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UMeluleki wokuQala kubuMongameli BokuQala

# Ungesabi Ukwenza Okuhle

*INkosi isitshela ukuthi uma sima ngokholo phezu kwedwala Lakhe, ukungabaza kanye nokwesaba kuzoncipha; bese isifiso sokwenza okuhle sikhule.*

**B**afowethu kanye nodadewethu abathandekayo, ngiyakhuleka ngokuzithoba ukuthi uMoya weNkosi ube nathi uma ngikhuluma namhlanje. Inhliziyo yami igcwele ukubonga eNkosini, ekuyiBandla lakhe leli, ngogqozi esilizwile emikhulekweni eqotho, izintshumayelo ezivusa ugqozi, kanye nokucula njengezingelosi kulomhlangano.

Ngo-Apreli odlule, uMongameli uThomas S. Monson wanikeza umlayezo owathinta izinhliziyi zomhlaba wonke, kanye neyami. Wakhuluma ngamandla atholakala kwiNcwadi kaMormoni. Wasinxusa ukuba sifunde, sicabangisise ebese sisebenzisa izimfundiso zayo. Wathembisa ukuthi uma sinikela ngesikhathi usuku ngalunye ekufundeni nasekucabangeni kanye nasekugcineni imiyalelo equkethwe iNcwadi kaMormoni, siyothola ubufakazi obubalulekile beqiniso layo, futhi kuyoholela ekutheni ubufakazi bukaKristu ophilayo busihambise ekuphepheni ngezikhathi zezinkinga. (Bona “Amandla

eNcwadi kaMormoni,” *Liahona*, Meyi 2017, 86–87.)

Njengabaningi benu, ngezwa amazwi omphrofethi ngathi izwi leNkosi kimi. Futhi, njengabaningi benu, ngathatha isinqumo sokulalela lawo mazwi. Manje, kusukela ngiwumfana omncane, ngezwa ubufakazi bokuthi iNcwadi kaMormoni iyizwi likaNkulunkulu, ukuthi uBaba neNdodana bavela futhi bakhuluma noJoseph Smith, futhi Abaphostoli basendulo beza kumPhrofethi uJoseph Smith ukuzobuyisela izikhathi zobuphristi eBandleni leNkosi.

Nginalobo bufakazi sengafunda iNcwadi kaMormoni nsuku zonke isikhathi esingaphezu kweminyaka engu-50. Ngakho-ke, mhlawumbe ngangingacabanga ukuthi amazwi kaMongameli uMonson ayeqondiswe komunye umuntu. Kepha, njengabaningi benu, sengasizwa isikhuthazo somphrofethi kanye nesethembiso sakhe kungimema ukuba ngenze imizamo emikhulu. Abaningi benu sebezole lokhu engakwenza: bakhuleka

kakhulu ngenhloso, bacabangisisa imibhalo engcwele ngenhloso, futhi bazama kakhulu ukusebenzela iNkosi kanye nabanye benzela Yena.

Imiphumela ejabulisayo kimi, futhi njengabaningi benu, ilokhu umphrofethi akuthembisa. Labo bethu abathatha iseluleko sakhe ngenhliziyo bavuselelwa ugqozi bezwa uMoya ngokugqamile. Sesathola amandla amakhulu okumelana nezilingo futhi sazizwa sinokholo olukhulu kuJesu Kristu owavuka kwabafileyo, ivangeli Lakhe, kanye neBandla Lakhe eliphilayo.

Ezikhathini zokuqina kokuxakazeka emhlabeni, ukukhula kobufakazi kuxosha ukungabaza kanye nokwesaba kulethele imizwa yokuthula. Ukulalela izeluleko zikaMongameli uMonson sekube nemiphumela eminye emibili emangalisayo kimi: Okokuqala, uMoya awethembisa sewakhiqhiza umqondo wokulindela okuhle ngokungilindile phambili, noma ngabe iziyaluyalu zomhlaba zikhula. Futhi, okwesibili, iNkosi isinginikeze—kanye nawe—imizwa emikhulu yothando Lwakhe kulabo abanosizi. Sesizwe ukukhula kwesifiso sokuhamba siyosindisa abanye. Leso sifiso besikade sisenhliziyweni yezintshumayelo kanye nezimfundiso zikaMongameli uMonson.

Inkosi ithembisa uthando lwabanye kanye nesibindi kumphrofethi uJoseph Smith kanye no-Oliver Cowdery uma imisebenzi ebalindle ngaphambili ibukeka sengathi izobasingatha. Inkosi ithi lesibindi esidingekayo sizoqhamuka okholweni labo olusezandleni Zakhe njengedwala labo.

“Ningesabi ukwenza okuhle, madodana ami, ngokuba noma

yikuphi enikutshalayo yikho futhi eniyokuvuna; ngakho-ke, uma nitshala okuhle niyovuna umvuzo omuhle.

“Ngakho-ke, ningesabi, mhlambi omncane; yenzani okuhle; umhlaba nesihogo makuhlangane kumelane nani, ngokuba uma nakhele edwaleni lami, ngeke banqobe.

“Bhekani, anginibeki cala, hambani futhi ningabe nisona; nenze ngesizotha umsebenzi enginyalele wona.

“Bhekani kimi ngayo yonke imicabango yenu; ningangabazi, ningesabi.

“Bhekani amanxeba ahlaba uhlangothi lwami, kanye nezibazi ezenziwa yizipikili ezandleni nasezinyaweni zami; thembekani, nigcine imiyalelo yami, niyokudla ifa lombuso wasezulwini” (iMf&V 6:33-37).

Inkosi yatshela abaholi bokuBuyisela, futhi watshela nathi, ukuthi uma sima ngokholo edwaleni Lakhe, ukungabaza nokwesaba kuzoncipha; ebese isifiso sokwenza okuhle sikhule. Uma samukela isimemo sikaMongameli uMonson sokutshala ezinhliziyweni zethu ubufakazi buka-Jesu Kristu, siba namandla, isifiso, kanye nesibindi sokuhamba siyosiza abadinga usizo ngaphandle kokuxakeka ngezethu izidingo.

Sengalubona lolo kholo kanye nesibindi ezikhathini eziningi uma amalunga eBandla labaNgcwele beziNsuku zokuGcina abakholwayo bebhakene nezilingo ezisabisayo. Isibonelo esisodwa, ukuthi ngangise-Idaho ngesikhathi iDamu ekuthiwa iTeton libhidlika ngomhlaka 5 Juni, 1976. Udonga lwamanzi lawela phansi. Izinkulungwane zabantu zabalaka emakhaya azo. Izinkulungwane zamakhaya kanye namabhizinisi abhubha. Okuyisimangaliso ukuthi kwafa abantu abambalwa kuneshumi nanhlanu.

Engakubona lapho, engihlala ngikubona noma inini uma amalunga eBandla labaNgcwele beziNsuku zokuGcina bema beqina edwaleni lobufakazi buka-Jesu Kristu. Ngoba abakungabazi ukuthi Uyabanakekela, bathola isibindi. Bashiya ezabo izinkinga bahambe bayosiza abanye

abantu, futhi benza njalo ngothando abanalo.

Isibonelo, ngenkathi iDamu ekuthiwa iTeton libhodloka, bekuzezithandani zeBandla labaNgcwele leziNsuku zokuGcina, ezazihambe ebangeni elikude nasekhaya. Ngesikhathi zizwa lezindaba emsakazweni, zashesha zabuyela emuva eRexburg. Kunokuthi zibuyele kwelabo ikhaya ukuyohlola ukuthi limoshakele yini nalo, zahamba zayobheka umbhishobhi wabo. Wayesesakhiweni esasisetshenziswa njengesikhungo sokutakula. Wayesiza ukuqondisa izinkulungwane zamavolontiya ezazifike ngamabhasi esikole aphuzi.

Lezi zithandani zahamba zaya kumbhishobhi zase zithi, “Siqeda kubuya mbhishobhi, singaya kuphi ukuyosiza?” Wazinikeza amagama omndeni owodwa. Lezo zithandani zahlala zakhipha udaka kanye namanzi ikhaya nekhaya. Basebenza izinsuku ekuseni lize liyoshona. Ekugcineni bathatha ikhefu bahamba bayobona elabo ikhaya. Balifica lingasekho selimuke nezikhukhula, kwangasala lutho edinga ukuqoqwa. Ngakho-ke bajika ngokushesha babuyela emuva kumbhishobhi wabo. Babuza bathi, “Mbhishobhi, unaye yini na umuntu esingamusiza?”

Leso simangaliso sesibindi esithule kanye nesihe—uthando olumsulwa lukaKristu—seluphindaphindiwe emva kweminyaka umhlaba wonke jikelele. Kwenzeka ezinsukwini ezimbi zoshushiso nezilingo ngesikhathi somphrofethi uJoseph Smith eMissouri. Kwenzeka ngesikhathi uBrigham Young ehola uphumo lwaseNauvoo wase ebiza abaNgcwele ukuba bashiye zonke izindawo ezazisentshonalanga naseMelika, ukuzosiza bakhe iSiyoni seNkosi.

Uma ufunda imibhalo yenzincwadi zokuloba izigigaba zosuku zawo amaphayona, uzobona isimangaliso sokholo esasixosha ukungabaza kanye nokwesaba. Futhi uyafunda ngabaNgcwele beshiya izinto abazithandayo ukuyosiza omunye umuntu benzela iNkosi, ngaphambi

kokubuyela emuva ezimvini zabo noma ezinsimini zabo ezingalinyiwe.

Ngasibona leso simangaliso ezinsukwini ezimfishane ezidlulile emva kweSiphepho u-Irma ePuerto Rico, eSaint Thomas, kanye naseFlorida, lapho abaNgcwele beziNsuku zokuGcina bahlangana namanye amabandla, amaqembu emiphakathi yasendaweni kanye nezinhlangano zazwelonke ukuqala imizamo yokuqoqa.

Njengabangani bami eRexburg, ababeyizithandani ezingewona amalunga ebandla eFlorida bagxila ekusizeni umphakathi kunokuba bashikisheke kweyabo indawo. Ngesikhathi abanye omakhelwane abaNgcwele beziNsuku zokuGcina befuna ukubasiza ngezihlahla ezimibili ezinkulu ezazivale indlela yokungena, lezi zithandani zachaza ukuthi bebhakungathekile futhi bebjikile basiza abanye, benokholo lokuthi iNkosi iyobanikeza usizo obeludingeka kwelabo ikhaya. Umkhwenyana wase exoxa ethi ngaphambi kokuba kufike amalunga eBandla lethu befuna ukubasiza, bebekade bekhuleka. Bathola impendulo yokuthi usizo luzofika. Lwafika emahoreni ambalwa emva kwalesiqiniseko.

Sengizwe umbiko wokuthi abanye sebeqale ukubiza amakholwa eBandla labaNgcwele leziNsuku zokuGcina abagqoke izikibha eziphuzi zeZandla eziSizayo “ngeziNgelosi eziPhuzi.” Oyedwa weBandla labaNgcwele leziNsuku zokuGcina wathatha imoto yakhe yayolungiswa, indoda eyamyimsiza yachaza ispiiyoni sokugxila okholweni” wathi ngesikhathi abantu abagqoke izikibha eziphuzi besusa izihlahla egcekeni lakhe futhi, wase ethi, “bamuculela elinye iculo elikhuluma ngokuba umtwana kaNkulunkulu.”

Omunye umhlali waseFlorida—naye ongasilo ilunga lebandla lethu—waxoxa ukuthi amakholwa eBandla labaNgcwele beziNsuku zokuGcina bafika ekhaya lakhe ngesikhathi esebenza egcekeni lakhe elalimoshekile ezizwa esingathekile, eshiselwa

kakhulu, futhi eseduze nokukhala. Amavolontiya enza, emagameni akhe, “isimangaliso esimsulwa.” Basiza ayi kuphela ngokukhuthala kodwa nangokuhleka kanye nokumamatheka, bengalindele lutho olutheni.

Ngakubona lokho kukhuthala ngaluzwa lolo hleko ngesikhathi, sekuhlwa kuwuMgqibelo, ngivakashele iqembu leBandla labaNgcwele leziNsuku zokuGcina eFlorida. Amavolontiya ayeka ukuqoqa isikhashana ukuze ngikwazi ukubaxhawula izandla. Bathi amalunga angu-90 esikhonkwane saseGeorgia baqhamuka neqhinga lokuhlanganyela nabasizayo eFlorida ngobusuku obudlule.

Basuka eGeorgia ngo4:00 ekuseni, bashayela amahora, basebenza usuku lonke kwaze kwahlwa, base befika neqhinga lokuthi bazosebenza futhi ngosuku oluzayo.

Bangchazela bemamatheka nangamahlaya. Incindezelo engagiyizwa eyokuthi babefuna ukuthi bayeke ukubongwa khona bezobuyela emsebenzini. Umongameli wesikhonkwane waqala phansi ukusahha futhi wayesebenza esihlahleni esasiwile, umbhishobhi wayesusa amalunga esihlahla ngesikhathi singena emotweni yethu siya eqembini elisizayo elilandelayo.

Ekuqaleni kosuku, ngesikhathi sihamba kwenye indawo, khona indoda eyeza emotweni, yakhumula isigqoko, yase isibonga ngamavolontiya. Wathi, “Angilona ilunga leBandla lenu. Angikholwa ukuthi nisenzeleni, iNkosi inibusise.” Ivolontiya leBandla elalime eduze kwakhe egqoke isikibha sakhe esiphuzi wamatheka wanyusa amahlombe esho ukuthi akadinge kubonga.

Ngesikhathi amavolontiya ase-Georgia eze ukuzosiza lona owesilisa owayengakholwa, amalunga eBandla labaNgcwele leziNsuku zokuGcina angamakhulu asuka khona lapho endaweni yaseFlorida eyayimoshakele babehambe amabanga amakhulu ukuya eningizimu neFlorida lapho babezwe ukuthi abantu bakhona balahlekelwe kakhulu.

Ngalelo langa ngiyakhumbula futhi ngawazwisa kangcono amazwi angokwesiphrofethi omphrofethi uJoseph Smith: “Indoda egcwele uthando lwaNkulunkulu, akaneliseki ngokubusisa umndeni wakhe kuphela, kepha wenzela umhlaba wonke, akhathazelele ukubusisa uhlanga lonke lwesintu” (*Izimfundiso zoMongameli beBandla: uJoseph Smith* [2007], 426).

Sibona olukhulu uthando ezipilweni zamalunga eBandla labaNgcwele leziNsuku zokuGcina yonke indawo. Ngaso sonke isikhathi kubakhona isimo esidabukisayo noma ngabe yikuphi emhlabeni, amalunga eBandla labaNgcwele leziNsuku zokuGcina bayaphisana futhi bavolontiyane emizamweni yezehlalakahle yeBandla. Kuyathukela kudingeka isikhalazo. Ngezinye izikhathi, bekumele sicele labo abafuna ukuba ngamavolontiya ukuba balinde ngaphambi kokuba bahambe baye esayithini lokutakula ukuze labo abazobanikeze umsebenzi bazolungiselela ukufika kwabo.

Lesi sifiso sokubusisa siyimvuzo yabantu bethola ubufakazi ngoJesusu Kristu, ivangeli Lakhe, iBandla Lakhe elubuyisiwe, kanye nomphrofethi Wakhe. Yingakho abantu beNkosi bengangabazi futhi bengasabi. Yingakho abafundisi bevangeli bevolontiyela ukusenbenza kuwo wonke amakhona omhlaba. Yingakho abazali kanye nabantwana babo bekhulekela abanye. Yingakho abaholi bekhuthaza intsha yabo ukuba bathathe isicelo saMongameli uMonson sokuba bazinikele nangehliziyo eNcwadini kaMormoni. Imvuzo ayifiki ngokuthi sinxuswe abaholi kepha ifika ngokuthi intsha namalunga enze izinto ngokukholwa. Lolokholo, malusetshenzisiwe, ludinga ukuzinikela nokungabi nobugovu, okuletha ushintsho lwenhliziyo olubavumela ukuba bezwe uthando lukaNkulunkulu.

Izinhliziyo zethu, nokho, zihlala zishintshile kuphela uma siqhubeka silandela imiyalelo yomphrofethi.

Uma siyeka ukuzama emva kwemizamo emincane, ushintsho luzophela.

Amalunga eBandla labaNgcwele leziNsuku zokuGcina abathembekile sebekhulise ukholo lwabo eNkosini uJesusu Kristu, eNcwadini kaMormoni njengezwi likaNkulunkulu, kanye nokubuyiswa kwezihluthulelo zobuphristi eBandleni Lakhe leqiniso. Lokho kukhula bokufakazi sekusinike isibindi kanye nokukhathalela abanye abantwana bakaNkulunkulu. Kepha izilingo kanye namathuba azayo azodinga okukhulu kakhulu.

Asikwazi ukubona yonke iminingwane, kepha siyayazi into efunakalayo. Siyazi ukuthi ezinsukwini zokugcina, umhlaba uyobe uyisiyaluyalu. Siyazi ukuthi phakathi kwanoma yiziphi izinkinga ezizayo, iNkosi iyohola amalunga eBandla labaNgcwele leziNsuku zokuGcina abathembekile ukuba bathathe ivangeli likaJesusu Kristu bali hambise kuzo zonke izizwe, imindeni, ulimi, kanye nabantu. Futhi siyazi ukuthi abafundi beNkosi beqiniso bazobe befanelekile futhi bezilungiselele ukumamukela uma efika futhi. Akumele sesabe.

Ngakho-ke, njengoba sesakhe ukholo kanye nesibindi ezinhliziyweni zethu, iNkosi ilindele okukhulu kithina—kanye nesizukulwane esilandelayo. Bazodinga ukuba namandla kanye nesibindi ngoba bazokwenza izinto ezinkulu kanye nezinzima kakhulu kunesakwenza kuqala. Futhi bazobhekana nokukhula kokuphikisana okuvela esitheni somphfumulo wethu.

Indlela eya ethembeni uma siqhubekela phambili sanikezwa iNkosi: “Bheka kimi kumcabango wonke; ungangabazi, ungesabi” (iMf&V 6:36). UMongameli uMonson wasitshele ukuthi sikwenze kanjani lokho. Kumele sicabangisise, futhi sisebenzise iNcwadi kaMormoni kanye namazwi abaphrofethi. Thandaza njalo. Ube nokukholwa. Kumele sisebenzele iNkosi ngayo yonke inhliziyo, ukuqina, kanye namandla. Kumele sikhuleke isipho sesihe, uthando olumsulwa lwaKristu ngalo

Iwonke ugqozi lwezinhliziyiyo zethu (Bona uMoroni 7:47–48). Ngaphezu kwakho konke, kumele ufane njalo futhi uphikelele ekulandeleni imiyalelo evela kumphrofethi .

Uma indlela inzima, singathe mbela kwi sithembiso seNkosi — uMongameli uThomas S. Monson usikhumbuzile esikhathini esiningi ngesithembiso seNkosi ezincekweni Zakhe ezinokholo: “Futhi loyo ozwa nina, nami futhi ngizakuba lapho, Ngokuba ngizakuba nani. “Ngizoba kwesokudla senu nakwesobunxele senu, futhi uMoya wami uyoba sezinhliziyweni zenu, futhi izingelosi zami zinizungeze, ukuze zinithwale.” (iMf&V 84:88).

Ngiyafakaza ukuthi iNkosi ihamba phambi Kwakho ngasonke isikhathi

uma usembezini wakhe. Ngesinye isikhathi uyoba ingelosi iNkosi eyithuma ukuthi iyothwala abanye. Ngesinye isikhathi kuyoba uwena ozungezwe izingelosi zithwele wena. Kepha njalo uyohlezi unoMoya Wakhe enhliziyweni yakho, njengoba uthembisiwe kuyo yonke imihlangano yesidlo esingcwele. Uphinde wethembise ukugcina imiyalelo Yakhe.

Kunezinsuku ezinhle kakhulu phambili ngombuso kaNkulunkulu emhlabeni. Ukuphikisana kuyoqinisa ukholo lwethu kuJesu Kristu, njengoba kwakwenzeka kusukela ngesikhathi somphrofethi uJoseph Smith. Ukholo luhlezi lunqoba ukwesaba. Ukubambisana kuletha ubumbano . Imikhuleko yethu yalabo

abahluphekile iyazwakala futhi iphendulwe nguNkulunkulu othandekayo. UNkulunkulu akawozile futhi akalali.

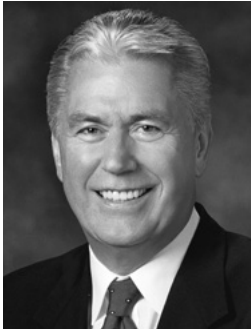
Ngiyafakaza ukuthi uBaba uNkulunkulu uyaphila futhi ufuna wena ukuthi uze ekhaya kuYena. Leli iBandla leqiniso leNkosi uJesu uKristu. Uyakwazi; Uyakuthanda; Uyakunakela. Wahlawulela izono zakho kanye nezami kanye nezono zabo bonke abantwana bakaBaba oseZulwini. Ukumlandela empilweni yakho kanye nasekusebenzeleni abanye kwakho iyona yodwa indlela eya ekuphileni kwaphakade.

Ngokunjalo ngiyafakaza nginishiya nesibusiso kanye nothando lwami. Egameni elingcwele likaJesu Kristu, ameni.

## Izimfundiso Zesikhathi Sethu

**K**usukela ngoNovemba 2017 kuya ku-Ephreli 2018, izimfundiso zobuPhristi bukaMelkhezedeki nezeNhlangotho Yokusiza Yabesifazane zangeSonto lesine zizothathelwa kwinkulumbo eyodwa noma eziningi ezenziwa emhlanganweni omkhulu weBandla ka-Okthoba 2017. Ngo-Ephreli 2018, izinkulumbo zingakhethe kwezomhlangano omkhulu weBandla ka-Ephreli noma oka-Okthoba. Omongameli bezikhonkwane nabesifazane kufanele bakhethe ukuthi yiziphi izinkulumbo ezizo setshenziswa ezindaweni zabo, noma benganikeza ukuba lesi sinqumo sithathwe ngaba bhishobhi noma omongameli bamagatsha.

Lezi zinkulumbo zitholakala ngezilimi ezahlukahlukene [conference.lds.org](http://conference.lds.org).



**NguMongameli Dieter F. Uchtdorf**  
UMeluleki Wesibili KubuMongameli BokuQala

## Osisi abaThathu

*Sinomthwalo wemfanelo yobufundi bethu, futhi kukancane—noma akusiyo—indlela abanye besiphatha ngayo.*

**B**odadebethu abathandekayo, bangani abathandekayo, ukuqala lomhlangano omkhulu ngesikhathi sodade somhlaba jikelele kubalulekile futhi kuyajabulisa. Cabanga nje: odadewethu beminyaka yonke, izizinda, ozwelonke, kanye nolwimi luhlanganiswe okholweni kanye nothando lweNkosi uJesu Kristu.

Njengoba besihlangene nomphrofethi wethu othandekayo uMongameli uThomas S. Monson, wazwakalisa ukuthi uyithanda kangakanani iNkosi. Futhi ngiyazi ukuthi uMongameli uMonson ubonga kakhulu ngothando lwenu, imikhulekho yenu, kanye nokuzinikela kwenu eNkosini.

Esikhathini sakudala ezweni elikude kwakuhlala umndeni wosisi abathathu.

Usisi wokuqala **wayedangele**. Yonke into kusukela ekhaleni kuya esilevini kanye nesikhumba sakhe kuyela ezinzwaneni kwakubukeka sengathi akulungile kahle. Uma ekhuluma, amagama akhe ngesinye isikhathi ayephuma ngendlela engazwakalisi, futhi abantu babemhleka. Uma kukhona omuphoxayo noma “okhohlwa” ukumema endaweni,

wayeshalaza, azihambe ayothola indawo efihlekile lapho ezokhipha isbabazo khona azibuze ukuthi kanti kungani impilo iphenduke yaba duma futhi ingenakujabula.

Usisi wesibili **wayecasukile**. Wayezibona njengomuntu ohlakaniphe kakhulu, kodwa kwakuhlezi kukhona omunye umuntu owayethola amamaki aphezulu ezivivinyweni esikoleni. Wayezibona enamahlanya, enobubele, egqoka kahle futhi echaiza. Kodwa njalo, kwakungathi khona umuntu owayenamahlanya angcono, onobubele kakhulu, ogqoka kahle kakhulu, noma ochaza kakhulu.

Wayengakaze nakakodwa aphume phambili, futhi wayengakwazi ukumela lokho. Impilo kwakungamele ibe ngalendlela!

Ngesinye isikhathi wayethethisa abantu, futhi kwakungathi wayehlezi ecuphe ukucasukela into encane.

Lokhu akumenzanga wathandeka noma wawusaziwayo. Ngesinye isikhathi wayeqinisa amazinyo, afumbe inqindi, futhi wayecabanga ukuthi, “Ingani impilo ingalungile!”

Kwase kubakhona usisi wesithathu. Ngokungafani nodadebakhe odangele nocasukile, lona—**wayejabule**.

Futhi kwakungasikho ukuthi wayehlakaniphile noma emuhle kakhulu noma ekwazi ukwenza izinto kangcono kunodadewabo. Cha, abantu babemuziba noma bangamunaki naye ngesinye isikhathi. Ngesinye isikhathi babehlekisa ngezimpahla ayezigqokile noma ngezinto ayezisho. Ngesinye isikhathi babehlekisa ngaye uqobo. Kodwa akakuvumelanga lokho kumukhathaze kakhulu.

Losisi wayekuthanda ukucula. Wayebhumba, futhi abantu babemuhleka ngalokho, kodwa akumuyekisanga lokho. Wayethi, “Angeke ngivumele abanye abantu kanye nemibono yabo ingiyekise ukucula!”

Kona lokho ukuthi waqhubeka wacula kwenza udadewabo wokuqala adangale kanye nodadewabo wesibili ukuthi acasuke.

Kwadlula iminyaka eminingi, futhi ekugcineni usisi ngamunye wafikelwa isikhathi sakhe sokugcina emhlabeni.

Usisi wokuqala, owathola futhi nafuthi ukuthi ukuphoxeka akushodi kulempilo, ekugcineni washona *edangele*.

Usisi wesibili, owayethola njalo into entsha angeke ayithande, washona *ecasukile*.

Usisi wesithathu, owachitha impilo yakhe ecula iculo lakhe ngawo wonke amandla kanye nokumatheka kokuzethemba ebusweni bakhe, washona *ejabulile*.

Khona, impilo ayikaze ibe lula kangaka, futhi nabantu abakaze babone ngendlela eyodwa kanjengalabo sisi abathathu kulendaba. Kodwa ngisho nezibonelo ezingathekisiwe njengalezi zingasifundisa okuthile ngathi. Uma ngabe ufana njengabani ngi bethu, kungenzeka ukuthi ubone

okuncane onakho koyedwa, noma ababili, noma mhlawumpe bonke bobathathu osisi. Asikubhekisise ngakunye.

#### Isisulu

Usisi wokuqala wayezibona njengesisulu—njengomuntu owayethathelwa phansi.<sup>1</sup> Kwakubonakala ngathi izinto zazilokhu zenzeka kuyena ezazimudangalisa. Ngokubheka impilo ngalendlela, wayenikeza abanye amandla ngendlela ayezizwa futhi enza ngayo. Uma senza lokhu, sidudwa umoyo wayo yonke imibono—futhi kulezinsuku zamanje zokuxhumana emoyeni nge-inthanethi, lemimoya ivunguza kakhulu.

Bodadewethu abathandekayo, yini ndaba kumele unikele injabulo yakho komunye umuntu, noma iqembu labantu, abangenandaba ngawe noma ngenjabulo yakho?

Uma uzithola uxakekile ngokuthi abantu bathini ngawe, ngicela ukukubonisa nali ikhambi: khumbula ukuthi ungubani. Khumbula ukuthi wena uphuma ebukhosini endlini yombuso kaNkulunkulu, ningamado-dakazi Abazali baseZulwini, ababusa emhlabeni wonke.

Une-DNA yokugxila kaNkulunkulu. Unezipho zakho ezasukela ekudalweni kwakho futhi zenziwa ngesikhathi ungakafiki emhlabeni. Ungumtwana kaBaba oseZulwini onomusa futhi ongunaphakade, iNkosi yamaKhosi, Yena owenza izulu nomhlaba, wahlela izinkanyezi ezizungezayo emkhathini, futhi wabeka imihlaba ezindaweni yawo

Usezandleni Zakhe.

Izandla ezinhle kakhulu.

Izandla ezinothando.

Izandla ezinakekelayo.

Futhi akukho lutho eyoshiwo abantu ngawe eyokushintsha lokho. Amagama abo awasho lutho mayeqhathaniswa nalawo uNkulunkulu aseqwashilo ngawe.

Uyingane Yakhe eyigugu.

Uyakuthanda.

Noma ngabe uyakhubeka, noma umphendukela, uNkulunkulu

uyakuthanda. Uma uzizwa ulahlekile, ulahliwe, noma ukhohliwe—unge-sabi. UMelusi Omuhle yozokuthola. Uyokuphakamisela phezu kwamahlo-mbe Akhe. Futhi uzokuthwala akuse ekhaya.<sup>2</sup>

Bodadewethu abathandekayo, ngiyanicela vumelani lamaqiniso ayisimilo angene kakhulu ezinhliziywenu zenu. Niyothola ukuthi ziningi izizathu zokungadangali, ngoba unendlela yaphakade okumele uyifeze.

UMsindisi othandekayo womhlaba wanikela ngempilo Yakhe khona uzokwazi ukwenza isinqumo sokwenza leyondlela ifezeke ngempela. Usuthathe igama Lakhe; ungumfundi Wakhe. Ngenxayakhe, uyakwazi ukuzigqokisa ngezembatho zokukhanya kwaphakade.

#### UMzondi

Usisi wesibili wayewucasukele umhlaba. Njengosisi wakhe owaye dangele, wayezwa ngathi izinkinga empilweni yakhe zazibangwa abanye abantu. Wayesulela umndeni wakhe, abangani bakhe, umphathi wakhe kanye nabantu ayesebenza nabo emusebenzini, amaphoyisa, omakhelwane, abaholi beBandla, izindlela zokugqoka zesimanjemanje, ngisho ukuqina kwemisho yasemkhathini, kanye namabhadi. Wayethethisa wonke umuntu.

Wangaziboni njengomuntu olikhuni. Wayezibona njengomuntu ozilwelayo nje kuphela. Wayekhollelwa ukuthi wonke omunye umuntu, wayegqugquzelwa, umona, inkohlakalo kanye nenzondo. Yena, wayezibona egqugquzelwa okuhle—umthetho, isithunzi, kanye nothando.

Okudabukisayo ukuthi, indlela yokucabanga yosisi ocasukile ijwayelekile. Lokhu kwanakwa emfundweni engendala eyayibheka udweshu phakathi kwamaqembu abangayo. Abacwaningi, ababenza ucwaningo baxoxisana namaPalestini kanye nabakwa-Israyeli eMiddle East, kanye namaRepublican kanye namaDemocrat eMelika. Bathola ukuthi “elinye nelinye icala lalizwa ngathi elabo

iqembu laligqugquzelwa uthando kunenzondo, kodwa uma bebuzwa ukuthi kungani iqembu abaphikisana nalo lalihlangene nodweshu, bakhomba inzondo eyayigqugquzela leli elinye iqembu.”<sup>3</sup>

Ngamanye amagama, iqembu neqembu belicabanga ukuthi yibona “abantu abahle”—abalungile, abanomusa, futhi abaneqiniso. Ngakwesinye isandla, babebona iqembu abaqhude-lana nalo nje “ngabantu ababi”—ngokungazi, amanga, ngisho umhobholo.

Ngonyaka engazalwa ngawo, umhlaba wawuphakathi kwempi embi eyayiletha ukuzila obuhlungu kanye nokuzisola emhlabeni wonke. Lempi othandekayo izwe lami—kuyiqembu labantu ababebona abanye abantu benosathane futhi begqugquzela inzondo ebhekane nabo.

Babebathulisa labo abangabathandi. Babebahlaza futhi bebenza izilwane. Babebabona bengayiluthu—ngisho izilwane zazingcono kunabo. Mzukulwane wehlisa iqembu labantu ngaleyondlela, kukancane ungayikhulumeli izenzo zakho zodlame ozenza kubo.

Ngiyathuka uma ngicabang ngokwenzeka eKhulwini elingu-20 eJalimani.

Uma umuntu engahambisani noma engavumelani nathi, siyalinge-ka ukubacabangela ukuthi khona okungalungile nathi. Kusukela lapho isinyathelo esincane ukufakela izindlela ezingalungile emazwini abo kanye nezenzo.

Kuzomele sihlezi simela lokho okulungile, futhi kunezikhathi lapho kuzomele sinyuse imiphimbo kuzozwakala. Kepha, uma senza njalo ngokuthukuthela noma sinenzondo ezinhliziyweni zethu—uma sithethisa abanye sizobazwisa ubuhlungu, ukubahlaza, noma ukubavala umolo—ekugcineni esikwenzayo asikwenzi ngokulunga.

Wafundisa wathini umSindisi?

“Kepha bhekani, mina ngithi kini, zithandeni izitha zenu, nibabusise labo abaniqalekisayo, nenze okuhle kulabo abanizondayo, futhi

nibakhulekele labo abanisebenzi-  
sa ngokungalungile kanye nalabo  
abanihluphayo;

Ukuze nibe ngabantwana bakaBa-  
ba oseZulwini.”<sup>4</sup>

Yiyo lena indlela yomSindisi.  
Isinyathelo sokuqala esokwehlisa  
izithiyi ezikhanda inzondo eningi,  
ukucasuka, ukwehlukana, kanye  
nokubanomsindo.

“Yebo” ungasho ukuthi, “Ngizi-  
misele ukuthanda izitha zami—uma  
bezimisele nokwenza njalo nakimi.”

Kodwa kubalulekile lokho, na?  
Sinomthwalo wemfanelo yobufu-  
ndi bethu, futhi kukancane—noma  
akusiyo—indlela abanye besiphatha  
ngayo. Siyafisa ukuthi bazosizwa futhi  
babe nesihe kithi, kodwa olwethu  
uthando *lwabo* aluhambiselani noku-  
thi bazizwa kanjani *ngathi*.

Mhlawumbe imizamo yethu yoku-  
thanda izitha zethu kuyobathambisa  
izinhliziyo futhi kube isibonelo esihle.  
Mhlawumbe ngeke kwenze lutho.  
Kodwa lokho akushintshi ukuzinikela  
kwethu ekulandeleni uJesu Kristu.

Ngakho-ke, njengamalunga  
eBanda likaJesu Kristu labaNgcwele  
beziNsuku zokuGcina, siyazithanda  
izitha zethu.

Sizokunqoba ukuthukuthela noma  
ukuzonda.

Sizogcwalisa izinhliziyo zethu  
ngothando lwabo bonke abantwana  
baNkulunkulu.

Sizofinyelela abanye sibabusise  
futhi sibashumayeze—ngisho labo  
abangase “basisebenzise ngokubi  
futhi besishushise”<sup>5</sup>

### Umfundi Ohlukile

Usisi wesithathu umela abafundi  
abahlukile baJesu Kristu. Wenza into  
engaba nzima ngokweqile ukuba  
ayenze: wathemba uNkulunkulu  
ngisho behlekisa ngaye futhi nasebu-  
nzimeni. Ngandlela thizeni wakwazi  
ukugcina ukholo kanye nethemba,  
ngaphezu kokugxekwa nokukhatha-  
zeka okwakumzungathile. Waphila  
impilo yakhe ngenjabulo ayi ngoba  
isimo sakhe sasinokujabula kodwa  
ngoba *yena* wayejabule.

Akekho noyedwa wethu odlula  
ohambweni lwasemhlabeni enge-  
nakuphikiswa. Ngenxa yamabutho  
azama ukusikhipha okholweni, senza  
kanjani ukuthi sigcine imibono yethu  
igxile enkazimulweni yokujabula  
ethenjise abathembekile?

Ngiyathemba ukuthi impendulo  
itholakala ephusheni uMprofethi  
abanalo eminyakeni eyizinkulungwa-  
ne eyadlulayo. Igama lomprofethi  
uLehi, futhi iphupho lakhe lilotshwe  
eNcwadini kaMormoni eyisimangali-  
so futhi eyigugu.

Ephusheni lakhe uLehi wabo-  
na amadlelo amakhulu, futhi kulo  
kwakukhona isihlahla esikhulu,  
esihle ngaphezu kokuchaza. Wabona  
amaqembu amakhulu abantu beha-  
mba beya eduze nesihlahla. Babe-  
funa ukuzwa ubumnandi besithelo.  
Bazezwa futhi bathemba ukuthi  
kuzobanikeza injabulo enkulu kanye  
nokuthula.

Kwakukhona indlela encane  
eyayibheke esihlahleni, futhi eduze  
kwakunogodo lwensimbi olwalubasi-  
za bahlale endleleni. Kodwa kwaku-  
nenkungu yobunyama eyabaxhophu  
bangakubona kokubili indlela kanye  
nesihlahla. Mhlawumbe okwakuthusa  
kakhulu umsindo wohleko nokude-  
lela owawuqhamuka esikhungweni  
esikhulu esaseduze. Okuthusa-  
yo, ukubhuqa kwagcina kubenza  
bakholwa abanye abantu abasebefi-  
kile esihlahleni base bezwe isithelo  
esiyisimangaliso ukuqala ukuzizwa  
benamahloni base behamba.<sup>6</sup>

Mhlawumbe baqala ukungabaza  
ukuthi isihlahla ngempela sasisihle  
njengoba bake bacabanga. Mhlawu-  
mbe babeqala ukuzibuza ngesiqinise-  
ko salento eyenzekile.

Mhlawumbe babecabanga ukuthi  
uma bejika bengayi esihlahleni, impi-  
lo izobangcono. Mhlawumbe bebe-  
ngeke bebedelele noma bebahleke.

Kahle-hle, abantu ababebahleka  
yilabo ababebukeka bejabulile futhi  
abanesikhathi esinmnandi. Mhlawu-  
mbe uma beshiya isihlahla, bazo-  
kwamukelwa ebandleni, lebhilidi  
elihle elikhulu bashayelwe izandla

ngokwehlulela kwabo, ukuhlakani-  
pha, kanye nobukhali.

### Hlala endleleni

Bodadewethu abathandekayo,  
bangani, uma nikuthola kunzima  
ukubambelela ogodoweni lwensimbi  
kanye nokuhamba uqondile endle-  
leni yensindiso; uma uhleko kanye  
nokudelela kwabanye obabona beno-  
gqozi bekwenza uxege; uma uxakeki-  
le ngemibuzo engaphendulwa noma  
izimfundiso ongazizwisi okwama-  
nje; uma uzizwa ubuhlungu ngenxa  
yokudumazeka, ngiyakunxusa ukuthi  
ukhumbule iphupho lika Lehi.

Hlala endleleni!

Ungasobe udedele ugodo lwensi-  
mbi—izwi likaNkulunkulu!

Uma kukhona ozama ukukwenza  
uhlazeke ngokuthatha uthando lwa-  
Nkulunkulu, unganaki.

Ungaphinde ukhohlwe ukuthi  
ungumtwana kaNkulunkulu; izibu-  
siso ezicebile zilindele wena; uma  
ungafunda ukwenza intando Yakhe,  
uyophila Naye futhi!<sup>7</sup>

Izethembiso zokudunyiswa kanye  
nokuvuma komhlaba akuthembekile,  
akunaqiniso, futhi akwenelisi. Izethe-  
mbiso zaNkulunkulu ziyisiqiniseko,  
ziyiqiniso, futhi ziyajabulisa—manje  
kanye naphakade.

Ngiyanimema ukuba nicabange  
inkolo kanye nokholo ngendlela  
ephezulu. Akukho okutholakala esa-  
khiweni esikhulu okungaqhathaniswa  
nemivuzo yokuphila ivangeli likaJesu  
Kristu.

Ngempela, “Ihlo alikaze libone,  
noma indlebe izwe, futhi kwangena  
ezinhliziyweni zabantu, izinto uNku-  
lunkulu azilungiselele bona labo  
abamuthandayo.”<sup>8</sup>

Sengizifundele ngokwami ukuthi  
indlela yobufundi evangelini likaJesu  
Kristu iyona ndlela yokujabula. Kuyi-  
ndlela eya ekuphepheni kanye nase-  
kuthuleni. Kuyindlela eya eqinisweni.

Ngiyafakaza ukuthi ngesipho  
kanye namandla oMoyo oNgcwele,  
ungakwazi ukuzifundela lento.

Okwamanje, uma indlela iba  
nzima kuwe, ngiyethemba uzothola

ukuphepha kanye namandla ezinhlanganweni ezimangalisayo zeBandla: Inhlangano yabantwana, Amantombazane, kanye neNhlanguano yokuSiza yabeSifazane. Bafana nezikhombindlela endleleni, lapho khona ongakwazi ukuvuselela ugqozi kanye nokholo lwendlela osazoyihamba. Bayikhaya eliphophile, lapho ongazizwa ubalulekile khona futhi uthole ukukhuthazeka kodadewenu kanye nabanye abafundi.

Izinto ozifunda eNhlanguanweni yabantwana zikulungiselela amanye amaqiniso ozwafunda uyintombazane entsha. Indlela yobufundi oyihamba emaklasini amaNtombazane Amasha ikuholela ekuhlanganyeleni kanye nodadebenu Benhlangano yokuSiza yabeSifazane. Ngaso sonke isinyathelo osenzayo endleleni, unikezwa amanye amathuba ukukhombisa uthando lwakho lwabanye abantu ngokwenza izenzo zokholo, ububele, isihe, ubuhle, kanye nokusebenza.

Ukukhetha indlela yobufundi kuyokuholela enjabulweni engaziwa kanye nokugculiseka kwesimilo sakho sikaNkulunkulu.

Angeke kube lula. Kuyodinga konke onakho—konke ukuhlakani-pha kwakho, ubuciko, ukholo, isithunzi, amandla, ukuzimisela, kanye nothando. Kodwa ngelinye ilanga uyobuka emuva emizamweni yakho,

uyobonga ukuthi waqina, wakholwa, futhi awusukanga endleleni.

#### **Qhubekela phambili**

Kungabakhona izinto eziningi ngalempilo ezingaphezu kwamandla akho. Kodwa ekugcineni, uwenamandla okukhetha indawo lapho oyakhona kanye nezifundo zakho eziningi ozithola endleleni. Akuwona amandla akho kodwa izinqumo zakho ezenza umehluko empilweni.<sup>9</sup>

Awukwazi ukuvumela isimo sakho sikwenze uphatheke kabi.

Awukwazi ukubavumela ukuthi bakucasule.

Ungakuthokozela ukuthi uyindodakazi kaNkulunkulu. Ungathola injabulo nokuthokoza emuseni kaNkulunkulu kanye nasothandweni likaJesu Kristu.

Ungajabula.

Ngiyaninxusa ukuba nigcwalise izinhliziyu zenu ngokubonga ngobuhle obuningi obungapheli bukaNkulunkulu. Bodadewethu abathandekayo, ningakwenza lokhu! Ngiyakhuleka ngalonde uthando lomoya wami ukuthi uyokwenza isinqumo sokuqhubekela phambili maduzane nesihlahla sempilo. Ngiyakhuleka ukuthi uzokhetha ukunyusa izwi lakho futhi wenze impilo yakho umzwilili oyisimangaliso wokudumisa, nokujabula ezintweni zothando lukaNkulunkulu, izimanga zeBandla Lakhe,

kanye nezinto ivangeli likaJesu Kristu elingakulethela umhlaba.

Iculo lobufundi beqiniso lingazwakala libhimba noma linomsindo kancane kwabanye. Kwakunjena kusukela ekuqaleni kwesikhathi.

Kodwa kuBaba wethu oseZulwini kanye nalabo abamuthandayo futhi abamuhloniphayo, kuyigugu elikhulu kanye neculo elihle—futhi elingcwele lothando oluhlangeniwe kanye nokusebenzela uNkulunkulu kanye nomunye umuntu.<sup>10</sup>

Nginishiya nesibusiso sami njengoMphostoli weNkosi ukuthi niyothola amandla kanye nesibindi sokuphumelela ngenjabulo njengamadodakazi kaNkulunkulu uma nihamba usuku ngalinye endleleni eyisimanga yobufundi. Egameni elingcwele likaJesu Kristu, ameni.

#### **IMITHOMBO OKUTHATHWE KUYO LEMFUNDISO**

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