

AMANQAKWANA EENTSHUMAYELO

GODFREY CALLAWAY, S.S.J.E.



(Revised Edition)

DIOCESE OF ST. JOHN'S
UMTATA

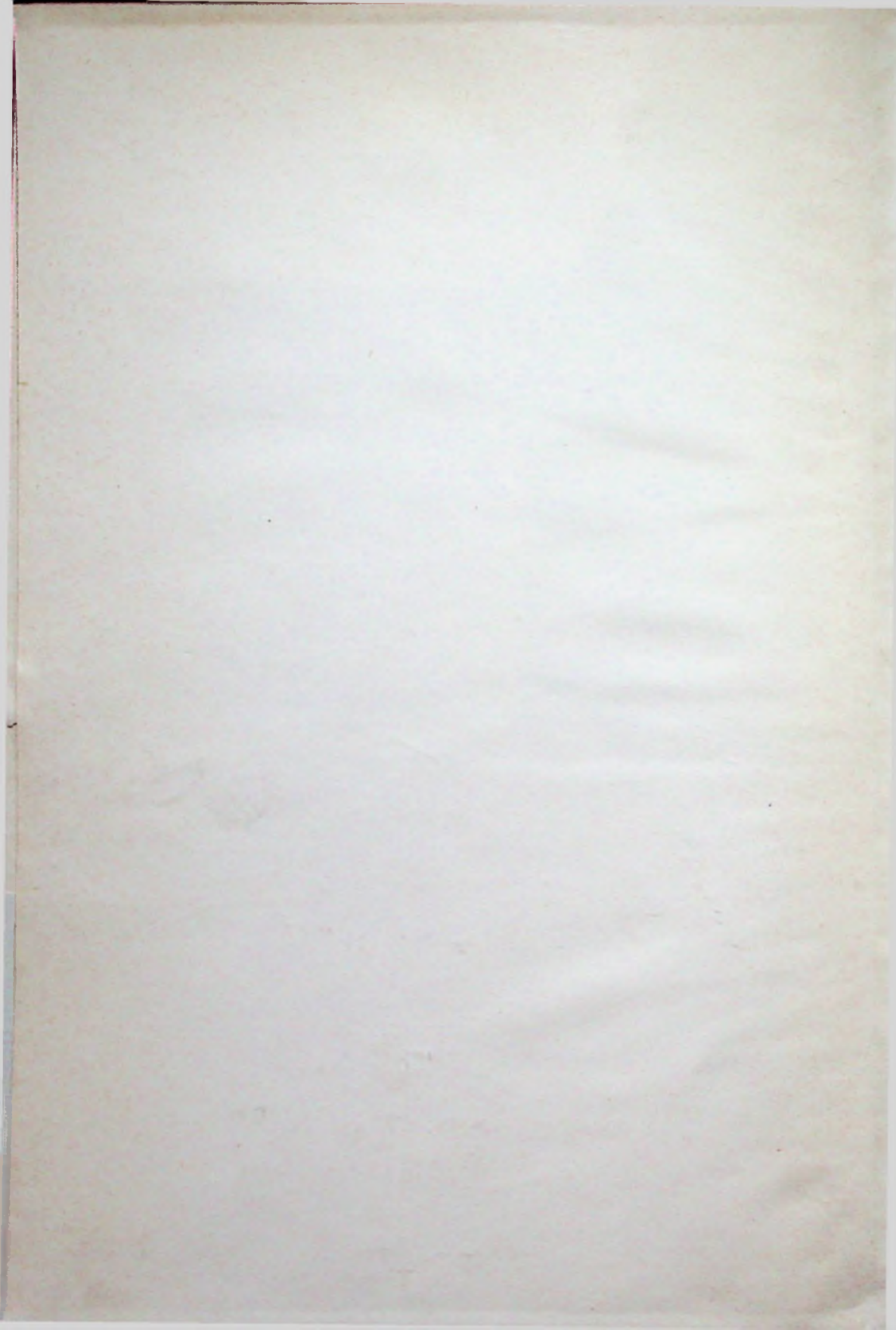
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**AMANQAKWANA
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INTSHAYELELO

Uninzi lwabantu asebekhulile kule Dayosisi yaseSt. John's lowakhumbula amanqakwana eentshumayelo abhalwe nguFather Callaway, s.s.J.E. eNgcolosi. Mhlamnene asasazwa kubashumayeli eshicilelwe emaphepheni ahlukeneyo, aza ke asetyenziswa ngokubanzi. Ndiyakholwa ukuthi amanye alo maphepha okuqala asasetyenziswa, naxa ngezi mini anokuba agugile engamanikiniki.

Ke kwenziwe isigqibo sokuba la manqakwana abuye ashicilelwe abe yincwadi, khon' ukuze abe nokufumaneka kwakhona. Kongezelelwe iintshumayelo ezimbalwa ezintsha zemigcobo ethile ehlonyelweyo kwiKhalenda yeKerike yoMzantsi weAfrika ukusulela emva kwelo xesha likaFather Callaway. Ezi ke iintshumayelo zenziwe zalungiswa nguMfu. G. Ashby noMnu. A. D. Nyoka base-Sidutyini, yaye nale ncwadi yonke ithe yacoselelwa yalungelelaniswa kwa ngaba bantu babini.

KubaShumayeli banamhla, kule Dayosisi ndithi nantsi incwadi, ndaye ndinethemba lokuthi boyifumana inexabiso njengoko phambi kwabo bathi oyise bayifumana injalo.

Njengesiyalo ndingathanda ukwaleka abe mabini.

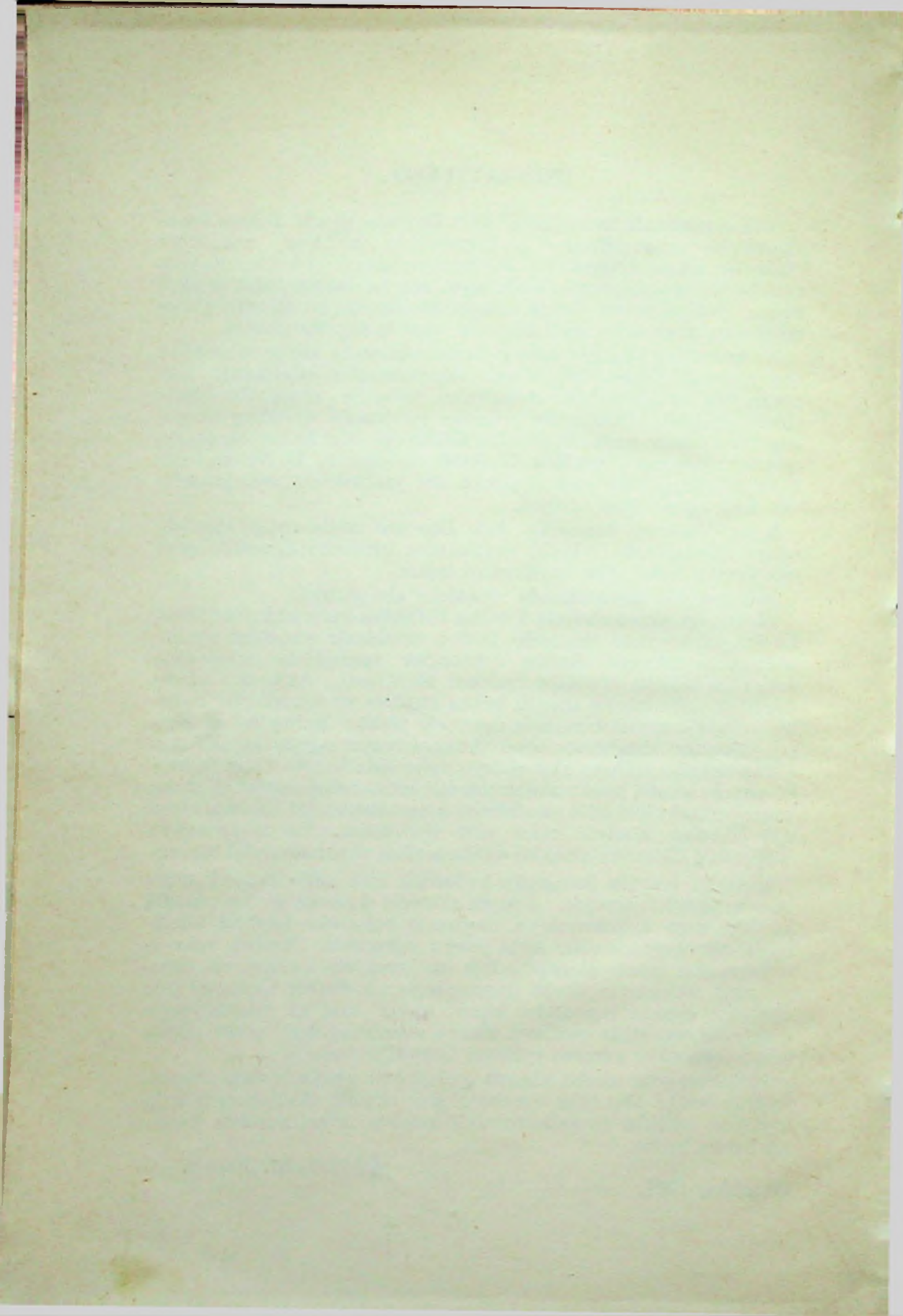
Elokuqala ukushumayela kwethu kufuneka kube kokufundisayo. Le nto soloko yaba yinyaniso, kodwa namhlanje iyinyaniso ngokukodwa, xeshikweni iKerike ingqongwe ngamahlelo ngamahlelo anebango lokuba afundisa egameni likaKristu. Akwanele ukuba umshumayeli abayale abantu bakhe kuphela ngokuziphatha kakuhle. Intlalo yethu ibonakala ngenkolo yethu. Imfundiso eyakhayo yeKerike sisiqhamo soko ikukholelwayo ngokusingisele kuThixo nakoko uThixo akucebileyo apha ehlabathini. Kuyimfuneko enkulu ukuba bonke abaShumayeli bethu balisebenzise eli thuba lentshumayelo libe lelokuwafundisa amaramente abo ngokucacileyo oko iKerike ikholwa kuko yaye ikufundisa. Ezi ntshumayelo zikaFather Callaway zinakho ukubancedisa abaShumayeli kule nto.

Elesibini lesiyalo lisingisela kwindlela athi umShumayeli ayisebenzise ngayo le ncwadi. Kambe akamele ukusuka ayivule phambi kwakhe xana ashumayelayo, engamele nokusuka kuphela abafundele oko kusencwadini apha iicawa ngeecawa. Kodwa yena umShumayeli umele ukuyiphicotha intshumayelo kwakwivcki engaphambili ukwenzela ukuba iingcamango zikaFather Callaway zide ziyizalise eyakhe ingqondo, khon' ukuze, athi xa ashumayelayo ebantwini ngoMhla weCawa zisuke zibe ziingcinga zakhe zikhutshwa ngawakhe amazwi ephuma kweyakhe imilebe.

Ndiyabongoza ukuba uMoya oyiNgcwele abakhanyisele abaphefumlele bonke abo baza kusebenzisa le ncwadi ekwakheni iKerike kaKristu nokuba kwandiswe ukuhlonelwa nokuthotyelwa kwayo ngabantu bethu.

✠JAMES, ST. JOHN'S.

Oktober, 1961.



ICAWA YEADVENT.

KwabaseRoma 13 : 11 (Khangela kwiNcwadana yale Cawa).

“ Selilixesha lokuba sivuke ebuthongweni.”

Intshayelelo. Khawucinge ngomntu elele kwalunkce. Uthi use-luhambeni udlule ngakuye. Kuthi kusenjalo ubone kwangoko kusithi thaphu umlilo ubhebhethwa ngumoya edotyeni usonda kulo mntu uleleyo. Uthi ngevuso ubuyele kuye ukuba umvuse. Uthi, “Vuka, ukuba akuvuki uyakutshabalala. UThixo ukudalele umsebenzi othile—vuka usebenzele wona.”

1. IKerike namhlanje iyamemeza ithi, “Vuka.” Le yicawa yeAdvent, intlandlolo yomnyaka weKerike. IAdvent ixela ngokuza. Siqala kwakhona ukucinga ngeentlobo zokuza koNyana kaThixo.

(a) Weza, xa wazalwa yiNtombi, eNgcwele uMariya.

(b) Uyeza, imihla yonke ukuhlala kwiintliziyi ezimamkela ngovuyo.

(c) Uyakuza, abe ngumgwebi wabantu bonke.

2. Ukuze sibe nakho ukumamkela ngovuyo nokuba uza ngayiphi na indlela iKerike ithi kuthi, “Vukani.” Namhlanje eso simemezo asibhekiswa kwabo bangamaziyo uThixo, kodwa sibhekiswa kuthi. Baninzi abangamaKristu abaleleyo. Le nto siyiqonda ngantoni na? Kutheni le nto embalwa amaqaba agqobhokayo? Kwiminyaka yaphambili babeba baninzi abadala ababelungiselelwa uBhaptizo oluNgcwele. Kwezi mini bambalwa. Oko kwenziwa yintoni na? Kwakhona, kungenxa yantoni na ukuthi kubhaptizwe iintsana ezingamakhwenkwe amaKristu, kanti ambalwa amakhwenkwe aziswa kubekwa izandla nguBhishophu. Mininzi imibuzo engabuzwayo nakuba sibalula le ingentla, kanti ke ingabotshwa ngempendulo enye eyile. Imbangi yile yokuba abaninzi kuthi maKristu balele. Ukukhanya kwethu akuqaqambanga. Ityiwa iphela isongo.

3. IKerike ithi kubo bonke, “Vukani.” Eli lixesha lamathuba, kodwa ixesha lifutshane. Masingacingi ukuthi apha emhlabeni likhaya lethu. Simele ukuxelisa abahambi besiya kwelona khaya labo.

Niyayikhumbula incwadi ekuthiwa *Luhambo lomhambi*. Lo ncwadi ingumzekeliso. Ithetha ngomntu owavuswa ebuthongweni owayehleli ecinga ukuba lo mhlaba likhaya lakhe. Wayesoloko ecinga ngeentlupheko, iziyolo, nobutyebi balo mhlaba. Wavuka wayifumana inyaniso. Wanduluka waya kufuna uThixo, ikhaya lethu lenene.

UBhishophu Key ubesithi futhi, “Bafundiseni abantu ngelona khaya lenene. Bayakuliqonda. Baxeeleni ngekhaya abazalelwa kulo ngoBhaptizo oluNgcwele.”

IKerike ithi, “Vukani, nikhumbule ukuba ningabahambi.” Kukuthi na oko la makhaya ethu alapha masingawanyamekeli, nemisebenzi, nabantwana, neenkomo zethu? Hayi. Kukuthi sizinyamekela ngakumbi ngokuba zidibene nekhaya elitsha.

4. Zimbini izinto ezifuneka kakhulu kumhambi. (1) Kukulinda. Kwimfundiso zikaYesu kukhankanywa kakhulu olu lindo.

AmaAfrika ayaqonda kakhulu ngemfuneko yokulinda. Cinga xa amazimba evuthwa. Kwakhiwa amaphempe okulinda iintaka ekudleni iziqhamo zomhlaba. Uthi uYesu, “Lindani” ke ngoko ukugxotha utshaba oluza kudla iziqhamo zentsimi yakhe (iintliziyo zethu) kodwa silindele nokuza kwakhe.

Usixelela ukuthi kwikomkhulu lakhe apha bakho abalindayo, kanti bakho nabangalindiyo. Abo balindayo bafana neentombi eziziingqondi ezisoloko zilungiselela ukufika komyeni. Abo bangalindiyo bafana neentombi eziziyatha ezizibane zicimayo, kuba bengabanga namafutha anelayo (Mateyu 15 : 1-13). UmKristu olindayo akaphezi ukuthandaza ngasese, ukulesa iBhayibhile, ukuzivavanya, ukuxela izono, nokuhamba ayekwamkela uMthendeleko oNgcwele.

(2) Ukuthembeka. Umhambi akangolindayo kuphela. Kodwa makathembeke. Makakhumbule ukuba uligosa, elilindele ukwenza ingxelo yobugosa balo. (khangela Luka 12 : 41-48, Mateyu 25 : 14-30). Igosa elithembekileyo alilibali ukuba ixesha, umsebenzi, imfundo yalo, zonke ezo nto zezeNkosi yalo, mazisetyenziselwe yona, ngendlela eyakukholisa yona.

Elokuphetha. Ukulinda nokuthembeka yimfuneko kwintlalo elungileyo, zaye zizinto ezilungiselela ukufa okonwabileyo. INkosi yethu yowathetha la mazwi kwisicaka esilindileyo nesithembekayo athi, “Heke, sicaka esilungileyo nesithembekileyo ngena kuvuyo lweNkosi yakho.”

EYESIBINI ICAWA YEADVENT.

Funda : Luka 21 : 33. “Liya kudhula izulu nomhlaba ; ke wona amazwi am akasayi kudlula.”

Intshayelelo : KwiCawa edlulileyo bekusithiwa masivuke, saza sathetha ngomntu olele ethafeni ekunwenwezela kulo umlilo otshayo engceni. Bekungathiwa masivuke nje kodwa ukuze sisinde engozini. Ukuvuswa kwethu bekusenzelwa ukuze silubone uthando lukaThixo. Siyalubona lona uthando lukaThixo lutyhilwe kwiNkosi yethu uYesu Kristu. Leyo ke yindyebo yethu yenene. Umntu lo angade abe nempilo yomzimba, abe nabantwana, nempahla chambayo, ke kodwa unjengoleleyo, ade alubone uthando lukaThixo.

1. YiBhayibhile esizisela iindaba zothando lukaThixo—iindaba zoxolo. Ngoko ke, kufuthi xa abantu bethetha kusuke ngathi le nto ibubuKristu buyinto esithi siyenze thina ngokwethu, nokuba yinto esithi singayenzi. Sicinge ke ngoko ukuthi, umKristu ngulowo ungenzi izinto ezimbi ; kuba akebi, akaxoki, engabulali. Uyaya eCaweni, uyawenza nomthandazo. Size ke siphants’ ukulibala okokuba ubuKristu buyinto eyenziwa, nesenziwayo nguThixo. YiBhayibhile esixelela le nto. Kungoko ke yona *iyindyebo* yethu *yenene*.

Ngamanye amaxesha uyaya kuthenga into ethile eVenkileni, ube uphethe imalana engeni kuphela. Usuka ubone izinto ezininzi ezintle obungazithengayo ukuba ube unemali cyaneleyo—izinto ezinjengala tyali isithileyo okunye, esiya sibhalala. Usuka unqwe-nele ukuthi akwaba ubenjengalowa mntu ochitha imali eninzi. Kulunge kanye ukusebenza nzima khon’ ukuze ube nakho ukwenza abantwana bakho babe nezinto zokunxiba, nokuze uzifundise kakuhle wena ngokwakho kunye nabantwana bakho, kodwa masikhumbule ukuba indyebo eyinene ayinakuthengwa ngemali. Ilizwi likaThixo liyindyebo yethu, lo ndyebo ke inokufunyanwa nokuba ngumntu olihlwempu ngangokuba inokufunyanwa ngosisityebi. Ewe ngenene, sidla ngokuphawula ukuba ifunyanwa ngumntu olihlwempu ngaphezu kosisityebi.

2. Wakhe weva ngomshumayeli odumileyo ongumAfrika ogama linguHarris? Waye ngummi kwelinye icala, kwalapha eAfrika. Nakuba wayengenamfundo inkulu ininzi, wayehamba kwiindawo ngeendawo ephethe iBhayibhile yakhe eshumayela, exela uthando lukaThixo. Wada wagaleleka nakubantu abantetho wayengakwazi ukuyithetha. Abo bantu babesekungazini okukhulu, bengazange bazi beve nanto ngoThixo. UHarris wabashumayeza ekhunyu-shelwa, kwaza kweza kuphulaphula iintshumayelo zakhe amawaka

abantu yonke imihla. Kekaloku ababephethe umbuso wama-Frentshi abazange babe nakho ukumqonda lo Harris. Bamthabatha njengomvuseleli wabantu ukuba bachase umbuso lowo. Ke ngoko bamgxotha besithi makabuyele apho ebevela khona elizweni lakowabo.

Uthe phambi kokuba anduluke wabayala abantu esithi kubo maze ke banyamezele. Wahambisa wathi iBhayibhile leyo ineendaba zabo zoxolo ezingothando lukaThixo. Wongeza wathi, kungenzeka, ngenye imini, ukuba kufike umfundisi azokubafundisa ukulesa lo ncwadi de bayiqonde. Baza ke abo bantu bathenga iBhayibhile ababengenakho ukuzilela. Balindela iminyaka yalishumi; emva kwayo kwafika umfundisi. UHarris wayenyanisile ukuthi eBhayibhileni sizuzo ilizwi likaThixo. Kodwa ke asilizuzi ngokuba sifundiswe kodwa ukulilela. Ize ke nicinge ngenyameko ngamazwi athethwe kumthandazwana wale Cawa.

3. Ukuze ke sibe nokuyiqonda nokuyithanda iBhayibhile kufuneka sinezi zinto :

(1) Iingqondo ezinjengezomntwana. Khumbulani amazwi e-Nkosi yethu xa yathi : “ Ndiyabulela kuwe Bawo Nkosi yezulu nomhlaba, ngokuba ezi zinto wazifihlayo kwizilumko nakwiingqondi wazityhilela iintsana.” Masifane nabantwana abancinane, sithozame, sizithobe, sibe ngabalungele ukufundiswa. Khawucinge ngala mini xa uYesu waphawula ukuba isihlwele siyemka kuye kuba saqonda ukuba imfundiso yakhe yayinqabile. Ude wajika wabhekisa kubanyulwa bakhe abalishumi elinesibini wabuza wathi : “ Nani nifun’ ukumka yini na ? ” UPetros oNgcwele wathi, ethetha amazwi abo bonke, “ Nkosi, sosuka siye kubani na ? Nguwe wedwa onamazwi obomi obungunaphakade. Nathi sikholiwe sazile ukuba wena unguye uKristu uNyana kaThixo ophilileyo.” Yohane 6 : 67-69.

Aba bafundi babengekawaqondi amazwi akhe, kodwa ke bamthemba baye bezithobile bezimisele ukufundiswa.

(2) Kufuneka kuthi ukuba sizuze ukukhokelwa yiKerike eNgcwele. IBhayibhile le ngokwayo siyinelwe yiKerike. Kukho kuyo izinto ezininzi ezinqabileyo ukuqondwa. Ukuba ke sizilumko siyakuba kusoloko sifuna ukukhokelwa yiKerike eKatholika. Imiqolo yentsimbi eyandlalwe amavili kaloliwe amenza ukuba akuthwale uloliwe akhawuleze nawe kakuhle ude ufike apho uya khona. Angathi uloliwe ekhe wathi pheselele emiqolweni apho, wena uphathathi, ungaba sengozini enkulu. Imfundiso yeKerike ifana nalo miqolo. Sihamba ngokukhawuleza, nangaphandle kwengozi, ngale Bhayibhile ingcwele, ngalo lonke ixesha sibambelele kwiimfundiso zeKerike—kwiNgxelo yoKkolo, kwiNcwadi yoMthandazo, nangezi-nye iindlela.

(3) Kufuneka *simamele* ngocoselelo, ukuva ilizwi likaThixo xa silesa iBhayibhile yethu (nokuba kuxa sisiva ileswa). Khawucinge

xa uva umntu ekumemeza emgama uthi uliqonde ukuba lilizwi lomhlobo wakho, usuke unonophele ukuva into ayithethayo. Kuthi kanti izinja zifundekela ngokukhonkotha nabantwana benza ingxolo ngokuba bedlala, uze ungabi nakuva kakuhle. Usuka ke ukhalimele ezi zinto zikufundekelayo uze umamele kakuhle.

Kufuneka ke senze lo nto ukuze sibe nokuva kakuhle xa uThixo ethetha kuthi amazwi eBhayibhile engcwele, kufuneka maxa wambi sikhe sithi zole tu imihla ngemihla. Ngamanye amaxesha kulunge nokuba singene ekuthini cwaka (*Retreat*).

(4) Kwakhona sifanele ukuzimisela ngamandla *ukuwagcina* amazwi esiwevayo siwasebenzisa.

Khanicinge ngomzekeliso weNkosi yethu. Umntu owevayo amazwi ayo aze awasebenzise ufana nendoda elumkileyo engumakhi ethi isiseko sendlu yayo isibeke phezu kolwalwa. Luka 6 : 47-49.

Elokuphetha. IBhayibhile, ngokukodwa amazwi eNkosi yethu uYesu Kristu afana namafutha esibane esingumthandazo. Kungani na le nto abantu beyiyekelele imithandazo yabo yasese? Kungani na le nto kungabonakali mizamo yokukhula kwesiko lokuthandaza? Imbangi ephambili yeyokuba asiliphulaphuli ilizwi elithethwa nguThixo kumazwi eBhayibhile.

Imithandazo yethu ifuna ukusoloko izaliswa njengokuba intambo yesibane kufuneka isoloko ithe nkxu emafutheni.

EYESITHATHU ICAWA YEADVENT.

Funda : Mateyu 11 : 10. “ *Yabona ndiyasithuma isithunywa sam ngaphambi kobuso bakho, esiyakuyilungisa indlela yakho phambi kwakho.*”

Intshayelelo : Kulula ukutshabalalisa : kunzima ukwakha. Inkwenkwana engumalusi ingaphosa imatshisi evuthayo phezu kwengeca eyomileyo yasebusika, waye umlilo ungagqiba ilizwe elibanzi utshabalalisa apho uhamba khona.

Kunzima ukwakha. Khawukhangele la madoda, nango esebenza esimba indlela entsha. Hayi ukusebenza nzima kwawo, esimba ngeepeki nezingxa ! Kuthi xa kuhlwileyo eve ediniwe ethe nkwa imizimba yawo. Kanti ke hayi ukuba kuncinane abakusebenzileyo ngosuku olunye !

1. Cinga ngoYohane oNgewele umBhaptizi esentlango, eyedwa qha esidla iinkumbi nobusi basendle. Wayefeketha ngobomi bakhe na ekunqeneni ? Yenjenje ukuthetha ngaye INkosi yethu.. “ Phakathi kwabazelweyo ngabafazi akuvelanga mkhulu kunoYohane umBhaptizi.” Kanti ke wayesenza ntoni na apho ? Wayesebenza indlela clungiselela, indlela. Ekabani ke ? Indlela kaYesu. Landlela yayiya kukhokelela phi na ? Ezintliziyweni zabantu.

2. Wayenza njani na lo ndlela uYohane umBhaptizi ? Wayenza ngokushumayela inguquko. Emakube wabafundisa abantu ngakumbi ngentlalo yakhe. Abantu baqonda ukuthi uyindoda kaThixo, baza ke bazilungiselela ukwamkela intshumayelo yakhe. Kwaphuma amaqela amaninzi ukuya kuye. Wawaxelela ukuthi uThixo selezakuzityhila azibonakalise ngokwakhe, okokuba iyeza imvana kaThixo esusayo izono zelizwe. Yayisiza ukuze ibe ngumsindisi. “ Babhaptizwa nguye (uYohane) bezixela izono zabo.” (Mateyu 3 : 1-6). “ Mna okwenene ndinibhaptizela enguqukwani : kodwa lowo uzayo emva kwam unamandla kunam, ozimbadada ndingakulingeneyo ukuziphatha. Yena ke uya kuni-bhaptiza ngoMoya oyingwele ” (Mateyu 3 : 11).

3. UThixo yena ngokwakhe akanakho ukusisindisa singenalo uguquko. Sikhe sazama na ukucinga ngale nto ? UYesu wafa wabuya wawuka ekufeni ukuze asisindise asinike uxolelo lwezono, kodwa akanakho ukusisindisa ingekho inguquko kuthi.

Yintoni na ke inguquko ? Sonke siyayazi impendulo kwiNcwadi yoMbuzo. Inguquko ikukuba nosizi ngenxa yezono, ikukuzixela izono nokwenza imbuyekazo ngenxa yazo. Ke, iNcwadi yoMbuzo yona kuphela isixelela ngamazwi ambalwa into esiyifunda eBhayibhileni.

Kungenguquko esithi silungiselelwe ukuza kukaYesu. Kufunc-

ka silungiselele ukunqula usana oluzalelwe eBhetelehem. Kufuneka silungiselele ukumbulela uThixo ngenxa yolo lusana, nangenxa kaMariya unina walo. Kufuneka silungiselele ukulwamkela kuMthendeleko oNgwele.

4. Masinge ke ngenguqoko.

(1) *Ukuba nosizi ngenxa yesono.*

Kulula ukusibona isono kwabanye abantu, sikholisa futhi ukuba singaboni esethu isono. UDavide waba nomsindo xa umprofeti uNatane wamxelela ngendoda eyayisityebi, eyathi yayeka ukuthabatha into yokuxhelela umhlobo wayo kowayo umhlambi, kodwa eyasuka yathabatha imvanazana yendoda eyayilhlwempu. “Ngu-mfo wokufa lo ndoda yenze lo nto,” watsho ukumkani. “Lo ndoda nguwe,” latsho ikroti lomProfeti (Tyhila 2 Samuweli 12: 1-14). Simelwe kukumcela uThixo ukuba awavule amehlo ethu ukuze sibe nokubona ezethu izono. Kuphela luthando lukaThixo olunokudala usizi oluyinene ngenxa yezono. Cinga ngoSimon Petros emva kokukhanyela iNkosi yakhe amaxesha amathathu, yintoni na eyambangela ukuba aphume alile ngesikrakra? Yayikukhangela kukaYesu. “UYesu wajika wondela kuye” (Luka 22: 61-62). UYesu akondelanga kuye ngengqumbo kodwa wondela ngothando. Ukuba sithi sikhumbule ukuba uYesu usikhangele ngothando xa sivavanya iintliziyo zethu solufumana usizi ngenxa yezono zethu.

(2) *Ingxelo zono.*

Ukuba sinosizi lwenene ngenxa yezono zethu siyakufuna eyona ndlela eyiyo yokuzuzisa uxolelo. Kufuthi kuba yinto enzima kakhulu ukuxela izono zethu phambi komPriste. Sithi sive sineentloni ukuba omnye umntu abone ubungako bokuba ngaboni kwethu. Kodwa olo hlobo lweentloni luyakuba luncedo kuthi ukuba silwamkela sibe nalo ngovuyo. Xa sixela izono zethu phambi komPriste masikumbule onke amaxesha ukuba simelwe kukuxela *yonke into* (izono zonke). Asingelulindeli uxolelo lukaThixo xa ngaba kukho sono sisigushayo nokuba sisixela ngendlela esiya kuthi singacaciseki.

Hayi ukuba yintsikelelo ukwamkela ilizwi lesikhululo sezono! NguYesu ngokwakhe olithethayo elo lizwi ngomlomo womPriste wakhe.

(3) Kwasemva kwengxelo zono nesikhululo, siyazi ukuba kusekho enye into esafunekayo. Kufuneka ukuzimisela okuthe ngqo ekubeni sahlukane mpela nesono. Maxesha wambi ngenene singafumana indlela esingalungisa ngayo indawo ebesithe saphosisa kuyo. Singabuyisela nokuba yintoni na ebekhe sayithabatha komnye umntu, okunye sicele uxolo kumntu ebesixabene naye. Kodwa kukho into yona enye esinakho ukuyenza onke amaxesha. Masiziphephe izinto ezingasingenisa esonweni. Yonke imihla sithandaza kuThixo sicela ukuba singangeniswa esilingweni, kodwa ke futhi thina ngokwethu sizenza isichenge ngokuzingenisa ekuli-

ngweni. Akuncedi lutho ukuthandazela amandla okuchasa isilingo ngaphandle kokuba nathi silinge ukuphepha izinto ezingenisa isilingo.

Elokuphetha: Kungokuxela izono ngokuzeleyo esinokulungiselela indlela yeNkosi yethu ezintliziyweni zethu. Maxa wambi siya sive kusithiwa iRuluneli-Jikelele iza kuhambela esinye sezikolo zethu. Kuthi ke ngokumsinyane sibone amalungiselelo okulungisa iindawana ezimbi endleleni esinga kweso sikolo. Umantyi weso sithili uthumela igqiza lamadoda okwenza lo msebenzi, iiveki ngeeveki, ukuze ke lo mntu mkhulu aqonde ukuba besilulangazelela ulwamkelo lwakhe. Asimelwe na okulungisa indlela ezintliziyweni zethu xa ukumkani wokumkani, inkosi yeenkosi isiza? Asithandi na ukuba abone okokuba silangazelela ukumamkela?

EYESINE ICAWA YEADVENT.

Funda : Mateyu 11 : 3. “ *Wena ungulowo uzayo na silinde wumbi kusini na ?* ”

Intshayelelo : Kwicawa edlulileyo besithetha ngoYohane oNgcwele umBhaptizi kwimini yamandla akhe. Izihlwele ezininzi zabantu zaphuma zeza kuye. Zamnika imbeko njengomProfeti—indoda kaThixo. Zawamkela amazwi akhe, zaza, zabhaptizwa nguye zizixela izono zazo.

1. Namhlanje masithethe ngoYohane oNgcwele umBhaptizi ekwimini yobuthathaka bakhe. Akasashumayeli, engasangqongwanga nazizihlwele. Usentolongweni ngoku, efana nawuphi na umbanjwa obileyo iigusha zommelwane wakhe, nothe walimaza ummelwane wakhe emzimbeni. Kungani na ukuba abe sentilongweni? Kungokuba wakrota ngohlobo olungathethekiyo lokude athethe inyaniso kumntu omkhulu, ongukumkani uHerode Antipasi : unyana kaHerode omkhulu. Wamthethisa ke kuba wayehleli esonweni sokuthabatha, azeke umfazi womntwakwabo.

2. Ngamini ithile kwiminyaka emininzi edlulileyo uMr. Dwane washumayela eSt. Cuthbert's xa kwakubekwa abafundisi abathile. Yayiyintshumayelo yendoda eyomeleleyo. Wabaxelela abantu okokuba iKerike eyona nto ifuna yona ngabaPriste abangamakroti, abayakulandela ikhondo likaYohane oNgcwele umBhaptizi, ikhondo lokuthetha inyaniso, akungeze kube nani nokuba bade baviswa ubuhlungu ngenxa yayo. Ewe mhlawumbi bebengaviswa ubuhlungu ngenxa yayo inyaniso kodwa, ke obo buhlungu bebungayisebenzela iKerike ngaphezu kwazo zonke iimvuselelo. UMr. Dwane ebengathetha kwalo nto namhlanje.

3. Kungenzeka ukuthi babedanile abanye babafundi bakaYohane oNgcwele—babe basuka batyhafa iNkosi yabo yayisentolongweni nje. Nokushumayela kwakhe kwathi nqumama. UYesu lowo wayethethe ngaye akazange amkhulule entolongweni. Kwabonakala ngokungathi noThixo akananto angayenzayo.

Kwakungelo xesha ke kanye awathi uYohane oNgcwele wathuma ababini kubafundi bakhe ukuba baye kuYesu babuze ukuthi, “ *Wena ungulowa na uzayo ; silinde wumbi kusini na ?* ” Wathini na ukuphendula uYesu ? Wathi, “ *Hambani niye kumbikela uYohane izinto enizibonayo nenizivayo : Iimfama zibuya zibone neziqhwalaziyahamba, abaneqhenqa bayahlanjululwa, nezithulu zizeva, abafuleyo bayavuswa namahlwempu ayazishunyayezwa iindaba ezilungileyo* ” (Mateyu 11 : 4-5). Le ibiyimiqondiso yothando lukaThixo. Uthando luyiyona ntloko yawo onke amandla. Lungamandla angaphezu kwamandla omzimba, namandla emikhosi, nokuba ngamandla emipu.

Xa kuthiwa kuthi, masibonise imiqondiso yobukho bukaThixo phakathi kwethu sithini ukuphendula? Siye siphendule ngokwalatha ezakhiweni zezindlu ezinkulu zeCawa na, nakwimfundo yabantu abatsha, mhlawumbi kumaqela amaKristu, nakwinkcubeko yawo na? Zonke ke ezi zinto zilungile kodwa umqondiso wobukho bukaThixo soloko iluthando—uthando uThixo alufaka ezintliziyweni zabantu (Tyhila amaKorinte 13 : 13).

4. Kukho omnye umyalezo owathethwa nguYesu kubathunywa bakaYohane oNgcwele umBhaptizi ongulo, “Unoyolo othe akakhubeka kum.” Niyawuqondana lo myalezo? Aba bafundi bakaYohane babekwankqisiwe. Mhlawumbi babeqala ukutyhafa ngokholo, ngenxa yokubanjwa kukaYohane, nokuba uYesu engabonakalisanga amandla akhe ngokumkhulula entolongweni. Kubonakala ngokungathi ithi iNkosi yethu : musani ukukhubeka. Ukuba niyakhubeka ngoku xa uYohane esentolongweni, niyakuthini na xa mna ndithatyathwa zizandla zabantu ndize ndibethelelwe emnqamlezweni? Unoyolo lowo ungakhubekiyo ngenxa yobuhlungu obunjalo. Kukho iqhalo lakudala eli lithi : “Igazi lamafela-nkosi liyimbewu yekerike.” Elo gama soloko liyinene.

Cingani ngamaAfrika athile angamaFela-nkosi (uBhernard Mizeki waseMatshona, noMaqumesela wakwaZulu).

5. Iingcamango zolu hlobo zisilungiselela ummangaliso weMini yeKrismesi. Ngubani oluya sana luzalelwe kobona buhlwempu bungaka, luzalelwe emqolombeni eBhetelehem apho iinkomo bezi-fumana khona ukusitha? Luzelwe olusana nguMariya oNgcwele. LunguNyana kaThixo. UThixo lowo onguMdali noMlawuli wethu uzalwe enjengomntwana wentombi elihlwempu. Unoyolo lowo ongayikukhubeka kum.

IKRISMESI.

Funda : “ *Mus’ ukoyika, Mariya* ” (Luka 1 : 30).

1. Khawucinge umbhali weNdumiso 23. Le ndumiso yeyona yaziwayo kakuhle, ithandwa nokuthandwa. Umbhali wayo wayekho kwiminyaka emakhulukhulu phambi kokuzalwa kukaYesu Kristu. Wayeyindoda kaThixo, ethembele kuye. Kule Ndumiso uthe : “ Andikoyika bubu,” engatsho ukuthi : iintlungu, iimbandezelo, iintsizi, ubuhlwempu, zonke ke ezo zinto akayikuzifumana, abatsho ke nabakaThixo abantu. Wathi yena, “ Andikoyika ” ezo nto zonke. Ngani na ke ? “ Ngokuba unam wena.” Lo mpendulo yampha ukonwaba.

Umntwana wakho omncinane ucinga njalo ngamanye amaxesha. Xa eyedwa woyika izinto ezininzi. Izinto ezinjengamahashe, iinkomo, ukukhonkotha kwezinja, iindudumo nemibane. Kodwa xa umthantasa ngesandla sakho usuka apheze ukoyika izinto ezifana nazo zibaliweyo.

Umbhali wale Ndumiso wabona izinto ezininzi zokumoyikisa apha emhlabeni xa eyedwa. Kodwa uthe : “ Andikoyika bubu ngokuba unam wena.”

2. Kusekukheleni ukuba noMariya wamana ukucinga njalo xa wayesinga eBhetelehem. Ingelosi, uGabhriyeli, oweza kumxelela ukuba woba nguNina kaYesu, wathi : “ Mus’ ukoyika, Mariya.” Wayesitsho ngani na ? Ngokuba, “ INkosi inawe.” Kungoko ke uMariya wachitha konke ukoyika okwakuphakathi kwakhe. Kwafika usuku lobhalo lwabo bonke abantu kwizixeko zakomawabo. Kungoko kwafuneka ukuba uYosefu, noMariya basinge eBhetelehem.

3. UMariya oNgewele wayeseleza kufumana usana, kanti ke waluchitha uloyiko kuye esithi nje : “ uMkhonzazana weNkosi.” Uhambo olo lwalungelula kuba kuthe bakufika eBhetelehem befikela kubantu bebaninzi, “ kwakungekho ndawo endlwini yabahambi ” kwafuneka benze ntoni na ? Beba ngayaphi na ? Bezula nje badibana nomntu obaxelele ukuthi kukho umqolomba apho iinkomo zilala khona ebusuku xa kubandayo. UMariya wayesithi ngentli-ziyo : “ Andiyikoyika bubu ngokuba unam wena.”

4. Nabo ke besinga emqolombeni ukuze bazifudumeze ngezikhundla zeenkomo. Kusandul’ ukufa umPriste wodumo wase-South Africa, onguCharles Johnson, owaye ngumfundisi ochithele kwaZulu ubom bakhe. Xa waye minyaka ili 12 walahleka kumnyama kulele nenkungu, wayengena kudla engambethe ngubo zifudumeleyo. Ke kwaye kubanda kakhulu selezincamele ekufeni. Kodwa wagaxelela emhlambini weenkomo zilele. Wonda nge-

nkomo yanye wayivusa, waza walala apho ibilele khona. Wamana esenjenjalo ezivusa nganye alale ezikhundleni zazo : lo nto ke yame-nza wada wafudumala wasinda ekufeni.

Kula mqolomba waseBhetelehem uYesu wazalelwa khona. U-nyana waphakade kaThixo owazithabathela imvelo yethu, wazale-lwa ebuphantsini waza wafudunyezwa zizikhundla zeenkomo.

Kwakungekho loyiko kuMariya kuba wayesithi : “ Andikoyika bubi ngokuba unam wena.”

5. Omawokhulu benu babesoyika izinto ezininzi. Yiyo lo nto babesebenzisa amakhubalo ukuzikhusela nakuyiphi na into ababe-yoyika.

UmKristu wenyani akafuni makhubalo. Uyazi ukuba uThixo unaye, uNyana kaThixo owazalwa nguMariya eBhetelehem owafu-dunyezwa zikhundla zeenkomo ufuna ukuhlala ezintliziyweni zethu. Enga angamkelwa afudunyezwe luthando.

Umfana owayelungiselelwa ukwenziwa umDikoni weyela wafa emlanjeni esiya kwiJubhili eS. Cuthbert's. Kwincwadana yama-nqaku akhe kwabhaqwa imithandazo awayezibhalele, ukuba ayise-benzise. Le mithandazo inexabiso wayithabatha kwincwadana “ yemithandazo yabantwana.” Omnye wayo ubizwa ngokuthi : “ Isenzo sothando.” Ngumthandazo wentliziyo ethobekileyo efu-na ukwamkela uYesu. Nangu ke :—

ISENZO SOTHANDO. :

Yesu wam omhle, osezulwini,
Ndiyakufuna apha emhlabeni,
Ndiyakufuna esiBingelelweni,
Nasekwamkeleni ngaphakathi kum.
Apho ndiya kuhlala kuwe wedwa,
Wena nam sobabini.
Ndiyakukusebezela amahlebo am.
Ndiyakukuculela ngokuthi zole ngovuyo.
Ndiyakukhuthala ndinqule
Ndibe nobubele ndithande wena.

Lo mfana wayesazi kanye into afuna ukufumana yona uYesu xa esiza phakathi kwethu emthendelekweni ; lo nto ke *luthando*. Tha-ndazelani ukuba iintliziyo zenu zibe shushu luthando xa niza ku-mthendeleko weKrismesi.

UKWALUKA KUKAKRISTU.

Funda : “ *Xeshikweni ke zazizalisekile iintsuku ezisibhozo zokuba umntwana aluswe wathiywa igama elinguYesu.*” Luka 2 : 21.

1. AmaAfrika le nto ingumnqophiso ayazi kakuhle, ngakumbi umnqophiso ngegazi. Kwiimini zamandulo, xeshikweni izihandiba neenkosi zegazi bezisakwenza isibopho ngomnqophiso nezinye, beziqaphulana ngamathontsi amagazi. Ke xa, kungathi kubekho phakathi kwazo owaphulayo umnqophiso, ube sisichenge sokufumana isohlwayo esibi.

2. UThixo wenza umnqophiso noAbraham nenzala yakhe, ibe ingumnqophiso ngegazi : Bonke ababudoda bebesaluswa (Gen. 17 : 1-13). Le nto ayithethi ukuthi ngamaYuda odwa awayesaluswa, nezinye izizwe zabe zilenza isiko elo, kodwa uThixo uthabatha amasiko abantu ukuze enze ngawo izinto eziphakamileyo zakhe. Wenza lo nto ke ngeli siko lolwaluko. KumYuda, oyinzala kaAbraham, ulwaluko lwaba yinto eyahlukileyo, enkulu, kolwabanye abangemaYuda.

3. Lwaluthetha ntoni na kwabanye abantu ? Impendulo sinayo, kuba silufumana lusenziwa ziintlanga ezininzi kumaAfrika. Apho ke luxela ubudoda. Engckaluki umAfrika kuthiwa yinkwenkwe, ngumntwana, omelwe kukuthunywa enze into ayixelelwayo, engenanto nokwenza kwizinto ezilungele amadoda. Imbutho yamadoda, nenkundla akalindelekanga kuzo.

Xa ke aluswayo ngokopha kwegazi, ufundiswa indlela yokunyamazela iintlungu njengendoda ahlukane mpela nezinto zobukhwenkwe. Akhumbule ukuba namhlanje iinjongo zakhe azikho kubazali bakhe bodwa, kodwa uyindoda yebandla yenkosi yakhe nesizwe sakubo.

Ezo njongo zixhomekeke ekubeni enze isiko elimthwalisa iintlungu, ingqele, nobunzima. Afunde kwakhona ukuziphatha nokuzindila. Zonke ezi zinto bezilungile.

4. UmYuda ke ubesaluswa xa efike kwiintsuku ezisibhozo. Naye ke ubefundiswa ikakhulu into obuyiyo ubudoda ; kanti ke olwakhe ulwaluko belujonge indawo enkulu kunaleyo sithethe ngayo kwezinye iintlanga. Kuye belumbalula ukuba ungumntwana kaThixo omelwe kukugcina umnqophiso wakhe noThixo. Akhumbule ukuba umzimba wakhe ungcewele, nokuba makacoceke amkhonze uThixo ngomzimba nomphfumlo. Wafundiswa ke ukuba akulula ukwenza ezo zinto, kuphela angazenza ngokuxhaswa lilizwi likaThixo nangomthandazo (kwabase-Roma 2 : 28-29).

5. UNyana kaThixo wazithabathela imvelo yabo *bonke* abantu. Simfano nye ngemvelo, nokuba sintsundu, nokuba simhlophe, singade sibe ngamaAfrika nabaseYurophu, sinto nye. Kodwa nakuba uYesu wazithabathela imvelo yabo bonke abantu, noko yena ungu-mYuda. Akuba ntsuku zisibhozo ezelwe waluswa ngokomnqophiso wamaYuda noThixo. Lo nto ke yenza ukuba ucece lo mnqophiso. UThixo wayethembise kuAbhraham okokuba zonke izizwe zomhlaba zosikeleleka ngaye. Eso sithembiso sazalisekiswa ngo-Yesu. Waluswa njengomYuda ukuze ngenxa yakhe bonke abantu basikeleleke. Kungalo mini awaqala ukuphalaza igazi lakhe elinexabiso. Waqala ukwenza umnikelo awathi ngawo waba ngumsindisi welizwe.

6. Ngalo mini wathiywa igama elingu "Yesu" (Msindisi) elalixelwe yingelosi phambi kokuba akhawulwe esizalweni—ngemini yokuqala yokuphalazwa kweGazi lakhe elinexabiso. Eli Gama lithi "Yesu," lalikhokakade. UThixo igama elaziwayo ulenza lilungele intsingiselo entsha. Igama elithi "Yoshuwa" likwathetha nto nye nelithi "Yesu."

UYoshuwa naye waye ngumsindisi wabantu bakubo, kodwa wabasindisa kwiintshaba zezinye izizwe. UYesu nguMsindisi wabantu bonke; kuba ngokuzenza umnikelo ngokwakhe, usisindisa ezonweni zethu.

7. Sinenxaxheba kwelo gama elingwele, xa sibhaptizwayo—kungelo xesha ke esenziwa "amalungu kaKristu, abantwana baka-Thixo neendlalifa zobukumkani bezulu."

Singwatywe naye ngoBhaptizo, sivusiwe naye kubo ubomi obu-tsha.

Umqondiso wale nto siwubona xa kubhaptizwa abantu abadala. Umntu wehlela emanzini. Lo nto yalatha ukungwatywa kukaYesu.

Umntu ephuma emanzini nje, uhlanjululwe wazalwa ngokutsha. Wambeswa iingubo ezimhlophe, anikwe isibane esalatha ukukhanya emakukhanye kuye.

8. Kukuthi na oko makangaze abuye ayithande inkosi yakhe, nesizwe, nabantu bakowabo? Hayi bo! Umelwe kukubathanda ngakumbi ngaphezu koko ebebathanda. Noko ke ngoku ungene kwiNtsapho eninzi kaThixo yazo zonke iintlanga, iKerike eNgwele eKatholika, nakweyona inkulu iNkosi enguYesu, uzimisele ukuyilandela ngokunyanisekileyo kude kube nini.

ICAWA ELANDELA UMHLA WEKRISMESI.

“ *Wambiza ke ngegama elinguYesu* ” (uMateyu 1 : 25).

Amagama asekhaya adla ngokuthi abe nentsingiselo. Ngamanye amaxesha igama lokuqala elithe lacingwa ubizwa ngalo umntwana osand' ukuzalwa. Mhlawumbi ngale ntsasa ekuzelwe ngayo usana oluyintombazana ikhephu lilele phezu kweentaba, lothi ke lubizwe ngegama elinguNomakhephu. Mhlawumbi abantu bonke bebenthemba lenkwenkwe, kodwa kwasuka kwavela intombazana. Eku-danisweni kwabo basuka bathi, “ Masingazidubi namantombazana ayafuneka,” batsho beyibiza ngegama elinguFuneka. Kodwa naliphi na igama linentsingiselo. Amanye amagama mahle kakhulu. Kumele ukuvuyisa kunene xa unegama elinguNtsikelelo nokuba nguThemba nokuba nguNombulelo. Kulungile ukuba ube negama elithetha kannandi.

Amagama esiYuda nawo anayo into asingisela kuyo kulwimi lwesiHebhere. U Davide uthetha ukuthi “ Ntanda.” UYehoshafati uthetha ukuthi, “ uThixo uyagweba.” USara uthetha ukuthi, “ Nkosazana.” Ngamanye amaxa abaprofeti babeye babathiy abantwana babo ngamagama okuvakalisa udaba kubantu besizukulwana eso. Ulsaya wamthiya omnye wonyana bakhe ngegama elingu “ Maxhoba—ayakhawuleza—iinto—eziphangiweyo zingxamile ” elisingisele ekuthini kuza kubehle kubekho imfazwe eyoyikekayo. Igama likaYesu linentsingiselo nalo. Lithetha ukuthi “ Lowo usindisayo.” Ligama elo awalinikwa ngesizathu esiqondakalayo. UYesu uyasindisa.

Yinto aweza kwenza yona ehlabathini—ukusindisa. Weza kusiindisa kwintoni? Okuya abafundisi bokuqala bayakubonana noNkosi uSarili, wababuza ukuba baze kwenza ntoni na, laza elinye lamaphakathi elalilapho labaxelela lisithi, nabo bayabona ukuba abantu bonwabile banamasimi, baneenkomo, neegusha. Bona ke ngaba babaphathele ntoni le bangekabi nayo. Thina abasibuzanga kwa lo mbuzo. UYesu wasisindisa kwintoni kanene?

Xenikweni wayehamba uYesu ekunye nabafundi besinga eYerusalem bacanda kumzana othile. Ke ekubeni kwakuhlwile kungumgama ukusuka eYerusalem bafuna ukulalisa kuwo umzana lowo. Kodwa bathe abantu bomzana lowo bakuqonda ukuthi uYesu wayengezanga kubona bona, kodwa useluhambeni oluya eYerusalem, abamamkelanga. Le nto yabenza abafundi ababini baqumba kunene, baza babhekisa kuYesu bathi, “ Singatsho na kuhle umlilo ezulwini ubatshise kuphele?” Wathi uYesu, “ Hayi, mna ndize kusiindisa, andizanga kutshabalalisa.”

Wayeze ukuze enze oko ngeKrisimesi yokuqala—okokukuthi asindise angatshabalalisi. Thina sikufanele ukutshatyalaliswa. U-Thixo wasidala, kodwa thina simonile ngezono ezininzi. Ukuba umlilo ubunokuthotywa uvela ezulwini ubuyakusitshisa sithi bhanga. UYesu weza ukuze singatshabalali. Into aweza kuisindisa kuyo sisohlwayo esisifaneleyo. Besiyakutshatyalaliswa ukuba wayengathanga eze kuisindisa. Weza kusindisa.

Weza njengomntwana omncinci, kodwa wayenomsebenzi omkhulu azokuwenza ; waza wawufeza. Yena wayenguNyana kaThixo. Akawubandezanga lo mmangaliso, kodwa wahlulelana nathi ngawo njengoko itshoyo incwadi kaPawulos oNgewele ebifundwa namhlanje. Igama lakhe lithetha ukuthi yena uyasindisa. Kungaso esisizathu awathi wabizwa ngelo gama. Eso sisizathu esabangela ukuze azalwe ngoMhla weKrisimesi.

EYESIBINI ICAWA EMVA KWEKRISMESI.

Isicatshulwa : “ *Ulizwi waba yinyama, wahlala phakathi kwethu.* ”
uYohane 1 : 14.

1. Khanicinge ngosana olungenakuzinceda. Luzelwe : alunakho ukuzizala : unina ulungenise kweli hlabathi. Alunakho ukuzifudumeza ngokwalo : unina umele ukulusongela ezingutyeni : alunakho ukuzinika ngokwalo ukudla : unina umele ukulondla. Ukuba akenjenjalo luyakufa : alunakho ukuhamba, unina kufuneka alubeleke emhlana : alunakho ukuthetha : xa lufuna into ethile, okanye xa luva iintlungu, lunokuthi kuphela lugxwale. Alukwazi ukuzinceda ngokwalo.

Abantu bakowalo bayalwamkela : bangakwenza oko bakuthandayo ngalo. Alunakuyiphikisa lungenako nokuyincoma lo nto bayenzayo. Abanye onina ababatyisi kakuhle abantwana, benge-nayo nenyameko ; abanye onina ababenzeli nto xa begula abantwana babo. Usana akukho nto lunokwenza yona kulo nto. Lusezandleni zabakowalo. Ekuhambeni kwamaxesha isenokwenzeka nayiphi na into kolo sana. Lungakhula, mhlawumbi lugule lufe : lona lusezandleni zabo bantu lungqongwe ngabo. Lungakhula lube ngumntu onesidima, mhlawumbi lube lisela, mhlawumbi isiyatha. Kuphiwe ngalo apha ehlabathini, laza ihlabathi lenza izinto ngezinto ngalo. Alunakho ukuzinceda.

2. Yicingeni into yokuba uYesu wayekho xenikweni kwakudalwa ihlabathi. Yena uliLizwi likaThixo ukususela kuwo amaphakade, yena ukunye noYise ebuqaqawulini. Enqulwa ngamawakawaka eengelosi nabo bonke abangwele. Unalo igunya phezu kweento zonke, yena wazidala zonke, ozindluli, nozibhakabhaka, nozinkwenkwezi, omalanga, ozinyanga, nani, neento zonke eninokuzibona, nazo zonke eningenakho ukuzibona.

Kanti noko waba lusana—“ wayemncinci,” weza apha ehlabathini engakwazi ukuzinceda, njengalo naluphina usana. Wayengenakho ukuhamba engenakho ukuthetha, engenakho ukuzityisa. Yena wazinikela kulo ihlabathi, baza abantu benza oko bakuthandayo ngaye. Abambalwa bamlandela : inxalenye ayikhathalanga, isuke yamhleka ; abanye bammangalela, abanye bambethelela emnqamlezweni. Lowo wazenzayo iinto zonke waye enguSoluzuko, wazenza buthathaka. Wayengowabo. Bona benza kuye oko kwakukholeke kubo, waza yena akaphikisana nabo.

Nakaloku usazinikela kuni, akanakuzenzela nto, kufuneka elondolozwe nini, ningenza oko kukholekileyo kuni ngaye. Kukuphi ke oko nikwenzayo ngoYesu ? akezi kuni cyinkosi aniyalele emanikwenze. Ningazinyulela nina. Aningemhoyi. Ningankwala-

mbisa ninge niyamlandela, nize nimngcatshe, xa sukuba nisoyika oko bayakukuthetha abanye. Mhlawumbi ningamlandela bonke ubomi benu nokuba se kude kwenzeke nayiphina into. Uzinikele kuni. Nizakwenza ntoni ngaye ?

Umfazi othile wakha wazisa usana lwakhe emzini wamayeza (ekliniki). Lwalungathi luza kufa, luzele amanya lubhityile. Wabuzwa ukuba ebetheni na umntwana lowo. Waphendula wathi, "Ndandingekho, ndaye lona ndilushiye kwabanye abantu, baza abalupha ukutya balondle." Ngubani owayemelwe kukusolwa ? Ngaba ngulo ungenanyameko nokuba ngabo bahlobo bangabanga nanyameko. Thina sinjalo ke kuYesu. Abanye bethu bayemka bamshiye ebantwini beKerike ukuba bangcine. Asimkhathalele nganto. Abanye bethu bantu beKerike asimphe kutya, asimenzeli bubela, asimthandazi, asimnquli nangokwenene. Yena uyazinikela kuthi. Thina asinanto naye.

Kodwa lumkani. Ngoku yena uzinikela kuthi. Ezandleni zethu ubuthathaka njengokuba kanye wayebuthathaka estalini e-Bhetelehem. Liyakufika ke ixesha esoba thina sibuthathaka ezandleni zakhe. Ngokuba yena uzakuba nguMgwebi wethu. Uyakusibuza ke ukuba samankela njani na. Thina siyakumphendula ngaliphi ke ? NgeKrisimesi wazinikela kuthi : senze ntoni ke ngaye thina ? Kazi uyakusithini na ngomhla womgwebo ?

IEPIFANI.

Funda : Mateyu 2 : 2. “ *Uphi na lo uzelweyo ukumkani wamaYuda?* ”

1. Hayi ukunandipheka kwebali lomProfeti uElija nelomhlokokazi waseTsarefe (tyhila l Kumkani 17 : 1-16).

Lo mhlolokazi ebengemYudakazi. Ubengenalwazi luphi ngoThixo njengamaYuda. Kodwa efuzisa amaAfrika, wona angacangi kumvimba ukudla umhambi. Kuthe nakuba ibiyindlala ebomvu, sekusendle ngezinto ezidliwayo sebesalelwe kokomlomo nonyana wakhe ukuba “ badle baze bafe,” noko wamlungisela ukudla uElija. Ukuba wawukhe wambuza imbangeli yesenzo ngayengabanga nakho ukuyixela. Kodwa noko makabe wayengaphendula ngokuthi, “ ndenza isiko lakowethu,” okunye athi, “ intliziyo yam indixelele ukuba le nto ilungile.”

Nakuba ulwazi lwakhe ngoThixo belulufutshane kodwa ngesenzo eso wayelulamele into evela kuThixo, njengokuba amaAfrika ngesenzo esinjalo alulamela uThixo, ke ngenxa yokuba yalulamela uThixo yavuzwa ngokukhulu, kungengokwandiswa okungummangaliso kokudla kwakhe nje ; kodwa nangokuba uElija uMprofeti abe sendlwini yakhe amfundise ngoThixo.

2. Kungamabali anjalo, esithi ngawo sibone indlela, athi ngayo uThixo azityhile ngokwakhe kubantu bonke. AmaYuda akatyhilelwanga odwa kuphela, kodwa utyhilelo lomhlaba wonke lwabakho ngawo.

Nantso into esicinga ngayo namhlanje : uYesu uzelwe ngumYudakazi, kodwa ke uzekuba lukhanyiselo lwabo bonke abantu.

Asinalwazi lubanzi nge “ Zazi ” ezo. Zazingengawo amaYuda, zazingabentlanga. Yabe ingamadoda azityebi nafundileyo. Njengomhlokokazi waseTsarefe zazilungele ukululamela uThixo xa ziva izwi lakhe ezintliziyweni.

UThixo wathetha kuzo ngenkwenkwezi. Zalindela ukuba uThixo azikhokele ngale ndlela. Waza wenjenjalo. Le nkwenkwezi intsha bayikholelwa, ukuba ibazisela iindaba, czilubizo kubo. Yathetha ngoKumkani ozelweyo. *Balululamela* ubizo olo.

3. Ululamelo olo lwafuna (1) *Ubugora*. Ngokuba izihlobo zazo zingagxeka, zithi ziziyatha ngokushiya imizi yazo nezonwabiso. Ke zithethe nangokuthi zohlangana nengozi nenkathazo kolu hambo lwazo. Enye into zongeze ngokuthi akukho kuqiniseka nalwazi ngomcimbi lowo. Kwafuneka ubugora obuqinileyo kwiintetho ezinjalo, nokuba zizimisele ukulwa nengozi zolu hambo.

(2) *Uzingiso*. Nakuba zaba nobukroti ekundulukeni, kwaba sekuhleni ukuba kwasentlandlolo ziza kuvavanywa kakubi. Maxa wambi ziza kufikelwa kuthandabuza. Nale nkwenkwezi ibingasoloko ibonakala, iinzima zagabadela kwinto ababeyilindela. Ke kufuneka zibe nomxhelo ozingisayo khon` ukuze ziqhubele phambili eluhambeni.

4. Zazingisa zafika ke eYerusalem. Kwabakho isaqunge. Ukumkani uHerode engasaphethwe ngako ngamakhwele ! Wayesoyika. Wazenza ngathi ungumhlobo weZazi ongazincedisayo xa zinento eziyifunayo ; kanti qha ubefuna ukubulala lo Kumkani kuthethwa ngaye ekhe wafunyanwa.

Izazi zahamba indlela yazo zada zafika eBhetelehem.

Zafumana ntoni na ? Zabona na umqondiso wokuba nguKumkani : ibhotwe elikhulu ; kunyakazela amagosa nababusi ? Hayi bo ; zafikela emzini ophantsi, apho kwakukho abantu abangamahlwempu. Zafikela kuMariya unina enganxibe mawezaweza, esingethe usana uYesu. Izazi zemka na ? Hayi bo ? Azibethekanga ngokucinga ukuthi uThixo uqondwa ngembonakalo yobukhulu bangaphandle. Zawa ngamadolo zanqula, zasondeza iziphho zazo—igolide, intlakamhlophe, nemore.

5. Abantu abangcwele bathanda ukuzekelisa ngezi zipho imfundiso ezonceda thina, ngokubhekiselela kuYesu ngokwakhe. I-golide izekelisa ukuba Yena unguKumkani omakaziselwe ezona zipho zinqabileyo zixabisekileyo—uthando. Intlaka-mhlophe izekelisa ukuba kukuye emakuthandazwe kunqulwe.

Imore yalatha ukuva iintlungu nokufa ; isixelela ukuba Mnye owazinikela ukuba afele emnqamlezweni ngenxa yethu.

6. Zininzi iimfundiso zolu hambo lweZazi :

(1) Kukuba umntu ahlale elungele ubizo lukaThixo. La madoda aluphulaphula ubizo lwakhe. Khumbula uYesu ebiza abafundi ababini, abashiya uYohane umBhaptizi, baza balandela Yena. “ Nifuna ntoni na ? ” “ Mfundisi, uhlala phi na ? ” “ *Yizani niyakubona.* ” Beza bamlandela (njengeZazi) bafumana ubuhlwempu, udelo, iintlungu neKalavari, noko bazingisa ukumlandela.

Ngoko ke nakuthi uthi “ *Yizani niyakubona.* ”

(2) UThixo ufuna abantu (abathi : “ kufa ” ayayo) abaya kuthabatha inyathelo elikhulu. Akafuni ukuba sime bhuxe, kodwa ukuba sithathe unyawo sibe ngabangcwele. Bubukroti nozingiso olungenza ukuba sibe nokuphumelela.

Masingathi manga kuhlangana neenzima ezingaphezu koko besilindele kona. Kanjalo singathi manga sakuthi gqwidi sikhumbula ugqwidizo olo lusifundisa ukuba sayame ngakumbi nangakumbi phezu kobabalo namandla kaThixo.

(3) Izazi zezela *ukupha* ingekuko *ukwamkela*. Zanikela ngonqulo ; zanikela iziphho.

Umpriste othile wakha waya kwenzela uMthendeleko umAfrikakazi owayegula engenakuya eTyalikeni. Wamcela umpriste ukuba ngexesha lenkonzo maze eze nengxowa yokwamkela inkongozelo—kwatsho lo mAfrikakazi—

Kuthe emva kwenkonzo umpriste wafumana kukho igolide kulonxowa, wacinga ukuba yafakwa ngemposiso yilo nkosikazi, ibe yayifaka imali enganeno kuleyo.

Yaphendula yathi, “ *hayi bo* ” andiphazamanga. “ Izazi azizange zinikele ngegolide na kuYesu ? ”

EYOKUQALA ICAWA EMVA KWE-EPIFANI.

Funda : “ *Beningazi na ukuba ndimelwe kukuba semicimbini ka-Bawo ?* ” Luka 2 : 45.

1. Abazali bakaYesu bacoselela ukugcina amasiko amaYuda.

Kuthe xa umntwana uYesu aminyaka ilishumi linambini ubudala, bahamba naye besiya kumgcobo wamaYuda wePasika ; behamba nomndilili wezihlobo zabo.

Abaxhalabanga xa babengamboni phakathi kwabo ekubuyeni kwabo kolo hambo. Emakube bacinga ukuba uduke emndililini wezihlobo ezo. Emva kokuba behambe imini yonke bamfuna phakathi kwemizalwana naphakathi kwabazana nabo (Luka 2 : 44). Kwathi ke “ bengamfumani babuyela eYerusalem bemfuna.” Bamfumana eTempileni ehleli phakathi kwabafundisi ephulaphula ebuya ebabuza. Besuka bonke ababemphulaphula bathi nqa yingqondo yakhe nazimpendulo zakhe.” (Luka 2 : 47). Bathe oYosefu noMariya bakumbona, “ bakhwanqiswa. Unina uthe kuye, Mntwanam, yini na ukuba usenjenje ? Uyabona, uyihlo nam sibe sikufuna sibuhlungu.” (v. 45). “ Waza wathi kubo, benindifunela ntoni na ? beningazi na ukuba ndimelwe kukuba ndibe semicimbini kaBawo ? Ke bona abayiqondanga into awayithetha kubo.”

2. Kusekuhleni ukuba eli bali lintsonkotha imfihlakalo enzulu. UYesu wayemthanda emhlonene unina noYosefu. Siyazi cace okokuba ebengeze athande ukuvisa iintlungu nakusiphina isidalwa sikaThixo. Ebengeze ayiphathe kakubiinja, okunye intaka, ihashe nokuba yinkomo. Ubezithanda ezo zidalwa. Ewe, makabe wayesazi ukuba ukushiyeka kwakhe eYerusalem engacelanga kubazali bakhe, lo nto ngokuqinisekileyo yobavisa ubuhlungu, noko ke wayenza lo nto. Wayeyenzela ntoni na ke kodwa ? NguYise owamkhokela ukuba ayenze lo nto.

Sinakho na ke ukusifumana isizathu soko ? Singaqiniseka ukuba asingomnqweno kaThixo ukuvisa ubuhlungu abo abathanda kakhulu, ngaphandle kokuba kwakukho isizathu esikhulu. Nasi ke isizathu : laliselifikile ixesha lokuba uYosefu noMariya baqonde ukuba uYesu wayenomsebenzi emakawenze obungenakuyalezwa ngabo kuye ; umsebenzi obuyakusoloko uyalezwa nguThixo uYise. Lo msebenzi umahlukanise nekhaya lakhe nonina. Umsebenzi owode ube likrele entliziyweni kanina. Ngokushiyeka kwakhe eYerusalem, abazali bakhe banikwa umqondiso nesilumkiso sezinto ebezizakuhla kanjalo. Ngaphandle kokuthandabuza singaqiniseka ukuthi iNkosi yethu uYesu wabuva ubuhlungu ngaphezu kwabazali bakhe. Kuye ibe kukuqaleka kobuhlungu owayesazi ukuba

nabo : ubuhlungu bobulolo, ubuhlungu obebuza kuthwalisa unina intlupheko.

3. Khumbula amazwi kaYesu awawathetha kwiminyaka emininzi emva kweli xesha : “ Ukuba ubani uza kum angamthiyi uyise, nonina, nomfazi, nabantwana, nabazalwane, nodade, ewe, nobakhe ubomi akanakuba ngumfundi wam.” (Luka 14 : 26).

Lo mazwi athetha ntoni na ? Kwakha kwathi, umshumayeli o Ntsundu ongumfana waya kuMpriste wathi,—akasiqondi isizathu iNkosi yethu eyathetha ngaso la mazwi. Ngamazwi avakala kakubi. Abantwana bamaAfrika bafundiswa ukuba babeke abazali babo, uMpriste wamphendula lo mshumayeli wathi,—ukuba ebebona umntwana omncinane esimka nomsinga womlambo uzele, azeke yena akhulule ibhatyi aziphose emanzini efuna ukusindisa lo mntwana, ekanti abazali bakhe babengamqandayo ukwenza oko. Ukuba akaphulaphuli ukunqandwa ngabazali ubengafana nothiye abazali bakhe.

Kanye kungabonakala njalo xa umntu ebizelwe ukuba nguMpriste okunye intombazana ibizelwe ukuba yiSister nguThixo. Bangabonakala ngokungathi ngabantu abathiye abazali babo ukanti ngaphakathi bayabathanda. Nabo ke “ Basemicimbini kaYise.”

4. Qondisisa amazwi alandelayo sixelelwa ukuba emva kokumfumana kwabo eTempileni, “ Wehla nabo waya kufika eNazarete wabalulamela ” (Luka 2 : 51).

Nakuba uYesu wenza ukuba intando kaYise ibe yinto yokuqala, noko ke wayesoloko ezele yintlonelo nayimbeko kubo abazali bakhe Le yimfundiso asinika yona. Ezi mini zangoku imbeko, nentlonelo bazali, nabadala iyaphela. Namaqaba akonwabanga ngenxa yesi simo. Kunye namaKristu nawo akevi mnandi ngenxa yaso. Isikhalo siti,—yalahlwa indyebo. Mandulo, le ndyebo ibiyimbeko nentlonelo ebinikwa abazali nabadala ngabantwana nabatsha. O ! koba kubi ukuthi kanti amaqaba acinga ukuba bubuKristu obubanga lo nto ; kanti ke ubuKristu bona abunjalo, bufundisa ukuhlonela.

5. Elokuphetha. Sixelelwa ukuba uMariya “ wamana ukuzigcina ke zonke ezo ndawo ezingoYesu) entliziyweni yakhe.” Nantso ke nathi into emasizame ukuyenza. Ilizwi lakhe liyindyebo kuthi, sisikelelekile thina esothi njengoMariya siwagcine sizamane nawo ngeentliziyozethu.”

EYESIBINI ICAWA EMVA KWE-EPIFANI.

Funda : Yohane 2 : 10 (Tyhila Ivangeli) “ Wena ke uyigcinile iwayine emnandi kwada kwangoku.”

1. Kungathi, abanini mtshato lo waseKana, babengamahlwempu. Iwayine yahlala yaphela. Unina kaYesu waba nosizi ngenxa yabo bantu. Wabona ukuba lo nto yobadanisa kakhulu, yokuba bangabi nayo iwayine eyakwanela ukuze ifunyanwe ngabamenywa bonke. Ingabenza bangonwabi. Ngoko ke wabhekisa kunyana wakhe uYesu, esithi iwayine iphelile. Impendulo yoNyana wakhe ivakala irabaxa kuthi, noko ke singaqiniseka okokuba yimpendulo eyayinothando. Wayengenakuqhutywa enze nto ngokuyalezwa ngunina kuphela. Kwafuneka eyazile intando kaYise osezulwini. Waye engenakwenza nto ngaphandle kwalo myalezo. Kucacile ukuba wafika umyalezo lowo waza uYesu wathi kubakhonzi, “ Yizaliseni imiphanda ngamanzi.” Bayizalisa yada ye cike. Wayaleza ukuba ithululelwe ezityaneni, bayenza ke lo nto. Ithe ke injoli yakuyirabula, yabhekisa kumyeni, imangalisiwe, yathi : “ wonke umntu ubeka kuqala iwayine emnandi aze athi xa bekholisile ukusela andule ukubeka enganeno kwaleyo ; wena ke uyigcinile iwayine emnandi kwada kwangoku ” (Yohane 2 : 10).

2. UBhishophu Key wakha wabuzwa ngothile ukuba ubengathandayo na ukuyila ikhaya leenkedama phakathi kwabantu bakhe ama-Afrika. Makube lo mhlobo uthile, wathetha lo mbuzo, wayeselelungele ukurola imali yokwakha elo khaya. Kodwa impendulo kaBhishophu Key yaba yile : “ Akukho zinkedama.”

Ewe, kuyinene likho igama lesiXhosa elithi ‘inkedama.’ Sonke siyalazi into eliyithethayo. Lithetha ukuthi umntwana ufelwe ngabazali bakhe. Kodwa ke kumaAfrika lo mntwana akaze abe ngenakhaya—akaze aswele bani ambiza ngokuthi, okunye aswele bani angathi kuye ‘mama’—lo nto kanye lithamsanqa elikhulu.

3. Onke amasiko anjalo kumaAfrika awalatha umkhondo kaThixo ezintliziyweni nakwintlalo yabantu, abefanele ukugcinwa. INkosi yethu ayizelanga kutshabhisa masiko alungileyo yezela ukuwafezekisa.

Njengokuba wasikelela amanzi wawenza ayiwayine, ngokunjalo ufuna ukusikelela la masiko alungileyo awenze alunge ngakumbi. Uthanda ukuba imitshato namakhaya amaKristu abe ngawona afa-nelekileyo.

Jonga indlu yakhiwe kakuhle ngamagada inqugwala, yafulelwa, incefestile, nocango. Iqaba lakuyikhangela lifumana ukuba ikwafana nezabo ngokwenziwa ngamagada nengca, ke kodwa le igqithisile

ngomkhitha. Yilo nto kanye esithanda ukuba liphawule yona xa libona imitshato yamaKristu namakhaya awo. AmaKristu amele ukulondoloza amasiko onke alungileyo omtshato, namakhaya, kanti ke noko makabe nomkhitha, sifuna kubonwe umkhondo ka-Yesu, kwimitshato namakhaya amaKristu.

Amaqaba ayayibona na le nto? Akufuthi na ethi le mitshato yethu ibe sikhubekiso nakumaqaba na? Awatsho na futhi ukuthi ukuba kanti umtshato wamaKristu unje kanye kulunge owethu? Kwakhona awatsho na ukuthi ukuba kanti ikhaya lamaKristu linje kulunge kanye elethu? Ukuba oku kuyinene kubanga ukudana okukhulu. Ngazwi nye amaKristu anomsebenzi omkhulu ophambi kwawo, ngokukodwa iinkokeli zabantu abangamaKristu. INkosi yethu ithetha kabukhali ngabo ababeka isikhubekiso kwabanye abantu. Yeha! kulowa isikhubekiso esiza ngaye.

4. Umfana womAfrika, umKristu weKerike eKhatholika, yonke le nto wayiqonda. Waqonda ukuba imitshato le yamaKristu ilahlekisa abantu ngeendlela ezininzi. Yamkhathaza le nto kuba naye wayezilungiselela ukutshata. Waya ke kumpriste wabuza icebo amelwe kukulenza khon' ukuze owakhe umtshato ube nesihomo. Ke ukuba lo mfana ebethe weza kuthi, besiya kumcebisa ukuba enze ntoni na?

(1) Besingaba sisendleleni xa simkhumbuza ngamazwi kaPawulos oNgewele athi, "Konke enikwenzayo—kwenzeni ngegama le-Nkosi uYesu."

La mazwi athetha lukhulu ngokukodwa athetha ngomthandazo. Okokuba unga nomfazi thandaza kuThixo ucele kuye akwalathise. Akufuni mfazi mhle ngembonakalo nje kodwa, ufuna olungileyo nongumlingane wakho onyanisekileyo kude kube nini. UThixo angakwalathisa ngeendlela ezininzi, ngokuhlololwa ngabazali bakho, okunye ngabahlobo bakho abangamachule. Funa ke umfazi ongunmtwana onyanisekileyo weKerike.

(2) Umfumene nje oza kutshata naye qala umlungiselele ngokusebenza kakhulu. Uzungamzisi emzini ozele ngamatyala nabubuhlwempu. Uzungacingi ngekhazi lakho kuphela, cinga ngokonwabisa umzi wakho. Bobabini umfana nentombi bamelwe kukukhumbula okokuba umtshato lo ulubizo lukaThixo ngoko ke mabawulungiselele ngomthandazo ongowodwa, ngengxelo zono nomthendeleko.

(3) Kulungile ukuthi ngomhla wokutshata kwakho ucele uMpriste wakho, xa kukho ithuba, ukuba enze umthendeleko, ukuze wena nozakuba ngumkakho niwamkele kunye lo mthendeleko.

Khumbula ukuba umtshato wenzelwa eCaweni. Phambi kokuba niphume kuyo noba seningumfazi nendoda. Yinto cntle le yokuba izihlobo zibekho eCaweni ukunika uzuko enkonzweni.

(4) Abazali bamelwe kuboniswa ukwenza umtshato ongenazindleko. Kukholisa ukwenziwa amatyala eendleko zesidlo somtshata.

to ekude kudlule iminyaka emininzi engekahlawulwa. Yimposiso enkulu ke le.

Abantu abanokwazi bona bahla bambuke umzali, okunye abazali, owaneliswa kukusebenzisa iimalana ezimbalwa zokwenza isidlo somtshato.

Elokuphetha. Ukuba iinkokeli zabantu zimi ngeenyawo ukulandela inkqubo enje kusekuhleni umtshato woba yinto ebukekayo nengcwele. Abantu bobona ukuba amasiko alungileyo omtshato asagciniwe nokuba amatsha alunge ngaphezu kwamadala.

“Wena ke uyigcinile iwayine emnandi kwada kwanguku.”

EYESITHATHU ICAWA EMVA KWE-EPIFANI.

Ingxoxo—Ukuhlanjululwa kweTempile.

Funda : “ *Musani ukuyenza indlu kaBawo indlu yokuthengisa.*” (Yohane 2: 16).

1. Wonke umYuda olungileyo wayeyithanda iYerusalem (tyhila iNdumiso 122 : 1-3). Eli gama lithetha *umzi woxolo*. Kunjalonje ke iNkosi yethu yayiyithanda iYerusalem. Khawucinge xa wayililelayo (tyhila : Mateyu 23 : 37). Eyona nto yayithandwa ngumYuda eYerusalem ibiyiTempile (khangela umthandazo kaKumkani uSolomon akuyakha iTempile yokuqala, (1 Kumkani 8 : 22-62).

Naye ke uYesu wayithanda iTempile (“ indlu kaBawo.”) Waziswa kuyo elusana (Luka 2 : 22) nakanjalo engumfanyana ominyaka ilishumi linesibini (Luka 2 : 43). Isininzi sabantu abangcwele banqulela kuyo uThixo.

2. UYohane oNgcwele usixelela ukuba iNkosi yethu yawuqala umsebenzi wayo ngokuhlambulula iTempile.

Eyenza nje lo nto uzalisekisa amazwi omProfeti uMalaki : “ iNkosi leyo niyifunayo iyakuza ngesiqophe eTempileni yayo. abacoce onyana bakaLevi.” (Malaki 3 : 1-3). Itempile ibenezahlulo ezithathu (1) Indawo yabaPriste, (2) Indawo yokunqulela amadoda, (3) Nendawo yabafazi.

Umphandle wezi ndawo zintathu ubulibala elibanzi elabizwa ngokuthi yinkundla yabeNtlanga, apho ke bekuvunyelwe ukuba kuhlale ababengengawo amaYuda. Kule nkundla ke ngexesha lemigcobo emikhulu kulapho bekuqokelelana abarwebi befuna inzuzo kubantu abeze kunqula ababesananisa imali ukuze bahlawule irafu yeTempile, bezele nokuthengisa nemihlambi yempahla zokuxhelelwa amadini.

Emakube iNkosi yethu le nkqubo yayiphawula ngexesha yayise-ncinane, yayihlungisa—kodwa ke yalindela de kufike *ixesha layo*.

3. Lafika ke elayo ixesha. Umsebenzi wayo wawuqala ngesenzo sokuhlambulula iTempile.

UYohane oNgcwele uthi wenza iziniya ngemizi wabakhupha abo barwebi (Yohane 2 : 15-16). Emakube babesazi ngentliziyo ukuba benze imposiso ngoko ke boyika ukuziphindezela.

Ukuba amaYuda ayeqondile ukuba lo yayingumsebenzi kaThixo bewamkele njengemfanelo, ngebamamkelayo yena. Kodwa asuka avukela eso senzo, wazi ke uYesu ukuba bayakumchasa yena.

4. INkosi yethu yazimisela ukuyenza le nto ngexesha lomgcobo omkhulu wePasika ngexesha ckwakukho iindwendwe ezininzi e-

Yerusalem zivela kumazwe akude. IPasika ijongisa ngasemva nangaphambili.

(1) Yayisisikhumbuzo esikhulu ngento eyenziwa nguThixo eku-khululeni kwakhe amaHebhere ebukhobokeni baseYiputa (Exodus 13 : 1-10).

(2) Injongo yaphambili yajonga ukuza kukaMesiya umsindisi womhlaba obeza kukhulula abantu bakhe kubukhoboka besono.

Ngokuhlambulula iTempile ngelo xesha iNkosi yethu yazibonisa ukuba iyinkqu kaMesiya ekukuye yozalisekiswa iPasika njengokuba uYohane umBhaptizi wathi: “Nantso iMvana kaThixo esusa izono zelizwe.”

5. Kwathi ke xa iinkokeli zabona akwenzileyo uYesu zafuna ukuba abonise *umqondiso*, khon’ ukuze ziqonde ukuba ugunyaziswe nguThixo ukuhlambulula iTempile (Yohane 2 : 18).

UYesu waphendula ngokuthi:—“Yichitheni le Tempile, mna ndiyakuyivusa ngeentsuku ezintathu.” La mazwi athetha ntoni na? Abafundi bakhe emva kokuvuka kwakhe bawaqonda ukuthi aye-thetha ngomzimba wakhe (Yohane 2 : 21-22).

Kungathi iNkosi yethu yayithetha into eyile: “Ngezono zenu nichitha le tempile, aniyikumamkela Lowo othunywa nguThixo. Niya kumbulala yena, nithi ngokumbulala nichithe le Tempile—kodwa ngokuvuka kwam ngomhla wesithathu kobakho iTempile entsha, indlela entsha yokuya kuThixo. Abantu bam abasokubuye beze kunikela amadini empahla. Bayakuza kuBawo Ngam.”

6. Khanicinge ngomhambi kwincwadi *Yohambo Lomhambi*. Uxhinele ubomi baphakade, ke kodwa akazi apho angabufumana khona. Umshumayeli uza kuye athi:—“Uyalibona na ela sangwana? Ithi indoda leyo, “Hayi.” Uthe kuye omnye lowo: “Uyalibona na ela Baso likhanyayo?” Ithe ke, “Ngathi ndiyali-bona.” Uthe Umshumayeli, “Yondela kwela baso, uthi ngqo unyukele kulo, wose ulibona ke isango.”

UYesu Kristu lisango lobomi baphakade. Siza kuBawo ngaye.

(1) Ekubhaptizweni kwethu apho sazalwa ngokutsha senziwa abantwana bakaThixo.

(2) Ngenguquko yethu xa sithi imihla ngemihla sifune ukuzinikela kuThixo iintliziyi zethu. Akufuneki siye nakusiphi na isixeko somhlaba. UYesu olisango ukwiindawo zonke maxa onke singeza kuYise ngaye.

(3) KwiDini elingwele le Altare siza kuYise ngoYesu. Nguye kuphela olidini elifezekileyo nelaneleyo. Kulapho kanye eAltareni apho simbona khona uYesu eyiPasika yethu, njengemvana ye-Pasika, simnqula Yena sisithi: “Mvana kaThixo esusa izono zelizwe senzele inceba. . . .Mvana kaThixo esusa izono zelizwe siphe uxolo lwakho.”

ICAWA EKUTHIWA YISETWAJESIMA.

Funda : Mateyu 20 : 12. “ *Aba bokugqibela basebenze ilixa lalinye, usuke wabalinganisa nathi thina sithwele ubunzima nobushushu bemini.*”

1. Lo mzekeliso kule Vangeli yanamhlaje awulula ukuba uqondwe, kodwa xa uqondiwe uyenza ivuye intliziyo (khawulese ngenyameko).

Imizekeliso emininzi yeNkosi yethu ithetha kuthi ngezinto esizibona imihla ngemihla. Sibona umhlwayeli ephuma esiya kuhlwayela imbewu yakhe. Sibona umalusi efuna iigusha zakhe ezilahlekileyo.

Sibona umfazi olusizi ekhanyisa ngesibane ukufuna imalana yakhe elahlekileyo.

Kodwa ke sikhe sibone na nayiphi into efana nalo mzekelo ? Sikhe sibone abasebenzi beqashelwe ukusebenza entsimini yomlimi. Lo nto ibonwa imihla ngemihla. Kanti ke asikhe sibone nawuphina umntu chlawula izicaka zakhe ngendlela awathi lo mnini sidiliya wahlawula abasebenzi awayebaqashile.

Khawucinge ngomntu (umlimi) oqesha amaAfrika ukuba avune ihabile yakhe. Udla ngokuwahlawula ngokubala inani lezithungu azisikileyo. Kodwa ke makhe sithi uwaqashe ngemini aze athi yoba yisheleni (1-) kumntu oqala kusasa ukuphuma kwelanga aye kuyeka matshona. Sakha sabona wuphina umlimi ohlawula umvuzo opholelelyo oyisheleni (1-) kwabaqale ukusebenza emini okunye emva kwemini ? Hayi bo : lo nto asizange siyibone. Ke ngoko asimangaliswanga kuku'hi abo basebenza imini iphela bali-ndele umvuzo ongaphezulu, baze bakrokre nokukrokra.

INKosi yethu ibisazi kakade ukuba lo mzekeliso wosimangalisa. Naye efuna ukuba simangaliswe, efuna nokuba senze imibuzo. Akatsho ukuthi umlimi lowo uyaphosisa ukuhlawula abasebenzi bakhe ngokusebenza kwabo : kodwa uthi uThixo akaqhubi ngolu hlobo kuthi.

2. Kuqala de ingqondo zethu zivuleke, kungabonakala kuthi ukuba lo mzekeliso ukhuthaza ubuvila nokunganyameki. Ukuba umntu oqala ukusebenza phambi kokuba ilanga litshone, unokwamkela kwa lo mvuzo womntu oqale ekuseni, sicinga ukuba abantu bosuka bangaziniki “mzimba udiniweyo.”

3. Kodwa lo mzekeliso usifundisa ukuthi ubomi baphakade abungeze bube ngumvuzo ofunyanwa ngomsebenzi.

Akukho mntu unokufanela ubomi baphakade, nokuba uzame kangakanani na ukuba alunge akhonze nokukhonza uThixo. Ubomi

baphakade soloko busisipho sikaThixo, nokuba omnye ubunikwa engena esidiliyeni (eguqukela kuThixo) ase ebuntwaneni nokuba usa ebudaleni. Asinakho ukuzenza ngokwethu sifaneleke ukwamkela isipho sikaThixo.

4. Kodwa umKristu ova ubizo lukaThixo, oluthi makashiye “ indawo yokuthengisela,” apho eme engenzi nto, edla ixesha lakhe yena wozama ukusebenza ngangoko anakho esidiliyeni sikaThixo. Wozama ukuzukisa uThixo ngomsebenzi wakhe, abonakalise umbulelo wakhe kuThixo ngesizathu sokuba embizile.

5. Le nto ingaqaqamba kakuhle xa sikhangelela kumamkelimthendeleko, esiza kwamkela isipho esingumangaliso soMzimba neGazi likaYesu. Esiza nje, uza na enebango lokuba ungofanele umvuzo? Uyatsho na ukuthi? “ Khawubone Nkosi, nangu umsebenzi onzima endiwenzele wena. Khangela imithandazo nokuzila kwam, nezivukeliso zam; ngoku ke ndize ukwamkela umvuzo wam.” Umntu onjalo angaba wenza isiphoso esikhulu.

Cingani nikhumbule umthandazo iKerike esifundisa ukuthetha wona kanye phambi kokwamkela.

Umntu othetha lo mthandazo ngokunyanisekileyo uyisingwele. Nguye ke lowo ovayo, nangaphezu kwabanye, okokuba, akafanelekanga nokwamkela imvuthuluka eziwayo etafileni kaThixo, kodwa uthembele kwinceba kaThixo engummangaliso, uthandazela ukuba wanga angathi ewamkela nje uMzimba neGazi likaKristu, uze umzimba wakhe onezono, wenziwe ucoceke, nomphefumlo wakhe uhlanjwe ukuze ke naye ahlale kuKristu. Kanjalo uqonda ukuba esi siphosokudla kwezulu ukunikelwa ukuze abe nakho ukusebenza kakuhle kwiSidiliya sikaThixo.

Nantso ke into ethethwa ngulo mzekeliso. Usifundisa ukuba sisebenze esidiliyeni kungengakuba silindele umvuzo, kodwa sizukise uThixo.

6. ICawa yeSetwajesima ifana nokulila kwentsimbi yokuqala ixela iLent. Yakulila intsimbi yokuqala yenkonzo siyazilungiselela.

Kuyo le cawa abalumkileyo boqala ukulungiselela iLent. Bomecela uThixo ukuba avule amehlo abo ukuze babone eyona nto ethethwa sisipho sakhe kuthi.

(a) Uyasisindisa ebumnyameni ngokunikela uYesu ukuba abe sisikhanyiselo sethu.

(b) Usisindisa esonweni ngokunikela uYesu ukuba abe nguMsindisi wethu.

(c) Usisindisa ekutyhafeni ngokunikela uYesu ukuba abe ngamandla ethu. Singenza ntoni na ukubonakalisa umbulelo wethu ngenxa yezi zipho? Siyazama na ngangoko sinakho ukunikela kuThixo umthandazo wethu wangasese? Naxa sinqula eCaweni, nasekunikeleni kwinkonzo zethu?

UThixo uyamthanda ophayo ngesisa nangochwayito.

ICAWA EKUTHIWA YISEZAJESIMA.

Funda : Luka 8 : 1. “*Imbewu le lilizwi likaThixo.*”

1. Sonke siyayazi le nto “isiswenye,” intle kakhulu. Ezona zikhwebu zihle zombona obomvu (ungoyi) xa zijingiswe entungo zilindele ntoni na apho? Zilindele umhlaba oza kunethelwa yimvula khona ukuze uthambe aze amakhuba awubhedulule, ithi ke lo mbewu ifihlakale ngaphantsi kwawo.

2. Isiswenye eso sithetha kuthi ngoYesu. Nolikhumbula ilizwi alithethayo esithi: “Ukuba ukhozo lwengqolowa oluwe emhlabeni aluthanga lufe, lona luhlala lungabi nto; ke ukuba luthe lwafa, luthwala isiqhamo esininzi.” Nguye ke olo khozo lwengqolowa, ubomi bakhe akabugcinelanga yena yedwa. Njengokhozo oluwa emhlabeni lutshabe, wazinikela ukuba afe khon’ ukuze athwale isiqhamo esininzi.

Uphi na ke umhlaba wakhe? Ehlwayela phi na lo mbewu yakhe? Esilindele phi na sona isivuno eso? Entliziyweni yomntu.

3. Le nto ke iyakusenza sibe nokuwuqonda lo mzekeliso womhlwayeli.

Makube, ngamini ithile, xa iNkosi yethu yayifundisa abafundi bayo, yabona into esiqhele ukuyibona ngenyanga zoOktobha no-Novemba, xa ngaba imvula zazithe zafika kanobom. Kungezo nyanga esithi ngazo sibophe iinkabi zethu siye kulima emasimini. Abanye abantu bafunde ukuba bubulumko ukulima ngokucokisa bandule ukuqwakanisa phambi kokuba bahlwayele imbewu. Makube ke iNkosi yethu yabona into enjalo.

Umhlaba wawucokisiwe nomhlwayeli wahlwayela imbewu yakhe emva koko kwaqwakaniswa imbewu leyo ithiwe ratya ukugqunywa ngumhlaba. Uthi ejongile abe nosizi akucinga ukuba le mbewu ixabisekileyo iyakonakaliswa. Enye yayo iyakuphetshethwa ngumoya ijulelwe endleleni elukhuni apho yofunyanwa ziintaka: enye iwele emhlabeni othi kanti uphezu kwedwala, zithi iingcambu zingabi nakumimitheka: enye iwele apho yominxwa lukhula.

4. Ewathetha nje la mazwi wenza okokuba abamphulaphulayo babone umfanekiso womsebenzi wakhe. Akayiyo imbewu nje, kodwa ungumhlwayeli ohlwayela imbewu. Ilizwi liyimbewu ayihlwayela ezintliziyweni zabantu. Kukho ke abaliva ngeendlebe zodwa; nabanye abaliva ngovuyo ilizwi lakhe, kodwa abanamnqweno wokuba ilizwi lakhe libancede. Abanye bayaliva, kodwa iintliziyo zabo zizele kangako ngamaxhala neziyolo ezo nto ziyaliminxa ilizwi lakhe. Kuphela yintliziyo elungileyo nenyandisekileyo engathi kuyo imbewu yakhe imile ize ivelise isiqhamo.

5. Ufuna umhlaba olungileyo—iintliziyo ezithembekileyo nezi-lungileyo. Lo nto ithetha ukuthi masizenze *zilunge* na iintliziyo zethu phambi kokuba silindele imbewu yakhe—ilizwi lakhe (yena ngokwakhe na?) Hayi bo. Asingekhe sibe nakho ukuzilungisa ngokwethu ze sifancle ukumankela. Kodwa ke ithetha ntoni na? Ithetha ukuthi masibe (1) nenjongo elungileyo. INkosi yethu so-loko ilithetha ilizwi layo, siyazi ukuba ina—“mazwi obomi bapha-kade.” Sinawo na umnqweno neenjongo zokuwamkelela ezintlizi-yweni zethu lawo mazwi? Sinqwenela ukwenziwa ngeweke na ngalawo mazwi? Nantso ke eyona ndawo iphambili iNkosi yethu ethetha yona ngamazwi okuthi: “umhlaba olungileyo,” nentliziyo ethembekileyo nelungileyo.” Uthetha ukunqwena kwentliziyo ukuba kwenziwe nguye ibe yelungileyo.

Sifuna ukuba ilizwi lakhe libe ngumkhokeli wethu nesikhanyiso kobu busuku bentlalo yethu na?

(2) Okwesibini makubekho imvume yokuthwala iindleko. So-fumana ukuba eli lizwi njengokuba lihlwayelwe ezintliziyweni zethu libiza izinto ezininzi kuthi. Libiza inguquko, into ke leyo engelula. Libiza ukuba ube ngohlal' ulindle. Libiza imigu yomthandazo, ukunyaniseka enkonzweni yakhe. Sizilungisele na ukuba sithathe nyawo?

Elokuphetha. Kungoko ke kwiCawa yeSezajesima sinikelwa lo mzekeliso kwiVangeli. IKerike isazi ukuba iLent ikufuphi ifun' ukwazi okokuba sesilungele ukuthabatha inyathelo elibalule-kileyo na, lokwamkela amazwi kaYesu Kristu ezintliziyweni zethu, nokuzinikela ukuba silawulwe ngamazwi akhe.

ICAWA EKUTHIWA YIKHWINKWAJESIMA.

Funda : Luka 18 : 43. “*Yabuya yabona yamlandela imzukisa uThixo, bathi bonke bakukubona oko bamdumisa uThixo.*”

1. Khanicinge ngale ndoda iyimfama ihleli ecaleni lendlela ingqiba.

Imihla yonke yayirolwa mhlawumbi, ngosisihlobo sayo, nokuba ngumntwana, bemrolela ndaweni ithile endleleni, apho bekulindleleke ukuba kudlule abantu abaninzi khon’ ukuze ingqibe kubo. Ungaba wakhe wabona umntu onjalo kwezinye zezixeko xa uye kufuna umsebenzi kuzo. Bekusithi ke ngezinye imini azuze iziphopho eziliqela, ngezinye imini angazuzi nto.

2. Le ndoda iyimfama ngenye imini yamangaliswa ukuva isandi sabantu abaninzi. Bezibazile iindlebe zayo yeva izingqi nengxolo xa le ndimbane ibisondela. Yabuza ukuba kungaba yintoni na, yaxelelwa ukuba, “Kudlula uYesu waseNazarete.” Makube le ndoda yakha yeva kuthethwa ngoYesu, yeva mhlawumbi ukuba ungumthandi wamahlwempu nomphilisi wabagulayo. Yayisoloko inga ingakhe idibane naye. Ngoku ke yaba lithuba loko. H!leze ingaze ibuye ibe nethuba kanjako yadanduluka yathi: “Yesu Nyana kaDavide, ndenzele inceba.” Abantu ababehamba phambili balinga ukuyithulisa, kodwa kwakukhona idandulukayo isithi, “Nyana kaDavide, ndenzele inceba.” La mazwi ayengummangalisano abonisa ukuba le ndoda yakholwa ukuba uYesu unguNyana kaDavide ekwakuthenjisiwe ngaye.

Abantu bengalindele, suka uYesu, wema esithi mayiziswe kuye. “Ufuna ukuba ndikwenzele ntoni na?” Yaphendula yathi, “Nkosi, ukuba ndibuye ndibone.” Ayicelanga mali kuYesu, kuphela yacela ukuphiliswa. Waza wathi uYesu kuyo, “Buya ubone, ukholo lwakho lukusindisile.” Kwangoko yabuya yabona yamlandela uYesu izukisa uThixo; bathi bonke abantu bakukubona oko bamdumisa uThixo” (Luka 18 : 35—*siphelo*).

3. Akuthandabuzeki ukuba ikerike inezizathu esibalulekileyo sokuba inyule esi senzeko esonceda ingcingane zethu ngale Cawa ephambi kokuqalwa kweLent.

(1) “UYesu waseNazarete uyadlula.” UYesu lo usoloko edlula, soloko esifuna. Bekungenzeki ukuba simfune xa ngaba yena ebengasifuni. Kwakha kwathi, umfana wabona ixhegokazi elidala lithwele ingobozi enzima—ilisinda kakhulu. Lo mfana waya kulo wathi, “Hina, ma, makhe ndikuphumze.” Wayithabatha lo ngobozi inzima walithwalela lada lafika ekhaya lalo. Lithe ukumbulela lenjenje, “Mntwanam, ndicinga ukuba ungunolowo wafumana iNkosi.” Umfana waphendula wathi, “Hayi, ndingulo

uyifunayo.” Lathi ixhegokazi, “Mntwanam, khumbula ukuthi apho kukho mnye ofunayo *babini* ke ngento ayifunayo.” Lalithe-
tha inyaniso. Okokuba lo mfana wayefuna iNkosi kwakungenxa
yokuba naye wayefunwa. Ukuba siyamfuna yena kungenxa yo-
kuba naye soloko esifuna.

Ewe kodwa kuyinene ukuba kuthi kufike *amathuba abalulekileyo*,
iLent le lelinye lawo. NgeLent “uYesu waseNazarete uyadlula.”
Uyaphi na ke? Usinga eYerusalem. Using’ eKalavari emnqam-
melezweni, usibiza ukuba sihambe kunye naye. Kulapho ke e-
mnqamlezweni ngemini yolwe*Sihlanu oluLungileyo* apho afuna
ukuphinda asifundise into oluyiyo uthando lwakhe. Asinakulwazi
kwakamsinya.

IiLent ngazinye ziza namathuba amatsha.

(2) Mhlawumbi siva kukho nto isithintelayo. Intliziyi azitshi-
seki ngokupheleleyo. Soyika ukuzinikela eNkosini ngokuzeleyo.
Sinqena ukulanda le nto isibuyisa umva—saneliswe bubumfama.

Kungoko ke ikerike isinika eli bali namhlanje lendoda eyayiyi-
mfama. Yona *ayonwabanga* ingaboni nje yadanduluka ngama-
ndla: “Yesu, Nyana kaDavide, ndenzele inceba.” Yintoni na
singenzi njalo? Asiyikucela na ukuze sifumane ukubona ukuze
siyibone le nto isenza singamlandeli uYesu? Nantso ke eyona
ndlela yokugqala yokugcina iLent. Ibilisiko elimiyo kwiKerike
engewele lokuba abo bafuna uncedo ngeLent bayiqale ngokwenza
ingxelo-zono. Ukuze ke ingxelo-zono ibe yefezekileyo masamkele
kuqala ukubona kwethu, sibone eyona nto sone ngayo.

Ngamanye amaxesha khenive ngeengozi ezimbi zemoto. Ufune
ukwazi imbangeli. Uxelelwa ukuba umqhubi ubeyimfama. Ewe,
indlela yona ubeyibona, ke kodwa akabanga namehlo okubona into
engalunganga ‘kumxhelo’ wemoto. Masithandaze kuThixo asi-
phe ukukhanya sibone zonke izinto ezisithintelayo kuye: “Yesu,
Nyana kaThixo, senzele inceba.”

(3) “Yamlandela uYesu imzukisa uThixo.” Ithe imfama ya-
kuvulwa amehlo, yangena phakathi kwabo babelandela uYesu,
yamdumisa uThixo.

Xa senze ingxelo-zono ezeleyo, nathi sidibana nabo balandela u-
Yesu ngeLent simdumise uThixo. Kungaba luncedo ukuba imi-
gaqo esiza kugcina ngayo iLent siyibhale ephepheni ukuze siyini-
kele kuThixo ngemini yothuthu. Ucele uThixo akubonise indlela
onokuziphatha ngayo ngeLent. Uzenzele umthetho onjengoku-
vuka kusasa, nokuya eCaweni kwiinkonzo zeveki, namaxesha oku-
thandaza, nokuthandazela izinto ngezinto, nokuzila ukudla necuba.

(4) “Bathi bonke abantu bakukubona oko bamdumisa uThixo.”
Naphina xa amandla kaThixo ecacile, okukhulula ubani esonweni,
atsalekele ukulandela uYesu ngendlela yothando, abantu abalungi-
leyo bayakumdumisa uThixo.

I Lent le akuzenzeli wedwa ukuba ikuncede. Ngokuyigcina
kakuhle wothi kanti unceda nabanye abantu.

OLWESITHATHU LOTHUTHU.

Isicatshulwa : “ *Utsho uYehova ukuthi, buyelani kum.*” (uYoweli 11 : 12).

AmaXhosa anamasiko amaninzi akowawo, njengokuba zinjalo zonke izizwe. Abantu bakwaYuda nabo babenawo amasiko abo, abasawagcinileyo nanamhla oku. Xa indoda iqumbile okanye ibuhlungu entliziyweni, ibisuka izikrazule iingubo zayo phambi kwabanye abantu. Xa izilela ongasekhoyo nokuba inomvandedwa nokuba isenguqukweni ibisambatha. ezirwexayo emzimbeni igalele nothuthu entlokweni yayo. Ibingahlambi ingadii ngelo xesha layo lokuzila. Le yimiqondiso yabantu ebonisa ukuba baselusizini ngento ayenzileyo, baye beguquka ezonweni zabo.

Umprofeti uYoweli ubiza abantu bazokwenza inguquko yasekuhlani efana nale. Bonke abantu bazakwenjalo : izityebi, amahlwempu, abapriste, iinkosi, izibonda, amadoda, abafazi, abantwana abancinane kwa neentsana bonke bazakuhlala ndaweni nye benze inguquko ngenxa yezono zabo bonke abantu. Kufuneka bangadli nto, kufuneka balile baze bahambahambe ngokungathi basekuzileni, kufuneka babebuhlungu, beneenyembezi ezintliziyweni, kungabi ngezambatho. Ixilongo liyakuvuthelwa libezele abantu ndawonye kwingqungquthela enokundileka. Mabaguquke. Abapriste mabathandazele babingelele amadini ngenxa yabo. Bonke mabakhunge uThixo abahlangule angabayekeli bahlazeke phambi kwabahedeni.

Sekukade kakhulu emva kweli bali lamaYuda, uYesu wafika. Naye uthethe nabo ngenguquko nendlela abanokuyibonakalisa ngayo. Abantu bazenzisa bangathi bayaguqukela kuThixo kanti lonke elo xa abalusizi konke. Sonke siyabazi abantu abalolo hlobo. Ungafika bebhuduzela ngemposiso abazenzileyo kanti abanantsingiselo yanto konke ngalo nto. UYesu uthi abantu mabangakhohlisi babe ngathi balusizi, kodwa mababe buhlungu. Mabangabonakali behamba bematshekile, kodwa kuyakufuneka belusizi ezintliziyweni. Mabangenzi ubuso bube mdaka luthuthu, kodwa uthuthu mabalugalele ezintliziyweni zabo. NguThixo omelwe ku kwazi ukuthi balusizi, ingebantu. UYesu ubengahambi nabantu abathanda ukubonisa abanye abantu ukuba bona bayaliia ngenxa yezono zabo, baxclise aba bantu badla ngokwenjalo emvuselelweni. Into emele ukuba lusizi yintliziyo asiyomfundekelo yamazwi.

Thina maKristu sinawo amasiko anjengalawo amaYuda. YiLent ixesha lethu elibalulekileyo lokuguquka. Zonke izono esizenzileyo zithi tha engqondweni—impahla ebiweyo, abantu abangamanxila, abafana namantombaza abenze okungalungileyo, ukunqena ukutha-

ndaza nokunqula, amahlazo abo bonke abantu. Sithi ke siguquke sonke sikunye. Siguquka kwizono esone ngazo phambi koThixo, siguquka ngenxa yezono zabo bantu abebefanele ukuza endlwini yeCawa baguquke, abasuka bangakwenzi oko. Siguquka ngenxa yezono zabahedeni abangakwaziyo ukuguquka bengazi nokuba mabaguquke nganina. Senza ntoni ke thina? Asisuki sicele amehlo ngale nto sibe singenantsingiselo. Yonke imihla thina siyathandaza. Sizimisela ixesha elilodwa silolule kunoko fudula linjalo. Siyaya kuzo zonke iinkonzo zekerike ezikhoyo. Asizongi konke. Siyaphuma kunye siphuthume lo maKristu alahlileyo eze kuKristu sibasondeze abahedeni bangene emhlambini kaKristu. Siyabaxelela ukuthi mabaguquke ; sibaxelele nesizathu sokuba baguquke. Yonke ke le nto siyenza kunye siyenza ngenzondelelo. Siyawakhumbula amazwi kaYoweli athi, bonke abantu mabaguquke basebenze, saye siwakhumbula nakaKristu amazwi athi, oku masikwenze ebunzulwini bentliziyo, kungabi kukwenza umboniso wokuba siyayenza.

EYOKUQALA ICAWA YELENT

Funda : 1 Korinte 9 : 24. “ *Balekani ngokunjalo ke ukuze nizuze.*”

1. UPawulos oNgewele ubhale la mazwi ecinga ngogqatso, ingelulo olwamahashe neenkomo kodwa olwamadodana aqeqeshelwe ukubaleka. Elowo obezilungiselela wafundiswa ukungazingxali ngokudla nangeziselo, aziphephe iziyolo ezonakalisa amandla akhe omzimba. Kodwa makathi xhishi imihla yonke emana ukubaleka.

Khawucinge ngamadodana anjalo emi elungele ukunduluka ku-gqatso olukhulu. Emacaleni onke kumi ababoneli beza kukhuthaza iinceke zabo.

2. UPawulos oNgewele ukhwezelela abantu bakhe (amaKristu) ukuba acinge ukuba anjalo nawo. Ewe, kanye uthi, angene elugqatsweni. Uthi ke, kodwa anibalekeli umvuzo wezinto zeli lizwe—izinto ezitshabalalayo—nifuna umvuzo wona owohlala ngonaphakade. Kwincwadana yamaHebhere kukwathethwa kwa lo nto kuthiwa kukho iqela elikhulu lababoneli abalukhangele ngomonde olu gqatso, kanti ke kunjalo nje alibonwa eli qela.

3. “ *Balekani ngokunjalo ke ukuze nizuze.*” Nibaleka ngokunjalo na ke? Ngumbuzo lo obuzwa ngomonde namhlanje, ngeCawa yokuqala yeLent.

Ithini na ke impendulo? Sifana nala madodana na axhinele ukufumana umvuzo elugqatsweni? Kodwa kutheni na ujonge kwabanye nje? Namhla mandijonge kwesam isiqu. Ndifana nomntu oxhinele ukwamkela umvuzo elugqatsweni na? Uyazi ukuba olu lugqatso emakubaleke bonke abaBhaptiziweyo, amadoda, abafazi, abadala nabatsha. Ukuba siphendula ngenyaniso ndicinga ukuba baninzi abangathi, benosizi, “ *Futhifuthi siyalibala konke ngolu gqatso.*”

4. Niyasikhumbula na isiyalo esibuhlungu esathethwa kwi-Kerike yaseLawodike? (tyhila iZityhilelo 3 : 5-16).

“ *Ndiyayazi imisebenzi yakho, ukuba akubandi, akushushu—akwaba ububanda, akwaba ubushushu. Ngenxa enokuba ke udi-kidiki, ungabandi, ungeshushu, ndizakukuhlansa uphume emlo-nyen wam.*”

UTHixo ufuna ukuba sibe *shushu*, kukuthi ke oko, silangazelele ukumfuna nokumkhonza, ulangazelelo olunjengolwamadoda ase-lugqatsweni. Ukuba *asishushu*, ngekulunge kanye ukuba sibe siyabanda, sibe ngabangenalunqulo, okanye bugqobhoka. Kubonakala ukungathi kungakho uguquko lwenyani kumntu onjalo. Umntu odikidiki angade eze ecaweni, ade eze nasemthendelekweni, kodwa angabi nakuzama kunesiqhamo sokuba anikele intliziyo **yakhe** kuThixo. Ungumntu ongaze athandaze ngengqiniseko.

Akanafo usizi ngenxa yezono. Kuphela uhamba ethetha ngeziphosiso zabanye abantu. Uthi etshabhisa abuye akrokre kakhulu ngenxa yezakhe iintlupheko.

5. ILent ilubizo kuthi ukuba senze iqalo elitsha. Kungaba okunye asingabo *abadikidiki*, kodwa sinolwazi lokuba kulula ukuba njalo xa singasoloko sizama.

Kodwa nothi, ndingaba nakho na ukuze ngokwam ndibe *shushu*? Hayi, akunakho, kanti ungamcela uThixo ukuba akwenze ubeshushu. Uye wenze ntoni na xa ugodola kakhulu? Akuye ufuno umlilo na, nokuba sisigcaki? Simelwe kukufuna uThixo onguwo umlilo. “ Ukuba nina nikhohlakele nje,”—itsho iNkosi yethu—“ niyakwazi ukunikela izipho ezilungileyo kubantwana benu, koba kangakanani na awothi uBawo amnikele uMoya oyiNgewele kwabo bamceelayo kuye? ”

6. Kusekho nenye into esingayenzayo, yiyo leyo athetha ngayo uPawulos oNgewele xa athi: “ Balekani ngokunjalo ukuze nizuze.” Kukho nto ntathu ezifunekayo ngokuthe nkqi kwabo ababaleka ngokunjalo ukuze bazuze.

(1) Kukuzimisela uhlaziyo. Lo madodana alindele ikhwele lokuba anduluke elugqatsweni, onke ajonge cala nye. Ukuba ukhe uye elwandle wobona luthi izigodo zemithi zisiza nezikhukhula ezivele kumlambo othile omkhulu, ezi zigodo zidada ngapha nangapha emazeni olwandle, zaye zithwalelwa ngawo macalana onke. Zintlitheka emqokrwani. Zininzi ke iintlalo ezinjalo. Ekungekho ukuma bhuxe. Wobona ke inqanawe yona itshwebelezela isiya apho ijonge khona. Nokuba kukho umoya nokuba ngamaza azinakho ukuyijika apho ithe ndzo khona. Lo nto ke ifana nomKristu omana ukuzihlaziya ngokubhekiselele kwindawo ajonge kuyo; athi imihla ngemihla asoloko efuna ukukholisa uThixo. ILent isibizela ukwenza lo nto.

(2) Ukuzikhwebula. Lo madodana athi tyaa phaya konke okungenza ukuba angabi khaphukhaphu. Ukuba sifuna ukubaleka ukuze sizuze masithi ngononelelo olukhulu sibeke bucala ezo nto ezinzima phezu kwethu, zithintela imithandazo yethu.

INkosi yethu ithetha amazwi amakhulu ngale nto ithi: “ Ukuba iliso lakho liyakuxakanisa lincothule, kuba kukulungele kanye ukungenena ebomini unaliso linye, kunokuba uthi unamhlo amabini uphoswe esihogweni somlilo.” La mazwi athetha ntoni na?

Athetha ukuthi kukho izinto ezithi kuthi zibe nexabiso elifana namehlo ethu. Ezi zinto ke zimana zinambuza kancinane zide zisigungele kuzo zisithintele singabi nakufikelela kuThixo.

Izinto ezinjalo zimelwe kukoyiswa. Noko koba nzima. Akuyikuba mnandi, noko ke uz'ungadidizeli “ Balekani ngokunjalo ke ukuze nizuze.” Zikhwebule kwizinto ezikuthintelayo.

(3) Unyamezelo. “ Ke onyamezelayo kwada kwaba sekupheleni uyakusindiswa yena.”

Indoda efumana umvuzo ngokuba phambili elugqatsweni ayikhholisi kuba yeyona ibilangazelele, kodwa yindoda ebinyamezele.

Nokuba nizenzele migaqo yiphina yale Lent ningalibali ukucinga ngayo yonke imihla, nithi xa nizivavanyayo ngokuhlwa nizibuze ukuba niyigcinile na lo migaqo. Ivila alusoze lizuze mvuzo.

Elokuphetha. Into emasigqibelise ngayo ngamazwi kaPawulos oNgewele, othi: “Ndithi ndizilibala izinto ezisemva...ndiphuthume ngokuxhunele umvuzo wobizo lwaphezulu.” Ewe masizilibale izinto ezisenza sityhafe. UThixo ngecnceba zakhe usinikile uxolelo. Usikhululele ukuba singene elugqatsweni. Masingazivumeli izimvo zethu ukuba zilityaziswe kukucinga ngezinto ezadlulayo zide zibange sithandabuze uxolelo lukaThixo. Masinyanze lise sixhinele phambili simbulela Yena.

EYESIBINI ICAWA YELENT

Ukuhendwa kukaYesu Kristu.

Funda : Mateyu 4 : 4. “ Akaphili ngasonka sodwa umntu.”

1. Kula mazwana asiyazi le nto iyintlango. Intlango ayinamilambo, mifula, mahlathi, ngca, masimi, zinkomo, nazigusha. Akukho namanzi kuyo. Kwakusemva kwexesha elo kanye lokubhaptizwa kwayo nguYohane umBhaptizi, eyathi iNkosi yethu yasiwa nguMoya entlango ukuze ihendwe ngumtyholi (tyhila, Mateyu 3 : 16-17 ; 4 : 1.

Kuthe ke xa abhaptizwayo kwavakala ilizwi livela ezulwini lisithi, “ Lo nguNyana wam oyintanda endikhholisiweyo nguye.”

INkosi yethu yayizila ukudla iintsuku ezimashumi mane entlango, waza ke umhendi weza kuyo wathi : “ Ukuba unguNyana kaThixo yitsho la matye abe zizonka.”

Phambi kokuba sicinge into esithetha yona esi sihendo, kulunge ukuba sikhumbule ukuthi isihendo ngokwaso asisiso isono. INkosi yethu yayingenasono. Intando yayo, cace, yayinye nentando kaYise. Kodwa ke ngenxa yethu yasinyamezela isihendo. Isihendo eso sasithiyekile kuyo kodwa ke singabanganga ukuba ibe nasono. Isono siqala xa sisivumelayo isihendo. Ingewele asingomntu ongenakuhendwa. Kungenzeka ukuba ezayo izihendo zibe ngaphezulu kwezabanye, kodwa yona isuka izoyise.

2. Ngoku, cingani ngesihendo sokuqala seNkosi yethu.

“ Ukuba unguNyana kaThixo.” Libanga ke lokuqala afike wamgalela ngalo, oko kuthi, ukholo lwakhe lokuba unguNyana kaThixo. Uhendelwa ukuba alithandabuze ela lizwi lavakalayo xa wayeBhaptizwa. Izwi elo lamvuyisa lamomeleza ngamandlakazi amakhulu.

Yiyiphi na into eyabanga ukuba esi sihendo sibe namandla ? Yile nzilo-kudla iintsuku ezingaka, nobu bulolo. UYesu ujacekile yindlala umzimba wakhe ufehlezekile. Isonka asikho sokuphelisa oko kulamba. Ukude lee kunina nakwizihlobo, engekho nasendlwini.

Le nzilo kudla iimini ezimashumi mane awayezinyulele ngokwakhe yayiphelile, kodwa kwakungekho kudla. Yilo nto ke eyabangela ukuba umhendi asinyakathise isihendo esithi, “ ukuba unguNyana kaThixo.” Ke ungakholwa njani na ukuba unguNyana kaThixo ? Ungakholelwa njani na kuthando nenkathalelo yakhe ? Uphi na ke umqondiso wothando lwakhe ? Ukuba ke uyakholwa ukuba ukho, akukhohlisekanga ; yitsho ke kula matye aguquke abe sisonka, woqonda ke ukuba akukhohlisekanga.

Esi saye isisihendo esibi. INkosi yethu yazihlanganisela ngokuphendula ngelizwi elisesibhalweni elithi: “Akaphili ngasonka sodwa umntu, uphila ngamazwi onke aphuma emlonyeni kaThixo.”

3. Esi sihendo siyafika ngeendlela ezininzi kumntu wonke okhohlwayo kuThixo. Sibonakaliswa ngokuzeleyo kwincwadi kaYobhi. Kuthethwa ngoSathana, kuthiwa wathi, kakade uYobhi ubemelwe kukukholwa kuThixo, kuba naku esuke wasityebi. Kungathi ekhe wabhushuliswa ubutyebi, ukholo lwakhe lungaphela kuThixo kwangoko, watsho uSathana.

Wavunyelwa ke uSathana ukuba abhubhise ubutyebi bukaYobhi bubhange; ke ngoko lwema nkqi ukholo lukaYobhi, nakuba eli shwangusha wayengaliqondi. Waphinda uSathana wathi: makhe kuchukunyiswe esiqwini sikaYobhi kuyakwenzeka ukuba lubhange ukholo lukaYobhi—kwathi thaphu isifo esibi kuYobhi, noko kwakunjalo lwema nkqi ukholo lwakhe. Izihlobo ezeza kumkhuza zalinga ukumenza ukuba akholwe ukuba la mashwa abangelwe zizono zakhe. UYobhi akakhohlwanga ngawo lo mazwi ezihlobo zakhe, kodwa lwema nkqi ukholo lwakhe kuThixo.

Izinto ezinjalo ke zabafikela abantu bakaThixo.

“UYobhi ufumana amoyike na uThixo?” USathana usoloko etshabhisa ngalo ndlela. Kulula ukukhonza uThixo xa umntu enazo zonke izinto azinqwenelayo. Kuthi ke kodwa kwakuphela ukudla, naxa umntu ephuthelwe bubuthongo, nokonwaba ngenxa yokuxhaliswa kukugula, naxa umntu enomnquma ngenxa yeentlungu, kanye ngelo xesha kulapho umntu asifumanayo esi sihendo.

Ungakholwa njani na kuThixo, kanjalo uphi na umqondiso wobukho bakhe? Uthandaza kakhulu, wada wacela nabanye ukuba bakuncedise ekukuthandazeleni, kanti ke noko akufumani siqabu.

4. Kuphela ngumphfumlo womntu oliqhaji ongaphendula uthi, “Akaphili ngasonka sodwa umntu.” Kukuthi ke oko: Ukholo lwam kuThixo alumanga ekudleni, empilweni nasekonwabeni. Ukholo lwam kuThixo lugxumekeke phezu kwelizwi lakhe. Ndiyabona ukuba ubutyebi nentlutha, ezo nto zidla ngokuyixethula nokukhukulisa intliziyo kuThixo (khawucinge ngeemfundiso ze-Nkosi yethu xa ithetha ngobutyebi).

5. Umshumayeli othile ongumAfrika kwafuneka awuyeke umsebenzi wobushumayeli ngesizathu sokungabi nampilo entle. Wafumaneka eneqhenga elibi, waza uRulumente wamsusa phakathi kwekhaya lakhe nentsapho, wamsa Emjanyane. Lo mshumayeli wafuna ukubona uMpriste wakhe. Weza ke uMpriste lowo ecinga ukuthi lo mshumayeli womfumana ekwisihendo sokuba ubelahliwe nguThixo. Kodwa wamangaliseka ukuva lo mshumayeli esithi: “Ngathi uThixo undibizele umsebenzi apha Emjanyane ekufuneka ndiwenze.” Phezu kwezi ntlungu zingaka, le ndoda indala yabona uthando lukaThixo.

EYESITHATHU ICAWA YELENT.

Funda : Mateyu 10 : 8. “ *Namkele ngesisa yiphani ngesisa.* ”

Intshayelelo.

Nantso indoda engumKristu wenene, kodwa ingafundanga kuyaphi, ifuna ukuba abantwana bayo ibanike imfundo ephilileyo. Izimisela ukuba iqale ngonyana wamazibulo afunde neam ukuze yena akugqiba eyakhe imfundo ithi inzuzo ayifumanayo ngobuti-tshala, nokuba ngumabhalana, ancedise ukufundiswa kwabancinane bakowabo. Le ndoda ke isebenza nzima, iyonga imali ukuze ifundise ngayo eli zibulo layo. Yada kunjalo nje yazikhumla kwiinto ezininzi ezifana neti neswekile, yaxolela ukunxiba amanikiniki empahla.

Kuthe ke eli zibulo lakhe lakufeza kakuhle imfundo yalo lafuma-na umsebenzi omhle wokuba yintloko ebutitshaleni, ke kodwa abazali baba neentliziyo ezibuhlungu ngenxa yokuba akazange akhathalele ukuncedisa kwimfundo yabantwana abancinane bakowabo. Usume, umnene, wahombisa esakhe isiqu, wadla izimuncumuncu njengesityebi, emana kuphela ukukhala ngokuthi uxakekile. Uthi wadana kangakanani uyise nomzi wakhe ! Ewe uyanyanisa, kodwa khumbula nakunyana lowo lwaba ngaphezulu udano. Ulahlekwe *sesona siphosikhulu* owayephiwe sona nguyise,—umzekelo kayise. Apha emhlabeni asibekelwanga ukuba sisebenzele kuphela ezethu iziqu, kodwa sibekelwe ukuba sibe ngabaphayo.

1. Umsebenzi welizwi kule Dayosisi ubuxhaswa ngesisa esikhulu. Anikhe nive na into ethethwa ngabasihambeleyo bevela eNgilani naseSkotlani behambele ukuza kubona apha imisebenzi yelizwi, oko kukuthi izikolo nemizi eneeCawa ? Bathi ke nyani, sinamalungelo amaninzi. Bayamangaliswa bakubona izindlu zethu zecawa, nezesikolo nezibhedlele. Basuka benze imibuzo emininzi. Babuze okokuthi le mali ivela phina yokwakha izakhiwo nokufundisa udodana oluninzi kangaka. Sibaphendula ngokuthi ubuninzi bemali ivela ezihlotyeni eziseNgilani naseSkotilani, ezingazange ziyibone zibekho eAfrika. Iqela elikhulu lezi zihlobo lingamahlwempu ade ancame izinto zokuzonwabisa ukuze lo msebenzi uxhaseke. Bathi ke bona, abantu bethu banethamsanqa.

2. “ *Namkele ngesisa, yiphani ngesisa.* ” Sesiqalile na ukufunda ukupha ? Sesona siphosiqithe zonke. Esona siphosikhulu kuthi esisiphiweyo, ngulo mzekelo wezihlobo zethu. Eso siphosisenze ukuba sibe sesethu na, sipha ngesisa na ?

Leyo yeyona nto igqithe le ngokulunga, ingaphezu kwezikolo nezindlu zecawa nezesibhedlele.

3. Maxa wambi kungaba ityala libekwa kubafundisi. Ababakhuthazi abantu babo ukuba banikela onyana neentombi zabo

ukuya kwiindawo ezikude, bayekuba ngabafundisi. Abababizeli ukungena emsebenzini welizwi bengajonge ntlawulo, kodwa basebenze nje ngenxa yokuthanda uThixo.

Nangaphandle kokuya kwiindawo ezikude lihlala likho ithuba *lokupha*.

(1) Khawucinge ngentombazana elikholwa eyendele kumzi ozele ngamaqaba. Lo mzi ujikelezwe yimizi yamaqaba. Hayi ukuba likhulu kwethuba enalo ! Ingaba nakho ukuhlanganisa abantwana iqale ukubafundisa, ihlwayele imbewu elungileyo kwiintliziyoyabo side isiqhamo salo nto ekugqibeleni senze kubekho abantu abayakusibona bathi kufuneka kubekho isikolo apho.

(2) Kanjalo, nanko umfana esiya emsebenzini, athi akuwufumana afike kungekho mpriste, nandlu yecawa namshumayeli. Akamelwe kukrokra acinge ukuthi ukholo lwakhe makahlukane nalo. Ufumana kodwa ithuba *lokupha*. Makaqokelele amakholwa ambalwa awenzele inkonzo alindele imini ekothi ngayo babe nomshumayeli nendlu yecawa.

Kungazo ezi ndlela zinjalo angathi uThixo asisikelele. Soqala ke ngoko ukuva abahambeli bethu, bengatsho ukuthi abantu bethu bayavuya kuba *benzelwe okukhulu*, kodwa bayakuthi abantu bethu bayavuya ngokuba bayazisebenzela ngokwabo. “ Namkele ngesisa yiphani ngesisa.”

EYESINE ICAWA YELENT.

Funda : Yohane 6 : 5. “ *Sozithenga phi na izonka ukuze badle aba ?* ”

1. Lo mbuzo wavela kuYesu cwubhekisa kuFiliphu. Wayengazi na ukuba impendulo yoba yini na ? Kakade kwakungenakwenzeka ukuba abafundi babe nakho ukuthengela izonka abantu ababe baninzi kangaka, kwaye kungekho venkile kufuphi nalo ndawo, nokuba yayikho akukho venkile eyayinakho ukuxhasa ngokudla umkhosi ongako. Nangaphandle koko babengenamali ebinganela izonka ezingako. Ewe, uYesu wayeyazi lo nto kakuhle, kodwa maxa wambi wabuza imibuzo, njengokuba nawe ubuza imibuzo kumntwana omdncinane ukuze umenze asebenzise ukucinga.

Uthi uYohane oNgcwele, “ Ubeyazi yena into abeza kuyenza.”

2. Wayeke wala ukuguqula amatye abe zizonka, ukuba aphelise ukulamba kwakhe, ngokuya wayesentlango. Kanti ke wawasebenzisa amandla akhe ngale mini okuba adlise abantu abaninzi. Nazi kakuhle into eyenzekayo. Omnye wabafundi bakhe, uAndreya, wathi kuye : “ Kukho nkwenkwana apha, inezonka ezihlanu zerasi neentlanzi ezimbini ; kodwa ke ziyintoni na ezo kwabangaka ? ” Makube lo nkwenkwana yayiphethe umphako kaYesu nowabafundi bakhe. Mawube ke wawumncinane kakhulu nakubo bebodwa ; kodwa wawungabanceda njani na abantu abaninzi kangaka ?

Ummangaliso ke wehla emva koku (tyhila Mateyu 14 : 17-21 ; Marko 6 : 39-44 ; Luka 9 : 14-17 ; Yohane 6 : 10-13).

3. Khawucinge ngenxalenye yezizathu ezabangela ukuba uYesu adlise abantu ngale ndlela.

(1) Ngokuba wasikwa *yimfesane* (Marko 6 : 34). Asiva uYesu kusithiwa wawapha imali amahlwempu, nokuba wayesipha ngesonka *futhi*. Kodwa singaqiniseka kule nto yokuba imfesane yentliziyo yakhe yayisoloko ifana, ikho. Asiyiyo lo mini yodwa waba nemfesane kwabanye abantu. Futhifuthi wababona abantu abangamahlwempu, beswele ukudla, wada wazibona nentathamba zabantwana ezingafumani kudla kwaneieyo, zinqinile ngangokude zingabinakho nokudlala nabanye abantwana. Kumaxesha anjalo singaqiniseka okokuba intliziyo yakhe yaba nemfesane. Makube wabangelwa zizizathu ezikhulu zokuba angawasebenzisi amandla akhe, imihla ngemihla ukudlisa abalambileyo. Kodwa ke nakuba engabasizanga wayebuvela ubuhlwempu babo. Naye wathwala iimbandezelo kunye nabo. Kubonakala ukuba kwakukho ingozi ekubanikeni kwakhe isonka. Wathi kwabo bantu wayebadlisile : “ Anindifuni ngakuba nabona imiqondiso, nindifuna ngokuba nadla kweza zonka nahlutha.” (Yohane 6 : 26).

Akafunanga ukuba alandelwe ngabantu ngenxa yokudla qha. Wayefuna ukuba kulo mmangaliso babone uthando lukaThixo. Ufuna ukuba sibone imfesane yakhe, efuna ukuvuselela kubalandeli bakhe nokuba ngabeliphina ixesha, imfesane efana neyakhe ngenxa yamahlwempu nabanembandezelo.

Kwenye indawo (tyhila Mateyu 25 : 40) usixelela ukuthi xa senza imfesane ngale ndlela kumahlwempu nakwabanembandezelo *siyenza kuye*.

2. INkosi yethu kubonakala ukuba ukuwenza kwayo lo mmangaliso ayiwenzelanga kuba yayinmfesane kuphela kubantu, kodwa yayifuna ukuvula iingqondo zabanyulwa bayo abafundi. Kusoloko yayicinga ngabo ibaqeqesha. Imihla ngemihla babefunda ngokubona imisebenzi namazwi akhe. Zonke ezo nto bazigcina ezintliziyweni zabo. Akungecingi ukuba babemana bethetha futhi ngawo lo mmangaliso xa bebodwa? Mababe babona ukuba ubebafundisa ukuba babe nemfesane kwabangamahlwempu nabanembandezelo, baqonda nokuba kuse kuninzi abangekakuqondi. Kuphela kwaba ngexesha lasemva abawuqonda ngokuzeleyo umqondiso walo mmangaliso. Amehlo abo makabe avulwa oko babesegumbini eliphezulu eYerusalem xa iNkosi yethu yathabatha izonka yasaphula yathi: “NguMzimba wam lo ; oku kwenzeleni ukukhunjulwa kwam.”

Nantso ke into abayikhumbulayo, kuba emva kokudlisa abantu abaninzi, wayethethe ezixela ngokwakhe, okokuba usisonka *esiphilileyo*. Isonka esehla sivela ezulwini (tyhila Yohane 48 : 50-51). Baqala ukuqonda ukuba uzakuba soloko edlisa abalambileyo, engabadlisi ngokudla kokuxhasa umzimba, kodwa ke ngesonka esiphilileyo ezakubadlisa ngabo, ngezandla zabo.

(3) Esecithathu isizathu sawo lo mmangaliso ekubonakala ukuba wenzelwe sona, sesokuba iNkosi yethu yayifuna ukunika isifundo esoba sesamaxesha onke. Uphawula ntoni na kuqala xa ungena ngaphakathi kwenye yezindlu zethu zecawa? Uphawula iAltare ubone ukuba iphethwe ngohlonelo olukhulu. Isizathu salo nto siyasazi. Kulapho kanye apho iNkosi yethu ithabatha izonka ngezandla somPriste wayo isaphule ithi, “nguMzimba wam lo.” Leyo yinkonzo yeNkosi. Namhlanje asinakho ukuyiqonda yonke into ethethwa yiyo. Kodwa inye yona into ecacileyo. Xa uYesu wazithabatha izonka ukuze adlise ngazo abantu abaninzi ngezandla zabaPostile wayenika umqondiso weyona Sakramente ingcwele ekuthi ngayo kudliswe imiphefumlo yethu ngoMzimba neGazi lakhe.

Sise kulo mhlaba nje asisokuze siqonde ngokuzeleyo lo mqondiso mkhulu, kodwa njengoPetros oNgcwele sithi, “Nkosi, sosuka siye kubani na? Nguwe onamazwi obomi baphakade” (Yohane 6 : 68-69).

EYESIHLANU ICAWA YELENT ; ICAWA YEEMBANDEZELO.

Funda : Yohane 8 : 59. “ *Wazimela ke uYesu.*”

1. Kwincwadi yoMprofeti uIsaya sifunda ukuba “ uThixo ungozisithelisayo ” (Isaya 45 : 15). Uyazisithelisa khon’ ukuze simazi ngendlela eyiyo.

Le ndawo makhe siyicacise ngokwenza umzekeliso. Ndinga ngenkosi edumileyo engumntu olungileyo nolumkileyo efuna ukulawula abantu bayo kakuhle. Inonyana mnye kuphela, lo nyana ke ukhula “ ebandleni,” ubona yonke into eyenzekayo imihla ngemihla. Efuze uyise ungumfana olungileyo, uziva ekhathazeka xa ebona abantu abaninzi, kwabaza kubusa, besiza kubusa Komkhulu ngendlela engeyiyo.

Kuphela into abakhathalele yona kukufumana iziphohlo zomhlaba neenkomo. Babeyicenga inkosi icengeke, kodwa ngenene bengayithandi. Le nto yamkhathaza kakhulu lo mfana. Wathi evunyelwa nguyise, wemka waya kude, apho azenze mntu wumbi. Usithelisa *ubukhosi* bakhe, uhlala phakathi kwabantu enjengomnye wabo enjengomntu olihlwempu. Wazizuzela izihlobo ezininzi, kungegakuba engunyana wenkosi, kodwa kuba eyindoda clungileyo. Kukubantu abanjalo apho anakho ukutyhila into ayiyo uYise.

2. Lo mzekeliso usenza sisiqonde na isizathu sokuba uThixo azisithelise ? UThixo mkhulu, asingede sifune imfundiso ebalulekileyo ukuze siyazi le nto. Amaqaba nawo athi uThixo mkhulu. Xa athetha ngaye athi ngu*Nkulunkulu*. Kwiindawo zonke siyabona imiqondiso yobukhulu bakhe. Xa sijonga phezulu kwilanga neenkwenkwezi nakumntu, sibona into ethile exela ngobukhulu bukaThixo (tyhila iNdumiso 8 : 34).

3. Kodwa uThixo akafuni ukuba simazi nje kuphela ukuba mkhulu. Kodwa ufuna ukuba simazi njengosithandayo. Akafuni ukuba size kuye kuba simoyika, nokuba sifuna iziphohlo kuye. Ufuna ukuba size kuye kuba simthanda yena.

4. Kungoko ke uThixo ezisithelisa. Usithelisa *ubukhosi* bakhe. UThixo, xa ezazisa ebantwini uzelwe njengoSana nguNina umYudakazi olihlwempu, uzalelwa eqolombeni elalikhusela iinkomo. Xa wayengumfana eNazarete usebenza njengoMchweli Mithi. Xa enguMfundisi welizwi likaThixo akanalo ikhaya (“ Iimpungutye zinemingxuma neentaka zezulu zincendawo zokulala, yena uNyana womntu akanandawo apho angalalisa khona intloko.” Mateyu 8 : 20).

5. Ngazo ezi ndawo ke uThixo uyazisithelisa na nokuba uyazityhila ?

Wenza zombini ezo nto. Uyazisithelisa kwabo bazilumko, benobulumko beli lizwe. Uyazityhila kwabo bazibeke phantsi, abazithobileyo, nabaguqukayo.

Uyazisithelisa kubantu abazibiza ngokuthi bona bangamalungisa. Uyazityhila kwaba njengoSimon noAndreya, oYakobi noYohane ababambisi beentlanzi: oLevi umbuthi werafu. Kumguquki uMariya waseMagadala. Khangela umzekeliso woMfarisi nombuthi werafu xa babeseTempileni (Luka 18: 9). UThixo uyazisithelisa kuMfarisi, kodwa uyazityhila kumbuthi werafu.

6. Kodwa uThixo uyazisithelisa ngendlela eyodwa ekufeni kwakhe emnqamlezweni. UYesu ugwetyelwe ukuba afe njengomaphuli-mthetho utyatyulwe, watshicelwa, wahlekwa, waza wabethelelwa emnqamlezweni.

Kuphela ngumguquki nozithobileyo ongabona uThixo apho eKalavari, ke kwabo banekratshi usithelisiwe.

Nene yilo nto eyenza ukuba kubekho isiko kwiKerike yamandulo, isiko lokujiza umnqamlezo nomfanekiselo weNkosi yethu ngelaphi elimnyama ngolu suku nakude kudlule iiveki ezimbini kunjalo.

Ukubiza umnqamlezo usifundisa ukuthi uThixo uyazisithelisa kwabanekratshi nabanezono. IKalavari yindawo engcwele masisondele kuyo ngohlonelo nenguquko (tyhila Eksodus 3: 2-5).

7. Beka ezingcamangweni zakho.

(1) Intobeko kaYesu ezimbandezelweni nasekufeni kwakhe. Ngewayenze ngamandla, njengoThixo, okuziphephisa kuyo yonke le ntobeko nokuba iintlungu. Ngewayebatshabalalisile ngezwi abo bangwebela ukuva iintlungu. Lo mandla akazange awasebenzise. Kwakungenxa yethu weva ezo ntlungu.

Ngenene somcela ukuba asiphe intobeko eyiyo, ukuze iintliziyo zethu zingabuye zikhukhunyaliswe likratshi, nangumsindo nokucekeca abanye.

(2) Ulangazelela ukusindisa abantu. Le yimbangeli eyenza ukuba azinikele ezintlungwini nasekufeni. Asiyikumcela na ukuba athululele ezintliziweni zethu ukuba sibathande abanye siqwenele ukubazisa kuThixo, silungele ukuva nabo iintlungu, nokuba sibathwalele zona.

Elokuphetha. Ukuba sizilungiselele ngezi ndawo ezinjalo sisondele kumnqamlezo kaYesu ngolwesiHlanu oluLungileyo, soyibona imfihlakalo esithelisiweyo kwizilumko zeli lizwe, siyakubona ukuba uThixo uyazityhila engoluthando. Into afuna yona yintliziyo yam.

ICAWA EYANDULELA IPASIKA.

Funda : Yohane 1 : 11-12. “ *Weza kokwakhe, baza abakhe abamvuma, ke bonke abamkelayo wabanika igunya lokuba ngabantwana bakaThixo, abo ke bakholwayo kwigama lakhe.*”

1. Namhlanje sicinga ngoYesu esiza elifeni lakhe, emzini wakhe iYerusalem. Kodwa abantu bakhe bamlahla. Simbona esiza evela eBhethani ehamba nabafundi bakhe. Ababodwa. Badi-bana namaqela abahambi, nawo asinga eYerusalem ukuya kwenza umgcobo emkhulu wePasika (tyhila Mateyu 21 : 1-11 ; Marko 11 : 1-11 ; Luka 19 : 29-44 ; Yohane 12 : 12-19).

Isininzi sabahambi sakha sambona, seva xa uYesu wayeshumayela, sakha sayibona inxenye yemisebenzi yakhe emikhulu yokuphilisa. Sakha seva ngendaba yokuvuka kukaLazaro ekufeni. Bathi ke xa besondela esixekweni, uYesu uthuma abafundi bakhe ababini ukuba baye kubamba ithole le-esile beze nalo. Bakukwenza oko usuka akhwele phezu kwethole le-esile elo. Abantu ke basuka bacinga ngamazwi esiprofeto (tyhila kuZekariya 9 : 9), badanduluka bathi : “ Hosana kuNyana kaDavide Makasikelelwe lo uzayo eGameni leNkosi ” (iNdumiso 118 : 26).

Inxalenye yabo yajula iingubo endleleni ukuze azinyathelise. Abanye bagawula amasebe amasundu bawandlala endleleni. Ke inxalenye yeentshaba zikaYesu nayo yayikho kwelo qela ; zaza zamayela ukuba angabavumeli abantu ukucula ngamazwi athetha ngaye ngokungathi unguMesiya. Wazixelela ke wathi nokuba abantu banqunyanyisiwe, amatye ebeya kucula indumiso yakhe.

2. Kuthe ke, esi sixeko sihle iYerusalem, sakuthi thu, iNkosi yethu yathi nqumama, emakube nabantu nabo bema zole. Yaza ke yasililela isithi : “ Akwaba ubusazi nawe lo kwangayo yona le mini yakho, izinto ezizezoxolo lwakho, ke kungoku zifihliwe emehlweni akho.” (Luka 19 : 41).

Nakuba abahambi ababevela eGalili bankqangaza iindumiso zakhe, uYesu yena wayesazi ukuba abaphathi besixeko saseYerusalem bebeya kumlahla, baze bambulale. “ Abakhe abamvuma ke.”

3. Kodwa kwabakho inxalenye yabakhe eyamamkelayo. Khangela nabo bemngqongile kwiimini ezimbalwa emva koku, kwigumbi eliphezulu. Uthi uYohane oNgwele xa ethetha ngabo “ ebathandile abakhe abasehlabathini wabathanda kwada kwasekupheleni ” (Yohane 13 : 1).

4. Khawucinge into ethethwa ngala mazwi : “ Abakhe.”

Ungade uthenge iBhayibhile uyibhale negama lakho. Yeyakho; kanti noko inokuba yeyakho ngenene xa uyilesayo ufune ukuyiqo-

nda uyithande. Ke ngezo ndlela yoba yeyakho ngakumbi nanga-kumbi.

Okunye uthenge umhlatyana, uze ufumane incwadi “ yesiqini-selo ” sawo, ebonisa ukuba ungowakho. Ukuze ke uwubiyele, athi wonke ubani azi ukuba ungowakho. Noko ke akuqondi kakuhle ukuba ungowakho kanye de uwulime, uhlwayele imbewu utyale nemithi.

Uthi ke wakuzibona zonke ezo nto zihluma uve ke ngaphakathi ukuba umhlatyana lowo ngowakho. Kuba njalo kunina akufumana usana, usana lolwakhe mpela, nguye kanye oluthembele kuye, kanti ke unina ujonge imini oluyakuthi olu sana lwenze imbuyekezo yothando lwakhe lusithi : “ mama wam.”

5. Kunjalo ke kuThixo. Sonke *singabakhe* wasidala, ulondo-loza impilo yethu. Kodwa ke ufuna ukuba sibe ngabakhe ngokuzinikela kuye ezethu iintliziyu.

Cinga ngela shumi linambini labanyulwa, abafundi beNkosi yethu. Sixelelwa ukuba “ babengabakhe ” nokuba wabathanda kwada kwasekupheleni, kanti omnye wabo uYuda Sikariyoti wayeza kumngcatsha. UYuda akalwamkelanga uthando lukaYesu. I-shumi elinanye lona layinikela iNkosi yethu lo nto yayiyifuna, lazinikela kuye iintliziyu zalo. Le nto ayixeli ukuthi alizange liphosise sixelelwa ukuba “ Bamshiya bonke babaleka.” Kodwa ke noko babezinikele kuye iintliziyu zabo. Waba nakho ke ukubenza i-INGewele nabaPostile beKerike yakhe.

6. Kuyo le veki sikhangelela iNkosi yethu uYesu Kristu. Simkhangelela kwigumbi eliphezulu xa ehlamba iinyawo zabanyulwa, abafundi.

Xa esenza isimiselo soMthendeleko oNgewele, xa eva iintlungu emyezweni waseGetsemane, xa emiyo phambi koPontiyus Pilato, xa egxekwa etyatyulwa, xa ezinikela ukuba afele emnqamlezweni. “ Ebathandile abakhe...wabathanda kwada kwasekupheleni.”

Ngako konke oku ubiza iintliziyu zethu ukuze sibe ngabakhe kungengakuba wasidala nje wasisindisa kodwa kube kukuba simnyula yena siinqwencela ukumthanda ngokunyanisekileyo kude kube sekupheleni.

UMVULO OWANDULELA IPASIKA.

Funda : Marko 14 : 18. “ *Omnye kuni apha uyakundinikela.*”

1. Makhe sicinge xa kufike unyaka ombi onenkxwaleko. Imvula ayikhange ibekho ngoSeptemba, Oktobha noNovemba. Ixesha lokulima selizakudlula. Iintliziyi zabantu zidakumbile. Kuthi kusenjalo, sekusele iiveki ezimbini phambi kosuku lweKrisimesi, ihle invulakazi, itsho yanelise. Kanti ke abantu baneeveki ezimbini kuphela endaweni yokuba ibe ziinyanga ezimbini nezintathu khon' ukuze bagqibe ukulima. Liba kangakanani na ixhala ababa nalo lokuba benze konke abanakho ukusebenza nto yimbi kungekho xesha lokulibala. Kufuneka ke yonke eminye imisebenzi ikhe ithi xha.

2. Iveki engcwele lixesha likaThixo elibalulekileyo lokuhlwayela imbewu yakhe phakathi kweentliziyi zethu. Mhlawumbi kungalinga sisithi, lonke ixesha leLent lelokuhlwayela lo mbewu yakhe.

Kodwa ke kwiVeki eNgcwele uThixo unamazwi abalulekileyo. Uthanda ukusityhilela uthando lukaYesu ngeentlungu zakhe, noku-fa kwakhe efela thina. Yaye ke le mbewu kaThixo ingenakuze ibe neengcambu ezintliziyweni zethu ngaphandle kokuba sizigeleshe sizilime.

Le nto ke ithetha ntoni na ? Ithetha ukuba senze imigu eyiyiyo yokuvulela uThixo iintliziyi zethu. Kufuthi esithi siphulukwe licham lokwenza oko, sisenziwa bubunqenera nakukungazami ngokuthe nkqi.

3. Asikhumbuli na usizi cyaba nalo iNkosi yethu, xa yayisondele eYerusalem ? Yawubona lo mzi yawulilela yathi : “ Akwaba ubusazi nawe lo kwa ngayo yona le mini yakho izinto ezizezoxolo lwakho, ke zifihliwe emehlweni akho.” Abantu beso sixeko babenawo amathuba amaninzi okubuyela kuThixo, kodwa basuka bawayeka futhi futhi. kangangokuba bada baba ziimfama. Ke ngoku ababinakho ukumkhangela uYesu njengoMsindisi welizwe.

Ezi ndaba ziyasidanisa, ke noko zenzelwa, zithethwa ukuze zinike thina isiyalo. Koba kubi kangakanani na ukuthi kule veiki engcwele zibe iintliziyi zethu ziyakuba zibanda zifile kangaka, zizalisse zezinye izinto ezakwenza singabinako ukumamela xa uThixo ethetha nathi ! Ilizwi lakhe lofana nembewu ephoswa kumhlaba ongalinywanga.

Namhlanje makhe sicinge ngomntu owamvalela uYesu intliziyi yakhe.

Makhe sizame ukuphicotha into eyangena uYudasi, omnye wabanyulwa abalishumi elinesibini, elakhethelwa ukuba ngabala-

ndeli beNkosi yethu, kanti waba ngowangeatsha wathengisa iNkosi yakhe. Siyathanda ukunika abantwana bethu amagama aseBhayibhileni. Bonke abantu abangamaKristu, nokuba bangabaluphina uhlanga, baye banyule lo magama bacinga ukuthi ukwenza lo nto yoba luncedo kubantwana babo, xa bebathiya ngokuthi Mariya, Petros, Yohane, okunye Elizabete. Ke noko kukho amagama amabini ekungekho mtu ngawanyulayo. Akukho ongade amthiye umntwana wakhe ngegama elinguYesu, ngokuba clo gama kwani kwa, kwabizwa ngalo uNyana waphakade kaThixo, oko wayezelwe yiNtombi eNgewele uMariya ; kungekho namnye umntu ongakhe amthiye owakhe umntwana ngegama likaYudasi ngenxa yokuba waba ngumngcatshi nowathengisa ngeNkosi yakhe.

5. Ukuba wawumazile uYudasi xa wayengumfana wawungathi ukucinga kwakho, nanko umfana olunge kakhulu. Ukuba kwakungekho bulungisa bukhulu kuye entliziyweni ngayenganqwenelanga ukuba ngumlandeli kaYesu. Kungenzeka ukuthi makabe wayengulowa mfana wathi kuYesu, “ Mfundisi, ndiya kukulandela apho ungaya khona.”

Wayexhinele ukuba ahambe noYesu, kodwa uYesu wamvusa lo mfana wathi: “ Iimpungutye zinemingxuma, ncentaka zezulu zincendawo zokuhlala, yena uNyana womntu akanandawo apho angalalisa khona intloko.” Waza ke wamvusa wamxelela nokuba ubani wothi amlandele, uyakuthwala ubuhlwempu obukhulu.

Enyanisweni makabe uYudasi lowo wazibonela ngawakhe amehlo ezo zinto, noko ke wazinikela ukuba abe ngumlandeli walowo wayelihlwempu nowagxekwayo.

Andikholwa ukuba bona abantu baba nokuphawula umahluko kubalandeli beNkosi yethu uYesu. Bonke imbonakalo yabo babenyanisekile belungile kuba bonke bathunywa ukuya kushumayela nokuphilisa abafayo. Kungenzeka ukuthi abantu baphulaphula kwabanye babo bathunywa, ngonyameko, ababi nalunyameko kwabanye. Kwaye kwakhona kungenzeka ukuthi abe amazwi kaYudasi atsala abantu abaninzi abathi xa wayeshumayela batsaleka kamsinya.

6. Mayibe yabalusizi kangakanani na iNkosi yethu, yayizazi nje iintliziyzo zabo bonke, xa yaphawula ukuba uYudasi uya esimka ngentliziyzo kuyo. Umhlawumbi makabe wathiwa lwale likratshi. Okunye kukuzicingela ukuba nguyenayena ungaphezulu kwabanye. Nakanjalo waza wacinga ngokuthi uYesu wenza imposiso ngenxa yokungongezi ukwenza imisebenzi yamandla, khon' ukuze abantu abakhulu banyanzeleke ukuba bakholwe kuye. Kodwa yena uYesu owayeyazi iintliziyzo yakhe wamnyamezela, kuba akazinyanzeli iintliziyzo zabantu. Noko ke wazama kakhulu ukuba ayoyise iintliziyzo yakhe. Asingethandabuzi ukuthi wamthandazela onke amaxesha, esoloko embonisa ngemiqondiso yothando.

Ke yena uYudasi wayivala nama eyakhe iintliziyzo. Waphuma kwela gumbi liphezulu lingwele, apho uYesu wayethetha khona

amazwi omyalelo kwizihlobo zakhe. Yena waphuma ke esiya kwezina amacebo okungcatsha iNkosi yakhe emthandayo. Asingomangaliso xa siva emva koko ukuba waya kuzixhoma.

7. Eli bali alinanto lisifundisa yona na? Lisisiyalo esoyikekayo ngokuba kungenzeka ukuthi umntu abe kufutshane kuYesu ngembonakalo nje yangaphandle, kanti ukude lee ngentliziyo ngaphaya kweqaba, okunye komntu ongumoni omkhulu ongazange eze naseKerikeni mpelampela.

Liyasivusa thina singabaPriste, nokuba ngabashumayeli, nama-gosa ekerike, nectitshala nabakhokelikazi.

Siyawakhumbula na amazwi athethwa yiNkosi yethu? “Bani-nzi abaya kuthi kum ngalo mini, Nkosi, Nkosi, sasingathethanga na ngegama lakho...sathi ngegama lakho senza imisebenzi yama-ndla? Ndandule ndibaxelele ndithi, andizange ndinazi, mkani kum.....” (Mateyu 7: 22).

Eyo nanto iNkosi yethu ifuna ukuyibona kuthi yintliziyo efana neyomntwana. Inganakho ukwenza nayiphina into kwintliziyo enikelwe kuyo ngokuguquka. Kuba nakwela ngumbi liphezulu, nangela xesha awathi uYesu ngothando lwakhe wamnikela uYudasi umhluzi ewuthe nkxu esityeni, uYudasi lowo ngewaye sindisiwe. Ukuba wayethe ngelo xesha kanye wavula amehlo akhe ukubona uthando lukaYesu, waza wayaneka intliziyo yakhe ngenguquko, ngewayesindisiwe.

Masingazenzi isichenge sokuba sikhukhunyaliswe likratshi. Masi-zibeke phantsi size kwenza ingxelo zono, silangazelela ukuzinikela ezethu iintliziyo kuYesu.

OLWESIBINI OLWANDULELA IPASIKA.

Ukukhanyela kukaPetros oNgcwele.

Funda : Mateyu 26 : 74. “ *Waza waqala ukushwabula nokufunga esithi : Andimazi lo mntu.*”

1. IBhayibhile ayibufihli ubuthathaka neziphoso zezona Ngcwele zibalulekileyo.

Le nto iluncedo olukhulu kuthi ukwazi ukuba necNgcwele zika-Thixo, ezo sizihlonela ngemfanelo, nazo zaba nezihendo ezinjengezo nathi sihendwa zizo, nokokuba azizange zibe namandla maxa onke, okoyisa ezo zihendo.

Le nto ke siyifumana ikho nakweNdala iTestamente (Khumbulani ngoMoses, uSamuweli noDavide) nakwiTestamente eNtsha.

UYohane oNgcwele kumbono wakhe ongezulu, ubona indimbanenkulu yazo zonke iintlanga nezizwe nabantu, nelwimi, imi phambi kwetrone neMvana ithiwe wambu ngeengubo ezinde ezimhlophe, inamasundu ezandleni zayo. Kuthe kwakubuzwa ukuthi ngobani na aba ? Waxelelwa ukuthi : ngabaphuma embandezelweni enkulu, nokuba bazihlamba iingubo zabo ezinde, bazenza mhlophe egazini leMvana. (iSityihlelo 7 : 9-14).

Le nto iyasineda ukwazi ukuba yayingengabo abantu ababengazange bangabi naziphoso. Ibingabantu ababekhe bawa ezonweni, kodwa babuyela kuThixo ngenguquko baza ke baxolelwa.

2. Kwa noPetros oNgcwele, injojeli yabaPostile, naye wawa esonweni esikhulu ngenxa yobuthathaka. Ke iBhayibhile ayisifihli eso sono sakhe.

Sixelelwa ukuthi emyezweni waseGetsemani xa uYudas weza, ekhokela iqela lamasoldati esiza kubamba uYesu : “ Bamshiya bonke (abaPostile) babaleka ” (Marko 14 : 50). Lo nto ke yaba ludano, kanti ayabiyiyo lo nto kuphela.

UPetros wamlandela uYesu kwada kwaya entendelezweni yombingeleli omkhulu waza wangena ngaphakathi (Mateyu 26 : 58), (Marko 14 : 54) waye ehleli phantsi ndawonye namadindala esotha umlilo. Kubonakala ngathi babengamazi ukuba ungubanina, kodwa umkhonzazana wamondela wathi kuye : “ Nawe ube unaye uYesu waseNazarete.” Waza ke uPetros wakhanyela, umkhonzazana yena waphinda kwa eso sityholo, ubuye wakhanyela uPetros ; kuphethe ngokuthi bonke ngoku bamthi—wa kwangeso sityholo, kwaba ngelo xesha ke awaqala ukushwabula nokufunga esithi : Andimazi lo mntu (Marko 14 : 66-72).

3. Kwakungekabi xesha lide uYesu ebaxcelele abalandeli bakhe ukuthi babeya kukhutyekiswa ngaye (Mateyu 26 : 31 noMarko 14 :

27). Kwakungoko wathi uPetros: “Nokuba bayakukhubeka bonke; mna nakanye.” Nakuba uYesu wamvusa esithi kwangobo busuku inkuku ingekalili uya kumkhanyela kathathu, uPetros wayethe: “Ndingafanelana ndimelwe kukuba ndife nawe andingeke ndikukhanyele” (Mateyu 26: 35 noMarko 14: 30-31). Kanye ke kwakungalo mazwi esathi saqala isono sikaPetros. Wazigabisa ngokomelela kwakhe, ezicingela ukuba uyinjuze engaphezu kwabo bonke. Oko ke kwaba ngumthombo wobuthathaka bakhe, wayengabazi ubuthathaka bakhe nokulambatha kwakhe kuxhaswa nguYesu.

4. Intobeko imelwe kukuba sisiseko sentlalo yethu. Xa sizicingela ukuba asiswele lutho, sithembele kwawethu amandla; naxa sicinga ukuthi singaphezu kwabanye abantu ngokulunga, masiqiniseke kule nto yokuba siyakuwa. Kukaninzi kangakanani esithi siyiphawule le nto! Makhe sithabathe senze umzekelo, nanko umfana enduluka esiya kuqala ukusebenza edolophini enkulu. Lo mfana ke waqhuba kakuhle esikolweni, kunjalonje uyabukwa ngabanye abantu. Engumntu woMthendeleko nje anduluke ephethe nenewadi yesimo sakhe esiya nayo kubafundisi balo dolophu. Ube seleke waxelelwa kangaka nangabanye abantu ngesimo seedolophu ezinkulu, yena uthanda ukuba akhe aye kuzibonela ngokwakhe yonke lo nto. Ukuba uxelelwa ukuthi: kukho izihendo ezininzi kunye neengozi usuka yena ahleke. Ucinga ngokuthi yena akayikuba litshipha axelise onantsi nonantsi. Uthi ke esakufika aqale ngokubhalela incwadi abazali bakhe, ke kuthi emva koko angabuyi aphinde abhale. Ke kuthi xa kufika abanye abafana abavela kulo dolophu akuyo basuke bangabi sathanda ukuxela iindaba ngaye.

Ewe isiqalo sakhe saba sihle, kodwa msinya weva kulula ukuba afihle ubugqobhoka bakhe, ekwathi ke kwaba lula ukuziyekelela, wabulahla ubugqobhoka ngokukhawuleza.

5. Hayi ukuba mnandi xa silesa ngenguquko kaPetros! “Ephumile phandle walila ngokukrakra.” Ezo nyembezi zendoda eligora zazixabisekile phambi koThixo.

Yintoni na eyambangela ukuba alile uPetros? Yayiyile: “Yafika iNkosi yondela kuPetros” (Luka 22: 61...) Koko kondela kukaYesu okwachukumisa ubuhlungu neenyembezi emehlweni akhe. Yayingekuko nokumngxolisayo kodwa ikukondela kothando. Ewe, nakuba wayenobuthathaka obukhulu kangaka, nakuba wayengaphumelclanga nje wada wakhanyela iNkosi yakhe, noko uYesu umondele ngothando, yaba kukuqonda olo luthando okwachukumisa usizi neenyembezi emehlweni akhe.

Lonke ixesha uthando lukaThixo lulo oludala inguquko. Ewe, yinene khona simelwe kuxelela aboni ukuba uThixo uyasithiya isono, nokuthi sona sinekamva eloyikekayo: Ewe, abantu bangajikwa esonweni ziingcamango ezinjalo nangokucamanga ngesihogo. Kodwa luthando lukaThixo olwenza inguquko eyinene.

6. Kwaba semva kokuvuka kukaYesu awathi uPetros waba nako ukuziphosa phambi kwakhe e babaza isono sakhe. Ke kungelo xesha awathi wazuza uxolelo.

Ngoko ke yilo nto esithi ngayo sibona amandla obabalo lukaThixo, uPetros umguquki, uPetros osona sixolelweyo uba ligora lenkokeli yabaPostile, yena ulikhalipha lokumela ubungqina ngoYesu noku-thwala ihlazo nentshutshiso ngenxa yakhe.

7. Lo ndodana ethi ingene ekuziphatheni kakubi eJohannesburg, imkhanyela uYesu mayibuyiswe ngenguquko ize ithi ngofefe luka-Thixo ibe lingqina likaYesu elikhaliphileyo. Iyakuba nokomelela isazi nje ukuthi yona ngokwayo ibuthathaka yoza ke ibuyele ku-Thixo ifuna amandla kuye. “Nawe xa ubuye wabuya uz’ ubazimase abazalwana bakho.” Ngabantu abaguqukileyo nabazithobileyo ababa ngabona bashumayeli abanamandla amakhulu.

Ngabanjalo ke kanye abakhokelela abanye abantu kuThixo.

OLWESITHATHU OLWANDULELA IPASIKA.

Funda : Yohane 13 : 15. “ *Kuba ndininike umzekelo, ukuze nani nenze njengoko ndenze ngako kuni.* ”

1. Kwezi mini, sebembalwa abantu abadala phakathi kwethu abanakho ukukhumbula iziganeko zamandulo xana amatutu cbehlasela iinkomo zabanye abantu. Bekusithi—ke ngequbuliso, abantu bathi bevuka kusasa babone impi ixhobe izikhali iqhuba umhlambi weenkomo iwuqabelisa phezu kwentaba, kuqondakale ukuthi athe xa babelele, amatutu avula ebuhlanti emka neenkomo zabo.

2. AmaAfrika la anazo ezinye iindyebo ngaphandle kokuba neenkomo ezi. Enye ke yezo ndyebo yile, eyimbeko. UmAfrika yena soloko waqeqeshwa kwinto yokubeka abanye abantu kungengakuba bezizityebi, okunye bengabomeleleyo, kodwa ngenxa yokuba bengabantu. Benza imbeko kubo ubuntu.

Ke, kwezi mini sixelelwa futhi kusithiwa, umAfrika uyalahlekana nale ndyebo. Le nto ayithethwa ngabaFundisi—nje bodwa, nokuba ngabantu abaMhlophe, ithethwa nangamaAfrika, nangamaqaba, namakholwa. Ngoku kude kuthiwe le ndyebo iyimbeko ide yaphele nakumakholwa ngaphezu koko kunjalo kumaqaba.

3. Le nto ke ivakala nje idala udano. Ibingamelwe kukuba njalo.

Siyayazi le nto yokuba iNkosi yethu uYesu Kristu ufundisa ngayo imbeko le. Kungekho namnye umntu owakhe wafundisa ngayo ngokukhulu njengaye.

Engazange afundise ngayo ngamazwi nje kodwa, wada wayifundisa nangokuyibonisa ngesakhe isenzo. Le ndawo sithi siyiphawule, ngokukodwa kwisenzo sakhe kwela Gumbi eliphezulu e-Yerusalem.

ULuka oNgcwele usixelela ukuthi uYesu wathumela uPetros no-Yohane ukuba baye kulungisa elo gumbi (Luka 22 : 9-13). Ke kubonakala ukuthi wayenesihlobo apho, esaye simlindele, sizimisele ukumamkela kunye nabalandeli bakhe endlwini yaso.

ULuka oNgcwele wongeza athi kuthe ke akufika khona uYesu, kunye nabalishumi linesibini, kwelo gumbi liphezulu, kwabakho impikisano phakathi kwabo, yokuthi nguwuphi na kubo oya kukhangela njengoyena mkhulu. Emakube mhlawumbi bephikisana nje babcinga ngobeya kuhlala kwindawo yembeko esithebeni. U-Yesu wayikhalimela ingcamango enjalo ngamazwi akhe (Luka 22 : 24-30).

Waza akathetha lo mazwi kuphela, wongeza kuwo wasuka waba-fundisa eyona nto iyiyo imbeko, ngezenzo azenzayo yena. (tyhila Yohane 13 : 1-20).

Ibileli isiko lamaYuda, lokuba isicaka sihlambe iinyawo zabame-nywa xa beze esidlweni. Ke suka kubonakale ukuba kwakukho isitya sokuhlambela kweli gumbi liphezulu, kukho neqhiya yokosula, kodwa kwakungekho sicaka. Kwakungekho osicaka ngenene na ? UYesu lowo wayengezanga kuba sicaka sabantu na ? Usuka aqubule isitya sokuhlambela sizele ngamanzi athabathe neqhiya yokosula aze aqale ukuhlamba iinyawo zabalandeli bakhe. Le nto akayenzeli ukuba abafundise nje kodwa isifundo. Ezihlamba nje iinyawo zabo kungenxa yokuba ebanika imbeko. Ewe babenazo ezabo iziphoso nokungafezeki, kodwa noko uyabathanda ebanika imbeko.

4. Kekaloku uPetros akubona uYesu eguqile phambi kwakhe, esiza kuhlamba iinyawo zakhe wasuka wathi kuye, Nkosi, zihlanjwa nguwe na iinyawo zam ? Waphendula uYesu wathi kuye endikwe-nzayo mna akukwazi wena okwangoku, kodwa wokuqonda kamva. UPetros waphendula wathi kuye : “ Akusayi kuzihlamba iinyawo zam naphakade.” Umphendule uYesu wathi : “ Ukuba anditha-nga ndikuhlamba akunasabelo nam.” Athi uSimon Petros kuye : “ Nkosi mazingabi ziinyawo zam zodwa, mazibe zizandla nentloko.” Uthi uYesu kuye : “ Kulowo uhlanjiweyo akusafuneki nto, seliku-kuhlanjwa kweenyawo zodwa, uhlambulukile kwaphela..... (Yohane 13 : 6-10).

La mazwi asenza ukuba sicinge nzulu ngawo nokuba siwacinge sithandaza ngokuthe tsha. Ziyintabalala iingcamango ezigushwe ngokufihlakeleyo kula mazwi, zifana nembewu le xa iselelekile ku-mhlaba olinyiweyo.

5. Namhlanje ke singafana sithabathe kuphela le mfundiso inye yokuba uYesu usifundisa ukuba senzele abanye abantu imbeko. Kwakhona usifundisa ukuba le nto ibubuhandiba phambi koThixo, yahluke mpela kubuhandiba obujongwa ngamehlo abantu bomhlaba.

Kukho ingozikazi enkulu *kwisihlalo esiphezulu*. Abanye abantu bafanele ukuba babe *kwisihlalo esiphezulu*, abantu abanjengeNkosi, neziphatha-mandla nabaFundisi neeTitshala.

Aba ke bamelwe kukulawula, bagwebe, bade bohlwaye abanye abantu. UYesu ufundisa ezo ndidi zonke zabo bantu indlela abamelwe kukuthi ngayo babe nobulali ngentliziyo.

Ke abaninzi kuthi ababekwanga nakusiphina isihlalo esiphezulu, kodwa ke asisazi na isihendo sokuba siziphakamise, nokuba sicinge kakhulu ngezethu iziqu, ukuze sibasingele phantsi abanye abantu. Ezi ndawo ke simelwe kukuzibuza ngazo kuyo le veki xa sizilungise-lela ukwenza ingxelo yethu yezono phambi kokwamkela uMthe-ndekeko wePasika.

Ukuba ngenene siqwenela ukuhamba ngekhondo likaYesu eku-zithobeni kwakhe, sosoloko siqubisana namathuba okufeza lomnqweno. Akusililo isiko lethu ukubonisa imbeko kwabanye ngokubahlamba iinyawo zabo. Ke noYesu akafuni ukuba asiphe amasiko amatsha, kodwa ufuna ukusipha iintliziyi ezintsha. Kothi xa iintliziyi zethu zithe zafana neyakhe, sosoloko siqubisana nendlela esingamfuza ngazo ukuba sibe luncedo kwabanye abantu, size sibe nako ukubanika imbeko.

Yintoni na eyayibangele ukuba amaAfrika amthande kangaka uFather Puller ngala minyaka wayese St. Cuthberts? Esinye sezizathu soko sasisesokuba babona indoda eyayinconywa ukuba ifunde kakhulu, indoda eyayintloko ingwevu, kanti noko yanika imbeko kumntu wonke. Kanene amadoda afana noFather Puller, ayifunda phi na into yokuphatha bonke abantu ngembeko? "Ayifunda kwiimfundiso zikaYesu Kristu."

OLWESINE LOMYALELO.

Funda : Luka 22 : 19. “*Oku kwenzeleni ukundikhumbula.*”

Xa silesa amazwi eNkosi yethu uYesu Kristu, la wawathetha kwi-Gumbi eliphezulu eYerusalem, sifika siphawule imithetho emithathu emikhulu, eyile :

- (1) Ndiniwisela umthetho omtsha wokuba nithandane.
- (2) Hlalani kum.
- (3) Oku kwenzeleni ukundikhumbula.

Le yimithetho eyayalezwa kumyalelo weNkosi iyibhekisa kubalandeli bayo.

(1) Ndiniwisela umthetho omtsha wokuba nithandane. Kungani na le nto iNkosi yethu iwubiza ngokuthi ngomtsha ? Asiluboni na le nto iluthando phambi kokuba ifike apha emhlabeni ?

Makhe sikhumbule ngothando olwaluphakathi koDavide noYonatana ; nangolukaRute umMowabhikazi awalubonakalisa kuNahomi, unina-zala. Lawo ngamabal' engwe abukekayo ayimizobo yothando, asuka anandiphise iintliziyo zezizukulwana ezininzi xa kucingwa ngawo.

Kanti ke phezu koko iNkosi yethu ithi : “*umthetho omtsha.*” Ewe wona mtsha ngenxeni yokuba olwakhe uthando lwalulutsha. Yena uluthando. Uthando lwakhe lubonwa ngokukodwa ekufeni kwakhe. Wazinikela ekufeni ngenxeni yokuba wabe esithanda. Ukuba wayengasithandanga ngewayengazange afe.

Ke ngoko uthi kubalandeli bakhe, mabathandane njengokuba naye wabathandayo. Kungoko ke athi, lo ngumthetho omtsha ; kunjalonje kungekukuba mabathandane kube kuphela, kodwa bamelwe kukuthanda kunye nabo abaziintshaba zabo ; nabo abathiya bona bebabandezela. Ngoko ke kungothando olunjalo abayakubona abantu bonke, ukuba bangabalandeli bakaYesu. Kungekho nto yimbi eyofundisa abantu basemhlabeni okokuba bangabalandeli bakaYesu. Ingekuko nokushumayela nje kodwa, nokufundisa. Lolu thando lukaYesu qha.

Inakho na ukwenziwa le nto ? Hayi bo, kuba sazi kakuhle ukuba kunqabile ukuwenza lo mthetho mtsha ngemizamo yethu kuphela. Kuphela oku kungenzeka ngamandla kaYesu, angaphakathi ezintliziyweni zethu, esingathi sifunde ngamabanga aye esanda ukuba siwugcine lo mthetho mtsha.

(2) Olandelayo umthetho ngulo : “*Hlalani kum.*” UYesu uthi : Ukuba nihlala kum niya kuvelisa isiqhamo, kwa eso siqhamo endithe mna ngokwam ndasivelisa. Singahlala njani na kuYesu ? Singasivelisa njani na isiqhamo sakhe ? Amasimi la enu akuvelisa njani na ukudla kokunixhasa kunye nabantwana benu ? Akuveli-

swa yimbewu ebeniyihlwayele kuwo na? Xa ngaba akuhlwayeli mbewu kuwo awusokuze uvelise kudla.

NguYesu inkqu yakhe oyimbewu emelwe kukuhlwayelwa ezintli-ziyweni zethu ukuba sihlala kuye size sivelise iziqhamo. Kodwa akunakho ukuhlwayela imbewu entsimini yakho ungaqalanga uyilime. Naye ke uYesu akanakho ukungena apho intliziyo ingavulwanga, ivulelwa yena, engenakho ukuhlala nakwintliziyo engavumiyo ukuzinikela kuye.

Nantso ke into athetha yona xa athi: “hlalani kum”. Uyakuza ezintliziyweni zethu, kuphela xa nathi silinga, sizama ukuhlala kuye.

Khawubuze kuzo iingewele into ethetha yona le nto yokuhlala kuKristu. Ithetha ukubethwa kukulamba, ulambele yena, ufane nomntu olambele ukudla. Ithetha ukubethwa linxano, unxanele yena ufane nengxwelera ilangazelela amanzi. Kodwa ke kwakhona ithetha uxolo olungeze luzuzwe emhlabeni, nokonwaba okunge-nakuze kuphele.

(3) “Oku kwenzeleni ukundikhumbula.”

Lo ke ngumthetho wesithathu, waye *ucacisa leyo mibini* esesivile ngayo.

UYesu akanelanga ukuthetha amazwi nje kodwa kwiGumbi eliphezulu. Wathi wenza into ebonakalayo kumehlo abaPostile, into engasokuze ilityalwe.

Wathabatha isonka waza wasiqhekeza, waza wathi: “Ngumzi-мба wam lo, onikelwa ngenxa yenu.” . . . Wathabatha indebe yewayine, ixutywe namanzi, waza wathi: “Ligazi lam eli, eliphalazelelwe nina.” . . .

Ke ngoko seso senzo esikhumbula sona namhlanje, ngokuba kwakungale mini kanye, phambi kokuba athwale iintlungu afe, awathi uYesu wawunikela lo mithetho kubaPostile bakhe wokuba benze oko ukukhumbula yena. Siyambulula uThixo ngenxa yeso siphosikhulu kangaka. Yaye isisipho esiyakuba sesamaxesha onke.

UYesu, kwiiAltare zonke zekerike yakhe, ngezandla zabaPriste bakhe, uthabatha isonka asiqhekeze athi: “Ngumzimba wam lo.” Uthabatha indebe aze ayisikelele esithi, “Ligazi lam eli.”

Uyazinikela yena ngenkqu ngenxa yethu, aze kanjalo abuye azinikele kuthi ukuba abe kukutya kweintliziyo zethu. Kulapha kanye eAltareni apho singamana sifunda ngamabanga amancinane ukuba sigcine lo mithetho mikhulu mibini, le yokuba sibathande abanye abantu njengokuba naye ethanda thina, nokuba sihlale kuye.

Njengokuba ke sinikela umbulelo kuThixo namhlanje ngenxa yale Sakramente ingewele masithandazele:—

(1) Okokuba sifunde ukuyixabisa siyihlonele ngakuinbi nanga-kumbi.

(2) Nokokuba ngokwamkela kwethu uYesu ngokufanekekileyo kule Sakramente ingewele size sizuze amandla okubathanda abanye abantu njengokuba naye ethanda thina.

(3) Size sibe ngabazamela ukuhlala kuye ngokumana siphakamisela kuye iintliziyo zethu imihla ngemihla, sizame ukumkholisa ngazo zonke izinto esizenzayo.

IMINI YOKUFA KWENKOSI YETHU.

(GOOD FRIDAY).

12.0-3.0 p.m.

Intshayelelo.

Makhe sicinge ngendoda ebikelwa ukuba nanko uyise wayo, ugulela ukufa. Kubikwa nje, othunyiweyo uyixelela ukuba uyise lowo wenzakele, ngangokude kubonakale ukuthi selesoyisakala ukuba afe, seleda wamkela nomphako wokugqibela, isakramente, kodwa akafumani konwaba de abe ukhe wambona unyana wakhe, ukuze amgqibelise ngamazwi omyalelo.

Le ndoda ke iyamthanda uyise, ize kwangoko induluke iye kumbona. Ithi ke yakufika kuye ixelwe, kuthiwe sekunzima nokuba athethe. Wothetha amazwana ambalwa.

Xa kunjalo ke lo ndoda yowaphulaphula lo mazwana ngomxhelo omkhulu. Yolondoloza onke lo mazwana. Izame nokuthwala nawuphi na umyalelo.

Ke nathi namhlanje sizakumamela amazwi alowo wabethelelwa emnqamlezweni. Sonke siyamazi lowo. Kwa nomntwana omncinane angasixelela ukuba nguYesu uNyana kaThixo owazithabathe la eyethu imvelo, owazalwa yintombi engcele uMariya. Ngoko ke size kumamela amazwi agqibelisa ngawo xa wayebethelelwe ejingamqamlezweni. Simelwe kuqala ukucela uMoya oyiNgcelele asisize asenze (1) Siphulaphule ngomxhelo wonke. (2) Silondoloze onke amazwi (2) Sizame ukuthwala nawuphi na umyalelo.

(1) Ukuphulaphula ngomxhelo. Masikhumbule le nto, nakuba la mazwi asixhenxe soloko ethetha nto nye amelwe kukuvelisa iziqhamo ezitsha kuthi iminyaka ngeminyaka. UYesu naye akathi ukuthetha nathi aphinde kwala nto abethethe yona kunyaka odlulileyo. Soloko emana evelisa amabakala amatsha okusincedisisa. Ke ngoko kufuneka sicoselele ukumamela lo mabakala. Intliziyi zethu mazifane nequla lamanzi angcwengekileyo ongade ubone kuwo nezithunzi zemithi, neenkomo xa zidlula ngakulo. Kuthi ke xa kuvuka umoya uvuthuza asuke amanzi adungeke zingabonakali ezo zithunzi. Ke ngoko iintliziyi zethu mazingadutyadutywa ziingcinga zamaxhala neziyolo zeli lizwe.

(2) Ukulondoloza onke amazwi. La mazwi kaYesu ayindyebonyethu: Axabisekile kakhulu masizame ukuwalolonga. Khawucinge ngeqaba lomfo, umfo olungileyo enobubele othi abe nomntwana ongumKristu ofundayo esikolweni. Lo mntwana ke uneBhayibhile nencwadi yoMthandazo, neyeCulo, kwanezinye izinto azixabisayo. Uthi ke uyise aqonde ukuba ezi zinto zinganela: zino-

kudliwa ziimpuku, okunye zikrazulwe nazizinja. Usuka ke aye evenkileni athenge khona ibhokisi enesitshixo, khon' ukuze lo mntwana wakhe azitshixele kuyo, zize zonke zigcinakale khona kakuhle. UThixo ke ufuna ukubona lo nyameko kuthi. Uthanda ukuba nathi silondolozwe la mazwi kangako, xa sigodukela emakhayeni ethu, nokuze angasali eKerikeni. Singavumi ukuba achithwe zizincoko zezinye izinto ezingeni, kodwa sithabathe umfuziselo ku-Mariya oNgewele, sizigcine, sizicamngce ngegentliziyo zethu.

(3) Masizame ukuthwala nawuphi na umyalelo. Masikhumbule le nto, uThixo akasilindele ukuba *simamele* nje kodwa. Uthanda ukuba sibe nento esiyenzayo. UThixo uthetha nathi, khon' ukuze senze eyakhe intando. Masikhumbule oko iNkosi yethu yakuthetha ilinganisa ngomntu omamela nje kodwa. Yathi, ufana nomntu ofumana achithe ixesha lakhe, umsebenzi, neemali zakhe ekwakheni indlu yakhe phezu kwentlabathi, ekuthi kwakufika iziphango zehlobo phezu kwalo ndlu isuke iwe. Umakhi olumkileyo othi akhe phezu kwesiseko esomeleleyo, ufana nalowo ongeneli kumamela nje kodwa. Yena uthi emamela nje andule awuthwale umyalelo. Singathi ke simamele into uThixo asixelela ukuba ufuna senze yona, enjengokuthi masinike uxolo kumntu osonileyo, nokuba yeyokuthi masithabathe inyathelo lokuqeqesha ngenyameko abantwana bethu, nokuba sizingise ngakumbi emithandazweni yangasese,. "Asukuba ekuthetha kuni kwenzi." La mazwi athethwa nguMariya oNgewele kubalungiseleli emtshathweni waseKana yelaseGalili. Ke ngoko isatsho kuthi nanamhlanje iKerike, uma wethu, ithi: "Asakuba ekuthetha kuni kwenzi."

ILIZWI LOKUQALA.

Funda : Luka 23 : 34. “ *Bawo, baxolele kuba abayazi into abayenzayo.*”

Kungenxa yantoni na uYesu ejinga nje emnqamlezweni ? Kungokuba yena *ungumhlobo waboni*.

1. Kuqala iintshaba zakhe zambiza ngokuthi ungumhlobo waboni. Zazisitsho nje zazimgxeka, zada zathi kubalandeli bakhe : batsho ngani ukuthi inkosi yabo ingumntu ongewe. Zatsho zathi kubo : khanibone izihlobo zayo : Nanko uZakeyu, isityebi kuba engumbuthi rafu yabantu bakubo ; yena akakhathali nokuba umntu selekhala ngobuhlwempu. Akananzi nokuba bayalamba. Ukanti yena uhlala endlwini entle enezicaka kanjalo. Ke kanti ungomnye wezihlobo zikaYesu. Kwakhona nanko uMariya waseMagadala. Siyasazi isimilo sakhe into esiyiyo kwanaye ungomnye wezihlobo zakhe. Zatsho iintshaba zikaYesu xa zazimtshabalalisa.

2. Elo gama lithi, “ mhlobo waboni,” siyalithanda thina. Siyamhlonela yena kuba ungumhlobo waboni. Le nto ithetha ntoni na ? Ithetha ukuthi usicingela isono njengento engenamsebenzi ? Engakukhathalele ukwenziwa kwesono ngumntu ? Hayi bo. Siyazi akukho mntu usichase isono njengaye. Nguye osibonisa into esiyiyo isono, le yokuba yingqangula yobubi eyenzakalisa intliziyo yomntu, egxothela phandle uthando lukaThixo.

3. Nakuba ke esithiya isono, kodwa uyamthanda umoni. Emthanda kangako nje ulangazelela ukumkhulula kuso. Kungenxa yoko ejinga emnqamlezweni, kuba uyamthanda umoni elangazelela ukumkhulula.

Asiyonto ilula ukuba ngumhlobo waboni. Ewe khona kulula ukuba nobuhlobo ulandela isiko labantu : kulula ukuncokola nabo ude uncazelane nabo. Asinto ilula ukubasindisa. Kungoko ke uYesu ejinga emnqamlezweni.

4. Ukhangeleka njengojingayo apho enyanzelwa ngabantu, kanti ke akunjalo. Kunjalonje asizizo izikhonkwane ezibethelele ezandleni nasezinyaweni zakhe ezimnyanzelela ukujinga apho. Kukuzithandela ngokwakhe. Ejinga nje ke kungokuba ethanda aboni efuna ukubasindisa. “ Mna ukuba ndithe ndaphakanyiswa emhlabeni ndiya kubatsalela bonke kum.”

Iilizwi lokuqala athetha lona uYesu liyayicacisa le ndawo xa lithi : “ Bawo, baxolele kuba abayazi into abayenzayo.” Baxolele abantu kuba baziimfama kangaka. Abanakuxolelwa de basibone isono sabo. Vula amehlo abo baqonde into esiyiyo isono.

Akathandazeli kuphela abo babembulala. Engathandazeli kuphela oPilato noKayafasi, amasoldati nabaphathi bamaYuda. Uthandazela thina, nani.

Esi ke sisikolo esize kufunda kuso. Kulapha kanye phantsi komnqamlezo apho sifunda khona into esiyiyo (1) isono, (2) noxolelo. Ukuba sizama ukwamkela iimfundiso zesi sikolo asiyikuhlala kwibakala elinye yonke iminyaka, kodwa ngokuhamba kweminyaka nathi sohambela phambili kumabakala.

(1) Size kufunda into esiyiyo isono.

Iqaba lona lazi kakuhle ukuthi akulunganga ukubulala, ukuba, nokukrexeza, noko ke aliyazi into isono esiyiyo. NguYesu yedwa osifundisa into esiyiyo isono. Usifundisa ukuba uThixo uyabathanda ngabanye abantwana bakhe efuna ukuba babe ngwele.

Lonke ixesha sakwenza isono silahla uthando lukaThixo, ngezono zethu siyambethelela emnqamlezweni uYesu. Asingcingi ngokulula ngezono zethu xa sikhumbula ngoYesu esemnqamlezweni.

Unyana omncinci emzekelisweni (Luka 15) wabona ukuthi ngokulandela umnqweno wakhe wazingenisa ezimbandezelweni ezimbi. Wathi ebethwa liphango nje, wanyanzeleka ukubuyela kuYise. Wathi ke akubona uthando lukaYise, xa wamwola ngeengalo zakhe, kungoko ke awathi wazi ukuba siyintoni na isono. Luthando lukaThixo oluthi maxa onke lusifundise into esiyiyo isono.

(2) Size kufunda into oluyiyo uxolelo. Futhi futhi abantu bacinga ukuba uxolelo olu luthetha ukuthi umntu angohlwaywa. Umntu akangehlaziyeki xa ngaba akohlwaywa ; okunye angasuke abe kokhona onakalayo. Uxolelo lukaThixo lwenzelwa ukuba ziguquke iintliziyiyo zethu. UYesu ungumhlobo waboni, kuba eguqula iintliziyiyo zabo, ukuze zithiye isono zize zithande yena. Xa uZakeyu wamngenisisa uYesu endlwini yakhe ngokwenjengalo wamvulela nentliziyiyo yakhe. Waza ke waba simbi isimo. Wathetha ngokuthe cace esithi : ukusukela kulo mini wonikela isahlulo sempahla yakhe kumahlwempu, nokuba kukho nkqatho akhe wayenza ekubutheni irafu uyakwenza imbuyiselo ngokuphindwe kane. Le ke yaba ngumqondiso obonisa ukuba uZakeyu ngoku ube nesimo esisimbi.

Xa siza kuxela izono kuThixo, masimcele ukuba angasixoleli izono nje kodwa, makenze iintliziyiyo zethu zibe simo simbi, khon' ukuze sihambise ngakumbi nangakumbi ukufana neNkosi yethu uYesu Kristu.

ILIZWI LESIBINI.

Funda : Luka 23 : 43. “ *Namhlanje uyakuba nam eParadise.*”

1. Iintshaba zikaYesu zenza ubuqhetseba bokuba bambethelele emnqamlezweni ephahlwe ngamadoda amabini awayenze ububi. Ngaphandle kokuba kuthandatyuzwe zazifuna ukubhida abantu abangezizo iingqondi, ukuba bacinge ukuthi bebathathu nje emnqamlezweni, bagwetywa benze izinto ezimbi.

Sizakubona ke indlela athi ngayo uThixo maxa wambi asuke abuphethule ubuqhetseba babantu.

2. Kubonakala ngathi kuqala aba benzi bobubi nabo babedibene neli qela lalingcikiva uYesu (Mateyu 27 : 44) waza ke omnye wabo wathi cwaka. Waza ke ukuvula kwakhe umlomo wathetha amazwi amangalisayo. Wasuka wamthethisa uwabo lowo esithi : “ Aku-moyiki na wena uThixo ukwakoku kugwetywa nje ? Thina okunene sigwetywe ngobulungisa, kuba samkela okufanele esakwenzayo ; kodwa yena lo akenzanga nto ingendawo,” uqhuba ke wathi : “ Yesu, uz’ undikhumbule xa uthe weza usebukunkanini bakho.” (Luka 23 : 39-43).

3. Asingebuzi sithi : kazi le ndoda yathetha la mazwi yayingo-Mhlophe nokuba ngoNtsundu na umntu. Kuthi xa ukufa kufikile sisuka silibale ezo zahlukano. Le iyindoda nje efana nathi sonke. Siweva nje amazwi ayo, sisuka sicinge sithi : azi intlalo yayo emhlabeni ibiyenjani na. Ewe ingathi kanti ibingumfana okhaya lalilungile, enonina okwa'ungile. Kodwa mhlawumbi mayibe yabuya yaziyekelela ngentlalo, kuba baninzi phakathi kwethu abanjalo. Emayibe yemka yasinga emsebenzini ezidolophini, apho yaqubisana nabalingane ababehlala begculela ingqobhoko, becinga ukuthi le nto ibubudoda kukwenza imisebenzi engatshongo khona. Nokuba unina makabe wazama kakhulu ukuyithiba, ibe ke yona yazidungudelisa ngokuthi, ngabantwana kuphela abamelwe kuphulaphula ukuyalwa ngonina ; ibe maxa wambi, yakha yabona abanye abantu abangamakholwa besenza izinto ezingatshongo khona, abantu abalukholo lulolomlomo nje, nesiqhelo. Yaza ke yakhukuliseka kolo lukholo lunjalo.

Kuthe ke ngamhla uthile yabona isiqhu sabantu, eyathi yakusondela kuso yabona kukho indoda eyayithetha kuso ngelizwi lika-Thixo, abantu ke bemamele. Indoda leyo ibonakala izele luthando, baye nabantu abo bephulaphule ngomonde omkhulu ; ibe ke yabuza igama lalo ndoda, ibe yaxelelwa ukuthi inguYesu waseNazarete. Nokuba mayibe yeva uYesu ethetha la mazwi : “ Yizani kum nonke nina babulalekayo nisindwayo ngumthwalo ndoninika ukuphumla.” La abangamazwi onwabisayo, eyathi nqumama, ici-

nga ukuthi ingaba luncedo ukuba ibuye ifumane kwa amanye amazwi alo mshumayeli. Yaza ke ye khwitshi yacamanga ukuthi ewe ngamazwi nje odwa, umshumayeli lowo ebengeze ayincede ngokuqinisekileyo.

Yasuka yazincama yadibana neqela lamadoda antlalo ibe yeyobuphangi, nokuba zizihange ekuthe ke yabanjwa kwelo qela yagwetyelwa ukuba ibethelelwe emnqamlezweni.

4. Ummangaliso ube ngulo wokuthi xa yayijinga, isezintlungwini, emnqamlezweni ithi kuwo ibone uYesu, umshumayeli wase-Nazarete, exhonywe naye ecaleni kwakhe. Kuqala mayibe yacinga ukuthi uYesu lowo ukwafana nabanye abantu. Amazwi akhe wona ayelungile kodwa izenzo nemisebenzi yakhe ibimibi. Yaza ke yamondela. Yalesa namazwi awayebhalwe phezu komnqamlezo wakhe athi, "Ukumkani wamaYuda." Waza ke waphawula nonyamezelo lwakhe, waweve nala mazwi angummangaliso athi: "Bawo, baxolele kuba abayazi into abayenzayo."

Kwenzeka into angazange ayive. Ukuba uYesu unakho ukuthandazela uxolelo lwababulali bakhe, akangebi nakhona ukuba amthandazele naye? Uthi ke ngoko amthethise uwabo ummenzi bubi aze ajike intloko abhekise kuYesu athi: "Nkosi, ndikhumbule."

Makabe la mazwi ayivuyisa kangakanani na intliziyo kaYesu! Hayi, impendulo emsinya kuwo umthandazo wakhe! Akabanga sadenda ukumphendula usuke wathi: "Inene ndithi kuwe, namhlanje uyakuba nam eParadise."

5. UYesu akayithulanga le ndoda emnqamlezweni, ke kodwa wayithula umthwalo wezono entliziyweni yayo. Kwakhona le ndoda ayizange ibenakho ukwanga ezo zandla neenyawo ezingcwele zikaYesu, ke noko intliziyo yayo yazala kukonwaba.

Singaqiniseka ukuthi impendulo kaYesu ayimdanisanga. Ngokuba nathi, isithi nje, siyoyika ukudanisa umntwana wethu. Xa ngaba uthembisa into kumntwana wakho uzimisela ukuba uyenze lo nto, nokuba sekutheni na.

Akungethandi ukuba umntwana wakho angathembi into omthembise yona. Masiqiniseke ukuthi uYesu akangeze adanise nawuphina umntwana wakhe. Oko akuthembisayo uya kukwenza, ngokuqinisekileyo. Phakamisani intliziyo zenu nikhawulele isithe mbiso sikaYesu ngokholo nangethemba. Bhekisani kuye nisithi, "Nkosi, Yesu, ndiyakholwa ukuba wafa ngenxa yam ukuze undihlangule ekuthinjweni kwam sisono, undikhulule ukuze ndikuthande ize ndihlale nawe ngonaphakade. Nkosi, khulisa ukholo lwam."

ILIZWI LESITHATHU.

Funda : Yohane 19 : 26-27. “ *UYesu ngoko akumbona unina naye umfundi abemthanda emi khona, uthi kuye unina, ‘Mfazi, nanko unyana wakho,’ andule athi kumfundi lowo, ‘Nanko unyoko!’* ”

1. Nokhumbula le nto, xa uYesu wayelusana wasiwa eTempileni eYerusalem esiya kunikelwa kuThixo (Luka 2 : 22-39).

Kwakukho apho indoda endala engcwele eyayityhilelwe ukuba ayikuqala ife ide ibe imbonile uKristu. Lo ndoda ke yayingu-Simiyon eyamthabathela czandleni zayo umntwana onguYesu, yaza yathetha lo mazwi amnandi athi, “Nkosi uyamndulula ngoku umkhonzi wakho enoxolo.” Yeza ke yamsikelela uYosefu no-Mariya, yabhekisa isiyalelo kuMariya sokuba umphefumlo wakhe wotyhutyhwa likrele.

Nawuphina umzalikazi othanda umntwana wakhe uyabazi ubuhlungu abunyamczelayo ngenxa yakhe. Uya eve iintlungu xa umntwana egula esezincwini naxa esezingozini. Ukuba ulikholwakazi lenene, ziba ngokukodwa iintlungu ava zona xa lo mntwana elahla uThixo necSakramente zakhe.

2. Namhlanje ke, emi nje ngasemqamlezweni uMariya oNgcwele ikrele lityhutyha umphefumlo wakhe. Ke iNkosi yethu ibona obo buhlungu bungako, izama ngangoko inakho ukupholisa lo manxeba eentlungu, uthi ke : “Mfazi nanko unyana wakho.” U-Yohane ke umfundi obethandwa usuka amthabathele emzini wakhe uMariya. Asingebi siyaphosisa xa sicinga ukuba uYohane wathi uthando nembeko wasoloko emenzela.

3. Eli lizwi lisisalathiso kuthi, lalatha ikhaya lethu iKerike eNgcwele eKhatholika. Yona imelwe kukuba likhaya lethu lenene, nokuba siphina, kuba sifumana kuyo uthando nobudlelane. Ama-Afrika ayawathanda amakhaya awo, exabise kakhulu ubudlelane. Athi ke azilindele ezi zinto kweli khaya lingummangaliso, esithi singene kulo xa sibhaptizwa. Futhi, futhi aye adaniswe xa engazifumani zikho. Le nto ke yenye yezizathu ezibangela ukuba sibone abantu beqhekeka, bemke bazenzele inkqokeko—amabandlana phakathi kwabo. Bayayilibala into yokuba kuye kuthi xa kubanda ngokuhlwa, usuke umlilo uthi bembe ungavunyelwa ukude ucime mu. Kusuka kongezwe ezinye iinkuni ubuye ubhebhezele. Ngo-ko ke xa sibona umlilo wothando usithi bembe ekerikeni engcwele, into emasenze yona yeyokuba siwubhebhezele, khon’ ukuze ubuye udangazele ngakumbi. Kwakhona thina esidla ndawonye esithebeni esingcwele seKerike singabomzi omnye simelwe kukuthandana. Ikerike engcwele ayililo ikhaya labantu ababodwa, okanye

lesizwe esinye, kodwa likhaya labantu bonke nokuba ngabanjani na ngabasiphina isizwe.

Sifundiswa oku, ukuba ikerike le ilapha kulo mhlaba iyinxalenye nje encinane yekerike yonke iphela. Eyona nxalenye inkulu ayibonakali. Nakuba ke ingabonakali asahlukaniswanga nayo. UMariya oNgcwele, inkosazana yazo zonke iingcwele, unguMa wethu lowo sinikela kuye imbeko. UYohane umfundi obethandwa ungu-mzalwana wethu. Nathi ke singabantwana bakaMariya. Nokuba ubudlelane nabantu boMthendeleko abubonwa ngamehlo kwiindawo esihleli nesisebenza kuzo, masikhumbule soloko bukho bona, sinokubuzuzo ubudlelane obungaye uYesu Kristu, uMariya oNgcwele, nceNgcwele zonke.

4. Kwakhona eli lizwi alisalathisi kuphela kwikhaya lethu iKerike eKhatholika, kodwa liphinda lijongise emakhayeni ethu akulomhlaba. Akho amakhaya amahle abukekayo, akhona nangenjalo wona abanga usizi.

Yeyiphi na ke eyona nto eyenza ikhaya libe lihle? Yindlu entle na ehonjiswe ngeempahla ezintle na enemotokari na? Kufuthi esithi xa siphuma besikulo ndlu injalo, sithi sizive sidanile. Luthando qha kodwa oluthi lwenze ikhaya libe lihle. Kuba nokuba ikhaya liphantsi ngembonakalo, lakhiwe qha ngamanqgwala mabini nendlwana eyinyango, clo khaya linakho ukuba lihle xa kukho uthando phakathi kwalo. Umthombo ke wothando lonke nguYesu Kristu. Akafelanga emnqamlezweni ukuba asizuzele uxolelo lwezono kuphela, nokuba asilungiselele kuphela ikhaya eKerikeni eKhatholika, kodwa wafela ukuba asiphe uthando oluyakubanga ubuhle kumakhaya ethu.

ILIZWI LESINE.

Funda : Mateyu 27 : 46. “ *Thixo wam, Thixo wam, undishiyile ngani na ?* ”

1. IBhayibhile ayizifihli izinto ezilusizi kuyo. Ide yona isazise isixelele ncam ngeziphoso nezono zabantu abangwele.

Ize kwakhona ibuye isazise ngamaxesha amathandabuzo nobumnyama.

Masicinge ngenewadi yeendumiso. Abantu abazenzayo yayingabo babe ngwele, ke kodwa kufuthi besenza isimbonono kuThixo ngokubangwa ziintliziyo zabo, kuba bezikhathazekile. Babekhala besithi, kubangelwa yintoni na befikelwa zizihendo ezingaka phezu kwabo ? Kungani na wena Thixo, ubonakala ngathi umele mgama kangaka, le nto uphendula kade imithandazo yethu ? Akuzange kubekho nanye ingwele kaThixo ekungathanga kufike kuyo amaxesha obunzima bentliziyo.

2. INkosi yethu uYesu Kristu yayinguThixo ngenene, kanti noko ngenene yayingumntu. Nayo yaba nazo izihendo, izilingo, iintsizi kude kube sebumnyameni, izinto ke ezibakho nakuthi. Yathabatha inxaxheba nayo kuzo. Akathandanga ukuba aze athi akazange azazi iintsizi zentliziyo zethu. Nokhumbula ukuba wakha wahendwa emveni kokubhaptizwa kwakhe. Iintsuku ezimashumi mane engatyi nto esentlango, kwaba ngelo xesha ke awathi weza kuye uSathana ezela ukumhenda esithi : “ Ukuba unguNyana kaThixo, yitsho la matye abe zizonka.” Wazama ukumgungxula ekuthembeni uthando lukaThixo. Umbonisa athi, ungatsho ngantoni na ukuthi uThixo uyakuthanda, kuba nanku uwedwa udliwa liphango, kwakhona, makabe uThixo ubuthathaka engenakho nokukusiza, engakukhathalele nakanjalo.

3. Makube kwakha kwafika nezinye izihendo xa uYesu wayelengalenga emnqamlezweni, izihendo ezinjengezi : Iphi na imiqondiso yothando loyihlo ? Ke lowo ngumbuzo ongabuzwa nguSathana ; ahambise athi : Uthwele iintlungu zingezizo iintlungu ezinkulu emzimbeni kodwa, zikho iinzima nasentliziyweni yakho. Ukuba kuyinene ukuba unguNyana kaThixo, nokokuba yena uyakuthanda ubengancamela ukukhe akuthuthuzele, khona kodwa, ngokukhe azibonakalise inkqu yakhe kuwe. Uyambona na ke ? Uyaliva na elakhe izwi ? Makabe ke ukulahlele ngaphandle, kungenjalo makube akukho Thixo.

4. Eso sihendo sagqithisa ukuba nzima kwaso, yaza iNkosi yethu yazivikela kuso ngeLizwi leSine : “ *Thixo wam, Thixo wam, undishiyile ngani na ?* ”

Woyisa isihendo sikaSathana. Nakuba yena engamboni uThixo ngamehlo enyama : nakuba iindlebe zakhe zingaliva izwi lakhe, nakuba kukho isithokothoko sobumnyama, unqangaza athi : *Thixo wam, Thixo wam*. Akukho nto inokushukumisa ukholo lwakhe, kungekho nento enokudidizelisa ithemba lakhe naxa ethwele iintlungu ezibanzi, nesi sithokothoko sobumnyama. Esi sihendo sesi-thokothoko masibe sasinento esasijonge yona kuba kungenjalo ngesingavunyelwanga nguThixo ukuba sibekho. Sasijonge ntoni ke ? Kwaye kubangwa yintoni na ukuba uYise abusithelise ubuso bakhe ? “ Thixo wam, Thixo wam, undishiyile ngani na ? ”

Sasijonge ntoni na ke esi sithokothoko sobumnyama ? Thina singabantwana ke ngoko singenakuwaqonda la mazwi ngokuzeleyo kodwa siwabulela. La mazwi aba luncedo kubantu abaninzi abangcwele xa babeneengxaki ezibangwa zizihendo nasisithokothoko.

5. Kwaye kukho inenekazi elalingumKristu wenene eNgilani, lalingowenzala yabegazi, laye lendile lihleli kakuhle. Kuthe ngesaquphe langxwelerwa yingozi, lisengumntu omtsha. Einva kwengozi leyo, lahlala iminyaka emashumi mane nesithandathu, yonke lo minyaka lisezintlungwini. Lalingenakho nokuba lihambe ngeenyawo, kunqabe nokuba lisebenze izinto ebelithanda ukuzenza. Ke laba ngomnye wabantu abaqonda injongo yala mazwi athethwa nguYesu esithi, “ Thixo wam, Thixo wam, undishiyile ngantoni na ? ” Ke ngoko eli nenekazi alizange libe nokukrokra. Lafumana le nto yokuba libizelwe ukuba labelane kubudlelane beentlungu kunye noKristu. Lalingayekanga ukucinga ngabanye abantu lizama ukubonwabisa. Isininzi sabantu besimana ukuza kulo balibikele iingxaki zabo, kuba babesazi le nto yokuba beliya kuziqonda libavele.

Ngeemini zezihendo nezithokothoko masingacingi ukuthi uthando lukaThixo luyaphutha. Nakuba ngathi nje inkxwaleko akayisusi, uthi akunike amandla okuba uyithwale uze uyisebenzisele uzuko lwakhe.

ILIZWI LESIHLANU.

Funda : Yohane 19 : 23. “ *Ndinxaniwe.*”

1. Kungathi bekukho isiko lokuthi xa kukho umntu oza kuxhonywa emthini, kuthi ukuba kukho abantliziyo zinobubele bamzisele into eselwayo ukuze idambise iintlungu. UYesu naye wayinikwa ke kodwa akazange avume ukuyisela (Mateyu 27 : 34 ; Marko 15 : 23).

Siyambulela uThixo ngenxeni yamayeza akhoyo okudambisa iintlungu. Zonke izinto ezilungileyo zivela kuThixo, kwanokuncedwa kwethu ngamagqira la kuvela kuThixo.

Hayi ukuba lithamsanqa ngoku kuba umntu owenzakele emlenzeni nokuba kusengalweni ugqira xa awunqumlayo umenza ngeyeza ukuba angevi zintlungu ! Simelwe kukhumbulela uThixo ngenxeni yemisebenzi yamagqira nabongikazi abathi basebenze ukuze iintlungu zingaviwa.

2. UYesu walayo nje ukusela elo yeza wayelinikwa akabangangwa kukuba waye lidelile, eswele nombulelo kwabo babemzisele lona. Akalivumanga ngesizathu sokuba wathanda ukuba naye abe nesabelo ekuveni iintlungu kunye nathi kude kuse apho kuya khona. Kukhe kwenzeke ukuthi kuhle ingozi embi apho kungekho gqira likufuphi nayeza linokufunyanwa lokudambisa iintlungu. Xa ke kunjalo akukho mntu ongathi uYesu akakho engazazi ezo ntlungu ngelo xesha. Lo mntu ohlelwa yilo ngozi angathuzelwa kukucinga le nto yokuba, imbangiawathi ngayo uYesu wala ukusela elayeza yayikukuba wayefuna ukuva iintlungu zonke kunye nathi.

3. Kodwa ngoku uthi : “ *Ndinxaniwe.*” Makhe sicinge ngesimanga seli lizwi. Ngubani na lowo ulithethayo ? Nguye lowo kanye onto zonke ezenziwa nguye. Nguye lowo owathi nawe wenziswa nguye ; lowo inyanga neenkwenkwezi ezenziwa nguye. Lowo imilambo nemithombo yamanzi yenziwa nguye, kanti noko uthi : “ *ndinxaniwe.*” Makube inxano lakhe lalinzima, kodwa wnxanwa ebangwa luthando lwakhe kuthi. Omnye wababemile apho waba nosizi akuva eli lizwi waza wathabatha ikhephekhephe walizalisa ngeviniga, walibophelela encamini yengcongolo, walinyusa ke waza walifaka emlonyeni kaYesu. Eso senzo sabonisa ububele nokuba nenceba kulo mntu.

4. Siyayiqonda na into ethethwa ngala mazwi ? Lowo ongumenzi wemilambo nemithombo, nothululela thina imvula evela emafini usicela ukuba sicime inxano lakhe. Sithi maxa onke xa sicinga ngoThixo, simkhangele njengophayo zonke izinto abeke yena engafuni nto. UYesu usibonisa ukuba naye uThixo kukho into ayifu-

nayo. Usatsho nangoku ukuthi, Ndinxaniwe. Esitsho nje ke, ubhekisa kuthi. Kukho nto esingayenzayo na yokudambisa inxano likaKristu? Ewe, ngenene ikho into. Kuba neyona ndwaduba yehlwempu inganakho ukupha indebe yamanzi; kuba nomntwana unakho ukuyenza lo nto.

5. Masikhumbule izinto ezintathu (1) UYesu wathi: “Ekubeni nenjenjalo nakomnye wabazalwana bam bangabona bancinane nenjenjalo nakum.” Ukuba ungumntu ontliziyo izele luthando wosoloko, yonke imihla, ufumana, ithuba lokwenzela abanye ububele, egameni likaYesu Kristu, izenzo zobubele ezo uYesu woza-mkela zifana neziphso zokudambisa inxano lakhe.

(2) Masibuye sikhumbule le nto. Eyona nto athi ajonge yona yintliziyo yalowo uphayo. Lowa mhlolokazi kwathethwa ngaye, owapha umnikelo owona wawumncinane, esakhe isiphso saxabiseka ngaphezulu kwesabo bapha ngokuninzi kwabo, ngenxeni yesi sizathu sokuba intliziyo yakhe yayinothando. La mazwi ke anjani ukuthuthuzela abo bazindwaduba zamahlwempu, kodwa kanti iintliziyo zabo zizele luthando. Nakuba zingeni iziphso zabo zinakho ukudambisa unxano lukaYesu onxanele uthando.

(3) *Elokuphetha.* UYesu unxanele abo bangekamazi yena. Makhe sikhumbule ngexesha lembalela, xa kutshe amanzi emilanjani nasemithonjeni, xa iinkomo neegusha zizula de zibuthise. Kuba lusizi olunjani? Ke ngoko uThixo ufuna ukuba siqonde le nto yokuba kukho usizi olugqithe olo. Olu lolu lokuba sithi thina bamaziyo uYesu singazami ukushumayela ngaye kwaba bangamaziyo. Ewe, unxaniwe kodwa thina asimniki le ndebe yamanzi yokudambisa unxano lwakhe.

ILIZWI LESITHANDATHU.

Funda : Yohane 19 : 30. “*Kugqityiwe.*”

1. Yonke imihla uYesu wayelandela intando kayise. Ngokuba naxa wayengumntwana, wada waba ngumfana wasebenza endlwini yokuchwela imithi lonke ke elo xesha wayelandela intando kaYise. Ke ngoku uwufezile umsebenzi owayethunyelwe ukwenza wona nguYise. Ngentlalo yakhe nangokufa waba nguMsindisi wehlabathi. Ke ngoku uthi “*kugqityiwe.*”

2. Makhe silinganise ngomntu ongazange aye esikolweni othi akujonga umntwana wakhe ebhala abone izinto ezingathi ngamachaphaza phezu kwesleyiti sakhe. Akubona le nto usuka athi nanko lo mntwana wakhe efeketha ngexesha. Kodwa yena utitshala, akuva lo nto, usuka ancume athi khawuthi xha, bawo, wobuye uqonde ukuba lo mntwana wakho akafekethi ngexesha. Kofika ixesha nemini ayakuthi lo mntwana akubhalele iincwadi eziya kwizihlobo zakho, nayakuthi akulesele iindaba ezivela ezihlotyeni, naphezu koko akwenzele imisebenzi eyakuba noncedo kuwe.

Khangela la mfana seleyititshala ngoku, nalowa selefundisa abantu ukulima—ungudomadoma—Nanko omnye sele ngumfundisi ngoku. Nabo baqala phantsi, besenza le nto yenziwa ngumntwana wakho ngoku.

Asiziboni kwangoko izinto uThixo asilungiselela zona. Sifana nalo mntu ojonga umntwana wakhe xa ebhala izinto ezingathi ngamachaphazana esleyitini. Kukho nto na ejonge kuyo intlalo yenu, kukho nto na elungiselelwa yona ?

Ewe, ikho. Kanti ke thina asinakho ukuyibona, ibonwa kuphela ngulowo ungutitshala wasezulwini—uThixo ke. Njengokuba wayelungiselele intlalo kaYesu, kwangokunjalo nathi unento ayilungiselele eyethu intlalo.

Ngela xesha uYesu wayecanda imithi endlwini yokuchwela, abantu babemazi na ukuba unguMsindisi wehlabathi? Hayi bo, yayiyi-Titshala yasezulwini yodwa eyayisazi le nto yokuba yafaka kwintliziyo kaYosefu noMariya ukwazi xa kwathiwa “umbize ngegama elinguYesu, kuba yena eyakubasindisa abantu bakhe ezonweni zabo.” Abanye abantu abazange bayiqonde lo nto.

3. Asinakho ukubona into uThixo asilungiselela yona saye sime-lwe kukuzama ukulandela eyakhe intando. Kungokugcina senze ekaThixo intando esingathi ke sibe sifeza oko asilungiselele kona xa sikulo mhlaba.

Kukho izinto ezinamandla ezintathu ezifunekayo xa ngaba si-nqwenela ukulandela intando kaThixo. Nanzi : (1) Kukubonisa (2) Amandla (3) Unyamezelo.

(1) Asinakho ukuyibona into ezakusifikela, singenakho nokubona iinjongo anazo uThixo ngakuthi. Ke noko singazama ukubonisela eyakhe intando *imihla ngemihla*. Kungabaluleka kangakanani xa ngaba yonke imihla sithi kusasa simxelele uThixo sisithi, asifuni kulandela into ethandwa sithi, kodwa sifuna ethandwa nguye. Nkosi, vula amehlo am ngale mini ukuze ndiyibone into ethandwa nguwe.

(2) Amandla. Maxa wambi sithi sakuqonda into ethandwa nguThixo sisuke siziroxise, sisuke soyike, sibone ukuthi isinqabele. Sithi : Azi ndingubani mna ongade abe nokwenza le nto ? Ndingaqala ngaliphi na ilizwi lokuba ndinqande uwethu aze angeyeli engozini ? Ndingubani mna endingade ndinyamezele intshutshiso ? Kulapho kanye ke esimelwe kukukhumbula ukuba uThixo angeze asibekele into emasiyenze ukanti akaselelungele ukusipha amandla esiwafunayo. Endaweni yokuba siziroxise sakuqubisana nezinto ezisixakayo simelwe kukuya kuThixo, simcele asiphe amandla, okokukuthi umphako wendlela.

(3) Unyamezelo. “Lowo onyamezelayo kwada kwasekupheleni uyakusindiswa yena.” Kungoko ke athi uSathana asihende ngamandla. Usihenda efuna ukuba silahle ngenxa yokuba sikruqukile.

Makhe sicinge ngonyaka ekuthi ngawo imvula izuzeke kanye ichanane nexesha lokulima. Igalele ingayeki ngenyanga kaNovemba noDisemba itsho kamnandi. Amasimi alinywe ahlwayelwe kumile ukudla ize kuhlakulwe. Libe nekhaba lithembisa kakuhle. Baqale bonke bathethe ngokuthi nonyakanje asiyiyo nendyebo. Kuthi ke kusenjalo suka kufike imbalela ethi ibangele umonakalo yonke le mihla neeveki ngokulandelelana. Ilanga lisuke libasele kulo masimi—izulu limana lisibekela, kubekho neendudumo kodwa kungabikho nethontsi lemvula. Ikhaba ke lisuke liye lisoma ngokoma, lide litshe, lisuke life ; kubonakale kungathi kufakwe umlilo lingatsha nqu.

Usizi luba njani ! Kuba wonke umzamo nomsebenzi kulo masimi uchithakele. Nembewu itshabile. Akukho nto siyaziyo na efana neli bali ebugqobhokeni bethu ?

Makhe sicinge ngomntwana othi xa esakhula akholise bonke abantu. Uthi alungiselelwe ubeko lwezandla, ade abe ngowomthendeleko, okunye ancedise eAltareni. Baze bade abantu bathethe ngaye kakuhle becinga ukuthi wode abe ngumPriste. Usuka ke afane nela khaba elikhuliswa yimvula. Kuze ke emva kwexesha siphawule into efana nembalela, kungazeki apho iqalela khona. Usuka ngoku lo mfana ayeke ukwenza ingxelo zono, aze angazidubi nokuya emthendelekweni, ongeze ngoku, aqhelane nabalingani abangalunganga. Le nto ithethe ukuthi *akanyamezelanga*.

Kwakhona kwenzeke le nto. UmKristu obeselepholile osuka avuseleleke ngokuva iintshumayelo zemini **yoLwesihlanu oluLungileyo**. Uthi ke aye kuxela izono zakhe ngokuzeleyo, abuyeke emthendelekweni. Usuka abuye aroxele kwisimo sakhe sokuphola. Naye lowo *akanalunyamezelo*.

Xa singa singenza nayiphina into kakuhle akufuneki bugcisa namandla kuphela, kodwa kufuneka unyamezelo. Ngokukodwa ukukhonza uThixo kakuhle kufuneka sinonyamezelo.

Eli lizwi lithethwa emnqamlezweni lisithi “kugqityiwe,” lithetha lisiyalela ukuba singancami kolu hambo kuba sidiniwe, nendlela inde, lithi masiqhube ngenyameko kude kube sekupheleni.

ILIZWI LESIXHENXE.

Funda : Luka 23 : 46. “ *Bawo, ndiyawunikela ezandleni zakho umoya wam.*”

1. Makhe sicinge xa bekukhe kwafika isichotho esikhulu, kuvakala ukutyatyaza kweendudumo nemibane emibi, nesandi nengxolo yemvula, idibene namatye, kuthi kusenjalo kongezeleke ukuvuthuza komoya. Emva koko zidlule zonke ezo zinto. Uthi ke wakuphuma ukhangele ngaphandle ufike kukho ukuzola. Uthi wakujonga phezulu ubone ukuba isibhakabhaka sithe nkewe, nelanga liqaqambile. Uthi wakubhekisa phambili amehlo akho, ubone nasiya simka isiphango.

2. Yinto ke efana naleyo eKalavari. Ewe, bekukho isichotho esikhulu. Siyivile imigqumo yabantu abaqumbileyo, izigculelo, izinyeliso, nezithuko, izikhohlakali. Ke kodwa ngoku kuthe bembe — imindilili yabantu imkile. Isiphelo sisondele. Isichotho simkile. UYesu, ngombulelo omkhulu, uthetha ilizwi lokugqibela emnqamlezweni, uthi, “ *Bawo, ndiyawunikela ezandleni zakho umoya wam.*”

3. Sinikela umbulelo siliva nje elo lizwi. UYesu usifundisile indlela emasihlale ngayo. Ngoku usifundisa indlela emasife ngayo. Asiwazi umhla esiya kubizwa ngawo. Kungathi kanti wosibhaqa, okunye ufike xa sisebancinane sisengabo abasomeleleyo.

Kumthandazo weLitani sithi masisindiswe “ *ekufeni ngebhaqo,*” xa sitshoyo sithetha ukufa okungazilungiselelanga. Ewe ingade libe lithamsanqa lokuba umntu afe ngebhaqo asinde czintlungwini zokugula ixesha elide. Kodwa kungalisikizi ukufikelwa kukufa xa sikwisimo sokuhiliza, sokumlibala noThixo, sisathenembende nezono. Ewe, siyalungisa ukuthandazela ukuhlangulwa ekufeni okunjalo.

Simelwe kukusoloko sizilungiselela imini yokufa. UmKristu wenene yena osoloko esenza ingxelo zono, esiya nasemthendelekweni, nosoloko ezama ukukholisa uThixo ; onjalo uzilungiselela ukufa, kuthi ke nokuba ufe ngeqbuliso engxwelerwe yingozi ebangele ukuba kungabikho nomPriste onokufikelela kuye, noko sisuka simbulele uThixo kuba wayesele zilungiselele ukufa.

4. Maxa wambi nokuba kwenzekile ukuba afikelele umPriste kulowo ufa ngengozi kunokwenzeka afike selengenawo namandla okuva nokuthetha : engenakho nokwamkela iSakramente eNgcwele ; aze ke umPriste aphakamise phambi kwakhe umnqamlezo kaKristu. Woba uthetha ntoni na lo mfanekiso unomnqamlezo, kuye lowo. Woba uthetha into enje ngale :

(1) Apha phantsi kwalo mnqamlezo ezinyaweni zikaYesu ndibeka phantsi umnthwalo wezono zam.

(2) Ndiyakholwa ukuba nguNyana kaThixo owaba ngumntu waza wafela thina.

(3) Ndiyakholwa ukuba unguMsindisi wehlabathi nokuba unguMsindisi wam.

(4) Ndidityaniswe naye nje ndiyawunikela umoya wam ezandleni zikaBawo onenceba.

UMHLA WEPASIKA.

Funda : INdumiso 118 : 24. “ *Le yimini eyenzileyo iNkosi : siyakugcoba sivuye ngayo.*”

1. UThixo akanguye na owenza iimini zonke ? Ewe, kunjalo kanye, nombhali wale ndumiso wayeyazi lo nto kakuhle. Kodwa ke noko wayesazi ukuba kubakho iimini athi ngazo uThixo asikelele ngendlela eyodwa nemangalisayo abantu bakhe. Ke umbhali lo wayecinga ngezo mini : “ *Le yimini eyenzileyo iNkosi : siyakugcoba sivuye ngayo.*”

Kungenzeka ukuthi kubekho iimini ezibalulekileyo kuzo zonke izizwe, ezithi ziman’ ukukhunjulwa, iimini ekwathi ngazo kwabakho uloyiso olukhulu nokuba luvuyo olukhulu.

2. Isizwe sikaThixo iKerike eNgwele ekulo lonke ilizwe, inazo nayo iimini zayo ezibalulekileyo, kuzo ke umhla wePasika yeyona mini iyinjojeli. Kungomhla wePasika esithi sicule zizele luvuyo iintliziyo zethu xa sithi : “ *Le yimini eyenzileyo iNkosi : siyakugcoba sivuye ngayo.*”

Ngomhla wePasika yokuqala uYesu wavuka ekufeni. Akavuswanga ekufeni njengoLazaro nanjengokuphela konyana womhlo-
lokazi waseNayine, nentombi kaYayiro. Nguye owabavusayo ekufeni, kodwa imizimba yabo yayinakho ukuya iintlungu, ibuye ife. UYesu wavuka ekufeni ngomzimba wovuko, owawungasenakho ukubuy’ uve, iintlungu, ungenakubuy’ ufe. Ngokuvuka kwakhe wakoyisa ukufa wasivulela isango lobomi baphakade.

3. Tyhila iVangeli yomhla wePasika : Cinga lo nto sixelelwa yona apho nguYohane oNgwele (Yohane 20 : 1-10). Isuke ngathi uMariya waseMagadala nguye owafika kuqala engcwabeni (indawo ebumqolombara ixholwe eweni). Nguye ke lowo wakhululwa yi-Nkosi yethu entlalweni eyayimbi. Wazijaca izibophelelo ezazimkonkxile engumbanjwa. UYohane oNgwele usixelela ukuba ngale mini uMariya wafika engcwabeni xa kwakusemnyama. Kube ke wanduluka eYerusalem kunye nabafazi bathile ababesiya kuwuthambisa umzimba weNkosi yethu ngokwesiko lamaYuda (tyhila Marko 16 : 1). Kodwa yena uMariya enolangazelelo nje wakhawuleza ngaphambili kwabo, waza ke akufika engcwabeni, wathi—manga, akubona ilitye elikhulu, ebelivale umnyango wengcwaba, liqengqelwe phaya, nokuba ingcwaba lalize. Wayengacinganga nto ngovuko. Wacinga qha ukuba wawususiwe. Kwangoko wabaleka ukuya kuxelela uPetros noYohane. Wafika ke kumadoda (uPetros noYohane) antliziyo zazidandatheka, njengeyakhe lusizi ngenxa yokubethelelwa emnqamlezweni kweNkosi.

UMariya ke ubabikele akubonileyo. Ingaba yintoni? Ingaba ngubani na oqengqe ilitye? Node wemka nomzimba?

4. Kufuneka yaziwe inyaniso. UPetros noYohane kwangoko banduluka bebaleka besiya engcwabeni. UYohane, esemtshe nje wamshiya ngamendu uPetros, wafika kuqala engcwabeni. Wabona ukuba kuyinene ilitye labelisusiwe, noko ke akangenanga phakathi. Uthe akufika uPetros wangena yena phakathi waza wabona iindwangu zelinen, owawusongelwe ngazo umzimba kaYesu, bezingasabalakanga, bezifane kodwa ze wambu phantsi: neqhiya ebekujizwe ngayo intloko yakhe nayo yayilele iwokowoko iyodwa. Emva koko kwangena phakathi uYohane waza ke wabona, wakholwa. Wakholwa yintoni na? Wakholwa ukuba inye kuphela into eku-ngaphendulwa ngayo. Yeyokuba uYesu wayevukile ekufeni. Emva koko babuye baphindela eYerusalem. Ewe, makube baxhina ukuya kubikela uMariya oNgcwele nabanye abadisipile.

5. Kwaye kukuphela na komqondiso wokuba uYesu wayevukile ekufeni? Kwakwanele na kubo ukuba babone ingcwaba elize livulekile kunye neendwangu zokungcwaba?

Iintliziyo zabo azinqwenelanga na ukumbona Yena?

Ewe: ngenene wawuhluthisa lo mnqweno wabo.

Kwiimini ezimashumi mane uYesu wazibonakalisa ngokwakhe kubo nakwabanye amaxesha amaninzi, kodwa ke namhlanje makhe sicinge ngokuzibonakalisa kwakhe okunye kuphela—mhlawumbi okokuqala.

6. UMariya waseMagadala, akuba ebaxelele, oPetros noYohane into awayeyibonile, makube ubuye wabuyela kwasengcwabeni. Ayizange ivume ukonwaba intliziyo yakhe ade abe ubenokwazi into ewuhleleyo umzimba walowo abemthanda. Umile ngaphandle kwengcwaba elila, waza wathoba ukuba akhangele phakathi engcwabeni, ubona iingelosi ezimbini (Yohane 20: 12-13). Uthe akuphakama wabona umntu wasemzini emi ngaphandle kwengcwaba, owambuza ngamazwi ezambuza ngawo iingelosi: “Mfazi ndini, ulilelani na?” Ukuba wayeyazi le nyaniso, lo mini yayingeyiyo imini yeenyembezi, yayiyimini yovuyo olukhulu.

Yena ke wayecinga ukuba lo mntu ngumgcini myezo, wathi kuye “Nkosi, ukuba umsusile apha ndixelele apho umbeke khona,” mna ndiye kumthabatha! UYesu (kuba lo mntu yayinguye) wathi kuye, “Mariya!” Elo zwi linye laba lanele. Amehlo akhe avuleka waza wamazwi, wawa ngamadolo phambi kwakhe efuna ukumwola ngeenyawo.

Ndicinga ukuba yayisithi, sonke ngesasenjenjalo: ngokukodwa yinto engeyayenziwe ngumAfrika, yena ngewayefune ukwanga iinyawo zakhe ezingcwele.

Kodwa uYesu wamthintela, wathi kuye: “Ungandichukumisi,” mhlawumbi amazwi la athetha ukuthi, “musa ukujinga kum.” Asilo lizwi lingqongqo na elo? Kungani ukuba uYesu amnqande

ukuba ajinge ezinyaweni zakhe ? Kungokuba engekaqondi, ucinga ukuba uvuko lwakhe lufana nolukaLazaro. Akaqondi ukuba lo mzimba ngowovuko, ngoku ayikabi lilo ixesha lokuba ajinge kuye, kodwa ixesha liyeza awothi ngalo ajinge. “ Ungandichukumisi ; andikanyuki ndiye kuBawo.” Xa ke enyukile kungoko ayakujinga kuye. Uyakuza ahlale kuyo intliziyo yakhe naye ahlale kuye. Le nto ke luvuyo olukhulu loVuko. Ukufa ukoyisile, engakoyiseli yena yedwa, ekoyisela nathi.

“ Ndim uvuko, ndim ubomi.” La mazwi athethwa maxa onke xa umzimba womntu ongumKristu uziswa eCaweni phambi kokuba ungewatywe.

Elokuphetha. Kwakukho umshumayeli odumileyo owayezilungiselela intshumayelo yomhla wePasika. Kuthe ngebhaqo wafikelwa yinyaniso yoVuko ngendlela ayengazange abe nayo ngexesha eligqithileyo. “ UKristu uvukile, uKristu uphilile.” Wazingisa ukuwathetha la mazwi wada wangenwa ngawo, wafumana ukuba into abhekiselele kuyo yegqithe ethethwa ngamanye amazwi.

Kwiminyaka emininzi ephambi kweli xesha wayekholiwe okokuba uYesu wabuya wavuka ekufeni. Kulo minyaka eshumayela kwa lo nto. Kodwa namhlanje, yanga yinto entsha, wangathi uchole indyebo enkulu, uthe ke ngaphakathi, ndimelwe kuvuselela abantu bam bayibone le nto namhlanje ndiyibonayo.

Sakholwa, sashumayela ; noko ke sifanelwe kukuba siye sifumane ngakumbi nangakumbi into enkulu ethethwa luVuko.

“ Le yimini eyenzileyo iNkosi : Siyakugcoba sivuye ngayo.”

EYOKUQALA ICAWA EMVA KWEPASIKA.

Funda : “ *Wababonisa izandla zakhe.*” (Yohane 20 : 20).

1. Ngayo lo mini yoVuko, kubonakala ukuba iNkosi yethu ayizibonakalisanga kuMariya waseMagadala kuphela, kodwa kwaba nakwabanye abantu. Kwakungale mini yazibonakalisa kuPetros. Cinga ukuba makabe wayenjani na uPetros ukulangazelela lo ndibano naye. Intliziyo yakhe yayityumkile lusizi, kuba wayezithembile ukuba unje ukomelela wayede wathi : “ nokuba bonke baya kukhubeka ngenxa yakho andisayikukhe ndikhubeke mna,” nakanjalo wathi : “ sendikulungele ukuya nawe nasentolongweni nasekufeni.”

(Tyhila Mateyu 26 : 23 ; Marko 14 : 29 ; Luka 22 : 33). Ukanti kuthe kwakufika isilingo uPetros woyiseka, iNkosi yakhe wayikhaneyela amaxesha amathathu (Mateyu 26 : 69-75 ; Marko 14 : 66-72 ; Luka 22 : 55-61).

Kwaba kangakanani na ukulangazelela kwakhe ukuba aye kuzijula ezinyaweni zikaYesu nokuba acele ukuxolelwa.

INkosi yethu yamnika elo thuba (Luka 24 : 34). Asixelelwa amazwi athethwayo kulo ntlangano, kodwa singaqiniseka ekubeni uPetros walucela uxolo nokuba ke waxolelwa.

Malube lwaba njani ukuba lukhulu kovuyo lwakhe !

2. Ngokuhlwa kwangalo mini, siva ukuba abafundi abalishumi elinanye babequkene ndaweni nye nokuba iingcango zegumbi ababekulo zazivaliwe ngokoyika amaYuda.

(Tyhila Yohane 20 : 19 ; noLuka 24 : 33).

Kungelo xesha ke uYesu weza kwenza uxolelo kubo bonke abafundi njengakuPetros. Sokhumbula okokuba “ bonke bamshiya babaleka.” (Tyhila Mateyu 26 : 56). Ke ngoko bonke babelulindele uxolelo.

Uthe ke akufika uYesu wema phambi kwabo wathi : “ Uxolo malube kuni,” waza ebaqinisekisa ngenyaniso yoVuko lwakhe wababonisa izandla zakhe. Ezo zandla babezazi kakuhle, kodwa ngoku zazinamanxeba ezikhonkwane—ezaye zibethelelwe oko wayebethelelwa emnqamlezweni.

3. Cingani ngezo zandla. Esengumfana wafundiswa ngulowo wayemgcina, uYosefu ukuba azisebenzise kumsebenzi wobuchweli. Kucingwa ukuba kwathi akufa uYosefu, uYesu wawuqhuba umsebenzi wobuchweli eNazarete khon’ ukuze abe nakho ukuxhasa u-Nina. Singaqiniseka ukuba wonke umsebenzi awawenzayo waba ngomhle. Umhlawumbi wabaza needyokhwe zokufakwa ezinkabi.

ni, abe ngazenza ngobunono obukhulu ukuze zibe khaphukhaphu zingenzi izikofu emalundeni eenkabi. Wathi ke akungena kumsebenzi weLizwi ezo zandla wayezibeka phezu kwabantu abagulayo, ababeziswe kuye ukuba abaphilise. Kwangezo zandla wafunqulela ezingalweni zakhe abantwana abancinane wabasikelela ngazo. Ezo zandla zabethelelwa emnqamlezweni kwavuzwa kuzo amathontsi egazi lakhe elingewe. Ke ngoku emva koVuko lwakhe uphakamisa kwa ezo zandla azibonise kubalandeli bakhe.

Ingumqondiso le nto yokuba nguye kanye. Ewe, kodwa abafundi bathi manga ukuba avele ngesiquphe phakathi kwabo engazivulanga iingcango ebezitshixiwe. Umzimba wakhe ube simo simbi. Uyabonwa ubuye ungabonwa. Ilityekazi elivale ingewaba lalingaqengqanga ukwenzela ukuba aze abe nokuphuma uYesu. Kodwa laqengqwa ukuze abafundi bakholwe ukuba wayevukile ekufeni enomzimba wakhe. Nakuba umzimba ube usisimo simbi noko ikwanguwo. Ubabonisa izandla zakhe ukuze baqonde ukuba isenguye.

4. Kanjalo akuphakamisa izandla zakhe athi: “Uxolo malube nani.” Akababulisi nje kodwa uthetha ilizwi elinamandla. UnguMpriste omkhulu uthobela uxolelo kubo ezintliziyweni, ubathobela into egqithe uxolelo. Aba bapostile ubanika igunya lokuba basebenzise awakhe amandla. “Njengokuba uBawo endithumile mna, nam ndiyanithuma nina.” Akuba ewathethile la mazwi, wabaphefumlela waza wathi kubo, “Yamkelani uMoya oyiNgcwele, abazono nithe nazixolela bazixolelwe, nabazono nithe nazibamba zibambekile kubo.” (Yohane 20:21-23). Ke ngoku babeya kuqhuba uxolelo lwakhe baze baludlulisele emiphefumleni yabanye.

5. Khanicinge xa kumiselwa umPriste. Phambi kokuba imiselwe lo ndodana (iliDikoni) ethi ivunyelwe ukushumayela nokuba ibhaptize, kodwa ke ayibi nagunya lokwaphula isonka eAltareni nelokuthetha ilizwi lesikhululo. Ingade ibe ifunde kakhulu, ingcwele kanjako, kanti ke ingekamiselwa nje ngobeko lwezandla yiBhishophu yeKerike eKhatholika, ayinakho ukwaphula isonka eAltareni nokuthetha ilizwi lesikhululo.

Xa imiselwayo iBhishophu ibeka izandla zayo phezu kwentloko yayo, ithetha la mazwi: “Yamkela uMoya oyiNgcwele ukuba wenze iNkonzo noMsebenzi wobuPriste eKerikeni kaThixo, obunikelwayo ngoku ngokubekwa kwezandla zethu. Ozono uzixolelayo, zixolelwe: nozono uzibambayo, zibambekile.”

Ke ngamehlo ethu siyazibona izandla zikaBhishophu. Ukanti ngokhohlo sibona izandla zikaKristu owavuka kwabafuleyo, sisazi nokwazi okokuba nguye owoqhuba umsebenzi wakhe ngezandla zalo Mpriste umiselwayo. Xa ke loMpriste ethabatha isonka ngezandla zakhe ukuba asaphule emi eAltareni, sobona ngokhohlo izandla zikaKristu owavuka kwabafuleyo. Xa lo Mpriste ephakamisa isandla sakhe ethetha amazwi esikhululo ngokhohlo sobona izandla zikaKristu owavuka kwabafuleyo.

EYESIBINI ICAWA EMVA KWEPASIKA.

Ingxoxo : “ *Umalusi Olungileyo.*”

Funda : Yohane 10 : 11. “ *Ndim umalusi olungileyo—Umalusi olungileyo ubomi bakhe ubuncamela izimvu.*”

1. Khumbulani ukuba uThixo kuthethwa ngaye ngokuthiwa ungumalusi, kwiincwadi zeTestamente eNdala, ngexesha elikude lee phambi kokufika kukaYesu.

(Tyhila, Isaya 40 : 9-11 ; INdumiso 23). AmaYuda akamcingelanga uThixo njengokumkani nje kodwa, kodwa nanjengoMalusi, nalowo ubewazi, nowadlisayo, nongumkhokeli wawo.

2. INkosi yethu ithi ndinguloMalusi ekwathethwa ngaye ngabaprofeti nababhali beendumiso. Ndim umalusi olungileyo. Nantso ke into esiyaziyo kakhulu. Yonke imihla le sibabona abalusi kunye nemihlambi yabo yezimvu.

3. Kodwa ke amasiko awafani kumazwe ngamazwe. Kweli lakowethu sazi ukuba ulowo unezimvu zakhe, isibaya silunga naye yedwa, kudla ngokuthi umalusi abe yinkwenkwana encinane. Lo nkwenkwana ke kungaba yeyomnini-zimvu, okunye ibe iqashiwe. Kwela zwe iNkosi yethu yayikulo oko yayisemhlabeni, bekusithi kuhlangane amadoda amahlanu nokuba mathandathu, aze ke abiye isibaya esikhulu apho ke impahla yawo ibingeniswa khona kwakuhlwa. Kuthi ke esangweni lobuhlanti akhe indlwana encinane apho bekuhlala khona umgcini-sango.

Bekusithi ke wonke oneqela lezimvu abe ngumalusi wezakhe. Kuze ke yonke imihla kwakusasa asinge esangweni lobuhlanti, ukuze umgcini-sango avule isango. Azibize ke ezakhe izimvu lowo ukuba ziphume. Zithi ke ezabanye izimvu zilindele ukubizwa ngabaninizo. Umninizo ubehamba ngaphambili kwezimvu zize ke zona zimlandele xa ezikhokelela emadlelweni.

Ubesoloko ephaphile ukuba azikhusele ekuqwengweni ziingcuka.

4. Ithi ke iNkosi yethu nantso kanye into eyiyo. Ndingumalusi ofana nalowo. Singamcinga uYohane umBhaptizi enjengomgcini-sango (lekerike yamaYuda). UYohane umBhaptizi wayethe yena kuphela ulilizwi lodandulukayo entlango, lisithi “ Yilungiseni nina indlela yeNkosi.” Walatha kuYesu baza nabalandeli bakhe bamshiya baya kulandela uYesu. UYohane umBhaptizi walivula isango lobuhlanti zaza izimvu zandula ukulandela uMalusi wenene. “ Mfundisi, uhlala phi na ” ? “ Yizani niyakubona.” Bayilandela ke iNkosi yethu, yabakhokelela kumadlelo alilizwi layo. Yagqibela ngokubunikela ubomi bayo ngenxa yezimvu zayo.

5. Umalusi akathanga kuphela abunikele ubomi bakhe. Eluvukweni wabuya wabuthabatha waza ke waba ngumalusi wezizukulwana zonke.

Masinge ngaye enguMalusi weKerike yakhe namhlanje.

(1) Ezakhe izimvu uyazibiza. Usibizela ukuba silandele Yena, sibe ngcwele njengaye. Uyasazi ngabanye. Usiphawulile ukuba sibe ngabakhe ngaye uMoya oyiNgcwele mhlana sabhaptizwa. Uyazazi iintliziyi zethu, kwa nezilingo zethu, ubuthathaka nezono zethu. Usibiza ngeendlela ezininzi ezahlukeneyo.

(2) Izimvu (ezakhe) ziyaliva ilizwi lakhe. Ke simelwe kuphulaphula elo lizwi. Imihla yonke xa sithandaza ngasese simelwe kukumcela ukuba makathethe nathi asikhokele. Masithi. "Indlela mayibe yeyakho ingabi yeyam, Nkosi."

(3) Ezakhe izimvu zilandela Yena. Ukuze silandele Yena masijonge kuye. Sithi xa sifunda eBhayibhileni ibali lentlalo yakhe, oko ebelapha emhlabeni, sifumana ukuba lithetha ukuthinina ukumlandela Yena. *Akatsho* ngomlomo wodwa nje ukuthi masibathande bonke abantu. Kodwa usibonisa indlela emasibathande ngayo. Yena akazange athande izihlobo zakhe zodwa kodwa wathanda neentshaba zakhe; abo bamngcikivayo, babemthiyile bada bambethelela emnqamlezweni.

Simelwe ke kukumlandela kwezi zinto.

Elokuphetha. Okukhona sizamayo ukumlandela kokhona soqonda ngakumbi nangakumbi ubuthathaka esibubo, nokuba simana ukungaphumeleli, kulapho ke esiyakuthi sazi ukuba akanguye umkhokeli nje kodwa, kuphela ungamandla ethu. Ubomi bakhe akabunikeli kuphela *ngenxa* yezimvu, kodwa uzipha ubomi obo ukuze zidle Yena, zize zizuze amandla akhe.

EYESITHATHU ICAWA EMVA KWEPASIKA.

Funda : Yohane 16 : 20. “ *Ke ubuhlungu benu buyakuba luvuyo.*”

1. INkosi yethu ayithethi ukuthi *bonke* ubuhlungu buyakuba luvuyo. Maxa wambi siba buhlungu nje kuba singenako ukuyifumana into esifuna yona. Efana nokuthi asinxibi kakuhle sihombe njengabanye abantu, nokuthi asinabulumko njengabanye. Ezi zinto azibubo ubuhlungu obuyakuba luvuyo.

2. Ukuwathetha la mazwi, iNkosi yethu yayiwabhekisa kuba-nyulwa bayo abafundi. Yayisazi ukuba umnqweno wabo wawungowokuba yanga ingasoloko ihleli nabo njengokwaphambili. Ke ibakhumbuza ukuba lo nto ayinakubakho, nokuba kwakamsinya izakwahlukana nabo. Yayisazi ke ukuba iintliziyiyo zabo zoba buhlungu gqitha. Ngoko ke bobo buhlungu obuyakuba luvuyo. Be-beya kuqonda ukuba kwayekulungile, ililungelo kwalabo ukuza kumka kwakhe. Noko bengekakuqondi oku. Kodwa emva kokuba besamkele isipho soMoya oyiNgcwele ngePentekost, kuphela ke kwaba ngelo xesha apho baqonda ukuba ukumka kwayo kwaye kungenxa yesizathu sokuba izakuhlala kubo ngendlela entsha. Kungoko ke ubuhlungu babo babaluvuyo.

3. Kukho buhlungu buthile athi uYesu ngokwakhe abuthobele ezintliziyweni zethu, bubuhlungu ke obo obuya kuba luvuyo.

(1) Nguye kuphela onokusivisa obona buhlungu bububo ngenxa yesono. Bonke abantu nabangemakholwa beva ububi nobuhlungu obuzakufika buzalwa zizono.

Umntu uva ubuhlungu akudliwa ngenxa yetyala alenzileyo : naxa kuthi ngenxa yezono zakhe afumane umzimba wakhe unezifo, naxa enze inyala elimbangela ukuba akheswe ngabantu. Kodwa ke ngu-Yesu yedwa ozisa ubuhlungu ezintliziyweni zethu ngenxa yezono, kuba senze izono ngakulowo usithandayo (“ Kuwe, kuwe wedwa ndonile.” INdumiso 51 : 4).

Xa ngaba asiva kuhlabeke ngokunzulu ezintliziyweni ngenxa yokona kwethu ngakuye uThixo osithandayo, kungaba senziwa kuba singamfuni ngenyameko.

Obu buhlungu ngenxa yesono sokuba simhlangisile uThixo buyakuba luvuyo.

(2) Ke noko sifundiswa ukuba sibe nosizi, kungekuko ukuba njalo kuphela ngenxa yezethu izono, kodwa sibe nosizi nangenxa yezabanye abantu. Akusinqabeli ukuqonda ukuba sibe nento esisulelekayo ngayo nathi kwizono zabanye abantu. Ukuziphatha kwethu kungabi kuhle, okunye siwe phantsi ekubancedeni njengokuba bekulindlekile. Xa siva ngomntu omisiweyo ekwamkeleni

umthendeleko sifanelwe kukucinga ukuba asimsulwa kweso siphoso. Simelwe kukuba lusizi onke amaxesha ngenxa yezono zabanye.

Obo buhlungu ke buyakuba luvuyo.

(3) Soloko bukho ubuhlungu ngenxa yeembandezelo zabanye abantu. UmAfrika, le ngongoma uyayazi kakuhle. Kufuthi kangakanani na ukuba impendulo xa kubuzwa impilo athi omnye: "Ewe ndisaphila" okunye athi: "Andiphili," noko "nguNantsi ongaphilanga." Uthetha ukuthi owakhe umzimba uphilile kodwa esithi nje 'akaphilanga' kungenxa yokuba uwabo enembandezelo. NguPawulos oNgewele osixelela ukuthi "Thwalisanani ubunzima." Ukuthwala ubunzima babanye akunakuba kungasenzi nathi sive iintlungu.

UmAfrika olikholwa, ongasekhoyo ngoku wayesoloko ezithwalisa ubunzima babanye abantu. Ngomny' unyaka imvula zafika kade, wakha wabuzwa nguMfundisi wakhe ukuba selimile na? Waphendula wathi "hayi, ixesha seligqithile." Umfundisi emva koko wafumana ukuba le nto athe ixesha seligqithile lo mAfrika kungokuba walimela abanye kuqala abo babengena zinkabi bengamahlwempu. Laphela ke ixesha lokuba alime eyakhe intsimi. Nabo ke ubuhlungu obuyakuba luvuyo.

Elokuphetha. INkosi yethu ayithethi ukuthi ubuhlungu obunjalo bothothiswa okunye bususwe. Ithi buyakuba luvuyo. Hayi ukuba mnandi kwelo zwi! Iintliziyi zethu zibulela yena ngenxa yalo.

EYESINE ICAWA EMVA KWEPASIKA.

Ingxoxo : *Umbuzo.*

Funda : Mateyu 14 : 29. “*Yiza.*”

1. Ngamaxesha amaninzi xa silesa iBhayibhile simamela isime-mo sikaThixo esithi : *Yiza.* Akumenywa kuphela abangamalungisa nabomeleleyo, kodwa kumenywa abangaboni nababuthathaka.

2. Cingani ngokumenyelwa kukaPetros yiNkosi yethu, ukuba makeze kuyo emanzini olwandle. Abafundi beNkosi yethu babe-khwele emkhombeni elwandle, yona ke ingekho kubo. Emva ko-kuya kudlisa okumangalisayo ngezonka ezihlanu neentlanzana ezi-mbini uYesu wabanyanzela abafundi bakhe ukuba bangene emkho-mbeni bawelele ngaphesheya kolwandle. Waza yena emva koku-bandulula abantu, wanyuka intaba esiya kuthandaza. Kwaza ke kwavuka uqhwithela olwavuthuza lwabavalela ngaphandle. Ngoko ke baba sengxakini enkulu.

Kunzima kakhulu ukuqhuba umkhombe ujongene noqhwithela. Ngesiqophe babona nanko esiza ngakubo, ehamba phezu kwaman-zi, basuka boyika. Wathetha nabo wathi : “Ndim, musan’ ukoyika ” ; uSimon Petros, wadanduluka, enothando olunzulu nje wathi, “Nkosi, ukuba nguwe yitsho ndize kuwe ndihamba phezu kwamanzi.” La mazwi ayexela ubugora obukhulu, yaza ke iNkosi yethu yamvumela yathi : “*Yiza.*” Masazi le nto yokuba ngapha-mbi koku, bekungazange kubekho mntu awakha waziwa ehamba phezu kwamanzi. Ngamandla ale mpendulo ithi “*Yiza,*” nango-kholo kuYesu, uPetros wasuka apho ebehleli khona emkhombeni waza wahamba ngeenyawo phezu kwamanzi.

Ewe, ukuqala kwakhe ukuhamba kube kuhle, suka msinya wo-yiseka. Uthe akubona amaza olwandle ethe ja waqala woyika, lamkhohla ngoku. Wacingela esakhe isiqu, endaweni yokuba ajonge kuYesu phambili, ngoko ke waqala ukutshona. Waza wa-danduluka wathi : “Nkosi, ndisindise.” Kwangoko uYesu wo-lula ingalo yakhe wambamba ngesandla. “Ehla wena ulukholo luncinane uthandabuzelani na ? ”

3. Sibizelwe ukuba ukholo lwethu lube “kukuva isiziba ngo-dondolo.” INkosi yethu yakholiseka yamkela ubuganga bokholo lukaPetros. Ke wokholiseka amkele olwethu ukholo olunjalo. Makhe sicinge ngomfana onguTitshala. Masithi ngumfana owa-qeqeshwa kakuhle node nakuviwo lwakhe waphumelela ngesiqini-selo esiphezulu. Lo mfana ke, waqala ukusebenza ngobutitshala, waza kanjalo wathandwa kakhulu ngabantu. Sisuke nesikolo sakhe sande ngabantwana kude kufunwe umncedisi. Uthi ke lo mzi une-sisikolo ukholiseke kakhulu.

Ngemihla yeCawa, lo mfana usuka ancedise umshumayeli ezi-Nkonzweni zeCawa. Kanti kungaziwa nje ngabanye abantu, lo mfana uva entliziyweni phakathi ebizelwa nguThixo ukuba abe ngumPriste. Usuka aye kungena "kwintlanguaniso yokuthi Cwaka" (*Retreat*) amcele uThixo ukuba abe ngumalathisi wakhe koluluvu. Aze ke aye kufuna icebo kumPriste wakhe, apho ke athi afumane ukukhuthazwa. Ke kusuka kuthi kanti kukho inxalenye yezihlobo zakhe ezizama ukumthiba zimbonise ukuba ibakala elinjalo liphahlwe ziinkathazo. Kuba kaloku wophulukwa ngumsebenzi wobutitshala, okunye angenwe bubuhlwempu: kwaye ukulungiselelwa kwalo msebenzi kuthabatha ixesha elide. Zonke ezi netho lo mfana uyaziva, kodwa noko kuthi tha kuye ubizo lukaThixo. "Ukuba nguwe yitsho ndize kuwe." Apendule uYesu athi: "Yiza."

Usuka ke adibane neenkathazo, maxa wambi abe kwisilingo soku-thandabuza, nesokuba makaseleyeka mpela, kodwa asuke amemeze ati: "Nkosi, ndisindise," ize ke iNkosi yethu yolulele kuye isandla sayo njengoko yenza njalo kuPetros... Masicinge nangezinye iintlobo zobizo. Nantso intombazana iziva ukuba ibiziwe nguThixo ukuba incame intlalo yayo ibe yiSister. Nalapho sibona kukho inkathazo ezifana nezo sesithethe ngazo ezivela kwizihlobo. Kanti ke nalapho sibona ekho amandla kaYesu.

4. Simelwe kubakhuthaza abantu ukuba bamamele ngakumbi izwi likaThixo: "Nkosi, unga ndingakwenzela ntoni na?" Xeshikweni kufika ubizo olunjalo, kufuneka umntu abe ngozithobileyo. Ingaba kukusa nobudenge kumntu ukuzithemba, nokuthembela kubulumko bentloko. Khawucinge ngoMprofeti uIsaya, oko wabona umbono ongummangaliso wobuqaqawuli bukaThixo. Wathi: "Athi ke mna! ndithe shwaka ngokuba ndiyindoda emlomo uyingqambi ndihleli phakathi kwabantu abamilomo iyingqambi, ngokuba amehlo am abone ukumkani uYehova wemikhosi."

Yaphaphazela yeza kum enye yeSerafi iphethe ilahle elivuthayo, ilithabathe ngentonga yokubamba umlilo esibingelelweni yalifaka emlonyeni wam yathi. Yabona eli lahle lifikile nje emlonyeni wakho bususiwe ubugwenxa bakho nesono sakho sicanyagushelwe.

Ndeva izwi leNkosi lisithi, Ndothuma bani na? Ngubani na owosiyela? Ndathi ndikho, thuma mna."

Kwakungena kwenzeka ukuba umProfeti abe ngumthunywa kaThixo de isono sakhe sicanyagushelwe. Yiyo ke lo nto waba nobuganga bokuthi, "Ndikho, Ndithume."

5. Abazali abangamaKristu mabazame ukukhuthaza abantwana babo ukuba bakuliva izwi likaThixo mabalilandele. Oko uYesu wabizayo ababambi ntlanzi ukuba bashiye imikhombe yabo, neminatha, bamlandele, asiva kusithiwa abazali babo bazama ukubathintela.

Makube bacinga ukuthi nabo bozuza intsikelelo xa bebanikela onyana babo ngovuyo ukuba balandele uYesu.

EYESIHLANU ICAWA EMVA KWEPASIKA.

Ingxoxo : *Umthandazo.*

Funda : Mateyu 7 : 7. “*Celani nophiwa : Funani nofumana : Nkqonkqozani novulelwa.*”

1. Abantu abaninzi bacinga ukuba le nto ingumthandazo yinto nje yokumenza uThixo ukuba enze oko kuthandwa sithi, ingabi yeyakhe intando. Ukuba kunjalo, lo nto ingaba bubudenge. Intando yakhe kuphela kweyona ntsikelelo esinokuba nayo. Ngenene ngaba bubuyatha xa ngaba sicela nto yimbi.

2. Futhifuthi, kuthi ngexesha leembandezelo, umntu ongazange athandaze ngamanye amaxesha, asuke abhekise kuye. Kuthi kanti kube kugula umntwana wakhe kakhulu, namagqira oyisiwe. Athi ke uyise walo mntwana enentliziyo ezele bubuhlungu nje athandazele ukunga umntwana lowo angaphila. Ewe, uyanyanisa ukuthandaza. Apho aphosisa khona kukuba ethandaza kuphela xa ephelelwe ziinyani. Noko ke ukuba ubhekisa kuThixo ngelo xesha, kungenzeka ukuba lo nto ingamkhokelela ukubhekisa kuye nangamanye amaxesha.

3. Namaqaba enza kwalo imposiso kuba ngamaxesha embalela asuka abhekise kuThixo ethandazela imvula. Asuke acinge ngokuthi ephelelwe ziinyani nje makhe alinge ngokucela kuThixo. Ukuba ebekholwa ngenene kuThixo ebengeze amcele amfune kuphela ngamaxesha eembandezelo. Imithandazo enjalo yebonisa ukumcingela uThixo ngendlela engeyiyo.

4. Masizame ukucacisela iingqondo zethu ngale nto ingumthandazo. INkosi yethu ithi : “*Celani, Funani, Nkqonkqozani.*”

(1) *Celani.* Zininzi izipho esiqinisekileyo ngazo okokuba uThixo uyavuma sibe nazo, xa sizicela sinokholo. Singaqiniseka ukuba uyathanda ukuba sibe ngewe. (“*Oku kukuthanda kukaThixo ukungcwaliswa kwenu.*”) Ke ngoko kusekahleni ukuba singaba nakho ukuthandazela amandla okuchasa izilingo, inguquko, namandla okwenza oko kuthandwa nguye. Kodwa ke kukho nezinye izipho esingenako ukude simise iinyawo ngazo. Kuba ke nabazali bethu baqonda le nto yokuba akungelungi ukupha abantwana babo zonke izinto abazicelayo. Bekungathi ukuba bebesenza lo vakalala wezipho abo bantwana babengeze bomelele babe ngamadoda nabafazi abakhaliphileyo.

Ngoko ke iNkosi yethu isifundisa ukuthi xa sithandazayo, sisoloko siqala ngokuthi : “*Intando yakho mayenziwe.*” Kaloku thina asinakubona, nguThixo obona zonke izinto. Thina sicela kuye le nto naleya, side sicela nokuba asikelele nentlalo yethu yase-

mhlabeni, ke kuxhomekeke kuye ukubona eyona nto eyakuba lilungelo kuthi.

Ukuba sithi sicele izipho zempilo yentlalo yethu emhlabeni, makubaluleke ukukhumbula ukuba konke esinakho apha lonke ixesha kuvela kuThixo. Emithandazweni yethu masingaze silibale ukubulela unonophelo asenzela lona futhi apha.

Kwakha kwathi ngamhla uthile indoda eliqaba ingumqhubi wenqwelo eyayihamba kukhwele umantyi kuyo. Le mantyi yayilikholwa. Lo mqhubi waphawula isenzo sikamantyi awayesenza ngalo lonke ixesha lokudla. Ubeman' ukusuka eme, athule umnqwazi, athethe amazwana ambalwa. Umqhubi waqonda ukuba umantyi lowo, kanti esima nje, ucela uThixo ukuba asikelele oko kudla. Le nto yaba siqalo sokuba lo mqhubi agqobhokele kuThixo. Waqala wanakana ngalo mini ukuba kanti zonke izipho zentlalo yethu emhlabeni zivela kuThixo. Lo ndoda yayingesiso isiyatha. Ewe, yayimbonile umantyi ekuthenga oko kudla ngemali, noko ke yaqonda okokuba zonke izipho ezilungileyo zivela kuThixo, nokuba oko kudla akungeyixhasi imizimba yethu lingekho izwi likaThixo.

(2) *Fumani*. Umthandazo wona uphakame kakhulu, nangaphezu kokucela nje izipho; nokokuba zezona zipho zibalaseleyo. UYesu akatsho nje kuphela ukuthi masicele kodwa uqokela ngokuthi masifune. Kufuneka sifune lowo uphayo yena kanye. Uhlwabisa apho ke umthandazo:

Yazi le nto yokuba umfuna nje uThixo imbangi yokumfuna kwakho yeyokuba yena soloko efuna wena.

Xeshikweni uYesu wayethetha ngoThixo kubantu abaninzi ababemngqongile wathini na? Wathi uThixo ufuzisa into esiyaziyo sonke.

Siyayazi into ekubayiyo kumntu olihlwempu onezimvu czimbalwa, othi xa kukho imvu inye ilahlekile aphume aye kuyifuna, azingise ekufuneni kwakhe ade ayifumane le mvu. Unjalo ke kanye naye uThixo.

Nakanjalo sazi kakuhle ukuba umfazi olihlwempu owaqweba imali eyanele ukuba arafe ngayo nje kuphela, ize ke kulahleke iqhosha elinye kuyo, ube nokukhanyisa ngesibane alifune elo qhosha ade alifumane. Unjalo kanye naye uThixo. Cingani ke njalo ngoThixo xa niza kufuna yena. Mazise okokuba into ofuna yona nguye ngokwakhe.

Ubungamkhangela ngaluphi na uhlobo umzalikazi ononyana osebenza eJohannesburg, othi kanti akanqweneli ukubuya konyana wakhe, oko amthumela imali nje, osuk' athi: "Makahlale apho konke ukuphila kwakhe ade angwatyelwe khona oko nje esandithumela imali." Umzalikazi othetha njalo ubungamcingela njani?

Ngoko ke masingamfuni uThixo sinyeke izipho zakhe. Sime-lwe kukufuna yena ngokwakhe. Kungenxa yalo nto incwadi ye-eNdumiso isinceda kakhulu ngokusingisele ekubeni sithandaze nge-

mfanelo. Kuba ababhali bazo bamfuna uThixo yena ngokwakhe (tyhila iNdumiso 63).

Elokuqoshelisa. UYesu usixelela ukuba umthandazo wethu mawube kunkqonkqoza. “Nkqonkqozani novulelwa.” Unyana uyankqonkqoza kokwabo emnyango, engakwenzi oko njengomntu wasemzini, kodwa wenza njalo ngembeko. Uyankqonkqoza kuba esazi ukuba wolufumana uhlangabezo olumnandi. Kothiwa kuye makangene eze kuxhamla iziyolo zasekhaya.

Nango ke owona mgangatho uphezulu womthandazo xa iintliziyo zethu zithi zidibane zibe nobudlelane noThixo kude kungathi sezifikile kwikhaya laphakade.

UMHLA WOKUNYUKELA KUKAYESU KRISTU.

Funda : Luka 24 : 51-52.

“ *Wahluka kubo wenyuswa wasiwa ezulwini. Baza bona bakuba bequbudile kuye babuyela eYerusalem benovuyo olukhulu.*”

1. Ngeentsuku ezimashumi mane iNkosi yethu yamana ibonakala kubafundi bayo. (tyhila Luka 24 : 13-48).

Yabafundisa ngezinto ezaye zimalunga nayo. Makube enye yezo zinto zazibhekiselele kuyo ; ezokuba ayikuba soloko ibonakala ngale ndlela, iza kunyukela ezulwini ingabuy' ibonwe.

Kwaye kungokunyukela kwayo kuphela eyayinakho ukufeza amawonga ayo azahlulo zithathu.

(1) UbuProfeti. UmProfeti ngumntu otyila iinyaniso zika-Thixo. UYesu wabafundisa abafundi bakhe njengomprofeti, ngesha owayenabo emhlabeni—wakwenza oko ngamazwi nangezozo.

Ke ngokunyukela kwakhe ezulwini wayeyakubafundisa ngendlela entsha, ngoMoya oyiNgcwele ethetha kubo ezintliziweni.

(2) UbuPriste. Umelwe kunyukela ezulwini khon' ukuze azinikele njengedini eliphilileyo, nokuze avule indlela esothi ngayo sidibane naye, ekunikeleni elo Dini. (tyhila Hebhre 4 : 14 ne 7 : 25-26).

(3) UbuKumkani. Akayikulawula ngoburalarume, wolawula ngothando, makanyukele ezulwini ukuze athi ngoMoya oyiNgcwele alawule njengoKumkani ezintliziweni zabantu bakhe.

2. Masicinge ngoku ngeziganeko zokunyukela kwakhe. “ *wahluka kubo wenyuswa wasiwa ezulwini. Baza bona bakuba bequbudile kuye babuyela eYerusalem benovuyo olukhulu.*” (Luka 24 : 51-52).

Akatsho uLuka oNgcwele ukuthi babebuhlungu xa wahluka kubo, uthi babenovuyo olukhulu. Ngelo xesha baqonda ukuba nakuba wayesithele kubo uyakuba soloko enabo.

Wayeye ekhayeni lakhe, kodwa ke elo khaya lalingekude. Nakuba bebesele elizweni apho bebeya kuqubisana nezilingo, neenkathazo neentshutshiso, noko wayeyakuba enabo. Ikhaya lakhe lelabo nabo.

3. Nathi ke iintliziyo zethu zozala luvuyo xa nathi siluqonda unyukelo lweNkosi yethu.

Makhe sicinge ngekhaya lethu apha. Siya ekhaya singenjengomntu wasemzini. Izinga azisikhonkothi ziyasazi zisibungezela zi-

shukumisa imisila. Asinkqonkqozi emnyango sithi. Nkqo ! nkqo ! nkqo. Kuba likhaya lethu, sinebango ngalo. Ikhaya lakho uyalihlonda, kanti ke noko uyalihlonela. Kwa usengumntwana omncinane wafundiswa ngabazali bakho ukuhlonela ikhaya lakho, ukhuko, isitya nenqawe kayihlo.

4. Yilo nto ke esithi sakhe izindlu zeCawa, size sizizobe zibentle. ICawa ingumqondiso nomzekelo wekhaya lethu lasezulwini. Kuse-Caweni apho esithi ngokukodwa sifunde ukuhlonela uThixo nazo zonke izinto zakhe. UnguMninimzi. Yonke into elunge naye ingcewele. Sihlonela isitya sokubhaptiza (*Font*) apho sizalwa ngokutsha ngoMoya oyiNgcewele. Sihlonela iBhayibhile ekuthi silese-lwe kuyo. Sihlonela iAltare ekwaphulelwa khona isonka ukuba sibe nguMzimba kaYesu.

Abanye abantu bayamangaliswa xa bebona iKerike eKatholika ithabatha iinkxamleko ezinkulu ekwakheni indlu yecawa nendlu yokufundisela (*school*). Maxa wambi babuza ukuthi kutheni na kungakhiwa indlu ibe nye yalo misebenzi yomibini. Bebuza nje kungokuba bengaqondi. Asinakuze sibe nakho ukuhlonela indlu kaThixo ngokufaneleyo ukuba ithi isetyenziswe nakweminye imicimbi.

Simelwe kukuyithanda indlu kaThixo, nokuba siyisebenzisele ngokukodwa ukuba sinqule kuyo kunye nabanye abantu, kwa nokwenza kuyo imithandazo yasese. Kuyonwabisa ukubona *izinwe* zabantu zixhabashele ukuzama ukuyenza ntle indlu kaThixo ; xa beyityabekile udonga ngaphandle nangaphakathi, nokuba babumbe ingqayana ngodongwe zokufaka iintyantyambo neenkuko zokwandlala emgangathweni. Le ke yimiqondiso emincinane yothando, emkholisayo uThixo.

5. Masihambe sisetyisa lo moya wokuhlonela kuzo zonke iindawo esihamba kuzo. Endlwini kaThixo sifundiswa ukunika imbeko kubo bonke abantu abadlalwe ngokwemfano noThixo.

Xa siphawula kukho umntu ongcikiva abanye, ewe, singamvela kakhulu lowo ungcikivwayo, kanti olona luvelo lukhulu lungakulo mntu ungcikiva abanye. Uwalibele amasiko ekhaya lakhe (Indlu kaThixo). Abantu abahamba ngenyani ekhondweni lika-Yesu Kristu banika imbeko kwabanye. Bangade babe ngabantu abakwiindawo eziphezulu zamagunya, noko ke abayeki ukuthetha kwabanye ngembeko. Benziwa kukuba bawafundile amasiko nemikhwa ekhayeni labantu bakaThixo.

Thixo somandla ekubeni sikholwa ukuba uNyana wakho uYesu Kristu iNkosi yethu unyukele ezulwini : Sincede, siyakuthandaza siyukele khona nathi ngomoya nangentliziyo, sihlale, sihleli naye.

UMHLA WEPENTEKOST.

Funda : IZenzo zabaPostile 2 : 4. “ *Bazaliswa bonke nguMoya oyiNgcwele.*”

1. Makhe sicinge ngomzi osebubini. Umnini wawo oye emsebenzini eJohannesburg. Umfazi wakhe uhleli yedwa unabantwana abaninzi. Lo mfazi ubengaphilanga, akabanga nakho ukuya kuthenza iinkuni. Imvula yayinile kakhulu kangangokuba abantwana boyika ukuwela umlambo owawuzele, xa babethunye ukuya kuboleka esihlotyeni iintsasana zokubasa. O ! kwaba nzima ! Kuthe kusenjalo ngequbuliso kwavakala kunkqonkqozwa, suka gangqa, kwangena isihlobo. Saye sivile ngale nkathazo, ke sasizisa inyanda enkulu yeenkuni. Kwavuywa njani ke ! Kuba lo nyanda yeenkuni ixela ukuthi kuzakufika ukukhanya nokufudumala, nokutya okuphekiweyo. Kanti ke lo nyanda yeenkuni ixela ezo nto nje, zobakho xa ithe yadibana nomlilo. Kwakhona zobakho qha xa ithe yazinikela ekubeni itshiswe ngumlilo, ke ngoko yonika ukukhanya nobushushu.

2. Lo nto ke ingumzekeliso. Abapostile beNkosi yethu uYesu Kristu bafana nalo nyanda yeenkuni. Ukukhanya nobushushu buze ngabo elizweni. Ngabo ababebizelwe ezo nto yiNkosi yethu. Ngabo ababeqeqeshiwe yiyo. Ngabo ababeyibonile imisebenzi yayo, nabeva amazwi ayo. Babeyibonile yona emva kovuko lwayo, naxa yanyukelayo ezulwini.

Kanti noko yabaxelela ukuba *mabalinde*. Kwakungani na ukuba balinde ? Babengalangazeleli na ukuzisa *iindaba zoxolo* kwabanye abantu ?

UYesu wayengabanikanga na igunya “ lokwenza abafundi zonke iintlanga ? ” Kodwa izwi lakhe lathi “ lindani,” baza balinda iintsuku ezilishumi emva kokunyukela kwakhe ezulwini. Ewe, makube ngezo ntsuku ixesha elikhulu balichithela ekuthandazeni. Kwakungenxa yesizathu sokulindela uMoya oyiNgcwele le nto balindayo, uMoya oyiNgcwele *ingumlilo*. Baya kwamkela uMoya oyiNgcwele aze abenze babe lukhanyiso, nokuba babe shushu.

3. Ungubani na uMoya oyiNgcwele ? khangela kwiNgxelo yoKholo ekuthiwa yekaAthanasiyus. UnguThixo. Mnye kuphela uThixo, kodwa kwasephakadeni kukho immilo yoYise, yoNyana, neyoMoya oyiNgcwele. Iintsuku ezilishumi emva kokunyukela ezulwini kukaYesu (iintsuku ezimashumi mahlanu emva koVuko lukaYesu) uMoya oyiNgcwele wehlela phezu kwabafundi xa babehleli beqokelelene ndawonye kwigumbi eliphezulu eYerusalem. Wehlela kubo njengoko uYesu wayemthembisile, weza ngomqondiso obonakalayo, ongathi ngumlilo, omalangaty e awabekileyo,

abonakala chlala phezu kweentloko zabo ngabanye bonke ababela-pho. Kananjalo weza ngomqondiso ovakalayo womoya ovuthuzayo ngamandla, wazalisa indlu yonke ababehleli kuyo.

Wezela ukubandakanya noYesu Kristu ongumthombo wako konke ukukhanya nalo lonke uthando.

4. Ngoku ke abasalindi ngakumbi. Bayaphuma bahambe nge-Gama likaYesu Kristu base ezintliziyweni zabantu ukhanyiso noku-fudumala.

(1) Ukhanyiso. Kwakha kwathi, ngelinye ixesha umfundisi wahamba ngenqwelana yeza posi zakudala, kubotshwe kuyo imbon-golo, isuka eGcuwa isiya eMthatha. Ke kwakumnyama kumanzi. Umfundisi wathi kumqhubi : “ Akuhambi uphethe into yokukhanyisa na ? ” Uphendule umqhubi wathi : “ Hayi, mfundisi, akufuneki nto yokukhanyisa. indlela ndiyayazi, kwa nembongolo nazo ziyayazi.” Kuthe kusenjalo, suka ngequbuliso, yeyela inqwelana komkhulu umnxhuma. Wehla enqwelweni umqhubi wathi : “ Si-yiphosile indlela, andinakho nokubona apho sikhona. Akwaba besinayo into yokukhanyisa.”

Ngumzekeliso ke lowo. Abantu bacinga ukuba babe ngumndilili nje, belandela abanye kweli lizwe besithi, kolunga konke kubo. Kodwa ilizwe lisebumnyameni, kufuneka ebantwini olona khanyiso luyinene lukaYesu Kristu. Abapostile balubonakalise olo lukhanyiso ngokuziphatha nangamazwi abo, olo lukhanyiso namhla nje lunathi. UThixo akasinyanzeli ukuba silwamkele. Kuphela un-kqonkqoza eminyangweni yeentliziyiyo zethu. Uthi masizivule iintli-ziyo sivumele ukuba ukhanyiso ludangazele phakathi kwazo.

Ukuba ukhanyiso olo lukhanya ngokuqaqambileyo ezintliziyweni zethu lumelwe ukukhanyisela nabanye abantu nokuba aside si-shumayele kubo bolubona ukhanyiso ekuziphatheni kwethu.

(2) Ukufudumala. Ubushushu. Luthando into ebanga ukufudumala nobushushu entliziyweni. “ Khanibone uhlobo athandana ngalo la maKristu.” Eli lizwi lathethwa ngabangemakholwa kwangoko emva kokuhla koMoya oyiNgcwele. Lowo ke yaba ngumqondiso owababangela ukuba bagqobhoke. La maKristu aye-ngawezizwe ezingazalaniyo, engafani ngamabala, iintetho zawo zingafani. Ke noko adityaniswa ndawonye nguMoya oyiNgcwele, aza ke ngoko abanothando omnye komnye.

UJames Aggrey, umAfrika odumileyo, wakha wathetha le nto yokuba ; ukuba ubesezulwini waza uThixo wamyalela ukuba abuyele emhlabeni, waza uThixo wambuza ukuthi ubengathanda na ukuba aye engoMhlophe na nokuba engoNtsundu na umntu, ebe-ngaphendula athi ebengathanda engoNtsundu. Ngenene wathetha inyaniso.

UAggrey wayesazi le nto yokuba apha eAfrika umntu oNtsundu akanazo izinto czininzi zokumonwabisa, athi yena oMhlophe abe nazo. Kanti ke yena wayanele seso simo, kodwa wayethanda uhlanga lwakowabo, abantu belizwe lakubo. Wayekholiseka ku-

bantu baseAfrika, kanjalo ekholwa ukuba unokwenza yonke imigudu yokuvelisa ubudlelane phakathi koMhlophe noNtsundu umntu, entsundu nje yena lo nto unokuyenza ngaphezu kokuba omhlophe ebengayenzayo.

Le ndedeba ibingathandi abantu bakowayo kuphela. Ubebathanda bonke abantu, nokuba ngabantsundu okunye ngabamhlophe.

Nango ke umoya owona unguwo. Nango ke uMoya kaYesu Kristu. NguMoya owosindisa iAfrika kwakheke ubukumkani bukaThixo phakathi kwethu.

ICAWA YOMTRINITI.

Funda : Isaya 6 : 3. “ *Uyingwele, uyingwele, uyingwele uYehova wemikhosi.* ”

1. UmPriste othile, ngenye imini wayevelele inkwenkwe engu-mAfrika cyayigula kakhulu isezintlungwini ezinzima. Le nkwenkwe yayiliqaba, ingazange ibe nathuba lokuba nemfundo, ke noko kwakunjalo yazinikela kuThixo yaza yabhaptizwa—umPriste lowo wenza umthandazo kunye nayo, uthe ke akuyeka ukuthandaza yasuka le nkwenkwe yawuthabatha yathandaza ngelizwi eliphakamileyo. Waza umPriste wambulela uThixo ngentliziyo xa wawevayo amazwi omthandazo wale nkwenkwe.

Yenjenje ukuthandaza kwayo : “ Xana siza phambi kwakho, sinjengeembovane kuwe, noko ke kunjalo singabantwana bakho, nawe uyasithanda. ”

Ewe, umntu angade abe usisityebi esikhulu, nokuba abe ngone-mfundo ephakamileyo, kodwa uthi akuza phambi koThixo, umdali wazo zonke izinto asuke abe njengeembovane. Bonke ubuhandiba bakhe abunto yanto. Usuka abufihle ubuso bakhe phambi koThixo.

2. Yinto ke le esifundiswa ukuba sicinge ngayo namhlanje (iCawa yoMtriniti) ubukhulu nobuqaqawuli bukaThixo. IKerike eNgcwele ayiyekeli kuthi ukuzinyulela amazwi eBhayibhileni alungele iicawa ngeecawa ngokwendlela ethandwa sithi. IKerike yakho-kelwa nguMoya oyiNgcwele ukuba isilungiselele iindawo ezibalulekileyo zokucingwa ngeecawa ezithile, khon' ukuze emnyakeni sibe nakho ukusebenzisa iincamango zethu kumabanga ngamanye anomdla kwinkolo eKhatholika.

Ukususela ekuqalekeni konyaka besicinga kakhulu ngoThixo uNyana, ngokuzalwa kwakhe yiNtombi eNgcwele uMariya, ngokubonakaliswa kwakhe ezintlangeni ; ngokuhendwa kwakhe, ngokuba kwakhe iintlungu, ngokufa kwakhe, ngovuko, nangokunyukela kwakhe ezulwini.

KwiCawa egqithileyo sacinga ngoThixo uMoya oyiNgcwele owehlayo ngemini yePentekost ukuza kuhlala ezintliziyweni zabo bakholwayo kuYesu Kristu. Kodwa siyazi, kakade, okokuba nakuba sithetha ngoThixo uYise, ngoThixo uNyana, nangoThixo uMoya oyiNgcwele, mnye kuphela uThixo. Le yinto esithetha yona xa sithi uThixo unguMtriniti.

Sithetha ukuthi nakuba emnye kuphela esoloko emnye noko kukho imMilo yoYise, imMilo yoNyana nemMilo yoMoya oyiNgcwele. Sithi xa sicinga ngayo le mfihlakalo ingaka sazi okokuba siba bafutshane ngokwazi sizive sinjengeembovane phambi koThixo. Kanti ke noko sibizelwe ukuba simazi nokuba simthande uThixo.

Sifundiswa kwiNewadi yoMthandazo, emibuzweni, okokuba sicinge ngoThixo uYise owasidalayo, nangoThixo uNyana owasi-sindisayo, nangoThixo uMoya oyiNgewele owasingewalisayo. Yimfundiso ke leyo yeNgxelo yoKholo yabaPostile.

(1) “ UThixo uYise wandidala noluntu lonke.” Kwa nomzimba lo womntu ungummangaliso. Khawucinge ngoluya lusana lungenakho nokuzinceda, kuphela londliwa ngunina ; uze ke ucinge kwangolo lusana xa ngoku selukhulile luminyaka seyifike yegqitha kumashumi amabini, seluyingwanyalala yendodana, into ngoku eseyinakho ukuphuma iphulo imini yonke, iye kubulala izilo ezomeleleyo, zinamandla ngaphezu kwayo. Kwakhona khawucinge *ngengqondo* yomntu, cinga ngamadoda afundiswe kakhulu, nade abazilumko. Amadoda athe ngobulumko bawo aba nokwenza izinto ezingummangaliso ezinjenge—“ moto ” ; nangamadoda ade aba ngamachule amakhulu kwizinto zokuncedisa iimbalsane zamagqira, namachule okubhala iincwadi. Ke ngoku khawucinge ngale nto iyintliziyo yomntu. Imfobe yakhe, uthando lwakhe kumfazi wakhe, kubantwana nezihlobo zakhe.

(2) “ UThixo uNyana owandisindisayo nabo bonke abantu.” Indalo le ingummangaliso kodwa usindiso lona lungummangaliso ogqithileyo. UThixo wamdala umntu ngezwi lamandla. Wamsindisa umntu ngaye uThixo uNyana owazithabathela imvelo yethu, waza wazalwa yiNtombi eNgewele uMariya. Wazinikela ukuba afe emnqamlezweni, waza wabuya wavuka ekufeni. Yiyo leyo indlela esikhululwe ngayo. Umntu ozelweyo apha elizweni ulibanjwa. Ingqondo nentliziyo yakhe zibaphantsi kweempembelelo zelizwe. UThixo uNyana weza kumsindisa nokumkhulula kubo ububanjwa nasebumnyameni ukuze ngoko amthande amkhonze uThixo.

(3) “ UThixo uMoya oyiNgewele ondenza ngewele nabo bonke abantu abanyuliweyo bakaThixo.” Siyawubona umsebenzi kaMoya oyiNgewele eluBhaptizweni xa sizelwe ngokutsha saba ngabantwana bakaThixo ngokwenziwa. Kodwa siwubona ngokuthe cace umsebenzi wakhe wokungwalisa xa sikhangele intlalo yabangewele. Kuzo zonke izizukulwana ezingewele ezithi zisazise amandla kaMoya oyiNgewele (tyhila amaRoma 8 : 1-17).

UThixo uYise ongumdali, uThixo uNyana ongumsindisi, noThixo uMoya oyiNgewele ongumngewalisi, banguThixo Mnye.

Ke, simi phambi kwale mfihlakalo ingaka nje sinjengeembovane. Sibancinane kakhulu, ekubeni siyiqonde, kanti ke asibizelwanga ukuqonda sibizelwe ukuba senze umbulelo nokuba sinqule.

4. Masikhumbule into ethethwa sisiyalo (“ Bathandwa kuthiwa eziBhalweni ”) ekuqalekeni kweNkonzo yakuSasa neyaNgokuhlwa, kuthiwa “ Maxa sihlangeneyo size kubulela intsikelelo esizifumeneyo kuye sivakalise udumo lwakhe.”

(1) Ukubulela. Asingebi nakho ukumqonda uThixo ngeengqiqo zethu, kodwa sinakho ukumbulela ngenxa yezipho zakhe ezingummangaliso : (a) isipho sendalo. Ukusidala kwakhe, imizimba,

ukubona ngamchlo, ukuva ngeendlebe ukuthetha ngomlomo, amandla ezandla, ukwazi ngengqondo, nokuthanda ngentliziyo.

Maxa wambi asiqondi ubukhulu bezi zipho kude kube kuxa kukho esithe asabikho.

(b) Usindiso. Wena akunjengabaya abahleli ebumnyameni nasethunzini lokufa, ukhutshiwe ebubanjweni wakhululwa ukuze uthande ukhonze uThixo (c) Ungcwaliseko. Intando kaThixo lungcwaliseko lwakho, nakwikerike yakhe engcwele ukupha iiSakramente othi ngazo ube nokungcwaliseka.

(2) Ukuvakalisa udumo lwakhe, xa sitshoyo sithetha unqulo. Into enkulu esinqula ngayo, kukunikela idini elingcwele eAltareni. Kungelo xesha ke esithi sivunyelwe ukudibana 'neeNgelosi nezinkulu kuzo nomkhosi wonke wasezulwini sisithi, Uyingcwele, Uyingcwele, Uyingcwele, Nkosi, Thixo wemikhosi, izulu lizele kwanomhlaba bubuqaqawuli bakho. Makudunyiswe wena, Nkosi ephezu konke.'

EYOKUQALA ICAWA EMVA KWEYOMTRI-NITI.

Funda : 1 kaYohane 4 : 7. “ *Zinthanda, masithandane.*”

1. UYesu ulukhanyiso olubakhanyiselayo bonke abantu, esoloko esiza ehlabathini. Wayclukhanyiso kwakudala phambi kokuba eze ehlabathini ukuba enziwe abe ngumntu. Le nto kulungile ukuba ingalityalwa. Olu khanyiso asiluboni kuphela eBhayibhileni. Silubona ngokukodwa kakhulu apho kwiimfundiso zabaProfeti nakubabhali beencwadi zeeNdumiso. Kodwa ukhanyiso olo lubonwa kuzo zonke iindawo.

KumaAfrika, awayengazi nento le ngoYesu Kristu, siyalubona apho ukhanyiso lwakhe ludangazela. Cinga ngobuntu bamaAfrika. Xa uthi umntu akanabuntu uthetha ukuthi akanalo ukhanyiso. Ngokuba akanabo ububele, engenabuhlobo nabani, engenaluthando nabubele.

UmAfrika uthi akuba nguMkristu abone *ubuntu* (kukuthi oko, konke akuthanda kwabanye abantu) kuYesu Kristu. Konke oko abefundiswe ukuba akunike imbeko kwabanye abantu ukubona kuYesu Kristu. Kodwa ke ubona *ngaphezu koko*. Ubona uthando olungummangaliso lukaThixo. UYesu yena akanelanga ukuthanda unina, noYohane obeyinceke, izihlobo zakhe, nabantu bakowabo kuphela. Wayethanda bonke abantu, kwanababulali bakhe.

Iizwi lakhe lokuqala akubethelelwa emnqamlezweni lathi : “ Bawo, baxolele kuba abayazi into abayenzayo.”

2. Uthetha lo nto ke uYohane oNgcwele xa athi, “ zintanda, masithandane.” Ibali elithetha ngoYohane oNgcwele lixela ukuba kwathi xa selemdala kakhulu engasenakho nokuhamba ngeenyawo, ubefunqulwa ukuya kwakhe eCaweni aze ke azingise ukuthetha la mazwi : “ Zintanda, masithandane.” Abantu bakhe baze bambuza ukuthi yintoni na ebangela ukuba asoloko ethetha lo mazwi. Ubebaphendula ngokuthi, “ Lo ngumyalelo weNkosi, waye ke wanele.”

3. Ewe, nyani, ngumyalelo weNkosi ; ukanti siyazi ukuba asingolula. Kungade kube lula ukuba unina amthande umntwana wakhe, nokuba wena umthande umhlobo wakho, kodwa ke asiziva kuyinqaba na ukuba sithande abantu abathile, ngokukodwa abantu abangasinanzanga nabangabahlebi bethu ?

Ubuza lo mbuzo, uthi, kunganakho na ukwenzeka ukuba ndibathande abantu abanjalo ? Ewe bo, kunakho ukwenzeka, ngokuba uYesu, ongumthombo wothando lonke, uzakuhlala entliziyweni yakho. Ukuba uthi xa uzilungiselela umthendeleko uthandaze

ngomxhelo uphela unqwenela ukuba ube namandla okubathanda abantu abo ubungazimisele ukubathanda, woqala uve lufika kuwe uthando.

UYesu akezi nje kuthi ukuba asenze sonwabe kuphela. Kodwa uzela ukuba asincedise sibe nokwenza izinto ezinzima nezinqabileyo ezo singenakuzenza ngaphandle kokuba abe yena uyasincedisa.

4. Olu luthando, uYesu engumthombo walo, kufuneka lubonakaliswe ngeendawo ezimbini.

(1) Malubonakaliswe kwabo esidityaniswe nabo eKerikeni e-Ngcwele. “Khanibone indlela athandana ngayo la maKristu.” La mazwi athethwa ngabantu abangemaKristu bewabhekisa kumaKristu okuqala ngokuqwalasela isimo sawo.

Le nto kubo abangemaKristu ibe yinto entsha nengummangaliso ukubona abantu bethandana omnye ngakomnye njengokuba ayesenza njalo lo maKristu. Ke kwaviwa na ngezi mini amaqaba ethetha amazwi anjengalawo, ngokubhekisela kumaKristu? Wakha weva na umntu esithi imbangele yokuba agqobhoke yenziwe kuba wabona amaKristu ethandana na? Andicingi njalo. Futhifuthi, abantu abangamaqaba bathi amaKristu akwaxabana athiyane odwa kwanjengamaqaba.

Nantsi ke into, uThixo ufuna ukuba sikhe siyigocagoce ngokuthe tsha. Ikerike yamiselwa ukuba ibe *ngumzi woxolo*.

(2) Lubonakaliswe kwakhona kwabo bangekabi ngamaKristu. Cingani ngomzekeliso esiwufunda kwivangeli yanamhlanje (Luka 16 : 19 kuse ekupheleni).

Asiva apho okokuba lo wayesisityebi kukho nto imbi wakha wayenza. Asiva kusithiwa wayelixoki, nokuba wayelisela, okanye umkrexezi. Kanti ke siva okokuba wagwetywa waza wohlwaywa kwilizwe elizayo. Kwaye kungani oku? Isizathu soko sesokuba walibala ukuba ubeligosa likaThixo. Ubutyebi bakhe wazidlela yedwa wasuka walibala ela hlwempu nobhelwana olwalulele ngasesangweni lendlu yakhe.

Siyakhumbula na ukuba thina singamagosa kaThixo? Akukho ndyebo na esiyigcinele ezethu iziqu? Sizizo izityebi, sizizityebi ngokuba sinelizwi likaThixo, sinoxolelo lwezono, sinazo neesakramente zekerike. Kungayiphi na ke indlela esizama ngayo ukuba ezi ndyebo sabelane ngazo nabantu abangamaqaba?

Elokuphetha. Ungathi ukuba uthe wakhangelwa kwikhalenda (yezicwangciso zezifundo zemihla ngemihla) eyenzelwe ikerike yo-Mzantsi weAfrika, kwinyanga kaJuni 18, ungabona kubhalwe igama likaBhernard Mizeki (uMfeli) ngonyaka we 1896. Lo nto ke onke amaAfrika ebemelwe kukuyinandipha kakhulu. Iingcwele ezininzi, esithi ngenxa yazo sibonge uThixo, ezinkonzweni zethu, zingabantu ababekho kudala; zaye kananjalo zivela kuzo zonke iintlanga. Amabali azo siwafunda ezincwadini zamabali. Kodwa ke nali igama lontsundu owayethetha ngolwimi lwamaAfrika, wafa

ke njengomfeli ngowe 1896, kwiminyaka emithathu nemine phambi kwemfazwe yamaNgesi namaBhulu, leyo yayikweli lizwe. Kuqala uBhernard Mizeki wayengumsebenzi eKapa. Wayeliqaba, waza ke wafundiswa, wabhaptizwa nguFather Puller waza waba ngu-mKristu onyanisekileyo.

Kuthe ke kusenjalo suka kwafika iBhishophu yaseMashona apho e-Kapa eyathetha isithi iswele kakubi amaAfrika okuba aye kushumayela ilizwi kuMashona angamaqaba. Waza ke uBhernard Mizeki waselezinikela ukuba aye khona, wamkelwa ke. Wawuqala umsebenzi omhle, ekuthe kusenjalo osiyazi bakhona baqala ukuba namanwele bakubona amandla omsebenzi kaBhernard, baza bamhleba bamtyhola enkosini yakhona. Inkosi leyo yayaleza ukuba makabulawe, ke siyambulela uThixo ngenxa yokuba uBhernard waba nguMfeli.

UBhernard Mizeki ke ngoko akakhwebi abanye na ukuba bahambe ngekhondo lakhe ?

EYESIBINI ICAWA EMVA KWEYOMTRINITI.

Funda : Marko 4 : 38. “ Akukhathali na sitshabalala nje ? ”

1. Abaninzi kubafundi beNkosi yethu bebengababambisi beentlanzi. Babengaphili kukulima bengafuyanga zinkomo nagusha, bengayi nasemigodini ngenxa yokufuna imali. Iimini nobusuku bebezichithela futhi emaphenyani elwandle, baze bakuzibamba iintlanzi bazithengise baze bathenge ukudla ngalo mali.

Baqala besengamakhwenkwana ukuphuma noyise baye kubambisa iintlanzi ; ngoko ke bawufunda lo msebenzi kwanobume bezulu. Ibiyingozi ukuba umntu abe sechibini ekhwele kwiphenyana elincinane ukuze kuvuthuze umoya naxa kuvuke uqhwithela. Bafunda ke ukusoloko bebhaka ubume bezulu.

2. Ngeli xesha ke yiNkosi yethu eyafuna ukuwela ulwandle olo. Kungathi wayediniwe emva kokuba wayeshumayela ephilisa nabagulayo. Bathe ke abafundi bona xa babeqhuba iphenyana elo, Yena ediniwe nje, walala efuna ukuphumla. Ngesiquphe baqutyulwa luqhwithela emakube amafu ayesithwe ziintaba abawabona nga.

Kwangoko amaza aya ekhula ngokukhula aza namanzi atsho nzima ephenyaneni. Abafundi babeziqhelile iingozi ezinjalo, ke kodwa bamangaliswa kukuba iNkosi yethu kolu qhwithela lungako, yasuka yalala kwanga alukho, kuzolile. Ukumvusa kwabo banga badibanisa nokumbeka ityala “ Mfundisi, akukhathali na sitshabalala nje ? ”

Wavuka ke wabakhangele abafundi bakhe wathi : “ Yini na ukuba nibe nje ukuba ngamagwala, kutheni na le nto ningenalukholo ? Emva koko wabhekisa kuqhwithela, amaza efana nabantwana bengxola, amphulaphula kwaza kwabakho ukuzola okukhulu.

3. Makhe sicinge ngawo lo mbuzo. “ Akukhathali na ” Ukuba uyamthanda umntwana wakho uyamkhathalela uthi xa agulayo nokuba ukhathazekile, uthi khunubembe ulinge ukwenza into engamncedayo.

Luncedo olukhulu kuthi xa kukho abasithandayo nabasikhathaleleyo. Xa unyana wakho ekude esebenza eRawutini uyancedakala akufumana incwadi kunina nokuba kudade wabo. Uthi uziva ngalo nto ukuba akalityalwanga. Izihlobo zakhe zicinga ngaye zimkhathalele.

Kuba kubi kakhulu xa ubani engenamntu umkhathaleleyo. Wakhamba umPriste wabizelwa ukuya kubona intombazana eyayibhubha eKapa. Ihubha nje, yayisebuhlwentshini obukhulu. UmPriste wayibuza apho akhona uyise. Yaphendula yathi “ Andinabawo.”

“Uphi na ke unyoko?” “Andimazi,” “Abanakwenu?”
“Andinabanakwethu, nadade, nazihlobo.” Hayi ukuba kubi oko!

Ukho osoloko ekhathalela; mnye lowo; nguThixo. Kanti kukho amaxesha esithi ngawo silingeke ukuba sithandabuze; sicinge ukuthi uThixo akakhathali. Xa ugula ixesha elide uneentlungu umtyholi usebeza athi: ungakholwa njani na ukuba uThixo unenkathalelo? Uphi na uThixo namhlanje? Ukuba uyakuthanda kungani na ukuba akuyekele kuzo iintlungu? Anizange nibe nazo na ezo zilingo? Ewe; ngamanye amaxesha amaKristu alingeka ngokuba ade asebenzise neenkolo zabahlobo bawo abangamaqaba.

5. Uthini na ke uThixo ukusiphendula xa sikwisimo ababekuso abafundi ngexesha loqhwithela, sikhala sisithi: “Akukhathali na?” Impendulo yakhe ikuYesu Kristu. Kuye uYesu asiboni kuphela nto yakha yakho, kodwa into *ekhoyo ngoku*. Sibona intliziyo kaThixo.

Ukuba sifuna ukubona indlela akhathalela ngayo singabona ngamazwi nangemisebenzi kaYesu Kristu. Wabathabathela ezingalweni zakhe abantwana abancinane wabasikelela: wabeka izandla zakhe kwabagulayo nabaneentlungu wabaphilisa. Ukuba akaphilisi akenziwa kungabi nankathalelo. Wada ekupheleni wazinikela ngokwakhe ukufela emnqamlezweni.

Ngokwenza kwakhe oko wasinika ulwazi oluqinileyo lothando lukaThixo kuthi sonke ngabanye, uThixo walithanda ilizwe kangangokuba wada wamnikela okuphela koNyana wakhe amzeleyo ukuba asifele.

5. Uyasithanda usikhathalele, kanti akasihlanguli kuzo zonke iintsizi neentlungu. Usibonisa indlela yokuba sizoyise.

Kufika amaxesha embalela nendlala ezithi iintliziyo zabantu zidane zithi ke zibhekise umthandazo kuThixo, maxa wambi ngathi zicinge ukuba akakhathali, zithi “akukhathali na sitshabalala nje?” Ewe ngenene, uyakhathala. Uyasithanda kangangokuba akakhohlisi ngokwenza ukuba intlalo ibe yelula. Into ayikhathaleleyo yeyokuba soyise izilingo nezihendo. Wayethanda na ukuba unyana wakhe uYesu eve iintlungu? Hayi bo, kodwa wafuna ukuba athi ngeentlungu ezo oyise isono nokufa.

6. “Le yintando kaThixo yokuba ningcwaliseke.” Namathela kwelo zwi ngexesha lengxaki. Khumbula ukuba uThixo angaguqula iintlungu zibe yindlela yokukwenza ngcwele. Uthetha lo nto xa uthandaza usithi “Intando yakho mayenziwe.” Akuthethi ukuthi mawulawulwe yinkathazo kuba unyanzelekile ukwenza lo nto, uthetha ukuthi, uThixo lo nkathazo angayenza ibe nentsikelelo kuwe.

EYESITHATHU ICAWA EMVA KWEYOMTRINITI.

Funda : Luka 15 : 6. “ *Vuyisani nam, ngokuba ndiyifumene imvu yam ebilahlekile.*”

1. Kungathi ukuba khe sabuzwa ukuthi masikhethe esona sahluko sisithanda kakhulu seBhayibhile besingathini na ? Abanye kuthi, mhlawumbi, babenganyula esinye seziya zahluko zineendaba ezimnandi zingasekupheleni kweVangeli kaYohane oNgcwele. Abanye babenganyula isahluko seshumi linesithathu kumaKorinte okuqala. Kodwa ndicinga ukuthi isininzi sabantu besinganyula isahluko seshumi linesihlanu sikaLuka.

Yinxalenye yeso sahluko ethe namhlanje yanyulelwa ukuba ibe yiVangelana.

2. Abantu ngenxa yobuninzi babo babegilana bengqonge iNkosi yethu xa yona yayibafundisa ilizwi likaThixo. Ke babezii-ndidi ngeendidi abantu, ingabafundileyo nabangafundanga ; ingabazityebi, namahlwempu ingabatsha nabadala. ULuka oNgcwele usixelela ukuba, “ ngababuthi berafu naboni ” *abasondela kuye*. Abafarisi ababekhuthalele kakhulu ukubamba yonke imithetho yekerike yamaYuda, babenukuneza abantu abangababuthi berafu naboni. Ke, kuqondakala kakuhle ukuba bacinga bathi uYesu akanakuba yindoda evela kuThixo, evumela nje abantu abanjalo ukusondela kuye. Ke kodwa uYesu ubethanda ukubona “ ababuthi berafu naboni besondela kuye.” “ Akufuneki gqira kwabaphilileyo lifuneka kwabafayo.” Ke kwaye kukubo kanye “ ababuthi berafu naboni ” apho wathetha khona imizekeliso emithathu ekwesi sahluko seshumi linesihlanu sikaLuka oNgcwele.

3. Kule Vangeli yanamhlanje, kuthathwe yamibini kulo mizekeliso. Uze ke ucoselele ukucinga ngayo, woqonda ukuba yomibini ifundisa ngezi zinto :

(1) Okokuba baninzi abantu apha emhlabeni, abafana nalo mvu eyantaze yaya kude le emhlambini yada yalahleka, kwakhona bafana neqhosha lemali elasuka laphuluka esandleni somnikazi-lo laqengqelekela kude. Ngoko ke abantu abanjalo basebumnyameni. Bahleli njengokungathi akukho Thixo. Bengaliva nezwi lakhe. Abazi nokuba bangabantu abanento yokwenza naye, kanjako be-thandwa nguye. Bangabantu *abatshiphileyo* ngakuThixo. UYesu akatsho ukuthi, apha, eso simo silityala labo, engabonakalisi noku-basola, kodwa usuka athethe ngokungathi baneshwangusha elikhulu.

(2) Ke aba bantu balahlekileyo *bayafunwa*. Yomibini le mizekeliso ifundisa lo nto. Umalusi unduluka ekhayeni lakhe, ahambe

abhadule, efuna imvu yakhe elahlekileyo. Akazuzi konwaba ade ayifumane. Lo mfazi ulihlwempu, ulumeka isibane afune iqhosha le mali. Hayi bo, akanakho ukuthi khefu ade alifumane.

Yintoni na ebangela ukuba bafune? Kungesizathu sokuba bangabanini-zo. Izimvu umnini-zo nguMalusi, kuba zinomtshiso wakhe. Iqhosha lemali lelalo mfazi. UThixo ufuna abo balahlekileyo ngokuba bengabalunge naye. Akathi alindele ukuba bona ngokwabo babuyele kuye, kodwa usuka abafune angaze akruquke ekubafuneni kwakhe. InguYesu ngokwakhe uNyana kaThixo, oweza emhlabeni ezela ukufuna nokusindisa lowo ulahlekileyo. Ngexesha lonke elapha emhlabeni wayefuna, nangoku nje usafuna. Efuna nje ke ufuna abakhe.

Kuthi ke xa imvu ebilahlekile, neqhosha lemali ebelilahlekile, ezo nto zakufunyanwa, kubekho ukuvuya. Umnini wazo akavuyi yedwa. Kwiziganeko zozibini kubizelwa ndawonye izihlobo nabamelwane ukuze nabo babe novuyo. Siyazi ke into ethethwa yilo nto. Ithetha ukuthi xa sigqobhoka asenzi okokuba uThixo abe nguye yedwa ovuyayo, kodwa senza ukuba kuvuye zonke izihlobo zikaThixo.

4. UYesu akazclanga kufuna abalahlekileyo kuphela, kodwa wezela nokubasindisa abalahlekileyo. Le nto ikukusindiswa ithetha ntoni? Ungaphendula uthi ithetha ukusindiswa esonweni nasesihogweni. Ewe, unyanisile ithetha lo nto, ke noko ithetha into engaphezu koko. Nyani, lithamsanqa ukusindiswa esonweni. Inguquko noxolelo lwezono lungenisa uvuyo olungathethekiyo entliziyweni. Ukuxolelwa kwezono nguThixo yinto efana nomvumbi wemvula othi uhle xa bekukho imbalela. Ilizwe lonke liba nto yimbi. Kanye iba njalo intliziyo yomntu iba nto yimbi ngokuxolelwa kwezono nguThixo. Kodwa ke ukusindiswa kuthetha into egqithe kakhulu. UThixo usithanda kangangokuba akaneli kususindisa nje esonweni. Usisindisa esonweni ukuze asenze sibe ngamalungisa, sibe ngewe, sibe nothando njengokuba yena enjalo. Nantso ke into ethethwa kukuthi *ufunyenwe*.

Cinga ngendoda engumAfrika eYuganda egama linguKikwaku; wayelijabhane elidumileyo, ebelisithi maxa wambi lihambe lilodwa, okunye libe nowabo, lilalele abahambi, njengakula mzekeliso womSamariya olungileyo.

Lo mfo ke ubephanga abahambi, abashiye bengxwelerekile okunye befle. Ngamini ithile wahambela kumzi othile ehamba nowabo, wafika khona kukho abantu ababemamela kumntu omhlophe owayethetha kubo ngentetho yabo, eyazi cwaka. Ke uKikwaku wasondela kufuphi waza naye wamamela kulo mfo umhlophe. Kuthe ke xa asondela kufuphi nabantu ababemazi, bemoyika, basuka bashenxela mgama, kodwa yena uKikwaku washiyeka waza ke wamamela. Le ndoda imhlophe yayithetha ngoThixo lowo ufuna- yo abo balahlekileyo. Emva koko uKikwaku waya kule ndoda imhlophe wacela ukuba abuye amvise kwakhona amazwi lawo. Waza ke wabuya waxelelwa waviswa ngawo wasuka wagqobhoka.

Ke ngoku wazimisela ukuba angalahli nje kodwa isimo sentlalo yezono. Kodwa ukuba abe ngumkhonzi kaYesu Kristu. Kwathi ke ngenye imini waqubisana nexhegokazi lithwele inyanda enzima yeenkuni. Lalityhafe gqitha ligxadazela ngenxa yobunzima benyanda leyo.

UKikwaku usuke wondela kulo wathi “Mama, mandikuthwalele lo nyanda.” Ixhegokazi lasuka lemanga. Kodwa yena wayithabatha lo nyanda wayithwala wayisa ekhayeni lalo.

Kungesi senzo ke awathi waqala ukukhonza uYesu.

EYESINE ICAWA EMVA KWEYOMTRINITI.

Funda : Luka 6 : 36. “Ngoko ke yibani nenceba, njengokuba naye uYihlo enenceba.”

1. Sonke siyalazi ilizwi elithi *Taru*. Kudala kakhulu elalisetyenziswa eli lizwi phambi kokuba libonakale eBhayibhileni. Osiyazi babengatshona ukuthi: *taruni* kwizinyanya, xa babehambele ukwelapha umntu ogulayo ?

EBhayibhileni nakwiNewadi yoMthandazo eli lizwi lisetyenziswa kanobom. Sifundiswa ukuthi *taru*, *Nkosi*, xa sisondele phambi koThixo. Lo nto ithetha ntoni na ? Ithetha ukuthi, siyazi kakuhle ukuba thina ngokwethu asifanelekanga ukuza phambi koThixo, kanti ke noko silibonile itaru lakhe kuYesu Kristu, sithetha nje ngemilomo ilizwi elo asoyiki ukusondela kuye.

2. Kunzima ukwahlula ngokuthe ncam umahluko kula mazwomabini, itaru, nenceba. Omabini la mazwi asixelela ngento esiyibonayo ngoThixo, njengokuba etyhilwe nguYesu Kristu kuthi.

Khawucinge ngomzekeliso wonyana omnci. Lo ndodana ith xa igodukela kuYise iza iliswa yinguquko, suka ihlangatyezwe ngenceba : “Lo nyana wam ubefile wabuya waphila ” (Luka 15 : 23) ; nakanjalo lo mfazi ulusizi wabanjwa ekrexezile waza waziswa phambi koYesu naye wahlangatyezwa ngenceba. “Nam andikugwebi ; hamba ungabuye wone.” (Yohane 8 : 11).

3. Le nto ke ikukuthi na uThixo usikhangela isono njengentwana encinane ? nokuba unga nathi singasikhangela njalo isono ? Hayi bo ; siyazi kakuhle ukuba yonke into esisono nokuba sesi sithi sesona sincinane, yena usithiyile. Kuphela kuxa sisondele kuye, esingathi ke ngoko siqale siqonde ukuba sithiyeke kangakanina isono. Xa sicela itaru likaThixo, asiceli ukuba asikhangele isono sethu njengentwana encinane, nokuba asisindise esohlwayweni saso, endaweni yale nto sicela kuye ukuba asibonise ukuchaseka kwesono, ukuze ke ngoko sibe nosizi oluyinene, nokuze sifumane uxolelo.

4. Khawuzibuze ke uthi, yiyiphi na eyona nto inqabe kakhulu anokwenza yona uThixo ? Ikukudala intabalala yazo zonke iinkwekwezi na ? Ikukuqoqosha na ulwandle ukuba lungayiwa-zeki phezu komhlaba ? Kukho into enqabe ngaphezulu koko ekwenziweni nguThixo. Yile, yokuguqula intliziyo yomntu ukuba ibe nenceba njengokuba yena enenceba. “Yibani nenceba njengokuba naye uYihlo enenceba.”

Okokuba uThixo ufuna ukuba sibe nenceba, kungani angenzi ngamandla akhe asinyanzele ukuba sibe nenceba ? Yinto ke leyo angenakuyenza. Ilizwe unakho ukulibhubhisa ngamandla akhe

Kanti ke akanakho ukusinyanzela ukuba sibe nenceba. Umnikele umntu isitshixo sentliziyo yakhe. Ukuba sifuna uThixo angene ngaphakathi kwayo, asenze sibe nenceba, sithi ngokwethu esimelwe kukumvulela ucango lwentliziyo yethu ukuze ke simvulele angene ngaphakathi kwayo.

Le nto ke ayithethi ukuthi uThixo akakhe alinge ukusenza sibe nenceba. Kukwangalo nceba yakhe ngokuthi athi ngayo afune ukusenza sibe nenceba.

Ngenyaniso xa sijonga sondele inceba engummangaliso kaThixo ityhilwe kuYesu Kristu simelwe ukuzama ukuba sibe nenceba. Into embi akukholisi kuba njalo.

Khawukhumbule umzekelo wesicaka esasiswele inceba. Sasi-netyala esasinale enkosini yaso elalilikhulu ngangokuba singabi nakho ukulihlawula, kodwa kwathi xa sawa ngedolo phambi kwenkosi yaso sibongoza ukuba sixolelwe kwangoko ngezwi elinye sa-xolelwa lonke elo tyala. Kanti sixelelwa ukuthi sathi sakusuka apho asavuma ukuxolela obesicaka kunye naso, owayenetyala elingeni kuso. (Mateyu, 18 : 23-35). Lo mzekeliso ucacile kanye ; uThixo uzele yinceba kuthi lonke ixesha soloko elungele ukusixolela xa ngaba siyaguquka, kodwa kudla ngokuthi kanti iintliziyo zethu aziguqulwanga yinceba kaThixo. Sithi nakuba sixolelwe nje, thina ngokwethu singaxoleli abanye. Iintliziyo zethu zizele kugangathe-ka nakukungabi naluthando ezingqondweni ngakwabanye.

Elokuphetha. “Yibani nenceba njengokuba naye uYihlo enenceba.”

Abafana abathile bakhe benza ingozi embi kumshumayeli othile. Bathe ke bakubanjwa oyise baba bafana boyika kakhulu kuba babesazi ukuthi ingathi lo ngozi isiwe phambi komantyi isohlwayo besingaba sesinzima kakhulu. Ngoko ke basuka beza kumshumayeli behamba kunye nabo bafana bezele ukucela uxolo, bexolisa ngebhokhwe. bengakhathali nokuba babizwa iibhokhwe ezingaphina, oko nje bofumana uxolo.

Umshumayeli wabeka indlebe kula mazwi alo madoda, waza wathetha kubo esithi amelwe kukubafundisa onyana bawo indlela yokuziphatha kakuhle. Kungenjalo bayakukhula nesimo esibi, baze babe ngamadoda akhohlakeleyo. Waqokela wathi into athanda ukuyibona kwaba bafana yeyokuba kubekho inguquko ezintliziyyweni zabo. Waza wagqibela ngelithi yena ngokwakhe uyabaxolela, engalindele nabhokhwe kubo. La mazwi ke aba yeyona ntshumayelo ingaphezulu kwezo awakhe wazishumayela.

“Akuthandi dini ngendikunikela lona...Amadini kaThixo ngumoya owaphukileyo. Intliziyo eyaphukileyo etyumkileyo akuyikuyidela Thixo.” (iNdumiso 51 : 16-17.)

EYESIHLANU ICAWA EMVA KWEYOM- TRINITI.

Funda : Luka 5 : 10. “*Uyakuthabathela kweli xesha ubambise abantu.*”

1. Ngexesha elithile babembalwa kuthi ababenento abayaziyo ngolwandle, ngemikhombe nangokuloba iintlanzi ; kodwa ke kule mihla yangoku, kuthi nakwabangazange balubone ulwandle, kubekho ukuva iindaba ezininzi ngalo, bezixelelwa ngabakha balubona.

Eli bali elithetha ngoYesu ebiza ababambisi-ntlanzi ukuba bashiye imikhombe neminatha yabo, balandele yena baze babe ngababambisi-bantu, libali elineendawo ezimnandi.

2. Khawucinge ngalo. Ababambisi-ntlanzi babehleli ubusuku bonke besemikhombeni yabo elwandle. Le nto ke babeqhele ukuyenza. Kanti ke ngobo busuku ababambisanga nto. Babeqokela kaninzi ukujula emanzini iminatha yabo, imana iphuma ize kwaye kunzima, ingumsebenzi okruqulayo. Baza ke badinwa. Xa “*Kumpondo-zankomo,*” basebesinga ngaselunxwemeni ukuya kuthi khefu baze bafumane nento etyiwayo. Ke naxa befikile elunxwemeni kwakusekho omnye umsebenzi wokuba bawenze phambi kokuba basinge emakhayeni abo. Lo msebenzi ke wawungowokuhlamba iminatha nowokuyaneka ukuze ibe nokoma.

Kusenjalo ke uYesu wavela, kunye nabantu abaninzi ababemvi-
le eshumayela endlwini yesikhungu (Luka 4 : 44). Bamlandela befuna ukuva amazwi akhe. Kubonakala ukungathi babebaninzi, baza ke bamngqonga bemjikelezile (Luka 5 : 1). Ke ngoko wakhwela emkhombeni kaSimon Petros, wamcela ukuba akhwelelisele kancinane umkhombe emanzini ukuze abe nokufundisa abantu kakuhle.

3. Uthe ke akugqiba ukuthetha, wabuya wathi kuSimon maka-
khwelelisele enzulwini ahlisele iminatha emanzini. Naso isimanga!
La madoda ayeseleiyhlambile ayaneka iminatha yawo. Aye sele-
phelile kudinwa, ngoku selefuna ukukhe athi khefu. Kanti yonke
lo nto wayeyazi uYesu, noko ke unyalezo lowo wawuthetha. Wa-
phendula uPetros wathi : “*Mongameli, sibulaleke ubusuku buphela
asabamba nento ; kodwa ngelakho ilizwi ndiyakuwuhlisa umnatha.*”

Niyayazi into eyehlayo. Babambisa iintlanzi ezininzi kangango-
kuba umnatha wabo waqala ukuqhaqheka. Kuthe kwakubanjalo
uSimon waguqa phambi koYesu wenza isimbonono esithi : “*Mka
kum, Nkosi, ngokuba ndiyindoda engumoni.*” Kodwa endaweni
yokuba iNkosi imke yasuka yababiza ukuba mabayilandele ukuze
babe ngababambisi babantu (Luka 5 : 6-17).

4. Ke, zininzi izinto ebezingafundwayo kwesi senzeko, kodwa
singathabatha imfundiso ibe nye eyoba luncedo kuthi, ukuba si-
thethe ngayo, ngezi mini zakaloku nje.

Ungathi ukuba ubukhe wehla waya elwandle ubungeze ubone,
kwiindawo ezininzi kweli lizwe, mikhombe yokubambisa iintlanzi

neminatha. Ubungabona into eyahlukileyo. Ubungabona umbambisi-ntlanzi emi emiqhokrweni ephethe intonga ende, emi yedwa. Xa ucoselele ukumkhangela ubungaphawula ukuba ngomhla ozolileyo ube ngabambisa isithandathu nokuba sisixhenxe seentlanzi, nangaphezulu koko ; kodwa ukuba akuzolanga ubengeze abambise nenyene intlanzi. Asingomntu omhlophe yedwa othiyela iintlanzi ngolo luhlobo, namaAfrika akholisa ukwenjenjalo. Kekaloku yena umAfrika uba nobuchule obukhulu. Uyakwazi ukunyamezela nokuzondelela, izinto ke ekufuneka zikho kangako, uthi ke ngokwenjenjalo afumane amava angummangaliso okwazi apho zidlela khona iintlanzi, nawona maxesha zinokufunyanwa ngawo.

5. Ezi ntlobo zombini zokuthiyela iintlanzi ziyabonwa kumsebenzi weKerike. Kukho ukubambisa ngomnatha into ke leyo efuzisa ukushumayela kubantu abaninzi, nokushumayela kwimvuselelo. Kodwa ke kukho nokubambisa ngentonga, kubanjiswe intlanzi enye. Oko ke kufuzisa umsebenzi owenziwa *nanguwuphina umKristu* othanda uThixo nofuna ukuba nabanye abantu bamthande uThixo.

6. Kekaloku, lolu hlobo sigqibela ngalo esimelwe kuzamana ngalo ngezi mini. Kusekuhlени ukuthi asicingi ngalo njengoko besifanele ukwenjenjalo. Asilucukucezi uhlobo lokushumayela nokuba kukumaKristu okanye kumaqaba. Ewe simelwe kucinga ngokunzulu ngolo hlobo lokushumayela, kanti ke noko asilulo olwaneleyo. Simelwe ukunqoloba ngabanye. Sixelisa la ndoda imi emiqhokrweni iphetha intonga yokubambisa esandleni sayo. Kufuneka :

(1) Ukwalusa ngamehlo. UmAfrika yena ukuqhelile ukulanda umkhondo wempahla ehambayo. Ndinga ngomntu olahlekelwe zizimvu ezimbalwa. Kunjalo ke kanye, umAfrika uyaziqeqesha ukuphawula imikhwa yeentlanzi nokwazi apho zidlela khona, nokudla ezikuthandayo, nalapho zikuzingela khona oko kudla. Xana ngenene siqwenela ukutsalela abanye abantu kuThixo, nathi ke siyakuba ngabalindayo.

Sozama ukulolonga amathuba afana nokuthi ngaxesha limbi kubekho ixesha lezigulo.

(2) Umonde. Ewe maxesha wambi sothi singaphumeleli, kodwa ke masingathi khunubembe. Masithandaze ngala mazwi : “ Mongameli, ndibulaleke kakhulu andabambisa nto, kodwa noko ngelakho ilizwi ndobuya ndizame.”

(3) Uthando. Yonke imizamo yethu ayinto yanto lungekho uthando. Siyabathanda kakhulu abantwana nezihlobo zethu. Kodwa kukho lona uthando olwendeleyo, kuphela luzuzwa ngomthandazo. “ ukuba ke ngoko nina ningendawo niyakwazi ukubapha abantwana benu izipho ezilungileyo wobeka phi na yena uYihlo wasezulwini ukugqithisela ukubapha uMoya oyiNgcwele abo bamcelayo ? ” (Luka 11 : 13). Akunakwenzeka ukuba lufunyanwe olo luthando lokutsalela abanye abantu kuThixo ngaphandle komthandazo. Asisoze sibe ngababambisi babantu xa singaqweneli ukumazi nokumthanda uThixo.

EYESITHANDATHU ICAWA EMVA KWEYOMTRINITI.

Funda : Mateyu 5 : 33. “ *Ngoko xa sukuba uwusondeza umnikelo wakho esibingelelweni, wathi ulapho wakhumbula ukuba umzalwana wakho unendawo ngakuwe. Wushiye apho umnikelo wakho phambi kwesibingelo uhambe uye uxolelane nomzalwana wakho kuqala, wand’ ukuza uwusondeze umnikelo wakho.*”

1. INkosi yethu yayibafundisa abafundi bayo ukuthi owayo umthetho wawugqithisile ngobulukhuni kunalowa mthetho owawunikwe nguThixo ngesandla sikaMoses, nangesa-“ Manyange.” “ Ukuba ubulungisa benu abuthanga bugqithe kakhulu koba babhali nabaFarisi anisokuze ningene ebukumkanini bamazulu.” (Mateyu 5 : 20). INkosi yethu ifundisa ukuthi zonke izono ziqala entliziyweni. Bekungeze kubekho kugqitha, nokude kubekho nazwi lengqumbo, ukuba besinokufunda ukuzithiba iingcamango zeentliziyu zethu. Kwakhona ifundisa le nto yokuba akukho zenzo zilungileyo ngaphandle kokuba zibe zeziphuma kwiintliziyu ezilungileyo.

2. Mhlawumbi kuthe esafundisa ngezi zinto wabona abantu abaninzi (amaYuda) besiza kunye neminikelo yabo yezimvu neenkomo etempileni. Bayalungisa na aba bantu ukuzisa iminikelo yabo kuThixo? Ewe, kanye, bayalungisa, kodwa iNkosi yethu iyazi okokuba iintliziyu zabaninzi kubo bezisa nje iminikelo, azilunganga. Iintliziyu zabo zizele yintiyu, yingqumbo, nenqala ngakwabanye abantu. Le nto ke ibubuhlungu obunyelisa iminikelo. INkosi yethu ke kungenxa yalo nto ethi : “ Ngoko xa sukuba uwusondeza umnikelo wakho esibingelelweni wathi ulapho wakhumbula ukuba umzalwana wakho unendawo ngakuwe. Wushiye apho umnikelo wakho esibingelelweni uhambe uye uxolelane nomzalwana wakho kuqala, wand’ ukuza uwusondeze umnikelo wakho.” La mfo ubethe ummelwana wakhe ngesizekabani scenkomo ezingene entsimini yakhe—phambi kokuba azise umnikelo wakhe kuThixo, makathi kuqala ahambe aye kuxolelana nommelwana wakhe. La ntokazi iyintshokovane ingasavumi nokuthetha nommelwanekazi wayo, kuphela ihleli ngokumhleba—mayihambe iye kwenza uxolo phambi kokuba ize kuThixo.

3. Izinto, iNkosi yethu, eyazithetha kumaYuda ikwazithetha nakuthi. Ithetha kwabo abangabamkeli-Mthendeleko, abeza ezibingelelweni zeeCawa zethu. Le ke, yenye yeendlela *zokuzihungiselela* kwethu. Zibuze uthi, wamkhubekisa na nangantoni na ummelwane wakho, nokuba usabambe inzondo nentiyo na entliziyu.

yweni yakho. Ukuba ke ufumana ezo zinto usenazo, kuqala hamba uye uxolelane nommelwane wakho wand' ukuza esibingelweni.

4. Kuphela kwezinto uYesu afuna zona kuthi? Uyaneliswa na kukungakhubekisi abammelwane bethu, nokuba sakubakhubekisa sicele ukuba basixolele? Hayi, nyani, lo nto ayanele. Yena ufundisa umthetho omkhulu wothando. "Uzumthande ummelwane wakho njengoko uzithanda ngako." "Ndiniwisela umthetho omtsha wokuba nithandane." Ukuba ke asiphumeleli ukumthanda ummelwane wethu, wothi ke yena abe nengqumbo ngakuthi.

INKosi yethu isifundisa le nto yokuba ummelwane wethu *ngumzalwana* wethu, kuba sonke singabantwana boBawo omnye. Enye into yokukhunjulwa yile yokuba le nto iluthando ayihleli nje kuphela entliziyweni: "Ingwe idla ngamabala." Uthando lunamhlo luneendlebe zokuva, lunezandla zokuphatha neenyawo zokuhamba.

5. Makhe sicinge ngento eyenziwa yindoda emhlophe egama lalinguWilliam Wilberforce ese kuyiminyaka elikhulu yafayo. Abantu baseAfrika bazuza "lukhulu" kuyo, nakuba le ndoda yayingazange ilubeke unyawo lwayo eAfrika, kunjalonje ingawazi ngamehlo amaAfrika. Le ndoda yayizalwa ngabantu abaphakamileyo. Yayisisityebi, kanjalo yayifundiswe kakuhle. Yathi ebutsheni bayo yazondla ngentlalo yokuzonwabisa, kuba kaloku nabalingane bayo babehleli ngalo ntlalo. Kuthe ke kusenjalo kwe qatha entliziyweni yayo ukuba izinikele kuThixo, yaza ke izinikele nje yaba ngothanda uYesu Kristu. Ngelo xesha amaAfrika ayeman' ukubuthwa emakhayeni awo, ukuze athengiswe kumazwe akude enziwe amakhoboka. Ke ngoko aba kwiinkxwaleko ezingathe-thekiyo.

Nantsi indlela obusenziwa ngayo lo mcimbi mbi. Bekusithi inkosi yesizwe esithile ihlasele isizwe esithile ngeqbuliso inempi yayo, ize ke itshabalalise ibulale bonke abantu abadala, kuze ke emva koko, ithimbe ufazana namadodana nabancinane abantu. Ke yonke lo nto inkosi leyo ithengisa ngayo kumaArab nakwezinye iintlanga, ebezisithi ke zakuwathenga la makhoboka ziwabuthe zimke nawo ngonxweme lolwandle, ukuze zibuye ziwathengise kubantu abamhlophe. Ke akhweliswa ezinganaweni asiwe eMelika nakwamanye amazwe. Ezi ntlanga ke zaziqhuba lo msebenzi wokurweba ngamakhoboka—zidibene neNgilani, zazibizwa ngokuthi ngamaKristu. Apha ke masikhumbule ukuba abantu abaninzi bezo zizwe babengazi nto ngezo nkxwaleko zingathethekiyo zabantu baseAfrika, kodwa babesazi ukuba la makhoboka futhi futhi, ayephethe ngobubele ngabo babewathengile.

Kodwa ke yena uWilliam Wilberforce wayesazi le nto yokuba ubukhoboka buthiyekile phambi koThixo. Wacinga ukuthi ngaphandle kokuba oyise obu bubi bungaka abazalwana bakhe amaAfrika boba nerixi ngakuye. Kwaza ke kwathi lonke ixesha esaphila walwela ukuchitha urwebo ngamakhoboka. Le ndoda ke

yayiliciko ekuthetheni yaza ke yalwa ngobo buciko bayo kwinkundla yakomkhulu (*Parliament*). Waza ke wagqibela ngokoyisa elo dabi wathi ke eselukhukhweni lokufa waba nokwazi ukuthi iNgilane iluchithile urwebo ngamakhoboka nobukhoboka.

Yaba luloyiso olukhulu olo.

6. Liyeza lini na elo lavula amehlo kaWilliam Wilberforce kunye nabanye ukubona ububi bokwenza amakhoboka? Babesazi ukuba uYesu wafundisa ngokuthi sonke siyintsapho kaBawo omnye. Wafela ukuba abe nguMsindisi wabo bonke. UYohane uthi: “Lowo ungamthandiyo umzalwana uhleli ekufeni.”

Esi sisifundo emasibe kuthi xa siza kwamkela uMzimba neGazi likaYesu Kristu “sizisa umnikelo wethu,” “wathi ulapho wakhum-bula ukuba umzalwana wakho unendawo ngakuwe. Wushiye apho umnikelo wakho,” hamba uye kuzama ukuphilisa elo nxeba, ukuze emva koko ubuye uze uzisa umnikelo wakho.

EYESIXHENXE ICAWA EMVA KWEYO-MTRINITI.

Funda : AbaGwebi 6 : 14. “ *Hamba ngala mandla akho uwasindi-se amaSirayeli.*”

Kekaloku ibathu elikhulu lezi ntshumayelo lacatshulwe kumabali eVangelana ezimiselwe icawa ezithile. Lo nto ke yenza ukuba iingcamango zethu sizibekele kakhulu kwiTestamente eNtsha. Ingababa yimposiso embi ukuba kulityalwa iTestamente eNdala. Ngaphezu koko, besingeze sibe nakho ukuyiqonda iTestamente eNtsha, xa ngaba asinalwazi luthile ngamabali eTestamente eNdala. Masikhumbule le nto yokuba iBhayibhile, eyayisetyenziswa yiNkosi yethu uYesu Kristu, yayiyiTestamente eNdala. Isengumntwana yayilesa iincwadi zabaProfeti nezeeNdumiso, kwa nezinye iincwadi ezikwiTestamente eNdala.

2. Enye yezinto ezinkulu nebalulekileyo enokufunyanwa kwiTestamente eNdala yile, yokuba uThixo ekubafundiseni abantu ubemana ukuthabatha amabanga ngamabanga amancinane ; esenza into efana nale yenziwa esikolweni, apho kufuneka ukuba umntwana aqale phantsi, ku A.B.C. phambi kokuba afundiswe ukulesa. ITestamente eNdala, ngokuqinisekileyo, ifumbethe yaqulatha iindyebo ezingathethekiyo esiyakuhlala nazo nanini, nanini. Noko ke siphawula uhlobo awathi ngalo uThixo waba nonyamezelo kwizinto uluntu olwaluphosisa ngazo ; siphawula nokuba lide kwexesha awathi walinyamezela ekubafundiseni, phambi kokufika koNyana wakhe ukuba azalwe enjengomntu.

3. Maxesha wambi, uThixo wabafundisa izinto ezinkulu, ebafundisa ngendlela ezingaqhelekanga kuthi.

Ibali likaGidiyon eli sicaphule kulo intshumayelo yethu, liyinto esingayiqhelanga ukuyiva kanti ke noko sifunda imfundiso ebalulekileyo, ethi nakuba yaba luncedo kubantu belo xesha ibe nakuthi bantu beli xesha inalo uncedo.

Eli bali lifundisa ngakumbi ukuxabiseka kwezinto ezintathu (1) Ukholo kuThixo (2) ubugora (3) ukuphaphama.

4. Khawucinge ke ngezinto ezenzekayo kweli bali. Masikhumbule indlela uThixo awakhupha ngayo eYiphuta, ngesandla sikaMoses, abantu bakhe abanyuliweyo. Wabakhokela xa bahamba entlanga, waza ke wenza amabanga ngamanye ebafundisa ukuba bamthembe yena. Wada ke wabangenisa ezweni ledinga, bekholkelwa nguYoshuwa. Ke ixesha laba lide phambi kokuba balizuze liphela elo lizwe, kodwa bamana ukulihlasela amaxesha ngamaxesha, bechitha abemi balo. Kuthe ke, xa kusenjalo, kwehla isimanga,

into ke leyo ebingalindelekanga, amaArab, esinye isizwe ebesikhali-
liphe kakhulu ngaphezu kwamaSirayeli, sagaleleka elizweni elo sali-
thimba laba lelaso.

Makhe sithelkelele sithi : Abantu abamhlophe abakho apha e-
Transkei, akukho zimantyi, namapolisa ; kuze ke ngequbuliso, ku-
galeleke utshaba olukhaliphileyo luvela ngakwaZulu, lube belunga-
lindelwanga. Olu tshaba lube lufika ekwindla, xa kanye abantu
beqala ukudla ulibo. La maZulu ke ebengachithachitha abemi base
Transkei, azithimbele imizi, amasimi, neenkomo, nempahla emfu-
tshane yabemi. Ekusantsulisweni kwabo, babengaya kuzimela
emahlathini nasemiweweni ezintabeni.

Kwabanjalo ke kanye xa lo maArab agaleleka eKhanan. Ama-
Sirayeli asaba asinga emahlathini nasemiweweni yeentaba ashiya
namasimi awo aza ke aba sisulu samaArab. Isininzi kumaSirayeli
sabe sisazi le nto yokuba eso sisohlwayo sikaThixo. Kuba ayeyekile
ukumthobela aza aqubuda kothixo bambi (tyhila AbaGwebi
6 : 7-10). Kodwa ke uThixo wawanyamezela, waza wathuma
isigidimi kuGidiyone, indoda eyayomelele ilikrothi kanjalo, eso sigi-
dimi simxelele ukuthi uThixo wowasindisa amaSirayeli ngaye. Lo
Gidiyone wanikwa umqondiso ongummangaliso, khon' ukuze abe
nokukholwa. (AbaGwebi 6 : 36-40). Waza ke wavuthela isigodlo
sakhe waqokelela ndaweni nye umkhosi omkhulu wamawaka anga-
mashumi mathathu anesibini amadoda, phezu kwentaba yeGilibho-
wa.

Kodwa ke uThixo wamfundisa le nto yokuba uloyiso asinto ino-
kwenziwa bubuninzi nangamandla abo. Kufumaneka ngokholo
nangokuphaphama. Waza ke uGidiyone wayalela ukuba bonke
abantu abangamagwala mababuyele kwiindawo ababezimele kuzo,
kwaza ke kwagoduka amawaka angamashumi mabini anesibini, kwa-
shiyeka amawaka alishumi. Uthe ke uGidiyone wehla nawo wasi-
nga emfuleni. Babenxaniwe kakhulu baza bagilana ngenxa yoku-
xinana kwabo, bafikelela ke emanzini abaninzi kubo bazijula pha-
ntsi, bengakhumbuli ukuba hleze bawelwe lutshaba, kodwa basuka
babethelela ukusela kwabo amanzi. Yaba kuphela ngamakhulu
amathathu awayephaphile, awasela amanzi ngokuramncela ngeza-
ndla. UGidiyone ke waxelelwa ukuthi ngala makhulu mathathu
ayakukhulula amaSirayeli ngawo. AbaGwebi 7 : 2-7).

Kwakhona omnye umqondiso wawuboniswa ; waza wabiza u-
mthwali-zixhobo zakhe, ekwathi kusesebusuku, wasinga apho
iintshaba zazilalise khona, uthe ke akufika weva indoda ixelela
uwayo iphupha eliphuphileyo. (AbaGwebi 7 : 9-14).

Yaba iphelile apho into ebithethwa.

UGidiyone waxhakazela ukuzilungiselela ebusuku njalo kobo
bumnyama. Waza ke umkhosi omninzi wamaArab, ungakhange
ulwe nokulwa wesuka woyiswa ngokusuka uqhiphuke umbilini,
woyiswa mpela waba ziintsali.

5. Singafunda zinto zini na thina apha? Nanzi ke: uThixo unomsebenzi omkhulu wokuba wenzelwe ikerike kweli lizwe, ukuba thina siyakuthi sihambe ekhondweni likaYesu Kristu, ikhondo lentobeko, ukuzincama, ululamo. Ke maxa wambi asililandeli elo khondo. Sisuka thina sicinge le nto yokuthi sinokuzoyisa iintshaba namadabi eKerike ngezixhobo zomhlaba. Sijonge ubuqela babantu nobulumko bomhlaba. Eli bali lingoGidiyone lenzelwe ukuba libe sikhumbuzo sokuba uThixo akangesebenzi nto ngathi xa thina sisebenza sithembele kubulumko bomhlaba. Kanti ke nokokuba ligqizana nje elothi lizimanye linokholo, ubugora, nokuhlala liphaphamile, kothi ke ngalo uThixo asebenze izinto ezinkulu. "Hamba ngalo mandla akho." UGidiyone wafundiswa ukuba amandla akhe ayengasekelwe ngamaqela amaninzi nabubulumko bomhlaba, kodwa ayemi esekelwe kuThixo.

EYESIBHOZO ICAWA EMVA KWEYO- MTRINITI.

Funda : Daniyeli 6. “ *Wanga uThixo wakho ombusa ngamaxesha onke angakusindisa.*”

1. Futhi kwakhangeleka ngokungathi amaYuda otshatyalaliswa mpela emva kokubuya kwawo ekuthinjweni eBhabhiloni. Nakuba esakha isixeko seYerusalem kunye neTempile, ngamaxesha amanzi ayexakwe kuthintela imikhosi yezizwe ezazinamandla ezaziwanguqongile. Lo nto ke yazama kakhulu ukuxengaxengisa ukholo lwawo, kwaza namaninzi kuwo alingeka ukuba alulahle ukholo loyisemkhulu. Makube le nqwadi kaDaniyeli yabhalwa ngenxa yokubona olo lutyhafo.

Umbhali wayo wathemba ukuba le nqwadi iyakuba yimpembelelo nenkuthazo kubantu bakowabo ngala mabali okholo nobugora.

La mabali ke aqala kwisahluko sokuqala kude kube kwesithandathu senqwadi kaDaniyeli, aye ke la mabali ancendawo ezinexabiso kuthi. Amadodana ethu aya emisebenzini, kwiidolophu ezinkulu, ayalingeka futhi ukuba abugushe ubuKristu bawo, asuke aziyekelele ahlale njengabo bangazange babe ngamaKristu abhaptiziweyo.

2. Makhe sicinge namhlanje ngelokugqibela lalo mabali esiva ngawo kwisahluko sesithandathu senqwadi kaDaniyeli.

Lo Daniyeli wayezuze apho amandlakazi amakhulu, kobu bukumkani buphakamileyo baseBhabhiloni, apho amaYuda abeke athinjwa khona. Naye wayesiwe apho xa wayeyingetyengetyana yomfana waza ke phezu koko waba ngohleli enyanisekile kuThixo. Ngalo ukholo nokuthandaza kwakhe wasuka waba silumko waza ke noThixo wampha amandla angummangaliso awokuba abe nakho ukubona, axilonge izinto ezifihlakeleyo kubantu abaninzi. La mandla ke wawasebenzisa ngobugcisa obukhulu kangangokuba wathenjwa ngokumkani abakhulu baza ke bamana ukumnyusela nokumnika amagunya.

3. Kuthe ke xa seleyinkathavu, uKumkani uDariyo wamthi jize ngewonga lokuba abe ngumphathi phezu kobukumkani bonke ngesizathu sokuba waphawula ukuba uyindoda elungileyo nelumkileyo. Kuthe ke kanye ngelo xesha zaza iintshaba zakhe zenza iyelenqe lobuqokolo ngakuye. Iintshaba zakhe bezisazi kakuhle into yokuba azikufumana sityholo sokukhohlakala kwakhe, inye kuphela into ezaziyazi yile yonqulo lwakhe awayeluxabise ngaphezu kwazo zonke izinto zasemhlabeni. Zaza ke zaphawula ukuba, imihla ngemihla nanko esinga kuThixo ngomthandazo. Ke ngoko zasezisiya kuKumkani uDariyo zamnyhweleza ngamazwi okuyayaza.

Zafika zathi kuKumkani, unqulo kweli lizwe libanzi malube lunye kuphela, lube lolokunika imbeko kuKumkani. Zaza ke iintshaba zamcebisa uKumkani ukuba amise ummiselo wokuthi ukuba uthe ubani wenza umthandazo emntwini nokuba kusethixweni, engawenzi lo mthandazo kuKumkani ngeentsuku ezimashumi mathathu, ubani lowo wojulelwa emngxunyeni wengonyama. (tyhila Daniyeli 6 : 1-9).

Zaza ke iintshaba zamlalela uDaniyeli zafumana engawunanzi ummiselo woKumkani, engaphezanga ekuthandazeni kuThixo imihla ngemihla. Zithe ke ngobushushu obukhulu zaya kuKumkani zafika zathi. “O, Kumkani akwenzanga isimiselo sokuthi ubani othe wabhekisa umthandazo nokuba kukubani, inge nguwe, lowo ke owaphule isimiselo eso wojulelwa emngxunyeni wengonyama?” Zaza ke zathi lowo wenze lo nto nguDaniyeli.

Ke uKumkani wayemthanda emhlonene uDaniyeli, ngoko ke wanxunguphala akuziva ezi ndaba.

Kwakungekho buyambo emthethweni, waza ke wanyanzeleka ukuba enze umyalelo wokuthi uDaniyeli makajulwe emngxunyeni wengonyama. Noko kwakunjalo ithemba lakhe lalikhulu kuDaniyeli ngangokuba athi kuye. “O, Daniyeli uThixo wakho ombusa ngamaxesha onke wokusindisa.” (tyhila Daniyeli 6 : 10-22).

4. Eli bali alisifundisi into yokuba senze ingqangangqanga ngomthandazo. Masikhumbule uhlobo esiyala ngalo iNkosi yethu ngokubhekiselele ekubeni sinqwenele ukunconywa nokubukwa ngabanye abantu ngenxa yokuthandaza kwethu nokwenza imisebenzi yobubele. Ithi, “xa sukuba sithandaza, masiluvale ucango.” Ithetha ukuthi masinganqweneli ukucingelwa ukuba silungile, sithi sithandaza nje singe singabonwa ngabantu.

Kanti kukho nomnye umyalezo iNkosi yethu esiyalela ngawo ; lo bubugwala. “Wonke umntu ngoko oyakundivuma phambi kwabantu ndiyakumvuma nam phambi koBawo osezulwini.” Usikhwezelela ekubeni sibe ngamakroti ukuze singoyiki ukunyeliswa ngabantu. “Ninoyolo nina xa bathe abantu baningcikiva banitshutshisa bathetha zonke izinto ezikhohlakeleyo ngani bexoka ngenxa yam.” Into eyingozi kuthi yile yokuba soyika ukumvuma uKristu phambi kwabantu, kwabo bamgxekayo nabangakholwayo kuye. Eli bali likaDaniyeli labhalelwa ukuze linike amandla czintliziyweni zethu. UThixo akakusoloko evala imilomo yeengonyama, kanti wobasoloko esipha amandla kwabo bazaziyo ukuba babuthathaka, benqwenela ukuba babe namandla.

EYESITHOBA ICAWA EMVA KWEYO- MTRINITI.

Funda : Luka 16 : 9. “ Zenzeleni izihlobo ngabo ubutyebi bokungalungisi.”

1. Ithetha ntoni na iNkosi yethu ngabo ubutyebi beli lizwe ? Yathi xa yayiqala intshumayelo yayo entabeni. (Mateyu 5 : 1). “ Banoyolo abangamahlwempu,” okunye, “ Banoyolo abangamahlwempu ngomoya, ngokuba ubukumkani bamazulu bobabo.” INkosi yethu iyabavusa abafurdi bayo ukuba bangabi ngabathanda ubutyebi, ibavusa ngokuthetha ngemizekeliso emininzi. Ayitsho ukuthi ubutyebi abulunganga, kodwa icacisa indawo yokuba busilingo kwaye budla ngokuba bube *lutshaba* lwethu.

2. Ke ngoko zimbini iintlobo zotshaba. Olunye luza ngokubonakalayo. Luza lumemeza, lulekuza ngezixhobo luziphethe ngesandla. Kukho ke nolunye utshaba, olu ke luza ngenkohliso. Ubuso balo buyancumeza, kanti yona intliziyo yalo inentiyano, izele bubuqokolo obubi. Lolu ke olona tshaba luyingozi enkulu.

3. Kungenxa yoko ke obungathi ubutyebi bube *lutshaba* olungozi engako. Ubutyebi buza buncumeza. Kuba yinto enika ubumnandi ukuba ube sisityebi, ube nezinto ezininzi ezimnandi. Ewe, kulula ukuba sicinge ngokuthi, thina sobusebenzisa kakuhle ubutyebi. Siyakunceda ngabo amahlwempu, nokuthi sofaka izandla kwiinkxwaleko zabagulayo ; sancedise ngabo ekwakheni izindlu zecawa, sinikele izipho emisebenzini elungileyo.

Ewe, yonke lo nto iyinyaniso, kwaye kuyinyaniso ukuthi abantu abaninzi abazityebi bangamaKristu alungileyo. Ukanti ke noko ayibasithelanga into yokuba kukho ingozi ebutyebini, bathi ke ngoko bazame ukuba ngamahlwempu ngomoya. Abalibali ukuba bangamagosa kaThixo, baze ke bazame ukusebenzisa ubutyebi babo ngeyona ndlela ifanelekileyo.

Kodwa ke baninzi abantu abazityebi abamehlo angaboniyo, obusuka ubutyebi babo bube *lutshaba* kubo. Aba ke bathembela ebutyebini babo, bengacingi nto ngoThixo. Basuka bathiwe lwale likratshi bezicingela. Baze ke ngoko bawalibale amahlwempu nabanbandezelekileyo.

4. Sithi ke xa sisacinga ngezi zinto simangaliswe kukuva la mazwi eNkosi yethu isithi : “ Zenzeleni izihlobo ngabo ubutyebi bokungalungisi.” Ke iNkosi yethu ithi ukucacisa la mazwi yenze umzekeliso,

Makhe lo mzekeliso siwucacise ngemeko yalapha eAfrika.

Makhe sithi umAfrika othile ufumane isipho somhlaba wokulima ewunikwa nguRulumente, ingumhlaba otyeba kakhulu. Esi siph

usinikwa ngesizathu sokuba engazange avukele umbuso ngexesha lemfazwe. Ke uyasibulela kakhulu esi siphu. Kodwa njengokuba yena ekwindawo eziphezulu nje, kuba unguToliki eofisini, usuka aqashe omnye umAfrika ukuba abe ngumphathi walo mhlaba. Waye ke selefumene neqelana lamadoda afuna ukwakha imizi kulo mhlaba, ezimisele ukuwarafela. Le rafu ke boyirola ngemali inxalenye yabo, kungenjalo abanye ngombona, nokuba ngengqolowa, nangemboty. Kuthe ke kwakuhamba ixesha lo mkhonzi wasuka wangenwa kunqena nakukungakhathaleli nto. Wasuka yena wenza ukuba kusilwe iindywala emzini wakhe, ukuze ke ibe yintselo apho, kwafika nezihlobo zakhe zasela kunye naye. Yaba ke ngumgidi omkhulu.

Le nto ke yasuka yabangela ukuba umsebenzi walo mhlaba uye ubuyela emva ungakhathalelwe mntu. Kude ke kwabonakala kumnini-mhlaba ukuba eli gosa lakhe makalichithe, ngoko ke walinika isaziso sokulichitha yakuphela inyanga. Walixelela nokuthi malilungise lidwelise izinto ebeliphathiswe zona.

Kekaloku igosa elo lahla laqonda ukuba loba seengxakini ezininzi, kuba selaluphele, alingebi nakuya kusebenza emigodini nokuya kuzidibanisa nabasebenza ekumbeni indlela, linentloni nokuhamba livukela kwizalamane nezihlobo zalo. Kuthe ke kusenjalo ngephan-yazo kwe qatha umcamango wento emaliyenze. Lo mcamanga ibe *ngongafanelekanga*, kodwa ingonobulumko. Noko ke lalisalawula umhlaba lowo de kuphele inyanga. Libize ke omnye wabemi kuwo, orafu iziingxowa ezimashumi mabini zombona ngonyaka. Limxelele ukuthi makaselerola ishumi qha leengxowa endaweni yamashumi amabini. Bonke ke abemi jikelele, labacebisa ukuba lobaphulela njalo kwiirafu zabo. Eli gosa lisenza eli cebo nje lifuna ukuze lizenzele izihlobo eziya kuliphatha ngobubele zilixhase xa liphulukwe bubugosa.

Uthe ke akufika umnini-mhlaba selenjenje, wabona nenkqubo yalowo obesisandla sakhe, wavakala esithi : “ Kwo ! lo mfo usigwili esinamaqhetseba.”

5. Lowo ke ngumzekeliso, yaye iNkosi yethu isithi kuthi : hayi ukuhlakanipha kwabantu bomhlaba ekuboneni kwabo amathuba, nokuzilungiselela kwabo ixesha elisezayo. “ Ngokuba bona abantwana beli phakade benokuqonda ngaphezu kwabo abokukhanya.” INkosi yethu ithi xa ithetha ngamaKristu. “ Ngabantwana bokukhanya,” elo gama liyabukeka, kuba kaloku bona balandela lowo ulukhanyiselo lomhlaba, nabo ke babizelwa ukuba bakhanyise. Isixelela ukuthi ukuba besixhinele ukufumana uThixo njengokuba besenza njalo abantwana beli phakade (abantu abangcinga zendele kwizinto zalo mhlaba) ukufuna ubutyebi, besiyakuwalolonga ngokukodwa amathuba esinawo. Iimini ngazinye zinawo amathuba lawo kulowo ofuna ngenene ukwenza intando kaThixo.

Elokuphetha. Ngoko ke iNkosi yethu ithi : “ Zenzeleni izihlobo ngabo ubutyebi bokungalungisi.” Ewe kwa nobutyebi balo mhla-

ba, obudla ngokuthi futhi bube lutshaba, bunakko ukwenziwa bube ngumhlobo kulowo ufuna uThixo. Sixelelwa ngabantu abaninzi eBhayibhileni abazenzela izihlobo “ngobutyebi” balo mhlaba. Cinga ngomSamariya olungileyo emzekelisweni. (tyhila Luka 10 : 25-27), nangoZakeyu mhlana waguquka, (Luka 19 : 1-10). Abantu abanjalo basibonisa iindlela esingasebenzisa ngazo ubutyebi bethu ngokubusebenzisela uzuko lukaThixo, ngokwenjenjalo sizenzela ubuhlobo ngabo.

EYESHUMI ICAWA EMVA KWEYOMTRINITI.

Funda : Yohane 21 : 7. “*YiNkosi.*”

1. Khawucinge ngamadoda amabini athi eseluhambeni kwasuka kwahlwa kwamnyama kwathi fithi nenkungu. Asuka alahlekwe yindlela, angabi nakho nokubona nalapho akhona. Amanzi texe, ayagodola, kunjalonje sefile yindlala. Kuthe kusenjalo, bephampatha indlela, suka dwenge ngesiquphe babone kusithi—khanyi khanyi umlilo. Ivakale enye kula madoda isithi : “Ndibona ukukhanya komlilo, apho kubonakala khona ukukhanya asinakuba singafiki kukho indlu inabantu.” Uwabo uphendule wathi “Okuya kukhanya kusendlwini yam.”

Kusuke kubekho ukungadibani kwezi ntetho zala madoda mabini.

Enye icinga ukuthi ukukhanya komlilo kumelwe kukwalatha ukuthi kukho indlu, le ndlu inabantu kuyo kanti ke ayazi ukuba abo bantu ecinga ukuba bakho, boba nobubele na nokuba bobagxothela phandle. Enye indoda yona iqonda ukuthi ukukhanya oko kusekhayeni layo, ithi ke lo nto kwangoko ibangele ukuba sishenxe esiya sigqokru besithe shici entliziyweni yayo. Kuba yofumana kukho izihlobo zayo eziyakuyamkela ngovuyo. Lo nto ke ibangele ukuba bazilibale kwangoko zonke iintlupheko ebezipezu kwabo.

2. Sibona ke into efana nale, (ingentla besilinganisa ngayo) elunxwemeni lwechibi laseGalili, oko iNkosi yethu yabonakala kwabanye babafundi bayo emva koVuko lwayo. Nokhumbula le nto yokuba uSimon Petros kunye nabathandathu babafundi baphindela baya elwandle kumsebenzi wokubambisa iintlantzi baza ke basebenza bonke ubusuku abafumana nto. Abazange babambise ntlantzi, ekuthe ke, xa kumpondo zankomo, bagwexela umkhombe wabo ngaselunxwemeni baza ke babona kukho mntu uthile, wasemzini emi elunxwemeni. Lo mntu wasemzini ufike wababulisa, wabuza ukuthi kukho nto na abakhe bayizuza ngethamsanqa (kukuthi ke oko babambise nto na?) Bathe ke bakumphendula ngokuthi akukho nto bayibambisileyo, waphendula wathi, “Wuphoseni umnatha ngecala lasekunene lomkhombe” (tyhila Yohane 21 : 1-7). Lo mntu wasemzini wathetha njengokungathi waye nokuphawula ukuyaluzwa kwamanzi ebonisa apho iintlantzi bezidada khona. Bawenza ke lo myalelo walo mfo wasemzini, kuthe kwangoko baqonda ukuba ubenyanisile. Kungelo xesha ke wathi uYohane oNgcwele “*YiNkosi.*” Amehlo akhe avulwa luthando waza ke wazi ukuba ibe inguYesu.

3. Hayi ukuba mkhulu komahluko athe la mazwi awenza ! Kanye asuke afana namazwi ala ndoda besizekelisa ngayo eyathi, “Okuya kukhanya kusendlwini yam.” Abapostile bona lowo

mntu, babecinga ukuba ngowasemzini. Ewe bathi lo mntu wase-
mzini ubenobubele obude baziveza ngokubanika icebo, bakholiseka
okokuba elo cebo lakhe lenza ukuba babambise iintlanzi.

Kodwa bathi kwa oko bakuva uYohane oNgcwele esithi : “ Yi-
Nkosi,” basuka ababisacinga kakhulu ngalo ndyebo yeentlanzi.
IbiyiNkosi indyebo yabo ngoku, waza uSimon Petros wabhinqa
ingubo yokwaleka watsiba ukusuka emkhombeni elangazelela nje
ukuhlangabeza iNkosi.

4. Siyabulela kuba silusapho lweKerike eKhatholika nokokuba
sifundiswe into emasinge yona ngoYesu Kristu. Sibona inya-
mbalala yabantu iphamzela ebumnyameni ingavumi ukuza enyani-
sweni. Ikerike isifundisa kwiiNgxelo zoKholo okokuba uYesu u-
nguThixo wenene. Mnye noYise, noMoya oyiNgcwele, nokokuba
wazithabathela imvelo yethu waza wazalwa nguMariya oNgcwele,
nokuba wafa wabuya wavuka ekwanalo mvelo yobuntu, nokuba
unguThixo enguMntu ngonaphakade.

Siyakholwa ke koku, ngesizathu sokuba sikufundiswa yiKerike ;
saye ke sikufumana kubhaliwe kwiiBhayibhile zethu. Kwakhona
siyakufundiswa ngokubona kwiincwadi zamabali eKerike, intlalo
yabangcwele. Kwakudaladala ngabantu abangcwele abasifundisa
ngentlalo yabo okokuba inkolo yeKerike iyinene, “ YiNkosi,”
yabe iluthando lukaYesu olwadala abangcwele.

5. Kanjako sifundiswa yiKerike eNgcwele ukuba uYesu ukho
ngenene kwiSakramente yoMzimba neGazi lakhe. Siyakholwa
yinto yokuba yiNkosi yethu ethi ithethe ngomlomo womPriste
esibingelelweni, xa ithabatha isonka isiqhekeze isithi, “ nguMzimba
wam lo.” Ke senza into elungileyo ukukholwa koko, kuba sikufu-
ndiswa yiKerike. Kodwa kukho nenye indlela, athi uThixo asifu-
ndise ngayo le nyaniso. Siphinda kwakhona ukuthi ngabangcwele
bakudaladala, abantu abafana kakhulu noYesu Kristu, abasitha-
ndayo isibingelelo neSakramente engcwele. Ngabo ke abathetha
njengoYohane oNgcwele besithi : “ YiNkosi.”

Elokuphetha. Akukhe umangaliswe na xa ubona amaxhalanga
etamba phezulu esibhakabhakeni, athi equndana khona apho eku-
deni, asuke andize ukuhlela ndaweni ithile apha phantsi emhlabeni
ebona isivivi sawo ? Esihla nje abethwa kulamba. Kungenxa yo-
kulambela isonka sezulu lo nto abangcwele ibatsalela esibingelelwe-
ni seKerike.

EYESHUMI LINANYE ICAWA EMVA KWEYO-MTRINITI.

Funda : Yona 3 : 9. “ *Ngubani na owaziyo ukuba angebuye kanti azohlwaye uThixo, abuye ekuvutheni komsindo wakhe, ukuze singabhubhi ?* ”

AmaYuda ayesazi ukuba uThixo wayewanyulile phakathi kwazo zonke iintlanga, waza ke wazazisa kuwo ngokuzeleyo ngaphezu kokuba wenjenjalo nakubaphina abantu.

UThixo wayenza nje lo nto wayejonge ukuba amaYuda lawo amelwe kusasaza, oko kumazi kwawo, kwezinye iintlanga. Aba-Profeti abaninzi bamaYuda bayazi lo nto, baza ke bazama ukufundisa yona ebantwini. Kodwa ke amaxesha amaninzi abantu bebemfameke kakhulu ekuyiqondeni. Basuka bathwal’ indwe ngenxa yokuba bona banyulwa nguThixo nangokuba ulwazi lwabo lwalugabadele ngaye kunolwabanye abantu. Asuka athi endaweni yokuzama ukupha abanye abantu ulwazi olo ngoThixo, asuka abanyemba, kuba besebumnyameni. Kwaza ke kwathi ngenxa yokuswela kawo intobeko, nawo ngokwawo asuka aphulukwa koko kumazi kwawo uThixo. Yilo nto ke eyabangela ukuba uThixo awayekelele ukuba aqhutyelwe ekuthinjelweni eBhabhilone. Yaba mininzi kakhulu iminyaka esekuthinjweni. Aza amaninzi kuwo amaYuda afundiswa ziimbandezelo zelo xesha into uThixo wayefuna ukuwafundisa yona. Aqala ngoku ukuqonda eyona mbangeli yokunyulwa kwawo nguThixo.

Nantso ke into ethethwa leli bali likaYona. Lingumzekeliso. UYona ungumfuziselo wamaYuda. *Les*a elibali woyibona lo nto.

(1) UYona wayengumshumayeli. AmaYuda ke ayemiselwe ukuba abe ngabashumayeli. UThixo wayelindele ukuba wona ashumayele ngokuziphatha kwawo kwabanye abantu nangokuthanda ukwazi ngaye.

(2) UYona akavumanga ukuba ngumshumayeli, wathi uThixo akumbiza efuna ukuba makahambe ncendaba zakhe aye kwisixeko esikhulu sabantu abaziintlanga (eNinive), uYona wazama ukuzimela kuThixo.

Kukwangalo ndlela namaYuda asuka atyeka kwinto uThixo wayewamisele yona, ke kuba enza lo nto nawo ke aqala angenelwa bumfama, lwathi olo lwazi lwawo ngoThixo lwawaphulukwa.

(3) Wathi ke uYona efuna ukuzimela uThixo wakhwela enqanaweni, kwaza kwavuka uqhwithela olwavuthuza ngamandla, bathi ababekhwele naye kuyo baba semngciphekweni wengozi enkulu. Baza abaphathi nqanawe, ababe ziintlanga ezingazi nto, bakholwa

xa uYona wabaxelela ukuthi olu qhwithela luthunyelwe nguThixo kuba wayezama ukumzimela. Baza ke bamphosa emanzini ekwathi ke uYona waginywa ngumnenga omkhulu (yintlanzi).

Yindlela ke leyo athi umbhali weli bali asixelele ngayo ngokubhekiselele ekuthinjweni kwamaYuda. Aginywa sisizwe esikhulu e-Bhabhiloni.

(4) Yaza ke lo ntlanzi inkulu yamhlanza uYona, ekuthe ke ekhuthshiwe nje esiswini sentlanzi akabanga sazama ukuzimela kuThixo, kodwa waselehamba esisa iindaba zikaThixo eNinive.

Le ndawo ke ibhekiselela ekukhululweni kwamaYuda ekuthinjweni. Koko kuthinjwa amaninzi kuwo ayefundile ukwazi into uThixo awayewamisele ukuba ayenze.

(5) Intshumayelo kaYona yamkelwa ziintlanga zaseNinive eza-guqukayo zabuyela kuThixo. Ke ngoko uThixo wayishenxisa ingqumbo yakhe kuzo. Isuka le nto ingamkholisi uYona kuba yena wayelindele ukuba uThixo wolizalisekisa ilizwi abelithethile, elokubhubhisa abantu baseNinive.

UThixo uyamfundisa uYona ngomzekeliso omhle kakhulu embonisa ubukhulu bemposiso yakhe nokuba ebemelwe kukuvuya akubona imfesane noxolelo lwakhe. (tyhila Yona 4 : 4-11).

Lo mzekeliso unento enkulu oyifundisayo kubo bonke abantu, nangalo lonke ixesha. Asiyiyo na into kanye esisifundo eso uThixo afuna ukuba sisifunde—maKristu aseAfrika? UThixo usinikile ukukhanya—iindaba ezivuyisayo zosindiso kuYesu Kristu, silwamkele olo khanyiso. Sibhaptiziwe. UThixo usimisele into yokuba simelwe kunikela sigqithisele oko kukhanya kwabanye abantu abasebumnyameni. Asinyulelwanga nje kuphela ukuba sibe ngamaKristu thina sodwa, kodwa sothi xana sifuna ukugqithisela kwabanye abantu ukukhanya apho sothi nathi ngokwethu *sikhule* ekumazini uThixo. Ukuba asizami ukugqithisela ukukhanya kwabanye abantu thina ngokwethu siyakuba ziimfama. Siphulukwe lulwazi oluyinene lothando lukaThixo.

Ayingebi seso sizathu na esibangela ukuba, bebaninzi kangaka nje abantu ababhaptiziweyo, kanti noko intlalo yabo ayixeli ukuba bangamaKristu? BangamaKristu ngembonakalo, kanti ngentlalo bayamkhanyela uKristu.

Asibangelwana kukuba sifana noYona namaYuda na silibele nje into eyabangela ukuba sinyulwe nguThixo? Sanyulelwa ukuba “sikhanyisele abo bahleli ebumnyameni nasethunzini lokufa.”

EYESHUMI LINESIBINI ICAWA EMVA KWEYOMTRINITI.

Funda : 1 Kumkani 21 : 3. “ *Makube lee kum ngenxa kaYehova, ukuba ndikunike ilifa likabawo.*”

1. Ukholo kuThixo onothando, otanda bonke ngabanye abantwana bakhe, aluyiyo into ekhaphukhaphu. Ngaphandle kwentandabuzo, ludla ngokuhlangatyezwa zizilingo ezininzi naziinkathazo.

Khanicinge ngoYesu, iNkosi yethu, xa yona yayizile ukudla iintsuku ezimashumi mane isentlango. Kwaba ngelo xesha ke awathi umhendi weza kuyo wathi: “ Ukuba unguNyana kaThixo.” Wamhenda efuna ukumenza ukuba athandabuze athi angaba nguNyana kaThixo onothando kanjani na, ekubeni efumene ukubandezeleka okunje kokulamba entlango apha? Iphi na imiqondiso yokuxela uthando kuThixo analo? Kanye ke, sisihendo eso esikhathaza bonke abantu. Sawafikela namaYuda, abantu abo babekhohwa kuThixo onothando. Kwaye kungani na izingise into yokuba umntu okohlakeleyo abe nguyena unobutyebi, nabantwana, kunye nempahla ehambayo? Kwaye kungani na ukuba izingise into yokuba umntu okhonza uThixo abe nguyena ulihlwempu, nobandzelwayo ngabantu abazizityebi? Kutheni na ukuba uThixo angazenzi zilunge zonke izinto? Kungani na ukuba angakubonakalisi ukuthiya kwakhe ukukhohlakala, ngokuthi amohlwaye umntu ongumoni, ambhushulise nobutyebi bakhe? kungani na ukuba angathi abonakalise ukumthanda kwakhe umntu olilungisa, ngokumophula kwingcinezelo, nasekuphathweni gadalala, nasezimbandezelweni?

Imibuzo enjengale ingasentla yawakhathaza amaYuda kakubi ezinkumbulweni zawo.

2. Maxesha wambi, amaYuda acinga le nto yokuthi uThixo umyekelele umntu okhohlakeleyo, okwexeshana nje, ukuba akhe angathi unempumelelo, kodwa kothi msinya kufike phezu kwakhe ukugwetywa. Ewe kuba njalo ngamanye amaxesha kodwa ke noko akukholisi kuba njalo. ETestamenteni eNdala sibona futhi into yokuba athi umntu oxinzelela phantsi ababuthathaka, naba-ngamahlwempu, lo mntu uyohlwaywa nasemhlabeni apha.

3. Masicinge ngeli bali likaAhabhi owaye ngukumkani kwaSirayeli. Sixelelwa ukuba: “ wenza okubi emehlweni kaYehova ngaphezu kwabo bonke ababe ngaphambi kwakhe. (1 oKumkani, 16 : 30). Ilishwa owaye nalo yena lalilelokuba wayetshate noYezebhele, umfazi owayekhohlakele nowayekhonza izithixo zakowabo. Ngoko ke uAhabhi waxethuliswa yilo ntokazi, waza ke naye wakhonza izithixo zeentlanga. Waba mnye kuphela umntu owayekhaliphile ukuchasa

uYezebhele, lowo mntu yayingumProfeti wodumo onguEliza ; omnye weengwele ezidumileyo zeTestamente eNdala. Kudla ngokuthi umntu ongalunganga akuba nobutyebi namandla suke anganeliswa asoloko enga angongezelela koko, kwakunjalo ke kuAhabhi ; wabona ukuba isidiliya sikaNabhoti sihle sithwele iziqhamo saza ke saba kufuphi nesakhe. Waqala ke waba nomnqweno ngentliziyo. Bekusithi xa emana ehambahamba edlula ngakuso asibone acinge ngokuthi bekungakuhle sidityaniswe kunye nesakhe. Waza ke wambiza uNabhoti, elinga ukumcengela ukuba amnike sona ukuze ambuyiselele ngamhlaba wumbi, kungenjalo asemthengisela sona ngemali. UNabhoti akakhe atsho ukuvuma. Waxelisa umAfrika yena onenkolo nesiko lokuba iinkomo anazo asizozakhe—ziinkomo zokhokho bakhe. Ngoko ke uNabhoti wasikhangela isidiliya sakhe njengelifa loyisemkhulu. Ubengaba ubakhangelele phantsi xa ngaba uthengise ngaso. UAhabhi *wadana* kakubi xa uNabhoti engavumanga ukumthengisela. Waza ke wagoduka intliziyo yakhe idandathekile. Kuthe naxa abizelwa ukutya akavuma, wasuka waya kuzibhukuqa emandlalweni wakhe efana nomntwana ofekethiswayo.

Le nto ke yamnika ithuba elimnandi uYezebhele, wesuka waya kuAhabhi wathi: “Akunguyena uKumkani! Kunceda nto ni ukufumana ube nguKumkani, kanti akungeyenzi into othanda ukuyenza? Wonke umhlaba lo ngowakho, kwangokunjalo nesidiliya sikaNabhoti sesakho?” Kuthe ke kwa ngoko uYezebhele wayila iyelenqe lokumshenxisa uNabhoti. (tyhila 1 Kumkani 21 : 8-14). Waza ke wamcenga uAhabhi ukuba avuke eze kudla esithebeni, asele azonwabise.

4. Kodwa uYezebhele wayemlibele uThixo. Wayelibele le nto yokuba uThixo wayenaye umkhonzi wakhe onyanisekileyo nolikroti, nowayengoyiki kumkani nakumkanikazi. Kuthe ke xa uAhabhi wehlayo esiya kuzihluthela ngoku isidiliya sikaNabhoti, suka wamangaliswa kuqubisana namntu wumbi apho. Waza ke uAhabhi wvakala esithi kuEliza : “Undifumene na lutshaba lwam?” Uphe ndule uEliza wathi : “Ndikufumene.” Weza ke wamxelela izwi elithethwe nguThixo, izwi ke eloyikekayo. (tyhila 1 Kumkani 21 : 21-24). Makabe uAhab ngoku wanqwenela ukunga esa senzo sibi sakhe singakhululwa, ke kodwa sasesingenakho ukukhululwa. Akazange abe nokonwaba nakuba isidiliya sikaNabhoti sasise sakhe ngenxeni yela zwi loyikekayo likaThixo, owalithetha ngomlomo kuEliza lamenza woyika.

5. Baninzi abantu abafana no Ahabhi namhlanje. Bacinga ngokuthi imali inakho ukwenza nayiphina into. UAhabhi wavutha, ngumsindo ngokuba uNabhoti waxabisa into engaphezu kwemali. UNabhoti, esala nje ukuthengisa isidiliya sakhe, wayengabangwa yinto yokuba sasichumile. Akavumanga ukusithengisa ngesizathu sokuba wayehlonele okhokho bakhe. Yinto ke leyo esifuna ukubona yona ngezi mini. Amadoda akowethu aya aye emisebenzini eJohannesburg naseKapa. Ewe bayalungisa ukwenza lo nto, kuba bafuna imali yokuxhasa abazali, abafazi babo kunye nabantwana.

Kodwa kwezo dolophu zinkulu baba sekulingekeni futhi ukuba ibe yimali into abacinga ngayo kuqala, kukuthi ke oko, ithi eyona nto inkulu ibe yimali. Into esifuna bayenze yeyokucinga kuqala ngobu-Kristu babo. Mababonise ukuba banelifa elingeze lithengwe ngamali.

6. Kwakha kwakho mfana uthile wayesiya kusebenza emigodini, wayeqala ukuya khona. UmPriste wakhe wambizela ecaweni, eza kumvusa amazise ngezilingo awayengadibana nazo apho, eza kumyala ukuze anyaniseke kuThixo. Uthe ke lo mfana akuwuzuzisa umsebenzi emigodini waphawula ukuba umphathi wakhe ibeyindoda engalunganga, eyathi yenza izinto ezininzi ezimbi yathanda nokuba nabanye balandele ikhondo layo. Uthe ke lo mphathi akubona lo mfana engavumi ukuzenza ezo nto zimbi usuke wambetha. Ngamini ithile wambetha kakubi ngangokude umfana lowo athwalelwe kumandlalo wakhe. Emva kweentsuku ezimbini, umphathi lowo weza kukhangela lo mfana waza wambuza into engummangaliso wathi: “Mfana, uligqobhoka laphi?” Umfana lowo wamxelela, waza umphathi wathi “Nam ndifuna olo gqobhoko, londenza ndomelele. Ndiyabona ukuba lwakwenza ukuba womelele wena.”

EYESHUMI LINESITHATHU ICAWA EMVA KWEYOMTRINITI.

Funda : Luka 10 : 35. “ Zumonge ” (kwiVangeli yaleCawa).

Siyawazi lo mzekeliso kakuhle, kodwa makhe sibuye siwuqulunqe. Nanko umhambi eseluhambeni engandwebelanga nto, engumYuda. Nazo ke izigwinta zithe nca zisithwe ngamatyekazi amakhulu, zimalusile lo mhambi esondela nje. Zasuka zamtsibela zamphanga zambhushulisa zamshiya eyoba. Kuthe kusenjalo, gqi umbingeleli wamaYuda, ekhwele eqegwini, ehamba nezicaka zakhe. Walubona oludwamba lungxweleriweyo, kodwa wasuka wagqitha. Makube wazithethelela ngokucinga ukuthi izigwinta ezo mazibe zisathe nca phakathi kwamatye. Emva koku thaphu umLevi, omsebenzi ibingowokuncedisa abaBingeleli bamaYuda. Naye umLevi lowo wasuka wegqitha. Kuthe ke kungeni, kwafika umSamariya, owesizwe ebesinukunczwa ngamaYuda, ebekusithiwa ngaso : zizinja ingemakholwa. Ke lo mSamariya yena wasikwa yimfesane, usuke wehla eqegwini, wahlamba amanxeba olu dwayi, wawabopha waza wamkhwelisa eqegwini lakhe wamsa endlwini yabahambi.

1. “ Zumonge.” Sicinga kakhulu, kulo mzekeliso ngomSamariya oLungileyo. Sifanele ukwenjenjalo. Sisuka sithi ekuwucingeni sibone ukuba uthetha ngoYesu, yena ozisela impiliso nosindiso kumntu ongxweleriweyo, kukuthi uluntu lonke. Kulunge kakhulu ukunandipha lo mzekeliso ngalo ndlela. Kukhulu okungafundwa kuwo, kodwa namhlanje makhe sithabathe inqanaba libe linye kuphela. Makhe sibuye sicinge ngamazwi la siphezu kwawo “ zumonge.”

2. Lo mSamariya ulungileyo uthabatha olu dwayi lungxweleriweyo aluse endlwini yabahambi phambi kokuba abuye ahambe, la mazwi angumyalezo kumnini-ndlu yabahambi.

Ngokuqinisekileyo le yindlela esoloko iNkosi yethu uYesu Kristu isebenza ngayo. Ayisebenzi yodwa. Imema ukuba isetyenziswe. Umsebenzi wayo omkhulu oko ibisemhlabeni ibingowokuqeqesha abaPostile bayo khon' ukuze ibe nokubathuma ukuphuma babe “ ngababambisi babantu ” egameni layo.

Uthi xa edlisa amawaka amahlanu, angawadlisi ngelizwi. Uthabatha izonka ezihlanu neentlanzana ezimbini kwinkwenkwana, aze ke izihlewele azidlise ngokuthi ibe ngabaPostile abasa ukudla. Ubafundisa ke bona, kunye nathi ukuthi yileyo indlela.

Kunjalo ke nangoku. Makhe sikhumbule xa kubekwa indodana engumDikoni inyuselwa kudidi lobuPriste. Indodana leyo ibe yayifundisiwe, yaqeqeshwa yalungiselelwa, noko kunjalo ayingebi

nako ukwaphula iSonka eAltareni ide ibe yamkele “ amandla kophezulu.” Kufika uBhishophu aze ayibeke izandla athethe la mazwi: “ Yamkela uMoya oyiNgcwele ukuba wenze iNkonzo noMsebenzi wobuPriste.” Ithi ke ngoku ibe nakho ukuma eAltareni ukuba yaphule iSonka, ize ke ngoku abantu babe nokuza kuyo bazuze isikhululo sezono nokucetyiswa. Kuba iNkosi yethu seyithe kuyo “ Zumonge.”

3. Kanti ke noko iNkosi yethu ayitsho kumPriste yedwa ukuthi “ zumonge.” Khumbulani (1) xa kubhaptizwa umntwana omncinane. Lo mntwana, eseyinto engenakuzinceda nje, uziswa kwindlu yabahambi. Eziswa apho nje lo mntwana kungenxa yezwi likaYesu. Umntwana lowo ubhaptiziwe, uzelwe ngokutsha, uhlanjiwe amababa esono, ke kuyakuthini? UmPriste, egameni likaYesu, ubuya amnikele umntwana ezandleni zabo babemzisile. “ Zumonge.” Umonge njengomntwana wam ndide ndibuye. Le ke yinto exelelwa abazali ukuba bangayilibali. Bathwaliswa umthwalo omkhulu. Umntwana lo akanguye owabo bodwa, ungokaThixo. Umntwana selezelwe ngokutsha ke bamelwe kukumqeqesha *njengomntwana kaThixo*. Umele umntwana ukufundiswa ukuba ungokaThixo, nokuba uThixo ufuna ukuba abe ngcwele.

Lo msebenzi ke asinguwo olula. Akwanele ukumsa umntwana eSikolweni nokuba ahambe kwiqela elingena embuzweni (*class*). Kukokwabo *endlwini* apho umntwana amelwe kukumazi nokumthanda uThixo.

(2) Makhe sicinge ngendoda nokuba ngumfazi weqaba beguquka. Amaxesha amaninzi kuye kuphunywe kuyiwe phakathi kwamaqaba ashunyayezwe ngoThixo, kude ngamini ithile omnye walo maqaba athi unqwenela ukuthetha nawe. Nakuba nithethile kube mnandi ukuva esithi ufuna ukuzinikela kuThixo. Uze ke lomguquki umthabathe umse endlwini yabahambi. Kukuthi ke kuMshumayeli nokuba kumPriste. Aze ke amkelwe abe libuzwa—umfundi weKerike. Ngalo mini ke iNkosi yethu ayitsho kumPriste yedwa nakuMshumayeli, kodwa itsho kubo bonke abantu ukuthi, “ Zumonge.”

Nyamekela, yonga, lo mhambi ungxweleriweyo. Elapha nje uze kufumana uThixo, nosindiso nobungcwele nothando. Yonke le nto woyifumana na? Ndimzisile nje lo mntu ndimzisa kuni—utsho uYesu.

Elokuphetha. Lithuba nentsikelelo enkulu xa uYesu esimema ukuba siphathisane naye emsebenzini wakhe, nokuba ngowokukhulisela abantwana ukuba bamazi bamthande yena, nokuba ngowokuncedisa abaguquki nabawileyo ezonweni. Akukho nto igqitha le, ekusincedeni nathi ngokwethu, efana nokumenyelwa ekuncediseni iNkosi yethu.

Nakha neva ngoKhanyelwa Mphazi? Yena wayenguMshumayeli, umAfrika, kodwa wasuka wangenwa liqhenqa, waza ke uRulumente wamshenxisa emzini wakhe, xa wayesele mdala kakhulu,

wamthumela Emjanyana. Yaba yimini eyabanga usizi olukhulu kwelo xhego, kodwa wathetha le nto kumPriste wakhe: "Kubonakala uThixo undifumanele umsebenzi wokuwenza Emjanyana." Ngoko xa sukuba unduluka ekhayeni lakho usiya kufuna umsebenzi, naxa okunye ufikelwe kugula uze usiwe esibhedlele, uze ke uzame ucinge ngale nto yokuba nokuba usinga phina uThixo ufumana inzuzo ngawe nokuba ukulungiselele umsebenzi othile omawuwenze.

EYESHUMI ELINESINE ICAWA EMVA KWEYOMTRINITI.

Funda : Luka 17 : 17. “ *Babenghlanjululwanga belishumi na : baphi na ke abasithoba.*”

1. INkosi yethu mayibe yadlula futhi emideni yaseSamariya neGalili, xa yayisinga eYerusalem. Udaba lwemisebenzi yayo yokuphilisa mayibe yasasazeka kwezo ndawo. Ke ngoko abaguli nababeneentlungu baziphulaphula ngenyameko enkulu ezo ndaba. Kuba kwavakala kusithiwa noneqhenqa, ukhe waphiliswa yiNkosi yethu. Abantu abayibonayo lo nto baxela besithi ide yabeka nesandla sayo phezu koneqhenqa ukuliphilisa kwayo. (tyhila Luka 5 : 14). Abantu ababeneqhenqa babesenyanyeka ngokubi phakathi kwabantu. Babenyanzelekile ukuba bahlale bucala ebantwini bonke, bangaze basondelane nabo. Inxalenye yala madoda aye-neqhenqa kubonakala ukuthi akhe aluva udaba lokuba iNkosi yethu yakha yaphilisa umntu oneqhenqa, ke ngoko la madoda eza kuyilindela, engekhe asondele nokusondela kuyo, aza ke akuyibona aphakamisa amazwi awo edandulukela inceba esithi : “ Yesu mongameli, senzele inceba.” Mawabe ayenjani ukumqwalasela kwawo, enolangazelelo, efuna ukwazi into ebizakuwenzela yona.

2. UYesu akawabizelanga ukuba eze kufuphi naye. Engazange awachukumise ngezandla zakhe. Waphendula wathi, “ Hambani niye kuzibonakalisa kubabingeleli ” (AbaPriste). Kuphela kwento athetha yona. Lo mazwi ayexela ntoni na kwabo babeneqhenqa ? Ayengamazwi athembisa uphiliso. Ayefana nesithembiso senkosi enkulu, nelungileyo. Ukuba inkosi enjalo ibingakuthembisa ukuba yokupha imazi yenkomo ubungagoduka uchwayitile usazi nje ukuba isithembiso sayo iyakusifeza. La madoda ke akholwa sisi-thembiso sikaYesu. Yayileli ke isiko lelo lizwe bekusithi ukuba umntu uneqhenqa uphilisiwe, yena bekufuneka eye kumbingeleli, (Priest) wamaYuda, ukuze afumane iphetshana kuye lokuxela ukuba uphilisiwe. La madoda eneqhenqa oshumi aba nokwazi ukuthi uYesu angeze awakhohlise. Nakuba ayengekaphiliswa xa wathetha impendulo yakhe, akholwa ukuba ophiliswa. Athe ke esaya, suka aphiliswa. Asitoba kula madoda axhanela ukuya kufuna isiphetshana kumPriste. Kodwa enye kuwo eyayingumSamariya yabuya, yaza ngelizwi elikhulu yanzukisa uThixo. Yaza yawa ezinyaweni zikaYesu ibulela kuye.

3. Amanye amadoda ayengabuleli na ? Ewe, asingethandabuzi ukuthi ayebulela. Aziva efana nomntu wonke, obethe wahlala ixesha elide eneentlungu zokuthula esibhedlele. Othi aqale azincame ukuba wophila, kuphele nethemba loko, aze athi kusenjalo eve echacha, kuze ke kufike usuku lokuba eze kuthatyathwa zizihlobo zakhe ngenqwelo ukuba agoduswe. Lo mntu usuka adliwe lulanga-zelelo lokuya kufika ekhaya. Ade alibale nokulibala ukubulela

abo babemonga. Uthi akufika nasekhaya akacingi ngokuya nasecaweni, ukuya kubulela kuThixo. Ke la madoda alithoba awayenqhenqa ayefana nalo mntu silinganisa ngaye.

4. Kodwa omnye kwelo shumi waqonda ukuba nguThixo qha owayenakho ukubaphilisa ngale ndlela ingummangaliso. Wabuya ke waza wazuzana noYesu. Wayengafuni siphosikaThixo sodwa nje. Wayefuna ukuba abe noThixo ngokwakhe. Ngokubuya kwakhe, ebuyela ukuza kubulela kuYesu, wazuzana nokuninzi okungaphezulu kokuphiliswa komzimba wakhe. Wazuzana noThixo. Asixelelwa nto engaphezu koku ngayo le ndoda, kodwa asingebi siyaphosisa xa sithi yaba ngumlandeli kaYesu.

Masicinge ngalo uneqhenqa owabulelayo.

(1) Wayengumlahlwa ngenxa yokuba waye neqhenqa. Iqhenqa lifuzisa isono esibulalayo esisuka sisijace thina ebudlelaneni noThixo. Lowo ontlalo ikwisono esibulalayo akanakho ukudibana noThixo. Ewe angade abe ngohamba icawa, kanti ke noko akahlangani noThixo. Intliziyo yakhe isebumnyameni. Kungade kube isono sakhe sifihlakele. Ade abe ngothandwa kakhulu ngabanye abantu ade abe ngobukwayo. Kodwa akanabo ubudlelane noThixo, engenabo nakubo abangwele

Kodwa ke wayengenabo ubudlelane ngentliziyo noYesu ndawonye nabanye abaPostile.

Kodwa xa kukho inguquko eyinene kunye nengxelo zono ezeleyo, ke zonke izinto ziyalunga.

Kuthi ke kubekho ubudlelane noThixo nabaNgwele. Usuka ke afane neliya shumi lababeneqhenqa, uphiliswa ngezwi likaYesu.

(2) Kodwa baninzi abafana nabaya basithoba ababeneqhenqa. Basuka benze into edanisayo. Ewe inguquko nesikhululo sezono, zenzeka ngenyani ezo nto, kwanokubuyiselwa emthendelekweni. Kodwa ke intlalo yabo ayixeli ukuba bayabulela ngenyaniso. Ababi ngabo ababonisa ukungqina amandla kaYesu. Kodwa enye yabo babeneqhenqa yabuya yamzukisa uThixo iphakamisa ilizwi layo. Nantso ke into esifuna ukubona yona. Ilizwi eliphakamileyo laxela ukuthi akanazo iintlani zokuthi hleze aviwe ngabanye abantu. Wafuna yena into yokuba beve nabanye abantu esithi. “Ndingulowo obeneqhenqa, umhlahlwa ke, kodwa ngamandla kaYesu ndiphilisiwe.”

Masingoyiki ukwenza ukuba abantu babone ukuba singabaguquki. Ewe besisithanda isono kodwa ngoku sisithiyile, besithanda ubumnyama kodwa ngoku sithanda ukukhanya. Siyamzukisa uThixo, kuba kungaye uYesu saphiliswa nje.

Elokuphetha. Khawutyhile, iNdumiso 51 ethetha ngenguquko. Indoda eyabhala lo mazwi yayiyazi into exela ukukhululwa ebukhobokeni obubi besono 51 ; 15. “Wuvule umlomo wam, Nkosi, uvakalise indumiso yakho.” Umoni oxolelweyo umelwe kukuthanda indumiso kaThixo.

(2) v. 13. “Ndobafundisa abangendawo indlela zakho : babuyele kuwe aboni.” Umoni oxolelweyo ulangazelela ukuzisa abanye abantu enguqukweni.

EYESHUMI ELINESIHLANU ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa simke apha.*” iEksodus 33 : 15.

1. Lo mntu wayethetha la mazwi ibinguMoses, indoda kaThixo. Sonke siyazazi zonke izinto ezingoMoses. Sokhumbula le nto yokuba wayengumfuziselo weNkosi yethu uYesu Kristu. Nguye owayengumsindisi wamaYuda, wawasindisa ebukhobokeni baseYipete. Sokhumbula kanjako ukuba wasindiswa ngendlela engummangaliso ekutshatyalalisweni esengumntwana oko isigwinta esinguFaro sayalela ukuba kubulawe bonke abantwana bamaYuda abangamakhwenkwe (iEksodus 2 : 1-10). Kule nto ke waba ngumfuziselo weNkosi yethu eyasindiswa nayo isengumntwana oko kwakubhujiswa “ iintsana,” ngomyalelo kaHerode.

UMoses lo wondliwa yintombi kaFaro, kodwa akazange abalibale abantu bakowabo, wakha wabulala umYipete owayephethe kakubi omnye wabantu bakowabo. Ngenxa ke yeso senzo kwenzeka ukuba azimele emke kwelo lizwe, (iEksodus 2 : 15) (ukuya eku-pheleni). Ke uMoses wahlala ngokonwaba noYetro owayengumPriste waseMidiyane, waza wazeka intombi yakhe. Kodwa noko akazange abalibale abantu bakowabo, waza uThixo wambiza ukuba abuyele eYipete ukuze apho akhulule amawabo ekuthinjweni. (tyhila iEks. 3). Yabe ingumsebenzi onzima lo, uThixo wambizela kuwo, uMoses, ukuba awenze.

Kwanasemva kokuba uMoses wakhulula abantu bakowabo eYipete, kwafuneka ebakhokele iminyaka emininzi entlango, kwaye kungoMoses awathi uThixo wabafundisa abantu waza wabaqeqeshela ukukholwa kuye nokubamba imithetho yakhe. Unyamezelo lukaMoses lwalulukhulu kodwa maxa wambi akabanga nokubanyamezela abantu.

2. Kodwa ke uThixo akazange alilibale ilizwi lakhe lokuthi wobazisa abantu abangenise kwilizwe ledinga, ilizwe “ clinokuninzi ” apho babeya kufikelela emadloleni emihlambi yempahla, nomhlaba wokuhlwayela imbewu zabo. Waza ke wenza ukuba uMoses, phambi kokuba afe, alibone elo lizwe ngamehlo, ke kodwa akamenza ukuba abe nguye ongenisa abantu kwelo zwe, kulapho ke ekwathi xa babefike kufuphi nelizwe ledinga, waza uMoses wathetha la mazwi angummangaliso, athi : “ Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa simke apha.”

3. Makhe sicinge injongo yalo mazwi. Emva kwabo, nantso lo ntlango apho babebandezekile kangaka. Babengena*Khaya*, *naMzi*, entlango, bengafumananga namhlaba wokulima ; bedliwa

yindlala nalinxano. Ngaphambili kwabo nalo ilizwe ledinga, ilizwe elifana neli (le Transkei) apho kwakukho imilambo, imifula, apho kwakukho imithi nedlelo lempahla, nomhlaba omhle wokulima, kanti ke noko uMoses wathi: "Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa simke apha." Kulunge kanye ukuhlala noThixo kule ntlango kunokuya kungena kwilizwe ledinga singenaye uThixo. UMoses lowo wayefunde imfundiso enkulu. Wayefunde le nto yokuba akukho nto ilungileyo xa ingenaye uThixo, no-kuthi imbandezelo nenkxwaleko zingaba zilungile xa ngaba uThixo unathi.

4. Masicinge ke ngoku ngalowo ugqithe uMoses ngobukhulu. Sesivile ukuba uMoses wayengumfuziselo kaYesu. Makhe sicinge ngoYesu xa wayesentlango. Wayehleli iintsuku ezimashumi mane apho ezilile ukudla. Kude ke kwafika umhendi wamboinsa ilizwe ledinga, wambonisa "zonke izikumkani zehlabathi nozuko lwazo. Zonke ezi zinto ndokunika ukuba uthe wawa phantsi waqubuda kum." "Suk' umke Sathana. Kuba kubhaliwe kwathiwa: Yi-Nkosi uThixo wakho oyakuqubuda kuyo ukhonze yona yodwa." (Mateyu 4 : 8-10).

Ewe, ke, iNkosi yethu yezela ukukhulula abantu bayo kobona bubu ukuthinjwa kunobaseYipete. Yeza kubakhulula ebunyanameni nasesonweni, nokubenza ukuba babe ngabantwana bokukhanya nabakaThixo. Weza ukuba abe nguKumkani aze alawule ezintliziyweni zabantu. Kodwa ke ukuyenza kwayo lo nto imelwe kukuba iyenze ngendlela emiswe nguThixo. Yayisazi ukuba londlela yeyeentlungu neyokufa, "Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa simke apha."

5. Sikufundile na ke oku? Into yona egqithe zonke kwezi mini kumaAfrika yeyokuba kubekho *iinkokeli ezinobulumko*. Ezo nkokeli ke zimelwe ukuba zibe ngamaAfrika zibe ngamadoda kaThixo. Akwanele kwezo nkokeli ukuba zibe ngabantu abafundileyo naba balunmkileyo nabanobuciko. Zimelwe ukufunda ukulinganisa uMoses zisithi, "Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa simke apha." Ewe, amaAfrika ayalungisa xa efuna imfundo, amandla nobutyebi, kodwa phambi kwazo zonke ezo nto kukho enye into, ekukufuna intando kaThixo. "Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa, simke apha."

EYESHUMI LINESITHANDATHU ICAWA EMVA KWEYOMTRINITI.

Funda : 2: Okumkani 5: 3. “ *Ukuba umMprofeti ubethetha into enkulu kuwe ; ubungayi kuyenza yini na? Kangakanani na ke xa athi kuwe, Hlamba uhlambuluke.*”

1. Maninzi amabali amnandi kwiTestamente eNdala. Mhlawumbi ke, akukho ligqithe eli lingoNahaman ngobumnandi balo nangokuba libe nemfundiso. (tyhila 2 Okumkani 5).

2. Uze uzame ukucinga ngalo, ungalifanisi njengebali lesizwe esithile nelizwe lalo ; kodwa linganisa ngalo njengento eyenzeka kumaAfrika eAfrika. Khumbula ngexesha lamaZulu eza nemikhosi yawo kwezi zithili, (nokuba kufuphi nayo) ayezela ukubulala nokubhubhisa. Makhe sithi omnye wale mikhosi weza kuhlasela ilizwe lamaMpondo, ube ke nomsebenzi weKerike eMnqamlezweni wawusewuqaliwe (Noko ke ngelo xesha wawungekaqalwa ndenza nje kodwa umzekeliso). Masithi ke omnye wale mikhosi wawuphethwe ligora ichule elidumileyo eligama lalinguNahaman. Ke le njo-jeli yayithenjwe kakhulu yinkosi yayo enkulu enguTshaka. Masihambise ke sithi kwathi phakathi, kwabathinjwa abangaMampondo athinjiweyo, kwakho intombazana encinane engumKristu, eyayifundiswe yaza yabhaptizwa eMnqamlezweni. Umphathi uNahaman waza wamthabatha lo mntwana wamnikela ukuba abe sicaka senkosikazi yakhe. Ke lo Nahaman, ixesha elide, wayesisiguli, aza namaxwele akwaZulu oyiswa kukumnyanga. Kude ke kwaqondakala ukuba esi sigulo anaso liqhenqa, ke sisifo eso esazeka ukuba asinakunyangwa.

UNahaman lowo ibiyindoda enobubele, ithandwa kanjalo ngabantu ebaphetheyo. Bonke ke abantu babenosizi ngenxa yokugula kukaNahaman. Kuthe ke ngamini ithile xa izicaka bezithetha zizodwa ngoku kugula kwenkosi yazo ; le ntwanazana engumKristu, yeMpondo, yavakala isithi. O ! Akwaba inkosi yethu uNahaman ibisezweni lakowethu, ngokuba kukho indoda kaThixo khona ebingamnyangayo. Zaza ezinye izicaka zayibuza le ntwanazana, ukuba ithetha ntoni na ngokutsho. Yazixelela ukuthi yona ingumKristu, nokuba kwelo lakubo, eMampondweni, kukho umPriste ongu-mKristu (ongumAfrika) uyindoda engcwele. Ihlonelwe ngabo bonke abantu, bemana ukuya kuyo xa benezinto ezibaxakileyo. Ngamaxesha amaninzi uThixo waphilisa abantu abagulayo ngenxa yemithandazo yalo mPriste. Kwancokolwa ngezi ndaba zaza zaphelela eku-beni ziviwe nayiNkosi enkulu yamaZulu. Kwangoko inkosi yabiza unobhala wayo yamyalala ukuthi makabhalele inkosi yaseQawukeni. Kulo ncwadi yabhala okokuba ithumele uNahaman ukuba aphiliswe anyangwe.

Ithe ke inkosi yamaMpondo yakuyifunda lo newadi kwa oko yabhekisa kumaphakathi yathi: Niyabona ke, uhlobo ezimisele ukuxhwaya impi nam, le nkosi yamaZulu, akukho nalinye ixhwele emhlabeni elinakho ukunyanga iqhenqa, kunjalonje nenkosi leyo iyayazi lo nto.

Kuthe kanti ngethamsanqa, (masitsho) lowa mpriste ongum-Kristu, uyindoda kaThixo, ukhona apha komkhulu, waza ke wayiva yonke le ngcombolo ithethwa apha. Uthe ke umPriste, emva kokuba ethandaze kakhulu, wacela indlela enkosini yakhe, wongeza wathi, selegoduka usinga ekhayeni lakhe eMzimhlava, nokuba uNkosi lowo aze amthumele kuye uNahaman lowo.

Okunene ke uNahaman waya emzini womPriste. Lo mzana ke wawungaxeli nto, wawuzizindlwana ezimbini qha, ungenabuhlanti, nasibaya, kuba lo mPriste wayelihlwempu. Kuthe ke akugaleleka uNahaman neqela elikhulu lezicaka zakhe umPriste lowo akavela nokuvela. Kuphela usuke wathumela ilizwi lakhe kuNahaman elithi, makaye emlanjeni, eMzimhlava, aqubhe kuwo izihlandlo ezisixhenxe. Le nto yamqumbisa kakhulu uNahaman, wasuka watshikila wemka esithi, eyakwaZulu imilambo ayilunganga na ngaphezu kweyaseMampondweni? (tyhila 2 Okumkani 5 : 9-12). Kwaye kungoko ke izicaka zakhe zaya kuye zamcenga zisithi, “ Ukuba indoda kaThixo ibithethe into enkulu kuwe ubungayikuyenza yini na? Kangakanani na ke xa ithi kuwe. Hlamba, uhlambuluke.” Ke uNahaman wayelumkile waza ke waphulaphula oko kwatshiwo zizicaka zakhe. Waya ke emlanjeni wahlamba waza waphiliswa wonke. Uthe ke ngobushushu wabuyela kwindoda kaThixo iphuphuma ngumbulelo eyakhe intliziyo, wamcenga umPriste ukuba amkele izipho zeenkomo nempahla enxitywayo. Kodwa indoda kaThixo engaqhele kwamkela zipho yasuka ayazivuma. Kuthe ke xa kulapho uNahaman wathetha isicelo esingumangaliso. Wathi: Ndiqonda namhlanje ukuthi Mnye kuphela uThixo, lo Thixo ngulo wale ndoda kaThixo. Waza ke wambongoza ukuba amvumele athele kwiingxowa ezimbini umhlaba, ukuze anikele amadini kulo Thixo, Yena wacinga ukuthi, isithixo esamphilisayo sisithixo saseMampondweni, ngoko ke makacaphule isiqhunyanana somhlaba waseMampondweni ukuze ke ngaso anqule eso sithixo *kwakhe umhlaba*. Sazi thina kakuhle ukuba Mnye kuphela uThixo womhlaba wonke nokuba unakho ukunqulwa kwiindawo zonke nokuba kuphina. Nonke niyazi ukuba eli libali lomprofeti wamaYuda, uElisha. Yena lowo owathi ngamandla kaThixo waphilisa iqhenqa likaNahaman umSiriya.

3. Makhe sicinge ngezinto ezimbini kweli bali lingummangaliso.

(1) Nokuba ngumntwana okhuliselwe kwiNkolo eKhatholika, ukuba amthande uYesu, aze ke abe ngonyanisekileyo kuThixo, angaba nokwenza umsebenzi omkhulu ngaye. Siphosisa kakhulu xa side sicinge okokuba umntwana akukho nto ayaziyo ngoThixo nokuthi unqulo lolwabantu abakhulu bodwa.

(2) Izicaka zikaNahaman zathetha le nto kuye: “ Ukuba indoda kaThixo ibithethe kuwe into enkulu omawuyenze ngewuyenzile.” Indoda kaThixo *nene* yathi kuNahaman makenze into enkulu. Kubanzima ukuba umntu odliwa likratshi enze into *encinane*. Kubanzima ukuba azithobe, ufuna kuphela into yokuba mkhulu kunabanye abantu. Indoda kaThixo yayiyazi le nto yokuba eyona ndlela ingenza ukuba aphiliswe yayiyeyokuba akhe abe ngozithobileyo.

Abantu abanekratshi abazicingela ukuthi ngabona baphakamileyo kwa naphambi koThixo, abo ke abangeze baliqonde ibali elithethwayo ngoYesu Kristu ; bengeze babe nakho nokuqonda into ethethwa ngeSakramente engcwele. Ngonjengomntwana nozithobileyo kuThixo onakho ukuzuzana noYesu kuyo iSakramente engcwele.

EYESHUMI LINESIXHENXE ICAWA EMVA KWEYOMTRINITI.

Funda : “Indlela ndim lo.” Yohane 14 : 6.

1. AmaAfrika ngabantu abanobubele. Ingabantu abazithanda kakhulu *iindaba*. Kuthi ke akuqubisana nomhambi, angathandi ukumdlula njengokungathi ulutshaba. Usuke akhe ammise efuna ukuba ngempilo yalowo. Ukuze ke emva koko ahambise ambuze imibuzo emibini ethi : (1) Uvela ngaphi na ? (2) Usiya ngaphi na ? Ke namhlanje makhe sicinge ngale mibuzo.

2. Ke ngoko yimfanelo ephandle le yokuba khe sizibuze thina ngokwethu lo mbuzo.

(1) Kanene mna ndivela ngaphi na ? Ewe, ungade ucinge ukuthi impendulo yalo mbuzo yelula. Ungaqala ngokuphendula ngokuthi uxele igama lomlambo, okunye lentaba apho umzi wakho umi khona. Uze ke uxele igama loyihlo neloyihlokmkulu wakho : uqhube ude uye kuthi ga kwi *siduko nesizwe* sakowenu. Mhlawumbi ude ube unokulanda nalapho eso sizwe saphuma khona. Ewe yonke lo nto iyavakala. Mhlawumbi kungenxa yezo zizathu ekuthi kubekho iimpawu ezixela ubuzwe nemvelaphi kwizizwe ngezizwe ; njengophawu lwengqithi, udwelo-lobuso, uqoqo lombombo, uphutho lwenwele, njalo, njalo. Kwimini zakudala kwakufuneka umntu abe nophawu lwakubo ukuze athi nokuba ulahlekile abe nokwaziwa isizwe sakowabo alunge kuso ; ukuze athi nokuba uthe wabhadula engenakho nokuthetha, kube nakho ukuba aziwe ngophawu olukuye.

Ewe, nyani, kulungile ukuzazi zonke izinto ezinjalo zamandulo, ke noko masingemi apho siyeke. Simelwe kukukhangela ngaphaya kwazo zonke izinto, ezinjengokuba saphuma phina nohlanga, nesizwe sakowethu. Ndimelwe kukuzibuza ubomi bam apho buvela khona. Ngubani na owandinika ubomi bam ? Kuphela ngumKristu onakho ukuphendula lo mbuzo. UmKristu yena uyazi okokuba ubomi bakhe buvela kuThixo. UThixo ngumniki wabo bonke ubom. Ndivela kuThixo. Kodwa ke ungaphendula uthi : Iinkomo, amahashe, izimvu, iibhokhwe, neentaka, nazo zivela kuThixo. Ewe, kwanemithi nezityalo nazo zivela kuThixo. Umntu akanakho ukwenza nokuba inye kwezo zinto. Ewe, umntu unakho ukwenza izinto ezininzi zobugqi, ke kodwa kukho ongade abe nakho na ukwenza inkabi yenkomo nokuba yintaka ?

Zonke ezi zinto zivela kuThixo. Kanti ke le nto ingumntu yahluka mpela kuzo zonke ezi zinto. Ewe kodwa ufana nazo kuba unomzimba, namehlo okukhangela, nemilenze yokuhamba. Kanti ke unengqondo ezingenayo ezinye izidalwa. Yena akanamandla, nabukhulu bungangobeNdlovu, nobungangobenkabi yenkomo.

Akanamendu afana nawentaka, ke kodwa unemvo emenza azidlule zonke ezinye izidalwa.

(2) Kumaxa sibuzwa umbuzo wesibini lo uthi: *Ndiya ngaphi na*, esithi sibone iyantluko eyodwa phakathi komntu nezinye *izidalwa*. Ihashe nenkabi yenkomo, ikhaya lazo lilapha emhlabeni zanelisiwe lilo. Umntu yena akaneliswanga. Yena uziva ukuba ikhaya lakhe alikho apha. Ilizwe alinakumenza eve ukuba likhaya elo alangazelela lona.

Ke xa ndizibuzayo ukuba ndiya ngaphi na, impendulo yethi, ndiya kuThixo. Kuyinene ukuba abantu abaninzi abahambi bade baye kufika kuThixo. Wakha wathi, umfundisi wafuna ukuhambela izihlobo ezazihlala kwindawo engafikelelwa ngohambo lwemini enye ngehashe, kwindawo owayehlala kuyo. Umfundisi lowo wayengayazi indlela, waza ke waqasha umntu wokumsa khona. Baza ke bahamba. Kwakuthe lwale inkungu, ke kodwa umqeshwa lowo wathi uyayazi kakuhle indlela, akanakulahleka. Bahamba imini yonke, kwada kwahlwa, kwafuneka ngoku bephumze amahashe. Bagqibele ngokuba obo busuku balale endle apho. Kuthe kwakusa, yinile! babona ukuthi balele kufuphi nendawo ababanduluke kuyo. Banjalo ke abantu abaninzi. Kuthi ngomhla wokuBhaptizwa kwabo nokuba ngowokubekwa izandla, bathi bazimisele ukuya kuThixo. Abazinikeli kuThixo intliziyo zabo, baze ke balahlekwe yindlela.

3. Singayazi njani na indlela esinga kuThixo, esinga kwikhaya lethu lenene? UYesu nguye ophendula lo mbuzo. Nguye othi "Indlela ndim lo." Lo mpendulo akayibhekisi enkomeni nakwimvu: kuphela uyibhekisa emntwini owadalwa ngomfanekiso kaThixo.

(1) Kuqala, yena uyindlela kuba usibonisa ngeyakhe intlalo indlela esimelwe kukuhlala ngayo. Akabizanga kuphela abo bafundi ukuba bamlandele. Ubiza bonke abantu ukulandela yena. Ubiza amakhosi, iimantyi, izilawuli, abarwebi, abafundisi, iititshala, nabantwana abancinane. Sonke usibiza ukuba silandele yena. Belinganjani ukuba nto yimbi ihlabathi ukuba sonke besiphulaphula ubizo olo! Bekungaphela imfazwe, nentolongo, nentiyano, nenkohlakalo. "Ndinimisele lo mthetho wokuba nithandane." Nantso ke into ayithethayo. Sikhe sazama na ukwenza lo mthetho? Lo mthetho ulula na? Hayi, awulula konke. Kungenxa yoko ke kukho ububi obukhulu kangaka emhlabeni. Abantu bathi kunzima gqitha ukulandela uYesu.

(2) Ewe, kunzima gqitha kuthi, xa sithembele kwawethu amandla. Kodwa uYesu akasibizi nje kodwa ukuba simlandele, uthetha ukuthi xa sizama ukumlandela yena wosipha la mandla esingenawo thina ngokwethu. Uthetha lo nto xa athi: "Indlela ndim lo." Akathethi ukuthi nje kuphela ndinibonisa indlela. Engathethi nje nokuthi ndoba ngumkhokeli wenu kuphela. Ukuba ufuna ukuya eNgilane ungangahamba njani? Wakha weva kusithiwa kukho u-

mntu owaya eNgilane chamba ngeenyawo ? Hayi bo, lo nto ingeke ibekho. Phakathi kweNgilane neAfrika kukho ulwandle. Xa ngaba uya eNgilane ukhwela emkhombeni omkhulu. Leyo ke *yindlela*.

UYesu uthi : “ Indlela ndim lo ” esingaya kuYise ngayo. Simelwe kukuya *ngaye* njengokuba ukuya eNgilane kungokukhwela emkhombeni.

Elokuphetha. Le mibuzo zibuze yona imihla ngemihla. Ndivela ngaphi na ? Ndivela kuThixo. Ndiya ngaphi na ? Ndiya kuThixo. Ngubani na owondibonisa indlela ? NguYesu owondibonisa indlela.

Ngubani na owondithwala endleleni ? NguYesu owondithwala endleleni ; nguye lowo othi : “ Indlela ndim lo.”

EYESHUMI LINESIBHOZO ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Nento enithe nayicela ngegama lam, ndoyenza yona.*”
Yohane 13 : 13.

1. INkosi yethu uYesu Kristu yabiza amadoda athile ukuba ayilandele aze ke ahlale nayo. Imihla ngemihla ayeweve amazwi ayo, aze ayibona imisebenzi yayo yokuphilisa abantu, alubona nothando eyayinalo. Kwakhona ayibona xa yayithandaza. Maxa wambi yachitha ubusuku buphela ithandaza. Aphawula le nto yokuba umthandazo wawufana nokudla kuyo. Wayomeleza waba sisixhaso kuyo.

Asingommangaliso xa la madoda acela ukuba ibafundise ukuthandaza. Yaza ke yabafundisa la mazwi siwaziyo, saye siwathanda kangaka, la : “ Bawo wethu,” ke kodwa yabafundisa kwanezinye izinto ngokubhekiselela ekuthandazeni. Yabafundisa ukuthi ekuthandazeni apho kufuneka kukho ukholo, ukuzingisa, nokuthandana.

2. Kwakhona iNkosi yethu yabafundisa ukuthi mabathandaze *ngegama layo*.

Yilo nto ke esiza kucinga ngayo namhlanje—le yomthandazo *ngegama likaYesu*. Kwaye kusekuphetheni komsebenzi wakhe kuphela apho wathi uYesu wabafundisa abafundi bakhe ukuthi maze bathandaze ngegama lakhe.

Ngalo lonke ixesha wayenabo babengenakho ukuthandaza ngegama lakhe. Igama loMyeni alinakulunga ukuba libe leloMtshakazi de abe ungotshatileyo naye. Xa ke etshatile liba lelakhe.

UYesu nguMyeni wasezulwini. Kwaba semva kokunyukela kwakhe ezulwini, waza ke waba nguMyeni weKerike yakhe.

Kwaba ngexesha uMoya oyiNgcwele owehlela phezu kwabafundi ngomhla wePentekost, abathi ke baba ngumtshakazi kaKristu.

Sifundiswa ukuthi masicinge ngoYesu njengokuba unguKumkanani wethu, unguMalusi wethu, uMsindisi, noMthetheleli wethu. Nakanjalo sifundiswa ukuba sicinge ngaye njengokuba unguMyeni weKerike.

Ke kungale njongo sigqibela ngayo esithi sincedeke ukuyiqonda le ndawo yokuba sithandaze ngegama lakhe.

Xa umtshakazi aphuma ecaweni emva kokuba etshatile uthi abizwe ngegama elitsha. Uthi kwincwadi yakhe yokuqala ayibhalayo emva komtshato ayiphethe ngegama lakhe elitsha.

3. KuBhaptizo olungwele wenziwa ube lilungu lalo Kerike engcwele enguMtshakazi kaKristu ; ke ngoko unakho ukuthandaza ngegama likaYesu. Ngoko ke akusenguye ekungathiwa phuma

ecaweni ngexesha inkonzo leyo ifike kwibakala elithile xa kwenziwa iMass. Ungonclungelo lokudibana naba banikela idini elingwele kuYise. Ungeza kuYise ngegama likaYesu. Nayiphi na into eyeyoMyeni ilunge kuMtshakazi. Intobeko kaYesu, ubungwele bakhe, iintlungu, ukufa, uvuko, nokuNyukela kwakhe ezulwini. Zonke ke ezi zinto uzinikela kuThixo kwiDini elingwele.

Nangaliphina ixesha uthandaza nokuba kusecaweni, udibene nabanye, nokuba uwedwa ekhaya lakho, nokuba kungasese, uthandaza ngegama likaYesu.

4. Kodwa ke khon' ukuze sibe nokuthandaza ngemfanelo ngegama elingwele likaYesu, simelwe kukulihlonela elo Gama lingwele. Igama lakhe malingafane lithethwe ngemilomo nje. Kodwa limelewe kukuba sezintliziweni zethu. Ukuba asizami ukumlandela nokuba senziwe sifane naye, asingebi nakho ukuba sithandaze ngegama lakhe.

Makhe siyicacise le ndawo sigqibela ngayo ngokwenza umzekeliso.

Makhe sithi makube wena akuzalelwanga kweli lizwe. Weza noyihlo xa wawusemncinane. Uthi uqabuka uhle uphawule ukuba uyihlo lo uyindoda elunge kakhulu, edeyahlonelwa ngabantu bonke ngenxa yoko. Kunjalonje nawe ukuqeqesha ukuba ube ngolungileyo, othiyene neento zonke ezimbi. Kuthe ke ngamhla uthile kwafika abantu bevela kwilizwe owawuzalelwe kulo. Usuka umangaliswe ukuphawula kwakhona imbeko nentlonelo eyenzelwa uyihlo zezi ndwendwe. Kusuka ke kuthi—tha kuwe okokuba uyihlo lo makabe sisihandiba kwilizwe lakowabo. Kuthi ke wakuba sewukhulile athi uyihlo kuwe ufuna ukuba wena ubuyele kwilizwe apho wazalelwa khona. Akucacisele ngohambo lwakho, aze aqokele ngokuthi, usiya apho nje, uya ngegama lakhe; uyakwamkelwa ngegama lakhe, uze ke ukhumbule le nto yokuba elo gama lakhe lenzelwa imbeko enkulu, ke uze ugcine ukuba lo ntlonelo nembeko ibe phezu kwakho. Uze ke unduluke uye kufika kwelo lizwe wazalelwa kulo, uthi ufike nje, kube sekuvuyelwa ukufika kwakho, kuba ungunyana waleyana ndoda egama linikwe imbekokazi enkulu. Kusuke kugcotywe ude uxhelelwe, ubukwa nje. Ewe bo, kuthiwe lo ngunyana kaSibanizeshe. Ufana naye kanye. Amehlo, nomlomo, nezandla zakhe nguYise ehleli.

Uthe ke wakuba uhleli ixesha elithile apho kwelo zwe, baqale abantu bathethe enye into ngoku.

Bathi, ngenene ngunyana kaSibanizeshe uqobo lwakhe, akanele ukufana naye ngembonakalo nje kodwa, sibona ukuba intliziyo yakhe injengekaYise—unemfanelo kanti yokuba ahambe ngegama likaYise.

Elokuphetha. Xa sithandazayo sifana nabantu abafika elizweni apho bazalelwa khona; uzalo olutsha loBhaptizo. Siza kuThixo, nakwiiNgcwele zakhe, nakumkhosi wonke weZulu. Siza ngegama likaYesu. Soba nakho na ukubonakalisa ukuba singabantwana ba-kaYesu, nokuba igama lakhe asilibizi ngomlomo kuphela, kodwa silibiza nangeentliziyo zethu?

EYESHUMI LINESITHOBA ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Ndikho, thuma mna.*” Isaya 6 : 8.

1. Ukuba besibuzwa ukuthi, yiyiphina into iKerike eswele yona ngaphezu kweento zonke, besingathini na ukuphendula ? Makhe sicinge ngenxalenye yeKerike elunge nathi.

Ibizwa ngokuthi yiKerike yePhondo loMzantsi weAfrika. Idibene neKerike yaseEngland, apho yaphuma khona, iyinxalenye “ Yi-Kerike inye, eNgcwele, eKhatholika, eyabaPostile.” Kodwa makhe siyeke ukucinga ngeKerike yePhondo iphela, makhe sicinge ngale Dayosisi yaseSt. John’s, elawulwa yiBhishophu ebhotwe layo lise Mtata. AmaAfrika akhabe kude le kumalungu ayo, ngobuninzi, kwaye nenani elikhulu labaFundisi lingamaAfrika. Le Kerike ithiwe zinzi phakathi kwezi ntlanga : AmaXhosa, amaHala, amaMpondo, amaMpondomise, amaBhele namaZizi kwanakwinto eninzi yezinye iintlanga.

Sakuyijonga leKerike siphawula izinto ezininzi ezilungileyo nezinginyisa amathe. Siphawula ukwanda kweqela labaPriste, nelamalungu oMthendeleko ; nezikolo zokufundisa iintsapho. Noko ke kunjalo, siphawula izinto ezidala udano kuthi.

Asiluboni ulangazelelo olukhulu, nemizamo yokuguqula amaqaba. Singakuboni nokuzimisela kwabantu ukuxhasa iKerike. Endaweni yalo nto sisuka siqonde le nto yokuba amaqela amaninzi abantu azibiza ngokuba ngamalungu eKerike, asuke angazikhathazi nangento ekuxhaseni umsebenzi weKerike. Ewe, sibona abantu abaninzi abangamalungisa, kodwa singaboni kubo ukukhula kwentlalo yabo engcwele. Asiboni behambisa ukuqhela ukuthandaza ngasese, nokuxhabashela futhi ukwenza kwabo ingxelo kumPriste, nokuzimisela ukulesa emakhayeni abo izibhalo ezingcwele.

Ke xa siphawula ezi zinto sisuka sidane, size sizibuze ukuthi yiyiphi na into iKerike eswele yona, khon’ ukuze ifikelele kwindawo uThixo afuna ibe yiyo ?

Lo mbuzo ke unqabile, kungenzeka ukuthi kubekho impendulo zawo ezininzi.

(1) Kukho iqela labantu elithi into efunekayo yeyokuba kubekho imfundo eyonyanzela bonke abantwana ukuya ezikolweni, khon’ ukuze abantwana bamaqaba, banganeli ukwazi nje, kodwa ukulesa, nokubhala baze bafunde nokumazi uThixo kwa nokumkhonza yena.

Kodwa ke abantu abaninzi abalumkileyo bona bathi elo xesha alikafiki ekungathi ngalo kunyanzeleke ukuba bonke abantwana baqhutyelwe esikolweni.

(2) Kukho ke nabanye abantu, abangathi cyona nto ifunekayo kakhulu ngabashumayeli abantliziyo zizele luthando lukaThixo lokuba baguqule amaqaba.

Ewe, kakade, lo nto soloko yafunekayo, soloko kwafuneka ilungiselelwe, noko ke kukho nto ifunekayo engaphezu kwaleyo.

(3) Kukwakho nabanye abantu abathi : into efunekayo eKerikeni ngamadoda, namankazana angamaAfrika, okuzinikela kuThixo ngeziBhambathiso ukuze abe zii*Fathers, Brothers, necSisters*. Ewe ngenene ingaba yimini enkulu, xa ngaba uThixo angasivusela abantu bolo hlobo phakathi kwethu. Yinto ke leyo ebesimelwe kuyithandazela ukuba ibekho.

(4) Kukho ke nabangathi, eyona nto efunwa kakhulu yiKerike yiBhishophu engumAfrika. Imini yalo nto yoza ifike, simelwe kuyithandazela kanjako, ke noko abantu abaninzi abalumkileyo, abangamaAfrika nabaMhlophe, basixelela ukuba lo mini ayikafiki. Ibingaba lilishwa ukuzenza izinto ngobungxamo. Asikaboni phakathi kwethu abo sebelungele udidi olunjalo. Simelwe kwakhona kukungalibali ukuthi, de iKerike ibe izixhasa ngokwaneleyo asinakho ukuthemba ukuba soba neBhishophu engumAfrika. (Ngoku ikho)

(5) Ke ngoko mhlawumbi eyona nto egqithe ezinye ngokufunwa yiKerike yile ; yinkokheli engumAfrika enjengalo mProfeti wodumo ulsaya. Ebenyindoda ebizisondeze kakhulu kuThixo, eyathi yamamela izwi likaThixo imihla ngemihla. Engongazinyamekelanga esakhe isiqu. Yayingakhathalele butyebi, ludumo, nambeko. Yayimthanda uThixo ithanda nabantu bakowayo.

UmProfeti ulsaya wayengoyiki ukunika isigwebo xa ebona inkohlakalo, nokuba lo nkohlakalo ibide yabonakala nakumzi wekomkhulu lo Kumkani, nokuba kukubaPriste, nakubantu abebezizityebi. Wabuthanda ubulungisa ebuthiyile ububi. Wayesazi lo nto yokuba abantu bakowabo bangaba nobukhulu kuphela ukuba balandela izwi likaThixo.

Ke ngoko nantso into efuneka kakhulu eKerikeni. Ngumkokeleli ongumAfrika oyakufana nomProfeti ulsaya.

2. Kodwa ngaba nathi asinakho ukudala umntu ololo hlobo. NguThixo kuphela onokusidalela aze amnikele kuthi. Yinene ephandle lo nto, noko ke singayilinda lo nto ngethemba, nangokuthandazela ukumzuza umntu onjalo. Sinakho ukuzimisela ukungaxethuliswa ziinkokeli ezingengawo amadoda kaThixo, nokuba singamameli akuthetha kuthi ngemilomo yawo. Zingade ezo nkokeli zibe zilumko ezifunde kakhulu, kodwa kufuneka kuthi iinkokeli ezixhomekeke kwizimilo zazo ngembonakalo engangqinwa kanjako nangamazwi azo okokuba zingamadoda kaThixo.

Ulsaya akaqalanga ukuliva izwi likaThixo ngalowa mhla wayebiziwe ukuba abe ngumProfeti. Wayefundisiwe ngabazali bakhe, nangabanye abantu, ukuba makathandaze aze amamele izwi likaThixo. Singazama ke ukukhulisa abantwana bethu ngalo ndlela ukuze omnye kubo anyulwe, njengoko uThixo wanyula ulsaya.

3. Cingani futhi ngobizo lukaIsaya nilulese ngenyameko (*Isaya 6 : 1-18*). Ize ke niphawule ezi ndawo :

(1) Kwakumaxa wayeseTempileni ukubizwa kwakhe uIsaya. UIsaya kwiintshumayelo zakhe uthetha amazwi amakhulu, ewabhekisa ngakuzo iinkonzo, namadini eTempile. Kodwa ke uIsaya akagwebi Tempile, nokuba ngamadini, kodwa uthethisa abantu abacinga ukuthi uThixo wokholiseka amkele amadini ingebubo ubulungisa nobungwele babo.

(2) Umbono awubonayo uIsaya asibobuhandiba bukaThixo kuphela, kodwa bubungwele bakhe nabo (*Isaya 6 : 3*).

(3) Ngenxa yokuba ubona ubungwele bukaThixo ubona ukuba “ uyindoda emlomo uyinqambi ” ongafanelekanga ukuthetha ngegama likaThixo (*Isaya 6 : 5*).

(4) Kanjalo ubona ukuthi abantu ahleli phakathi kwabo, nabo, phambi koThixo, ngabantu “ abamilomo iyinqambi.”

(5) Ke uThixo uqala ngokumhlambulula esonweni, ekuthi ke ngoko abe ngoselelungele ukuhambela abe ngoshumayela igama likaThixo (*Isaya 6 : 7-8*).

EYAMASHUMI MABINI ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Mus’ ukoyika ; ngokuba baninzi abangakuthi ngaphezu kwabangakubo.*” 2 oKumkani 6 : 16.

1. Kukho isixeko esihle kakhulu kwilizwe laseltali. Into eninzi yabantu evela kumazwe ngamazwe imana ihambela kweso sixeko Behambela kuso nje baya kubona izindlu zeCawa ezingummangaliso kunye nezindlu zezihandiba zakhona, ezizele bubo bonke ubuwezaweza beendyebo zazo. Abantu beso sixeko, kwiminyaka yakudala, babezizityebi kakhulu, baza ke ngoko ixesha labo balichithela ekuzonwabiseni ngeziyolo. Ke ngelo xesha nakuba babesiya ezi-Caweni, isininzi kubo asiziphathanga njengabantu abangamakholwa. Ulutsha, ngokukodwa, into eyayiphambili kulo yayikukhathalela izinxibo ezimakhazikhazi, nezihombiso, nemidlalo nokudlalisa ngemali (*gambling*).

Kekaloku ngalo lonke ixesha kwakukho umPriste owayengongwele kakhulu, chlala kweso sixeko, owathi wakhathazeka entliziyweni yakhe, ebona nje oku kuthandwa kweziyolo nale nkohlakalo. Waza ke waqinisa ukuhlala ethandaza, wathi akushumayela, baza abantu baqala ukuqonda ukuba amazwi abewathetha aveli kuThixo. Lo mPriste walandela ikhondo likaYohane oNgwele umBhaptizi, wabashumayeza abantu ebanyanzelela ukuba baguquke. Waha mbisa esithi : Akusizi lutho ukuza eCaweni naseMthendelekweni, xa ngaba intlalo yabo ayibi yengqinelana noko. Ke lo mPriste ungwele wazivusela iintshaba ezininzi ngalo mazwi entshumayelo yakhe, kanti ke noko waziguqula iintliziyu zabaninzi, zabuyela kuThixo. Iinginginya zolutsha ngoku zaqala zeza kuphulaphula ezi ntshumayelo zakhe, zada zeza kuye zaxela izono zazo. Ulutsha ngoko lwaba nto yimbi. Lwapheza ukuchitha imali kwizinto ezimakhazikhazi, nakwizihombiso. Alubanga saphinda ukusina ebusuku. Lwaqala ukuvelela iziguli, lwasiza nabangamahlwempu. Kanti ke lo msebenzi ubungelula kulo ulutsha. Lwageulelwa, lwanukunezwa, lwasinekelwa ngendlela embi, noko kwakunjalo lwanymezela. Abantu abadala bakubona ukuba ulutsha lube nto yimbi ngoku baqala nabo ukuzinikela kuThixo ngentlalo yabo.

2. La mandla omeleza ulutsha olo ayevela phi na ? Lawo aye-ngamandla kaMoya oyiNgwele kaThixo. Asinawo na thina lawo mandla ? Ewe, sinawo nathi, nakuba simana ukuwalibala. Sisuka singawaboni, sibona kuphela amandla eziyolo, nawemali, saye ke singawaboni amandla kaThixo. Khanicinge ngamaqela amaninzi olutsha olubekwa izandla yiBhishophu yonke le minyaka. Lwamkela ntoni na ngalo maxesha ? Siyazi sonke ukuba bamkela uMoya

oyiNgcwele ozela ukubapha *amandla*. Sithi ke xa sibona lo mkhosi wolutsha uvethe iingubo ezimlilophe, sicinge ukuthi ngalo mini siyakubona kukho nto yimbi inkulu kanjalo. Asikholisi kubona ikho lo nto. Ewe, nyani, asinakho ukuzibona iintliziyo zabo. NguThixo yedwa onakho ukubona iintliziyo zabo, kodwa yakuguqulwa intliziyo kumele ukuba kubekho imbonakalo exela oko.

Kufuthi abathi abo babekwe izandla balibale into yokuba ngelabo icala banawo amandla kaMoya oyiNgcwele.

3. Khanicinge ngeliya bali limnandi lomProfeti uElisha. Ukumkani waseSiriya wayesilwa namaSirayeli, waza ke umProfeti uElisha wamana esazisa ukumkani wamaSirayeli ngamacebo namalungiselelo kakumkani weSiriya, asuke angawaphumeleli lo macebo. Uthe ke ukumkani weSiriya kwakuba njalo waqala ukukrokra, ecinga ukuba kukho abangcatshi phakathi kwempi yakhe, abamana ukuya kuwaxela onke amacebo akhe kumaSirayeli. Kuthe ke kusenjalo waziswa ukuthi ngumProfeti uElisha onakho ukwazi izinto ezithe-thwa ngasese, aze aye kuzixela kukumkani wamaSirayeli. Ke ngo-ku ukumkani waseSiriya wakhupha imikhosi yakhe ukuya kurawula iDotani, apho wayehlala khona umProfeti uElisha. Uthe umfana womProfeti akuvuka kusasa wabona umzi wakubo urawulwe ziintshaba ; kwangoko wakhawuleza ukuya kuxelela inkosi yakhe. UElisha yena akazidubanga. Wasuka wathi kumfana lowo : “Mus’ ukoyika, kuba baninzi abangakuthi ngaphezu kwabangakubo.” Waza ke umProfeti wathandazela ukuba uThixo awavule amehlo alo mfana, khon’ ukuze abone ezo zinto zifihlakeleyo kwawethu amehlo. Ekwathi ke emva koko, wayibona imikhosi kaThixo.

4. Sithetha lo nto ke xa sithi : “Ndiyakholwa kuThixo uYise uSomandla.” Sikholwa kuwo amandla lawo soloko ekho kuthi, amandla awona makhulu ngaphezu kwamandla esono. Ukuba siyawakholelwa lo mandla, asingeze soyike zilingo. Akungelungi ukuzenza isichenge ezilingweni, kodwa zakusifikela zingafunwanga sithi, singaba nokuthembela emandleni kaThixo.

5. Kwezi mini zininzi izilingo ezitsha. Kuyinene khona ukuthi nokuba sihleli phina, kwa nokuba sisemakhayeni ethu, zikho izilingo ezininzi. Kodwa kula maxesha sibona uninzi lolutsha lukhukuliswe zizilingo ezitsha. Yenye yezinto leyo ekuthi futhi ngayo udodana lungagoduki xa luye kusebenza kwiidolophu ezinkulu. Akhukuliswa zizilingo ezitsha. Ezo zilingo zezokudlalisa ngemali (*gamble*), nokwenza uqashiqashi xa kubalekiswa amahashe, nezokusela utywala boMlungu, nezokuhlala intlalo yokuzonwabisa. Kwanenxalenye yomthinjana nawo usinga ezidolophini, nawo ukhukuliswe zizilingo ezitsha.

6. Ezi zinto masizivulele amehlo, kodwa simelwe ngakumbi ukuvulela amehlo ethu kumandla kaThixo, ngokuba, “baninzi abangakuthi ngaphezu kwabangakubo.”

Simelwe thina ngokwethu ukukholwa yile nto, silubonakalise nolo kholo lwethu kuyo. Kungasanceda ntoni na ukuba sibaxelele abantwana bethu ukuba bakholwe kumandla kaThixo ukuba thina ngokwethu asikholwa kuwo, singawathembanga nalo mandla? Abantwana bethu khe babone na okokuba sinawo amandla avela kuThixo? Khe babone na ukuba singabantu abayayo eMthendelekweni? singabantu abalwayo ngakuyo inkohlakalo nobumnyama? Khe babone na ukuba singabantu abalukhanyiso lukhanyayo na? Sithi ke emasenze ukuba amandla kaThixo abonwe lulutsha, ekuziphatheni kwethu

EYAMASHUMI MABINI ANANYE ICAWA EMVA KWEYOMTRINITI.

Funda :: “ *Ndim isango.*” Yohane 10 : 7.

1. Makhe sicinge ngelizwe apho izimvu ziphahlwe ziintshaba ezininzi. Apho kukho izingwe, iincuka, odyakalashé, iinganda nento eninzi yezinye iintshaba. Apho abantu badla ngokulahlekelwa zizimvu zabo. Kwilizwe elinjalo zimbini izinto ezifuneka ngokubalulekileyo khon' ukuze izimvu zikhuseleke ezingozini. Kuqala kufuneka kubekho umalusi olungileyo, ophaphileyo, nolikroti. Sesikhe sathi, phambi koku, iNkosi yethu uYesu Kristu injengomalusi olungileyo. Iyazibiza ezayo izimvu zaye ke ziliva izwi layo. Iyazikhokela, zaye ke ziyilandela : Ubomi bayo ibuncamela izimvu zayo.

Nokhumbula nokuba iNkosi yethu kukho nabanye abantu ebabizela ukuba babe ngabalusi, abaya kukhokela, badlise, baluse izimvu egameni layo. AbaPostile babe ngabalusi, baza bamisela nabanye ukuze nabo babe ngabalusi. UPawulos oNgwele uxhalisa abo wabamiselayo kobo balusi ngokuthi : “ Zilumkeleni ngoko..... ukuba nilaluse ibandla likaThixo owazizuzelayo ngelakhe igazi.” (iZenzo 20 : 28).

Ke ngezi mini iBhishophu zeKerike eKhatholika zingabalusi bomhlambi kaThixo, ikwa zizo ezimisela abanye abantu ukuba bathabathe inxaxheba emsebenzini wokukhokela nowokwalusa izimvu, umhlambi kaThixo.

2. Ngokwesibini kusekho enye into efunekayo ekwanjengaleyo yomalusi. Izimvu ezikwilizwe apho kukho iintshaba ezininzi, kufuneka zikwintendezezo ebiywe ngokunqabileyo. Makhe silinganise ngokuthi, abanini-zimvu abaliqela badibana ngokuthenga iinkatha zocingo olunameva, baze ke balubophelele kwizibonda ezomeleleyo zentsimbi. Le ntendezezo ke ibe yebanzi kakhulu, phakathi kwayo inotyani obuqhamileyo, kukho nemithi, kanjalo kukho nemifula apho izimvu zinokusela khona. Ke olubiyo lwabo lunqatyiswe ngangokude kungabikho nendawo le ekunokungena kuyo nasiphi na isilo. Baza ke benza isango lalinye kuphela, nalo balenza ngokuqinileyo. Bathi ke yonke imihla bazikhuphe izimvu ezo esibayeni, apho bezilele khona ngokuhlwa, baze bazingenise esangweni lentendezezo ziye kwidlelo eliqhamileyo ngaphakathi apho imithi yoba nomthunzi xa kushushu, zifumane namanzi okusela kulo mifulana ikwalapho. Apho ke izimvu ziyakuba sekunqabeni. Kanti ke asikuko kuthi zonqaba *kuphele*. Lo nto ayingebi nakwezeka. Maxa wambi izimvu zingehlelwa ziingozi, okunye zeyele emifuleni apho. Kungenzeka ukuthi kufike nezichotho zenzakalise isininzi sazo. Noko ke lo ntendezezo luncedo olukhulu kuzo.

3. Kukho ndawo esiyibonayo na elizweni eli efana nalo ntendelezo? Ewe ikhona ngokuthe cace. Kuxa kanye sicinga ngayo lo ntendelezo sisithi nje kwiNgxelo yoKholo: “Ndiyakholwa yiKerike inye, iNgeweLe eKhatHolika, eyabaPostile.”

Kungayo lo ntendelezo, xa sicinga ngayo, sithetha la mazwi athi: “iNkosi ngumalusi wam: andiyikuswela lutho: Yenza ukuba ndibuthe emariweni aluhlaza: indithundezela emanzini angawokuphumla.” (iNdumiso 23: 1-2).

4. Lo ntendelezo inesango elomeleleyo. Uthi uYesu: “Ndim isango.” Isango azingenisa ngalo izimvu umalusi khon’ ukuze ziye kungena entendelezweni, nguYesu. Kuphela kungaye esingaba nokungena eKerikeni. Kwakhona, kuphela kungaye esingabuyiselwa eKerikeni xa besikhe salahleka. Ngoko ke, njengokuba uYesu ebona abantu babe ngabalusi bomhlambi wakhe, ngokunjalo ubenza babe lisango. Ewe khona, kuyinene ukuthi yena kuphela komalusi nokuphela kolisango. Kanti ke kukwayinene ukuthi umsebenzi wakhe lowo uwuqhuba ngabo banyuliweyo nguye, umsebenzi wokuba ngumalusi nowokuba lisango.

iBhishophu ingumalusi, kanjalo ikwalisango. Xa iBhishophu ize kubeka izandla kubantu ababhaptiziveyo ukuze bamkele uMoya oyiNgeweLe, sibona ngokholo, uYesu ngenkqu yakhe, ethetha amazwi, esebenza ngezandla zikaBhishophu njengomalusi. Xa sibona iBhishophu ibeka izandla zayo phezu kwentloko yomDikoni, khon’ ukuze amkele uMoya oyiNgeweLe wokuba enze iNkonzo noMsebenzi wabuPriste, sibona ngokholo uYesu enjengesango. Sazi ngani ukuba elo Dikoni lingumPriste ngenyani? Sazi ngani na ukuba linawo amandla negunya lokwenza isikhululo sezono, okunye lokwaphula iSonka eAltareni? Sazi ngokuba lingene ngesango. Limiselwe ngokubekwa izandla yiBhishophu yeKerike eKhatHolika. Belingathi ukuba belize kuthi lingangeniswanga ngale ndlela, besingezise siye kulo sifuna ukhululo lwezono, besingeyi naxa besifuna ukwamkela uMthendeleko. Ubengade abe ube ngumntu olunge mpela, engeweLe nokuba ngeweLe, abe ngoshumayela kakhulu, kodwa ngaphandle kokuba abe ungene ngalo isango, besingezise simthabathe njengomPriste.

AmaAfrika le ndawo anakho ukuyiqonda kakuhle. Inkosi yomAfrika ayililo na ixhanti lesizwe? Xa ngaba kukho umntu wasemzini ofuna ukuza nemfundiso entsha kwisizwe esithile, akufuneki na ukuba aqale ngokuya enkosini yeso sizwe? Inkosi leyo lisango. Ngaphandle kokuba angene ngalo—oko kukuthi agunyazisiwe yinkosi—abantu abangeze bamamkele.

iBhishophu lisango le Dayosis, ke ngoko ngamnye makabe ngogunyazisiwe yiBhishophu xa efuna ukusebenza phakathi kwabo bantu.

5. Zimbini izinto ezisenza ukuba sidane namhla:

(1) Kukho inkanqa yabantu abakhe babhaptizwa abahleli ngaphandle kwe “ntendelezo.” Bahleli njengokungathi akukho Kerike, iNgeweLe eKhatHolika, ngathi akukho ziSakramente namalusi.

Masithandazele ab a bantu banje, ukuba kuvulwe amehlo abo , baze bayibone ingozi abahleli phezu kwayo.

(2) Baninzi abantu bamaHlelo abangamalungisa abangayiqo-ndiyo imfundiso yeKerike eKhatholika. Abangaziyo ukuba iBhishophu injengesango. Sobanceda njani na ukuze bazuze lo ngqondo ? Asingancedi kakhulu ngokuphikisana nabo, kodwa singanceda ngothando. Kusekuziphatheni kwentlalo yethu esimelwe ngayo kukulinga ukubonisa ubungqina balenyaniso. Abantu kuphela baya kukholwa kwinyaniso yeKerike eKhatholika xa bebona iziqhamo zothando nentlalo engcwele yamalungu ayo.

EYAMASHUMI MABINI ANESIBINI ICAWA EMVA KWEYOMTRINITI.

Funda : Mateyu 18 : 35. “ *Wothi noBawo wasezulwini enjenjalo kuni, ukuba anithanga nonke ngabanye nibaxolele ngentliziyo abazalwana benu iziphoso zabo.*”

Intshayelelo.

La ngamazwi alusizi athethwa yiNkosi yethu, kwiVangeli yanamhlanje. Nokhumbula ke ukuba kuphela kungothando ithetha nje la mazwi alusizi. Uyise omthanda ngenene umntwana wakhe akanguye osoloko emyekelela owakhe unyana, ukuba enze ukuthanda kwakhe angaze akhe amthethise.

Ke ngoko masivule iintliziyo zethu ukuze samkele la mazwi esiyalo seNkosi yethu.

1. Makhe silinganise ngalo mzekeliso weNkosi yethu, (wulese ngocoselelo eVangelini yale Cawa) ngento engabakho apha eAfrika.

Masicinge ngomAfrika onefama, kodwa yena angahlali kuyo. Lo mfo unomsebenzi obalulekileyo awusebenza kwidolophu ethile, aze ke ayivelele ifama leyo ngamaxsha eholidi. Ke uyindoda elungileyo nenomsa, ethanda ukuba bathi bonke abasebenza kulo fama yakhe baphathwe ngobubele. Kule fama yakhe wakhe nendlu yeCawa, kunye neyeSikolo ukuze ke abahleli kuyo bazuze onke amathuba enkqubela phambili. Waza ke waqesha umphathi wayo—nalo engumAfrika—ukuze abe ngumkhangeli nomphathi wayo.

Lo mphathi yindoda enobulumko, kunjalonje ifundile, inawo namava okulungisa zonke izinto zobufama. Ke kodwa yindoda elukhuni elumkele okwesiqu sayo, eziphatha gadalala izicaka ezisebenzayo apho. Umnini fama lo akasazanga kuqala esi simo somphathi lowo, yena wayemthembile. Kuphela, umnini fama, into wayengayithandi kulo mphathi kukuba abe namatyala amaninzi, aze amane eboleka imali kuye yokuwahlawula. Futhi emana ethe mbisa ukubuyisa lo mali kodwa, czo zithembiso zinga tsitsi nto kude kuphethe ekuboni umnini-fama agqibe ngelokuthi umphathi makathinjwe konke abe nako. Kwakhona umpathi wabuya wawa ngedolo ecela ukuba makenzelwe inceba.

1. Esitsho nje ucinga ngento abayakuba yiyo abantwana nomfazi wakhe, esithi xa ngaba uthinjiwe bayakufa yindlala.

Ke umnini fama wasikwa yimfesane waza ngobubele obukhulu wamxolela lonke ityala elo. Emnika nje uxolo uthemba ukuba kaloku umphathi lowo woba nobubele kwabanye abantu, ngokukodwa ezicakeni eziqeshiweyo. Akanakungakhumbuli okokuba yena ngokwakhe waphathwa ngobubele obukhulu ngoko ke akayikuba saba gadalala ekuphatheni abanye abantu.

Umphathi-fama waza wagoduka ezele luvuyo. Kwangoko waselesiya kuxelela izihlobo zakhe ezi ndaba zovuyo. Uthe ke akufika ekhayeni lakhe, wafika sekukho indoda ivela emaMpondweni ihamba ithengisa ingxowa yecuba elimnandi. Waye ke elifuna elo cuba koko wayengenamali.

Kuthe ke kusenjalo kweqatha kuye ukuba enye yamadoda asebenza efameni inetyala kuye lemalana encinane. Xa enakho ukuyifumana ebenganakho ukulithenga elo cuba. Waseleyibiza esithi kuyo : hlawula ityala lakho. Yaza ke lo ndoda ilihlwempu nje yataruzisa, icela inceba, kuba yayinemazana yenkomo inye, isengelwa ukuxhasa umntwana wayo obegula. Umphathi akazange aphulaphule yonke lo nto, kodwa usuke wamnyanzela ukuba athengise ngayo lo mazana kwangelo xesha. Suka olu daba lubi lwada lwaviwa nangu mnini-fama, waza waqonda ukuthi obakhe ububele akukho nentwana le obuchukumise yona ukuguqula intliziyo yomphathi.

Kwangelo xesha wamgxotha efameni yakhe.

2. Lo mzekeliso usifundisa ntoni na ?

(1) Usifundisa ukuthi, uxolelo lukaThixo aluyiyo into nje yokuba sivuye sonwabe ; kodwa luyinto yokusenza silunge njengokuba yena elungile.

Siyazi ukuba kunjani xa umntu exhinele uxolelo. Ityala lokuba nesono lifana nempuku ekrekretha umngxuma etyesini. Abanye abantu bayayiyeka impuku iqhube njalo umsebenzi wayo, bade bangeva ngxolo yokukrekretha, bacinge ukuthi imkile kanti isahleli ngaphakathi kwetyeya leyo isakrekretha ibhubhisa nempahla ezinexabiso khon' apho. Abanye abantu bavala iindlebe zabo xa unkwintshana lubetha bade bangabi sabinakho nokuluva ngoku. Isono sitshabisa amandla okuluva unkwintshana. Kanti ukuba silumkile sothi sakuliva ilizwi lonkwintshana lithetha kuthi, lusixelela izono zethu, siluphulaphule siguqukele kuThixo. Size siye kuxela izono, size ke sizuze ukukhululwa kuzo.

Oku kukhululwa izono (luxolelo lukaThixo) kusenza sonwabe kakhulu ezintliziyweni zethu. Kodwa ke alwenzelwa lo nto yodwa nje. Asimelwe ukuthi sakukhululwa izono sifane nenja ethi yaku-fumana ithambo lenyama isuke imke iye ngasese ukuze ilidle yodwa. Uxolelo lukaThixo silunikelwa ukuze silunge, nokuba senzele inceba abanye abantu, size sibaxolele. Xa ngaba alunakovelisa ezo ziqhamo sophulukwa ke luxolelo lukaThixo. Nantso ke into lo mzekeliso osifundisa yona.

(2) Kwakhona umzekeliso lo usifundisa ukuba le nto iluxolelo lukaThixo ithabatha ixesha, okanye ingumsebenzi ongemfutshane kodwa omde. UThixo uzama ukuzithimbela iintliziyo zethu, kunjalonje akazinyakathisi. Le nto iyintliziyo ifana nendlu enamagumbi amaninzi. Onke lo magumbi simelwe kukuwanikela kuThixo. Asinakumgenisa egumbini elinye nokuba mabini, kodwa mawangenwe onke amagumbi. Lo nto ayithethi ukuthi masihlale imini

iphela endlwini yecawa nokuba kube kusoloko siguqile. Ithetha ukuthi masiziphathe njengabantwana bakaThixo ; sibe ngabantwana abathanda uYise wabo besenza nentando yakhe.

EYAMASHUMI MABINI ANESITHATHU ICAWA EMVA KWEYOMTRINITI.

Funda : 1 Kumkani 10 : 8. “ *Anoyolo amadoda akho, banoyolo abakhonzi bakho abemiyo phambi kwakho amaxesha onke bebuva ubulumko bakho.*”

Sonke siyalazi into eliyiyo ikomkhulu. Likhaya lokumkani, iNkosi ke. Ngembonakalo yamehlo lifana namanye amakhaya, kodwa ezingqondweni zabantu liyinto eyahlukileyo, eyodwa—kuba kulapho baya khona besizisa ‘amatyala.’ Kulapho baya khona xa befuna *ukubusa*. Makhe sicinge ngamakomkhulu amathathu esifunda ngawo eBhayibhileni.

1. *Ikomkhulu lokumkanikazi waseShebha.* Kubonakala ukuba ukumkanikazi lo waye yintokazi elumkileyo. Wasebenza ngako konke abenakho efuna ukuba abantu abaphethwe nguye babe nama-ndla, nokuba babe ngabafundileyo balunge nokulunga. Kwakumana kufika abantu basemzini apho bevela kumazwe akude, aza ke aman’ ukubabuza imibuzo emininzi ngesimo nangentlalo yalo mazwe. Kungayo le ndlela awathi kuthethwa ngegama likaSolomon ukumkani odumileyo waseYerusalem. Abo bantu basemzini bamxelela ngabo ubulumko obukhulu bukaSolomon, nangazo izakhiwo azakhayo ; ngokukodwa bamxelela ngesakhiwo seTempile apho bekunqulwa khona uThixo. Ukumkanikazi lowo kwaba nzima kuye ukuba akholwe kuzo zonke izinto awazivayo. Wacinga ukuthi makube yincoko nje eyenziwa ngabahambi abathanda ukuba akuva lo ncoko amangaliswe. Kude ke wazimisela ukuba akhe aye ngokwakhe kwaSolomon.

2. *Ikomkhulu lokumkani uSolomon.* Uhambo ke lokumkanikazi lwaba luhambo olwathabatha ixesha elide. Makube wahamba nabantu abaninzi ethwele izipho ngeenqwelo. Wada ke wafika eYerusalem. Wamkelwa ngembekokazi enkulu nangobubele nguSolomon. Waza ke waboniswa zonke izakhiwo ezihle, kunye nesakhiwo seTempile. Waza ke wamamela xa ukumkanikazi athetha amatyala, ewagweba ngobulumko : Ke akwaneliswa, uvakele esithi ukumkanikazi lowo : “ Beliyinene ilizwi endaliva ezweni lam lezinto zakho nobulumko bakho. Andikholwanga ngamazwi lawo, ndakha ndeza, abona amehlo am : uyabona bendingaxelelwanga nesiqingatha esi.” (tyhila 1 Kumkani 10 : 6-7). Waza ke wahambisa wathi : “ Banoyolo abakhonzi bakho, abemiyo phambi kwakho amaxesha onke bebuva ubulumko bakho.”

3. *Ikomkhulu loKumkani wokumkani.* Yiyo ke leyo into esicinga ngayo namhlanje kwiCawa elandela umhla waBangcwele Bonke. Siyambulela uThixo ngenxa yabangcwele bonke, sithetha amazwi afana nalawo athethwa ngukumkanikazi waseShebha, sithi

“ Banoyolo aba bakhonzi bakho abemiyo phambi kwakho amaxesha onke bebuva ubulumko bakho.”

Khumbulani ilizwi elathethwa yiNkosi uYesu, wathi: “ Uku-mkanikazi waseZantsi uyakusuk’ eme ngomgwebo nesi sizukulwana asigwebe; ngokuba wavela eziphelweni zomhlaba esiza kuva ubulumko bukaSolomon; kanti ke omkhulu kunoSolomon nanku apha.” (Mateyu 12: 42).

Kanti ke nakuba “ weza kokwakhe, baza abakhe abamvuma,” kukho inxalenye eyamvumayo eyayinxanele obu bulumko, eyathi: “ Sosuka siye kubani na? nguwe onamazwi obomi obungunaphakade.” Ewe nangexesha wayelapha emhlabeni waye ngukumkani; babenoyolo abo babe naye imihla ngemihla.

Kodwa ke uYohane oNgcwele usixelela amakhwezikhwezi amaninanana elo komkhulu elingelilo lalo mhlaba. Kulapho ke esithi sibone aBangcwele (khangela: kwiZityihilelo 7: 9-17). Kuluncedo ukuba sikhumbule sicinge ngezinto ezithile ngaba Bangcwele.

1. Babengabantu abanjengokuba sinjalo kulo mhlaba. Babe-nezilingo njengathi, neengxaki kwa neentsizi. Kodwa, “ bazihlamba iingubo zabo ezinde bazenza mhlophe iingubo zabo ezinde egazini leMvana.” Baza ke baxolelwa.

2. Benze uloyiso olukhulu ngakwisono nobumnyama, siyayiva siyibona imiqondiso yolo loyiso. “ Bathiwe wambu ngeengubo ezinde ezimhlophe benamasundu ezandleni zabo.”

3. Besithi beludumisa nje olo loyiso lukhulu, lolweMvana ka-Thixo (uYesu) (tyhila iZityihilelo 7: 10).

4. Baphuma, “ kuzo zonke iintlanga, nezizwe, nabantu, neelwimi (iZityihilelo 7: 9). Nakuba sahlulwe kubo ngumlambo wokufa noko ke sibanye nabo singabomzi omnye baye besincedisa ngothando lwabo nangemithandazo.

Masithi ke xa sicinga ngabo: “ Banoyolo aba bakhonzi bakho bemiyo phambi kwakho amaxesha onke bebuva ubulumko bakho.”

EYAMASHUMI MABINI ANESINE ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Oku kwenzeleni ukukhunjulwa kwam.*” Luka 22 : 19.

1. Khanicinge ngomlambo onguMzimkhulu xa usihla, sewuku-fuphi nokuphela kohambo lwawo olude. Awunakho ukuthintelwa nayiyiphina into. Sewusondele nje ekhayeni lawo elwandle. Kwakhe, ngaxesha lithile, kwakho uqilimba lwedwala lweliwa luthe—zinzi phakathi kwawo nolwandle. Kodwa ke elo liwa lacandwa kubini ngumlambo. Ubungathi ukuba ubulanda lo mlambo apho uphuma khona, ubungafumana ukuthi uphuma njengomthombo omncinane entabeni. Uze ke uye ukhula ude ube ngumlambo omkhulu.

Asinguwo na ke umfanekiselo kaYesu Kristu oko waba ngu-Mntu? Kuba wakha waba lusana oluthambileyo, olungenamandla oluncinane luphethwe zizandla zikaNina. Wayezele ukuba azinikele yena ngenkqu njengedini. Kwa eselusana wayezinikela inkqu yakhe. “Uyabona ndizile ukwenza okukholekileyo kuwe, Thixo wam.” Yonke intlalo yakhe yayikukuzenza idini.

Kwaza ke kwathi, phakathi kwakhe nekhaya lakhe izulu, (ekugqibeleni) kwathi zinzi intaba enkulu yeentlungu, ihlazo, nokufa emnqamlezweni. Zonke ezo nto wazihlangabeza. Wazoyisa. Waza wavuka ekufeni. Wazinikela inkqu yakhe njengedini labo bonke abantu. Usalinikela elo dini ezulwini. Utaruzisa ngalo apho.

2. AmaAfrika aqhelene nale nto yokunikelwa kwedini. Idini alenza ngenkomo nebhokhwe athi ngezi zinto acamagushe kwizinyanya zawo. Kuthi ke xa esidla inyama yelo dini asuke akholwe ukuba anobudlelane nezinyanya ezo, kunjalonje abe adlelana omnye nomnye. Lo nto ke izise uxolo.

3. AmaYuda nawo ayewenza amadini ngempahla ezihambayo, ke kodwa wona ayewenzela ewanikela kuThixo. Ke ayeneentlobo ezininzi zamadini noko ke zonke ezo ntlobo zaphuma esisekweni esinye. UmYuda yena waqonda into yokuba wonile ngakuThixo. Waza ke waxhanela ukuba nobuhlobo noThixo, kodwa ke waqonda ukuthi yena ngokwakhe akafanelekanga. Yintoni na ke abemele ukuyenza? Wasuka wathabatha enye yeempahla zakhe ezihambayo, yona uyixabise kakhulu. Waza ke wayinikela kuThixo ibe lidini, kwaza ke kwaphalazwa igazi.

4. AmaKristu wona akalenzi elawo idini ngempahla ehambayo, kuba ke wona sekukho idini lawo, linye kuphela. UYesu Kristu lidini lawo. Eli dini linye, elo elikholisekayo kuYise. UYise akanqwenelanga ukuba uYesu abe neentlungu, ihlazo, nokufa, kodwa

wayefuna ukuba azoyise zonke ezo zinto, azivulele ngokwakhe indlela. Nantsi ke into exelwa lidini likaYesu. Yindlela evuliweyo esinga kuThixo. Njengokuba uMzimkhulu lo yindlela evuliweyo esinga elwandle ; ngoko ke kuYesu indlela ivulekile esinga kuThixo.

5. Kusesibingelelweni xa kwaphulwa isonka apho sidibana noYesu ekunikeleni idini lakhe : Le *yiNkonzo yeNkosi*, kuba yiyo eyinikela kuthi. Nguye owathi : “Oku kwenzeleni ukukhunjulwa kwam.” Aliqela amagama ebizwa ngawo le nkonzo. Thina siqhele ukuyibiza ngokuthi : “uMthendeleko oNgcwele.” Elo gama asililo elifanelekileyo kakhulu. Ikakhulu kwiKerike eKhatholika ikholisa ngokubizwa ngokuthi yi “*Mass*.” Amagama anelo gama sidibana nawo kumabizo anjengeChristmas neMichaelmas. Eyo- nanto exela ukuxabiseka kweli gama lithi *Mass* yeyokuba lasetyenzi- swa yiKerike eKhatholika iminyaka engamakhulukhulu edlulileyo.

Elinye igama ebizwa ngalo le nkonzo lelithi : Yukariste. Litha- thwa kwintetho yamaGrike, lithetha : ukwenza umbulelo. Liga- ma ke elo elifanelekileyo kakhulu lisixelela injongo ephambili ye- nkonzo. INkosi yethu uYesu Kristu xa wathabatha isonka, *Wa- bulela*. Iyinkonzo yokunikela umbulelo. Sizela ukunika. Sinike ntoni na ? Sinikela ukuphela kwedini labantu abangamaKristu. Ewe, kanjalo kuyinene ukuthi sizela ukuba sidle idini elo, sizela ukuba samkele uYesu—uMzimba neGazi lakhe. Ke kodwa namhlanje masicinge kakhulu ngokunikelwa kwedini lethu.

Asingommangaliso na ukuthi, okokuba unyana wakho ongum- Priste weKerike eKhatholika, angalinikela eli dini lingcwele imihla ngemihla ? Kanti bekuba kanye qha apho umPriste womYuda ebomini bakhe ebethi abe nakho ukunikela intlakamhlophe kwinda- wo engcwele. Ibiba lilungelo elikhulu nethamsanqa ukwenzela bonke abantu bakubo imithandazo.

Kodwa unyana wakho, engumPriste nje, yena ilungelo nethamsa- nqa analo likhulu ngaphezulu. Angasithabatha isonka esibingele- lweni, imihla ngemihla asaphule esithi, “nguMzimba wam lo oni- kelelwa nina.” Udibana noYesu ukunikela idini lakhe elinye neliyi- nene. Kodwa umPriste akayedwa. Sonke kunye naye sidibana ukunikela elo dini ngaye. Nguye omele iKerike iphela.

UYesu enikelwe abe lidini nje *uyindlela evuliweyo* esinga kuYise, sonke siza ngaye kuYise. Kuyo yonke imithandazo sithi : “ngaye uYesu Kristu.” Zininzi izinto esizinkelayo kuThixo kuyo iMass, kodwa zonke zinikelwa ngedini likaYesu. Mininzi imifulana ewo- mela kumlambo onguMzimkhulu osuka wona uyikhukulisele elwa- ndle. Ngokunjalo ke nathi sinikela iindumiso, imibulelo, izipho, neziqhu zethu kuYise ngaye uYesu.

Elokuphetha. Khon’ ukuze siyithande le Nkonzo kufuneka siza- me ukuyiqonda. UBhishophu Key wawashiyela ilifa elikhulu ama- Afrika. Elo lifa silibona ngeendlela ezininzi. Inxalenye yelo lifa likwiimfundiso zakhe ngeSakramente engcwele (YiYukariste E-

ngcwele) kwincwadana le : “ INcwadi yeSakramente eNgcwele.”
Xa silesa amazwi akhe siqonda ukuthi uKey lowo yayingumntu
owalufundayo uluvo lwamaAfrika. Amazwi akhe abemelwe ku-
lolongwa sithi bekumelwe ukuba aleswe futhi. Xa siwalesa soqo-
nda ukuthi sinalo idini kunjalonje kuphela kwalo linye.

Sikho, Bawo, simkhumbule,
Lowo wafelay' emthini,
Ekho naye, Bawo,
OliDini lethu linye,
Elingcwele, lisoyisa ;
Siza naye, Bawo.

Mbheke, Bawo, ngeso lakho,
Ungebheki thina boni ;
Asizonto thina ;
Hay' izono zethu zona !
Izwi lethu lokulila
Sithi ; wafa yena.—*Iculo*, 374.

EYAMASHUMI MABINI ANESIHLANU ICAWA EMVA KWEYOMTRINITI.

Funda : “ *Andikunyusa ndise kuYehova uThixo wam amadini anyu-
kayo endiwazuze ngelize.*” (2 Samuel 24 : 24).

1. La yayingamazwi kaDavide. Wayefuna ukunikela idini kuThixo endaweni ethile apho uThixo wayemenzele inceba khona. Lo ndawo ke yayiyeyomnye umntu, uAravena. Xa umniniyo weva ukuba ukumkani uDavide wayefuna ukunikela idini kulo ndawo, kwangoko, waselevuma ukumpa yona nokumnika iinkabi zakhe ezazilapho, kunye needyokhwe zokubasela umlilo wedini.

Kekaloku uDavide akavumanga ukusamkela isipho esinjalo, koko wasuka waphendula wathi, ngenyaniso ndiya kusithenga nge-xabiso kuwe ; “ andikunyusa ndise kuYehova uThixo wam oko ndikuzuze ngelize.”

2. KwiCawa edlulileyo besicinga ngedini lamaKristu. Sithe, amaKristu wona akalenzi idini ngeenkabi zeenkomo ngokuba uYesu, ngenkqu yakhe, ungowokuphela kwedini lawo. Esibingelelweni adibana naye ekunikeleni elo dini.

Lo nto ithetha ukuthi na, sinikela yena ngqo, endaweni yokuzinikela nathi ngokwethu ? Hayi bo, ukuba kunjalo, lo nto ingaba yengamkholisiyo mpela uThixo. Siyaninikela yena uYesu, khon’ ukuze nathi sibe nakho ukuzinikela ngokwethu. Sizinikela iziqu zethu sikuye. Njengokuba imifulana emincinane ingena kumlambo omkhulu onamandla, ngokunjalo ke ukuzinikela kwethu kungena kwiDini elinguYesu. “ Andinakunyusa ndise kuThixo oko ndikuzuze ngelize.” Kukho zinkxamleko na ukuzinikela kwethu kuThixo ? Ewe, yinkxamleko enkulu.

Asinto ilula ukwahlukana neentando zethu. Asinto ilula ukuthi : “ Intando yakho mayenziwe.” Kungelula ukunqwenela ukuba uThixo asenze sibe ngewe. Inenkxamleko enkulu, inkxamleko yokuthandaza nenzame, imigu, nokuzila ukudla.

3. Kwakhona inkxamleko yokunikela amalizo. Kungenzeka ukuba umntu athi uyazinikela kuThixo, aze acinge ngokuthi akukho mfuneko yokuba anikele ngemfuyo yakhe—imali yakhe, okunye impahla ehambayo. Lo mntu unjalo uyazikhohlisa ngokwakhe. Akukho mntu onokuzinikela kuThixo isiqu sakhe, ngaphandle kokuba kunjalo anikele ngeziphom zemfuyo yakhe nokuba ininzi nokuba ayininzi. Xa ke singenanto siyinikelayo kuThixo, kusekuhlani ukuthi, asikazinikeli iziqu zethu. Maxa wambi abantu bacinga ukuthi incinane into ababengayinikelayo, kengoko akusizi lutho ukubasanikela. Yimposiso embi ke lo mcamango. UThixo akasilinganisi isipho ngobukhulu baso, kodwa ujonga uthando lwalowo uphayo.

4. Unqulo oluxhaswa ngentlawulo yabanye abantu alungeze lube lunqulo oluphilileyo.

Makhe sithi, ngokulinganisa kubekho abantu abanobubele, nabaphayo, abathi kuthi : sonakhela izindlu zecawa zenu : sonihlawulela umvuzo womPriste wenu nowabashumayeli : sihlawule zonke izinto zokusebenza ezinkonzweni zenu—Lo nto ibingaba ilungile na kuthi ? Naphakade ! Besingaphulukana nezona ntsikelelo zinkulu, uThixo azipha abantu bakhe. Thina *asingenikeli* nto. Unqulo olunjalo alunamsebenzi : “ Andinakunyusa ndise kuThixo oko ndikuzuze ngelize.”

Kukho ingozi ebonakalayo phakathi kwethu ngonqulo olufana nolo. Simelwe ukuqonda okokuba unqulo lwethu luyangxwelerwa xa ngaba asiluxhasi ngokwethu. Mayibe yinto esonwabisayo ukwakhela izindlu zethu zeCawa, nokuxhasa ngemivuzo abaPriste nabashumayeli bethu. Kanti ke nalo nto ayanele. Besimelwe, kwakhona, ukunikela iziphos zokuxhasa umsebenzi welizwi nakwezinye iindawo, apho abantu bengamahlwempu kunoko sinjalo thina, nokuba kulapho abantu bengekafumani ukwazi ngoThixo.

5. Eyona ndlela ilungileyo yokunikela kuxa kuqokelelwa amalizo xa kuqhutywa iMass. Nokhumbula ukuthi iNkosi yethu isiyala ngengozi yokuthi xa sinikelayo sithande ukuba sibonwe ngabanye abantu, uthi masinikele ngemfihlakalo (tyhila Mateyu 6 : 3-4). Xa sifaka imali kwinkongozelo (engxoweni) akukho namnye owaziyo ukuba yimalini, ngaphandle koThixo onokwazi esikufakileyo. Ukuba ufaka imali eyigolide enkonzweni nguThixo oyaziyo lo nto. Akukho mntu uyaziyo.

6. Kukho izinto ezimbini athanda uThixo ukuzibona kwintliziyo yalowo osukuba esipha.

(1) Sisisa. NguPawulos oNgcwele osixelela ukuthi, “ Lowo uhlayela kakuvimba wovuna kakuvimba.” (tyhila 2 Korinte 9 : 6). UPawulos oNgcwele uthetha ngento athi ayenze amaKristu xa enikelela iziphos zawo kuThixo. Uthi xa ngaba sivimba ngentliziyo ngakuye uThixo, ngoko ke asisokuze sazi into eluyiyo uthando lukaThixo. Ngohlobo esihlayela ngalo sovuna kwangokunjalo.

Kwakhona sokhumbula ukuba iNkosi yethu nayo isifundisa futhi kwalo mfundiso. Kwaye kungani na ukuba ibabaze umnikelo womhlolokazi olihlwempu owafaka umnikelo ongeni emkhumbini wokulondoloza imali eTempileni ?

Kwaye kungesizathu sokuba wayenentliziyo enesisa ; uYesu wathi umhlolokazi unikele ngaphezulu kwabo bonke abantu kuba babenikele bona ngokuninzi kwabo. (Tyhila Marko 12 : 41-44).

(2) Uchwayito. “ UThixo uthanda ophayo ngokuchwayita.” Hayi ukuba ludano xa amaKristu athi ukuze abe nento ayinikelayo kuThixo, alindele ukude anyanzelwe ! Abantu abanjalo abanankwamkela ntsikelelo kuThixo. UThixo akathandi kuphela intumekelelo nje kodwa, kodwa uthanda uchwayito kwabo banikelayo.

Makube lo mhlolokazi wabonakala onwabile ngaphezulu kwabo bonke abanye abantu.

Wanikela ngento exabisekileyo kuye (impilo yakhe iphela—nento eyayiyemini ezayo) kodwa ke noko wayinikela ngochwayito kuba uthando lusoloko lunochwayito ekunikeleni, waye ke emthandile uThixo.

ICAWA EYANDULELA IADVENT.

Funda : Yohane 1 : 42. “ *Wena unguSimon unyana kaYona, kuya kuthiwa unguKefas, oko kukuthi ngentetho evakalayo ungu-Petros.* ”

1. Kwakusemva kokuchitha iintsuku ezimashumi mane entlango, nasemva kokuhendwa kwayo eyathi iNkosi yethu yaqala umsebenzi wayo welizwi. Sixelelwa ukuthi ubudala bayo babumalunga neminyaka emashumi mathathu. Asingommangaliso na ukuba walinda ngolungako unyamezelo, ukanti entliziyweni yakhe wayenolangazelelo kuqala lomsebenzi wakhe. Ke umsebenzi lowo wenzeka ngexesha elifutshane kakhulu. Awunakuba wenziwa lo msebenzi ngexesha elingaphezu kweminyaka emithathu, eku-ngade kube nangaphantsi kwalo minyaka.

Emva kokuhendwa kwayo entlango, iNkosi yethu yabuyela emlanjeni waseYordane, uYohane umBhaptizi ondele kuyo wayibiza ngokuthi : “ Imvana kaThixo ” (Yohane 1 : 36). Yindlela ke le awathi waqala ngayo umsebenzi wakhe.

Bathi ababini abafundi bakaYohane bakuweva lo mazwi basuka bamlandela uYesu (Yohane 1 : 37). Aba ke baba ngabafundi bakhe bokuqala, omnye wabo sixelelwa ukuba yayinguAndreya, umzalwane kaSimon Petros, kucingwa ukuba omnye yayinguYohane unyana kaZebhedi, umzalwane kaYakobi.

2. UYesu wawabona la madodana mabini emlandela, waza wabuza kuwo ukuthi “ Nifuna ntoni na ? ” Makube lo mazwi ayengawokuqala kumsebenzi welizwi weNkosi yethu. Wayengayazi na into eyayifunwa nguAndreya noYohane ? Ewe, wayesazi ukuthi babefuna yena, kodwa ke wathanda ukuba ayive lo nto iphuma emilonyeni yabo. Ke lo mbuzo usawubuzo nakuthi, imihla ngemihla. Ufuna ke impendulo iphume kuthi ngeyethu imilomo nangentlalo yethu. “ Nifuna ntoni na ? Yintoni na injongo yobomi benu ? Nindifuna ngenyaniso na ? Nizimisele ukundilandela na ? Niyazi na ukuba akuyikuba lula ? Nozingisa na ? Nowafuna na amandla kaMoya oyiNgcwele ? ”

3. OAndreya noYohane bathini na ukuphendula bakubuzwa nguYesu ukuthi : “ Nifuna ntoni na ? ” Baphendula bathi : “ Rabhi, uhlala phi na ? ” Waza waphendula uYesu wathi : “ Yizani nibone. ” Beza ke baza bahlala naye yonke lo mini. Kungoko ke waqalayo ukuqeqesha abafundi bakhe bakuqala. Asixelelwa iinto awabafundisa zona. Into esiyaziyo yeyokuba ngosuku olulandelayo uAndreya wazala luvuyo olungaka ngangokuba wanduluka wayakufuna umzalwane wakhe uSimon waza wamzisa kuYesu (Yohane 1 : 41-42). USimon lowo wayengumbambisi-

ntlanzi. Wayemtsha, omelele enempumelelo kumsebenzi wakhe. Makube izalamane zakhe zacinga ngaye ukuthi uyindoda ezakubehle ibe nomkhombe ongowayo, ezakufuna ukuqesha izicaka zokuyincedisa. Ukuba uPetros wayengumAfrika weli lizwe, besiyakuphawula ukuba uyindoda csebenza nzima, cenkomo nezimvu ezandayo, nenengqondo yeentlobo ezinyusa umntu zokulima umhlaba.

4. Wathi ke uYesu akumbona uSimon: “Wena unguSimon unyana kaYona, kuya kuthiwa unguKefas, oko kukuthi ngentetho evakalayo, ulwalwa.” (Yohane 1: 42).

Hayi umbuliso onjalo ukumangalisa kwawo! UYesu akabonisi kuphela ukuba uyamazi ukuba ungubanina, kodwa ubonisa ukumazi nento ayakuba yiyo. Usuka ke aguqule igama lakhe.

Ngubani na ke onelungelo lokuguqula igama? Makube noSimon wayezibuza lo mbuzo entliziyweni yakhe, nakuba engathandanga ukuwubuza ngomlomo wakhe.

Mnye kuphela uguqula amagama. USimon wayezazi izibhalo zeTestamente eNdala. NguThixo owaguqula igama likaAbhram libe nguAbraham (Genesis 17: 5). NguThixo owaguqula igama likaYakobi libe nguSirayeli (Genesis 32: 28). UThixo uguqula igama ngexesha aguqula intliziyo yomntu. Leyo nto ke inzima ukwenziwa le yokuguqula intliziyo. Yinto ke leyo uThixo afuna ukuyenzela thina sonke kodwa ke noko akayenzi ngonyanzelo.

Kungalo uthando qha engathi intliziyo yomntu ibenakho ukuguqulwa.

UYesu wamkhangela ngothando olukhulu uSimon ongumbambisi ntlanzi, wabona ukuthi naye uSimon woyinikela kuye eyakhe intliziyo, womlandela amthande, aze amlulamele.

Uyakuba ngowomeleleyo. Ke igama lakhe alimelwe kukuba nguSimon, kodwa malibe nguKefas, elixela ulwalwa. Ke noko uSimon akathanga omelele ngosuku olunye. Nokhumbula ukuthi nakuba uSimon wamlandela uYesu ixesha elide, noko wayescbuthathaka, waza akuzuza uxolelo waba ngowomeleleyo.

Yeyona ndlela leyo esingazuza ukomelela ngayo, le yoguquko noxolelo.

5. Sicinga ngale nto namhlanje kuba iKerike imema bonke abantwana bayo, ukuba bathandazele ukuguquka kwabangakholwayo, lo mthandazo wenziwa kule veki izayo ngemini yomlindo (*vigil*) wemini kaAndreya. Namhlanje sicinga ngovuyo olukhulu ngo-Andreya ebiza umzalwana wakhe uSimon embizela ukumsa kuYesu. Nathi simelwe ukuba sizame ukwenza kwalo nto, simelwe kuzama, ngomthandazo nangezinye iindlela, okokuba sizise abanye abantu kuYesu.

Simelwe kukucela kuThixo ukuba (1) asiphe *amehlo okubona*. UYesu wathi kuAndreya “Yiza ubone.” Waya ke waza wabona. Wabona ukuba uYesu unguKristu. Wabona kuYesu ubungwalisa nothando lukaThixo. Wabona ngayo lo mini into ethile eyayiza kuguqula yonke intlalo yakhe. Wabona ukuba izinto ezindala

zidlulisiwe, nokuba ngoku izinto zonke zenziwe ntsha. Kodwa ke akayazanga ukuba le nto iyakwenzeka njanina.

Akabanga nakunyamezela ukugusha olu vuyo lungaka kuye yedwa. Ngolangazelelo waya kubiza umzalwana wakhe, kodwa waqonda ukuba uthando lukaYesu lugqithe lwalukhulu kunolwakhe uthando. Kuba yayiluthando lukaThixo.

Ukuze sibe nokunceda abanye abantu enguqukwani masimcele uThixo ukuba asibonise ngokukodwa into exelwa luthando lukaYesu—into oluyiyo.

Sikholisa ngokucula ela culo lithi: “Hayi ukuba mnandi kwegama likaYesu.” Siwacula la mazwi siwalandela na, injongo yawo? Igama likaYesu liyindyebo novuyo lwethu na? Ukuba kunjalo asinakho ukuhlala siligcine kuthi sodwa. NjengoAndreya simelwe kukuya kumzalwana wethu simxelele sithi simfumene uYesu.

(2) Kwakhona kufuneka sinobukrothi. Kwakungeyiyo into elula ukuba uAndreya aye kumzalwana wakhe uSimon. Kwakungeyela ukumbiza ukuba ashiye umsebenzi wakhe nekhaya lakhe. Lo nto yayifuna umntu olikrothi.

Nakuthi ke kufuneka ukukrotha. Ewe, sesilungele ukuxelela abangakholwayo ukuthi mabagalele umgquba emasimini abo, nokuthi balitshonise ikhuba xa balimayo, bageleshe nokugelesha. Kodwa sisuka soyike xa siqala ukuthetha ngoThixo. Asithandi ukuba sibe yintlekisa, singathandi nokuva izinto abangakholwayo abazithethayo ngathi maKristu.

Ngoko ke masimcele uThixo ukuba asiphe ubukrothi. Masikhumbule isiyalo sikaYesu: “Wonke umntu ngoko oya kundivuma, phambi kwabantu, ndiya kumvuma nam phambi koBawo osemazulwini. Osukuba ke eya kundikhanyela phambi kwabantu, ndiya kumkhanyela nam phambi koBawo osemazulwini.” (Mateyu 10: 32-33).

UMHLA WOKUGUQUKA KUKAPAWULOS ONGCWELE.

(25th January).

Funda : “ *Sawule, Sawule, unditshutshiselani na ?* ” iZenzo 9 : 4.

1. Ukuba sasikhe sambona uSawule engekakholwa kuYesu Kristu, ngesasigqibe ngelokuthi : Nanku umntu oyindoda kaThixo. Ngumntu oligqobhoka lenyaniso. Ngulo kanye ozingisayo ukuhamba ezinkonzweni. Kunjalonje ungozinikele lonke ixesha lakhe ekuthandazeni. Ezinikele ngomqolo wonke ekuzondeleleni imini zokuzil’ ukudla. Ngumntu osimilo singenabala libi ; ekungekho noko abemnye ongakhe ambeke bala libi.

Kunokwenzeka ukuthi kubekho nalo uthi, akungebikho yantluko kumntu onjalo xa ebangumKristu. Uya kukhonza uThixo xa engumKristu ngokufanayo naxa engumYuda. Uyakuthandaza, enze inzilo-kudla, anikele amalizo njengoko wayesenza njalo kakade. Kodwa ke ukuba besingabuza kuPawulos oNgcwele (kaloku emva kokuguquka kwakhe wabizwa ngelo gama), sithi kuye yaba yiyantluko yani na eyabakho kuye xa wakholwayo kuYesu Kristu, ebengathi ukuphendula yaba yiyantluko efana naleyo ikhoyo phakathi komzimba ofileyo womntu nomzimba ophilileyo wakhe (ukuthi, umntu ofileyo nomntu ophilileyo). Kwakhona ebengaqokela athi, ngela xesha yena wayengumYuda, nakuba ngembonakalo wayengumntu olungileyo, waye ngofileyo. Wathi ke akukholwa kuYesu Kristu, waza wabhaptizwa waba ke ngophilileyo, ngovuswe ekufeni. Ke ngokubhekiselela kuPawulos oNgcwele, bekungathiwa ngokuthe gca : “ Lo nyana wam ebefile, wabuya waphila ; ubelahlekile, wafunyanwa.”

2. Namhlanje ke iKerike isiyalela ukuthi masinikele umbulelo wethu kuThixo ngenxa yokuguquka kukaSawule.

Kungenzeka ukuthi makabe uSawule lo wayengekho eYerusalem ngela xesha uYesu wagwetyelwa ukuba abulawe ngokubethelelwa emnqamlezweni. Ukuba kwakunjalo ke, bekungathi akufika aze abikelwe izinto ezenzekileyo, wacinga ukuba iziphatha mandla zenze eyona nto ifanelekileyo, le yokuba bambethelele emnqamlezweni. Ukuze abuye eve ukuthi kukho udaba olumangalisayo oluthethwa ngabo babehamba noYesu, udaba lokuba uvukile kwabafileyo, waza ke wazibonakalisa kwiqela elininzi labo. Ke ngoko bahamba beshumayela egameni lakhe. USawule wasuka wababamba ngomsindo. Wacamanga ukuthi aba bantu bakhohlisiwe, baye bekhukulisa abantu abangenalwazi ukuba bashiye uThixo. Ke uSawule lo ube yindoda eyazekayo, nemfundo yakhe ibiyephaka-

mileyo. Kwaza ke kwangoko waba yinkokeli kwabo babetshutshisa abalandeli bakaYesu Kristu.

Kwakhona, uSawule lo wayekho la mhla umFeli-Nkosi wokuqala, uStefano, wagwetywayo waza wabulawa ngokuxulutywa ngamatye. Lo mazwi athethwa ngumfi lowo wayewavile la athi: “Nkosi, ungabamiseli esi sono.” Waza ke uSawule wanduluka wasingisa ngaseDamaskusi efuna ukuya kutshutshisa amaKristu akulo ndawo. Kuthe ke engekafiki kulo mzi, ngesaqophe, wabona ukukhanya okukhulu okwathi kwaphandla amehlo akhe, athe ke akuba ejuleke phantsi emhlabeni weva izwi lisithi kuye, ngentetho yesiHebhere: “Sawule, Sawule, unditshutshiselani na?” Wathi ke yena ungunbani na, Nkosi? Ithe ke iNkosi, Mna ndinguye uYesu omtshutshisayo wena. Wenzakala ukhaba iimviko nje. Waza egubha eqhiphuke umbilini, wathi, Nkosi, ufuna ukuba ndenze ntoni na? Yathi iNkosi kuye, vuka uye kungena emzini lowo, woyixelelwa into omelwe kukuyenza.” Waza ke uSawule warolwa ngowabo ngesandla, engenakho ukubona, bamsa eDamasiko, ekuthe ke emva kweentsuku ezintathu, engazange adle, asele nokusela kweza umKristu othile ogama linguHananiya owathunywa nguThixo, ukuba aye kubeka izandla phezu kukaSawule, ukuze avuleke amehlo akhe, aze abhaptizwe nguye (iZenzo 9: 19).

3. Ngobhaptizo lukaPawulos (elo ligama lakhe elitsha) wakhululeka ebubanjweni.

Makhe sicinge ngombanjwa okhonkxiweyo ngemixokelelwane kwintilongo emnyama enqwenela ukhululo. Ukhumbula ikhaya lakhe, intsapho nezihlobo, ekusuka kuthi ngesiqophe abanamagunya bayalela ukuthi makakhululwe. Aze ke aconjululwe asuswe lo makhonco, kugengwe nomnyango wentilongo uvulwe. Ke noko inkululeko yakhe ayibi ifezekisiwe. Kuthi kanti ikhaya lakhe likumgama okude, kwilizwe elimgama, angabi nakuba nazo izinto zokumenza ukuba afikelele kulo.

Umbanjwa lo akafuni ukuba akhululwe kuphela kuyo imixokelelwane nje, kodwa ufuna ukuba inkululeko yakhe ibe yeyokuba akhululeke ukude afike ekhayeni lakhe, kwintsapho nakwizihlobo zakhe.

Ke kubanjalo nakulowo ukhululwe nguYesu Kristu. Naye kwangokunjalo ufanelwe kukhululwa, kungekuyo imixokelelwane yesono kuphela, nakubo ubumnyama, kodwa kukukhululwa ade afikelele kwelona khaya lakhe lenene.

UPawulos lo wakhululwa nguYesu Kristu ebubanjweni bomthetho namasiko obuYuda, kanti ke noko kwakhona wakhululwa ukuze afikelele kwelona khaya lakhe lenene, aze abe nokuzuza ubudlelane noThixo kunye neeNgcwele. Ke ngoko lo nto yaba yintlalo entsha kuPawulos oNgcwele.

Kekaloku wenza ntoni na uPawulos oNgcwele akuba ebhaptiziwe? Wasuka wemka wasinga kwindawo eyintlango. Waxelisa la nto yenziwa nguYesu emva kokubhaptizwa kwakhe.

Kodwa ke uPawulos oNgcwele yena wahlala ixesha elide kulo ntlango. Waza ke lonke elo xesha walichithela ekuthandazeni.

Kulo ntlango ke wahlukaniswa nekhaya lakhe kwa nezihlobo zakhe, kodwa ke wazenzela ikhaya elitsha. Wazuza uvuyo lobuso beNkosi: “Kukwanela yimivuyo ebusweni bakho.”

4. Kodwa uYesu akazange afune ukuba uPawulos oNgcwele azigushele yedwa le ndyebo ingakanana. Wayenesizathu esikhulu awayelindele ukuba asifeze ngaye. UPawulos wabizelwa ukuba abe ngumPostile. Ngexesha uYesu wayesemhlabeni wayenyule amadoda alishumi elinesibini ukuba abe ngabaPostile, ke ngoko naye uPawulos wabizelwa ukuba abe ngomnye wabo.

Kwaba nzima kuqala ukuba abanye abaPostile bakholwe ukuba uPawulos lowo wayengomnye wabo. Babegqibele bona ngokumazi eyinkokeli yabo babetshutshisa bona. Bada ke bacaciselwa nguBhanabhas oNgcwele, ukuze bade bakholwe, ekwathi ke kwangoko bahla babona imiqondiso ecacileyo le yokuba uPawulos wayenyulwe nguYesu embalulela ukuba abe ngumPostile oyakuhamba eshumayela kwiiNtlanga.

5. Yabe ingeyinto ebilula ukuba ngumPostile kaYesu Kristu. UPawulos oNgcwele wacacelwa yinto yokuba wahlukene nembeko nokubukwa ngabantu belizwe. Kwiindawo ngeendawo waqubisana nokuchaswa nentshutshiso. Kodwa ke wathi ngovuyo wancama into zonke ngenxa kaYesu Kristu.

Singaqonda ngokufutshane ngamazwi ambalwa into ekuyiyo ukuba ngumPostile, xa sithi silese ibali likaPawulos oNgcwele, nge-xesha ewayehambele isixeko saseFiliphi (iZenzo 16). Kweso sixeko kulapho kwakumi izihandiba eziliqela, kunye nezilumko kwiinto zemfundo, kodwa kwakungekho maKristu. Kwathi ke kwangoko uPawulos oNgcwele waqala ukushumayela, ekwathi akufumana abantu abambalwa abakholwayo, lo nto yavusa udushe nenkcaso yabantu abaninzi. Kwaza ke yena nomlingane wakhe uSilas batyatylwa baza bafakwa entolongweni zaza iinyawo zabo zaqanyangelwa emthini ukuze bangabi nakho nokulala phantsi. Noko ke silesa okokuba malunga phakathi kobusuku oPawulos noSilas babethandaza bevuma elokudumisa uThixo (iZenzo 16: 25). Kwakungani ukuba “bavume badumise uThixo?” Kwakungenxa yokuba babefumaneke befanelekile ukuthwala iintlungu nokuhlaziswa ngenxa kaYesu Kristu.

Elokuphetha. Masithandazele ukuba uThixo asivusele abaninzi phakathi kwethu, aba bayakuthi bafumaneke befanelekile ukuthwala iintlungu nokuhlaziswa ngenxa kaYesu Kristu.

UKUNIKELWA KUKAKRISTU ETEMPILENI,
OKUKHOLISA UKUBIZWA NGOKUTHI
“ KUKUHLANJULULWA KWENTOMBI
UMARIYA ONGCWELE.”

(February 2).

Funda : Luka 2 : 22. “ *Xeshikweni ke zazizalisekile iintsuku zokuhlanjululwa kwabo ngokomthetho kaMoses, benyuka naye baya eYerusalem, ukuba bammise phambi kweNkosi.*”

1. Khanicinge kwakhona ngemibuzo emibini enithi ngayo niyibuze xa niqubisana nomhambi endleleni. Niye nimbuzo nithi : “ Uvelaphi na ? ” nibuye nithi : “ Uyangaphi na ? ”

Nathi ke singathi ngohlono olukhulu sibuze kwalo mbuzo malunga neNkosi yethu uYesu Kristu ; sithi : Ivelaphi na ? kanti singaziphendula kwangoko sithi : ivela kuThixo. Ewe lo mpendulo iyinyaniso, kodwa ke ayikwayinyaniso na ngokubhekiselela kuni ngokwenu ?

Nina aningabo abavela kuThixo na ? Ewe, nivela kuye kuba wanidala. Kwakha kwabakho ixesha enaningekho ngalo, kodwa ke uThixo wenza ukuba nibekho, nivela kubazali benu, naza ke nazalwa emhlabeni. Ke xa sisithi uYesu Kristu wavela kuThixo asithethi into efana nale sithetha yona ngokubhekiselela kuni.

Yena sithi ngaye : emaphakadeni unguNyana kaThixo : wayesoloko enoThixo : unguThixo. Kanti ke weza apha emhlabeni wazazithabathela imvelo yethu phezu kwakhe. Wazalwa nguMariya oNgcwele. Kungoko *kuza* kwayo emhlabeni ebesicinga ngako kwezi nyanga mbini zidluleyo, kwiiCawa ngeeCawa.

Ngexesha leAdvent sifundiswa ukuba sizilungiselele ukuza kwakhe. Igama elithi Advent lithetha ukuza. Ngemini yeKrismesi sacinga ngokuzalwa kwayo nguMariya oNgcwele eBhetelehem. Ngemini yeEpifani sacinga ngokubonakaliswa kwayo kwabo “ babenamehlo okubona.”

Ngazo zonke ezi ndlela saye sicinga ngokuvela kwayo.

2. Ke namhlanje siqala ukucinga ngombuzo ongomnye, olandelayo, lo wokuthi uyangaphi na ? Oko wafikayo emhlabeni wayengoseluhambeni. Ke uhambo olo lwaya kuthi ga phi na ? Ke yiyo le impendulo : Weza emhlabeni ukuze azinikele ngokwakhe kuYise enjengomntu. Ke luthi ga apho uhambo lwakhe.

Usinga aye kuYise ezithe wambu ngemvelo yobuntu, leyo wayithabathayo kwiNtombi eNgcwele uMariya. Ke namhlanje sicinga

ngomqondiso obonakalayo woko kuzinikela kwakhe. Sicinga ngokunikelwa kwakhe eTempileni eYerusalem.

Kwathi ngokwesiko lamaYuda, akuba uYesu eveki zimbawazwe ezelwe, wathatyathwa nguYosefu enoMariya wasiwa eTempileni. Bekuthi kwenziwe idini lokuhlambulula umzalikazi. Bekukholiswa ukwenziwa idini elo ngexhwane; xa kodwa abazali babe ngamahlwempu belisenziwa ngamazuba amabini.

UMariya oNgewele wayelihlwempu, ke ngoko weza ephethe amazuba amabini. Bathe ke bakungena kulo Tempile inkulu bafika sekukho ndoda ithile eyayiyalelwe nguThixo ukuba iye kubalindela khona. Leyo ndoda yayilixhego, uSimiyon, awathi uThixo walixelela ukuthi aliyikuqala life de libe khe lambona uKristu, lowo kwakuthethwe ngaye ngabaProfeti. Ke uSimiyon waluthabatha uSana olunguKristu walugona waza wamdumisa uThixo.

Le nto ke yayingumqondiso kuSimiyon, nakuthi ikwa ngumqondiso. Kuye uSimiyon yaba ngumqondiso wokuba ngelo xesha wayeseleza kubizwa nguThixo ukuba alishiye ilizwe, kuba amehlo akhe embonile uYesu. Waza uSimiyon wathi: "Uyamndulula ngoku umkhonzi wakho enoxolo, Mnini nto zonke, ngokwelizwi lakho. Ngokuba amehlo am alubonile usindiso lwakho" (Luka 2: 28-29).

Nakuthi ingumqondiso. Ingumqondiso wokuba uYesu weza apha elizweni ukuza kuzinikela, yena ngokwakhe, kuYise, enjengomntu. Ixhego elinguSimiyon linikela usana kuThixo. Ke yonke intlalo yalo inikelwa kuThixo ngamaxa onke. Yena ungumPriste omsebenzi ungowokuzinikela yena ngokwakhe njengedini. Uvela kuThixo, waye esinga kwakuThixo. Oko uSimiyon waluthabathela ezandleni zakhe usana olo eluzisa kuThixo, usibonisa umqondiso wedini likaYesu aza kulenza emnqamlezweni eKalavari.

3. Ke iTempile ayisekho noSimiyon olixhego kudala wafayo. Kodwa ke yena uYesu usazinikela ngokwakhe kuYise ngalo mvelo yobuntu. Oko kuzinikela kwakhe akubonakali. Apho kukhona kusezulwini. Asinakho ukukubona.

Kodwa ke uYesu usenzele indlela esingathi ngayo sidibane naye ekuzinikeleni kwakhe kuYise.

Linye kwaphela idini labantu abangamaKristu. Asinikeli dini ngenkomo nokuba ngebhokhwe. NguYesu kuphela idini lethu. Usoloko ezinikela ngokwakhe njengedini, naseAltareni sidibana kunye naye koko kuzinikela kwakhe.

Uthi umPriste ngomyalelo kaYesu, asithabathe isonka asaphule aze ke ahethe amazwi athethwa nguYesu athi: "NguMzimba wam lo onikelwa nina: oku kwenzeleni ukukhunjulwa kwam." Ke kungelo xesha ke esithi sidibane naye ekunikeleni lowo mnikelo uyinene kuYise.

4. Kodwa uYesu akezelanga kuzinikela yedwa kuThixo. Uzela ukuzinikela kunye nabo bonke abo bangamalungu omzimba wakhe oyiKerike. Emveni kokuba wamkele umzimba negazi lika-

Yesu eMthendelekweni oNgcwele, udibana kunye nabanye usithi :
“ Sizinikela kuwe Nkosi, imizimba nemiphefumlo yethu, ukuba sibe lidini, eliqondakalayo, elingcwele neliphilileyo.” UYesu uza kuthi ngayo iSakramente eNgcwele yoMzimba neGazi lakhe, ukuze asiphakamise sonke sidibene kunye nedini lokuzinikela kwakhe. Njengexhego uSimiyon, sinikela uYesu kuYise, size sisidla yena nje eMthendelekweni oNgcwele sizizise thina ngokwethu kunye naye kuThixo.

Elokuphetha. Akwanele ukuba sizinikele thina ngexesha esamkela uMthendeleko kuphela. Makuthi imihla ngemihla nokuba senza ntonina, masizame ukuzinikela kuThixo. Nantso ke into ethethwa nguPawulos oNgcwele xa athi: “Nako konke enisukuba nikwenza ngelizwi nokuba kungomsebenzi, yenzani izinto zonke ngegama leNkosi uYesu.”

Umntu lo akamzukisi uThixo ngokwenza izinto ezibalulekileyo nokuba zezide zagabadela.

Uzukisa uThixo ngokwenza zonke izinto nokuba zezide zaba zezincinanana xa ezenza ngegama likaYesu.

UMHLA KAMATIYAS ONGCWELE.

(February 25).

1. Xa uzakubuya uye ehlathini uboza ubuze kumntu oyaziyo imithi, ukuba akubonise lo mthi kuthiwa ngumthathi. Okanye ungade uwudele xa uwubonayo. Ude ucinge uthi ngumthi omncinane, ungemhle nangembonakalo, xa ngaba uwuthelekisa neminye imithi emikhulu esehlathini. Ke kodwa umntu oyaziyo imithi angasuka ancume xa eqonda ukuthi ingqondo yakho ilapho. Angasuke yena akuphendule athi : Akukho mthi ulunge kangangokuba ude usetyenziselwe ukuba ube yintsika, ofana nomthathi.

Ungumthi owomeleleyo, ungenakho ukufana ubole njengeminye imithi xa umbelwe emhlabeni.

2. Namhlanje sicinga ngentsika eKerikeni kaThixo. UYesu wanyula amadoda alishumi linesibini ukuba aqeqeshelwe ukuze abe ziintsika. Lawo madoda abizwa ngokuthi ngabaPostile aza ke ahamba naye imihla ngemihla, emamela iimfundiso zakhe, ebona nemimangaliso abeyenza. Ke kwakungayo lo ndlela awathi ngayo wawalungiselela ukuba abe ziintsika zeKerike yakhe. Le nto iyintsika kufuneka ixhase ubunzima obukhulu, ke ngoko imelwe kukuba ibe yeyomelele kakhulu. UYesu wafuna ukuba aba baPostile bakhe mabaqine kakhulu. Ke bekungathi ukuba ubuwabonile lawo madoda, ubungathetha kwa lo mazwi angaba athethwa ngomthathi lowo. Ube ungenjenje ukucinga kwakho : Yini, bekungenzeka njani na ukuba amadoda anje aliguqule ilizwe ? Ngokuba akanamfundo nabugcisa bokuthetha, ukanti akazizo nezityebi ezifana nabantu abaninzi abazizihandiba. Wona la madoda aziziyekethana, nenxalenye kuwo ibingababambisi-ntlanzi phaya elwandle lwaseGalili. Ewe ebenjalo kanye, kodwa ke yena uThixo akaboni njengoko thina sibona njalo. Yena akaqhutywa ngokukhangela ubutyebi namfundo, kodwa ukhangela intliziyo yomntu. La madoda azinikela kuye ngentliziyo, aza ke abangawomeleleyo.

Ngoko ke abanakho ukuba ziintsika zeKerike.

3. Ke noko wathi omnye wabo babenyuliwe waphulukana nendawo yakhe. UYuda naye njengabanye wayehamba noYesu imihla ngemihla, ukanti ke akazange ayinikle kuye intliziyo yakhe. Intliziyo yakhe yathiwa lwale likratshi. Waqala ukusingela phantsi la madoda awayenawo, abe ngawayehamba noYesu, wada ekupheleni wasingela phantsi noYesu. Niyayazi ukuba uYuda lowo wangucatsha iNkosi yakhe, waza ke akuphelelwa lithemba wazixhoma emthini ngokwakhe. Kungoko ke ekwathi emva kokuvuka ekufeni kukaYesu, abaPostile babalishumi linanye kuphela.

Kwaza ke kwathi, emva kokunyukela kukaYesu ezulwini, u-Petros wesuka wema phakathi kwabafundi, exhinele ukuba maku-bekho othile onyulelwa ukuba abe sesikhundleni sikaYuda (tyhila iZenzo 1 : 15-26). Wayesazi ukuthi lowo uthile unjalo umelwe kukuba abe ngowayehamba noYesu, kunye nabo kwangaphambili. Banyula ke amadoda anjalo aba mabini. U-Yose obizwa ngoku-thiwa Bhasabhas noMatiyas. Asimangaliswa kukuba baba namathi-dala ukuchana eyona ndoda iyiyo kwaba babini. Babesoloko be-ngasilibali isimo nesenzo sikaYuda. Lonke eli xesha uYuda waye-hamba nabo babengazange bamkrokrele ukunganyaniseki kwakhe okwakufihlakele ; kukuthi ke babekhohlisekile. Ngoko ke la ma-doda mabini bawasondeza phambi koThixo, baza bathandaza bathi : “ Wena Nkosi, mazi weentliziyo zabo bonke yalatha kwaba babini oyena umnyulileyo ” (iZenzo 1 : 24) “ Bawisa amaqashiso abo, lathi iqashiso laphuma noMatiyas ” (iZenzo 1 : 26). Makube kwabakho uvuyo olukhulu ngalo mini. Asazi nto inkulu ngo-Matiyas lowo kodwa singaqiniseka ukuthi waye yintsika eyomelele-yo endlwini kaThixo.

4. Nantso ke eyona nto sifuna yona—iintsika ezomeleleyo. Zimbini izinto ezingamandla emayibe nazo intsika—yintobeko no-thando.

(1) Intobeko. Makabe uMatiyas wayemana ukukhumbula ukuba eyona nto yamwisayo uYuda yayilikratshi. Lo nto ilikratshi ilutshaba oluyingozi enkulu. Laye ikratshi elo alivakali ukuza kwalo, lingenzi nakugodloza elucangweni, lusithi ndivulele ndingene. Ikratshi lingena lihlale entliziyweni ngendlela engabonakaliyo, saye simelwe kukuhlala silindwebele, silichase. Alifani nengonyama ethi igqume phambi kokuba uyibone. Kanye lifana nenyoka ethi ikulume phambi kokuba uyibone.

Umntu onyulelwa ukuba abe ngumfundisi, nokuba abe ngumshu-mayeli ebantwini, ekerikeni uhendwa futhi futhi likratshi. Ngokuba kaloku abantu bayamhlonela, bamamele kuye, baze bawancome amazwi akhe. Ewe bayakholisa ukwenza njalo, ke noko inkqubo enjalo isoloko isesichengeni sengozi. Thina ke esingabafundisi nabashumayeli simelwe kusoloko sindwebile, silumkile, ngakuyo le ngozi. Kufuneka sikhumbule futhi la mazwi kaYesu athi : “ Thabathani idyokhwe yam niyithwale nifunde kum ; ngokuba ndinobulali, ndithobekile ngentliziyo.” Njengomthathi masihlale silungele ukuba sigxekwe kuba kuphela ngothobekileyo oba ngowo-meleleyo.

(2) Uthando. “ Thwalisanani ubunzima ize ngokunjalo niwuzalise umthetho kaKristu.” Intsika ithwala imithwalo yabanye abantu. Kungalo uthando lodwa esingaba nokuthwala imithwalo yabanye abantu.

Maxa wambi nikholisa ukuva kusithiwa abafundisi nabashuma-yeli basekuthuleni (*retreat*). Abanye abantu bangacinga ukuthi bafumana befeketha ngexesha labo. Kuphela bacinga ngemiphe-

fumlo yabo nangosindiso lwabo. Xa kukho abantu abanezo ngcingane, baphosisa kakhulu. Kuba kungenxa yokuba abafundisi nabashumayeli bazama ukukhula kothando lwabo kubantu babo, nokuze babe nokuba namandla okuthwala imithwalo yabo. Kungoko ke besiya kungena eluthulweni nje. Baninzi abathi zakuphela imini zolo luthulo, baphume beziva behlaziyekile. Kuba kaloku omnye ebezikhathaza kakhulu ngokubhekiselele kwesakhe isiqu, nangezinto zokumenza onwabe ahlale kakuhle. Ke kulo uThulo ulivile izwi likaThixo lithetha naye, yaza intliziyo yakhe yazaliswa ngothando. Waza ke waqala ukuthwala imithwalo yabanye abantu. Waza ke waba yintsika.

UKUSHUNYAYEZA KWENTOMBI ESIKELE- LWEYO UMARIYA.

(March 25)

Funda : Luka 1 : 28. “ *Usikelelwe wena phakathi kwabafazi.*”

1. Kwiminyaka emashumi mahlanu egqithileyo, kweli lizwe lakuthi, babembalwa kakhulu abantu kwiRamente ngazinye ababekwazi ukulesa iBhayibhile. Kodwa ke namhlanje iqela elininzi linakho ukuyilesa. Bangaphi na ke abantu kulo maqela abazilesayo ngasese iBhayibhile zabo ekhaya? IBhayibhile le iyindyebokazi enkulu, saye sinayo, ibhalwe ngesiXhosa inokuqondwa ngabo bonke abantu. Iyilahleko engathethekiyo ukungayilesi iBhayibhile. Ukukhanya kwesibane sakho kobchle kucime, xa ungamani usigalela amafutha. Kwa nomthandazo wosuka ube dikidiki msinya xa umntu engamane ewuvuselela ngokulesa iBhayibhile. Ukumana ulesa iBhayibhile kufana nama-futha la asoloko enyakamisa umtya wesibane. Kuko okukhwezelela umthandazo wethu, nokuba sixhinele uThixo.

2. Ke namhlanje sicinga ngodaba olumangalisayo luvela kuThixo, luthunyelwa kwiNtombi eNgcwele elulamileyo, enguMariya. Wanyulelwa ukuba abe nguNina kaYesu. Akukho nto esixelelwa yona yiBhayibhile ngabazali bakhe. Kodwa noko kukho nto esuka ithi tha kuthi xa sicinga ngamazwi kaMariya.

Yile yokuba iBhayibhile yayithandwa, ixatyisiwe nokuxatyiswa kwelo khaya lakhe.

Wathi esengumntwana uMariya wafundiswa ukuwathanda amazwi eBhayibhile.

Ukanti ke sokhumbula ukuthi ngalo mihla eyona Bhayibhile yayikho yayiyiTestamente eNdala.

UMariya lowo wafunda ukuwathanda amazwi abaProfeti abakhulu. Kwakhona wazithanda iincwadi zengoma, ezi nathi sizithe-thayo ezinkonzweni zemihla ngemihla. Ekwathi ke ezi zinto zaba kukutya athe ngako wondla intliziyo yakhe. Umthandazo wakhe waxhaswa kukucamgca phezu kwamazwi ababhali abangcwele.

3. Kwezo ncwadi ke weva indlela uSathana anamandla ngayo. Akanelanga ukuyiva nje—kodwa wawabona lo mandlakazi anawo nasemhlabeni apho abehleli khona uMariya. Waqonda ukuba uSathana lo uwamfamekisile amehlo abantu, waza ke wabakhonkxa ekuthinjweni. Noko ke kwakunjalo uMariya wakhumbula esa sithembiso sikhulu sikaThixo—esibhalwa kweyona yokuqala incwadi yeBhayibhile. UThixo wayethe kuSathana: “Ndiyakumisa

ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe ; yona iya kukutyumza intloko, wena uya kuyityumza isithende.” (Genesis 3 : 15).

Ngoko ke wayilangazelela lo mbewu yayithenjisiwe ukuza kutyumza intloko kaSathana. Wabona ukuba esi sithembiso saye sithenjisiwe kuzo zonke izizukulwana. Sasifana nesithatha esasingayikuvumeleka ukuba sicinywe. Sasoloko sidangazela ngamandla angapheliyo.

Kwaye kusoloko kukho abafazi abangwele ababa nolangazelelo lokuba, yanga lo mbewu yomfazi, iyakutyumza intloko yenyoka, ingavela kubo. Azi yoza ifike nini na ? Futhi uMariya wazibuza lo mbuzo.

4. Kwathi ke ngamini ithile xa wayethandaza, wasuka we qatha uGabhriyeli, ingelosi, ithunywe nguThixo ukuba iye kuye, yathi : “ Vuya wena ubabalweyo, iNkosi inawe usikelelwe wena phakathi kwabafazi.” (tyhila Luka 1 : 28-38.) “ Uyabona uya kuthabatha esizalweni uzale unyana umthiye igama elinguYesu.” UMariya akazange aqonde ukuba ingathini na lo nto ukwenzeka njengokuba wayengendanga nje, waza uGabhriyeli wathi kuye : “ UMoya oyi-Ngcwele uyakuza phezu kwakho, athi namandla Osenyangweni akusibekela, kungoko lo nto ingcwele izalwa nguwe iya kubizwa ngokuba nguNyana kaThixo.”

Waza ke uMariya wathi : “ Nanko umkhonzazana weNkosi makwenzeke kum ngokwelizwi lakho.”

5. Nguye—qha, phakathi kwabo bonke abafazi, owakethelwa ukuba abe nguNina woMsindisi. Ke ngoko uMariya lowo akalilo ibango lesizwe esinye, kodwa lelezizwe zonke. Uyinto yabo bonke abantu : “ Ziya kuqala kwangoku ukuthi ndingonoyolo kuzo zonke izizukulwana.”

Abantu abamhlophe nabantsundu, abadala nabatsha—abafundileyo, nabangafundanga—bonke bayayihlonela intombi engcwele, uMariya. Ilisiko elilungileyo nelibonisa intlonelo, ukuthi kube-thwe intsimbi yeKerike ngamaxsha athile phakathi kwemini, kunikwa imbeko kudaba olwaziswa nguGabhriyeli kuye uMariya oNgcwele.

Kufanelekile ukuthi, sakuva lo ntsimbi ibethwa, khe sithi nqumama xa besisebenza, nokuba besisancokola, siphakamisele phezulu iintliziyo zethu sisithi : “ Vuya Mariya wena usikelelweyo. Une-ntsikelelo wena, sinentsikelelo nesiqhamo sesizalo sakho, uYesu.” La mazwi akhona eBhayibhileni athethwa nguGabhriyeli nanguMzala kaMariya uElizabeth.

6. Kwakhona yinto esifaneleyo ukuba sizidibanise noMariya silinganise yena oko akuthethayo kuGabhriyel esithi : “ Nanko umkhonzazana weNkosi, makwenzeke kum ngokwelizwi lakho.” Wazinikela ngokupheleleyo kuThixo.

Waqonda ukuthi lo nto yomnika imbandezelo enkulu, kanti ke noko wakhumbula ukuba iingcwele zikaThixo soloko zilindeleke

ukuba zithwale iimbandezelo. Kufuthi ebezisithi zifumane intshutshiso zide zibulawe nokubulawa. Maxa wambi xa sixelelwa kusi-
thiwa umAfrika omncinane ongumKristu uyagxekwa atshutshiswe
ziintanga zakhe ngenxa yokunyaniseka kwakhe kuThixo, simelwe
kukubulela nokuthandazela amandla okuzimisela thina ngokwethu
sibe ngamangqina kaYesu.

UMHLA KAMARKO ONGCWELE.

(April 25).

Funda : Marko 1 : 1. “*Ivangeli.*”

1. Ngamanye amaxesha sikhe sixelelwe ngesipho esenzelwe ikerike elapha kuthi, eso sipho sivela kubantu abaphesheya kolwandle, abantu abangazange babe lapha kweli. Aba bantu mhlawumbi beve ukuthi kukho anaAfrika amaninzi angamahlwempu angenayo indlu yeKerike. Baze ke baqale, aba bantu, ukusebenza, bathandaze, baqokelele nemali phakathi kwabo. Kuthi kanti abaninzi phakathi kwabo bangamahlwempu, noko ke nabo basuka bakenento abayenzayo bencedisa kwakulo mcimbi. Kuphetha ngokuthi baphumelele ukuqokelela lo mali yokwakha indlu yekerike baze ke bayithumele kuthi. Sakuva ngesipho esinjalo uvuyo lwethu luba lolungathethekiyo. Kodwa simelwe kukhumbula ukuthi isipho esinjalo sithi ukuze sizale isiqhamo kube kuxa sifunda ngasonathi ukupha. Simelwe ke kukuthandazela ukuba nathi masifunde ukupha ngokunceda abo bangamahlwempu ngaphezu kwethu.

2. Namhlanje sinikela imibulelo kuThixo ngenxa yesipho esingnikwa mntu mnye nje kodwa, kodwa bonke abantu bazo zonke iintlanga. Esi sipho seseziqu zethu kunye nabantwana bethu. Isipho eso yiVangeli ebhalwe nguMarko oNgcwele. Asisoze siqonde ubukhulu bexabiso lesi sipho side sifunde ukusinikela sona kwabanye abantu.

UMarko oNgcwele lo asazi kakhulu ngaye kodwa sazi le nto yokuba nguye owanyulwayo ukuba abhale incwadi maxa wambi ebizwa ngokuthi “*Ivangeli esisiseko.*” Ngenxa yokuba uMateyu oNgcwele kunye noLuka oNgcwele bobabini baziseka ezabo iivangeli phezu kwebhalwe nguMarko oNgcwele.

3. Yayingubani na ke uMarko oNgcwele? Kucingwa ukuthi makabe wayekholwa kuYesu phambi kokuba abethelelwe emnqamlezweni. Wayebizwa ngegama elinguYohane Marko. Yabe iyindlu kanina wakhe apho uPetros waya kungena khona akuba ekhululwe yingelosi entilongweni (iZenzo 5 : 17). Kungenzeka nokuba lo ndlu ibe yileyo yayinegumbi eliphezulu. Nokhumbula kwakukwigumbi eliphezulu oko uYesu wahamba iinyawo zabafundi bakhe, waza wenza isimiselo soMthendeleko oNgcwele, kanjalo kwakukhona apho wabonakala kubo emva kovuko lwakhe.

Sifunda kwiNcwadi yeZenzo zabaPostile ngoMarko ukuba waphlekezela uPawulos noBhanabhas oko babesiya kushumayela iVangeli kwamanye amazwe (iZenzo zabaPostile 12 : 25). Lowo ke yayingumsebenzi owawuphahlwe ziingozi neenxwaleko. Kwathi ke xa babekwenye yezo ndawo uMarko wemka kubo. Kucacile ukuba

isenzo sakhe eso samvisa ubuhlungu obukhulu uPawulos. Ekubonakala ukuba uBhanabhas yena akazange amsole uMarko kuba wasuka wamthabatha waza wahamba kunye naye (tyhila iZenzo 15 : 36—kwisiphelo). Siyabulela ukuqonda le nto yokuba emva koko uPawulos wabuya waneliswa nguMarko owathi xa ethetha ngaye, unguye omthuthuzelayo.

Ngaxesha limbi uMarko lowo wayenoPetros eRoma ehleli naye njengesandla sakhe. Emakube ke kungelo xesha awathi wabhala ivangeli yakhe, esingakholwayo ukuba kuyo lo vangeli usinika iimfundiso zikaPetros. Isisipho esixabiso likhulu ekerikeni.

4. Khaniqwalasele amazwi eqalwa ngawo le ncwadi ebhalwe nguMarko nanga: “Ukuqaleka kwayo ivangeli kaYesu Kristu unyana kaThixo.” Elo gama lithi vangeli lithetha ukuthi *iindaba ezimnandi*. UMarko ebhala nje kungenxa yokuba uneendaba ezimnandi ezizezehlathi liphela.

Singathi khe sabuzwa ukuthi, kungani na ukuba abafundisi besuke eNgilani beze eAfrika, besingathini na ukuphendula? Abanye bebengaphendula bathi: bezele ukufundisa amaAfrika ukuba abe ngabantu abalungileyo, nokuba bezele ukufundisa amaAfrika imithetho kaThixo. Hayi, abezelanga lo nto, bezise iindaba ezimnandi, iindaba ezimnandi, ezi zokuba uThixo uluthando, ezokuba uNyana kaThixo wazithabathela eyethu imvelo waza ke wafela thina, wabuya wavuka ekufeni, wakoyisa ukufa, nokuba thina ngoku usipha ubomi baphakade.

Nabo ke ubumnandi bevangeli kaMarko. Ewe, yinene yona le yokuba sakuziva ezi ndaba zimnandi kufuneka sahlukane nesono, kufuneka sibe ngamalunga, siyigcine imithetho kaThixo, ke kodwa kuqala makwenziwe ukushunyayezwa kweendaba ezimnandi.

5. Ezi ndaba zimnandi zimelwe kukunika uvuyo kwintlalo yethu, Ziluzisile na uvuyo kweyakho intlalo? Khanikhumbule amazwi adla ngokuthethwa ngababhali beencwadi zeendumiso. Bathi ilizwi likaThixo lixabiseke kubo ngaphezu kwamawaka egolide nesilivere. La mazwi abawathethi nje kodwa besingisele ebantwini. Bawayathetha bewasingisa kuThixo, yena ozaziyo iintliziyo zabo. Kanti aba babhali beencwadi zeendumiso babengamazi uYesu Kristu. Kuphela nje babethemba ukuba woda afike. Thina ke sinawo amazwi kaYesu Kristu. UMarko lo akasibalisele ngamazwi kaYesu kuphela, kodwa uxela nangezenzo zakhe. Singaba nakho na ukuthi la mazwi axabisekile kuthi ngaphezu kwayo yonke imfuyo yomhlaba, ngaphezu kweenkomo neegusha: axabiseka nangaphezu kobomi bethu na?

6. Mhlawumbi esinye sezizathu esibangela ukuba masibe asizunganga uvuyo olukhulu kangako mayibe kukuba sisuke ezi ndaba zimnandi saziginela ezethu iziqu, asazama ukuzixela nakwabanye abantu.

Xa singazamiyo ukuzixela kwabanye abantu sisuka siphulukwe ngamandla azo abemelwe kukubakho phakathi kweentliziyo zethu. Isithatha sisuka sicime, sisuke thina sibe dikidiki.

Imfanelo yethu namhlanje yeyokuba sikhwezele umlilo ; simthandaze uThixo ukuba asiphe ngokutsha uMoya oyiNgwele, khon' ukuze singaneli kuzithanda nje kodwa ezi ndaba zimnandi thina ngokwethu, kodwa silangazelele ukuzixela nakwabanye abantu.

UMHLA KAFILIPHU ONGCWELE NOKA- YAKOBI ONGCWELE.

(May 1)

Funda : Yohane 14 : 9. “ *Ndinaxesha lingakanana ndinani nje akukandazi na ?* ”

1. Umbhexeshi wenqwelo uthabatha inyameko enkulu yokuziqonda iinkabi zakhe ngazinye. Uthi azi iziphako ezihle, nezo zibi zeenkabi zonke. Kwakhona uthi ayazi inkabi ekhawulezayo nesisibhovubhovu ekufuneka kuphela nje ukuba ayibize ngegama layo ibe seyitshotshobela. Kanti ke uyayazi naleyo isuka kade ekufuneka ayirece ngezwinia. Uthi ke aqonde ubukhulu bemfuneko yokucoselela ukufaka inkabi, iyileyo endaweni eyothi ifanele yona kuba ispani sonke asingehambi sitsale kakuhle ngokoniwa ziinkabi eziphambili. Ngoko ke uthi akhethe abophe phambili iinkabi ezikhawulezayo nezilungileyo ukuba zikhokele eso sipani. Noko kunjalo kuyafuneka ukuba akhethe abophe “ ezasemva ” iinkabi, ezikwafanelekileyo. Apho ke “ emva,” kufuneka efake amabhulura eenkabi omeleleyo, nangagaxaziyo, nathembekileyo.

2. Ngoko ke xa sicinga ngabaPostile singabafanisa nespani senqwelo. Babenyulwe ngobuchule obucocekileyo, baza baqeqeshwa yiNkosi yethu uYesu Kristu. Emveni kokunyukela kwayo ezulwini yaba ngumsebenzi obalulekileyo wokwenziwa nguMoya oyiNgcwele, wokubanyulela umsebenzi elowo umsebenzi obafaneleyo.

Xa ngaba sithi sikhangele kwincwadi yeZenzo zabaPostile siphawula ngokuthe cace ukuba ibingabaphina abaPostile ababekhethelelwa ukuba babe *ziinkokeli*. YayinguPetros oNgcwele noPawulos oNgcwele. Yayingabo ababeqhutywa nguMoya oyiNgcwele ukuba bakhokele ikerike. Iindlebe zabo bezibazile ukuliva izwi lakhe baza balangazelela ukulihlangabeza.

3. Namhlanje ke ikerike isimemela ukuba sikhumbule uFiliphu oNgcwele, noYakobi oNgcwele nokuba sinikele umbulelo kuThixo ngenxa yabo. Ke bobabini babengabaPostile ; sithi ke xa sicinga ngabo sibafanekise ngokungathi bafanelwa kukuba babe ziinkabi zasemva, kunokuba babe ziinkabi eziphambili. Babethatha kade ezintweni, kodwa noko babe nokomelela nokunyaniseka.

4. Kuqala cingani ngoFiliphu. Makhe sikhankanye iindawo zibe mbini kuphela ngaye. Nokhumbula le nto, kwakha kwathi ngamhla uthile abantu abaninzi basuka bayinqonga iNkosi yethu beyinkitha, baza ke bahlala ixesha elide xa yona yayiphilisa abafayo. Ke uYesu waba nexhala ngenxa yalo nkitha kuba yayingenakudla ; kunjalonje ikude namakhaya ayo. Waza ke ebhekisa kuFiliphu

wambuza esithi : “ Sozithenga phi na izonka ukuze badle aba ? ” Ubesitsho ke emlinga ; ubeyazi yena into abeza kuyenza. Ukuba ke uYesu wayebuze kuPetros lo mbuzo, yena ngewayekhawulezile waphendula ngokuthi : “ Nkosi, sijonge kuwe ukuba uyiphe ukudla le mpi ilambileyo.” Kodwa yena uFiliphu eziziliza nje usuka athi : “ Izonka zeedenariyo ezimakhulu mabini azibanele ukuze elowo athabathe intwana.” UFiliphu yena ucinga kuphela ngokuthi kungafuneka kuchithwe imali engaphezu kwababenayo khon’ ukuze le nkitha yabantu ibenakho ukutyiswa ngokwaneleyo.

Kwakhona makhe sithabathe sicinge enye indawo engoFiliphu, okuya uYesu wayefundisa abaPostile kwela Gumbi liphezulu. Uthi kubo, ukuba babemazi yena babenganakho nokumazi uYise. Kwangelo xesha ingqondo kaFiliphu iyaziziliza usuka athi : “ Nkosi, sibonise uYihlo kosanelisa.” (Yohane 14 : 8). Usuka uYesu amthethise koku kuziziliza ngengqondo, andule athi : “ Ndinaxesha lingakanana ndinani nje akukandazi na, Filiphu ? Lowo undibonileyo mna umbonile uBawo.” Ingqondo kaFiliphu iza kade kodwa ke noko womelele unyanisekile. Intlalo yakhe emhlabeni apha wayisebenzisela ukusa ukhanyiso kubantu ababehleli ebumnyameni, waza ke waba ngowada wabuncama ubomi bakhe ngenxa kaYesu.

5. UYakobi naye ingqondo yakhe ibiziziliza. Yena ebengunyana kaAlifeyu owayebizwa ngokuthi ngumzalwana weNkosi. AmaAfrika igama elithi mzalwana nawo alisebenzisa kwangalo ndlela. Nawo atsho njalo xa ebiza unyana womzalwana woyise athi mzalwana. Ke sixelelwa okokuba abazalwana bakaYesu, oko wayesemhlabeni, abazange bakholwe kuye. Le nto ayithethi ukuthi abakhohlwanga kuba elilungisa, engumntu ongewele, nokuthi babengamthandi yena. Ithetha ukuthi abakhohlwanga kuye ukuba unguMsindisi wehlabathi. Ingqondo zabo bezithatha kade.

Kanti ke nantsi yona into eqinisekileyo, le yokuba wathi uYakobi akukholwa womelela waza wanyaniseka. Emakube yayinguye lowo waba yiBhishophu yaseYerusalem, indoda eyayincomeka ngokuba ngewele kwayo.

Yazingisa kangaka ekuthandazeni lonke ixesha ada amadolo ayo aba luqweqwe afana namadolo eNkamela.

Ngoko ke xa sicinga namhlanje, ngoFiliphu noYakobi, ukuba babeziinkabi zcenkomo, ngabe bengabo ababeya kukhethelwa ukuba ziinkabi ezibotshwa emva.

Elokuphetha. Ikerike nayo ifuna abantu abanjengeenkabi zase-mva kunye nabanjengeenkabi zaphambili. Iba yintsikelelo engathethekiyo xa sibona abo bakhethiweyo bekhethelwe ukuba ziinkokeli ; bengamadoda angqondo zikhawulezayo. Ade athi naxa avavanywa, o aphumelele kakuhle ezikolweni, ashiya nekholeji leyo, angayeki ukuzihlaziya nokuziqhuba emfundweni. Aze ke abe nobuchule nobuciko xa eshumyela naxa axoxayo.

Kodwa ke nakuba kunjalo ziyafuneka iinkabi ‘ zasemva.’ Sikhumbula omnye umPriste uJemuel Phamla, yena ukuba wayeyi-

nkabi yenkomo ngewayebotshwe ngasemva. Ubemana ukuthi xa ethetha ngobakhe ubume, “andifundanga andililo neciko.” Bekuba yinqaba xa eseSinodini nokuba kuseKomfeni, ukumenza ukuba akhe athethe nelinye izwi. Ubeyindoda ezithobileyo, kanti ke noko wayomelele kakhulu. Abanye abantu babengade bemke “nezivunguvane ” zeemfundiso ezinxamnye, yena kodwa wahlala eme nkqi kwiNkolo eKhatholika.

UBHARNABHAS ONGCWELE.

(June 11)

Funda : IZenzo 4 : 36. “*Kekaloku uYose owathiywa ngabapostile elinye igama lokuba Bharnabhas (elithi lakuthethwa ngentetho evakalayo ngumfo wovuselelo.)*”

1. Eli gama lithi Yosefu ligama elihle. Ibali likaYosefu unyana kaYakobi noRakheli lelinye lamabali amahle kakhulu akwiTestamente eNdala. Masithembe into yokuba abantwana bethu abathe bathanda ukuliva elo bali xa befundiswa ngalo czikolweni bohambana babalisele abazali babo, noyisemkhulu bengenakho nje bona ukuzilesela lona.

Kanti ke kukho nomnye uYosefu esimenzela neyona ingaphezulu imbeko, lo owayeyindoda kaMariya oNgcwele, engumondli kaYesu. Sithi xa sisiva ngeli gama simangaliswe yinto yokuba abapostile basuke bathiye elinye igama umntu owayeselenalo igama elihle kangaka elinguYosefu. Makube lo nto bayenza nje yabangelwa sisizathu esasifanelekile kakhulu.

Sokhumbula ukuba uThixo waguqula igama likaAbhram labanguAbraham, kwa nelikaYakobi laba nguSirayeli.

NoYesu naye waguqula igama likaSimon laba nguPetros. Ngoko ke koku kuguqulwa kwakukho isizathu esifanelekileyo koku kokubini. Ke ngoko, kwakungani na ukuba abapostile bathiye uYosefu igama elinguBharnabhas ? Asingethandabuzi ukuthi babona ukuba eli gama lifanele isimilo sakhe.

AmaAfrika ezi ziphaluka athiya igama lokuthi Zamuxolo kwiNkulu yeemantyi esandul' ukuphumla emsebenzini wayo. Le nto ke ayenza amaAfrika kuba aphawula into yokuba wayeyindoda esoloko izama ukuba uxolo malubekho. Into yokuzamela ubukho boxolo asiyontwana nje ilula. Ifuna ukuba oyenzayo abe nobukroti obukhulu aze abe nonyamezelo. Ithe ke le Nkulu-Mantyi mhla yayeka umsebenzi wayo amalungu eBhunga Elikhulu amnika isipho sewotshi yegolide eyaba nomzobo wegama elinguZamuxolo (litheletha ukuthi lowo ozamela ubukho boxolo). Eso senzo sokumthiya elo gama linjalo samkholisa ngendlela engathethekiyo.

2. Igama elithi Bharnabhas lithi *ngumfo wovuselelo* (nyana wovuselelo). Asingethandabuzi ukucinga ukuthi abapostile bamthiya elo gama uYosefu, kuba wayesoloko engumphilisi kwiintliziyi ezazisopha, zinamanxeba, esoloko ethuthuzela ababeneentsizi ; esoloko ezamela ukunceda abantu ngamazwi akhe obuchule. Sokhe nje sinyule iindawo ezintathu apho singabona khona ukuba bachana njani na abapostile ekumthiyeni eli gama uYosefu.

(1) Sokhumbula ukuba uthe uPawulos akuba egqobhokile wasi-nga eDamaskus apho wafika washumayela khona ngegama lika-Yesu Kristu. Intshumayelo yakhe apho yabanga isidubedube esikhulu, kangangokuba wada wanyanzeleka ukuba anduluke apho eDamaskus (iZenzo 9 : 19-25).

Kwakungelo xesha ke awathi wasinga eYerusalem apho wazama khona ukuzibandakanya namakholwa, kuyo imithandazo neentshumayelo zawo. Kodwa wona asuka amoyika. Akhumbula indlela awayethe watshutshisa ngayo amakholwa kumaxesha agqithileyo. Kwakhona akhumbula ukuba naye wakuthakazelela ukubulawa kukaStefano umfeli-Nkosi wokuqala. Akhumbula kanjalo oko wayesinge eDamaskus eyela ukutshutshisa amakholwa alapho. Aza ke acinga ukuthi efuna nje ukuzimanya nawo wenza icebo lokuwenzakalisa.

Kwaba ngelo xesha ke awathi yena uBharnabhas waba ngonobukroti bokumthabatha uPawulos amzise kubaPostile. Wayewubonile umsebenzi owawenziwe nguPawulos, waza waqonda okokuba ngenene wayeyindoda egqobhokileyo nemthandayo uYesu. Waza ke wabachazela abaPostile yonke into emalunga noPawulos (iZenzo 9 : 26-27). Kwaza ke ngamazwi anobuchule kaBharnabhas uPawulos wamkelwa ngamakholwa eYerusalem, waza ngoku wadibana nawo kuyo imisebenzi yokushumayela.

Esi senzo ke siyasibonisa thina ukuba uBharnabhas ngenene wayengumfo wovuselelo.

Simelwe ke nathi ukuba sifuze yena, ngokukholwa msinya kumandla kaMoya oyiNgcwele, onakho ukuguqula iintliziyo zabantu zibe nokusebenzela umsebenzi kaThixo. Iintliziyo zethu mazingazali kukuba nezirano. Singacingi ngokuthi ngenxa yokuba umntu ekhe wangumchasi womsebenzi kaThixo masingabuye simthembe. Endaweni yokuba njalo masigcobe xa sibona amandla oMoya oyiNgcwele kaThixo, ade abe nakho ukuguqula iintliziyo zabebede bawa ngokuphantsi.

(2) Kwakhona ngelinye ixesha xa bathi abaPostile ababeseYerusalem beva ukuthi amakholwa ayeshumayela kwabezinye iintlanga eAntiyokhwe, nokuba abeentlanga babegqobhoka basuka abaPostile boyika. Babengekaqondi ngokupheleleyo into yokuba uYesu unguMsindisi wabantu bonke—ingengabo bodwa abangena ngesango lobuYuda. Ngoko ke bathumela uBharnabhas ukuba aye kukhangela aphicothe lo ndawo. Yaba lithamsanqa le nto. Uthe ke akuya uBharnabhas waqonda ukuba le nto nyani lowo ibingumsebenzi kaMoya oyiNgcwele waza ke wavuya wavuselela lo makholwa matsha ukuba omelele anamathele eNkosini. Ngokuba ebeyindoda elungileyo ezele nguMoya oyiNgcwele (iZenzo 11 : 22-24). Waza ke uBharnabhas wazibonakalisa ngokwakhe *engumfo wovuselelo*.

(3) Eyona ndawo inkulu edlula zonke ezinye athe uBharnabhas wayenza yayiyeyokuzuzwa kukaPawulos, ezuzelwa lo msebenzi mkhulu phakathi kweentlanga. UThixo wayeluvulile ucango waza

uBharnabhas waqonda ukuthi oyena mntu ofanelwe kukungena kulo ibinguPawulos (iZenzo 11 : 25-26). UBharnabhas wayesazi ukuba oyena mntu mkhulu kunaye ibinguPawulos. Nakuba kuthi kuqala xa silesayo sithi u*Bharnabhas* no*Pawulos*, kuthi kwa oko sibe sesilesa ngo*Pawulos* no*Bharnabhas*. UBharnabhas yena wayezilungisele ukuthabatha esiphantsi isihlalo.

Ukuba sikhulu kweso sifundo kuthi thina sonke abasebenzela uYesu Kristu.

UMHLA KAYOHANE ONGCWELE UMBHAPTIZI.

(June 24).

Funda : Mateyu 11 : 11. “ *Phakathi kwabo bazelweyo ngabafazi akwelanga mkhulu kunoYohane umbhaptizi.* ”

1. Sonke siyazi okokuba uYohane oNgcwele umbhaptizi wayengumanduleli kaYesu, wayethunywe nguThixo ukuza kulungiselela indlela yakhe phakathi kweentliziyo zabantu. Sithanda kakhulu ukulesa lo mazwi ayindangandanga kaYohane xa wayethetha ngalowo wayesiza. Sikhumbula nje nokuba uYohane lo engekazalwa wangqina ngoYesu. Phambi kokuzalwa kwakhe uYohane, yathi iNtombi eNgcwele uMariya yasinga kwaElizabhethe iyakumtyelela ; kwesuka xa ebulisa uElizabhethe lwaxhuma usana esizalweni sakhe, ebulisa nje lowo wanyulwa ukuba abe nguNina kaYesu.

2. UYohane wayinikela yonke intlalo yakhe eyinikela lo msebenzi mnye wokulungiselela indlela yokuza kweNkosi. Wada wancama nekhaya lakhe, wasuka wasinga waya kuhlala entlango. Ingubo abenxiba zona zazizezirwexayo, kwaye ebesidla iinkumbi nobusi basendle, waza ke wahlala ethandaza engaphezi. Yona ke le nto eyenza nje yayimlungiselela okokuba abe sisigidimi sikaYesu.

AmaAfrika ayamazi into ayiyo umntu ekuthiwa nguMsila, okunye isigidimi : uthunyelwa ukuya kulungiselela indlela inkosi ezakuzayo. Ke lo mntu akukho nto ayenza njengokungathi yeyakhe, okunye ngokungathi amazwi awathethayo ngawakhe. Yonke into ayenzayo, uyenza ngegama lenkosi. Ke noYohane lowo kanye waqhuba ngalo ndlela akuqala ukushumayela. Wathi ndililizwi kuphela lomthunywa omsebenzi ikukulungisa indlela yalowo uzayo. Nguye lowo ke oyakuza enegunya lokubhaptiza ngoMoya oyiNgcwele endingakufanelekileyo mna ukuba ndinyobulule umtya wembadada yakhe (Yohane 1 : 23-27).

3. Kude ke kwagqibela ngokuthi kufike imini xa uYohane waba nakho ukwalatha kuYesu ngokwakhe wathi : “ Nantso imvana kaThixo ! ” Ngalo mini ke abafundi bakaYohane basuka bamshiya baza balandela uYesu.

Waphela ngolo lusuku na umsebenzi kaYohane ? Ewe nyani, singacinga okokuba kwakwanele, uYohane ebavumela nje abafundi bakhe ukuba bamlandele uYesu, kanti ke kwakunganele. Ngenyaniso yena uYohane wayengumanduleli kaYesu ngokushumayela kwakhe, kodwa makabe nangumanduleli wakhe ngokuva iintlungu nangokuba afe.

Waba nobukroti obungangokude athethise ukumkani uHerode owayethe wazeka umfazi womntakwabo. Waza ke uHerode wamfa-

ka entolongweni. Ekuthe kwanalapho abalandeli bakhe abambalwa beza kumvelela. Emakube babelindela ukuba uYesu wothi ngegunya lakhe ayikhulule inkosi yabo kwitilongo kaHerode. Baza ke balinda, balinda akwabikho nto yenzekayo. Wada ke uYohane wathumela ababini kubalandeli bakhe ukuba baye kubuza kuYesu ukuthi: "Wena ungunelowo uzayo na, silinde omnye sini na?"

UYohane lo wayethandabuza na ethumela abo bathunywa? Okunye ibingabona ababethandabuza? Asazi, ukuba ngaba kulo ntilongo imnyama, intliziyo elikrothi kaYohane yaqala ukuthandabuza walungisa ukuthuma lo madoda ayakuxelela uYesu ngokwakhe. Xana intliziyo yakho ithandabuza nokuba kungani, musa ukuhlala nayo ngaphakathi kwakho. Kwakhona uzungathethi ngethandabuzo lakho kubantu abangemakholwa. Yiya nawo amathandabuzo kuThixo, kungenjalo, kulowo ungunmkhonzi ka-Thixo oligcisa.

Kuthe ke aba bathunywa bakaYohane bakufika apho uYesu ebekhona, suka yena waqhuba umsebenzi wakhe abewenza owokuphilisa abagulayo nowokushumayela ilizwi likaThixo. Waza ke wabandulula ukuya kuYohane wathetha la mazwi: "Hambani niye kubikela uYohane izinto enizivayo nenizibonileyo. Imfama zibuya zibone, neziqhwala ziyahamba, abaneqhenqa bayahlanjululwa, nezithulu ziyeva; abafuleyo bayavuswa, namahlwempu ayazishunyayezwa iindaba ezilungileyo. Unoyolo othe akakhubeka kum." (Mateyu 4: 4-6).

4. Ke emva koko silesa amazwi kaYesu awathethayo ngokubhekisele kuYohane. Lawo ke ngamazwi esosoloko simbulela uThixo ngenxeni yawo. Waza uYesu ebhekisa kwindimbane eyayimngqongile, wathi, "baye bephuma besiya kubona ntoni na entlango, yabe iyingcongolo na izanyazanyiswa ngumoya? UYohane wayeyinto efana naleyo na? Yabe ingumntu osuka alahle ubugqobhoka bakhe xa kufika iimfundiso ezizezinye na? Okunye yabe ingumntu na obezicingela ukuba makahlale kamnandi enxibe izivatho ezithambileyo na? Hayi bo, intlalo elolo hlobo ayingeke ibekho entlango. Apho ingafumaneka khona kukumntu ohlala ezindlwini zokumkani.

Yabe ingumprofeti na enaniye kumbona? Ewe, node wagqithisa kumprofeti—kuba lo ngulowo kubhaliweyo ngaye kwathiwa: 'Yabona mna ndiyasithuma isithunywa sam ngaphambi kobuso bam esiya kuyilungisa indlela yakho phambi kwakho.' Inene ndithi kuni phakathi kwabo bazelweyo ngabafazi akuvelanga mkhulu kunoYohane umbhaptizi." (Mateyu 11, : 7-11) Nango ke amazwi kaYesu ethetha ngoYohane.

5. Yabe ingobanina abazali bale nganga yonyana? Nokhumbula ukuba yabe ingabantu ababengewe ababemkhonza uThixo—baza balihlonela izwi lakhe. Babesebekhulile ebudaleni baye babengenabantwana.

Kwathi ke kwaba lixsha likaZekariya umPriste wamaYuda lokuqhumisa intlakamhlophe kwindawo engwele etempileni. Kwa-

kuba kanye kuphela ebomini bomPriste wamaYuda ukufumana lo mbeko. Waza ke uThixo wanyula elo xesha, xa wayeqhumisa intlakamhlophe, ukuthumela iNgelosi uGabhriyeli enodaba lokuba umfazi wakhe uElizabhethe uyakuzala unyana owoba mkhulu emehlweni kaThixo negama lakhe liyakuba nguYohane (Luka 1 : 5-17).

UZekariya akazange abe nokukholwa yintetho yengelosi ngoko ke akazange abe nakho ukuthetha wasuka waba sisidenge kwada kwaba semva kokuzalwa konyana wakhe (Luka 1 : 57-63). Kuthe ke esavaleke umlomo njalo, izihlobo zakhe zambuza zisithi ngubani na igama lonyana wakhe. Waza ke wabiza icwecwana lokubhala wandula ke wabhala kulo wathi *igama lakhe nguYohane*. Eli gama lithi Yohane lithetha ukuthi : *Isipho sikaThixo*.

Emva koko waza wavuleka umlomo kaZekariya wandula ukumdumisa uThixo esithi :—

“ Mayibongwe iNkosi uThixo kaSirayeli. . . . ”

Xa siwaculayo la mazwi namhlanje sibulela kuThixo ngenxa yesipho esikhulu sakhe, saye sithandazela ukuba intsikelelo yakhe ibekho kwiqela lee*Sisters* ezingamaAfrika phaya eSt. Cuthbert's Mission kuba igama ezibizwa ngalo lelokuba nguMbuthe kaYohane oNgcwele umBhaptizi.

UPETROS ONGCWELE NOPAWULOS ONGCWELE.

(June 29).

Funda : KumaGalati 1 : 18. “ *Ndandule emva kweminyaka emithathu, ndenyuka ndaya eYerusalem, ukuba ndazane noPetros.*”

Ngomnyaka we 1855 kwahlangana abantu ababini abangafaniyo, kwiKomkhulu lamaGcaleka. Ixhego lenkosi uSarili wayelindele ukufika komfundisi othile. Wada wafika ke ekhwele chasheni, ediniwe, elijacu, emva kohambokazi olude. Wayebhityile, edlaka-zela, ebonakala phofu yena ukuba uziqhelile iinzima. Lowo ke ke nguArchdeacon Merriman. Ngalo mhla phaya eHohita kwisithuba esingaphezu kwe-100 leminyaka kwaqubisana ke abantu ababini abangasondelelananga nganto. Lo ndibano yayiza kuvelisa lukhulu malunga neVangeli kweli laPhesheya kweNciba. Kwamsinyane emveni koko uMfundisi uManzi waseka iMishoni yaseSidutyini. Lo mini zazihlangene izidwangube ezibini ezingafani nganto.

Ngaminazana ithile eYerusalem kwiminyaka engama 2000 eyadlulayo, kwahlangana amanye amadoda amabini azimo zahlukene kunene. UPawulos oNgcwele wahlangabeza uPetros oNgcwele eYerusalem. Ngamadoda lawo angayeledlananga nganto ngenene.

UPetros oNgcwele wayengumfo wasemaphandleni, nowayehlala khona bonke ubomi bakhe. Umsebenzi wakhe wokuloba iintlanzi, ngumsebenzi onzima. Kwakufuneka aqhube umkhombe echibini bonke ubusuku, atsale iminatha yakhe ecanda emanzini, ukuze abambise iintlanzi ezidada kuwo. Ngenye imini yena kunye namadoda akowabo babephume ubusuku bonke beloba ; ababambisa neyodwa intlanzi. Wathi xa abuyela emhlabeni ngosuku olulandelayo, ediniwe edanile, wabona umntu emi elunxwemeni. Yamxela indoda leyo uPetros ukuba makayibhekise phakathi umganyana aze ayithobe iminatha. UPetros wayengafuni ukuyenza lo nto. Ubusuku bonke wayengabambisanga ntlanzi. Kodwa ke wakwenzako akuxelelwayo, zaza kwangoko iintlanzi zonke zangena eminatheni, bayitsalela emikhombeni iminata kunye neentlanzi eziphakathi. Zazininzi ngangokude ziyisinde imikhombe ifune ukutshona. Bakusondela elunxwemeni kwakhona uPetros watsiba ngaphandle emkhombeni wangena emanzini angenabunzulu, waza wahamba ngeenyawo kuwo waya kuYesu, wathi “Mka kum, ngokuba ndiyindoda engumoni, Nkosi.” Wandula ke uYesu wamxela ukuba kaloku uzakubambisa abantu endaweni yeentlanzi.

Esi sisiqalo sokulandela iNkosi yethu kukaPetros. Emveni kwe-lo xesha wayikhanyela iNkosi yethu, waza noko waxolelwa ngu-

Yesu emva kokuvuka kwakhe kwabafileyo ; noPetros waba yinkokeli edumileyo yeBandla lamaKristu.

Indoda cyahlangana naye eYerusalem yabe ihleli intlalo eyahlukileyo kakhulu. Yona yayingazanga idibane noYesu phambi kokuba abethelelwe emnqamlezweni. Yayisesikolweni ifunda unqulo lwakowayo, ifunda iincwadi ezininzi iphulaphula kwiititshala ezininzi ezilumkileyo zoNqulo lobuYuda. UPawulos oNgcwele wayeyindoda efundileyo kakhulu nesithethi esidumileyo. Wayenakho ukuxoxa aphike, aphikisane naye nabanina ongekho ngecala lakhe. Ekuqalekeni wayewathiyile amaKristu. Wayenobukrakra ngakuwo, ekhokela amaqela adlongodlongo ukuze awaphathe kakubi amaKristu. Wawafaka entolongweni. Akazange abonakalise nceba kuwo.

Ngenye imini wayesiya kwisixeko ekuthiwa yiDamasko, kuba wayevile ukuba amaKristu amaninzi asabile eYerusalem aya e-Damasko. Wayeyalelwe ngamapolisa ukuba amaKristu awabambe awafake entolongweni. Ngesiquphe, esahamba njalo ngeindlela wabona ukukhanya okubengezelayo, waza wawa ngamadolo. Kwavakala ilizwi libhekisa kuye lisithi, "Sawule, Sawule, unditshutshisela ni na ?" Emveni koko waqonda ukuba uYesu uyambiza ukuze abe ngumKristu. Wahamba ke waya eDamasko, ekhokelwe ngabahlobo bakhe, kuba wayengaboni ngenxa yokukhanya okwambanekele ngesiquphe.

Apho eDamasko wabuya wamkela ukubona kwakhe, waza emveni kokuba egqibe iminyaka emithathu ethandaza elangazelela intando kaThixo, wenyuka waya eYerusalem ukuze abonane nompathi weBandla onguPetros. La madoda mabini adumileyo e-Kerikeni kaKristu ahlngana ke.

UPawulos oNgcwele washumayela kulo lonke. Washumayela kubantu abangemaYuda, waza wambonisa uPetros ngoko nangamanye amaxa ukuba alufuneki nganto ucalulo ngobuhlanga e-Bandleni likaThixo. Ngoko ke ongumYuda nongemYuda bayalingana ngokuthandwa nguThixo kanye njengokuba namhlanje umYurophu nongemYurophu bathandwa ngokulinganayo nguThixo.

Ekufeni kwabo babekunye uPetros oNgcwele noPawulos oNgcwele. UPawulos oNgcwele wanqunyulwa intloko ngekrele ngenxa yokuba engummi waseRoma. UPetros oNgcwele wayefuna ukubaleka eRoma. Wahamba ngeindlela ephuma eRoma. Wayefuna ukusinda akuphephe ukufa. Ke weva izwi. Lona lalilizwi likaYesu elo lalithe kuye, kwiminyaka engaphambili, "Uyakubambisa abantu." Eli lizwi lalivakala lisithi, "Uyaphi na ?" UPetros oNgcwele wayiqonda into eliyithethayo. Wajika wabuyela eRoma. Apho ke wabanjwa, waza wagwetyelwa ukuba abulawe ngokuxhonywa emnqamlezweni. Waba neentloni zokuba angade afe axelise uYesu kanye, waza wacela ukuba yena abethelelwe intloko ijonge ezantsi. Wavunyelwa ke umnqweno wakhe. Waba uyafa ke njalo.

Mbuleleni uThixo ngezi nkokeli zidumileyo. Mbuleleni uThixo ngoPetros indoda eyomeleleyo nengqabalala, eyakhokela le Kerike yamaKristu kwimihla yamandulo. Thandazani uThixo athumele amadoda akhaliphileyo azinikeleyo kuYesu ukuba ayikokele i-Kerike yaseAfrika kule mihla ineengxakeko. Thandazani uThixo athumele amadoda afana noPretos kweli bandla lalapha ukuze alikhokele.

Mbuleleni uThixo ngoPawulos oNgcwele, indoda ebuchopho bukrekrekre, nemfundo iphangaleleyo, indoda ekwaziyo ukuxoxa ithethe iphikise. Mbuleleni uThixo ngoPawulos indoda yokuqala eyatyhila ukuba uYesu uyabathanda, waye ebafele abantu bazo zonke izizwe. Thandazani kuvele amadoda okumela abantu base Afrika axelise uPawulos oNgcwele. Ukuze kubekho amadoda afundileyo, amadoda anobunkunkqele bokuthetha nokucenga. Thandazani ukuba angabi ngamadoda okucikoza kuphela, amatshijolo, athanda ingxwabangxwaba, kodwa abe ngamadoda afana noPawulos oNgcwele, azinikeleyo kuYesu Kristu, ayakuthetha kuphela izinto awayalela zona uYesu.

Hayi oko kuhlangana! Xenikweni uPetros oNgcwele noPawulos oNgcwele babeqala ukuhlangana. Mthandazeni uThixo asithumele amadoda anjengoPetros oNgcwele noPawulos oNgcwele.

UMARIYA ONGCWELE WASEMAGADALA.

(July 22)

Funda : UYohane 20 : 16. “ *Athi uYesu kuye, Mariya. Wajika wathi yena ngentetho yesiHebhere, Rabhoni* ” (oko kukuthi Mfundisi).

1. Eli gama lithi Rabhoni, nokuthi Rabhi, lithetha ukuthi Mfundisi. Ngexesha uYesu wayesemhlabeni babebaninzi ababengoRabhi, okanye abafundisi, phakathi kwamaYuda. Babengafundisi bantwana ezikolweni, kodwa babefundisa abafundi abo babebalandela. Babefundisa ngezinto zikaThixo, nakuzo iincwadi zeTestamente eNdala, nangamasiko onqulo lukaThixo.

Ke ngoko noYesu naye wafanekiswa njengoRabhi, owayenabalandeli bakhe, abafundi—ke noko siyazi ukuthi akukho namnye uRabhi owayenjengaye.

Siyawakhumbula amazwi athethwa nguPetros oNgcwele xa wathi : “ Nkosi, nguwe onamazwi obomi baphakade, nathi sikholiwe sazile ukuba wena unguye uKristu uNyana kaThixo ophilileyo.”

2. Ibilithamsanqa elingathethekiyo kumntu okwelo qela labafundi bakaYesu, nokuhamba naye imihla ngemihla, limamela amazwi aphuma kuye, libona nemisebenzi yakhe.

Ingobani na ke abo bafundi babehamba naye ?

Siyazi okokuba babelishumi elinesibini, nokuba bonke abo babenyulwe nguYesu, nokuba kwelo shumi linesibini, kukho ababengababambisi beentlanzi kuqala, kwaza kwakho nomnye owayengumbuthi werafu ; abanye ke makube intlalo yabo yayikukulima umhlaba nokuphila gokubaza imithi.

Ke sixelelwa ukuthi kwakukho abafazi abathile abathi nabo bahamba noYesu kunye nabafundi abalishumi linesibini. Ke nguLuka oNgcwele, othi asixelele ngaba bafazi (Luka 8 : 2) utsho athi, “bona bebemlungiselela ngeempahla zabo.” Lo mazwi athetha ntoni na ? Makube athetha ukuthi : futhifuthi, bekuthi phakathi kosuku olusuke lwaba nomsebenzi obanzi wokufundisa, nokuphilisa abantu, lo nto ke ibangele ukuba kusweleke umntu wokulungiselela izixhaso zikaYesu nabo wayehamba nabo. Ke ngoko aba bafazi beza nokudla bevela nako emizini yabo ukuze baxheshise ngako uYesu kunye nabo babenaye.

Lo nkqubo ke ifana nento ebingenziwa kweli lizwe lakowethu. Abafazi bebengathwala ngeentloko imbiza zokupheka, kunye neenkuni. Baze ke baphembe umlilo, bapheke ukudla xa yena uYesu esabanjezelwe kukufundisa nokuphilisa abantu.

ULuka oNgewele usixelela ukuthi kwabo bafazi kwakukho ababephiliswe komoya abangendawo nasebulwelweni, omnye wabo yayinguMariya waseMagadala ekwakuphume kuye iidemon ezisixhenxe (Luka 8 : 2).

3. Ke namhlanje sikhumbula lo Mariya waseMagadala, saye simbonga uThixo ngenxa yokuba lowo ungomnye weNgewele zeKerike, ezibalulekileyo kakhulu.

Besingathi ukuba sabesinakho ukudibana nela qedlana ngezo mini, mhlawumbi bekungenzeka ukuba siphawule indawo ezimbini malunga noMariya waseMagadala. Ezo ndawo ke asiziva zikhankanywa eBhayibhileni, kanti noko asingebi siyaphosisa xa sizithelekelela. Kusuka kucace into yokuba bekungenzeka, kuqala ukuba uMariya waseMagadala abe nguyena obesoloko ezibeke phambili, amaxa onke, ukuzithabathela owona msebenzi unzima nozele ziinkathazo. Kwakhona engayekanga futhi ukuba novelano nabanye, esenza bawuphephe umsebenzi onzima. Ibingaba nguye oyakutheza iinkuni, nothi emva kokudliwa aqukeze ahlambe iimbiza.

Enye indawo esinokucinga ngayo, ngakuye, yeyokuba, maxa wambi ubesithi zibebele, emke kowabo aye kutyizisa iinyembezi ngasese. Xa ngaba besifuna isizathu esasibangele ukuba enze lo nto, fan' ukuba bekumaxa ebona abantu bemjonge bethe nqa nguye, bemana ukumalatha ngothupha, okunye bemsinekela. Emakube ke waba buhlungu kuba ubukho bakhe buxabhela uYesu nabo babehamba naye. Asinakuthandabuza ukucinga okokuba bona abalingane bakhe, ngokukodwa uMariya, unina kaYesu, wathi akumbona enyembezana wesuka wamthuthuzela wamxelela le nto yokuba unjengodade wabo othandekayo, nokuba ubuhlungu bomnye wabo buviwa ngabo bonke, kwanovuyo lomnye wabo luvuyo lwabo bonke ngokufanayo.

Umhlawumbi noYesu ngokwakhe makabe weza kuthetha amazwi okwenza intliziyo yakhe izale luvuyo.

4. Enye into elandelayo esiyivayo ngoMariya waseMagadala, yeyokuba wayengomnye wabaya bafazi bakrotayo, ababemile ngaseminqamlezweni kaYesu oko wayebethelwa kuwo (Yohane 19 : 25). Akazange abe nento angamnceda ngayo ukuze asinde ekuveni ezo ntlungu zinzima. Engazange abe nakho nokumzisela amanzi okudambisa ela nxanokazi lingathethekiyo, kanti noko waba nakho ukuma ngakuye. Waba nakho ukuba nesabelo kwezo zinyeliso zabhekiswa kuye, waza ke entliziyweni yakhe weva ezo ntlungu kunye naye. Ezi ndaba ke ngayo le ntokazi—ziimfundiso ezifanele bonke abaguquki abanyanisekileyo, nabo bonke abathi bamazi uYesu ukuba unguMsindisi, engumhlanguli wabo kuwo amandla kaSathana, engumxoleli wezono zabo zonke. Bangade ke bona beme ngakuye xana ejinga emnqamlezweni.

Akukhe kubekho maxesha na apho uYesu afika agxekwe, xana abantu behlekisa ngegama lakhe clingwele baze bade banyelise namazwi akhe ?

Ngalo maxesha ke abaguquki abafumene uxolelo, kungelo xesha emababelane naye koko kugxekwa. Bangema babe ngamangqina akhe bevuma ukuba nguye, kungaye, abazuzana nokusindiswa kwemiphefumlo yabo.

5. UMariya waseMagadala wanyulelwa imbeko ephezulu: ngenxa yokuthanda kwakhe uYesu waba ngumntu eyathi iNkosi yethu yazibonakalisa kuye kuqala, emva kokuba ivukile ekufeni, eyathi yamthuma ukuya kubikela abafundi bayo ezi ndaba zingummangaliso.

Ngolokuqala usuku lweveki, xa uMariya wabona ingwaba livulekile wabona kanjalo ukuba umzimba weNkosi awukho. Akazange athuthuzeleke lilizwi lengelosi, akukho nto ibinokumthuthuzela ngaphandle kukaYesu ngokwakhe. Usuka ke abone umntu owamcingela ukuba ngumgcini myezo, owaza yena wambuza ukuba ulilela ntoni na,—uthe akumxelela wasuka, nje ngezwi lalinye kuye wathi *Mariya*. Suka zaphela iinyani. Usuke wajika ngolangazelelo waphendula wathi: Rabhoni. Emva koko waguqa ngasezinyaweni zakhe. Akazange avunyelwe ukuba amwole ngeenyawo zakhe, kodwa kwathiwa makahambe aye kuxela ezi ndaba zimnandi “ kubazalwana bam ” (Yohane 20 : 11-15).

Namhlanje siphakamisa iindumiso kuThixo, ngenxa yalo usifundisa indlela angathi umntu obewile esonweni esikhulu abe nakho ukuvuswa aphakanyiswe ade abe yiNgcwele ezukileyo.

UYAKOBI ONGCWELE UMPOSTILE NOMFELINKOSI.

(July 25)

Funda : iZenzo 12 : 3. “ *Wambulala ke uYakobi umzalwana kaYohane ngekrele.*”

1. Ngubani lo owabulala uYakobi ngekrele ?

Yayingukumkani uHerode. Yayingumnumzana odumileyo, onamabhotwe amakhulu, kunyakazela namagosa : enobutyebi obuninzi.

UYakobi lo, wabulawa ngekrele nguHerode yabe ingubani na ? Yena ebengumbambisi nje kodwa kwiChibi laseGalili : eyindoda ebingenamfundo ingumntu nje ophantsi. Wesuka waba ngumlandeli kaYesu. lowo wayesingelwe phantsi, enukunzwa zizihandiba zomhlaba.

Kanti ke namhlanje, lowa mnumzana unguHerode ulityelwe. Amabhotwe, nobuya butyebi bakhe, zonke ezo nto zatshaba. Kungekho namnye umntu ofuna ukwenza isikhumbuzo ngaye. Kodwa uYakobi umbambisi-ntlanzi, kwenziwa isikhumbuzo ngaye kulo lonke ilizwe. Kwiindawo ngeendawo ungafika ubone isakhiwo esihle seTyalike, uze ke uthi wakubuza igama ebizwa ngalo, uxelelwe kuthiwe yiTyalike kaYakobi oNgcwele. Yona ibe sisikhumbuzo ngaye. Ithi ke inikelwe kuThixo, kunikwa imbeko lo mkhonzi wakhe unyanisekileyo uYakobi.

Iminyaka yonke, umhla wama 25 July, amaKristu eKerike eKhatholika aya aqokelelane ndawonye ukuza kwenza indumiso kuThixo ngenxa yalowo amthandayo, namnika imbeko uYakobi umPostile.

2. Kuyinto efanelekileyo, njengoko atshoyo uPawulos oNgcwele, ukuthi makunikwe imbeko kubo bonke abantu ; ngokukodwa kwabo baphethe amagunya ; ke noko masingaze silibale, le nto yokuthi abo sifanele ukubanika imbeko ngaphezu kwabo bonke, mayibe ngabo abathi ngakumbi bafuze uYesu Kristu. Ke uYakobi oNgcwele ngomnye wabanjalo. Siyazi ukuthi waye ngumzalwane kaYohane, abazali babo inguZebhediya noSalome. Ke yayingabantu abalungileyo nababemhlonene bemoyika uThixo. Kucingwa kuthiwe : wathi uYesu akubiza la madodana mabini, uYakobi noYohane, xa ayebambisa iintlanzi, ewabizela ukuba ashiye imikhombe namakhaya awo aze ahambe naye, abazali bawo abazange bawathintele. Kude kucingwe kuthiwe endaweni yokuwathintela besuka bawakhuthaza.

Makhe sizamane nale ngongoma. Ukuba umntu ube nonyana ababini; ababe sebenza umsebenzi wokukhangela izilimo zeBhunga

(*demonstrators*) behlawulwa ngomvuzo okholisayo, kuze ke bathi bobabini ngesiqophe banqwenele ukushiya lo msebenzi wabo bafune ukuzinikela kuThixo babe zii*Brothers* ezenze izibambiso zokuba zingabi nantsapho, kodwa zihlale intlalo yokuswela (*poverty*) neyokuba phantsi kwamagunya (*obedience*). Lo mzali wabo bafana ubengazibona esengxakini enkulu. Ebengaphendula esithi: “Bonyana bam, khumbulani le nto, xa nizinikela kuThixo ngale ndlela kufana nokuba nicela kuthi bazali benu isipho esixabiso likhulu.” Emakube ke noZebhediya waba nalo njongo ke noko akanqwanqwannga eso sipho. Makabe wathi, “Bonyana bam, nam ngokwam bendingathanda ukuhamba noYesu ngalo ndlela, noko ke mna andikhululekanga nje ngani, okunye akandibizi mna. Ewe, nakuba ndingenakho mna ukuzinikela ngalo ndlela, ndinakho ukuba ndinikele ngento exabiseke ngaphezulu kum. Kukuthi ke le yokunikela ngonyana bam kuye.” Ewe, lowo ngenyaniso yayingumnikelo omkhulu.

(3) Masingalindeli ukuba uYakobi noYohane basuka bazingcwele kwangoko ngokushiya amakhaya abo nangokuthelala abo babehamba noYesu. La madodana ayenezihendo zawo eneziphosiso ezifana nezabanye abantu, awazange afunde ukuzoyisa ezo nto zonke ngelanga elinye.

Makhe sithethe ngamaxesha amabini, apho zibonakaliswa ngawo iziphoso zawo.

(1) Siva ukuba iNkosi yethu yabathiya oYakobi noYohane negama elithi: “Boarneges,” elithetha ukuthi “ngonyana beendudumo” (Marko 3 : 17). Kwaye kungani na ukuba abathiyane ngelo gama? mhlawumbi kwakungenxa yokuba isimo sabo sasesihlala sishushu. Kanye ke sifunda kuLuka oNgwele (9 : 54) ukuba kwathi ngamini ithile xa amaSamariya ayengavumi ukwamkela uYesu nababehamba naye, uYakobi noYohane bafuna ukubiza umlilo ezulwini uze kuwatshalalisa, njengoko wenza njalo umprofeti uElija kwabo babethunywe ukuza kumbamba. UYesu wabathethisa oYakobi noYohane, ebuza ukuthi lowo ngumoya nenkqubo yabo bahamba naye na? (Luka 9 : 55-56).

(2) Kwakhona sixelelwa ukuthi uYakobi noYohane bacela kwiNkosi yethu ukuba maze omnye ahlale ngasekunene, nomnye ngasekhohlo kuyo xa isebukumkanini bayo (Marko 10 : 35-45).

Ke ngoko babonakalisa umoya wabo ongatshongo. Ewe, ngenyaniso kulunge kwaphela ukufuna ukuhlala noYesu kodwa bona bafuna ikhethe lokuba *ngaphambi kwabanye*.

Babecinga ukuthi ubukumkani bakhe bunjengobelizwe eli apho kuthi abantu abakhulu bazuze izihlalo ezimbeko ibekelwe bona.

INkosi yethu ibaxelela ukuthi abayazi into abayicelayo; ihambise ithi, Ninakho na ukuyisela indebe endiyiselayo mna? Ninakho na ukubhaptizwa ngobhaptizo endibhaptizwa ngalo mna? (Marko 10 : 38).

Kuphela ngabo bayiselayo indebe yeentlungu, kwa nabo babhaptizwe ngegazi befela iNkosi: Ngabo ke aboba nobona budlelane busondelene noYesu. Ngoko ke abantu abanjalo abacingi kufuna iindawo eziphakamileyo babe ngaphezu kwabanye abantu.

4. Ewe, ke bobabini uYakobi noYohane kwafuneka ukuba bazoyise, baza ke ngobabalo lukaThixo bazoyisa baza baba ngabangcwele.

Bobabini babizwa ngeendlela ezingafaniyo bebizelwa ukuyisela indebe yeentlungu. UYakobi waba nembeko yokuba abe nguyena waqala kubaPostile ukuviswa iintlungu ngokufa. Kwakungenxa yantoni na ukuba ukumkani uHerode aqale ngaye? Kusekuhlени ukuthi wamqonda ukuba waye yindoda enamandla eyayinobuchule bokushukumisa izimvo neentliziyo zabantu ukuze ibenze bakholwe kuYesu Kristu.

Ekubonakala nokuba uHerode waqonda ukuba amaYuda aye-mkhangele kakubi uYakobi, enjengotshaba lwawo olukhulu. Ngoko, ke efuna nje ukukholisa wona wambulala. Xa ngaba uzama ukunyaniseka ekumkhonzeni uYesu, ungaqiniseka kwinto yokuba akunakungahlangani nenkcaso. Kungade ulahlwe nazizihlobo zakho, kuba ungavumi ukulandelana nemikhwa yazo emibi. Ekungade zihleke zikugculele. Zitsho nokuthi wena uyazigabisa uzicingela ukuba ugqithe abanye abantu ngokulunga. Ezingade izihlobo zikuthiye zikuhlebe ngezityholo. Unakho na ukunyamezela lo nto? Unakho na ukuyisela le ndebe? Hayi, akunakho ngawakho amandla, kodwa xa uthi ufuna ubabalo lukaThixo ngomthandazo nangeeSakramente woqonda ukuthi nalowo ubuthathaka uyakuba ngowomeleleyo.

UPETROS ONGCWELE, UMPOSTILE.

(August 1)

1. Udodana lwakuthi, oluthi lusinge eRawutini naseKapa, nakwezinye idolophu ezinkulu zoMzantsi weAfrika, luye lubone iza-khiwo ezihle, nezibanzi kakhulu. Kodwa ke alukhe lubone nayiphina kwezo zakhiwo enobukhulu nobubanzi obufana neTempile leyo iNkosi yethu uYesu Kristu wayequbuda kuyo eYerusalem. La Tempile mayibe yakhangeleka njengesimakade. Yonke iminyaka jikelele, iinkqwithela, nemimoya neziphango bezintsileka zityatyusha phezu kweendonga zayo, kanti noko azenzanga ngozi phezu kwazo. Asimangaliswa ukuva ukuba abafundi bakaYesu bayijonga bethwel' indwe lo ndlukazi inkulu (Mat. 24). Kodwa makube bamangaliswa kangakanani na, xa uYesu wathi kubo, "Niyazibona na zonke ezi zinto? Inene ndithi kuni, akusayi kusala apha ilitye phezu kwelinye elingayikuchithwa" (Mateyu 24: 2).

Hayi ukunqondeki kwesi sithetho! Abantu abaninzi babeya kusuka bawe yintsini bakuweva lo mazwi esithetho. Into yokuba ezi ndonga zinje ukwakhiwa ngokunqabileyo, zingade zidilizelwe phantsi, ibingaba yinto engenakwenzeka, bebengacinga njalo abantu. Kanti emva kweminyaka emashumi mane imikhosi yamaRoma yahlasela iYerusalem yaza yaboyisa abemi bayo, saza isixeko eso sabhujiswa kunye neso sakhiwo seTempile.

2. UYesu yena wezela ukwakha iTempile engenakuze ibhujiswe. Wezela ukwakha iKerike yakhe engcwele.

Yena ungumakhi olinono owakha isiseko sendlu esomeleleyo. Kanti ke eso siseko selasakha kakade. AbaProfeti nabaNgcwele abakwiTestamente eNdala babe sisiseko athe yena wakha phezu kwaso. Yena ngokwakhe watsho ukuthi akezelanga kutshabalalisa kodwa wezela ukuzalisekisa.

Nakuba la mazwi ethetha inyaniso noko ke kuyinyaniso ukuthi iNkosi yethu, oko yayisemhlabeni, yayisenza isiseko seKerike yayo. Yakhangela idwala elilukhuni eyayiza kwakhela kulo, ke elo dwala lalingabaPostile, abo yabanyulayo yaza yabaqeqesha.

Kanjalo sokhumbula ngala mhla uAndreya wasondeza umzalwana wakhe kuYesu, waza wathi uYesu kuye, "Wena unguSimon unyana kaYona, kuyakuthiwa unguPetros" (Yohane 1: 42). Igama elithi Petros lithetha ukuthi ulwalwa. UYesu umxelela ukuthi woba lulwalwa olulukhuni. USimon lowo akabanga ngoqinileyo kwangoko. Sinakho ukukhumbula iziganeko awathi ngazo waba buthathaka, kodwa noko ngokholo kuye uYesu, nangenguquko waba nguye owomeleleyo eqinile. Ngamhla uthile uYesu wababuza abafundi bakhe ukuthi: "Bathi abantu ndingubani na mna Nyana

womntu ? ” Bathi ke bona, abanye bathi unguEliya, bambi bathi unguYohane umbhaptizi, bambi bathi unguYeremiya, mhlawumbi ungomnye wakuba Profeti. Athi ke kubo, ke nina nithi ndingubani na ? Waphendula ke uSimon Petros wathi, wena unguye uKristu, unyana kaThixo ophilileyo. Waphendula uYesu wathi kuye, “Unoyolo Simon kaYona, ngokuba akukutyhilelwanga oku yinyama negazi, ukutyhilelwe nguBawo osemazulwini. Nam ke ndithi kuwe unguPetros ndiyakulakhela phezu kolu lwalwa ibandla lam ” (Mateyu 16 : 13-18).

3. UPetros oNgwele waba yinkokeli kubaPostile ; ngumntu oyinkokeli othi aqubisane nezikhubekiso nentshutshiso. Sokhumbula le nto yokuba uYakobi umPostile, umzalwana kaYohane waba ngowokuqala kwiinkokeli owathi weva iintlungu ngokufa kwakhe, wathi ke uHerode akuqonda ukuba ukufa kwakhe kwawakholisa amaYuda wandula wambamba noPetros owathi ke wamfaka entilongweni (iZenzo 12 : 1-4). Ke noPetros lowo makube wacinga ukuthi naye uza kubulawa alandele uYakobi lowo wayeselebulewe ; umhlawumbi ecinga esithi : kwanga kunganjalo.

Kaloku wakha wathetha ilizwi elithi : akungebi nani nokuba usiwa entolongweni neNkosi yakhe, nokuba kude kube sekubulaweni, ke kodwa waba buthathaka wayikhanyela iNkosi yakhe. Ngeli xesha ke waba nokomelela, kuba ngenene waye nobulali, engenguye othembele esiqwini sakhe. NguThixo owayekelela ukuba uYakobi abulawe nguHerode, ke kodwa kubonakala le nto yokuba yena uPetros lo wayesafuneka ukuze akhokele abaPostile, aze abomeleze abakhuthaze. Wakhululwa entolongweni ngendlela engummangaliso (iZenzo 12 : 15-17).

4. Ukukhululwa kukaPetros entolongweni kusibonisa umsebenzi owenziwa nguThixo, lo wokusikhulula entolongweni yesono.

INkosi yethu isixelela ukuthi kubakho uvuyo ezulwini ngenxa yomoni omnye oguqukayo, ke olu vuyo lwenziwa ukuba lube lolwethu (tyhila kwiNdumiso 126).

“ Ekubabuyiseni kukaYehova ababuyayo baseTsiyon saba nje ngabaphuphayo : waza wazala kuhleka umlomo wethu : Lwazala kumemelela ulwimi lwethu.” Kukho nto siyaziyo na ngovuyo olunjalo ? Le nto ikukuxolelwa siyazi kangakanani na ; into eku-khutshwa kwinzonzobila emnyama yesono ? Sixcelwa ukuba iKerike yazingisa ekumthandazeleni uPetros ngexesha awayevalelwe entolongweni. Kanye ke kunjalo iKerike ayiphezi ukuthandazela abo bakwintilongo yesono. Umthinjwa akanakho ukuzikhulula ngokwakhe. Engenakho nokuzenzela ngokwakhe isikhululo. Kuphela nguThixo yedwa onakho ukusipha uxolelo kanti ke noko uThixo ngokwakhe akanakho ukusixolela, ngaphandle kokuba thina sibuyele kuye ngenguquko.

Asinakho ngokwethu ukuqonda ukuba isono esi sasiqamangele ngamakhonco, saza sasiphosa entilongweni ide ibe nguThixo othi awavule amehlo sibone.

Ingelosi eyathunyelwa nguThixo ukuya kukhulula uPetros yamxelela ukuba enze izinto zibe ntathu.

(1) Yathi makasuke eme msinyane (2) Makabhinqe abophe izixathula zakhe (3) aze ayilandele (iZenzo 12 : 7-8). Ke ngoko kulo uguqukayo kufuneka kwenziwe ezo nto zontathu.

(1) Akufuneki kuzilazila, nakufeketha ngesihendo; kungafuneki nokubheka ngasemva. Ilizwi likaThixo lithi kuthi: *phakama msinyane*.

(2) Masizilungiselele uhambo. Singacingi ukuthi yimigu yamininye. “Masizibhinqise sibophe izixathula zethu.” Sixelise umntu ozimisele ukusuka ahambe aye kuYise wakhe.

(3) Size sizimisele ukulandela lowo woba ngumkhokeli wethu—umguquki kufuneka enentobeko, ingabi nguye ngokwakhe ozinyulela indlela. Umelwe kumamela kwilizwi leKerike, alandele ukokelwa yiyo.

UKWENZIWA KUMILAKUMBI KWENKOSI YETHU UYESU KRISTU.

(August 6).

Abantu abayithandayo iNkosi yethu uYesu Kristu, bayayibulela kakhulu iKerike eyayimiselayo le mini yoKwenziwa Kumilakumbi, ukuba imana ikhunjulwa njengemini yomgcobo. Iyimini ezele luvuyo, neyenza sibe nemihlali, yaye ineamfundiso ezininzi ezingasincedayo.

Kubonakala ukuba iNkosi yethu ibe imana ukunyuka intaba, isiyela ukuthandaza. Side sive ngezibhalo ukuthi ibihlala ubusuku buphela entabeni ithandaza. Kucacile ke ukuthi ukuthandaza okunjalo bekungayonwabisi nje kodwa, kodwa bekungamandla kuyo ngenxa yomsebenzi ebiza kuwenza.

Kodwa ke ngeli xesha wenziwa kumila-kumbi ekulo ntaba iphakamileyo, " kwahlala lungehlanga " (Mateyu 17 : 1-13 : Marko 9 : 2-13 ; Luka 9 : 28-36). Unyula, kwishumi linesibini kubaPostile, uPetros, noYakobi, noYohane, aze ke ahambe nabo. Fanukuba kwasekuhlwile ; baza bahlala ubusuku bonke. Kucingwa ukuba lo ntaba yayiyeyeHermon, kuba yintaba ephakame kakhulu nesoloko ithiwe wambu likhephu encotsheni yayo.

Kwaza ke kuyo lo ntaba kwenzeka ezi zinto :—

(1) UYesu wenziwa kumila-kumbi. (2) UMoses noElija bavela. (3) UPetros wathetha amazwi kwiNkosi yethu. (4) Kwavakala ilizwi livela ezulwini. Makhe sizithabathe nganye ezi zinto, sicinge ngazo.

(1) UYesu wenziwa kumila-kumbi. Sixelelwa nguMateyu oNgcwele othi (Mateyu 17 : 2) ubuso bakhe bakhazimla njengelanga zasuka ke neengubo zakhe zamhlophe njengokukhanya. Aba baPostile bathathu, babenyulwe, babengazange babone into efana nale ngaphambili. Ewe, babe wabonile amandla akhe xa ebephilisa abafayo, ekhupha needemoni, nokude avuse ababefile bavuke baphile ; kodwa babengazange babone ebusweni bakhe nasemzimbeni wakhe imbonakalo efana nale. Ngeli xesha babona umqondiso ongaphandle weyantluko yakhe kwabanye abantu.

Singazibuza ke sisithi kwakungani na ukuba baboniswe lo mqondiso ? Nakanjalo kwakungani na ukuba uboniswe kuphela ngele xesha linye ? Ngathi impendulo yiyo le. Phambi kwayo le mini, sixelelwa ukuba iNkosi yethu yaqala ukuthetha ngeembandezelo eyayiza kuba nazo, nangokufa, nangokuvuka kwayo (Mateyu 16 : 21 ; Marko 8 : 31 ; Luka 9 : 22). Yabuya yaphinda yathetha kwangezo zinto kwakusekutsha emva kwale mini. Yayisazi ukuthi

xa imini yeembandezelo neyokufa kwayo ifikile, ukholo lwabo babe-hamba nayo luyakuxhuzuleka ngokukhulu. Nokuba ukufa kwayo koba sisikhubekiso kubo. Mhlawumbi ke kwakungenxa yeso sizathu eyathi ngaso yanyula babathathu, yenzela ukuba babone lo mbono ungummangaliso entabeni.

Mayibe iNkosi yethu yabonakala kubo njengomntu olunge neli-zwe elilimbi. INkosi yethu yenza ukuba bawubone lo mbono ukuze komelele ukholo lwabo lakufika ixesha eyakuthi ngalo izini-kele ukuba ithatyathwe ibanjwe zizandla zabantu, ize ifumane imbandezelo yokufa emnqamlezweni. Ke babengasayikuze bawulibale lo mbono ungummangaliso, yaza yabaxelela ukuba baze bangathethi mntwini ngawo kude kube semva kokuba ivukile ekufeni.

(2) Kodwa, besathe manga abafundi baphawula ukuba uYesu wayengeyedwa. Babona iingwele ezimbini zodumo zamandulo, ezazithe zafa kudala, zithetha kunye neNkosi yethu.

Kuqondakala ukuba uMoses noEliya babengabo ababeziinjojeli zazo zonke iiNgcwele zeTestamente eNdala.

Baqaqambisa ubungqina bokuza koMsindisi, ngayo intlalo yabo, baza ke ngoku benziwa ukuba beze kutyhila obo bungqina kuye, engulowo nje ezathi zonke iiNgcwele nabaProfeti bakudala soloko zazimjongile.

UPetros, noYakobi noYohane, ababoniswa kuphela ubuqaqawuli bokwenziwa kumila-kumbi; kodwa kwakhona ubukho bukaMoses noEliya. Baza ke baqonda ukuba uYesu akezelanga kutshabisa kodwa uzele ukuzalisekisa.

(3) Sixelelwa ukuthi abo bafundi bathathu “babesoyika kakhulu” (Marko 9: 6) nokuba uPetros wathetha kuYesu wathi: “Rabhi, kuhle ukuba sibe lapha: masenze iminquba ibe mithathu, omnye ube ngowakho, omnye ube ngokaMoses, omnye ube ngokaEliya.”

Ewe, uPetros wayethetha inyaniso ngawo lo mazwi okuthi kwaye kukuhle kubo ukubalapho entabeni kunye noYesu. Ngamazwi lawo esimelwe kukumana siwakhumbula. Kuhle kuthi ukuba sibe namaxesha athile okuthandaza, nokuba sibe nendawo ethile yokuthandazela kuyo, nokuba lusuku lokuthula (*retreat*). Ezi zinto zilunge kwaphela. Ke kodwa uPetros akavunyelwanga ukuba akhe iminquba. Kwafuneka behlele phantsi kulo ntaba. Kwafuneka bebuyele kumsebenzi owawulindele ukuba ufezwe. Asithi xa siya kuthandaza sibe siphepha umsebenzi neenkathazo zemihla ngemihla, kodwa siyela ukuze somelezelwe ukufeza umsebenzi lowo kunye neengxaki zethu. UPetros, noYakobi noYohane, benzelwa elithamsanqa linje ukubaluleka entabeni khon’ ukuze babenakho ngokukodwa ukumkhumbula uThixo kwintlalo yabo yemihla ngemihla.

(4: Sixelelwa ukuthi emva koku kwafika ilifu elabasibekelelayo Sidla ngokubona ilifu ligubungela iincopho zeentaba. Kodwa kweli lifu kwavakala ilizwi lisithi: “Lo nguNyana wam oyintanda, mveni yena” (Marko 9: 7). Oko ke kwaba yimfundiso yokugqibela

engokwenziwa kumila-kumbi. Ilizwi elikwafana nelo lathethwa mhlana uYesu wayebhaptizwa, phambi kokuba aphume, aye entlango azile ukudla iintsuku ezininzi aze ahendwe nguSathana.

Ke nangoku liphindwa lithethwe xa iNkosi yethu izilungiselela ukuhlangabeza imbandezelo nokufa kwayo. Ilizwi elo lalileloku-mpha amandla yena kwa nakubafundi abathathu abo.

UYesu uzakubethelelwa emnqamlezweni eKalavari, kanti ke noko usengu *Nyana oyintanda*.

Sifundiswa ukuba siphulaphule kuye onke amaxesha, kungabi kuphela xa yena esipha izipho zakhe zobabalo, ezempilo, nokuphiliswa ; kodwa simphulaphule kanjalo xa esiva iimbandezelo esemnqamlezweni, naxa esibizela ukuva ezo mbandezelo kunye naye, Kukho amaxesha okugula neentlungu, naxa ukholo lulingwa kakubi. naxa izihendo zentandabuzo zifikela eyakho intliziyo. Ngalo maxesha ke khumbula eli lizwi lathethwa entabeni, “ NguNyana wam oyintanda mveni yena.” Ukhumbule ke ukuba wazinikela ngokwakhe ukuva ubunzima nokuba afele wena.

UBHARTOLOMEYU ONGCWELE UMPOSTILE.

(August 24).

1. Sekukholise ukucingwa ukuthi la magama, uBhartolomeyu noNathaniyeli, ngamagama omntu omnye. Le nto siyibona ikho nakweli lizwe le yokuba umntu maxa wambi abizwe ngegama lakhe, okunye abizwe ngesiduko sakowabo.

2. YayinguFiliphu owathi wazisa kuqala uNathaniyeli kuYesu. Yena uFiliphu wayebizwe nguYesu ngokwakhe embizela ukuba ahambe naye. Ngoko ke kucace ukuba wayefana nomntu obefumene indyebo enxabiso elikhulu. Amazwi obizo lwakhe nguYesu, asuka angena entliziyweni yakhe axelisa ukuwa kwemvula isiwela phezu kwelizwe elixelegiswe yimbalela. Wathi ngobushushu obukhulu wesuka waya kumhlobo uNathaniyeli wathi kuye: “Lowo uMoses wabhala ngaye emthethweni kwa nabaProfeti simfumene, uYesu unyana kaYosefu lowo waseNazarete.” (Yohane I : 45).

UNathaniyeli makabe waphawula ukuthi intliziyo kaFiliphu mayibe ichukumisekile ngamandla phakathi kwayo, kodwa ke noko impendulo yakhe wayenza ngobuchule.

“Inakho na into elungileyo ukuphuma eNazarete? Utsho ke ebuza uNathaniyeli.” Ke yena uFiliphu akenzanga ngxoxo, nakuphikisana nalo mhlobo wakhe. Akudli ngokwenzeka ukuba umntu abe ligqobhoka ngengxoxo nangempikiswano. UFiliphu waba nobulumko waza waphendula ngokuthi: “Yiza ubone.” Waziva eqinisekile okokuba la nto athe wayibona, wayiva xa wayehambile noYesu, yothi igxothele kude intandabuzo yomhlobo wakhe. Nantso ke eyona ndlela ide yalunga, yokwenza abanye abantu baguquke. Masizame ukubabonisa ukuba uYesu ukhona esebenza phakathi kweentliziyzo zabo bahamba kunye naye kwezi mini zanguku. Xa abantu abangekakholwa bebona ukukhanya kukaThixo kubengezela ezintliziyweni zamadoda nabafazi abakwafana nabo, bosuka nabo bakunqwenele oko kubengezela. Kwakhona xa bebona ubumsulwa, ukunyaniseka, nothando lutsawula lubila phakathi kwabo bahamba kunye noYesu bothi ke nabo banqwenele ukuhamba naye.

3. UFiliphu waphendula ngobugcisa wathi kuNathaniyeli. “Yiza ubone.” Waza ke wamzisa kuYesu: Uthe ke uYesu akumbona: “Nanko uSirayeli, inyaniso, ekungekho nkohliso kuye.” (Yohane I : 47). Ewathetha nje lo mazwi wanga wayemazile uNathaniyeli, nakuba wayengazange ambone ngaphambili. Kuthe ke, kwangoko wambuza uNathaniyeli wathi. “Undazi ngani na?” UYesu umphendule wathi: phambi kokuba uFiliphu ambize, okuya ebephantsi komkhiwane kulapho wambona khona, (Yohane I : 48). Asingommangaliso ngoku okokuba konke ukuthandabuza kukaNathani-

yeli kusuke kwemka kwaphetheka usuka aphindise athi: “ Rabhi, wena unguye uNyana kaThixo, unguye uKumkani kaSirayeli.” Ke uYesu usuka amxelele ukuba wobona izinto ezingaphezulu kwezo. “ Niyakulibona izulu livulekile nezithunywa zikaThixo zinyuka zisihla phezu koNyana womntu.” (Yohane 1 : 50-51).

4. Kukho umcholacholi weendaba ezinkulu nezimnandi kuwo la mazwi.

(1) Kubonakala ukuba kukho ukusingisa okucacileyo kuYakobi wakudala. UYesu uthi uNathaniyeli unguSirayeli ekungekho nkohliso kuye. Ke kaloku uYakobi lowo simazi ukuba kuqala wayengozimisele ukwenza inkohliso. Nguye owamhlutha ubuzibulo umkhuluwe wakhe uEsewu. Kanjako waza wamkhohlisa uyise omdala ulsake.

Kodwa ke wathi uYakobi akuguquka, uThixo wamnika igama elitsha eli lithi Sirayeli. Ke yena uYesu akabonanga nkohliso kuNathaniyeli leyo yayikho kuYakobi. Ubona kuphela lowo ufanelwe ligama elinguSirayeli.

(2) Kwaye kucingwa ukuba oko uNathaniyeli wayehleli phantsi komkhiwane, wayelesa, njengesiko lamaYuda, emana ephicotha ecamnga ibali elithetha ngombono owabonwa nguYakobi, (Genesis 28 : 10-17).

UYesu ngala mazwi akhe wabonisa ukuthi akambonanga nje kodwa ephantsi komkhiwane kodwa wayesazi oko wayelesa kona. Wathi ke kuye uyakubona izinto ezingaphezulu kwezo zabonwayo nguYakobi. UYakobi yena wabona ileli imiswe emhlabeni intloko yayo iye yafika ezulwini. Uthe ke yena uYesu “ niyakubona izithunywa zikaThixo zinyuka zisihla phezu koNyana womntu.”

5. Kulunge kanye kuthi ukuba khe sicinge ngentsingiselo yesi sithembiso.

(1) Kungathi uYesu usixelele ukuthi umbono kaYakobi wawuprofeta, uYakobi wavunyelwa ukuba abone umqondiso wento eyayiza kuzalisekiswa kuYesu ngokwakhe. Ibingenguye uYakobi yedwa owayenxunguphele, kodwa ibingabantu bonke abanqwenela ukufikelela kuThixo, abathi beva bengenakho ukumfikelela. Bathi ke baqonda ukuba uThixo ukude le kubo ngabo ubungcwalisa bakhe baza ke bazifumana ukuba bona bazaliswe zizono zabo. UYakobi ke naye waba nokuqonda oku, kodwa wabona umqondiso owavelisa itemba entliziyweni yakhe. Wabona ke ileli emisiweyo emhlabeni entloko yayo ithe ngqu ezulwini. Saye sisiprofeto eso ke.

(2) UYesu uxelela uNathaniyeli ukuthi yena nguye oyilo leli, nokuthi koba ngaye abantu abothi bafumane ubudlelane noThixo.

Ke kusukela kulo mini uBhartolomeyu wahamba noYesu. Wamana efunda imihla ngemihla ukuba nguye oyileli abayakuthi abantu beze ngayo kuThixo. Kanti ke le nyaniso akayifumanelanga kuphela ukuba abe nosindiso nokuzonwabela yedwa.

Ixesha lakhe walichithela ekuziseni abanye abantu ukuba babe sekwazini uYesu Kristu.

6. Makhe sicinge ngomthandazwana esifundiswa ukuba siwuthethe ngomhla kaBhartolomeyu (wenzeni lo mthandazwana).

Sithandazela kuwo okokuba uThixo owampha amandla uBhartolomeyu, okokuba akholwe ngenene, alishumayele iLizwi lakhe, makasenze ukuba nathi silithande size silishumayele. Asingebi nakho ukushumayela ilizwi likaThixo, ngaphandle kokuba siyalithanda ; asingebi nakho ukulithanda xa nathi singazami ukulinikela kwabanye abantu.

Singenza ntoni na ukuze silithande ?

UBhartolomeyu wathabatha iBhayibhile yakhe yena, waya nayo endaweni ethe zole ngaphantsi komkhiwane. Makube le nto wayenza imihla yonke, waza ke ngalo ndlela wafunda ukuyithanda. Nathi ke singaba nokulithanda iLizwi likaThixo ngokulilesa onke amaxa. Kufuneka sikhethe imizuzu ethe cwaka, zibe kwanjalo neendawo esikuzo apho soba sodwa, kunye neeBhayibhile zethu, ukuze ke sicamngce, sigocagoce iLizwi likaThixo. Masikhumbule ngoYesu oko wayesentlango ehendwa nguSathana, naxa wayejinga emnqamlezweni. Kwasuka kwee tha amazwi eBhayibhile : Usuke wathi kuSathana :—“ Kubhaliwe.”

Xa silithanda iLizwi likaThixo, soqonda ukuthi losuka lifike ezintliziyweni zethu ngamaxesha ezihendo, nawokugula, nangexesha lokufa.

UKUZALWA KWENTGMBI ESIKELELWEYO UMARIYA.

(September 8).

Funda : IGenesis 3 : 13. “ *Umfazi wathi, ‘inyoka indilukuhlile’.*”

Siyaxelelwa ukuba kuqala uThixo wenza indoda nomfazi, noko-kuba wababeka emyezweni. Kwaye yonke into yayilungile apho emyezweni. Kwakungekho kugula nangozi nankathazo. Zonke izinto zakhula kakuhle. Akubangakho nto ingalunganga. Konke okusemyezweni kwakuthandeka.

Ngenye imini kwafika inyoka apho emyezweni yaza yathetha nomfazi, nomfazi wakuphulaphula oko kwakuthethwa yinyoka. Yona yathi ukuba indoda leyo nomfazi bafuna ukwazi ngokungaphezulu, nokuba bafuna babe namandla anjengakaThixo, mabakhe kwisiqhamo esithile esasikhula kumthi othile apho emyezweni, baze batye sona. UEva, umfazi lowo ke, wayesazi ukuba uThixo wayebalele ukukha nokutya isiqhamo somthi lowo ; kodwa inyoka yayithetha kamnandi ngentetho namazwi agudileyo. Ekugqibeleni wavuma ukwenza oko kwakuthethwa yinyoka, waza waqhawula esiqhameni watya. Yathi indoda yakhe yakufika wayicenga, esithi kulungile mayitye kwesi siqhamo, yaza nayo yatya. Ebudeni balomini xa kubetha impepho epholileyo, ekuzeni kuhlwa, nento yonke ithe cwaka, bahamba apho emyezweni bobabini. Babezenzele izinxibo kuba babesebeqalile ukuba neentloni zokuhamba ze. Eku-mkeni kwemini xa kubetha impepho uThixo wathetha nabo wababuza ukuba kutheni na bambethe nje, nokuba kutheni na beneentloni nje kukuhamba ze. Wathi akubona okokuba basuke bamdela. baza benza oko bakucetyiswe yinyoka, wabagxotha emyezweni. Bemka ke, belila, bebuhlungu, ngenxa yokuba elona hlazo kubo kukuba bamdelile uThixo wabo obathandayo owabadalayo wabahlalisa kwindawo emnandi kangako. Emveni koku izinto azibanga safana nangaphambili ; izinto zasuka azabi salunga ; kusuke kwabakho ukugula nokufa, nemikhuhlane, nenkohlakalo neengozi, laza ihlabathi laba yile nto silazi liyiyo. Konke oku kwabakho ngenxa yokuba uEva wathi “ Ewe ” kwinyoka. Wayethe “ Ewe ” koku khohlakeleyo, waza wawa.

Ngelikade emveni kwalo mfazi wokuqala, kwabakho omnye umfazi. Yena yintwanazana yomYuda eyayithenjiswe indoda eseyikhulile ukuba yoba ngumkayo. Yayingumhlolo inabantwana. Yona yayingumfo olungileyo onobubele ingumchweli. Ke ngoko uMariya wayelindele ukutshata noYosefu xenikweni kwafika kuye ngequbuliso undwendwe lwasemzini. Lona lwalusisithunywa esivela kuThixo, negama laso lalinguGabhriyeli, noMariya wayeloyika

olo ndwenwe. Kodwa ke lona lwathi makangoyiki, kuba uzakufumana unyana owayeza kukhawulwa ngoMoya oyiNgcwele. Igama lakhe kwakuthiwa nguYesu, waye esiza kusindisa abantu ezonweni. Noxa wayenoloyiko uMariya walululamela olo daba lukaThixo waza wathi, "Makwenzeke kum ngokwelizwi lakho." Wathi "Ewe" kuThixo kwaza ngeso sizathu wazalwa ehlabathini uYesu wabasindisa ezonweni zabo abantu bakhe.

Niyawubona ke umahluko ophakathi kwabafazi ababini, uEva noMariya? Owokuqala wathi "Ewe" kwiNkohlakalo, wathi "Hayi" kuThixo. Owesibini uthi "Ewe" kuThixo, "Hayi" kwiNkohlakalo. Omnye wezisa inkohlakalo ehlabathini, waza omnye weza nosindiso ehlabathini kuba wezisa uYesu.

Bonke abafazi kufuneka benyulile benjenje. Bangalandeli uEva, bezise inkohlakalo ehlabathini. Bangaxelisa uMariya bamzise uKristu apha ehlabathini. Bangathwali umtyholi, bathwale uKristu. Okanye ukuba bahleli ekuhlebeni abanye abantu, ukuba abanyanisekanga kumadoda abo, ukuba banoburabaxa nenkohlakalo ebantwaneni babo, ukuba banomsindo ofuthi bezaliswe luchuku, ukuba banekratshi bakukumele; bayakuba ke ngoko bamngenisile ehlabathini lowo uNgendawo. Baxelisa uEva ke. Bona bathe, "Ewe" kumtyholi. Ukuba bamsulwa, banyanisekile, banokuthantamisa, bangabathandazi, balulamile, boba ke baxelisa uMariya. Bona ke bayamzisa uKristu apha ehlabathini. KuThixo bathe, "Ewe," baxelisa uMariya.

UManyano lwabaZalikazi luManyano lukaMariya. Malumzise ehlabathini uKristu, ingabi nguSathana. Malungadumi ngokuba babe ngabafazi abanentle bendwane, noninazala abanobungqwanganqwili. Maludume ngobulali, ngokulunga nokunyaniseka kwabafazi abamthwalayo uKristu bamse emakhayeni abo, ezikerikeni zabo, nasemsebenzini wabo wonke. Abafazi abangamaKristu mabalandele uMariya yena wathi, "Ewe" kuThixo waza wamzisa uKristu apha ehlabathini.

UMATEYU ONGCWELE UMPOSTILE.

(September 21).

Funda : Mateyu 9 : 9. “ *Edlula apho uYesu wabona umntu ehleli endaweni yerafu, okuthiwa nguMateyu ; athi kuye, Ndi-landele. Wesuka ke wamlandela.*”

1. Utsho njalo ke uMateyu oNgcwele, xa esibalisela ngendlela yobizo lwakhe, nangendlela awalusabela ngayo. Esi senzo sikaYesu sokumema umbuthi-rafu ukuba ahambe naye, saye siyinto yobugora. Ababuthi-rafu ibingabantu abathiyiweyo nababe khangelelwe phantsi. Babekhangelwe njengabantu abaziintshaba kumawabo, abazenza babe zizityebi ngokuqokelela imali yerafu, bekwenzela oko ubuRulumente bamaRoma. Eso senzo sabo, kwacingwa ukuthi baphulukawe yindawo yabo kwiKerike yobuYuda, baza ke ngoko bamlahla uThixo. Kodwa ke yena uYesu wayezazi iintliziyi zabantu. Wabona ukuba uMateyu lowo, okanye uLevi, kuba wabizwa ngamanye amaxa ngelo gama, ebenguye obemfuna uThixo. Mhlawumbi wayekhe wabona uMateyu ekho phakathi kwabo babephulaphula kwiimfundiso zakhe. Abe kanjalo wakha wathetha naye. Waza ke ngamini ithile wambiza ukuba ahambe naye. Umbuthi-rafu osingelwe phantsi wabizelwa ukuba abe ngowenani labalingane bakaYesu kunye noPetros noYakobi noYohane nabanye abaninzi.

2. Makube uYesu waba nokwazi okokuba le nto ayenzileyo iyakongeza ithuba elibanzi kwiintshaba zakhe ; ithuba lokumgxibha.

Bezingenjenje ukuthetha kwabo babehamba naye : “ Besinganixelelanga na ukuba lo mntu akanguye okaThixo ? Umntu ongokaThixo ubengabiza ababuthi-rafu na ukuba bahambe naye ?” Kanti ke yena uYesu amazwi anjalo wayehleli ewalindele selewalungiselele.

Wambizela uMateyu ukuba ahambe naye. Ke uMateyu walamkela olo lubizo ngovuyo, waza kwangoko wenza isidlo apho wamemela kuso izihlobo zakhe, khon’ ukuze azazise into awayeza kuyenza. Eso sidlo kwenzeka ukuba iintshaba zikaYesu zifumane ithuba elimnandi ebekukade zilifuna. Zeza kwabo babehamba naye zabaxelela, zihleba, amazwi amaninzi zisithi. “ Niswele amehlo na ? Aniboni na ukuba lo mntu akanakuba ungokaThixo ? Khanimbone ngoku uyadla esela nababuthi-rafu, kunye nabanye abantu abangatshongo khona.” UYesu wazi ke ukuba babehleba njalo waza wandula ukuthi kubo : “ Akufuneki gqira kwabo baphilileyo, lifuneka kwabafayo. Andize kubiza malungisa, ndize kubiza aboni ukuba baguquke.”

Kusukela lo mini, uMateyu washiya zonke izinto, waza wahamba naye. Washiya umzi wakhe, lo mali yakhe, noko kubutha-irafu,

kunye nezihlobo zakhe. Kodwa ke noko, kwabakho nto inye angazange ayishiye, yiyo le ke, akalushiyanga usiba lwakhe lokubhala. Olo lusiba lwakhe abelusebenzisa xa ebebhala imali ayamkeleyo ngokuqokelela irafu. Emva koku kwafika imini ekwathi ngayo wabizelwa ukuba olo lusiba alusebenzise ekubhaleni amazwi nemisebenzi yeNkosi yakhe, ewabhalela abantu bazo zonke iintlanga. AmaAfrika ndawonye nezinye izizwe, lukhulu olungenakubuyiseleka alufumana kuMateyu umbuthi-rafu, nomPostile. Sinencwadi yakhe ebhalwe ngesiXhosa nangezinye iintetho ezininzi zamaAfrika, eseziBhayibhileni zethu. Kusilungele ukuba sikhumbule le nto yokuba kuthe yakuqala ukuguqulwa iBhayibhile, kutsha nje, iguqulelwa kwintetho yesiAfrikaans (intetho ke leyo yamaBhulu azalelwe kweli lizwe) suka yayimbuqe enkulu intengiso yezo ncwadi, kangangokuba bada nabashicileli bezoBhayibhile kwaba nzima kubo ukuba babe nako ukuzishicilela ngenkawulezo enganelela abo bazifunayo. Bekungakuhle ukuba amaAfrika la akuthi ebengabaluxhineleyo kwangolo luhlobo uthengo lweBhayibhile yesiXhosa.

Siyalungisa ukumbonga uThixo ngenxa kaMateyu oNgcwele kanti okona kumbonga kukhulu kusekubeni silese siyithande i-Vangeli yakhe.

4. Ubizo awabizwa ngalo uMateyu lufana kwanolu sibizwa ngalo thina. Asibizelwanga ukuba sibe ngabaPostile thina ; kodwa sibizelwe ukuba sihambe noYesu, ukuba izipho esinazo sizisebenzisele uzuko lukaThixo. UMateyu wazinikela isiqu sakhe, nakanjalo wanikela ngalo mfundo abe nayo, usiba lwakhe ke, eyinikelela umsebenzi kaThixo.

Olu bizo ke lufika ngeendlela ezininzi. UYesu akasibizeli ukuba masize kuye kube kanye nje, kodwa usibiza futhi futhi, ukuba siye siqhubela phambili. Uyasibiza kumaxesha okuthandaza nangexesha lokuthula (*Retreat*). Kwakhona uyasibiza xa sibona imizekelo emihle yabanye abantu. Kuthi ke ngezi mini into eninzi yamaKristu ifumane imfundo ethile. Siyabizwa ke njengoMateyu ukuba leyo mfundiso, namava, isetyenziswe nguThixo. Imfundo le isisipho esivela kuThixo. AmaAfrika angoku aya esanda ngokwanda ngokuxhinela izikolo, nezona ziphezulu—*colleges*—kodwa kufuneka le mfundiso yethu ukuba siyizobe ngomqondiso womnqamlezo, le nto ithetha ukuthi masingayisebenziseli kuphela, ngomona, kwezethu iziqu, kodwa mayibe yeyokuzukisa yena. Imfundo ifana nesitshetshe esibukhali. Isitshetshe esinjalo unakho ukusebenza ngaso izinto ezininzi ezilungileyo, kanti kanjalo ngokufunayo, ungathi ngaso ulimaze ummelwane wakho. Masikhumbule ukuthi maxa wambi imfundo isetyenziselwa izinto ezingalunganga. Ezonto ke zibe sikhubekiso kwabanye abantu. Kukaninzi kangakanani na esithi sive esithi amaqaba : abantwana abathi babathumela ukuya kufunda ezikolweni besuka balahlekwa ngabo. Baze abo bantwana balahlekwe nayimbeko ababemelwe kuyenzela bona, kunye nabantu abakhulu, bawalahle namasiko esizwe sakubo. Baze ke baphethe ngokuthi baziphathe kakubi ezidolophini. Ke le nto

ithethwayo, nathi khe siyibonele. Siqonde ukuba kukholisa ukuba njengeso sikrokro. Nakanjalo masikhumbule ukuba kufuthi kangakanani na usiba lokubhala ekwenziwa ngalo izinto ezimbi, ezinjengokuthi kubhalwe ngalo incwadi ezithi zenze ingozi kwabanye abantu.

Maxa wambi, abo bafundileyo bathi kuphela benze ukuba cyabo imfundo ibe yejonge ukuphakamisa incedise bona kuphela, ukuze babe zizityebi okunye babe zizihandiba.

5. UMateyu oNgwele usifundisa ukuthi xa umntu aligqobhoka makenze ukuba imfundo yakhe ibe yeyokusebenzela uThixo. Kungalo ndlela yodwa eyothi imfundo izise uncedo kuthi.

Kanjalo masicinge ngeendlela ezininzi ongathi uyisebenzise imfundo yakho ukuze incede abanye. Ungabhalela abangakwaziyo ukubhala iincwadi ezintetho ilungileyo. Ungaba ngoncedisa ukufundisa kwisikolo seCawa. Ube ngoncedisayo eKerikeni. Wothi ke ekugqibeleni uve ilizwi lisithi, “He ke, mkhonzi onyanisekileyo, nolungileyo ngena wena eluvuyweni lweNkosi yakho.”

UMIKHAYELI ONGCWELE NEENGELOSI ZONKE.

(September 29)

Funda: KumaHebhere 1: 14. “*Azingomoya ababusayo zonke na zithunywe ukuba zilungiselele abo baza kuba zindla-mafa zalo usindiso.*”

1. Umbhali wale ncwadi uthetha ngeeNgelosi. Siyalesa futhi e-Bhayibhileni sive kuthethwa ngazo iiNgelosi, ke namhlanje iKerike iyasiyalela ukuba senze imibulelo kuThixo ngenxa yeeNgelosi ezingwele.

Ungathi ukhe wanqika kwiNcwadi yoMbuzo yeKerike yePhondo loMzantsi weAfrika, ungafumana apho kusithiwa: iiNgelosi yimi-moya edalwe nguThixo, edalelwe ukumbusa ezulwini, nokuba zimsebenzele emhlabeni. Ungahambisa ke ubuye ufumane kusithiwa, Asizizo zonke iiNgelosi ezingwele, kuba ezinye kuzo zamvukela uThixo, zaza ke zaba ziintshaba zakhe. Umphathi wezo ziziintshaba zakhe nguSathana. Ke ngoko namhla nje sikhumbula kuphela ngeeNgelosi ezo zilungileyo, waye nombhali wale Ncwadana kumaHebhere esibalisela iindawo ezimbini ngazo esithi:

(1) Zibusa uThixo ezulwini, (1) Zithunyelwe ukuba zilungiselele abo baza kuba zindla-mafa zalo usindiso.

2. Kuqala makhe sithethe ngokubusa kweeNgelosi. Eli gama, lisetyenziswa ngesiXhosa, lokuthi “busa,” ligama esiliqhelileyo. Sonke sikwazi into ekuyiyo ukubusa (ukugcakamela inkosi). Yinto ebukwa kakhulu ngamaAfrika, eyikhangele njengembeko ukwamkeleka ukuba ubani ahlale komkhulu aze asoloko egcakamele inkosi. Ke ngoko kuthi kwabafumene elo lungelo lingako ababuzi nokuthi bovuzwa ngantoni na. Kodwa ke umvuzo wabo ngulo wokuba basoloko bebonana nenkosi, nokuba bathenjwe yiyo. Umvuzo weeNgelosi ezingwele kukusoloko zibonana noThixo, nokuthenjwa nguye. Ulonwabo lwazo kukubusa yena. Sikhe sidibane neeNgelosi na ekubuseni uThixo? Ewe, okona kudibana nazo kuba xa kwenziwa iMass—uMthendeleko oNgcwele, kuba kusithiwa masiphakamise iintliziyo zethu, senze umbulelo kuThixo, ke kungoko sisithi sidibane neeNgelosi, neZinkulu kuzo nomkhosi wonke wasezulwini ekumdumiseni uThixo, nokubulela igama lakhe elingwele.

Ke noko siyazi kakuhle ukuba okwethu ukumbusa akufezekanga ngokwaneleyo. Sithi xa sivavanya ezethu iintliziyo, siqonde ukuthi naxa kusenziwa iMass, kufuthi ezisuke zimana ukubhadula, zikhohlisa ngokuthi zibandwe zibe sebumnyameni. Iba luncedo kuthi ukwazi okokuba iiNgelosi ezi ezidibene nathi zenza zona umbuso

ofezekileyo. ongenabo konke obo buthakathaka nokungafezeki okukhoyo kokubusa kwabantu.

3. Kodwa iiNgelosi ezingwele azaneli ukugcakamela nokubusa uThixo nje kodwa. Zithunyiwe ukuba zilungiselele abo baza kuba zindla-mafa zalo usindiso.

Ngobani na ke abo baziindla-mafa zalo usindiso ?

Elo lifa likhulu kangako linikelwe kuthi. Ngalo ubhaptizo senziwe iindla-mafa zalo usindiso, neeNgelosi zithunyelwe ukuza kusilungiselela lona.

Kungayiphi na indlela ezithi zisilungiselele ngayo ?

Impendulo siyifumana kwiNcwadi yoMbuzo yeKerike yePhondo loMzantsi weAfrika, ihambisa ithi : Iingelosi ezilungileyo ziyasikhusela ezingozini nakuzo izihendo, zaye ngakumbi zinonelela, zinyamkela abantwana.

Kwaye kulungile ukukhumbula ukuba iiNgelosi zisingethe ezintli-ziyweni zazo uthando lukaThixo, ke ngoko olo luthando lungako ziluphuphumisela kuthi. Zifika zibone emntwini umfanekiselo kaThixo. Ziba buhlungu xa zibona lo mfanekiselo ungcoliswe zilangazelela ukusixhasa xa sihendwayo, zize zivuye ngovuyo olukhulu xa siguquka sibuyela kuThixo.

Kungeso sizathu esifundiswa ukuba sithi xa sithandaza kuThixo: “ Njengokuba iiNgelosi zakho ezingwele zihlala zikukhonza ezulwini wenze okokuba zisixhase zisikhusele apha emhlabeni.”

4. Sifundiswa ukuba iiNgelosi zininophcele ngakumbi ukunyamkela abantwana abancinane. Sikuva oku kumazwi athethwa yiNkosi yethu uYesu Kristu. Yathi yona : “ Lumkani ningadeli namnye waba bancinane (abantwana), kuba ndithi kuni iiNgelosi zabo emazulwini zihlala zibubona ubuso bukaBawo osemazulwini ” (Marko 18 : 10). IiNgelosi zinothando olulodwa ngakubo abantwana ngenxa yokuba umfanekiselo kaThixo kubo awungcoliswanga ngabom sisono.

INkosi yethu, akuzange kube lixsha elinye kuphela, eyathi ngalo yabathiba abafundi bayo, kuba babexhomene ngokuthi, ngubani owoba ngowokuqala : yaza yathabatha umntwana omncinane yammisa phakathi kwabo ; ibaqonondisa ukuthi mabahlale besazi ukuthi, eyona nto ijongwe nguye, yile yokuba abahamba naye babe neentliziyo ezifana neyomntwana.

Waza ke wathetha amazwi anzima ngakubo abo abothi benze ukuba abantwana bakhubeke (Mateyu 18 : 1-10). Ngoko ke kungenxa yoko eyathi : “ Lumkani ningadeli namnye waba bancinane ; kuba ndithi kuni izithunywa (iiNgelosi) zabo zihlala zibubona ubuso bukaBawo osemazulwini.”

5. “ Ningadeli namnye waba bancinane.” Kufuneka ukuba la mazwi siwasongele ezintliziyweni zethu. AmaAfrika ayabathanda abantwana bawo, kodwa kufuthi ekuthi amaKristu kubonakale

ukuba kuwo, abazali bakulibalele ukuzisa kuYesu abantwana babo abancinane, ukubazisa kanye ngeli xesha besebancinane.

Kungangayo kanye lo ndlela ekungabakho ingozi enkulu “yokudela aba bancinane.” Kuba aba bantwana baziswa beziintsana eluBhaptizweni, baze ke abazali bayeke ukukhumbula okokuba kungexesha lobuntwana obuse ethe-ethe apho abantu abasebatsha bathi bafunde kakuhle ukuthanda nokukhonza uThixo.

Ngokunjalo ke basuka abazali bacinge ngokuthi, zonke iimfanelo zabo bazifezile, xa besuke bathumela abantwana babo esikolweni.

Kulapho kanye emakhayeni apho umntwana anakho ukuqeqesheka ngaphezu kwasesikolweni.

Hayi, iyantluko ethi yenzeke emntwaneni xa ebona abantu abakhulu, bekhaya lakhe, besenza inyameko nenkuthalelo ngenxa yobugqobhoka babo! Umntwana lowo uthi aphawule ukuba bayathandaza, balesa iBhayibhile zabo, bebulela xa beza kutya ukudla.

Athi ke lo mntwana amamele xa kuthethwa ngoThixo, le nto isenziwa ngohlono olukhulu, kuthethwa kunconywa nemisebenzi yakhe.

Ephawula nokuba abantu abakhulu iimini zeCawa neziNgcwele bazikhathalele, bazigcina ngokuya eCaweni, nokuba kuthe kwasilela ukwenziwa imfundiso ngezinto zobukholwa, abathi abazali abalungileyo babonise abantwana babo, zonke ezi zinto zifana nembewu etyalwa ezintliziyweni zabo.

Ke kusekuhlani ukuba yiyo lo nto abhekisela kuyo uYesu xa athi: “Lumkani ningadeli namnye waba bancinane kuba izithunywa (iNgelosi) zabo emazulwini zihlala zibubona ubuso bukaBawo osemazulwini.”

Iingelosi ezihlala phambi kobuso bukaThixo zilangazelela ezintliziyweni zazo ukusiza abo bancinane nokubazisela ubabalo lukaThixo ezintliziyweni zabo.

ULUKA ONGCWELE, UMBHALI WEVANGELI.

(October 18).

Funda : KwabaseKolose 4 : 14. “ Uyanibulisa uLuka, igqira eliyintanda no Demas.”

2 Timoti 4 : 10-11. “ Kuba u Demas wandishiya ngokuthanda iphakade langoku. NguLuka yedwa onam.”

1. Ngubani na lo obhala la mazwi ezi ziqendwana zibini ? Zibhalwa nguPawulos oNgcwele, kwaye kumelwe kukwaziwa okokuba nawuphina kubalingane bakaPawulos oNgcwele, wayesesichengeni sokuqubisana nenkxwaleko kwa neengozi ezimbi. Yabe inguPawulos oNgcwele owasasaza iindaba ezimnandi zikaYesu Kristu, kulo ilizwe liphela. InguPawulos oNgcwele owathetha la mazwi athi : “ Ndisuke zona ezo nto zabe ziyinzuzo kum, zona ezo ndazibalela ekuthini ziyinxwaleko ngenxa kaKristu ” (Filiphi 3 : 7).

UPawulos oNgcwele, ube yindoda eliqhaji. Usixelela okokuba waba sezintolongweni futhi, waye etyatyulwa kanjalo ; ngoko ke ubalisa athi : “ Kukathathu ndibethwa ngeentswazi, okunye ndaxulutywa ngamatye, ndaphukelwa ngumkhombe kathathu ” (2 Korinte 11 : 25-28).

Zonke ke ezi nkxwaleko wazinyamezela ngovuyo ngenxa kaYesu Kristu.

Ngoko ke kucace okokuba nabani, nabani, othe wanqwenela ukuba ngumlingane kaPawulos oNgcwele, wamelwa kukuba abe nentliziyo eqinileyo enobukhalipha.

2. Kwaye, kwakhona, kucacile kwezi ziqwendana zibini, okokuba uDemas, ongomnye wabalingani bakaPawulos oNgcwele, wabuya umva wemka ngenxa yezi ngozi waza wamshiya uPawulos.

Akatsho uPawulos oNgcwele ukuthi, uDemas wayilahla iNkolo yeKerike. Engatsho nokuthi weyela, wawa kwisono sithile esikhulu, kodwa uthi uDemas washiya yena, “ ngokuthanda iphakade langoku.”

Kungenzeka ukuba sakha sabona umfana onothando lukaThixo phakathi kwakhe, elangazelela ukuzincamela ukukhonza uThixo ngokuba abe ngumPriste ; okunye nokuba enze oko ngandlela eyiyimbi, kuze ke kuthi kusenjalo, sibuye simbone selexethulelwa kude, ngenxa yokuthanda iphakade langoku, nangenxa yokuqwenela ubutyebi, ukonwaba, neziyolo.

Xa sicinga ngoDemas, sisuka sidane. Kubonakala ukungathi le nto yabanga usizi olukhulu kuPawulos oNgcwele, akubona umlingane wakhe esimka, emshiya nokumshiya. Kodwa hayi ukuvuya

kwethu xa sicinga ngomnye wabalingane bakaPawulos oNgcwele, lowo ukhankanywe kunye noDemas.

“ NguLuka yedwa onam. ” ULnka, lowo ubizwa nguPawulos oNgcwele ngokuthi, ‘ ligqira eliyintanda. ’ Yena akahlukani naye. Uzimisele, kunye noPawulos oNgcwele, ukumelana nazo zonke iingozi neentshutshiso, kunjalo nje unyanisekile kude kube nanini.

3. Ke namhlanje sicinga ngoLuka oNgcwele, saye sinikela imibulelo kuThixo ngenxa yakhe. Kukho nto yimbi na, eyiyenye, esiyaziyo ngaye uLuka oNgcwele, engaphandle kwale yokuba wayengumlingane kaPawulos oNgcwele, kunye negqira eliyintanda ?

Ewe, ikho ngenene, sazi okokuba nguye umbhali weVangeli yesithathu, nowencwadi yeZenzo zabaPostile. ULuka oNgcwele uyinikile iKerike ezi ncwadi zimbini zinje ukuba nokuxabiseka. Ke kwezi ncwadi akabhali nto ibhekiselele esiqwini sakhe. Waye engacingi nto konke na ngaye. Kucace okokuba owakhe umnqweno ngowokufundisa bonke abantu bazo zonke iintlanga, abafundise ngothando lukaThixo, olugqitha konke ukuqonda olutyhiliweyo kuYesu Kristu.

Kwincwadi yakhe yokuqala, iVangeli ngokubhalwa nguLuka oNgcwele, usibalisela ngebali lokuzalwa kukaYesu, nangomsebenzi wakhe, nangokufa, ukuvuka, nokunyukela kwakhe ezulwini. Kweyesibini incwadi yakhe, le yeZenzo zabaPostile, ubalisa ngezinto ezenziwa nguYesu emva kokunyukela kwakhe ezulwini. Usibalisela ngoYesu xa wayesebenza ngoMoya oyiNgcwele ezintliziyweni zabantu. Ngoku kodwa usibalisela ngomsebenzi kaYesu owayewenza ngezandla zikaPetros oNgcwele, kunye noPawulos oNgcwele.

4. Bonke ababhali beTestamente eNtsha basibalisela iindaba ezithetha ngoYesu Kristu ; kanti ke noko umbhali ngamnye unebali elithile elibalulekileyo asipha lona.

Ukuba besibuzwa ukuthi leliphu na ibali elibalulekileyo esiphiwa lona nguLuka oNgcwele, besingathini na ukuphendula? Mhlawumbi ibali elibalulekileyo lifunyanwa kwimizekeliso emithathu kaYesu, leyo ibaliswa nguLuka oNgcwele yedwa (Luka 15). Kungenzeka ukuba uLuka oNgcwele abe akazange ngokwakhe amve kanye uYesu xa wayefundisa. Kuba kaloku, kungathi wayengenguye umYuda kodwa wayengowantlanga zimbi, owathi waba ngowaguqukela ebuKristwini, lo nto yenzeka emva kokuba uYesu wanyukelayo amazulwini. Kuze ke kucace okokuba uLuka oNgcwele lowo wenza imigudu emikhulu, yokuba azazi zonke iindaba abenokuzifumana kwabo babe noYesu, baza baziva iimfundiso zakhe.

Akuthandabuzeki ukuthi, wathi nko, wayigcina le mizekeliso mithathu, ayibalisayo kwisahluko seshumi linesihlanu kwiVangeli eyabhalwa nguye. Ingaba yinto enoncedo ukuba lo mizekeliso mithathu iphindaphindwe ukuleswa, ide ifane nento etyaliweyo ezintliziyweni zethu.

Kuyo lo mizekeliso uYesu usixelela okokuba uThixo ufana ne-ndoda enezimvu czilikhulu kuphela, ethi kwakulahleka ibenye kuzo, isuke iphume iye kuyifuna izingisa ide iyifumane. Uvuyo lwayo lolungathethekiyo xa iyifumene. Okunye, uThixo ufanekiswa nomfazi onamaceba alishumi emali, othi xa kulahleke laba linye kuyo, anxunguphale kakhulu. Othi ke naye alifune ngozingiso olukhulu ade alifumane. Nakanjalo, uThixo, ufanekiswa nomzali onyana omncinane osuke wemka kuye walahleka waza lo mzali wasoloko emlindele ukuba abuye agodukele ekhaya. Othi ke selemcamile akumbona csithi thu kude asuke ngesantya ukuya kumhlangabeza, aze amamkelele ekhaya ngothando olukhulu.

Nokhumbula ukuba kwincwadi *Yohambo Lomhambi* okokuba abahambi ababini uMkristu noKholekile babanjwa nguMncamisa iSigebenga, baza ke banyanzelelelwa emhadini owoyikekayo ; abaninzi kuthi bayayazi into ekuzekeliswa yona ngalo mhadi ; abanye bethu bakha bavalelwa apho kuwo. Sakha sanaso isihendo sokuba sincame uxolelo lukaThixo, side sicinge nokuthi uThixo usilahlele.

NguLuka oNgwele othe ngayo le mizekeliso mithathu cyathethwa nguYesu, wanikela kuthi into efana nesitshixo, esingathi ngaso senze sivulekelwe ngumnyango wale ntilongo imnyama. Le mizekeliso idala ithemba clitsha ezintliziyweni zethu, ke sinika umbulelo ku-Thixo, ngenx' enokuba uLuka oNgwele ese " ligqira elithandekayo " nangoku, elisiphayo umchiza wokuphilisa eyethu imiphefumlo.

UMHLA KASIMON NOKAYUDA ABAPOSTILE

(October 28).

1. Makhe silinganise ngemizi emikhulu emibini yezikolo, ibe ke lo mzi imelene. Ize ke silhambise ngokuthi kule mizi, yomibini, abantu bazimisele ukwakha indlu enkulu yekerike. Kuze ke kuqeshwe abantu bokuzakha baqale ke bawuqhube lo msebenzi. Ke kulo mzi yomibini abantu baqale ukumba amatye baza bawaruqela apho kuzakwakhiwa khona, ngeenkabi zabo.

Ubungathi ke ubone, komnye wale mizi umakhi eyila ngamatye phezu kwesiza eso, aze ke akhe luze udonga luhle lunyuke lube lude ngokukhawuleza. Ke kowesibini umzi ubungathi ubone umakhi esimba nrulu engayeki ebhekisa phantsi athi akuqonda ukuba kwanele awafake amatye atshone angabonakali. Ke kulo mzi abantu bakhona babengenandawo yesikrokro, babengatsho ukuthi, lo makhi ufeketha ngamatye ethu, sifumane sazixhamla nje ukuwasebenza, kubulawa neenkabi zethu kuba azikude zigqibe ukusoloko ziruqa la matye. Nakanjalo babengasuka bathi nankuya umakhi okhawulezisayo benza imposiso ukuba baqashe lo wabo, akwaba babefune ofana nalowa ukhawulezisayo ukwakha iindonga.

2. Ke kodwa siyazi okokuba umntu othi akhe phezu kwesiseko esingaqinanga, ungumakhi osisiyatha. Umsebenzi awenzayo ungade ube ngokholisayo ngembonakalo kubantu abangazi nto ngokwakha kodwa yena umakhi onengqondo ngulowo othi abe nobulumko bokwakhela phezu kwesiseko esiqinileyo.

INkosi yethu, uYesu Kristu wayengumakhi olumkileyo. Wayenzela isiseko esiqinileyo iKerike yakhe.

Asazi nto ibanzi ngoSimon noYuda, into yona esiyaziyo yile yokuba banyulelwa ukuba babe ngabaPostile yiNkosi yethu, baza ke baba yinxalenye yesiseko esiqinileyo eyathi yakhela phezu kwaso.

3. Xa ngathi sithi sikhangele isiseko esiqinileyo sendlu enkulu siphawula izinto ezintathu: Siba sesingavelanga ngaphandle; sibe sesithe nca ukudityaniswa kwaso: sibe sesilixhadi lesakhiwo sendlu iphela. Makhe sicinge ngezi zinto zontathu.

(1) Esingavelanga ngaphandle, kuthi ke maxa isakhiwo sekerike side sagqitywa ukwakhiwa abantu baye beze kuyibona baze bayincome ubuhle bayo. Kodwa ke akukho namnye kubo othi asibone isiseko sayo. Kungekho nonakho ukuthi xa ayincomayo amatye abekwe kakuhle. Isiseko asivelanga ngaphandle. Lowo ngumzekeliso wentlalo yeeNgcwele. Izinto ezininzi zemisebenzi nentlalo yazo ifihlakele kuwo amehlo abantu. Kude ke kuthi ngamanye amaxesha nazo iingcwele ngokwazo zifihlakale impela, kungabikho mantu ucinga akhumbule nento le ngazo. Ibingamahlwentshana,

okunye iindwayana, iziguli, kanti ke kodwa phambi koThixo intlalo yabo yayibukeka, ngokuba bazithwala ezo nto zonke egameni le Nkosi uYesu Kristu. Abathanga bona bafune ukuba banconywe ngabantu.

(2) Kwakhona, isiseko esithiwe nca ukudityaniswa kwaso, amatye aso onke adityaniswe ngetywina eliyisamente ade anga luqilimba lweliwa olungenakugungxuka. Le nto ke nayo ingumzekeliso.

Sifunda, kwinewadi yeZenzo zabaPostile, okokuba amaKristu okuqala ayefana nesiseko esinjalo. Aye emanyene ndawonye “ ayentlizi yonye emphefumlo mnye.” Emanywe ndawonye ngothando. Abantu ababengengawo amaKristu batsho benyanisile xa bathi “ Khanibone indlela athandana ngayo la maKristu.”

Maxa uthando lubuyekeyeke kusuka kudaleke izahlukano.

Apha kulo mdibaniso woMzantsi weAfrika, amaAfrika angamaKristu ahlukahlukeneyo ngamahlelo, akumakhulu amathathu 300. Ewe, udano ukuthi bathe abamhlophe xa babesiza kushumayela kumaAfrika kwathi kanti nabo bahlukahlukene kwaphakathi kwabo. Endaweni yokuba ibe babeyiKerike eKhatholika enye kwabakho izahlukano. Ke ngoko amaAfrika nawo aqala ukucinga ukuthi izahlukano yintwana nje, aza ke asuka “ anguchithichithi ” kwadaleka amahlelo amaninzi. Kodwa ke le nto ichasene nenjongo nomnqweno kaYesu Kristu, owathandazela bonke abantu babe banye, khon’ ukuze ilizwe liyazi inyaniso. Masingaphezi ukuthandazela ukuba ezi zahlukano mazibuye zipheliswe. Ke amandla kuwo lo mthandazo obangelwa luthando.

(3) Ngokwesithathu, sisiseko sesakhiwo sendlu enkulu esithi sixhase ubunzima bonke beendonga zayo, kunye nobophahla. Nalo nto nayo ingumzekeliso. Zezi Ngeweke zifihlakeleyo zingabonakaliyo, ezenza owona msebenzi mkhulu ekuxhaseni inkqubo yekerike. Kufuthi kangakanani na esikulibalayo oku? Sifika sikhangele kwabo bamagama abonakala kumaphepha eendaba, abantu abazizithethi, abasoloko bekhuthalele imisebenzi emihle, size ke sicinge ukuthi ngabo bodwa abahambisa inkqubo nomsebenzi weKerike. Kodwa uThixo udla ngokusebenzisa ngabo abantlalo ifihlakeleyo, maxa wambi nangabo bahleli bephethwe ziintlungu zokugula babe ngabaxhasi bomsebenzi wakhe.

Elokuphetha. Kuyo intlalo yomntu ongumKristu ngamnye kufuneka kubekho isiseko esomeleleyo. UYesu Kristu usixelela ukuthi umntu makanganeli kuliva nje ngeendlebe ilizwi lakhe, kodwa makazame aligcine aze ke ngoko abe nesiseko esomeleleyo. Asinto ilula ukuliphulaphula nokulibamba ilizwi likaYesu. Kufuneka kubekho intobeko, umzamo, nenguquko.

(1) *Intobeko.* Uthetha athi uYesu kubafundi bakhe: “ Nifunde kum ngokuba ndinobulali ndithobekile ngentliziyo.” Akukho siseko someleleyo nakuyiphina intlalo ngaphandle kobulali noku-

thobeka kwentliziyo. Ngumntu othobekileyo onakho ukumamela ilizwi likaYesu nonokukhokelwa lilo.

Kufuthi kanganani na esithi sive kukho umntu othi, ethetha ngomntwana, akeva lo mntwana.

Akathethi ukuthi umntwana lowo usisithulu, kodwa uthetha ukuthi lo mntwana ngothanda izwi lakhe engathandi ukukhokelwa ngabantu abadala. Baninzi ke abantwana bakaThixo abanjalo. Ke eso simo sixela ukusweleka kwesiseko esomeleleyo.

(2) Kwakhona kufuneka umzamo “wokumamela ilizwi likaThixo ulibambe.” Xa size eKerikeni, naxa sizileselayo iBhayibhile zethu ngasese, sikhe silinge ukuzikhumbuza na ukuba nguThixo othetha nathi? Siyazama na ukumamela ilizwi lakhe nokuba sizikhokele ngalo? “Ezam izimvu ziyaliva elam izwi,” watsho ke uYesu baza ke bamlandela.

(3) Inguquko nayo iyafuneka, xa ngaba sifuna ukulimamela nokulibamba izwi likaThixo. Ukumana uThixo esibiza lo nto ke ifike ize nobizo olutsha lwenguquko. Yena soloko esibonisa apho besithe samfameka khona, nalapho sithe saphambuka khona endleleni yakhe. Kuphela singabuyela kuye uThixo ngenguquko. Kunge ntobeko, umzamo nangenguquko esingathi sibe nesiseko esomeleleyo.

UMHLA WABANGCWELE BONKE

(November 1)

IZityhilelo 7 : 9, “Emva koko ndabona nantso indimbane enkulu ebekungekho namnye unakho ukuyibala, iphuma kuzo zonke iintlanga nezizwe nabantu neelwimi, imi phambi kweTrone naphambi kweMvana, bethiwe wambu ngeengubo ezinde ezimhlophe benama-sundu ezandleni zabo. Bedanduluka ngelizwi elikhulu besithi : Usindiso kuye uThixo wethu lowo uhleli phezu kweTrone, nakuyo iMvana.”

1. Abo kuni abakha balesa incwadi ekuthiwa *Uhambo Lomhambi* bangakhumbula ukuba uMkristu noThembekile, bathi bakuba beseluhambeni lwabo besiya kwiNtaba yeTsiyon baqubisana nendoda eyayibuya khona. Igama lendoda leyo lalinguNgqola, yaza yababuzisa apho babesiyana khona. Baphendula bathi bangabahambi abasinga eNtabeni yeTsiyon. UNgqola wasuka wabawa ngentsini, baza ke bambuzisa ukuthi uhleka ntoni na ?

Uphendule wathi “ndihleka nje kungenxeni yokuba ndibona iziyatha ezibini ezifane zizaphulela amampunge ; kanti nifanel’ ukuba ngokuzixhamla niyakuzisa ulutho ; yimbulaleko yodwa.” Kufuthi kangakanani na esimana nathi ukuqubisana noNgqola, bebaninzi kangakanani na abantu abajikwa babuyiswe umva yilo ntsini yakhe. Baninzi abantu abanakho ukumelana ngokuthe nkqi nezichaso kude kube nakwintshutshiso. Kanti noko bayoyiswa yile ntsini kaNgqola. UMkristu noThembekile baqubisana noNgqola sebezakufika apho babesiyana khona babomelele kulo ukholo. Ababanga nakuphazanyiswa konke na ngamazwi akhe nayilo ntsini yakhe.

Basuka bathi bona, “lo mfo uncithwe leli lizwe.”

2. Namhlanje sicinga ngabo abathi njengoMkristu noThembekile, boyisa zonke izihendo abaqubisana nazo kuhambo lwabo olude bada bafika eNtabeni yeTsiyon.

UYohane oNgcwele ubabonisa embonweni ebona (1) “indimbane enkulu ebekungekho namnye unakho ukuyibala iphuma kuzo zonke iintlanga neelwimi.”

Namhla, lo ngumgobo waBangcwele bonke, saye simdumisa uThixo ngenxa yalo ndimbane inkulu.

Kweli lizwe, kunqabile ukuba abantu beentlanga ezahlukeneyo ngamasiko, nangeelwimi bathandane. Siyavuya kuba ezulwini yonke le miqobo esenza sahlukane singadibani iya kushenxiselwa kude phaya. Maxa wambi apha kulo mhlaba silingeka ukucinga ukuba uThixo akanakho ukubathanda bonke abantwana bakhe ngabanye, kanti noko siye sibone izinto ezisimangalisayo. Siye sithi sakubona, iqela lamatakane ezimvu antanga nye, sicinge thina

ukuba onke ayafana, kodwa imvukazi, engunina wetakane ngalinye ayinakho ukuposisa ingalazi itakane elilelayo. Nakuba uYohane oNgcwele ebona ndimbane enkulu yaBangcwele ekungekho mntu unokuyibala, ngamnye kuyo uyaziwa nguThixo. Simelwe kukhumbula onke amaxesha okokuba uThixo uyasithanda elowo nalowo njengokuba ethanda lowo nalowo kubo aBangcwele.

(2) UYohane oNgcwele ubona elowo nalowo wale ndimbane enkulu, ethiwe wambu “ngcengubo ezimhlophe.” Ezo ngubo zimhlophe zingumqondiso obonakalayo oxela ubungcwele. Akukho mntu ongengcwele ongaba nakho ukungena kulo ndimbane. Mhlawumbi singacinga ukuthi xa ngaba kunjalo thina asisayikuze singene kulo ndimbane. Yonke imihla sithwele nje ubunzima besono. Kodwa ke uYohane oNgcwele usifundisa into yokuthi nabo abo Bangcwele babengabantu ababefana kwa nathi. Babenezihendo ezifana nezethu, maxesha wambi kwanczono ezinjengezethu. Nabo, babesemhlabeni nje, bankqonkqoza imihla ngemihla befuna uxolelo lukaThixo. Kodwa, ‘bazihlamba iingubo zabo, bazenza mhlophe egazini le Mvana’ (iZityh. 7:14). Bahlanjululwa ngaso isikhululo. Kwa lo mtombo uxabisekileyo apho bahlanjwa khona, unangoku usavulekele thina. Nathi ngokunjalo singaba nokuhlajnja zonke izono size sibandakanywe kulo ndimbane inkulu.

(3) “*Babenamsaundu ezandleni zabo.*” Amasundu lawo angumqondiso obonwa ngamehlo wokuxela uloyiso. Le ndimbane inkulu ilihlokondiba eloyisayo. Lilwile notshaba lwaza lwaloyisa. Alwaneliswanga kukuba luhlajnje nje kodwa, lwenziwe lube mhlophe. Elo hlokondiba lalimthanda uYesu limthiyile uSathana. Lathiya zonke iintlobo zesono ezafika zema phakathi kwalo noYesu. Kwanjengamhla iqhaji elikhulu uGoliyathi elalixhobe izirweqe ezomeleleyo, elathi ngazo labetha yoyika intliziyo kaSawuli nempi yakhe. Kodwa yena uDavide akazange oyike kuba wayengathembelanga kwesakhe isiqu. Wathembela kuThixo, waza ke ngoko wamoyisa uGoliyathi. Aba Bangcwele babengathembelanga kwezabo iziqu, kodwa bathembela elubabalweni lukaThixo. Balufumana olo lubabalo ezi sakramenteni kwakwezo sizinikwayo nathi. Celani kuThixo aniphe ukuba nibe nokuthiya isono, kangangokuba de nize kuye ngakumbi nangakumbi, nizele ukucela amandla oku-soyisa.

(4) “*Bedanduluka ngelizwi elikhulu besithi uSindiso kuye uThixo wethu lowo uhleli phezu kweTrone, nakuyo iMvana.*” Abangcwele abazidumisi bona ngokwabo badumisa lowo ubakhulule yo kuso isono nakubo ubumnyama nokufa. Kungexesha ekwenziwa (iMass) uMthendeleko apho singadibani nceNgelosi nezo Zinkulu kuphela, kodwa sidibana kunye nale ndimbane inkulu leyo yabonise- lwa nguYohane oNgcwele embonweni.

Siyamdumisa uThixo ngenxa yothando lwakhe, sitsho sisithi “Uyingcwele, uyingcwele, uyingcwele, Nkosi, Thixo wemikhosi, izulu lizele kwanomhlaba bubuqaqawuli bakho. Makudunyiswe wena, Nkosi.”

UMHLA KA-ANDREYA UMPOSTILE

(November 30).

Wakha wathi, umnini venkile owayelikholwa clamkela umthe-ndekeko, ngamini ithile ebalisela umPriste ngenkqubo yabantu abaNtsundu awayemi phakathi kwabo waqala ngokuthi ukufika kwakhe khona kuqala kulo ndawo bonke abantu babengamaqaba-mbola. Lo mnumzana wayekhe waphakathi kwamaAfrika kwezinye iindawo, enjengowakhulela khona, ke kodwa wathi, wayengazange abone naphina intselo-tywala engayo imigidi, amadabi okulwa afana nokwakusenziwa apho. "Ke kodwa ngoku, wahambisa ukuthetha," yonke lo nto kusuke kwanto yimbi. Into eninzi yabantu ingama-Kristu baye nobuKristu babo asibubo obubonwa kuphela ngezinxibo nangamasiko abo, kodwa ngokuguquka kweentliziyo zabo." UmPriste umbuzile lo mnumzana ukuthi le nguqulo yenzeke kuba kwehla ntoni na, uphendule esithi, konke oko kwabangwa yindodana eyayivela emsebenzini, ilikholwa yathi kuqala yakufika yaba yinto yentsini yaza yatshutshiswa, kodwa yona ayizange ishukunywiswe zezo nto, yema nkqi. Kwada kwaphetha ngokusuka kuqale lo nalo kwizihlobo zayo zaza ke nazo zaba ngamakholwa. Kutheni na ke ukuba kungabikho senzo sinjalo kuzo zonke iindawo? Ingezeka lo nto ukuba kukho nokuba mnye umKristu owomeceleyo, ethembekile, ontliziyo izele luthando lukaThixo. Yiyo kanye ke le nto kuthiwa masithandazele yona ngeli xesha.

IKerike isiyalela ukuthi ngexesha esenza umgcobo womhla ka-Andreya oNgcwele simcle ukuba sidibane sonke ekuthandazeleni ukuba kuguquke abangakholwayo. Ke lo mhla kungani na ukuba mawunyulwe? Kungenxa yokuba uAndreya yabe ingomnye kwiqela lokuqala elalihamba noYesu, awathi yena kwangoko waya kubiza umzalwana wakhe uSimon ukuba naye makeze kuYesu. Ningakhumbula ukuba wayengomnye wabo bamamelayo kwi-ntshumayelo kaYohane oNgcwele umBhaptizi. Yayisithini na intshumayelo yakhe? Yayisithi lowo ababethe abaProfeti bathetha ngaye seleza kufika abonakale. Yena ngokwakhe usisigidimi sakhe kuphela, ulilizwi nje kodwa. Akafanelekanga ukuba aguqe athukulule umtya weembadada zalowo owayeza kufika. Ngamini ithile uYohane oNgcwele, umBhaptizi walatha kuYesu ngokwakhe wathi nanko lowo bendithetha ngaye wahambisa wathi uyiMvana kaThixo esusayo izono zelizwe. Ngayo lo mini uAndreya enomnye bahamba noYesu, baza ngalo mini bahlala naye bamamela amazwi azalisa iintliziyo zabo ngovuyo. Olo luvuyo ababanga nakho akuhlala nalo phakathi kwabo. UAndreya waphuma waya kufuna umzalwana wakhe uSimon ukuze amzise kuYesu. Naso isizathu esibangela ukuba iKerike isiyalele ukuthi ngeli xesha makuthandazelwe ukuba ku-

guquke abangakholwayo. Nakha nakho na kwinkonzo yokungeni umfundisi kudidi lobuPriste? Yinkonzo leyo entle kakhulu, aban abaninzi bazuza imfundiso enkulu ngokubona oko kwenziwayo kulo nkonzo. NguBhishophu yedwa weKerike eyiKhatholika onegunya lokwenza umntu abe ngumpriste. Ke kuye kuthi phambi kokuba iBhishophu imbeke, kubuzwe imibuzo emininzi kuloMdikoni uzakwenziswa umPriste. Le mibuzo ibuzwa ukuba iphendulwe ngokuvakalayo phakathi kwentlanganiso isiva. Aze uBhishophu abeke izandla zakhe phezu kwentloko yoMdikoni, eguqile nje yena phambi kwakhe, ahambise athi “Yamkela uMoya oyiNgcwele ukuba wenze iNkonzo nomsebenzi wobuPriste eKerikeni kaThixo...” Uthi ke ngoku abe ngumPriste onegunya lokwaphula isonka eAltareni nokwenza idini elingcwele leMisa. Aze ke anxityiswe izivatho zobuPriste. Ke ezo nto zonke azaneli. Akathi kuphela enze iiSakramente zodwa kufuneka kwakhona ashumayeke ilizwi likaThixo. Ukushumayela lelinye lamagunya anikwa umPriste. Uthi ke uBhishophu amnike iBhayibhile, intlanganiso ibona iBhayibhile leyo ingumqondiso obonwa ngamehlo wokuba ugunyazwa ukushumayela ilizwi likaThixo. Ke ukushumayela oko akayikukwenza kumaKristu odwa, kodwa wokwenza nakwabo bangekakholwa. Masilumkele ukwenza imposiso ngokucinga ukuthi kungumsebenzi womPriste yedwa ukuzisa abantu kuThixo. UAndreya oNgcwele wayengenguye umPriste ngoko waya kubiza umzalwana wakhe uSimon ukuba eze kuYesu.

Ezi zibane zinikwa abasandukuphuma equleni loBhaptizo zithetha ntoni na? Zithetha ukuthi, elowo umelwe kukuba sisikhanyiselo, wamkele isikhanyiselo selizwe, uYesu Kristu, ke ngoko intlalo yakhe mayibe yezaliswe lolo lukhanyiselo.

Nakuba ungabizelwanga ukuba ushumayeke, kodwa ubizo lwakho lolokuba uzise abanye kuYesu Kristu. UmPriste othile waya kuvelela abagulayo kwiSibhedlele esithile, kwelinye lamagumbi aso wafika kukho amadoda amabini ingamaAfrika, omnye wawo engumntu woMthendeleko, omnye ingumntu owayahlukene kudala nokholo lwakhe. UmPriste lowo wathi akuba egqibe ukuthetha nabo bobabini waza wathetha nalo ungowoMthendeleko bucala wathi, uThixo ukunike ithuba elimnandi. Unakho ngoku, ukulinga ukusebenza uwabo lowo ukuba abuyele kuThixo. Umbulele umPriste lo mfo waza waqhuba wathi: “Bawo, undomelezile. Soloko ndithetha ngezinto ezininzi nale ndoda, kodwa bendisoyika ukuthetha ngale nto undicebisa yona. Ke ngoku ndifumana ukuba uThixo undinike umsebenzi wokuba ndiwenze, wondinika amandla okuwufeza.” Ewe, lo ndoda yayithetha inyaniso. Kufuneka ubukroti xa uza kuthetha nabanye abantu ngoThixo. Kodwa asibo bukroti bodwa obufunekayo kukwafuneka nothando. Masimcele uThixo ukuba asithululele uMoya wakhe oyiNgcwele ezintliziyweni zethu ukuze sibathande abo bangamaziyo yena sithande nabo basuke bemka kuye. Ke uthando olunjalo lungazuzwa kuphela ngomthandazo.

UMHLA KATOMAS ONGCWELE

(December 21).

Funda : Yohane 20 : 28. “ *Nkosi yam, Thixo wam.*”

1. AmaAfrika ngabantu abathanda ukuva amabali athetha ngamaqhaji. Akukho sizwe ekungekho kuso amabali enza ingxelo ngamakrothi athile aso, asuka akhunjulwe ngezenzo zobukrothi azi-bonakalisa ngazo. Abesithi ngamanye amaxesha azimisele ukuba ade afele inkosi esenzela ukuba yona isinde. Kwakhona bekusithi xa ebona ukuba inkosi yawo iphahlwe ziingozi, asuke ngo-monde aye kuzimisa kufuphi nayo, khon’ ukuze lo ngozi ibafikele kunye.

Ke uTomas lowo ebeyindoda enjalo ke. Yena ubeyithanda iNkosi yakhe, leyo yambizayo ukuba ahambe nayo. Sixelelwa ukuthi kwakha kwathi ngaxesha lithile, oko uYesu wahambelayo mgama, enabafundi bakhe, waya kwindawo engenabantu, kuba iintshaba zakhe zazimngqungela :

Ngelo xesha ke kweza udaba kuye, lokumazisa okokuba umhlobo wakhe uLazaro uswelekile. Waza ke uYesu wazimisela ukuba “ abuyele kwelakwaYuda,” abafundi bakhe babesazi ukuba olo lubuyelo lwakhe, lwalusesichengeni sengozi, baza ke banamathandabuzo ngalo. Ke yaba nguTomas owathi : “ Masiye nathi ukuze sife naye ” (Yohane 11 : 16.)

Asingethandabuzi ke ngoko ukuthi iNkosi yethu yalilondoloza elo gama lathethwa nguTomas. Yaba nokwazi okokuba liphuma kulowo ontliziyo imthanda kangangokuba igqithise ukuthanda nobayo ubomi ngenxa yakhe.

2. Kwakhona, kwela gumbi liphezulu eYerusalem siva kuthethwa ngoTomas (Yohane 14 : 5), kuba iNkosi yethu yabe ithetha nabafundi bayo ngokuthi izakumka, isithi baye besazi apho yayisiya khona, kwa nendlela eyayiza kuhamba ngayo.

Ke uTomas yena waba likrothi ngangokude athi : “ Nkosi, asazi apho uya khona, singathini na ke ukuyazi indlela ? ” Ngawo la mazwi ke uTomas ubonakalisa uthando awayenalo kwiNkosi yakhe. Uxhinele ukuba abe ngakuyo naphina apho iya khona, kanti ke noko unga angaba nengqondo ethe cace ngayo indlela le. Kungoko ke awaphendula uYesu wathi : “ Indlela, inyaniso, ubomi ndim lo.” UThixo siyambulela kuba uTomas wabuza lo mbuzo, ngokuba wenza ukuba sizuze le mpendulo ixabisekileyo.

3. Ewe, kanjalo siva kuthethwa ngoTomas emveni kokuba uYesu evukile, kusithiwa wayengekho kwabanye abafundi xa iNkosi yethu yazibonakalisayo ngexesha lokuqala kwela gumbi liphezulu.

Ekuthe ke emva koko bakumxelela abanye ukuthi bayibonile iNkosi akabanga nakukholwa. Kwabonakala kuye ukuba lo nto 'yindaba yotyelo.' Wayelangazelela ukubona iNkosi yakhe, kodwa engenakho ukukholwa ukuba yavuka ekufeni, ngaphandle kokuba ade yena ngokwakhe abone amanxeba, aweve, awacofe nangezandla.

Ke kuqengqeleke iveki iphela. Usizana olunguTomas malube lwaluva ukuthuthunjelwa yintliziyo. Abanye abafundi bona ezabo iintliziyo zazizele luvuyo, kuba babesebeyibonile iNkosi evuke ekufeni. NguTomas yedwa owayengakholwa. Kwaza ke kwathi, emva kweentsuku ezisixhenxe, ngomhla wokuqala weveki, xa abafundi babeqokelelene kwakhona kwigumbi eliphezulu, ke noTomas wayekho kubo. Emakube babemcebisa ukuba adibane nabo ekuthandazeni. Ekwathi ke, uYesu wabuya wabonakala, waza ke emva kokubabulisa ngokuthi, "uxolo malube nani," waguqukela ngakuTomas wamyalela ukuthi, makondele kumanxeba ezandla zakhe, nasecaleni lakhe, inxeba elalenziwe ngumkhonto, wada wamyalela nokuba eze kufaka iminwe yakhe kuwo lo manxeba. Kuthe ke kwangoko uTomas wadanduluka wathi: "Nkosi yam, Thixo wam." Konke oko kuthandabuza kwaphetshethelwa phaya kwanga kuxa uthuli luphetshethwa luqhwithe lomoya.

Kwaba ngoko ke awathi uYesu kuTomas: "Ngokuba undibonile, Tomas, ukholiwe. Banoyolo abo bangabonanga, bakholwa noko." UYesu akatsho ukuthi uTomas wayephosisile ngoku-nqwenela ukumbona. Ewe ngenyaniso wayelungisa. Apho waphosisa khona kusekubeni angabikho kwabanye abafundi ngosuku lokuqala. Ukuba wayekho kubo, naye ngewayeyibonile iNkosi.

4. Siyawalondoloza la mazwi kaYesu, la athi: "Banoyolo abo bangabonanga, bakholwa noko." Thina asinakho ukumbona ngala ndlela uTomas wambona ngayo. Kodwa ke kwabo bakholwayo, uYesu uyazenza ukuba abonakale kubo. Uzenza ukuba aziwe ngeeSakramente, nakanjalo ukwenza oko kwaziwa ngezinye iindlela ezimbini.

(1) Ngamazwi athethwa nguye oko ebesehlabeni. Lawo mazwi siwagcinelwe ngababhali beTestamente eNtsha, ke kufuneka sizame ukumazi ngakumbi nangakumbi. Sowaqonda ukuba la mazwi akhe enza ukuba abonakale kuthi. Akangawo amazwi alowo ufileyo, kodwa ngawalowo uphilileyo kude kuse ephakadeni.

"Nani nifun' ukumka yini na?" yatsho iNkosi yethu kubafundi bayo: "Nkosi, sosuka siye kubani na," yatsho impendulo kaPetros oNgcwele, "Nguwe onamazwi obomi baphakade." Simelwe ukudla amazwi obomi baphakade. Ngawo akukudla kwemiphc-fumlo yethu. "Akaphili ngasonka sodwa umntu uphila ngamazwi onke aphuma emlonyeni kaThixo."

(2) Kwakhona kungentlalo yabantu abangcwele esithi ngayo senziwe ukuba siyazi iNkosi yethu. Simelwe kuzama ukuba sibenento esiyaziyo ngeeNgcwele zeKerike eNgcwele. INkosi yethu

yajika intlalo yazo zafana nezibane ezizithatha zaphuhlisa ukukhanya okukuye ngokwakhe. Akukuzo iintlalo zabo bafuleyo, esithi kuphela sibone kuzo uYesu, kodwa nakuzo iintlalo zamakholwa enene, lawo kanye asahleliyo phakathi kwethu. Siyakholwa kulo uvuko lukaYesu Kristu, kuba silulesa siluve eBhayibhileni nangkuba sifundiswa ngalo kwiiNgxelo-Nkolo zeKerike. Kanti ke siyalungisa xa sinqwenela sicela ulwazi olungaphezu kolo. Siyalungisa xa sisithi njengoko watshoyo uTomas, sinqwenela ukubona yena. Sinqwenela ukubona iimpawu zezikhonkwane ezandleni zakhe. Sinqwenela ukubona umqondiso wothando lwakhe. Ezi zinto ke sifanelwe kukuzibona.

Imiqondiso enjalo sifanelwe kukuyibona kwintlalo yabakhonzi bakhe abanyanisekileyo. Sifanelwe kukubona ingabi bubo ububele bodwa kuba lo nto siyibona kubantu abaninzi, bengengawo amakholwa. Kodwa kumKristu oyinene, sifanele ukubona kuye uthando lukaYesu. Yena usiyalela ukuba masingabi ngabathanda kuphela abazihlobo zethu, kodwa masibathande bonke abantu kunye nabo baziintshaba zethu. Yinto ke esingenakho ukuyenza ngaphandle kokuba yena abe uhleli ezintliziyweni zethu. Xa sithi sibone uthando olunjalo, sothi ke njengoTomas sidanduluke sisithi, "Nkosi yam, Thixo wam."

UMHLA KASTEFANO ONGCWELE

(December 26)

1. Into yokuba ubani amenyelwe ukuya kuphuza kwindebe (isitya) yenkosi enkulu ayibonisi mbeko abekwe kuyo na? Asiyiyo mbeko egqithisileyo na xa, nokuba nguwuphina obizwa nguYesu ukuba aphuze kwindebe yakhe yeentlungu? Naso ke isizathu, esibangele ukuba kuthi kusekutsha nje emva kwemini yeKrismesi, ngexesha esenza umbulelo ngenxa yokuzalwa kukaYesu, sibe sifundiswa yiKerike ukuba sikhumbule ngabo ababebizelwe ukuphuza kwindebe yakhe.

2. Ke ngoko kuqala siyambulela uThixo ngesizathu sikaStefano oNgcwele.

Lo Stefano wayenyulwe, kunye nabanye, ngumhlambi wamaKristu aseYerusalem, enyulelwa umsebenzi ofana nalo wobugosa beKerike (iZenzo 61 : 6.) Ke lo madoda abizwa ngokuthi ngamaDikoni. Kwathi ukumiselwa kwawo lo msebenzi, kwenziwa umthandazo, nangokubekwa izandla phezu kwawo ngabaPostile. Singaqiniseka ukuthi uStefano lo wawufeza lo msebenzi kakuhle. Ke uStefano yena wayeyindoda eyayizele bubulumko iliciko kanjalo. Sixelelwa ukuthi: "Wayezele lukholo nangamandla, nokuthi wayesenza izimanga nemiqondiso emikhulu phakathi kwabantu" (iZenzo 6 : 8).

UStefano waqonda ukuthi ezi ndaba ezingoYesu Kristu ibingezi- zo ezithunyelwe kumaYuda odwa, kodwa bezelungele bonke abantu. Waza ke wafundisa, engenakoyikiswa nto, esithi amasango okungena kwikomkhulu likaThixo avulekelwe bonke abantu. Ke le mfundiso yakhe yavusa isaqunge, uStefano wabanjwa waziswa phambi kwequmru leenkokeli zamaYuda. Kwesuka kwaveliswa amangqina obuxoki, ukuba eze kunika ingxelo engeyiyo inyaniso ngokubhekiselele kwinto awayefundisa ngayo. Ke yena uStefano wazithethelela, ephikisa obo bungqina zaza ke ezo nkokeli zamaYuda zazala buburalarume (iZenzo 7 : 54). Zaza ke zamgwebela ukuba afe ngokuxulutywa ngamatye.

3. Bekusenjiwanje ngesiko labo. Kwanyulwa uNtlaba-mkhosi ukuba ahambe ngaphambili kukaStefano, andule amemeze ebhekisa ebantwini, abaxelele ityala awayeza kubulawela lona. Kwathi ke kwakufikwa apho ebezakubulawelwa khona, wahlutywa iingubo zakhe, aza ke la mangqina mabini awayethe amtyhola, asuka amwisa phantsi, ajula phezu kwakhe amatyekazi amabini.

Kwaba sekuqhawukeni komphfumlo wakhe, awathi uStefano wabizela kuThixo esithi, "Nkosi, Yesu, wamkele umoya wam." Uguqile ke ngamadolo wadanduluka ngezwi elikhulu wathi:

“ Nkosi, ungabamiseli esi sono ” (iZenzo 7 : 59-60). Umntu ongelilo ikholwa owayegxeka ubugqobhoka wakha wathetha le nto kumshumayeli othile : “ Wenza ntoni na uThixo yokumsiza uStefano ? ” Nantsi ke into eyayithethwa yilo ndoda ngawo lo mbuzo yile yokuthi, “ ukuba kukho uThixo lo kuthiwa nguSomandla, ngewaye msindisile lo mkhonzi wakhe koku kufa kunje ukuba kubi kwako.” Umshumayeli waphendula ngokuthi : “ UThixo wamnika uStefano amandla okuthandazela abo babemxuluba ngamatye.” Umshumayeli wayenyanisile ukuphendula ngolo luhlobo.

UYesu wabonakalisa uthando lukaThixo xa wathi, ebethelelwa emnqamlezweni, “ Bawo, baxolele, kuba abayazi into abayenzayo.” Kwa ngokunjalo ke uStefano wabonisa uthando namandla kaYesu xa wathandazela ababulali bakhe.

Makhe, ngoku, sicinge ngeziqhamo zokufa kukaStefano lowo waba ngumfeli-Nkosi wokuqala, owanikela ubomi bakhe ngenxa kaYesu.

(1) “ Ngalo mihla kwabakho intshutshiso enkulu phezu kwalo ibandla eliseYerusalem ” (iZenzo 8 : 1). Esi ke saba sisiqhamo sokuqala,—intshutshiso enkulu. Amakholwa ayezingelwa, ayeziswa phambi kweentlanganiso zamatyala, aze anikwe izohlwayo ngeendlela ezininzi. Mhlawumbi ningathi : “ Kwakungebi kwakulungile na ukuba uStefano wayethe cwaka akavuselela ingqumbo yamaYuda ngokushumayela ? ” Kodwa uThixo, eyakhe injongo ayifani nenjongo yomntu. UThixo wayivumela le ntshutshiso ukuze ibe nomsebenzi omkhulu cwezela iKerike. Kuba ngenxa yalo ntshutshiso amakholwa aseYerusalem anyanzeleka ukuba asabele kwiindawo ngeendawo ezikude. Ke kwezo ntsabo ahamba esasaza iindaba ezingoYesu Kristu.

Ke kwakungayo le ndlela owathi umsebenzi kaStefano oNgcwele wandiswa. UStefano ekushumayeleni kwakhe waxela ukuba uYesu lo ungowabantu bonke, ke ngesizathu sale ntshutshiso imfundiso yeKerike yaba nokufikelela kubantu bonke. Naphina apho sithi sibone abantu benyamezele intshutshiso singaqiniseka ukuthi uThixo apho uzakusebenza umsebenzi omkhulu ngabo bantu. Simelwe kukuthandazela amakholwa atshutshiswayo eRashiya, nakwamanye amazwe, siwathandazele ukuba eme nkqi, njengoStefano nawo athandazele abo babatshutshisayo.

(2) Kodwa ke esi asikuphela kwesiqhamo sokufa kukaStefano. Silesa ngebali lendodana ethile egama linguSawule, eyaba yephambili kuko ukugwetywa kukaStefano, eyayikho naxeshikweni wayexulutywa ngamatye (iZenzo 7 : 58). Lo ndodana mayibe yamva uStefano xa waye zithethelela, makube yawuva nawo umthandazo awawenzayo, lo uthi : “ Nkosi, ungabamiseli esi sono.”

Asingethandabuzi ukuthi lo mazwi angena ahlala entliziyweni yale ndodana, kodwa ayizange iwaqiqe kuqala. Yona kuphela yacinga ukuba uStefano lo kunye nabo bonke abangamaKristu, balandela uYesu, bebengabatshutshisi bomsebenzi kaThixo.

Le ndodana yayingumYuda onqongqo, yayiluthanda ukholo loyise. Yathi yakufumana igunya kwinkokeli zamaYuda, yanduluka yasinga eDamasiko ifuna ukuba itshutshise amakholwa alo ndawo. Ithe ke xa isendleleni yathana gaga nomboniso kaYesu, yeva nezwi lakhe lisithi: “Sawule, Sawule, unditshutshiselani na?”

Waza ke uSawule waqonda ukuba kanti esilwa nje namaKristu, ulwa noThixo. Ke uSawule waba ngumKristu owathi ke ngoko ekugqibeleni kwentlalo yakhe wazinikela konke ukuhambisela phambili lo msebenzi waqalwa nguStefano oNgcwele. Kubonakala ukuba uStefano oNgcwele wenza umsebenzi owona mkhulu ngokufa kwakhe ngokungaphezulu kulowo wokushumayela kwakhe.

Wanga uThixo angenza ukuba silandele ikhondo likaStefano oNgcwele size sibe ngabomeleleyo ebungqineni kuyo inkolo kaYesu Kristu, nokuba siyatshutshiswa ngabanye abantu, nokuba size sithi ngamandla kaThixo sifunde ukuthanda nokuthandazela abo basigxekayo nabasitshutshisayo.

UYOHANE ONGCWELE UMPOSTILE UMBHALI WEVANGELI

(December 27).

1. Kwizindlu ezininzi zethu zeKerike, ningaphawula kukho iqonga lokubeka iBhayibhile, ize ke kanti apho iBhayibhile ibekwa khona, kukrolwe kumvinkqi womthi, nokuba kuse ntsimbini yobhedu umfanekiso wexhalanga elimaphiko adwezekileyo.

Kukho ke into ozekelisa yona lo mfanekiso. Yintoni ke? Lomfanekiso wexhalanga usizekelisela into uYohane oNgcwele wayeyiyo; yena lowo wathi wasibhalela incwadi ezithile eBhayibhileni, ziincwadi ke ezixatyiswe ngokukhulu. Kodwa ke kungani na ukuba uYohane oNgcwele, kuthi xa kucingwa ngaye, aze afuziswe ixhalanga?

Ke, namhlanje sifuna ukukhe siphande, side sibe nakho ukuwuphendula lo mbuzo, njengokuba sisenza nje umbulelo kuThixo ngenxa yomfundi lo wayengothandiweyo, enguYohane oNgcwele, unyana kaZebhediya.

2. Makhe sicinge ngexhalanga. Yintaka enesipho esingummaliso, isipho samehlo okubona nakude. Kwakhona liyintaka eyomeleleyo, nekhawulezayo, ethi nasekuphapheni intingele phezulu, ekungekho ntaka inokuntinga ngaphezulu kwayo ide iligqithe.

(1) Ke ngesipho samehlo okubona kude. Lithi ke ixhalanga naxa lindiza phezulu phaya emafini libe nakho ukubona ukudla kwalo okuphantsi apha emhlabeni. Lize lingabi nakuphosisa kulo nto. Ewe, kungade kubekho izilo ezihambayo zithi buthu zilale phantsi emhlabeni; kodwa lona ixhalanga liyasazi isilo, phakathi kwazo, esilele ubuthongo bokufa. Ke ngoko noYohane lo oNgcwele unesipho esingummaliso, isipho samehlo abazileyo okubona kude. Singakhumbula le nto yokuba, kwathi uYesu akubonakala emva kovuko lwakhe ekufeni, xa abaPostile abasixhenxe beselunxwemeni lolwandle lwaseGalili, yaba nguYohane oNgcwele owadanduluka wathi: "YiNkosi." Abanye abafundi bona babecinga ukuthi ungumntu wasemzini. Xana silesa iVangeli kaYohane oNgcwele asinakuba singagqibi ngelithi, yena wayebona eqwalasela gqitha ngaphezu kwabo bonke abafundi bequkiwe. Maxa wambi uthi asibalisele ngesehlako esinye neso sibaliswa ngabanye ababhali, ke kodwa yena uYohane oNgcwele usuka ngathi ekubaliseni kwakhe, uchana umongo kwinto ethethwa siso. Makhe sicinge xa sibaliselwa ngokudliswa kwamawaka amahlanu. Lo mmangaliso ubaliswa kuzo zone iiVangeli, kanti ke nguYohane oNgcwele yedwa—kweyakhe,—apho asityhilela ubunzulu nobukhulu bawo. Inguye

osityhilela ukuba uYesu usisonka sobomi. UYohane oNgwele wayenamehlo anjengawexhalanga. Yena usuka azikise ukuwabona kwakhe amazwi kaYesu. Uqonda ukuthi oku kudliswa kumangalisayo kwale ndimbane ngesonka, kungumqondiso ozekelisa uMthendeleko oNgwele, apho ngawo, uYesu azinikela ngokwakhe, ukuba abe kukudla kwabo bakholwayo kuye. Waza ke uYohane oNgwele wachana nenye into. Uqonda okokuba nawuphina umntu ungumzalwana wakhe. Bonke abantu bangabantwana baKaBawo osezulwini. Akumsizi nto umntu ukuba athi yena uyamthanda uThixo ukanti akafezi nto exela uthando analo kumzalwana wakhe. Kwakha kwathi ngexesha uYohane oNgwele, wayeselelixhego elidala, elalingasenakho nokuhamba, noko ke wamana ukuphosa amazwi akhe kubantu abangamaKristu. Lo mazwi ayembalwa, kunjalonje esoloko ethetha nto nye, ngawo la ke: “Bantwana, yibani ngabathandanayo.”

(2) Isipho sexhalanga asisiso sodwa esokubona kude, kodwa kanjalo linaso nesipho sokuba namandla amakhulu.

Amaphiko exhalanga omelele kakhulu. Ke uYohane oNgwele womelele njengexhalanga. Asitsho ukuthi wayomelele ngomzimba wakhe, kodwa sithetha ukomelela kothando lwakhe. Kwathi ngoko, aba bazalwana babini, uYohane no Yakobi, xa babizwa kuqala ukuba bashiye imikhombe yabo yokuloba iintlanzi, kunye namakhaya abo, uYesu wabathiya igama elinguBowarnejisi. Elo gama lithetha ukuthi, onyana beendudumo. Ke akuthandabuzeki ukuthi balinikwa nje elo gama kwakungenxa yokuba ibingamadoda omeleleyo, awayenokuba nomnqweno wokunyanzela abantu ngamandla. Babexhinele ukuthoba umlilo uvela ezulwini uze kuwela phezu kwabantu baseSamariya ababengavumi ukwamkela uYesu. Kodwa ke uYesu yena akazanga awuthande umnqweno onjalo. Khon' ukuze uYohane abe nothando olukhulu olomeleleyo, kwafuneka ukuba ke kwandiswe ingqeqesho yakhe. Kwafuneka ukuba afunde ukuba ngothobekileyo. Waye ebengeze abe nakho ukomelela ade abe ungothobekileyo: “Nifunde kum,” utsho uYesu, “ngokuba ndinobulali ndithobekile ngentliziyo.” Leyo ke yingqeqesho esisifungo eyamkelwa nguYohane. Ke yayingesiso isifundo esikhaphukhaphu. Kwathabatha ixesha elide ukusifunda. Ningakhumbula ukuthi kwincwadi *Yohambo Lomhambi* uMkristu noKholekile bafike eluhambeni lwabo ndaweni apho kwakukho iindlela ezimbini. Enye yazo iyegudileyo ingenawo amatye arabaxa. Baza ke bakhetha ukuhamba ngaleyo. Mababe bacinga ukuthi akunanto nokuba bahambe ngayiphina indlela nokuthi zombini zosisa kwindawo esisinga kuyo. Babephosisa ke. Leyo ndlela igudileyo yaya kubeyisela kumhadi kaMncamisa isigebenga esidala.

Ke indlela uYesu ambizela kuyo uYohane oNgwele yabe iyindlela enobunzima. Wamelwa kuviswa iintlungu ezinzima zentshutshiso yena wahlala ixesha elide emva kokuba bonke abaPostile sebefile. Akazange agqwidize ngexesha lentshutshiso. Njengexhalanga womelela nkqi.

(3) Ixhalanga lindiza liye phezulu esibhakabhakeni. Sithi ke xa silesa iincwadi ezabhalwa nguYohane oNgwele siqonde into yokuba naye njengexhalanga usuka antingele phezulu. Utsho ngakhona uPawulos oNgwele ukuthi: “ Ukuba ngoko navuswa ndawonye noKristu, funani izinto zaphezulu apho akhona uKristu, ehleli ngasekunene kukaThixo.” Wenjenjalo ke kanye uYohane oNgwele; wafuna ezo zinto ezangaphezulu.

3. Niyawukhumbula na umzekeliso kaJames Aggrey, leya ndebaba nenjojeli yomAfrika? Yakha yabalisa yathi: Amadoda amabini ayexoxa. Enye yathi kwenye, le nto leyo ibicinga ukuba iyinkuku, enyanisweni ibilixhalanga. Yasuka lo ndoda yamwa uwayo lowo ngentsini. Yathi yona iqinisekile ukuba lo nto ibe iyinkuku nje qwaba. Ibihamba ichola *inikisi* njengesiko leenkuku, yatya nokutya okudliwa zizo. La madoda ayiqhuba le ngxoxo kwada kwabonakala ukuba makhe kuzanywe ngemilinganiso ukwahlula le ngxoxo. Kwaphethwa ngolu hlobo, ukuba nene leyo nto ibilixhalanga lothi ke lakufumana ithuba lophaphazela limke. Likhe lalinikwa ithuba, laza ke alaphapha limke kuqala, ke kodwa lithe lakushenxiselwa kude ezinkukwini naxa lathi lalibona ilanga, lasuka latwabulula amaphiko alo laphapha lemka; ngoko ke ibilixhalanga.

Lo mzekeliso ucacile. UAggrey lowo wayefuna ukuvuselela abantu bakowabo amaAfrika, ewabonisa ukuthi uThixo unenjongo nomsebenzi omkhulu abagcinele wona. Ezo njongo nomsebenzi azingebi nokuqondwa ngokuthe cace. Abantu bangade bazincame kodwa kufuneka bezele lukholo. NjengoYohane oNgwele nabo benzelwa ukufuza amaxhalanga. Benzelwa ukuba bondele oko wakubonayo. Benzelwa ukuba babe ngabantwana bakaThixo, baziphathe njengabantwana bakaThixo.

UMHLA WEENTSANA EZINGCWELE

(December 28).

Funda : UMateyu oNgcwele 2 : 15. “Ndambiza unyana wam ukuba aphume eYiputa.”

1. UFaro, owayelawula iYiputa, ngemihla kaMoses noHerode bangumfuziselo nakusiphina isizukulwana wabo bazimisele ukuchasana noThixo.

Bona into ababekholwa yiyo yayingenguye uThixo, kodwa bakholosa kubugagamsha nobutyebi balo eli lizwe. Kwaye kanjalo ukukholwa kuThixo bakukhangela ngokungathi kuxela ubuthathaka, buyinto ecingelelaka phantsi. UFaro wabasingela phantsi abantu abangamaSirayeli. Waye engamse-so uMoses, engenakukholwa, nokukholwa ngamazwi akhe. Noko ke wachithwachithwa, waza ke uThixo “wambiza unyana wakhe,” olo sapho lukaSirayeli, walukhupha eYiputa.

2. UHerode naye njengoFaro wabasingela phantsi abantu ba-kaThixo, eqamelise onke amathemba akhe phezu kobulumko, nobungangamsha beli lizwe. Ebeyindoda eyayinobutyebi, obukhulu, eyada ngabo yazakhela izindlu ezinkulu.

Wayefana ngezenzo neenkosi ezininzi zamaAfrika, czizimisele ukunqinisa ubukhosi bazo, nokubhubhisa nawuphina umntu obengafuna ukuba ahlaselele obazo. Kwathi ke kwakuthi thaphu ezo Zazi zazivela ngasempumalanga, zikhokelwa yila nkwenkwezi isimanga ezaye ziyibonile—inkwenkwezi eyayisalatha ukuzalwa kokumkani, uHerode lowo woyika. Waza ke wenza iyelenqe lokutshabisa olo lusana lwazalwayo, ngokutsho kweZazi ezo. Wazi-yaleza ke ukuba ze zimazise zakulufumana usana olo, khon’ ukuze naye eze kulunqula. Kodwa uThixo wazicebisa iZazi ukuthi, xa zithe zalufumana usana olunguYesu ze zona zibuyele emakhayeni azo, ngayimbi indlela. Kekaloku akuqonda ukuba ukhohlisiwe, wabhabhama mgumsindo waza wakhupha amaSoldathi akhe, ukuba abulale zonke iintsana ezingamakhwenkwe zaseBhetelehem. Kodwa ke yena uYosefu wayeselecetyiswe nguThixo ukuba asabe, wayesele mthabathile uMariya oNgcwele kunye nosana lwakhe olunguYesu wabasa eYiputa.

Ngoko ke uHerode njengoFaro woyiswa, kwaza emva kokufa kwakhe, uYosefu wambuyisa uYesu kunye nonina, bayakuhlala eNazarete. Ke ngoko kunakho ukuthiwa, “Ndambiza unyana wam eYiputa.”

Ezo ntsana zingcwele zabalawayo nguHerode zabunikela ubomi bazo ngenxa kaYesu. Kanti ke zona zazingazi nento le ngento ebhekiselele kwezo ntlungu nokufa kwazo. IKerike isifundisa ukuba sikholwe okokuba uThixo lowo waziyekelela ezo ntsana

ukuba zibulawe, wazamkela kwa njengabo babuncamayo ubomi babo baba ngaBafeli-Nkosi.

3. Kungasilungela namhlanje ukuba khe sicinge ngothando luka Thixo ngakubo abantwana. Kwindawo enye eBhayibhileni sixelwa ukuthi uYesu wacaphuka (Marko oNgwele 10 : 14). Wacatshukiswa yintoni na ? Kwaye kungenxa yokuba abafundi bakhe bazama ukuthintela abantwana abancinane ukuba bangezi kuye.

Abantu babezise abantwana kuye ukuze abasikelele ngokubeka izandla phezu kwabo, kodwa abafundi basuka babathethisa (Marko 10 : 13). Ewe, mababe abafundi bacinga ukuthi iNkosi yabo mayingakhathazwa ngabantwana kuba inomsebenzi ongaka obalulekileyo emayiwenze. Kodwa yena uYesu wacaphuka. Waza wabaphendula wathi, “ Bavumeleni abantwana beze kum ningabaleli, ngokuba ubukumkani bukaThixo bobabo banjalo ” (Marko 10 : 15).

IKerike isifundisa ukuba sibazise abantwana kuYesu ngezi ndlela :

(1) NgoBhaptizo oluNgwele. Uye umzise umntwana wakho endlwini kaThixo, uze ke umnikele ezandleni zomPriste. Umntwana wakho uzalwa ngokutsha eluBhaptizweni, abuye anikelwe kuwe khon' ukuze wena umondle njengomntwana kaThixo. Abanye abantu beemvaba zamahlelo bafundisa ukuthi iintsana bezingamelwe ukuba zibhaptizwe. Batsho besithi kufuneka abazali ke balinde ade umntwana lowo akhule ukuze ke kuthi xa ade wazigqobhokela ibe kukhona ke angati abhaptizwe.

Ke yona iKerike ayifundisi ngolo luhlobo, yona ithabatha amazwi athethwa nguYesu, la athi : “ Bavumeleni abantwana beze kum ningabaleli.” IKerike isikhumbuza isithi : Umntwana ozalwa ngumYuda ubesaluswa iintsuku zisibhozo ezelwe. Ke lo nto ibe ilucebano oluphakathi koThixo namaYuda njengokuba uBhaptizo ilucebano phakathi koThixo namaKristu. Ewe, ngenene kufancilekile ukubhaptiza iintsana, kanti lo nto ithetha ukuthi ngabazali abo bayakuba bethweswe umthwalo ngenxa yazo. Ngabo naBameli, abafungiswa ukuthi bayakumondla lo mntwana ngeNkolo yeKerike eKhatholika.

(3) Kwakhona : umntwana umelwe kukuziswa kuYesu ngokungena eSikolweni. Bamelwe abazali ukuqaphela le ndawo yokuba abantwana babo bahambe isikolo, xa kunokwenzeka, sibe seseKerike. Kodwa hayi umahluko okhoyo naphakathi kwezikolo zeKerike ! kwesinye isikolo kungaba kwenziwa imithandazo eqhelekileyo, kwaneemfundiso zonqulo ezikwanjalo ke isuka ibe yinto eyenziwa ngokulandela isiqhelo nje kodwa. Kwesinye ke isikolo umntwana ufundiswa ukuthanda uThixo nokuba abe ngumlandeli kaYesu.

(4) Kwakhona umntwana makaziswe kuYesu ngobeko lwezandla. Isipho soMoya oyiNgwele samkelwa ngokubekwa izandla yiBhishophu, waye umsebenzi kaMoya oyiNgwele ngowokulungisa

lo mntwana ukuba aze afane noYesu ; yena uzela ukumomeleza ukuze akhonze uYesu.

Ubeko-Zandla lunika ithuba elikhulu kubazali bomntwana. Kuba lixesha kanye elo abangathi bazame ngalo ukukhuthaza nokomeleza umntwana wabo. Iqaba elingumzali lixabisa kakhulu mhlana unyana walo ethe wasokwa ngolwaluko. Onke amadoda amakhulu ayambulisa xa ephuma esuthwini, ngokuthi, " namhla uyindoda." Ke abazali abangamaKristu bamelwe kukunceda umntwana wabo, besazi nje ukuba ubekho-zandla nokwamkela kwakhe uMthendeleko wokuqala zinkulu gqitha izinto ekuxhomekeke kuzo, ngalo lonke ixesha lobomi bakhe.

Elokuphetha. Kungeendlela ezinjalo esingaba ngazo siwathobela siwabambe amazwi eNkosi yethu uYesu Kristu, la athi, " Bavumeleni abantwane beze kum ningabaleli."

ISIVUNO

Funda : Eksodus 23 : 16. “ *Wugcine uMthendeleko wexa lokuvuna.*”

Imbewu siyayithenga okanye siyikhethe kwisivuno sonyaka odlulileyo. Siyahlala silindele iimvula zokuqala, size sisungule ukulima. Iinkabi zethu, xa sicinga, zinegazi, ukuba bezinedlelo claneleyo kwiinyanga zasebusika. Ngoko ke ngubani othumela imvula ? Ngubani odale ezi nkabi zethu azilondolozele ukusebenzela thina ? Sithi abenza lo nto ? Iinkokeli zethu zona ziyayenza ? NguThixo osilondolozayo singafi yindlala. Yena uthumela imvula alondoloze impahla yethu ehambayo. Siyambulela. Ngokuncinane nokuba kungokukhulu siyambulela.

Emveni kwexesha elithile siyahlakula njengoko izityalo zikhula ; saye sibulela ukubona ukuba ziyakhula ; esi sisipho esihle asipha sona uThixo.

Liyandula lifike ixesha lokuvuna. Singathi sibe sincinane ; singathi sibe sininzi ; singathi sibe sihle ; singathi sibe sonakalisiwe ; ngaba ngumbona obomvu, nokuba ugwangqa, nokuba umhlophe, okanye ongumxube ; mhlawumbi singaba ngamathanga, nokuba ngumxoxozi, nokuba ngamaselwa. Nokuba siyintoni na, sisincinane kangakanani, nokuba sininzi kangakanani, uThixo usithumele, sisipho sakhe, siyabulela. Nokuba singobani, nokuba singamaqaba, nokuba singabasesikolweni, nokuba singamaKristu, uThixo yena uyasondla.

Ke ngoko siyasigcina isidlo sesivuno. Siyambulela uThixo ngokutya kwethu nangamasimi ethu. Siyambulela ngokudla kwethu ubomi, nangazo zonke iintsikelelo zakhe, nangokusisindisa kwakhe ngoNyana wakhe. Siyambulela uThixo.

Kodwa isivuno sikaThixo esingabantu, sibaluleke ngaphezulu kwesivuno sethu sezinto ezityiwayo. Ngokuba uThixo kananjalo uyihlwayele imbewu yakhe, leyo ililizwi lakhe. Wayihlwayela kwiindawo ezininzi, njengoko nivile kwelinye ibali, ibali loMhlwayeli nembewu yakhe. UThixo uyihlwayela ngeKerike eyakhe imbewu, yaza imbewu yawa kwiintlobo ezahlukeneyo zomhlaba. Wayinkcenceshela uThixo imbewu yakhe, imbewu ekumhlaba omhle yakhula, kwaza kwalindeleka isivuno esihle. Imbewu eyawa ematweni, okanye endleleni, okanye emhlabeni ongenabunzulu, ayizange ikhule. Kodwa enye yayo yakhula, baza utyani bakhula kunye nayo, intlanninge yotyani, idobo lotyani, nobunabileyo, nobufana nesityalo eso, utyani obuluhlaza bunencasa emlonyeni, kanti noko buyityhefu, bungenalusizo emntwini nasesilweni. Kwaye kungekho kuhlakula, ngokuba kwekaThixo intsimi konke kukhula kunye.

UTHixo akaluncothuli ukhula, ngokuba luthandele izikhwebu ezihle, ngoko kungancothulwa kunye nalo isivuno eso silungileyo. Lusuka ke luyekwe de kufike ixesha lokuvuna. Lakuba lifikile ixesha lokuvuna luyasikwa ngokwerasi, lungaxeliswa umbona. Intsimi yonke nako konke okulapho kuyavunwa. Eso ke sisiphelo sehlabathi. Ngokuba ihlabathi liphela liyintsimi kaThixo. Kuyo kukhula kunye ukhula nokutya, de kufike ixa lokuvuna. Kuyandula ke kuvunwe. Kwenzeka ntoni kuso isilimo ? sifakwa kuvimba nguThixo. Kwenzeka ntoni kubo utyani ? Buyatshiswa ngokuba abunamsebenzi.

Eso soba sisivuno sikaThixo. Uyintoni wena kwesi sivuno sakhe ? Yafika imbewu kuwe. Waguquka wabhaptizwa. Imvula yavela kuThixo yakunkcenkceshela. Ulishunyayeziwe ilizwi iiCawa ngeeCawa. Ukwamkele oko kutya kwasezulwini koMzimba neGazi likaKristu. Ulwamkele uxolelo lukaThixo kwiSakramente yeNgxelo-zono. Uqinisiwe. Wena unkcenkceshelwe njengesilimo sikaThixo. Siphi na ke isiqhamo sakho ? uthwele na isiqhamo ? usisilimo esilungileyo, nokuba ulukhula olusentsimini kaThixo ? Uyakugcinwa kuvimba wakhe, nokuba uyakutshiswa wena ngenxa lokuvuna kwakhe ?

