

**UGUQUKO
LWAKHO LWEZEZIMALI**

Amandla Okwethembeka

GARY KEESEE

Mngane othandekayo kuKristu,

Kungumthandazo wethu ukuthi uthole lomthombo wokufundisa ube yisibusiso futhi nesikhuthazo kuwe. Sicela uzizwe ukhululekile ukwabelana ngalolu lwazi nabangani bakho, umndeni kanye namalunga ebandla lakho. Futhi, ungaya ku-FLNFree.com ukuze ulande amakhophi egeziwe kanye nezimfundo zamahhala ngolimi lwakho.

UNkulunkulu uyakuthanda futhi Yena unecebo elimangalisayo ngempilo yakho. Ukufunda indlela uMbuso kaNkulunkulu owawusebenza ngayo kwatshintsha ukuphila kwethu kwaba ngcono, futhi sithemba ukuthi kuzokwenza okufanayo nakuwe.

Ngothando kuKristu,

UGary noDrenda Keesee



P.S. Khumbula ukuya kuwebsite yethu yokulanda mahhala ku-FLNFree.com ukuze ulande izimfundiso ezingeziwe zamahhala ngolimi lwakho!

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LWAKHO LWEZEMALI**

Amandla Okwethembeka

GARY KEESEE

Your Financial Revolution,

The Power of Allegiance. Zulu. By Gary Keesee

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Uguquko Lwakho lweZezimali

Amandla Okwethembeka. Zulu. Ngu Gary Keesee

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ISANDULELA

Bengifuna ukubhala ngohambo uNkulunkulu aluthatha nami noDrenda okweminyaka embalwa. Izimpilo zethu sezishintshe kakhulu! Sizibonile zonke izimangaliso uJesu azenza eBhayibhelini zenzeka phambi kwamehlo ethu phakathi kweminyaka le edlule: abafuleyo bayavuswa; abafe uhlangothi bayasukuma, bahambe, babuyele emsebenzini ngakusasa; abantu abangenakubalwa bephulukiswa; futhi nezimali ezibuyiselwe kumakhulu ezinkulungwane zabantu. Kodwa izimangaliso ezinkulu kunazo zonke esizibonile zenzeka emndenini yethu futhi nasezimpilweni zethu siqu.

Umgomo wami uwukuthatha uhambo, uhambo lokuthola engithemba ukuthi luzoshintsha impilo yakho njengoba lwenza kweyami. Indaba ayikwazi ukuxoxwa encwadini eyodwa. Lena eyokuqala ochungechungeni lwezincwadi ezizokuholela enguqukweni yakho siqu yezezimali futhi ezizoqala ukwembula izimfihlakalo zoMbuso kaNkulunkulu owashintsha impilo yami. Kimina, wuhambo olujabulisayo futhi olungasoze lwaphela. Sonke sizozhubeka nokufunda! Ulwazi ngoMbuso alupheli.

Ngiyambonga kakhulu uNkulunkulu. Isihawu Sakhe sisha imihla ngemihla, futhi uyabekezela futhi uyathethelela, esihola endleleni yensindiso. Ngeke ngikwazi ukukuthatha kulolu hambo

ngaphandle kokukhuluma ngomkabi omangalisayo, uDrenda. Kwakuyinhliziyi yakhe ngoNkulunkulu kanye nothando lwakhe kanye nokubekezela kwakhe ngami okwanginikeza isibindi sokubhekana nobuthakathaka bami futhi ngifune uNkulunkulu ukuze ngithole izimpendulo engangizidinga kakhulu. Kuyinjabulo enkulu ukuthi ngihlanganyele nawe:

Uguquko Lwakho Lwezemali
Amandla Okwethembeka



ISINGENISO

Walabla kude nokuthula umphefumulo wami, ngakhohlwa inhlankhla.

— Isililo 3:17

Ngavuka ngisazi ukuthi kukhona okungahambi kahle, okungalungile kakhulu! Ukwesaba okukhulu kwagubuzela ingqondo yam' lapho ngiphaphama. Ngangingezwa ulimi lwami. Izandla zam', imilenze, kanye nohlangothi bobuso bami lwalundikindiki. Ngavusa uDrenda futhi ngazama kanzima ukumtshela ukuthi kwenzakalani kubuso bami nolimi lonke wenqaba ukubambisana nam'. Ngabona ukuthi inhliziyo yami yayigijima futhi nokuphefumula kwam' kwakusebenza nzima lapho ngimtshela ngesimo sami. Wavuka futhi ngokushesha waqala ukungithandazela. Kancane kancane, imizwa eyinqaba futhi neyesabekayo yehla kancane. Ngalala embhedeni lapho uDrenda esho ukuthi uzongiphathela okudliwayo. Ngangididekile futhi ngesaba ukuthi bekuyini okwenzeka emzimbeni wami lapho ngilele ngikhuleka. Amagagasi ovalo azokweqa phezu kwami; ukwesaba engingakaze ngikuzwe ngaphambilini empilweni yami kwahlasela ingqondo yami.

Isikweletu engangiphila ngaphansi kwaso kanye nesidingo esiqhubekayo semali kwagcina ukwesaba njengengxenywe evamile yokuphila kwami kwansuku zonke. Ngangingaphansi kwengcindezi enkulu eminyakeni embalwa edluleyo mayelana nokuwohloka

kwami kwesimo sokwezimali. Ngangisekuthengisweni kwekhomishini futhi ngangingaphumeleli ngokwezimali. Besiqasha indlu yasepulazini encane yama-1800 eyayibukeka njengoba yayingakaze ibuyekwezwe kusukela yakhiwa. Ngicabanga ukuthi ngiyahabazisa lapha kancane, kodwa indlu yayingekho esimeni esihle. Amafreyimu amafasitela ayenezikhala lapho izitshalo zikhula khona endlini yethu yokuphumula. Amafasitela amaningi ayephukile, futhi sasiwaqophe avaluwe ngekhadibhodi kanye netheyiphu yokudonsa. Nakuba kwehla, uDrenda wakwazi ukulenza ikhaya lethu. Kodwa nangamakhono akhe amangalisayo, asikwazanga ukumboza iqiniso lokuthi kwakunezindaba eziningi ezibucayi nendlu.

Yonke into esasinayo yayisesimweni esifanayo—iphukile! Sobabili izimoto zethu zazindala, zinamakhilomitha angaphezu kuka-200,000 kuzo, futhi zingakwazi nokuhamba. Abafana bethu ababili babelala komatilasi ababelahlwa ngabe khaya lokuhlengwa, ukhaphethi osekamelweni labo lokulala utholwe eceleni komgwaqo kudoti. Ama-*pawnshop* ayeyindlela yokuphila, futhi sasiboleka kunoma ubani ebesicabanga ukuthi angasisiza. Sahlala sisebenzela ukudla kosuku ngalunye, ukuthola okuthile ongakuthengisa, ukufuna indlela ongasinda ngayo, futhi nokwethemba ukuthi kusasa kuzoba ngcono.

Amakhadi ami esikweletu ayishumi ayesesemkhawulweni aye akhanselwa ezinyangeni ezedlule, kanye nezikweletu zami ezintathu zezinkampani zezimali, ezazikumaphesenti angama-28, zazikhona emaqoqweni. Izinkokhelo zemoto yami (yebo, bengi-sakweleta izimoto zami ezindala kakhulu) zahlala izinsuku eziyi-120 sekwephuzile futhi seziseduze nokubuyiselwa. Njalo lonke iphepha enganginalo elesikweleti wawufike sekwephuzile. Izahlulelo nezibopho zazifakwe ngokumelene nami, nezingcingo

zenkongozelo zazingivusa njalo ekuseni. Ngikweleta imali ye-*IRS*, futhi babengithumele nezibopho ukuze bakhokhe izintela zemuva. Drenda kanye nami sasikweleta abazali bethu u-\$26,000, futhi base bekhathele nokusizisa thina. Isiqandisi sethu sasingavamile ukugcwala ngokudla. Ugesi wethu wawu njalo usongelwa ngokucishwa yinkampani kagesi, ngezinye izikhathi njalo kwakusenzeka phose nyanga zonke. Futhi ngase ngifinyelele ekugcineni kwami ngokomzwelo.

Manje ukucindezeleka kwakwenza okuthile emzimbeni wami engingazange ngikuqonde. Ngemva kokubonana nodokotela abaningana, bathi ngangibhekana nakho ukuhlaselwa-uvalo futhi wangifaka ukubangithole ama-*antidepressants*. Ngeshwa, lokhu kuhlaselwa-uvalo kwaqhubeka futhi kwanda ngokuphindaphindiwe kwaze kwaba iphuzu lapho ngangesaba ukuphuma endlini yami. Ngalezi zinsuku ezilufifi zokwesaba, njengoba ngifuna izimpendulo, ngaqala ukuqaphela ukuthi ukudla okuthile, ezinoshukela, isitashi, noma *i-caffeine*, kwangithumela kokunye ukuhlaselwa uvalo. Ngakho ngase ngisesaba ukudla ukudla futhi ngangiqaphela konke ukudla engangikudla. Impilo yami yaba ngeyokugqilazwa kangangokuthi ngangingasakwazi ukusebenza, okuyinto eyenza isimo sezimali sibe sibi nakakhulu.

Umkami wayecabanga ukuthi uzolahlekelwa umyeni wakhe, futhi wangitshela mina kamuva ngemva kokuba sengiphulukisiwe ukuthi wayehlala lokho ayekuhlela okufanele sikwenze ukuze sinakekele izingane zethu. Ngakhala kuNkulunkulu ukuze ngifumane izimpendulo njengoba ngangingenakho okuhlangene nakho noma ulwazi lwalokho engangikulwela. Odokotela babenamagama amakhulu ngalokho okwakungalungile ngami, bekusho ukuba kwakungelapheki nokuthi ngangizodla imishanguzo kuze kube

phakade. Omunye wabodokotela wathi ngase ngisemaphethelweni okuba nesifo sikashukela, besho ukuthi ngizokwenza isivivinyo esihle okufanele silandelwe njengoba isifo siqhubeka njengoba lami ngikhula.

Nakuba ngangingumKristu, ngangingenakho okuhlangenwe nakho ngempi yangokomoyo noma nokumelana nakanjani nesitha. Eqinisweni, kulesi sikhathi ngangingaboni ukuthi ngilwa nomoya wamademoni. Ngangicabanga ukuthi benginenkinga nje ngomzimba wami wenyama futhi bengicela uNkulunkulu ukuba angiphilise. NjengomKristu, ngangazi ukuthi uNkulunkulu uyimpendulo yami, kodwa ngaleso sikhathi kwaba nomuzwa wokuthi uNkulunkulu ukude kakhulu. Odokotela banginika ukuxilongwa okunamagama ahlukehlukeneyo ngesimo enganginaso, konke kuhlobene ezinkingeni zengqondo futhi zelapheka kuphela ngokuthatha izidakamizwa ezehlukeneyo. Njengoba ngike ngasho ngaphambili, lalingekho ikhambi, kuphela izindlela zokwelapha nje ezangisiza ukuba ngibhekane nesimo sami sengqondo. Nganginemiphumela engemihle eyayibangelwa yizidakamizwa, nokho, futhi ayizange isize ngalutho. Eqinisweni, ngiyakholwa banezela ezinye izimpawu. Bangenza ngizizwe sengathi ngiphila enkungwini, ngihlushwa njalo ngemicabango eyesabekayo engingakwazi ukuyilawula. Ngangingenazo izimpendulo, futhi kwakungekho lutho olwalusiza. Kwaqhubeka lokhu amasonto ambalwa, futhi ukudangala kwami kwakhula njengoba izimpawu kanye nokwesaba kwakubonakala kubusa ukuphila kwami.

Kodwa ngobunye ubusuku, ngaba nenqubekelaphambili enkulu lapho ngifuna impendulo ezivela kuNkulunkulu. Ngathola isihluthulelo esikhulu senkululeko yami. Ngangisebandleni lami lasekhaya ngaya enkonzweni yangoLwesithathu ebusuku.

Ngesikhathi sokudumisa futhi nokukhonza, ngaqala ukuhlaselwa uvalo-okugcwele. Ngangingazi ukuthi ngenzeni. Ngangiphelelwe ithemba, futhi ngangazi ukuthi ngidinga umthandazo, ngakhoke ngahamba ngayaphambi kwebandla. Nakuba ngangiphazamisa ngokuphelele inkonzo, angizange ngikunake. Ngangikhonza ebandleni elikhulu kakhulu futhi umfundisi akazange angazi mina uqobo, kodwa omunye wabasebenzi bethimba lokudumisa futhi nokukhonza ubengazi. Njengoba ngangigaga ngokoqobo ngenyukela enkundleni ngokuphelelwa yithemba, kwama yonke into futhi wonke amehlo aphenduka abheka ngakimi. Isisebenzi esasingazi sasabela ngokushesha lapho sibona amaphoyisa eqonda phambili ezongivimba.

Njengoba yena edlulisela isimo sami kumfundisi, ngabona ukwenza kukamfundisi kuthamba. Weza kimi wangithandazela. Umngani wami watshela umfundisi ukuthi bengigula. Umfundisi wangibheka futhi wathi kimi: “Unomoya wobuthakathaka.” Ngalokho, wabeka izandla zakhe phezu kwekhanda lami futhi wayala lowo moya ukuba uhambe. Ngalowo umzuzwana, kwenzeka into emangalisayo—ngakhululeka. Okokuqala ngemva kwezinyanga ngazizwa njengokuvamile, ngingenamicabango ehluphayo, ngingenakwesaba, kodwa ukuthula okujulile nje. Ukuthi ngabonga kungaba ukubukela phansi. Ukuthi ngangijabule akungeke kuchaze ukuthi mina ngangizizwa kanjani. Ngazizwa ngijabule kakhulu, ngilula njenge uphapha, futhi ngigcwele ngenjabulo.

Ngemva kwesonto, mina noDrenda saya *ePizza Hut* nabanye abangani ukugubha. Njengoba ngihlezi lapho ngidla *ipizza* yami, ngikhumbula kwafika ingoma emsakazweni eyayidlala, futhi ngokushesha, ngezwa umuzwa ofanayo wokwesaba uza phezulu kwami njengengubo—kwase kuphendukile. Futhi, ngaleso

sikhathi ngaqonda ukuthi kwakuwumoya. Umfundisi wayeshilo ukuthi wawungumoya wobuthakathaka, kodwa ngangingazi ukuthi yini lokho kwakusho ukuthini ngempela, futhi ngadideka kancane. Ngangicabanga ukuthi ngangiphulukisiwe enkonzweni, kodwa ngokusobala angizange. Ngakusasa ngangikhona ngilwa nokuhlaselwa uvalo njalo, kodwa angikwazanga ukuyeka ukuca-banga ngalokho okwenzeke ebandleni ngobusuku bayizolo. Lapho umfundisi kwadingeka wangithandazela, akathandazelanga ukuba ngiphile. Wayethe igunya phezu komoya. Iqiniso lokuthi isimo sami sasabela kumfundisi ngokunjalo kwabonakala kubonisa ukuthi mhlawumbe kwakuwumoya esikhundleni sesifo. (Futhi, ungabona ukuthi ngangingakavuthwa kangakanani kuKristu ukuba ngingakuqapheli lokhu.) Ngaleso sikhathi, ngangazi okuncane kakhulu ngempi kamoya, kodwa ngangazi ukuthi amademoni ayengokoqobo. Ngangike ngalibona kanye.

Ebusheni bami, ngangiphathe esinye sezitolo kwezimbili eze-pizza abazali bami ababenazo. Ngobunye ubusuku, kwangena indoda eyangitshela ukuthi yayiqhuba imvuselelo ekwehleni komgwaqo ebandleni lendawo lamaWeseli. Wangimema ukuba ngehle ngizothamela. Waphetha isimemo sakhe ngesisho esithi, “UJesu wayesenza izinto ezifanayo nayezenza Yena eBhayibhelini.” Manje, lokho kwabamba ukunaka kwami. Ngangikhulele ebandleni. Nganikela inhliziyo yami eNkosini ngesikhathi se *Vacation Bible School* lapho ngangisebangeni lesihlanu. Kodwa angikaze ngiwabone amandla kaNkulunkulu eselapha umuntu kuyo yonke leyo minyaka, akukho okwabamba ukunaka kwami ngempela lapho engazi ukuba kwakunguNkulunkulu. Ngakhoke impilo yami yasuka eNkosini ngesikhathi sami seminyaka ngisasesikole. Kanye ngaso sonke isikhathi phakathi kwaleyo minyaka,

ngangisenza isibopho esisha sokuya ebandleni, kodwa ukuthakasela kwami lapho akuzange kubonakale kuhlala. Kodwa lo mfana wayezwakala ehlukile. UJesu wayelokhu esenza izinto ezifanayo nayezenza Yena eBhayibheleni? Nganginesithakazelo ukubona ukuthi yini ayekhuluma ngayo. Idlanzana lezisebenzi zami lalikhonza kulelo bandla, futhi bangikhuthaza ukuba ngiphume ngiye, ngakho nganquma ukuhamba.

Ngobusuku bokuqala ngilapho, ngezwa ubukhona bukaNkulunkulu ngendlela engingakaze ngiyibone ngaphambili. Kwabonakala sengathi ngempela ngiyabuzwa ubukhona bukaNkulunkulu; lwaluphatheka. Umlayezo owanikezwa yile ndoda wawunamandla, futhi lapho ebuza ukuthi ukhona yini ofuna ukuzibophezela noma ukubuyisela izimpilo zabo kuJesu, ngaphakamisa isandla sami. Hewu! Ubusuku obumangazayo. Ngajabula kakhulu. Ngangifuna ukutshela wonke umuntu ukuthi uNkulunkulu mkhulu kangakanani.

Ngalezo zinsuku, yayingekho i-inthanethi, kungekho maCD noma amakhasethi, futhi saba neziteshi ezintathu kumabonakude wethu. Idolobhana lethu lalilincane njalo, ngakho kwakungekho okuningi okwakungenziwa ngemva kwamahora omsebenzi. Ngakho ngokuvamile intsha yayizochitha isikhathi eduze kwesitolo *se-pizza* ukuze bathole ukuzijabulisa kuze kube sebusuku. Ngokuvamile sasivala ngehola lika1:00 ekuseni ngobusuku bangoLwesihlanu nangoMgqibelo, futhi indawo yethu yokupaka izimoto izobe igcwele intsha. Izikhathi eziningi kwakudingeka ngibaxoshe, njengoba benza kube nzima kumakhasimende ami ukuthola indawo yokupaka izimoto zabo. Kwakunobusuku obungaphezu kobunye okwakudingeka amaphoyisa ukuba azolamula ukulwa nezingane zigodukiswe. Kodwa manje ngase nginombono. Leyo intsha yayidinga ukuzwa ngoJesu. Ngakho ngaphuma

ngabatshela ukuthi uma noma yimuphi kubo wayefuna ukuhlala, ngangizoba nesifundo seBhayibheli esitolo se-*pizza* ngemva kokuvala. Qaphela, lokhu kungaba ngehora lika-1:30 ekuseni, njengoba kwakufanele sihlanze lindawo futhi sivale kusukela ngehora lika-1:00 ekuseni kuya ku-1:30 ekuseni. Bengingazi noma omunye wabo uzofika, kodwa uyazi ukuthi yini, abanye babo beza, futhi abambalwa bezisebenzi zami nabo beza nabo. Ngobusuku bokuqala ngibamba umhlangano, omunye wentsha lapho wathi ufuna ukukhonza uKristu futhi wangibuza ukuthi kufanele enzeni. Manje, lokhu kwenza inkinga eyingqayizivele kimina njengoba bengingakacabangi leyo ngxenye kuze kube manje. Khumbula, ngangingazi lutho ngeBhayibheli, kodwa ngase ngifundile umbhalo owawubonakala uphendula ukukhathazeka kwami.

Futhi yilowo nalowo obiza igama leNkosi uyakusindiswa.

— Izenzo 2:21

Kwakubonakala kulula ngokwanele, ngakho yilokho enganginqume ukuthi ngizokwenza. Iqembu lase lihambile ngenkathi le nsizwa ifika kimi ngalo mbuzo, ngakho ngamtshela ukuthi akahlale phansi esihlalweni asho igama likaJesu. Ngacabanga ukuthi kuyinto elula ukuyenza, kodwa ngahlala lapho okwesikhathi esingaba imizuzu emibili, futhi akazange asho lutho. Ngakho ngawuphinda umyalo wami, ngacabanga ukuthi akangizwanga. Namanje lutho. Ngabe sengiqaphela ukuthi yena wayeqhaqhazela. Ngabona nangendlela akhuluma ngayo ukuthi wayebonakala enjalo enenkinga yokukhipha lelo gama emlonyeni wakhe. Ngokungazelelwe, njengokuthi kwaqhuma idamu, waqhuma igama likaJesu, kwaba khona ukuthula ebusweni bakhe. Nokho, kwasebenza! Ngakho

lokho bekuwuhlelo lwami lomdlalo ngaso sonke isikhathi uma othile efuna ukunikela inhliziyi yakhe eNkosini. Bengizoba ngithi bahlale esihlalweni bese sisho igama likaJesu. Cishe ngaphandle kokukhetha, abakwazanga ukusho igama ngaso lesi sikhathi. Baqala ukuqhaqhazela, futhi-ke, kwabonakala kunzima, bazovele ngokungazelelwe baqhume, babenokuthula.

Ngolunye usuku ngisendlini engemuva ngixova inhlama, ngezwa kungqongqozwa emnyango ongemuva. Lapho ngivula umnyango, ngabona abasha ababili ababemi lapho benje ngentsha enganginabo ngaphambili ngikhuluma ngoKristu. Ngabavumela bangena phakathi, futhi omunye wabo washo ukuthi wayefuna ukunikela inhliziyi yakhe kuNkulunkulu. Ngakho ngamhlalisa phansi esihlalweni; futhi, njengokujwayelekile, waqala ukuqhaqhazela futhi ekugcineni washo igama likaJesu. Lapho ngibheka phezulu, ngabona ukuthi omunye osemusha wayengasekelile kimi futhi waye ngaphesheya kwekamelo ecindezelwe ekhoneni futhi ebukeka njengesilwane esivalelwe. Wayezama ukumba odongeni sengathi uzama ukuya khashana kude nami. Lokhu kwakuxaka kakhulu, futhi ngangingenayo incazelo ngakho.

Lapho ngimile ngimbuka, kungazelelwe ngaba nomcabango, “Mina ngiyazibuza ukuthi idemoni leli na.” Manje, anginakho okuhlangenwe nakho namademoni, kodwa ngase ngifunde ngakho eBhayibhili. Ngangingakwazi ngempela ukucabanga noma iyiphi enye incazelo yezenzo zakhe ezixakile. Ngakho ngathi, “Jesu, yidemoni kambe na leli?” Ngaso lesi sikhathi, ngabona idemoni njengeveli lihlehlelwa emuva, ngabona lilenga eceleni kwalomfana. Idemoni laliceshe libe ngamafidi amathathu ubude, futhi libambebele kulensizwa ngenyawo zawo zimile. Abantu njalo bahlala bengibuza, “Kwakubukeka kanjani?”

Yayibukeka phose njengenkawu kodwa yehlukene. Yayinoboya njengenkawu, inezingalo ezinde njengenkawu, kodwa wayenamehlo acwebezelayo, abomvu futhi ekhubazekile. Ngomzuzu ngabona lawo mehlo, empeleni ngamemeza kakhulu. Inzondo engayibona kulawo mehlo kwakungaphezu kwalokho engangikwazi ukukuthwala. Indlela engcono kakhulu yokuchaza engikubonile kulawo mehlo bekungaba inzondo ewuketshezi, inzondo egcwele cishe ephathekayo. Ngangazi ngomzuzwana ukuthi le nto yayingenanzondo ngami kuphela kodwa futhi yayingithukuthelele kakhulu.

Manje ke? Ngangingazi ukuthi ngenzeni manje njengoba ngiyibona le nto. Kodwa ngacabanga ukuthi uma igama likaJesu lisingenisile eMbusweni, kufanele libe negunya phezu kwaleli demoni, ngakho ngathi ngezwi elikhulu, “Egameni likaJesu.” Khonokho, iveli liyavaleka. Uma ukhumbula omabonakude bakudala abatshengisa okumnyama nokumhlophe uma uwacisha kuvele kuquleke isithunzi salokho obukubuka sifiphala kancane esikrinini. Hhayi-ke, yayibukeka kanjalo lento. Angikwazanga ngempela ukukubona, kodwa ngangisabona isithunzi sayo esifiphalayayo. Njengoba lapho iveli livala, osemusha umfana wavele wagijima waphuma esakhiweni.

Ngakho, yebo, ngangazi ukuthi amademoni ayengokoqobo. Ngifisa sengathi ngingakusho lokho lapho sengiqonde ukuthi inkinga yami kwakuwumoya, ngabhekana nawo futhi ngahamba ngokukhululeka kusukela ngaleso sikhathi kuqhubeka. Kodwa akwenzekanga lokho khona manje. Kuyadabukisa, ngemva kokuba sebandleni okweminyaka yonke leyo, ukuthi ngempela mina ngang-ingakaze ngizinike isikhathi sokufunda ukuthi ngingubani kuKristu futhi ngifunde ukuba ngingawaphoqelela kanjani amalungelo ami

angokomthetho ngokumelene nesitha. Kodwa manje mina sengibonile noma okungenani ngisole ukuthi kungenzeka ngisebenzelana nomoya, kwangikhuthaza ukuthi ngifunde indlela yokunqoba. Ngangazi ngokwanele ukuthi idemoni bekufanele liphendule kugunya lami, kepha mina ngangididekile ngoba kwakungenjalo. Ezinsukwini ezimbalwa kamuva, ngaba nesinye isifo okungahlangenwe nakho okwaqinisekisa ukuthi inkinga yami kwakuwumoya.

Ngangisekamelweni lami ngikhuleka ngomoya futhi ngase nginqumile ukuchitha isikhathi esanele ngithandaza ukuze ngithole impendulo mayelana nokuthi kwakuqhubekani. Ngaleso sikhathi somkhuleko, ngezwa ngikhululeka futhi ngasengikhululekile futhi, njengalapho umfundisi engithandazela. Ngezwa ngikhululekile cishe amahora amabili ngalobobusuku ngaphambi kokuba kuphenduke, kodwa manje ngangiqiniseka ngokuphelele ukuthi kwakuwumoya njengoba wawuphendule umthandazo. Ngazama futhi ukukhuleka kodwa lutho. Ngakho ngaqala ukufunda noma yini engangiyifunda okungempi kamoya futhi ngachitha isikhathi ngizijwayeza ukuthi ngingubani kuKristu. Kodwa noma kunjalo leyo nto yayinganyakazi. Kwathi ngaleso sikhathi nje lapho ngithandaza ngabona umoya uphendula igunya lami. Bekade ngididekile ngaqala ukubuza ngobuqotho iNkosi ukuthi ngenzeni. Nakuba angikwazanga ukukhululeka ngokuphelele, ngangingenakho ukuhlaselwa uvalo nakho konke ukukhubazeka kwase kuphelile. Ngakho kwakukhona ukunqoba okukhulu kakade. Bengisalwa nemicabango ehluphayo kanye nokucindezeleka, nokho ngangizethemba ukuthi ngangiqina. Ngichithe isikhathi nsuku zonke sibukeza lokho iBhayibheli elikushoyo ngegunya lethu kuKristu.

Ngolunye usuku ntambama ngangilwa nomuzwa wovalo osewujwayele manje nokwesaba ngenkathi ngisebenza ehhovisi

lami. Ngangizamile ukuthandaza futhi ngayala umoya wokwesaba ukuthi uhambe kodwa akuzange kube namphumela, njengenjwayelo. Kungazelelwe, ngezwa izwi leNkosi. Wathi angiyale lowomoya uphume uhambe, ngikwenze ngezwi elikhulu, nangegunya. Wabe esethi futhi okuthile kimi lokho okwashintsha indlela engangibheka ngayo igunya elingokomoya. Yena wathi ngingayinaki imizwa yami lapho ngiyala lento okufanele iphume ihambe, kodwa ngime Ezwini Lakhe, hhayi kulokho engikubonayo noma engikuzwayo. Ngangisebenza ehhovisi lami, ngakho ngangingakwazi ukusukuma futhi ngiqale ukuklabalasa kusathane lapho njengoba nezisebenzi zami zazikhona. Ngakho ngasukuma ngangena endlini yokuphumula, ngasho ngezwi elikhulu ngathi: “Egameni likaJesu, ngiyakubopha wena, wena moya wokwesaba. Lokhu okwenzayo akukho emthethweni, futhi mina ngiyakuyala ukuthi uhambe manje, egameni likaJesu.” Lutho, ngezwa kungenashintsho. Kodwa ngakhumbula lokho iNkosi eyangitshela kona, “Uganaki imizwa yakho.” Ngakho ngayibonga iNkosi ngegunya Yena anginike phezu kwalomoya, futhi ngaqala ukudumisa uNkulunkulu ngokuthi ngangikhululekile. Ngabuyela ehhovisi lami futhi ngabuyela emsebenzini. Ngathi ngihleli lapho kudeski lami, nakuba ngangingaluzwa ushintsho, ngavele ngibonge iNkosi lokho ngangikhululekile ngaso sonke isikhathi ukwesaba kuhlasela ingqondo yami. Njengoba ngangisebenza kufayela lekhasimende, kungazelelwe ngezwa ubukhona bukaNkulunkulu bufika kimi, futhi ngabona ifu elimnyama, elihlakaniphile lingishiya futhi lasha-balala ngokushesha ngophahla lwehhovisi lami.

Ngangikhululekile!

Lowomoya wamademoni wokwesaba wawungasekho, futhi uma uphenduka, ngangazi indlela yokubhekana nayo. Ngajabula

kakhulu! Ngashayela ucingo uDrenda ngamtshela ngalokho okwakusanda kwenzeka. Wathi uzofika masinyane nje, futhi sagubha ngokudla isidlo sasemini ngalolo suku endaweni yokudlela eyama China (indawo engiyithandayo kakhulu). Kuzofanele ngiphinde ukumelena kwami nalowo moya wokwesaba kaningi ngemva kwalolo suku njengoba amademoni engayeki ngokushesha. Futhi nakuba idemoni lase lihambile, inkinga zezimali empilweni yami azizange zaphela. Ngakho ukwesaba kwakulokhu kuzama ukuphinde kubuyekeze njalo engqondweni yami mayelana ngezezimali, futhi kwadingeka ngifunde indlela yokubhekana nengqondo yami nendlela yokuyigcina ngokuthula.

Kwakukhona ezinye izimpi okwakudingeka ngizilwe futhi ngifunde kuzo ekuphileni kwami, nginezifundo eziningi ezingokomoya eziphatelene noMbuso ezisazoba khona ngizifunde, kodwa isizathu sokuthi ngifune ukukutshela le ndaba ukuthi ngikuvumele wazi ukuthi ngiyaqonda ukuthi ukucindezeleka kwezezimali kubathinta kanjani abantu kanye nokuphila kwabo futhi kubavulela ukwesaba okuhluphayo.

Ngifuna ukwenza isiqiniseko sokuthi uyazi ukuthi bengikhona lapho.

Ngakho-ke noma ngabe yiluphi uhlobo lokungcola obhekene nalo namuhla, likhona ithemba. Ngifisa sengathi ngabe ngawazi ngoMbuso kaNkulunkulu kusenesikhathi empilweni yami ngokuqinisekile. Kuyadabukisa ukucabanga ukuthi mina noDrenda sasihlala kusiphithiphithi sezezimali kuleyo minyaka eyisishiyagalolunye lapho nje kwakungadingeki ukuba senze njalo!

Ngeshwa, ukungahambi kahle kwethu kwezezimali bekungelona into eyinkinga enkulu; kodwa thina besiyinkinga. Kwakuyindlela esasiphila ngayo. Iminyaka eyisishiyagalolunye yokuncenga kwethu

indlela yokuphila, izinkumbulo zezenzakalo ezilulazayo nezimo. Imicimbi ngingavele ngiyikhohlwe. Makabusiswe umkami! Wabekezela kokuningi kakhulu ngaleyo minyaka. Yingakho namuhla ngizama ukumbusisa noma nini lapho ngikwazi.

Njengoba nje iNkosi kwakudingeka ingifundise indlela yokubhekana nalelodemoni lomoya wokwesaba. Waqala ukungifundisa ukuthi ngingabhekana kanjani nezimali zami ngokombono ongokomoya. Lokho uNkulunkulu akufundisa uDrenda nami, futhi lokho Yena asibonise kona mayelana nezimali zethu, kwakushintsha kakhulu ukuphila futhi kuyamangalisa ukuthi sizibophezele ukuchitha impilo yethu yonke ukusiza abantu ukuze bathole koizimiso ezifanayo.

Mina noDrenda sasuka ekubeni nezinkinga ezinkulu zokuswela saze sakhokha ukheshi ezimotweni zethu, senelisa ukwakha ikhaya lethu lamaphupho lingena-zikweleti, siqala izinkampani eziningi, futhi sethula umsakazo wethu ku-TV yansuku zonke othi *Fixing the Money Thing* ukusakazwa kuzo zonke izikhathi zezindawo emhlabeni. UDrenda naye wethula kuTV umsakazo othi *Drenda* esakazwa masonto onke ku-*ABC Family network* ukusiza imindeni ukuthi yazi ukuphila futhi ikhuthaze abesifazane. Sazizwa ukuthi uNkulunkulu usihole ukuba siqale i-*Faith Life Church*, lapho sifundisa khona izinkulungwane zabantu ngoMbuso kaNkulunkulu masonto onke. Manje kuthatha izigidi ngonyaka ukwenza esikwenzayo, ngaphezu kuka-\$200,000 ngenyanga ukuze nje sense i-TV kusukela kulokhu kubhalwa. Akukho kulokhu, okungeke kwenzeke uma uNkulunkulu wayengasifundisanga lokho esifuna ukukufundisa kona kulolu chungechunge lwe zincwadi. Angifuni ukuthi wena ubheke le incwadi njengenye nje incwadi yezezimali. Akuyona enye incwadi yokuthi udinga ukwenza kanjani isabelomali,

nakuba lokho cishe kuyadingeka futhi kusikiselwe. Akukona ukusetshenzwa kabusha kwe endala efanayo, “imali engenayo eyanele,” ngakho-ke yini isikhathi esingasinqamula.

Cha, lena incwadi ekhuluma ngokuvukela umbuso, ukuvukela uMbuso wobumnyama futhi nobumpofu babo obukhathazayo. Yincwadi ekhuluma ngokulahla izingqinamba zikahulumeni okhohlakele kanye nokuthatha indlela entsha yokuphila. Impendulo yami kwakungesona iseluleko esijwayelekile sezezimali. Ngathola ukuthi mina kwakudingeka ukulungiswa okuphelele kwezimali:

UGUQUKO LWEZEZIMALI!

ISAPHLUKO 1

UMBUSO

Ngikudlulisele kuwe esingenisweni ukuthi impilo yami idliwe kanjani ngokwesaba okuhlukumezayo. Ngakho ngikholwa wukuthi kubalulekile ukuthi ngiqale uhambo lwethu kanye nalawa amazwi awodwa nje okufanele siwaqonde ngempela: UNGAFUNDI UKUPHILA NGOKWESABA! Ukwesaba kuvula umnyango wazo zonke izinhlobo zamathonya amademoni, ukudideka, nokudangala, njengoba sisanda kukubona okwenzeka empilweni yami futhi kwenzeka kuzigidi zempilo zabanye. Ngikholelwa ukuthi ukuhlukumezeka kwezezimali kuvula umnyango omkhulu wokwesaba kuzimpilo zabantu. Mina ngokwami bengisiza abantu ngezimali zabo okweminyaka engu-34 ngefemu yami yezokuhlela kwemali, futhi ngathola ukuthi kwakungemina ngedwa umuntu owayenezinkinga zezimali noma owayelwisa ezimpilweni zabo.

Eqinisweni, ngokusekelwe ocwaningweni lwami, ngathola ukuthi amaphesenti angu-23 awenani labantu baseAmerica abakhokhi ngisho inkokhelo yabo encane yezibopho zabo zezikweletu futhi bangena kancane kancane ekubeni bakhohlwe ngezimali.¹ Leyo ingxenye yesine yezwe! Izigidi ezingamashumi

¹ Tracy Turner, "Debt Is People's Biggest Worry...Finance Problems Rank Higher Than Terrorism and Disasters." *The Columbus Dispatch*, 2006.

amane nesikhombisa, ingxenye eyodwa kwesithupha yenani labantu, bakuzitembu zokudla, futhi nemindeni eyisishiyagalombili kweyishumi iphila ngemali yokuholelwa.² Ngeke futhi ngikhulume ngezigidigidi ezingu-18 zamadola esikweleti isizwe sethu esinazo futhi esingasoze sasikhokha. Ngeke futhi ngikusho ngezibopho zezimali zenani lamadola ayizigidigidi eziyizinkulungwane eziyi-120 izwe lethu elizibophezele kukho ngaphandle kwendlela yokuxhasa ngemali ukukhokhela izindleko.³ Siphila esizweni esinezinkinga ezigxamise ngezindaba zezimali! Engikutholile empilweni yami yikuthi inkinga yemali engaxazululeki futhi nengcindezi yezezimali kwenza ukuphila ngokwesaba kube yindlela yokuphila

Kodwa zikhona izimpendulo! Ungakhululeka! IBhayibheli licacile kulesi isihloko: UJesu weza ukuzoshumayela izindaba ezinhle kwabathotshisiweyo!

UMoya weNkosi uJehova uphezu kwami, ngokuba uJehova ungigcobile ukuba ngishumayele izindaba ezinhle kwabathotshiweyo.

— U-Isaya 61:1

Ziyini izindaba ezinhle kumuntu othotshisiweyo? Ukuthi angakhululeka! Namuhla, ungase ungabi nalwazi lokuthi lokho kungenzeka kanjani. Ngesinye isikhathi empilweni yami, ngazizwa ngingenamandla neze. Umcabango wokuba ne-\$100 nje engingakweleti muntu kwakungu mcabango wangaphandle kimi lowo ukuthi ngingawuhleka lowo mbono ukube bekungethusile futhi kudabukisa. Leyo minyaka eziyisishiyagalolunye yokuphila

² Brad Plumer, "Why are 47 million Americans on food stamps? It's the recession — mostly." *The Washington Post*, 2013.

³ Glenn Kessler, "Does the Nation have 128 Trillion in Unfunded Liabilities." *Washington Post*, 2013.

kundlela yokusinda yangicindezela ngokomzwelo. Ukuhlukumeka ngokwezimali kusiphuca konke okuhle.

Uma ngibheka ekhaya amafilimu avela kuleyo minyaka, nginamahloni.

Ubuzongibona kuvidiyo ngiphuma emotweni yami futhi nezingane zami eziyigugu zigijima zizongibona ngemva kosuku olude ehhovisi. Bona babegijima bangibambe umlenze wami futhi babambelele, bememeza bethi, “Sawubona, Baba!” Kuvidiyo,

angizange ngiphendule noma ngibabuke. Bengikade ngihluku-mezekile futhi ngidangele kangangokuthi ngangingazi nokuthi kuyini okubalulekile.

Isimo sami sengqondo ngaleso sikhathi singikhumbuza okuthile engakufunda kanye ekilasini lokubhukuda. Uma umuntu eminza futhi ememeza ecela usizo, qaphela uma uphuma uyobasiza. Kungani? Ngoba banjalo badliwe kakhulu yikufuna ukusinda kangangokuthi bangase bakudonsele phansi ngaphandle kwencazelo. Ngangingjalo kanjalo, njenge-*zombie* engazi ngokuphila, ngiya ngokunyakaza ngaphandle kwemizwa. Njengomyeni, ngangisehluleka isivivinyo. Njengobaba, ngangisehluleka isivivinyo. Njengomhlinzeki, ngangisehluleka isivivinyo. Impilo yami yayiwumkhuba wokungabi namizwa okufanayo, kungekho mbono, futhi yesithombe esidangele sempilo.

Columbus, e-Ohio, yayichuma kakhulu ngezindlu ngalezo zinsuku. Izindlu zazikhuphuka yonke indawo, futhi ngenxa yalokho, idolobha lethu labamba i-*Parade of Homes* iminyaka eminingi ilandelana. Uma ungazi ukuthi kuyini lokho, ake ngichaze. I-*Parade of Homes* yiqembu labacacisa amakhaya ukuthi abakhi

**“UMOYA WENKOSI
UJEHOVA UPHEZU
KWAMI, NGOKUBA
UJEHOVA UNGIGCOBILE
UKUBA NGISHUMAYELE
IZINDABA EZINHLE
KWABATHOTSHIWEYO.”**

— U-ISAYA 61:1

abahlukene bayakha ukuze babonise imihlobo eziyingqayizivele futhi namakhono abo, kanye nazo zonke izinto ezisetshenziswayo ezintsha kanye nokupheleliswa kwazo. Kuwo wonke umuntu endaweni, lokhu kwakuyinto enkulu futhi kwakujatshulelwa yizinkulungwane zabantu. Kodwa ngangiyesaba *iParade of Homes*. Ukuphila ngobumpofu lokho ebesiphila kubo, ngangingafuni ukuthi uDrenda ahambe ayobheka lezi zindlu. Ngangivele ngiphatheke kabi ngokwenele ngokwehluleka kwami kwezemali; Impela angizange ngafuna ukuthi umkami azi ukuthi bekumphethe kabi kangakanani. Ngiyazi manje lokho ukuthi umbono wami ngalokhu wawuwubuwula, kodwa ngaleso sikhathi, lowo kwakuwumbono wami. Ngazile ukuthi uma eya khona lapho, uzofuna enye yazo. Ngakho unyaka nonyaka ngathi, “Cha!” Kodwa ekugcineni, ngomunye unyaka ngavuma futhi nganquma ukuthi sizohamba.

Izindlu, njengoba ungase ucabange, zazikhazimula nje. Benza indlu yethu yasepulazini yama-1800 ibukeka njengendlu elindile ukudilizwa. Ngemva kokudlula ezindlini ezimbalwa zokuqala futhi lapho sihamba eceleni komgwaqo, ngavele ngabona lokho uDrenda ubengahambi eduze kwami. Ngaphenduka ukuze ngibone lapho ekhona, futhi ngaphatheka kabi ukumbona emi ngaphandle kwendlu esasisanda kudlula kuyo. Izinyembezi zazigeleza ebusweni bakhe. Ngahamba ngabuyela kuye futhi ngabuza umbuzo oyisiphukuphuku, “Yini engalungile?” Engathi angazi impendulo yalo mbuzo. Wavele wangibuka wangibuza, “Ngingaba nayo nini indlu”? Ingqondo yami yaphithizela, “Indlu? Njengalezi? Zonke lezi ziyizindlu ezingama \$500,000 kuya ku-\$700,000.” Bengisazama indlela yokukhokha imali engu-\$300 yenyanga yokuqasha indluzonke endala yasemapulazini. Ngiyayazi kuyadabukisa, kodwa angizange ngibone indlela yokuphuma kukho lokhu,

futhi angizange nginikeze ithemba kumkami omuhle, oligugu. Ukwesaba nokwehluleka kwakuphazamisa ingqondo yami futhi nombono wami. Kwakungemina lo; kwenzenjani ngenjabulo yami, ngobomi bami? Kwakubonakala sengathi angiboni ngaphandle kwengcindezi yezezimali.

Kwakungo-2:00 noma 3:00 ekuseni futhi ngangingakwazi ukulala. Ubuhlungu babudlula emhlathini nasebusweni njengezinaliti, futhi ngangidinga kakhulu ukusizakala. Emahoreni angamashumi amathathu nesithupha ngaphambili ngangelashwe ubuhlungu bezinyo ukuze bungatheleleki okwakubangele ukuthi ubuso bami buvuvuke njengebhaluni. Ubuhlungu nokungakhululeki kwakungakholakali. Bengilokhu ngithatha i*Tylenol* njalo ngemva kwamahora amane ngenxa yobuhlungu, kodwa kwakubonakala kungasizi kakhulu. Ngathi ngisahleli egumbini lami lokuphumula, ngangingakwazi ukulala futhi ngiphuza omunye umthamo, ngivele ngabheka ibhokisi le*Tylenol* ngafunda imiyalelo ekulo. Hhayi ngoba bengingazi ukuthi ngingayithatha kanjani i*Tylenol* kodwa ngaphandle kuyisithukuthezi nje, njengoba nje sonke silifundile ibhokisi lokusanhlamvu ngesikhathi sidla okusanhlamvu kwethu ekuseni. Hhayi ngoba sinesithakazelo ngempela kodwa ngoba kuyenzeka nje kube likhona. Yebo, yebo, amaphilisi angu-2 njalo emahoreni angu-4, kodwa lalisishoni? Hatshi amaphilisi angaphezu kwangu-10 esikhathini esingamahora angu-24? Umqondo wami wahlanganisa ngokushesha inani lamaphilisi umuntu angawadla uma ethatha njalo emahoreni angu-4, njengoba ngenzile kulawa kunsuku ezingu-2 ezedlule—amaphilisi ayi-12 ngosuku, amaphilisi angu-2 ngaphezu komthamo omisiweyo. Ngokushesha ngethuka, ngezwa isisu sami sbopha uvalo lwangibamba.

Iminyaka eyisishiyagalolunye yokuphila ngokufumanayo,

ngisehluleka njengomyeni, ngisehluleka njengobaba, futhi ngisehluleka njengomhlinzeki kwakungenze ngaba yisisekelo sokuphazamiseka ngokomzwelo. Odokotela babengifake emithini ama *antidepressants* ukuze bazame ukuba ngisizakale. Kodwa akukho okwakusiza. Njengoba ngihlezi lapho ngalobo busuku ngine sifo samazinyo, ngangingalalanga okwaqhubeka okwezinsuku ezimbili, futhi ubuhlungu babunjalo bushubile angibange ngisakwazi ukulala njalo. Manje ngifunda ibhokisi le *Tylenol*, ngabona kwakunento eyodwa futhi okufanele ngikhathazeke ngayo, okungenzeka ukweqisa komthamo omisiweyo we *Tylenol*. Ngangingazi ukuthi ukweqisa umthamo omisiweyo we *Tylenol* wawuzongenzani mina, kodwa nganginesiqiniseko sokuthi kwakuyizinto ezithambile kakhulu ngoba wonke umuntu angakwazi ukuyithenga nje lula esitolo. Ngangicabanga nokuthi kufanele nje babeke izexwayiso ebhokisini njengo ukuthi badambise abameli babo futhi bahlale ngaphakathi kwezimfuneko zabo zomthetho. Angizange ngicabange ukuthi ukuthatha amaphilisi angu-2 ngokweqile kungabangela inkinga enkulu. Kodwa umoya wokwesaba wabamba ingqondo yami, walithatha lelo qiniso, futhi waqala ukungiqhumisa ngemicabango yokuthi “yini uma.” Ukuze nje ngibeke umcabango wami ukhululeka, ngacabange ukuthi ngizoshayela ku *Poison Control Center* ukuze ngithole incazelo. Nganginesiqiniseko sokuthi bazovele bathi akuyona into enkulu.

Intokazi ngakolunye uhlangothi kocingo yazwakala njengochwepheshe lapho ephendula. Wangibuza ukuthi angangisiza kanjani, ngamchazela yena ukuthi ngangithathe i *Tylenol* njalo ngamahora angu-4 emahoreni angu-36 esikhathini esedlule ngaleyo ndlela bengithethe amaphilisi angu-12 ngosuku esikhundleni salawo angu 10 okushiwo singaweqi. Ngamtshela ukuthi ngimfonela nje ukuze

ngiqinisekise ukuthi ukuthatha lawo ayi 2 abengeziwe amaphilisi ngeke adale umonakalo omkhulu. Kwathula kancane, futhi ngezwa kucothozwa okhiye bekhompyutha. Ngase ngizwa lamazwi, futhi ngicaphuna khona impela akusho kimi, “Mnumzane, asikaze sibe nomuntu ophilayo owathatha lesa silinganiso.” Ngimuzwe kahle na? Ngeke neze! Ngakho ngamchazela futhi ukuthi ngimane ngaphuze amaphilisi angu-2 ngeqisa inani elimisiweyo kusikhathi esingamahora angu-24 futhi ngikwenze lokhu izinsuku eziyi-2.

Kulokhu waphendula ngezwi eliqinile, “Mnumzane, njengoba ngishilo, asikaze sibe nomuntu ophilayo owathatha lesa silinganiso. Ngiyakudinga egumbini lezimo eziphuthumayo MANJE!” Lapho ngizama ukumchazela futhi ukuthi kwakwenzekeni, njengoba nganginesiqiniseko sokuthi kukhona ayekuzwa okungalungile, wangimisa futhi wayesethi, “Kuphakathi kokuthi ushayele ngokwakho manje uye esibhedlela kumbe mina ngikuthumelele i-ambulensi.” Ngangithukile! “Mina ngizozishayela ngokwami,” ngangingingiza. “Uya kusiphi isibhedlela? wabuza. Ngamtshela waluvala ucingo.

Ngama ngibambe ongezansi. Nganginomhlangano obaluleke kakhulu ngo-9:00 ekuseni ngalolo suku, futhi manje kwase kuyihora lika-3:30 ekuseni. ngashosholoza izitebhisi zokuya ekamelweni lami futhi ngavusa uDrenda ngamtshela ukuthi kwenzekeni. Wangibuka ekhombisa ukudangala. Umyeni wakhe wayelingisa futhi esenezinyanga ezimbalwa ezenza izinto ezixakile, futhi wayesekhathele ukuthi abambe yonke into ndawonye, futhi manje lokhu? “Gary, bekungamaphilisi amabili nje kuphela odlulise ngaso isilinganiso. Impela, wena wazi kangcono kunokukholelwa ukuthi kuzokubulala. Bashayele futhi,” kusho yena. Kodwa ukwesaba akunangqondo futhi kuyahlukumeza. “Le ntokazi yathi angase angibulale; kumele

ngiye esibhedlela.” Ngabona ukuthi, “Kuzomele uyadlala” ngabuka umkami emehlweni njengoba ngiphenduka ngiphuma ekamelweni.

Njengoba ngishayela ngiya esibhedlela, kwakunabafana ababili ababegqoke amajazi amhlophe babelinde ngaphandle komnyango womnyango ophuthumayo. Ngathi ngisima, beza kimi futhi bathi, “Ingabe unguGary Keese?” Bangiphuthuma ngiqonde egumbini lokwelapha. Njengoba ngidlula isimo esiphuthumayo ibhodi legumbi, ngabona igama lami selibhaliwe kulo. It wathi, “UGary Keese—ukuphuza ngokweqile.” Angizange ngikholwe. Ukwenza indaba ende ibe mfushane, lapho udokotela ethatha isampula yegazi lami, wangena wathi, “Kungani ulapha? Izinga legazi lakho le-Tylenol alikho eliphezulu ngokwanele ukulapha ikhanda.” Lapho ngimtshela indaba yami mayelana le *Poison Control*, waqala wahleka. Angizange ngicabange ukuthi kuyahlekisa, futhi angizange ngicabange ukuthi kwakuhlekisa lapho kufika iphepha lesikweleti ele-\$2,000 eposini lami. Usathane wayengikhohlisa futhi wangintshontshela njalo.

Ngidlulisela lezi zindaba kuwe, kanye nesingeniso, ukukusiza ukuba ubone ukuthi impilo yami yayikuphi ngaphambi kokuba ngithole uMbuso kaNkulunkulu. Yebo, ngangingumKristu. Yebo, ngangikhipha okweshumi. Yebo, ngangihola inkonzo yokukhonza ebandleni lami okwesikhashana. Yebo, ngangimthanda uNkulunkulu. Kodwa kukhona okwakungalungile, Kwakukubi kakhulu! Ngikutshelile ukuthi uNkulunkulu wangifundisa kanjani ukulwa nomoya wokwesaba futhi nokuthi ngakhululeka kanjani kuma *antidepressant* futhi nokuhlaselwa uvalo. Kodwa ngangingakakhululeki ezimweni ezaveza impi yami yokwesaba kwasekuqaleni, isimo sami sezimali esingenathemba. Ngangisenokungcindezelwa

okukhulu nsuku zonke okokuthola imali futhi ngikhokhe izikweletu zami, ngisengeza ngangineshumi lamakhadi esikweletu akhulisiwe futhi akhanseliwe, izikweletu ezintathu zezinkampani zezimali, Isikweletu se-IRS, imali ekweletwa izihlobo, futhi nezahlulelo nezibopho eziningi.

Njengoba ngike ngasho, izimpilo zethu bezingahlelekile ngokwezimali. Ukucindezeleka futhi nemizwelo eyisiphithiphithi kwakuyizindlela zami zokusebenza. Nakuba sasingumKristu, sasisifa ngokwezimali, futhi elinye ngalinye,

lamakhadi ami okuthenga ngesikweletu akhanselwa. Kwagcinwa izibopho, isikweletu sahoxiswa, kwabizwa nabakweletayo. Emvuthwandaba wosizi lwethu lwezezimali, kanyengebhizinisi lethu elalingakh-iqizi imali eningi, asikwazanga ngisho ukukhokhela ukudla. Umndeni

**“FUTHI UNKULUNKULU
WAMI UZOKUGCWALISA
UKUSWELA KONKE KWENU
NJENGOKWENGCEBO
YAKHE EKUKHAZIMULENI
KUKRISTU JESU.”**

— KWABASEFILIPHI 4:19

wami wawuvame ukubuthana eduze kweziko elilenkuni ezivuthayo ngasemkulwini womndeni ukuze sihlale sifudumele ngoba sasingakwazi ukuthenga amafutha kaphethiloli. Sasicinga izihlalo namasofa sicinga izinhlamvu zemali ezingaseziwele emifantwini ngethemba lokuthola imali eyanele ukuze sithole ukudla e*McDonald's* ukuze izingane zehlukaniselane phakhi kwazo.

Bengikwazi kakhulu ekuxosha abakweletwayo uma befona, kodwa ngolunye usuku elinye lama-akhawunti ami angamahlongandlebe laqasha ummeli ukuba azolanda i-akhawunti yami. Lomfana wafona futhi wayengenabo ubuntu. Wavele wathi Ngidinga imali ezinsukwini ezintathu noma ngizokuvulela icala egameni lekhasimende lami.” Ngase ngaphelwa. Ngangingenazo

izinketho, ngangingenaso isikweletu, ngase ngibathinte bonke abangane bami, futhi kwakungalesi sikhathi lapho engazi khona ukuthi sengiphelelwe. Ngagaqa ngaya ekamelweni lami ngawela embhedeni wami ngakhala kuNkulunkulu. Ngokushesha, ngezwa izwi leNkosi. Umbhalo engangiwezwe izikhathi eziningi wantanta engqondweni yami.

Futhi uNkulunkulu wami uzokugcwalisa ukuswela konke kwenu njengokwengcebo Yakhe ekukhazimuleni kuKristu Jesu.

— KwabaseFilipi 4:19

Ngasabela eNkosini ukuthi ngiyawazi lowombhalo kodwa izidingo zami bezingahlangatshezwana nazo! Waphendula umbuzo wami ngokushesha, “Yebo, kodwa lokho akulona iphutha lami. Awukaze uzinike isikhathi sokufunda ukuthi uMbuso wami usebenza kanjani. Eqinisweni, iningi lebandla lami liphila njengoba u-Israyeli ayephila eTestamenteni Elidala—njengezigqila. Baphila impilo yezikweletu futhi baphile indlela yokuphila yobugqila bezezimali. Ngifuna abantu bami bakhululeke.”

Ngehla ngokushesha ngagijima ngambamba uDrenda ngamtshela lokho iNkosi eyayikushilo kimi. Ngaphenduka kuye ngokungamfuni uNkulunkulu futhi ngokufunda ukuthi uMbuso Wakhe usebenza kanjani. Empeleni, ngaleso sikhathi, thina ngempela sasingazi ukuthi uNkulunkulu wayeqonde ukuthini lapho Yena ethi asazi ukuthi uMbuso usebenza kanjani. Phela sasisebandleni, sasikhipha okweshumi kumholo wethu isikhathi esiningi, futhi sasimthanda uNkulunkulu. Sasicabanga ukuthi thina sasivele sicabanga ngombuso. Udaba, nokho, njengoba ngase ngizothola, kwaba, nguyebo, ngangisendleleni eya ezulwini, kodwa ngangingazi

ukuthi ngiwaletsha kanjani amandla negunya lezulu empilweni yami kanye nokuthinta izimo zami zemvelo. Ngakho saqala ukufunda iBhayibheli noNkulunkulu waqala ukukhuluma nathi futhi wasisiza ukuba sifunde ukuthi Yena wayesho ukuthini lapho Yena esho ukuthi uMbuso. Esakufunda kwakushaqisa! Kwakufana nokukhanyisa isibane ekamelweni elimnyama. Ngokokuqala ngqá ekuphileni kwethu, sathola izimpendulo eziphathelele nempilo yethu yezezimali!

Nkulunkulu, Usho Ukuthini ngoMbuso?

Lapho uNkulunkulu engitshela ukuthi ngangingakaze ngifunde ukuthi uMbuso wakhe usebenza kanjani, ngangididekile, ukusho okuncane. UMbuso? UDrenda kanye nami sasingenawo umqondo wawo. Sathandaza sacela uNkulunkulu ukuthi asifundise ngayekusho Yena uma ethi: “Nkosi, sifundise ukuthi usho ukuthini uma ukhuluma ngoMbuso!” Ngakho into yokuqala okwadingeka ngiyifunde ukuthi uyini uMbuso. Ngicabanga lo umqondo unzima ukuthi izingqondo zethu zabasentshonalanga ukuthi ziwuzwise, uma uhlala kusimo-sengqondo sentando yeningi kwi-American kanye nenkululeko yokukhuluma. UMbuso kaNkulunkulu awusiwo intando yeningi; unguMbuso oneNkosi. Igunya leNkosi ligeleza lehle lidabule phakathi koMbuso unegunya eliphathisiwe emahhovisi ahlukene kahulumeni kanye nakubantu abasebenza ngaphansi kwalelo igunya. Ukuba nesixuku sabantu akuwona umbuso. Ubungaba nabantu abayisigidi esixukwini futhi bekungeke kube umbuso. Umbuso yiqembu labantu abahlanganiswe umthetho noma uhulumeni. Incazelo yombuso esichazamazwini ithi: “umbuso: izwe noma uhulumeni one inkosi noma indlovukazi njengenhloko yawo.”

Nakuba sigubha ukuza kukaJesu emhlabeni ngoKhisimusi,

thina ngokuvamile siyehluleka ukuqonda ukuthi Yena wayeletha uhulumeni naye. IBhayibheli likhuluma ngalo uhulumeni ku U-Isaya 9:6-7:

Ngokuba sizalelwe umntwana, siphiswa indodana, futhu umbuso uyakuba semahlombe akhe. Futhi negama lakhe liyakuthiwa UMeluleki Omangalisayo, uNkulunkulu Onamandla, uYise Ongunaphakade, iNkosi Yokuthula. Nokwanda kombuso wakhe, futhi nokuthula akuyikuba nakuphela. Uyobusa esihlalweni sobukhosi sikaDavide futhi nase Mbusweni Wakhe, ukuze uqinisewe futhi usekelwe ngokwahlulela futhi nangokulunga kusukela ngaleso sikhathi kuze kube phakade. Ukushisekela kukaJehova Sebawoti kuyakwenza lokhu.

UJesu uyinhloko yalo hulumeni, futhi lapho samukela uJesu njengoba uMsindisi wethu siqu siba yingxenywe yalo hulumeni; siba izakhamizi. Asigcini ngokuba izakhamuzi kodwa futhi empeleni siba ingxenywe yendlu kaNkulunkulu uqobo njengamadodana namadodakazi kaNkulunkulu.

Kepha bonke abamamukelayo, labo abakholwa egameni lakhe wabapha Amandla okuba ngabantwana bakaNkulunkulu—abantwana abangazalwanga ngokuzalwa kwemvelo, noma okwentando yenyama, noma okwentando yendoda, kodwa bazalwa nguNkulunkulu.

— NgokukaJohane 1:12-13

Ngakho-ke aniseyibo abezizwe nezihambi, kodwa izakhamuzi ezikanye nabantu bakaNkulunkulu kanye namalungu abendlu yakhe.

— Kwabase-Efesu 2:19

Njengamalungu abendlu kaNkulunkulu, siba ingxenye yomndeni wakhe futhi ngaleyo ndlela singabanikazi noma siyingxenye yakho konke okungokaNkulunkulu. Kodwa nathi sibe izakhamuzi zikahulumeni Wakhe omkhulu. Lokhu kusho ukuthi sinamalungelo nezinzuzo ezingokomthetho kulowo hulumeni. Ukuze uthole ukuqonda okungcono ngalokho engikhuluma ngakho, ake ngikhulume ngokuba isakhamuzi semvelo sase-United States. Njengesakhamuzi sase-United States, unamalungelo angokomthetho. Amalungelo akho angokomthetho alotshiwe kumthethosisekelo wethu futhi nasemithethweni eyavunyelwana uhulumeni wethu. Le imithetho nenzuzo zihlungela zonke izakhamuzi, kungakhathaliseki ukuthi bangobani. Lawo malungelo awasekelwe yimizwa yethu noma ukuthi sihlakaniphe kangakanani. Cha, asungulwa ngokomthetho, atholakala ngokusemthethweni kuso sonke isakhamuzi esibiza ukuthi i-America ikhaya labo. Kungenzeka ukuthi isakhamuzi singase singazi amalungelo abo angokomthetho, kodwa nokho, banawo nje ngokuba bayisakhamuzi sase-United States of America.

Manje nansi into okufanele ucabange ngayo, futhi ngethemba ukuthi kuzoshintsha umbono wakho wonke ngoNkulunkulu kanye nendlela owamukela ngayo okuvela kuNkulunkulu. Lapha e-United States uma sithola ukuthi okuthile noma othile uzama ukuthatha amalungelo ethu angokomthetho kude nathi noma ukuthi siye saphathwa ngokungenabulungisa, sinakho ukufinyelela

kwezobulungiswa (ubulungiswa busho ukuphoqelela noma ukuphatha ezomthetho), inqubo ephoqelela amalungelo ethu omthetho. Siya enkantolo, futhi umahluleli akakunaki ukubukeka kwethu, noma ukuthi sicebile noma simpofu kangakanani. Ubheka umthetho. Kufanele agwebe ngokuvumelana nomthetho ngaso sonke isikhathi. Lokhu ukuphepha kwethu: ukuthi sinamalungelo asemthethweni, kanye nohulumeni wethu uzoqinisekisa amalungelo ethu asemthethweni ngenqubo yobulungisa ngaphakathi kwayo yonke i-United States. Unalokho engqondweni, bhekisisa U-Isaya 9 lapho ikhuluma ngalo hulumeni omusha uJesu awuletha emhlabeni.

Yena (uJesu) uyobusa esihlalweni sobukhosi sikaDavide naphezu koMbuso Wakhe, uqiniseke nokulisekelwa ngobulungisa nangokulunga....

— U-Isaya 9:7b

Lo Umbhalo uthi uMbuso kaNkulunkulu uyamiswa futhi usekelwe ngobulungisa, obuyikuphatha komthetho kaNkulunkulu. Ukuphatha kusho inqubo yokusebenzisa noma yokuphoqelela amalungelo akho omthetho. Amalungelo akho angokomthetho yilokho uNkulunkulu akubiza ngokuthi ukulunga noma lokho Yena akushoyo ukuthi kulungile, umthetho Wakhe. Ukuqinisekisa ukuthi unakho lokho uNkulunkulu athi kulungile ngaphakathi ko Umbuso Wakhe, okungokwakho ngokomthetho njenge-sakhamuzi salowo Mbuso, uNkulunkulu ukunikeze ukufinyelela kubulungiswa, inqubo noma isiqinisekiso salokho niyakuba nalokhu Yena anithembise khona. UNkulunkulu uyenzile intando Yakhe yaziwa kithi ngeZwi Lakhe, iBhayibheli, ukuze sazi amalungelo ethu Embusweni Wakhe. Lezi yizindaba ezinhle! Konke okufunda

eBhayibhelini okuphathelene nalokho uNkulunkulu akuthembisile wena kungokwakho ngokomthetho njengoba uyisakhumuzi soMbuso Wakhe!

Eyesibili KwabaseKorinte 1:20 isho ngokucacile ukuthi sonke isithembiso—SONKEISITHEMBISO—singu-“Yebo” no-“Amen.” Sekunqunyiwe kakade; Kakade ingeyakho ngokomthetho.

Ngokuba noma kungakhathaliseki ukuthi ziningi kangakanani izithembiso uNkulunkulu azenzile, kuyenazingu “Yebo” kuKristu. Ngakho-ke ngaye zingu-“Amen” ukhulunywa yithi kube inkazimulo kaNkulunkulu.

— 2 KwabaseKorinte 1:20

Isisekelo soMbuso kaNkulunkulu siwubulungisa futhi nokulunga—akunakunyakaziswa. Ngakho-ke cabanga ngakho ngale ndlela: “Ukube ngiyazi umthetho woMbuso kaNkulunkulu (intando Yakhe), futhi ngiyazi ukuthi ngiyakwazi ukuwufinyelela ubulungiswa, inqubo yokuphoqelela engiqinisekisa lokho umthetho kusho, bese ngiyazethemba futhi angesabi.

Yilesi sibindi esinaso ekusondeleni kuNkulunkulu: sokuthi uma sicela utho ngokwentando yakhe, uyasizwa. Futhi uma siyazi ukuthi Yena uyasizwa—noma yini esiyicelayo—siyazi ukuthi sinakho esikucelileyo, esikucele Kuye.

— 1 NgokukaJohane 5:14-15

Uma leli vesi lithi Yena uyasizwa, alikhulumi ngokuzwa thina ngokuzwakalayo njengokuzwa amazwi ethu ngamaza omsindo; kuyakhuluma Ngaye ethatha icala. Cabanga ngomahluleli olalela

icala ukuze aqinisekise ukuthi ubulungiswa buyenziwa. Indlu yenkantolo kanye nomahluleli bakhona ukuba benze isiqinisekiso sokuthi ubulungisa butholakala kuzo zonke izakhamizi. Isinqumo sikamahluleli asisekelwe ngemizwa yakhe kodwa sisekelwe emthethweni awengamele ukuze uphoqelela zonke izakhamizi. Umahluleli ukhona ukuqinisekisa ukuthi ubulungiswa (ukuqiniswa

IMIBUSO ISEBENZA

NGEMITHETHO FUTHI

NEMITHETHO AYISHINTSHI

komthetho) benzeke ngokomthetho obhaliwe. Endabeni kaNkulunkulu, Isihlalo Sakhe sobukhosi (indawo yegunya) futhi namandla Akhe akhona ukuze aqinisekise ubulungisa

(ukuqiniswa kwentando Yakhe) kubo bonke abantu abeza kuJesu noMbuso Wakhe.

Sicela ufunde lawamazwi njalo kancane, kancane futhi uvumele ugxume kumbono wakho wamanje ngoNkulunkulu. Abantu abaningi banomuzwa wokuthi uNkulunkulu wenza izinqumo zakhe ngecala necala, kodwa lokho akulona iqiniso. UyiNkosi yoMbuso onemithetho engashintshiyo. Yena akenzi futhi ngeke athathe izinqumo ngaphandle komthetho Wakhe. Ngaleyondlela singakwazi ukuthi yini impendulo Yakhe ngaphambi kokuba sicele, futhi singaqiniseka ukuthi sinakho lokho okushiwo umthetho Wakhe ngaphambi kokuba sikubone ngoba unamandla okwenza ukuthotshelwa komthetho Wakhe.

Njengoba mina noDrenda sasiqala ukufunda ngamalungelo ethu angokomthetho eMbusweni, yashintsha ngokuphawulekayo indlela esasicabanga ngayo ngoNkulunkulu nangeBhayibheli. Umphumela wokuqonda kwethu okusha kwashintsha izimpilo. Akusekho ukucela Akusekho ukuncenga. Safunda lokho uNkulunkulu akushoyo kakade

kwanikezwa kithi ngokomthetho njengezakhamuzi zoMbuso Wakhe. Besidinga nje ukuqhubeke nokufunda indlela yokufaka isicelo ngokusemthethweni kulokho okwakungokwethu ngokusemthethweni futhi uyikhulule endaweni yomhlaba. Cabanga ngokhipha imali ngosheke. Nakuba ungase ube nemali eningi ku-akhawunti yakho kasheke, kukhona inqubo yomthetho ofaka ngayo isicelo semali bese ukhipha imali ngosheke. Kunenqubo kunoma yiluphi uhlelo lwezomthetho lapho sibeka khona umthetho umasifuna into ethile, noma ngabe sesinayo kakade.

Amandla akhe obuNkulunkulu asinikile konke okuqondene nokuphila futhi nokumesaba uNkulunkulu ngokumazi Yena owasibiza ngenkazimulo nobuhle bakhe.

— 2 NgokukaPetru 1:3

Ungumbuso! Labo abayizakhamuzi zoMbuso banamalungelo njenganoma yimuphi omunye umuntu oyisakhamuzi soMbuso. Kubalulekile ukubasiliqonde leli phuzu: Imibuso isebenza ngemithetho futhi nemithetho ayishintshi. Kungani lokhu kubalulekile? Kubalulekile ngoba kusho ukuthi uma uMbuso usebenza noma uqutshwa phezu kwesisekelo semithethweni engaguquki, ngakho-ke akukho kuhlonishwa komuntu eMbusweni. Kunalokho, wonke umuntu ku Mbuso unelungelo elifanayo lokujabulela ukusebenza komthetho woMbuso ngenxa yabo njengoba nje omunye umuntu eMbusweni engenza.

Lapha kulapho-ke izinto ziba nokudideka khona kancane ebandleni lemhlabeni. AmaKristu amaningi acabanga ukuthi uNkulunkulu unquma ngokunganaki lokho Yena akufunayo ukwenza empilweni yomuntu. Ngamanye amazwi, bacabanga

ukuthi uNkulunkulu uyakhetha ukuba abusise omunye hhayi omunye. Bacabanga ukuthi uNkulunkulu uyavumela kwenzeke izinto kubantu abangenamandla okukulawula. Bacabanga ukuba Yena uzophilisa omunye umuntu hhayi omunye. AmaKristu amaningi ancenga uNkulunkulu ukubasiza lapho esekwenzile konke Yena angakwenza ukuze abasize. Wabanika uMbuso, wonke uMbuso!

Lapho uNkulunkulu eqala ukukhuluma nami ngezimali zami futhi nokuthi mina ngangidinga ukufunda okwengeziwe ngoMbuso Wakhe, wanginika lo mbhalo.

Nibusisiwe nina bampofu, ngokuba umbuso kaNkulunkulu ungowenu.

— Luka 6:20b

UNkulunkulu wayengitshela ukuthi impendulo zami ngezimali zami zaziwu Mbuso Wakhe futhi unganzeza kulokho, ukwazi ukuthi unganjena kanjani emthethweni yoMbuso lapha emhlabeni njengoba nje kwenza uJesu. Ngiyavuma ngangingazi ukuthi kusho ukuthini konke lokho ekuqaleni. Kodwa ngenkathi ngicabanga ngalokho uNkulunkulu angitshela khona, ngabona ukuthi imibuso, empeleni, isebenza ngomthetho. Umsebenzi futhi nomthelela womthetho othile wawusaziwa futhi ubalelwe ekusebenzeni ngendlela efanayo ngaso sonke isikhathi ngoba imithetho ayishintshi. Angikaze ngicabange ngalokho ngokombono ongokomoya ngaphambili. Nokho, uma kwakunjalo, futhi noMbuso kaNkulunkulu empeleni wawusebenza kanjalo, ngase ngazi ukuthi ngingayifunda leyo mithetho, ngiyisebenzise, futhi ngibe nenzuzo yaleyo mithetho esebenza empilweni yami.

Ngabona ukuthi imithetho elawula lo mhlaba ayishintshi. Eqinisweni, umsebenzi wabo omiyo futhi ongashitshiyo ungancika kuwo uthumela othile enyangeni noma enze indiza indize. Kodwa iningi lamaKristu awasondeli kuNkulunkulu ngalokho kuqonda. Kunalokho, bayancenga futhi bakhale lapho bedinga okuthile, bezama ukukholisa uNkulunkulu ngalokho abakudingayo njengokungathi uNkulunkulu kufanele akhethe ukubanakekela.

Ngokwesibonelo, uma bengizoshumayela kukomfa ebandleni elithize, ngabe bonke abantu balelo bandla bangaqala ukukhuleka ukuthi ngabe izibani zingakhanyisa kulowo mcimbi? Babezozila ukudla bathandaze, becenge uNkulunkulu, “Nkulunkulu, uyazi ukuthi lomhlangano ubaluleke kangakanani nokuthi thina sidinga lezo zibani zikhanyisa,” ngenkathi becela ngokukhala nangokulila emthandazweni? Angacabangi kanjalo. Eqinisweni, ngiyakungabaza noma yikuphi ukukhathazeka mayelana nezibani cishe bekuba ezingqondweni zabo uma kusiza ekuhleleni kwalowo mhlango. Uma ngesizathu esithile beza kulobo busuku bobusuku benkomfa namalambu engakhanyi, ucabanga ukuthi bebezoshayela ucingo inkampani kagesi bancenga ukuthi bakhanyise izibani? Cha. Uma bona benza, ngiyaqiniseka ukuthi omele inkampani uzolalela umzuzwana, aphendukele kumuntu asebenza naye athi, “Nginen-tongomane ecingweni lami lapha.” Yena ebese ethi, “Nkosazana, amandla avuliwe; inkinga isemaphethelweni ngakuwe.”

Uma ngitshela abantu ngalolucingo ezinkomfeni zami, wonke umuntu uyahleka. Uyazi ukuthi kungani? Yingoba bayazi ukuthi ukubiza inkampani yamandla, unokukhala okukhulu, batshela ukuthi bakhanyise izibani kuwubuwula; abantu abaningi babazi kahle ukuthi benzeni. Babevele baphendule inkinobho ivule. Kungaba lula kanjalo! Akukho ukusebenza okukhulu kwemizwa,

akukho ukucindezeleka; bebevele bavule inkinobho. Uyafuna ukwazi ukuthi kungani bengacindezeli ngenxa yokukhanyisa izibani? Kungoba bona BALINDELE ukuthi izibani zikhanyise. Balindele ukuthi izibani zikhanyise ngoba bayazi ukuthi ugesi usebenza kanjani. Bayayiqonda IMITHETHO elawula ugesi, futhi bayazi ukuthi umthetho awushintshi.

Kodwa uma ubuyele emuva eminyakeni eyi-1,000 ngesikhathi futhi utshale othile lokho ubuzokhanyisa idolobha lonke ngamalambi akumagilasi amancane, bona bazocabanga ukuthi uphambene. Futhi uma bebona umdwende wezindlu zedolobha ukhanyiswa ngamalambi akumagilasi amancane, bangasho ukuthi kwakuy-isimangaliso. Noma yini leyo abantu abakwazi ukuchaza, babiza isimangaliso. Kodwa kwakungesona isimangaliso; kwakumane kuwumthetho wokusebenza kukagesi ngendlela ozokwenza ngayo noma ubani ozinika isikhathi sokufunda ukuthi ugesi usebenza kanjani.

Sisanda kufunda ukuthi ugesi usebenza kanjani, noma ungathi thina sivuselele izingqondo zethu emithethweni elawula ugesi. Ngakho thina silindele ukuthi uzosebenza futhi asimangali lapho siwubona usebenza. Eqinisweni, simangala kakhulu lapho sibona usehluleka. Ngokuqonda imithetho elawula ugesi futhi nokuy-ibhala phansi, singaphinda izibani emhlabeni wonke. Kanjani? Singakwenza ngokufundisa abanye indlela mithetho le esebenza ngayo futhi ibavumela ukuba bajabulele inzuzo yokuba nazo izibani lezi nabo. Konke lokhu kwenziwa ukwazi ngokuqonda imithetho elawula ugesi. Nokufanayo kunjalo nangemithetho kamoya. Uma singaziqondi, ngeke sibe nekhono lokujabulela inzuzo yazo noma siziphindaphinde lapho sizidinga.

Lapho sibona indiza indiza, asisho ukuthi, “Hhawu, yisimangaliso leso. Cha, silindele ukuthi indiza indize ngoba, futhi, siyaqonda ukuthi kanjani indiza iyandiza futhi nokuthi kungani indiza. Futhi njalo, uma sibuyela emuva eminyakeni eyi-1,000 futhi enye yezindiza enendawo yokuhlala phezukwenye ze-Airbus 380 indizela ngaphezulu kwezihlahleni, bangathini abantu? Bangathi Kwaku yisimangaliso leso! Ngiyavuma ukuthi i-380 iyamangalisa, inesisindo esingamaphawundi ayizigidi ezingu-1.2, ithwala abantu abangaphezu kuka-800 ngesivini esingamamayela angu-570 ngehora kuze kufike kumamayela ayi-9,000. Kuyamangalisa kangangokuthi kungase kukulinge ukuba ucabange ukuthi kuyisimangaliso. Kodwa akunjalo. Singabuza onjiniyela abakha i-380 ukuthi indiza kanjani, futhi bebengasitshela yonke imithetho yesayensi ababeyisebenzisa ukuze indiza indize futhi bangasitshela ngaso sonke isikulufu ngasinye ngasinye kanye nayo yonke insimbi esetshenzisiwe. Onjiniyela babengekho emgwaqeni wezindiza lapho iqala ukundiza bethi, “Hawu, bheka lokho; Angiyikholwa leyo nto ukuthi empeleni iyandiza.” Njalo, siyazethemba ukuthi sizogibela indiza ngoba siyayazi ikhono lokundiza lisekelwe emithethweni yemvelo engashintshi. Uma nje sihlala ngaphakathi kwemingcele yaleyo mithetho, leyo ndiza izondiza. Khumbula lokhu: Imithetho ayishintshi!

Besingeke neze singene endizeni uma umthetho ungahleliwe. Uma sithenge ithikithi lendiza futhi lisho okuthile ngale imisho ngaphambili, “Ukuhamba ngale ndiza kusengozini yakho njengoba umthetho wokuphakama lokumiswa kwendiza emoyeni usebenza ngezikhathi ezithile. Ngelinye ilanga umthetho uyasebenza kukanti ngelanga elilandelayo awusebenzi. Akekho owazi ngokuqinisekile—uzizwa unenhlanhla? Ube nendiza enhle.” Wawugcina nini

ukwesaba ukuthi uzontanta esihlalweni sakho? Phinde? Kungani kungenjalo? Ngoba uyawazi umthetho wamandla adonsela phansi awushintshi neze.

Lezi zinto engizishilo ziyimithetho yemvelo yasemhlabeni indawo eyadalwa nguNkulunkulu. Kodwa qagelani? Imithetho kamoya woMbuso Wakhe usebenza ngendlela efanayo— azishintshi! Phambi kukaNkulunkulu ekhuluma nami ngoMbuso Wakhe, ngaqeqeshelwa kahle kakhulu ukuthi imithetho yemvelo yomhlaba isebenza kanjani, kodwa ngacabanga ukuthi uMbuso ka UNkulunkulu wayehlukile. Ngacabanga ukuthi uNkulunkulu uvele enze noma yini Yena ayifunayo noma nini Yena lapho athanda khona. Kodwa ngathola ukuthi lokho kwakungelona iqiniso. Nalapho ngibona ukuthi imithetho yoMbuso kaNkulunkulu ongokomoya ayizange ishintshe futhi yayingeke yafundwa, iqondwe, futhi isetshenziswe, mina ngabe sengiqonda ukuthi kungani uJesu wayelokhu ethi, “Unjalo Umbuso kaNkulunkulu.” Yena wabe esehlobanisa uMbuso nokuthile endaweni yemvelo ukuze abantu baqonde ukuthi usebenza kanjani. Ngokuphazima kweso, kwaba njalo njengelambu elicishayo engqondweni yami. Ngaba nalomcabango, “Uma uNkulunkulu wasinika uMbuso, futhi Yena ekwenzile lokho, futhi noMbuso usebenza ngawo imithetho engeke ishintshe, ngakho sengingafunda leyo mithetho futhi ngiyisebenzise empilweni yami.”

Ungesabi, mhlambi omncane, ngokuba kwathandeka kuYihlo ukuninika Ungesabi uMbuso.

— NgokukaLuka 12:32

Kwaba yilolo suku engaba ngusosayensi wezomoya! Ngabona

iBhayibheli ngendlela ehluke ngokuphelele. Ngaqala ukuzibuza imibuzo lapho ngifunda iBhayibheli: “Kungani lezo nhlanzi zanda? Kungani lowo muntu waphulukiswa? Kungani lesi sinkwa sanda?” njalo njalo. Lapho ngifunda iBhayibheli ngaleyondlela, ngicela uNkulunkulu ukuba angikhombise imithetho eyayikhona lapho—HEWU!

Lapho iNkosi ikhuluma nami ngosuku ummeli angibiza ngalo futhi Yena wangitshela ukuthi inkinga yami yayingoba ngang-ingakaze ngiznike isikhathi sokufunda ukuthi uMbuso Wakhe wawusebenza kanjani, ngaya ngehla ngokushesha futhi ngazisola kumkami ngokungafuni uJehova futhi wasivumela ukuba siwele kulokhu kungcola, njengoba ngishilo ngaphambili. Kodwa sasingazi ukuthi kuyini ngempela kwakusho ukuthembela eMbusweni ukuze uthole izimpendulo. Njalo besivele sesisebandleni, endleleni yethu eya ezulwini, futhi sasimthanda uNkulunkulu. Sasingenawo umqondo wokuthi uNkulunkulu wayeqonde ukuthini ngaleso sikhathi lapho ethi “uMbuso.” Sasinenkinga yangempela ezandleni zethu, futhi sasingazi ukuthi senze njani ukuze sithole imali ummeli athi sinezinsuku ezintathu ukuthi sithole noma kanjani ukubhekana necala ebese lizovulelwa thina uma thina singazange saqhamuka nemali ngalezo zinsuku ezintathu.

Ngakho, lokhu kwakuyisivivinyo esihle. Kwakuwukuqala kwami ukuba nenkinga yemali, futhi ngangifuna iNkosi ingibonise ukuthi Yena wasisho ukuthini lapho ethi “uMbuso.” Ngakho ake ngikutshela ukuthi kwenzekani. Khumbula, ummeli wathi nginezinsuku ezintathu zokuthola imali eyakuye, engangingenakho! Lokho kuphelelwa ithemba yikho okwabangela ukuthi ngiye ekamelweni lami lokulala, futhi ngakhala eNkosini; Ngangisenkingeni! Ngokunjalo, yilapho Yena akhuluma nami

ngoMbuso njengempendulo yami; futhi njalo, ngangingazi ukuthi Yena wayeqonde ukuthini ngalokho, kodwa ngangiqinisekile ngizimisele ukufunda.

Ezinsukwini ezimbili kamuva, kusihlwa, ngangiyohlangu nekhasimende ngomshwalense wempilo yakhe. Ngalendlela, ngalezo zinsuku ngangihlala ngipaka imoto yami ekhoni ukusuka endlini yekhasimende lami, yayingakaze ibe phambi kwendlu. Iveni engangilishayela yayinenkinga encane. Uma uyiqala, yayigcwalisa indledlana yemoto noma umgwaqo ngentuthu emhlophe, futhi angikusho kancane nje. Ngangihlale nginomuzwa wokuthi ngeke kusize ibhizinisi uma ngangipaka endleleni yekhasimede lami futhi, lapho ngisuka, ngigcwalisa indlela ngentuthu. Ngacabanga ukuthi ukwethembeka kwami endabeni yezimali kungase kuthintekane kancane uma lokho kwenzeka ngoba bengicela ukuthi kungenzeka batshale amakhulu ezinkulungwane zamadollar nami. Phela ukube bengingumphathi wezemali omkhulu kangaka, kungani ngingashayela imoto engaze yabaleka? Lobu busuku abuhlukile.

Njengoba ngisuka ekhaya lekhasimende lami, ngangithukile lapho ngibona ukuthi ikhasimende lami empeleni belingilandela lapho ngisehla ngomgwaqo ukuya emotweni yami. Wayengasho lutho ngakho; besikhuluma nje. Kodwa ngangikhathazekile kancane ngokuthi uzohlala lapho ngenkathi ngidumisa imoto. Saqhubeka sikhuluma ngayongena evenini yami. Ngefasisela liphansi, saqhubeka nokuxoxa, ngethemba lokuthi uzothi ngibe nobusuku obuhle, futhi bese ngenza sengathi ngenza okuthile ngomzuzu lapho ehamba, kodwa akazange. Ekugcineni, wavalelisa, kodwa wavele wahlehla esuka evenini wema lapho. Ngangazi ukuthi nginakho. Ngaqala ukudumisa iveni, ngethemba ukuthi mhlawumbe kulokhu ngeke kuqhume intuthu emhlophe, kodwa lesa kwakuyisifiso

okwakungafanele sibe khona. Ngaso leso sikhathi, wagcwala umoya ngomusi owashisa amehlo akho.

Indoda yangikhomba, ngendlela esheshayo, ukuba ngicime iveni. Wabuyela efasiteleni wangibuza ukuthi ngivule ikhala lemoto. Ube eseqhubeka wangichazela ukuthi ubesebenza amatoho njengomakhenikha wezimoto, futhi wayefuna ukuhlola okuthile. Ngemva komzuzu, wabuya futhi wathi, “Njengoba nje bengisola; une khanda ye-*gasket* eliqhume. Shayela iveni uye ekhaya futhi ulilungise ngokushesha.” Ngambonga njengoba ngihamba, kodwa ukuxilongwa kwakhe kwakungasho lutho kimi. Ngangingenayo imali yokulungisa iveni.

Ihhovisi lami lalingamamayela ayisithupha kuphela ukusuka ekhaya lekhasimende lami, futhi njengoba ngibuyela ehhovisi lami, leyo ngubo engiyijwayele yokucindezeleka yeza phezu kwami. Kodwa lapho ngishayela, ngakhumbula lokho iNkosi eyayikushilo kimi, futhi ngaqala ukukhuluma naye mayelana neveni yami. “Nkosi, ngithe, mina anginayo imali yokulungisa leli veni. Ngisakweleta evenini kanjalo, futhi angikwazi ukuyithengisa iphukile. Angazi ukuthi ngenzenjani. Mhlawumbe kungaba ngcono uma iveni livele lasha. Ngaleyo ndlela inkampani yomshwalense izoyikhokha bese ngiyobe ngisusiwe kukho.”

Cishe amakhilomitha amathathu ukusuka ehhovisi lami, ngabona ibhamuza enganginalo engakaze ngilibone ngaphambili kukhala lemoto. Ngathi ngibuka, ibhamuza laba likhulu futhi kukhudlwana kwaze kwaba yilapho, ngingena endaweni yokupaka yehhovisi lami, ibhamuza laqhuma ibhola lelangabi. Ngangithukile; ingaphambili lonke leveni manje lase likhungethwe amalangabi akhuphuka ngamamitha ayisithupha ukusuka kukhala lemoto. Ngangena ngokushesha esakhiweni samahhovisi futhi ngabiza abezicishamlilo.

Ngosuku olulandelayo, iveni yahlanganiswa yinkampani yomshwalense futhi banginika isheke eyakhokha ngokwanele yasala isheke yokukhokhela ubusuku ummeli owayefonele mina ezinsukwini ezintathu ezedlule. Drenda nami sasimangale. Asizange sazi ukuthi sicabangeni. Besazi ukuthi uNkulunkulu wayesisebenzela nokuthi kukhona okushintshayo. Kodwa ukuzibophezela kwethu eMbusweni kwase kuzovinywa ngendlela entsha lokho kungabeka kahle indlela yethu yeminyaka ezayo.

Ngemva kokusha kweveni, sasinjalo, kunjalo, sajabula, kodwa sabona kungazelelwe ukuthi sasingenayo imoto. Nakuba iveni

**NGALESO SIKHATHI,
SASE SIZIFAKAZELE
NGOKWETHU UKUTHI
UHLELO LUKANKULUNKULU
LUYASEBENZA, FUTHI
SAZINIKELA UKUQHUBEKA
SIFUNDA FUTHI
SISEBENZISA UHLELO
LOMBUSO KANKULUNKULU
KUSUKELA NGALESO
SIKHATHI KUYA PHAMBILI.**

isikhokhelwe manje futhi ummeli wekhadi lesikweletu wakhokhelwa, sasingenalo imali yokuthenga iveni entsha. Lapho sizwa ngokulahleka kweveni yethu, ubaba wangishayela ucingo wasitshela ukuthi ufuna ukusisiza sithole iveni entsha. Thina sajabula lapho sizwa lezo zindaba. Ngakho mina nobaba saya endaweni yokuthengisa izimoto ngathola iveni engangilthanda mina noDrenda. Ubaba washo ukuthi uzosinika u-\$5,000 ukuze sithenge, yayinentengo cishe \$17,000. Lokho

kungasishiyela ne-\$12,000 yokuxhasa ngezimali. Ngagcwalisa ngokungabaza incwadi yesicelo sesikweletu futhi ubaba wasisayina ngokubambisana. Babezongazisa ekuseni.

Ngalobo busuku asikwazanga ukulala. Sasazi ukuthi sasingeke

sithole leso sikweletu. INkosi yayisanda kukhuluma kimi ngokwenza kanjalo nje. Kodwa njengoba ingekho imoto, ingcindezi yayikhona yokuthi ngizehlise ngizinikele. Ngemva kobuthongo obubi, mina noDrenda savumelana ngokuthi ngeke sikwazi ukusayina leyoncwadi lokuboleka imali. Ngafonela ubaba ngambonga ngesipho sakhe somusa kodwa samtshela ukuthi sizokwenqaba. Olandelayo ngashayela isitolo ucingo ngabatshela into efanayo. Nabo babenjalo bephoxekile njengoba isikweletu sase sivunyiwe ngalolo suku ekuseni futhi iveni yayisilungele ukuyithatha. Nakuba sasingenalwazi lokuthi uNkulunkulu wayezosisiza kanjani ngeveni yethu, sazizwa sinokuthula ngakho.

Ngaleso sikhathi, uDrenda ubethengisa izinto zakudala ezimbalwa ayezithola lapho kwezithengiswa kumagaraji. Wayewushiyele umyalezo enye indoda mayelana nokuthenga impahla yasendlini eyamagumbi amaningana eyayidayiswa kusele inyanga ngaphambi kokuba iveni lisho kodwa akazange akwazi ukuxhumana naye. Ezinsukwini ezimbalwa ngemva kokuba iveni lishile, yena washaya ucingo wavuma ukuthengisa lawa makamelo amathathu agcwele impahla yendlini ku-Drenda ngemali engaphansi kuka-\$1,000. UDrenda wenza isivumelwano nonkampani endalini ukuze imthengisele impahla le eyendlini futhi wakwazi ukuxoxisane ngekhomishini yakhe endalini yemoto esetshenziswa kahle eyayiphethwe inkampani yendalini esikhundleni semali. Ngakho manje saba nemoto enhle i-*station wagon* eyayikhokhelwe, ikhadi lesikweletu lakhokhelwa, kanye nesikwelede seveni sakhokhelwa.

Hewu! Ngakho lena yindlela uMbuso osebenza ngayo. Ngaleso sikhathi, sase sizifakazele ngokwethu ukuthi uhlelo lukaNkulunkulu luyasebenza, futhi sazinikela ukuqhubeka sifunda futhi sisebenzisa uhlelo loMbuso kaNkulunkulu kusukela ngaleso

sikhathi kuya phambili. Ungase ubuze, “Yiluphi uhlelo esingene kulo?” Okukhulu kwakungekona ukwethemba isikweletu kodwa ukucela kuNkulunkulu lokho esikudingayo futhi nokumvumela ukuthi asitshengise indlela yokukuvuna.

Lesi sigameko seveni sangihlaba umxhwele futhi saqinisa esinye isigameko lokho kwenzeka ezinyangeni ezimbalwa ngaphambili, kodwa ngaleso sikhathi, angizange ngaqonda lokho uNkulunkulu ayengitshengisa kona. Amachashazi abengakaxhumane nokho engqondweni yami njengesimiso soMbuso.

Ngiyakuthanda ukuzingela inyamazane kodwa bengiqhamuka ngingenalutho eminyakeni edlule. Ngangisuka ngihambe, ngihlale emakhazeni, futhi ngihambe usuku nosuku ngingenayo inhlanhla. Kwakungekhona ukuthi ngangithanda ukuzingela nje; Nganginezingane okufanele ngizidlise futhi ngokuqinisekile ngakwazi ukusebenzisa inyama yenyamazane. Nakuba nganginokuphumelela okuthile esikhathini esidlule, kwase kuyiminyaka ngiba nokuphumelelayo ngenkathi yenyamazane futhi ngiletha inyama ekhaya. Ngolunye usuku lapho ngicabanga nenkathi ezayo yezinyamazane, ngezwa izwi leNkosi. Yena wathi, “Kungani ungangivumeli ngikubonise ukuthi ungayithola kanjani inyamazane yakho kulo nyaka?” Kwangethusa lokho. “Ungibonise mina ukuthi ngingathola kanjani inyamazane ngokwami kulo nyaka?” Kusho ukuthini lokho? Ngikhuleka ngalawo mazwi, Ngazizwa ngihlabeke umxhwele ukuhlwanyela imbewu yezimali noma isipho sonhloso olufanayo yokuvuna leyonyamazane. Ngezwa iNkosi ithi kimi lapho ngihlwanyela inyamazane yami, kwakufanele ngikholwe ukuthi ngase ngiyitholile ngaphambi kokuthi empeleni ngiyithole, ngokuvumelana NgokukaMarku 11:24:

Ngalokho ngithi kini: Konke enikukhulekayo nenikucelayo, kholwani ukuthi nikwamukele, futhi nizakuba nakho.

Nakuba njengomKristu ngangihlale nginikela futhi ngisekela ibandla lami, ukuhlwanyela kanje ngenhloso egxilile futhi ngikholelwa ukuthi mina ngizakwamukela lapho ngikhuleka kwakusha. Ngathatha isheki ngabhala kusigaba sukubhala isikhumbuzo, “Eyenyamazane yami yango-1987.” Ngabeka izandla zami phezu kwayo ngayithumela ebandleni engangilethemba futhi ngamemezela ukuthi ngisanda kuyithola inyamazane yami njengoba ngiyithumela manje. Ukuhlala eTulsa, e-Oklahoma, imingcele yamadolobha ngaleso sikhathi, ngangingenayo ngempela indawo yokuzingela, kodwa umngane wami wasebandleni wangimema ukuba ngehle ngiye emzini kwagogo wakhe kusidlo sokubonga. Uthe bezikhona izinyamazane ezimbalwa eduze kwaleli ipulazi. Ngakho-ke umndeni wami wehlela khona ekuseni kusuku lwesidlo sokubonga ukuze bazojabulela usuku olukhulu lokudla nokuhlanganyela futhi manje nokuthwala inyamazane yami.

Umngane wami wayengazi ngempela ukuthi uzongitshela ukuba ngiqonde phi, kodwa lapho kwakuyidlelo elalizungezwe amahlathi, futhi wasikisela ukuba ngihambe ngiye emadlelweni ngihlale ngaphansi kwesihlahla esikhulu esasilapho. Manje, ngifuna uthole lesi sithombe. Ngangihlezi edlelweni lotshani olusikiwe phakathi kule isihlahla esisodwa esikhulu. Ngakho ngahlala phansi ngifula-thele leso sihlahla futhi ngabhekana nehlathi, okungenzeka ukuthi lalingamayadi angu-130 ukusuka kimi. Manje uma ngibheke emuva kukho, ngangihlezi phandle lapho endaweni evulekile ngaphansi kwesihlahla, hhayi ngempela lokho ongakubiza ngokuthi indawo elungele ukuzingela.

Cishe imizuzu engu-30 noma engu-40 ekuseni, mina ngingazi, imbabala yayigijima inqamula inkundla ngemuva kwami ibheke kulelo hlathi phambi kwami. Isihlahla sasiphakathi kwami nembabala, ngakho nembabala ayizange ingibone futhi angizange ngiyibone. Imbabala yagijima yaqonda kuleso sihlahla esasikwe yakhe indlela eya ehlathini, ngaphandle kokungibona ngihlezi lapho. Njengoba imbabala ifika phezu kwaleso sihlahla, labamba iphunga lami futhi lama, lizibuza lapho engangikhona. Imbabala yaqalaza leso sihlahla, futhi amehlo ethu abonana ngasinye isikhathi esifanayo ukusuka kumamitha amahlanu kuphela. Angiqiniseki ukuthi ubani wamangala kakhulu, kodwa leyo imbabala ayichithanga sikhathi yashaya yagijima ngesiqhubu esiphezulu. Esho ehonqa kakhulu, wasuka ngesivinini ebheke ehlathini. bekade ngisahlezi lapho, njengoba imbabala yayigijima ngesiqhubu esikhulu ingibalekela, ngisazama ukuphakamisa isibhamu sami futhi ukuze ngimthole ngendlela yami.

Manje, ngizama ukulandela umzila waleyo mbabala yomsila omhlophe igijima esivinini ngokugcwele futhi ukudonsa isibhamu kwakungeyona isibhamu esilula ukusithatha. Ukunitshela iqiniso, ngangingakaze ngidubule inyamazane egijimayo ngaphambili. Ngiyakhumbula ukuthi ngangingakwazi ukugcina leonyamazane emehlweni ami njengenyamazane le yayigxuma phezu emoyeni, njengoba kwenza inyamazane enomsila omhlophe uma igijima okugcwele. Kodwa lapho ngidonsa isibhamu, imbabala yawa futhi ayizange inyakaze. Ngashaqeka! Kwase kwenzekile konke ngomzuzwana. Isibhamu sasiku-110 amamitha ngenkathi ngidubula.

Lapho kukhala isibhamu, waphuma umngane wami futhi wangi-halalisela mina lapho ebona imbabala yami ilele laphaya. Ngangingamtshelanga umngane wami lokho iNkosi eyakukhulumile

kimi mayelana nendlela yokwamukela inyamazane yami, kodwa manje ngambheka ngase ngithi, “Angicabangi ukuthi le nyamazane beyibangelwa ikhono lami elikhulu lokuzingela.” Ngibe sengidonsa iphetshana, engangibhale ngosuku engathumela ngalo lelo sheke, kujazi lami lokuzingela engangiliqgokile. Limane lithi, “Ngikholwa ukuthi ngemukela inyamazane yami yango-1987, egameni lika uJesu.” Nganginosuku nesikhathi engangithandaza ngaso lowo mthandazo obhalwe lapho njalo. Ngaphakamisa iphepha ukuze umngane wami alibone ngase ngiqala ukusho kuye ngalokho iNkosi engitshele ukuba ngikwenze.

Lesi sigameko sabamba ukunaka kwami. Ngiyazi ngaphandle kokungabaza lokho kwakungokukaNkulunkulu. Kodwa ngesizathu esithile, angizange ngikuqonde ukuthi mina ngangingena emthethweni woMbuso. Eqinisweni, igama elithi “Umbuso” kwakungelona into engangingakaze ngiyicabange. Ukuthola leyo nyamazane kwakumangalisa, kodwa ingabe kwakuzokwenzeka futhi na? Ngaphandle komqondo wo mthetho woMbuso, angazi ukuthi kanjani noma yiwuphi imithetho owabangela inyamazane ukuba ivele. Ngakho-ke ngayifaka njengento kaNkulunkulu futhi ngangibheke njalo ukuyihlola njalo ngesikhathi esilandelayo sezinyamazane. Kodwa ngaphambi kokuthi kufike leso sikhathi, iveni yasha. Lapho iveni ishile futhi kwavela imoto isikhokhelwe ngokugcwele, uNkulunkulu wanginaka ngokugcwele. Ngangikhona ngijabulele kakhulu ukuphuma ngilandela inyamazane yami ngesikhathi esizayo. Ngangifuna ukuhlola umbono wami futhi ngifunde okwengeziwe ngoMbuso kaNkulunkulu. Isikhathi senyamazane sasingekude kangako!

Ngadubula leyo nyamazane yokuqala e-Oklahoma ekwindla ka-1987. Kodwa ngo NgoNtulikazi ka-1988, sathuthela e-Ohio

lapho ngakhulela khona. Nakuba ngakhulela khona, kwase kuphele iminyaka engu-12 ngahlala khona. Ngenkathi ngikhula khona, angikaze ngibe nempumela yokubamba inyamazane yase-Ohio. Nakuba ngase ngizame izikhathi eziningana, angikaze ngenelise ukudubula ngisho neyodwa. Sake sazinza endlini yasedolobheni esasiyiqashile e-Ohio, Ngabona ukuthi angazi ukuthi ngizozingela kuphi. Ngisengumfana ngangizingela onogwaja ngaphesheya komgwaqo wendlu kababa kusiya kusifudlwana esasikhona lapho. Ngalandela umugqa munye womgibe iminyaka eminingana ngisakhula, nokho angikaze ngibone ngisho inyamazane noma yiluphi uphawu lokuthi izinyamazane zikhona kuleyo ndawo. Ngolunye usuku ngisekolishi, umfowethu wangishayela ucingo ejabule. Wathi yena ubone inyamazane ibuya kusifudlwana eduze nomuzi kababa. Sobabili sasithukile.

Lapho ngikhumbula leyo ngxoxo, nganquma ukuya ngaphansi kulesisifudlwana ngosuku lokuvula lwenkathi yezinyamazane. Ngashayeke ucingo umfowethu futhi ngacela iseluleko kuye mayelana nokuthi kufanele ngiye kuphi kwalesisifudlwana. Nakuba kwase kuphele iminyaka embalwa ebuyile lapho, wakhumbula isihlahla sikamepuli esasigudla umfudlwana emuva emahlathini futhi wacabanga ukuthi kungaba indawo enhle. Njengoba kade ngisehla futhi ngisenyuka kulowo mfula eminyakeni yami yokukhula, ngangiwazi wonke amajika akulowo mfula futhi ngiwazi kahle ukuthi mina ayezongiqondisa kuphi.

UDrenda nami saphinda lokho iNkosi eyayisibonise khona ngonyaka owedlule e-Oklahoma—hlwanyela imbewu, yibhale phansi, futhi ukholwe ukuthi thina siyathola lapho sikhuleka, NgokukaMarku 11:24. Ngaleso sikhathi, e-Ohio sasinomkhawulo wezinyamazane ezimbili kunoma yibuphi ubulili, kodwa

sasicabanga ngempela ukuthi sizohlwanyelela inyamazane eyodwa futhi kamuva uphume futhi uthole eyesibili. UDrenda kanye nam' sahlwanyela imbewu yenyamazane futhi ngakholwa ukuthi sathola lapho thina sikhuleka. Ngokumangalisayo, ngemizuzu engu-40 ekuseni ngosuku lokuvulwa kwesikhathi senyamazane, ngangingenayo eyodwa nje kodwa izinyamazane ezimbili. Hewu, besiphezu kokuthile nakanjani!

Ngemva kwenyanga, ngaba nephupho mayelana nombono webhizinisi. Ibhizinisi yayibandakanya lonke ulwazi lwezezimali engangiluthole kwa ibhizinisi lomshwalense, kodwa lalinenjongo ehlukele ephusheni. Angizange ngikuqonde ngokugcwele, kodwa ngangiqinisekile ukuthi uNkulunkulu wayengiholela kukho ukuthi ngiqale ibhizinisi lami, futhi ngishiye ifemu ebenginayo okweminyaka eyisishiyagalombili. Ngesikhathi saleli phupho, ngangisasebenza ukuthengisa umshwalense wempilo futhi nokokuvikeleka.

Ngesonto engaba nalo iphupho, ngaba nokuvakasha okuhlelelwe umndeni ukukhuluma ngomshwalense, futhi nakuba sikhulume ngomshwalense wempilo, ngangazi ukuthi ukuba nomshwalense wempilo kwakungeyona isidingo noma inkinga yabo yangempela. Babephazamisekile kwisabelomali sabo sanyanga zonke nasezikweletini. Ingxenye yokuhlela kwami okuvamile kumakhasimende ami kwakuwukuba bagcwalise ipheshana le imininingo ngayo yonke imininingo yabo yezezimali. Lokhu kwakungenza ngikwazi ukuthola ukuthi ungakanani umshwalense wempilo abawudingayo. Ngalobo busuku, ngangiphatheke kabi ngalomndeni. Ngangifuna ukubasiza, kodwa ngangingazi kanjani. Ngahlala phansi nekhasi elibhalwe imininingo yabo futhi ngaqala ukusebenza kwezinye izinketho. Njengoba ngisebenza ngomshini wami wokubala inani yezezimali, ngachezuka kumbono wemshwalense wempilo futhi

ngaqala ukubona ukuthi uma ngingabangakhulula noma iyiphi imali kusabelomali senyanga zonke. Ngokuhlela kabusha izinto

**NGASHAQEKA UKUTHI LO
UMNDENI KUNGENZEKA
UPHELELWE IZIKWELETU
ESIKHATHINI ESINGAPHANSI
KWEMINYAKA EYI-7,
KUHLANGANISA NESIKWELETU
SABO SOKUBAMBISA ESEDLU,
NGAPHANDLE KOKUSHINTSHA
IHOLO LABO.**

ezimbalwa futhi nokudlala ngomshini wokubala, ngashaqeka ukuthi lo umndeni kungenzeka uphelelwe izikweletu esikhathini esingaphansi kweminyaka eyi-7, kuhlanganisa nesikweletu sabo sokubambisa esedlu, ngaphandle kokushintsha iholo labo.

Ngalesi sikhathi, ngase ngisebenze emkhakheni wezemali iminyaka engu-8, futhi ngang-

ingakaze ngizwe umuntu ethi lokhu kungenzeka. Ngayisebenza kabusha lendaba futhi ngokuphindaphindiwe futhi ngathola impendulo efanayo: 6.2 yeminyaka futhi babeyoba ngaphandle kwesikweletu. Ngabe sengiya ekhabethe lami lamafayela ngakhupha amanye amakhasi eminingo awamanye amakhasimende. Ngenza izibalo ezifanayo ngaqhamuka nazo impendulo efanayo: ngaphansi kweminyaka engu-7 futhi uzabe uphumile esikweletini. Eqinisweni, ngangithuswe yilolulwazi.

Bengicabanga ukuthi ikhasimende lami lizokhuthazeka ukubona lokhu, ngakho-ke mina nganquma ukuthayipha isethulo esihle futhi ngethule engikutholile ngesikhathi ngihlangana nabo mayelana nezidingo zabo zomshwalense wempilo. Ngezwa kubi ngempela ngalomndeni. Ngangazi ukuthi ukucindezeleka kwezemali kuthinta kanjani yonke indawo yempilo yabo futhi ngangifuna bazi ukuthi bangalahli ithemba. Ngakho ngethula isethulo sami esincane esithayiphile kukhasimende lami, futhi

lapho ngisehla ngezinombolo bahlala lapho bamangala. Ngemva kokuba ngibatshengisa ngokushesha okuthi bangaba ngabakhu-lulekile kuzikweletu, umyeni wagxuma langezinyembezi futhi waqala ukungibonga. Ngempela, kwakunjengokungathi ubona ku-TV lapho umndeni uwina *i-lotto* noma umklomelo omkhulu embukisweni womdlalo. Abakwazanga neze ukholwa engangibatshela khona. Kwakungokuhlangenwe nakho okushukumisayo ngempela kubo, kodwa nakimi njalo

Lapho ngicabanga ngalobo busuku, angikwazanga ukukususa emgqondweni wami iqiniso lokuthi ngokumane ngihlela kabusha izimpahla nezinombolo zalelo ikhasimende ngikwazile ukubakhombisa ukuthi bangaphuma kanjani ezikweletini esikhathini esingaphansi kweminyaka eyi-7. Ngabona umthelela kanye nethemba lokhu kwabanikeza khona. Ngibuyele emuva kuningi lamafayela wamakhasimende ami ngihlola ukuthi mangaki amakhasimende angawela kulokho “ngaphansi kweminyaka engu-7 isikhathi sokungabi nezikweletu” futhi ngamangala ukubona ukuthi abangamaphesenti angu-85 abo baphumelela. Kodwa ubani owayetshela abantu lokhu? Ngemva kwalobo busuku nginekhasimende lami futhi ngemva kokusebenza ngamafayela amaningi amakhasimende ami, ngabona ukuthi kungenzeka ngiqale ibhizinisi ngitshengise abantu ukuthi bangenzenjani ukuphuma ezikweleteni ngecebo lami.

Manje, ngaleso sikhathi nami ngangingaphumile esikweletini, kodwa nganginozwela kubantu ababecindezekile ngokwezimali, futhi nalo msebenzi wangithakazelisa kakhulu kunokuthengisa umshwalense wokuphila. Ngaqala ukhombisa wonke amakhasimende ami omshwalense loluhlobo olufanayo lolwazi oluphrintiwe, futhi bonke babe, kungela okhethekile, beshaqekile.

Njengesifanekiso sebhizinisi, ngaba nezinkinga ezimbalwa

okufanele ngizithole. Okokuqala ukuthi kwakuthatha isikhathi eside ukusebenza izibalo ngezandla bese uthayiphe ngezandla zibe kusimo sokwethulwa. Okwesibili, ngangiza kwenza kanjani imali ngokwenza lokhu? Ekugcineni, ngenza isivumelwano naye umklami we *software* yekhompyutha futhi wayenohlelo olubhaliwe ukuthi ngingasebenzisa ukukhiqiza uhlelo ngokushesha okukhulu. Mayelana nenkinga yami yesibili, ngangazi ukuthi ngangingeke ngempela ngikhokhise abantu imali ukuze baphume ezikweletini bengenayo imali yasekuqaleni. Ngaqala ukuthandaza ngalokhu.

Ngelinye ilanga ngaba nalokhu kuhlenganisa ingqondo. Ngezwa ngempela ukuthi uNkulunkulu unginike umbono wokuthi ngingayiqhuba kanjani inkampani yami, ngisiza abantu ngaphandle kokubakhokhisa khepha ngesikhathi esifanayo, ngizenzela imali yami. Ohlelweni lwami, ngiyobheka lokho engikubiza ngokuthi imali elahlekile, imali ikhasimende kakade wayenakho kodwa engayiboni. Isibonelo, ngingenza isiqhathaniso se-imoto, ikhaya, ukuphila, futhi nomshwalense wezempilo, ngifuna ukulondoloza imali. Nginga qhathanisa amanani emali ebolekiwe ukuze ubone ukuthi ukubuyiswa kwezimali kwenza noma yimuphi umqondo. Nginga hlola izinto eziningi ezinjengalezo, nakuba ngingazange ngizibambebe mathupha yonke imikhakha yebhizinisi engiyicwaninge. Lapho ngisekhaya lekhasimende lami, bengibakhombisa imali egciniwe bese ngibathumelela bona ukuthola inkampani engasebenzisa imibono yami noma ukuthola ummeli ongaphatha inkampani engangiyitholile eyayingasoze ibabize bona kakhulu. Kungazelelwe, ngabona ukuthi leli khasimende lingase lifaneleke imali yokudlulisela kulezo zinkampani.

Empeleni, ngase ngiwezile kakade wonke umsebenzi wokuthengisa ikhasimende lami kwelabo inkampani kanye

nomkhiqizo. Okwakufanele bakwenze kwakuwukuzinikela ngokubhalisela. Ngakho-ke ngaqala ukuxhumana nabathengisi, abammeli, kanye nezingcweti engingibakhombele kumakhasimende ami futhi ngabatshela ukuthi ngenzani futhi ngabuza uma becabanga ukuthi kungaba kufanele na imali yokudlulisela. Bonke bathi “Yebo.” Ngakho ngakwenza lokho. Ngashiya inkampani yami endala ngaqala eyami inkampani yokusiza abantu ukuthi baphume ezikweletini. Ibhizinisi laqala futhi, ngokuqhubekayo, yakhiqiza imali eyanele ukuze mina noDrenda siphume kwizikweletu eminyakeni emibili nengxenyane! Sasijabule kakhulu! (Uma unayo intshisekelo yokwenza uhlelo lwenziwe mahhala, shayela ku-1-800-815-0818. Sisekhona ukuzenza namuhla, ngemva kweminyaka engu-28!)

Zonke izinsuku zaziwusuku olusha njengoba uNkulunkulu wayelokhu esibonisa okuningi kakhulu ngendlela uMbuso Wakhe owawusebenza ngayo. Njengoba ngangivakasha nomunye ukhasimende, uNkulunkulu wakhuluma nami ngokuqasha abantu futhi nokwakha ibhizinisi lami elincane libe yibhizinisi langempela. Njengoba ngaqasha abantu ukuthi basebenze nathi, ibhizinisi lethu laqala ukuchuma emazingeni aphezulu kakhulu. Ngikutshelile kusingeniso ukuthi saqala kanjani ukukhokha imali yezimoto zethu nokuthi sakha kanjani ikhaya lamaphupho ethu. Ngesikhathi semihlangano yami yebhizinisi yenyanga ngenyanga nezisebenzi zami ezintsha, ngangizohlanganyela ngoMbuso kaNkulunkulu, futhi abantu bakhangwa ukuba nami ukuze bezwe okwengeziwe ngoMbuso nokuthi bangayisebenzisa kanjani ezimpilweni zabo njengoba bezele ithuba lebhizinisi uqobo.

Izifundo uNkulunkulu ayengibonisa zona zazimangalisa futhi, ngokunjalo, eziningi zalezo zifundo ngazifunda ngenkathi ngiyozingela ngomunye umnyaka. Izindaba engazibona ngiyozingela

zazimangaza hatshi kancane. Bengingeke ngikholelwe ngaphandle kokuthi ngibonile kwembulwa phambi kwamehlo ami. Yonke indaba ingifundise okuthile okusha ngoMbuso engangingakaze ngikubone ngaphambili. Bengicabanga ukuthi ngizokwabelana nani ezimbalwa zazo kule ncwadi, kodwa uma ngempela ufuna ukufunda izindaba zami zokuzingela, ungathola ikopisha yencwadi yami, *Faith Hunt*, kusuka kuwebhusayithi yami

Indaba le yenzeka eminyakeni embalwa ngithola ukuzingela izinyamazane ngisebenzisa ulwazi engisanda kuluthola ngoMbuso. Njengoba ngikwenzile kakade ngihlanganyela nawe, uNkulunkulu wangifundisa eyami indlela yokuzingela futhi nokwamukela njengo kwenziwe lapho ngithandaza—futhi kungela kukhetha, ngangizavuna imbabala yami ngemizuzu engu-30 kuye kwengu-45 njalo nje minyaka yonke. Sekwenzekile lokho manje iminyaka engu-28, kunjalo. Noma kunjalo, kulo nyaka ngihambile ngaphuma njengenjwayelo, manje ngiqiniseka ngokugcwele ukuthi inyamazane izovela. Impela ngokwanele, emizuzwini embalwa, ngabona imbabala isuka kimi futhi isizongena endaweni yomakhelwane wami eqhele ngamayadi angu-200. Ngangikwazi ukuthi uma inyamazane iye kulelohlathi iyobe ingasekho, nokho ngangazi ukuthi yimbabala yami. Lokhu kwakusezinsukwini ngaphambi kokuthi ngazilutho mayelana nokuzingela ngo umnsalo, ukusebenzisa ukubizwa ngokubhonga, noma indlela yokukhenqeza eheha inyamazane. Ngangikwazi ukuthi imbabala yami yayiyisivuno sami, kodwa ngayibuka ngingenakuzisiza lapho imbabala leyo yayisizongena ehlathini likamakhelwane wami. Kodwa kungazelelwe Ngezwa emoyeni wami kuthi, “Tshela imbabala ize kuwe.” “Ini? Tshela imbabala ize kimi; kusho ukuthini lokho?” Ngangingenaso

isiqiniseko, ngakho mina ngasho ngokuzwakalayo, kodwa hhayi ngezwi elikhulu ngokwanele lapho imbabala izongizwa khona, “Nyamazane, ngiyakuyala ukuthi ume, uphenduke, uze; ume ngaphansi kwesihlahla sami.” Bengizingela ngo umnsalo futhi ngengeza ingxenye yokugcina yokuma ngaphansi kwesihlahla sami njengoba ngangifuna inyamazane isondele eduze ngempela. Ngacabanga ukuthi uma ukholo luzongilethela leyo mbabala kimi, khona-ke ngingenza kanjalo ize ngaphansi kwesihlahla sami lapho ngingathola khona ukuyidubula kuhle.

Ngokumangalisayo, lapho ngisho lawo mazwi, imbabala yavele yema, yaphenduka, yaqala ukuqonda ngqo esihlahleni sami. Bekade ngethukile njengoba leyo mbabala ifika kulowomango ongamayadi angu-200 futhi iza ngqo ngaphansi kwesihlahla sami engangimi kuso futhi, yebo, yema inganyakazi ngaphansi kwesihlahla sami kwakungamamitha angu-12 kuphela ngaphezu kwakhe. Ngangingenayo impahla yokuzifihla, iphunga eliphumayo, kungekho ukubizwa ngokubhonga, Kwaku yimi nje noNkulunkulu, nokho leyonyamazane manje yayimi ngqo ngaphansi kwami. Angicabangi ukuthi ukhona owayengaphutha uma engadubula. Ngahamba nayo nyamazane ekhaya ngenjabulo enkulu, kodwa angikwazanga ukukushaya indiva engangisanda ukubona. Ngabe leyonyamazane yeza kimi ngempela ngoba ngakhuluma futhi ngayiyala ukuba ikwenze? Impela kwabonakala kunjalo.

Ipulazi esasiliqashile e-Ohio lalingama-eka angu-89 futhi lalaxhiwe ngamahlathi athile, imigodi nemifudlana, namasimu. Ngesikhathi sezinyanga zasebusika, futhi ikakhulukazi uma kuneqhwa phansi, singathanda ukuyozingela onogwaja. E-Ohio banenkathi zenkwali ezinentamo enendandatho emhlophe

ehambisana nenkathi yabonogwaja, kodwa akuvamile ukubona inkwali epulazini lethu.

Ngalolu suku, saphuma siyozingela onogwaja futhi sizingela ngaphansi komfudlana lapho iqhude lenkwali lavela. Ngokushesha ngashwiba inyoni ngayidubula. Ngawazi ngomzuzu ngidonsa isibhamu ukuthi ngangiwusile futhi nganqamula uphiko lenyoni kuphela. Inkwali yawa; nokho, ngomzuzu ishaya phansi, leyonyoni yasuka lapho yagijima ngesiqubu esikhulu. Inkwali ingagijima ifike ngesivinini esingamamayela angu-35 ngehora, futhi yona yenza konke eyingakwenza ukufakazela lokho. Umhlaba wawumbozwe iqhwa elisha, futhi inyoni yayigijima egcekeni lensimu yamadlelo kucele elikhuphukayo kancane, ngakho ngakwazi ukubuka kalula sonke isinyathelo inyoni eyayisithatha ngesikhathi ibaleka.

Ngama lapho isikhashana ngokungenakusiza ngicabanga ukuthi inyoni izobaleka, kodwa emoyeni wami nganginokusebenza okuzumayo. Ngangazi ukuthi kwenzekeni lapho ngiyala leyo nyamazane ukuthi ime futhi ize kimi. Ngazizwa ngikufanele ukuba ngikuzame lokho manje, ngakho ngamemeza kakhulu ngathi, “Nkwali, egameni lika Jesu, “MANA!” Ngokushesha nje, ngalahlekelwa umbono wenyoni wokuya phambili nokuqansa kwayo. Ngangiyibona kahle insimu yonke, futhi inkwali yema ngaleso sikhathi engangimemeza ngaso. Indodana yami uTim wayenami futhi wathi, “Baba, inyoni imile ngomzuzu nje umemeza kakhulu.” Kodwa yayikuphi? Mina no-Tim salandela umkhondo wayo singena e-ensimini, futhi lalihlezi lapho eqhweni. Yayinekhanda layo cishe ligqitshwe phakathi eqhweni, kodwa umzimba walo wonke wawuhlezi nje laphaya obala, eqhweni. Lalingemuva kancane kotshani, yingakho singasayiboni. Ingabe yayifile? Ngayithatha inyoni, yavela yaqhuma ngokushesha ngesiyaluyalu

ibhakuzisa amaphiko ayo futhi ikhala kakhulu. Inyoni yayiphila! Phezu kokuhlola inyoni lapho sesiyihlinza ngabona ukuthi ngivele ngayiqhulula iphiko langakwesokudla. UTim nami sakhangelana ngokumangela`. Akekho owayengakholwa ukuthi yini esasisanda kuyibona, wayengekho qha.

Njengoba ngike ngasho ngaphambili, i-Ohio yayinomkhawulo wezinyamazane ezimbili noma ngabe buphi ubulili, kodwa inyamazane eyodwa kuphela eyayingazingelwa ngonyaka. I-Ohio izama ukwehlisa inani lezinyamazane esifundazweni kuqondwe ikakhulu kwezinsikazi. Ngakho ngangihlwanyela imbewu yami ngenkunzi futhi nensikazi, futhi ngokufanele, enduna yayizofika kuqala kwemizuzu engu-30 kuya kwangu-40; bese kuthi lapho ziphuma ngesikhathi esilandelayo, ensikazi izakuphuma. Ngolunye usuku kwavela kimi, “Awume kancane; inyamazane ezinduna ziza ngokulandelana ngohlelo engawabhala phansi lapho ngihlwanyela imbewu yami.” Kungaba yiqiniso lokho? Kuzokwenzekani uma ngihlehlisa uhlelo? Ngokuvamile ngangihlwanyela enduna futhi nensikazi, futhi lelo wuhlelo ababezolubonisa. Ngalesi sikhathi, ngahlwanyela ensikazi futhi nenduna esikhundleni senduna futhi nensikazi; futhi njalo inyamazane yeza, kodwa kulokhu ensikazi yeza kuqala kwase kuba enduna. Ngakushintsha lokhu iminyaka embalwa, ngihlola okusemgqondweni wami, futhi kwasebenza zikhathi zonke. Njengoba ngibona lezi zinto zenzeka, ngashaqeka ngokuphelele ngoMbuso futhi nokuba kuncane kangakanani engangikwazi ngawo. Into eyodwa yayiqinisekile, iNkosi yayingikhombisa ukuthi nganginegunya eliningi mayelana nokuthi impilo yami yayihamba kanjani kunalokho engake ngakucabanga.

Umusho oseceleni, okwamanje yinkathi yenyamazane ka-2015. Ngahlwanyela inyamazane futhi enempondo ezilengatsha ezine

noma ngaphezulu, ithole lensikazi elilonyaka, nethole eliduna elilonyaka elinenkinobho, libe ngelokudla qha. Njengokusebenza kwesikhathi, anempondo ezinengatsha eziyisithupha yafika ngqo esihlahleni sami; ngesinkathi yokuphuma okulandelayo, ngathola ithole lensikazi elinonyaka, yona yodwa eza ngokwayo esihlahleni sami. Ngiyazi ukuthi ngokuzayo ithole eliduna elilonyaka nenkinobho lizovela. Ngiyazi kuzwakala kusangene; Ngikutshela nje engikubona kwenzeka.

Kodwa kwaba khona ukuzingela kwenyamazane okukodwa okwenza konke lokhu kwacaca kwangithusa. Ngangihlwanyele inhlanyelo yami kumbabala yami enempondo ezingamagatsha amane noma eziningi, futhi nethole eliduna enekinobho (inyamazane enekinobho libalwa njengenduna njengoba izimpondo zayo zingaphansi koboya futhi ziyizinkinobho nje ezincane). Ngahamba ngaphuma njengenjwayelo futhi ngasenginenyamazana yami enempondo ezinengatsha ayisishiyagalombili ngemva kwemizuzu eyi-15 ngesikhathi sokuzingela ngo umnsalo. Lapho ngiphuma ngokulandelayo, ngangiqinisekile ukuthi inyamazane yami enekinobho izoba khona.

Emasontweni amabili kamuva ngaphuma njalo, futhi njengoba ngangihlezi esihlahleni sami, ngibona inyamazane yami elempondo ezilengatsha eziyisishiyagalombili liza ngaphesheya kwedlelo cishe okungamayadi angu-300 kusuka kimi. Yayiqonde khona ngqo esihlahleni sami. Akazange iphambuke inkambo yakhe futhi yeza ngqo kuleyo nsimu nangaphansi kwesihlahla sami futhi ngama lapho cishe imizuzwana engu-20. Yase iphenduka futhi yabuyela emuva enqamula lelodlelo ngendlela efanayo impela indlela ayeyithethe ukuze afike lapho. Khumbula, inyamazane eyodwa kuphela yayisemthethweni e-Ohio, futhi ngase ngithathe inyamazane

enempondo elamagatsha ayisishiyangalombili, ngakho kwadingeka ngihlale phansi ngibukele le mbabala futhi angikwazanga ukudubula. Manje ngase ngididekile ngokuphelele. Lokhu kwaba ngokokuqala ngiphumile ngiyozingela futhi kwangena inyamazane eduze kwami kwakungeyona mpela inyamazane engangihlwanyele imbewu yami. Indlela leya mbabala eyenza ngayo, ukuza iphenduke iqonde kuleyo nsimu bese kuthi yema mpo ngaphansi kwesihlahla sami, bese ibuyela emuva ngiwela lelodlelo ngakuleyo ndlela ncamashi eyayingene ngayo yayixakile. Bekungani leya nyamazane isemsebenzini othunyiweyo. Ngalinda ikuseni yonke, kodwa inyamazane enenkinobho alizange livele.

Ngalobo busuku ehhovisi lami kwangihlupha konke lokhu. Okuthile bekungalungile; inyamazane elinenkinobho bekufanele livele. Futhi kungani leyo nyamazane elempondo ezinengatsha esiyisishiyangalombili yavela kanjalo? Ngathi ngihlezi lapho, ngaqala ukukhuleka ngokomoya, ngicela uNkulunkulu angibonise okwakwenzekile. Ngezwa izwi Lakhe lithi kimi: “Bheka inhlanyelo yakho.” Bheka inhlanyelo yami? Ngangazi ukuthi ngangihlwanyele ini. Ibhange lami lenza amakhophi amasheke ami, ngakho ngadonsa isitatimende sami ngabheka isheke engangilibhalile ngesikhathi ngihlwanyela eyenyamazane yami. Bengicabanga ukuthi ngihlwanyele imbewu yami yembabala ezimbili, imbabala eyodwa elempondo ezinengatsha ezine noma okungaphezulu futhi nenye enethole elinenkinobho, elibalwa njengensikazi, njengoba ngishilo ekuqaleni. Kodwa nansi indlela isheke lami elifundeka ngayo, “imbabala ezimbili, enempondo ezilamagatsha amane noma okungaphezulu, neyodwa inyamazane enenkinobho.” Nakuba bengiqonde ukusho ukuthi inyamazane ezimbili, elempondo namagatsha amane noma okungaphezulu kanye neyodwa inyamazane enenkinobho, ayizange

isho lokho. Yathi yona, “inyamazane ezimbili enempondo ezilamagatsha amane noma ngaphezulu kanye neyodwa inyamazane enenkinobho.” Zingaki izinyamazane lezi? Zintathu, eyesibili ibe ngenempondo ezilamagatsha amane noma okungaphezulu njengeyakuqala. Ngathi ngibona lokho, ngahlala ngimangele. Leya inyamazane elempondo ezilamagatsha ayisishiyagalombili ibekukusabelo. Bekumele ibekhona ngoba ngomthetho woMbuso. Ngagxuma futhi ngaqala ukumemeza ngigijima nxazonke zendlu. HEWU!!!!

Ngesikhathi esifanayo, engakubona kwangethusa. Ukube lokhu engisanda kukubona kwaba ukuthi yikho kanye ngokuqondile ukuthi uMbuso wasebenza kanjani, kwakudingeka ngikwenze lokho ngokucophelela. Ngangifake ngephutha izehlakalo ezazisenzakala lokho engangingakufuni kwenzeke, nokho kwenzeka ngokuba kwenzekile mina ngikukhulule ngokomthetho womoya. Ngaqaphela manje ukuthi abaningi abantu, kuhlangukise nami, babebhekana nezinto abangafuni ukubona zenzakala, kodwa nokho bona, ngokwabo babebekela lokho ababe hlangabezana nakho kwenzakale. Khumbula, ngamazwi Akhe, uJesu wabulala umkhiwane futhi njalo ngesinye isikhathi wabiza uLazaru aphume emathuneni. Zombili lezi zimo zasebenzisa umthetho ofanayo ngezinhloso ezahlukeni. Ngesikhathi esilandelayo lapho ngiyozingela, lelo nyamazane enenkinobho yavela kanjalo njengoba nje ngangihlwanyele.

Lonke lolu chungechunge lwezehlakalo lwangimangaza futhi lwaba ne ithonya elikhulu ngombono wami ngoMbuso. Ngangazi manje, ngaphandle kokudideka, uMbuso wawuqondile ngempela. Nokho kufanele simangale ngalokho na? Wonke umthetho wemvelo endaweni yomhlaba uqondile. Ngicabanga ukuthi angikaze ngibone ukuthi imithetho kamoya iyasebenza njengemithetho yenyama

eyadalwa wumoya. Bekufanele ngibe nakho kodwa angizange. Kodwa manje ngiyazi ukuthi uMbuso uqondile, uqonde ngqo.

Kulungile, ubuzile, ngakho ngizokunikeza enye indaba yokuzingela. (Mina ngithanda lezi zifundo engizifundile ngenkathi ngizingela, ngakho kuzodingeka ungibekezelele.) Njengoba ngibona indlela uMbuso owawuqondile ngayo, nganquma ukusebenzisa isilingo esicace nakakhulu. Kulo nyaka, nginqume ukuhlwanyela imbabala enempondo ezilengatsha eziyisikhombisa. Ngokuvamile, inyamazane izoba nenani efanayo yamagatsha ohlangothini ngalunye. Enamagatsha amane inamagatsha amabili ohlangothini ngalunye; enamagatsha ayisishiyagalombiliinezine ohlangothini ngalunye, njll. Kodwa izikhathi eziningi, izimpondo zenyamazane zingeke zitholakale zilingene kungaba ngezizathu ezihlukahlukene, futhi iyoba inenani lamagatsha ahlukile ohlangothini ngalunye. Kodwa, njengoba ngishilo, ngokuvamile, bayoba nenani efanayo yengatsha ohlangothini ngalunye.

Ngangifuna ukukhulula ukholo lwami ngento ethile eyayiqondile futhi hhayi imvama, njengoba bengiqhuba umsebenzi wokulinga, ukusho kanjalo. Bengivele ngifundile ukuthi lapho uqonde ngqo, kungenzeka ukuthi ulinde isikhathi eside, futhi iziyalezo zizoba nezinembe kakhulu ezivela kuMoya Ongcwele ukuze kufezeke. Ngakho ngosuku lokuvula kwenkathi yomnsalo, ngangazi ukuthi angiphumi; ngangazi ukuthi akekho. Eqinisweni, ngalinda yonke inyanga ka uMfumfu, futhi ngavele ngazi emoyeni wami, “Cha, yena akakho lapha okwamanje.” kwakukhungathekisa; umbala wenkwindla, ihlathi, ngangifuna ngempela ukuphuma ngiye lapho. Kodwa nokho ngalinda.

Kwase kwenzeka. Ngobunye ubusuku ngihlezi endlini yokuphumula ngixoxa kubazali bomkami, ababevakashile bevela

eGeorgia, ngayizwa. Kusasa ekuseni bekuwusuku. Enempondo ezinamagatsha ayisikhombisa izobe ikhona! Ngatshela wonke umndeni wami ukuthi ngizoyathola imbabala yami ngakusasa. Ngavuka nginokujabula okukhulu futhi ngaphuma kungakabi mnyama. Bengizingela ngombhoshongo wami esihlahleni esibheke nexhaphozi elingama-eka ayishumi elisemngceleni kwehlathi lami. Yindawo enhle kakhulu. Amadada angena ephapha lapho ngapha; ama-*muskrats*, ngisho ne-*mink* abonakala ezulazula emaphethelweni ayo. Utshani bungumphetho wexhaphozi, futhi ingenye yezindawo zokulala eziphezulu zezinyamazane endaweni yami le. Njengoba mina ngalinda esimeni sami, akwenzekanga lutho. Ngalinda imizuzu engu-45, ngalandela ihora, futhi kwangenzeki lutho.

Ngezwa izicabha zemoto zivuleka futhi zivaleka ngaphesheya kwamasimu kuze kuyofika ngasendlini yami, futhi ngangazi ukuthi kwakungabazali bakaDrenda ababesiya eGeorgia. Bengiba thembise ukuthi ngizodla nabo isidlo sasekuseni ngaphambi

**NGANGAZI MANJE,
NGAPHANDLE KOKUDIDEKA,
UMBUSO WAWUQONDILE
NGEMPELA.**

kokuba bahambe, futhi mina nganginguyena owayezopheka. Uhlelo lwami lwasekuqaleni kwakuwukuba inyamazane yami yehle kusenesikhathi bese kuthi ngibuyele endlini ngiyodla isidlo sasekuseni.

Kodwa inyamazane yayingekho nokho, futhi ngokunqikaza ngehla esihlahleni ngaqonda khona endlini. Ngangazi ngokuhlangenwe nakho kwami ngelendawo yami ukuthi izinyamazane zizafika endaweni eyixhaphozi kamuva ekuseni, njengoba kwakungenye yazo yezindawo zazo zokulala eziyinhloko, njengoba ngishilo. Kulungile ke, ngangazi ukuthi imbabala yayizoba khona nganoma

imuphi umzuzu, kodwa angikwazanga ukuhlala ngiqhubeke ngilinde. Bengizophinde ngiphume futhi kwenye ikuseni.

Ngabingelela wonke umuntu endlini ngaqala ukupheka isidlo sasekuseni. Yimi engihlezi ngipheka isidlo sekuseni endlini yami futhi ngikwenzile lokhu isikhathi eside njengoba ngisakhumbula. Nginedlela yami ekhethekile yama-*waffles* amangalisa kakhulu, uma ngingasho kanjalo mina. Amaqanda, amaseji, nama-*cheese grits* phezulu kwezokudla, kodwa into esemqoka okwenza isidlo sami sasekuseni sibe mnandi kakhulu wusiraphu we-mapule yangempela. I-Ohio I izwe lwesiraphu we-mapule, futhi abantu endaweni yangakithi bayayenza futhi bayithengise usiraphu we-mapule. Angivumeli isiraphu mbumbulu endlini yami, kuphela olwangempela. Ngakhoke yimi lo ngipheka ukudla kwasekuseni, futhi ifasitela lethu lasemkulwini libheke amahlathi namaxhaphozi. Kusenjalo, ngabona inyamazane inqamula insimu ibheke exhaphozini. Ngamemeza, “Nanso inyamazane yami!” Ngitshela iqembu lababesendlini ukuba bazophatha ukupheka ngoba ngasengimsukela!

Ngangazi ngokubuka izinyamazane ziwela ngasensimini ngesikhathini esidlule kulapho kanye eyayisiya khona; futhi ukuze afike lapho, wayewela ngqo ngaphansi kwendawo yami yokuma. Ngacabanga ukuthi uma ngingakwazi ukufika endawen yami yokuma kusukela kucala langemuva futhi ngethemba ukuthi ngizokhwela endaweni yami yokuma ngaphambi kokuba leyo nyamazane ifike lapho, kumbe ngangingathola ukuyidubula. Ukufika lapho futhi ukhwele phezulu esihlahleni ngaphambili kokuba inyamazane ifikile kuzoba nzima, futhi kuzomele ngihambe MANJE! Mina ngagijima ngayophuma ngomnyango, ngathatha umnsalo wami lapho ngiphuma. Ngagijima ngazungeza ensimini futhi, ngokuthula okukhulu, ngafika endaweni yami yokuma futhi

kancane ngakhuphuka esihlahleni. Kuze kube okwamanje bekukuhle kakhulu, angibonanga ngitsho lodletshana lwenyamazana.

Ngasukuma endaweni yami yokuma ngahlala phansi lapho ngibona inyamazane iza exaphozini eliqonde ngqo endaweni engangihlezi kuyo. Inyamazane yayinganake lutho ngaphandle kwensikazi owayeyilandela futhi akazange ingibone noma inginuke. Inyamazane ensikazi yangena ngaphansi kwendawo yami yokuma futhi yaqhubeka yangena exhaphozini, futhi nenduna yayihamba endleleni efanayo. Angikwazanga ukudinga ukuhleleka okuphelele kulalokhu. Manje nge Inyamazane ikubanga lamayadi angu-25, ngaqondisa ngokucophelela umnsalo wami futhi ngakhulula umcibisholo uhambe. Ngabona ngomzuzu umcibisholo ukhululwa ukuthi ngasengiwuyekile. Ake sibhekane nakho; Ngacishe ngaphelwa umoya ngenxa yokugijima ngemuva kwensimu ezungeze ixhaphozi ngizama ukunqoba inyamazane lapha.

Ngadumala lapho ngibona umcibisholo ushaya phansi kakhulu, futhi ngangazi ukuthi ngangiphuthelwe yinoma yiziphi izindawo ezibalulekile. Lapho ishaywa, inkunzi yagxumela Phakathi kotshani obabungumphetho wexhaphozi futhi lahamba kancane lazelaya-malala. Engakubona ekuzingeleni kwangaphambilini kwakuwukuthi ngomnsalo, ngezinye izikhathi inyamazane ayazi ukuthi kwenzekani ngesikhathi ishaywa. Izikhathi eziningi, yona izovele ihambe nje, inqobo nje uma bengakubonanga noma bengakunuki. Ngangazi futhi ukuthi imvamisa inyamazane elimele iyolala phansi etshanini futhi ngokuvamile ingahambi kude kakhulu. Njengoba le nyamazane yayingangiboni, yilokho kanye elalikwenza. Ngehla ngokuthula okukhulu esihlahleni ngiqonde endlini ngahamba ngendlela engangihambe ngayo ngisiza lapho, ikwakuyi ndlela ende ukuze ngingethusi inyamazane.

Lapho ngifika endlini wonke umuntu waqala ukungibuza ukuthi yini enzekile futhi ngayithola yini inyamazane. Ngatshela wonke umuntu okwakusanda kwenzeka futhi ngacela amadodana ami ukuba eze azongisiza ukuxosha imbabala ukuze iphume etshanini, ngethemba lokuthi ngizophinde ngithole elinye ithuba ngidubule. Thina sazungeza indawo enotshani obukhulu futhi sadlula kancane kuyo. Kusenjalo, ngabona ukuthi enye yamadodana ami yayigxumele phezu kwenyamazane, futhi yona yayigxuma etshanini obude. Wayeyisilinganiso esingaba ngamayadi ngu-70 phambi kwami, ngiwela ukusuka kusandla sami sokunene kuya kwesobunxele.

Kusenjalo, inyamazane yabona enye indodana yami emaphethelweni ensimu. Ebona ukuthi akuyena lo muntu ofanayo nomgxume futhi wayengazi ngempela ukuthi iyiphi indlela ephephile yokuhamba, wema ukuze ahlole ngokushesha izinketho zakhe. Ngangazi ukuthi lokhu kwakuyona kuphela ithuba lami uma ngifuna ukuyithatha. Wayengakangiboni. Yena wema manje ububanzi kimi ngamayadi angu-70 ebheke endodaneni yami. Umnsalo unamandla amaningi okubulala inyamazane kulelo banga, kodwa umcibisholo uzowa amaintshi namafidi amaningi kumayadi angu-70. Ngang-ingakaze ngidubule umnsalo wami kulelo banga ngaphambili, futhi lokhu bekungeyona enye ye umnsalo entsha yamaphawundi ayi-185 imicibisholo ekwazi ukudubula umcibisholo ngaphezu kwamafidi angu-400 ngomzuzwana. Ukunemba kwakunqunyelwe cishe kumayadi angama-35 noma angama-40.

Njengoba inyamazane yayibanzi futhi imile mpo, nganquma ukuyidubula. Ngaphakamisa umnsalo, ngiqondise phezu kwenkunzi ngokuqagela, umcibisholo ngawuyekela uhambe. Ngabuka umcibisholo undiza ubheke enyamazaneni futhi, ngokumangala, ngabona umcibisholo ushaya inyamazane entanyeni.

Wangena phakathi phose ingxenye yentanyeni yenyamazane (ngiyaxolisa ngayo yonke imininingwane), umcibisholo manje ubhajwe waphuma izinhlangothi zombili zenyamazane njengoba ibhoda ngokwesaba. Njengoba inkunzi ibhoda ngokwesaba Phakathi kotshani obude angizange ngibone ukuthi ishonephi. Ngaqala ukuhamba kancane ngaya etshanini obude lapho inyamazane enyamalele khona. Nanso-ke! Umcibisholo wawuwenzile umsebenzi, futhi mina nganginenyamazane yami.

Njengoba indodana yami uTim yayihlanganyelane nami, ngangithakasela kakhulu izimpondo zenyamazane ngalesi sikhathi kunanoma yini enye. Ngangingalitholi ngempela ithuba lokubala amagatsha, kodwa lapho siwabala abe nempondo ezinamagatsha ayisikhombisa. Lapho sibhekisisa inyamazane eduze, sabona ukuthi inyamazane empeleni kwakuyinyamazane enempondo ezinamagatsha eziyisishiyagalombili kodwa olunye ungamatsha laligqashuliwe, okwenza ingamatsha zibe yisikhombisa. Mina noTim savele sama lapho simangele futhi sadumisa uJehova. UMBuso wawumangalisa ngempela! Njengoba mina noTim sasimi lapho, thina saqaphela njalo, “Ubani owayengasikholelwa thina? Ingabe ukhona owaziyo ukuthi ukuba uMBuso usebenza ngale ndlela?”

Ngicabanga ukuthi uyalithola iphuzu. UMBuso usebenza ngemithetho eqonde ngqo njalo ebekiwe futhi okungabalwa kuyo ukuthi isebenze ngendlela efanayo izikhathi zonke. Kwakujabulisa kakhulu ekuqaleni lapho ngibona lokho ukuthi imithetho le ingasebenza kunoma yini, kuhlanganise imali. Ngangikwazi ukufunda lemithetho. Ngangizoba usosayensi ongokomoya, futhi ngangizocabanga ukuthi lo MBuso wawusebenza kanjani. UNkulunkulu ubengangisiza.

ISAHLUKO 2

INKUNGU ELUHLAZA OKWESIBHAKABHAKA

Lapho mina noDrenda siqala ukubona uMbuso usebenza futhi usenzakala ezimpilweni zethu, saba ngabakhululekile kuzikweletu ngokuphelele, futhi sasifuna ukutshela wonke umuntu esihlangana naye lokho esasikufundile. Satshela wonke umuntu owayezolalela lapho siqalisa ibandla lethu nami ngiqhuba elami ibhizinisi. Kodwa ngezwa emoyeni wami kukhona okunye; ngangingazi ukuthi yini, kodwa ngangazi ukuthi kwakunokuningi uNkulunkulu ayengiholela kukho ukuba ngikwenze ukuze ngihlanganye uMbuso nabantu.

Kuwo wonke u-2005 nganginempisekelo emoyeni wami ukuthi ngenze lokho ebengizokubiza ukuthi inkomfa yezingquko kwezezimali, uchungechunge lwemihlangano emihlanu lapho nganginomuzwa wokuthi ngizoba nesikhathi sokubeka ezinye zezimiso zezimali zoMbuso ezazishintshe ukuphila kwami. Njengomuntu owakhulela ebandleni le*Methodist*, ngezinye izikhathi sasiba nezivuselelo zeviki lonke. Kwakuyilolu hlobo lomfanekiso engalubona emoyeni wami, izigaba ezinhlanu lapho ngingaba nesikhathi sokuhola abantu ngemiqondo kanye nezimiso

zikaNkulunkulu ayengifundise zona endaweni yezezimali. Kuze kube kulokhu, nganginkakaze ngihlanganise lezi zimiso ngendlela ehlekile. Kodwa emoyeni wami ngangilokhu ngizibona ngiqhuba umhlangano wezigaba ezinhlanu zokukhuluma ngezezimali.

Ngithe ngisathandaza ngakho ngahlangana noLarry, umngane wami kwase kunesikhathi eside ngingabonanga. Wangitshela ngenkomfa ezayo e-Albania ayeyiqhuba yena, futhi wangimema ukuba ngiyokhuluma kuyo. ULarry wayeseneminyaka ecishe ibe ngu-12 esensimini yezithunywa zevangeli e-Albania futhi wayenomthelela omkhulu kulelo zwe. Umcabango wokuhamba kude kangaka wawusemusha kancane kimi. Nganginga vakashi kakhulu futhi nganginkakaze ngiye e-Albania futhi nganginqaniniseki ukuthi ngiyazi nokuthi ikuphi i-Albania. ULarry wangikhuthaza, ethi wenza umhlangano wezwe lonke lokho bekungaba nabefundisi abaningi besizwe lapho, futhi wacabanga ukuthi ukuqonda kwami ngezezimali zoMbuso kuzoba usizo kubantu. ULarry wathi ngizoba nezigaba ezimbili noma ezintathu enkomfa ukuze ngihlanganye. Nakuba kwakungezona izigaba ezinhlanu, ngangisabheke ngabomvu ukufundisa ngale ndaba izikhathi ezimbalwa engangiziphiwe. Ngakho ngathi mina ngingathanda ukuza.

Lapho ngisehla kundiza e-Albania, uLarry wangibingelela nge- ngamazwi amangalisayo. Wathi: “Gary, esinye sezikhulumi zami sihoxisiwe ngomzuzu wokugcina, futhi usuzokwenza izigaba ezinhlanu.” Inhliziyo yami wagxuma. Nazo ke! Ngangazi ukuthi lokhu kwakuwukuqokwa kukaNkulunkulu futhi manje ngizibona ukuthi lokhu engikubona emoyeni wami kudlala kanjani. Benginawo amanothi ami kodwa angahlanganiswa ngendlela yezigaba ezinhlanu. Ngakho usuku nosuku ngangifundisa, bese ngibuyela emuva futhi ngiyokhuleka ngokomoya, futhi besengibhala amanothi

ami esigaba esilandelayo. Isigaba ngasinye ngasinye, ukugcotshwa kwakungakholeki.

Ngaphambi kokuba ngiqhubeke, ngidinga ukukutshela ukuthi i-Albania yayiyizwe Izwe elimpofu kakhulu ngesikhathi ngiyakhona. Umholo owawuvamile kwaba cishe \$500 ngenyanga, futhi ukufumbathisa kwakuyindlela yokuphila yabantu. Njengoba ngangicabanga ukufundisa abantu emkhakheni wezezimali, ngangingenaso isiqiniseko sokuthi bazoyithola kanjani. Ngangazi ukuthi iZwi lisebenzela noma ubani, kodwa lokhu Kwaku ngokuhlangenwe nakho okusha kimi. Njengoba ngifundisa esigabeni sakuqala, ngezwa sengani udonga luyakhuphuka ekuqaleni. Kwathi esigabeni sesibili, ngakwazi ukuzwa ukulamba kukamoya kwabantu kungidonsela, futhi ngabona ukholo lukhula ebusweni babo lapho bezwa izindaba ezinhle zoMbuso. Usuku ngalunye ngalunye lapho ngifundisa abantu baya belokhu bejabula, futhi ngabona ukuthi babejabule ngoMbuso.

Ngobusuku bangaphambi kwesigaba sokugcina engangizofundisa ngaso, iNkosi yakhuluma nami ukuthi kufanele ngithathe umnikelo webandla lendawo. Ngangingenaso isiqiniseko salokhu ngoba, okokuqala, kwakungewona umhlangano wami; futhi okwesibili, ngangingenaso isiqiniseko sokuthi abantu bazosabela kanjani. Mina noLarry kwadingeka sikhokhe izindleko eziningi zokuhamba nezezindlu zabefundisi bendawo ukuze nje bafike emhlanganweni. Ngakhuluma noLarry mayelana ngakho lokhu, futhi wangitshela yena ukuthi ngiqhubeke ngithathe umnikelo.

Ngakho-ke phakathi kwesigaba sokugcina ngathatha umnikelo wenkomfa, futhi nokugcotshwa kwakunamandla kangangokuthi ngangingakwazi ukukumela. Wonke umuntu ekamelweni wayesina futhi ememeza lapho beletha imali yabo ngaphambili emnikelweni.

Abasizi ababephethe izikhwama lapho abantu befaka imali zabo zomnikelo babekhala futhi benenkinga yokusukuma. Ngangingakaze ngikubone okufana nalokhu ngaphambili, okungenani akunjalo ngenkathi kuthathwa umnikelo. Manje lapho ngibuka abantu besina futhi bamemeza ngenjabulo lapho benikela, ngakhangwa ugcoobo futhi nokholo oluqotho lwalabo ababenikeza imbewu eyigugu kangaka.

Ngemva kwenkonzo, kusobala ukuthi uLarry wayeshukunyiswa yilokho ayekubonile. Wamangala naye nge zikhwama ezimbili ezigcwele ngomnikelo esasiyithethe sibuyela endlini yakhe sivela enkonzweni yakusihlwa. ULarry wangitshela ukuthi ngokuvamile isikhwama esisodwa kuphela esizogcwala kancane ngemva komhlangano lapho ayeqoqe khona umnikelo esikhathini esidlule. Sathutha ngokushesha futhi safihla izikhwama zemali njengoba sisendleleni eya endlini eyayincane kwaLarry sidlula emgwaqeni ophithizelayo.

Lapho sifika endlini kaLarry, sahlala phansi endlini yakhe yokuphumula wavula izikhwama zomnikelo ukubala imali. Njengoba uLarry elahla okuqokethwe izikhwama phezu kwetafula, kukhona okwenzekayo ukuthi kuze kube namuhla kunzima ukukuchaza. Ngokuphazima kweso, ukukhanya kwenkungu okuluhlaza okwesibhakabhaka kwagcwala igumbi futhi ubukhona bukaNkulunkulu basehlula. Thina sahlelela emuva ngaphansi kogcobo olwagcwalisa leyondawo. Kwakungafani nanoma yiluphi ugcoobo engangikade ngiluzwa lapho ngishumayela noma ngithandazela abantu. Kunalokho, lokhu kugcotshwa kwakunobukhona nakho. Kwakungcwele futhi kwangenza ngizizwa sengathi ngangisebukhoneni bukaNkulunkulu uqobo Lwakhe. Njengoba sihlezi lapho, kwakulokhu kusiba namandla futhi namandla

ekamelweni. Konke ebesingakwenza kwakuwukuhlala nje sikhale. Ngase ngibona, phakathi kwenqwaba yemali eyayithelwe phezu kwetafula elincane, kulendandatho eyendoda eyomshado. Ngashaqeka ngeqiniso lokuthu omunye umuntu lapho obekhona ebusuku owayengenayo imali wanikeza okuwukuphela kwento eyayiyigugu kuye. INkosi yakhuluma kimi ngaleso sikhathi futhi yathi:

“Nginibizela ezizweni ukuba nifundise lezi zimiso engikufundisile Mina ngoMbuso futhi nangezimali. Indandatho le ifakwe emnikelweni kulobubusuku ngokukholwa okukhulu. Kodwa ngifuna wena uyithathe futhi uyigcine njengesikhumbuzo salobu busuku. Yazi futhi ukuthi njengoba nje indandatho yomshado ikhuluma ngesivumelwano, nimemezela isivumelwano sami sokuhlinzekwa kubantu bami. Futhi ukwazi lokho noma kuphi engiyakuthuma khona, ngizokunikeza imali yokuyikhokhela.”

Ngangingakwazi ukulala ubusuku bonke. Bengihlala endlini kwaLarry ngalobo busuku, futhi ukugcotshwa kwahlala khona lapho. Kuyo yonke indawo Atlantic nasendleleni eya ekhaya angikwazanga ukulala. Engangikwazi ukukwenza nje kwakuwukugqolozela ngefasitela futhi ngikhale kulo lonke uhambo lwami ngikundiza okwamahora angu-8. Angikwazanga ukuba ngilale okwamahora angu-46 ngemva kokuba iNkosi ikhulume nami ngalobobusuku. Okwezinyanga ngemva kwalobo busuku, noma nini lapho ngicabanga ngakho, ngangikuzwa lokho ubukhona obufanayo futhi ngiqala ukukhala.

Angizange ngimtshele uLarry ukuthi iNkosi yayingitsheleni ngaleyo ndandatho. Imali emnikelweni kwakungeyamabandla ase-Albania, futhi ngangisazi ukuthi indandatho yayingase

ithengiswe ngemali eyengeziwe iyengese isikhwama—kodwa mina ngangisazi ukuthi iNkosi ingitsheleni ngakho. Ngakho ngajabula kakhulu lapho uLarry engibiza futhi wathi iNkosi ikhulume naye yathi anginike indandatho leyo. Ngayinanyathisela leyo ndandatho, manje isisehhovisi lami. Kube izikhathi eziningi lapho ngibheke leyo indandatho futhi kufanele ngikhumbule amazwi eNkosi kimi ngalobobusuku, njengoba ngibhekana nalokho okwakubonakala kuyizinsalelo ezinkulu zezezimali phakathi neminyaka kusukela ngaleso sikhathi. Kungena kwehluleka, uNkulunkulu uthembekile ukuhlinzeka ngakho konke engangikudinga ukuhamba endleleni Yakhe kimi ngalobobusuku. Ngalobo busuku I-Albania yashintsha ukuphila kwami, kodwa kwakunokuningi uNkulunkulu ayekhona ezongikhombisa ezinsukwini ezizayo.

Lapho ngifika ekhaya ngivela e-Albania, ngazizwa nginesifiso esinamandla sokuthatha lowo mlayezo woMbuso nomaphi lapho engangikwazi khona. Nganginothando olukhulu lokukhipha lolu lwazi, futhi ngangikulangazelela ukufundisa lezo izigaba ezinhlanu ezifanayo futhi ngibone ukuthi into efanayo yenzeka yini. Angizange kufanele ngilinde isikhathi eside. Ngamenywa ngumfundisi wase-Utah ukuba ngihambe futhi ngiyofundisa lezo izigaba ezinhlanu ezifanayo. Wayezwile ngoLarry ukuthi kunjalo kwakushintsha ukuphila mpela, futhi wayefuna ngize. Wayengumfundisi omncane owebandla lamaNdiya elalimpofu kakhulu. Babedinga usizo ngokwezimali, futhi uma lokho uLarry ayemtshela kona kuyiqiniso, wayenomuzwa wokuthi ngingamsiza.

Ngakho hamba ngandiza futhi ngaqhuba imihlangano ngeSonto ekuseni nangeSonto ebusuku kuze kube oLwesithathu ebusuku. Kwakugoqela izigaba ezinhlanu njengase-Albania, futhi ngaba nokusabela okufanayo. Bamemeza abantu futhi basina

ngobusuku bokugcina benkomfa, ngaphansi kokugcotshwa okunamandla kakhulu, lapho njalo banikela ngemnikelo yabo. Angizange ngibone inkungu eluhlaza okwesibhakabhaka ngalesi isikhathi, kodwa ngezwa ukugcotshwa okunamandla kuzo zonke izigaba zomhlangano ezinhlano. Ngemva kwesigaba sokugcina, ngashaqeka, njengoba nje noLarry sise e-Albania, ngo umnikelo omkhulu owawunikezwe imibhangqwana engu-17 kuphela. Ngavalela umnikelo esikhwameni esikhiyiwe somnikelo futhi ngase ngiwuyisa ehhovisi lami ukuze ngiwucubungule ngosuku olulandelayo.

Kamuva ekuseni ngalolo suku, ngathola ucingo oluvela ehhovisi lami. Unobhala wami wayesocingweni, futhi ngangingasho ukuthi kukhona okwenzekayo. Izwi lakhe laliqhaqhazela, kuzwakala sengathi kade ekhala. Amazwi akhe okuqala athi, “Mfundisi, kukhona okuthize ngemali obuye nayo.” “Uqonde ukuthini, Tracy?” Ngambuza. Ngakho waseqhubeka ngokungitshela ukuthi uvule isikhwama semali ukuze abale imali futhi ayoyifaka ebhanga, kodwa umzuzu akwenza, ugcobo olunamandla lwafika kuye ehhovisi, wawela phansi. Omunye unobhala wami, ezwa ukuxokozela, weza, futhi khona naye, waqala ukunyakazisa ngaphansi kogcobo. UTracy wathi, “Kwenzekeni ngaleyo mali khonale e-Utah?” Ngamtshela ukuthi angazi.

Emasontweni ambalwa kamuva, ngangifundisa lezi zimiso ezifanayo

**KODWA UJESU
AKAGCINANGA NJE
NGOKUKHOKHELA ILUNGELO
LETHU LOKUYA EZULWINI,
WAPHINDE WENZA KWABA
NOKWENZEKA UKUBA
SIPHILE NJENGENDODANA
NOMA INDODAKAZI
KANKULUNKULU FUTHI
UJABULELE INZUZO
ZOMBUSO KANKULUNKULU
LAPHA ENDAWENI
YASEMHLABENI.**

ebandleni elincane engxenyeni eseningizimu ye-Ohio. Kuleli bandla, besinakho sathumela izifundo zezigaba ezine zokuqala ngeDVD, futhi babezibukele emasontweni amane adlule. Ngayakhona ngeSonto ebusuku ukuyoqedisa isifundo sesigaba sesihlanu. Ugcobo lwase luzophinde lwenzeke lusiwisele phansi njalo. Lapho ngithatha umnikelo ngalobobusuku, kwaba nokwenza okufanayo nalokho engangikubone kweminye imihlangano edlule. Abantu babejabule kakhulu ukunikela. Ngenkathi kunikelwa, ibandla labeka esisodwa isitsha ngaphambili ukuze abantu bafake izipho zabo. Ngalesi sikhathi, inkungu eluhlaza okwesibhakabhaka yayikhona njalo. Kwakukhona imbulunga cishe engamamitha amahlanu ububanzi nxazonke kwesitsha sokunikela lapho abantu beletha iminikelo yabo. Ukugcotshwa kwakunamandla amakhulu ukuthi kwadingeka ngisizwe lapho ngiya emotweni ngemva komhlangano njengoba ngangikwazi ukuzihambela ngokwami.

Njengoba lezi zinto zenzeka, ngangingazi ngempela ukuthi kwenzekalani, futhi angizange ngizwe ukuthi kwakwenzeka okufanayo kwenye indawo. Ngaqhubeka ukwenza izinkomfa, futhi nokugcotshwa kwaqhubeka kusiba namandla kakhulu. Futhi yebo, le inkungu eluhlaza okwesibhakabhaka yaphinde yabonakala ezinkomfeni ezimbalwa. Kodwa ingxenywe eyangixaka kakhulu ukuthi ugcobo lwalusemalini uqobo. Ngemva kwenkomfa, izisebenzi zami zaba nesikhathi esinzima bebala umnikelo. Khumbula ukuthi ugcobo lwangena endlini e-Albania lapho uLarry walahla umnikelo etafula? Uma ubungacosha uhlamvu lwemali olunikezwe kule iminikelo, ubuyokuzwa masinyane ukugcotshwa futhi uqale qhaqhazela. Ngizazi ukuthi kuzwakala njengokuhlanya, kepha yilokhu engikubonile.

Njengososayensi ongokomoya, ngaxakeka yikho konke lokhu futhi ngabuza Nkosi ngakho. Wakhuluma nami wangitshela ukuthi kungani lokhu kugcotshwa okunamandla kwakubonakala emnikelweni. Wangitshela ukuthi abantu abaningi bayapha ngoba kuyimfanelo noma kungokomthetho. Abanye banikeza ngoba kungumthetho obekiwe, kodwa abakho ngempela ekukholweni lapho benikela. Abaningi bayapha ngoba becabanga ukuthi uNkulunkulu uzobathukuthelela uma bengakwenzi lokho. Abanye bapha sengathi yisikweletu abasikweletayo. Yena wangitshela ukuthi njengoba ngifundisa uMbuso Wakhe futhi ngembula o kufihliwe kwezimiso zezimali zoMbuso, ukholo luyaphakama ezinhliziyweni zabantu. Khona-ke uma benikela basekukholweni ngempela, nokuxhumana noMbuso kukhona, futhi ngaleyo ndlela ukugeleza kokugcotshwa.

Kusukela ngalolo hambo lokuya e-Albania ngo-2005, ukuphila kwami kuye kwashintsha kakhulu. Isifiso sami sokufinyelela abantu ngezindaba ezinhle zoMbuso siye sabangela ukuthi mina noDrenda sisebenzise i-TV ukuze sifinyelele izizwe ngezindaba ezinhle. Eqinisweni, manje sesichitha izigidi ngonyaka ukutshela abantu ngaloMbuso esawuthola eminyakeni edlule. Kodwa mhlawumbe ubungakazizwa izindaba ezinhle zoMbuso. Sasinjalo nathi— amakholwa aya ezulwini kodwa engazi ukuthi angawakhulula kanjani amazulu. Kodwa uJesu akagcinanga nje ngokukhokhela ilungelo lethu lokuya ezulwini, Waphinde wenza kwaba nokwenzeka ukuba siphile njengendodana noma indodakazi kaNkulunkulu futhi ujabulele inzuzo zoMbuso kaNkulunkulu lapha endaweni yasemhlabeni. Kodwa okubaluleke kakhulu, kunezigidi okufanele sifinyelele kubo ngezindaba ezinhle zevangeli, futhi kuthatha

imali ukwenza lokho. Abantu bayabukela. Izimpilo zethu kumele zibukeke zihlukile!

Yini engayifundisa e-Albania eyaholela ubukhona balokho kugcotshwa? Yini uNkulunkulu angitshela ukuba ngiyishumayele ezizweni? Hhayi-ke, ngokunjalo yiyo inhloso yale ncwadi, futhi ngikholwa ukuthi izoshintsha impilo yakho njengoba yenza kweyami.

ISAHLUKO 3

NGICELA NKULUNKULU, NGIHAWUKELE!

UJerry washayela ucingo ihhovisi lami wabuza ukuthi angadlula yini adle isidlo sasemini nami ngenkathi ngisendaweni yakhe. Bengisenza inhlolekhono endaweni kamabonakude edolobheni eliseduze naye, futhi wayefuna ukungitshela indlela impilo yakhe eyayishintshe ngayo kusukela kuzinsiza zami azitholile zokusakaza kanye nasekusakazeni ku-TV. Bengingakaze ngihlangane noJerry ngaphambili kodwa ngangike ngakhuluma naye ocingweni kanye noma kabili. Ngathi, “Impela.” Bekufanele sidle isidlo sasemini noma kunjalo, futhi ngacabanga, ngisaselapho, ngingathanda ukuhlangana naye ngizwe gendaba yakhe.

Ngesikhathi sokudla kwasemini ngahlangana noJerry nendodana yakhe, futhi uJerry waqala ukungitshela indaba yakhe. UJerry wayengumfundisi owayekhonde iminyaka engu-30, kodwa yena kwadingeka ukuba ashiye inkonzo ngenxa yokuhlaselwa yisifo sohlangothi esasimkhubazile. Ngalesi sikhathi ngemva kokushaywa

unhlangothi, impilo yakhe yabhidlika. Ngokunjalo yena akakwazanga ukusebenza, ngokwezimali, ikhaya lomndeni basilela kakhulu futhi nekhaya lakhe lafakwa ukuba lithengiswa kusherifu. Ukukhokha izinsiza kanye nokuthenga ukudla kwaba inselele futhi. Eqinisweni, uJerry wathi izinto zaba zimbi kakhulu waze wathi ngolunye usuku wahlala ephethe isibhamu i-.45 ngama intshi esandleni esisodwa neBhayibheli kwesinye, ecabanga ukuzibulala.

Kwakuphakathi kwalokhu kuphelelwa ithemba lapho uJerry abona khona ukusakazwa kwethu kwe-TV futhi wase-oda ezinye izinsiza zami. Waqhubeka wachaza ukuthi lapho eqala ukuthola izinsiza lezi, wayenesidingo esiphuthumayo cishe esibiza u-\$2,000 ukuze ukhokhe izikweletu eziyisisekelo nokudla. Walalela izinsiza lezi ayezi odile ngokuphindaphindiwe kwaze kwaba yilapho ukholo luqala ukuphakama enhliziyweni yakhe. Wanquma ukukholelwa kuNkulunkulu ngaleyo \$2,000 ayeyidinga. Wenza kanjalo esakwenza mina noDrenda ngaleyo nyamazane yokuqala engayitholayo. Wahlwanyela imbewu yaleyo \$2,000. Wabhala ephepheni usuku kanye nesikhathi akholelwa ngaso ukuthi wayezoyithola ngayo leyo mali, ngokusho NgokukaMarku 11:24, futhi wathumela isheke enkonzweni yethu.

Ngangingazi ukuthi kwenzekani lokhu njengoba ngangin-gazange ngikhulume noJerry. Yena wathi esikhathini esingangesonto nesigamu kwafika indoda emnyango wangaphambili endlini yakhe futhi wacela ukukhuluma naye. UJerry wayeyazi le ndoda esikhathini esidlule, kodwa wathi kwase kunesikhathi eside bengakhulumi. Baqhubeka baxoxa kancane, yabe isisho le ndoda ukuthi ize ukuzopha UJerry isheke lika-\$2,000. Waqhubeka echaza ukuthi isonto nesigamu esidlule ngosuku oluthize futhi nangesikhathi

esithize, wazizwa ehlabeke umxhwele ngoMoya oNgcwele ukuletha kuJerry i-\$2,000.

UJerry wama wamangala. Wathatha ngokushesha isikhwama sakhe semali lapho ayebeke khona ipheshana elisho usuku nehora ayekhohlelwa ukuthi uzayithola i-\$2,000 ayeyidinga. Usuku futhi isikhathi esibhalwe ephepheni likaJerry sasihambisana nesikhathi esiqondile indoda ayebhekisela kukho lapho ezizwa ehlabeke umxhwele ukunikeza uJerry u-\$2,000. UJerry wayazi ukuthi lokhu kwakungekona ukuqondana; wayazi ukuthi kwakuyimpendulo eqondile eMbusweni kaNkulunkulu, ikakhulukazi imithetho yoMbuso.

Waqhubeka nodaba lwakhe wangitshela ukuthi unezingane eziyisikhombisa, bonke bashadile ngaphandle kwendodana eneminyaka engu-16 ubudala (lena eyayinaye kusidlo sasemini), owayekade emfulathele uNkulunkulu lapho ebona konke ukuthi uyise ayedlula kukho. Indodana yayimthukuthelele uNkulunkulu ngoba uyise wayeseneminyaka engu-30 ethembekile, futhi indodana yaba nomuzwa wokuthi uNkulunkulu wayemlahlile.

UJerry wayefuna ukuthola indlela yokufinyelela indodana yakhe, futhi waba nombono. Ngikhuluma kakhulu ngokuzingela izinyamazane kuzinsiza zami futhi ngichaze nokuthi uNkulunkulu wangifundisa kanjani ukuzingela ngokukholwa. Ukuzingela inyamazane kwakuyintokozo yendodana yakhe, ngakho uJerry wachazela indodana yakhe ukuthi ingayithola kanjani imbabala yakhe ngaleso sikhathi senkwindla, ngendlela yoMbuso. Indodana yacabanga ngakho yagcina yavuma, kwase kuba yona noJerry bakhulule ukholo lwabo, njengoba nje uJerry ayenzile nge-\$2,000 yakhe. Umfana wathola inyamazane enhle ngemizuzu eyisishiyagalombili. Njengoba uJerry nendodana yakhe beyisa inyamazane

esitolo senyama, uJerry wayene-*CD* yami esidlali sama-*CD*. Njengoba uJerry ethatha inyamazane engena esitolo, umfana wathi ufuna ukusala emotweni futhi alalela i-*CD* okwesikhashana. Lapho uJerry ephuma, indodana yakhe yathi, “Baba, ngiyacabanga besisilela ngokuthile yonke le iminyaka. Ngiyazi ukuthi inyamazane lena yayiwumphumela woMbuso kaNkulunkulu.”

Indodana yakhe yabe inikela impilo yayo kabusha eNkosini futhi yatshela uyise lokho uma uNkulunkulu engaletha i-\$2,000 kanye nenyamazane khona-ke Inkosi yayingaletha u-\$17,000 ababewudinga ukuze bakhipe indlu ngaphandle kokubanjwa. Bekunga leli phuzu engaba nokuzazisa kwami okwakuqala noJerry. Ngikhumbula incwadi kaJerry ingena noJerry futhi nenhlanyelo yendodana yakhe ezokhipha indlu ngaphandle kokubanjwa. Ngikhumbula ukuthi incwadi yayimfushane kodwa yabeka nje ukuthi yini ababeyidinga. Kwakungekho okunye okukhulunywa ngakho, ukuthola nje indlu ngaphandle kokubanjwa qha. Ngiyakhumbula futhi ngibeka izandla zami phezu kwaleyo incwadi futhi ngivumelana nabo. Ngiyawukhumbula kanye lowo umzuzu futhi nesikhathi engakwenza ngakho lokho.

Ngalesisikhathi, uJerry engitshela ukuthi cishe emasontweni amabili enye indoda yeza endlini yakhe emnyango wangaphambili. Futhi, lona kwakungumuntu uJerry ayemazi kusikhathi esidlule. Lo muntu wathi ubone indlu ifakwe ohlwini oluzayo lokuthengiswa kwesherifu futhi wabuza uJerry ukuthi yimalini edingekayo ukuze ikhishwe ngandle kokubanjwa. UJerry wamtshela inani, ngaphezu kuka-\$17,000. Indoda yabhala isheke lenani yemali yonke edinga-kalayo futhi wahamba. UJerry wagqolozela isheke. Ngalesisikhathi, uJerry useyakhala ehlezi ngale kwetafula kimina endaweni yokudlela futhi engibonga ngokufundisa abantu ngoMbuso kaNkulunkulu.

UJerry wathi wabajabula kakhulu ngokuthi izingane zakhe zonke zasibona isandla sikaNkulunkulu, futhi kwamnika ithuba lokuhlanganyela ngoMbuso nabo. Ngiyayithanda! Lena yi-iqiniso loMbuso kaNkulunkulu, futhi ngibusisekile ngokukwazi ukuhlanganyela nabantu bese uzwa izindaba zabo. Uyabona, uJerry wayengadingi ukuhawukelwa. Wayedinga izimpendulo, futhi wazithola eMbusweni.

Manje, ngizwa sengathi ngidinga ukungeza okuthile lapha mayelana nendaba kaJerry. Nakuba kwakubonakala sengathi abantu bafika nje emnyango wanga-phambili emzini kaJerry futhi bamnikeza imali yakhe, angiyifuni ukuthi uthole umqonndo ongalungile ukuthi impendulo yakho yezezimali izovele ivele ngenkathi wena uhlezi uphuza isiphuzo. Cha, uzoba nelakho iqhaza ekuvuneni okudingayo. Endabeni kaJerry, uJerry wayekade engumfundisi iminyaka engu-30. Wayehlwanyele kulababantu isikhathi eside kakhulu. Okwesibili, uJerry akakwazanga ukushiya ikhaya lakhe ngenxa yokushaywa unhlangothi. UJerry wavuna lapho ayetshale khona, kubantu basebandleni lakubo ayetshale kulo yonke leyo minyaka.

**“NGIQINISILE NGITHI KINI,
UMA NINOKUKHOLWA
OKUNJENGEMBEWU
YESINAPHI, NIYAKUTHI KULE
NTABA, ‘SUKA LAPHA UYE
LAPHAYA,’ FUTHI IYAKUSUKA.
AKUKHO OKUYAKUNAHLULA.”**
— NGOKUKAMATHEWU 17:20B

Ngidinga ukukutshela ukuthi uJerry naye waphulukiswa ngokuphelele kusifo sokuhlaselwa unhlangothi, futhi wayelahlekelwe ubunzima okungaphezu kwamakhilogremu angu-70 lapho ngihlangana naye ukuze ngidle ukudla kwasemini ngalolo suku. Akadunyiswe uNkulunkulu,

uwutholile uMbuso. Ungase uthi, “UJerry wayengumfundisi; ngokuqinisekile, wayazi konke ngoMbuso. Ngokusobala akunjalo, futhi ngiqinisekile ukuthi akayedwa kulokhu engikubonile. Ngeshwa, abantu abaningi basebandleni abazi ukuthi bangene kanjani kuMbuso kaNkulunkulu futhi ngokunjalo bathole kanjani izimpendolo zabo. Indaba eku NgokukaMathewu ubonisa indlela abaningi abacabanga ngayo.

Lapho sebefikile esixukwini, kweza kuye uJesu umuntu othile futhi waguqa ngamadolo phambi kwakhe. Wathi: “Nkosi, hawukela indodana yami; “Yena unesithuthwane futhi ihlupheka kabi. Lokhu iwela kaningi emlilweni noma kaningi emanzini. Ngiyilethe kubafundi bakho, kepha bahluleka ukuyiphulukisa.”

“Nina sizukulwane esingakholwayo nesiphambeneyo,” kuphendula uJesu. “Koze kube nini nginani na? Koze kube nini nginibekezelela na? Mletheni umfana lapha kimi.” UJesu wayeseyikhulisa idemoni, futhi laphuma kumfana, futhi waphulukiswa kusukela kuleso sikhathi.

Khona kwafika abafundi kuJesu bebodwa futhi bambuza bathi: “Thina besingemkhiphe ngani na?” Yena wayesethi kubo, “Kungenxa yokukholwa kwenu okuncane. Ngokuba ngiqinisile ngithi kini, uma ninokukholwa okunjengembewu yesinaphi, niyakuthi kule ntaba, ‘Suka lapha uye laphaya,’ futhi iyakusuka. Akukho okuyakunahlula.”

— NgokukaMathewu 17:14-20

Kule ndaba, sibona indoda ephelwe ithemba; indodana yakhe ehlushwa imimoya emibi, acishe kuze kube sekufeni. Ukuzwa ngenkonzo kaJesu nokuthi uJesu wayenamandla okukhipha amademoni, yena wenza amacebo okuyisa indodana yakhe kuJesu ukuze ayophulukiswa. Nokho, lapho efika lapho, wathola ukuthi uJesu wayengekho kodwa wayethethe abathathu kubafundi Bakhe wenyukela entabeni ukuyokhuleka. Abanye abafundi ababelapho bathi akunankinga; kade bekhona bekhapha amademoni kusukela uJesu ebanikeza amandla okwenza lokho; egameni Lakhe, futhi wakwazi nokunakekela indodana yomuntu. Kodwa njengoba bekhulekela lensizwa idimoni alihambanga. Nakuba bezama, idimoni alivumanga ukuphuma. Uyise wayecasukile futhi nesixuku esasilandela uJesu sasididekile.

Kodwa ngaso lesi sikhathi, kwafika uJesu nabafundi abathathu endaweni yesehlakalo, ehla entabeni. uJesu, ebona ukuxokozela, wabuza ukuthi kwenzakalani. Ubaba wendodana wachaza ukuthi umlethe kanjani umfana kubafundi, kepha bahluleka ukukhipha idemoni. Uyise wenza lokho okuzwakala kuyiqiniso kubantu abaningi, uma kungenjalo abantu abaningi ababhekana nenkinga noma nini lapho kubonakala kungekho mpendulo. Ukhala kuJesu ecela ukuhawukelwa. Nakuba encenga ukuhawukelwa kuzwakala njengento enhle ukuyenza lapho uphelelwa yithemba, kwakungesiyo impendulo yalo muntu, futhi akusiyo eyakho nawe. Ubaba, efuna ukuvusa ububele bukaJesu ngesimo sakhe, bese equbekela phambili ukutshela uJesu ukuthi idemoni beliyihlupha kanjani indodana yakhe, limphonsa emlilweni, lifuna ukumbulala. UJesu umisa le indoda. Wayengadingi ukuzwa okwengeziwe ngokuhlushwa kwale ndodana yalendoda eyayikubekezelela. Ngokukhungatheka uJesu

uyamemeza, “*Oh nina sizukulwane esiphambeneyo futhi nesingakholwayo, koze kube nini nginibekezelela na, mletheni umfana lapha kimi.*” Emshweni Wakhe owodwa, uJesu uchaza ngokuphelele ukuthi kungani idemoni lingazange liphume.

Kodwa ngaphambi kokuba simbe okushiwo yilokho uJesu akusho, thina kudingeka siqinise isisekelo esithembele kuso, okuwukuthi uNkulunkulu akaqambi manga futhi akanakuqamba amanga. Akushoyo kuyiqiniso. Uma lokho sekuxazululiwe, singakwazi ukuhlola isimo ngalawa mazwi, “Amademoni KUFANELE aphume!” Uma bengakwenzi, khona-ke kukhona okungalungile, futhi akukho kucala likaNkulunkulu kodwa okwethu. Khumbula lokhu, inkinga yokwamukela okuvela kuNkulunkulu kuhlezi kusecaleni lethu. UJesu usitshela ngokucacile izizathu sokuba idemoni lingahambi—ukucabanga okuphambene nokungakholwa. Sizohlanganisa lezi zizathu ezimbili ngomzuzu. Kodwa kulesi sikhathi kungxoxo yethu, ngifuna ukugxila kubaba nendodana endabeni.

Kusobala ukuthi ubaba wayephelelwa yithemba ngendodana yakhe. Lapho kubonakala sengathi akwenzekanga lutho ngesikhathi abafundi bemthandazela, kwakungekho lutho olusele. Yayingekho impendulo eqinisekile. Ukuwukuphela kwempendulo ayecabanga ukuthi ingamsiza ayinzange imsize. Kwakusele into eyodwa kuphela ukuthi yenziwe futhi lokho kwakuwukucela ukuhawukelwa. Inkulumo ethi “ukuncenga ukuhawukelwa” kusho ukuthi othile unamandla noma igunya lokusiza kodwa wakhetha ukungakwenzi. Ngakho ke, okuwukuphela kwento esele ukuba yenziwe ukunikeza incazelo ende yokuhlushwa okubi umfana ayekukhuthazelele, ezama ukushukumisa uJesu ngobubele ngesimo sakhe.

Eqinisweni, le yindlela abantu abaningi abathandaza ngayo, bazi ukuthi uNkulunkulu unamandla okusiza kodwa abaqiniseki

ngempendulo Yakhe, bayancenga ukuhawukelwa. Ngakho-ke ngemithandazo emide namazwi amaningi, babeka imininingwane yobuhlungu nezimo. “Baba, uyazi ukuthi ngiyayidinga leyo mali ngolwesihlanu; ngiyakucela, Nkulunkulu ungisize.” Noma “Nkulunkulu, ngicela, uma ungaphilisa ingane yami, ngizokuhonza imihla yonke yokuphila kwami. Ngiyacela, uNkulunkulu.” Angizenzi zibelula izimo abantu ababhekana nazo, kodwa ngicela uqaphele ukuthi uJesu wawaletha ngokushesha kangakanani amandla kaNkulunkulu ukuthwala lesi simo futhi wamkhulula umfana. Lena inhliziyo kaNkulunkulu, Isifiso Sakhe. Akukho ukuntula ububele, amandla, noma igunya. Naleyo bekungeyona inkinga endabeni. UJesu ubeka phansi inkinga njengokucabanga okuphambene nokungakholwa. Ngamanye amazwi, ukucabanga okungalungile nokuntula kwabo ukholo kwakuvimbela amandla oMbuso kule indaba.

Kulungile, kuningi esingakhuluma ngakho lapha, izihluthulelo eziningi zoMbuso nokuthi zisebenza kanjani. Angifuni ukungena ngokuphelele kwezinye zezinto okufanele uzazi lapha, kodwa ngizozisho okungenani, futhi sizofunda imithetho esiyibona isebenza lapha ngokuhamba kwesikhathi.

Ukuze sithole ukuqonda okuyisisekelo ngokomthetho woMbuso, kumelwe siqonde leli phuzu eliyinhloko neliyisisekelo: UNkulunkulu wanika u-Adamu ukubusa okuphelele phezu komhlaba. Wayezobusa phezu kwawo.

Khona-ke uNkulunkulu wathi: “Masenze abantu, ngomfanekiso wethu, babuse phezu kwezinhlanzi zolwandle futhi nezinyoni zezulu, naphezu kwezinkomo, naphezu kwazo zonke izilwanyane ezinwabuzelayo emhlabeni.”

— Genesis 1:26

Ngicabanga ukuthi KumaHeberu 2:7-9 akwenza kucace:

Wamenza waba mncinyane kunezingelosi; wambeka umqhele wenkazimulo nodumo, futhi wabeka konke phansi kwezinyawo zakhe. Ngokuba ekubekeni izinto zonke phansi kwakhe, uNkulunkulu akashiyanga lutho olungabekwanga phansi kwakhe.

Okungenani okwamanje, qonda ukuthi uNkulunkulu akakwazi ukusebenzisa igunya Lakhe lapha endaweni yasemhlabeni (Embusweni wabantu) ngaphandle kokuthi owesilisa noma owesifazane onegunya elingokomthetho lapha ukhulula igunya lasezulwini.

Yingakho uJesu atshela abafundi bakhe NgokukaMathewu 18:18:

“Ngiqinisile ngithi kini: Konke eniyakukubopha emhlabeni koba kuboshiwe ezulwini, futhi nakho konke eniyakukhulula emhlabeni koba kukhululiwe ezulwini.”

Njalo, izulu alinawo amandla lapha endaweni yasemhlabeni ngaphandle uma kungowesilisa noma owesifazane osikhulula lapha. Yingakho uJesu esho lapha ukuthi uma owesilisa noma owesifazane ezokhulula igunya lezulu lapha, izulu liyakusekela. Uma singakwenzi, izulu alikwazi ukukwenza. Uma lowo mcabango ubonakala ungavamile kuwe, ngicela ungayeki lapha. Ngizokuxoxa ngalesi

**KODWA AKUWENA
LO, MNGANE WAMI;
UNETHUBA LOKUTHOLA
UBULUNGISWA
EMBUSWENI. ZIKHONA
IZIMPENDULO
ZENKINGENI ZAKHO.**

isihloko ngemininingwane ngokuhamba kwesikhathi. Kodwa okwamanje yemukela lelo qiniso njengesizathu idemoni alizange limshiye umfana—**Kwakungadingekile!** Yayisebenza ngaphakathi kwelungelo layo elingokomthetho lokuhlala lapho. Njalo, uJesu washo isizathu sokuthi idemoni kwakungadingeki ukuba lihambe kwakungenxa yokuntula ukhoho, noma ukungabi namandla. UNkulunkulu walahlekelwa igunya Lakhe ezindabeni zabantu lapho u-Adamu empeleni exosha uNkulunkulu ngokuhlubuka kwakhe. Ikona lapha lapho uSathane ezuzisa amandla akhe phezu kwesintu futhi.

USathane wamenyusela (uJesu) endaweni ephakemeyo, futhi wambonisa yonke Imibuso yomhlaba. Futhi yena wathi kuye. “Ngiyakukunika lonke igunya nobukhosi babo, ngokuba inikwe mina (ngu-Adamu), futhi ngiyinika noma ubani ngokuthanda kwami ukumnika. Uma uyangikhonza, konke kuzoba okwakho.”

— NgokukaLuka 4:5-7

Ngenxa yalokho, uNkulunkulu walahlekelwa ligunya Lakhe endaweni yasemhlabeni njengoba nje walahlekelwa ngumuntu owayewuthwele—u-Adamu. Njalo, ngizokhuluma kabanzi mayelana le mithetho ethize kamuva, njengoba ngishilo, kodwa isizathu esikhulu sokuthi ngiveze le ndaba kwakuwukukhombisa isimo sengqondo nokuphelelwa yithemba kababa futhi nendlela ancika ngayo encenga umusa. Sicela ufunde imisho embalwa elandelayo ngokucophelela.

Uma kungekho igunya noma umthetho kanye nohlelo lokuphatha ubulungiswa nokuletha izixazululo kumuntu odinga

usizo, khona-ke ukuncenga ukuhawukelwa yikona nje okusele. Ake ngikusho ngenye indlela. Uma umuntu engenayo indlela yokulungisa inkinga okungokomthetho futhi awukwazi ukufinyelela inqubo lapho ubulungiswa benziwa khona, asikho isiqiniseko sezimpendulo. Ukuncenga yikho konke lokho osele ukukwenza.

Kodwa akuwena lo, mngane wami; unethuba lokuthola ubulungiswa eMbusweni. Zikhona izimpendulo zenkingeni zakho. Khumbula, umbuso uwuhulumeni, futhi usebenza ngemithetho

**NJENGOBA UMUNTU
NEGUNYA PHEZU
KWENDAWO YASEMHLABENI,
UHULUMENI KANKULUNKULU
FUTHI NEGUNYA LAKHE
AKAKWAZI UKUNYAKAZA
KUZE KUBE YILAPHO
OWESILISA NOMA
OWESIFAZANE, ONEGUNYA
EMHLABENI, EQINISEKISA
NGOKUPHELELE NGALOKHO
OKUSHIWO LIZULU, BESE
EKHULULA LELOGUNYA
LAPHA.**

engakhethi futhi etholakala kunoma yisiphi isakhamuzi esihlala ngaphansi kwegunya lalowo umbuso. Njengoba ngishilo ekuqaleni kule ncwadi, uMbuso kaNkulunkulu uyakhelwe phezu kobulungisa (inqubo yomthetho efinyelela egunyeni likaNkulunkulu yikuqinisekisa lokho okushiwo umthetho wakhe ukuba kulungile) futhi nokulunga. Kwakukhona isizathu sokuthi idemoni lingaphumi, futhi kwakungebona ubuthakathaka bukaNkulunkulu noma ushintsho entandweni Yakhe. UJesu usikhombisa lokho ngendlela Yena ashesha ngayo

ukukhuza abafundi futhi bese ekhipha idemoni.

AmaKristu amaningi, lapho engaboni ukubonakaliswa ko Umbuso, baguqula isifundiso sabo, bethi, “Onke amademoni

awaphumi.” Bayazi ukuthi uNkulunkulu unamandla onke, ngakho bacabanga ukuthi uNkulunkulu angakwenza noma yini Yena afuna ukuyenza endaweni yasemhlabeni, ngakho uma idemoni lingaphumanga, kufanele ukuthi uNkulunkulu engabe wakhetha ukungakwenzi. Mngane wami, lokhu ukuqonda ngokuphelele okungalungile. UJesu wathi ukucabanga KWABO okonakele kanye nokungakholwa kwabo lokho kwazungeza amandla ezulu esimweni esinjalo. Ake ngikubeke lokhu ngendlela enje. Isizathu lelo demoni lingaphumanga kwakuyinkinga engokomthetho—sokwenzakele. Alizange liphume ngoba kwakungekho muntu owaleta igunya lezulu futhi negunya elingokomthetho lokuthwala kuleso simo. “Kodwa, Gary, bebezama ukulikhipha.” Yebo, kodwa njengoba ngishilo, ngokomthetho, kwakungadingeki ukuba liphume. Kungani? Njalo, izulu lalingenawo amandla okwenza idemoni liphume.

Ake ngikubeke ngamafuphi lokhu engiqeda ukukusho. Babenemicabango ephambene, ukubiza into enhle noma eyamukelekayo ukuthi yayingalungile noma ukucabanga okuphambene uma kuqhathaniswa nalokho uNkulunkulu angakusho ngodaba. Ukungakholwa nakho kwakuyindaba enkulu njengoba kudingeka ukholo ezulwini ukuze libe namandla endaweni yomhlaba. Abafundi babengakholelwa, baqiniseka ngokuphelele, ukuthi idemoni lalizophuma. Babesesaba.

Njengoba umuntu enegunya phezu kwendawo yasemhlabeni, uhulumeni kaNkulunkulu futhi negunya Lakhe akakwazi ukunyakaza kuze kube yilapho owesilisa noma owesifazane, onegunya emhlabeni, eqinisekisa ngokuphelele ngalokho okushiwo lizulu, bese ekhulula lelogunya lapha. Konje, ukuba nezinhliziyo zethu zibe nokuqinisekisa okuphelele ngalokho okushiwo yizulu

kubizwa ngokuthi ukhoho, futhi akekho owayenokhoho ngalolo suku. Babenengqondo embaxambili futhi begcwele ukungakholwa, ngaleyo ndlela besusa ngokuphelele kwamandla ezulu kulesi simo. Kodwa uJesu wayenokhoho futhi wayazi ukuthi lelidemoni liyaphuma! UJesu wathatha izintambo futhi laphuma lahamba. “Kodwa, Gary, isizathu sokuba idemoni liphume lapho uJesu elikhuza kungoba Yena wayenguJesu.” Ngempela? Ake sibheke NgokukaMarku 6:5 lapho uJesu ukhonza edolobheni lakubo.

UJesu wayengenakwenza noma yiziphi izimangaliso lapho, ngaphandle kokuthi wabeka izandla phezu kwabagulayo abayingcosana futhi wabaphulukisa.

Kumelwe uvume ukuthi uJesu wayenamandla okuphulukisa, akunjalo? Khona-ke kufanele ukwazi ukuphendula ukuthi kungani Yena engakwazi ukwenza konke lokho Yena ayefuna ukwenza kule ndaba. Isidingo sasikhona, kodwa okuthile kwamvimba Yena. Uphendula lokho evesini lesi-6, “Wamangala ngokuntula kwabo ukhoho.” Ukhoho (isivumelwano nezulu) lunikeza izulu ukuba semthethweni endaweni yasemhlabeni. Isibonelo, ungabona kalula lesi simiso ukuthi wasindisiwa kanjani futhi weza kanjani kuKristu.

Ngokuba umuntu ukholwa ngenhliziyo kube ngukulunga; futhi ngomlomo o uyavuma kube ngokusindisiwa.

— KwabaseRoma 10:10

Uyakholwa enhliziyweni yakho (okushiwo yizulu), futhi kube ngukulunga. Lelo yigama elingokomthetho, elisho ukuphathwa komthetho futhi. kusho ukuthi izulu manje selisemthethweni endaweni yasemhlabeni. Ngendlela elula yokubuka lesi simiso,

masikhumbule ukuthi u-Adamu wanikwa umthetho wokubusa lapha emhlabeni, futhi abantu basenaso leso sikhundla. Lokhu akufanele kudidaniswe nokungakwazi komuntu ukubusa ngokomoya, lokho yena wahlulelwa uSathane eNsimini. UNkulunkulu akakwazi ukuphula isikhundla esingokomthetho somuntu anaso manje endaweni yasemhlabeni. Ngakho, uNkulunkulu kufanele athole owesilisa noma owesifazane ozovumelana nezulu ukuze athole ngokusemthethweni ukungena futhi abe nenkulumo endaweni yomhlaba.

KwabaseRoma 10:10, uzoqaphela ukuthi kunezinto ezimbili lokho okufanele kwenzeke ngaphambi kokuba kukhululwe igunya namandla ezulu apha endaweni yasemhlabeni. Esokuqala sengishilo: Kufanele siqinisekise ngokuphelele futhi sivumelane ezinhliziyweni zethu ngalokho elikushoyo izulu; lokhu kubizwa ngokuthi ukholo. Okwesibili, kudingeka sikuqonde lokho ukuba ekukholweni kodwa ngeke kukhulule izulu ukuba lapha. Umangele? Ngivumele ngichaze. Cabanga ngeswishi yokukhanya. Amandla kagesi avuliwe, kodwa kufanele unganyakazi iswishi ukuze isibani sikhanyise. Lapho sikholwa enhliziyweni yethu lokho elikushoyo izulu, lokho kwenza ukuxhumana nezulu kube semthethweni noma kulungisisiwe. Kodwa-ke kufanele silikhulule lelo gunya lapha. Njenge sibonelo sami, sidinga ukuvula iswishi. Lokhu sikwenza njengoba sivuma futhi sisenza ngokuvumelana negunya loMbuso.

Ngiyazi ukuthi ngiyaziphindaphinda, kodwa ukuqonda lo umthetho woMbuso KUBALULEKILE kuwe ube nekhono lokwamukela lokho izulu elikuphathela kona. Uzokwamukela konke oyoke wakwamukela ezulwini njengalokhu nasindiswa—ngokukholwa elikushoyo izulu enhliziyweni yakho futhi bese ukhuluma noma wenze okushiwo izulu.

UMbuso, njengoba uJesu afundisa futhi wawubonisa,

wawuphelele ungaziwa kubafundi. Izikhathi eziningi, singabona abafundi bedidekile ngalokho ababekubona. Embhalweni odlule esiwufundile, ngiyakholwa ukuthi abafundi bethuswa ukubonakaliswa kwedemoni futhi baba nemiqondo emibili, kanjalo bechitha ukukholwa kwabo. Ngiyacabanga ukuthi lapho beyokhupha lelidemoni, lazibonakalisa, mhlawumbe lajikijela umfana phansi futhi lenza umboniso omkhulu. Lokhu kungase kwabangela ukwesaba. Ngiyaqagela nje lapha, kodwa yinye into engiqiniseka ngayo. Kukhona okwenzekile ukwenza izinhliziyi

**“NGALOKHO NGITHI
KINI: KONKE
ENKUKHULEKELAYO
NENIKUCELAYO,
KHOLWANI UKUTHI
NIKWAMUKELE, FUTHI
NIZAKUBA NAKHO.”**

— NGOKUKAMARKU 11:24

zabo ziphume kusivumelwano nezulu futhi nasekungakholweni.

Ngakolunye uhlangothi, uJesu wayeqiniseka ngokugcwele ngalokho okwakushiwo izulu mayelana nesimo esinjalo futhi wayala idemoni ukuba lihambe. Ngakho njengoba sibona, inkinga yokungaphumi kwedemoni yayisendaweni yasemhlabeni, hhayi endaweni yasezulwini.

Ukuba bekufanele ngikhethe umbhalo owodwa nje ongacacisa lokhu umsebenzi woMbuso kundawo yasemhlabeni ungcono kunanoma yikuphi okunye, ngingasho ukuthi kuyobe Ngokuka-Marku 11:22-24. Ukulungiselela izimo, sidinga ukusekela amavesi ambalwa, futhi thina sizobona ukuthi uJesu wakhuluma nesihlahla somkhiwane futhi safa. Ngemva kokungasitholi isithelo emthini, uJesu uyasithuka. Ngakusasa njengoba abafundi bephinda bedlula kuwo lo muthi, bathole ukuthi sasesifile. UPetru uyamangala ngalokho akubonayo futhi uyakhala kuJesu ethukile.

“Kholwani nguNkulunkulu,” uJesu waphendula. “Ngiqinisile ngithi kini, yilowo nalowo oyakuthi kule ntaba: ‘Ngukuleka, uphonseke elwandle,’ engangabaza enhliziyweni yakhe kepha ekholwa ukuthi lokho akushoyo kuyenzeka, uzakuba nakho. Ngalokho ngithi kini: Konke enkukhulekelayo nenikucelayo, kholwani ukuthi nikwamukele, futhi nizakuba nakho.

— NgokukaMarku 11:22-24

Phawula ukuthi uPetru wamangala ngalokho okwakwenzekile. Kwenzeke kanjani na? UJesu wayemane nje wakhuluma nesihlahla. Nokho ngaphandle kokungabaza umuthi wasabela emazwini kaJesu futhi umuthi wafa. UJesu ke watshela uPetru “iqiniso,” umthetho woMbuso kaNkulunkulu. Incazelo kaJesu isinika ukuqonda okwengeziwe kokuthi uMbuso kaNkulunkulu usebenza kanjani endaweni yasemhlabeni. Futhi kulesi sibonelo sibona umthetho ofanayo usebenza ebesikhuluma ngakho; owesilisa noma owesifazane emhlabeni, eqiniseka ngokugcwele ngalokho izulu elikushoyo (kube ngukulunga) bese uyakhuluma noma uyakhulula igunya lezulu. Yebo, indoda kule ndaba, ingu Jesu, uqobo Lwakhe, kodwa uJesu ukwenza kucace kakhulu encazelweni Yakhe kubafundi Bakhe ukuthi “yilowo nalowo” angenza lokho Yena asanda kukwenza.

Nginesiqiniseko sokuthi uzovuma ukuthi uma abantu bekwazi ngokweqiniso lokhu futhi bewuqonda umthetho uJesu ayebafundisa wona, wawuzoba nomthelela omkhulu ezimpilweni zabo. Ngawubona umthelela woMbuso ekuphileni komkhaya wami siqu, kodwa futhi kwakumangalisa ukubona uMbuso uthinta eminye imindeni njengoba lapho sifundisa esikufundile. Vumela ngilandisa indaba yasebandleni lami lapho lomthetho wabonakaliswa

khona. Izikhathi eziningi, ukuba nolwazi ngoMbuso futhi nomsebenzi wawo kuwukuba umehluko phakathi kokuphila nokufa. Bekukule ndaba.

UJennifer waqala ukuya ebandleni lami futhi wezwa ngokholo kanye noMbuso. Wajabula kakhulu lapho ezwa ngegunya futhi namalungelo akhe eMbusweni njengoba wayekhulelwe ingane yakhe yesibili, futhi yena wayefisa ukubelethela ekhaya. Ngakho waqala ukufunda lokho iZwi likaNkulunkulu elikushoyo ngokubeletha nangezithembiso zoMbuso ezaziyosebenza kungane yakhe. Wayeqiniseka ukuthi angazalelwa ekhaya enemphilo. Wathumela umbelethisi, futhi wabuza omunye walaba abesifazane bebandla lethu, naye owayeke wabelethisa ekhaya okumbalwa, ukuthi angamqeqesha yini ngesikhathi sokubeletha.

Ngesikhathi esandulela ukubeletha kwakhe, wayekhona kuzo zonke izinkonzo ukugxilisa nje izimiso zoMbuso. Le miqondo yayintsha kuJennifer, futhi wayekuthanda ukufunda ukuthi kunezimpendulo zangempela kuMbuso kaNkulunkulu. Ngeshwa, ngalesi sikhathi, umyeni wakhe kwadingeka asebenze ngama-Sonto futhi akakwazanga ukuya naye ebandleni ngokujwayelekile. Ngakho-ke, kwaze kwafika isikhathi sokuthi umntwana azalwe. Kwase kubizwa umbelethisi nomqeqeshi.

Cishe kwakungo-2:00 noma ngo-3:00 ekuseni lapho kukhala ucingo eceleni kombhede wami. Ngakolunye uhlangothi, ngezwa umqeqeshi kaJennifer ememeza kucingo, “Mfundisi, ngicela uthandaze; umntwana uzelwe efile!” Izindaba zangihlasimulisa zangivusa. Umqeqeshi wokubeletha wabe esesho ukuthi ingane isanda kuhamba nge-ambulensi ibheke esibhedlela. Wangitshela ukuthi, eqinisweni, ithimba lezokwelapha lalimemezele ukuthi umntwana ufile lapho efika.

Mina noDrenda sagxuma sagqoka. Ngaqala ukukhuleka ngo Moya, ngilalele okufanele ngikwenze. Ngangazi ukuthi usathane angathanda ukuhlambalaza ibandla lethu ngalesi senzakalo. Ngasengizibona izihloko zezindaba, “Umntwana Ufa Njengoba Ibandla Lenkolo Likhuthaza Ukubelethela Ekhaya.” Thina ngempela asizange siyimele indaba yokuthi umntwana kufanele azalwe kanjani, kungaba sekhaya noma cha, kodwa iningi labesifazane lalikhetha ukuba nalo ukubelethela ekhaya; lokho kwakuyiqiniso. Mina noDrenda saqhubeka sakhuleka ngo Moya njengoba sasihamba ngemoto sibheke esibhedlela, uhambo lwemizuzu engu-20 ngemoto. Cishe phakathi nendawo, ngezwa ngokuphazima kweso uMoya kaNkulunkulu uza kimi, futhi ngangazi ukuthi umntwana wayezophila. Ngalowo mzuzu, umkami waphendukela kimi wathi iNkosi imtshela nje ukuthi ingane izaphila.

Ngangazi ukuthi iNkosi yayitsheleni mina nomkami, ngakho lapho ngingena egumbini lezimo eziphuthumayo, ngangifisa ukwazi ukuthi ngizotholani. Ku-*ER*, ngabona iqembu labahlengikazi abangaba yisikhombisa noma abayisishiyagalombili bemi eduze kwalokho okwakubonakala kuyinto evamile, ebomvana, kungu mntwana okhalayo. Ngibabheka ngokubahlola ngokucophelela ubuso babo. Ezimweni eziningi lapho umntwana ekhona ebanjwe yiqembu labesifazane, wawubona ukumamatheka. Kodwa ngalesi sikhathi, lapho kwakungekho. Kunalokho, ubuso bonke babunokwethuka.

Sahlanguana nowesifazane owayesishaye ucingo. Waphinde wasazisa ukuthi ingane yayimenyezelwe ukuthi ifile ekhaya, ngemizuzu engu-20 esidlule. Ingane nayo kuthiwa yamenyezelwa ukuthi ifile esibhedlela lapho umntwana efika kodwa ngokuzumayo,

njengoba nje kwakunjalo, wavele waphaphama. Dumisani uNkulunkulu! Mina noDrenda kwasijabulisa ukubona ingane iphila futhi iphile saka njengoba nje uMoya oNgcwele wayesitshelile.

Ngaleso sikhathi, i-ambulensi ehlukele yayithuthe umama wengane, uJennifer, yamusa egumbini lababelethayo. Ngenxa yalokho, akazange azi ngesimo sengane yakhe eyintombazane. Umkami, uDrenda, wenyuka waya egumbini lokubeletha ukuze ayombheka. Lapho uDrenda engena ekamelweni lapho uJennifer ayephumula khona, wasethi kuye, “Jennifer, ingane yakho iphilile, futhi muhle kakhulu.” Umongikazi emi eduze kuka Jennifer wagxuma ngokudelela wathi, “Cha, leyo ngane isesikhwameni sesidumbu!” Umkami wamqondisa kakhulu umhlengikazi ngephutha lakhe. Namuhla, enkazimulweni kaNkulunkulu, ingane yentombazane, eyayiqanjwe ngokuthi u-Haley, iyintokazi ehle engenakulimala ebuchosheni noma izinkinga zempilo zanoma yiluphi uhlobo. Ukuqonda ukuthi uMbuso kaNkulunkulu usebenza ngokusekelwe emthethweni ezingokomoya, ngangazi ukuthi lo mphumela wawuvele nje waba khona ngengozi. Ngakho njengoba ongomoya ngingusosayensi womoya, (hhayi iSayensi yobuKristu, kodwa umuntu ofunda ukuthi Umbuso kaNkulunkulu usebenza kanjani) yikho engiyikho, bengifuna ukuthola kahle kwenzekani ngempela.

Ngangazi ukuthi umntwana u-Haley umemezelwe ngokusemthethweni ukuthi “ufike lapho efika” ngabasebenzi be-ambulensi abafika ekhaya. Nami ngangikwazi lokho ukuthi ingane nayo kuthiwa ifile ngesikhathi ifika esibhedlela. Manje kwenzekeni na? Ngakhuluma nomqeqeshi wokubelethisa owayekhona, ngabuza ukuthi angitshele konke ngokuningiliziwe ngokwenzekile. Bekade ngifuna imikhondo. Wathi konke okuphathelene ngokubeletha

kuhambe kahle wazalwa umntwana. Wayengenazo izimpawu ezibalulekile futhi wayejulile okwesibhakabhaka ngombala. Umbelethisi wazama ukuyivusa ingane kodwa wehluleka. Umqeqeshi waqhubeka wathi uJennifer waye namalungu amaningi omndeni wakhe lapho owabe eseqala ukwethuka. Kodwa uJennifer wabatshele ngomoya ophansi ukuba bathule, wase ebeka umunwe ebusweni bomyeni wakhe, ethi, “Ungasho lutho—lomntwana uzophila!”

Ngayimisa khona lapho indaba yomqeqeshi futhi ngambuza ukuthi angakwazi yini ukuphinda kimi lokho uJennifer ayekushilo kumyeni wakhe njalo. Wangitshela mina njalo into efanayo ayesanda kuyisho, ukuthi uJennifer ubeke umunwe wakhe ebusweni bomyeni wakhe futhi wathi, “Ungasho lutho—lomntwana uzophila!” Hewu! Kwaba njalo! Kwakuyisikhathi lesa, isimemezelo lesa esasindisa ukuphila komntwana uHaley. Ngazizwa njengomseshi osanda kuxazulula icala elikhulu! Ngajabula. Kwakulula, nokho kujulile kakhulu. UJennifer wayemane esebenzisa umthetho kamoya phakathi kwaleso simo, futhi wawusindise ukuphila komntwana wakhe! Ukuzindla ngalokho engangisanda kukufunda, konke kwakunengqondo.

UJennifer wayazi ukuthi, ngenxa yesimiso sakhe sokusebenza, umyeni wakhe wayengakhekile okholweni njengoba ayenzile ezinyangeni ezandulelele. Wayazi nokuthi, njengenhloko yomuzi wabo, isivumelwano sakhe ngesigameko esesabekayo ngesikhathi sokuzalwa singavala isiphetho somntwana. Lokho yingakho impendulo yakhe yokuqala kwaba ukuthi akhulume nomyeni wakhe futhi ukuze angamvumeli ukuthi yena avumelane lokufa komntwana wabo. UJennifer esikhundleni salokho wayeqiniseka ukuthi umntwana uzophila futhi asile, futhi yena wakumemezela ngesibindi nangokholo.

Ngokushesha nje lapho uJennifer ephuma esibhedlela, waya

kubasebenzi be-ambulensi wababuza ukuthi benzani kuyo ingane ngesikhathi esendleleni eya esibhedlela ngalobo busuku.

Bambuka yena ngobuso obunamahloni,

“Lutho,” omunye wabo wagcina ezinikele esho.

“Usho ukuthini, akukho lutho?” U-Jennifer wabuza, “Ingabe uyenzile i-*CPR*?”

“Cha,” besho.

“Kukhona okwenzele ingane?”

“Cha,” baphinda futhi.

Bamtshelela ukuthi ingane ifile nje, futhi babengenalo ithemba lokuthi uzolulama. Nokho, umntwana wavele “wavuka” lapho wafika esibhedlela! Lelo thimba labasebenzi be-ambulensi bathola ukunconywa isibhedlela kanye naku ndawo yezicishamlilo ngokusabela konyaka, umklomelo weminyaka yonke osuselwe kumphumela wesimo esinzima. Kodwa bavuma ukuba babengenzanga lutho.

Sisanda kuba noHaley emsakazweni wethu wethelevishini kanye nonina, uJennifer; futhi sonke, ngezinyembezi emehlweni ethu, saphinda sagubha uMbuso kaNkulunkulu. Sabungaza ukuthi kukhona othile endaweni yeshlakalo owayekwazi ukusebenza ngaphakathi komthetho kamoya kanye negunya loMbuso.

Kule indaba sibona uJennifer, eqiniseka ngokugcwele ngalokho okushiwo lizulu bese ekhulula lelo gunya kuleso simo ngamazwi akhe. Umthetho uyasebenza!

Omunye umndeni ebandleni lami waba nalokhu okulandelayo ngawona lomthetho woMbuso kaNkulunkulu. Odade ababili babenqume ukwenza kanjalo badle isidlo sasemini ndawonye, okwakungewona umsebenzi olula, njengoba kungenzeka babenezingane eziyi-12 noma eziyi-13 phakathi kwabo. Nokho, njengoba babedla isidlo sasemini, babona ukuthi uJowel, oneminyaka emine

ubudala, wayelahlekile. Babheka indlu yonke abamtholanga. Ngakho bacabanga ukuthi kungenzeka ukuthi ucashile, kodwa futhi ngemva kokumdinga okuphelele, abakwazanga ukumthola yena. Kusenjalo uTina, unina, waba nomcabango omubi. Kuthiwani ngesiziba sokubhukuda esise gcekeni elingemuva? Waphuma ngomnyango ongemuva egijima nomshana wakhe, u-Courtney oneminyaka engu-13 ubudala, eseduze kwakhe. UTina wayekhunganathekile ngokwesaba lapho bethola uJoel ezansi kwesiziba sokubhukuda, enganyakazi. Akekho owayazi ukuthi wayesenesikhathi esingakanani elapho. UTina wamemeza bashaye ucingo ku-911 lapho yena eqela emanzini futhi wakhapha uJoel. Wayengaphefumuli, waye semhlophe okomlotha futhi enganyakazi.

Ingane eneminyaka engu-13 ubudala, eyakhulela kumnyango wenkonzweni zezingane zethu, wathi kubabakazi wakhe, “Cha, babakazi Tina, asikho isidingo sokuthi ushaye ucingo ku-911; thina sinegunya lapha. Thina sidinga ukuba sithandaze.”, Ngakho baqala ukuthandaza, kodwa nokho akwenzekanga lutho. UTina waphinda wamemeza, “Shayela ucingo u-911!” U-Courtney wabe esethi kubabakazi wakhe, “Babakazi Tina, sidinga ukukhuluma ukuphila kuyena.” Ngakho u-Courtney wathi, “Joel, egameni likaJesu, vuka!” Ngokuzumayo uJoel waklinywa, wakhafula amanzi, waphaphama, waphila ngokuphelele.

Uma ngicabanga ngale ndaba, ngihlala ngimangala, angimangali ukuthi umfana wayephilile, kodwa ngimangazwa yingane eneminyaka engu-13 ubudala futhi nokuba khona kwayo nengqondo ngaleso sikhathi. Esimweni esicindezela kakhulu sokuphila kanye nokufa, wakwazi ukuhlola ukuthi yini okufanele yenziwe ngaphandle kokuyekethisa ukwesaba.

UCourtney ukuqinisekile ukuthi ukwazi ukuthi uMbuso usebenza kanjani kungaphezu kwentshumayelo emnandi; kungukuphila noma ukufa!

Nakulokhu, phawula indlela umthetho woMbuso owawusebenza ngayo. Ekuqaleni U-Courtney wathi badinga ukuthandaza, okuyinto abayenzayo, kodwa lutho kwenzeka. Lokho kungenxa yokuthi uma sithandaza asilikhululi igunya futhi namandla kaNkulunkulu. Kodwa siyasithandazela isiqondiso. Lokhu yikho ngempela ababekudinga ngaleso sikhathi. Uzoqaphela ke kule indaba ukuthi u-Courtney wabe esethi badinga ukukhuluma ukuphila kuye. Lapho bekwenza, wavuka ephile saka futhi usekhona kuze kube namuhla. Futhi, sibona inhliziyi eqiniseka ngokuphelele ngalokho okushiwo yizulu, kodwa nokho akukho okwenzekayo kuze kukhululwe lelo gunya endaweni yasemhlabeni ngowesilisa noma owesifazane onokholo.

Ake ngikunikeze enye indaba, enye ebesisondelene nayo kakhulu ekhaya. Umfowabo kaDrenda wayehambise uCandy, umkakhe, esibhedlela ukuyabeletha ingane yabo yesihlanu. Mina noDrenda sama ngasesibhedlela ekuseni uCandy wayehelwa elinde ukuze abone ukungezwa okusha emndenini. Sasicabanga ukuthi ukubeletha kwenzeka kudala ngaphambi kokuba sifike lapho. Kodwa njengoba sitholile, ngenxa yokubambezeleka okumbalwa, ukubeletha kwakusanda kwenzeka. Njengoba singena egumbini lababelethayo, Ingane kaHolland wayesanda kuba angeniswe endaweni yenkulisa. Njengoba cishe usubonile, indawo yenkulisa lapha esibhedlela egumbini lababelethile lenziwe phose ngamawindi yonke ndawo, lokhu kuvumela ukuthi ubone abasanda kuzalwa lapho bengeniswa phakathi.

Lapho bengenisa uHolland ingane encane, ngaqaphela masinyane ukuthi wayebukeka kucishe emhlophe nke. Zonke izingane zikaJohnny cishe zimhlophe, banenwele ezimhlophe; futhi ekuqaleni, ngacabanga ukuthi ukuntula kwakhe umbala kwakungokwemvelo kubantwana bakhe ngesikhathi sokuzalwa. Kodwa nokho ubengabukeki kahle. Ngokushesha, odokotela baqala ukugijima bonke nxazonke. Abahlengikazi badonsa ngokushesha ukhethini ukuze ngingaboni phakathi kundawo yenkulisa, futhi ngangazi ukuthi akunjalo uphawu oluhle. Nakuba ukhethini wadonswa, kwaba khona ukuqhekeka engenelisa ukubona konke okwenzekayo. Abahlengikazi baqala ukudonsa imishini, futhi udokotela waqala ukwenza i-CPR kuHolland. Ngajikela komunye umnyango wendawo yenkulisa lapho engangizezwa kahle ukuthi odokotela bakhuluma ngani. Njengoba ngilalele, ngethuka ngisizwa bethi ingane ayinakho ukushaya kwenhliziyo futhi abakwazanga ukuthola inhliziyo ukuba isabele. Ngathi ngiqhubeka ngilalela, ngasengizwa isiqaphi senhliziyo sishaya njalo. Bengizozwa isigqi esisodwa bese kudlula imizuzwana engu-15 noma engu-20, bese ngizwa esinye. UHolland wayengenakho ukushaya kwenhliziyo!

Udokotela waphuma ekamelweni futhi wasondela kuJohnny, “Akubukeki kahle, Johnny; Ngiyaxolisa, kodwa sisazama.” Thina sasingavunyelwe endaweni yenkulisa, ngakho uDrenda noJohnny babeka izandla zabo emnyango kwelinye icala lendawo yenkulisa, futhi nami ngabeka ezami izandla emnyango ngakolunye uhlangothi lwendawo yenkulisa. Saqala ukukhuleka futhi samemezele

**KHUMBULA UKUTHI
IMITHETHO YOMBUSO
ISEBENZA NGASO SONKE
SIKHXATHI, KUNOMA
UBANI!**

ukuthi uHolland uzophila futhi angafi futhi nokuthi uzolunga. Sayala leyo nhliziyi ukuba ishaye, egameni likaJesu.

Ngokuzumayo, kwaphuma udokotela owayekhuluma noJohnny endaweni yenkulisa ngokukhulu ukuphuthuma. Wadlula ngakithi engasho lutho. Akuphelanga mizuzu emingaki wabuya ngejubane umhlengikazi elandela ekhuluma ngezwi elikhulu, “Dokotela, ngeke sikwenze lokho. Asigunyaziwe kulesi sibhedlela ukwenza leyo nqubo. Angikwazi ukuvumela ukuba ube nalelogazi.” Akazange amnake njengoba ehamba ebuyela endaweni yenkulisa. Wathatha incwadi yezandla, futhi ngabona ukuthi wayeyi funda ngokucophelela indlela yokwenza inqubo. Ngabuka manje ngeqhephu lekhethini lapho esukuma eqala ukufaka ithumbu elide phakathi kwengane. Ngabona manje ukuthi wayenika ingane igazi.

Ngokuzumayo, ngezwa ukushaya kwenhliziyi kuqala. Yaqala ukusheshisa ngesivini futhi yehla ngokushaya kwenhliziyi okuvamile okusheshayo komntwana osanda kuzalwa. Udokotela waphuma ngemva komzuzu wathi, “Bekukhona izingelosi phakathi lapho; UNkulunkulu ungisizile ngalengane!” Sasibona ukuthi wayethuthumela. Thina sasesithola ukuthi ubengekho emsebenzini futhi ubengahlangene nakho ukuzalwa kukaCandy. Ubesanda kwehlela esibhedlela ezobheka esinye isiguli ngaleso sikhathi lapho kwenzeka konke lokhu. Ngabona ukuthi udokotela wayesamangele ukuthi kwenzekeni njengoba esitshela ukuthi u-Holland kazange ibe nokushaya kwenhliziyi okwemizuzu engu-36!

Namuhla u-Holland uyingane enhle evamile eneminyaka emine. Ngiyakukholwa lokho kwakuwukuqonda kwethu umthetho woMbuso okwaletha izimpendulo kuleso simo. Ngisakhumbula,

njengoba ngibeka izandla zami kulowo umnyango wendawo yenkulisa, ngacabanga ngedwa, “Ngeke siwenze umngcwabo ngomshana kaDrenda! Hhayi ngesikhathi ngisabhekile nje!”

Njengoba sima ukuze sicabangisise ngendlela uMbuso owathonya ngayo ingxenye ngayinye izindaba engisanda kwabelana ngazo, ngithanda ukuthi khumbula ukuthi imithetho yoMbuso isebenza ngaso sonke isikhathi, kunoma ubani! Njengoba ngishilo phakathi ekuqaleni kwalencwadi, imithetho yemvelo yendawo yomhlaba iyasebenza nemiphumela efanayo njalo. Abakhethi futhi bazosebenza kunoma ngubani ongazinika isikhathi sokufunda futhi azisebenzise. Ugesi usebenza ngendlela efanayo e-USA njengoba usebenza e-Africa; akwenzi mehluko.

Lapho ngiqala ukuqaphela ukuthi uMbuso kaNkulunkulu uwuMbuso ngemithetho echazwe kakhulu nakuba iyimithetho efihliwe, ngangazi ukuthi ngiyitholile impendulo ezinkingeni zami. Ngabona ukuthi kwakungeyena uNkulunkulu owayengibambele mina, ekhetha ukungangibusisi noma ukungisiza ngesikhathi sesidingo sami. Cha, manje ngabona ukuthi uNkulunkulu wayenginike konke engangikudinga njalo ekuphileni ngoJesu Kristu, owathi ngomhlatshelo wakhe wanginika ukufinyelela kukho konke anakho okusezulwini. Manje ngase ngiqonda ukuthi uMbuso eyayisetshenziswa ngemithetho emisiwe engangingayifunda futhi ngiyisebenzise ekuphileni kwami.

Ngaqala ukufunda zonke izindaba eziseBhayibhelini nginombono ohlukile, ngifuna imikhondo eyembula omunye futhi umthetho woMbuso. Ngazibophezela ukuba ngusosayensi wezomoya ukuze ngifunde kungani izinto zenzeka ezindabeni zeBhayibheli engangizifunde kaningi kangaka. Lo umbhalo ku 1 NgokukaJohane uzwakala uhlekisa futhi uyingqaba kubantu

abaningi. Ngiyazi siyifundile ngaphambili, kodwa asiphinde siyifunde ngoba kuzwakala iqiniso liyimpendulo yakho.

Yilesi sibindi esinaso ekusondeleni kuNkulunkulu: sokuthi uma sicela utho ngokwentando yakhe, uyasizwa. Futhi uma siyazi ukuthi Yena uyasizwa (ethatha icala)—noma yini esiyicelayo—thina SIYAZI ukuthi sinakho esikucelileyo, esikucele Kuye.

— 1 NgokukaJohane 5:14-15

Ngiyawuthanda lo mbhalo ngoba ukhuluma ngomthetho, futhi umthetho uyasinika ukuzethemba kokuthola ubulungisa. Lokhu kuzethemba kwethu—uma sicela noma yini ngokwentando kaNkulunkulu (umthetho, lokho uNkulunkulu akubiza ngokuthi kulungile) Uyasizwa thina. Njalo, leli gama elithi “uyasizwa” alikhulumi ngoNkulunkulu ezwa amazwi ethu azwakalayo, nakuba Yena ezwa. Kodwa kunalokho, kunjalo ngoNkulunkulu ethatha icala. Uma uzocabanga umahluleli ongathatha icala futhi alawule ngokomthetho, hhayi ngemizwa yakhe (okungenani kufanele kusebenze kanjalo), khona-ke nizokuqonda lo umbhalo. Uyasizwa—Uthatha icala noma ulalela icala, nathi singaqiniseka ngokuthola ubulungisa, okungokwethu ngokomthetho.

Mngane wami, ngicabanga ukuthi udinga ngempela ukuphinda ufunde lokho njalo, kancane kancane. Uma lokho osanda kukufunda kuyiqiniso, futhi kunjalo, ngakho impilo yakho injalo esezoqhuma yinjabulo! Abantu abakhuleka bengenalolu lwazi abanalo ithemba; bayathemeleza nje uma bekhuleka. uJesu wakhuluma ngalokhu kuNgokukaMathewu 6:7-13.

“Kodwa nxa nikhuleka, ningathemelezi njengabezizwe; ngokuba bathi bayakuzwiwa ngokukhuluma kwabo amazwi amaningi.”

— NgokukaMathewu 6:7

Igama elithi “ukuthemeleza” lisho ukukhuluma ukudideka okungasho lutho kwamagama noma imisindo. Bakhuleka kanje abantu abaningi. Abanawo umqondo welungelo labo lobulungisa noma ngisho nalokho uNkulunkulu asevele ebanike kona ngokomthetho weMbusweni. Akudingeki ukuba uncenge noma ukhale ngento ethile wena usunayo!

Ake sicabange ukuthi iphoyisa limi emgwaqeni futhi litshela iloli ukuba ime, lavela lakhala lancenga ukuthi iloli ime. “Ngicela loli, ume. Ngihawukele. Ngiyacela, muhle ngicela, ume.” Lokho kungaba inhlamba edabukisayo neyichilo kakhulu kusizwe sase-United States kanye nohlelo lwaso lwezomthetho. Cha, lelophoyisa liyakuma mpo lisho ngokucacile ukuthi iloli kalime, futhi iyama ngokusekelwe emthethweni wezwe kanye nasesikhundleni sakhe njengesikhulu esimele uhulumeni wezwe.

Abantu abancenga uNkulunkulu abawazi umthetho wezwe noma isikhundla sabo. Isizathu sokuthi iphoyisa lincenge iloli ukuthi lime kuyinhlamba esizweni okuyikuthi iveza isizwe esingenamthetho futhi negunya. Konke oyoba unakho kulolo hlobo lwesizwe yikungabibikho kombuso. Lapho amaKristu ancenga futhi aqhubeke, afanekisela uMbuso kaNkulunkulu njengo buthakathaka, onganikezi nampendulo. Kwenza abantu bangabaze ukuzimisela kukaNkulunkulu noma ikhono Lakhe lokubasiza, lapho sonke isikhathi, kakade banelungelo kulokho abakucelayo.

UJesu usinikeza impendulo ecacile mayelana nalolu hlobo oluyiphutha lomthandazo wokuncenga—“UYEKE!”

“Kodwa nxa nikhuleka, ningathemelezi njengabezizwe; ngokuba bathi bayakuzwiwa ngokukhuluma kwabo amazwi amaningi. Ngakho-ke maningafani nabo, ngokuba uYihlo uyakwazi enikuswelayo ningakaceli kuye. Ngakho-ke anokhuleka kanje, nithi:

‘Baba wethu osezulwini, malingcweliswe igama lakho, Umbuso wakho mawuze, intando yakho mayenziwe, emhlabeni njengasezulwini. Usiphe namuhla isinkwa sethu semihla ngemihla. Usithethelele amacala ethu, njengalokhu nathi sibathethelela abanecala kithi. Ungasingenisi ekulingweni, kodwa usikhulule kokubi.’”

— NgokukaMathewu 6:7-13

Khumbula, uJesu usifundisa indlela yokuthandaza kuleli vesi. Ngeshwa, abantu abaningi banawo la mavesi elenga kakuhle ezindongeni ezindlini zabo nokho abaqondi incazelo yawo lamavesi. Le ndima ibizwa ngokuthi uMthandazo weNkosi, kodwa Yena wayefundisa Abafundi bakhe ukuba bangathandaza kanjani ngalawo mazwi. Wayengekho ngokoqobo ebakhulekela njengoba sisenza ezinkonzweni zemabandleni ethu. Lawo mazwi ayi-incwadi yeziqondiso, uma uthanda, ukuthi ukhuleka kanjani futhi uthole imiphumela, hhayi ivesi lenkumbulo nje ongalicaphuna.

“Umbuso wakho mawuze, intando yakho mayenziwe emhlabeni njengasezulwini,” iyisiqondiso sendlela yokuthandaza. Kufanele sithandaze, silethe intando kaNkulunkulu lokho esezulwini

ize endaweni yasemhlabeni nasezimweni zethu. Ngakho ithini impendulo yakho? Kholwa lokho uNkulunkulu athi kungokwakho, futhi usebenzise elakho igunya embusweni wezulu lokuletha izulu endaweni yasemhlabeni futhi unikeze lokho okudingayo futhi nezidingo zalabo abakuzungezile.

Ngakho yima isikhashana ucabange ngalokhu. Ukube bewazi ngaphandle kokungabaza ukuthi umkhuleko wakho uyasebenza futhi wonke amazulu ayakusekela, ingabe lokho kungakwenza uzethembe lapho uthandaza? YEBO!!! Ngokwazi kahle ukuthi amalungelo akho angokomthetho ayini njengesakhamuzi sasezulwini, ukwazi lokho okunikeziwe ngesihle futhi naaokuqonda inqubo yokwamukela, futhi nokujabulela inzuzo yaleyo mithetho, ungakwazi ukuhamba endleleni entsha ngokuphelele yokuphila—indlela yoMbuso. Kuzokwenzekani ngokwesaba? Kuzokwenzekani ngokungaqiniseki? Kungaba ukuthi lolo lwazi lungakukhuthaza kanjani ukuzethemba ngekusasa lakho futhi nokuzethemba phakathi kwesiphepho? Lona kwaba umthelela uMbuso owaba nawo kuDrenda nami ngesikhathi siqala ukuyithola. Sasivame ukuba njalo simangazwe yilokho esikubonile. Cha, ake ngikubeke kabusha lokho. Sasihlala njalo simangele futhi simangazwa! Ngaphezu kwalokho, samangala ngegunya uNkulunkulu alinike ibandla ukuba lisebenze esikhundleni futhi ngalowo hulumeni lapha endaweni yasemhlabeni.

*Ngokuba ngoKristu Jesu UMTHETHO kaMoya wokuphila
ungikhululile EMTHETHWENI wesono nowokufa.*

— KwabaseRoma 8:2

Ukuze sithole ukuthi sikhululiwe “emthethweni wesono

nowokufa” futhi unikezwe uMbuso kanye nokufinyelela ku “umthetho kamoya wokuphila” kwakunzima kakhulu. Nalapha, bekunzima kakhulu kithi besibukela nje lowomthetho uveza ukulunga koMbuso kanye ezimpilweni zethu.

UMbuso wangivumela ukuba ngiphulukiswe ngokomzimba, kanye njalo ngokomzwelo ngibe nethemba elisha kanye nokukhululeka kuma-*antidepressant*. Kwangivumela ukuba ngihlukane nobumpofu, ngizabalaza ukuze nje ngikhokhe u \$300 ngenyanga ukuqasha indlu ephukile, ipulazi lama-1800 ukuze ngikwazi ukwakha futhi ngikhokhele ngokuphelele ikhaya elingamafidi-ayiskwele angu-7,700 ku-59 amahlektha amahle. Umkami wayengithanda kakhulu, futhi! Ukushayela izimoto ezihloniphekile nsuku zonke lokho akuzange kwehle kwakuyigugu. Ukukwazi ukunikeza amakhulu ezinkulungwane zama dola eVangelini kwaba umcabango ongenakwenzeka eminyakeni embalwa ngaphambili. Ukuphila, ukukhanya ko Umbuso, kwakugwinya ubumnyama; futhi njengoba nje uNkulunkulu esho encwadi kaGenesis lapho ebuka indalo Yakhe eseyiqedile, “Kunjalo kuhle!” Nami njalo, ngama emuva ngimangele futhi ngathi, “Kuhle lokhu, kuhle kakhulu.”

Mina noDrenda sasijabule kangangokuthi sasitshela noma ubani ababelalela ngoMbuso futhi sibaxoxele indaba yethu. Abantu abasebandleni lethu babebambe iqhaza futhi benemiphumela efanayo nesasinayo, futhi omunye walabo bantu kwakuyindodakazi yethu eneminyaka engu-12 ubudala. Wayebone uNkulunkulu enza okuningi futhi wafakaza ezikhathini eziningi ngemithetho engapheli yoMbuso evezwe ekuphileni kwethu. Ngangazi ukuthi wayebukele futhi efunda ngale mithetho, kodwa indaba eyodwa yangibonisa ukuthi wayefunda kangakanani ngempela.

Ngelinye ilanga ngakhuphukela ekamelweni lakhe ukuze ngimfisele ukulala kahle futhi okuthile kwakuhlukile. Lapho odongeni lwakhe kwakukhona isithombe senja I-*Pomeranian*. Manje, kunoma yimuphi umzali oke waba khona nje, isithombe esinjalo sasiwuphawu oluqinisekile lokuthi base bezocelwainja. Hhayi-ke, nganginqume ukuthi ngangizokudlula nje ngoba ngangingafuni enyeinja yasendlini. Udadewabo kaKirsten u-Polly wayesevele enenja yasendlini, futhi bahlanganyela ndawonye igumbi labo lokulala, ngakhoinja kaPolly yayihlala njalo lapho noPolly noKirsten.

Ngathi ngobumnene kuKirsten indlela engangisincoma ngaso isithombe sakhe kodwa mina ngangingafuni enyeinja yasendlini. Uma efuna ukufuyainja, yena kufanele achithe isikhathi esiningi ephululainja i-*Dachshund* kadadewabo. UKirsten akazange asho lutho ngalobo busuku, wavele wavuma lokho engangikushilo. Ngacabanga ukuthi indaba isiphelile, kodwa i-*Pomeranian* yayikhulunywa ngayo ezikhathini ezimbalwa ngemva kwalokho emazwini afana nokuthi, “Kambe ngeke kube kuhle ukuba i-*Pomeranian*?” noma “Zinoboya futhi zithambile.” Khona-ke kunjalo, UKirsten wayengibonisa ngokushesha isithombe sesinye sazo ayenaso kutholakala ku-inthanethi. Futhi, ngangimane ngithi, “Cha.” Nganginegunya endlini, futhi sasingeke sibe nenyeinja endlini.

Ngaphinde ngacabanga ukuthi indaba isiphelile kwaze kwaba ngolunye usuku ngemva kwenyanga lapho sifika ekhaya sivela ebandleni, uKirsten wahamba weza ngokuzethemba kimi futhi, ngokumamatheka ebusweni bakhe wathi, “Baba, namuhla ngithole umdlwane we-*Pomeranian* ngokholo njengoba nje ufundisa.” Ngamkhumbuza futhi ngezitatimende zamizangaphambili mayelana nokuba nenyeinja. Ngaphandle kokushintsha ukumamatheka

kwakhe, wathi, “Kodwa Baba, umama uthi yena uNkulunkulu angaguqula inhliziyi yenkosi.” Ukuphawula kwakhe kimi kwaba hhayi okokuvukela. Wamane wavumelana nonina wakhuleka ukuthi uNkulunkulu uzoshintsha inhliziyi yami. Ngangilukhuni. Ngangazi manje ukuthi unina naye basebekhulumile, futhi unina wayemkhuthaze ukuthi uNkulunkulu ngempela angawushintsha umqondo wami.

Ngokusekelwe kuleso sikhuthazo, wayekhulule ukholo lwakhe lokuthi ekuseni ebandleni, ehlwanyela futhi evuma ukuthi wayeyitholile leyonja ngokukholwa. Ngenqaba ukutshintsha umqondo wami futhi ngamqinisekisa ngothando lwami futhi ngaphinda ngasho udaba lwami futhi wathi kuye, “Ngeke sibe nenyeinja endlini.” Ngathi ngiyaxolisa kodwa ngeke kwenzeke. Wayebonakala engenandaba nalokho engangikusho; wahamba emamatheka. Futhi, Bengicabanga ukuthi udaba seluphelile.

Kodwa ngemva kwenyanga nganxuswa ukuba ngifundise ebandleni elincane eMississippi. Kwakulibandla elincane kakhulu lasemaphandleni elizungezwe okwamamayela ambalwa omhlaba ovulekile. Ekupheleni kobusuku bokuqala, umfundisi weza kimi futhi wathi iNkosi ikhulume naye phakathi kwenkonzo. Yena wathi, “Angazi noma niyakwazi lokhu noma qha, kodwa ngikhulisa ama*Pomeranian* ngakolunye uhlangothi, futhi iNkosi yathi angikunikeze omunye umdlwane osekunamasonto ayisithupha obudala futhi alungele ukuthola ikhaya.” Ngema lapho ngivule umlomo. Bengisazimisele ngokungayithathi leyo nja, ngakho ngathi, “Ngizokwazisa.” Bengingazi ukuthi ufuye izinja noma ezaluphi uhlobo futhi ngokuqinisekile akashongo lutho mayelana noKirsten efisa umdlwane kuye ngaphambili.

Ngagcina ngidabukile ngamtshela uDrenda ngokwenzekile

nokuthi ngangingafuni ukuyisainja ekhaya. Wangibheka futhi wathi, “Uzophika ukhohlo lwendodakazi yethu na?” Drenda ngempela naye wayengafuni inja yesibili endlini njalo, kodwa wayethanda Kirsten ngaphezu kwanoma yikuphi ukuphazamiseka okungabangelwa ngenye le inja. Futhi manje njengoba uNkulunkulu wayelethe inja ngenxa yokhohlo lukaKirsten, besingamphika kanjani na? Ngakho ngatshela umfundisi ukuthi ngizoyithatha inja.

Asizange sitshela uKirsten kodwa satshela udadewabo ukuba aqiniseke ukuthi uzoletsha uKirsten esikhumulweni sezindiza lapho ezosilanda. Weza uKirsten esikhumulweni sezindiza, futhi sakhu-phuka saya kubo futhi sasesimnika isikhwama esincane sokuhamba esasithengelwe inja. Lapho uKirsten ebona i*Pomeranian* encane, wahlengezela izinyembezi. Kwama yonke into. Wonke umuntu osizungezile wama wabuka isigameko phambi kwabo. Ngesikhatshana nje, kwase kunesixuku esasesibuthene lapho uKirsten ekhala, ebambe umdlwane lo omncane. UDrenda wayesetshela wonke umuntu ukuthi inja siyinikezwe kanjani nokuthi uKirsten wayekholelwe kanjani kuNkulunkulu ngaleyo nja.

Kungaleso sikhathi lapho ngabona khona ukuthi ngicabanga ukuthi ungabamba imvuselelo ngasezindiza uma nje ungabamba umdlwane esandleni sakho. Abantu bonke babefuna ukubona umdlwane, futhi isixuku esikhumulweni sezindiza sasikhala sonke noKirsten, ngisho nezikhulu ze-TSA. Cishe ngalesi sikhathi, ngazizwa ngingubaba owesabekayo. Lapho ngibona injabulo eyaethwa umdlwane endodakazini yami nokuthi uNkulunkulu wayeyilethe kanjani leyonja ngenxa yokhohlo lwendodakazi yami, ngazibuza ukuthi kungani ngake ngaphikisana nento eyayinjalo eliyigugu kuye. UShakespeare, njengoba amqamba kanjalo, wayethandeka nje. Waba yingxenye yeqiniso yomndeni. Nakuba

wayengumfanyana ozimele, wayelandela uKirsten yonke indawo ayeya kuyo imini nobusuku.

Nakuba lena kuyindaba ethinta inhliziyi, ngidinga ukubuza umbuzo lowo odinga ukuphendulwa futhi oyinhloso yale ncwadi ngempela. **Yavela kanjani leyonja?** Ngangingakaze nginikezweinja ngaphambili. Futhi kanjani kwaba kuqondane nenja leyo indodakazi yami eyakhulula ukholo lwakhe kuyo? Ingabe kwakuyi nhlanhla na? Cha, kusobala ukuthi akunjalo. Kwakuyi mphumela oqondile woMbuso futhi nemithetho ewubusayo kukhiqizwa ukuphileni komndeni wami. Yakhiqiza njengoba izokwenza njalo kunoma ubani onokholo futhi ekhulula igunya loMbuso lapha endaweni yasemhlabeni. Singakwazi ukuvuma ukuthi kwakunguMbuso kaNkulunkulu owakhiqiza leyonja. Kodwa yakwenza kanjani? Yimiphi imithetho eyaqala ukusebenza eyabangela lokho ukuba kufezeke? Ngethemba, njengoba siqhubeka le ncwadi, thina sizoba nezimpendulo ezicacile ezizokusiza wena wazi kahle ukuthi uzojabulela kanjani uMbuso kaNkulunkulu. Phela, wena uyisakhamuzi salowo Mbuso onamalungelo futhi nenzuzo ezingokomthetho! Kodwa ake ngiqale ngikunike okwamanje esinye isibonelo soMbuso ekuphileni komkhaya wethu.

ISAPHLUKO 4

INHLANZI ENKULU

Njengoba mina noDrenda safunda ngoMbuso kaNkulunkulu kanye ne igunya esasinalo endaweni yasemhlabeni, sakhula kakhulu ekwazini ukuthi yithina ebesinquma ukuthi ngempela sihlala kanjani. UMbuso kaNkulunkulu waba nomthelela kuyo yonke indawo yezimpilo zethu, kodwa yithina okwakufanele sikhulule ukuhlinzekwa esasikudinga noma esikufunayo ezimpilweni zethu. Akumane kuzenzekele. Njengenja encane yendodakazi yethu, akukho okwakuncane kakhulu noma okungabalulekile ukuletha ngaphansi kokubusa koMbuso. Lapho siqaphela lokho, lapho empeleni kwakungeyona into eyayingenakwenzeka noma eyayingaphezu kwamandla ethu. Esikhathini esiningi sokuphila kwami, angizange ngiqonde ukuthi uNkulunkulu usinike UMbuso, uMbuso WONKE ongawujabulela. Ngakho kwakumnandi ukubona UMbuso uthinta yonke indawo yezimpilo zethu, ngisho nezindawo ezincane ezingabalulekile. Isibonelo salokhu siboniswe endabeni elandelayo. Ngiyibiza ngokuthi yindaba yenhlanzi enkulu.

Kwenzeka njengoba umndeni wethu wawuse-Alaska kukhefu. Ngisho neqiniso lokuthi sasikhona lapho kwakungani iphupho kimi. Sandizela e-Anchorage futhi saqasha i-RV amasonto amathathu futhi sazulazula ngemoto ingxenye enkulu yentshonalanga ugu.

Bekukuhle nje! Ngelinye ilanga sizula ngemoto eKenai Peninsula, sabona inhlanzi enkulu ilenga ngaphandle kwe isikebhe sokuqasha endaweni lapho yayibekwa khona. Iningi lezikebhe zokuqasha zazisanda kungena; futhi zisehla njalo zenyuka netheku, zona lezi zinhlazi ezinkulu zazilengile. Zazibukeka sengathi *i-flounder* enkulu kimi. Ngangingakaze ngiyibone *i-halibut* ngaphambili, futhi ngangingazi ukuthi zaziyi, kodwa zazinkulu. Thina samangala lapho sidlula inkampani yezikebhe eziqashayo ngemva kwenye nenye ngokunjalo, zonke zikhangisa ukudoba kosuku lwe-*halibut*. Ngokungazelelwe, umkami waphenduka kimina futhi wathi, “Ngingathanda ukubamba *i-halibut*, futhi ngingathanda ukubamba eyodwa naleyo nduna khona laphaya.” Wakhomba isibonakaliso esikhangisa isikebhe esiqashayo sokudoba *i-halibut*, kanye nesibonakaliso sobuKristu senhlazi kuleso sibonakaliso.

Okokuqala, ngashaqeka! “Ufuna ukubamba *i-halibut*?” Yena wayengakaze afune ukudoba ngaphambili. Kodwa waphishekela, ngakho samisa imoto futhi sangena ehhovisi. Izisebenzi zasehhovisi zazimatasa nenye ikhasimende, ngakho sivele saqalaza kancane, sifunda izinto abantu ababezibeke ebhodini lezaziso. Sabona isibonakaliso esasikhuluma ngayo *i-halibut Derby* eyayiqhubeka, kodwa maduze yayisizovala. Njengoba besingazi ukuthi kwakuyini lokho, likhona ithuba ukuze ungabi njalo, ngakho ake ngikuchaze. *I-Halibut Derby* kwakungu njalo kuwumncintiswano wanoma ubani obamba *i-halibut* enkulu kunazo zonke enyangeni phakathi kwazo zonke izinduna zasezikebheni zokuqasha. Ophumeleleyo uzofaka isithombe sakhe kuphephandaba kanye nesheke. Mina noDrenda saxoxa ngokungena ku*Derby* njengoba besivele sizikhuphile nje. Kwakungamadola ambalwa kuphela ukungena; futhi yilapho kwenzakala khona.

UDrenda, isithandwa sami, umkami owesifazane ophelele uphendukela kimi futhi athi unqume ukuthi uzonqoba ku *iDerby* ukuze lenduna ibhizinisi lakhe lizothola ukuqashelwa phakathi kwazo zonke izinduna zezikebhe zokuqasha ngoba ungum-Kristu futhi uNkulunkulu uzothola inkazimulo. Ngakho lapho kwaqhamuka elethu ithuba lokuzobhalisa, uDrenda wakusho ngesibindi lokho ukuthi wayezonqoba ku *iHalibut Derby* ukuze uNkulunkulu ayithole inkazimulo kanye nebhizinisi labo laliyoqashelwa ngoba babe Ibhizinisi lobuKristu. Kunjalo, ku induna yesikebhe sokuqasha, ungakwazi ukucabanga ukuthi wayecabangani. Kunjalo, wonke umuntu angathanda ukunqoba ku-*Halibut Derby*; futhi ngiqinisekile ukuthi wakuzwa lokho kwabaningi, uma kungenjalo nokuningi, wakuzwa kuzivakashi ayezikhipha. Nokho, angiqiniseki ngalokho ukuthi wayenabantu abaningi abamemezela ukuthi bazonqoba ngenxa yenkazimulo kaNkulunkulu.

Hhayi-ke, akashongo okuningi mayelana nokuphawula kukaDrenda mayelana ne *Derby*. Njengoba siphuma futhi siqala ukudoba, saqala ukubambai-*halibut*, kanti uDrenda wayelokhu ebuza induna, okwakunguye futhi umnikazi, ukuthi *i-halibut* bekufanele ibe nkulu kangakanani ukuze inqobe *i-Derby*. Wayevele athi idinga ukuba nkulu kunalena asanda kuyibamba, lokhu kwamenza wabuza njalo lapho ebamba eyodwa. Ngakho lapho ebamba elesisindo se-40-phawundi, wathi yayingenkulu ngokwanele. Lapho ebamba elesisindo se-70-phawundi, yayingenkulu ngokwanele. Kunjalo, wonke umuntu uyazi ukuthi *i-halibut* imnandi kangakanani ukudla, ngakho besihlela ukwenza kanjalo sithumela ekhaya lokho esikubambile. Umkhawulo kwakuthatha ezimbili ngamunye umuntu, ngakho sagcina elesisindo se-70-phawundi.

Lwaqhubeka usuku sekuhlwile, kwase kuphenduka manje

ukuhwalala. Indodana yami uTom, indodakazi uPolly, kanye nami sonke sasinomkhawulo wethu wama-*halibut* amabili. Ezinye izingane zami ezimbili, u-Amy noTim, kwadingeka bandize ekhaya kusenesikhathi ukuzothamela umhlangano futhi babengekho nathi. UDrenda, ngokunjalo, wayesenayo i-70-phawundi yakhe, kodwa kwakungekho neyodwa izinhlanzi esasinazo uzonqoba ku *Derby*. Kodwa uDrenda wayelokhu enthemba ukuthi uzoyi bamba enkulu. Njengoba kwase kuqala ukuhwalala, induna yasho kithi sonke ukuba sibophe izigxobo zethu njengoba kwase kuyisikhathi sokungena esikhumulweni sezindiza. UDrenda akazange awushaye indiva lowo myalelo njengoba induna wayesesisiza sonke ukuba siphakamise izigxobo zethu bese uphonsa igiya. Wancenga imizuzu embalwa nje esaqhubeka uphinde wamemezela ukuthi uzabamba inhlanzi ezanqoba ku-*Halibut Derby*. Induna yalinda imizuzu embalwa wabe eseqala ukuya kuye lapho esho ethi, “Ngiyaxolisa, kodwa sidinga ngempela ukuhamba.”

Ngaphambi nje kokuba afike esigxotsheni sakhe, kwathatha ukwehla ngokuzumayo. Kusobala ukuthi kwakuyinhlanzi enkulu njengoba induku yagoba futhi ihudula yaqala ukumemeza. Induna yaphakamisa isigxobo ukuze ezwe ukuthi inhlanzi inkulu kangakanani kwaba futhi wavuma ukuthi inhlanzi yayinkulu kodwa ukuthi wathi kwakungushaka. Uthe wayebona ngendlela inhlanzi eyayidonsa ngayo. Nokho, kwathatha isikhathi eside ukuze uDrenda akhuphule leyo nhlanzi. Kwamthatha wonke amandla akhe ukudonsela phezulu leyo nhlanzi ukusuka phansi, okwakungamafidi angama-300. Njengoba izinhlanzi zivela, wonke umuntu wayibona ukuthi ngempela kwakuyi *halibut* enkulu kakhulu, eyayinjalo inkulu kunoDrenda uqobo lwakhe.

Njengoba inhlanzi idonselwa esikebheni, induna yathi inhlanzi

nayo yayinkulu ukuze nje igwebe futhi idonselwe esikebheni iphila njengoba izobe intanta; futhi njengoba yayinkulu, yayingalimaza othile noma isikebhe. Wayenomshini okhethekile owawenzelwe izinhlanzi ezinkulu kangaka. Umshini lo wawunephuzu elincane eliqhumayo, lapho ucindezela ekhanda lenhlanzi, iyaqhuma futhi l-ibulale inhlanzi. Ngesikhathi induna icindezela umshina kunhloko yenhlanzi le enkulu futhi isiqhumane saqhuma, inhlanzi yaqhaqhazela, kwabangela ikhokhisa ukuba iphuthu.

Lapho kuzwakala umsindo, inhlanzi yacwila ngamandla ayo wonke iqonde ngqo phansi futhi. Kuyo yonke le indlela isiyaphansi, wonke amamitha angu-300 isehla yamemeza kakhulu. Sasisaba ukuthi intambo ngeke ikwazi ukubamba inhlanzi noma ihuku lizophuma njengoba inhlanzi yenza ukuhlanya kwayo lapho iyaphansi. Ngakho futhi, uDrenda kwadingeka adonsele leyo nhlanzi enkulu phezulu. Wayezabalaza ukwenza lokho njengoba wayeseke wabambana naleyo nhlanzi kanye; ngakho ngabeka izingalo zami phezu kwakhe, ngabeka isandla sami kanye nesakhe esondweni, sobabili kancane saphinda sayihlikihla phezulu. Kulokhu induna yakwazi ukuyithola esikebheni lapho sonke samangala ngobukhulu bayo.

Sayisa i-*halibut* esigcawini sedolobha lapho babenesikali esikhulu ngokwanele ukuyikala. Izinhlanzi yayinesisindo esingamaphawundi angu-123 futhi yayinde kunalokho uDrenda ayikhona. Indoda owayeyikala wathi yayiyona, ngalesosikhathi, inhlanzi enkulu kunazo zonke ezake zangena emncintiswaneni; kodwa umncintiswano namanje kwase kwakulokhu kusasele amasonto amabili, ngakho sasingeke sazi ngokuqinisekile ukuthi izinhlanzi izonqoba noma cha. Kodwa ngokuqinisekile, ngolunye usuku isheke lafika nalo Igama likaDrenda kuyo kanye nenye yesihloko sephephandaba futhi sinesithombe esasibekwe ephepheni. Sajabula kakhulu.

UMbuso waphinda wasebenza! Futhi njalo ngidinga ukubuza umbuzo, “Uyibambe kanjani leyo nhlanzi?” Bengimazi ukuthi udoba kabili kuphela ngezinye izikhathi ekuphileni kwethu komshado, futhi ukudoba kwakungeyona nje into yakhe. Ngangisashaqekile lapho ethi wayefuna ukubamba *i-halibut* kwasekuqaleni. Kodwa wayenezizathu zakhe; wayezobamba *i-Derby* enqobayo! Futhi wakwenza lokho. Njengoba sivakashela induna lapho e-Alaska, sathola ukuhlanganyela naye ngoMbuso kaNkulunkulu futhi nangendlela thina esayibamba ngayo leyo nhlanzi. Nakuba kwakungeyena owanqobayo ngokusemthethweni, njengokuba sashiya induna ngalolo suku, inhlanzi yayinkulu ngokwanele kangangokuthi yabamba ukunaka kwakhe. Futhi-ke, kwaba ngenqobileyo ngokunjalo.

Ungase ucabange ukuthi indaba yethu, noma kufanele ngisho ukuthi ekaDrenda, inhlanzi enkulu iphelela lapho. Ngiyazi ukuthi abantu bazocabanga ukuthi ubenenhlanhla nje, kodwa kuthiwani uma kuyizikhathi ezimbili? Nokho, cishe eminyakeni emihlanu kamuva, mina noDrenda saba nakho ukumema umfundisi umngane wethu ukuba ayodoba e-Alaska ukuze athole *i-salmon*. Thina sasingakaze sibuyele emuva selokhu sasuka ngohambo lwethu lwe-RV nomndeni futhi besilokhu sizama ukuthola izaba lokubuyela emuva kusukela ngaleso sikhathi. Siphinde saqasha i-RV futhi sahlela ukudoba *i-salmon* njenge-*sockeye* ukugijima kwayo kuqhubeka kahle. Ngakho ngenkathi sibamba *i-salmon*, inkulumo yaya ekudobeni *i-halibut* kanye nenhlanzi kaDrenda. Umngane wethu wayengakaze abe khona ukudoba *i-halibut* ngaphambili, ngakho sathi, “Awu, asihambe-ke.” Sanquma ukuthi besifuna ukubuyela kuleyo ndawo kanye nenduna kusikebhe sokuqasha esifanayo uma esasebenza.

Sathi sisahamba ngemoto sifika lapho ayetholakala khona, sabona ukuthi wayengasekho lapho futhi ngacabanga ukuthi kungase kudingeke sisebenzise enye induna. Ngaphambi kokwenza lokho, besicabanga ukuthi sizovele sihlole i-inthanethi ukuze sibone uma singathola igama lakhe, njengoba singalikhumbuli igama lakhe noma lesikebhe kumbe inkampani. Ngemva kokudinga, sakwazi ukuthola ikhophi yombhalo wephephandaba okhuluma ngezinhlazi zikaDrenda, nesithombe sakhe esivela eminyakeni emihlanu ngaphambili. Isho isikebhe kanye negama lenkampani, kanjalo ngocingo olusheshayo, sikwazile ukushaya ucingo futhi sisho izinto zonke. Inkampani yayisaqhubeka nebhizinisi kodwa yashintsha indawo yebhizinisi layo waya cishe amamayela amahlanu ezansi nomgwaqo.

Njengoba singena kubhizinisi, owesifazane owayekudeski, owayengu nkosikazi wenduna njalo engumnikazi, wabheka phezu wathi, “Umqobi we-*halibut*!” Sikujabulela ukukhuluma imizuzu embalwa mayelana ne-*halibut* enkulu kanye nalokho obekwenzeka eminyakeni emihlanu edlule. Lokhu kwaba ngesikhathi sokuwohloka komnotho kanye nebhizinisi bekungabanga kuhle kangako. Uthe abantu abasahambi nje basebenzise imali yabo ekudobeni njengalokho ababekwenza, futhi umyeni wakhe wayedangele. Thina sasesimkhumbuza ngoMbuso, futhi wathi umyeni wakhe akasathakazeli ukukhonza uNkulunkulu.

Sathi singena esikebheni, naye wakhumbula uDrenda nenhlazi enkulu. UDrenda wasondela kuye wabuza ukuthi ukudoba bekade kunjani, futhi wathi bebelokhu bebamba ezincane uma kuqhathaniswa lowo ayewubambe ku Derby. Kodwa wathi ezinkulu zazingahlali kulendawo njengoba yayingashoni kakhulu Waqhubeka nokuchaza ukuthi isizathu sokuthi athuthe ibhizinisi lakhe yingoba

lapho ayekade edoba khona, nalapho uDrenda ayebambe khona eyanqoba i-*Derby*, kwakujule kakhulu kodwa kwakugcwele oshaka. Oshaka babezophanga isiheho ngaphambi kokuba sifinyelele phansi, futhi yambiza kakhulu ngezihheho kanye nesikhathi esiningi kakhulu.

Ngakho-ke sabuza ukuthi babamba okunganani kule ndawo entsha, futhi wathi wayengakaze abone inhlanzi enkulu kunamakh-ilogremu angu-20 kuya kwangu-30 nge-nyanga. Ngakho uDrenda wambheka wayesethi, “Ngizobamba enkulu namuhla, enkulu kunazo zonke osuzibonile isikhashana, ngakho uzokwazi ukuthi uNkulunkulu uthembekile.” Kodwa wamane wahlekisa ngaye. Usuku lonke besibamba ngalo ama-20-phawundi njengoba nje induna ishilo, futhi usuku lonke induna yayilokhu igcona uDrenda nge “inhlanzi enkulu” ayezoyibamba. Bekuyimpinda yohambo lwangaphambilini.

Ekupheleni kosuku, induna yasitshela ukuthi sijikise zonke izigxobo. futhi uDrenda akazange anake, ethi udinga umzuzu nje noma embili ukubamba inhlanzi enkulu. Nakulokhu induna yalinda umzuzu owodwa kodwa wabe esemtshela ukuthi kumele ahambe. Kwaba ngaleso sikhathi isigxobo sakhe wacwiliswa, futhi ukuze enze indaba ende ibe mfushane, wabamba i-70-phawundi. Induna yaphinde yamangala.

Lapho siya endaweni yokudlela ngemva kokudoba, sakhuluma nenduna yenkampani yokuqasha naye owayedla isidlo sakusihlwa lapho. Lapho ezwa lokho ukuthi uDrenda wayebambe i-70-phawundi, akazange akholwe. Benidoba kuphi na; kude kangakanani? Wayefuna ukwazi ukuthi uyibambe kuphi leyo nhlanzi enkulu. Ngemva kokuphuma esitolo sokudla, kwakufanele sihambe ngesikebhe sokuqasha njalo futhi usayine ukuthi izinhlanzi zithunyelwe ekhaya.

Ngaphambi kokuthi sishiye induna yesikebhe sokuqasha,

siphinde sathola elinye ithuba uhlanganyela ngoMbuso kaNkulunkulu. Ngabuka induna futhi ngathi, “Udinga ngempela ukuthola ukuthi uzibambe kanjani lezo zinhlanzi ezimbili. Imithetho yoMbuso isebenzela imali futhi.” Kulokhu wayesinakile, futhi wayenesithakazelo okungenani. Samshiyela incwadi yami ethi, *Fixing the Money Thing* sasesihamba.

Ingabe lezi zinhlanzi ezimbili zaziwumphumela wenhlanhla noma zaziwumphumela womthetho woMbuso? Unqume wena, kodwa mina noDrenda sesivele sinqume kudala. Kusukela ohambweni lokudoba, ukungabi nasikweletu, noma ukuphulukiswa, kwethu ulwazi ngoMbuso kaNkulunkulu lwalujabulisa futhi kushintsha ukuphila. Abanye nabo bayawubona uMbuso njalo. Nansi incwadi evela ku-intokazi ezwe ngendaba kaDrenda.

Sawubona uGary noDrenda,

Ngacabanga ukuthi kusukela ngemva kokufunda incwadi yakho lapho UDrenda ebamba umklomelo we-*halibut*, nami, futhi, kufanele ngihlanganyele Indaba yami yeNhlanzi nani. Muva nje sithathe ikhefu nomndeni wami saya eCocoa Beach /Cape Canaveral, eFlorida. Umyeni wami, uRobert, wayefuna ukuhamba ngesikebhe sokudoba olwandle olujulile futhi ngethemba lokuthi uzoletha izinhlanzi ekhaya, ngase Colorado. Besiluhlelele uhambo izinyanga ezimbalwa, ngakho lapho engitshela ukuthi ufuna ukuyodoba, Ngajabula futhi ngathi, “Masikwenze! Futhi masikholelwe kuNkulunkulu ngokudoba okukhulu!” Ngabuza uBob ukuthi hlobo luni lwenhlanzi ezitholakala kulo eFlorida lapho sasidoba khona. Kuzo zonke izinhlanzi eziphithizela kuzo mina, ngakhetha ukuthandaza futhi ngikhohle umdondoshiya we *red snapper*.

Lwafika usuku sase silinde ukuthola imiyalelo yethu kusukela kunduna yesikebhe kanye nabasebenzi. Kade ngikuvuma lokho ukuthi bengizobamba i-*giant red snapper*, ngakho injabulo yami yakhula lapho induna ekhuluma. Ngadumazeka ukuzwa induna ithi okwamanje okuwukuphela kwenhlanzi esingekke sikwazi ukuzigcina kwakuyi-*bass*, i-*flounder*, ne-*red snapper*. Eish, ngacabanga; yini enye ongakholelwa kuyo?

Hhayi-ke, bengingekke ngiliyeke leli thuba lokusebenza ukhoho lwami. Ngathi, “Nkosi, kade ngikholelwa ku-*giant red snapper*, futhi ngisazoletsa uhlobo oluthile lwenhlanzi ekhaya!

Ngakho-ke ngenkathi ngisesikebheni, ngaphendukela endodakazini yami eneminyaka engu-8 ubudala, uRaheli, ngathi, “Khumbula ukuthi ungakhuleka ukholwe UNkulunkulu ukuthi uzobamba inhlanzi namuhla. Uyakholwa na?” Yena emamatheka enikina ikhanda ekhombisa ukuvuma. Ngasho amazwi afanayo esikhuthazo kundodakazi yami eneminyaka engu-21 ubudala, uJordan. Wangibheka ngokumangala kodwa wavuma. Ngabheka u-Rob futhi ngathi, “Asikholwe ukuthola into enkulu!”

Amahora ambalwa adlula futhi akukho lutho oluthinta intambo zethu lokho wahlala. Khona-ke kungazelelwe, intambo kaRachel yashaywa futhi wajabula kakhulu. Wamemeza uyise ukuthi amsize. Ngemva kwemizuzu embalwa, badonsa ushaka wase-Atlantic! Hawu, Rachel uthole into yokukholelwa! Ngakho samncoma. Yeka umjabulisi ongaka!

Ngikhumbula ngiqala ukucabanga ukuthi kungenzeka

ngingatholi lutho, kodwa ngawumisa umcabango ngavuma ukuthi ngase nginazo izinhlanzi zami. Ngahlala phansi ngakhululeka ngezwa uNkulunkulu ethi, “Uma wena ungakhululeka nje ngikulethele inhlanzi, uzoyithola.” Awu, Ngangazi ukuthi angilona uhlobo oluthile lomdobi, ngakho ngangingeke ngithembele amakhono ami noma kunjalo. Ngahlala phansi ngadonsa umoya ngokwethemba uNkulunkulu futhi ngalinda. Ngemva kwemizuzu engu-20-30, ngithole ukudonselwa emuva kwentambo yami; okungenani bengicabanga ukuthi yikudonselwa emuva, kodwa kuvele kube inhlanzi impela.

Umyeni wami waqala ukungiqeqesha, kwase kuba induna yeza ukwenza okufanayo. Wangitshela ngisathi nginyakazisa inhlanzi enkulu ngokuthi mhlawumbe ngine *giant red snapper* ekugcineni komugqa wami. Ngamangala kangangokuthi wayazi ukuthi yini ekhona ngaphambi kwenhlanzi ibonakale! Impela, njengoba ngiqhubeka nokuhlehla futhi ngidonsa, i-*giant red snapper* yami engamaphawundi angu-20 wavela! Bengibonga uNkulunkulu ngokuthaba futhi nangenjabulo enkulu. Ngakwazi ukuthi ngine mpumela ohlelweni lwenkolelo yami. Ngavele ngakhumbula Ukuzethemba kukaDrenda nokucabanga ukuthi ngangikwazi ukuba nokholo nenkolelo efanayo. Ngabekezela kwathela izithelo.

Ngiyabonga ngenkonzo yakho nangokubhala izincwadi, kuhlanganise *The Faith Hunt*. Ngiyathokoza futhi ngimbonga uNkulunkulu nasenkonzweni yakho eye yangisiza ukuba ngidlulele kozinkulu izibusiso. Ngibheke phambili ekusaseni nginokholo olwengeziwe kanye

nenjabulo. Ngiyazi ukuthi lokhu okuhlangenwe nakho
kwasizuzisa kangakanani emndenini wethu!

Ozithobayo,

S.T.

ISAHLUKO 5

KWABA UKUKHETHA KUKABANI?

Ezindabeni ezandulelayo, sibone uMbuso kaNkulunkulu ukhiqiza, lapha endaweni yasemhlabeni, inja, inhlanzi, imali yokukhokha intela, ukuletha imali yokukhokhela izimoto futhi nemizi esasiyidinga impilweni, ukusindisa izimpilo zezingane ezintathu, nokunye okuningi. Zonke lezi zindaba zakhiqizwa uMbuso kaNkulunkulu, noma ngivumele ngikwenze okwengeziwe siqu, uMbuso kaNkulunkulu WETHU! Akufanele simangale njengoba UMbuso wakhe mkhulu ngendlela engenakulinganiswa. Owesibili Ngoku-kaPetru 1:3a uthi:

Amandla akhe obuNkulunkulu asinikile konke esikudingayo ekuphileni kanye nokumesaba uNkulunkulu.

Kuzo zonke izindaba esizibhekile, ngifuna ukubuza umbuzo obalulekile kakhulu, “Kwaba ukukhetha kukabani?” Engikushoyo yilokhu: ingabe uNkulunkulu wavele wanquma ukuletha leyonja kuKirsten, noma leyo nhlanzi kumkami, uDrenda? Ngabe lezi

kwakuyizehlakalo nje uNkulunkulu ngentando yakhe yobukhosi anqume ukusenzela zona? Noma bekukhona esinye isizatho esenza lezi zinto zenzeka? Ngicabanga ukuthi impendulo iyothusa abantu abaningi. Ngiyazi kwenzeka kimi.

Ukuze siphendule lowo mbuzo, ake sibheke indaba eseBhayibhelini kusukela NgokukaLuka 8.

Njengoba uJesu esendleleni, izixuku zacishe zamchoboza. Futhi kwakukhona lapho owesifazane owayephethwe ukopha iminyaka eyishumi nambili, kepha akakho owakwazi ukumphulukisa. Weza ngasemuva kwakhe wathinta umphetho wengubo yakhe, futhi masinyane ukopha kwakhe kwema.

“Ngubani ongithintileyo na?” UJesu wabuza. Lapho bonke bephika, UPetru wathi: “Nkosi, abantu bayakuminyanisa futhi bakucindezele Wena.” Kodwa uJesu wathi: “Ukhona ongithintileyo; ngiyazi ukuthi amandla aphumile kimi.”

Khona-ke owesifazane, ebona ukuthi kanakufhleka. weza ethuthumela, futhi wawa ngasezinyaweni zakhe. Ebukhoneni babo bonke abantu, walanda isisusa sokuba amthinte futhi nokuthi usinde khona lapho.

Khona-ke wathi kuye: “Ndodakazi, ukukholwa kwakho kukusindisile. Hamba ngokuthula.”

— NgokukaLuka 8:42-48

IBhayibheli licacile ukuthi uJesu wayecindezelwa nxazonke, futhi ngisho noPetru wamangala embuzweni kaJesu othi, “Ngubani ongithintileyo na?” Njengososayensi ongokomoya, ngifuna ukwazi,

ngidinga ukwazi, kungani lowo owesifazane owaphulukiswa futhi akekho omunye. Kungani kwageleza kuye ugobo kuphela futhi kwawungagelezi kubo bonke abanye ababemthinta lesi sikhathi? Impendulo ilapha, kodwa ngaphambi kokuba ngiphendule lowo mbuzo, ake sibuze omunye. Ingabe uJesu wayemkhonza ngamabomu? Ngabe Yena wayebeke izandla Zakhe phezu kwakhe na? Impendulo ithi cha; eqinisweni, uJesu wayengazi nokuthi wayelapho. Kwadingeka abuze ukuthi ubani owayedonse ugobo ngoba wayengambonanga. Pho kwaba ukukhetha kukabani ukuthi waphulukiswa ngalolo suku?

Ake ngibuze ngenye indlela. Ingabe uNkulunkulu wakhetha ukumphulukisa yena ngalowo mzuzwana noma kwakuyisinqumo sakhe ukwamukela kuNkulunkulu? Lo ungumbuzo obalulekile njengoba abantu abaningi “belindele” ukuba uNkulunkulu enze okuthile ezimpilweni zabo. Ngikholelwa ukuthi uJesu akazange ngisho ukwazi ukuthi wayekhona kufakazela ukuthi kwakuyisinqumo sakhe ukwamukela hhayi Isinqumo sikaJesu sokumphulukisa.

Manje, lokhu kuvula isambulo esibaluleke kakhulu, futhi kuyilokhu—uNkulunkulu akakhethi ukuphulukisa umuntu othile futhi hhayi omunye umuntu. Yena usevele usinike sonke ukufinyelela ekwelapheni ngokuma kwethu okungokomthetho eMbusweni Wakhe. Ngakho eqinisweni, siyakhetha. Kodwa ngifuna ukwazi, ukuthi wawathinta kanjani lawo mandla? Kwenzenjani ukuba “anqume” ukwamukela? UJesu usitshela kahle ukuthi wathinta kanjani kugunya futhi namandla oMbuso. Yena wathi, “Ndodakazi, ukukholwa kwakho kukusindisile. Hamba ngokuthula.” Lo musho usitshela konke esidinga ukwazi futhi nokuphendula umbuzo wethu wokuthi kungani emukele nokuthi kungani kungekho omunye

owamukelayo lapho ngalolosuku. Njengososayensi abangokomoya, ake siqale ngokubhekisisa le ndaba futhi sibone ukuthi singathola yini umkhondo ukuthi kungani wemukelile.

Okokuqala, uJesu umbiza ngokuthi “Ndodakazi,” okusho ukuthi wayeyingxenye yesizwe sakwa-Israyeli. Lokho kusho ukuthi wayenesivumelwano noNkulunkulu. Noma ungase uthi, wayenengunya phambi kwezulu njengesakhamuzi sesizwe sakwa Israyeli ukwamukela kuNkulunkulu. Leli qiniso angeke kube ukuphela kwesizathu sakhe sokwamukela njengabo bonke ababekhona ngalolosuku ababecindezela uJesu lokho besemthethweni ofanayo. Kwakufanele kube khona okunye okwakubangele amandla ukuba ageleze. UJesu ube esesithshela esinye isizathu esamenza wemukela. Eqinisweni, uJesu wathi lesi kwakuyisizathu esiqondile esenza wemukela yena mathupha. Yena wathi kuye ukukholwa kwakho kukusindisile.

Ngakho manje siyasazi isizathu sokuthi akwazi ukwamukela. Okokuqala, ngokomthetho wayenelungelo lakhe lokwamukela njengoba wayeyindodakazi ka-Abrahama; futhi okwesibili, ukholo lwakhe lwaluwushintsho olwaluvumela lawo mandla ukuba ageleze emzimbeni wakhe ngaleso sikhathi. Iqiniso lokuthi wayeyindodakazi ka-Abrahama, okusho ukuthi wayemi phambi kwezulu ngaphansi kwesivumelwano uNkulunkulu asenza no-Abrahama, singaqhathaniswa naso inkampani yamandla okukhanyisa kanye nezintambo ezingenayo ekhaya lakho. Kodwa lokho akusho ukuthi izibani zakho zizokhanya. Kumele futhi uvule ushintsha ukuze izibani zikhanyise. Ngakho manje konke esikudingayo ukuthola ukuthi ushintsha ukuphi noma ukuthi yini ushintsha . UJesu wabiza ukholo lwakhe, kodwa luyini ukholo futhi ngiluvula kanjani? Lokhu kungumbuzo obalulekile okufanele uphendulwe.

Kuyini Ukukholwa?

Ukholo yigama amaKristu aliphonsa ngokukhululekile. Futhi ngiyaqiniseka ukuthi abaningi, uma kungesibo imvama, abazi ukuthi ukukholwa kuyini; kungani kudingeka, ukwazi kanjani ukuthi usekukholweni, nokuthi bangathola kanjani ukhoho. Uma ukhoho luwushintsho olwaphulukisa lona owesifazane, siyakudinga ukubhekisisa ukhoho! Sithola incazelo yethu yokukholwa ku KwabaseRoma 4:18-21. Ewe, ngiyazi ukuthi ucabangani, “Cha, Gary. KumaHeberu 11:1 iyincazelo yethu yokhoho.”

Kepha ukukholwa kungukuqiniseka ngezinto ezithenjwayo futhi kuyiqiniso ngezinto ezingabonwayo.

— KumaHeberu 11:1

Yebo, leyo yimpendulo yendabuko, kodwa uma ubheka umbhalo, KumaHeberu 11:1 kusitshela izinzuzo zokhoho, hhayi ukuthi ukhoho luyini ngempela. Ngikholwa ukuthi umbhalo wethu kwabaseRoma uzosinika isithombe esicace kakhulu ukuthi ukhoho luyini ngempela.

Owathi kungekho themba, u-Abrahama ngethemba wakholwa futhi waba kanjalo uyise wezizwe eziningi, njengalokho okwashiwo kuye ukuthi: “Yoba njalo inzalo yakho.” Engabanga buthakathaka ekukholweni kwakhe, wabhekana iqiniso lokuthi umzimba wakhe wawusufile—njengoba wayeneminyaka engaba yikhulu ngobudala—nokuthi nesizalo sikaSara sifile. Nokho akangabazanga ngokungakholwa mayelana ngesithembiso sikaNkulunkulu. kodwa waqiniswa ekukholweni kwakhe, futhi wanika udumo uNkulunkulu

eqinisekile ngokuphelele ukuthi uNkulunkulu unamandla okwenza lokho akwethembisile.

— KwabaseRoma 4:18-21

Ake siqonde isimo sale ndaba. U-Abrahama kanye noSara babengenabantwana. Angisho ukuthi bebenenkinga yokukhulelwa kwengane futhi kufanele aqhubeke ezama. Ngisho bona cishe iminyaka eyikhulu ubudala, futhi kwase kwedlule. Imizimba yabo yayingakwazi ukuba nabantwana; kwakungenakwenzeka! Nokho uNkulunkulu wathembisa U-Abrahama umntwana nakuba emvelweni kwaba ngokuphelele kungenakwenzeka. IBhayibheli

**KEPHA UKUKHOLWA
KUNGUKUQINISEKA
NGEZINTO EZITHENJWAYO
FUTHI KUYIQINISO NGEZINTO
EZINGABONWAYO.**

— KUMAHEBERU 11:1

liyakusho lokho U-Abrahama wayeqinisekile ngokupheleleyo ukuthi uNkulunkulu unamandla okwenza lokho Yena akushilo, naphezu kwakho amaqiniso emvelo asho indaba ehlukile. Nansi ke eyethu Incazelo yokukholwa: “eqinisekile ngokuphelele ukuthi uNkulunkulu unamandla okwenza lokho ayekuthembisile.” Ngikusho ngale ndlela: **Ukuba nesivumelwano nezulu**, hhayi nje ngokwengqondo kodwa ngokuqinisekile ngokuphelele, izinhliziyo zethu zizinzile futhi zikholekile ngokuphelele ngalokho uNkulunkulu akushilo, nangaphezu kwendawo yemvelo ebonisa enye into.

Incazelo Yethu yokuthi Kuyini Ukukholwa:

Ukukholwa kuwukuqiniseka ngokuphelele ngalokho uNkulunkulu akushoyo! Kuyinhliziyo yethu futhi nengqondo

ukuvumelana nezulu, izinhliziyo zethu ziqinisekile ngokuphelele, ukuzethemba futhi nokuphumula.

Kungani Kudingeka Ukholo?

Kungani uNkulunkulu engeke nje aphulukise wonke umuntu esibhedlela ngesikhathi ethanda? Kungani Yena engakwazi ukumisa izimpi? Kungani Yena engakwazi ukuthumela izingelosi ukuba zishumayele Ivangeli kithi? Nginyaqiniseka ukuthi uke wayizwa yonke le mibuzo ngaphambilini. Impendulo ithi Yena angeke. Akukhona ukuthi uNkulunkulu akanalo ikhono lokwenza lokho kodwa akanawo Amandla esikhundla noma igunya lokwenza njalo. “Gary, usho ukuthi uNkulunkulu akakwazi ukwenza noma yini Yena afuna ukuyenza?” Ngiyazi ukuthi lokhu kuzwakala kuyinqaba kuwe njengamanje, kodwa ake sibheke iBhayibheli ukuze sithole impendulo yalokhu.

Kepha omunye ufakazile endaweni ethile ngokuthi:

“Umuntu uyini ukuba umkhumbule, noma indodana yomuntu ukuba uyinake na? Isikhashana wamenza waba mncinyane kunezingelosi; wamthwesa umqhele wenkazimulo nodumo futhi izinto zonke wazibeka phansi kwezinyawo zakhe.”

Ngokuba ekubekeni izinto zonke phansi kwakhe, uNkulunkulu akashiyanga lutho olungabekwanga ngaphansi kwakhe. Kepha kalokhu asikaziboni zonke izinto zibekiwe phansi kwakhe.

— KumaHeberu 2:6-8

Singabona kulo mbhalo ukuthi uNkulunkulu wanika umuntu amandla esikhundla ngokomthetho apheleleyo phezu kwendawo yonke yasemhlabeni ngesikhathi ebekwa lapha. Lapho kwakungekho lutho olwalungekho ngaphansi kwamandla esikhundla sakhe. Wabusa phezu kwalindawo ngamandla esikhundla ngokuphelele kanye negunya. Ikhono lakhe lokubusa ngaleligunya lalisekelwa uhulumeni owayembeke lapha. Empeleni, wabusa ngegunya aliphathisiwe loMbuso kaNkulunkulu. Wayegqoke umqhele walowo hulumeni, owawumele inkazimulo kaNkulunkulu, ukugcotshwa, nesikhundla sodumo ayenaso.

Ukuze uthole isithombe esihle sokuthi lokhu kubukeka kanjani, cabanga ngenkosi yemvelo. Nakuba engumuntu wemvelo futhi engenawo amandla angempela emvelweni yakhe, uthwele umqhele osho ukuthi akazimeleli yena kuphela kodwa futhi nombuso wonke kanye nohulumeni. Amazwi akhe anegunya kuphela ngoba asekelwa ngawo wonke amandla kanye nemithombo yemvelo kahulumeni kanye nombuso awumeleyo.

Uma ucabanga ngosherifu oqondisa izimoto emgwaqweni, uzomisa iloli likagandaganda elikhulu kakhulu ngomyalo othi, “Yima egameni lomthetho.” Yebo, iloli likhulu kakhulu kunomuntu, futhi umuntu, ngokwakhe, akafani neloli ngisho nakancane, kodwa iloli iyama. Liyama hhayi ngenxa yomuntu lo kodwa ngenxa yebheji, elimele uhulumeni, elifakwe ngulomuntu. Kulokhu, uhulumeni mkhulu kakhulu kunomuntu ofake ibheji. Kumshayeli weloli, akukho ukwesaba umuntu, kodwa kukhona ukwesaba uhulumeni okuyinto umuntu lo ayimele, okwenza iloli lime. Kuyafana nalapha. U-Adamu wabusa phezu kwakho konke okudaliweyo endaweni yasemhlabeni. Amandla kaNkulunkulu

nokubusa, amelelwa umqhele wenkazimulo kanye nodumo, wanika umuntu isiqinisekiso sokuthi amazwi akhe abuse esikhundleni so Umbuso kaNkulunkulu.

Kubaluleke kakhulu ukuqaphela ukuthi lapho u-Adamu elahlekelwa ikhono lakhe lokubusa umhlaba ngokuvukela umbuso kaNkulunkulu, walahlekelwa umqhele wakhe. Indawo yasemhlabeni yonakala futhi yashintsha. Ukufa kwangena endaweni yasemhlabeni, futhi manje uSathane wayesenelungelo elingokomthetho lokufuna igunya kanye nethonya ezindabeni

zabantu. Kubalulekile ukuthi wena futhi uqonde ukuthi umuntu ulokhu engumbusi osemthethweni phezu kwendawo yasemhlabeni, njengoba UNkulunkulu wayembekile, kodwa manje akanalo igunya lokubusa ngokomoya njengalokhu ake waba nakho. Ngisho nasesimweni sakhe

**YINGAKHO UNKULUNKULU
KUFANELE ASEBENZISE
ABANTU ABAGCWALISWE
NGOMOYA UKUZE
AFEZE INTANDO YAKHE
EZIMPILWENI ZABANTU.**

sokuwa, nokho, usaphethe umhlaba. Yebo, akasenawo umqhele wakhe wombuso kaNkulunkulu ukuze umsekele. Akanagunya ukubusa ngamandla kaNkulunkulu futhi nekazimulo; ulahlekelwe isikhundla sakhe sodumo. Kodwa usewukuphela kwesango elingokomthetho elingena endaweni yasemhlabeni. Yingakho uNkulunkulu kufanele asebenzise abantu abagcwaliswe ngoMoya ukuze afeze intando Yakhe ezimpilweni zabantu. Ngendlela efanayo, uSathane usebenzisa abantu abaphefumulelwe amademoni ukuze bathinte indawo yasemhlabeni ohlelweni lwakhe ngomuntu. Lesi simiso somuntu samandla esikhundla phezu komhlaba sibalulekile ekuqondeni kwakho uMbuso womthetho, futhi uma usuwuqondile,

uzophendula imibuzo eminingi kuwe angase ubenayo esikhathini esizayo mayelana nokuthi kungani izinto ezithile zenzeka, noma kungani izinto ezithile zenzeka noma zingenzeki emoyeni.

Ungase uthi, “Kodwa ngangicabanga ukuthi uNkulunkulu ungumnikazi womhlaba futhi nakho konke okukuwo?” Yiqiniso, Uyakwenza. Ngethemba ukuthi lesi sibonelo sizokusiza ukuqonda engikushoyo. Uma ngiqashise umuzi enganginawo wena, nakuba ngingumnikazi wekhaya ngokusemthethweni, ngokusemthethweni ngilahlekelwa ilungelo lokudlula noma nini lapho ngifuna. Kunesigatshana ezivumelwaneni eziningi zokuqashisa lokho ecacisa ukuthi abanikazi bezindlu bangangena nini ngokusemthethweni ezindaweni eziqashiwe—isibonelo, ukubhekana nesimo esiphuthumayo noma ukulungisa okonakele—kanye inani lesaziso esidingekayo. Uma ngizama ukungena ekhaya ngaphandle kwalesi sivumelwano, kuzothathwa njengokuphulwa nokungena, ngisho ukube ngingumnikazi wendawo. Uma ngephule umthetho obalulwe esivumelwaneni sokuqashisa, ngingaphoqwa ngokomthetho ukuba ngiphume kuleyo ndawo nakuba ingeyakho. Lokhu kubonisa ukuthi kungani uSathane kwadingeka adlule ku-Adamu ukuze afinyelele endaweni yomhlaba. U-Adamu kuphela nguye owayenesihluthulelo! USathane wayefanele angena ngomnyango futhi u-Adamu kwaba nguye umnyango. Uma uSathane ezama ukuhambahamba ezungeza u-Adamu, wayeyoxosha ngokomthetho.

USathane wamholela endaweni ephakemeyo, futhi wambonisa imibuso yonke yomhlaba ngomzuzwanyana. Futhi yena wathi kuye: “Ngizokwenza ngikunike lonke igunya nobukhazikhazi bawo, ngokuba kunikiwe mina, futhi

ngikunika noma ubani ngokuthanda kwami. Ngakho-ke wena, uma ungikhonza mina, konke kuzakuba ngokwakho.”

— NgokukaLuka 4:5-7

Ungabona kuleli vesi ukuthi uSathane uthi igunya futhi nobukhazikhazi (ingcebo) bemibuso yabantu bunikiwe yena. Ubani owamnika leli gunya? Lowo owayenakho, u-Adamu! Ngakho uNkulunkulu akakwazi ukuvele angene ezindabeni zabantu ngaphandle kokudlula kuzo ngendlela esemthethweni. Uma Yena ekwenzile, uSathane ubeyothi udlala kabi. Cha, uNkulunkulu kwakuyodingeka ukuthi angene ngomnyango ofanayo nalowo uSathane awusebenzisile ukuletha uhulumeni futhi negunya lakhe ukuba kutholwe emhlabeni, futhi lowo kwakungumuntu. Kodwa ingabe yayikhona indoda enjalo?

UJehova wathi ku-Abrama: “Phuma ezweni lakini; nasezihlotsheni zakho, nas

endlini kayihlo futhi uye ezweni engiyakukukhombisa lona. Ngiyakukwenza isizwe esikhulu, futhi ngikubusise. Ngenze igama lakho libe likhulu, wena ube yisibusiso. Ngiyakubabusa abakubusisayo, o nokuqalekisayo ngiyakumqalekisa; futhi imindeni yonke yomhlaba iyakubusiswa kuwe.”

— Genesis 12:1-3

U-Abrahama ubizwa ngokuthi uyise wokukholwa kwethu ngoba uyindoda eyavulela uNkulunkulu umnyango wendawo yasemhlabeni lapho izizwe zonke emhlabeni ziyobusiswa. Yiqiniso, lapho leli vesi likhuluma ngezizwe ezibusiswayo, likhuluma

ngoJesu Kristu, owayezokwenza indlela kamuva ukuze umbuso kaNkulunkulu uphinde ukwazi ukufinyelela ngokusemthethweni

**“NGAKHO-KE,
UKUKHOLWA KUVELA
NGOKUZWA UMLAYEZO,
FUTHI NOMLAYEZO
UZWAKALA NGEZWI
ELIMAYELANA
NOKRISTU.”**

— KWABASEROMA 10:17

endaweni yasemhlabeni ngokusebenzisa ukholo luka-Abrahama. Ukholo luka Abrahama lwavula umnyango ongokomthetho wezulu, uNkulunkulu alivalile unomphela kuvulwe ngokwenza isivumelwano somthetho (isivumelwano) no Abrahama nenzalo yakhe noma izindlalifa.

Ake ngikubeke ngamafuphi lokhu engikushoyo. Uhulumeni wezulu angafinyelela kuphela endaweni yasemhlabeni ngendoda noma ngowesifazane emhlabeni ngoba enamandla esikhundla okungokomthetho lapho. Lokho Umthetho ungafezwa kuphela uma owesilisa noma owesifazane ephelele beqiniseka ezinhliziyweni zabo lokho uNkulunkulu akushoyo (ukukholwa).

Enye indlela yokusho ukuthi izulu lingathinta ngokomthetho kuphela owesilisa noma owesifazane endaweni yasemhlabeni ofisa futhi akhethe ukuba ngaphansi kokubusa negunya likaNkulunkulu. Lokhu kungaba isimiso esifanayo uSathane asisebenzisa ukuze afinyelele emhlabeni, esebenzisa u-Adamu ukuba enze kanjalo. Wenza u-Adamu waqiniseka ukuthi uNkulunkulu akanakuthenjwa futhi waletha Inhliziyo ka-Adamu ngaphandle kwesivumelwano noNkulunkulu. Ngakho-ke, u-Adamu wakhetha ukukholelwa uSathane futhi wenqaba igunya likaNkulunkulu.

Lesi yisimiso esifanayo uNkulunkulu azosisebenzisa manje ukuze alethe njalo Uhulumeni negunya Lakhe endaweni yasemhlabeni ngokusebenzisa u-Abrahama. U-Abrahama wamkholwa

uNkulunkulu futhi isivumelwano sakhe sabalwa nguNkulunkulu njengokulunga, okusho ukuthi isivumelwano esingokomthetho esidingekayo sasikhona. Lesi sivumelwano sezinhlangothi zombili, uNkulunkulu no-Abrahama, savumela uNkulunkulu ukuba enze isivumelwano somthetho (isivumelwano) endaweni lapho aqinisekisa ukungena kwezulu endaweni yasemhlabeni, KODWA kubalulekile ukuphawula ukuthi lesi sivumelwano sasithinta kuphela u-Abrahama nendlalifa zakhe. Isibonakaliso salesi sivumelwano sanikezwa zonke izindlalifa zika-Abrahama, okwakungukusoka. Ukusoka kwakusho ukunqunywa kwejwabu kumthondo wesilisa. Njengoba indoda yatshala imbewu yayo kowesifazane, inzalo yayo kwadingeka idlule kulowo mthondo osokiwe, owamemezela kuSathane futhi ubaba nomama uqobo ukuthi lomntwana wama phambi kwezulu njengendlalifa yaleso sivumelwano esingokomthetho uNkulunkulu no-Abrahama ababesivumelene.

Nokho, njengoba sifundile ngaphambili, indoda ngayinye noma owesifazane, nakuba kokuba naleso sivumelwano somthetho sitholakale kubo, kwakusadingeka bagcwalise imfuneko engokomthetho yenhliziyo yabo beqinisekile ngokuphelele ukuthi yini uNkulunkulu wathi empeleni sijabulele izinzuzo zomuntu siqu zaleso sivumelwano lokho uNkulunkulu no-Abrama abakwenzayo. Empeleni, isivumelwano sasigijima izintambo endlini yabo, kodwa kwakusadingeka bavule iswishi ngokukholwa nokwenza ngokuvumelana neZwi likaNkulunkulu mathupha.

Kulungile, manje sesiyazi ukuthi kuyini ukholo nokuthi kungani ukholo ludingeka ngokomthetho. Manje kubalulekile ukuthi sazi ukuthi singaluthola kanjani ukholo futhi sazi kanjani uma sisekukholweni.

Siluthola Kanjani Ukholo?

Nansi inkomba: Awukwazi ukuthandazela ukhoho. Umangele? Ngicabange kanjalo.

Ngakho-ke, ukukholwa kuvela ngokuzwa umlayezo, futhi nomlayezo uzwakala ngezwi elimayelana noKristu.

— KwabaseRoma 10:17

Ukukholwa kuza kanjani ngokuzwa iZwi likaNkulunkulu? Yilokho kuphela kukhona kukho? Iyini inqubo? Ukuzwa nje iZwi yikho konke okudingekayo ukuze ukhoho luthuthukiswe emoyeni womuntu? Ukuze uqonde ukuthi ukukholwa kuza kanjani futhi nalokho KwabaseRoma 10:17 akhuluma ngakho, singabheka ku NgokukaMarku isahluko 4. Uma uphonsa iBhayibheli lakho phezulu, kufanele lihlale phansi livule ku NgokukaMarku isahluko 4; kubalulekile lokho! UJesu wathi kuNgokukaMarku 4:13 ukuthi uma ningakuqondi ayekufundisa kulesi sahluko, ubungeke ukwazi ukuqonda omunye umfanekiso oseBhayibhelini. Ngingathi lokho kubaluleke kakhulu!

Kungani lesi sahluko sibaluleke kangaka? Kungenxa yokuthi isitshela ukuthi izulu lihlangana kanjani nendawo yasemhlabeni, ukuthi lizuza kanjani ukuba semthethweni, kanye nalapho lokho kwenzeka. Ayikho into ebaluleke empilweni yakho ukwedlula ukwazi ukuthi sonke lesi sahluko sikhuluma ngani. “UMbuso kaNkulunkulu usebenza kanjani?” ungase ubuze. Funda NgokukaMarku isahluko 4! Kulesi isahluko, uJesu usitshela imifanekiso emithathu ebonisa indlela ukhoho oluvezwa ngayo emoyeni

womuntu, njengoba wazi manje, kuyisidingo sokuthi izulu lingene ngokusemthethweni emhlabeni.

Izindaba ezintathu kulesi sahluko ngumfanekiso womhlwanyeli, umfanekiso wendoda ephonsa imbewu, nendaba yembewu yesinaphi.

Ake siqale ngokubheka kuqala indaba yesibili uJesu ayilandisa encwadini ka NgokukaMarku isahluko 4, indaba yendoda ehlakaza imbewu.

Wayesethi futhi: “Unjalo Umbuso kaNkulunkulu. Unjengokuba umuntu ephonsa imbewu emhlabathini. Ubusuku nemini, noma alale noma avuke, imibewu iyamila futhi ikhule, nakuba yena engazi ukuthi kanjani. Umhlabathi uthela isithelo ngoqobo lwawo—kuqala ukhaba, khona isikhwebu, besekuba izinhlamvu ezipheleleyo esikhwetshini. Lapho sekuvuthiwe isithelo, afake masinyane isikela, ngokuba ukuvuna sekufikile.”

— NgokukaMarku 4:26-29

Ngaphambi kokuba singene kule ndima, ake siqale sichaze imigomo yethu. Iyini imbewu uJesu akhuluma ngayo, futhi uyini umhlabathi? uJesu empeleni uchaza lawo magama emzekelisweni owandulelayo womhlwanyeli ku isahluko esifanayo. Imbewu iyiZwi likaNkulunkulu, futhi umhlabathi uyiyo inhliziyo yomuntu noma umoya womuntu. Ngakho kulo mfanekiso, sisebenzisa incazelo kaJesu uqobo ngalawo magama amabili, singasho ukuthi uJesu usho umuntu ophonsa iZwi likaNkulunkulu enhliziyweni yakhe. Bese kuthi ngoqobo lwawo umhlabathi noma inhliziyo yomuntu iqala ukukhiqiza ukholo (isivumelwano nezulwini) esendaweni yasemhlabeni.

Ngaphambi kokuthi ngiye phambili, kubalulekile ukuthi ukhumbule incazelo yethu yokukholwa ukuthi iyini: inhliziyoyowesilisa noma owesifazane eqinisekile ngokuqinile ngalokho okushiwo yizulu. Le indima ithi nakuba indoda ingazi ukuthi inqubo isebenza kanjani, iZwi elahlwanyelwa enhliziyweni yakhe liqala ukukhula futhi likhiqize isivumelwano ngoqobo lwawo. Lokhu kwenzeka uma ulele noma uphapheme; akunandaba, inqubo iyaqhubeka. Njengoba umuntu egcina iZwi enhliziyweni yakhe, kancane kancane inhliziyoyowesilisa yakhe ingena kusivumelwano nalokho okushiwo yizulu, futhi ukholo luyavezwa.

Incwadi yethu yombhalo ku NgokukaMarku isahluko 4 isitshela ukuthi inhliziyoyowesilisa yakhe isivumelwano ngenqubo. Indaba isitshela lokho ekuqaleni lapho inhliziyoyowesilisa yakhe zemukela iZwi, ukukholwa kuqala ukumila. UJesu uyaqhathanisa lesigaba nehlumela. Ukuhluma kuyaqhubeka futhi kuqhubekela phambili kukhula futhi kube ukhaba. Ekugcineni, isikhwebu sakheka okhabeni, kodwa nakulesi sigaba sekwephuzile akukho sithelo, akukho isivumelwano, futhi akukho ushintsho endaweni yemvelo. Khona-ke uJesu uthi inqubo iyaqhubeka njengoba lapho isikhwebu manje siyavuthwa futhi sikhiqize okusanhlamvu okuvuthiwe. Lapho inqubo ifinyelela kulelo qophelo, lapho imbewu evuthiwe iku isikhwebu, kuvumelana lapho, futhi ukholo lukhona, luvumela owesilisa noma owesifazane ukuba avune endaweni yasemhlabeni lokho izulu elalikutshalile enhliziyweni yomuntu.

Manje lalelisisa. Ake sibuyekeze okwenzeka ngempela. Izulu lihlwanyela iZwi likaNkulunkulu endaweni yasemhlabeni, enhliziyweni yowesilisa noma owesifazane lapho kudingeka khona isivumelwano. Ngaleso sikhathi, inhliziyoyowesilisa yakhe ayikavumelani nezulu okwamanje, kodwa inqubo iqala ukuthatha indawo

enhliziyweni eyenza inhliziyo, yona ngoqobo lwayo, ivumelane nalokho okuhlwanyelwe. UJesu usebenzisa umfanekiso omkhulu ukuze asibonise le nqubo. Ukuqhathanisa le nqubo nomlimi ohlwanyela imbewu futhi nendlela isitshalo esivuthwa ngaso, uJesu usinika isithombe sokuthi ukhoho lubukeka kanjani. Kwendaweni yemvelo, lapho imbewu kusikhwebu isivuthiwe, yona izobukeka **NCAMASHI** njenge mbewu eyahlwanyelwa emhlabathini. Angiphinde futhi.

Lapho imbewu eku isikhwebu lesitshalo isivuthwa, yona izobukeka ncamashi—NCAMASHI—njenge mbewu eyahlwanyelwa emhlabathini.

Tshala isitshalo sombila futhi imbewu evuthiwe kusikhwebu izofana nembewu oyitshalile. Ziyafana, zibukeka okufanayo, futhi zinambitheka okufanayo. Awukwazi ukuhlukanisa phakathi kwakho kokubili; ziyafana.

Ngakho-ke ake ngibeke ngamafuphi lokho uJesu akushoyo. Lapho sizwa iZwi (KwabaseRoma 10:17), empeleni siphonsa iZwi likaNkulunkulu kulo umuntu wethu womoya, enhliziyweni zethu. Uma sigcina leloZwi ezinhliziyweni zethu, lona lizovuthwa; futhi lapho selivuthiwe, izithombe ezisezinhliziyweni zethu (endaweni yasemhlabeni) izohambisana nalokho okushiwo yizulu. Uma sibeka ngezindlela ezahlukene, singasho ukuthi njengoba uhlwanyela isithembiso esivela ezulwini enhliziyweni yakho, kancane kancane izoveza ukuzethemba kwalokho uNkulunkulu akushilo ngokwayo. Ekugcineni, inhliziyo yakho izoba iqinisekile ngokuphelele ngalokho okushiwo yizulu. futhi isivumelwano sizoba khona. Isibonelo, uma ubhekene nesifo, izimo zakho emzimbeni wakho zikhuluma nawe ukuthi uyagula. Njengoba uhlwanyela iZwi likaNkulunkulu elisho

ukuthi uNkulunkulu ukhokhele inani lokuphulukiswa kwakho ngalokho uJesu akwenza, inhliziyo yakho kancane iqala ukuqiniseka ngalokho uNkulunkulu akushoyo ngoqobo lwayo.

Lapho lelo gama livuthwa enhliziyweni yakho, ukuqiniseka ukuthi wena uphilisiwe kuba yilokho **wena** okukholwayo futhi nokushoyo. Awusamane ucaphuna okushiwo yizulu. Inhliziyo yakho manje isiqinisekile ngokuqinile. Uma uthi, “Sengiphulukisiwe,” akusiyo ifomula ongayicaphuna; okungcono, yilokhu okukholelwayo futhi nokwaziyo ukuthi kuyikho okuyiqiniso. Okushiwo izulu manje sekungumbono wakho okwangempela.

Kungakho KumaHeberu 11:1 ethi:

Khepha ukukholwa kungukuqiniseka ngezinto ezithenjwayo futhi kuyiqiniso ngezinto ezingabonwayo.

Kunesiqiniseko esingaphezu kwemvelo salokho okushiwo yizulu uma ukholo lukhona, nokho kusenesinye isinyathelo kule nqubo.

Manje lo muntu kumelwe afake isikela lakhe ukuze avune, alethe kweyakhe endaweni yangokoqobo yokuphila, lokho aqiniseka yena ngakho enhliziyweni yakhe.

*Lapho sekuvuthiwe isithelo, **afake masinyane isikela,** ngokuba ukuvuna sekufikile.*

— NgokukaMarku 4:29

Qaphela ukuthi nakuba inhliziyo ivumelana nezulu, futhi okungokoqobo kwezulu sekuphenduke okungokoqobo kowesilisa noma owesifazane, akukho okwangempela ushintsho oselwenzekile endaweni ebonakalayo. Ngoba umuntu nguye lowo onamandla esikhundla ngokwemvelo lapha emhlabeni, uyena okufanele futhi

ukukhulula lelo gunya lezulu lingene kule ndawo. uNkulunkulu awukwazi ukukwenza ngaphandle kowesilisa noma owesifazane. Ngingakubonisa lokhu ku umbhalo ojwayeleke kakhulu esikhulume ngawo ekuqaleni.

*Ngokuba umuntu ukholwa ngenhliziyo kube **ngukulunga**: futhi ngomlomo o **uyavuma** kube ngukusindiswa.*

— KwabaseRoma 10:10

Ngokuba ngenhliziyo umuntu ukholwa iZwi, aveze ukukholwa, futhi kube ngukulunga. Ukulunga yigama elisemthethweni elisho ukuphathwa komthetho. Ngakho lapho inhliziyo yomuntu ivumelana nezulu, futhi inhliziyo yakhe ivumelana eqiniseka ngokugcwele ngalokho okushiwo izulu, kuba yikulunga. Sekusemthethweni manje izulu ukugeleza empilweni yakhe, endaweni yasemhlabeni. Kodwa ukulunga kodwa akuwakhululi amandla kaNkulunkulu. Njengendlu ena-amandla agijima endlini esuka esiteshi samandla, kukhona esinye futhi isinyathelo—ukuvula inkinobho ukuze ukhulule amandla, futhi izibani ziza kukhanya. Kungani? Ngoba njengoba KwabaseRoma 10:10 ebonisa, kukhona futhi isinyathelo ngemva kokulungisiswa.

Owesilisa noma owesifazane omi phambi kwezulu nomhlaba ulungisisiwe kufanele-ke avume noma enze ngokuvumelana naleso sivumelwano ukuze akhulule ngokwempela amandla nokugcotshwa kukaNkulunkulu endaweni yasemhlabeni. Ngicela ufunde lowombhalo kaninginingi uze uqonde ngokuphelele engikushoyo. Isebenza kanjena! Yile ndlela izulu elithola ngalo ukuba okusemthethweni endaweni yasemhlabeni, inhliziyo iyisixhuma esibonakalayo sezulu endaweni yasemhlabeni, futhi besekuthi amazwi nezenzo zethu

kube ngamankinobho akhulula ngokwempela amandla ezulu. Sicela unake kakhulu ingxenye yesibili yalelo vesi futhi: Yithi okufanele sikhulule igunya lezulu lapha.

Umqondo wezulu ulinde owesilisa noma owesifazane, kuqala kukho konke, hlinzeka ngokusemthethweni, futhi okwesibili, amandla esikhundla endaweni yasemhlabeni, kungabonakala kulokho uJesu akufundisa kuNgokukaMathewu 16 kanye naku NgokukaMathewu 18.

Ngiqinisile ngithi kini: Konke eniyakukubopha emhlabeni koba kuboshiwe ezulwini, futhi nakho konke eniyakukhulula emhlabeni koba kukhululiwe ezulwini.

— NgokukaMathewu 18:18

UJesu uyasho lapha ukuthi wayezonika ibandla izihluthulelo (igunya) loMbuso wezulu endaweni yasemhlabeni. Washo lokho noma yini eniyakukubopha emhlabeni izulu liyokusekela, nanoma yini eniyakukhulula emhlabeni, izulu liyokusekela. Cabanga futhi iphoyisa; unayo igunya, kodwa uhulumeni unamandla. Isikhulu sephoyisa siphethe isihluthulelo noma igunya likahulumeni, njengoba efungiswe ukuthi abe inxusa lalowo hulumeni. Akushoyo, uhulumeni uyakusekela. Khumbula, kuphela owesilisa noma owesifazane unomthetho amandla

**YILE NDLELA IZULU
ELITHOLA NGALO UKUBA
OKUSEMTHETHWENI
ENDAWENI YASEMHLABENI,
INHliziyO IYISIXHUMA
ESIBONAKALAYO SEZULU
ENDAWENI YASEMHLABENI,
FUTHI BESEKUTHI
AMAZWI NEZENZO ZETHU
KUBE NGAMANKINOBHO
AKHULULA NGOKWEMPELA
AMANDLA EZULU.**

lapha, futhi kanjalo wesilisa noma owesifazane kuphela onganikeza izulu amandla esikhundla ngokomthetho lapha.

Kunelinye iphuzu elibaluleke kakhulu okufanele ulazi mayelana nokukholwa. Ake ngibhekisele embhalweni wethu kuNgokukaMarku isahluko 4 futhi okwesikhatshana.

Umhlabathi uthela isithelo ngoqobo lwawo—kuqala ukhaba, khona isikhwebu, bese kuba yizihlamvu ezipheleleyo esikhwetshini.

— NgokukaMarku 4:28

Khumbula, uJesu wachaza umhlabathi okukhulunywa ngawo kulo mfanekiso ngokuthi umele inhliziyo yomuntu, noma umoya womuntu, njengoba ngishilo ngaphambili. Qaphela lapho ukholo lukhiqizwa khona; kuyakumangaza lokho? Akuwona umkhiqizo wezulu, njengoba abantu abaningi bekholelwa, kodwa uyakhiqizwa lapha endaweni yasemhlabeni futhi kuwumkhiqizo wenhliziyo yakho. Ngeke ukwazi ukukuthandazela kumbe ukucele kuNkulunkulu. Ukholo aludingeki ezulwini. Asikudingi ukuvumelana ezulwini. Cha, kuyadingeka lapha kuphela endaweni yasemhlabeni, futhi kungenzeka kuphela ezinhliziyweni zabelilisa nabesifazane emhlabeni. Njengoba umzekeliso ku NgokukaMarku 4 ufundisa, yinye kuphela indlela ukukuthola, ngokufaka iZwi likaNkulunkulu enhliziyweni yakho futhi uvumele inqubo yesivumelwano yenzeka. Ngakho uma ngidinga ukholo, yini engingayenza? Ngiyophonsa iZwi likaNkulunkulu enhliziyweni yami futhi ngilivumele likhule kuze kube yilapho ukholo lubekhona. Yileyo ndlela kuphela eza ngayo.

Ngaphambi kokuba ngishiye incwadi ka`NgokukaMarku 4, ngifuna ukukhuluma ngesikela okukhulunywe ngalo lapho futhi.

*Lapho sekuvuthiwe isithelo, **afake masinyane isikela,**
ngokuba ukuvuna sekufikile.*

— NgokukaMarku 4:29

Ngikholelwa ukuthi iningi lezwe lamabandla alizange lifundiswe ukuthi usebenzisa kanjani isikela, okusho ukuthi abazange bafundiswe ukuvuna abakudingayo. Ibandla jikelele lifundiswe indlela yokupha kodwa hhayi indlela yokulima nokuvuna embewini abayihlwanyelayo. UJesu ucacile kakhulu kuleli vesi, ethi lapho isivuno sethu sokholo sesikhona, THINA kumele sifake isikela. Nakuba singase senze umsebenzi omkhulu wokukhulula imbewu yethu ngokukholwa, ngaphandle uma sazi indlela yokufaka isikela, ngeke kube khona ukuvuna. Eqinisweni, ngangingazi lutho ngalokhu futhi iNkosi yaze yangifundisa indlela uMbuso owawusebenza ngayo. Ake ngikunike izibonelo ezimbalwa zokuthi lokhu kubukeka kanjani.

Ngamenywa ukuba ngikhulume ebandleni e-Atlanta. KwakungoLwesithathu inkonzo yasebusuku futhi ibandla lalingelikhulu kangako, kodwa lokho kwakukuhle kimi. Ngangikuthanda nje ukufundisa abantu ngoMbuso. Lapho ngifika ebandleni, ngakuthola kuxaka ukuthi iminyango yayihluthulelwe kungekho muntu lapho. Kwasekusele imizuzu eyishumi ngaphambi kokuthi kuqale inkonzo. Ngezwa iloli elinomsindo ngempela emva kwami; kuzwakala sengathi ayinakho okokunciphisa umsindo. Lapho ngibheka ngale, ngabona iloli elidala elishayekile, eliphukile lingena ngemuva kwendlela yesonto. Angizange ngicabange lutho ngakho; phela ngangisedolobheni lase-Atlanta. Ngisalindile kwaqhamuka indoda ihamba ngemuva kwesakhiwo wabe esezethula njengomfundisi. Yena wathi uyaxolisa ngokuba sekwephuzile, kodwa iloli

lakhe elidala lalingasebenzi kahle. Wangitshela ukuthi kufanele aqale iloli ngokuyigudluzela ekwehleni kanye esenyuka isivini, kokubela abambe, kusukela isiqalisi ibingasebenzi. Uthe izikhathi eziningi ngeke iqale nhlobo, futhi yena kuzofanele ahambe amakhilomitha amahlanu ukuya ebandleni.

Njengoba eqhubeka engitshela ngebandla lakhe, wangitshela ukuthi nakuba ayengumfundisi webandla, umsebenzi oyinhloko yebandla kwakuwukondla abantu abangaphakathi kwedolobha. Bondla abantu ngokudla abangaphezu kwe-10,000 ngenyanga kuleyo ndawo. Lapho umfundisi ekhuluma, ngazithola ngicasuka. Nangu umuntu kaNkulunkulu owondla abantu abayi-10,000 ngenyanga. futhi akanayo ngisho imoto ethembekile? Uyena kuphela isithombe sikaNkulunkulu abaningi balabo bantu abondlayo bayoke basibone. Uma bona bembone engakafiki, kumele ahambe amakhilomitha amahlanu ukuya ebandleni ngosuku lwasehlobo kuzinga lokushisa lwe-100-*degrees*, singakanani isibindi ababeyoba naso ngalowo Nkulunkulu esingabasiza? Ngangikwazi ukukunakekela lokho. Nganginemoto encane ngamamayela angu-20,000 kuwo ekhaya engangingamnika yona. Ngamtshela ngecebo lami nokuthi ngizothumela omunye wabasebenzi bami e-Atlanta ngemoto. Yebo, wayejabule. Ngachitha lobo busuku ngifundisa yena nebandla lakhe elincane ngoMbuso kaNkulunkulu nokuthi usebenza kanjani maqondana nemali.

Lapho ngibuyela ekhaya, ngahlela ukuba imoto ihanjiswe e-Atlanta. Lapho ilungu lezisebenzi zami liza endlini lizothatha imoto, ngangazi ukuthi ngangenza isivumelwano esingokomoya ezulwini. Ngangazi lokho njengoba nami ngakhulula leyomoto eMbusweni kaNkulunkulu, ngangingakholelwa uNkulunkulu ngemoto engangizoyidinga futhi. Angiyena umuntu wemoto,

okusho ukuthi empeleni angingeni ezimotweni. Abanye abantu banjalo, kodwa mina anginjalo. Kimi imoto iyithuluzi nje. Ngiyathanda ukuba nemoto enhle ngokunjalo, kodwa ngivame ukuzishayela zize zidinge ukushintshwa.

Lapho ilungu lezisebenzi zami lifika, ngaphuma ngangena egaraji lami, ngase ngibeka izandla zami kuleyomoto ngathi, “Baba ngiyayikhulula lemoto emsebenzini wenkonzo yakho, futhi njengoba ngikhulula le moto, ngibuye ngithole imoto....” Ngang-abaza. Ngiyazi ukuthi uMbuso kaNkulunkulu uqondile kangakanani, futhi ngangazi ukuthi igama elithi “imoto” nje lalingeke liphumelele. Ngangazi futhi ukuthi mina kwakufanele ngicace nokuthi mina noDrenda kwakudingeka sivumelane mayelana neminingwane yalokho esikutholile. Njengoba ngimi lapho phakathi nomusho, ngabona nokuthi ngangingazi ukuthi hlobo luni lwemoto engangiyifuna. Ngakho ngaqala phansi, “Nkosi, namuhla ngiyakhulula lemoto enkonzweni yakho, futhi ngikholelwa ukuthi ngithole imoto enhle ngempela njengoba ngihlwanyela, kodwa kuzodingeka ngenze ngibuyele kuwe lapho ngifumana isakhiwo futhi nomhlobo wemoto lapho ngikuthola.” Kwabanjalo ke; imoto yayingasekho. Impela ngangingenayo imoto enqondweni yami leyo engangangasho ngayo ngithi, “Yebo, ngiyayifuna LEYO moto.”

Kwadlula izinyanga ezimbalwa. Yebo, uDrenda wayevumelana nami ekunikezeni imoto futhi, njengami, akazange abe nomkhondo wokuthi yini uhlobo lwemoto ayelufuna. Ezinyangeni ezimbili ezalandela saxoxa ngazo izimoto, futhi ekugcineni ngolunye usuku wathi, “Uyazi, ngicabanga ukuthi ngingakujabulela ukuba ne-*convertible*.” Ngamtshela ukuthi ngiyavuma, ngathi ngicabanga lokho kuzwakala kungumnqondo omuhle, kodwa hlobo luni? Nalapha futhi, asazi nokuthi hlobo luni lwama *convertibles* ayekhona

ngakuleso sikhathi. Kodwa ngolunye usuku sihamba ngemoto ngesikhathi sokudla kwasemini, umkami ngokungazelele wathi, “Yiyo-ke!” “Yini?” Ngithe. “Yiyo-ke,” esho ekhomba ngaphesheya kwendawo yokupaka izimoto endaweni yokudlela esasiyakuma kuyo. “Yini?” Ngithe. “Leya moto, yiyo-ke imoto engiyifunayo!” Ngibe sengibona imoto enhle eguquguqulwayo ngaphesheya kwendawo yokupaka. “Asambe siyobona ukuthi ngumhlobo muni,” ngasho mina. Sangena ke emotweni safike sayimisa ngemuva kwayo.

Hhayi-ke, akumangalisi ukuthi siyithandile. Kwakuyi-BMW 645Ci, enhle iyaguquguqulwa ngokuqinisekile, futhi ibiza kakhulu kulokho. Ngokuthembakala kuwe, ngenkathi ngibona leyomoto, ngacabanga ukuthi, “Kulungile, Nkosi, sikhombise ukuba senzeni.” Ngangazi ukuthi ngangengeke ngikwazi ukukhokha u-\$115,000 ngokuthenga BMW entsha, kodwa ngangazi nokuthi uNkulunkulu angenza izinto ezimangalisayo. UDrenda kanye nami asizange sitshela muntu ngemoto noma ngitshela muntu ukuthi thina besifuna imoto.

Cishe ngemva kwamasondo amabili, umfowabo kaDrenda wasibiza wathi, “Mina ngithole imoto kaDrenda!” “Uqonde ukuthini ukuthi uthole imoto kaDrenda?” Ngasho mina. Wathi yena, “Ngibone le moto ethengiswayo, futhi kungazelelwe, ngavele ngazizwa ukuthi lena kwakufanele kube imoto kaDrenda; futhi bekufanele ngitshela wena ngalokho.” “Imoto enjani leyo?” Ngibuzile. “YiBMW 645Ci, futhi iphelele; Ngisho ephelele. Ineminyaka embalwa ubudala, imayela liphansi, futhi akukho ukuklwebheka kuyo. Iphelele. Ngaphezu kwalokho, uyayazi indoda oyithengisayo.” “Ngiyavuma?” Ngasho mina. “Yebo, wathi; kufanele umshayele ucingo ngakho.” Nokho, lapho engitshela ukwakheka kwemoto nomhlobo wayo, ngazi ukuthi iyona kanye imoto leyo

mina noDrenda esathi sobabili siyayithanda emasontweni ambalwa edlule, ngakwazi ukuthi uNkulunkulu wayelungiselela okuthile.

Ngashayela ucingo indoda engumnikazi wemoto. Yebo, bengimazi, wakhuluma kancane ngemoto, futhi wayengitshela ukuthi umumo wayo imoto wawumuhle kangakanani. Futhi washo lamazwi kimi. “Uyazi, njalo lapho sikade sisocingweni sikhuluma ngale moto, ngiqinisele ngibona sengathi le moto kaDrenda.” Bengingakasho nokusho kuye ukuthi ngibheka limoto ngibhekela uDrenda. Yaqhubeka indoda futhi yathi, “Ngikutshela engizokwenza, ngizokuthengisela wena nge \$28,000.” Izindlebe zami zazingakukholwa engangikuzwa. Imoto yayibaluleke kakhulu kunalokho. Lapho ngitshela uDrenda ngakho, yena wajabula kakhulu. Sikhokhele imoto ngemali futhi sisenayo nanamuhlanje. Isagijima futhi ibukeka inhle. Akukabikho nokukwebheka kuyo, futhi sense ihambo eziningi ngaleyo moto uphahla lwayo luphansi, umsindo ongqazulayo ukhala, nelanga liphefumula impilo kusuku lwethu olukhathele.

Uhambo lwethu olujabulusayo beluyi lapho sishayela *i-convertible* yethu emangalisayo ezintabeni zaseColorado nezimpahla zethu zekamu elolini. Indodakazi yethu uKirsten wayenathi kulolo hambo, futhi ngikhumbula ngishayela ukudlula eKansas ku-I-70 phakathi nobusuku uphahla lwemoto luyephansi. Kirsten wayelele ngemuva elele ubuthongo lapho ngishayela mina. Izinkanyezi zazikhanya kakhulu phezu kwamakhanda ethu, futhi umgwaqo wawungenamuntu ngaphandle kwesikhashana siphambane neloli noma amabili. Kwakungobunye bobusuku obuphelele lapho umoya umuhle futhi konke kukuhle emhlabeni. Sachitha amasonto amabili alandelayo ngidabula amaRockies, futhi ngathola ukuthi zinkulu kangakanani izibambo zaleyomoto. Igama elilodwa elingakuchaza—Kuyamangalisa!

Kodwa nanku umbuzo wesigidi samadola. Ifike kanjani leyomoto lapha? Kungani kube yiyo kanye imoto uDrenda athi, “Yiyo-ke!”? ngazile ukuthi uMbuso kaNkulunkulu waletha leyomoto ekuphileni kwethu. Ngangikwazi lokho ngenkathi ngihl-wanyela leyomoto kulowomfundisi, ngangifaka umthetho womoya endaweni. Ngikhumbula ngithi ngithola imoto, hhayi i-SUV, hhayi i-jeep, imoto; Ngikhumbula ngithi enhle. Kodwa mina noDrenda sasinakho ukufaka isikela. Leyomoto yayingeke ibonakale size sithi. “Yiyo-ke!” Nakuba ngangisokholweni lapho ngikhulula leyo moto, sasingakafaki isikela aze athi uDrenda, “Yiyo-ke.”

Kwenzeka esinye isigameko esaveza lesi simiso ngisho nendlela enkulu. Njengoba kungenzeka uyazi, ngithanda ukuzingela. Ngihlala kwelinye izwe elihle kakhulu lokuzingela, futhi ngibusisekile ukuba ngumnikazi wokuzingela kowami umhlaba. Kuma-eka ami angu-60, nginama-eka angaba ngu-19 ezinkuni eziqinile futhi cishe ama-eka angu-10 ayixhaphozi. Ngizingela inyamazane nengwejeje minyaka yonke ngenkulu impumelelo. Kukhona njalo amadada namahansi andiza ndawo zonke, kodwa ngesinye sezizathu, angikaze ngempela ngicabange ukukuzingela khona. O, kanye noma kabili phakathi komnyaka, mina nabafana sehlela exhaphozini futhi sagxuma saphakamisa amahansi ambalwa ukuze sithole isidlo sakusihlwa. Kodwa asikaze sizingele ngempela amadada.

Nokho, eminyakeni embalwa edlule, njengoba ngangibuka umhlambi wamadada undizela exhaphozini, ngacabanga ukuthi ngizozama ukuzingela amadada. Hawu, bekujabulisa kakhulu! Ngajula ngokukhathazelela kukho. Ngaleso sikhathi ukuzingela amadada, ngathola ukuba ngangidinga ukuzijwayeza ukudubula amadada. Ngikwazile ukubamba abambalwa futhi ngathola ukuthi ayemnandi kakhulu lalapho uwadla. Ngaqaphela ukuthi

izikhathi eziningi amadada ayevele engekho endaweni noma onqenqemeni lwebanga lesibhamu sami, engangikholelwa ukuthi kunesandla kwamanye amaphutha ami. Bengisebenzisa isibhamu sami esijwayelekile, isibhamu sakho konke engangisisebenzisa kuzo zonke izinto kusukela onogwaja kuye kwezinyamazane, umhlobo *we-Remington 1187*. Ungaqondi kabi, ngiyasithanda leso sibhamu, futhi siyisibhamu esikhulu. Kodwa ngezwa ukuthi kunezinhlobo zezibhamu ezintsha ezenzelwe ukuzingela amadada nje. Zazifihlakele futhi zahlukaniswa ngamakamelo amathathu amagobolondo angama-intshi anguhhafu, engangiwazi ukuthi azosiza kulawo made ukudlula isibhamu. Ngahlela ukubheka enye yazo ngaphambi kwesikhathi esilandelayo sokubamba amadada siqala.

Hhayi-ke, isikhathi samadada sase siphelile, manje kwase kunguMasingana, futhi ngangihamba ngidlula eCabela futhi ngacabanga ukuthi ngizohamba ngidlule esigabeni sezibhamu ukuze ngibone ukuthi lezo zibhamu zibukeka kanjani. Lapho ngihamba ngidlula esigabeni sezibhamu, ngabona ukuthi kwakulesigaba sonke esasile zibhamu ezinikezelwe ekuzingeleni amadada . Ngabheka ezimbalwa zazo futhi ngacabanga ukuthenga engiyithandile, kodwa yayingama- \$2,000 futhi ukuthi sifike isikhathi kwakusasele izinyanga ezimbalwa. “Ngizolinda,” ngazicabangela mina. Kodwa ngenza okungajwayelekile njengoba sengizohamba. Angizange ngempela ngaqaphela engangikwenza ngenkathi ngikwenza. Ngikwenze nje ngaphandle kokucabanga. Ngakhomba isibhamu ebengisifuna ngasho ngokuzwakalayo. “Ngizoba naso leso sibhamu, egameni likaJesu.” Njalo, angizange ngicabange kakhulu ngakho; ngangimane ngenze isimemezelo sokuthi ngizoba naleso sibhamu. Inhliziyo yami yayinesithombe esicacile sesibhamu sedada engangisifuna.

Ngamenywa ukuba ngikhulume engqungqutheleni yezamabhiz-
inisi amasonto ambalwa kamuva, futhi
kwenzeka okuthile lapho okwabamba
ukunaka kwami. Ngemva kokuba
ngikhulume, umnikazi wenkampani wakhu-
phuka wathi bona bebefuna ukungitholela
isipho bebonga ngokuza kwami. Wathi yena,
“Thina besazi ukuthi uyathanda ukuzingela,
ngakho sikuthengele lesi sibhamu.”
Ngangishaqekile lapho beletha entsha
sha, i-*Benelli, semi-automatic* isibhamu
sedada, okuyisona kanye engangisibone
esitolo, leso ebengisi khombile! Uyabona
ukuphana kodwa usngazange ufake isikela. Ngangingakaze ngithi,
“Nkosi yiyo-ke! Yiyo kanye engiyifunayo.” Kodwa ngomzuzu
engenza ngawo, kwavela isivuno!

Indaba yesibhamu bengixoxela omunye wabefundisi
ongumngani wami. Wathi yena, “Yebo, ngicabanga ukuthi
uNkulunkulu uyakwenza lokho ngezinye izikhathi. Uzokwenza
akubusise nje ngesipho esincane esikhethekile sokukutshela
ukuthi Yena uyakuthanda.” Lapho ngicabanga ngalokho ayekusho,
nqaqaphela ukuthi, “Cha, lokho akulungile. Yebo, UNkulunkulu
uyangithanda, kodwa akafunanga nje ukungimangaza ngesipho
esincane.” Inja, inhlanzi, inyamazane eyafika ngokulandelana
kwayo, izimoto, konke kwakungezi ngoba uNkulunkulu wayefuna
nje ukungibonisa ukuthi Yena uyangithanda. Wangibonisa ukuthi
uyangithanda lapho engithumela uJesu futhi wanginika uMbuso!

Ngifuna ukukutshela enye indaba mayelana nokuvuna.
Njengoba sengishilo kuwe, angikho ezimotweni. Siyazishayela zize

**...UNKULUNKULU
WAYEFUNA NJE
UKUNGBONISA
UKUTHI YENA
UYANGITHANDA.
WANGIBONISA UKUTHI
UYANGITHANDA
LAPHO ENGITHUMELA
UJESU FUTHI
WANGINIKA UMBUSO!**

zidinge ukushintshwa. Isibonelo i-*Honda Pilot* yethu eneminyaka eyisishiyagalombili. Siyayithanda leyo moto, kunjalo iwusizo, isebenza kahle, ibukeka iyintsha, ngakho-ke siyigcinile. Kodwa sasivame ukucabanga mayelana nokuthenga i-SUV enkulu ezothwala abagibeli nezivakashi. Isikhashana esedlule, siqashe i-*Cadillac Escalade* komunye wemicimbi esiyiphethe e-*Now Center*, mina noDrenda sasiyishayela kuyo yonke indawo. Sasikuthanda.

Sasithanda umbala wayo omhlophe oyiparele, futhi sasithanda uhlobo lwayo olufushane leyo thina ebesiyishayela ngokuphambene nohlobo olude olwafika muva lwe-*Escalade*. Sathi thina, “Yiyo le esiyifunayo, i-*Cadillac Escalade*, eyiparele emhlophe, engumhlobo omfushane. Kudingeka sithenge enye yalezi.” Impilo yayimatasa futhi ngempela asizange sibe nesikhathi sokubheka nxazonke futhi nokuba sicabange ukuthenga enye okwamanje.

Cishe ngemva kwenyanga, ngangisanda kuphuma emnyango wami ongaphambili kwendlu futhi ngangisiya thatha iphephandaba lami lasekuseni lapho endleni ephambili kwendlu, futhi nomakhalekhukhwini wami wakhala. Indoda yathi, “Hhawu, Mfundisi, ngifuna ukukuthengela i-*Cadillac Escalade*; ufuna umbala onjani? Ngibuyela emuva kancane, ngathi, “Hawu, kuhle kakhulu lokho. Mina noDrenda sithanda eyiparele emhlophe.” “Kulungile,” kusho yena, “ngivumele ngiqalaze futhi ngibone ukuthi yini engingayithola.” Ekujabuleni kwami, ngakhohlwa ukumtshela ukuthi sithanda kakhulu umhlobo omfushane. Inhloso yakhe bekuyiyo ukuthola eyayinonyaka owodwa noma emibili ubudala futhi isesimweni esiphelele futhi enamamayela aphansi kakhulu.

Hhayi-ke kwaze kwaphela inyanga singayizwa le ndoda ekugcineni wabiza futhi wathi, “Ngine-*Escalade* yakho; sihlangana endaweni ethile futhi ngesikhathi esithile, futhi uzoyithatha uye

nayo ekhaya.” Ngakho sahlangana naye futhi wayene *Escalade* eyipereli emhlophe engumhlobo omfushane. Yayinhle kakhulu! “Ngiyaxolisa ukuthi kuthathe isikhathi eside ukuthi ngibuyele kuwe” washo yena. “Ngizamile ngempela ukuthola umhlobo omude, futhi zidingeka kakhulu njalo azikho. Engiyitholile kwakungemfushane nje yodwa. Ngethemba ukuthi lokho kulungile.” Kulungile? Yiyo kanye ebekufuna futhi nalokho kany esikushilo!

Njalo, ngibuza umbuzo: I vele kanjani i-*Escalade* yona kanye esiyifunayo? Kahle, okokuqala, nginikeze izimoto eziyisishiyagalombili ngaphandle kwe imoto engayinika umfundisi engikhulume ngaye ekuqaleni. Kodwa ngangingakaze ngithi, “Yiyo-ke!” ngemoto ngaphambili waze wakwenza lokho uDrenda ngaleyo BMW. Manje, futhi, mina noDrenda sase sivumelene futhi sathi ngokuzwakalayo, “Yiyo-ke!” Sekuyiminyaka ngisho ukuthi ibandla lenze kuhle umsebenzi wokufundisa ngokupha kodwa umsebenzi omubi wokufundisa abantu indlela yokuvuna. Ngakho ungasho yini ukuthi isikela livelaphi kuzindaba ezandulele? Ngethemba ukuthi kusobala! Ngangitshale izimoto eziningi ngokholo ukuze ngithole, kodwa mina noDrenda asizange sivumelane nge-imoto entsha. Njalo, sashayela izimoto zethu isikhashana. Kodwa ngomzuzu sithi, “Yiyo-ke!” yavela. Isikela ngamazwi ethu!

Ulimi lunamandla okuphila nokufa, futhi nabaluthandyo bayakudla izithelo zalo.

— Izaga 18:21

Kunesikhathi lapho ibandla lalibonakala lifundisa okuningi ngayo ngokuvuma kwethu. Ngiye ngaba nabantu, futhi kungenzeka ukuthi ube nabo nawe, abangasho okuthize futhi bavale imilomo

yabo bese bethi, “Ngidinga ukubheka ukuvuma kwami.” Lokho kuzwakala njengomsebenzi omuhle, futhi ngiyavuma ukuthi kuzosiza ukugcina iZwi enhliziyweni yakho. Nokho, ukubheka ukuvuma izono kwakho akuhlangene ngempela nesikela. Ini? Kodwa bengithi uvele uthe isikela ngamazwi ethu. Yebo, ngishilo, kodwa ukwazi indlela yokusho into elungile akusona isihluthulelo ngokwako.

*Ngqiqinisile ngithi kini, yilowo nalowo **oyakuthi** kule ntaba: “Nqukuleka, uphonseke elwandle,” futhi engangabazi enhliziyweni yakhe kepha **ekholwa** ukuthi **lokho akushoyo** kuyenzeka, uzakuba nakho.*

— NgokukaMarku 11:23

Njalo, isikela kuNgokukaMarku isahluko 4 ngamazwi akho! Ngaleso sikhathi NgokukaMarku isahluko 4 ekhuluma ngesikela, sekuxoxiwe ngayo inqubo yokukholwa kanye nendlela yokuyithola. Ithi lapho sezivuthiwe isithelo, afake masinyane isikela ngokuba ukuvuna sekufikile. Isivuno sinakho ukuza ngoba usekukholweni, uvumelana nezulu enhliziyweni yakho. Ivesi elingenhla kuNgokukaMarku 11 lifakazela isimiso esifanayo. Inhliziyo yakho ikholwa iZwi, bese uyakhuluma futhi ukhulule igunya lezulu. Kodwa phawula inkulumo ethi, “*kholwa ukuthi lokho akushoyo kuyenzeka.*” Ukuvivinywa kokukholwa yikuthi uyakukholwa lokho okushoyo. Ukusho nje noma ukuvuma iZwi likaNkulunkulu akukhona ukukholwa ngokwako. Ngaphandle kwenhliziyo yakho ivumelana nezulu, ungavuma uze ube luhlaza ebusweni futhi akukho okuzokwenzeka. Ngakho kufanele siqaphe ukuvuma kwethu noma inhliziyu yethu?

Umuntu omuhle uveza okuhle emfuyweni enhle esehliziyweni yakhe, nomuntu omubi uveza okubi emfuyweni embi esehliziyweni yakhe. Ngoba ngokuchichima kwenhliziyo yakhe umlomo uyakhuluma.

— NgokukaLuka 6:45

Phezu kwakho konke okugcinayo gcina inhliziyo yakho, ngokuba okungumthombo wokuphila. Susa kuwe ukuphambana komlomo; gcina nezindebe eziyisigwegwe zidediselwe kude nawe.

— Izaga 4:23-24

Sibona ngokucacile ukuthi esikushoyo kuphuma ezinhliziyweni zethu futhi nalokho esikukholwayo. Ngokulandela inqubo ekuNgokukaMarku isahluko 4, thina siyazi ukuthi empeleni singakushintsha kanjani lokho okukholwa yinhliziyu yethu futhi sikulethe ekuqondaneni nezulu futhi nokukholwa. Khona lapho siqinisekile ngokuphelela, sifaka isikela emazwini futhi nangezenzo zethu. Uyitholile? Kuhle, asiqhubeke.

Njengoba siqhubeka nengxoxo yethu ngokholo, ngifuna ukuveza umbuzo okufanele ukwazi ukuwuphendula.

Ngazi Kanjani Uma Ngisokholweni Ngempela?

Lowo ngumbuzo omuhle kakhulu futhi **okufanele** wazi ngoba akunakwenzeka ukukhuleka umkhuleko wokukholwa ngaphandle kokukholwa kuqala. Ziningi izindlela zokwazi ukuthi usekukholweni noma cha, ziningi izimpawu okufanele uzazi futhi uzibheke. Ungenza izinqumo eziningi ezimbi ezisekelwe ekwesabeni lapho ungekho okholweni. Izinqumo ezisekelwe-ekwesabeni

ziyohlala zikubambele kusiqalekiso semhlabeni futhi kukwenza uphuthelwe yilokho uNkulunkulu akufunayo kuwe. Ngakho yini ubufakazi bokuba okholweni? Uphawu lokuqala lulula; ungabhaka emuva incazelo yethu yokholo futhi siqonde ukuthi uqinisekile ngokupheleleyo enhlizweni yakho kuyisihluthulelo sangempela. Kodwa izikhathi eziningi sicabanga ukuthi siqinisekile kodwa sivumelana kuphela emiqondweni yethu neZwi hhayi enhlizweni zethu. Udinga ukwazi ukubona umehluko. Lapho usuqinisekile ngokupheleleyo kukhona, yebo, isivumelwano ngokwengqondo nalokho Izwi elikushoyo kodwa futhi nokwazi ukuba nesiqiniseko, ukuzethemba okuletha ukuthula futhi nokulindela.

Kepha ukukholwa kungukuqiniseka ngezinto ezithenjwayo futhi kuyiqiniso ngezinto ezingabonwayo.

— KumaHeberu 11:1

Uma unobufakazi bokuthi bewunakho okuthile, ubungaqhubeka udinga ukuqinisekiswa ukuthi ubunakho? Vele akunjalo. Futhi, nxa usekukholweni, kukhona ukwazi, ukuthula, futhi nokuqiniseka ukuthi unakho okushiwo yiZwi likaNkulunkulu, nakuba ungase ungakuboni okwamanje. Abantu abanengi bakusho ngale ndlela: “Ngiyazi ukuthi ngiyazi ukuthi ngiyazi ukuthi ngiyazi ukuthi nginakho.” Lokhu kwazi kuvela ngaphakathi hhayi okusukela kulokho izimo ezikutshela khona. Kukumuntu wakho womoya noma enhlizweni yakho. Ukwesaba sekuphelile, ayisekho imicabango ekhathazayo yokukhathazeka ehlasela ingqondo yakho; uyazi ukuthi sokwenziwa.

Esinye isici sokuba okholweni injabulo futhi nokulindela. Eyakho impendulo ilapha. Unayo! Ukholo lungaphezu kokuba

nomuzwa wokuthula noma ukuzethemba, nakuba uzoba nakho lokho. Kufanele futhi ube ukwazi ukuvikela isikhundla sakho ngokomoya. Uma ngisho lokho, cabanga inkantolo futhi wena njengommeli ubuza-imibuzo ufakazi. Kungani ukholelwa kulokho okukholelwayo ngesimo sakho? Ungasivikela kanjani isikhundla sakho? Yinje nje kuphela impendulo, iZwi likaNkulunkulu.

Ngokwesibonelo, uma othile eza endlini yakho wathi, “Hey, phuma endlini yami,” ingabe ungase uthi, “O, ngiyaxolisa; sinikeze usuku, futhi sizobe sesiphumile”? Cha, ubungeke; mhlawumbe ungahleka. Uma umfo ethe: “Qha, yindlu yami le; phuma noma ngizokubona enkantolo,” impendulo yakho izoba, “Mina ngizokujabulela ukukubona enkantolo!” Ekulalelweni kwamacala, uzobonisa umahluleli ngokuthula incwadi yemfanelo yakho. Wayezoyibheka kanye nje futhi asebopha lo umfo ngecala lokukumhlukumeza futhi amenze akhokhe zonke izindleko zenkantolo. Ukuzethemba kwakho kwasungulwa hhayi ukuthi uzizwa kanjani futhi hhayi nemizwelo yakho, kodwa kunalokho, emthethweni kanye neqiniso lokuthi wena ngokomthetho umnikazi wendlu.

**“KHEPHA UKUKHOLWA
KUNGUKUQINISEKA NGEZINTO
EZITHENJWAYO FUTHI
KUYIQINISO NGEZINTO
EZINGABONWAYO.”**

— KUMAHEBERU 11:1

Uma kuziwa ekubeni sekukholweni, ngithola ukuthi izikhathi eziningi abantu abangaqondi ukuthi kuyini ukukholwa badideka kalula ngokubeka ukuzethemba kwabo ezenzweni zabo esikhundleni sokuphela komthombo wabo wokholo, okuyiZwi likaNkulunkulu. Kulula ukudida isenzo noma indlela yokwenza ngokuvumelana neZwi likaNkulunkulu ngamandla angempela oMbuso, aphume enhliziyweni ekholwe ngokuzethemba okuqinisekile.

Ngokwesibonelo, uma uhlwanyele imali embusweni kaNkulunkulu, futhi ngikubuze ukuthi kungani ukholwa ukuthi uzothola imbuyiselo kulokho kupha, impendulo yakho akufanele kube ukuthi, “Ngoba ngosuku oluthile nganikeza inani lemali elithile.” Lokho kuvuma kubheka isenzo sakho kuphela, indlela yokwenza, futhi ayinakho isikhonkwane sokuqinisekisa. Isiqiniseko sakho singavela kuphela ku iZwi likaNkulunkulu.

Angikwazi ukubala inani labantu engithandaze nabo lapho bebuzwa ukuthi kungani bekholelwa ukuthi bazokwamukela uma ngithandaza kalula nje bayangigqolozela bengangiphenduli. Uma ngibuza, ngibheke ukholo lwabo, isivumelwano sabo nezulu. Ngifuna ukubezwa bethi, “Ngiyazi ukuthi ngizokwemukela ngokuba uNkulunkulu ungithembisile encwadini ethile futhi kuvesi elithile ukuthi kungokwami.” Kungenzeka uma bengakwazi ukunginika umbhalo, abagxiliwe futhi abawo ngempela umkhondo lapho umkhumbi wabo uya khona.

Khumbula, ukholo lungaba khona kuphela uma wazi intando kaNkulunkulu. Kungani? Kungokuba ukholo lungaba khona kuphela lapho inhliziyo yakho ivumelana nentando kaNkulunkulu. Ngiyakholwa ukuthi abantu abaningi bacabanga ukuthi bangaphakathi kokholo lapho bona bengekho. Futhi, izingqondo zabo zingavuma ukuthi iZwi kaNkulunkulu liyiqiniso futhi lilungile, kodwa ukholo lukhona kuphela lapho izinhliziyi zabo ziqinisekile ngokupheleleyo. Kwabaningi, izingqondo zabo zivumelana neZwi likaNkulunkulu, kepha izinhliziyi zabo azihleliwe.

Nanku umfanekiso omuhle walokhu engikhuluma ngakho, omunye walawo engikholwa ukuthi azoveza ukuthi abaningi abekho okholweni uma bona becabanga ukuthi banjalo. Kuthiwani uma ngingakutshela ukuthi ngisanda kuthola ukuthi

isibhakabhaka sasingekho luhlaza okwesibhakabhaka, njengoba abantu basho, kodwa ukuthi umbala oluhlaza okwesibhakabhaka njengoba besho lapho babewubiza kanjalo kwakuwumbala ophuzi ngempela? Ngamanye amazwi, ngikutshelile ukuthi sasifundiswe kabi ukuphila kwethu konke mayelana nemibala nokuthi umbala oluhlaza okwesibhakabhaka akuyona oluhlaza okwesibhakabhaka ngempela kodwa ophuzi. Ungenzenjani? Ungahefuzela ngenxa yokwethuka futhi ngokushesha bamba umakhalekhukhwini wakho futhi ushayele uthisha wakho webanga lokuqala futhi nibathethise, nibasole ngo kumosha ukuphila kwenu, benifundisa nonke imibala engalungile? Angicabangi kanjalo. Bekungeke kube khona ukusabela okungokomzwelo kokwesaba, akukho mdlalo. Ubungavele wazi ukuthi ngiyisilima somfana, uchitha ukuphawula njengokungenangqondo, bese uqhubeka nebhizinisi lakho. Kungani? Ngoba uqinisekile ngokupheleleyo ukuthi umbala oluhlaza okwesibhakabhaka ngo luhlaza okwesibhakabhaka!

Manje, ake siqhathanise isibonelo sami nengxoxo yethu yokholo. Kuthiwani uma uqinisekile ngokupheleleyo ngalokho uNkulunkulu akusho ngokuphulukisa, futhi udokotela ekutshelile ukuthi uzokufa ngomdlavuzo? Ubungabheka kulowo dokotela bese ucabanga ukuthi uyisilima ngokuba wena wazi ukuthi akunakwenzeka lokho. Kungani? Kungenxa yokuthi uqinisekile ngokupheleleyo ngamalungiselelo okuphulukisa uJesu awakhokhelayo. Uyakubona na? Ngokunjalo abantu abaningi bayakhuleka, kodwa lapho ngihlola, ngithola ukuthi imithandazo yabo ayinjalo imithandazo yokukholwa kodwa eyethemba, kanye nabo abaqinisekile ngempumela. Mngani wami, yingakho kubaluleke kakhulu ukuthi sizakhe nge Zwi likaNkulunkulu. Kudingeka sazi ukuthi iyini intando kaNkulunkulu ukuze siqinisekise ngalokho

akushoyo, futhi njalo ukuze sikwazi ukwala okungesikho intando Yakhe. Ake ngikunike isibonelo empilweni yami esibonisayo ukuthi kubaluleke kangakanani ukuzondla ngalokho uNkulunkulu akushoyo ngokuphila.

Ngangikhathele, njengoba kwakunamaviki ambalwa anzima njengo mnikazi webhizinisi (lokhu kwakungaphambi kokuba ngelusile ibandla). Uhlelo lwami lwalukade lunjalo lugcwele izingcingo zokuthengisa kanye, yebo, nengcindezi yezimali yokuphila ngamakhomishini. Bengiya kudokotela wami wamazinyo ukuze ngigcwaliswe njalo. Konke kwakujwayelekile kuze kube yilapho udokotela wamazinyo eyojova i-*Novocaine*. Lapho efaka inaliti, kwavele kwanyakaza, futhi kwalandela umhlathi ngaso leso sikhathi waba ndikindiki, ngokuphambene nokuba kube ndikindiki kancane kancane. Ngamangala futhi ngatshela udokotela wamazinyo ukuthi kwenzekeni. Wathi yena, “O, Ngicabanga ukuthi ngihlabe umuzwa.” Ngambuza ngokushesha, “Ingabe lokho kujwayelekile?” Yena wathi lamazwi, “Awu, ngokuvamile kuyaphola.” Ini? Ngabe ngimuzwile kahle? “Dokotela, usho ukuthini ukuthi ngokuvamile kuyaphola?” Washo yena, “Phela cishe kumaphesenti angu-80 kuye kwangu-85 esikhathini, kuyaphola ngokuphelele ngaphandle komphumela omubi unomphela.”

Ini? Kuthe kusenjalo kwaqala uvalo kimi. Manje ini? Ngabe kuzophola na? Inqondo yami yayisiqala ukudliwa imicabango enovalo. Ngemva komhlangano wami, ubuso bami bahlala bundindikindiki, ngokungafani nokwejwayelekile kudokotela wamazinyo lapho ukuba ndikindiki kuya kuncipha kancane. Bekade ngisiya kumhlangano wami nekhasimende cishe ngemva kwehora ukusuka emhlanganweni lodokotela wamazinyo, ngakho ngaba nesikhathi esiningi sokucabanga ngalokho kwakusanda kwenzeka.

Kodwa yonke indlela eya kulowo mhlango, ngangisezinhlungwini kakhulu, hhayi ngenxa yanoma ibuphi ubuhlungu, kodwa ngenxa yokuntuleka kokuthula futhi kusukela kuvalo olwaluzulazula engqondweni yami.

Endleleni egodukayo evela esivumelwaneni, kamuva emini, ngama endlini yomngane wami. Ubuso bami babusendikindiki, futhi ngangifuna isiqinisekiso esithile sivela komunye sokuthi lento izophola. Qaphela iphutha lami: Angizange

ngibheke eZwini likaNkulunkulu kodwa kumuntu owayengelona ngisho ikholwa eliqinile ngokuzethemba kwami. Ngakutshela lowo umuntu okwenzekile futhi ngalindela bona ukuthi bathi, “Akuyona into enkulu leyo, Gary; kuzophola nje!” Kunalokho, nakhu engikuzwile. “Hhayi, cha!

Benginakho umngane owenze lokho, futhi ubuso bakhe abuzange buphiliswe; ubuso bakhe bukhubazekile kusukela ngaleso sikhathi.” Angizange ngikukholwe engangikuzwa! Eyami ingqondo yayisinovalo ngokudlulele. Ngenza sengathi ngiyazi ukuthi kuzolunga futhi ngambonga ngesikhathi sakhe. Ngokuphelelwa yithemba, ngadlula ekhaya lomunye umngane wami futhi ngabuza umbuzo ofanayo, futhi ngokushaqeka, ngezwa impendulo efanayo, “Hhayi, cha,” basho, “Benginomngane owenze lokhu, ubuso babo abuzange buphiliswe; ubuso babo busakhubazekile nanamuhla.”

Ngemvakwalokhukuvakasha, ngangihlehlisiwe. Ngangazi ukuthi uNkulunkulu uyaphilisa (engqondweni yami), kodwa angikwazanga ukukususa lokho ukwesaba kimi. Inhliziyo yami yayingaqinisekile ngempela. Ngalobo busuku, ngangisezinhlungwini! Ingqondo yami yayigcwele ukwesaba, futhi ubuso bami babusendikindiki njengoba

**NGALESO SIKHATHI,
NGANGAZI UKUTHI
OKUWUKUPHELA
KWETHEMBA LAMI
KWAKUYIZWI
LIKANKULUNKULU.**

kade kwaba ehhovisi kadokotela wamazinyo. Lapho ngizama ukulala, ngaqala ukuzwa ubuhlungu kancane ngaphansi kwendlebe yami yokunene. Kungenzeka yini? Ubaba wayeke walwa naye *Bell's palsy* okonyaka noma emibili ngaphambili, futhi wayengitshela ukuthi waqala ngobuhlungu obuthile ngaphansi kwendlebe yakhe. I-*Bell's palsy* yenzeka lapho umthambo olawula imisipha yobuso, odabula ku-imbobo encane ethanjani ngaphansi kwendlebe, ivinjwe ukutheleleka noma ukuvuvukala.

Ngathi ngilele ngizama ukuthola ubuthongo, engangikuzwa yilawa amazwi adlula emicabangweni yami, “Uzoba ne*Bell's palsy* njengobaba wakho.” Lapho ngivuka ekuseni, ngaba nesifo se*Bell's palsy* ngokuphelele! Manje, hhayi nje kuphela umhlathi wami owawundikindiki, kodwa futhi bonke ubuso bami ngakwesokunene nabo babundikindiki, futhi ngangingakwazi vala amehlo ami noma umlomo wami. Bengiyinhlakanhlaka.

Ngaya kudokotela wendawo ukuze ngiqinisekise izinsolo zami. Ngemva kwe ukuhlolwa, wangibuka futhi wathi ngempela nganginesifo se*Bell's palsy*. Ngase ngithi, “Kuzokwenzekani ngokulandelayo?” Washo wathi, “Yebo, cishe kumaphesenti angu-80 kuye kwangu-85 wenani labagulayo, bazophola ngaphandle kokukhubazeka okungapheli.” “Ingabe usho lokho ebengicabanga ukuthi usanda kukusho?”

Ngaleso sikhathi, ngangazi ukuthi ngisenkingeni. Ngangazi ukuthi usathane wayengekhe agcine lapho, futhi ngangingafuni ukubona okwalandela. Ngangazi ngokwanele ngempi kamoya ukuze ngibone ukuthi ngiqonde endaweni empini engalungile. Khumbula, lokhu kwenzeka eminyakeni edlule ngaphambi kokuba ngazi okuningi ngalezi zinhlobo zezinto. Kodwa ngangazi ngokwanele ukuqaphela ukuthi lokho kwakudingeka

ngibhekane nale nto ngokomoya uma ngizoba nempumelelo lokuyinqoba. Ngabona futhi ukuthi lokhu kwakuwuhlelo lwamademoni ukuze angibambe ngingaqaphile lapho ngikhathele futhi ngingalindele izinkinga.

Ngaleso sikhathi, ngangazi ukuthi okuwukuphela kwethemba lami kwakuyiZwi likaNkulunkulu. Ngokwami ngangingenalo nhlobo ikhono lokumisa uvalo olwaludlangile engqondweni yami. Ngakho ngabhala amakhadi angu-3X5 anemibhalo ephilisayo kuwo futhi ngawabeka ezindongeni zendlu yami yonke. Ngaphenduka phambi kukaJehova futhi yaqala inqubo yokuthuthukisa ukhono enhliziyweni yami. Ngangazi ukuthi nganginakho ukuhlwanyela iZwi enhliziyweni yami ukuze ukhono lukhule, ngakho ngangizozindla ngeZwi likaNkulunkulu usuku lonke.

Ekuqaleni akukho okushintshile. Ubuso bami baba ndikindiki, futhi ngangihlala njalo ngisilwa nomoya wokwesaba. Cishe ngemva kwesonto, kungakabi nalutho olushintshyo ebusweni bami, kwenzeka! Njengenqubo yombhalo wethu kuNgokukaMarku 4:26 ifundisa, lapho ngahlwanyela iZwi enhliziyweni yami, ukukholwa kwaqala ukwakheka kuqala ikhaba, emva kwalokho kube yisiqu, isikhwebu, bese kuba yizinhlamvu ezipheleleyo esikhwetshini.

Kuyo yonke le inqubo, akukho ukuvumelana futhi kanjalo akukho ukukholwa—okwamanje. Nokho, nakuba ngingaluboni ushintsho noma ngazi ukuthi lenqubo isebenza kanjani, ngokombhalo wethu kuNgokukaMarku 4, izinto ziyashintsha ngempela. Ushintsho engikhuluma ngalo alukho ku okubonakaliswa endaweni yemvelo okwamanje, kodwa ushintsho luyenzeka kithi ezinhlizweni. Uma sibambelela eZwini, iZwi lishintsha kancane kancane uhlelo lwenkolelo yezinhliziyi zethu ukusuka kokungakholwa kuye esivumelwaneni nezulu konke ngokwakho. Ngakho kule indaba,

ngabambelela eZwini, ngazi ukuthi kwakun yiyo yodwa impendulo yami kuphela.

Kungazelelwe, ngolunye usuku, lapho ngihamba endlini yami nawo wonke lawo makhadi angu-3X5 anemibhalo ephilisayo kuwo afakwe yonke indawo, Ngavele ngaphosa amehlo kwelinye engangilibone izikhathi eziyikhulu. Kodwa kulokhu uma ngiyibheka, BAM! Kungazelelwe, ugcobo lwangehlela, ukwesaba kwahle kwaphela ngokushesha, futhi mina NGAZI ukuthi ngiphilisiwe. Yebo, ubuso bami babusendikindiki. Kwakungekho ushintsho, kodwa ngangazi ukuthi ngiphilisiwe. Ngemva kwamahora ambalwa, ubuso bami bese bujwayelekile, bonke ubundikindiki baphela. Dumisani uNkulunkulu! IZwi liyasebenza!

Nakuba ngangivumele ukuphila kwami okungokomoya ukuba buthaka ngenxa yami ukunganaki nokuba matasatasa, ekugcineni ngalibona iphutha lami futhi ngaphenduka ebuwula bami. Lokhu kwakusemva lapho ngisaqala ukufunda ukuthi ukholo lwalusebenza kanjani ngempela, futhi ngangingenalo ulwazi oluningi ngakho okwalendawo. Ngibheka emuva kwengikwenzile, ngibuza abantu ngekusasa lami umangisenkingeni esikhundleni sokuqonda eZwini likaNkulunkulu njengesiwula. Lapho sengizwisile okwakwenzeka, ngaphendukela eZwini lika uNkulunkulu ngokuzethemba. Ngeshwa, abantu abaningi abazethembi kule nqubo ngoba abakaze bafundiswe ngokukholwa futhi nokuthi kuza kanjani. Njengoba bengayazi inqubo, lapho bengaphansi kwengcindezi, balidedela iZwi, becabanga ukuthi alisebenzi.

Qonda Ukukhetha KukaSathane

UChristine weza ebandleni lethu engazi okuningi ngoNkulunkulu. Yena wazalwa kabusha kwenye yezinkonzo zethu zasekuseni ngeSonto kanye nempilo yakhe yashintshwa kakhulu. Ebandleni lethu sinekilasi yesimiso soMbuso. Enye yezindawo esikhuluma nesifundisa ngayo ngelungelo elingokomthetho lokuthi uthole ukuphiliswa. UChristine ubenenkinga yokuzwa okweminyaka ethile. Eqinisweni, wayeseneminyaka engu-40 egqoka insiza-kuzwa futhi kakade wayeselahlakelwe ngamaphesenti angaphezu kwangu-50 ezindlebeni zakhe okuzwa. Umama wakhe wayenjalo oyisithulu, nomfowabo naye wayenenkinga efanayo yokulahlekelwa yikuzwa. Lapho uChristine ezwa ukuthi, njengekholwa, waye ngokomthetho enelungelo lokuphiliiswa, wajabula kakhulu!

Ekilasini, umkami wambeka izandla futhi wamthandazela ukuba ukuzwa kuvuleka, futhi ngokushesha, *pop*, waseyakuzwa kahle. UChristine waqala ukuklabalasa nokukhala nokudumisa uNkulunkulu. Lapho unkosikazi wami, uDrenda, noChristine beza bangitshela izindaba ezinhle, ngazizwa nginesifiso sokumxwayisa mayelana nokukhetha kukaSathane. Ngamtshela uDrenda ukuba ayale uChristine ukuthi uma izimpawu ziqala ukubuya kuye akhulume ngesibindi kundaba le futhi amemezele ukuthi uphilisiwe futhi nokuthi uSathane ahlehlele muva. Ngakusasa ekuseni kwafika uvivinyo. Ukulalela kwakhe kwabuyela emuva ekungakwazini ukuzwa kahle. Ngakho wenza ngempela esasikushilo, “CHA! Sathane, angikwemukeli lokhu. Ngiphilisiwe futhi *ngaba* ngophilisiwe, egameni likaJesu!” *Pop!* Izindlebe zakhe zavuleka futhi zahlala zivuliwe kusukela lapho.

Khumbula ukuthi uSathane uzokukhetha futhi azame

ukukuthathela njalo insimu yakho. Ungamvumeli akwenze. Yima eZwini likaNkulunkulu!

Kulesi sahluko, ngithathe isikhathi ukukunikeza isisekelo ukuqonda ukuthi kuyini ukholo, ukuthi lusebenza kanjani, ukwazi kanjani uma usekukholweni, nalapho ungathola khona ukukholwa. Ukuze uMbuso kaNkulunkulu usebenze empilweni yakho, kufanele ukwazi lokhu. Khumbula, uJesu washo kowesifazane, “Ukukholwa kwakho kukusindisile.” Futhi kuyoba njalo kuwe: Ukukholwa kwakho, inhliziyu yakho iqiniseka ngokugcwele ngalokho okushiwo yizulu, futhi ukufaka isikela kuzoba yimpendulo yakho kunoma iyiphi inkinga noma okudingayo ongabhekana nakho empilweni.

ISAHLUKO 6

ISIBUSISO SENKOSI

Bengihleli esitolo sokudla nomkami nesikhulumi esivakashile. Cishe kwakungo-10:00 ebusuku, futhi sasisanda kuqeda inkonzo yakusihlwa enamandla. Kwafika uweta ezothatha i-oda lethu futhi saqala ukuxoxa. Isikhulumi sami esivakashile saqala ukumtshela yena ukuthi inkonzo yayiyinhle kangakanani nangebandla lethu. Wabe esethi, "Uyathanda na ukuzingela?" Wathi uyakuthanda ukuzingela. Isikhulumi sami esivakashile sasilokhu sijabulela izindaba zami zokuzingela, futhi eqinisweni, ngangimnike enye yezincwadi zami ze-*Faith Hunt* ngalobo busuku ukuze ayiyise ekhaya kumngane wakhe. Ngangiphethe incwadi engangizoyithumela ekhaya naye ngiyibeke eduze kwami phansi.

Waqhubeka njalo uweta ekhuluma ngokuthi wayezingele futhi ezingela kanjani kodwa akazange ayithole inyamazane. Mina nesivakashi sami saqala ukuchaza indlela uMbuso kaNkulunkulu osebenza ngayo futhi nokuthi wayengalindela ukuthola inyamazane yakhe njalo lapho ephuma. Wayengazi ngempela ukuthi kufanele acabangeni ngathi. Kodwa ngakhumbula incwadi engangiyiphethe futhi ngacela ukumnika yona. Ngatshela isivakashi ukuthi ngizomtholela enye futhi wavuma. Uweta wangibonga futhi

wathembisa ukuthi uzoyibheka le ncwadi, kodwa ngacabanga ukuthi mhlawumbe kwakuyoba okokugcina ngizwa ngaye. Bekungenjalo.

Ngemva konyaka, sona lesa sikhulumi esivakashile seza ebandleni futhi sabonisa ukuthi siyayithanda indawo yokudlela esasiye kuyo ngonyaka owandulele futhi sabuza ukuthi singakwazi yini ukuya khona. Senza kanjalo. Lapho sihlala phansi, samangala ukuthi sasinoweta ofanayo nalowo esasimthole ngonyaka owandulele. Lapho ekhuphuka, wasibheka futhi wayesethi, “Hheyi, wawukhona ngonyaka odlule, futhi sakhuluma ngokuzingela izinyamazane.” Sathi, “Yebo, siyakhumbula.” Wathi, “Ngiyifundile leya ncwadi onginike yona, futhi ngenza lokho eyayikusho. Ngithole izinyamazane ezimbili ngonyaka odlule futhi ngilindele ukuthola inyamazane yami nakulo nyaka.” Kwasijabulisa ukuzwa indaba yakhe kodwa asimangalanga. UMBuso usebenza zikhathi zonke!

Nganginomhlangano wabefundisi abangaba ngu-25, ngibachazela ngoMBuso kaNkulunkulu nendlela osebenza ngayo. Bekuwumhlangano omkhulu. Lapho sengizophuma endlini yomhlangano futhi izisebenzi zami zihlanza leyondawo, kwabuya omunye wabefundisi. Yena nomkakhe beza kumkami futhi babuza ukuthi bangakhuluma nathi yini. Umfundisi waqala ukusitshela ukuthi umuzi wakhe wawuzobanjwa ekupheleni kwesonto ngaphandle uma ethole imali elinganiselwa ku-\$6,900. Wachaza ukuthi wayengenayo imali ngaphandle kuka-\$100 egameni lakhe, manje aseyiphethe ngesandla. “Yilokhu kuphela enginakho,” esho, “kodwa ngifuna ukuyihlwanyela njengoba ufundisile namuhla kusihlwa, ukuba wena nomkakho nivumelane nathi ngemali esiyidingayo kuleli sonto.” Sabambana izandla sonke sakhuleka sibonga uNkulunkulu ngalemali.

Cishe ngemva kwenyanga, ngabona yena lo mfundisi komunye

umcimbi, futhi wagijima weza kimi ejabule. “Kufanele ngikutshele ukuthi kwenzekeni,” kusho yena. “Angizange ngikutshele lokhu ngesikhathi sixoxa ngaphambili, kodwa mina nomkami sinebhizinisi elincane letoho lezikibha zikasilika esilikhipha egaraji lethu kanye nje. Asenzi okuningi ngayo, kodwa njalo ngemva kwesikhashana sizothola i-oda. Nokho, ngosuku olungemva komthandazo wethu nawe, sathola ama-oda amaningana afinyelela ku-\$8,900. Kwadingeka sisebenze kanzima ngalelo sonto, kodwa ngalolo OLwesihlanu, sase sithole amadola angu-6,900 esasiwadinga ukuze sigcine ikhaya lethu. Ngiyabonga!”

Ngangisenkomfeni yabefundisi eNorth Carolina nabanye abefundisi ababalelwa ku-500. Bengingesona isikhulumi, bengimane ngihlanganyela nje. Kwenyuka enye indoda yeza kimi futhi wathi, “Ngidinga ukukhuluma nawe.” Wayengumfundisi wase Germany, futhi wathi unendaba ethakazelisayo ayefuna ukungixoxela yona.

Indodana yakhe, eyayisemusha, yayiwatholile ama-CD ami ngandlela-thile. Ngemuva kokuwalalela, unqume ukuthi uzoyithola i*PlayStation 3* ngokukholwa kwazise wayengenayo imali yayo. Ngiyethemba ukuthi wonke umuntu uyazi ukuthi iyini i-*PlayStation 3*, kodwa uma ungayazi, iwuhlelo lokudlala lwekhompyutha. Umfundisi wangitshela ukuthi indodana yakhe yangena kanjani ehhovisi lakhe ngelinye ilanga wambuza ukuthi uzovumelana nayo yini kuleyo *PlayStation 3*. Indodana yamchazela uyise ukuthi yayikade ifundani kumaCD ami nokuthi ifuna ukuhlwanyela imbewu futhi akhuleke noyise mayelana nalokhu. Ngakho umfundisi wangitshela ukuthi wayengacabangi kangako ngakho, kodwa njengomfundisi webandla, wamukela inhlwanyelo evela endodaneni yakhe, umnikelo wezimali owenziwa ebandleni. Yena nendodana yakhe bakhuleka ndawonye bavumelana

ngokuthi indodana isinayo iPlayStation 3, balubheka njengo daba oluphelile lolu.

Ngakusasa, indoda yesonto labo yashayela umfundisi ucingo yabuza ukuthi indodana yakhe yayingeke yini ikhathazeke ngokwenza imali eyengeziwe njengoba inomsebenzi wesikhashana eyayidinga usizo kuwo. Indodana yayijabule futhi yenza imali eyanele kuleyo phrojekthi yezinsuku ezimbili yokuthenga i-PlayStation 3.

Lokhu kwabamba ukunaka kwendodana yami, futhi emason-tweni ambalwa kamuva, umfundisi wathi indodana yakhe yabuza ehhovisi layo yabuza ukuthi ingavumelana yini nayo ngokunye okuthile. Umfundisi wangitshela ukuthi wathi, “Yebo,” kodwa wamangala lapho indodana yakhe imbuza ukuthi yayizovumelana yini naye ngokuthi uNkulunkulu wayezomnika imisipha emikhulu. Umfundisi wangitshela ukuthi akazi ngempela ukuthi uzoyiphendula kanjani indodana yakhe ngalekho. Kodwa ekugcineni, wathshela indodana yakhe ukuthi kwakuzodingeka yenze ingxenye yayo lapho icela imisipha futhi yayizovumelana nayo inqobo nje uma ikuqonda lokho. Indodana yakhe yavuma. Ngakho futhi indodana yahlwanyela ukuze ithole imisipha emikhulu, futhi bathandaza ngokuvumelana nalokhu.

Ngosuku olulandelayo, kwaqhamuka imoto emgwaqweni komfundisi. Kwakungumndeni ovela ebandleni. Lapho umfundisi ephuma eyokhuluma nabo, bathi babehlanza igaraji labo futhi banensimbi yokugunda ababecabanga ukuthi indodana kamfundisi ingase ifune. Uma kungenjalo, babecabanga ukuthi umfundisi kungenzeka okungenani azi omunye umuntu ebandleni ongayithanda. Umfundisi wangitshela ukuthi akekho owaziyo ngesifiso sendodana yakhe sokuba nemisipha nokuthi babesanda kuthandaza

ngalokhu ngobusuku obudlule. Kusho umfundisi ethukile! Wangena endlini wathi endodaneni yakhe, “Aphi lawo maCD?”

Lezi zinhlobo zezindaba zivamile. Ngibezwa ngaso sonke isikhathi, futhi ngifuna bajwayeleke nasempilweni yakho. Kuze kube manje siye sasungula futhi saxoxa ngezici ezimbalwa ezibalulekile zendlela imithetho yoMbuso kaNkulunkulu esebenza ngayo, kanye nokuthi isivumelwano noma ukholo ludingeka kanjani ukuze izulu libe semthethweni noma igunya endaweni yasemhlabeni. Manje, ake sijule kakhudlwana ekutheni le mithetho yoMbuso ingasiza kanjani ngesidingo sethu sezimali.

Isibusiso sikaJehova siyacebisa, akenezeli usizi kuso.

— Izaga 10:22

Lapho ngiqala ukubona lo mbhalo, ngacabanga, “Impela, lokhu akusho lokho elikushoyo ngempela, akunjalo?” Kodwa ngithole ukuthi lisho khona ngempela elikushoyo! Ukuze siqonde ukuthi lesi siqephu sikhuluma ngani, kuzodingeka sibheke emuva ekuqaleni, lapho umuntu edalwa okokuqala.

Kepha omunye ufakazile endaweni ethile ngokuthi:

“Umuntu uyini ukuba umkhumbule, noma indodana yomuntu ukuba uyinake na? Isikhashana wamenza waba mncinyane kunezingelosi; wamthwesa umqhele wenkazimulo nodumo futhi izinto zonke wazibeka phansi kwezinyawo zakhe.”

Ngokuba ekubekeni izinto zonke phansi kwakhe, uNkulunkulu akashiyanga lutho olungabekwanga ngaphansi kwakhe. Kepha kalokhu asikaziboni zonke izinto zibekiwe phansi kwakhe.

— KumaHeberu 2:6-8

Sike sasifunda lesi siqephu ngaphambili, kodwa sibalulekile engoxweni yethu manje. Uma sibukeza, lapho umuntu edalwa, yonke into esemhlabeni yabekwa ngaphansi kokubusa kwakhe. Kwakungekho neyodwa into eyayingekho ngaphansi kwakhe. Wabusa endaweni yasemhlabeni esesikhundleni negunya aliphathisiwe futhi egqoka umqhele kahulumeni ayewumelela. Wayegq-

“ISIBUSISO SIKAJEHOVA

**SIYACEBISA, AKENEZELI USIZI
KUSO.”**

—IZAGA 10:22

okiswe ngokugcotshwa kwawo futhi wahlonitshwa ngendawo yakhe yegunya alinikeziwe. USathane, owayehlubukile kuNkulunkulu, wayesephonswe kakade emhlabeni ngaphambi kokuba u-Adamu abonakale. USathane wadelela umuntu njengoba ezithola ebuswa yilendoda egqoke umqhele wegunya likaNkulunkulu. USathane manje kwadingeka ukuba azithobe ngaphansi kwalesi sidalwa okwathi esimweni saso semvelo, nesimo somzimba sidalwe sababuthakathaka kakhulu kunaye. Nokho, ngokomoya, wonke amazwi u-Adamu awakhuluma ayenegunya elifanayo njengokungathi uNkulunkulu wawakhuluma ngokwakhe. U-Adamu, indodana kaNkulunkulu, wabusa phezu komhlaba kulesi sikhundla esimangalisayo segunya nobukhulu.

Ngakho uSathane wamzonda lo muntu futhi wafuna igunya analo phezu komhlaba. Okuwukuphela kwempendulo yakhe kwaba wukuthatha umqhele ngandlela thize, isikhundla umuntu eyayisiphethe, asisuse kuye. Kube nenkinga eyodwa kuphela. USathane wayengenawo amandla okuthatha umqhele ku-Adamu; okuwukuphela kwethemba lakhe kwakuwukuthi ngandlela thize wayengakhohlisa u-Adamu ukuba empeleni akhumule umqhele ngokwakhe. Ngokukholisa u-Eva ukuthi uNkulunkulu wayengafanele

ukuthenjwa nokuthi ukuphila kwakunokuningi okwakungakunikeza kunalokho uNkulunkulu ayekuvumela kukho, u-Adamu no-Eva bakhetha ukukholelwa uSathane kunoNkulunkulu futhi bavukela uNkulunkulu. Ekugcineni, u-Adamu no-Eva balahlekelwa isikhundla sabo esingokomthetho segunya eMbusweni kaNkulunkulu, futhi uSathane waba unkulunkulu walelizwe, njengoba sibona uPawulu ekhuluma naye lapha kweyesi-2 KwabaseKorinte.

Unkulunkulu walesi sikhathi uphuphuthekisile izingqondo zabangakholwayo, ukuze bangaboni ukukhanya kwevangeli lenkazimulo kaKristu ongumfanekiso kaNkulunkulu.

— 2 KwabaseKorinte 4:4

Ngaphambi kokuba u-Adamu ahlubuke, wayejabulela izinzuzo zokuba indodana. Konke uNkulunkulu ayenakho kwakungokwakhe ukuba akujabulele, futhi wayengakaze alwazi usuku lokuswela noma umcabango wokwesaba nangosuku olulodwa lokuphila kwakhe. Konke ayekudinga ukuze aphile kunozungezilanga womhlaba kwase kubekwe lapha ngaphambi kokuba adalwe.

Uma sicabanga ngezinsuku eziyisithupha zokudala encwadini ka UGenesise, sithola ukuthi umuntu wadalwa ekupheleni kosuku lwesithupha lokudala, ingxenye yokugcina yesu likaNkulunkulu lokudala okumelwe lenziwe. Isiphetho sakhe kwakuwukuphila ngosuku lwesikhombisa, uNkulunkulu alumemezela njengosuku lokuphumula. Lokhu kwakungengenxa yokuthi uNkulunkulu wayekhathele kodwa kwakungenxa yokuthi wayeseqedile futhi konke kwase kuphelele. Cabanga kancane ngalokho uNkulunkulu ayekuqedile futhi kanye necebo elikhazimulayo Yena ayenalo ngomuntu. Ngokudabukisayo, u-Adamu wakunikela konke

lokho, futhi kule nqubo, walahlekelwa isikhundla sakhe esingokomthetho eMbusweni.

Lapho uNkulunkulu esondela kuye ngemva kwesinqumo sakhe sokungalaleli, uNkulunkulu wathi ku-Adamu:

Uqalekisiwe umhlabathi ngenxa yakho; ngokukhandleka okubuhlungu uyakudla kuwo zonke izinsuku zokuhamba kwakho. Uyakukuvezela ameva namakhakhasi, futhi wena udle imifino yasendle. Ngesithukuthuku sobuso bakho uyakudla isinkwa sakho, uze ubuyele emhlabathini, lokhu wathathwa kuwo; ngokuba ungumhlabathi, futhi uyakuphenduka umhlabathi.

— UGenesis 3:17b-19

Into yokuqala engifuna uyibone ukuthi uNkulunkulu akazange awuqalekise umhlaba, kodwa u-Adamu. Wayenokubusa okuphelele phezu kwawo. Wayengumnakekeli wawo. U-Adamu, enokubusa okuphelele futhi nokugcweleyo phezu komhlaba, uvukela umbuso kaNkulunkulu futhi empeleni uxosha uNkulunkulu. Lesi sinqumo saba nemiphumela emikhulu hhayi ku-Adamu kuphela kodwa nasemhlabeni wonke futhi nakuwo wonke amadoda noma abesifazane ababeyophila emhlabeni kusukela ngalolo suku kuqhubeke. Nakuba wayesalokhu enegunya phezu kwendawo yasemhlabeni uNkulunkulu ayemnike yona, manje wazithola engenamandla okubusa ngokombono womqhele nohulumeni ayewumelele futhi owawusekela ukubusa kwakhe. Ukwehlukaniswa nokuphila uqobo, ukufa, okwakuwumqondo ongaziwa ku-Adamu, manje kwathatha izintambo.

UNkulunkulu ubhekana no-Adamu ngalokho akwenzile futhi utshela u-Adamu ukuthi manje, okokuqala, ngenxa yesono sakhe,

ulahlekelwe ukuma kwakhe okungokomthetho kuhulumeni kaNkulunkulu. Futhi ngenxa yokuthi u-Adamu wayengummeleli walowo hulumeni kunozungelezilanga womhlabeni, izulu liye lalahlekelwa ukumelela kwalo okungokomthetho elalithola ngalo amandla esikhundla endaweni yasemhlabeni. Okwesibili, umhlaba ngokwawo manje usuthintekile futhi ngeke usakhiqiza ukuhlinzekwa njengoba wawunakho ngaphambili ensimini yase-Edene. Manje ukukhandleka okubuhlungu kuka-Adamu kanye nezithukuthuku zakhe kwakuyodingeka ukuze umhlaba ukhiqize lokho ayekudinga futhi aqhubeke ephila. Ameva namakhakhasi manje sekudlula emasimini futhi ukuphila kuba nzima; ukusinda kuba yindlela yokuphila.

Ngibiza le indlela yokuphila enzima futhi nesimo sengqondo sokusinda, esingcoliswe iphunga lokwesaba nokufa, okuyisisindo kuwo wonke umuntu oweza ngemva kuka-Adamu, uhlelo lwesiqalokiso somhlaba. Kulapho mina nawe sakhulela khona futhi uhlelo lokuphila sonke esilwazi kahle kakhulu. UDavide uyibiza ngokuthi isigodi sethunzi lokufa ku-AmaHubo 23.

*Noma ngihamba esigodini sethunzi lokufa, angesabi okubi,
ngokuba wena unami.*

— AmaHubo 23:4

Yindawo lapho ukwesaba ukufa kugcwele khona emoyeni. Kodwa kukhona futhi omunye umphumela omubi. Umuntu ulahlekelwa ubuhlobo bakhe noNkulunkulu futhi ngenxa yalokho, akazazi—ulahlekelwa umbono wenhloso yakhe ayidalile kanye nobuwena. Lapho umuntu edalwa, wanikwa inhloso, isabelo. Wayezobusa phezu komhlaba esikhundleni sikaNkulunkulu. Ngamanye amazwi, wayenesabelo nenhloso ayeyinikwe

uNkulunkulu ekuphileni kwakhe. Kodwa manje yonke ingqondo yomuntu isishintshela ekusindeneni. Ukusinda kuba yinhloso yakhe kanye nesabelo sakhe esisha esigunyazwe ukuba asinde.

Manje, zonke izinqumo umuntu azenzayo zizohlungwa ngalesi siqalekiso sokusinda, noma ukutholakala noma ukuqongelela izihlinzeko. Akukho ukuthula; zonke izinsuku zigcwele ukukhandleka okubuhlungu futhi nezithukuthuku. Okuwukuphela kwendlela yokuphunyuka kule mpilo yokusinda, umjaho wamagundane njengoba siwubiza namuhla, ukuthi ngandlela thize ukuhlinzekwa okwanele okugciniwe ukuze sikwazi ekugcineni

**OHLELWENI LOKUSINDA
EMHLABENI OQALEKISIWE,
WONKE UMUNTU UKHATHELE
UKUGIJIMA.**

siyeke ukugijima. Leli iphupho lawo wonke umuntu wesilisa nowesifazane kusukela ekuweni komuntu. Lona umgomo wabo wokuqala, ukuyeka ukugijima.

Noma ubani onenhlanhla ngokwanele yokuba nokuhlinzekwa okwengeziwe manje uyaqongelela ngokunakekela okukhulu nangokuvikela. Babambelela kuyo ngokwesaba okukhulu ukulahlekelwa yikho, ngoba uma bekwenza, bayophoqeleka noma bagqilazwe ukuba bagijime ngokukhandleka okubuhlungu futhi nezithukuthuku njalo.

Iphupho lomuntu, umgomo wakhe wokuphila, njengoba ngishilo, ukuthola ngandlela thize ukuhlinzekwa okwanele ukuze ayeke ukugijima njengesigqila sokusinda futhi athole ukuphumula. Ngifuna ukwenza isiqiniseko sokuthi unokuqonda okucacile kwaleli qiniso: Ohlelweni lokusinda emhlabeni oqalekisiwe, wonke umuntu ukhathele ukugijima.

Ngikhumbula ngihlezi phansi nomfundisi ngelinye ilanga ekuseni. Wayengitshela ukuthi wayeyithanda inkonzo njalo ekuseni

wayevuka waze wakhumbula isimo sezimali zakhe, isikweletu, nokuntuleka kwemali. Uthe izinkinga zakhe zezimali zifana nengubo yokulala emanzi ezama ukuminyanisa impilo yakhe nokumphuca yonke intokozo ayenzayo. Akubona abefundisi kuphela ababhekana nalolu hlobo lokungasebenzi kahle. Kuyindlela yokuphila yabangingi lemindeni njengoba ephila ezikweletini, langeholo ukuze akhokhe.

Wonke umuntu ufuna indlela yokuphuma, futhi ukuphela kwendlela yokuphuma ingcebo, ukuba nokuningi kokwanele. Ngaphansi kohlelo emhlabeni oqalekisiwe, ubuwena manje buchazwa ngalokho onakho kanye nemali ongayenza. Okokuqala, umuntu uzama ngamandla ukufihla ubunqunu bakhe, ukulahlekelwa inhloso yakhe yangempela yokudala kanye nobuyena, futhi uthatha okomgunyathi. Manje uzama ukufaka ingcebo esikhundleni sokugcotshwa kukaNkulunkulu, okwake kwamamboza ngenkazimulo enkulu nengcebo. Okwesibili, uzama nokususa isikhundla somqhele wakhe wodumo, abusa kuso eMbusweni kaNkulunkulu, ngokuziqhenya kokuphila futhi nokubusa phezu kwabanye abantu. Manje umuntu udliwa yinto eyodwa—ukuthola noma ukuqongelela ingcebo. Ubuyena manje butholakala ekutheni ingakanani ingcebo kanye namandla angawasebenzisa kwamanye amadoda. Isimo nesikhundla emphakathini kubaluleke kakhulu manje ekuzethembeni komuntu owile.

Cabanga ngakho. Imuphi umbuzo wokuqala indoda ezowubuza enye indoda? “Wenzani ukuze uziphilise?” Kungani? Ingabe ngempela sikhathazeke kangako noma sinesithakazelo? Akunjalo, kodwa umbuzo ubeka izinga lethu lokuhlonipha kulowo muntu. Ngamanye amazwi, siyazibuza, “Ubani lo omunye umuntu? Isiphi isikhundla noma isifanekiso anaso endaweni yasemhlabeni? Ingakanani inhlonipho engizomhlonipha ngayo?”

Manje, ngikhuluma kuphela ngokombono womuntu wesilisa lapha, manene. Ngiyaqaphela ukuthi nina besifazane nisebenza ngendlela ehlukile ngokuphelele yobuwena.

Namuhla lesimiso somhlaba oqalekisiwe usasebenza! Abantu bahlunga zonke izinqumo zabo ngesihlungi sokuthola noma sokuqongelela imali. Abantu bazophuma kuhulumeni bayothatha umsebenzi oholela kangcono ngaphandle kokuwucabangisisa mayelana nokuthi inhloso yabo ingaba yini. Wonke umuntu ufuna ukuba yi-*rock star*. Kungani? Kungenxa yobuwena (isikhundla) futhi nengebo.

Kwenziwa inhlolovo phakathi kwezinkulungwane zabafundi basesikoleni esiphakathi mayelana nokuthi yimuphi umsebenzi ababefuna ukuwenza lapho sebekhulile. Amaphesenti angu-65 abo bathi umgomo wawo wawuwukuba abe ngodumile. Ukuduma? Ngesikhathi ngigcina ukuhlola, ukuduma kukodwa kwakungewona umsebenzi.

Olunye ucwaningo lwathola ukuthi izisebenzi ezingamaphesenti angu-30 ziyayizonda imisebenzi yazo, kanti olunye lwathola ukuthi ezingamaphesenti angu-40 aziwuthandi umsebenzi wazo. Ngakho-ke sinabasebenzi abangama-70 e-U.S. abangakuthandi abakwenzayo! Pho kungani bekhona? Kungenxa yokuthi bayizigqila zokuphila, begijima ngokukhandleka okubuhlungu nezithukuthuku ukuze nje baphile. Inhloso nothando akukho esilinganisiweni kwabaningi balaba basebenzi; ukukhokha izikweletu kuyisici esikhuthazayo. Ukugqilazwa kwesidingo sokuthola imali kushiya isikhala esincane sezinketho. Okhokha imali eningi uyaphumelela njalo. Ubizwa ngokuthi umjaho wamagundane! Kulapho sihlala khona mina nawe. Thola isithombe engqondweni yakho se-*hamster* egijima ngokushesha okukhulu lngangokunokwenzeka, ingayi

ndawo kusondo lokuqeqesha le-*hamster*. Siyahleka futhi sicabanga ukuthi kuhle. Kodwa emhlabeni wangempela, akubukeki kuhle, hhayi akubukeki kuhle nhlobo. Abantu bafa ngalelo sondo futhi abafiki lapho benethemba lokuthi bazocina bephelele khona.

Futhi ningabeki inhliziyo yenu kulokho eniyakukudla noma nenikukuphuza; Ningakhathazeki ngakho. Ngokuba abezizwe badinga izinto ezinjalo, kepha uYihlo uyazi ukuthi niyakudinga lokho. Kodwa funani umbuso wakhe, khona konke lokho kuyakwenezelwa nina.

— NgokukaLuka 12:29-31

Ukugijima ngokukhandleka okubuhlungu nezithukuthuku yilona kuphela uhlelo esilwaziyo. Uma bengikutshela ukuthi kufanele uphume esikweletini, ngiqonde ukuthi KUFANELE uphume esikweletini, ezinyangeni eziyi-12 noma umndeni wakho wonke uzothunyelwa eNorth Pole unomphela (ngisebenzisa isibonelo esedlulele ukuze ngibeke iphuzu), Ungenzenjani? Ngizokutshela ukuthi uzokwenzani. Uzoqala ngokushesha ukwenza uhlelo ngezithukuthuku futhi nokugijima ngokushesha. Ubungathi, “Awu, ngingasebenza eminye imisebenzi yetoho. Unkosikazi angasebenza amanye amatoho ambalwa, futhi izingane nazo zingasiza.” Uyabona, yilona kuphela uhlelo lokuhlinzeka olifundile, ukukhandleka okubuhlungu kanye nesimiso sezithukuthuku. Ake ngikunike esinye isithombe salolu hlelo.

Ake sicabange ukuthi bengigijima ngehla ngomgwaqo wakho, futhi ngathola isikhwama sephepha esinsundu ngakolunye uhlangothi lomgwaqo wakho esinamadola ayizigidi eziyishumi kuso. Ngangijabule kakhulu, kodwa ngangazi ukuthi kufanele ngibike.

Ngakho njengoba ngikwazi, ngagijima ngaya endlini yakho ngacela ukusebenzisa ucingo lwakho. Ngibize umnyango kasherifu ngenkathi wena umile futhi ulalele. Ngabatshela ngokwenzekile nengikutholile. Ngenjalo kokuthula isikhashana behlola amarekhodi abo, bangitshela ukuthi abanawo umbiko wokuthi imali ilahlekile nokuthi ngingayigcina. (Angicabangi ukuthi yilokho abangakusho, kodwa kusebenza emfanekisweni wami.) Lapho bengitshela lokho, ngavele ngaxuma ngamemeza ngenjabulo. Ngase ngikutshela ababekushilo, futhi ngagcwala injabulo.

Wamamatheka ngesizotha lapho mina ngijabula futhi ngikuchazela konke lokhu. Kodwa ucabanga ukuthi ungenzenjani etafuleni yesidlo sakusihlwa ngalobo busuku njengoba uxoxela owakwakho le ndaba? Uyamamatheka? Angicabangi kanjalo. Ubungathi, “LOKHO AKU _____!” Ugcwalise isikhala, akunjalo? Wazi kanjani ukuthi igama elithi “LUNGILE” laliyimpindulo efanele? Ngizokutshela ukuthi kanjani, ngoba wakhuliswa kanjalo. Yilolu hlelo okhule ngalo. Ukukhandleka okubuhlungu nezithukuthuku kwakuyindlela okwakwenziwa ngayo.

Esibonelweni sami, ngangithole imali ngingayisebenzele, futhi lokho kuwukukhohlisa uhlelo. Akukhona okulungile. Akukhona okulungile ngoba angizange ngiyisebenzele leyo mali; Ngisanda kuyithola nje. Ukwazi ukuthi mhlawumbe awusoze waba nayo inhlanhla enjalo, wagcwala umona nentukuthelo, wazi ukuthi izinsuku zakho zisazogcwala ubugqila obuphoqelelwe ukuze usinde.

Uma kuqhathaniswa, uma ngifika ebandleni ngolunye usuku izingubo zami ziklebhukile futhi zingcolile futhi ngisukume ngithi kubantu, “Sikwenzile! uDrenda nami futhi sisebenze amahora angu-22 ngosuku phakathi neminyaka eyishumi edlule, futhi ekugcineni sesikhokhele indlu yethu ngokuphelele,” indawo

yayingaqhuma ngenjabulo nokusishayela ihlombe. Kungani? Kungenxa yokuthi othile wakwenza, futhi uthole ukukhuthazwa. Kukhona okwenzile; ikhona indlela yokuphuma! Mhlawumbe singazimisela, sikwenze ngaphandle kokuzikhethela. Futhi senze okufanele kwenziwe, futhi sikhululeke njalo. Kodwa kungani bonke bengamemezanga futhi bashaye izandla lapho ngithola imali ihlezi endleleni? Futhi kungani kube lula kuwe ukugcwalisa isikhala? Kungenxa yokuthi lena indlela ocabanga ngayo; yilokho ophupha ngakho futhi. Ukulunga kuwukukhandleka okubuhlungu nezithukuthuku esikufundile sonke. Imali ngaphandle kokuyisebenzela ayilungile.

Kodwa ukuphunyuka ekukhandlekeni okubuhlungu kanye nohlelo lwezithukuthuku kuyiphupho lawo wonke umuntu. Ukuceba, ukuba usozigidi kuwumcabango othokozisayo kubantu abaningi. Isigidi samadola, akusikho okwake kwaba yikho, kodwa uma nje kuyinombolo, lisakhuluma ngomcebo. Umcebo unikeza ithuba lenkululeko ehlukile ekugayeni kwansuku zonke okuphilwa ngabantu abaningi. Wonke umuntu ukhathele ukugijima, futhi ukuba nesigidi samadola kungasho ukuthi bangayeka futhi ekugcineni benze lokho abebefuna ukukwenza. Cabanga ngalokhu: Iyini i-*lottery* ekhangayo? INKULULEKO! Inkululeko yokuzikhethela, ukwenza izinqumo ezingahlangene nokukhokha izikweletu noma ukuziphilisa.

Uhlelo, *Who wants to be a Millionaire?*, ludume kakhulu. Iyakhanga ngoba wonke umuntu uyayifisa leyo nkululeko. Njengoba bebuka lolu hlelo, bahileleka ngokomzwelo, bajabulele ongenele lo mncintiswano, ngethemba lokuthi bazophumelela.

Ukushintsha isihloko kafushane, ukweba ngencazelo yakhona elula nakho kuyilungiselelo ngaphandle komsebenzi

ohambisanayo. Ngomqondo ohlanekezelwe, linikeza nenkululeko ohlelweni lomhlaba oqalekisiwe. Ake sivumelane-ke ukuthi wonke umuntu ufuna ukuyeka ukugijima! Kodwa ingabe ikhona indlela yokuphuma? Izinhlelo zemali zitholakala lula. Ngithola okungenani ama-imeyili ayishumi ngosuku abantu baphesheya kolwandle abangixoxela izindaba zabo ezidabukisayo zokuthi bathole ifa lezigidi ezingu-20 zamadola futhi badinga umuntu ozobasiza bayivikeleke endaweni ephaphile. Banikela ngengxenywe yayo uma nje ngingazinikela ukuthatha imali yabo futhi ngiyivikele. Yebo, babe sebefuna ikheli lami le-imeyili kanye nokuthi ngikhokhe imali encane yokucubungula, imali yokuthumela, umshwalense, noma yini abafuna ukuyibiza ngenkokhelo abayicelayo ezokhulula ifa. Ngempela? Ngibukeka njengesilima na?

Ngithole ikhasimende elingishayele ucingo, futhi lalifuna iseluleko mayelana nokutshalwa kwezimali. Ngabuza imibuzo yami evamile, futhi ngathola ukuthi wayenemali engaba yizigidi ezinhlanu zamadola ayezoyitshala. Wangitshela ukuthi wayengenayo imali ngaleso sikhathi, kodwa yayiphuma efeni. Ngambuza ukuthi ucabanga ukuthi ifa lizoqedwa ngokushesha kangakanani, wathi emasontweni amabili nje. Ngakho ngamshayela ucingo ngemva kwamasono amabili, futhi wathi kusazothatha isikhathi eside. Ubenenkinga yokukhishwa kwefa ebhange laseEurope ebeliyiphethe. Nokho, lokho kwanginaka, ngakho ngaqala ukubuza imibuzo. Indaba yayiwukuthi wayenomalume okuthiwa washona eFrance. Lomalume wamshiyela izigidi ezinhlanu zamadola. Nokho, kwakunesikweletu sentela esingu-\$50,000 esasisadingeka efeni okwakudingeka likhokhelwe ngaphambi kokuba ifa lixhunywe kuye. Wangitshela ukuthi ubesazama ukuthola imali futhi usefake isicelo sokubolekwa imali yokuthenga izindlu.

Ngambuza ukuthi wayenaye yini ummeli, wathi, “Yebo, ummeli owayengishayeke ucingo evela eFrance uyena osingathe.” “Ngakho-ke, awunaye ummeli waseAmerica osebenza kulokhu?” Wathi, “Cha, nginaye nje ongishayeke ucingo evela eFrance.” Uqhubekele phambili echaza ukuthi ngenxa yokuthi wayekuthola kunzima ukuthola i-\$50,000, ummeli waseFrance wathi uzoyikhokha ingxenye yayo, futhi angambuyisela uma imali isiphumile. “Cha,” ngathi, “lokhu umkhonyovu!” Nakuba wayengakaze ezwe ngalo malume okuthiwa umalume ngaphambili, wayekholelwa ukuthi lokhu kwakungokoqobo. Ngamshayela ucingo ngemva kwamasonto amabili, wathi cishe wayesenayo yonke imali ayezoyithumela ebhange. Ngaphinda ngamtshela ukuthi, “Sebevele banawo amadola ayizigidi ezinhlanu. Uma ngempela bebeyifuna imali yentela, bangavele bakuthumelele i-imeyili noma bakuthumele ngobusuku obubodwa ifomu ukuze ulisayine bese belibuyisela eligunyaza ukuthi bathathe u-\$50,000 emalini asebenayo.” Kodwa akazange angikholelwe futhi waqiniseka ukuthi bakhuluma iqiniso.

Kuleli Sonto elidlule nje ebandleni, ngibe nenkinga efanayo. Le nsizwa ibingicela izeluleko zokutshala imali mayelana nemali ethile ezobe iyithola efeni laphesheya kolwandle. Angizange ngimvumele ukuthi aqedele umusho wakhe. Ngathi, “Ngiyazi, ngiyazi, bafuna ubathumelele imali yohlobo oluthile bese beyikhulula imali, akunjalo?” “Yebo, waze kanjani?” Ngamtshela okufanayo, ukuthi kwakuwumkhonyovu. Nakuba ayengayazi indoda okwakufanele afe, futhi engenaye ummeli lapha e-U.S., wayesangilwela ngokuba ngokoqobo kwemali. Kungani laba bafana bengawela kulokhu? Ngokuba bafuna ukukhululeka! Abakwazi ukukuyeka ngoba, ezingqondweni zabo, uma kunengxenye eyodwa kweshumi yengxenye yesigidi sezigidi zamathuba okuba ngokoqobo, bayakufuna.

Ake ngikunike esinye isibonelo. Ibhizinisi lezinsizakalo zezezimali mina no-Drenda esingabanikazi lihlanganisa yonke i-United States. Kuyibhizinisi elihle! Ithuba lenkampanini yami liyiqiniso; Nginabantu abenza amakhulu ezinkulungwane zamadola ngonyaka. Kodwa kuningi futhi okumele ngikufunde ebhizinisini lami. Uphethe imali yabantu. Kunemithetho okufanele uyazi kanye namasu okuhlelwa kwefa ukuze uwafunde.

Ngangike ngadlala izikhangiso zomsakazo endaweni yaseColumbus, e-Ohio, esiteshini somsakazo sasendaweni samaKristu ngicela ukuphinda ngiqhubekisele phambili umsebenzi wami, njengoba ngangifuna abantu abambalwa abafanelekayo. Kwangena abangaba ngu-50. Esikhundleni sokuthi ngilungiselela izingxoxo ngaso lesi sikhathi, nginqume ukuba nomhlangano wokufundisa ehhotela eliseduze ukuze lingisize ngihlole abafake izicelo. Umhlangano uzokhuluma ngekhono elikhulu inkampani yethu enalo esigcawini, indlela esimiswe ngayo ukuthi singagcini nje ukwabelana ngendlela esebenza ngayo ezezimali kodwa futhi sibeke lesi seluleko ngombono womhlaba wobuKristu. Siphinde sahlanganisa indlela inkampani esebenza ngayo maqondana nezinqubo, isinxephezelo, ukuqeqeshwa, kanye nezidingo zamalayisensi. Ngangazi ngokuhlangenwe nakho kwami ukuthi abanengi abaqokiwe bami babezohlehla lapho bebona ukuthi kungakanani umsebenzi ongenziwa ngo-\$200,000 ngonyaka.

Ngemva komhlangano, ngangihamba ngehla ehholo lehhotela futhi ngabona ukuthi inkundla enkulu yebhola yayigcwele abantu abangaphezu kuka-1,000. Bonke babeze ngesizathu esifanayo. Inkampani edumile enamazinga aphezulu ibinikeza isethulo mayelana nokuxhuma inkampani yabo. Kodwa kungani kwakukhona abantu abanengi kangaka lapho uma kuqhathaniswa

nabangu-50 ekamelweni lami? Impendulo ilula—imali! Ngeshwa, futhi lokhu akukhona ngempela obekushiwo inkampani enamazinga aphezulu, kodwa umbono wawuwukuthi “Uma ngingena, ngingathumela abantu abathathu, futhi bam, ngingusozigidi.” Manje, sengihlale isikhathi eside ngokwanele ukwazi ukuthi noma ngubani owenza imali enkulu emabhizinisini asezingeni eliphezulu usebenza kanzima! Yebo, amandla akhona, kodwa futhi, umbono uyimali elula futhi “Uma ngidedela leli thuba, bheka bonke laba bantu lapha, ngizophuthelwa yithuba lokuphila kwami konke!” Ngicela ungangizwa kabi. Nginabangane abaningi abahle abenze izigidi ngalezi zinhlobo zezinkampani, futhi maningi ama-*MLM* amahle lapha. Kodwa ngimane ngiveze isimo sengqondo abaqashwa abavamile be-*MLM* abanaso. Ukuthengisa imali elula kuyimali enkulu ohlelweni lokusinda kumhlaba oqalekisiwe.

Uma uzoma isikhashana uzibuze ukuthi ucabanga kangakanani ngemali, ukuyithola noma ukuvikela onakho, uzomangala. Ngizokusho lokhu futhi ukuze uthole iphuzu: Wonke umuntu ufuna ukuyeka ukugijima, futhi bakhathele ukuphila ukuze nje basinde! Ukuheha kwempelasonto ukuyeka. Ukuheha kwekhefu ukuthi singakwazi ukuyeka. Ukuheha kokuthatha umhlalaphansi ukuthi ekugcineni singakwazi ukuyeka futhi senze lokho esifuna ukukwenza. Ungangizwa kabi. Umbono wabantu abaningi ngokuphila awukona ukuthi bafuna ukuhlala nje bangenzi lutho. Futhi angisho ukuthi lokho kuyintando

**NGAPHANDLE KOKULUNGISA
INTO YEMALI, UZOBE
UMISELWE UKUSEBENZA
NGAPHANSI KWESIMO
SENGQONDO SOKUSINDA
SOHLELO KUMHLABA
OQALEKISIWE IMPILO YAKHO
YONKE.**

kaNkulunkulu ngawe. Cha, sadalelwa ukuba sikhuthale esabelweni sethu, injongo yethu edalwe ngokukhethekile. Ngeshwa, abantu abaningi bamatasa kakhulu begijima ukuze basinde njalo baze balahle amaphupho abo eminyakeni edlule.

Nginesiqiniseko sokuthi uzwile othile esho lokhu, noma mhlawumbe ushilo ngokwakho: “Kufanele ngiye emsebenzini namuhla.” Hhayi-ke, njengoba mhlawumbe usubonile, abantu abakwenzi kahle lokho ngokomzwelo lapho “kufanele” baye emsebenzini. Kodwa-ke, bayachumalapho befuna futhi bathole ukuya emsebenzini ngothando futhi nentshiseko yalokho abakwenzayo. Ngokuvamile, akunjalo ekuphileni kwabantu abaningi. Kunalokho, basalokhu bethi, “Kufanele ngiye emsebenzini namuhla.” Ukwenza nje iholo, ngolunye usuku nje ehhovisi, olunye usuku lokusinda nje nokuswela ukuqhubekela phambili. Iningi liqala kahle empilweni ligcwele injabulo. Umsebenzi ababewuthethe ukuze bakhokhe izikweletu kwakuyinto yesikhashana nje, baze bathole okunye okuthile. Kodwa okunye okuthile abakutholile yikuthi ukuphila kwaba lufifi, futhi endaweni ethile eminyakeni engamashumi amane, babona ukuthi yayingekho indlela yokuphuma. Kubizwa ngokuthi inkinga-yempilo-yokukhula, futhi ngokokuqala ngqa, babona ukuthi bavalelekile.

Mngane wami, lena akuyona impilo njengoba uNkulunkulu ayedalele ukuba iphile. Usuvele uyakwazi lokhu. Kodwa ukubalekela lelikusasa elibuhlungu yingakho mina noDrenda sesineminyaka sisho ukuthi uma ungayilungisi into yakho yemali, awusoze wayithola inhloso yakho, inhloso eyingqayizivele ngempilo yakho. Ngaphandle kokulungisa into yemali, uzobe umiselwe ukusebenza ngaphansi kwesimo sengqondo sokusinda sohlelo kumhlaba oqalekisiwe impilo yakho yonke.

Uma ungayilungisi into yakho yemali, awusoze wayithola inhloso yakho edaliwe!

Ngokuqhathanisa, ake sikhulume ngokuthi impilo yakho ingabukeka kanjani. Ake sicabangele umsebenzi wakho wokuzilibazisa. Ake sithi kwakuyigalofu. Wake wezwa othile ethi, “Darn, kufanele ngiyodlala igalofu namuhla”? Noma uke wezwa othile ethi, “Darn, kungoLwesihlanu ebusuku; Ngiyabuzonda ubusuku bangoLwesihlanu. Ngifisa sengathi kungaba ngoMsombuluko ekuseni, ukuze ngibuyele emsebenzini.” Noma ake sithi umsebenzi wakho wokuzilibazisa bekuwukudoba. Ngingake ngikuzwe uthi, “Darn, kufanele ngiyodoba namuhla”? Cha, ngiyangabaza ukuthi ngingakuzwa lokho ngoba unothando lwalokho. Bekungenzekani uma uphila impilo yakho ngalolo hlobo lothando nentshiseko yalokho okwenzayo, futhi ukwazi ukugxila othandweni lwakho futhi uthole indawo yakho emnandi, hhayi indawo yakho yezithukuthuku empilweni? Kuthiwani uma ubunemali edingekayo ukuze unakekele umkhaya wakho futhi uphile ukuphila okungenakho ukucindezeleka ngokwezimali? Ingabe ikhona ngempela indlela yokwenza lokho? UDrenda nami futhi siyitholile ukuthi ikhona!

Isibusiso sikaJehova siyacebisa, akenezeli usizi kuso.

— Izaga 10:22

Thatha isikhathi eside, uwubuke kancane lo mbhalo. Igama lesiHeberu ngokwezwi nezwi lisho ingcebo ngaphandle komsebenzi onzima owengeziwe. Uyayibona? UMBuso kaNkulunkulu unikeza indlela yokuphunyuka ekukhandlekeni okubuhlungu

nezithukuthuku u-Adamu asishiya nazo. Ingabe leli vesi lingasho ngempela elikushoyo? Uzovuma ukuthi uma kwenzeka, kusho ukuthi usanda kufunda izindaba ezinhle kakhulu osuzizwele isikhathi eside kakhulu. Impela! Kungakho u-Isaya 61, ekhuluma ngokwesiprofetho ngoJesu nokuthi wayezokwenzani Yena enkonzweni Yakhe, ethi:

UMoya weNkosi uJehova uphezu kwami, ngokuba uJehova ungicobile ukuba ngishumayele izindaba ezinhle kwabathotshiweyo.

— U-Isaya 61:1

Ziyini izindaba ezinhle kumuntu ovaleleke endleleni yokuphila yohlelo lomhlaba oqalekisiwe? Inkululeko yezezimali, kunjalo! UJesu usho ngokwezwi nezwi ukuthi uMbuso kaNkulunkulu unikeza ngaphandle kwemingcele yesimiso somhlaba sokukhandleka okubuhlungu nezithukuthuku. Asibhekane nakho. Ungagijima ngokushesha okukhulu, futhi kubantu abaningi, bagijima kanzima futhi ukuthola ukuthi akusheshi ngokwanele ukuthi bakhululeke. Ngangigijima ngokushesha ngangokunokwenzeka kuleyo minyaka eyisishiyagalolunye mina noDrenda esasinezikweleti ezinzima. Amakhulu ezinkulungwane ezingenakubalwa zamakhasimende enkampani yethu eye yawabona kule minyaka engu-27 edlule nawo wonke asebenza ngokushesha ngangokunokwenzeka. Nokho, naphezu kokukhuthala kwabo, babesabanjwe ukuphila kobugqila bezimali. Bonke basibizile ngoba bebona ngendlela ethusayo yokuthi basebengenathemba ngokwezimali, amaphupho abo okuzimela ngokwezimali abukeka enzima. futhi kwakunzima ukukufeza, futhi

umbono wawusuthathelwe indawo ukusinda. Hlola Hlola igama elithi ukuhlinzekwa (*provision*) kanye nami okwesikhashana.

Ukuhlinzekwa (*Provision*) kungumbono-onobungcweti (*pro-vision*).

Ngaphandle kokuhlinzekwa angeke kube nombono ngoba ngaphandle kokuhlinzekwa, ukuthola ukuhlinzekwa, kuba futhi kuwumbono wakho. Futhi, lena yindlela abantu abaningi abaphila ngayo—impilo engenambono. Lokhu kuwubugqila ngendlela yayo ekhohlisa kakhulu.

ISAHLUKO 7

UMNYANGO

Ake sibuyekeze okwesikhashana lokho esikufundile ngo Mbuso kaNkulunkulu. Okokuqala, sifunde ukuthi umuntu wabekwa emhlabeni esikhundleni sokubusa phezu komhlaba. Sibonile kumaHeberu 2:7-8 ukuthi kwakungekho lutho emhlabeni olwalungekho ngaphansi komuntu. Ngenxa yalokhu, sathola ukuthi umuntu wayeyisihluthulelo noma umnyango wendaweni yasemhlabeni. USathane wayekwazi lokhu, yingakho wayehlose u-Adamu kanye U-Eva ohlelweni lwakhe lokuthola igunya emhlabeni wonke. Lapho u-Adamu kanye U-Eva banqotshwa ngecebo lakhe lokukhohlisa, bona futhi banqanyulwa uhulumeni wegunya elingokomthetho likaNkulunkulu phezu kwezimpilo zabo. Umoya kaNkulunkulu, owawubamboze endalweni, manje kwase kufanele uhlehlele emuva. Bona baba nqunu hhayi ngokwenyama kuphela kodwa nangokomoya. Ngiyakwazi ukucabanga ukushaqeka ababhekana nakho lapho uMoya kaNkulunkulu usuka kubo. IBhayibheli lithi ngokushesha baqala ukweluka amahlamvu omkhiwane ukuze bavale ngokwabo, njengoba bazizwa benqunu.

Nakuba umuntu wayesenesikhundla sokubusa umhlaba njengoba wanikezwa yena ekudalweni, manje wayeselahlakelwe

igunya lakhe futhi namandla okubusa endaweni yasemhlabeni ngokomoya. Ngokuba wayekhethethe ukuhlubuka kuNkulunkulu futhi wakhetha ukukholwa nokuzihlanganisa noSathane esikhundleni sikaNkulunkulu, umuntu waba ngaphansi kwegunya likaSathane futhi, ngenxa yalokho, ukwahlulelwa okufanayo uSathane (uLusifa) ayekwenzile ngesikhathi exoshwa ezulwini. Lokho kwahlulelwa kwakuyindawo ebizwa ngokuthi isihogo, indawo yokuhlushwa nokulahlwa okuphakade ebukhoneni bukaNkulunkulu. Kufanele kuphawulwe ukuthi isihogo asikaze sidalelwe umuntu noma sidalwe sinakho okokwenza ngomuntu engqondweni. Kwakungeyona inhloso kaNkulunkulu ukuthi noma yimuphi umuntu aye lapho.

Khona iyakuthi kwabangakwesokhohlo: “Dedani kimi, nina baqalekisiweyo, niye emlilweni ophakade olungiselwe uSathane izingelosi zakhe.”

— NgokukaMathewu 25:41

Ukusindisa umuntu kulesi siphetho, uNkulunkulu uzodinga ukumisa kabusha Okwakhe igunya likahulumeni emhlabeni. Kwakuzodingeka athole indlela athathe igunya uSathane asenalo manje. Yayinye kuphela indlela lokho kungenzeka. Othile owayengena cala lesono kwakuyodingeka azinikele ngokuzithandela esikhundleni sika-Adamu ukuthatha isijeziso sokufa. Kodwa lapho bekuneninga encane kulelo cebo ukuba libe nokwenzeka. Wonke umuntu njengamanje emhlabeni, eyinzalo ka-Adamu, wangcoliswa isono futhi kanjalo akakwazi ukuthwala uMoya kaNkulunkulu kanye negunya Lakhe. Kodwa uNkulunkulu wayenesu lokunqoba le inkinga. Uhlelo luzodinga ukuze izimfuneko Zakhe ezilungile, umthetho Wakhe, usungulwe futhi ulotshwe endaweni

yasemhlabeni lapho umuntu ophila endaweni yasemhlabeni engaba khona egwetshwe njengabamsulwa ngawo lowo mthetho, uma lokho kungenzeka. Bese futhi kungaleso sikhathi kuphela lapho lowo muntu ayengazithandela ngokomthetho ukuma esikhundleni sika-Adamu, athathe inhlawulo nesijeziso esidingekayo sika-Adamu kuye.

Kodwa kwakukhona inkinga yangempela ngalo mqondo njengendoda engakwazi ukwenza lelisu lomhlatshelo kwakungeke kube inzalo ka-Adamu, njengoba lesu sizukulwane sase sonakalisiwe futhi sisusiwe ebukhoneni bukaNkulunkulu. Ngakho lingenzeka kanjani icebo lokuhlenga? Ukuze lokhu kwenzeka, kwakuzodinga uNkulunkulu ukuthi empeleni abeke umuntu emhlabeni hhayi ovela ohlwini lozalo luka-Adamu owayeyovuma ukuzidela yena esikhundleni somuntu. Kodwa indawo yasemhlabeni yayinikwe u-Adamu futhi nenzalo yakhe, ngakho ngaphansi kwaleso simo esingokomthetho, nalokhu kwakuyoba ngokungemthetho. Yayinye nje kuphela indlela yokwenza lokhu, kodwa iyodwa kuphela. Leyo ndoda uzofanele azalwe lapha, kodwa angabi ngowozalo luka-Adamu.

Uma uthi nhla, ungase uvume ukuthi lokhu ngeke, futhi, akunakwenzeka. Kodwa ngobuchwepheshe, kwakukhona indlela. UNkulunkulu wayengafaka ngokusemthethweni imbewu yesilisa kowesifazane emhlabeni uma Yena engathola indoda engakholwa Yena ukwenza lokho, ngaleyo ndlela emnika Yena igunya elingokomthetho lokwenza lokho. Khumbula, umuntu wayephethe isihluthulelo sendaweni yasemhlabeni. USathane wayesebenzise lesi sihluthulelo esifanayo ukuthola ukufinyelela endaweni yasemhlabeni futhi weba isikhundla sika-Adamu esingokomoya sokuba negunya phezu kwawo. Ukuze icebo likaNkulunkulu lisebenze futhi

lifakazele ukuba semthethweni kwalelo cebo endaweni yasemhlabeni kuSathane, owayezokhala kabi ethi lokho akulungile, Nkulunkulu kuyodingeka athole owesilisa nowesifazane ababengakholelwa kuye ukuze bathole ingane lapho kwakungenakwenzeka ngokuphelele futhi unomphela ukuba babe nengane. Kwakuzodingeka bakholelwe ukuthi uNkulunkulu wenza okungenakwenzeka.

Ukuzalwa kwalowo mntwana kwakuzohambisana nokuzalwa kwakhe nesithembiso sesiphetho sakhe, ukuthi ngozalo lwakhe izizwe zonke ziyobusiswa, njengoba kwakuyoba njalo ngozalo lwakhe ukuthi uNkulunkulu wayeyobabusisa babe semthethweni kanye negunya lokuletha uJesu emhlabeni. Uma bekukhona umbhangqwana owawungakholwa ukuthi uNkulunkulu uzokwenza lokho, akhulelwe umntwana esikhathini kusibeletho esifileyo, ekholwa ukuthi ngalowomntwana zonke izizwe ziyobuswa futhi nokuthi ukuzalwa kwakhe kwakuyobanika inzalo eningi kunesihlabathi ogwini lolwandle, khona-ke uNkulunkulu wayeyoba semthethweni Yena kwadingeka ukuthi kamuva abeke inzalo Yakhe kuMariya, unina kaJesu. Kodwa uNkulunkulu wayengamthola yini umuntu onjalo? Igama lakhe kwakungu-Abrahama, ubaba wokukholwa kwethu.

Owathi kungekho themba, u-Abrahama ngethemba wakholwa futhi waba kanjalo uyise wezizwe eziningi, njengalokho okwashiwo kuye ukuthi: “Yoba njalo inzalo yakho.” Engabanga buthakathaka ekukholweni kwakhe, wabhekana iqiniso lokuthi umzimba wakhe wawusufile—njengoba wayeneminyaka engaba yikhulu ngobudala—nokuthi nesizalo sikaSara sifile. Nokho akangabazanga ngokungakholwa mayelana nesithembiso sikaNkulunkulu. kodwa waqiniswa

ekukholweni kwakhe, futhi wanika udumo uNkulunkulu eqinisekile ngokuphelele ukuthi uNkulunkulu unamandla okwenza lokho akwethembisile.

— KwabaseRoma 4:18-21

U-Abrahama noSara bamkholwa uNkulunkulu futhi bazala u-Isaka lapho sebedadala kakhulu futhi bengakwazi ukuba nabantwana. Ngokuba u-Abrahama nguye owayekholwa kuNkulunkulu, isithembiso sasingase sifike kuphela ngomnyango u-Abrahama awuvula. UJesu kwakuyodingeka avele ohlwini lozalo luka-Abrahama. Ake ngikwenze kucace lokhu. Ukuze uNkulunkulu alethe uJesu emhlabeni, Yena wayefanele adlule kuzalo ka-Abrahama. Kwakufanele! Ukuza ngo-Abrahama kwaba indlela kuphela lokhu kungaba semthethweni. Yingakho uma ubheka isahluko sokuqala sika Ngokuka-Mathewu, uthola uhlu oluyisicefe ukuthi nokuthi wazala ukuthi nokuthi. Lesi sahluko siyisahluko sokuqala ngesizathu. Ifakazela iqiniso lokuthi lapha endaweni yasemhlabeni uJesu wayeyinzalo ka-Abrahama. Lokhu bekumele kuqoshwe emhlabeni lapho uSathane ethi ukubusa negunya lakhe lingokomthetho. Uma lolu hlu lungalungile noma uJesu akazange avele ohlwini lozalo luka-Abrahama, khona-ke uSathane wayengasho ukuthi ukuzalwa nokuphila kukaJesu kwakuyinkohliso futhi Yena wayengakufan-elekeli ukukhokha inani lezono zethu.

Uma ukhumbula, u-Israyeli wayenemithetho eminingi enqabela ukushada ngaphandle kwesizwe sakubo. Ukushada ngaphandle

**MANJE BAHAMBA
PHEZU KWESIQALEKISO
SOKUKHANDLEKA
OKUBUHLUNGU
NEZITHUKUTHUKU UKUZE
BASINDE.**

kohlanga lwabo kwakujeziswa ngokufa. Manje uyazi ukuthi kungani lolozalo kwakufanele luhlale lumsulwa futhi kungani beyibhek- isisa kangaka. Yebo, uzothola okuhlukile kwabesifazane abavela ngaphandle kwesizwe sakwa-Israyeli abashada nomIsrayeli, njengo uRahabi, owayehlala edolobheni laseJeriko futhi wafihla izinhloli ezazithunyiwe ekuhloleni izwe. Yebo, ubalwe lapho esahlukweni sokuqala sika NgokukaMathewu njengoba wayeshade nomIsrayeli. Kodwa udinga ukuqonda ukuthi ngokwesiko lamaJuda kwakuy- indoda eyayiphethe uzalo.

Ake ngigxume kulokho okubizwa ngokuthi ukulandela umkhondo kanogwaja okwesikhashana. Kunezingxoxo eziningi mayelana nokuthi umuntu unesikhathi esingakanani emhlabeni. Ingabe ikhona indlela yokwazi ngempela impendulo? Yebo! nginga- kuqinisekisa ngaleli qiniso elilodwa. Lolo hlu olusesahlukweni sokuqala ku NgokukaMathewu kufanele lunembe. Akekho ongase alahleke noma mina nawe besingeke siyijabulele insindiso esiyijabulelayo njengamanje. USathane uzothi ukhohlakele. Lolo hlu kufanele luphelele! Ngakho-ke ngokusekelwe kulokho, ungakwazi ukuthola isilinganiso esinzima sesikhathi esiphelele somuntu emhlabeni. Ngicabange nje ukuthi ngizokuphonsa lokho lapho.

“Ngiyakukwenza isizwe esikhulu, futhi ngikubusise. Ngenze igama lakho libe likhulu, wena ube yisibusiso. Ngiyakubabusisa abakubusisayo, o nokuqalekisayo ngiyakumqalekisa; futhi imindeni yonke yomhlaba iyakubusiswa kuwe.”

— UGenesis 12:2-3

Njengoba ungabona kulo mbhalo, lo mnyango wokungena

endaweni yasemhlabeni owasungulwa ngu-Abrahama ungumnyango ongokomthetho uJesu Kristu kamuva wayezohamba ngawo futhi abusise bonke abantu emhlabeni. Nakuba u-Abrahama futhi nenzalo yakhe wanikeza uNkulunkulu ukulawula okusemthethweni namandla esikhundla adingekayo ukuba alethe amandla kanye nethonya likahulumeni Wakhe ukuba liphinde libe khona emhlabeni, umuntu wayesalokhu eboshwe ngaphansi kwesisindo sesono futhi nokufa ngakomoya kuze kube yilapho uNkulunkulu ekwazi ukuletha uJesu emhlabeni, lapho Yena ayeyokwenza akhokhe inani lesono sika-Adamu. Kodwa ngokuphathelene nokuhlinzekwa, thina manje sithola ukuthi u-Abrahama nezindlalifa zakhe, labo ababelo phawu lokusoka, baphumelela. Manje bahamba phezu kwesiqalekiso sokukhandleka okubuhlungu nezithukuthuku ukuze basinde.

U-Abraama wayecebile kakhulu ngemfuyo nangesiliva futhi negolide.

— UGenesis 13:2

Kulombhalo sibona ushintsho olukhulu olwalethwa yilesi sivumelwano mayelana nokuhlinzekwa. Ingabe ubona okuthile okuhlukile mayelana nalokho uNkulunkulu akusho ku-Abrahama kuqhathaniswa nalokho Yena akusho ku-Adamu ku UGenesis 3:17? Khumbula, ngemva kokuba u-Adamu onile, uNkulunkulu wamtshela lokho wathi manje ngokukhandleka kobuhlungu bakho kanye nezithukuthuku wawuzosinda. Kodwa manje mayelana no-Abrahama, sibona umehluko. UNkulunkulu uthi, “Ngiyakukwenza!” Alisho ukuthi u-Abrahama washiywa emandleni akhe okugijima futhi nezithukuthuku nokukhandleka okubuhlungu. Lisho ukuthi manje uNkulunkulu uhilelekile. UNkulunkulu wathi,

“Ngiyakukwenza!” Ngakho ngabe sibona u-Abrahama esebenza kanzima ekuphileni emva kwalokhu? Nakancane!

U-Abrahama wayecebile! Izingane zakhe zazicebile. U-Abrahama waphila ukuphila ngaphandle kwesimiso somhlaba oqalekisiwe. Wayenokungaphezu kokwanele! Akuzange kuthathe isikhathi eside ukuthi abantu bawubone umehluko. Lo mehluko waqhubeka kulolonke uzalo lwakhe. Eqinisweni, izizukulwane ezimbalwa ngemva kuka-Abrahama, umzukulu wakhe uJakobe wasebenzela uLabani, Ubabezala kaJakobe. ULabani wabona isibusiso kuJakobe futhi wazama ukumkhohlisa ekuchumeni kwakhe. Kodwa uNkulunkulu wawaguqula amacebo akhe okweba isibusiso kwaba ukulimala kwakhe futhi wabusisa uJakobe ngengebo enkulu noma kunjalo. Engikushoyo ukuthi nakuba abantu bezama ukumisa lesi sibusiso kabakwazanga. Inqobo nje uma indlalifa zihlala ngokweqiniso esivumelwaneni sabo futhi bekhonza uNkulunkulu, uNkulunkulu wabenza baphumelela.

Cabanga ngemiphumela yalokhu engikushoyo! Ngithola zonke izinhlobo zezincwadi nama-imeyili avela kubantu abangitshela

**“UJEHOVA UZOVULA
AMAZULU, INQOLOBANE
YESIHLE SAKHE, UKUNISA
IMVULA EZWENI LAKHO
NGESIKHATHI FUTHI ABUSISE
YONKE IMSEBENZI YEZANDLA
ZAKHO.”**

—UDUTERONOMI 28:8A

ukuthi ngikhuluma kakhulu ngemali. Bangitshela ukuthi ukuchuma akuyona intando kaNkulunkulu. Bona bagcizelela ukuthi sonke kufanele sihlupheke empilweni ngezindleko ezinkulu ukuze sikhonze uNkulunkulu. Ngingavumelana nengxenywe yamazwi abo. UJesu wakusho lokho ukuba ukuchuma kwethu kungasenza sihlupheke

ngokushushiswa kuNgokukaMarku 10:30. Ngeshwa, amaKristu amaningi akholelwa ukuthi uNkulunkulu ungumphathi womsebenzi onzima futhi kufanele sihlupheke empilweni yokusinda, sithathe isifungo sobumpofu, futhi ukuhlupheka ngokugula nezifo. Cha, lokho kuyisiqalekiso somhlaba futhi hhayi isibusiso! UNkulunkulu ufuna ukusungula kwezezimali zakho.

UNkulunkulu Ufuna Ukukusungula Wena!

Ngaphandle kokuthi izimali zakho zivikeleke futhi zisungulwe, unjalo uphoqeleke ukuthi ugijime kundlela yokusinda impilo yakho yonke, awukwazi ukufeza isabelo sakho esingokomoya, empeleni uphila impilo yobugqila. Ake ubheke kulokho uNkulunkulu akushilo kunzalo ka-Abrahama ku- UDuteronomi 28:8-13.

“UJehova uyakuyala isibusiso sibe phezu kwakho ezinqolobaneni zakho nakukho konke ubeka kukho isandla sakho. UJehova uNkulunkulu wakho uyakubusisa wena ezweni akunika lona. UJehova iyakusungula wena ube yisizwe sakhe esingcwele, njengalokho anithembisa ngesifungo, uma uyigcina imiyalo kaJehova uNkulunkulu wakho futhi uhambe ezindleleni zakhe. Khona-ke zonke izizwe zomhlaba bayakubona ukuthi ubiziwe ngegama likaJehova, futhi bayokwesaba. UJehova uzokunika ukuchuma okukhulu—inzalo yesisu sakho, nenzalo yezinkomo zakho futhi nezithelo zomhlabathi wakho—ezweni uJehova alifungela oyihlo ukuninika lona.

UJehova uzovula amazulu, inqolobane yesihle sakhe, ukunisa imvula ezweni lakho ngesikhathi futhi abusise yonke imsebenzi yezandla zakho. Uyakutsholeka izizwe eziningi,

kepha ungatshelaki lutho kuzo. UJehova uyakukwenza ube yinhloko, ungabi ngumsila. Uma uyilalela imiyalo kaJehova uNkulunkulu wakho engikuyala ngayo namuhla futhi uzilandele ngokucophelela, uzohlala uphezulu, neze ngaphansi.”

Qaphela ukuthi kuleli zwe elisha babengakasungulwa nakuba babenesithembiso. Kodwa uMose ubatshela ukuthi uNkulunkulu uzokusungula! Ukuze uqonde ukuthi lokho kungase kubukeke kanjani nokuthi uNkulunkulu uzama ukuthini kubo, cabangani ngesihlahla som-okhi. Lapho kuyisithombo, asikasungulwa. Noma ubani angakwazi ukuyisusa nini futhi loba ayise kuphi lapho BONA bafuna khona. Kodwa lapho lesosihlahla se-oki sikhula futhi sivuthwa, akekho ongasisusa leso sihlahla. Sisunguliwe.

UJehova uyakuyala isibusiso sibe phezu kwakho ezingolobaneni zakho nakukho konke ubeka kukho isandla sakho. UJehova uNkulunkulu wakho uyakubusisa wena ezweni akunika lona. UJehova iyakusungula wena...

— UDuteronomi 28:8-9

Pho kubukeka kanjani ukusungulwa ngokwezimali? UNkulunkulu uyasho lapha evesini ka 12b:

Uyakutshelaka izizwe eziningi, kepha ungatshelaki lutho kuzo. UJehova uyakukwenza ube yinhloko, ungabi ngumsila.

UNkulunkulu wayethi wayezobabusisa kakhulu kwakufanele babe ngumtshelakisi, futhi bangabatsheleki lutho bona futhi. Babeyoba njalo ikhanda bangabi umsila. Umsila awunazwi lapho

uya khona; wona kuphela uya lapho ikhanda eliholela khona.

Isicebi sibusa phezu kwabampofu, notshelekayo uyisigqila somtshelekileyo.

— Izaga 22:7

Otshelekayo akasungulwa. Basemseni walowo omtshelekile, esebenza njengesigqila esingenayo inkululeko. Kodwa uNkulunkulu uthi, “QHA! ngizokusungula! Akekho ongakutshela ukuthi shiya ikhaya lakho ngoba izokhokhelwa. Akekho ongakwazi ukubuyisela imoto yakho, ngoba izokhokhelwa. Ikhishi lakho lizobe ligcwele ukudla, futhi uzohamba emhlabeni okhokhelweyo, ufeza isabelo sakho osinikwe-nguNkulunkulu ngokuthula okuphelele kwezezimali. Uzosungulwa!”

UNkulunkulu ufuna uphumelele!

ISAHLUKO 8

AMANDLA OKWETHEMBEKA

Lokho osuzokufunda kuyisimiso soMbuso esinamandla, kangangokuthi ngabona sengathi kufanele ukuba kube nesihlokwana kule ncwadi. Sikuthola endabeni nasekuphileni kukaJosefa, umzukulu omkhulu ka-Abrahama. Ukuze sikunikeze isizinda esithile, uJosefa wayezondwa abafowabo, futhi babefuna ukuqeda ngayo. Empeleni, babefuna ukumbulala, kodwa omunye wabafowabo wayengafuni ukwenza lokho; ngakho esikhundleni salokho, bamthengisa kubahwebi abathile abahamba naye bamyisa eGibhithe lapho athengiswa khona kuPotifari, induna yemilindankosi kaFaro.

Manje uJosefa wehliselwa eGibhithe. UPotifar inceku ka Faro, umGibhithe, induna yemilindankosi, wamthenga esandleni sabakwa-Ishmayeli ababemehlisele khona. UJehova wayenaye uJosefa, ukuze aphumelele, wahlala endlini yenkosi yakhe yaseGibhithe. Lapho inkosi yakhe ibona ukuthi uJehova unaye futhi nokuthi konke akwenzayo uJehova wakuphumelelisa esandleni sakhe, uJosefa wafumana umusa

emehlweni ayo, wayikhonza. UPotifari wambeka abe yinduna phezu kwendlu yayo, futhi nakho konke okwayo yakunikela esandleni sakhe.

Kusukela kuleso sikhathi embeke ngaso ukuba abe yinduna phezu kwendlu yayo naphezu kwakho konke okwayo, uJehova wabusisa indlu yowaseGibithe ngenxa kaJosefa. Isibusiso sikaJehova sasikukho konke okwayo uPotifari ayenakho, endlini nasensimini. Ngakho washiya konke okwayo esandleni sikaJosefa; akazihluphanga ngalutho olwayo ngaphandle kokudla akudlayo.

— UGenesise 39:1-6

Naku ivesi 2a, “UJehova wayenaye uJosefa, ukuze aphumelele.” Kusho ukuthini lokhu? Ingabe uNkulunkulu akanaye yini wonke umuntu? Esimweni salokhu esiye saxoxa ngakho ezahlukweni ezandulele mayelana nohlu lozalo, impendulo ithi cha. Khumbula, ukholo luka-Abrahama nesivumelwano esalandela kwanikeza uNkulunkulu imvume engokomthetho ku-Abrahama nezindlalifa zakhe—kuphela. Ngakho uma sikhuluma ngokuthi uNkulunkulu unabo bonke abantu, akufanele kudidaniswe nokuthi uNkulunkulu uthanda wonke umuntu; Uyakwenza lokho. Kodwa kulabo abangenakho ukuma okungokomthetho phambi kukaNkulunkulu, izandla Zakhe ziboshiwe.

Khumbulani ukuthi ngaleso sikhathi naningenaye uKristu, naningaphandle kombuso ka-Israyeli, naningabafokazi ezivumelwaneni zesithembiso, ningenathemba, futhi ningenaNkulunkulu emhlabeni. Kepha manje kuKristu

Jesu nina enanikade nikude senenziwe abaseduze ngegazi likaKristu.

— KwabaseEfesu 2:12-13

Phawula lombhalo ukhuluma ngokungabi nasivumelwano, okusho ukuthi uNkulunkulu futhi namandla Akhe asusiwe ngokomthetho kumuntu. Kungani? Ngokuba uNkulunkulu akanakho okungokomthetho noma amandla esikhundla ngokomthetho endaweni yasemhlabeni ngaphandle kwesivumelwano esingokomthetho, isivumelwano esimisiwe, nendoda noma owesifazane emhlabeni. Leli vesi likuveza ngokusobala lokhu uma lithi ngaphandle kwesivumelwano, abantu ningabantu ningenathemba futhi ningenaNkulunkulu emhlabeni. Khumbula ukuthi njengoba uJesu asenzela isivumelwano esisha thina, manje singamalungu endlu kaNkulunkulu nezakhamuzi zoMbuso Wakhe omkhulu. (KwabaseEfesu 2:19) Ngakho manje, lapho sibheka emuva embhalweni wethu ku-UGenesise 39, siyayiqonda inkulumo ethi “*UJehova wayenaye uJosefa*” kwakusho lokho ngokomthetho, uNkulunkulu waba nethonya elingokomthetho ekuphileni kukaJosefa ngesivumelwano umkhulu wakhe u-Abrahama ayesenzile. Lesi sivumelwano esingokomthetho, esivumela isibusiso nethonya likaNkulunkulu, sanqoba

**UNKULUNKULU AKANAKHO
OKUNGOKOMTHETHO NOMA
AMANDLA ESIKHUNDLA
NGOKOMTHETHO ENDAWENI
YASEMHLABENI NGAPHANDLE
KWESIVUMELWANO
ESINGOKOMTHETHO,
ISIVUMELWANO ESIMISIWE,
NENDODA NOMA
OWESIFAZANE EMHLABENI.**

ukukhandleka okubuhlungu nohlelo lwezithukuthuku emhlabeni. Kwakungokomthetho ukuba uNkulunkulu abusise uJosefa.

Khumbula lokho uNkulunkulu akushilo ku-Abrahama ngaphambili, “*Ngiyakukwenza.*” Ngoba uNkulunkulu wayenaye uJosefa, ukumsiza ekuphileni, wayephumelela kukho konke ayekwenza, kangangokuthi inkosi yakhe engumhedeni, uPotifari, yabona umehluko omkhulu kukhono likaJosefa uma eqhathaniswa namanye amadoda amaningi ayewabonile. Kufanele ngisho lapha ukuthi lapho siphumelela ngosizo lukaNkulunkulu, abantu abaphila ngaphansi kwesimiso sokusinda emhlabeni oqalekisiwe bayawubona umehluko! UPotifari wahlabeka umxhwele kangangokuthi wabeka uJosefa phezu kwayo yonke impahla yakhe.

Kunezimiso eziningi zoMbuso ezembulwe kulesi siqephu sombhalo, kodwa isihluthulelo sezihluthulelo sembuliwe lapha. Ngikubiza ngokuthi “Amandla Okwethembeka,” noma ungakubiza ngokuthi “Isimiso sikaPotifari.” Sitholakala ku -UGenesise 39:5:

*Kusukela kuleso sikhathi embeke ngaso ukuba yinduna phezu kwendlu yayo naphezu kwakho konke okwayo, uJehova wabusisa indlu yowaseGibithe ngenxa kaJoseph. **Isibusiso sikaJehova sasikukho konke okwayo uPotifari ayenakho, endlini nasensimini.***

Ngifuna uthole isithombe esicacile salokho okwenzeka lapha. Ngolunye usuku uJosefa wayengaphethe futhi olandelayo waba nguyeyophethe. IBhayibheli liyasiphawula isikhathi lapho lolo shintsho lwenzeka. Isibusiso sikaJehova saba phezu kwayo yonke impahla kaPotifari, yonke impahla yakhe! Kodwa wayengamazi uNkulunkulu kaJosefa futhi engeyona ingxenye yesizwe sakwa-Israyeli. Ngakho-ke kungenzeka kanjani lokhu futhi kusho ukuthini?

Nansi impendulo. Ngenkathi uPotifari ebeka impahla yakhe ngaphansi kwegunya likaJosefa, engazi, impahla yakhe yaba ngaphansi kwesivumelwano uJosefa ayenaso noNkulunkulu.

Izinto zikaPotifari, ifa lakhe, nempahla konke kwashintsha imibuso!!

Uyabona, impahla kaPotifari yayisaboshelwe ngokomthetho ohlelweni lomhlaba oqalekisiwe yaze yafika ngaphansi kokunakekela kukaJosefa. Lapho uPotifari ebeka impahla yakhe ngaphansi kwamandla esikhundla kwegunya likaJosefa, akazange aqaphele ukuthi wayeyibeka ngaphansi kwethonya lesibusiso sikaNkulunkulu. IBhayibheli liqhubeka lithi njengoba uJosefa ephethe, kwakungadingeki ukuba uPotifari azikhathaze noma akhathazeke nganoma yini ngaphandle kokudla ayekudla. Wayengenakho ukukhathazeka! Ngaphandle kokukhathazeka, uPotifari kwadingeka agxile kuphela esabelweni sakhe nenjongo yakhe njengenduna yemilindankosi yaseGibhithe. Kuningi ongakubona lapha, kodwa lokho uPotifari abhekana nakho, engazi, yilokho amaHeberu 4 akubiza ngokuthi ukuphumula kweSabatha, futhi yebo, kuyatholakala kumakholwa eTestamente Elisha.

Uma ufunda iSabatha, uyothola ukuthi uNkulunkulu akazange avumele ama-Israyeli ukuba enze noma yimuphi umsebenzi ngalolo

**LWALUBIZWA NGOKUTHI
USUKU LWESABATHA,
ISITHOMBE SOSUKU LAPHO
UMUNTU KWAKUNGEKE
KUDINGEKE ALWISE
NGOKUKHANDLEKA
OKUBUHLUNGU
NEZITHUKUTHUKU UKUZE NJE
ASINDE ISIKHATHI ESIDE.**

suku; akukho izithukuthuku noma ukukhandleka okubuhlungu okwenzeka. ISabatha, yebo, kwakuwusuku lwesikhombisa lwesonto, futhi lalihambisana nosuku lwesikhombisa lokudala. Ungase ukhumbule ukuthi usuku lwesikhombisa lokudala kwakuwusuku uNkulunkulu alumemezela njengosuku lokuphumula. Akukhona ukuthi uNkulunkulu wayekhathele, kodwa, kunalokho, ngoba wayeseqedile. Konke kwase kuphelele. Usuku lwesikhombisa kwakuwusuku umuntu ayedalelwe ukuphila ngalo ekuqaleni, usuku olungenakukhathazeka, olunezinto zonke ezidingwa umuntu kakade sezikhona ngaphambi kokuba azidinge. Kodwa nokho, siyazi ukuthi u-Adamu walahlekelwa yilokho kuphumula lapho ehlubuka kuNkulunkulu. Ngokuhlubuka kuNkulunkulu, u-Adamu wanqamula ikhono likaNkulunkulu lokumnakekela. Ngakho, walahlekelwa yindawo yokuhlinzekwa leyo uNkulunkulu ayeyinikeze ngaphambili. U-Adamu manje waphoqeleka ukuba azondle, echitha sonke isikhathi sakhe esebenza ngokukhandleka okubuhlungu nezithukuthuku ukuze nje asinde.

Kodwa uNkulunkulu akazange ashiye umuntu engenathemba. Wanikeza umuntu isithombe sokuphumula leso Yena ayoziyibuyisela ngelinye ilanga. Lwalubizwa ngokuthi usuku lweSabatha, isithombe sosuku lapho umuntu kwakungeke kudingeke alwise ngokukhandleka okubuhlungu nezithukuthuku ukuze nje asinde isikhathi eside. Lapho uPotifari ethinta isibusiso sikaJehova uJosefa ayenaso ngaleso sivumelwano, wathinta amandla kaNkulunkulu okuhlinzeka ngoJosefa futhi wathola ukuphumula. Konke kwakunakekelwa; wayengena kukhathazeka.

Ngakho washiya konke okwayo esandleni sikaJosefa; akazihluphanga ngalutho olwayo ngaphandle kokudla akudlayo.

— UGenesis 39:6

Ukuze uqonde ukubaluleka kosuku lweSabatha kanye nalokho uNkulunkulu ayekubonisa umuntu, udinga ukubuza umbuzo olula. Lwalungenzeka kanjani usuku lweSabatha? Ngisho ukuthi, ngaphansi kohlelo lomhlaba oqalekisiwe, umuntu wayegijima nsuku zonke ukuze nje asinde. Uma lokho kuyiqiniso, pho kwakungadingeki kanjani ukuthi umuntu agijime ngosuku lweSabatha? Wayezonakekelwa kanjani ngeSabatha uma engakwazi ukusebenza? Lowo ngumbuzo omuhle futhi okufanele uphendulwe, futhi empendulweni sithola sonke isambulo “sesibusiso sikaJehova” uJosefa ahamba kuso.

Ngicabanga ukuthi umfanekiso omkhulu walesi simiso utholakala ku-ULevitikusi isahluko 25 lapho uNkulunkulu echaza uNyaka weJubili kusizwe sakwa-Israyeli. Ukuze ngininikeze isizinda esincane, uNyaka weJubili wawuba njalo ngemva kweminyaka enga-50, futhi kuningi okubalulekile kulowo nyaka engingeke ngingene kukho lapha. Nokho, ingxenywe engifuna uyiqonde ukuthi abakwazanga ukuhlwanyela izitshalo zabo ngalowo nyaka. Eqinisweni, babengenakuhlwanyela izitshalo zabo nangonyaka wama-49 njengoba kwakuwunyaka weSabatha. Ngakho-ke ngifuna uthole isithombe esicacile salokho okwenzekayo: U-Israyeli watshelwa ukuthi wayengenakuhlwanyela izitshalo zawo ngonyaka wama-49 nowama-50. Khona-ke kwakuzodingeka balinde kuze kuphele unyaka wama-51, lapho sebetshala izitshalo, ukuze izitshalo zivuthwe. Ngakho ngokuyisisekelo, uNkulunkulu wayebatshela

ukuthi babeyoba nenkathi yesikhathi yeminyaka emithathu ngaphandle kokuvuna. Uma ngingakutshela ukuthi ngeke ukwazi ukuthola usheki weholo iminyaka emithathu, ungase ukhathazeke kancane. Nokho, u-Israyeli wayekhathazekile. Ngokwemvelo, lokhu kwakungenakwenzeka. Kodwa uNkulunkulu wayebakhombisa okuthize.

“Ningase nibuze, ‘Siyakudlani ngomnyaka wesikhombisa uma singalimi noma singavuni izitshalo zethu?’ Ngizonithumelela isibusiso sami shele phezu kwenu ngomnyaka wesithupha umhlaba uze uthele ukudla okwanele kweminyaka emithathu. Ngesikhathi nitshala ngonyaka wesishiyagalombili, niyakudla isivuno zikanyasa, futhi niqhubeke nisidla uze ufike ukuvuna umnyaka wesishiyagalolunye.”

— ULevitikusi 25:20-22

ISabatha lenzeka kuphela ngenxa yokuthi uNkulunkulu wabusisa usuku lwesithupha ngokuphindwe kabili, noma ngaphezu kokwanele. Vumela leyo nkulungo izungeze engqondweni yakho kancane. Akukhona yini lokho wonke umuntu wesilisa nowesifazane abakulangazelayo, ngaphezu kokwanele? Lapho uNkulunkulu enika umuntu isabelo esiphindwe kabili ngosuku lwesithupha, Wayekhumbuzisa umuntu ukuthi wayengumondli wabo, futhi Yena wayehlale enikeza okungaphezu kokwanele. Masithembeke; okungaphezu kokwanele kunikeza inkululeko ekulwiseni impilo. Kusithatha ebugqilini kuya ekubeni nezinketho. Okubaluleke kakhulu, kusikhulula ukuba sithole futhi siphumelele kunhloso yethu nasekushisekeleni kwethu. Yilokhu uPotifari ayekujabulela. Wayengakhathazeki. Sonke isidingo ayenaso wayenakekelwa.

Okuwukuphela kwento okwakumelwe agxile kuyo kwakuyinhloso yakhe. Futhi, njengoba mina noDrenda sishilo, “Uze ulungise indaba yezemali, awusoze wakwazi ukuthola inhloso yakho.” Kodwa kukhona izindaba ezinhle! Ukuphumula kweSabatha kusesekhona nanamuhla, futhi kusinikeza indawo lapho izidingo zethu zihlangatshezwana khona futhi singaphumelela ukwedlula ukusinda.

Ngakho-ke kusasele kubantu bakaNkulunkulu ukuphumula-kweSabatha; ngoba lowo ongena ekuphumuleni kukaNkulunkulu naye uyaphumula emsebenzini wakhe (ukusinda kokukhandleka okubuhlungu nohlelo lwezithukuthuku,) njengoba nje uNkulunkulu enza kweyakhe.

UMbuso kaNkulunkulu wawudlula umthetho wendawo yasemhlabeni wokukhandleka okubuhlungu nezithukuthuku zikaPotifari, futhi uzokwenza okufanayo nakuwe. Njengoba sifunda indlela yokuthinta eMbusweni kaNkulunkulu, singaphumelela futhi sithole inhloso yethu. Ukuphila kungaba mnandi, kugcwele intshiseko nenjabulo, ngempela!

Isibusiso sikaJehova siyacebisa, akenezeli usizi kuso.

— Izaga 10:22

Isibusiso sikaJehova siyacebisa, noNkulunkulu akenezeli ukusebenza nzima nako!!! Singaphila ngaphezu kokukhandleka okubuhlungu nezithukuthuku zesimiso ku-UGenesise 3:17. Ngaphila ngaphansi kwaleso simiso esidala sokusinda iminyaka eminingi kwaze kwaba yilapho ngifunda indlela yoMbuso kaNkulunkulu osebenzayo. Ungakufunda lokho nawe. UNkulunkulu unawe! Angakusiza! Ungaphumelela. Cha, ake ngiphinde ngikubeke

**YEKA UKUHLELA
NGOKUQONDISA NAKHO
KONKE UKUNGABAZA
NOKUNGAKHOLWA
OKUKUZUNGEZILE. SHINTSHA
UKWETHEMBEKA KWAKHO
FUTHI UJABULELE UMBUSO
KANKULUNKULU!**

kusha kanje: Udinga ukuchuma. OPotifari bezwe, labo abangamazi uNkulunkulu futhi bagobile ngaphansi kwesiqalekiso sokungabinathemba, ukusebenza kanzima, ukuzama ukusinda, bayabukela. Anihlabeki umxhwele ngenkolo yenu, izakhiwo zebandla lakho, noma imibhalo yakho ngoba abakwazi ukubona ngale kokuntula

kwakho izimpendulo. Angeke ulindele ukuthi abantu bakulalele lapho ubatshela ukuthi uNkulunkulu mkhulu kangakanani kuyilapho uphila ngaphansi kwesikhathi esifana nabo sokokucindezeleka okukhulu ngokwezimali kanye nokuntula futhi nokusinda njengabo. Cha, kufanele ubakhombise ukuthi uMbuso ubukeka kanjani njengoba kwenza uJosefa. Angiqondile ukuba lukhuni, kodwa abantu abazona iziphukuphuku. Bafuna izimpendulo.

Ngangingenazwi okuthonya okweminyaka eminingi. Akekho owangicela ukuba ngibe ku-TV; Ngangingaholi ibandla lezinkulungwane. Kungani? Ngoba ngangingenalutho engingalusho, ngingena zizazululo, ngingena mpendulo, ngingena bufakazi bokuthi uNkulunkulu wayephila kanye nami. Bengiboleka imali emndenini wami ukuze ngisinde. Imoto yami yayibhidlika, indlu yami yayibhidlika, nempilo yami yayibhidlika. Kungani umuntu efuna ukuzwa ukuthi uNkulunkulu wami mkhulu kangakanani? Yebo, ngangisendleleni eya ezulwini, futhi izulu liyinto enkulu kakhulu, kodwa abantu ngeke balalele ukuthi izulu likhulu kangakanani ngaphandle kokuba akhombise izulu khona lapha endaweni yasemhlabeni. Lalela, engikushoyo ukuthi uma uNkulunkulu

enguNkulunkulu futhi iZwi Lakhe liyiqiniso, ngakho kufanele kusebenze. Impilo zethu kufanele zibukeke zihlukile futhi zehlukelane! Kufanele sifinyelele kulesi sizukulwane ngeqiniso loMbuso. OPotifari bebhakile.

Ngakho kungani ngibhale isihlokwana ngale ncwadi ethi *Amandla Okwethembeka?* Kungenxa yokuthi uPotifari wathinta eMbusweni kaNkulunkulu futhi wajabulela ukuphumula kweSabatha lapho izithukuthuku nokukhundleka okubuhlungu okungeyona indlela yokuphila, lapho okungekho khona ukwesaba, futhi kubusa ukuthula. Kulapho ukusinda kushintshwe indawo inhloso nentshiseko, futhi ubumpofu bugwinywe ukuhlinzekwa. Wakwenza kanjani lokho? Waletha izinkinga nezinkathazo zakhe ngaphansi kwamandla esikhundla kuMbuso kaNkulunkulu. Ngokuyisisekelo, nakuba wayengakuqapheli ayekwenza, yena wahlela waziqondanisa noNkulunkulu. Wavumelana naye futhi waba ngaphansi koMbuso kaNkulunkulu. UPotifari wayehlakaniphe ngokwanele ukuba abeke izindaba zakhe ngaphansi kokunakekela kukaJosefa ngoba wayebona izimpendulo. Ungakwenza lokho naye futhi; yilokho esakwenza mina noDrenda. Zabonakala kanjalo-ke izinyamazane, kwavela imali, kwavela izimoto, nekhaya esasilidinga. Ngakho ake ngikunikeze isiphakamiso. Uma ufuna ukujabulela konke uNkulunkulu anakho ngawe, shintsha ukwethembeka kwakho. Yeka ukuhlela ngokuqondisa nakho konke ukungabaza nokungakhohlwa okukuzungezile. Shintsha ukwethembeka kwakho futhi ujabulele uMbuso kaNkulunkulu!

ISAHLUKO 9

WENA UBONDLE

Lapho ngiqala ukuhlangana noDon, wayefike ehhovisi lami edangele kakhulu futhi enezikweletu. Akukho okwakubonakala kumhambela kahle empilweni yakhe ngaleso sikhathi. Lapho ngihlala phansi futhi ngixoxa naye, ngathola ukuthi wayesalele emuva ngezinyanga ezintathu kuya kwezine emqashweni wakhe futhi cishe kuzo zonke ezinye izikweletu ayenazo. Kwakunezinkinga emshadweni wakhe—umkakhe wayekhathele yisimo sabo sezimali futhi eseqale ukulahlekelwa inhlonipho ngoDon njengoba wayengakwazi ukondla yena nezingane zabo ezinhlanu. Iqiniso laliwukuthi uDon wayengasazihloniphi. Futhi wayegcwele imibuzo.

Umsebenzi wakhe wawuhilela ukuthengisa umshwalense wezempilo kuso sonke isifunda sase-Ohio, kodwa ukuntula kwakhe impumelelo kwashesha kwamholela endleleni eyingozi yezimali.

Naphezu kwazo zonke izinto ezazimelene noDon, ngabona ikhono kuye. Wayezimisele ukufunda futhi ezimisele ukusebenza. Leyo nhlanganisela enamandla yangithakasela ngokwanele ukuba ngimqashe futhi ngizitshale imali enhlalakahleni yekusasa lakhe. Ekugcineni, kube ukutshalwa kwezimali okwasikhokhela inzuzo ezinkulu sobabili.

Inkampani yami eyayiqala ukusebenza yayisanda kunqoba kuhambo lokuya eHawaii komunye wabathengisi bethu, futhi ngaba nomuzwa wokuthi leli kungaba ithuba elihle lokuhlanganyela noDon ngoMbuso kaNkulunkulu. Nakuba uDon wayeng-umKristu, wayengenakho ukuqonda okufanayo nenganginakho. Futhi nakuba ngike ngazama izikhathi eziningana ukuhlanganyela naye kuzimiso zikaNkulunkulu kule ndaba, wabonakala engakukholelwa engangikusho.

Ngaqhubeka ngifuna indlela yokubamba ukunaka kukaDon okwakuzomsiza abone ukuthi naye angaphumelela ngokufunda indlela uMbuso kaNkulunkulu owawusebenza ngayo. Nokho, uDon wayedangele kangangokuthi kwaba nzima ukukholelwa kuyena futhi ekholelwa ukuthi ushintsho lungenzeka ngempela. Ngangazi ukuthi lolu hambo lwaseHawaii kwakuyithuba lami.

Emasontweni ambalwa ngaphambi kokuba mina noDon sihambe, saxoxa ngalokho esasiyokubona nesizokwenza lapho. Isithakazelo esisodwa esikhethekile sasibambe ukunaka kuka-Don njengezinye. Wayefuna ukubamba i-*marlin* eluhlaza okwesibhakabhaka emanzini amahle ku-Pacific Ocean. “IHawaii inhloko-dolobha ye-*marlin* eluhlaza okwesibhakabhaka emhlabeni,” kusho uDon engitshela ejabule. “Bengilokhu ngifuna ukubamba i-*marlin* eluhlaza okwesibhakabhaka; bekuyiphupho lami.” Ngokokuqala ngqa emasontweni ambalwa, ngabona ukukhanya emehlweni kaDon. Kukhona okwamjabulisa ngempela, futhi ngangazi ukuthi injabulo yakhe yayizovula umnyango wesifundo esinamandla.

Ngathi: “Don, bewazi yini ukuthi kungenzeka ukwazi, hhayi ukuba nethemba nje, kodwa wazi ukuthi uyobamba i-*marlin* eluhlaza okwesibhakabhaka eHawaii ngokuthinta eMbusweni kaNkulunkulu?” Edidekile kodwa ethakasele, uDon wayefuna ukwazi

ngokwengeziwe, futhi ngaqhubeka nencazelo yami ngoMbuso. Ngacaphuna kuNgokukaMarku 11:24, othi: “*Ngalokho ngithi kini: Konke enikukhulekayo nenikucelayo, kholwani ukuthi nikwamukele, futhi nizakuba nakho.*” KuDon, lokhu bekucishe kube kuhle kakhulu ukuba akukholwe. Ngazinika isikhathi ukuze ngimsize aqonde uMbuso nendlela yokukhulula ukholo lwakhe. Futhi ngakho, ngaphambi kokuba sihambe ohambweni lwethu, yena nomkakhe bahlwanyela njengoba nje ngangihlanyele inyamazane yami, bakhuleka ngokuvumelana, futhi bakholwa ukuthi babeyitholile i-marlin eluhlaza okwesibhakabhaka.

Okwamanje, uDon wenza konke ayekwazi ukukwenza ukuze asekele ingxenywe yakhe yesivuno. Wenza ucwaningo ngemikhumbi ezitholakalayo namanani futhi wagcina ebhukhe nenduna yomkhumbi ayezizwa ejabule ngaye. Konke kwase kumisiwe, futhi sonke sasijabule kakhulu ngokuya emanzini aluhlaza okwesibhakabhaka aseHawaii.

Lwafika usuku lokuhamba ngomkhumbi, futhi njengoba sigibela emkhunjini, satshela induna yomkhumbi ngenjabulo ukuthi ngosuku lwanamuhla sizobamba ngalo i-marlin eluhlaza okwesibhakabhaka. Ngenkathi elindele ukuthi thina sibe nosuku oluyimpumelelo sidoba ezinye izinhlanzi zezemidlalo, wasiqinisekisa ukuthi amathuba okubamba *marlin* eluhlaza

**“NGALOKHO NGITHI KINI:
KONKE ENIKUKHULEKELAYO
NENIKUCELAYO, KHOLWANI
UKUTHI NIKWAMUMUKELE,
FUTHI NIZAKUBA NAKHO.”**

— NGOKUKAMARKU 11:24

okwesibhakabhaka ngalolo suku ayengahambelani nathi. Njengoba kunemikhumbi emibili ohambweni oluqashiwe nsuku zonke ezinyangeni ezine ezedlule, izisebenzi zakhe zazilethe i-marlin

eyodwa eluhlaza okwesibhakabhaka. Lokhu kwakungenxa yeqiniso lokuthi kwakungakabi isikhathi se-*marlin*, njengoba ama-*marlin* ezinhlanzi ezifudukayo. Senqaba ukudumazeka, samtshela ngenhlonipho ukuthi sasizothola enye futhi saqhubeka nokulungisa izinto zethu.

Ngemva kwamahora ayisithupha okuhamba ngokuchophelela okukhulu, besingaka bambi ngisho neyodwa, futhi ngangiba nokukhathazeka ngokuthi ukuntuleka kwesenzo kungase kunciphise ukhoho lukaDon. Ekukhathazekeni kwami ngamemeza ngimbuza. “Don,” ngangimemeza ngisendaweni yami ebhulohweni elingenhla kwakhe, “ake ngikubuze umbuzo. Wayithola nini leyo *marlin* eluhlaza okwesibhakabhaka, lapho ivela noma lapho sithandaza?” Ngokuzethemba, uDon waphendula ngokuqinile, “Gary, kulula lokho. Ngayithola lapho ngithandaza.” Ngajabula futhi ngizethemba lapho ngizwa impendulo yakhe. Kungaleso sikhathi lapho engazi khona ukuthi uDon wayewuthathele phezulu umyalo wami futhi wayezimisele ukuba nayo leyo *marlin*.

Emizuzwini embalwa kamuva, ingoma kaDon yaqala ukucula njengoba igobela ngasolwandle futhi abalingane bamemeza, “Qubeka udoba!”

“Ungathukutheli kabi,” kuxwayisa induna yomkhumbi. “Kuyinhlanzi enkulu kulungile, kodwa akuyona i-*marlin* eluhlaza okwesibhakabhaka. Ama-Marlins aza phezulu futhi enze ukugxuma ngendlela emangalisayo emoyeni, futhi le inhlanzi ihlala ekujuleni.” Yaphela imizuzu uDon elokhu elwisa inhlanzi eyayingakasondeli eduze ukuze ibonakale. Njengoba uDon wayekhathele, nenhlanzi ngokufanayo futhi ngokushesha yayeka ukulwa. Mina noDon asizange simangale lapho edonsa leyo *marlin* enkulu, enhle eluhlaza okwesibhakabhaka, kodwa wonke umuntu owayese mkhunjini wayemangele.

Isithombe sikaDon nenhlanzi yakhe sisalokhu sisehhovisi lami kuze kube namuhla njengobufakazi kwabanye nesikhumbuzo esiqhubekayo kimi sokuba ngokoqobo koMbuso. Ngaphandle, kwakuyinhlanzi nje. Kodwa kuDon, *i-marlin* yayisho okukhulu kakhulu. Ukube uMbuso wawusebenzela *u-marlin*, ngokuqinisekile ubuyosebenza kukho konke ayekudinga ekuphileni. KuDon, kwakunjalo kuyisiqalo nje sokuqaphela ithonya loMbuso kaNkulunkulu ongaba nawo empilweni yakhe.

Buyela emuva eminyakeni eyizinkulungwane ezimbalwa futhi uzofunda ngendoda okuthiwa nguNikodemu, eyabuza uJesu ngokuqondile ngoMbuso kaNkulunkulu. Isahluko 3 sencwadi ka NgokukaJohane ubhala impendulo yeNkosi, “*Umoya uphaphetha lapho uthanda khona. Uyaluzwa udumo lwawo, kodwa kawazi lapho uvela khona nalapho uya khona. Banjalo bonke abazelwe nguMoya*” (indima 8). Lolo suku oluhle lokugibela umkhumbi noDon luyisibonelo esihle salokhu njengoba kuyoke kube khona.

Nakuba mina noDon sasingazange siwubone ngokoqobo uMbuso kaNkulunkulu, ngokuqinisekile sawubona futhi sawuzwa umphumela wawo njengoba leyo *marlin* enkulu lafika ngalolo suku. Njengoba nje umoya ungabonakali kodwa unomphumela obonakalayo endaweni yemvelo, kanjalo noMbuso kaNkulunkulu ungokoqobo futhi unomphumela endaweni yemvelo. Ngokufunda imithetho ebusa uMbuso kaNkulunkulu, senza izinguquko ekuphileni kwethu njengoba kwenza uDon ngalolo suku.

**NJENGOBA NJE UMOYA
UNGABONAKALI KODWA
UNOMPHUMELA
OBONAKALAYO ENDAWENI
YEMVELO, KANJALO
NOMBUSO KANKULUNKULU
UNGOKOQOBO FUTHI
UNOMPHUMELA ENDAWENI
YEMVELO.**

Kulungile, nawu umbuzo. Wavela kanjani lowo *marlin*? Lapho kukhona impendulo yalowo mbuzo. Awukwazi nje ukuthi uNkulunkulu wakwenza. Cha, sidinga ukwazi ukuthi besazi kanjani ukuthi izovela. Kudingeka ukwazi ngempela lokhu ngoba kungase kube nosuku lapho udinga i-*marlin* eluhlaza okwesibhakabhaka noma imoto eluhlaza noma okokudla nje. Iqiniso liwukuthi iphuzu lendaba alikona ngempela mayelana nokudoba njengoba nje nezindaba zami zokuzingela zikhuluma ngezinyamazane. Le ndaba isinika ukuqonda ngoMbuso nendlela osebenza ngayo. Kube nesizathu sokuthi *imarlin* ibonakale! UJesu wachitha isikhathi esiningi efundisa abafundi bakhe ngendlela uMbuso owawusebenza ngawo, kodwa ngaphandle nje kokukhuluma ngawo, wabakhombisa khona.

Ngicela unake. UMbuso awusebenzi njengendaweni yasemhlabeni lapho okhulele kuyo. Ngeke ukwazi ukukuqonda ngokuphelele ngengqondo yakho. Isebenza ngesisekelo semithetho, imithetho nje ehlukile kunaleyo esiyijwayele lapha endaweni yasemhlabeni. Kodwa singayifunda leyo mithetho. UJesu wachitha isikhathi esiningi ekhombisa futhi efundisa le mithetho yoMbuso nomaphi lapho ayeya khona. Enye yezindaba engizikhonzile lapho uJesu akhombisa khona uMbuso yenzeka ku NgokukaMarku 6. Yindaba edumile kaJesu esondla amadoda ayizi-5,000 ngezinkwa ezinhlanu nezinhlanzi ezimbili. Nakuba ngike ngayizwa le ndaba izikhathi eziyisigidi ngisakhula ebandleni, akekho owake wangitshela ukuthi uJesu wakwenza kanjani lokho.

Kwathi isikhathi sesihambile, beza kuye abafundi bakhe, “Le ndawo iyihlane,” besho, “futhi isikhathi sesidlulile. Bamukise abantu ukube baye emaphandleni nasemizaneni ezungezileyo bazithengele ukudla.”

Wayesephendula, ethi kubo: Bapheni nina ukudla.

Bathi kuye: “Lokho kungathatha iholo lomuntu ngaphezu kwezinyanga eziyisishiyagalombili! Siyakuchitha imali engaka sithenge isinkwa, sibaphe badle na?”

*“Ninezinkwa ezingaki na?” wabuza. “Hambani nibone.”
Sebazi bathi: Ziyisihlanu—nezinhlanzi ezimbili.*

Khona-ke uJesu wabayala ukuba bonke abantu bahlale phansi etshanini obuluhlaza izigaba ngezigaba. Base behlala phansi amaviyongamaviyo, kwabangamakhulunangamashumi ayisihlanu. Wazithabatha izinkwa eziyisihlanu nezinhlanzi ezimbili, wabhaka ngsezulwini, wazibusisa, wazihlephula izinkwa, wazinika abafundi bakhe ukuba bazibeke phambi kwabantu. Nezinhlanzi ezimbili wababela bonke ngazo. Badla bonke basutha; futhi abafundi babutha imvuthuluka yezinkwa nezinhlanzi, iziqabetho eziyishumi nambili ezigcwele. Inani lababedlile izinkwa babenngamadoda ayizinkulungwane eziyisihlanu.

— NgokukaMarku 6:35-44

“Jesu, sinenkinga. Abantu balambile futhi ngaphandle kokuba behambe manje, ngeke bakwazi ukufika ekhaya kuze kube sebusuku kakhulu; futhi sikhathazekile.” Uthini-ke uJesu kubo? “O, wawu, uqinisele. Ngilahlekelwe ngokuphelele isikhathi; asiwuvale umhlangano ngokushesha.” Cha, Uvele athi, “Wena ubondle.” Ini? IBhayibheli liqopha ukuthi kwakunamadoda angu-5,000, kodwa ukubala kwabesifazane nezingane kwakungaba nabantu abangu-20,000 kalula lapho. Ukondla lelo qembu labantu, noma ngabe ubunezinsizakusebenza kakade, bekungaba umsebenzi omkhulu, umsebenzi ongenakwenzeka. Nginyaqiniseka ukuthi abafundi abazange bakholwe yilokho uJesu ayekusho.

Ukusabela kwabo esixazululweni sakhe kunikeza ukuqonda okucacile ngesimo sengqondo esivamile endaweni yasemhlabeni. “Kodwa, Jesu, lokho kungathatha iholo lomuntu ngaphezu kwezinyanga eziyisishiyagalombili! siyakuchitha imali engaka sithenge isinkwa, sibaphe badle na?” Okokuqala, qaphela ukuthi indlela abashintsha ngayo ngokushesha inkinga yabo yokuntuleka kokuhlizekwa ohlelweni womhlaba oqalekisiwe wezomnotho, ukukhandleka okubuhlungu, nezithukuthuku, okwezinyanga eziyisishiyagalombili zakhona ukuba zibe ncamashi.

Ngolunye usuku ngangikhuleka futhi uNkulunkulu wangitshela ukuthi nganginomqondo wenyama. Ngadideka; kwakusho ukuthini lokho? Ngabe ngenenkinga ngenkanuko? Cha, Wayebhekisele ekucabangeni kwami futhi nokuthi ngangikhawulelwe kanjani ngoba uhlelo lokucabanga emhlabeni oqalekisiwe lwaluhlaza ikusasa lami ngokusebenzisa ukuthi ngingagijima ngengqondo yami ngokushesha okunganani. Sonke siyakwenza lokhu. Uma sidinga indlu entsha, sithola ukuthi kubiza malini, bese sibala ngokushesha ukuthi singakwazi yini ukuyikhokhela. Sibala kanjani lokho? Ngokuqonda emhlabeni oqalekisiwe ngokuthi singagijima kangakanani. Ake sibone, ngenza amadola angu-15 ngehora izikhathi ezingu-40 ngesonto kulingana ... “Hawu, ayikho indlela engingayithenga ngayo leyo ndlu.” Ngakho-ke uyiphonsa eceleni njengento engenakwenzeka. Uma sihlunga yonke imiqondo ngendlela engingagijima ngayo isihlungu, NGEKE sithinte endleleni yokuphila koMbuso ngoba uNkulunkulu akaboshiwe kuleso simiso. UNkulunkulu wayengitshela ukuthi uma ngifuna ukuhileleka eMbusweni, kwakuyodingeka ngiqale ukucabanga ngemicabango yoMbuso—zonke izinto zingenzeka!

Yilapho abafundi bakhona lapho bethi, “Lokho kungathatha

iholo lezinyanga eziyisishiyagalombili.” Ngokuyisisekelo, babethi kwakuyisenzo esingenakwenzeka ukondla abantu abaningi kangako.

Ake ngifanekise ukuthi okukaJesu, “Wena bondle,” kwazwakala kunjani kubo. Ake sithi bengingumfundisi wenu, futhi nifike ezikhathini ezinzima futhi nisilela emuva ngesikweletu senu. Wawusemuva ngezinyanga ezintathu futhi usuzolahlekelwa yindlu yakho. Ngakho-ke weza kimi wangibuza ukuthi ibandla lingakusiza yini ngokufinyelela ekukhokheni izikwelethu. Ngabe sengithi kuwe ngomoya ophansi, “Nginombono ongcono. Kungani ungavele uyikhokhe nje, futhi ngeke ube nanoma yiziphi izinkokhelo nhlobo?” Ubungangibheka-ke ngokuthi, “Bekungekho indlela ayekuqonda ngayo ngempela lokhu engikushoyo” bheka. “Cha, Mfundisi, ngicabanga ukuthi uyiqonde kabi. Asinayo imali; yingakho size kuwe. Sidinga nje ibandla ukuthi lisisize ukuze sibambe iqhaza ekukhokheni.” Futhi, ngikubuke ngomoya ophansi kakhulu futhi ngithi, “Cha, ngiyakuzwa okushoyo, futhi ngikunike isisombululo esihle kakhulu. Kufanele uvele ukhokhele indlu, futhi ngeke ube nayo inkokhelo.” Njengomshini we-*pinball* okhala utshekile, ungacabanga ukuthi ngiyahlanya.

Kumelwe ukuba abafundi bazizwa ngaleyo ndlela. “Jesu, awuzimisele ngempela ngokondla bonke laba bantu abangu-20,000, akunjalo? Lokho akunakwenzeka. Asinazo nje izinsiza zokwenza lokho. Futhi uma senza isu lokuyosebenza kanzima ukuze sithole leyo mali, sihlele izinqola namakomiti ukuthi ayolanda isinkwa, lapho sibuya nesinkwa, wonke umuntu uzobe efile. Noma ngabe besinayo imali, asinaso isikhathi esidingekayo sokuhoxisa lokhu.” Yile ndlela esisabela ngayo ezintweni ezingenakwenzeka emvelweni lapho sibona ingekho indlela yokuthi zenzeke. Lapho singenakho ukuhlinzekwa, umbono wethu uyafa.

UJesu akazange abashiye lapho abafundi kuleso simo bengenazo izimpendulo, futhi wayengeke abatshele ukuthi bondle abantu uma yayingekho indlela yokwenza kanjalo. Empeleni wayesezobabonisa esinye isimiso—uMbuso osebenzayo. Njengoba manje abafundi bedidekile, uJesu uyathatha izintambo.

“Niphetheni nina? Hambani nibone,” kusho uJesu. Abafundi babuya bathi: “Sifumene izinkwa eziyisihlanu nezinhlanzi ezimbili.” Lapho izinhlanzi ezinhlanu nezinkwa ezimbili sezitholakele, uJesu ucela abafundi ukuba balethe Kuye. Uthatha isinkwa nenhlanzi wazibusisa abese ebuyisela kubo. Ngeso lenyama, akukho okwakushintshile, kodwa endaweni kamoya, kwenzeka okuthile okubaluleke kakhulu, into eyisihluthulelo sokuqonda kwethu Umbuso. UJesu uyala abafundi ukuba badlulisele kubo bonke isinkwa nezinhlanzi, futhi babuka ngokumangala njengoba ukudla kwanda phambi kwamehlo abo futhi kondla bonke abantu abangu-20,000 baze bangakwazi ukubamba enye imvuthuluka. Kwenzekeni? Kwenzeke kanjani?

Ukuze sithole, sidinga ukuhlehla kancane futhi sibhekisise imininingwane yalo mcimbi. Igama elithi “busisa” ngokwezwi nezwi lisho ukwehlukana noma ukungcwelisa. Ngakho singasho ukuthi lapho uJesu ekhuluma phezu kokudla futhi ekubusisa, isinkwa nenhlanzi kwahlukaniswa kusuka komunye umbuso kuya komunye. Endaweni yasemhlabeni, ukondla abantu abangu-20,000 ngezinkwa ezinhlanu nezinhlanzi ezimbili akunakwenzeka. Kodwa ngoMbuso kaNkulunkulu, zonke izinto ziyenzeka. Eqinisweni, indaba ayigcini lapha. Ngaphambi kokuba kuqedwe, abafundi base bebuthethelele iziqobetho abangu-12 bezingcezwana. Izinkwa ezinhlanu nezinhlanzi ezimbili zasuka ekunganeli, kwaya ukusuthisa abantu abayi 20,000 futhi kwase kuba nokuningi

kunalokho eniqale ngakho ekugcineni? Lokho kuyindlela yoMbuso, ngaphezu kokwanele! Ngingahlwanyela izinhlanzi eMbusweni futhi ingaphindaphindeka njengezinhlanzi. Kodwa kuthiwani uma ngidinga inhlanzi futhi ngingenayo inhlanzi engingayihlwanyela, impendulo—imali! Khumbula ukuthi imali iwuhlelo lokuhwebelana. Mina futhi nawe “siqamba” imali nsuku zonke. Siyiqamba ngokuthi ubisi, indlu, izingubo noma isinkwa, futhi nanoma yini enye esiyidingayo usuku nosuku.

Njengososayensi ongokomoya, lapho ngibhekisisa indaba, ngabona indlela efanayo uNkulunkulu anginika yona nenyamazane. Ngokuzingela kwami izinyamazane, uNkulunkulu wangifundisa mina ukuba ngiqala ngihlwanyele eMbusweni kaNkulunkulu ingxenye yanoma yini engiyidingayo. Wenza kanjalo umfana ngesinkwa nenhlanzi ayenayo. Wabeka ngaphansi kwegunya loMbuso kaNkulunkulu, futhi kwanda, kondla abantu abayizi-20,000 kwasala iziqobetho ezingu-12. Phawula ukuthi isinkwa saphindaphindeka saba isinkwa, nezinhlanzi zanda zaba izinhlanzi. Isebenza kanjena. Imali iba yinoma yini esiyidingayo. Kunjalo lapho sihlwanyela; singaqamba nje igama lemali. Esikhundleni sokwehla siye esitolo sithenge izinhlanzi ukuze sihlwanyele izinhlanzi, singaqamba nje igama lemali. Lokhu kungenzeka ngokunikela kwakho, kodwa hhayi okweshumi kwakho, njengoba uNkulunkulu esekunikeze igama. Singawubona wona lomthetho ngokufanayo womsebenzi wokuphindaphinda ku NgokukaLuka 5

**UNKULUNKULU
WANGIFUNDISA MINA
UKUBA NGIQALA
NGIHLWANYELE
EMBUSWENI
KANKULUNKULU
INGXENYE YANOMA YINI
ENGIYIDINGAYO.**

Ngelinye ilanga uJesu emi ngaselwandle laseGenesaretha, isixuku simbunganyela ukuba sizwe izwi likaNkulunkulu, wabona imikhumbi emibili ngaselwandle ishiyiwe ngabadobi. babehlansa amanetha abo. Esengene komunye wemikhumbi ongokaSimoni, wamcela ukuba asuke kancane emhlabathini. Wahlala phansi, wabafundisa abantu esemkhunjini. Eseqedile ukukhuluma, wathi kuSimoni: “Qhubekela ekujuleni, nehlise amanetha enu, nibambe.”

USimoni waphendula wathi: “Nkosi, sishikile ubusuku bonke, asibambanga lutho. Kepha ngenxa yokuthi usho njalo, ngiyakuwehlisa amanetha.” Sebekwenzile lokho babamba izinhlanzi eziningi kakhulu, aze agqabuka amanetha abo. Ngakho babaqhweba omana babo abakomunye umkhumbi ukuthi beze bababambise. Beza-ke bayigcwalisa imikhumbi yomibili yaze yathi ayizike.

— NgokukaLuka 5:1-7

Njengososayensi ongokomoya, ake sibhekisise indaba. Zavela kanjani lezo zinhlanzi? Uyakubona? UJesu uhamba ngasogwini futhi uthola umkhumbi afuna ukuwusebenzisa lapho eshumayela esixukwini. Ubuza uPetru, umnikazi womkhumbi, ukuthi angasisebenzisa yini futhi uPetru athi, “Impela.” Phela base beqedile ukuyisebenzisa; babedobe ubusuku bonke bengabambanga lutho. Ngemva kokuba uJesu esebenzise umkhumbi, utshela uPetru ukuba abuyeke emuva ayodoba ekujuleni kwamanzi ukuze abambe. Ngियाqiniseka ukuthi lesisicelo sammangaza uPetru, njengoba ephendula, “Jesu, sidobe ubusuku bonke, asibambanga lutho.” UPetru wayengumdobi ochwepheshile, futhi ekwazi ukudoba. Ngokusekelwe kokuhlangenwe nakho kwakhe, izinhlanzi zazingekho nje. Kwamane

kwakungenangqondo emvelweni ukubuyela emuva. Basebezibekile igiya beqeda ukhlanza amanethi.

Angikholwa ukuthi uPetru wayezokwenza ngaphandle kokuthi wayesanda kuzwa cishe ihora lonke intshumayelo evela kuJesu eyamthinta ngendlela ayengakaze athintwe ngayo ngaphambili. Ngakho uthi, “Ngoba usho njalo, ngiyakwehlisela amanetha ami. UPetru waphuma wabamba izinhlanzi eziningi kangangokuthi amanetha akhe ahlehla futhi umkhumbi wakhe wawusuzocwila. Wamemeza kakhulu abalingane bakhe babesesogwini, baphuma amanetha abo ehlephuka nemikhumbi yabo yacwila. IBhayibheli lilandisa ngokusabela kukaPetru; yena wamangala!

Kwenzeka kanjani lokhu? Ingabe ikhona imikhondo? Ingabe singakwazi? Kafushane nje, kuyisimiso samandla okwethembeka esikhulume ngawo ngaphambili. Lapho uPetru evumela uJesu ukuba asebenzise umkhumbi okudoba, umkhumbi nebhizinisi kwashintsha imibuso. Ibhizinisi laphuma ngaphansi kwesimiso samandla esikhundla ngokomthetho asemhlabeni oqalekisiwe futhi saba ngaphansi kwamandla esikhundla ngokomthetho oMbuso kaNkulunkulu. Ukuba ngaphansi kwamandla esikhundla ngokomthetho oMbuso kaNkulunkulu, uNkulunkulu wayenengunya ngokomthetho ukulanda izwi lolwazi futhi anikeze uJesu indawo okuyiyonayona yezinhlanzi; “laphaya emanzini ajulile.”

Ngakho ake sihlukanise lo mcimbi. UJesu uboleka umkhumbi wokugoli benhlanzi kuPetru owayesanda kuphuma ubusuku bonke ezama ukugola inhlanzikodwa lutho. Kulokhu kushintshana, imikhumbi ingaphansi koMbuso kaNkulunkulu. UJesu manje usenolwazi ngendawo eqondile yezinhlanzi ngoMoya oNgcwele. UJesu ube eseqondisa umkhumbi kaPetru endaweni eqondile. Khona-ke umkhumbi kaPetru cishe ucwile ngenhlanzi.

Imikhumbi yabalingani bakhe nayo sicishe icwile ngenxa yenhlazi abazigolile. Zigolwa kanjani-ke izinhlanzi? Ngamagama alula, ngezwi eliqondile lesiyalo esivela ezulwini. Ake sibhekane nakho, noma ubani angakwazi ukugola izinhlanzi uma wazi kahle ukuthi zikuphi. Cabanga ngalokho esisanda kukusho. UNkulunkulu wazi konke; Angakusiza futhi akutshela ukuthi wenzeni.

Lapho mina noDrenda siphelwa amandla futhi siqala ukufunda ngoMbuso, uNkulunkulu wanginika iphupho ebusuku lokuqala ibhizinisi engangingazi ngempela ukuthi ngiliqale kanjani. Lelo bhizinisi lisasebenza eminyakeni engu-28 kamuva, likhiqiza amakhulu ezinkulungwane zamadola ngonyaka ngenzuzo etholakalayo . Kule minyaka engu-28, kungivumele ukuthi ngihl-wanyele izigidi enkonzweni futhi ngisize abantu. Kanjani? Ngezwa kuvela ezulwini, nawe ungakwenza! Ake ngenze isibonelo.

Ngangibambe umhlango wobusuku obuhlanu owawukhuluma ngoMbuso kaNkulunkulu eminyakeni embalwa edlule. Ngemva kobusuku besibili, indoda okuthiwa uChris yeza kimi futhi yangicela ukuba ngiyithandazele. Ngambuza ukuthi yini ayidinga ngomthandazo. Wabe esengixoxela indaba yakhe. Ubenebhizinisi nomfana owayekhwabanise imali yebhizinisi, okwabangela ukuthi ibhizinisi lehle. Wayesemshadweni wakhe wesine, kwakungahambi kahle, futhi wayeneminyaka engu-40 kuphela ubudala. Wangitshela ukuthi wayecindezeleke kakhulu kangokuthi wathatha isibhamu esigcwele wazulazula isikhashana wama egalaji likapheth-iloli elivaliwe ngenhloso yokuzibulala.

Kwasekuyoshaya ihora lesithathu ekuseni, wathi esahlezi nesibhamu esigcwele, kwakhala ucingo lwakhe. Wayibona inombolo ngokushesha. Kwakungumlingani wakhe wangaphambili. Impela wayengafuni ukukhuluma naye, ngakho akazange amphendule.

Luphinde lukhale futhi, luphinde lukhale futhi. Eqinisweni, yakhala izikhathi ezingu-11 lapho uChris ekugcineni enquma ukuyiphendula. Amazwi okuqala aphuma emlonyeni womlingani wakhe wangaphambili ayethi, “Ukuphi, futhi wenzani?” Lapho uChris emthshela, umlingani wakhe wangaphambili wathi, “Unganyakazi; Ngiyeza khona manje!” Ngokusobala, umlingani wakhe omdala wayesanda kuzinikela kuNkulunkulu futhi wayefuna ukuhlanganyela lokhu noChris. Ngokumangalisayo, wazizwa ephuthuma ukufika kuChris ngo-3:00 ekuseni, futhi lapho uChris engaphenduli, wayelokhu ezama.

Lapho umlingani kaChris efika, waholela uChris eNkosini, futhi impilo kaChris yashintsha kakhulu. Konke kwaqala ukuba ngcono. Wathola ibandla elihle, umshado wakhe waqala ukuba ngcono. Konke kwakuhamba kahle ngaphandle kwezemali ayitholayo. UChris wayengasebenzi, futhi yilokho angicela ukuba ngithandaze ngakho. Emhlanganweni, ngafundisa khona kanye lokho enginithshela khona kule ncwadi, indlela uMbuso ongenza ngayo izinto ezimangalisayo ngaphezu kwamakhono ethu.

Ngenkathi uChris ecabanga ukuthi uMoya oNgcwele ungasihola kanjani futhi usisize ngokuqondisa nangemibono, wavele waba nombono. Ngempela wayengenazo inketho eziningi ngokwezimali. Kodwa wenza ikhekhe likashizi elikhulu. Okukhethekile kwakhe kwakuyikhekhe likashizi elisekelwe empilweni, ayazi ukuthi lalingcono kunawo wonke ake waba nawo. Eqinisweni, uChris wayaziwa yiyo bonke abangani bakhe njengomfana owenza ikhekhe likashizi elingcono kakhulu abake baba nalo. Wayeye esitolo sendawo sokudla kwezempilo izikhathi eziningi, futhi wayeke wazama ezinye zezinto zabo ezibhakwayo kodwa wazithola zonke zintula okuthize. UChris wayengenakho okuningi angakwenza,

kodwa waba nomuzwa wokuthi lena enye inketho ayenayo, ngokuthengisa amakhekhe kashizi. Wayeqiniseka ukuthi uma ethatha elinye lamakhekhe kashizi aye nalo kuleso sitolo sendawo sokudla kwezempilo futhi balinambitha, babeyofuna ukulithengisa. Wayenesiqiniseko sokuthi izothengiswa kangcono kuneyabo. Yilokho kanye akwenza. Wapheka ikhekhe likashizi wehlisela esitolo sokudla kwezempilo engashongo. Ngesikhathi esiyinqayizivele, kuvele kwenzeka ukuthi i-CEO yalo lonke uchungechunge lwesitolo sokudla kwezempilo ivakashele le ndawo ngesikhathi uChris efika. I-CEO yavuma ukunambitha ikhekhe likashizi futhi nokuthi uzamazisa.

Ngalobo busuku uChris weza ngaphambili ngemva komhlangano futhi ezokhuluma nami. Wangitshela ayekwenzile futhi wangicela ukuba ngiphinde ngithandaze naye mayelana nenkontileka yalesi sitolo sokudla kwezempilo. Ngosuku olulandelayo uChris wayekhona futhi, futhi mfana, wayejabule! Wangitshela ukuthi i-CEO yayifuna abhakele ikhekhe likashizi hhayi nje kuphela isitolo esisodwa lapho ayenambitha khona ikhekhe likashizi kodwa futhi nakuzo zonke izitolo zabo ezikulo. Wambuza nokuthi yini enye angayibhaka. UChris wayethukile! Ngokumangalisayo, u-CEO wafika ngobusuku bokugcina benkomfa, lapho weza ngaphambili futhi wanikela inhliziyi yakhe eNkosini futhi wabhapathizwa ngoMoya oNgcwele. Ngathola incwadi evela kuye ngemva kwamasono amabili ethi wayefuna ukuhlwaneyela abuyele eMbusweni kaNkulunkulu. Wayenikeza amaphesenti ayishumi esitokwe sakhe enkampanini enkonzweni yethu, i-*Faith Life Now*. Kuyamangaza! UNkulunkulu angathatha umcabango futhi enze into enkulu ngaphandle kweze.

ISAHLUKO 10

QOQA, UNGACASUKI!

Wake walibona ihhashi ehlobo ngemva kokugijima isikhathi eside? Imbozwe izithukuthuku; uhlobo lwezithukuthuku olunegwebu olubizwa nge-*lather* luyawamboza. Ungasho ukuthi bebesebenza kanzima. Ngithola umbuzo ngaso sonke isikhathi, “Gary, uthi akufanele ngisebenze na?” Cha, angikushongo lokho kanjalo neZwi likaNkulunkulu. Kodwa kunomehluko omkhulu endleleni osebenza ngayo. Ngokwesibonelo, cabanga ngendaba esiyifundile kaPetru nabalingane bakhe bebamba ngemikhumbi emibili eyayigcwele inhlanzi kangangokuthi zacishe zacwila. Basebesebenze ubusuku bonke bezama ukubamba izinhlanzi kodwa bengaphumeleli. Khona-ke, uJesu wasondela wabakhombisa lapho izinhlanzi ezazikhona ngezwi lolwazi. Ngaleso sikhathi, nabo basebenza kodwa kwakuwuhlobo oluhluka ngokuphelele lomsebenzi. Basebenza kanzima bedonsa lezo zinhlanzi ngokuqinisekile. Kodwa ingabe babedoba na?

Ngiyazi ukuthi ngidlala ngamagama lapha. Sisebenzisa igama elithi ukudoba ezintweni eziningi. Owesifazane wayedoba ukuze atuswe. Indoda yangena emaphaketheni ayo, idoba izihluthulelo zayo. Sisebenzisa igama elithi ukudoba uma sicabangela ukuthi

sifuna okuthile. Ngakho ingabe uPetru wayedoba na? Uma ngiyozingela, ngikutshele ukuthi ngithola inyamazane yami cishe emizuzwini engama-40. Ngiyazingela na? Ngamanye amazwi, uma wazi ukuthi izinhlanzi zikuphi, uyadoba na? Uma ngazi ukuthi ngithola inyamazane, ingabe ikuzingela na? Ngikusho lokhu kuphela ukuze nibambe umehluko. Yebo, ngiyakhandleka, kepha angikhandleki ubusuku bonke, ngingabambi lutho. Ngokuyinhloko, ngokuba nalokho engikudingayo ekuphileni, ngiyakwazi-ke ukusebenza eMbusweni ngimayelana nebhizinisi likaBaba nenjongo yami.

Ngingakubiza ngokuthi Ukuqoqa!

Lapho uPetru eza kuJesu embuza ukuthi kufanele bayikhokhele kanjani intela yabo kuNgokukaMathewu 17:27b, uJesu washo okulandelayo:

“Yana elwandle futhi uphonsa udobo lwakho. Ubambe inhlanzi ephuma kuqala; wothi ukuba uyivule umlomo, futhi uzakufumana, uhlamvu lwemali lwamadrahkhima amane. Yithathe, futhi ubanike usithelele intela mina nawe.”

Qaphela ukuthi uJesu akashongo ukuthi, “Kulungile, Petru, sinentela okufanele siyikhokhe. Ngizokutshela ukuthi, wena hamba uye edolobheni cishe izinyanga ezintathu, uthole umsebenzi, wenze imali, bese ubuyela eqenjini ngemuva kokuba usuyitholile imali yokukhokha intela yethu.” Cha, uJesu akashongo lokho. Kungani? Ngoba uPetru kwakuyodingeka asishiye isabelo sakhe futhi aqale ukugijimela imali uma ebuyela endleleni yesimiso sokucabanga kwasemhlabeni oqalekisiwe. Kunalokho, uJesu usibonisa indlela

uMbuso osebenza ngayo nendlela okufanele sisebenze ngayo lapho sisendaweni yamhlabeni. Impendulo kaPetru iyimpendulo yakho nawe. UJesu wamane watshela uPetru ukuthi lapho kuhlinzekwa khona, nendlela okwakudingeka ayisebenzise ukuze avune, futhi nokuthi yini ngempela okwakufanele akubheke. Okwakufanele akwenze uPetru kwakuwukuhamba ayokuqoqa.

Njengoba sibona uJesu nabafundi Bakhe, babevame ukumangala futhi bashaqeke lapho bebona uMbuso usebenza. Lapho uJesu ebulala umkhiwane ngamazwi Akhe aku NgokukaMarku isahluko 11, iBhayibheli lithi uPetru wamangala. Lapho uLazaru ephuma ethuneni ngemva kwezinsuku ezine efile, bamangala. Lapho uPetru, uJakobe, noJohane bebamba zonke lezo zinhlanzi, bamangala. Mina noDrenda siye samangala, salengisa imilomo nje, sathi, “Nikubonile lokho na?” njalo phakathi neminyaka njengoba siqhubeka sifunda okwengeziwe ngendlela uMbuso osebenza ngayo. Njengoba sikhuluma ngokuhlangana ngosizo lukaMoya oNgcwele, kufanele ngikuyise ku NgokukaMathewu isahluko 6. IBhayibheli lami linombhalo ongezansi ngenhla kwalesi siqephu, othi, “Ungakhathazeki!” Ngiyakuthanda lokho.

“Akakho ongakhonza amakhosi amabili; Ngokuba uyakuzonda enye athande enye, noma abambelele kwenye futhi adelele enye. Ningekhonzze uNkulunkulu kanye nemali.

Ngalokho-ke ngithi kini: Ningakhathazeki ngokuphila kwenu, ukuthi niyakudlani noma niyakuphuzani; nangomzimba wenu, ukuthi niyakwembathani. Ukuphila akukukhulu kunokudla, nomzimba kunesambatho na? Bhekani izinyoni zezulu; ukuthi azihlwanyeli, azivuni, azibekeleli ezingqolobaneni; nokho uYihlo osezulwini uyazondla.

Nina anibalulekile ngaphezu kwazo na? Ukhona yini kuni ukuthi ngokukhathazeka anezele ihora elilodwa ekuphileni kwakhe na?

Futhi kungani nikhathazeka ngesambatho na? Bheka ukuthi iminduze yasendle imila kanjani; Kayikhandleki, kayiphothi. Kepha ngithi kuni: ngisho noSolomoni ebukhazikhazini bakhe bonke wayengembathisile okomunye wayo. Uma uNkulunkulu embathisa kanjalo utshani basendle, obukhona namuhla, ngomuso buphonswe eziko, akayikunembathisa kakhulu nina eninokukholwa okuncane na?

Ngakho-ke ningakhathazeki nithi: “Siyakudlani?” noma “Sizophuzani?” noma “Siyakwembathani na?” Ngokuba konke lokhu abezizwe bayakufunisisa; futhi uYihlo wasezulwini uyazi ukuthi niyakudinga konke lokhu. Kodwa funani kuqala uMbuso Wakhe nokulunga kwakhe, khona konke lokhu kuyakwenezelwa nina. Ngakho-ke ningakhathazeki ngengomuso, ngokuba ingomuso iyakukhathalela okwayo. Inkathazo yosuku yanele lona.”

— NgokukaMathewu 6:24-34

UJesu uthi awukwazi ukukhonza amakhosi amabili. Ungase ucabange ukuthi ungakwazi kodwa awukwazi. Uzothanda oyedwa kuphela. Ngingakutshela ukuthi iyiphi. Iyona oyethembayo ukuthi izohlangabezana nezidingo zakho. Ngenkathi iNkosi ikhuluma nami kuleyondlu endala yasepulazini ngami ngokungaziniki isikhathi sokufunda ukuthi uMbuso Wayo wawusebenza kanjani, Yena wayesithi Yena wayengeyena ngempela inkosi yami. Yena wayengeyena lowo engangimethemba ngokugcwele futhi engangimkhonza njalo ngimethemba. O, impela, ngaya ebandleni, ngangiphana, ngimthanda uNkulunkulu, futhi ngangazi ukuthi

ngiya ezulwini. Kodwa ngangingakaze ngizinike isikhathi sokufunda isimiso sikaNkulunkulu sezimali nendlela uMbuso Wakhe owawusebenza ngakhona.

Ngokuba lapho kukhona ingcebo yakho, lapho iyakuba khona nenhliziyo yakho.

— NgokukaLuka 12:34

Funda lokho kancane kancane ukuthi, “*Lapho kukhona ingcebo yakho, lapho iyakuba khona nenhliziyo yakho.*” Abaningi bayathanda ukukuguqula lokho futhi bathi, “Lapho kukhona inhliziyo yakho, kulapho iyakuba khona ingcebo yakho.” Kodwa akusikho lokho elikushoyo, futhi akusiyo indlela elisebenza ngayo. Abantu bacabanga ukuthi kusho ukuthi bangamthanda uNkulunkulu ngeSonto ekuseni futhi kulapho kuyoba khona ingcebo. AKULUNGILE! Uhlelo olwethemba ukuhlangabezana nesidingo sakho kulapho kukhona ingcebo yakho.

UJesu uthi sinakho konke nasemuva!

UNkulunkulu ufuna ukuza kuqala ekuphileni kwethu, hhayi imali. Uma imali iyigugu lethu, iyoba eyokuqala, edinga isikhathi sethu, izinto eziza kuqala kithi, futhi nokuthambekela. Kungakho uPetru kwakungafanele ashiye isabelo sakhe ayokwenza imali ngesikhathi sentela. Yingakho uNkulunkulu kufanele asiqeqeshe ukuqoqa hhayi ukucasuka. UJesu kufanele asifundise indlela yoMbuso, indlela yokuthembela kuNkulunkulu ngokuhlizekwa kwethu, kanjalo ekhulula izinhliziyi zethu ukuba sithande uNkulunkulu ngezinhliziyi zethu zonke! UJesu wathi: “*Ukuphila akukukhulu kunokudla, nomzimba kunesambatho na?*” Yena wayesithi impilo ayinayo ukuba nezinto. Inhloso yokuphila ukuthi

lezo zinto zikhonze wena futhi nesabelo sakho emhlabeni.

Nokho yini esiyibonayo? Abantu abanengi bagijima bengayeki bekhonza lezo zinto. Abantu bagijimela ukukhokha imali yendlu, ukukhokha inkokhelo yemoto, ukukhokha izikweletu. UJesu uthi akusikho ukuphila lokho! Manje, musa ukungisekela bese uqala ukungitshela ukuthi, “Bheka lapho, uJesu, qobo Lwakhe uthi ukuba

**UMA IMALI IYIGUGU LETHU,
IYOBA EYOKUQALA, EDINGA
ISIKHATHI SETHU, IZINTO
EZIZA KUQALA KITHI, FUTHI
NOKUTHAMBEKELA.**

nezinto kubi.” Cha, Akazange. Wathi evesini lika-33 uma nifuna kuqala umbuso kaNkulunkulu nokulunga kwakhe zonke lezi zinto ziyakwenezelwa ekuphileni kwenu. Into ayikho lapho sithola khona inkinga; yinhliziyu. Uma uNkulunkulu

ayengafuni ukuba sibe nezinto, uJesu ubengasho njalo. Kunalokho, uthi zonke lezi zinto ezigijinyelwa umhlaba ziyokwenezelwa ezimpilweni zethu uma siphila ngendlela kaNkulunkulu.

Ngamanye amazwi, impilo ayizikhonzi izinto, kodwa ngeshwa, abantu abanengi benza lokho kanye. Abanakho ukukhetha; bayizigqila. Akunakwenzeka ukukhonza amakhosi amabili, futhi ukukhonza izinto akuyona impilo. UJesu uyaqhubeka echaza ukuthi kukhona olunye uhlelo, indawo yokuthula ngokwezimali nokuhlinzekwa okukukhulula ukuba uphile. Ubizwa ngokuthi uMbuso.

UJesu usinikeza izibonelo ezimbili zokuthi uMbuso ubukeka kanjani ekufundiseni Kwakhe lapha kuNgokukaMathewu 6. Uthi, “*Bhekani izinyoni zezulu; azihlwanyeli, azivuni, azibutheli eziphaleni, kepha nokho uYihlo osezulwini uyazondla*” (indima 26).

Izinyoni azinawo amapulazi ezimpethu!

Abazithwesi umthwalo wokunakekela izidingo zabo zansuku zonke. Cha, UBaba uyabondla bona. Kudingeka nje baqoqe abakudingayo usuku ngalunye. Uyakubona na? Abanazith-ukuthuku ngokukhandleka okubuhlungu ngenxa yokuphila kwabo. Bayaqoqa!

Izimbali Azikhandleki, kumbe Kaziphothi !

“Futhi kungani nikhathazeka ngesambatho na? Bheka ukuthi iminduze yasendle imila kanjani; Kayikhandleki, kayiphothi. Kepha ngithi kini: ngisho noSolomoni ebukhazikhazini bakhe bonke wayengembathisile okomunye wayo.” (ivesi 28).

Izimbali aziziqoki ngokukhandleka okubuhlungu nezith-ukuthuku ukuze kwenzekke. Cha, UBaba uyaziziqokisa. UJesu uyaqhubeka futhi ukutshela mina nawe impendulo yethu. Kukhona enye indlela yokuphila, indlela yoMbuso! UJesu uthi, *“Funani kuqala umbuso wakhe nokulunga kwakhe, khona konke lokhu kuyakwenezelwa nina”* (ivesi 33). Kusho ukuthini ukuthi “funani umbuso kaNkulunkulu”? Kusho ukuthola ukuthi kusebenza kanjani! Funda imithetho ewulawulayo. Funda ukuthi uhlelo lukaNkulunkulu lusebenza kanjani!

Uma ngingakukhipha endizeni uye ezweni ongakaze uye kulo, umsebenzi wakho wokuqala bekuyoba ukufunda ukuthi lo mbuso usebenza kanjani: ukuthi badla kanjani, bathenge futhi bathengise kanjani, imithetho elawula umhlaba wabo. Kunjalo naseMbusweni

kaNkulunkulu. Kumelwe ufunde indlela uMbuso kaNkulunkulu osebenza ngayo ukuze ukwazi ukujabulela izinzuzo zokuba yingxenye yawo. Ngazi ngokuzibonela ngawami ukuthi kwakungakanani engangiphuthelwa kukho lapho ngingazi ukuthi kusebenza kanjani. Impendulo yakho ilula. Udinga uguquko lwezemali. Enguqukweni, abantu bavukela uhulumeni wabo omisiwe futhi babeka uhulumeni omusha. Udinga ukwenza okufanayo. Udinga ukulahla lowo hulumeni omdala wesimiso somhlaba oqalekisiwe nakho konke ukuntula nokuphelelwa ithemba kwawo futhi ujabulele indlela entsha yokuphila—ukuphila eMbusweni kaNkulunkulu, nemithetho emisha, engantuli, nenjabulo enkulu!

SAHLUKO 11

UKUNDIZA KULULA KUNOKUHAMBA NGEZINYAWO

Uma ubungabuyela kumlando futhi ufuna ukusuka edolobheni laseNew York City uye eSan Francisco, kuzomele uhambe ngomkhumbi. Uhambo ngaphambi kokuba kuvulwe iPanama Canal lwalungathatha unyaka ukuzungeza iSouth America. Kamuva, lapho kubekwa i-Oregon Trail, ubungayenza ezinyangeni ezine. Namuhla, ungafika lapho ngamahora amane. Kanjani? Ngokuthinta emthethweni omusha, umthetho wokuphakama ubulokhu ukhona lapha—izinyoni zaziwusebenzisa nsuku zonke—kodwa abantu babengawuqondi. Njengemithetho yemvelo yokundiza, amaKristu amaningi awayazi le mithetho yoMbuso, nakuba ebelokhu efunda ngayo isikhathi esiningi empilweni yabo. UMbuso kaNkulunkulu ulapha, ukuwe, futhi unelungelo elingokomthetho lokujabulela izinzuzo zawo. Endaweni yemvelo, imithetho yokundiza ayiwususi umthetho wamandla adonsela phansi, iyawedlula. Ngamanye amazwi, uma nje usebenza ngokuvumelana nemithetho elawula

ukundiza, uyandiza, nakuba amandla adonsela phansi esasebenza. Kumelwe uvume ukuthi kulula kakhulu ukundiza ngendiza amahora amane kunokuthatha umkhumbi unyaka wonke Khona-ke, qala ukwenza izinto ngendlela esheshayo futhi ushiye emuva izindlela zakho zakudala ezihamba kancane.

Wake walibona uvemvane i*Monarch*? Lapha e-Ohio, ekwindla, uzobona amakhulukhulu ezimvemvane ze-*Monarch* zindiza zibheke eningizimu ebusika. Bazoya eMexico, uhambo olungamakhilomitha angaba ngu-2 000. Kodwa nansi into enzima. Abakaze baye lapho ngaphambili! Bazi kanjani ukuthi kufanele bahambe noma bahambe nini? Uma uNkulunkulu wenzela uvemvane we-*Monarch* indlela ukuze isinde, Yena unendlela ngawe. Likwenza kanjani uvemvane?

Leli gama libizwa ngokuthi i-*metamorphosis*. Igama eliwumsuka igama elithi “*morph*,” okusho ukushintsha. Abantu abaningi bayazi ukuthi i-*Monarch* ayiqali njengovemvane. Kunalokho, baqala kulicimbi. Esigabeni secimbi, zizohlala esitshaleni esisodwa se-*milkweed* futhi zikhule ngobukhulu kuze kube yilapho, ekugcineni, zilungele ushintsho olukhulu. Ngemva kokukhula befinyelela ubukhulu obuthile, bazokwakha isiphungumangathi, uhlobo lwegobolondo lapho icimbi izazivalela khona izinsuku ezingu-7 kuya kwezingu-15. Ngemva kwalokho, uvemvane luzophuma kuyiziphungumangathi lubukeka futhi lungenzi lutho njengoba lwenza esigabeni secimbi. Iphila futhi isinda ezingeni elisha ngokuphelele lokuba khona. Iyandiza! Esikhundleni sokuthi ikhawulelwe esitshaleni esisodwa se-*milkweed*, manje ingandiza iye noma yikuphi lapho ithanda khona. Yinhle futhi inomusa nobuhle bayo obungefaniswe nemvelo.

Kodwa into emangalisa kakhulu eyenzayo yikhono layo lokundiza lisuke enkingeni. Uyabona, i*Mornarch* ayikwazi nje

ukuhlala ezinyangeni zasebusika ezibandayo ezivamile kusimo sezulu sasenyakatho. Bekuzofa. Kodwa uNkulunkulu wenzela lesi sidalwa indlela yokundiza sisuke enkingeni, ngokundiza amakhilomitha angu-2,000 siye endaweni esingakaze sibe kuyo ngaphambili. Yazi kanjani nendlela eya lapho? Ikwenza kanjani? I-*metamorphosis*. Futhi neBhayibheli lithi ngenqubo efanayo ungakwazi ukundiza ngaphezu kwezinkinga zakho futhi, ngisho nasezimeni ongazi ukuthi ungazisingatha kanjani, njenge *Monarch*.

USteve, umngane wami, wayeshayela imoto yakhe egoduka ngobunye ubusuku futhi washayisa inyamazane ngayo. Yaphelela imoto yakhe. Ngeshwa, iveni yomndeni, okuwukuphela kwemoto yabo esele, yaqhumisa injini yayo ngemva kwesonto. Inkampani yomshwalense kaSteve ibinikeza uSteve imali yokuqasha yamahhala okwamasonto amabili kuphela ngenxa yokulahlekelwa yimoto yakhe, kodwa iveni ayizange ivukelwe kwanoma yiwuphi umshwalense ukusiza ukuyibuyisela. USteve noKaren babengazi ukuthi benzeni. Ibhizinisi likaSteve belifuna ukuthi abe nemoto njengoba ethengisa futhi ubehamba ethengisa lapho ebizwa ngocingo njalo ebusuku.

Babenesikhathi eside befundiswa ngoMbuso ukuze bazi ukuthi uNkulunkulu wayeyimpendulo yabo. Ngaleso sikhathi, babengenayo imali yangempela eyengeziwe yokushintsha izimoto zabo. Ngakho babazi ukuthi uNkulunkulu noMbuso kuwukuphela kwethemba labo. Amasonto amabili okuqasha mahhala ayesesondela ekupheleni ngokushesha futhi kwakungakabikho mpendulo. Ngokumangalisayo, ngobusuku bangaphambi kokuba uSteve abuyisele imoto eqashiwe, uSteve wathola ucingo oluvela kowesilisa ethi unemoto afuna ukuyinikela, futhi njengoba azi ukuthi uSteve ukhonza nathi ebandleni lethu, washayela uSteve ucingo ebuza ukuthi wayazi noma yimuphi umndeni ebandleni lethu ongadinga

imoto. USteve wasechaza ngokushesha isimo sakhe futhi wathi wayengabonga uma engazithathela yena nomndeni wakhe imoto. Kwakukuhle lokho, kodwa uSteve wayenezingane eziyisithupha, futhi imoto eyodwa encane yayingeke ikwanele. Nokho, le moto iqhamuka njengoba ibakhuthazile.

NgeSonto elilandelayo, bobabili beza phambi kwebandla futhi bangicela ukuba ngithandaze nabo ngemoto yabo elandelayo. UKaren wathi, “Mfundisi, sikholelwa ukuthi samukela iveni yakwa *Honda Odyssey*, ngokholo, futhi sifuna uvumelane nathi njengoba sihlwanyela imbewu kulokho.” Ngathi, “Ngizokwenza njalo.” Ngakho sathandaza. Angisakhumbuli ngempela manje ukuthi kwadlula amasonto amangaki, hhayi amaningi kangako, mhlawumbe amathathu noma amane, kwaze kwaba usuku esadlula ngalo emzini wabo. Lapho sidlula, sangena ekhishini labo, futhi emnyango wesiqandisi kwakukhona isithombe se*Honda Odyssey*. UKaren wathi zonke izinsuku lapho evula lesi siqandisi, wayebeka isandla sakhe kuleso sithombe futhi abonge uNkulunkulu ngalelo veni.

Cishe ngemva kwesonto, unobhala wami wangishayela ucingo wathi, “Mfundisi, sibe nocingo olujabulisayo olungena namuhla.” Enye indoda yayifuna ukunikeza iveni ebandleni. Manje, ngaleso sikhathi akekho owayazi ukuthi uSteve noKaren babelukhululile kanjani ukholo lwabo ukuze bathole iveni entsha noma uhlobo ababelufuna. Ngakho ngathi kunobhala wami, “Hlobo luni lweveni?” Wathi, “Yi*Honda Odyssey*.” “Ikusiphi isimo?” Uthe le ndoda yathi yayisesimweni esihle ingena kukwebheka futhi inamakhilomitha angu-70,000 kuphela. Ngathi kuye ngiyazi ukuthi leyo veni yayizokuyaphi. Ngatshela uDrenda ngakho ngamcela ukuba ashayele uKaren ucingo. Ngesikhathi uDrenda eshaya ucingo,

wabuza uKaren ukuthi izinto zihamba kanjani nokuthi kukhona yini abakubonile ngokwenzekayo mayelana nesidingo sabo semoto. Amazwi okuqala kaKaren athi, “Awu, ngiseduze kosuku olulodwa!” UDrenda wathi, “Hhayi-ke, useduze kakhulu kunalokho obukuca-banga. Woza uzoyithatha.”

Ngiyazithanda izindaba ezinjalo, akunjalo? Indaba iyaqhubeka njengoba uSteve noKaren bezuza ukwethembela okwengeziwe eMbusweni wokuhlinzeka.

Ngaleso sikhathi, uSteve noKaren babefuna ikhaya. Babeqashe iminyaka embalwa, futhi banomuzwa wokuthi sekuyisikhathi sokuba nomuzi wabo; kodwa futhi, bavele babe ngenayo imali eyengeziwe eyanele yokukhokha kuqala. Babeye emabhange amaningi beyobuza ngokuthenga umhlaba, futhi bonke babedinga into efanayo, inkokhelo yakuqala engamaphesenti angu-50. Ngalesi sikhathi empilweni yomndeni wabo omncane, babengenayo imali engaka ukuze bafanelekele. UKaren wadumala futhi wangibuza mayelana ngayo. Savumelana ngokuthi uNkulunkulu uyokwenza indlela. Ngakho baqala ukubheka izakhiwo nezindlu ezahlukeneyo.

**IZIKHATHI EZININGI,
SIZIBEKELA UMKHAWULO
NGOKUKALA IKUSASA LETHU
NGALOKHO ESICABANGA
UKUTHI KUNGENZEKA.**

Enye yezindlu abazibukayo yabakhanga. Kwakusendaweni ababefuna ukwakha kuyo, futhi kwakuyi-\$55,000 ngamadola kuphela kuyindawo engama-55 ama-eka. Nalapha futhi, abazange babe nenkokhelo yokuqala. Nokho, ngangizwile ngebhange elincane lezwe, elalingekho endaweni kodwa elaliqhele ngamahora amabili, elalizokwamukela ukulingana njengengxenye yenkokhelo yakuqala yomhlaba. Lokhu kwakungavamile kakhulu endaweni

eluhlaza. Ngabatshela ngakho, base bebeka isikhathi sokukhuluma nalelo bhange. Lo mhlaba ulinganiselwa ku-\$100,000, futhi nebhange lathi aliyidingi nhlobo imali. Ngakho bathenga leyo ndawo ngaphandle kokukhokhela ngisho nenkokhelo yakuqala futhi bakha umuzi omuhle kulawo ama-eka amahle, ngaphandle kwenkokhelo yakuqala. USteve noKaren basaqhubeka bechuma kuze kube namuhla njengoba, njengoDrenda nami, benza izinto ngendlela yoMbuso.

Nginezindaba ezinjalo kulo lonke ibandla lami, futhi ngilindele ngokugcwele lezi zindaba ezifanayo empilweni yakho. UNkulunkulu angenza izinto ezimangalisayo futhi ngezinye izikhathi izinto eziyinqaba ukuhlangabezana nezidingo zethu. Izikhathi eziningi, sizibekela umkhawulo ngokukala ikusasa lethu ngalokho esicabanga ukuthi kungenzeka. Kodwa ngoNkulunkulu, zonke izinto zingenzeka uma nje sizovumela iZwi likaNkulunkulu liguqule ukucabanga kwethu.

Ningalingisi kundlela zaleli zwe, kodwa niguqulwe isimo ngokwenziwa ibe ntsha ingqondo yenu. Ukuze nibe nokuhlolisisa futhi niqinisekise okuyintando kaNkulunkulu— okuhle, nokuthandekayo nokupheleleyo ngokwentando yakhe.

— KwabaseRoma 12:2

Njengamakholwa ningalingisi kundlela zaleli zwe. UPawulu ubhekisela ohlelweni lwasemhlabeni oqalekisiwe nendlela yawo yokuphila, futhi, ikakhulukazi, indlela esicabanga ngayo. Wake wenza ingubo noma wakha okuthile ngokuhleliwe? Uma uyewakwenza futhi awuthandanga ukuthi kwenzeke kanjani, bekungenzekani uma uphinde uzame usuka ohlelweni olufanayo? Ubuzothola

umphumela ofanayo. Ngakho uPawulu uthi sidinga ukuguqulwa ngokwenziwa ibe ntsha ingqondo yethu; sidinga ukushintsha indlela esiphila ngayo. Kudingeka sicabange ngendlela ehlukile kunalokho izwe elikucabangayo.

Lelo gama elithi “kuguqulwa” yigama elifanayo esisanda kukhuluma ngalo, “*morph*,” futhi lisho ukushintsha. Sidinga i-*meta-morphosis*! Kudingeka sicabange njengoNkulunkulu. Kudingeka sicabange imicabango yoMbuso. Esikhundleni sokucabanga ngombono wecimbi elibi, esivalelekile, esizofela ebusika, kudingeka sithembele kuNkulunkulu ngendlela entsha yokuphila. Kungaleso sikhathi kuphela lapho singakwazi ukundiza phezu kwezinkinga zethu futhi sikuhlomele ukwazi ukuthi iyini intando kaNkulunkulu ephelele nejabulisayo kuzo zonke izimo. Uma singalwamukeli loloshintsho lokucabanga, izingqondo zethu ezindala zizolokhu zithi, “Cha, cha, angikwazi ukukwenza lokho. CHA, angiboni ukuthi lokho kungenzeka kanjani.”

Ubani owayengacabanga ukuthi icimbi elibi niyoke nikwazi ukundiza ngomusa ongaka futhi nokuphelela? Ukubheka icimbi futhi nokucabanga ngohambo lwamamayela angu-2,000 okumele luluthathe, ubungamane unikine ikhanda lakho bese uthi, “AKUNAKWENZEKA!” Kodwa eMbusweni kaNkulunkulu, zonke izinto zingenzeka. Ngibheke mina. Uma uhlelo lwami lomabonakude luqala, luqala ngokungibiza njengochwepheshe bezezimali. Ngezinye izikhathi ngikhumbula emuva ezinsukwini zami zokubalicimbi futhi ngithi, “Kuyamangalisa lokho!” Ngikhuluma ngokundiza, lapho mina noDrenda sesiqala ukufunda indlela uMbuso osebenza ngayo, nganquma ukuthi ngifuna indiza. Ngangiwumshayeli wendiza kusukela ngineminyaka engu-19 futhi ngangihlale ngiqasha izindiza, kodwa angizange

ngibe nayo engeyami. Yebo uyazi ukuthi kungani; Ngangingenayo imali yokuyithenga. Ngakho ngolunye usuku nganquma ukuthi lokhu kuphambene; indiza ayinzima eMbusweni kaNkulunkulu. Kungani ngangilinganisela uMbuso kulokho engangicabanga ukuthi ngingakwazi ukukwenza? Ngakho ngabhala usheke, ngabhala engxenyeni yememo, “Ngeyendiza yami” (futhi ngabhala imininingwane). Ngabeka izandla zami phezu kwayo ngayithumela ngeposi, ngikholelwa ukuthi ngayithola lapho ngithandaza, Ngoku-kaMarku 11:24

“Ngalokho ngithi kini: Konke enkukhulekelayo nenikucelayo, kholwani ukuthi nikwamukele, futhi nizakuba nakho.”

Akuphelanga inyanga gaya kudokotela ukuze ngiyohlolwa umzimba. Ngamangala lapho udokotela ngokungalindelekile ethi, “Ukhona omaziyo ofuna ukuthenga indiza?” Bengicabanga ukuthi bekuyinqaba lokho. “Hlobo luni lwendiza?” ngabuza. Ngamangala futhi ngajabula njengoba kwakuyiyona kanye indiza engangikholelwa kuyo lapho ngithandaza. Ngakho ngambuza ukuthi ngingayibonaphi, futhi wangitshela ukuthi sisesikhumulweni sezindiza esiseduze nomuzi wami. Ake ngichaze. Indlu yami ihlala ekugcineni kwesikhumulo sesifunda sezindiza. Yonke indiza ezohlala kufanele indize ngqo phezu kwendlu yami. Ukuhlala ngibuka izindiza zifika zedlula usuku lonke futhi iqiniso lokuthi umzila wezindiza wawuqhele ngekhilomitha nje nomnyango wangaphambili kwakusho ukuthi kwakufanele ngibe nendiza!

Ngakho-ke ngashayele ucingo umngane wami obelokhu endiza impilo yakhe yonke futhi owayengumqeqeshi wendiza ukuthi ahambe nami siyobheka le ndiza. Njengoba sasibheka indiza,

ngabona ukuthi lena kwakuyindiza yami; yayiphelele! Yilokho kanye engangikufuna. Nokho, nganginenkinga eyodwa kuphela, inkinga engangibhekane nayo iminyaka eminingi lapho kuziwa ekubeni nendiza—ngangingenayo imali yayo. Wake waba naleyo nkinga? Kodwa kulokhu ngangingeke ngihlehle ngokwesaba. Ngangazi ukuthi lena kwakuyindiza yami; Ngangingazi nje ukuthi uNkulunkulu wayezoyiletha kanjani imali okwamanje.

Ezinyangeni ezimbalwa ngaphambili, mina noDrenda sasifunela inkampani yethu indawo yehhovisi. Sasazi ukuthi sifuna ibhizinisi libe kuphi, kodwa kwakungekho lutho oluthengiswayo kuleyo ndawo; ngakho saqala ukubheka ezinye izindawo. Sithole izakhiwo ezimbalwa esicishe sazithenga, kodwa sazizwa sinesizotha mayelana nokuqhubekela phambili kunoma

yisiphi sazo. Besilokhu sibuyela endaweni ebesazi ukuthi ihhovisi lizoba khona, ngethemba lokuthi sizoyithola indawo. Njengoba sasithandaza ngalesi sinqumo, ngolunye usuku ubaba wangibiza futhi washo la mazwi, “Ngiyazi, uzothi lona nguNkulunkulu, kodwa mina nomama wakho sikhulumile, futhi sifuna ukukunikeza isakhiwo esinaso sibe ihhovisi lakho.” Isakhiwo

ababenaso sasikhona kanye enganginethemba lokuthi ngizothola khona indawo ngithuthele khona. Ngangithukile!

Ukuze uqonde ukuthi yini esanda kwenzeka kufanele wazi ukuthi ubaba wayengelona ikholwa ngaleso sikhathi. Wayenokubhuqa

**UKUPHILA KWAMI,
OKWAKUBOSHELWE
EKUSINDENI
NASEKWESABENI, MANJE
KWISE KUGUQULWE
NGUMBUSO KANKULUNKULU.
NGOKUNGENA EMITHETHWENI
YAYO, NGAKWAZI UKUTHOLA
UKUPHILA KWAMATHUBA
ANGENAMKHAWULO.**

noma nini lapho ukhuluma ngoNkulunkulu. Eqinisweni, kwakubi kangangokuthi angikwazanga ukukhuluma naye ngoNkulunkulu. Ngaze ngathandazela ukuthi uNkulunkulu athumele omunye umuntu endleleni yakhe ukuze as humayele uKristu kuye. Ngangazi ukuthi ngangengeke ngikwazi ukumfinyelela; akavumanga ukungilalela. Kodwa ubaba wasindiswa eminyakeni embalwa kamuva lapho eseneminyaka engu-80. Ngokumangalisayo, wasindiswa ngokubuka umsakazo ku-TV yethu futhi nokubona zonke izinto ezimangalisayo uNkulunkulu ayezenza. Wachitha iminyaka emithathu nengxenye yokugcina yokuphila kwakhe engumuntu oshintshile futhi esebandleni ngayo yonke impelasonto.

Ngolunye usuku njengoba ibandla lalisanda kuqedwa, ngaphuma ngangena ephasishi. Ngabona ubaba exoxa nendoda ayeseneminyaka eyazi, eyilungu lebandla lami. Ngathi ngiya kubo ngezwa lendoda ibuzwa ubaba ukuthi kungani eqale ukuza ebandleni. Ubaba waphendula ngokuthi ubone izinto eziningi angakwazi ukuzichaza. Dumisani uNkulunkulu! Kufanele kube njalo.

Kodwa sidinga ukubuyela kulolocingo olumayelana naleso sakhiwo, ngaphambi kokuba ubaba wami asindiswe. Mina noDrenda sasithukile nje ukuthi usinikeze lesa sakhiwo. Sasazi ukuthi kwakunguNkulunkulu, kunjalo; futhi sasingathi kuBaba lapho esibiza, “Yebo, Baba, uqinisile; lo nguNkulunkulu!”

Kusakhiwo kwakudingeka kwenziwe umsebenzi omkhulu wokusiletha esimiso sezentengiso ukuze sisebenzele ngokufanele izidingo zamahhovisi ethu. KwakungoZibandlela lapho ubaba enginika isakhiwo, futhi ngangizolinda kuze kufike intwasahlobo ukuze ngiqale ukuyilungisa kabusha. Isakhiwo sasivalwa ebusika kungekho muntu olisebenzisayo, futhi ubaba wathi uwavalile namanzi. Ngakho izinto zazima kanjalo phakathi kwezinyanga

zasebusika kwaze kwaba ngemva kwesonto ngiyobheka leyo ndiza. Umfowethu ushaya ucingo engitshela ukuthi kungcono ngiye kusakhiwo sami, bekunamanzi aphuma kulo eyongena emgwaqeni. Isimo sezulu sase sifudumala futhi kusobala ukuthi ubaba wayene-phutha; amanzi ayengavaliwe ebusika. Ngashayela ngaya esakh-
iweni, futhi igumbi lokugezela eliphezulu amanzi ayegeleza okwez-
insuku noma ngisho okwamasonto ambalwa. Wonke amadonga omile ayephansi ayewile kusuka ezindongeni.

Ngiyazi ukuthi ebusweni lokhu kuzwakala njengendaba embi, kodwa eningakwazi, futhi umfowethu wayengazi, ukuthi ngase ngisayine isivumelwano sokuthi ngikhiphe zonke izindonga ezomile kuso sonke isakhiwo, zonke indonga zangaphandle kuhlangothi zonke zisuswe, nokuklanywa kabusha okuphelele kwesakhiwo okwakuzoqala emasontweni ambalwa. Ngakho-ke lo monakalo wamanzi awubanga nankinga nakancane kwazise konke okonakele kuzosuswa noma kunjalo. Kodwa thola lokhu—inkampani yami yomshuwalense yangibhalela isheke lomonakalo, okwakuyimali eyanele ukuthenga indiza yami!

Ngivele ngakubona lokho na? Ngisanda kuthola indiza yami kanye nesakhiwo sehhovisi lami, konke ngaphandle kwesikweletu futhi okujwayelekile ngingagijima kanzima kangakanani ukuze ngenze insenzakalo esinje? Yebo, benginakho! Manje lapho ngindiza kuleyo ndiza, futhi ngindiza phezu kwepulazi, ngikhunjuzwa ukuthi ukushayela leyo ndiza kufana noMbuso kaNkulunkulu. Ukusebenza kwayo nemithetho kusivumela ukuthi siphile impilo ehlukile. Njengecimbi novemvane, lelo cimbi lalingeke likwazi ukuthola leyo imilenze yecimbi egijima ngokushesha ngokwanele ukuze ifike eMexico. Ukuphila kwami, okwakuboshelwe ekusindeni nasekwesabeni, manje kwase kuguqulwe nguMbuso kaNkulunkulu.

Ngokungena emithethweni yayo, ngakwazi ukuthola ukuphila kwamathuba angenamkhawulo.

Njengoba ngiphetha le ncwadi, ngifuna ukukushiya nombhalo owodwa. Nginesiqiniseko sokuthi yileyo osuyizwile impilo yakho yonke. Kodwa ngicabanga ukuthi kuzothatha incazelo entsha kuwe manje.

Zanini kimi nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumusa. Bekani ijoka lami phezu kwenu, nifunde kimi, ngokuba ngimnene, ngithobile ngenhliziyo, khona imiphefumulo yenu iyakufumana impumuzo. Ngokuba ijoka lami libhe, nomthwalo wami ulula.

— NgokukaMathewu 11:28-30

UJesu weza ukuzothatha ijoka lethu, nokukhandleka okuhlungu nezithukuthuku zesimiso emhlabeni oqalekisiwe, kithi. Manje kufanele sithathe ijoka Lakhe (kuphelile) futhi sitholele imiphefumulo yethu ukuphumula (usuku lwesikhombisa, iSabatha leqiniso).

Ungathola izinto ezimangalisayo ekuphileni kwakho njengoba umane wenza lokho okwenziwa uPotifari, ukuphila ngendlela yoMbuso. Yenza isinqumo namuhla sokuzivumelanisa nemithetho yoMbuso kaNkulunkulu futhi uqale ukujabulela amandla okwethembeka. Qala uguquko lwakho lwezemali namuhla, ulahle indlela endala yokuphila, uhulumeni omdala, uhlelo lwasemhlabeni oqalekisiwe lobumpofu, ukugula, nokuphelelwa ithemba. Shiya izindlela zakho ezindala zamacimbi uqale ukundiza usebenzisa imithetho yoMbuso uJesu akunikeza ukufinyelela kuyo. Uyisakhamuzi salowo Mbuso.

Unamalungelo angokomthetho!

Uma uye wathola le ncwadi ethakazelisayo, futhi uzimisele ukuba umfundi woMbuso, ake ngikuqondise ku-GaryKeese.com. Lapho uyothola umtapo wokwaziswa oyokusiza futhi ukufundise ngoMbuso. Ngingaphinde ngikukhuthaze ukuthi ube ithimba le *Team Revolution Partner* lapho uzokwazi ukufinyelela emicimbini ekhethekile namaseshini okuqeqesha.

Ukuphumelela kwezizimali kudinga kokubili ulwazi olungo-komoya nolwazi lwasemhlabeni, lwemvelo. Ukuze uthole ulwazi mayelana nokuphuma esikweletini, ukuba nohlelo lwamabhala lokungabi-nazikweletu okhiqizwe yinkampani yami, i-*Forward Financial Group*, bashayele ucingo ku-1-800-815-0818.

Ukuvikela imali yakho yomhlalaphansi oyisebenze kanzima kubalulekile njengokwazi ukuthi uzoyithola kanjani, ikakhulukazi kulesi sikhathi esinezinkinga zezimali. Inkampani yami igxile ekusizeni abantu ukuthi batshale imali ngokuphepha. Ngemali engaphezu kwezigidi eziyikhulu zamadola etshalwe kumakhasi-mende ethu, akekho noyedwa olahlekelwe ngisho nesenti elilodwa eminyakeni eyi-15 edlule yezinxushunxushu zezimali esizweni sakithi. Futhi, ucingo lumabhala futhi iseluleko simabhala. Shayela ku-1-800-815-0818 ukuze uthole ulwazi.

Mina noDrenda sizibophezele ekusizeni abantu ngamunye kanye nemindeni ukuthi iphumelele empilweni. Kungakho uDrenda ekhiqiza olwakhe uhlelo lukamabonakude, olubizwa nge*Drenda*. Iwuhlelo okuhloswe ngalo empilweni yomndeni kanye nokukhuthaza abesifazane babo bonke ubudala. Sicela uye ku-Drenda.com ukuze uthole ulwazi olwengeziwe.

Okokugcina, mina noDrenda singathanda ukuthi ucabangele ukusekela amabandla nabefundisi emhlabeni wonke. Umklamo

wethu wokufinyelela abantulayo i-H-3 iyisandiso sezinhliziyi zethu ukuze sisize abantu abanohlangothi olungokoqobo lwempilo. I-H-3 inikeza amashumi ezinkulungwane zezinto zokufundisa kubafundisi emhlabeni wonke unyaka ngamunye. Siphinde sisize ngokondla abalambile, sisekele izinkonzo ezihlose ukumisa ukushushumbiswa kocansi emazweni amaningi, ukusekela amakhaya ezintandane, ukusekela ngokwezimali abefundisi emazweni amaningi, nokunakekela ikhaya labesifazane lapha e-Ohio futhi. Umgomo wethu ukuukusiza abantu emhlabeni wonke ukuba bafunde ngoMbuso kaNkulunkulu futhi bafunde ngenkululeko nokwaneliseka uNkulunkulu afuna sonke sibe nakho.

Ngiyabonga kakhulu ngokungivumela ukuthi ngabelane nawe ngendaba yethu emangalisayo. Manje, phuma wenze indaba emangalisayo eyakho, ngoMbuso kaNkulunkulu.



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UGUQUKO LWAKHO LWEZEMALI Amandla Okwethembeka

Funda le ncwadi uma u...

KHATHELE NGESIMO SAKHO SEZEMALI

FUNA UKUPHUMA ESIKWELETINI

NGAZI UKUTHI UQALE KUPHI

NGENATHEMBA

Gary Keese ubekhona kukho lokhu ngokwakhe. Okwesikhathi eside okwabayiminyaka eyisishiyagalolunye, ukuphila kwakhe kwakunokuphazamiseka okukhulu kakhulu ngokomzwelo ngenxa yesimo sakhe sezimali esasisibi kakhulu. Izingcingo zabakweletwayo, Izixhumanisi ze-IRS, izahlulelo, futhi namahloni yayindlela yokuphila kwakhe. Kodwa konke kwashintsha ngelanga linye lapho uNkulunkulu ekhuluma noGary ngezemali futhi emnika imfihlo eyashintsha ngokuphelele ukuphila kwakhe! Wangabi nazikweletu, waqala izinkampani zamadola ayizigidi eziningi, njengamanje wabelane izihluthulelo ezaguqula impilo yakhe emsakazweni wakhe wethelishini, *Fixing the Money Thing*, elisakaza kuzo zonke izikhathi zendawo emhlabeni wonke nsuku zonke. UGary uye wafundisa le imibono kumakhulu ezinkulungwane zabantu emhlabeni wonke ezingqungqutheleni futhi nasekubonakaleni komuntu siqu. Yena uzovuma ukuthi kunezimiso eziningi eziyingxenywe yokuphila impilo ephumelelayo. Kodwa uma bekufanele asabele eyodwa kuphela, bekungaba yilena. UGary uyakumema wena ukuthi uxhumane nenguquko futhi ushintshe ngokuphelele ngokwezemali zakho ngaMandla Okwethembeka.



UGary Keese ungumbhali, isikhulumi, usomabhezini, uchwepheshe wezemali, kanye nomfundisi onothando lokusiza abantu baphumelele empilweni, ikakhulukazi ezindaweni zokholo, umndeni kanye nezemali. UGary nomkakhe, uDrenda badale amabhezini amaningi aphumelelayo, futhi bangabasunguli be *Faith Life Now*, ekhiqiza izinhlelo ezimbili zethelishini-*Fixing the Money Thing* no *Drenda*, ezingqungqutheleni zomhlaba wonke, futhi nezinsiza ezisebenzayo. AbakwaKeesees njalo nomfundisi we *Faith Life Church* eduze kwase Columbus, e-Ohio.

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Ufuna izinsiza zokufundisa
ZAMAHHALA ngolimi lwakho?
Yiya ku **FLNFree.com**