ‘Ngoba izifundo zinhle kakhulu, ukubakhona kuyakhula ndawozonke emhlanganweni wobuholi kanye nakuwo umhlangano weNhlangotho yoSizo” (“Relief Society Skills Adi Hawaiian Leader,” *Church News*, 2 Feb. 1974, p. 10).

Ukufunda Kudinga Umzamo

Ukufunda kudinga umzamo ongaguqukiyo. Kulula kakhulu kithi ukuthi ngamavila emqondweni uma singafundi.

Kusho ukuthini ukufunda? (Ukuqondisa emqondo esifundweni ukuze uthole ulwazi.)

Ngomphumela wokufunda lowo njalo odinga umzamo, thina asitholi nje kuphela ulwazi kodwa ngokunjalo sifunda ukuthi singayigcina kanjani imiqondo yethu ihlale iphapheme.

Udade u-Aline R. Pettit ukhumbula ukuthi umama wakhe akazange ayekele kanjani ukufunda kanye nokukhula ngisho noma eselahlekelwe kakhulu ukuzwa kwakhe kanye nokubona kwakhe sekufiphala.

“Umama uzobe eneminyaka engamashumi ayisishiyagalolunye ngoJulayi ozayo. Ngesikhathi sokuvakasha kwami kokugcina, wakhethwa ngoba ikhempu yakhe yamadodakazi abaCabi babeguqule indawo yomhlangano wabo waya ekhaya lakhe lokululama ukuze akwazi ukuhlanganyela ezifundweni kanye nabo.

“`Uyakwazi ukuzizwa izifundo ngenkathi bezinikeza, Mama?’ Ngabuza.

“`Cha, angikwazi ukubezwa ngoba ukuzwa kwami cishe sekuyahamba, kodwa lokho akusho lutho. Uyabona, ngiceliwe ukuthi nginikeze inkondlo emhlanganweni ngamunye futhi-ke lokho kuyinjabulo enkulu kimi.’

“Kodwa, mama, ngasho, ‘ungayifunda kanjani inkondlo lokhu amehlo akho asefiphele kangaka na?’

“Bekumele ukuthi bengazile kangcono kunokuthi ngibuze lowo mbuzo.

“`Ngempela, angizifundi izinkondlo! Omunye wamakhosikazi lapha uyangisiza bese ngiyifunda ngekhanda.’

“`Ngabe ufunda ngekhanda inkondlo entsha yomhlangano ngamunye wenyanga?’

“`Impela, waphendula. Ngempela anginakukwazi ukusala lapha futhi ngingenzi lutho!’”

(“A Beautiful Journey,” *Relief Society Magazine*, May 1970, p. 328; futhi icashunwe nguLeon R. Hartshorn, comp., ku “Of Course I Don’t Read the Poems,” ku *Remarkable Stories from the Lives of Latter-day Saint Women*, 1:124).

Lodadewethu osekhulile wahlala kanjani ephapheme phezu kokukhubazeka kwakhe emzimbeni? Yingaziphi ezinye izindlela asebekhulile kanye nabakhubazekile emzimbeni abangaqhubeka ngazo bafunde futhi bakhule?

Ukufunda incwadi yindlela enhle kakhulu yokufunda. Abaningi bethu basenokubona okuhle futhi basakwazi ukufunda incwadi. Kuhle ukubona, nokho-ke ukuthi ukufunda incwadi kuhlukile kunokufundela ukuzithokozisa kuphela. Kukhona izinto eziningi thina esingazenza ukuthi sibe nolwazi oluningi ekufundeni kwethu izincwadi.

Bonisa umboniso 33-b, Owesifazane osemusha ofunda incwadi ukuze abe nolwazi.

Yenza loluhlu olulandelayo ebhodini likashokhi bese uxoxisana ngezindlela zokwenza okukodwa kwalokhu:

1. Singakhetha izinto zethu zokufunda ngokuhlakanipha.
2. Singahlela isikhathi esivamile sokufunda.
3. Singaba nenjongo ephelele ekufundeni.
4. Singabhala phansi ngenkathi sifunda.
5. Singaxoxisana ngemibono leyo esiyizuzile.

33-b Owesifazane osemusha osafunda ukufunda



Ukuxoxisana nabanye kuyasisiza ukuthi sikhumbule lokho thina esikufundile. Kuyasiza ngokunjalo ukuthi siqonde ngalokho esifunde ngakho kucace kangcono.

Ngokuzimisela kanye nokuzikhuza, thina singafunda futhi siqhubekele phambili nsuku zonke ngokwenza ngcono imikhuba yethu yokufunda. Imizamo engaphezulu kanye nokuzimisela kuyadingwa yilabo okumele basebenze ngaphandle kwekhaya ukuzondla bona ngokwabo kanye nabanye. Nokho-ke, nabo belu bengaqhubeka ngokufunda futhi benze ngcono amakhono abo ngokubeka eceleni ingxenyethile yesikhathi ngosuku noma ngesonto.

UMongameli N. Eldon Tanner wobuMongameli bokuQala usitshela ngokuqasha isithunywa somfana esisesisha owabonakalisa ukuzinikela kwakhe ukuthi afunde ngezindlela eziningi.

“Umfana omusha, indodana yomfelokazi, wayengumfana ohlakaniphile osemusha owayenothando kukho konke lokho okwakwenzeka futhi njalo amehlo akhe ayevulekile ukubona ukuthi wayengasiza kanjani. Yena wayefuna ukusebenza futhi asize abanye afunde futhi afunde lokho ayengakwazi mayelana nebhizinisi. Wayengazami ukuba abe ngumongameli wenkampani, kodwa yena wayezama ukuba abe yisithunywa somfana esingcono uma kwakungase kwenzeke, futhi wayehamba isikole sasebusuku ukuze abe nemfundo engcono. Wonke umuntu wayemthanda.

“Wayekade elapho izinyanga nje ezimbalwa ngenkathi. . . ekhushulelwa esikhundleni esifuna ukuzibophezela okukhulu. Ngaphambili kokuthi kuphele unyaka, wayesethola futhi okunye ukukhushulwa futhi uzoqhubeka nokukhuphuka ngenxa yesimo sakhe. Wayezimisele ukuhamba elinye imayela ngaphezulu. Wayenothando lwenkampani yakhe futhi efuna ukuyisebenzela futhi ethembekile ngazo zonke izindlela” (“Eternal Progress through My Vocation,” Explorer Conference 26 Aug. 1963, Brigham Young University; futhi icashunwe nguLeon R. Hartshorn, comp., ku “He Was Prepared to Go the Extra Mile,” ku *Outstanding Stories by General Authorities*, 1:212).

Yiziphi ezinye izindlela lomfana omncane aqhubeka nokuzifunda?

Noma ngabe luhlobo luni lomsebenzi umuntu awenzayo ukuze athole ukuphila, kumele aqhuba njalo azame ukuthi afunde enze ngcono. Uma izindlela zokulima ezintsha zitholakala, umlimi ohlakaniphile uyakufuna ukufunda ngazo futhi zingasetshenziswa kanjani esimweni sakhe. Uma izindlela ezintsha zokugcina kanye nokubeka ukudla ziqaliswa, umakhi wekhaya ohlakaniphile uyakuzifunda futhi azame ukuthi azuze ekusebenzisweni kwazo.

Singenzani ukuthi siqhubeke nokufunda futhi sithuthuke njengamakhosikazi asekhaya na? njengomama na? njengabafundi na? njengabesifazane abangabodwa abasebenzayo na?

Ukufunda Kunothisa Izimpilo Zethu

“Eminyakeni eminingi eyedlula ebufundisini eFiji, egatsheni elincane lapho abesifazane abayishumi nambili—abayishumi babo ababengewona amalunga—babakhona eNhlanganweni yoSizo, umongameli weNhlango yoSizo wabanika izifundo futhi wabe esephonsa inselelo ukuthi benze izimpilo zabo kanye namagceke abe ngcono. Wabakhombisa ukuthi bangenza ngcono kanjani amakhaya abo ngokufaka okokwahlukanisa ukuba kube khona okwangasese kanye nokuthi bangatshala kanjani umvini okhangayo ukuthi ukhule uye phezu kophahla olufulelwe ngotshani, bangakhilosa kanjani amadoyili, bahlanze kanjani ngokuqeqesheka okukhulu. INkosi yedolobhanyana ayimfunanga lona wesifazane edolobhaneni layo okokuqala. Kodwa ngenkathi yena eseyithatha eseyibonisa indawo futhi eyibonisa nokuthi idolobhanyana lase lithuthuke kanjani yavuma ukuthi wayengahlala futhi nokuthi umhlangano uqhubeke” (Janet Brigham kanye naHerbert F. Murray, “The Saints in Fiji,” *Ensign*, Nov. 1973, p. 28).

Lelidolobhanyana lanotha kanjani ngokufunda kwalabodade na?

Lokhu kufunda kakhulu kunokwejwayelekile kwenza kanjani ukuthi kube khona umehluko ezimpilweni zabesifazane edolobhananeni?

Yiziphi ezinye izindlela izimpilo zethu ngamunye ezinganotha ngakho ngokufunda na?

Noma ngabe uhlala kuphi, uneminyaka yobudala emingaki, noma ngabe yiziphi izimo zethu esingaba nazo thina asikakabi badala kakhulu ukuthi asingeze sazifunda izinto ezintsha lezo ezinganothisa izimpilo zethu ngokuzenza zibe nokuthandwa futhi zibe nosizo. Ngisho noma-ke owesifazane osemdala ephethwe ngumlenze ophukile futhi evalelekile ekhaya lakhe izinyanga eziningi, ngaso lesi sikhathi yena angangezelela ukujula ekucabangeni kwakhe ngokufunda izincwadi futhi azindle ngemibono eyequkethe. Muva nje kumbe angahle athi, njengoba kwenza oyedwa wesifazane: “Lolu lwazi lungikhombise ukuthi emqondweni, uma usetshenziswe kahle, kanye nangokubona izinto ngomqondo ovulekile, kungavela injabulo entsha futhi ewusizo kakhulu. Mina ngifisa ukuthi ngabe ngaluthola eminyakeni engaphambili lolu lwazi lolu olufike kimi kulonyaka wamashumi ayisikhombisa nesithupha yempilo yami” (*Relief Society Magazine*, July, 1967, p. 550).

Ulwazi thina esilutholayo alusizi thina kuphela kodwa kanjalo nemindeneni yethu.

Kambe ingabusiseka kanjani imindeneni yethu ngokufunda kwakho na?

Thola udade ukuthi axoxe ukuthi ukufunda kwakhe okwengeziwe kwawubusisa kanjani umndeneni wakhe.

Isiphetho

UBaba oseZulwini ulindele thina ukuthi sisebenzise amandla ethu okufunda, ukuthi sithole ulwazi olwengeziwe ukwakha izimpilo zethu uqobo

kanye nokwenza okuhle kwabanye. Ngenkathi umphrofethi uJoseph Smith esungula iNhlangotho yoSizo yabesifazane beBandla, wathi:

“Manje ngiyasinikeza isikhiye ngenxa yenu egameni leNkosi, futhi leNhlangotho iyakuthokoza futhi ulwazi, kanye nokukhalipha kuzokwehlela ezansi kusukela kulesisikhathi kuyaphambili, lokhu kuyisiqalo sezinsuku ezingcono kwabampofu kanye nabaswele, labo abayakwenziwa ukuthi bathokoze futhi kwehliselwe ngaphambili izibusiso emakhanda enu” (Joseph Smith, Jr., *History of the Church*, 4:607).

Inselelo

Cabanga ngento ethile ongayenza ukuthi uqhubeke ufunde. Hlela isikhathi sakho ukuze wena ukwazi ukufunda into entsha futhi ewusizo nsuku zonke.

Hlela indlela yokukhulisa ithuba lokufunda ekhaya lakho. Xoxisana ngokubaluleka kokufunda ngobusuku bomndeni. Siza abantwana bakho ukuthi balungise uhlelo lwemfundo yabo.

Imibhalo Eyengeziwe

UDanyeli 1:7 (uNkulunkulu wabanikeza ulwazi kanye nekhono kuko konke ukufunda)

NgokukaMathewu 11:29 (funda ngami)

D&C 19:23 (funda ngami)

Ukuzilungiselela Komfundisi

Ngaphambi kokunikezela lesi sifundo:

1. Thola ibhodi likashokhi kanye noshokhi.
2. Ngaphambi kokuba kungene ikilasi yenza uhlu ebhodini likashokhi iziphakamiso ezinikeziwe kulesi sifundo zokwenza ngcono imizamo yethu yokuthi sifunde.
3. Thola amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

UMthandazo Womuntu ngamunye kanye nowoMndeni

Isifundo 34

Injongo yalesi sifundo ngukukhuthaza wena ukuthi usondele eduzane kuBaba wakho oseZulwini ngomthandazo.

Ukuxhumana noBaba wethu oseZulwini

Cula iculo "Ucabangile ukuthandaza," *Imigomo yeVangeli*.

Ezikhathini eziningi uMongameli Heber J. Grant wathatheka kakhulu ngoMongameli Brigham Young ngekhono lakhe lokukhuluma neNkosi.

"Mina ngangimejwayele uMphrofethi uBrigham Young. Ngaguqa phansi kaningi-ningi ekhaya lakhe eLion House emithandazweni yomndeni, njengengane futhi kanjalo njengowesilisa osemusha, futhi mina ngibeka ubufakazi bami ukuthi njengomntwana omncane, esikhathini esingaphezulu kwesisodwa, ngenxa yokuholeleka komoya weNkosi kuBrigham Young ngenkathi enxusa kuNkulunkulu ukuqondiswa, ngangiyi ngiphakamise ikhanda lami ngiphenduke futhi ngibheke endaweni lapho uBrigham Young ayethandazela khona, ukubona ukuthi iNkosi yayingekho yini lapho. Kwakubonakala kimi sengathi wayekhuluma neNkosi njenganomuntu engakhuluma nomunye" (*Church History*, Student Supplement, p. 62; futhi icashunwe nguLeon R. Hartshorn, comp., ku "He Talked to the Lord," ku *Classic Stories from the Lives of Our Prophets*, p. 44).

Omunye osemusha wakhuluma kanje ngomkhulu wakhe, umufi uEdward J. Wood, umongameli wethempeli kanye nomongameli wesiteki: "Kwakuba mnandi njalo ukuba seduzane uma umkhulu ethandaza, ngokuba uma ekhuluma noNkulunkulu wawungasho ukuba wayekhuluma nomngani wakhe omkhulu" (Icashunwe ngu Martha H. Ball, ku "Counsel with the Lord," *Instructor*, Dec. 1969, p. 446).

Sonke singakwazi ukuxhumana noBaba wethu oseZulwini. Uma sithandaza, eqinisweni sisuke sikhuluma naye noma ngezwi noma ngokwakha imicabango emiqondweni yethu. Ukuthandaza kuyindlela yokukhonza.

Emthandazweni sikhombisa ukubonga kanye nokufuna ukuqondiswa kanye nokuholwa. Thina sivuma izono kanye nobuthakathaka, sithukulule imicabango yethu kanye nemizwa futhi sabelane ngokuphumelela kanye nokudumala. Ngomthandazo, singazicelela usizo thina ngokwethu kanye nabanye.

Bonisa umboniso 34-a, ulimi lokuthandaza.

Ulimi Lokuthandaza

Bingelela:

“Baba Wethu waseZulwini”

Nikeza Ukubonga:

“Siyakubonga”

Cela:

“Siyakucela”

Vala:

“Egameni likaJesu Kristu
Amen.

Thola onikezwe umsebenzi oyilunga lekilasi ukuthi anike umbiko ngokuthi singathandaza kanjani. (Bona *Isisekelo seVangeli*, isahluko 8.)

“iNkosi isiyalile thina ngokuthandaza: “Futhi ngiyaphinda, mina ngiyakuyala ukuthi uthandaze *uphimisele* futhi kanjalo *nangenhliziyi yakho yebo nangaphambi komhlaba futhi* kanjalo nasekusithekeni kubantu kanjalo futhi nangasese (D&C 19:28, kungeziwe okubhalwe ngokahlukile).

Funda iD&C 88:62–64.

Miyalelo mini enikezwa yilombhalo ongcwele maqondana nomthandazo? (Zindla, biza iNkosi, funa ngokukhuthala, cela egameni likaJesu Kristu.)

Bhala lemiyalelo ebhodini likashokhi.

Zibusiso zini esithenjiswa zona kuD&C 88:63–64? (Uma senza lokho okudingekayo, iNkosi iyakusondela izoba seduze nathi, thina siyakuyithola, umnyango uyakuvuleka, futhi noma ngabe yini thina esiyicelayo egameni lakhe siyakuyinikezwa uma ingeyobuhle kithi.)

Ukusisiza thina emizamweni yethu ukuthi sisondele duzane naye, uBaba oseZulwini usinikeze iseluleko ngabholi bethu ukuthi sithandaze kanjani. Umbhishobhi uH. Burke Peterson onguMgcinisihlalo wobuBhishobhi waphakamisa lokhu:

“Uma uzwa kunesidingo sokuthi uthukulule eNkosini noma ukwenza ngcono isimo sokuxhumana kwakho nayo. . . ngicela ukuphakamisa inqubo okumele ilandelwe: hamba uye lapho ongakwazi ukuthi ube wedwa khona, hamba uye lapho ongakwazi ukuthi ucabange khona, hamba uye lapho ongakwazi ukuthi uguqe khona, hamba uye lapho ongakwazi ukuthi ukhulume uzwakale kakhulu kuye. Ikamelo lokulala, ikamelo lokugezela, noma endlini encane. Manje, mcabange yena ngehlo lengqondo. Cabanga ukuthi ukhuluma nobani, bamba imicabango yakho—ungayivumeli ukuthi iyaluze, mbize Yena njengoBaba wakho kanye nomngani wakho. Manje mtshele izinto ozizwa kahle ukuthi umtshele zona—hhayi imisho engasho lutho, kodwa yiba nengxoxo enobuqiniso ezwakala enhliziyweni. Thukulula kuye, cela ukuxolelwa, ncenga kuye, mjabulele, mbonge, khombisa uthando lwakho kuye, bese ulalela izimpendulo zakhe. Ukulalela kuyingxeny ebalulekile yomthandazo. Izimpendulo ezivela eNkosini ziza ngokuthula—njalo ngokuthula okukhulu. Eqinisweni, bambalwa abezwa izimpendulo zakhe kahle ngezindlebe zabo. Thina kufanele sibe ngabalalelayo ngokucophelela okukhulu kungenjalo thina asingeke sikwazi ukuzizwa zona. Izimpendulo eziningi ezivela eNkosini zizwakala enhliziyweni yethu njengesimo esidumele futhi esithokomele noma kumbe zingeza njengemicabango ezingqondweni zethu. Ziza kulabo abazilungiselele futhi abanesineke” (“Adversity and Prayer,” *Ensign*, Jan, 1974, p. 19).

UBaba oseZulwini uyalalela uma sikhuluma naye, uma singabalungileyo.

Funda u-1 kaPetru 3:12.

UBaba wethu oseZulwini uyakuyiphendula imithandazo yethu, uma sizithobile.

Funda iD&C 112:10.

Ukuhlangabezana Nezidingo Zomuntu Uqobo Ngomthandazo

Uma sifuna ukuxhumana ngempumelelo noBaba oseZulwini ngomthandazo, kufanele sisebenzise isikhathi esithile naye.

“Umfundisi oyedwa wezenkolo waphakamisa ekilasini lakhe ukuthi basebenzise okungenani imizuzu eyishumi nesihlanu ngosuku emthandazweni womuntu ngamunye. Lokho kwabonakala kumalunga ekilasi amaningi ukuthi kwakukude ngokungenangqondo! Umfundi omunye weza kuye kamuva wathi, ‘mina angikholwa nje ukuthi ngingakwazi ukucabanga okungako engingakusho.’

“Umfundisi wabuza, ‘Awusebenzisi yini okungenani isikhathi esingako nsuku zonke ukhuluma nomngani wasegunjini na?’

“‘Kunjalo,’ owesifazane osemusha waphendula.

“Ngakho-ke cabangisisa kahle, ‘washo umfundisi, ukuthi kungani ukuthi wenza ube nokuningi ongakukhuluma nomngani wakho wasegunjini kunokuba unakho ongakukhuluma neNkosi” (Karen Lynn, “Payer: The Heart of the Sabbath,” *Ensign*, Jan. 1978, p. 31).

Kungenzeka kanjani ukuthi ukuzindla okuthulile ngezibusiso zakhe kanye nezidingo zakhe zingamsiza lo wesifazane osemusha ukuthi athole okuningi kokukhuluma ngakho emthandazweni wakhe?

Kubaluleke ngani ukuthi sifunde ukuhlangabezana nezidingo zethu ngomthandazo? (INkosi izosiqondisa unomphela. Iyakusibheka thina. Iyakusibusisa thina uma sikhombisa ukubonga kuyo ngezibusiso zayo.)

Funda u-Alma 37:37.

Akufanele sizenzele umkhawulo wenani elihleliwe lezinto esingazithandazela. Okungenani, kufanele simfake uBaba oseZulwini kukho konke okuncikene nezimpilo zethu—umsebenzi wethu, imindeni yethu, kanye nobunzima bethu bangasese.

Funda u-Alma 34:17–28.

Kumele sithandaze ukuze sazi ukuthi singakhuluma ngani emithandazweni yethu. Ngesikhathi sokuvakasha koMsindisi kulo izwekazi laseMelika, abantu bamaNifayi babefunzelelwa emithandazweni yabo. “Kwakunikezwa kubo lokho okwakumele bakuthandazele” (3 Nifayi 19:24). Uma sithandaza sinoMoya oNgcwele nongumqondisi wethu Yena uletha imicabango eminingi kanye nemizwa kithi.

UBaba oseZulwini uyazazi izidingo zethu zangempela kangcono kunokuthi thina sizazi. Uyazi ukuthi yini enhle kithi futhi nokuthi yini esiyidingayo ukuthi siinqobe. Uma simfuna yena, uyasisiza thina ukuthi sazi ukuthi singahlangabezana kanjani nezidingo zethu

Udade osekhulile ekukhathazekeni wacela isibusiso sobupristi futhi wanikezwa lesi seluleko ngumbhishobhi wakhe ngesikhathi sesibusiso:

“Ngesinye isikhathi nsuku zonke, guqa ngamadolo akho phambi kukaBaba wakho oseZulwini fithi umbonge. Musa ukucela utho, kodwa mdumise ngalokho akunike kona.

“Ukukhathazeka kukadade kwakuvela enkingeni enzima endaweni yakhe ayehlala kuyo. Wazizwa ukuthi wayenesidingo esikhulu sokuthi acele izinto, kodwa wawuvumela umqondo wokuthandaza nsuku zonke wokudumisa okumsulwa.

“Okokuqala ngenkathi eguqa ukunikeza lomthandazo onjena wamangala ukuthola ukubonga kugeleza kusuka enhliziyweni yakhe. Akudingekanga ngisho ukuthi afune engqondweni yakhe ukuthi athole izinto ayezijabulele.

“Isimo sasimenqabela yena ukuhlangana nabangani bakhe bakudala kanye nokuhlangana nabo kodwa wayezithola izincwadi ezivela kubo labangani ekhaya lakhe elidala. Akekho omunye kodwa ngumyeni wakhe ayengasancike kuye, kodwa wayesahlala naye. Noma-ke wayekulangazelela ukwenza njalo, wayengakwazi ngempela ukubheka ekushoneni kwelanga ngaphesheya kwenkundla, kodwa wayesenakho ukubonga izinto futhi nokwenza izinto eziningi ezijabulisayo kanye nezinto ezidingekayo. . . .

“Inkumbulo ayizange ifiphale. Injabulo yokuba sethempelini leNkosi nokuhlanganyela lapho kanye nabanye kwakuseyilo iqiniso. Wayesakwazi ukuphinda abone ubuhle bamazolo asemasha ekuseni ahambe enkundleni nenja yakhe. Ubuso obuvumayo babafundi bakaSonto-sikole, amaqoqo omlando wesizukulwane, abantu abasebasha amaMIA, kanye nodade beNhlango yoSizo ake wabafundisa wayesakwazi ukubakhumbula. . . .

“NOMA NGABE WAYEHLALA KUPHI NOMA NGABE EPHETHE NOMA YISIPHI ISIKHUNDLA EBANDLENI, IQINISO LOKUTHI WAYEYINDODAKAZI KANKULUNKULU KWAKUSELE. . . .

“Njengoba izinsuku zazihamba zidlula, udade okhathazekile wabheka phambili emithandazweni yakhe yokudumisa okumsulwa. Yayimide kakhulu kunemithandazo yakhe yokucela. Wathola ukuthi wayenezidingo ezincane kakhulu kunalokho ayenikezwe kona. Ngokudumisa wathola izibusiso zakhe ngokungaphezulu ngokuphindaphindiwe” (Wilma Logan, “Prayers of Praise,” *Instructor*, Dec. 1970, p. 461).

Imithandazo yakhe yokunikeza ukubonga yahlangabezana kanjani nezidingo zakhe lodade na? Ukubonga uBaba oseZulwini ngezibusiso zethu kungasisiza kanjani na?

Uma sithandaza thina kufanele sikhumbule ukuhlakanipha kukaBaba oseZulwini futhi sifunde ukwamukela intando yakhe kuzo zonke izinto. Ngesinye isikhathi ngokuhlakanipha kwakhe yena uyayiphendula

imithandazo yethu ngezindlela ezingalindelekile. Lokhu kukhonjisiwe kulo ulwazi olulandelayo oluxoxwa nguMongameli N. Eldon Tanner wobuMongameli bokuQala:

“Ngathatheka kakhulu ngesimo sendodakazi yami kanye nomyeni wayo ababenengane eyayiphethwe yilukhimiya. Odokotela bathi ingane ayingeke iphile ngaphezu konyaka owodwa noma emibili. Mina ngikhumbula ukuthi kwabamangaza kakhulu kanjani lokhu futhi nokuthi banxusa kanjani eNkosini, baya ethempelini futhi bazila futhi bathandaza ukuthi umntwana kumbe kwenzeke ukuthi aphile futhi into eyangithatha mina kakhulukazi kwakuyiqiniso lokuthi babeyivala imithandazo yabo ngokuthi, ‘Hhayi, ngokwentando yethu kodwa eyakho mayenziwe, futhi usenze ukuthi siqine ngokwanele ukuthi siyivume intando yakho ngokwethu.

“Waphila isikhathi eside kunalokho udokotela ayekushilo kodwa ekugcineni wabizelwa ekhaya, futhi kwangijabulisa mina ukuzwa abazali bakhe bebonga iNkosi ukuthi bona bake baba nethuba lokumkhulisa njengoba babenzile futhi wayeyingane ethandekayo kakhulu, futhi becela eNkosini ukuthi ibenze babe ngabafanelekile ukuthi bahlangane bahlale naye emva kwalokhu” (“Importance and Efficacy of Prayer,” *Ensign*, Aug. 1971, p. 3).

Izidingo zabazali zahlangatsheswa kanjani ngomthandazo na? (Bona babusiswa ngamandla ababewadinga ukwamukela intando yeNkosi.)

Kubaluleke ngani ukuthi sithandaze ukuthi intando yeNkosi mayenziwe na? (INkosi ngokuhlakanipha kwayo okungapheliyo iyazi ukuthi yini esifanele thina.)

Ekungezeleleni ekuthandazeni ngezidingo zemindeni yethu kanye nathi ukuthi zihlangatsheswe thina kumele sibathandazele abanye ezidingweni zabo. Njengamalunga eBandla thina singahlanganyela ngokuthandazela labo abanezidingo ezithile.

Thina sivamise ukuthi sithole ithuba lokuthandaza emihlanganweni yethu yeBandla ngalelithuba ilunga elinye laphawula lathi:

“Mina njalo ngiyengijabule uma mina ngikwazi ukuhlala phambi kwebandla ngaphambi kokuthi mina nginikeze umthandazo esikhundleni sabo. Mina ngiyaye ngibheke ebusweni babo futhi ngizame ukuthola umuzwa wokuthi izidingo zabo ziyini, futhi nokuthi zibusiso zini abazijabulelayo kakhulu. Mina ngiyaye nginxuse eNkosini ukuthi ingisize ngibe nokuvumelana nomthandazo lowo okhona ezinhliziyweni zabo” (Icashunwe nguKaren Lynn, “Prayer: The Heart of the Sabbath,” *Ensign*, Jan, 1978, p. 32).

Umthandazo onjena ungasiza kanjani ukuhlangabezana nezidingo zabanye na?

Ukuqinisa Imindeni Yethu Ngomthandazo

Bonisa umboniso 34-b, Umndeni uguqile uthandaza.

Funda 3 Nifayi 18:21.



Udade oyedwa usitshela ngemizwa yakhe maqondana nomthandazo wansuku zonke womndeni:

“Kwake kwabakhona isikhathi lapho bengiyaye ngibheke “isikhathi esibekiwe sokuthandaza komndeni” njengesijwayezi nje leso esingenamqondo. Kodwa manje njengoba sengingumama womndeni omkhulu, mina sengizwa ngenye indlela. Ngiyakholwa ukuthi enye yezikhali ezibalulekile zikamoya zomndeni wami uhlelo lokulungiselela ukuthandaza, izikhathi zethu ezibekiwe zemithandazo yasekuseni kanye nasebusuku. . . kugqamisa izikhathi zikamoya lezo thina esizaziyo ukuthi zizokwenzeka noma ngabe kungabakhona ukuphazamiseka okunjani noma ukukhathazeka okungaba khona ngalo. Thina singagwema noma iyiphi imizwa yenkambiso yenkolo emithandazweni yethu. Ngokusobala siyazi ukuthi umthandazo uzobakhona, siyazi ukuthi nini futhi nokuthi kuphi futhi leyomithandazo injengenqaba njengoba sithandaza ngoMoya. Inhliziyo yami iyajubalala uma ngibona umndeni wami uhlangene uthandaza” (Icashunwe ngu Karen Lynn, “Prayer: The Heart of the Sabbath,” *Ensign*, Jan. 1978, p. 32).

Kungani umthandazo womndeni wawubalulekile kulodade?

Kubalulekile ukuthi thina sihlanganise imindeni yethu ndawonye ukuthi sithandaze njalo ekuseni kanye nakusihlwa. Wonke amalunga omndeni ngisho nalabo abancane, kumele banikezwe ithuba bashintshane ekunikezeni umthandazo. Ilunga ngalinye lomndeni kumele libe nethuba lokunikeza ukubonga ngezibusiso umndeni ozitholile. Uma ilunga lomndeni noma yiliphi linesibopho noma inkinga elibhekene nayo, umndeni kumele ucele izibusiso ezithile zalelilunga emthandazweni womndeni. Lokhu kusondeza umndeni uhlangane ndawonye bese wenza imizwa engcono phakathi kwamalunga omndeni. Ngenkathi abantwana bethandazela omunye nomunye, bazizwa besondelene futhi kakhulukazi beyingxenye yempilo yomunye nomunye. Uma siguqe phansi ngamadolo ethu thina siyakhohlwa ukwehlukana kwethu ngemibono bese sicabanga okungcono kwabanye. Thina sifuna ukuthandazela ukuhlala kahle kwabo kanye namandla ukuthi siinqobe ubuthakathaka bethu.

Amandla omthandazo ekuqiniseni umshado achazwe kahle nguCatherine Marshall encwadini yakhe *A Man Called Peter*.

“Khona njengabo bonke abashadikazi abajwayelekile, uPeter kanye nami ngesinye isikhathi sasingavumelani, thina sathola ukuthi lokhu kwehlukana kwemibono akungeke kuze kubenzima noma kubemuncu inqobo nje uma thina singakwazi ukuthandaza ndawonye. Ngakho-ke ngokuphelele nempela thina safunda lesisifundo ngangokuthi kwakungenye yezintwana ezimqoka zokweluleka uPeter njalo ayezinikeza abashadikazi ababemishado yabo yayicishe ukuphela. ‘Uma nje ningaya phansi

ngamadolo enu ndawonye', wayebats'hela, izinkinga zenu zizoxazululeka masinyane . Aningeke nithandaze ndawonye futhi nihlale nithukuthelene omunye nomunye" (pp. 119–20; futhi icashunwe ngu John H. Vandenberg, ku "Great Persons Who Have Believed in Prayer," *Prayer*, p. 120).

Umthandazo womndeni ungayisiza kanjani imindeni yethu?

Uthando nobumbano luyakukhula ekhaya uma amalunga omndeni eguqa ndawonye futhi akhulume noBaba oseZulwini. Kumele bathandazele omunye nomunye ukuthi baqiniswe ezikhundleni zabo ekhaya, eBandleni, emsebenzini kanye nasesikoleni. Amalunga omndeni angaqiniswa ekuphikisaneni nokulingwa ngokuthandaza njalo komndeni.

UMongameli N. Eldon Tanner ukhuluma ngomphumela womthandazo womndeni empilweni yakhe:

"Uma ngicabanga emuva ngesikhathi lapho sasijwayele ukuguqa njengomndeni emthandazweni njalo ekuseni kanye nakusihlwa njalo, mina ngiyabona ukuthi kwakusho ukuthini kithi njengabantwana ukuzwa ubaba wethu ebiza iNkosi futhi ngempela ekhuluma naye, eveza ukubonga kwakhe futhi ecela izibusiso zeNkosi ezitshalweni zakhe kanye nasemihlabini kanye nakho konke esasikwenza. Njalo kwakusinikeza amandla amakhulu ukuhlangabezana nesilingo uma sikhumbula ukuthi thina sizobe sinikeza umbiko eNkosini ebusuku" ("The Power of Pray," *Prayer*, p. 129).

Ukwazi ukuthi kumele sihambise umbiko eNkosini ebusuku kungaba namthelela muni ezenzweni zethu ngesikhathi sasemini?

Umthandazo ungasisiza kanjani thina futhi nabantwana bethu bangangeni ekulingweni? (Thina sidinga amandla avela kuBaba wethu oseZulwini ukuthi simelane nokulingwa. INkosi isitshela ukuthi thina kumele sithandaze ukuze singangeni ekulingweni futhi siholelwe kude ngudeveli.)

Funda 3 Nifayi 18:15.

Ngomthandazo, abantwana bangafunda izimiso lezo ezingabaqinisa kuzo zonke izimpilo zabo. Emithandazweni yethu thina singafaka imigomo kanye nalokho okuthandwa yinhliziyi lokho esikufisayo. Isibonelo, abazali kumbe bangakhuthaza, abantwana ukuthi bazilungiselele ukuthi baye ebafundisini ngokuthi: "Busisa uJohn ukuthi yena aqhubeke nokuthola ubufakazi futhi azilungiselele yena ngokwakhe ukuthi abe ngumfundisi. Sisize thina njengomndeni, ukuthi simsekele kulemizamo." Abantwana ngokunjalo bangakhuthazwa ukuthi bahlale bemsulwa futhi belungele ukuthi bashade ethempelini. Emithandazweni yomndeni abazali bangafundisa abantwana babo ukuthi uBaba oseZulwini uyabathanda.

Yiziphi ezinye izinto lezo abazali abangazifundisa abantwana babo ngomthandazo?

Imithandazo yabazali kumntwana ngamunye ingakhombisa kanjani ukuthi abazali bakhe bayamthanda na?

Isiphetho

“Umthandazo yinto leyo ethoba umphefumulo. Ukhulisa ukuqonda kwethu iqabula umqondo. Usidonsela eduzane noBaba wethu oseZulwini. . . . Thina siyaludinga usizo lwakhe. . . . Siyadinga ukuqondiswa nguMoya wakhe oNgcwele. . . . Siyadinga ukuthi imiqondo yethu iqabuleke ngokufunzelelwa lokho okuvela kuyena, futhi ngalezi zizathu thina sithandaza kuye ukuthi thina asisize ukuthi siphile ukuze thina sizokwazi iqiniso lakhe futhi sikwazi ukuhamba ekukhanyeni kwalo, ngokunjalo nokugcina imiyalo eminingi leyo esinikezwe yona ukuze thina kumbe ngokukholwa kwethu kanye nokulalela kwethu, sibuyele futhi ebukhoneni bakhe” (Joseph Fielding Smith, *Take Heed to Yourselves!* p. 344).

Kuyathokozisa ukwazi ukuthi uNkulunkulu uyasikhumbula futhi uhlala elindile ukuthi asiphendule uma thina sibeka ithemba lethu kuye futhi senza lokho okulungile. “Ngokwami, ngisakukhala kuNkulunkulu; futhi iNkosi izakungisindisa.”

“Kusihlwa, kanye nasekuseni, kanye nasemini, mina ngiyakuthandaza, futhi ngikhale kakhulu: futhi yena uyakulizwa izwi lami” (Amahubo 55:16–17).

Inselelo

Cabanga ngenselelo obhekene nayo njengamanje. Emithandazweni yakho, bonga iNkosi ngazo zonke izibusiso zonke ongazicabanga. Bese ucela iNkosi ukuthi ikusize ngenkathi ubeka phambili imizamo ukuxazulula inselelo yakho. Ngenkathi uthandaza, khumbula izinyathelo ezibonakaliswe kuDoctrine and Covenants 88:62–64 futhi ukhumbule izibusiso lezo ezithenjisiwe.

Imibhalo Engcwele Engeziwe

Jakobe 5:16 (umthandazo womuntu olungileyo unamandla kakhulu)

Alma 10:23 (imithandazo yabalungileyo)

3 Nifayi 12:44 (Nibathandazele labo abanidelelayo)

Ukuzilungiselela Komfundisi

Ngaphambi kokuba unikeze lesi sifundo:

1. Thola ilunga lekilasi ukuthi linikeze umbiko ngokuthi singathandaza kanjani, *Isisekelo seVangeli*, isahluko 8.
2. Qala ikilasi ngokucula iculo “Ucabangile Ukuthandaza,” *Isisekelo seVangelo*.
3. Thola ibhodi likashokhi kanye noshokhi.
4. Thola amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engcwele kulesi sifundo.

Injongo yalesi sifundo ngukusiza wena ukuthi ukhulise uphawu olubalulekile lokubonga kanye nokulubonisa ebudlelwaneni bakho nabanye.

Ukukhombisa Ukubonga kuBaba Wethu waseZulwini

Ukubonga ngumuzwa wokujabulela izinto ezinhle owenzelwe zona ozitholile. Thina ngokujwayelekile siye sithinteki kakhulu ngokubonga ngezinto nje ezinhle ezilula owenzelwe zona. Uma sithola ukwenzela okuhle okunje, thina, kumele nokho-ke, ngeqiniso sibonise ukubonga kwethu kulabo abasisebenzela kahle kangaka. Ukubonga kwethu kungabonakala kuphela uma sibonisa noma sikhombisa ukujabula kwethu ngamazwi. Kungaphezulu nje kakhulu kokuthobeka—kungikhombisa ngeqiniso ukubonga okuzwakala enhliziyweni.

UMbhashobhi uH. Burke Peterson onguMgcinisihlalo wobuBhishobhi obugunyaziwe uxoxa lesigameko esilandelayo ngoMongameli Spencer W. Kimball kanye nethalente lakhe lokubonisa ukubonga:

“Emasontweni amabili adlule uMongameli Kimball wangedlula ngenkathi sijahle emhlanganweni. Wema wathatha isandla sami, wangibheka emehlweni, wabeka eceleni zonke izinto zakhe futhi washo kalula wathi, ‘Ngiyaxolisa ngesinye isikhathi sisuke sibamatasatasa kakhulu. Ngiyacabanga ukuthi bengingakaze ngikutshele kamuva-nje ukuthi ngikuthanda kangakanani futhi ngijabula kangakanani ngawe.’

“Ngawuzwa umoya wakhe, ngamukholwa, umoya wami wakhuphukela ebangeni elisha eliphakeme” (“The Daily Portion of Love,” *Ensign*, May 1977, p. 69).

UMongameli uKimball wayekushilo lokhu mayelana nezidingo zethu ukubonisa ukubonga kuBaba wethu waseZulwini.

“Njalo nje ngokuvamile sithatha izibusiso lula, njengelanga, umoya, impilo, kanye nethuba. Noma thina sivuma okuhle esikwenzelwayo, inhlonipho, kanye namalungelo osuku nosuku. . . , ngaphandle kwezinye nje lokubonga. Singabonga umuntu osinika isihlalo ebhasini, umuntu okunikeza ukugibela, umngani okukhokhelayo emva kwesidlo sakusihlwa, umuntu okubhasobhela ingane noma umfana osika utshani bethu, kodwa ngabe siyakukhombisa yini ukubonga kuye osinikeza konke?” (*Faith Precedes the Miracle*, p. 202).

Bonisa umboniso 35-a, Abayishumi abanobulephero.



Funda ngokukaLuka 17:11–19.

INkosi yayilindeleni kulabo abase belashiwe? (Yayilindele ukuthi bayibonge.)

INkosi ilindeleni kithi ngazo zonke izibusiso eziningi thini esizitholayo ezivela kuyo?

Ekukhulumeni ngendaba yabanobulephero abayishumi uGosa Howard W. Hunter wamaKhansela ayiShumi naMbili naye ngokunjalo wagcizelela izidingo zethu zokuthi simbonge uBaba wethu oseZulwini.

“Emadodeni ayishumi lawo ayelashiwe, waba munye vo, owabuya wazo khombisa ukubonga. Lokhu kufanele ukuthi kwaba yindumalo eNkosini, kodwa baningi abathola izibusiso baningi abanikezwa isipho sasethempelini nezinto ezinhle empilweni, kepha abalokothi bachithe isikhathi noma baye emzamweni wokubonisa ukubonga kumsizi noma babonise ukubonga kuNkulunkulu. Ukuthokoza kanye nenjabulo okuphuma kuzo izibusiso azinakuphelela kuze kube nomuzwa ojulile wokubonga ngaphakathi komuntu uqobo lowo ohambisa isibonakaliso sokujabula” (Ku Conference Report, Denmark, Finlang, Norway, kanye Sweden Area Conference 1974, p. 27).

Kuyabonakala ukuthi ngisho naye uMsindisi wakhombisa ukubonga kuBaba ngezibusiso zakhe (bona u-3 Nifayi 19:20, 28).

Funda iD&C 59:7.

INkosi isiyala ukuthi thina senzeni? (Ukuthi simbonge ngazo zonke izinto.)

Kuyo yonke imibhalo engcwele thina siyakhunjuzwa ukuthi sinike ukubonga kuNkulunkulu kuzo zonke izinto. Uma thina sisibona isandla sakhe ezimpilweni zethu ngokubona kanye nokuveza ukubonga ngezibusiso zethu eziningi ukubonga kwethu kuyakhula.

Zibusiso zini okumele sikhombise ukubonga ngazo kuBaba wethu waseZulwini? (Bhala izimpendulo ezinikezwe ngamalunga ekilasi ebhodini kashokhi. Lezi zingafaka uMsindisi, inhlawulo impilo, umndeni, umsebenzi, abangani, ivangeli.)

Siyamkweleta uJesu Kristu isikweletu esithile sokubonga ngomnikelo wenhlawulo yakhe. Thina asingeke nanini siqonde ngokupheleleyo ubunzima yena abubekezelela ngenxa yethu ensimini yaseGetsemane kanye nasesiphambanweni, kodwa thina singabonisa ukubonga kwethu ngalesi sipho esikhulu, ezintweni thina esizikhulumayo futhi nesizenzayo.

Funda uMozaya 2:19–22.

Lo mbhalo ongcwele usitshela kanjani ukuthi sibonise ukubonga kwethu kuBaba oseZulwini? (Bhala izimpendulo ezinikeziwe ebhodini kashokhi: Nikeza ukubonga kanye nokudumisa, msebenzele yena, gcina imiyalo yakhe.)

KuDoctrine and Covenants 136:28 thina siyatshelwa ukuthi “Uma wena ujabulile dumisa iNkosi ngokuhlabela ngomculo, ngokudansa, futhi nangomthandazo wokudumisa kanye nokunikeza ukubonga.” Eminye yemithandazo yethu kumele ibe yimithandazo ejabulisayo yokunikeza ukubonga kanye nodumo. Lokhu akudingi ukuthi ube nobungcwele

bamazwe, kodwa kumele ibelula, iqonde ngqo, futhi kube yizibonakaliso eziyiqiniso zokubonga kwethu izibusiso zansuku zonke esizitholayo.

Isimo esijabulisayo sikhombisa kanjani ukubonga kwethu kuBaba oseZulwini?

Thina ngokunjalo kumele sibonge ngokulingwa, usizi kanye nokuhlupheka. Ngesinye isikhathi kunzima ukukhombisa ukubonga uma sicindezelekile ngokomzimba, kanti ngokuvamile izimo ezinjena yizo lezo ezivumela ukukhula koMoya kubonakale okuqondile. Lokhu kuyakhonjiswa ikakhulukazi kangcono esigamekweni esixoxwa nguGosa uMarion D. Hanks weKhoramu yokuQala yabangamaShumi ayisiKhombisa.

“Mina ngangihleli engqungqutheleni enkulu yesiteki lapho umfundisi owayebuyile ayesinikeza ubufakazi bakhe. Wayenesikhathi esifushane wase ekhetha ukuthi asebenzise umqondo owodwa. Wabonga uNkulunkulu ngokuba nomama omuhle, othobile futhi wanikeza izizathu zakhe. Washo ukuthi ngenkathi esengumfana esesikoleni esiphakeme wahlaselwa ngukugula okubi kakhulu kanye nokufa kukadadewabo omncane ayekade emthanda kakhulu futhi owayekade eyintandokazi yomndeni ngokuba wayengomncane kubo bonke. Ubaba wabo wayesashona. Intombazane encane yaqhubeka nokugula, ngisho futhi nangayo imithandazo kanye nezibusiso kanye nokuzila nokunakekela okukhulu, kwaya ngokuqhubeka kuba kubi ebusuku. Umfana waya ekamelweni lakhe, wazikhiyela emnyango wasikhihla isililo ngenhliziyo edabukileyo ezindongeni ngoba wayengathandi ukukwenza lokho kuNkulunkulu lowo ayengeke akwazi njengamanje ukubhekana naye. Ekuhlubukeni kwakhe kanye nasekuthukutheleleni kwakhe uNkulunkulu, uma ngabe wayekhona ngubani owayengavumela into enjengalena ukuthi yenzeke kubona wakhala kakhulu ngokuhlubuka. Wathi angeke aphinde nanini athandaze angeke aphinde nanini aye enkonzweni futhi angeke aphinde abe nokumethemba, futhi uNkulunkulu ovumelayo izinto ezinjena ukuba zenzeke. Futhi ekungakhulini kwakhe kodwa enokudabuka okuqinisekile, yena okungenani isivumelwano esinzima naye uqobo lwakhe. Wahlala engalele ubusuku bonke, enovalo ngolwazi ayelulindele. Kwakuyisiko labo, njengoba kunjalo kwamaningi noma-ke kungenele, emizini yabaNgcwele beZinsuku zokuGcina, ukuthi baguqe ekuseni kanye nakusihlwa nabantwana bezungeze umama, ukuthi babonge uNkulunkulu ngobuhle bezibusiso zakhe.

“Wayelindele lowo mzuzu, esazi ukuthi uzothini, kodwa ekwesaba lokho. Ngenkathi umama wakhe ethi, ‘Wozani, bantwana,’ wathi, ‘Cha.’

“Wathi, ‘Guqa phansi ndodana.’

“Wathi, ‘Cha, angeke ngiguqe phansi, futhi angisoze nanini ngiguqe phansi futhi.’

“Wathi, njengoba ngikhumbula amazwi akhe futhi mina ngathinteka kakhulu njengoba sonke sathinteka. ‘Ndodana, wena ungomdala ebantwaneni kulelikhaya. Nguwe kuphela indoda kulendlu, futhi uma ngabe nanini ngidinga indoda ngiyayidinga njengamanje. Guqa phansi.’

“Waguqa phansi khona esahlubukile kodwa ngoba umama wakhe igugu lenhliziyo yakhe wayemdinga futhi yena waqala okokuqala ngqa ukucabanga ngendaba yenhliziyo yakhe ebuhlungu kanye nosizi lwakhe. Ngakho-ke waguqa, kodwa wathi kuye ngokwakhe, ‘ngiyamangala ukuthi uzombongelani uNkulunkulu namhlanje ekuseni.’ Futhi umama wakhe ekwazi njengoba ayazi, imibuzo engqondweni yakhe kanye nasezingqondweni zabanye abantwana, wabafundisa ivangeli ngenkathi beguqile ekuseni ngalolosuku. Wabonga uNkulunkulu ngalokho umndeni okwaziyo, isibusiso sobudlelwano baphakade, ukuqondiswa kanye nenjongo kanye nokuqondiswa kanye nokukholwa okuqinisekile mayelana nekusasa. Wabonga uNkulunkulu ngokuthi babebusisiwe ngalengane enhle futhi eyingelosi eyayilethe okuningi kangaka kubo futhi eyayizoba ngeyabo njalo njalo. Futhi okwaphuma enhliziyweni kamama wakhe, ngokwazi ukulangazelela ubucayi besimo sesikhashana, wafundisa abantwana bakhe ngalokho okwakukhona ababengabonga ngakho uNkulunkulu phansi kwezimo zokucindezeleka komzimba okunjena.

“Ngenkathi umfana esukuma engophumeleleyo ozinikeleyo oNgcwele weZinsuku zokuGcina owagcwalisa obuhloniphekile, nobunzima ubufundisi wabonga uNkulunkulu ukuba nomama owayeyiqhawekazi, owayenezimpawu zobuqhawe kuwo wonke amazinga owawungase uwacabange owama njengesibonelo sobuqhawe esimangalisayo futhi esihlaba umxhwele engingase ngisicabange.

“Ubuqhawe, mina ngibuchaza kalula nje okusho ukuhlakanipha bokwazi ukuthi yini okulungile okumele ukwenze bese ke uba nesibindi sokwenza lokho noma ngabe kungakubiza malini futhi noma kungaba kusiphi isimo” (Heroism, Brigham Young University Speeches of the Year, 25 mar. 1959, pp. 3–4; futhi icashunwe ngu Leon R. Hartshorn, comp., ku “Kneel Down, Son,” ku *Outstanding Stories by General Authorities*, 1:105–107).

Umthandazo kalomama wokubonga kuBaba wethu oseZulwini wayisiza kanjani indodana yakhe? (Ukuthi iqonde kangcono ubudlelwane bayo kanye noBaba wayo oseZulwini. Ngomthandazo wakhe wayifundisa ivangeli.)

Kubaluleke ngani ukuthi thina sikhombise ukubonga ezikhathini zokulingwa? (Ezikhathini ezinjena thina kufanele ikakhulukazi sivame ukuqaphela izibusiso zethu, ukuthi sibeke izigameko zezimpilo zethu ezingeni lelo elizosenza thina ukuthi sibone izinto ezinhlle zempilo futhi senqabe nanoma yini eyisijwayezi yokuthi sizizwele ubuhlungu thina ngokwethu noma singathokozi futhi sikucasukele esinakho empilweni zethu.)

Ekubekeni ubufakazi bethu thina kanjalo sivuma ukulunga kweNkosi esenzela khona. Lokhu kubonisa kokubonga kuyajabulisa kuBaba wethu

oseZulwini futhi ngokunjalo kuyabaqinisa abafowethu kanye nodadewethu eBandleni.

Iseluleko u-Amulek asinikeza amaZoramayithi njengoba silotshiwe encwadini kaMomoni sisasebenza kithina nanamhlanje: “Dumisani uNkulunkulu futhi uphile ekunikeni ukubonga nsuku zonke, ngomusa omningi kanye nezibusiso lezo azibeke phezu kwenu” (Alma 34:38).

Ukukhombisa Ukubonga Kwabanye

“UGosa uHenry D. Taylor weKhoramu yokuQala yabangamaShuni ayisiKhombisa wake waxoxa lendaba elandelayo:

“Isifunda saseKholombiya samaphoyisa safaka endalini cishe amabhayisikili awu 100 ayengalandwanga ngolwesiHlanu. “Idola elilodwa,” kwasho umfana oneminyaka eyishumi nanye ngenkathi ukubhida kuvulwa ngebhayisikili lokuqala. Ukubhida nokho-ke kwahamba kwayaphezulu kakhulu. “Idola elilodwa,” umfana waphinda-phinda ngokwethemba ngesikhathi ngasinye elinye ibhayisikili liqhamuka.

“Umthengisi zimpahla, owayekade ethengisa amabhayisikili antshontshiwe noma alahlekile iminyaka engu 43 waqaphela ukuthi amathemba omfana ayenyukela kakhulu uma ibhayisikili lomjaho liqhamuka.

“Kwakusekhona ibhayisikili lomjaho elilodwa elalisele. Ngakho ke ukubhida kwafinyelela ku \$8.00. “Lathengiselwe loyamfana olaphaya ngo \$9.00.” washo umthengisi zimpahla. Wakhapha u\$8.00 ephaketheni lakhe futhi wase ecela kumfana idola lakhe. Umfana omncane wamnikeza idola ungamkhoyini amancane—walithatha ibhayisikili lakhe wabe eseqala seyahamba. Kodwa wahamba kuphela amamitha ambalwa. Ngokukhulu ukunakekela wapaka into yakhe entsha, wabuyela emuva, ngokujabula waphonsa izingalo zakhe entanyeni yomthengisi-mpahla wakhala” (Ku Conference Report, Apr. 1959, p. 57; “Gratitude,” *Improvement Era*, June 1959, p. 447; futhi icashunwe ngu Howard W. Hunter, ku Conference Report, Denmark, Finland, Norway, kanye Sweden Area Conference 1974, pp. 27–28).

Sonke sidinga ukuzwa sibongwa. Umhwebi waseMelika, uCharles M. Schwab, wathi, “Kusafanele ukuthi ngithole indoda noma ngabe isimo sayo sempilo sinjani engazange yenze umsebenzi ongcono futhi ebeka phambili umzamo omkhulu womoya wokuvumela kunokuba ayenze ibizokwenza ngaphansi ngaphansi komoya wokugxeka” (*Richard Evans Quote Book*, p. 171). Uma thina sikhombisa ukubonga kanye nokuvumelana, sikhulisa ukwethenjwa ngabanye futhi siyabakhuthaza ukuthi benze kangcono ngokudlulele.

UGosa uRichard L. Evans, Jr., wabhala lezindaba ezimbili ezilandelayo ngesidingo sokukhombisa ukubonga:

“Kuze kube sekuseni namuhla, mina bengizwa ukuthi bengiphoqelekile kakhulu. Ekubizeni komzamo wami omkhulu kanye nokuphazamiseka emalangeni ambalwa edlule ngenza umsebenzi onzima kakhulu womngani—ekungiphoqeleteni kwakhe okwakuphuthuma. Kangangokwazi kwami wayengazange enze mizamo nakancane ukuzongibona selokhu. Kwakungekho nazwi lokubonga—kungekho bufakazi banoma yini bokubonga—kungekho nasiphakamiso sokuthi umsebenzi wami wawanelisa—kwakuthule nje.

“Kuthulenje—kusho ukuthi kwaze kwaba sekuseni namuhla, ngenkathi kufika eqinisekileyo futhi eyenelisayo inothi yokubonga iphuma kuye. Futhi kwathatha umzuzu owodwa noma emibili ukuthi ngiyifunde, yayifudumeza inhliziyi yami futhi yaguqula ukubuka kwami izinto ngasosonke isigigaba lesi. Ukubhala kwakumbiza kuphela isikhathi esincane, kodwa kwangizuzisa mina ngokunothile. . .

“Mina ngokunjalo ngisakhumbula kahle ezinyangeni ezimbalwa ezedlule ngicelwa ukuthi ngenze okuthile kulowo engangimazi ohlala kude. . . Ngenkathi yena engasohlangothini lokucela wayemnandi enesineke ukuthokoza okukhulu, enokuzilahla okukhulu. Kodwa kusukela ngesikhathi ngazinikezela ekwenzeni lokho aye kufuna, angizange ngibone ubufakazi banoma yini yokubonga” (*Richard L. Evans—The Man and His Message*, p. 285).

Ukukhombisa ukubonga kwayiguqula kanjani indlela uGosa Evans ayezizwa ngayo? Kubaluleke ngani ukuthi sikhombise ukubonga kwabanye?

Yiziphi ezinye izinto abanye abazenzayo kithi okumele thina sizibonge?

Yiziphi ezinye izindlela esingakhombisa ngazo lokhu kubonga ekhaya, eBandleni komakhelwane, kanye nasemphakathini?

UMsindisi wasinikeza umthetho obalulekile ngenkathi ethi, “Noma ngabe yini wena ofuna ukuthi abantu bakwenzele yona, nawe yenze kunjalo kubo” (NgokukaMathewu 7:12). Sonke sidinga ukufuna ukuthola ukubongwa nokunconywa.

Ukufundisa Ukubonga Emakhaya Ethu

“Umama owayekhathazekile ngelinye ilanga wakhononda kumakhelwane wakhe ukuthi akekho noyedwa emndenini wakhe owayebonisa ukubonga ngalokho ayekwenzile. Abakaze nanini baphawule ngokuthi mukhulu kangakanani umzamo awuchithayo ekuhlanzeni indlu, ehlobisa ikhaya labo ngamaholide, kanye nokugcina izingubo zabo zihlanzekile futhi zi-ayiniwe. Abakaze nanini bambonge ngokudla okuhle akulungisile noma ngokubathatha kwakhe abayise esikoleni noma emsebenzini. . . . Wayecasukile ukuthi bamthatha nje kalula.

“Umakhelwane wakhe waphendula, `Marianne, unendlu ehlanzekile futhi edonsa amehlo abantu. Abantwana bakho baya esikoleni

nasemihlanganweni yabo behlanzekile futhi becocekile. Ungumpheki odlulele, angikwazi ukucabanga omunye umuntu othembekile kakhulu njengawe ngokwenza ubizo lwaseBandleni.

“Ngiyasola ukuthi umyeni wakho kanye nabantwana bayayibona imizamo yakho njengetusekayo. Kufanelekile ukuthi amanye amalunga omndeni wakho ezwa kona lokho kudumala okufana njengoba kwenzeka nakuwe ngokuba akuyona nje inqubo yasekhaya lakho ukukhombisa ukubonga” (*Relief Society Courses fo Study, 1976–77 p. 7*).

Umakhelwane wavezani ekulaleleni kukaMarianne? (Ukuthi wayengakufundisanga ukubonga ngesibonelo sakhe.)

Ukuze kuthuthukiswe futhi kufundiswe ukubonga kulabo abasemindenini yethu kufanele kuqala sivuseleleke ngaphakathi kithi isimo sokuthanda ukuncoma, “Kubalulekile kwimindeni yethu ukufunda ukubonisa ukubonga komunye nomunye njengoba kunjalo ukukwamukela kona komunye nomunye. Uma singabafundisi abanye ukuthi bakhombise ukubonga kwabo ngezibonelo zethu kanye nangemithetho yethu, bona abangeke bayifunde lenhlonipho ebaluleke kangaka. . . Uma sifuna abanye ukuthi baqhubeke benze lokho ebakade bekwenza, okungcono kakhulu thina esingakwenza ukubasiza ukuthi thina sikuthokozela kangakanani” (*Relief Society Courses of Study 1976–77, p. 7*).

Ngenkathi abantwana bethu bebancane, kumele siqale ukubafundisa ukuthi bakukhombise ukubonga iziphoo abazitholayo futhi babonge labo abenza izinto ezinhle kubo.

UGosa A. Theodore Tuttle weKhoramu yokuQala yabangamaShumi ayisiKhombisa waxoxa ulwazi aluthola olwenzeka ngenkathi ehlala kwelinye ikhaya ngesikhathi kunengqungquthela yokuvakasha kwesiteki:

“Laphaya kuhlezi owesilisa osemusha namuhla emzini wakhe engangiyisimenywa ngengqungquthela yesiteki. Selokhu ehambile kamuva nje ukuya [eBrigham Young University], bekufanele ngilale egumbini lakhe ngoMgqibelo kusihlwa. Ngenkathi umama wakhe onomusa engikhombisa igumbi, wavula indlu yakhe encane yangasese lapho ngabona khona incwadi ebhalwe ngesandla inanyathiselwe endukwini endlini encane yangasese. ifundeka kanjena:

“Mama,

Ngiyabonga ngakho konke okwenzile ukwenza lokhu kube `yihlobo elikhethekile.’ Ungumama okhethekile kakhulu futhi ngiyayibonga iNkosi ngesibusiso sokuba ngibe yindodana yakho. Ngiyakuthanda futhi ngiyabonga konke okwenzile esikhundleni sami. Ngizokubona ngoNovemba.

Paul

“Ngenkathi ethatha ikhefu ngenkathi ngiyifunda, wathi, ‘Ngiyethemba ngeke uphatheke kabi uma ugaxa izimpahla zakho lapha ngaphandle. Lenothi iseyigugu namanje. Uyazi ngaso sonke isikhathi uma ngivula lelikamelo elincane langasese ngiyayifunda futhi ngifuna ukuyishiya lapho isikhashana eside” (*What Kind of Thanks*, Brigham Young University Speeches of the Year, 26 Nov. 1968, p. 5; futhi icashunwe ngu Leon R. Harthorn, comp., ku “Every Time I Open the Closet,” ku *Outstanding Stories by General Authorities*, 1:218–19).

Lendodana yakukhombisa kanjani ukubonga kumama wayo?

Yamenza wazizwa enjani?

Yiziphi ezinye izindlela abantwana abangakhombisa ngazo ukubonga kumalunga omndeni? Kubafundisi esikoleni kanye naseBandleni?

Singabafundisa abantwana bethu ukuthi babe nokubonga ngazo zonke izidalwa zikaBaba wethu oseZulwini. Singababonisa ubuhle bezimbali, izinkanyezi, ukushona kwelanga, kanye nazo zonke izinto eziphathelele nendalo ngokuthatha uhambo kanye nokuhamba ibanga elide ngezinyawo nokukhomba lezi zidalwa kubo. Ukuguquka kwezikhathi kusilethela amathuba okubiza ukunaka izibusiso zikaNkulunkulu emindenini yethu. Uma sifuna abantwana bethu ukuba babone lezizipho ezivela kuNkulunkulu, kufanele sithathe isikhathi ukubonisa okwethu ukubonga ngazo.

Ukufaka abantwana bethu emsebenzini womndeni kulabo abakhubazekile, noma labo abangenanhlanhla yokuthola lokho thina esinako, kungasisiza thina ukuthi sibone izibusiso zethu. Ngalezizenzo zokusebenza, thina khona singabonisa ukubonga kwethu ngezibusiso lezo ezisenza ukuthi siqwazi ukusebenza.

Kubalulekile ukuthi thina sinikeze imithandazo yokudumisa kanye neyokunikeza ukubonga emindenini yethu. Kulokho, uMongameli N. Eldon Tanner wobuMongameli bokuQala wathi:

Ngathinteka kakhulu ngolunye usuku kulandela umthandazo wethu womndeni ngenkathi oyedwa wamadodakazi ethu amancane ethi, ‘Baba, angiboni ukuthi thina kumele sicele izibusiso eziningi. INkosi ibe yinhle kakhulu kithi, kodwa ngiyacabanga ukuthi kumele sicele kuyo ukuthi isisize ukuthi sibe ngabazilungele izibusiso thina esizemukelayo.’ Kusukela ngalesosikhathi thina siye sazama ngokukhuthala okukhulu ukubonisa ukubonga kwethu kuBaba wethu oseZulwini” (*Seek Ye First the Kingdom of God*, pp. 159–60).

Ukukhombisa ukubonga emthandazweni kungayifundisa kanjani imindeni yethu ukuthi iqaphele kakhulu izibusiso zayo?

Isiphetho

Ukubonga wumuzwa lowo okumele ubonakale ezimpilweni zethu zonke, kokubili ngamunye futhi nanjengemindeneni. Siye sabusiseka kakhulu ngoBaba wethu oseZulwini futhi kumele sikhombise njalo ukubonga kuye ngezibusiso zakhe. Uma sikhombisa ukubonga kwethu kuBaba oseZulwini, kanye nakwabanye, siyosiza abantwana bethu ukuthi bakhulise ukubonga. Siyokuzwa uthando olukhulu emindenini yethu. Siye sathenjiswa nguBaba wethu oseZulwini: “Lowo owemukela zonke izinto ngokubonga uyakwenziwa abe nodumo, futhi nezinto zalomhlaba zizakungezelelwa kuye, ngisho ngokuphindwe kayikhulu, yebo nangaphezulu” (D&C 78:19).

Inselelo

Cabanga ngalabo bantu abakwenzela izinto ezibalulekile (abangane, abafundisi, abaholi bobupristi, abazali, amanye amalunga omndeneni, abantu abalungisayo), bese uthola izindlela zokukhombisa ukubonga kubo.

Xoxisana ngokubonga kanye nomndeneni wakho kubo ubusuku bomndeneni. Siza abantwana bakho ukuthi bakhombise ukubonga kwabanye. Khulisa ukubonga okuboniswe emthandazweni womndeneni wakho.

Khetha umuntu oyedwa lowo onokubonga ngaye bese wenza okuthile kulelisonto ukuthi ukhombise ukubonga kwakho.

Imibhalo Eyengeziwe

Ihubo 100 (ihulo lokudumisa)

1 kwabaseThesalonika 5:16–18 (kuzo zonke izinto nikeza ukubonga)

1 Timothyu 2:1 (ukunxusa ukunikeza ukubonga)

Isambulo 7:12 (izingelosi zisho izibongo kuNkulunkulu)

Mozaya 2:23–25 (izikweletu zethu kuNkulunkulu)

Alma 7:23 (buyisela ukubonga nganoma yini oyamukele)

Alma 37:37 (inhliziyu yakho mayigcwale ukubonga)

D&C 46:32 (nikeza ukubonga kuNkulunkulu nganoma yisiphi isibusiso osamukele)

D&C 88:33 (ukubaluleka kokuthokozela izipho zika Nkulunkulu)

Ukulungiselela Komfundisi

Ngaphambi kokunikezela lesisifundo:

1. Thola ibhodi likashokhi noshokhi.
2. Thola amalunga ekilasi ukuthi afunde noma anikeze izindaba kanye nemibhalo engowele kulesisifundo.

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Umndeni wamaLDS

1. Usuku lokuzijabulisa lomndeni
2. Ubaba ubusisa umntwana wakhe
3. Omkhulu nogogo bazobona umtwana omusha
4. Ukuhlanza ibala ndawonye
5. Idayithi kababa nendodakazi.
6. Ukukhombisa ukunaka omunye
7. Ukuhlonipha—isibusiso kuwe kanye nomndeni
8. Umthandazo womndeni uletha ukuhlangana komndeni
9. Umntwana omusha ubusisa ikhaya
10. Iziphuzo zobusuku bomndeni
11. Ukukhonza ndawonye njengomndeni
12. Ukufunda ukuthi kubhakwa kanjani kumama
13. Ukujabula ekhaya kanye nomngane
14. Ukufunda umbhalo ongcwele nomndeni
15. Imindeni ngeyaphakade
16. Isikhathi sokudla sihlanganisa umndeni ndawonye

































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